Touching Lives through Service

The History of Tressler Lutheran Services

1868 - 1994

The Rev. Dr. J. Russell Hale

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On the cover, from left: Children on the playground at the Tressler Orphans Home, Loysville, Pa., in the late 1920s; a youth uses a rope to descend from the 50-foot Alpine Tower at the TresslerCare Wilderness Center near Boiling Springs, Pa.; and a stained-glass window in the Children's Memorial Chapel at the former orphans home.

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The Rev. Dr. J. Russell Hale

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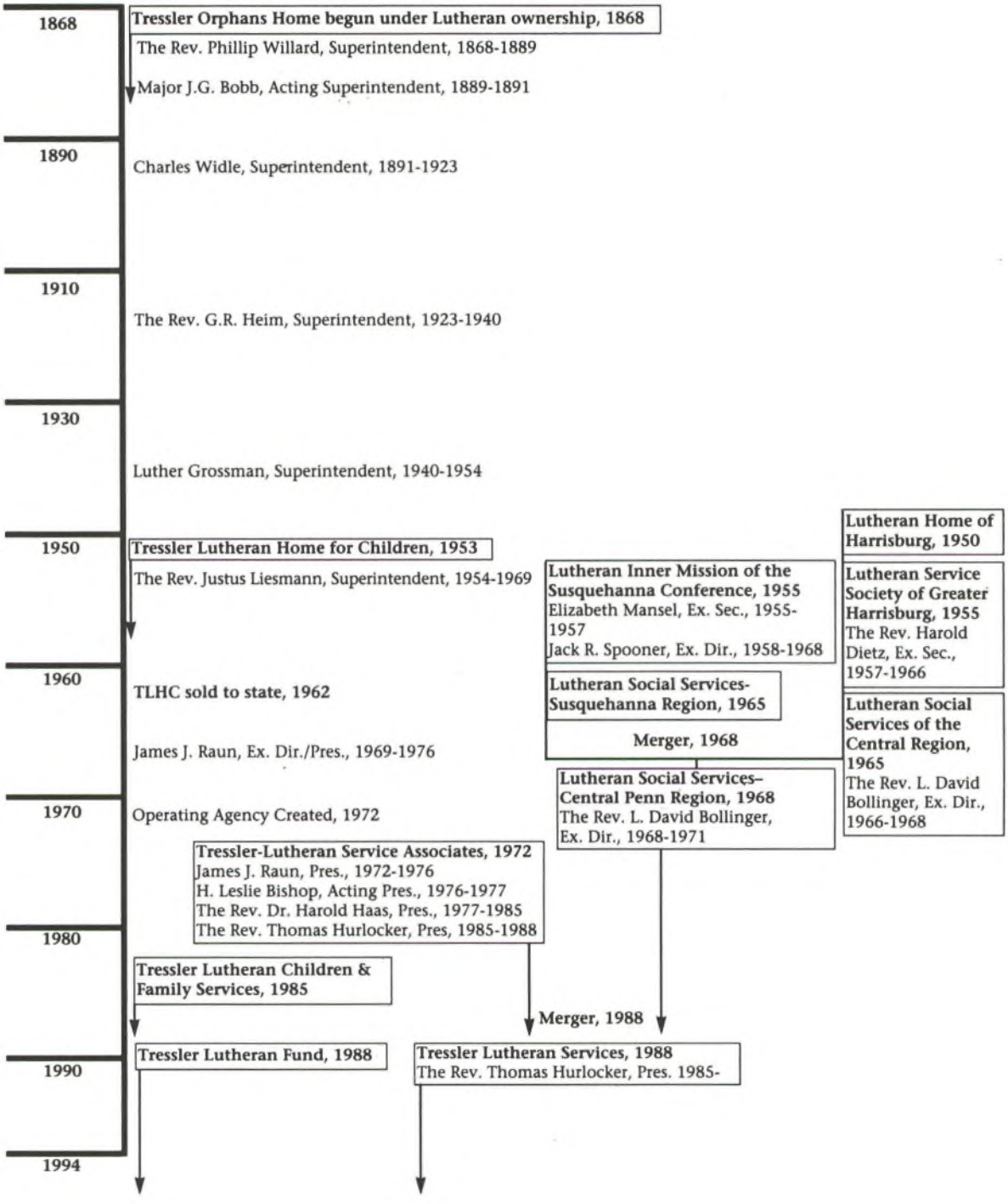


Preface

A Milestone Reached; a Worthy Story Told

It is worthy at 125 years of age to have one's story told. This is true of institutions as well as persons, for few of either reach that milestone. The story of Tressler Lutheran Services began in the first months of 1868 and continues today, more than 125 years later.

The lives of some 275,000 persons have been touched by Tressler Lutheran Services in its more than century and a quarter of social ministry—ministry enabled by hundreds of thousands of church members who have supported the agency through prayer, volunteer service, benevolence offerings, and personal gifts. The hundreds of thousands who have been involved with Tressler Lutheran Services—as enablers and the enabled—are the subject of this account, the writing of which was precipitated by our celebration in 1993 of 125 years of "Touching Lives through Service."

The account is told by the Rev. Dr. J. Russell Hale, retired professor at the Lutheran Theological Seminary at Gettysburg and one who has been involved in the life of Tressler for almost a quarter of a century. He knows the agency well and was the logical choice for writing this book.

Dr. Hale names many of those whose leadership has been critical to Tressler Lutheran Services. It is unfortunate that all involved with Tressler—from students at the orphans home to current residents in our nursing care centers—could not be named. They are the ones whose lives have been touched by other unnamed persons, staff and volunteers alike.

Our anniversary program was one of celebration and thanksgiving. Many people heard the current story of Tressler Lutheran Services as told through hundreds of "Temple Talks" in congregations, through local and agencywide celebrations, through dozens of printed items highlighting the 125th anniversary, and now, through this important volume. In all of it, we have given thanks to God who has provided committed persons who are not afraid to dedicate their lives to touching the lives of others. Our prayer is that of the writer of Hebrews (6:10), who declares, "God is not so unjust

as to overlook your work and the love you showed for his sake in serving the saints, as you still do."

Yes, Tressler Lutheran Services still serves and touches the saints! It is at the bedside giving aid to the aged, in the counseling suite working with the troubled family, in the classroom teaching youths new self-understanding and life-skills, at the airport greeting a newly arrived refugee family, in the congregation sharing insights into a social concern, and in the community organizing groups to respond to ever-demanding human needs—it is in all these places and more that Tressler touches lives through service.

Dr. Hale, an esteemed professor and well-known sociologist, has captured the history of the agency and the spirit of those who created and molded it. He has perhaps been too kind in his praise. Uniquely, he has used the skill of one who understands not only the history of the agency, but also the social milieu of the times. This book is important not just for the history of the agency, but for its analysis of the times in which the agency began and those events which have shaped its life as much as have its leaders. This is a history in context, rather than (as someone said) just the telling of "one thing after another."

In addition to Dr. Hale's insights, knowledge, and able writing, we also owe a strong word of gratitude to William Swanger, executive for public relations at Tressler Lutheran Services. Bill has provided numerous additions and highlights within the text, the careful and superb selection of photographs that strengthen and enlighten the historical account, and untold numbers of hours in editing and layout. His talented efforts and additions, coupled with the ability of Dr. Hale, provide for us not only a history, but a work of substance and readability.

And now, the future is the primary concern for Tressler Lutheran Services. New challenges confront us. New societal concerns shape us. New restrictions limit our responses. In short, "new occasions teach new duties, time makes ancient good uncouth." If we in this and succeeding generations are able to capture the spirit and maintain the commitment of those who have gone before us, the future of Tressler Lutheran Services is assured.

—Thomas W. Hurlocker
President
Tressler Lutheran Services
September 1994

Author's Notes & Recollections . . .

Early Encounters with the Orphans

The climax of the Tressler Orphans Home Boys Band concert had arrived with one young piccolo player out front doing the solo coda of John Philip Sousa's "Stars and Stripes Forever." An impressionable 10-year-old redhead at the time, I impulsively blurted out to my father, "Gee, could I become an orphan and play that some time?" I never became an orphan, but seven years later I did play that shrill solo on a high-school bandstand.

While I never attended the Tressler Orphans Home, I have been involved with Tressler Lutheran Services and its predecessor agencies in a number of ways over the years—as board member, chair of the Tressler Lutheran Home for Children trustees, member of two presidential search committees, investigator of the potential role of Tressler in dealing with the problem of homelessness, and consultant in the exploration of consolidation of several Mid-Atlantic region Lutheran social ministry organizations.

In addition, in 1975, I visited Thailand, Hong Kong, and the Philippines on behalf of the agency's efforts to resettle young Cambodian refugees. From 1986 to 1988, I served with Peter Pond and others on the Interfaith Coalition for Peace in Cambodia, which drafted the first major proposal for self-government in that troubled, occupied land.

This history therefore is not antiseptically objective. There is too much of the author's autobiography in it for that. There are crucial experiences in his own life which introduce the possibility for bias. It is also selective. Unlike an almanac, it does not give equal space to all important events and personalities in a century and a quarter of Tressler history. Some readers may miss the mention of special persons meaningful to them. To have included all of them together with their important contributions would have been proper but impossible in this short publication.

The accounts included and the anecdotes shared are rather one person's selection of stories he believes make this institution's history distinctive.

In the interest of the audience of lay readers for whom this book is written, I have deliberately avoided a scholar's footnoting. Rather, I have included a brief section at the end, "Additional Reading," which identifies my major sources as well as references readers may wish to consult. In the two years during which I was engaged in research and writing, I consulted many of the important records which bear on this history.

I have relied heavily on annual-report summaries, synodical minutes, news reports, and the official newsletters of the organizations. I also have interviewed and recorded on audio- and videotape a number of living informants' stories and recollections. I am indebted to them for their time and insights. I apologize to those I might have interviewed whose stories would undoubtedly have added more to the total telling.

My special thanks to many on the present Tressler Lutheran Services staff who have brought this manuscript to publication, particularly Thomas Hurlocker, Barbara Holtan, and William Swanger, who reviewed the original manuscript, and Swanger, who did the editing, preparation of sidebars and photographs, and computer-layout for the final publication. I extend my personal congratulations to Tressler Lutheran Services on its years of service, the 125th anniversary of which in 1993 spurred creation of this book. I hope Tressler's future continues its past heritage and opens vistas for new opportunities for service.

In closing, I might add that that summer band concert on the church lawn at Immanuel Lutheran Church in East Lansdowne, Pa., was not my only youthful encounter with orphans. I recall as well visits to the ruined remains of the Soldiers' Orphans Home at Cassville, Huntingdon County, Pa. The home's superintendent was Abraham L. Guss, my maternal great-grandfather. It was in this place that my grandmother, Emma Gertrude Guss, was born April 18, 1868. Having been located across the hills from present-day Raystown Lake, the home has since disappeared except for a well which now supplies the town with fresh drinking water.

In one respect, this book is an attempt to make certain much more remains of the Tressler Orphans Home. Of course, through Tressler Lutheran Services, much does.

—J. Russell Hale
Spring 1994
Gettysburg, Pa.

1 Present at the Creation

In her biography of William the Silent, C.V. Wedgewood wrote: "History is lived forward, but it is written in retrospect. We know the end before we consider the beginning, and we can never wholly recapture what it was to know the beginning only."

We can never be completely present at the creation. As history measures time, a century and a quarter is a relatively short time. Yet, it is long enough ago that we can never wholly recapture what it was like when, more than 125 years ago in 1868, the Tressler Orphans Home was founded.

Some official documents remain. Partial histories have been written on the occasion of special anniversaries. Seventy years of publication of *Orphan Home Echoes*, together with annual reports by the superintendent-director and board, provide accounts of the life, development, and progress of the institution. More recent oral histories from former students have been recorded. Studies, as program and purpose have been considered and implemented, have been published.

Yet the stories that are told do not fully recover the events that gave them birth nor do they delineate the context in which they were born.

The time of birth

We know some things. The Home was located in the foothills of the Allegheny Mountains, in the rolling uplands of Perry County, Pennsylvania, in the town of Loysville.

The town was at the crossroads of transportation routes that would shortly connect the industrial East with the western frontiers. Roads, canals, and railroads would converge here and small farms and their supporting villages would grow. Among other social institutions, churches of both

Reformed and Lutheran heritage would be established.

Though there were no public schools nor mandatory school attendance anywhere in Pennsylvania before 1800, legislative warrant for general education would win the day and modest funds would be allocated. Here and there, among Quakers and Roman Catholics especially, parochial schools were founded. An uncoordinated network of "certified" private schools, including one at Loysville, filled the gap between home schooling and public education.

By 1868, the United States was starting anew. As one commentator has put it, "everything was turning into something else."

The nation had emerged from the agonies of the Civil War, the assassination of Abraham Lincoln, and the impeachment trial of his successor, Andrew Johnson. The "unfinished work" and the "great task remaining before us" so nobly anticipated in Lincoln's address at Gettysburg had encountered snags in the harshness of the retribution of Reconstruction and the hatreds unleashed by such groups as the Ku Klux Klan (organized secretly in the South in 1866).

Twenty years of indigenous American classical literature by such writers as Emerson, Longfellow, Melville, Hawthorne, Thoreau, Whitman, and Alger became the required reading of a new generation. Both products of the industrial revolution, the transcontinental telegraph had been put into operation in 1861, and the golden spike of the transcontinental railroad would be driven into the ground at Promontory, Utah, on May 10, 1869. The Grange was organized in 1867 to protect farmers' interests, and two years later the Knights of Labor would be formed in Philadelphia.

Lutherans among rising number of immigrants

According to the 1860 census, there were 31 million Americans, 890,000 of them in Pennsylvania. The center of population was 20 miles east by south of Chillicothe, Ohio. The volume of immigration continued to rise with heavy influx of Germans, especially after 1840.

About one-third of the Germans in 1864, to cite a representative year, were Lutherans. The 1868 edition of the *World Almanac*, its first, reported 299 sailing and steam vessels arriving in New York on November 25, the

largest number ever reported in one day.

Large numbers of the new immigrants would settle in the port cities, but increasingly they would spread inland to the Great Lakes, across the Alleghenies, into the Appalachian South, and west to the Mississippi. The little town of Loysville, including its adjacent scattered farms, numbered fewer than 200 inhabitants, large numbers of them of German Lutheran ancestry.

Church life in 1868 was in disarray. The denominational divisions caused by the southern secession had not healed. The dominance of revivalism, a product of the earlier religious awakenings in America, was receding except among the Baptists, Methodists, and the sectarians. Among Lutherans, many of the pietistic tendencies were being replaced by a new confessionalism.

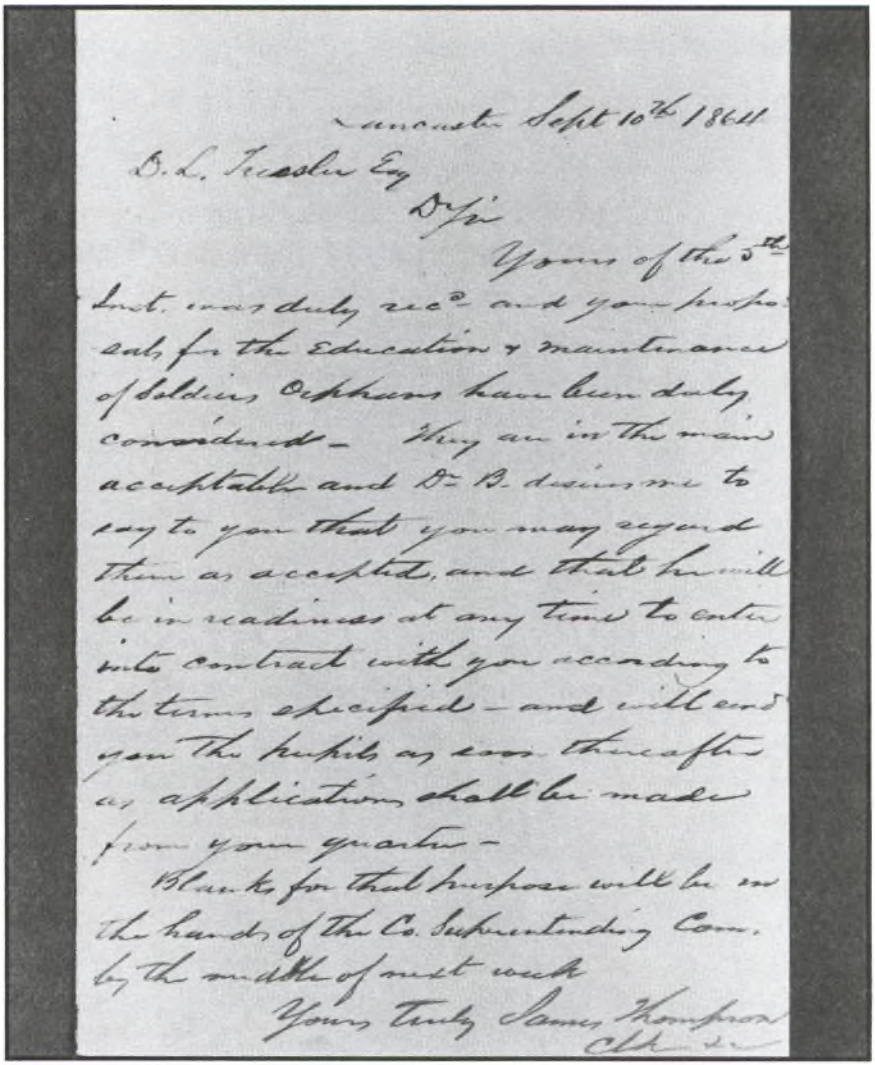
A rival seminary to Gettysburg was established at Philadelphia and a missionary institute at Selinsgrove, Pa. *(for the Tressler connection to this institute, see the story on Page 8).* Remarkably, however, the spirit of inner missions transcended the bitter confessional and ecclesiastical debates of the times.

The start of an enduring ministry

It was in these times—the middle of the 19th century, in early 1867 to be precise—and in this place—the village of Loysville in southcentral Pennsylvania—that the Rev. Philip Willard, acting as an agent of the Lutheran Publication Society of Philadelphia, accompanied by attorney Daniel Eppley of Harrisburg, visited the Soldiers' Orphans School at Loysville with a view to acquiring the property for the establishment of an orphans school for the General Synod of the Lutheran Church.

In October of that year, delegates from four Pennsylvania Lutheran synods met at Loysville and petitioned the Perry County Court for a charter for a corporation to be known as "Tressler Orphans Home of the Evangelical Lutheran Church of the United States of America." The charter was granted on January 6, 1868, and the sale was consummated February 20 at a purchase price of $5,000.

A donation of a share of the property valued at $500 was given to the



Lancaster Sept 10th 1864

D. L. Tressler Esq

Dr Sir

Yours of the 5th Inst. was duly rec'd and your proposal for the Education & maintenance of Soldiers Orphans have been duly considered – They are in the main acceptable and Dr B. desires me to say to you that you may regard them as accepted, and that he will be in readiness at any time to enter into contract with you according to the terms specified – and will send you the pupils as soon thereafter as applications shall be made from your quarter –

Blanks for that purpose will be in the hands of the Co. Superintending Com. by the middle of next week

Yours Truly James Thompson

A photograph of one of several original letters sent by James Thompson, presumably of the Commonwealth of Pennsylvania, to David L. Tressler in response to Tressler's suggestions that the state consider using the Loysville Academy's facilities as a soldiers' orphans home. The letters are dated September 1864. In the main, the letters are positive responses to Tressler's proposal, referencing the conditions for operating such a home. Noting that there may be "congregated from 50 to 100 orphans" at each home, Thompson inquires of Tressler: "Is your school in condition to receive that number?"

> ***"If there appears to be doubt whether or not one is obligated to do this or that out of love for one's neighbor, it is always better to incline toward doing it rather than leaving it undone."***
>
> **—Philip Jacob Spener**

new owners by Captain David L. Tressler, then principal of the institution, on the condition that the institution bear the Tressler name in perpetuity.

No one would have dreamed at the time, certainly neither Willard and his companion nor the Lutheran churches of 1868, that the housing and care of a few orphan children would lead to a multipurpose church-related social service organization destined to minister to more than 275,000 persons across the years.

Those present at the creation could not have imagined services that would include refugee resettlement, programs for court-adjudicated youths, adoptions of children with "special needs," retirement villages and nursing care centers for the aging, day care programs, counseling centers, preventive "Greening of Relationships" seminars, continuing educational opportunities for psychotherapists, programs for the homeless, hospice and respite care, social advocacy, and a host of other ministries.

The concerns that led to creation

Unlike the Creation as narrated in Genesis, all beginnings do not emerge out of chaos (although they may be precipitated by chaotic conditions). There is a long trail of antecedents that coalesced to create the Tressler Orphans Home and other similar institutions.

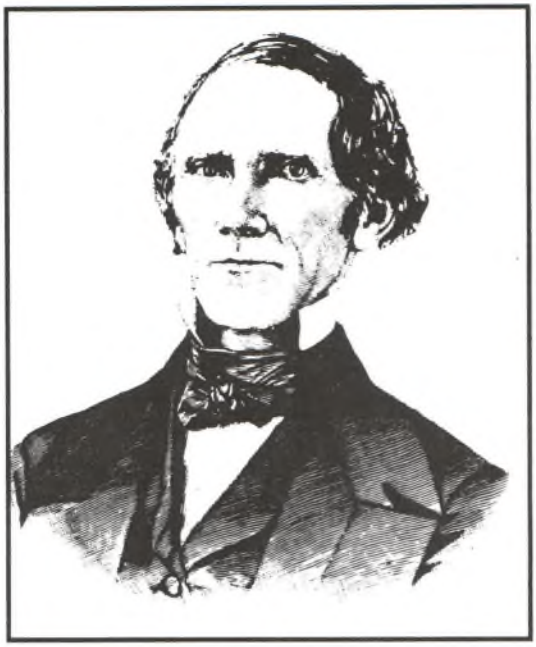
It began as early as the time when Cain asked whether he was "his brother's keeper." It continued through the subsequent Hebrew tradition of obligation and service to the neighbor and stranger. The words, teachings, and example of Jesus of Nazareth center on a ministry—in anticipation of

the kingdom's coming—which meets everyone's needs at all times, reversing the inequities and injustices of this world. So a concern for the hungry, the sick, the blind, the mentally disturbed, the crippled, the widowed, and the orphaned became the enacted program of the early church, proleptically mirroring what, by God's grace, will be.

The beginning of 19th century orphans home and other institutional works of mercy can be traced to the German pietist movement, as defined in the words and works of such men as August Herman Francke, Philip Jacob Spener, Henry Melchior Muhlenberg, and, later, William Alfred Passavant and Samuel Simon Schmucker, founder of the Lutheran Theological Seminary at Gettysburg (whose general philosophy was consistent with Spener's judgment of 150 years earlier, "If there appears to be doubt whether or not one is obligated to do this or that out of love for one's neighbor, it is always better to incline toward doing it rather than leaving it undone"). The spirit of the pietist movement had enormous influence as aspects of its emphasis on the "religion of the heart" produced in followers a passion for missions and charitable works.

Beyond this movement, the rise of institutional social services among Lutherans can also be traced to Johann Hinrich Wichern, founder in the mid-1800s of the German inner-mission movement, which established a variety of institutions to deal with the effects of the rampant unemployment, crime, and prostitution in Europe that followed the Napoleonic wars, as well as the region's increasing industrialization. One of Wichern's projects, for example, was the *Rauhe Haus*, a residential school for wayward boys.

"As the whole Christ reveals himself in the living Word of God, so must he proclaim himself in the deeds of God," Wichern said in a famous speech. "And the highest, purest, most churchly of these actions is saving love. If the word of the Inner Mission is accepted in this sense, then on that day in our church we shall see the dawn of the new future." *(For an extensive discussion of the pietist movement as well as of Francke, Spener, and Wichern, see "An Afterword: The Concerns that Led to Creation," beginning on Page 239.)*



Col. John Tressler

Capt. David Loy Tressler

The lineage of the Tressler Orphans Home can be traced to three previous institutions at Loysville. The first was a church school attached to the local Reformed Church, built as early as 1794. A parochial school extension of a congregation's Sunday school, it was housed in a building that stood north of the town square next to an unpretentious log church known as the Lebanon Church. Both served the spiritual and educational needs of the members and townsfolk for about 40 years, from circa 1795 to 1835.

The school became "public" shortly after the state legislature passed its first law facilitating free schools on April 1, 1834. Two years earlier an anonymous "Traveller" in a letter to the editor of *The New York Observer*, dated Pittsburgh, March 28, 1832, was among those who lamented that "many thousands of the children of this state are growing up without an education." But, he concluded, "a better day is arising!"

That day had come in the legislature's enabling act in 1834 despite attempts to repeal it on grounds that it would be too costly and was not

Of note . . .

The links between Tressler & Susquehanna

The carillon from the Tressler Orphans Home today is used at Susquehanna University, a Lutheran four-year liberal arts college at Selinsgrove, Pa. This donation to the university was not the only connection between the school and Tressler.

Active in the Loysville Church, a lay minister, and a director at the Lutheran Theological Seminary at Gettysburg, John Tressler helped to devise a plan for the Church Extension Society of the General Synod. When the synod projected a new Missionary Training Institute in 1856 and 1857, the Loysville pastor, the Rev. Philip Willard—the same "Father" Willard who would become the first superintendent of the Tressler Orphans Home—and John Tressler tried to have it established at Loysville, Tressler offering as a donation the new academy building and ten acres. Dr. Benjamin Kurtz, a Baltimore pastor and editor of the *Lutheran Observer*, investigated the site. While reportedly grateful for the offer, the synod voted instead to locate the institute at Selinsgrove, Pa., where it developed into Susquehanna University. It is conceivable that, had the offer been accepted, the orphans home would never have become a reality.

suited to the children of "mechanics" and "peasants" (presumably farmers) without the capacity or knowledge to cultivate the "abstract culture of the mind." Thaddeus Stevens, Gettysburg lawyer and Adams County representative in the state legislature, made an impassioned plea to save the bill from repeal and ensured free public schools in the Commonwealth.

A growing number of locals, however, were unsatisfied with the quality of their school and determined to establish their own. The existing school probably served the primary and intermediate children's needs; the proposal was for what we today might call secondary education, or what the Germans would label the Gymnasium.

The former institution may or may not have continued, but the new institution, promoted by John Tressler and his wife, Elizabeth Loy Tressler, was started as a "Classical Academy" in their home in 1848. It was situated northwest of the early village settlement.

Their eldest son, John Andrew, a recent honors graduate of Pennsylvania

(later Gettysburg) College, became the first teacher and principal. Some years later in 1855, the Tresslers constructed a three-story building on their farm property, with a large auditorium on the first floor and 20 rooms on other floors, primarily for rooming and boarding students.

Teachers were hired to handle instruction for the apparently large student body that was attracted to this place of "higher education." Such classical academies had good reputations and served the pre-college needs of the youth of a rising middle and upper class, both from Perry County and surrounding areas.

By the eve of the Civil War, David Loy Tressler had become teacher and principal. He had received his preparation for college at the Loysville Academy and was admitted to the sophomore class of Pennsylvania College in 1857. He was graduated in 1860 with first honors and as the valedictorian of his class.

David Loy Tressler is injured in the Civil War

In 1862, David Tressler accepted a captaincy in the military and took most of the eligible male students—about 45 of them, who would have been in their mid-teens—into service to compose a large portion of Company H, 133rd Regiment, Pennsylvania, Volunteers (his father served as a training officer, thus acquiring the title Lt. Col, though he was generally known as Col. Tressler). David Tressler's volunteers participated in the battles of South Mountain, Antietam, and Fredericksburg. Tressler received two severe wounds in the third battle, but rejoined his company in the Chancellorsville engagement.

During the war the academy was closed. David Tressler returned to Loysville for a brief time but then studied to become an attorney at New Bloomfield, and was admitted to the bar, practicing for five years.

Married in 1865 to Ada J. McIntire, he and his wife and two small daughters relocated to Mendota, Ill., in 1870 at which time he entered the ministry of the Evangelical Lutheran Church.

In 1872 he was elected a professor at Carthage College in Illinois, of which he became president the following year. Dr. Tressler died February 20, 1880.

A time of change for private academies

The era of private academies was beginning to decline in the 1860s, the result of the steady quality improvement of public education and the costs of private schools, which especially during national economic recessions became too expensive for any but the well-to-do.

It was therefore fortuitous that the Tressler family negotiated with the commonwealth for the conversion of the academy into a Soldiers' Orphans School in 1867. As early as 1862, Pennsylvania Governor Andrew Curtin had promised that the children of soldiers who fell in battle would become wards of the state. This, among other patriotic inducements, had been helpful in his recruitment of Pennsylvania soldiers.

An apocryphal story, often told by the governor himself and repeated in histories of the times, tells of his encounter with two vagrant children on the street as he was walking to church for Thanksgiving Day worship. Asked why they were begging, one volunteered, "Father was killed in the war." Curtin gave a liberal contribution and went on to church, troubled however as he "thought of the children of soldiers fallen while fighting for the preservation of their country, now begging in the streets."

A few weeks later, Governor Curtin addressed the legislature with this appeal:

> *I commend to the prompt attention of the legislature the subject of the relief of the poor orphans of our soldiers who have given, or shall give, their lives to the country during this crisis. In my opinion, their maintenance and education should be provided for by the state. Failing other natural efforts of ability to provide for them, they should be honorably received and fostered as the children of the Commonwealth.*

Though sympathetic to the cause, the legislature, observing the increasing war casualties, was reluctant to appropriate monies which they saw as a never-ending obligation. They even held back on authorizing Curtin to use an undesignated $50,000 gift from the Pennsylvania Railroad that might become the start of the necessary funding. It would take four years before a plan, devised by state Superintendent Thomas H. Burrowes, would be implemented.

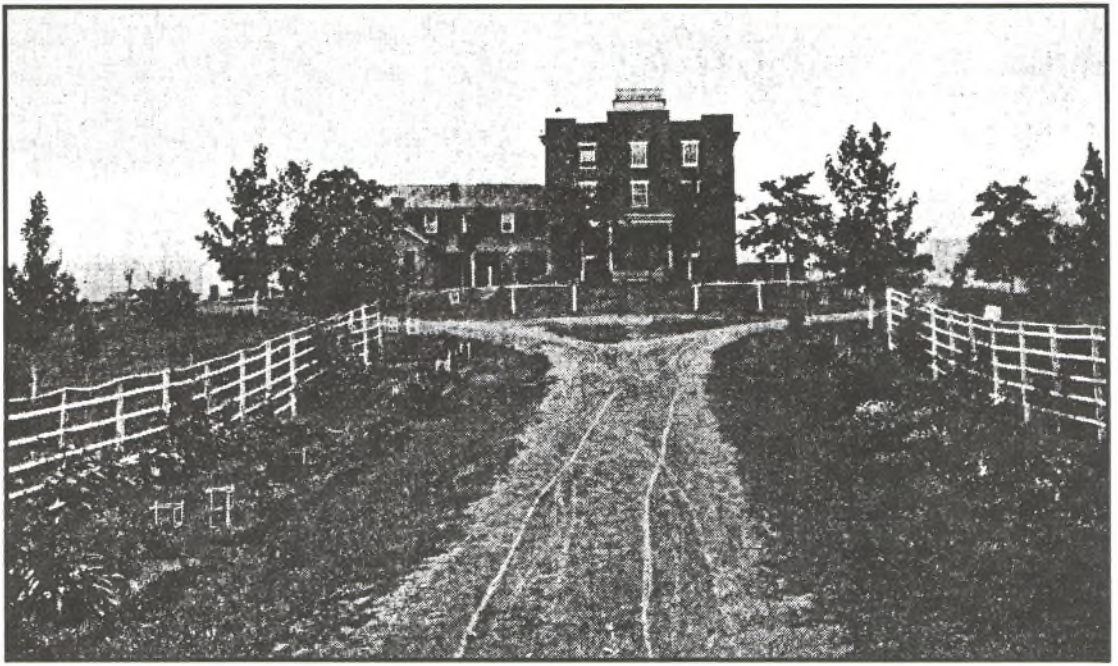
Governor Curtin was not averse to manipulating the politicians to

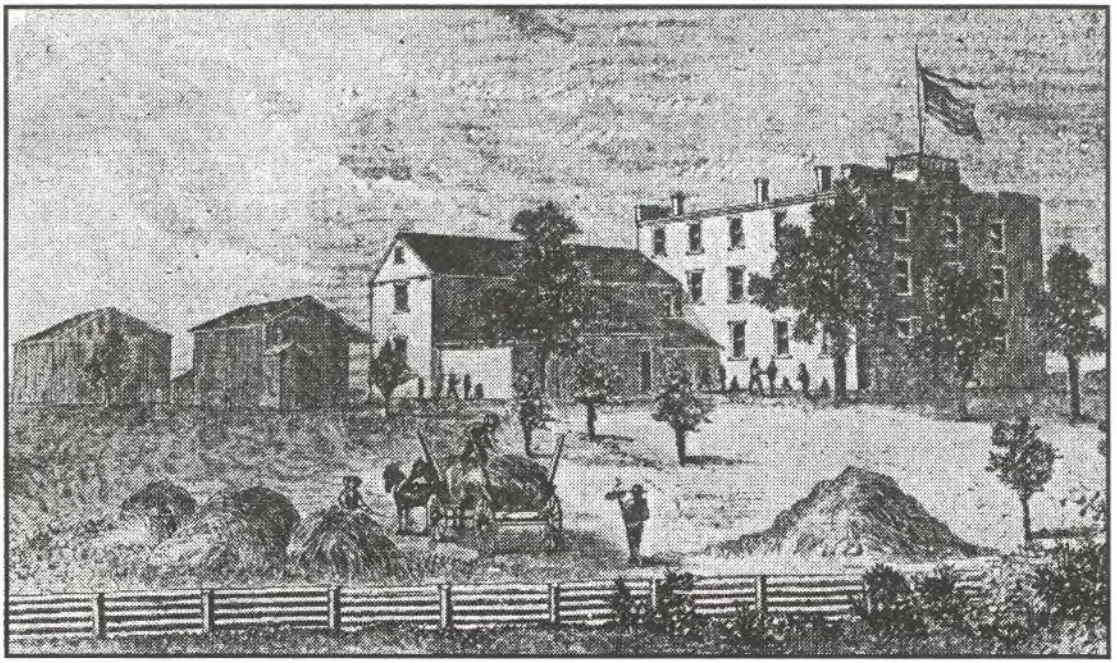
The spring house in which the Tressler family operated its first classical academy.

achieve his ends. On March 10, 1866, no doubt with the governor's knowledge or possible encouragement, 345 neatly dressed soldiers' orphans from three nearby schools in the capital area descended on the legislature at Harrisburg. Their bands played "Rally Round the Flag, Boys" and girls choirs from Mt. Joy sang, "Tenting on the Old Camp Ground," while a boys ensemble sang "Dear Old Flag" and "Uncle Sam is Rich Enough to Send Us All to School." An original poem was recited by a young boy who declaimed:

> *Oh, Legislators! Rulers! Men! Around every side,*
> *Stand little ones whose future no tender hand will guide,*
> *Who, powerless to help themselves, as orphan children come,*
> *And in our martyred fathers' names entreat of you a home.*

The governor cried. Tears came to many eyes unused to weeping. Patriotic declamations on "Our Fathers" and "Our Heroes" followed with a





***(Top)* Photograph of the front view of the Soldiers' Orphans Home. *(Bottom)* Lithograph of the side view of the Tressler Orphans Home.**

Of note . . .

"What shall I do now, father?"

One gets a sense of the solid character of the Tressler family from correspondence John William—David's brother—sent to their father, John Tressler, from college: *"I arrived here a few days ago, was admitted, and assigned a dormitory room. Yesterday Prof. --- stated an untruth to our class and I said so. I was called before the faculty and told to retract my statement; this I could not do, without making myself a liar, so I refused. I was expelled and am now sitting on my trunk in a room in town. What shall I do now?"* The boy went on to become a clergyman and his son the same.

climactic "Valedictory." The governor responded amid shouts, applause, and cheers. The politicians then referred the matter to its Education Committee—where it died.

A partnership of church and state—remembered years later

Eventually, the soldiers' orphans school system was inaugurated and fully funded. A total of 8,277 children were admitted from 1864 to 1875. Cost to the state was over five million dollars. At least 45 primary, advanced, and new schools were funded or organized. The Soldiers' Orphans School, Loysville, was one.

At the close of its first year of operation as an orphans home of the Lutheran Church, the Loysville facility counted as its population 80 soldiers' orphans and 18 church orphans. State subsidies, therefore, and commitments by the church to care for the remaining soldiers' orphans until discharge, graduation, or transfer began a partnership between church and state that would be remembered a century later as Tressler-Lutheran Service Associates built new partnerships with county governments for the care of older persons.

The time of Creation has arrived. We are present.

From the minute books . . .

The plans to buy the orphans home proceed

Agreeable to the call, the Trustees of the intended Loysville Orphans Home met at Loysville on Wednesday the 16th of October 1867 . . . A Constitution intended to be chartered, was then made and adopted item by item, and afterwards as a whole whereupon it was resolved to place it in the hands of David L. Tressler, Esqu., for the purpose of having the charter granted by Perry County Court which the Said Tressler agreed to do gratuitously.

It was resolved, that if we can buy from the family of Col. Tressler Twenty-five (25) acres of ground contiguous to the lot of the Academy Building . . . then [we] will buy the Academy building for the purpose of an Orphan Home.

July 20, 1868, 6½ o'clock p.m.

It was resolved that we now proceed to purchase the Loysville Academy on the written terms offered, viz. Five Thousand dollars ($5,000) in five (5) equal, yearly, payments without interest . . . that we now purchase 25 or 30 acres of land contiguous to the Academy lot at Ninety dollars ($90) per acre with the exclusive right to one of the Springs.

It was further resolved that the Pres. & Secretary . . . employ a Superintendent and his employment to be for the first six months to collect funds for the payment of the Land and that his compensation shall be Twenty (20) percent of the funds collected. The Committee upon consolidation selected Rev. P. Willard as Superintendent and he consented to enter upon his duties on the first of March next.

It is interesting today to note the amount of funds collected that are designated in essence as overhead—20 percent. On June 17, 1868, the board's minutes note that:

Rev. Willard stated that there was promised to him about Four Thousand dollars but that that amount could not be depended upon, [he] was of the opinion that Three Thousand dollars could be relied on.

2 Willard Lays the Foundation

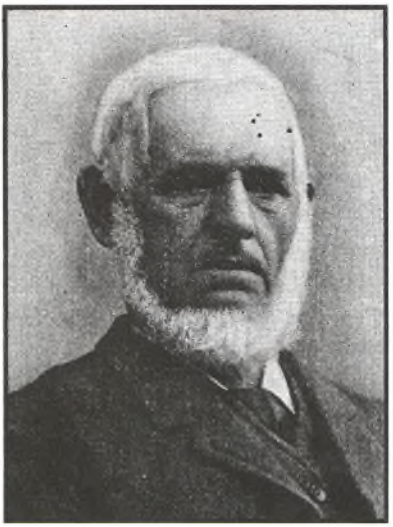
The Rev. Phillip Willard was 59 when, in July 1868, he assumed the superintendency of the Tressler Orphans Home. He was at an age at which many leaders in church and society were beginning to consider retirement, yet he continued in his new role until he was 80. In his last few years, however, he is said to have turned over much of the day-to-day management to his son.

His was a remarkable period and historians agree that the spirit, structure, and mission of the institution was largely cast by Willard. It was not accidental that pupils and staff at the school and ministerial colleagues affectionately called him "Father." It was not an ecclesiastical title; rather, it reflected his vision of the institution as a "family," as a "home," and his role as the paternal figure in its life.

Phillip Willard was born September 29, 1809, at Jefferson, Md., the son of George and Susanna (Culler) Willard. His early education is not known, but he was among the first students to enroll at Pennsylvania College, from which he was graduated in 1839. He entered the Lutheran Theological Seminary at Gettysburg and completed his course of study in two years under the tutelage of Samuel Simon Schmucker, founder of the school, and Henry Immanuel Schmidt, professor of German language and literature.

He was licensed in 1841 as a minister of the Lutheran Church by the West Pennsylvania Synod of the General Synod. He was ordained the following year when he accepted his first call as pastor of Immanuel Lutheran Church at Manchester, Md. He served successive parishes as pastor at Westminster, Md. (1842-45), Lovettsville, Va. (1845-48), and Danville (1850-56) , Loysville (1856-58), Mifflintown (1858-6l), and Schuylkill Haven (1861-62), all in Pennsylvania. He married Margaretta Christzman on October 21, 1841. They had eight children.

Though Willard was elected superintendent, he was immediately sent off to raise money for the fledgling institution. Phillip Bosserman of



The Rev. Philip Willard

Newport, Pa., a half-day's carriage ride from Loysville, was named interim administrator at the same time Willard was elected superintendent.

Bosserman, in turn, employed the Rev. John Kistler, a Tressler kin and later a Carlisle pastor, as resident manager.

Willard was charged by the trustees to solicit funds to pay for the purchase of the academy from the Tresslers and to begin to build a nest egg for operating expenses of the new orphanage.

It was the third time in his career that he became an institutional "agent," prior assignments being for Pennsylvania College in 1849 and the Lutheran Board of Publication from 1863 to 1868.

"Agent" then was comparable to today's "development" officer, being a traveling representative to promote an organization's mission among church members, congregations, and synods and to secure funds for operation.

Willard: On the road visiting donors

Willard maintained a residence at Loysville but was "on the road" for a year, visiting congregations and frequently speaking directly to presidents of the synods. He raised $4,000, considered then to be a fitting start for what proved to be a never-ending task of financial solicitation, which would tax all of the succeeding superintendents' creativity and genius.

One of the earliest detailed accounts of life at the Tressler Orphans Home was told by Charles Adrian Britt, who recalled his first Christmas at the orphanage—December 25, 1868—when he was only seven years old.

"Many other Christmases have since come and gone for me, sixteen of which I spent at the Home," he wrote some 30 or more years later when he was a Lutheran pastor at Taneytown, Md.

"I remember it as though it were yesterday," he said, recalling it as "that

wonderful day away back there in my childhood years."

Britt's story continued:

> *When Christmas, 1868, arrived, there arrived with it an invitation to repair to* [Willard's] *home in the morning, as he desired to see us specially. Of course, we went. Across the meadow, white with snow, we wended our way with happy hearts to our warm hearted, genial generous hosts'* [home]. *I can see Father Willard even now, that grand old man* [he was only 59 at the time!] *whose memory lingers in my life as a benediction, and beside him Father* [Peter] *Sahm* [then pastor of the Loysville Church] *with the bearing of a minister of God, but like Father Willard, as tender in heart as a child.*
>
> *How they questioned us about the day, its meaning, its lessons, and in this manner sent home to our young hearts the sweet story that has come anew to us with each returning Christmas-tide in all the years that have followed . . . Then, how they enforced it all by distributing to us in turn the delicacies of the season—packages of candies, cakes, nuts, etc.—until our eyes widened in astonishment, and our hearts pulsed with gladness beyond the power of tongue to tell. But, every experience, however pleasant, has an end. So we returned to the Home, most of us to share our Christmas Joy and cheer with our less favored soldier orphan fellows.*

Such a tale, no doubt embroidered after a generation's telling, reflects much of what Willard believed the church intended when it acquired the academy, stated more formally in the home's charter and constitution, approved by the trustees at their first meeting in 1868.

A focus on serving the church

The institution was to exist "to provide a home for poor orphan children of the Evangelical Lutheran Church and such other poor children as the Board will find the funds to justify; to have their temporal wants supplied; to educate them physically, intellectually, morally and religiously; and to extend over them a wholesome guardianship" (Constitution, Article 1, Sec. 2).

The charter also specified that the home's ministry was for "poor orphan

children only who have no funds or means of their own, and no available source from which they can obtain means for their support [and] education . . ." (Article VI).

The General Synod of the Lutheran Church in 1868 had 970 congregations, 590 ministers, and 86,198 communicants. The church was spread over 21 district synods, primarily in the northeast. Pennsylvania had the largest number of parishes and members, some of them in jointures, or "union" parishes, with Reformed congregations, also of German background. The time was ripe for the venture the churches were starting.

Mending the divisions of North and South

In an address before a synod assembly in 1866, the Rev. John George Butler, pastor of St. Paul Lutheran Church, Washington, D.C.—later to become chaplain of the U.S. House of Representatives (1869-75) and the Senate (1886-95), president of the General Synod (1870), and professor at Howard University for 20 years—gave an assessment of the state of the church:

> *The overthrow of the great rebellion . . . The deliverance of the land from slavery, which nerved the arm that threatened the nation's life; the disbanding of our armies, and the supremacy of law established, furnish ground for hope that the entire Church North and South, when time shall have healed the nation's heart, may again meet upon common ground, to labor for the promotion of Christ's Kingdom.*

Part of that "promotion of Christ's Kingdom" was the benevolent work of inner missions of which the orphans home was to become a crowning jewel. The address, given a year after Lee's surrender at Appomattox and Lincoln's assassination, was reminiscent of Lincoln's Second Inaugural:

> *With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and a lasting peace, among ourselves, and with all nations.*

Butler and others in the church were well aware that Lincoln had cast a

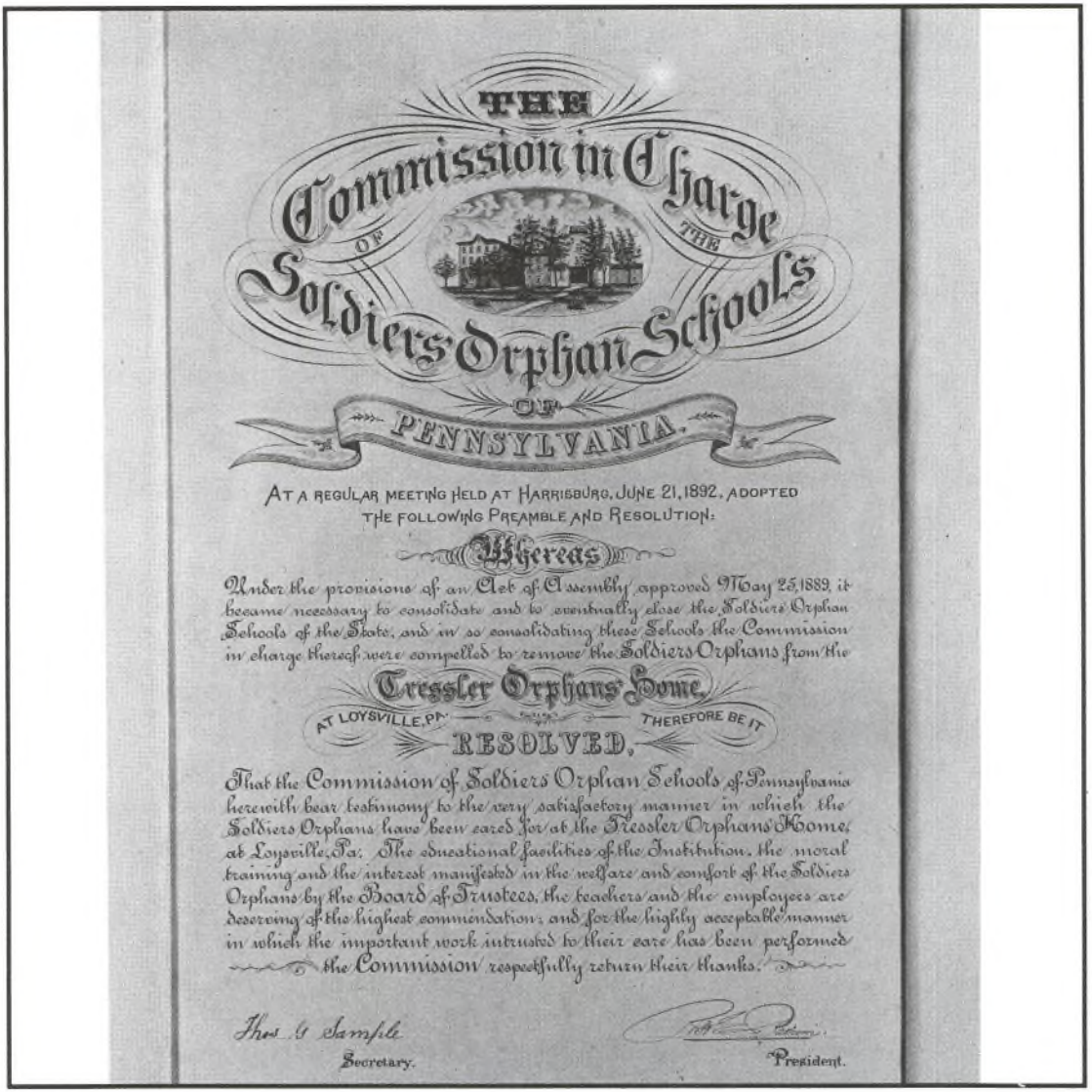
theology of expiatory suffering over the war and noted how his speeches were, again and again, replete with phrases drawn from the Old Testament, especially the suffering servant songs of Isaiah and the Psalms (a phrase from Psalm 147:3, incidentally, figured in the Second Inaugural, noted above).

The soldiers' orphans move to state-operated facilities

A number of the orphans—80 in all—children of those Lincoln spoke of as the men "who shall have borne the battle," would remain under Willard's care until 1889, when, likely for reasons of cost, the Commonwealth of Pennsylvania removed those still in residence, consolidating those it cared for in state-owned and -operated institutions.

The orphanage came into being at a time when the country desperately needed to improve the quality of care rendered to dependent children. All had not been well since the founding of the republic, and many of the

A group of soldiers' orphans poses for a photograph, circa 1860-1870. Soldiers' orphans were in residence at the time the Lutheran Church took over operation of the home.



THE
Commission in Charge
OF THE
Soldiers' Orphan Schools
OF
PENNSYLVANIA.

AT A REGULAR MEETING HELD AT HARRISBURG, JUNE 21, 1892, ADOPTED THE FOLLOWING PREAMBLE AND RESOLUTION:

Whereas

Under the provisions of an Act of Assembly approved May 25, 1889, it became necessary to consolidate and to eventually close the Soldiers' Orphan Schools of the State, and in so consolidating these Schools the Commission in charge thereof were compelled to remove the Soldiers' Orphans from the

Tressler Orphans' Home,
AT LOYSVILLE, PA.

THEREFORE BE IT

RESOLVED,

That the Commission of Soldiers' Orphan Schools of Pennsylvania herewith bear testimony to the very satisfactory manner in which the Soldiers' Orphans have been cared for at the Tressler Orphans' Home, at Loysville, Pa. The educational facilities of the Institution, the moral training and the interest manifested in the welfare and comfort of the Soldiers' Orphans by the Board of Trustees, the teachers and the employees are deserving of the highest commendation; and for the highly acceptable manner in which the important work intrusted to their care has been performed the Commission respectfully return their thanks.

Thos. G. Sample
Secretary.

President.

In 1892, the Tressler Orphans Home received this commendation from the Pennsylvania Commission in Charge of the Soldiers' Orphan Schools "for the very satisfactory manner" in which the home cared for soldiers' orphans. "The educational facilities of the Institution, the moral training and the interest manifested in the welfare and comfort of the Soldiers' Orphans by the Board of Trustees, the teachers, and the employees are deserving of the highest commendation," the certificate proclaims.

From the minute books . . .

The first church orphans arrive

June 17, 1868

Resolved that the application of Rev. J. Frazer on behalf of the orphan Francis Dunbar be entertained and that he be received, and the Application be numbered 1.

Resolved that the application of John Henry Wannamaker be entertained and that he be received on Application No. 2.

Resolved that the application of John W. Lansing *(later noted as Lansinger)* be entertained and that he be admitted on their filling the blank on the form sent them for admission and it be forwarded to the Superintendent, then Marked No. 3.

In January of the next year, however, the following motion was made:

To pay the funeral expenses, the Express charges to carry the body of John H. Wannamaker, Decd, to his home in New Jersey, and the Expenses of Rev. John Kistler to accompany the corpse to the home of his mother . . . The expenses being Sixty Six dollars, ninety eight cents and Three Dollars Telegraph charges.

Interestingly, six members of the Board of Trustees voted yes, one voted no, and four "refused to vote."

abuses were still rampant. It must have been common knowledge, especially among those laying the foundations of a new institution of mercy for the benefit of poor and orphaned children, that the nation's history reflected an attitude that children were a commodity to be exploited.

This attitude dated back as far as the 17th century when shiploads of children from British almshouses and the streets of London were brought to America under apprenticeship contracts, often unregulated and unsupervised. When schools were finally established to teach poor children how to spin, weave, or engage in farmwork or the trades, they often resembled the "workhouses" of Dickens' *Oliver Twist.*

In mid-19th century America, children were still auctioned to families in homes—much as black slaves were bought and sold—or sent to "schools"

where poor children would pay for their care by services rendered to those to whom they were indentured.

Grace Abbott in her definitive history of the times concluded that "they [the children] were certain to become overworked and undereducated little slaves even when they were not treated unkindly." Nor was it uncommon for children of the poor to be assigned to county almshouses where they lived alongside the aging with dementia, the feeble-minded (as the mentally retarded were then called), the insane, juvenile delinquents, and chronic alcoholics.

In such a society, increasingly sensitive to the exploitation of children, an orphans home founded on Christian mercy and sheer altruism was a monumental advance.

Chores designed to prepare children for life

Willard introduced routines of chores and work for the children under his supervision, but they represented only early-morning dormitory clean-up, late-afternoon "work and play" of not more than two hours' duration, and half-day assignments on the farm or in one of the trade shops in the summers.

This was believed to be part of the discipline of growing up which helped to prepare the children for responsible adulthood. For those not college-bound, experience in one or more of the trades would help students prepare for the industrial community they would enter at age 17 or 18.

Like most "parents" of his time, Willard shared a Puritan, Calvinist work ethic that felt idleness to be "the work of the devil." There is no record of any allegation that the work system at Loysville was abused, and the family atmosphere at the home could not have survived without the cooperation of all in work or activities.

Graduates of a later era recall that they did not always appreciate their work assignments or the discipline exacted in the performance, but in hindsight believe it helped to make a "man" or a "woman" out of them.

One graduate of the home many years after the Willard superintendency described a typical day in the life of an orphan at the Tressler Orphans

Home (or T.O.H, as it came to be called by most in those days; later it was more commonly known as "Tresslertown").

This later "typical" day probably resembled in most detail the pattern of the early days as well. "It was a day filled with strong discipline and regimentation," the former resident recalled. "All student movements were controlled by the sounding of a bell mounted atop the main building."

In the graduate's own words, this typical day would proceed as follows:

¶ *6:00 a.m.—The first bell tolls signaling time to arise and prepare for breakfast. Wash and dress.*

¶ *6:15 a.m.—All students proceed to march by formation, according to ages, to the dining hall. Once all dormitory personnel are assembled, the superintendent reads a passage from the Bible and after a prayer in unison, breakfast is served. At every meal we are given fifteen minutes to eat.*

¶ *6:45 a.m. to 7:45 a.m.—Students return to dorms to make up beds, to sweep, and generally to clean up. Then, each goes to his or her assigned chores, rotating at least yearly, or more often doing such things as washing dishes, cleaning in the kitchen, food preparation, setting up tables in the dining room, and so forth.*

¶ *7:45 a.m. to 8:00 a.m.—Students prepare for school classes. The school ran from September to June, longer than the public schools outside.*

¶ *8:00 a.m. to noon—Time spent in assigned classrooms, group-graded at first, then as the population increased closely graded, kindergarten to 11th or 12th grade.*

¶ *Noon—Return to dining room for dinner (the big meal of the day). We always said or sang a prayer in unison before each meal. After dinner, students had time for enjoyment unless there were unfinished chores.*

¶ *1:00 or 1:30 p.m. to 3:00 or 4:00 p.m—School resumes. The rest of the afternoon is spent either at work assignments, at "trade" school, sewing or domestic-science classes, depending on age and sex. Trades include plumbing, painting, masonry, auto mechanics [in later years], general repairs, carpentry, and construction.*

¶ *5:00 p.m.—Supper served.*

¶ *5:30 p.m. to 6:45 p.m.—Sports, other recreation.*

¶ *7:00 p.m.—Evening vespers.*

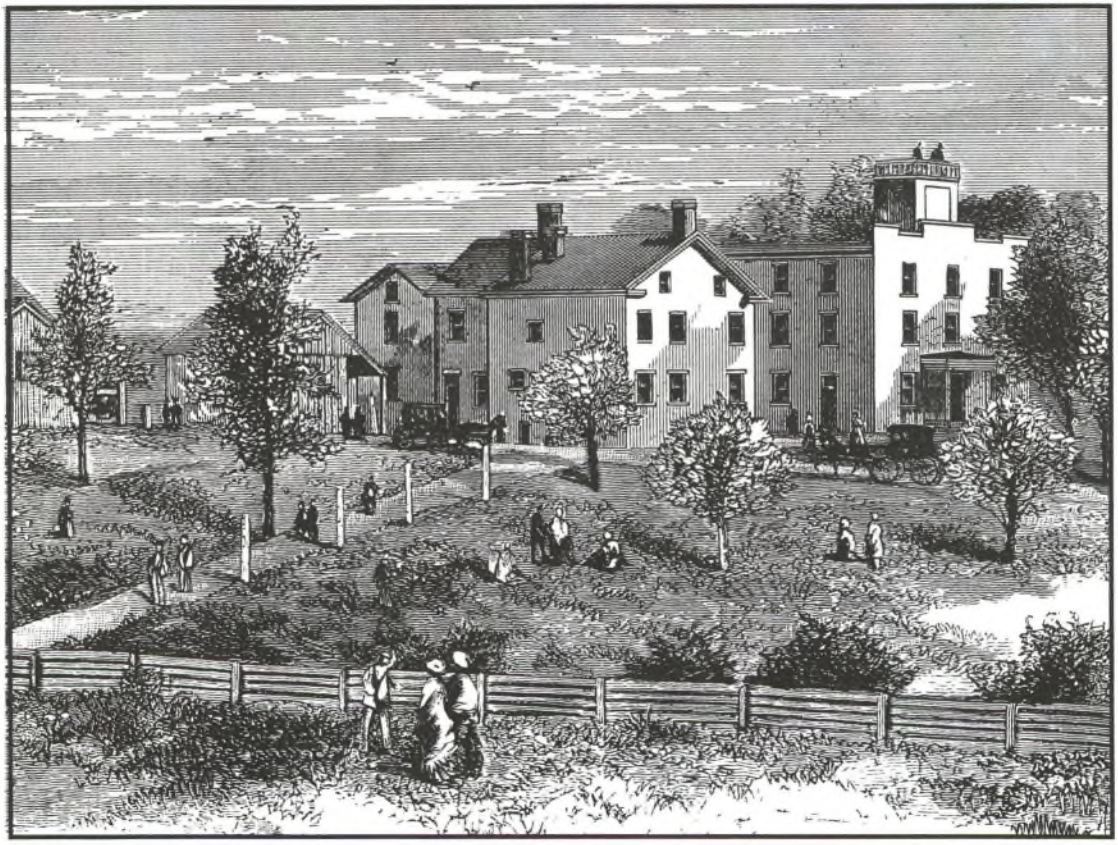
¶ *7:30 p.m.—Study. Prepare for next day's classes.*

¶ *9:00 p.m.—To dormitories. Retire for the night.*

Summer schedules varied according to assigned work: gardening, farming, sewing, cooking, housework, band trips (after 1896), fruit and vegetable harvesting, dairying, caring for animals, canning, etc. There were special programs and schedules for Thanksgiving, July 4th, Washington's Birthday, Easter, Arbor Day, Christmas, and Visitors' Day.

By 1871, Willard reported to the General Synod meeting at Dayton, Ohio:

> *It is now two years since we took charge of the Home. We entered upon our labors . . . with trembling, on account of the many surmises as to*



A lithograph of the Tressler Orphans Home.

the prosperity of the undertaking, without any cash on hand, yet believing that the cause was of God and must succeed.

Those years were no bed of roses. Four church orphans died—from "dropsy" (edema), consumption (tuberculosis), typhoid fever, and whooping cough. At least 30 applicants—"poor little, fatherless, homeless ones whom the God of the orphan sends to knock at our door"—were not admitted because of lack of facilities or funds. In an appeal to the churches for help, he noted:

We pray that we can soon extend our arms for the embrace of every poor little homeless, parentless, one . . . that under God's divine guidance we may be instrumental in training them up for a useful and happy life here and a blissful immortality in the life to come.

Willard never wavered from his conviction that his choice of Loysville as the location for the home was right. "Though somewhat isolated," he admitted in 1873, "yet for beauty, purity of atmosphere, good water, health and cheapness of living," Loysville "cannot be surpassed anywhere."

Boasting a "pastoral serenity"

An old lithograph *(see Page 24)* of the home grounds presents a scene of pastoral serenity, the old academy building with its "widow's walk" at the center with several of the newer buildings dating from the seventies and a barn adjacent. A driveway passes the entranceways showing the elegant horse-drawn carriages of the day.

Children and adults stroll along the tanbark path from the main road outside the rail fence which surrounds the property. Trees are decorously planted in the front and on the sides of the buildings to lend an aura of rural delight. A man in hiking attire outside the fence is waving to someone inside the home. The artist appears to have captured a leisurely Sunday afternoon in the country and bids the viewer, "Come in!"

A companion drawing from the same era *(see Page 12)* shows a work scene on the front grounds, a woman with scythe, a man with wooden rake, and a boy stacking hay on a wagon. The two figures atop the widow's walk on the first drawing have been replaced with a flag and a streamer, on

From the minute books . . .

Novel ways of setting salaries

At a meeting in 1869, the Tressler Orphans Home Board of Trustees paid "Bro. Willard" $176.43, which represented a three-month salary of $250 minus the $73.57 he had already received as a percentage of the $262.85 he had collected as the result of recent visits to individual, synodical, and congregational donors. At that same meeting . . .

The Salaries of various persons employed about the Home [were] then fixed as follows:

Male Teacher . . .	$400.00 per year
Assistant Teacher . . .	$150.00 per year
Matron . . .	$ 2.50 per week

Washerwoman, seamstress and cook to be left to the Superintendent to do the best he can.

this day waving in the breeze.

An 1877 account of the origins of the Civil War Soldiers' Orphan Home Schools provides some equally interesting "word pictures" that share a detail the lithographs do not depict:

> *There has also been erected an ice-house, with an apartment for the preservation of fresh meat, which can be kept at the freezing-point in mid-summer; also a separate apartment for milk and butter, a corn-crib, chicory, and lastly, a barn, fifty-four by forty-five feet, giving ample room in the lower story for stabling stock, and in the second story for the storage of grain and provender [feed for animals]. This barn is pronounced by all who see it the most substantial, well planned, and convenient in the neighborhood.*
>
> *There is also a fruit garden, consisting of nearly a half acre of ground filled with strawberries, raspberries, plums, etc., which yield in abundance those fruits which are so palatable to the tastes of children in the early part of summer.*

Adding to the beauty are:

> *. . . the playgrounds, containing five acres, which are rolling and always dry . . . studded with fruit and shade trees of different varieties, together with grape vines of the choicest kind on trellis-work, and evergreens and flowers in season in great number and variety. These grounds are hedged on three sides with arbor-vitae, all calculated to charm the eye, cultivate the taste, and gratify the wants of the passing moment.*

Religious life at the home

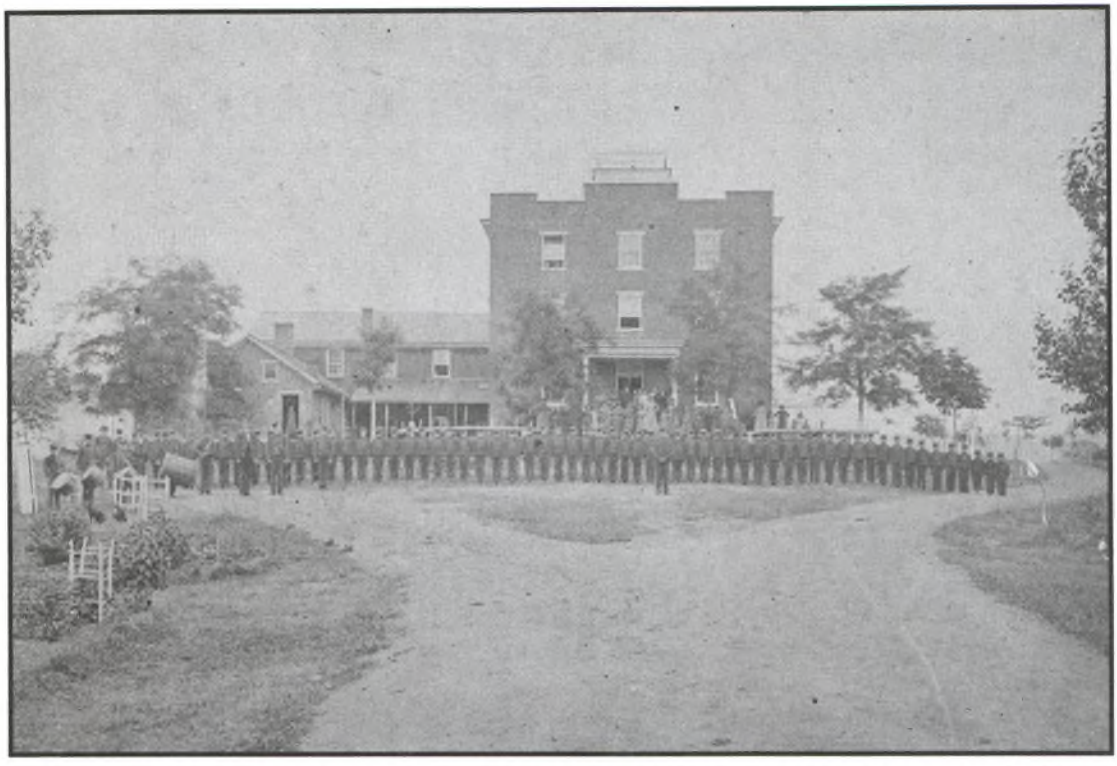
Phillip Willard not only was chief development officer for the home, but also was superintendent of instruction, building and grounds manager, program director, disciplinarian, and religious educator. He also was in charge of daily devotions at mealtime and at evening vespers.

The children walked to one of the village churches for worship on Sundays; if the weather was inclement, the superintendent conducted services at the home in the schoolroom. Sunday school instruction was conducted each Sunday afternoon. In the evening there would be Bible study, prayers, and homilies.

Willard based his instruction on the Scriptures, using no other textbooks. His sole creed or confession was the Apostles' Creed. Many of the orphans in their early teens were given the opportunity to attend confirmation instruction and were united with the Lutheran or other Christian church upon examination and with the permission of a parent (though often thought of as "orphans," many of the children at the home had come to live there after the death of only one of their parents).

The Pennsylvania Department of Education considered the home's scholastic instruction thorough. Graduates achieved a scholarship that compared favorably with those of the advanced soldiers' orphans schools of the commonwealth, and many went on to prominent positions in their communities.

Willard prided himself on having a competent corps of teachers, five of the first 12, for example, his own sons or daughters. Nepotism was appar-



One of the earliest photographs of the Tressler Orphans Home, showing the children in dress uniforms. The photograph dates from between 1872 and 1884.

ently not considered a problem. In the last decade of Willard's superintendency, his one son, Samuel S. Willard, A.B., was promoted to be school principal.

Upon Willard's return to Loysville after that first year of fund raising, he directed his attention to the physical property. The academy, having been closed during the war, faced extensive work to bring the facilities up to date. He installed new beds and bedding in the dormitory. Much other furniture he procured as gifts-in-kind in his tour of the parishes and visits to the Sunday schools of the synods.

All the histories agree that "immediately on taking charge," Willard began a modest building and renovation program. He erected a new frame building in 1872 to supplement inadequate space in the inherited academy building. The new structure had two stories, the first floor to house a spa-

cious 48- by 20-foot dining room, the second floor to expand dormitory space. The frame building was added as a wing to the original academy structure and would later be converted into the Industrial School.

Several years later, the old cooking establishment was torn down and a new two-story brick structure, 50 by 30 feet, replaced it. There were separate rooms for cooking, baking, and washing.

A bath house with cold and warm water for "plunging" or showering was installed. Again, to provide space for a growing home population, five additional sleeping rooms for children and staff were constructed on the second floor.

An orchard to yield "an abundance" for the children

The outside property was also expanded when, in 1875, 25 additional acres of the adjoining Tressler farm were purchased. The ground being exceptionally fertile, a young orchard was planted with 200 apple trees, a little more than 200 peach trees, and some 40 pear trees. They soon blossomed and "will, in a few years, yield an abundance for the wants of all the children."

In Willard's later years before retirement, the first important addition was made to "Old Main." In 1884, a three-story addition was erected, to be used for school purposes and food preparation. More boys' dormitory space was included. The west end provided staff residence quarters and a storage area to keep the rising volume of foodstuffs donated by the supporting congregations, not only at harvest and holiday seasons but year round.

"Old Main" was further extended after Willard's retirement as the old academy building was again enlarged and a connecting building added to link the several structures. Now, more dormitory space and baths could be made available for the influx of girls.

Old Main's "Central Pennsylvania Synod porch and dining hall," familiar to a later generation of orphans, were not completed until 1924. Utilities—steam, gas, and electricity—were added as they became available. Renovations, including fire escapes, were made to keep the facilities in compliance with state fire and safety codes.

In pious, Victorian grandiloquence, a later superintendent, the Rev. G.R.

The Tressler Orphans Home's main building following renovations and the addition of a three-story "wing" made in 1884 at a cost of $10,000. The connecting building was constructed ten years later to provide more modern bathing and toilet facilities.

Heim, was able to share with the Perry County Historical Society his estimate of the progress of those founding years when Father Phillip Willard laid the foundations for the future (though, as with any institution, there could occasionally be challenges; see *From the minute books, Page 33*). "This is a home!" Heim rhapsodized not without undo exaggeration.

> *Little children whose circle of the natural home has been broken by the Providence of a father resting in the grave . . . or even of a mother too, the last and golden link, are taken here and provided for. Clothing that warms and food that nourishes are not extravagantly supplied, but necessaries such as parents now looking back from their rest might only want their dear ones to have. The young minds that might brood over their misfortunes are educated for stern and real duties in life's mission and the heart that might be dimmed by sorrow's tears, is led to hope in the God of Providence and the Father whose house is an eternal home.*

From the minute books . . .

"Farmer" Willard, indentures, & synodical $$$

Agriculture was always critical to the survival of the Tressler Orphans Home, which had its own farm land and orchards. Just how important surfaced in the Board of Trustees' minutes for a meeting held on June 4, 1873.

Resolved that the Board of Trustees are specially gratified with the excellent condition in which they find the Home in all its different departments. The special care for the Sanitary, moral, and intellectual improvement of the children deserves our warmest commendations. The management of the land could not be better and we regard the Supt. as a No. 1 Farmer. In short, everything that has come under our notice we have the pleasure to commend and in behalf of the Synods represented here return Bro. Willard our hearty thanks, trusting his turnips, during the coming year, may grow as large as the largest of this year, his potatoes be more plenteous, and the blessing of Divine Providence rest upon this administration of the Home in the future as it has in the past.

❖ ❖ ❖

At that same meeting, a special committee reported on "binding out" children—that is, indenturing them.

[The committee members] respectfully report that they find almost every institution has regulations of its own upon this point [as to when to bind out children] but the majority have fixed the age from 14 to 16 years. In the opinion of your committee, no child should be bound out to a trade under 14 years of age.

❖ ❖ ❖

Synodical funding through contributions of congregational benevolence dollars has always been critical to Tressler's ministries. While cutbacks in that support have affected the agency in the 1990s, concerns over church funding are nothing new. The home's minutes have numerous references such as this one from 1868, which took a different tone from the funding requests of the 1990s:

Resolved that delinquent synods . . . be requested to pay their apportioned share due as soon as possible and to be notified to be ready for the next annual payment, which will be June 1.

Effusively sentimental, Heim went on to pay tribute to the caliber of learning that Father Willard "and his excellent lady" (his wife, Nettie) had accomplished in practical ways:

> *Nor are these bereaved spirits only trained in books for life's business and piety, but they are taught to ply the needle to patch and make the garments which a mother would if she could; meals and bread are made under a matron's instruction; the barn-yard with its chicory and corn-crib, its hay and its straw, and so the meadows and fields have duties that prepare hands to work on the farm; and an orchard of trees and vines aid all these spheres to make a variety of work that develops the physical strength and induces the habits of industry and fitness of adaptation to all future generations.*

"What a debt of gratitude for what they have done amid self-denials and labor," he concluded.

It was a personal eulogy for Willard, but it was also a tribute to the home and its almost quarter-century of service in behalf of the Lutheran Church to orphaned boys and girls. If the maudlin language is out of harmony with today's expression, so be it. It is an authentic expression of an era gone by.

The foundation had been laid. Some building was yet to be done.

From the minute books . . .

The first two decades . . . and the Willard era comes to a close

Around the time of Philip Willard's retirement, the Board of Trustees received a report on service given during the home's first 20 years of operation:

Admitted:	325 soldiers' orphans
	232 church orphans
	15 children from counties
	25 paid orphans
	597
Discharged:	417
Deaths:	11
	428
Enrollment:	169

❖ ❖ ❖

While Philip Willard was highly regarded, his age finally caught up with him. On May 28, 1889, the board noted the following:

In view of the fact that Father Willard is within a few years of 80 years of age and has been superintendent for more than 20 years, we desire herewith to place on record our hearty appreciation of his years of faithful service in behalf of the orphans of the church at immense labor and great sacrifice.

On October 24 of the same year, however, a special board meeting was held . . .

In view of the discordant and demoralized state of affairs at the Home since the opening of the new year . . . largely due to the incapacity of the venerable Superintendent, incident to the growing infirmities of age, it had become the duty of the Board to consider the question and if possible provide some remedy.

The board resolved to request Philip Willard's immediate resignation, as well as that of his wife, Nettie, then matron of the home. In addition, the couple's son, Professor S.S. Willard, school principal, and his wife were asked to resign. In appreciation for Philip Willard's service, the board granted him moving expenses as well as a $25 per month annuity, continuing "until the next annual meeting of the board."

Numerous scenes of the Tressler Orphans Home exist today as old post cards, used from the late 1800s through the mid-1900s to promote the home. This card is of Milo Elliott, who was graduated in 1913.

(Photograph courtesy Lily Elliott)

3 Into the Twentieth Century

Robert Bellah, in his *Habits of the Heart*, a contemporary benchmark from which both to look back and forward when assessing the American character, believes that "the most rapid and profound transformation in [American] history took place between the period of rapid westward expansion and industrial growth that followed the Civil War and the entry of the United States onto the world scene in World War I."

It was a period, particularly toward the close of the 19th century, when new technologies in transportation, communication, and manufacturing exploded to imbalance fatally the older patterns of decentralized, self-governing communities.

Private wealth among the Vanderbilts, Carnegies, Rockefellers, Mellons, and others earned them the dubious accolade "robber barons." The United States' incursions into the Caribbean, Mexico, Central America, and the Pacific paralleled on a smaller scale the British adventures in imperialism.

At this time, voluntary associations were going "national" in their appeals to the emerging philanthropic giants. Their leaders became more consciously professionalized, forming national associations and developing common standards. It was America's first "gilded age," albeit in the shadow of Britain's Victorian era.

This was also the age in which the influence of such intellectual giants as Charles Robert Darwin (1809-1882), Sigmund Freud (1850-1939), and Karl Marx (1818-1883) was to fashion the thinking of the next century. Marx' *Das Kapital*, though dating from midcentury, was to have its most profound effect in the development of Russian communism under Lenin. Darwin's *On the Origin of Species* (1859) became the leading work on the natural philosophy of the history of humankind by century's end and spawned a social Darwinism which would profoundly affect social attitudes and business ethics. Freud, the great innovator in the field of psychiatry, continues his impact on our way of thinking and acting today, perhaps only super-

seded by Albert Einstein in the 20th century.

The Lutheran churches of this era felt the effect of these forces. In each year from 1898 to 1908 the theme of a "State of the Church" annual report given to convention delegates by one of the synods supporting the Tressler Orphans Home was "the world has taken over the church":

> *Truly we are living in an unprecedented age, an age of mental rasping and intense intellectual research, an age of analyzing and reanalyzing, of discriminating and rediscriminating, of vigorous thought, of rapid heart throb, and of intense secular and scientific activity.*

Morally, the ecclesiastical leaders saw the spirit of commercialism rampant and flagrant in the church. Outside, they railed against the "god of greed and graft that has its votaries by the thousands." Relationships were "contaminated with debauchery and deceit." In the world, "speculative infidelity and practical atheism" marked the "trend of the times" and the "contagion of the age." Modern society had become "corrupt," and the church had "lost its hold upon the masses."

A difficult era in which to do "Christian work"

As might have been expected in a region still filled with an older pietism, Lutherans were decrying the "sad lack of spirituality and Christian activity on the part of large numbers of our people." The church was regarded by too many as simply a "social organization," its leaders complained, its "functions and functionaries held in low esteem, its auxiliaries secularized, unworthy and unscriptural expedients employed to raise its funds, its benevolent operations hindered and crippled on account of ecclesiastical display, and its powerful machinery often employed for worldly aggrandizement."

Most shockingly evil were the "worldly amusements [that] take precedence of religious engagements—the theatre, the ballroom, the card party, Sunday concerts, Sunday excursions [on discounted train tickets], and above all Sunday bicycling."

One city pastor decried the new park resorts at the end of the trolley lines catering to Sunday pleasure-seekers. Replacing the traditional reading

of "uplifting" classical literature on a Sunday afternoon was the Sunday newspaper which made "fearful inroads upon the Christian manhood and womanhood of this city and have ensnared many a victim." It was hard to do Christian work when "sin [was] so popular." The watchmen of Zion were sounding the alarm.

In many respects, students and staff at Loysville were spared the direct impact of what was perceived to be so worldly outside. Perhaps this was part of the meaning of the repeated phrase in the message which echoed in Tressler's newspaper, *Orphan Home Echoes*, "the home is beautiful for situation."

The "situation" was not only its idyllic setting but its relative protection from the "curse of the world." The students would seldom leave their fortress, and outsiders would invade the premises so infrequently as not to

The view from Old Main in the early 1900s. The Children's Memorial Chapel on the left was dedicated in June 1900, while the Kunkel Memorial Children's Nursery, right, was opened a year later. As of the mid-1990s, the chapel still stands and is used occasionally; the nursery, however, has been torn down.

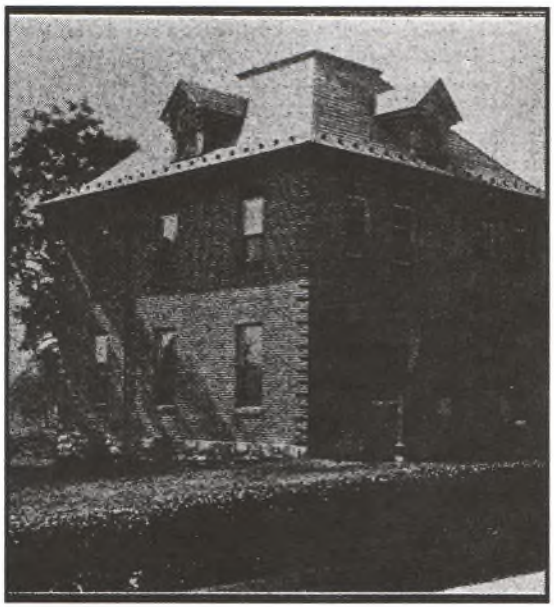
"pollute" the innocent. There was an invariable unreality about the place which an "institutional home" created, especially during a period when Lutherans sought to preserve for themselves a pure and undefiled religion, unstained by the world.

It was during this period—in 1893 to be precise—that Tressler celebrated its 25th anniversary. A year later, *Orphan Home Echoes* began publication at the home's printing plant; the newspaper would increasingly tell the story of the orphanage to a broader constituency and gain its support.

Visitors' Day attendance reaches one thousand

The Tressler Orphans Home Boys Band was organized in the early 1890s and by the turn of the century was giving concerts for civic and congregational occasions. The railroads now brought supplies to Loysville in greater numbers and with more efficiency than was possible by the daily 15-mile wagon trip from Newport. Visitors also had easier access to the home for

Buildings were named after contributing synods.



The Shaffer House, purchased in 1887

holidays and an annual Visitors' Day, which by the 1920s would bring 1,000 or more to the campus.

The incumbent superintendent, now housed in the spacious Shaffer House, would preside over the most extensive building program in the home's history. While income continued to flow from individuals and congregations, larger gifts raised by the supporting synods resulted in buildings to bear the names of the donors—Pittsburgh, West Penn, East Penn, Central Pennsylvania (porch and dining hall), Susquehanna, and Allegheny. The Maryland Synod provided a boiler house and central steam-heating system.

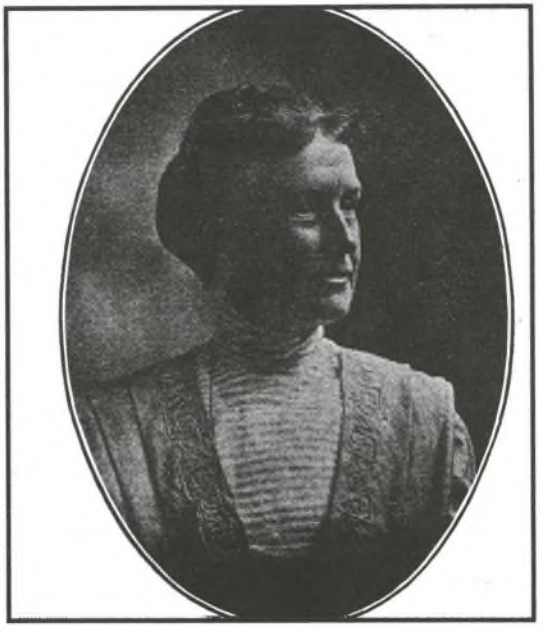
With the coming of electric current, the home established its separate, totally owned subsidiary, the Sherman's Valley Electric Light, Heat and Power Company, a profit-making enterprise for more than 15 years. A chapel, hospital, library, and nursery also were added. A Board of Lady Visitors and the Tressler Alumni Association were organized.

W. L. Glatfelter, a paper manufacturer and philanthropist from Spring Grove, Pa., became trustee and president of the board during this period, presaging the start of a $25,000 trust fund which would grow over the next 50 years to sizable proportions. Altogether, the self-confidence of the home reflected this era in the nation's life as well.

The soldiers' orphans leave the home

After Phillip Willard's retirement in 1889, administration of the home was temporarily assumed by Major J.G. Bobb. He had been appointed by Pennsylvania Governor James A. Beaver largely to preside over the transfer of the remaining soldiers' orphans (who still outnumbered the church orphans) to state-operated institutions.

Charles Widle, Superintendent



Mrs. Charles Widle, Matron

A staff member who had been named disciplinarian in 1890, Charles A. Widle was elected the new superintendent by the Board of Trustees in 1892.

Widle had been a teacher in the public schools of Butler and Lawrence counties earlier in his career. He had also had extensive service in the Pennsylvania Soldiers' Orphans Home system at McAlisterville, Chester Springs, and Harford, from which a number of former Loysville soldiers' orphans had come or were transferred.

In his previous tenure in neighboring Juniata County, he established close association with Loysville, and his service in both eastern and western Pennsylvania provided contact with Tressler constituencies. Both his educational and administrative experience were well suited for his later leadership in the management of a growing institution and the expansion of its schooling opportunities.

At the time of Widle's appointment to the staff as disciplinarian, the home had 210 children in residence, fewer than half of these indentured church orphans. With all of the soldiers' orphans transferred during Bobb's

interim administration, there were by 1896 only 147 church orphans remaining. By 1905, however, the number had grown to 200 and by the close of Widle's term in 1924 had reached more than 300.

From limited facilities and meager equipment in 1892, the campus had grown to a village of 15 or more buildings with its own bakery, printery, electric system, and 600 acres of tillable farmland. An industrial school was organized in 1899 which, in addition to the printing unit, included a shoe department. By 1902, there were 22 employees including the superintendent, matron, five teachers, a nurse and her assistant, a pastor, a part-time physician, and staff working in the industrial department.

The endowment grows, publishing operations expand

At the turn of the century, the Tressler Orphans Home was valued at about $75,000, and operating costs (excluding building costs) had reached about $100 per child per year. Special offerings were now being received on Children's Day in June from synodical Sunday schools and at Christmastime from parishes of the General Synod.

In 1905, 25 district synods included line-item appropriations for the home in their budgets. Gifts from individuals—cash and property—began to accumulate, the endowment reaching $155,000 in 1921. In addition, the printery, now publishing not only *Orphan Home Echoes*, but also bulletins and newsletters for churches as well as maintaining a lucrative church-offering envelope business, was earning $10,000 above expenses. The mill and farms, supplying needed flour, vegetables, and fruit for internal use, also made a profit externally in excess of $10,000 annually.

The Tressler Orphans Home Boys Band would return from its summer trips and year-round engagements with $13,000 for the home treasury. For example, the band traveled 6,000 miles to make appearances at 150 places in 1917 (a time when John Philip Sousa, the "march king," was on his own traveling circuit of parks, parades, bandstands, celebrations, and Chautauquas).

As the 50th anniversary year of the home, 1917 was a good one in which to appeal for funds, and the hospitality afforded the red-jacketed band members and white-bedecked band leader at places beyond the band's

***(Top)* The Tressler Orphans Home Boys Band with its first truck, a 1914 four-cylinder Reo capable of a speed of 12 miles per hour. *(Bottom)* The band poses with its musical instruments.**

Pennsylvania homegrounds built Tressler a new constituency of friends.

In-kind gifts ranged from large parcels of land (200 more acres from the Col. John Tressler farm, for example, in 1922) to Thanksgiving turkeys for the holiday. It would take several pages of the monthly *Echoes* to acknowledge individual and congregational gifts. A random entry in the newsletter samples a common acknowledgement:

> *1st Lutheran Church, Carlisle, Rev. H.B. Wile, pastor. 69 white aprons, 50 white shirts, 29 white waists, 14 bolts ribbon, 13 doz. handkerchiefs, 24 yds. gingham, 10 yds. bleached muslin, 1 over coat, 6 yds. calico, 6 yds. flannel, 7 yds. white apron goods, 1 pr. kid gloves, 2 suits underwear, 5 yds. bleached muslin, 2 sheets, 1 pr. rubber boots, 3 trimmed hats, 2 lbs. tea, 4 qts. cranberries, 10 lbs. sugar, 1 box paper dolls, 8 dolls and 1 doll satchel, 1 bundle magazines, 39 games, 1 box oranges, 80 lbs. candy.*

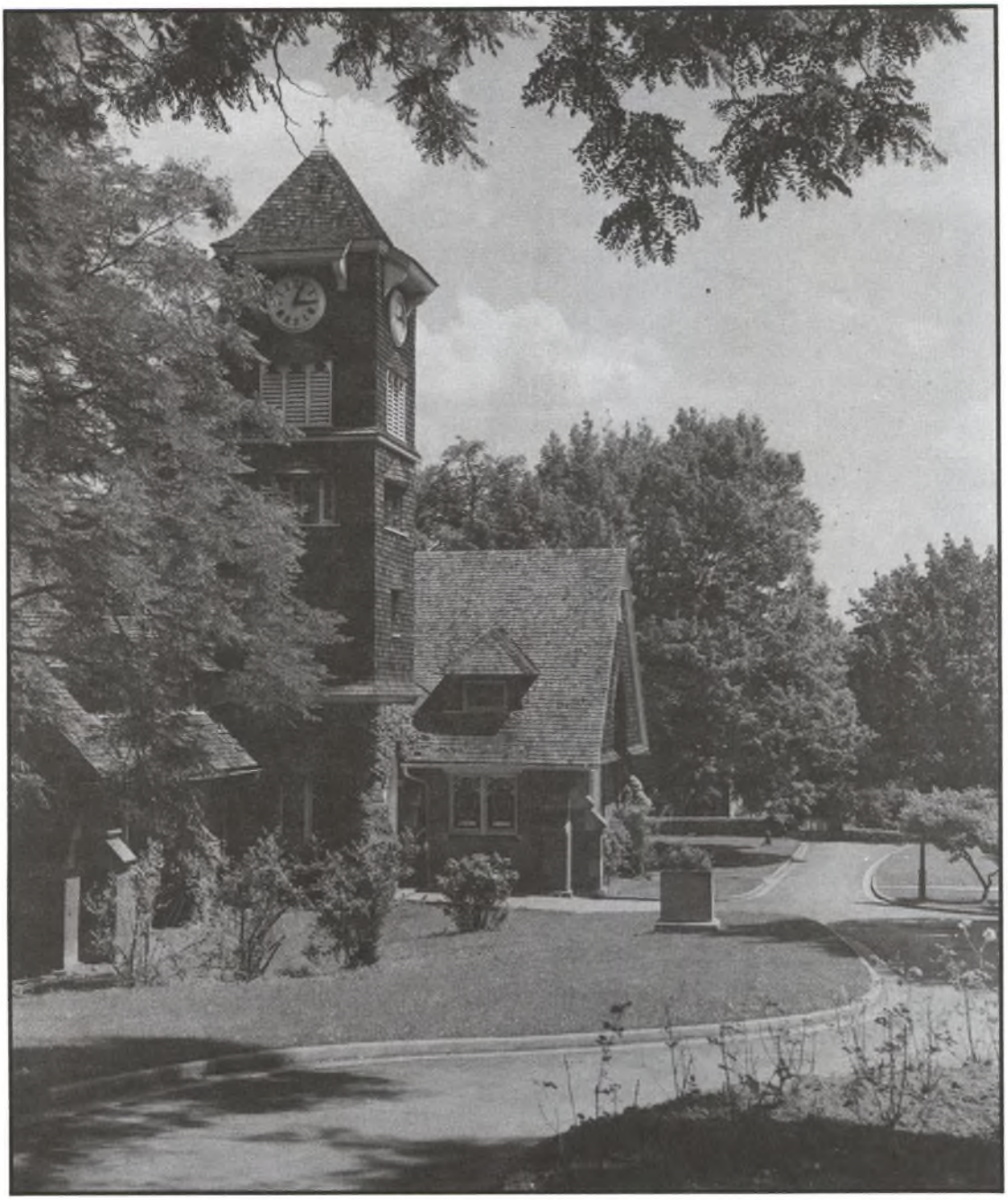
Harvest Home would bring fresh vegetables, fruit, and poultry as well as smoked and canned meats. Christmastime resulted in donations of dolls and toys. An appeal for "good laying hens" would bring a quick response.

Storage space for these items was often at a premium. Of the 62 officers and helpers on the staff in 1915, not a few were required to sort and manage the village warehouse. For several years, freight cars were added to trains in the valley surrounding Loysville to aid in transporting goods.

A dying girl's coins begin the chapel fund

One story frequently related by pastors and agents for the home, as well as local "historians," told of the origin and source of funds that eventuated in the construction and completion toward the turn of the century of the Children's Memorial Chapel.

A little girl in Yeagertown, Pa., on her deathbed thought how she might use the money in her savings bank. Her mother reported that she wanted it used for the good of other children. Her pastor, the Rev. A.H. Spangler, then a Tressler trustee and later board president, was consulted. He took the money—less than a dollar—to Loysville where it was to become the first gift toward the construction of a new chapel.



A dying child's savings formed the basis for a major fund-raising campaign to build the Children's Memorial Chapel at the home.

The school principal, J. Edward Harman, wrote an article for *Echoes* relating this incident and appealing for substantial contributions. A reader, J. Harry Fritz, of Berlin, Somerset County, Pa., was moved by the story to give $1,100 to begin construction. Shortly afterward, he visited the home. Learning of its further needs, he purchased pasture land and property for dairy and other farm buildings. In another year, he financed the Fritz Memorial Building, a dormitory for older girls. He thus became the largest single contributor to the Tressler Orphans Home in its first half-century.

Other substantial gifts followed: the Kunkle Memorial Building, originally a nursery, given by the children of Samuel and Rachel Kunkle and dedicated in 1901; the Sharretts Memorial Printing Building, by Luther T. and Edwin H. Sharretts, in 1915; the Lowry Memorial Hospital, by Annie L. Lowry, in 1901; and the Mehrling farm (formerly Arnold) by Frederick and Margaret Mehrling, in 1915.

"What One Sees": An 1898 readers' tour

The Rev. William D.E. Scott, pastor of the Loysville Church and home chaplain (1883-1906), attempted in an 1898 article in *Echoes* to describe "What One Sees" on a visit to the home. He invited the reader on a guided tour through the grounds and facilities.

One passes through the girls' sitting room, parlor, reception room and library, and bedrooms for visitors, he wrote, noting that these were formerly rooms for the sick. "Tread lightly here for hallowed and sad memories," he admonished readers. (Later, in 1903, 49 children were victims of a typhoid epidemic. Others succumbed to a 1909 diphtheria epidemic, while a quarantine was put in effect in 1916 to protect against possible infantile paralysis, or polio.)

Then came the mending and sewing rooms with drygoods closet nearby, and a girls' toilet, fitted with stationary enameled wash basins and private bath rooms. "Now, we are in the girls' dormitory. Snowy white beds! How nice they look!"

Passing over to the other building, he continued, the reader would see on the third floor a large boys' dorm with 32 double beds. Below were 20 more, for smaller boys. On the first floor was the schoolroom where "for six hours

From the minute books . . .

Ahh, those (short) summer vacations . . .

Children's vacations from the home, most likely to visit relatives or a remaining parent, seemed to perplex the home's leaders during much of the institution's early years. In 1873, for example, the board moved "not to grant the church orphans a vacation." The issue arose again in 1895:

Resolved that the question of leave of absence for children during the Summer be referred to the Superintendent with instructions to decide as to whom shall be granted the leave of absence. The absence not to exceed two weeks. Resolved that the Superintendent be requested to communicate with Superintendents of similar institutions with a view of learning the plan general[ly] pursued in regard to the matter of granting vacations to children.

daily during 10 months of the year school [was] kept five days a week."

Next came the kitchen and dining room, with long tables for 145 children. Finally, the reader "visited" the boys' bath, the laundry room, storage for canned goods, the printing shop, and the shoe factory. "You ought also to see the gardens" before you go. "Come again," he concluded.

In such fashion, people on Visitors' Day would tour the home. Scott's article was a docent's introduction, sketchily abstracted here to catch its flavor.

A day at school—in 1915

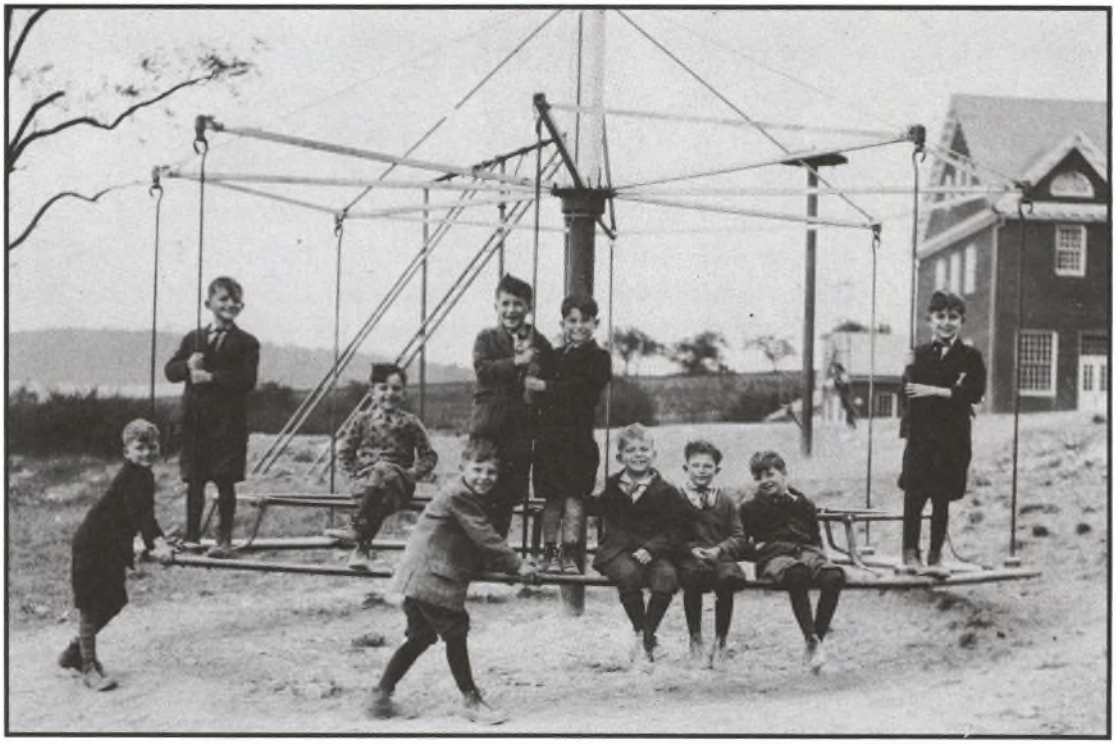
A "tour" through the school's curriculum of about 1915 is instructive to gain an understanding of what was purveyed to be an educational program that rivaled in excellence that of the public schools outside the home.

Both primary and intermediate education was provided in the grammar school. By the turn of the century, high school education was normal. The program was usually under the direction of a specially qualified instructor, traditionally addressed as "professor." A corps of teachers, varying in num-

ber according to enrollment at the time, consisted mostly of "normal school" graduates. They were considered "excellent" and dedicated, "equal to, if not superior to" those in the community.

Adequate preparation was given for admission to preparatory schools or directly into college. The course of study for the first nine years was spelled out in considerable detail for the guidance of staff and, presumably, for state "inspectors." In the first five years, the student studied the usual reading, writing, and arithmetic, including spelling and language. Nature study, geography, physiology and hygiene, American history, and physical training were added as the child matured.

Literature and "patriotism" were introduced in the fourth grade. "Manners" with appropriate learnings were expected to be mastered at every level. Art and music were standard beginning in the first grade. Grades six through nine progressively introduced more advanced arithmetic, elementary geometry, and beginning algebra.



Children on the orphans home playground, during the late 1920s.

The home's boys band was not the institution's sole musical group. In 1917, a girls orchestra was formed by Professor Claude Maxwell Stauffer, then director of the band and a former director of the Carlisle, Pa., Indian School Band. The first girls orchestra had 25 members ranging from 14 to 16 years of age and played at evening chapel services. It later secured more distant engagements similar to those of the band, establishing a reputation which led to requests for joint appearances of the band and orchestra, one such appearance being May 9, 1918, before 1,500 people in the Steelton, Pa., High School auditorium.

Memory work was required both from classic documents in American history and standard American and English literature. World history and geography were introduced in the higher grades but appeared to be secondary to an American focus.

Two complaints seemed to recur frequently enough at board meetings as to require periodic response. The first related to the discipline in the school and in the day-to-day life of the children. The administration prefaced its policy statement with this demurrer: "This Charity is not a House of Refuge,

nor a Reformatory, for the discipline of incorrigible boys and girls whose friends wish to be relieved of their care. Such children will not knowingly be received, or long retained."

Rather, "the institution is a comfortable, Christian Home for orphans of Lutheran parentage who cannot otherwise be well cared for and only such will be admitted." The governance of the home was therefore, appropriately, "parental in character [and] consistent with the maintenance of good order and discipline." More specifically, "proper rules, strictly enforced, are . . . a necessity for the satisfactory management of so large a household and for the comfort and welfare of all." Such might have been consistent with Widle's original appointment as disciplinarian.

Home policy also noted that "at the same time no punishments for misconduct are authorized or sanctioned by the board, or by its executive committee, such as would be regarded by any reasonable person as improper in the government of a private home." Unspecified in written policy were informal rules, infractions of which earned demerits, governing the proper relationship between the sexes. Serious violations could result in dismissal. Later ex-students recall these "prohibitions" in great detail and tell with glee how they tested the limits of acceptable behavior.

Questioning some graduates' abilities

The second matter was a response to those who complained that some of the graduates of the school may not have become "successful in life." The refrain was always the same in a recitation of those whose later vocations proved them adequately prepared. Attention would be called to the noted preachers "from the Atlantic to the Rockies," the doctors of medicine, the public-school teachers and college professors, newspaper publishers and reporters, tradesmen and mechanics, and with some early consciousness of female graduates, "stenographers, nurses, and model homekeepers." It was these who began to return after the alumni association was formed and share their stories. The "unsuccessful" probably absented themselves from the reunions.

Little attention was explicitly given in *Echoes* or annual reports to the impact America's entry into World War I had on the home, its staff, students, or program. Once, an encouragement was given readers to "give sup-

port [to our nation] in protecting American rights against unlawful violence upon land and sea, in guarding the nation, against hostile attacks, and upholding international rights." For several issues an American flag graced the front page of *Echoes* with an Edgar Guest poem or similar piece calling attention to patriotic duties. After the war, honor was paid to former pupils who died in military service.

Changing the face of America and the orphanage—the automobile

Of greater impact on the day-to-day life of the home was the growing use of the automobile. The auto had been developed initially as early as 1885 but was designed as experimental or as a luxury, not for the average American. Ford's assembly-line production in 1903 and the standardization of parts led to practicability. By 1910, there were 500,000 automobiles registered. Six years later, *Echoes* was encouraging guests to travel to Loysville in their cars.

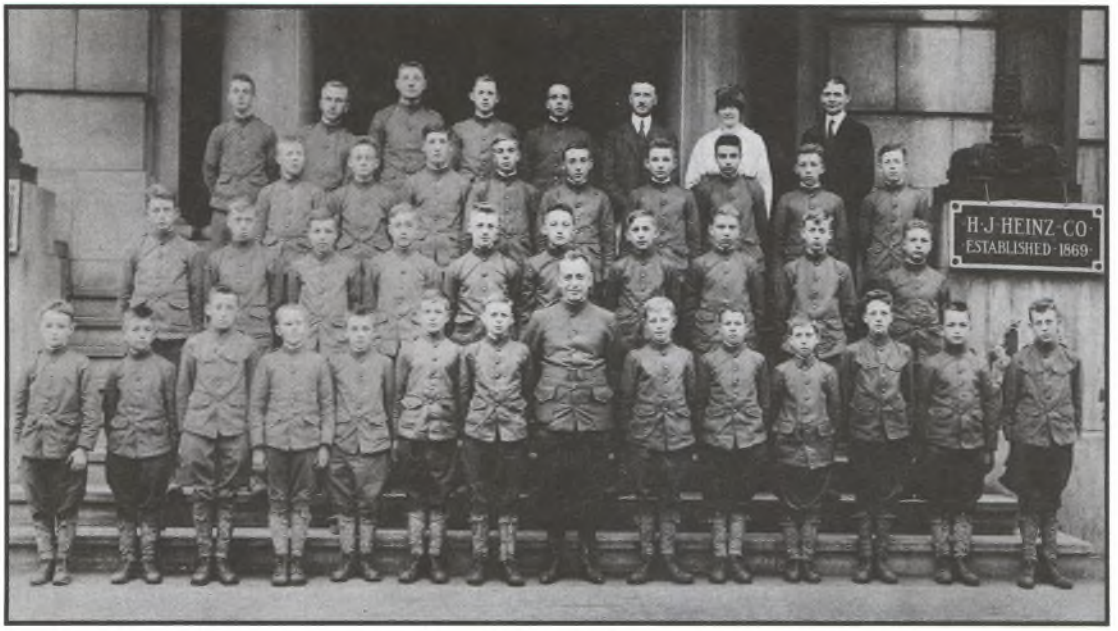
The first reunion of the Tressler Orphans Home Alumni Association, held at the home in 1900. The association still exists in mid-1994 and distributes occasional newsletters to its members across the country.

Cars line the home's grounds during Visitors' Day in the 1920s.

"Last year," the paper said, "about 500 machines were on the grounds." Use of the railroads appeared to be declining, and the discount fares for visitors had been discontinued. In place of former rail advertisements in *Echoes*, issues would feature drawings of Buick and Overland open convertibles at a Newport, Pa., dealership.

The Tressler Orphans Home Boys Band had in the 1890s used a four-horse band wagon for transportation, switching to railroad travel until that became too expensive. In 1917, the home became the proud owner of a Reo autotruck to transport band members and their instruments. In 1923, W. L. Glatfelter, then president of the board of trustees, donated a four-cylinder Pierce Arrow bus, which offered seating capacity for 35 boys as well as storage space for their musical instruments; the body of this vehicle was later transferred to a chassis with a six-cylinder engine and the bus was still in use in the 1930s.

The band's extensive summer itineraries during the war years and thereafter would not have been possible without such transportation. Increasingly, the band grew in numbers, made longer trips, and "secured a nice profit for the home treasury." Boys competed to garner one of the 30 to 35 spots each summer—"more fun than farm work." And, said one alumnus, the smallest boy at the home would always be picked to play the big bass drum, "just good showmanship!"



The home's boys band made a stop at the H.J. Heinz Company headquarters, Pittsburgh, during its summer tour in 1918.

The formation of the United Lutheran Church in America in 1917 brought together into one denominational family the General Synod, the General Council, and the United Synod of the South. The new church had 2,843 ministers, 3,473 congregations, and 1,094,153 members.

The Tressler Orphans Home would become accountable to this new national body but continue to relate to a cluster of district synods. By 1922, 10 inner-mission agencies relating to orphans were identified, six of them owned, controlled, and supported entirely by the ULCA, one or more of its constituent synods, or by associations within such synods.

The Loysville home remained the only institution of its kind in central Pennsylvania. Another four orphans homes, including Emaus at Middletown, Pa., and the home at Zelienople, Pa., were not owned, controlled, and supported by the ULCA but were related to ULCA congregations in their territories. The inner-mission network nationally in the new church also included "old people's" homes, institutions for "defectives," hospices, seamen's and immigrant missions, city missions, and settlement houses. Joint programs were conducted by local inner-mission societies, and

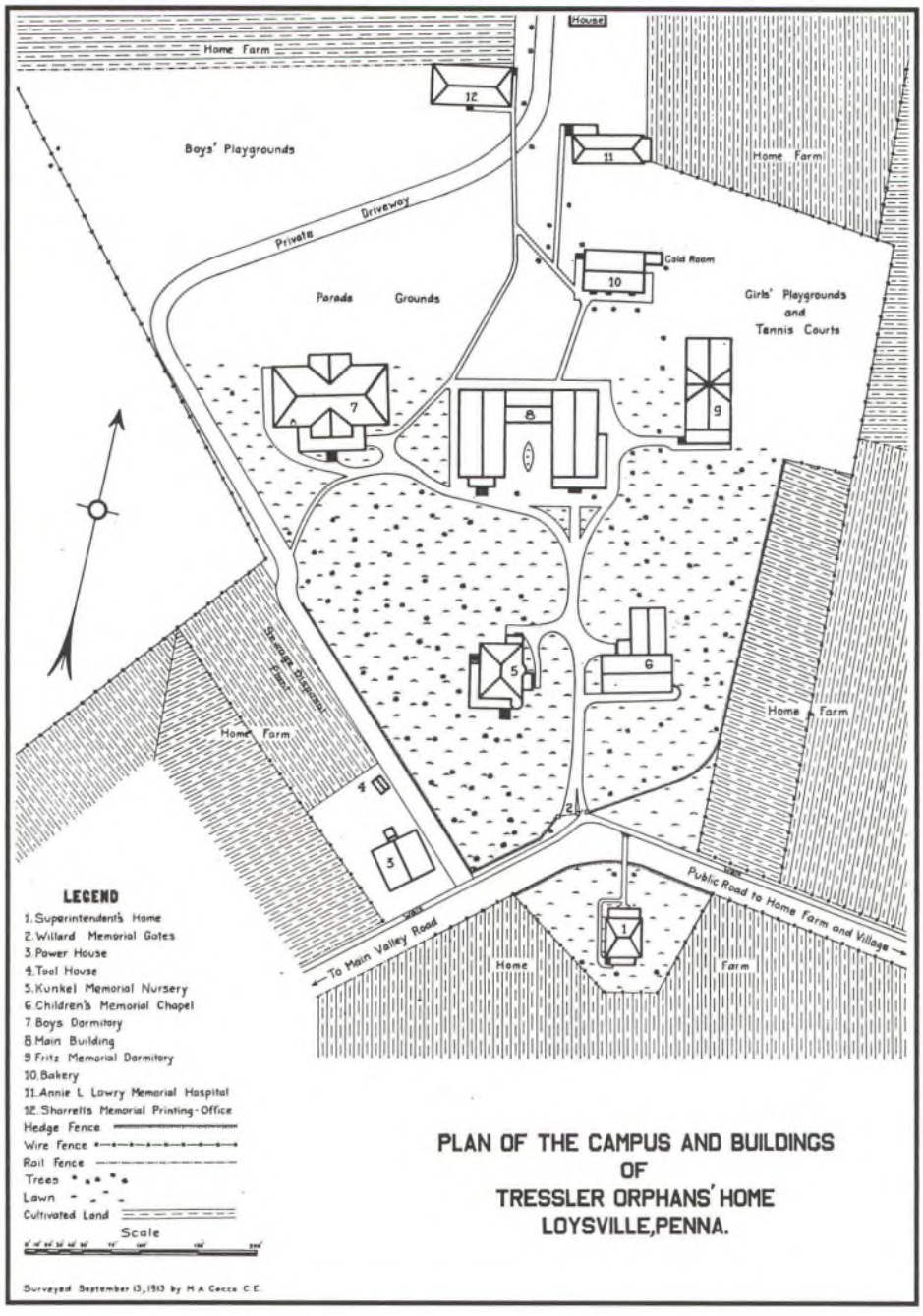
three motherhouses, long associated with providing deaconesses for inner-mission work, served various constituencies in the Middle Atlantic states and the Midwest.

Children's services grow, become more professionalized

Work with children, as occurred at Loysville, began to require persons with specialized training, especially in the educational field. Social work itself across the land was professionalizing in both secular and church-related agencies. The notion of institutionalized settings for the care and nurture of orphans had never had full support among the professionals, supervised foster care in "normal" families being preferred by many.

Where homes seemed to be the only feasible option, a cottage system was increasingly in vogue to preserve some semblance of family. At Loysville, the string of synod-named halls which developed toward the close of Widle's tenure represented a more intimate living arrangement for children there. Stirrings began to be seen among those who worked for greater government participation in dependent child support and would lead to legislation providing the funding to make it possible in another decade. The complexity of the modern society began to be seen as presenting problems searching for solutions to which voluntary, church-related agencies could not respond alone.

The transformation which Bellah had noted was in full flower. The nationalizing of the nation was almost complete.



The plot plan for the campus and buildings of the Tressler Orphans Home, as established by survey in 1913.

Of note . . .

Swimming lessons, hickory nuts, & shuffled pie

A 1930-31 Tressler Orphans Home publication reproduced letters that had been received from graduates of the home. The following is excerpted from an account written by Robert B. Wolf, who later became a pastor at Colorado Srpings, Col. Wolf entered the home as a soldier's orphan in 1870 and left it six years later.

I remember once when I nearly drowned. Sammy Willard used to take us to Sherman's Creek swimming . . . Charley Britt pulled me out when I was about gone. I just couldn't learn to swim with all that crowd. So one day I slipped away with Lou Maushake . . . We went to the old swimming hole where the water was deepest and jumped in. I went down and down and down, until I thought I never would come up again, but I did and was able to swim out. I never had any trouble about it since. I have often thought what a terrible thing it would have been to have drowned that day while AWOL, for I was looked on by the authorities as a very good boy and was rather proud of my reputation. No one ever found out how I learned to swim . . . .

Farmer Ritter, on the place just west of the home grounds, had a shell-bark tree which I have ever since thought bore the finest nuts I have ever tasted. The boys used to visit that tree, which made farmer Ritter very angry. Mr. McGregor in the Peter Rabbit story always reminds me of farmer Ritter. When any of the boys got caught with hickory nuts it was a foregone conclusion that they came from that tree as it was the only one around. The invariable punishment was to have to carry the nuts back to Mr. Ritter. That was a bitter pill. I do not remember having had to carry any back . . . .

I visited the home about five years ago [1925] . . . The place was very much changed. I suppose the customs and menus also are. We used to get butter and pie once a week. Boys would barter their butter for a whole week or their pie for a month for a few marbles, a ball or a sling-shot or such. When we came to the table Sunday noon on each plate was a good-sized piece of pie. After the blessing, which we all said in concert, the boys began at once to pay their debts and the pie began to move in every direction. There was no objection by the authorities to this sort of commercialism on Sunday.

The Tressler Orphans Home graduating class of 1917.

Of note . . .

Tales of the road: The band on tour

The Orphan Home Echoes *often recounted details of the band's various trips. The following—from 1918—gives a flavor of these tales of the road:*

Saturday, Sept. 29th, we left early for Urban[, Pa.,] to play for a picnic, the last of the season, and expected to arrive about eleven o'clock, but when we got to Liverpool our large truck went bad, a connecting rod bearing having broken, which seriously retarded our journey for a time. We found enough loyal friends in Liverpool through the courtesy and interest of Rev. Clyde W. Shaffer, to take us in touring cars to Farmer's Ferry, where we crossed the Susquehanna and were met on the east side by our friends from Urban, with their cars to transport us to the picnic grounds. We were late, but better late than never.

After a splendid dinner we gave an afternoon concert, and one in the evening, to large crowds. Sunday morning we furnished music in their Sunday School service and after dinner motored toward Pillow. On the way over we stopped at Mr. J. M. Byerly's home to play for Mrs. Emerick, nee Tressler, who was a relative of Mr. Tressler after whom the Home is named. She is eighty-six years old, and seemed to be pleased with our visit. After this short sojourn we continued to Pillow, where a record crowd was in waiting. The concert was given on the Park platform, especially erected for our purpose and a very large offering was taken for the Home. In the evening another sacred concert was held in the Reformed Church and it was packed to overflowing with an enthusiastic crowd who gave liberally again to the good cause.

Monday, Oct. 1st found us in Williamstown, the guests of Rev. Mervin Smith and his church. At four o'clock in the afternoon the band was invited to take part in a flag raising at the Manufacturing Plant of the Durbin-Mellon Hosiery Co. of Williamstown, in honor of the boys who went to the war from their mills. [O]ne of the Band boys pulled the flag up to the top of the staff where it waved proudly in the breeze. Each boy in the band received a pair of hose and the Director several pairs as well as a special donation to the Home, in money, for our service at this event. In the evening a concert was given in the theatre before a packed house.

Continued on Page 58

Continued

Oct. 2nd found us hustling home in order that we might be here to have a share in the entertainment of the East Penna. Synod, who sojourned from Harrisburg to Loysville to visit the Home. We arrived about eleven thirty, having made very good time.

Oct. 6th. The Old Soldiers of Perry County have a reunion each year and this year it was held in the county seat and our band was engaged for the celebration and parade. Exercises in the court house, followed the parade in which the band also furnished music. We were dined at the Academy for dinner.

On Oct. 8th, we left the Home for one of the longest and most hazardous trips of the year, stopping at Chambersburg for dinner where we were dined to the Queen's taste by the ladies of the Missionary Society of the First Church. Some music and a few speeches and good wishes followed and we hurried off toward McConnellsburg. In reaching there we crossed the Tuscarora Mountain range and the scenery from the top was beautiful. At McConnellsburg, a concert was given in the High School Auditorium before a packed house. Many good things were said to us and a generous collection taken for the Home.

Oct. 9th found us on our way over the hills and mountains to Everett, where we were dined in Zion Lutheran Church by the ladies of Rev. L. Stoy Spangler's church. We gave a noon day concert in the square and received a generous offering. And oh such eats! They were too good to describe. Now began one of the hardest parts of the run, from Everett to Scalp Level. We had to cross the Allegheny range and found it a mammoth climb. Arrived about six o'clock tired and hungry. After finding places to lodge we returned after supper, to give a concert in the new hall before one of the best crowds of the season. Rev. Simon Snyder made a plea for a generous offering and he got the response. These good people gave us one hundred and four dollars and twenty one cents. Great!

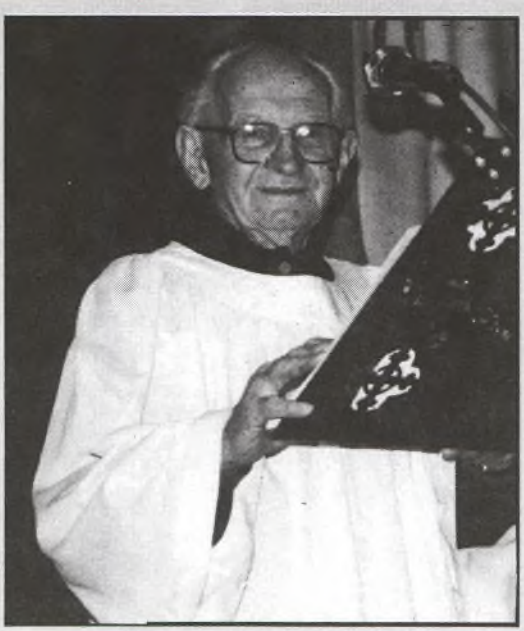
Next stop was Johnstown, where we arrived about eleven o'clock Oct. 10th at the Grace Lutheran Church, Morellville, Rev. William J. Good, pastor. Here the good ladies of the church served us to dinner and supper in the church and entertained us royally in their homes for the night and breakfast next morning. During the afternoon, while the Director appeared before the joint Pittsburgh and Allegheny synods in behalf of the Home, the boys enjoyed a swim at the Y.M.C.A. Pool. At four o'clock [a] concert

Continued

was given before the school children of that city in the Cambria theatre. In the evening at 7:45 a concert was given in the same theatre before the members of the Synods and friends and the large auditorium was filled with a splendid representative crowd of appreciative Lutherans, who seemed proud of the efforts of the boys of the Home band.

Oct. 11th found us climbing the hills and the Allegheny Mountain range again on our way to Hollidaysburg. We passed the Summit almost at the same place where the Pennsylvania Rail Road crosses the summit of this range. At Hollidaysburg we were the guests of the ladies of Zion Evangelical Lutheran Church for dinner which was served in the church. After a sumptuous supply of good things which we knew how to get away with, for we were hungry when we arrived, went to the High School auditorium and gave a concert before the pupils of all the schools. A collection was taken for the Home. After this concert we boarded the trucks and came to the Court House opposite the church and gave a short open air concert. An offering was lifted here also. Then the Chamber of Commerce Band treated us to ice cream and cake and by that time we were ready to start for Huntingdon. The roads were fine but hilly and we arrived about six o'clock. A concert was given in the armory and a splendid offering was received. Oct. 12th thru the courtesy of Supt. Patton of the Reformatory, we were shown thru that Institution. It was a revelation to our boys and many were the expressions of surprise at the splendid results seen on every hand. We heard their band play for us in their band hall, as we were invited to play for them before we left, which we did and the band boys and others were permitted to come into the guard room to hear us. It was an appreciative crowd. Our visit here was both pleasant and helpful.

About 10:30 we started for Allenville, arriving at noon, on a dreary, rainy day. But the ladies had such a fine dinner ready for us that we forgot the dreariness of the day outside. However, there is no cloud so black but that the sun shines back of it, and sure enough it cleared off and we gave a short street parade, and a concert in a new garage building. From here we started for Belleville, another of Rev. L.A. Bush's churches, and here we gave a concert in the picture theatre to a large crowd and got a splendid offering. Next morning, Oct. 13th, early we started for Lewistown arriving about nine o'clock. Here we took part in the Fireman's field day parade, serving the Fame Fire Co. No. 2 of Lewistown, which by the way won all the prizes, except two, in the contests of the day.



Ralph Shenk lectors at First Lutheran Church, Carlisle, Pa.

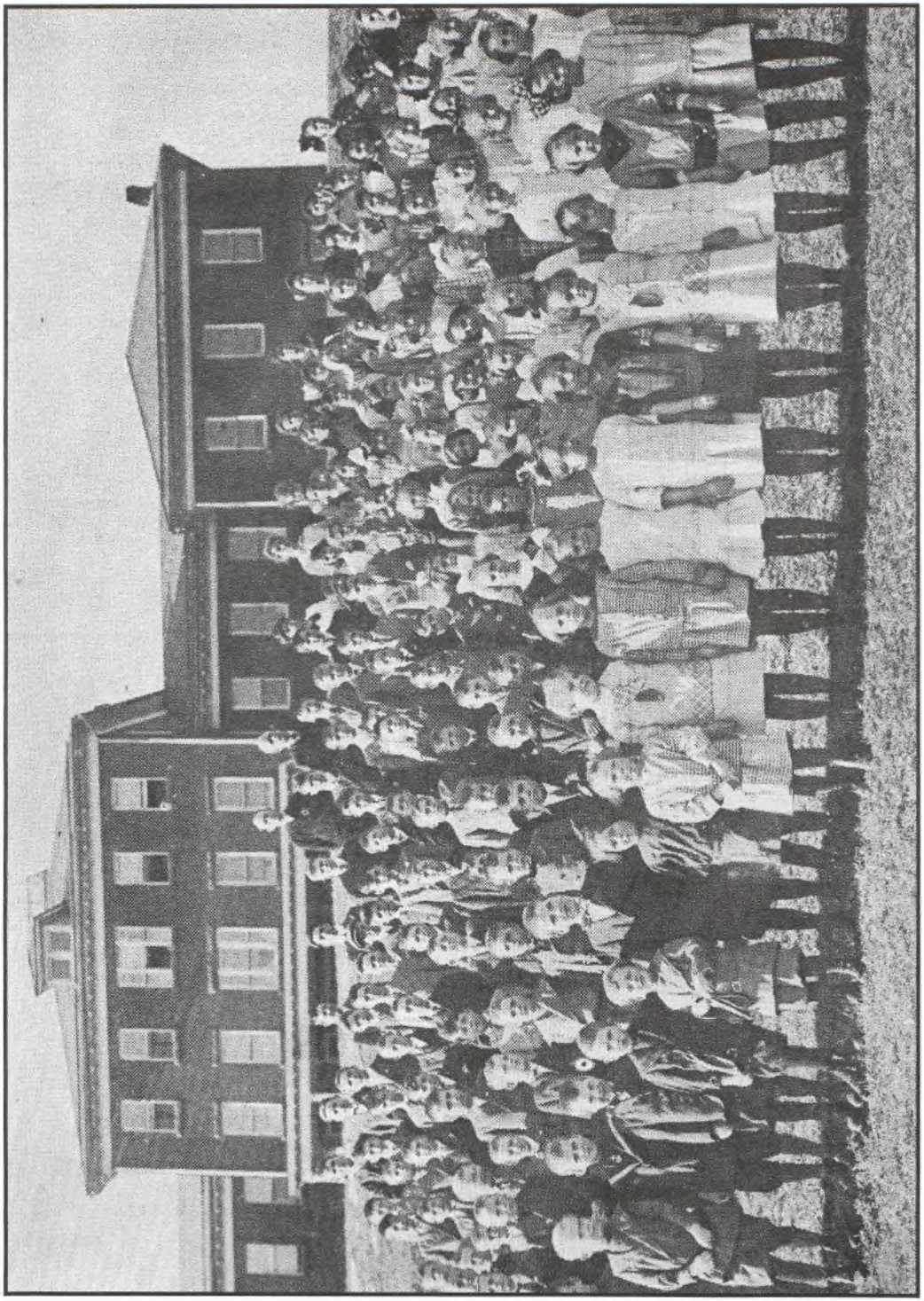
The value of a good voice . . .

The Tressler Orphans Home taught Ralph Shenk many things: faith, the value of hard work, voice projection!

Because he had such a good voice, Ralph sang in the home's choir and also recited verses to audiences at performances of the band, in which he played the clarinet. Ralph and his older brother entered the Tressler Orphans Home in 1908 following the death of their father. Six at the time, Ralph spent the next 10 years in Loysville, graduating from the home's school. He joined the band, he grins, "because you got to travel all summer."

As of mid-1994, Ralph Shenk still puts his voice to good use, having served as lector at First Lutheran Church in Carlisle, Pa., for more than 25 years.

The Tressler Orphans Home Boys Band in 1918. Ralph Shenk is the fourth from the left in the front row.



The Tressler Orphans Home children pose for a group photograph on July 25, 1920.

A more attractive view of "Old Main" than appeared in many of the prints from the late 1800s. This photograph shows the "Central Pennsylvania Synod porch and dining hall" completed in the early 1920s.

4 Tradition and Change

Alternating motifs characterized the three decades that followed World War I. "A dirty, unheroic war," as Winthrop Hudson, American church historian, called it, was over. The idealism it had generated in both public and religious arenas had turned to disillusionment. It left in its wake a tired and disenchanted people quite willing to withdraw from the international scene. Law enforcement broke down, a revolution in morals erupted, self-expression and self-fulfillment became magic words, and a pessimistic hedonism took hold.

"Modernists" and "fundamentalists" vied for the soul of America, the former "secularized and innocuous," according to Sidney Mead, another church historian, the latter "archaic and anachronistic." Politics vacillated between progressivism and vapid normalcy. The vitality and influence of the churches were on the decline as measured by all indices. The "Christianization of the world" touted with trumpets at the turn of the century had now turned hopes sour.

The Depression years and beyond

Boom and bust shortened their recurring cycles, the latter devastating the economy in the Great Depression, beginning with the stock market crash of October 1929. The three million unemployed of that year rose to 15 million by 1932. Families were breaking up. Hunger and malnutrition in children grew dangerously. Children were being cared for by neighbors and kin. Medical care for the sick was often lacking, especially for children facing childhood diseases and tuberculosis.

Remedial relief came as state and federal agencies supplemented or replaced private and religious charities in mortgage forgiveness, the government dole, work projects and the like of Roosevelt's New Deal. Permanent

solutions did not appear until the nation began to gear up for World War II production. Social Security came in 1935. With the war hope, prosperity, and unity began to build.

But other problems caused by the dislocation and break-up of families took their toll. Fathers were separated from families for as long as five years. Mothers, attracted to work during the conflict, often remained on their jobs. Returning servicemen faced serious problems of re-entry both in their communities and their homes. Slowly, however, confidence returned and a new prosperity and affluence emerged.

White House conferences shift focus of children's care

Attention to the needs of children had begun to shift from purely local and private responses to public and national policy early in the century. It was marked, in part, by the series of decennial White House Conferences that began as early as 1909 during Theodore Roosevelt's presidency, with an emphasis on the care of dependent children.

There was wide agreement that dependent children should normally be placed in foster homes rather than in orphanages, or, if the latter was the only alternative, in "cottages" rather than large "open dormitories."

The conference also began to lobby for widowed and deserted women so that they could care for their own children, with financial assistance from the states through Aid for Dependent Children. The 1919 White House Conference addressed child labor abuses, the needs of pre-schoolers, children adversely affected by World War I, and juvenile delinquency.

Herbert Hoover convened the 1930 edition; it dealt especially with physically and mentally handicapped children and produced "The Children's Charter."

"Our Concern, Every Child" was the theme of the conference held in 1940, with an overall focus on child welfare. The midcentury conference and those that followed in the next three decades turned attention to adolescence and youth.

The leaders of the Tressler Orphans Home, its staff, trustees, and supporters, were among the professionals and knowledgeable laity who fol-

The Susquehanna Hall boys, ranging in age from 12 to 14. The photograph dates from the late 1920s.

lowed these trends and developments, reflected in new approaches to building design, greater use of the houseparent (rather than "matron") model of child care, the employment of or utilization of professional child-care experts, and by the 1940s the beginnings of participation of the children and youths themselves in the governance of the home.

These changes were, in part, communicated in an educational film early in Luther Grossman's superintendency, utilizing "Stories *(that is, case histories)* of Children" to illustrate the conformity of the home's practices with currently accepted child-welfare principles. Alternatives in care of child dependents were culled from Tressler case histories showing home intervention, foster-home placement, and group living.

Not suffering from significant lack of financial support, however, the home would continue to emphasize institutional responses to dependency until shrinking admissions forced reconsideration of the Tressler programs.

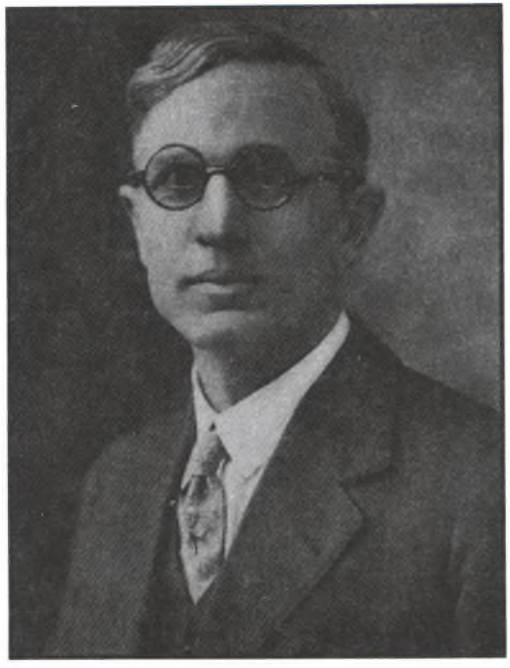
Superintendent Heim tackles the "unfinished tasks"

These "traditional years" were presided over by the Rev. George Robert Heim, who had been born at Loysville April 13, 1883, son of George W. and Mary V. (Shuman) Heim. He earned his bachelor of arts degree at Gettysburg College in 1913 and was graduated from the nearby Lutheran Theological Seminary in 1916. He served Lutheran parishes at Coatesville, Chester County, Pa., (1916-18), and Blain, Perry County (1919-22), and served as a chaplain in the Allied Expeditionary Forces during World War I (1918-19).

He was named chaplain at the Loysville home in 1922 shortly before the death of Charles Widle (April 10, 1923). He also was named supervisor of education. After a brief period as acting superintendent, he was elected by the Board of Trustees as Widle's successor later that year.

He had married Martha Elizabeth Frew in 1917. They were parents of five children. After his 18 years at Loysville, he again served pastorates, this time at Geeseytown, Blair County, Pa. (1941-46), and Reading, Pa. (1946-58).

The Tressler Orphans Home Boys Band during the latter Heim years. The band's uniforms changed markedly over the years.



The Rev. George R. Heim
Superintendent

Mrs. Martha Heim
Matron

Heim was the second administrator of the home who came out of the ordained ministry, which would mark an alternating clergy-lay superintendency from 1868 to 1969, more than a century.

Heim's immediate task, as he saw it, was to "set [his] hands diligently to the unfinished tasks, to carry them out as wisely projected [by Widle] as nearly as practicable and continued in a purposeful and yet resilient manner."

The "unfinished tasks" were to complete the building program started by his predecessor and to finish Widle's dream of a four-year high school course with college preparatory standing and the establishment of a Trade School.

Heim was clearly setting a course to continue the traditional leadership which had been started or envisioned by Charles Widle. Child and staff enrollment would continue to climb from 1923 on before a sharp decline at the end of his tenure. Endowment would also rise, paradoxically, as child residencies fell. By 1932, the *Orphan Home Echoes*, established in 1892, was

(Top) **A class at the plumbing shop in the home's Charles A. Widle Trade School, dedicated in June 1926. The instructor, at left, is Theodore Allison, the home's chief plumber.** ***(Bottom)*** **The trade school building, which also contained a gymnasium.**

reaching 6,000 subscribers across the nation.

Heim's own account, in a historical sketch presented in 1938 before the Perry County Historical Society, announced that his first objective had been to "complete the projects under construction."

Educational offerings grow; so do the buildings

A new Annie L. Lowry Memorial Hospital, the need for which had been apparent since a typhoid epidemic caused by a faulty sewage system had swept the home more than 10 years before, was dedicated in June 1923. Women of the Allegheny Synod made possible the completion of a dormitory for girls ages 10 to 14; incorporating another building that had earlier served as the home's Lowry hospital, the new dormitory was dedicated in September of 1923.

The next year, "Old Main" was completed with the addition of the new "Central Pennsylvania Synod dining room and porch" extending along the

The Annie L. Lowry Memorial Hospital that opened in 1923.

(Top) **The sewing room in the home's Domestic Science Building. At left is Miss Mary Bernheisel. In charge of the sewing room for 40 years, she exhibited such interest in pupils and alumni that she was elected an honorary member of the Tressler Alumni Association.** ***(Bottom)*** **The Domestic Science Building.**

Of note . . .

Philanthropy and memorabilia

Philip H. Glatfelter

The Glatfelter family of Spring Grove, Pa., involved in the manufacture of paper, long supported the Tressler home. For example, W.L. Glatfelter, president of the board in the 1920s, purchased a bus for the band *(see Page 51)*. His son, Philip H. Glatfelter, also served as president of the board. Beyond their personal contributions and volunteer efforts, the family supported the home through their corporation by contributing for many years the paper on which *Orphan Home Echoes* was printed.

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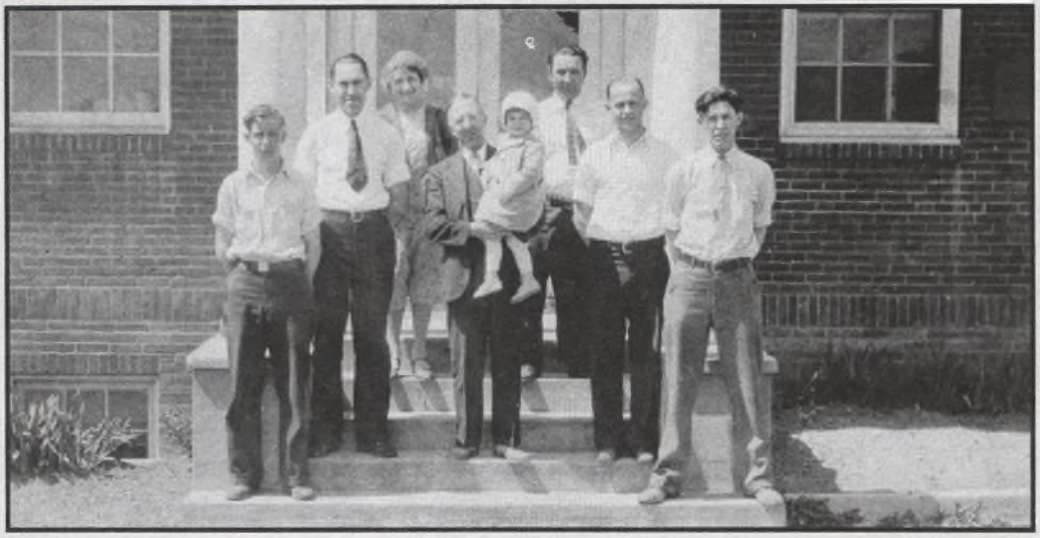


Mrs. Romaine Boyer Macht of Langhorne, Pa., remembers her childhood at the Tressler Orphans Home fondly—though she was never an orphan. Rather, she was the daughter of Lee E. Boyer, who served as principal of the home's schools in the 1930s. In this 1931 photo, she is held by C.T. Smith, printery manager, and is surrounded by printing staff. Mrs. Macht graciously donated a number of the photographs for this book.

The band bus and a concert—at a "Lutheran picnic"—in the 1930s.

front and sides of the building, later named as a memorial to the Rev. A.H. Spangler, board president.

A second major objective of Heim's was to fulfill Widle's dream of expanding the educational program for the increasing student body. This involved two cherished ambitions: expansion of the nine-year school program to include secondary education and establishment of a trade school on broader margins than previously functioning. Appropriately, the Charles A. Widle Trade School was dedicated in June 1926.

The building's groundfloor housed shops for wood-working, drafting, bricklaying, cement work, plastering, and plumbing and heating. Master tradesmen were employed to give instruction and to supervise the minor construction projects on the campus that the boys performed in later years. A second floor provided a gymnasium and space for band practice, auditorium, and assembly room for special entertainment and motion pictures.

In another year, the school building was renovated to include a science laboratory and library, and in 1927 the state Department of Public Instruction approved the granting of a high school diploma accredited by the state's list of first-class private high schools.

Interscholastic sports come to the home

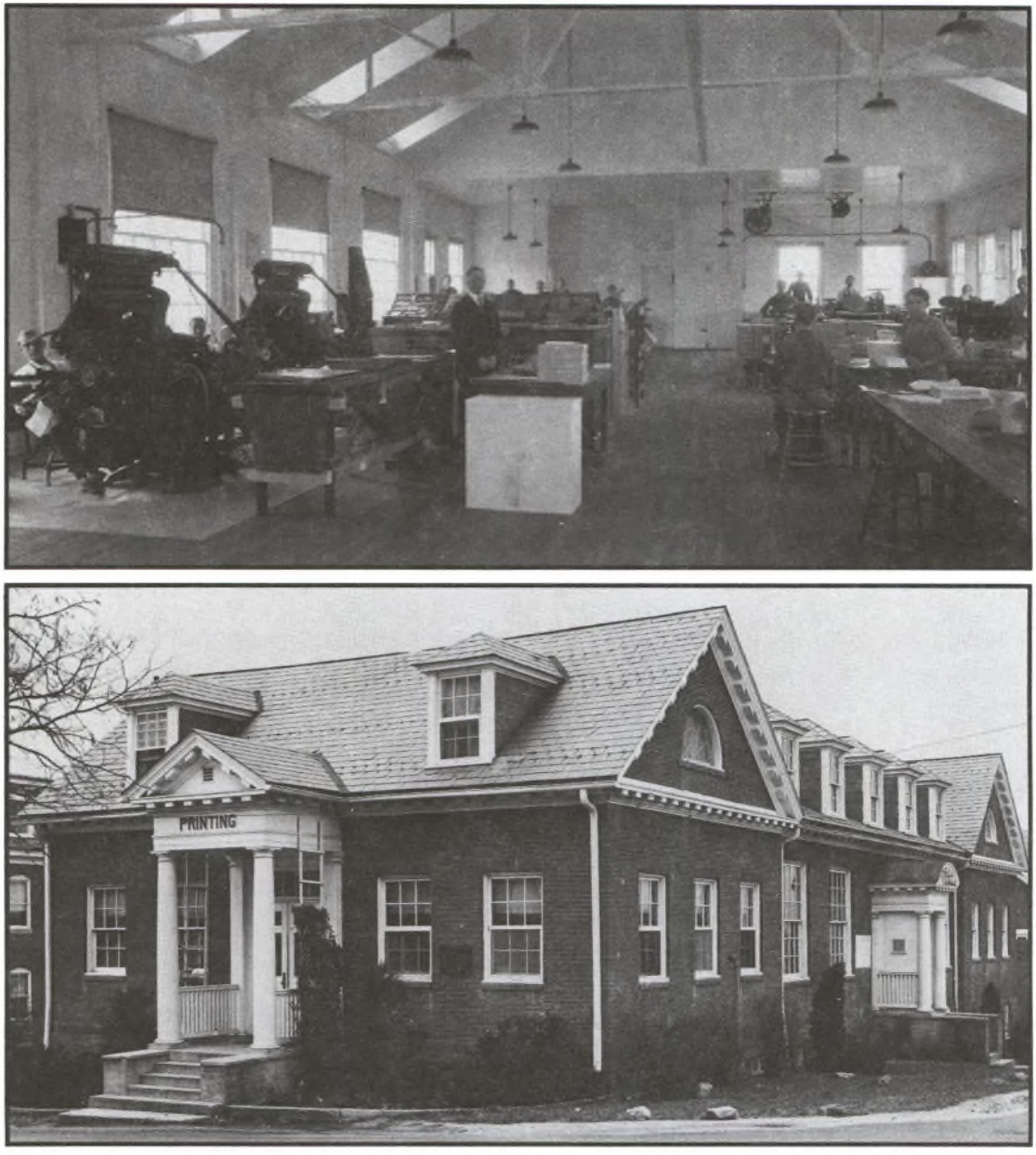
A full recreation program was now in operation and by the late 1920s Tressler was competing interscholastically in Perry County athletic events. Playgrounds and a football field were added.

Girls would also soon have newer facilities in the Domestic Science Building, which would include modern baking and sewing rooms and the first installation of modern electric refrigeration.

Printing had long been the leading trade taught at the home. During Heim's tenure, the Sharetts Memorial Printing Building was increased in size, making possible the expansion of printing services available to the church-at-large.

Auto mechanics was soon to become a major trade to be taught.

Heim was proud of the churchly tradition of the home. "From its inception," Heim reported, church life "has been an integral part of home life . . .



(Top) **Youths prepare church-offering envelopes inside the Sharett's Memorial Printery. Standing in front of the Linotype® machines is C.T. Smith, printing shop manager. *(Bottom)* The printery—of which students said: "There are indeed very few printing establishments that have such agreeable quarters."**

All boys and girls remaining until they are grown have gone out as communicant members of the church." Several had become pastors and one achieved presidency of one of the constituent synods. "We have built in brick and mortar," he said in review of his major contribution to the physical improvements on the campus . . . but "our business is to build souls."

Heim resigned in 1940 to assume the pastorate in Geeseytown. Five months later, on September 6, Luther D. Grossman, the second layman to assume the superintendency, was elected unanimously as Heim's successor.

Born March 24, 1891, in Lititz, Lancaster County, Pa., he was graduated from the Susquehanna Academy (1913) and University (1916). He studied physical education at Temple University and received his master's degree from Columbia University.

From the time of his inaugural, June 5, 1941, it was clear that he intended to take the Tressler Orphans Home in new directions. He announced that he would turn away from the "old-type, regimented orphanage" concept to a "rich, human Christian community for children."

While never officially adopted as the name of the home, "Tresslertown" would henceforth be the name by which the institution would be known. One might recall that Luther Grossman came on the scene only two years after Academy Award-winner Spencer Tracy starred in Father Flanagan's "Boystown," which suggested both the name and model for the student government that Grossman was to introduce at Loysville.

Tresslertown would elect its own mayor, legislative branches of government, a student-operated judicial system, and a Tresslertown bank in which students would deposit earnings from campus work and from which they would withdraw savings for school supplies and other needs or wants.

Even the dining room would take on a different appearance, with smaller tables replacing the long-lined tables of former years.

Luther D. Grossman, Superintendent

A gradually dwindling population would also empty some of the "open" dormitories for more family-like accommodations. Graduates from the Grossman years testify especially to the relaxing of rules against coeducational fraternization. Social dancing, including guests from the town of Loysville, was introduced as acceptable recreation. The changes by the time of Grossman's retirement in 1954 would hardly have been envisioned by Heim and his predecessors.

Grossman presided at a time in the nation's history when the United States was to engage in its second world war. Patriotic fervor at the home was such that several students, including three from one family, went AWOL, falsified their ages, and enlisted in military service. Runaways were not uncommon, particularly in the more relaxed atmosphere of the institution, but most returned within several days voluntarily. Discipline was not completely relaxed, but student peers participated in the determination of "punishment."

It was also at this time that Dr. Bertha Paulssen, a psychologist-sociologist refugee from Hitler's Germany, began her teaching at both college and seminary at Gettysburg. Her career in Germany had been as city director of social welfare at Hamburg, where she had specialized in work with adolescents.

She encouraged her students to visit and study the programs at secular and church-related "inner missions," among which was the home at Loysville. Many of these reports were insightful and reflected the students' observations that "these kids were so much in need of love," a quality difficult to convey in an institutional setting.

"The smaller ones," they reported, "literally hugged our trousers and didn't want us to leave." These and other similar field experiences she introduced among future pastors became the cases she used in the classroom to communicate the need for empathy in human relationships. It is perhaps interesting to note that two of her former students became presidents of Tressler (the Revs. Drs. Harold Haas and Thomas W. Hurlocker); one had been a Paulssen student at Wagner College, another at the Gettysburg seminary.

Grossman was attuned to the desirability of using the Loysville campus as a site for professional training. Dr. Frederick Wentz wrote in *The Lutheran* after a visit in 1940:

> *To the students it meant an increased grasp of the nature and problems of institutional work and a chance to work constructively in a church institution. To the Home it meant the addition for a month of six students to a too small staff and it showed the possibilities for more adequate training of young people for positions on its staff and for positions in similar institutions. To the Church it meant a practical laboratory for the sociological training of its youth.*

In the mid-1990s, he speculates that the daily seminars with students and staff may have given Grossman insights which contributed to changes he would make in the program of the home. Dr. Mildred Winston of the ULCA Board of Education and Dr. C.E. Krumbholz, secretary of the Department of Welfare of the National Lutheran Council, helped to plan the laboratory experience and selected participants.

In his 1941 report to his board of directors, Grossman reiterated the

"Decalogue for Dependent Child Care" which had emerged from the 20th meeting of the Lutheran Welfare Conference in America. In brief, it called for:

- institutional care as a last resort only;
- family assent to outside placement;
- study of the child to see if he or she can benefit from home placement;
- avoiding doing "too much" for the child;
- providing superior care;
- maintaining family ties for the child;
- encouraging family visits;
- avoiding regimentation by satisfying each child's needs;
- returning the child to home as soon as possible; and
- helping in restoration of family life.

He suggested these principles as consistent with his inaugural appeal:

> *Building upon the foundation laid throughout the past 73 years we are today called upon to embark upon the task of fashioning a program of living for the children in harmony with present day social conditions.*

So that this was not mere rhetoric, he instituted a "flexible daily schedule, to give children, particularly the older ones, ample opportunity to generate interest in special activities *of their own selection* (italics added)." He also relaxed to the minimum the supervision of older boys and girls to encourage "normal development and a healthy understanding [and] outlook on life."

His guiding principle in the round-the-clock operation of the home was the recognition that "the day is made for the children" and "the children's activities are not to be fitted into an arbitrary rigid schedule."

Grossman convinced his trustees that major renovations were needed to existing buildings, not new construction. A 75th Anniversary Appeal would be launched to bring facilities in line with emerging trends in institutional care of dependent children—converting large open dormitories to smaller

An advertisement for the home's church offering-envelope printing.

rooms and adding to bed and chair (the only facility for the boy or girl) such amenities as closets for personal belongings and clothes.

Bathing facilities and toilets would be placed adjacent to sleeping and living areas instead of in the basement or on another floor. In a remodeled hospital, isolation quarters and nurses' rooms would be provided. The school classrooms would have modern lighting and ventilation systems installed.

And the campus, long neglected, its playfields located in low, marshy ground, would be updated. An outdoor swimming pool would be dedicated in July 1948.

"The Buckeye Targeteers"

Comparison of activities reported in *Echoes* before and after 1940 shows a growing proliferation of optional club memberships, including a Marionette Club, Stamp Club, Drama Club, the Buckeye Targeteers (using targets with Hitler and Tojo at the center), and a "We Save for Uncle Sam Club." Scouting programs were offered for both boys and girls as well as the usual band, orchestra, and singing groups.

Parties were frequently held, especially on holidays, and excursions to nearby historical and resort places were scheduled.

The "Tressler Goes to War" theme was played out in Victory Garden plots (43 plots by 47 boys and 12 girls), the saving of scrap paper, tin, and rags, buying of War Savings Stamps, and the offering of pre-induction courses for older boys conducted by the War Department.

Some activities had to be curtailed, including the summer band tour and Visitors' Day, because of gas and food rationing. The war resulted in "inroads on staff with replacements more and more difficult to secure."

Fortunately, 18 or more children were placed back in parental homes as the result of remarriages or an altered ability to take care of children, in

While clean and well-kept, many aspects of the home dating from the late 1800s and early 1900s had a very institutional appearance. Luther Grossman's changes focused on converting such large open dormitories as that pictured into smaller rooms and providing children with closets. Interestingly enough, an earlier photograph (of most likely a different dormitory) shows high-backed wooden beds, large pillows, and ornate wooden chairs.

conformity with new board policy (1942).

Contributions remained steady, and two bequests of $50,000 and $11,000 were added to the endowment in a single year. The 75th Anniversary Appeal for $75,000 was oversubscribed. One issue of *Echoes* during the campaign reached some 12,000 subscribers.

It is hard for the present-day observer to appreciate the long delays between the reforms advocated by the first White House Conference on Children in 1909 and their implementation, on a small scale, 40 years later.

It may also be difficult to overlook the insensitivity of nevertheless well-meaning parishioners who continued to send cast-off or unfashionable clothing to the "poor orphans," clothes which no child could wear in public without peer ridicule.

Conditions crying out for rectification

Pictures published in the 75th Anniversary Appeal booklet show conditions inside buildings that remind one of a Dickensian era that cried out at last for rectification.

The Grossman innovations were all changes in the right direction, if compared with the ideal conditions being recommended by child-care specialists.

Unfortunately, these changes came at a time when institutional care of children, except for special classes of youngsters, was becoming outmoded and the home's population was dipping below the number necessary for viable economic operations.

In anticipation of future changes and the home's eventual demise, Grossman added a full-time social worker to the staff early in his regime. A multiple Child Welfare Service was introduced in 1953 for the first systematized outreach to parents who needed counseling or foster parents who welcomed guidance on care of dependent children placed with them.

Grossman increasingly used the pages of *Echoes* less for pious preachments and more for interpretation of the present-day needs of children and the necessary partnership among church, home, and the home's child-care givers. His Tresslertown concept and its far-reaching transfer from hierarchi-

Of note . . .

Side sauce and coffee

A typical menu, dated Jan. 17 & 18, 1941 . . .

Children's dinner, Friday

Back bone and spare ribs
Buttered peas
Jam or jelly
Peach shortcake
Side sauce and coffee
Scalloped potatoes
Beet pickles
Bread and butter
Milk

Children's supper, Friday

Fried potatoes
Toast
Cherries
Raisins (handful)
Side sauce and coffee
Creamed eggs
Relish, jam or jelly
Milk

Children's breakfast, Saturday

Oatmeal
Apples
Hot milk
Bread & butter
Hot milk toast
Dried prunes
Jam or jelly
Stewed prunes

Side sauce & coffee & soft-boiled eggs

It can only be assumed the ubiquitous side sauce and coffee were intended for houseparents and other adult staff.

cal authority to decision-making and sharing of responsibilities among students and staff were changes that made Loysville unique and influential among the network of child-care institutions remaining in America.

The institution emerged from the World War II period with smaller numbers of children and staff but markedly improved programs and facilities.

Post-war planning had begun as early as mid-decade. In a significant issue of *Echoes*, editor Grossman featured "The Why of Present Population Trends" in child-care institutions such as the Tressler home. An interim report of a board Child Welfare Committee which included consultations

Playtime for young children at Tresslertown.

with the National Lutheran Council Department of Welfare was announced ready for dissemination. Interpretation of the need for modernization of facilities was detailed.

"With the coming of peace," Grossman told *Echoes* readers, "we must be prepared to begin the work of modernizing our children's residence halls just as quickly as possible. The time to carry on to a successful conclusion . . . is now."

Krumbholz and others were given space to make the case for new methods, a new philosophy of care, specially trained leadership in "younger hands," and an informed and intelligent laity who would approach the task of child welfare with "more than mere sentiment."

"We owe the children here certain things"

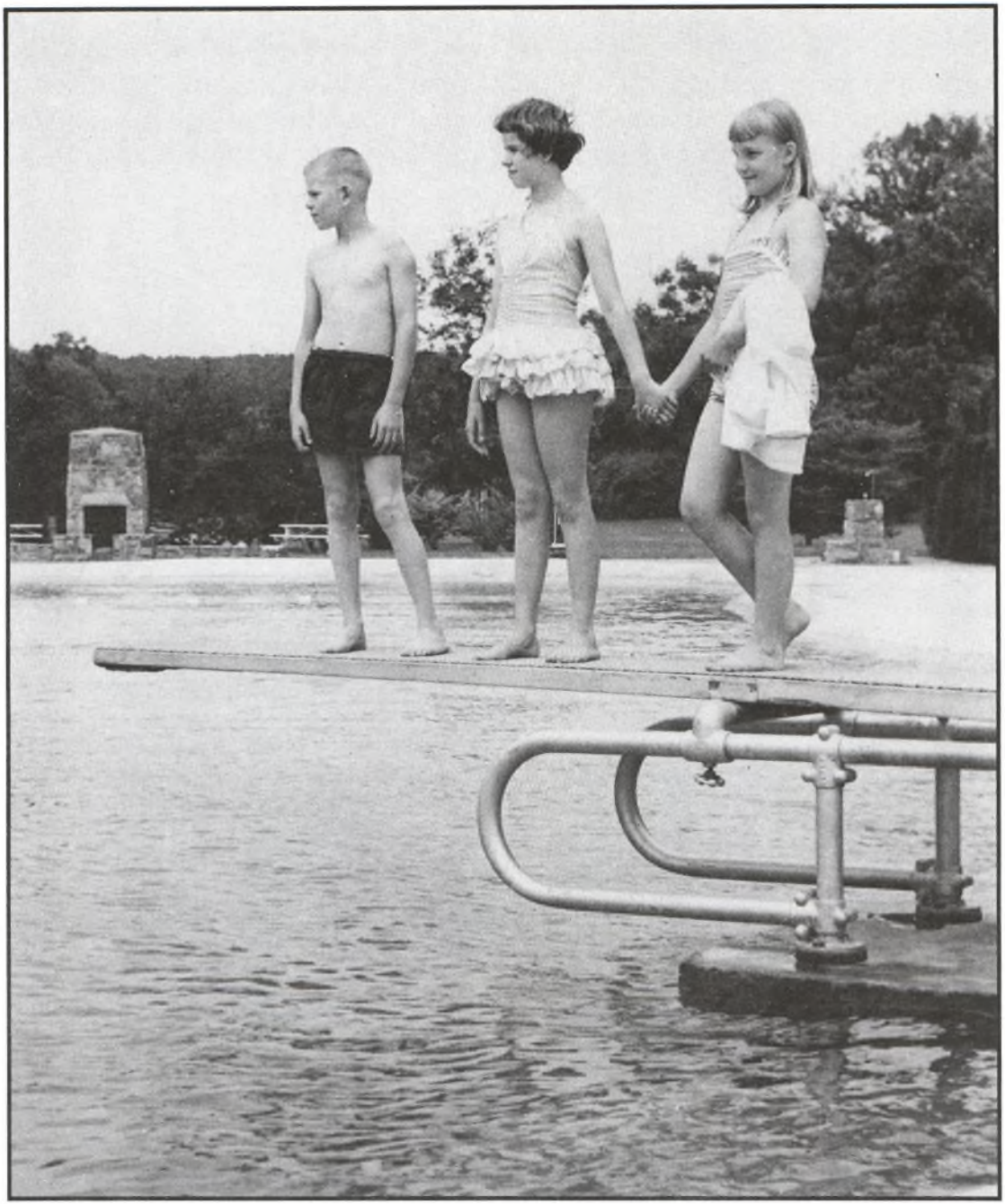
Grossman continued to use the pages of *Echoes* to educate the constituency further about the changes he had come to accept as essential to the home. In 1943, for example, he reproduced an item, originating with the Child Congress Committee, titled "The Rights of Children and a Declaration of Opportunity."

It called for the child's right to a home (preferably with his or her biological family), to love, and to grow up within the care and discipline of a family. Grossman's own editorial comment was that "children are here, after all, without their consent; we owe them certain things."

Later, in an extensive report by Dr. Laurette Bender, psychiatrist at Belleview, New York City, he cited the conclusions drawn from many studies of the institutionalization of children.

> [It] *seems inescapable that infants reared in institutions undergo an isolation type of experience resulting in . . . unsocial behavior, hostile aggression, inability to understand and accept limits, marked insecurity in adapting to environment . . . Therefore, infants should not be cared for in institutions or at least for the shortest time possible . . . Children under five are most vulnerable.*

If Grossman agreed, his stance would have been patently opposite that of arguments used to justify construction of the Kunkle Memorial Building



With a focus on modernizing facilities, the Tressler Orphans Home dedicated an outdoor swimming pool in July 1948.

for pre-school children in 1901.

In his report to the trustees June 7, 1944, Grossman knew that Tressler was passing through "an important period of transition." The child population had dropped from a high near 350 in 1936 to 183 in 1944.

The shift toward service to families begins

"More emphasis," Grossman wrote, "needs to be placed on policies affecting admissions, period of residence, foster home placement, adoptions, where possible, and the rehabilitation of the homes from which the children come." These observations anticipated the report of the board's Child Welfare Committee the following year.

About the same time, Henrietta Lund of the National Lutheran Council issued a devastating evaluation which included, among other observations,

The Tressler Orphans Home Boys Band as constituted in 1940. Gasoline rationing during World War II affected band tours.

Of note . . .

On tonight's menu—600 ears of corn

While farming operations at the Tressler Orphans Home were being curtailed during the latter years of Luther Grossman's superintendency, they had been critical to the home for many, many years. The following report, excerpted from a student-produced publication in 1930, gives an idea just how critical farming was to the home.

To the average person who is acquainted with the needs of the ordinary family, our garden produce would seem bountiful, for our garden crops yield the following harvests (as an average):

3500 stalks of celery, 3000 heads of cabbage ranging from 5 to 10 lbs., 200 bu. roasting corn ears, 100 bu. tomatoes, 100 bu. of beans, 40 bu. of turnips, 8 bu. of carrots, 8 bu. of oyster plants, etc., etc.

When one stops to think that six hundred ears of sweet corn are necessary for one meal, an idea can be formed of the tremendous supply of vegetables needed to satisfy the ravening appetites of some three hundred children . . . whose eyes turn longingly towards the dining room when meal time approaches.

that the admissions case histories were inadequate, that the terms "orphans" and "orphanage" must be wiped out, that a more careful balance needed to be drawn between the amount of domestic responsibility a child had to his "family" and work that bordered on child labor, and that consideration should be given to abandoning the campus school in favor of the more "natural environment" of attendance at nearby community public schools.

Two years later she responded to a widely distributed article in *This Week*, a Sunday newspaper supplement, that surveyed the nation's remaining 1,600 orphanages (one-half of which were church-related), "some of which could be termed *Oliver Twist* homes." She agreed that "there are orphanages in this country so badly run they ought to be abolished."

There is no evidence she considered the Tressler Orphans Home one of these, but she had gone on record earlier with the assessment that Tressler

The home's boys and girls basketball teams in 1946.

was "one of the last institutions of the church to turn away from the old type, regimented orphanage." But she also pointed out that among the 73 Lutheran institutions in the nation serving 10,000 children, Tressler was "one of the first to enter into the great new field of rich, human service."

"Happily," Grossman responded in January 1946, "at Tressler Orphans Home, the founders were wiser than they realized in that no restrictions or conditions were set up which cannot be changed and modified . . . Failure to make some of the needed changes a number of years ago has resulted in a definite limitation of the services of the Home in the past five years and has placed [the home] in the position of being somewhat slower than many other institutions."

It may be, he went on, "that 333 children will never again reside at Tressler Orphans Home; instead we have every reason to believe that in the years ahead. . . as our programs expand, many more will benefit." It would not be until a major constitutional change in 1953—when provision was made to serve children other than orphans—that this would be realized, however.

Before Grossman's untimely death in 1954, gigantic strides were being made in extended services beyond the home. Children were indeed being admitted for short stays while outreach workers sought to help parents or other guardians make changes in the home such that a healthy environment for growing children was established.

Serving nearly as many outside the home as in it

The superintendent's report each year gave statistical evidence that the number of children in residence—100 to 125—was nearly matched by the number being served outside the home. Yet divestment and relinquishment were clearly the perception of the institution of the post-war years. Grossman would occasionally have to remind the constituency that smaller numbers were the new circumstances of the times.

The nation had emerged from the war with a new prosperity. Social Security and other welfare legislation were sustaining many families, birth rates were down for the time being, women were marrying later, social work professionals had largely turned against institutional care of dependent

(Top) **Television comes to the home: In December 1949, the Pennsylvania Department of American Veterans presented a television and other gifts to children at Tresslertown.** ***(Bottom)*** **Children entertain other children at the home with Christmas songs; the year is 1950.**

Showing off a new toy after Christmas 1950.

children, and the per capita cost of adequate institutional care had skyrocketed.

Farmlands were also beginning to be relinquished. Modern accounting methods showed for the first time that production costs were exceeding market prices for food grown. Farm economics dictated change. Similarly, it proved cheaper to send children to the public schools.

A new name comes into use

On February 23, 1953, the long-delayed change of corporate name for the institution was finalized as the Court of Common Pleas of Perry County approved the petition to amend the original charter to permit a new name, "The Tressler Lutheran Home for Children." To permit a more flexible expansion of services, several changes were made also in the home's statement of objectives.

One might conjecture that Grossman himself may have preferred "Tresslertown," the term he had introduced a dozen years before as descriptive of the type of community he had hoped to create. If so, he was likely overruled by lawyers who sought to protect bequests and endowment funds and to signal the home's continuing church-relatedness.

Luther Grossman died of a heart attack on August 17, 1954. He had accomplished the first stage of the transition from a regimented orphanage to a social-service agency attending to all the needs of children in or out of institutional care, but it would remain for his successor, Justus H. Liesmann, then board president, to finish this task.

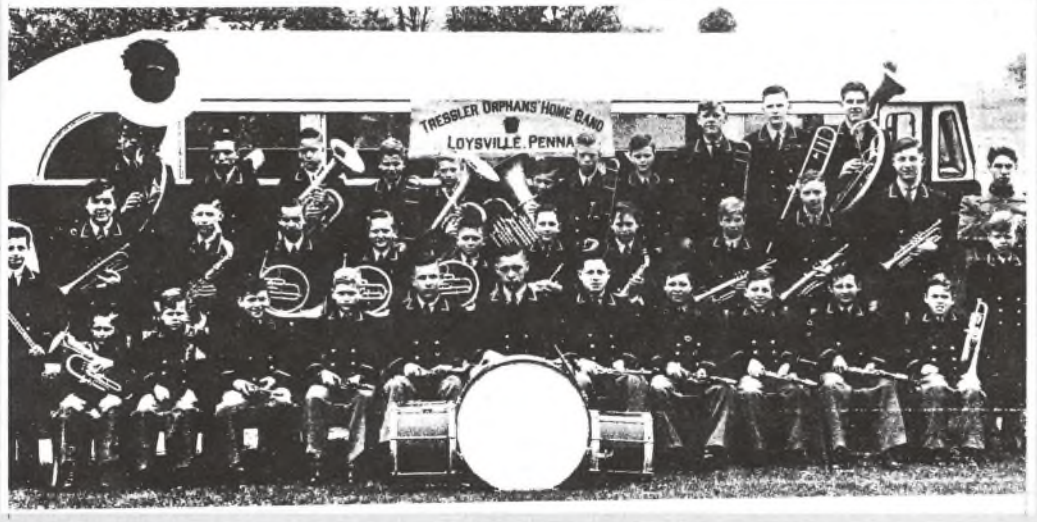
Grossman bequeathed to his successor a new relationship with the church, an endowment and trust fund in excess of $1,325,000, and a total of 93 children in residence, all now enrolled in the public schools of the county.

Of note . . .

Whatever happened to the band?

Although the Tressler Orphans Home Boys Band was organized as early as 1895 and gave concerts off campus, it did not begin to make its famous annual tours until 1914. Its directors were Professors Claude M. Stauffer, H.C. Stenger, H.E. Leisinger, W. Carson Worley—an alumnus—Marion E. Walter—also an alumnus—and Paul J. Fisher, named to the position in 1936.

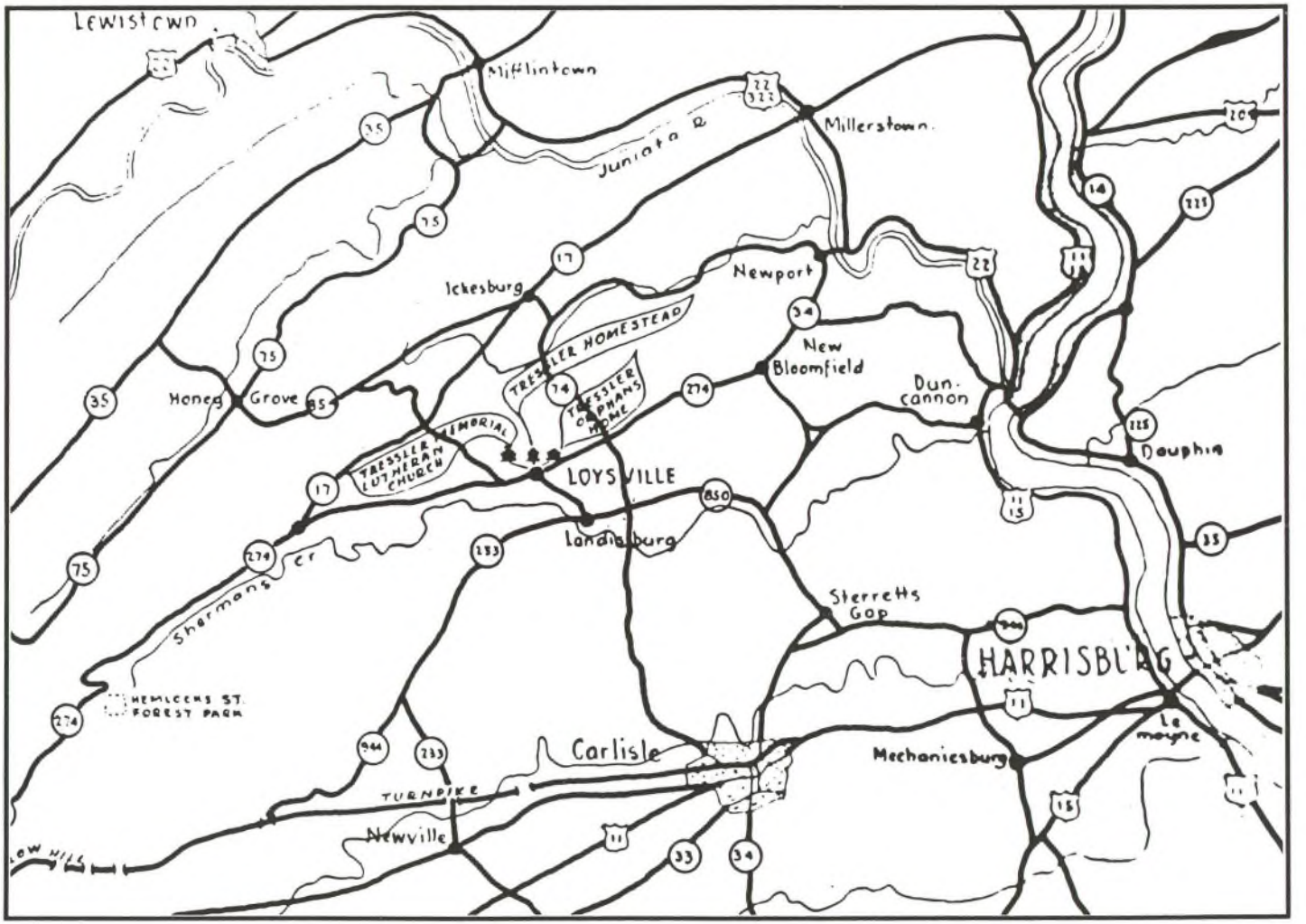
"Under his direction," according to *Echoes*, "the band continued the annual tours. However, with each succeeding year, certain changes in community conditions became more and more apparent." High-school bands now made appearances by the Tressler band less an "outstanding event." Pastors found it difficult to secure lodging for the band's members, as large homes were less and less common. And economic conditions meant income from the concerts no longer met band expenses. In addition, "Mr. Fisher resigned during the early years of World War II . . . To find a successor was virtually impossible," the newspaper noted. It was evident as well that with the planned formation (in 1947) of the nearby Green Park Union School District, a high-school band would soon be available to youths at the home, who now attended public school. "Accordingly, the Tressler Orphans Home Band was discontinued."



The band prepares for its 1939 annual tour.

(Top) **Group photographs were taken of children at Tresslertown in the 1950s.** ***(Bottom)*** **An ice hockey game on the grounds of the home.**

An overview of Tresslertown's many buildings.



A map in a 1948 issue of *Orphan Home Echoes* promotes visits to the home, showing Loysville's location relative to Harrisburg as well as to the Pennsylvania Turnpike.

5 Death and Resurrection

Midcentury brought two decades as different as night and day. The decade of the fifties was marked by self-confidence, optimism, hope, affluence, conformity, and relative peace. By contrast, the sixties might be characterized as an uncertain period, pessimistic and permissive, often cynical and full of conflict, distrustful of establishments but also lacking in moral standards.

Both of these decades will gain a name or two as historians ponder the meaning of those years. For now, David Halberstam, Pulitzer Prize-winning journalist, has settled for the fifties as the "pivotal decade," seminal in determining what future decades were to be, while Sydney Ahlstrom, historian of American religion, has spoken of the sixties as a decade in which "the old foundations of national confidence, patriotic idealism, [and] moral traditionalism . . . were awash."

The Tressler Lutheran Home for Children did not fully reflect the mood of the times. "Tresslertown" reached full flower in the fifties under the leadership of Luther Grossman, though before his death there were signs that new directions were being forged, that the older image of a regimented orphanage was fading.

By the fifties, Tresslertown was serving a smaller group of children, its leaders aware that few were enamored of institutional care for dependent children. No major new construction was therefore called for, and only necessary maintenance was done to keep the property and buildings abreast of fire, water, sanitary, and safety codes.

The children were attending public schools in the county. Farm acreage was reduced. Bills were being paid, and endowments were growing. And an outreach program to non-institutionalized children was in its formative years.

But, largely, this was a period of waiting, of discovering new directions,

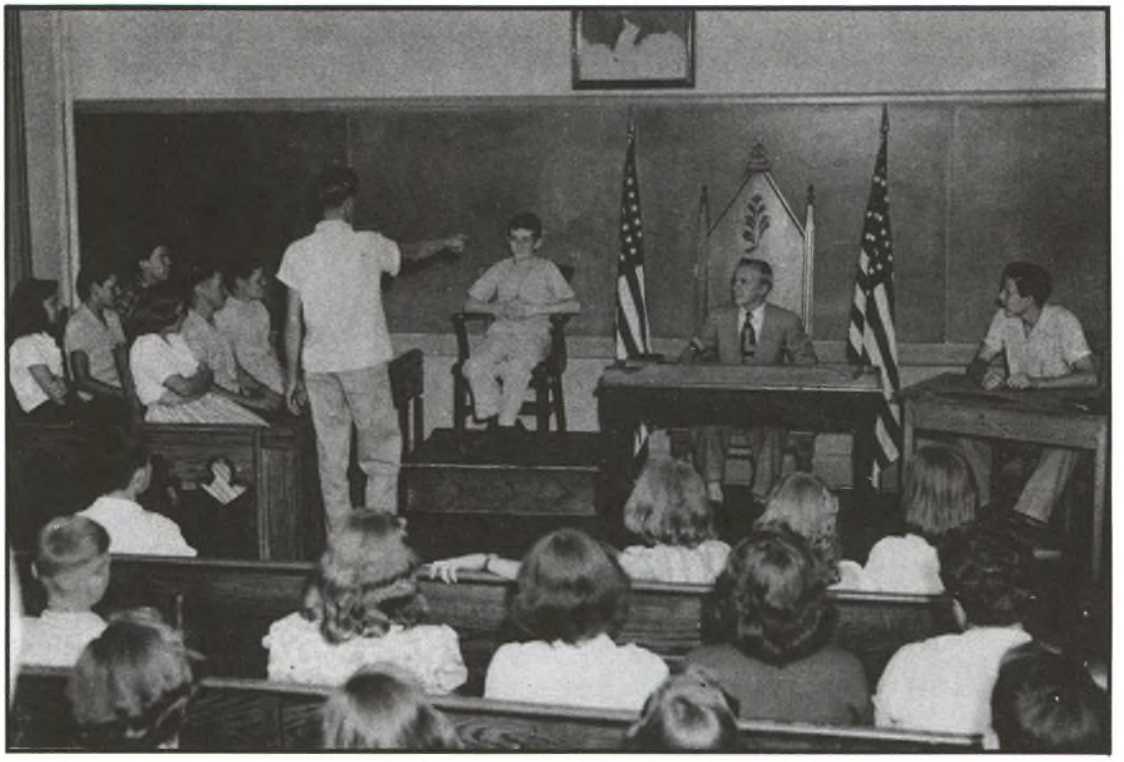
The Children's Memorial Chapel played a significant role in the lives of children at "Tresslertown." A large photograph of the chapel's stained-glass window—depicting Jesus as a child—was commissioned by the Tressler Alumni Association and is now displayed in Tressler Lutheran Services' headquarters building near Mechanicsburg, Pa.

Several motion pictures were commissioned by the home for promotional purposes, including "Children" and, in 1949, "The Tresslertown Story." The films were followed by this Zenith Cinema Services production in 1956, entitled "This is Your Tresslertown." According to *Echoes*, all three were produced by the Rev. John W. Gable.

or, as the new administrator following Grossman was to put it, of "assets looking for a program."

Death of the home as a residential institution came in 1962. Rebuilding was slow as the Tressler Lutheran Home for Children waited for others to fashion new relationships with the synods and the national church.

While that new administrator, Justus H. Liesmann, continued at the helm during the transition from orphanage to child welfare outreach, it appears that new personalities, both internally and within the synods, were beginning to build new strategies and programs. What emerged at the close of the sixties began to resemble the non-institutional thrust of many secular institutions of the decade.



Changes that occurred during Luther Grossman's superintendency included the creation of a student government under which a mayor and legislative branches were elected, a banking system for children at the home, and a student-operated judicial system.

The worldly context of the 1950s was dominated by the atomic bomb. "The bomb" had ushered in a new era in human history at the close of hostilities with Japan in World War II. The hydrogen bomb, approved for production by President Harry Truman in 1950, was exploded only two years later, soon to be followed by similar events in the former Soviet Union.

The stalemated Korean conflict was over as Dwight D. Eisenhower and the Republicans assumed national leadership. "Containment" moved to "co-existence" after Joseph Stalin's death in 1953, and Nikita Krushchev introduced a competitive, often impulsive, period of East-West relationships. McCarthyism, the latest chapter of American nativism, had its heyday in the early fifties but faded as its leader, Senator Joseph McCarthy, was found in contempt of Congress.

In 1954 the U.S. Supreme Court ruled in its landmark "Brown vs. Board of Education of Topeka" decision that separate public schools for white and black students were inherently unequal, but it would be another 10 years before an omnibus Civil Rights Act would ban discrimination in jobs, voting, and public accommodations. The economy soared. Automobiles and houses were built and sold by the millions. An elaborate interstate highway system was under construction. Whites were fleeing cities for the mushrooming suburbs.

An alleged "surge in American piety" was the rage, with church membership and attendance at an all-time high. New churches followed the migrations to the new housing developments as the older churches in inner cities declined.

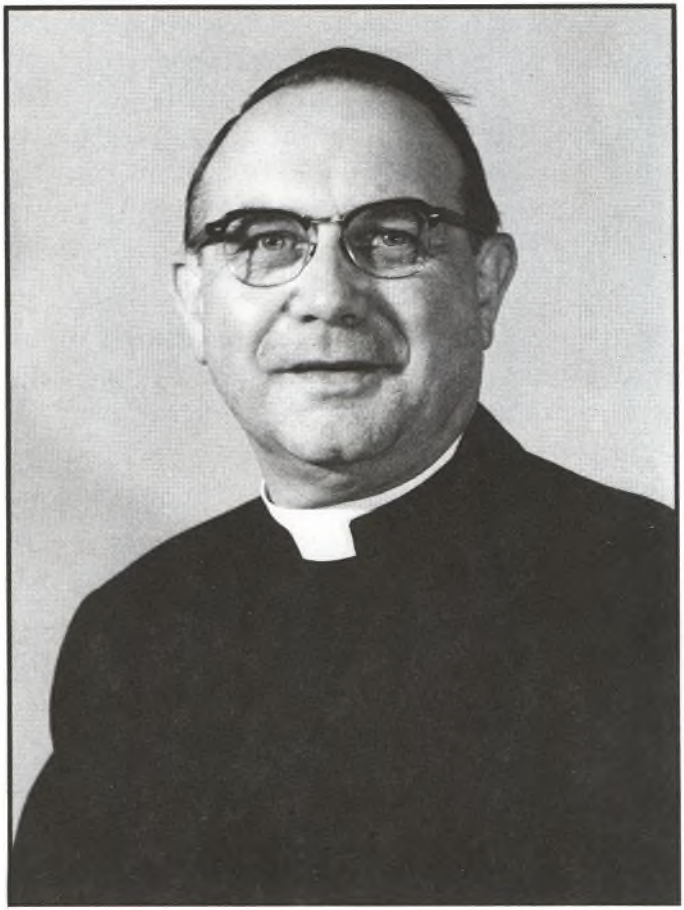
A pop-psychology was wedded with a civil religion with revivalist Billy Graham the popular guru of the crusades and Peale-Liebman-Sheen the purveyors of a "cult of reassurance" and self-help religion.

By all empirical measures, the institutional church had never had it so good. Yet beneath the surface, there were voices decrying the noise of the solemn assemblies, noting the captivity of the churches, the restless pews, and the virtual "death" of God. Many worried that the churches had lost the "spiritual part" of religion, witnessing toward the end of the decade massive defections in church attendance and membership.

The Lutheran Church in America is born

Unity in religion was in the air at midcentury. The World Council of Churches was only two years old in 1950; the National Council of Churches had just begun. Methodists were in transition between their 1939 merger and their new United Methodist Church, started in 1968. Eugene Carson Blake and James Pike unveiled their dream of a "catholic and reformed" pan-Protestant union of nine denominations in 1960.

Four Lutheran bodies were in merger negotiations to create the Lutheran Church in America in 1962. Franklin Clark Fry would shortly be featured by *Time* magazine as one of the "towering figures of Christianity in the 20th century" as he brought Lutheranism out of its German-Scandinavian ghetto into mainstream Protestantism. The Catholic Church was at the eve of its



The Rev. Justus H. Liesmann, Superintendent

Second Vatican Council in 1962 which would result in revolutionary changes in worldwide Catholicism.

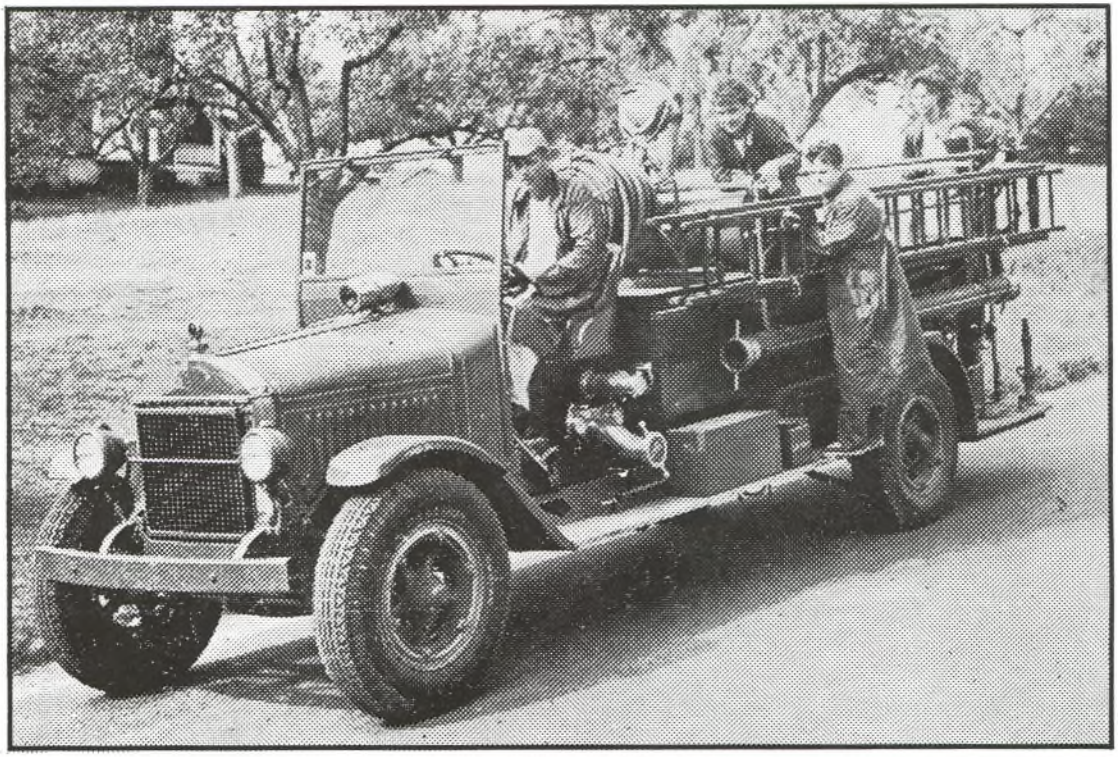
The roots of the conflicts which would dominate the sixties could be found in the previous decade. Eisenhower had sent federal troops into Little Rock, Arkansas, to enforce desegregation in the schools in 1957. Martin Luther King, Jr., became a national figure with the Montgomery, Alabama, bus boycotts and the subsequent "freedom rides." The United States tried to bail the French out of Indochina with a gift of $60 million as early as 1953. President John F. Kennedy's election in 1960 introduced a decade of youthful idealism, rising expectations, reform, and radicalism. But the Bay of Pigs and the Vietnam War turned optimism sour. Anti-war demonstrators took to the streets, and black riots erupted in 1967. The March on Washington took place on November 15, 1969. John and Robert Kennedy and Martin Luther King were assassinated. The churches, new actors in social change, began to lick their wounds. Only the more conservative churches and the sectarians appeared to be growing.

Sheltered for the most part from the world outside, the home at Loysville was nonetheless experiencing its own changes. Chief among them was the passing of the mantle from Luther Grossman to Justus H. Liesmann, a clerical member of the board of trustees at the Tressler

During the 1940s and 1950s large dormitory rooms were converted into smaller rooms and refurbished to create a more homelike atmosphere for children and youths at Tresslertown. This photograph was taken in West Penn Hall, a residence for senior girls.

Lutheran Home for Children since 1949. He was, in fact, serving as president of the board when he was elected superintendent March 5, 1955. Kenneth Preisler and Pastor Liesmann had each served as acting superintendents immediately after Grossman's death.

Liesmann was born in Harrisburg, Pa., September 16, 1908, the son of William F.C. Liesmann and Louisa Heimel. He graduated from Gettysburg College (1930) and the Lutheran Theological Seminary at Gettysburg (1933) and pursued graduate studies at Johns Hopkins University, Union Theological Seminary, and Columbia University. He married Mardelle Alice Tipton of Gettysburg in 1933; they were the parents of two daughters. He served Lutheran pastorates at Frostburg, Md. (1945-48), and Baltimore: St. Stephen's (1933-41) and All Saints' (1948-1955). He also was a chaplain with the U.S. Army from 1945 to 1948.



The home had long had its own fire department, headed for many years by Fire Chief Bill Walch. In the mid-1950s it "mothballed" its old hose cart when it received a 1926 Mack pumper as a gift from the Borough of Steelton, Pa. The home's fire department, consisting of about 25 teenage firefighters, drilled regularly and was responsible for fire suppression until neighboring communities' fire departments could arrive. The group was responsible for inspections and fire-prevention enforcement among the school's 25 buildings scattered across a 500-acre area. Following the arrival of the new engine, the home's children collected soda bottles for their deposit value as a way of helping to raise funds to purchase a new warning siren for the campus.

While at Baltimore, Liesmann was a board member of the Lutheran Home and Hospital Association and the Lederer Foundation. He was also chairman of the Child Welfare Committee of the Tressler Lutheran Home for Children Board of Trustees and was thus intimately acquainted with the changes at Loysville during the 85th anniversary year in 1953, when the

scope of child services was broadened to include children in temporary care and others in need of care outside the institution. It was the Liesmann committee, in fact, that was overseeing the work of child welfare services for the Tressler home.

Justus Liesmann was the third ordained clergyman to assume top leadership at Tressler, an asset which the board must have recognized in view of anticipated negotiations with the churches and synods as new directions for a non-institutional program of services to children were fashioned.

At his inaugural on June 16, 1955, Liesmann reviewed the history of services to children in England and America. He gave special attention to the contributions of Lutherans through the imported inner-mission movement in America and at Loysville. "Tressler today stands on the threshold of new opportunities of service," he remarked. "What else?" his audience might have wondered, for the glory of the home as a growing institution was largely in the past.

Appeal funds are put to use

Yet some physical improvements, planned earlier during Grossman's regime, still needed to be completed. The 75th Anniversary Fund, which had been oversubscribed, had been put to use to modernize the children's cottages, insuring each child more pleasant living conditions. Bathing facilities, which had been located in the basement or far removed from sleeping quarters, were relocated. The large dormitories with little space for personal belongings were divided.

But by 1955 these funds were almost depleted, and planned work was still not complete. The board therefore designated portions of the Christmas Appeal to be used for renovations to Pittsburgh Hall and the creation of a Kampus Korner as a social center for the children.

Major renovations were made to building roofs in 1957, and the heating system was overhauled for maximum efficiency and to comply with safety standards. A new filtration system was added to the swimming pool. Dental equipment was installed in the infirmary, and a new, though used, bus was received to provide reliable and safe transportation for children and staff to outside events.

A number of clubs and related activities were developed for children at Tresslertown during the 1940s and '50s. Among these were a dramatic club *(top)* and a sewing group *(bottom)*, this particular group designated a "summer interest activity."

In addition, the water-supply and sewage systems, installed more than 30 years before, were upgraded. The Tresslertown Press, now in operation for 40 years, added a new press in 1960.

In accordance with board actions, a Casework Department with a qualified casework supervisor had been put in operation. By 1954 the home was handling almost 50 cases outside the institution; cases included children from broken homes, the abandoned and pre-delinquent and others who required specialized case management. The superintendent reported that "child-care problems were more complex" with new pressures in the communities from which referrals were coming and that "broader services by well-trained staff were needed."

Kids anywhere—in their own homes or at an orphans home—will have fun with a tent.

No longer could untrained houseparents meet either the needs of new arrivals nor the numbers outside who called on Tressler for assistance. The board was alerted that a new use for the home's facilities could develop if greater numbers of emotionally disturbed children were admitted.

In June 1956, the board requested that the synods study the growing need for Tressler to respond with counsel and care to the pre-delinquent and retarded children who might become the residential population of the future. Each year thereafter until 1959 the annual report of the superintendent to the synods included an item calling attention to the fact that "synodical studies continue." He complained in 1959 that he had repeatedly been calling attention to a period of transition in program during which time the synods and Tressler were "seeking to redefine [their] objectives, to

Efforts were made during much of the 1940s and '50s to improve not only the children's rooms at the home, but also the residence buildings' parlors, with a goal of making them as homelike as possible.

While sports always played a significant role in the lives of children and youths at Tresslertown, the home fielded its first Little League team in the spring of 1956.

provide better and broader services to children in answer to the changing needs in the field of child care . . . However," he reiterated, "there are children needing care each day we make these studies. . . TLHC serves [in the meantime] to the best of its ability."

The studies continued as Cornelia Wallace of the National Lutheran Council's Division of Welfare was called in as a new consultant. Casework from the staff was reduced because of a lack of qualified workers.

The inaction of the synods and Tressler staff vis-à-vis future program was undoubtedly aggravated by two factors. There had been rumors for some years that Loysville might be targeted as a potential site for the creation of a state Youth Development Center. A legislative authorization had actually been introduced (HB 1614) in 1959 and passed, as amended by the Senate and signed into law (Act 565), that would have led to purchase of property, but Loysville was not mentioned as a prime site. Furthermore, such a sale, if authorized and completed, could not be approved by the board "until

***(Top)* Children enjoy a Halloween party in the main dining room. *(Bottom)* Sunday school at Tresslertown.**

studies are completed." It was a catch-22 situation.

In 1960, the board's report to the synods said once again: "A year ago we reported three previous years of transition. 1961 was to be our year of promise. However, things are still changing. There is no action yet on the sale of the property, and synodical studies are not yet available."

The second factor that resulted in delays was the imminent birth of the Lutheran Church in America, an organic union which had been formally under consideration since 1955. Among the many pressing ecclesiological and theological debates that preoccupied the churches contemplating merger was the new church's relationship with its welfare agencies. The question was one of ownership and control.

Many so-called "Lutheran agencies" were the creation of congregations or groups of congregations. Others had synodical ownership and control. In 1961, one denomination, the Augustana Lutheran Church—one of the partners in the final merger in 1962—owned, operated, and maintained 15 percent of the 300 or more Lutheran institutions of mercy in the United States.

Agencies and institutions to relate to synods

Eventually, the decision was made to lodge relationships of institutions and agencies with synods, guided and assisted by the new church's Board of Social Ministry. The nature of these relationships and the meaning of "guided and assisted" called for myriad details of arrangements with the parties involved. In 1960, these had not yet been determined and, indeed, would be tested many times in the coming years.

"Despite the uncertainties," the Tressler board reported, "there are children in our care and requests continue to come to us . . . Perhaps, 1961 will yet be a year of decision."

The Tressler board tried once more to facilitate these decisions. A new proposal came before its leadership to request a joint study of "Group Care" by synods and the Tressler Lutheran Home for Children board. This envisioned a possible new use for the home property that might turn the institution primarily to the care of "emotionally disturbed children" with intensive casework and psychiatric and psychological services. This was a pattern that was to emerge in other denominational institutions such as, for

Participants in the "Service of Leave-Taking and Thanksgiving," marking the closing of the Loysville home. The Rev. Dr. Dwight F. Putman, then president of the Central Pennsylvania Synod, said in his sermon, "Just as congregations move from one site to another, so Tressler will move. Her assets will be invested in a new form, to carry out the intent of her founders. This is a period of transition. We are standing at the end of one era, but we are also standing on the threshold of a new era of service to children. We rejoice in a glorious past. We rejoice that this property will continue to serve youth, even though under other auspices. We rejoice that Tressler will contiue to serve youth in a new situation."

example, The Hoffman Home for Children, operated by the United Church of Christ near Gettysburg.

Two years later, in 1962, the board reported to its constituency that no action had been taken on the proposal. The state still waited. The synods had not acted on relationships. The home's future was uncertain. In resignation, the board resolved that "we assure our constituency of [our] intention to continue [our] work with children and their families."

"There may be those who think that . . . we are participating in a wake, that Tressler will soon be buried and forgotten.* [This] *must be doubted. Tressler is not dead, nor moribund because of age. In fact, Tressler embodies the very spirit of the youth she seeks to serve . . . ."

—Justus H. Liesmann

On June 28, 1962, the 3.2-million member Lutheran Church in America was legally constituted in Detroit. The Central Pennsylvania Synod voted to grant "provisional acceptance of Tressler Lutheran Home for Children . . . until the 1963 convention of synod." Other synodical actions would be made by the Central Pennsylvania and Maryland synods at October conventions, but negotiations with the state over purchase of the buildings and property were well under way.

The institutional program ends

In preparation, the Tressler board ordered temporary suspension of its institutional program, effective August 31, 1962. The social work staff counseled children and their families, if available, and agencies involved so that between July and August, the last of the children in residence were settled outside Loysville. About half were able to return to their own homes. Eight were transferred to other institutions. The remainder were placed in foster homes.

And so, after 94 years of service to more than 3,000 children in residence, the home no longer was a haven for orphans and other dependent children.

"A Service of Leave-Taking and Thanksgiving" was celebrated on Sunday, November 11, 1962. Eight months later, the sale of the buildings and grounds at Loysville to the Commonwealth of Pennsylvania's Department

of Public Welfare was finalized. The state paid $1,160,000 in order to own and operate the facility as a Youth Development Center. The transaction was completed August 5, 1963. Temporary offices for Tressler Lutheran Home for Children were occupied at Mechanicsburg, Pa., on August 16. Earlier that summer Superintendent Justus Liesmann reported to the first annual meeting of the board without an institutional program to claim its attention. Somewhat nostalgically, he said:

> *There may be those who think that . . . we are participating in a wake, that Tressler will soon be buried and forgotten.* [This] *must be doubted. Tressler, and the Christian concern she has embodied, lives in the lives of thousands of boys and girls she has served. The "fatherless" were given physical care, but, in addition, Christian faith was nurtured and training for daily living was provided . . . Tressler is not dead, nor moribund because of age. In fact, Tressler embodies the very spirit of the youth she seeks to serve . . . A climate of mutual understanding and respect has been developed, in which we may freely express our differences in the give-and-take of consultation. Out of these consultations should emerge a better and more meaningful program, not only for Tressler, but also for the social ministry of our two supporting synods. I salute you for your faithful devotion.*

The look forward and the resurrection were now in the hands of the Planning Conference, represented by the Tressler board and appointees of the Central Pennsylvania and Maryland synods. Consultations were also arranged with the Wilder Foundation of St. Paul, Minnesota, the Child Welfare League, and personnel of the Pennsylvania Department of Welfare. Planning was expected to consume many months of fact-finding, decision-making, and strategy-development. The sale of the home, coupled with gifts given over the years, had left Tressler with endowment funds and reserves of $2.37 million (April 30, 1964 figure).

Among the planning group's priorities as the decade unfolded was to interpret to Tressler's constituency what had happened and why, and where things would be going. That would not be easy within a constituency that had perceived Tressler as an institution with a limited focus. Many could see only that the past was gone, the buildings and property were sold, and only vague blueprints were in place for any type of resurrected program.

Not all of the constituency understood really what had taken place on

With the Tresslertown campus sold to the Commonwealth of Pennsylvania, the easily perceived "bricks and mortar" of the home were gone from the Tressler program, precipitating a challenging public-relations effort to relate to a constituency largely devoted to an institution. Among the stately buildings sold was this one, used for many years as a school but later converted into a community center when children at the home began to attend public schools off campus.

August 5 of 1963. It had been easy to see bricks and mortar, green grass and swimming pool, marching bands and children assigned to their homes for holidays and summer vacations. "Services" were harder to visualize.

For not a few, the "resurrection" envisioned by Liesmann was even harder to see. Even the one remaining remnant of the old era, the Tresslertown Press, though initially relocated outside the home's gates, would pass into oblivion. Only a few of the top staff would remain, and they would relocate to new surroundings. Fortunately, *Echoes*, a monthly newsletter by then in its 71st year, had established itself as a reliable interpreter of Tressler activities and its subscribers were legion.

Participants in the ceremony conveying the deed for the Tressler Lutheran Home for Children campus to the Commonwealth of Pennsylvania were, left to right, Atty. William S. Morrow, Atty. Michael Madar, the Rev. David N. Kistler and E. Miller Richardson, secretary and president, respectively, of the Tressler board, the Rev. Justus H. Liesmann, superintendent, and Herbert Baker.

Even before the consummation of the sale of the property to the state, *Echoes* had gathered the "most frequently asked questions" and sought to provide answers. Such queries as "Where have all the children gone?" were asked time and again. It must have been helpful simply to know the facts — "that in 1920, one in 50 children was an orphan, today less than one in 1,000." Or, in response to questions over the need for group care of emotionally disturbed children, to be able to answer: "That's been our business since we were founded." Still other questions focused on whether money would still be needed; yes, came the answer, perhaps even more for the specialized care Tressler envisioned.

A series of explanatory feature articles was launched in 1963 dealing with the history of dependent child care in America as well as observations

TRESSLER LUTHERAN HOME for CHILDREN

Echoes

VOL. 71 LOYSVILLE, PA., OCTOBER, 1962 NO. 8

LUTHERANS, ALUMNI OF TRESSLERTOWN, AND FRIENDS OF THE HOME ARE INVITED TO ATTEND SERVICE OF LEAVE-TAKING AND THANKSGIVING

An Invitation

TO ATTEND THE

SERVICE OF LEAVE-TAKING AND THANKSGIVING

3:00 P. M.

Sunday, November 11, 1962

CHILDREN'S MEMORIAL CHAPEL

The TRESSLER LUTHERAN HOME for CHILDREN

LOYSVILLE, PENNSYLVANIA

ADDRESS BY:

THE REV. DWIGHT F. PUTMAN, D. D.

President of the
Central Pennsylvania Synod

Special Music -
Choir - Zion Lutheran Church, Manheim, Pa.

Program Arrangements by Public Relation Committee - Rev. H. Snyder Alleman, Chairman

THE DATE - SUNDAY, NOVEMBER 11, 1962

By The Rev. Henry Snyder Alleman

Our American heritage is a rich one. It is especially so in the realm of our Christian faith. We become so aware of this in these days when we learn of what is happening to people in so many other places of the world as men struggle for liberty, and suffer and die because of and for their Christian faith.

In our own area we think gratefully of the many congregations of the supporting Synods, who have been so generous in the support of The Tressler Lutheran Home for Children, not only with their gifts of food, clothing, and money, but, also, with their love and prayers for the Home.

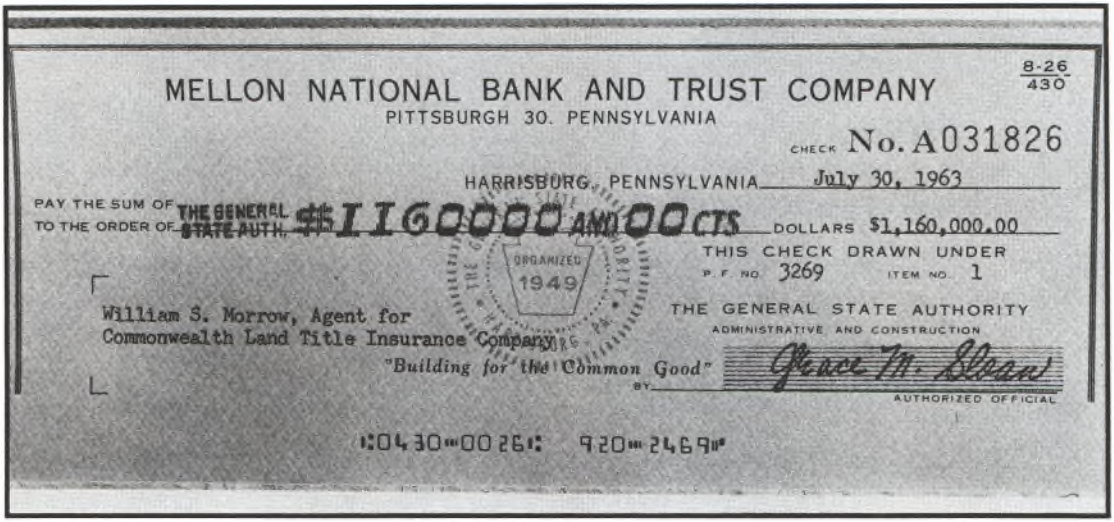
Established in post Civil War days for the care of soldiers' orphans, and later purchased by the Lutheran Church, this institution literally became a home for thousands of boys and girls. Many of them at one time came to the Home as mere babies.

Many thrilling stories could be told by the several cottages on the campus, if they could speak - stories of lads and lassies with hopes and aspirations as great as those of any child anywhere else; stories of love, compassion, and tenderness given by numerous house-parents and other staff members. There would be school room stories from the days when the children attended school in their own campus school building; stories from their own gymnasium or manual training rooms. And then there would be stories of church, Sunday school, Luther League, or Vacation Church School from the lovely memorial chapel situated under tall whispering trees.

It would be interesting, too, to follow these children as they left the campus - as they went on to high school, college or into their vocations. Many of them became printers, mechanics, secretaries, teach-

(Continued on Page 2, Col. 2)

The issue of the *Tressler Lutheran Home for Children Echoes* (earlier known as *Orphan Home Echoes*) announcing the "Service of Leave-Taking." The newsletter—throughout much of its life a tabloid-size newspaper—served as a vital link between Tressler and its constituency from its first issue in May 1892 to its last late in 1970.


MELLON NATIONAL BANK AND TRUST COMPANY
PITTSBURGH 30, PENNSYLVANIA
8-26
430
CHECK No. A031826
HARRISBURG, PENNSYLVANIA July 30, 1963
PAY THE SUM OF THE GENERAL STATE AUTH. $1160000 AND 00 CTS DOLLARS $1,160,000.00
TO THE ORDER OF
THIS CHECK DRAWN UNDER
P. F. NO. 3269 ITEM NO. 1
William S. Morrow, Agent for
Commonwealth Land Title Insurance Company
THE GENERAL STATE AUTHORITY
ADMINISTRATIVE AND CONSTRUCTION
"Building for the Common Good"
BY Grace M. Sloan
AUTHORIZED OFFICIAL
:0430 00 26: 920 2469

A photograph of the check with which the Commonwealth of Pennsylvania purchased the Tressler Lutheran Home for Children campus at Loysville, Pa.

on the current scene; actual case histories showing the difference between "custodial" and "specialized care"; trends in the American family with attention to divorce, broken homes, delinquency, and the contemporary secular milieu; and the need for day care and homemaker services. Time was also scheduled for public interpretive events.

Significantly, by mid-decade, Tressler was no longer operating independently in the Central Pennsylvania area. Under the leadership of James J. Raun, director of the synodical Board of Social Ministry, an informal network of social service agencies had developed relationships. These included agencies which would later figure in functional and finally organic mergers. In 1964, they included Lutheran Social Services, Allegheny Region and the Allegheny Lutheran Homes (Hollidaysburg); Lutheran Social Services of the Central Region (Camp Hill); Lutheran Social Services–East Region (Lancaster); Lutheran Social Services–South Region (York); Lutheran Social Services–Susquehanna Region (Williamsport); and Tressler.

Most of these agencies had originated in the late 1940s and early 1950s as "inner-mission" societies to serve families or as institutional services for older persons *(see Chapter 6 for more details on their origins)*. Their work in the community paralleled to some extent the first efforts of Tressler Lutheran

Home for Children to extend its services beyond the walls of the institution.

The agencies in the East, South, and Allegheny regions would eventually figure in separate configurations, but the remainder found their associations mutually supporting. In addition, the board entered the "brokerage" business for the first time, selling management services outside its own territory, again anticipatory of things to come.

One could now visualize a network of ministries which comprehended the multi-service character of today's Tressler Lutheran Services, including family counseling, adoption, homemaker services, meals-on-wheels, care for the aging, major expansions in child-welfare services, and the development of services to congregations.

In two years the number of professionals on the agencies' combined staffs had increased twofold. More than 2,200 persons were being served. Operating expenses exceeded $12 million. Net worth of the six agencies in 1965 totaled $8,511,900, about half of this credited to Tressler Lutheran Home for Children.

Tressler continues to focus on services to children and families

Tressler's contribution to the mix of services offered by "associates" in the Lutheran social ministry arena was family-oriented services, the other agencies providing services to the aging, counseling for marriage partners and single adults, and leadership in community planning, as well as holding responsibility for service to congregational social ministry committees.

Tressler's services were to children in their own families, in group foster homes, in family foster homes, and in adoptive homes. The phrase "continuum of services" increasingly described Tressler's approach, which was to use a variety of resources to assist families.

As in all other elements of the church's life, social ministry was being recast and thrust into the complexities and realities of the world of the sixties. New forms of service, innovations upon older forms, experimentation, and risk-taking forays into untried strategies and programs became the order of the day in a decade marked by change everywhere.

A new leadership partnership also was being forged. The "associated" network of agencies brought together in consultation and planning a number of professionals who had not previously worked at common tasks.

Staff of the Board of Social Ministry of the Central Pennsylvania Synod included two lay directors, James Raun and Betty Amstutz, each with specialized training and advanced degrees in social work. New synod presidents in Central Pennsylvania and Maryland had both studied under Dr. Bertha Paulssen at the Gettysburg seminary, and one had advanced degrees in counseling and previous experience as director of an inner-mission agency. The new president of the Tressler board of directors, who served until 1968, was a practicing clinical psychologist and Deputy Commissioner of Corrections for the Commonwealth of Pennsylvania. Each shared some of the anti-institutionalism characteristic of the sixties and were sometimes dubbed by their colleagues as the "new breed."

In an interview for *Echoes*, Dr. Kenneth Taylor, the new Tressler board president, detailed a philosophy that "people need to be treated in their natural environment," preferably in their own homes and in their own communities. He felt that Tressler needed to help children adjust to and be "put in tune with" their environment. Institutions, he believed, were a last resort, "not always the best thing for troubled children."

An "orphaned" press continues without the home

The Tresslertown Press, "orphaned" when the home facilities were sold to the commonwealth in 1962, had, in addition to generating revenue for the home, served the church through its printing of such items as offering envelopes. In October 1963, the home's trustees voted to build facilities in Loysville to continue and enlarge the operations of this enterprise, which was providing income of $75,000 or more each year.

The new building contained more than 10,000 square feet and was constructed on property just east of the village of Loysville. Work in the plant, once a part of the trade school adjunct to the campus academic program, had for some time been staffed by professionals, children under 18 no longer permitted under child labor laws to operate machinery. With the relocation of all the children from the home in 1962, the press staff took over full responsibility for serving the printing needs of 1,700 Lutheran

The Tresslertown Press was relocated off the Tressler home campus in 1964. A professional staff had been operating the printery for some time as the result of child labor laws. The business was eventually sold to private interests.

congregations throughout the country. This business continued as the new facility was opened for use early in 1964.

A small group home for children, first envisioned by the board in 1961, was finally realized with the purchase of a house in Mechanicsburg, Pa., on December 31, 1965. Tressler Lutheran Home for Children, headquartered in Mechanicsburg (57 East Main Street) since the closing of the home in 1963, moved its central offices to Harrisburg (3907 North Front Street) in March 1968, with additional social-work personnel located in various areas of the two synods it served. An adoption program was started in 1969, fully in harmony with the implementation of a "Master Plan of Services," developed under the leadership of James Raun and others at the Central Pennsylvania Synod Board of Social Ministry.

"Collective work" between Tressler and Lutheran Social Services–Central Penn Region (the Central and Susquehanna regions' agencies had merged

Tressler Lutheran Home for Children purchased this building in Mechanicsburg, Pa., for use as a group foster home for children, one of its first major efforts at service following the sale of the Loysville campus. ***(See the related story on Page 127.)***

in 1968, creating LSS–Central Penn Region) began in March 1970 as the two agencies pooled their office staffs at the Harrisburg site. This set the stage for a functional merger of programs two years later.

Tressler Lutheran Home for Children celebrated its 100th Anniversary on February 23, 1968. The death of the old was celebrated with honor. As Tressler began its second century of service, "its place in the church and in its far-flung communities [was] taking visible, humanly oriented shape," according to Dr. Kenneth Taylor, board president. The resurrection was evident:

Tressler has established a foundation of services from which are being shaped synod-wide programs. In their own homes, in foster homes and in a group foster home Tressler is caring for some 134 children and—in many instances—their families. Tressler is providing special aid and enabling grants for special services to children. Services have been extended to unwed parents, to adoptive couples . . . The first hundred years are past. The home at Loysville is now part of the prologue . . . The Home will continue in this next Hundred Years, to be a living monument to Lutheran generosity.

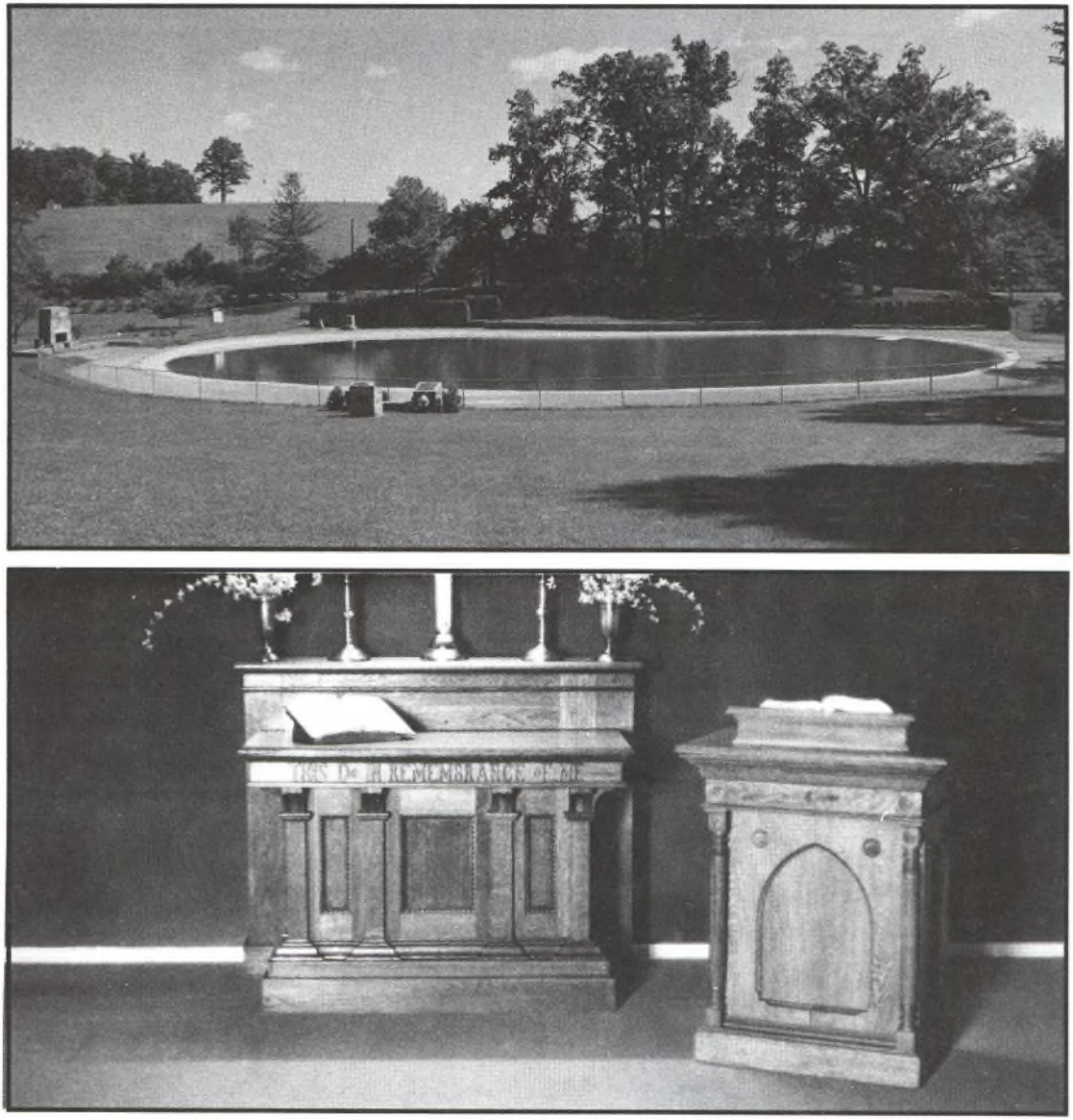
Harbinger of the future was reflected in the theme of the 100th Anniversary keynote address, given by Dr. Norman V. Lourie, deputy secretary, Department of Public Welfare of the Commonwealth of Pennsylvania. His emphasis was on the need for greater public-private (voluntary) partnerships in the delivery of social services. He regretted the tendency for those in the governmental sector to dismiss the work of volunteers and professionals in the private sector.

He equally castigated those in the private sector who engaged in bitter attacks on public programs for the same children. "We share a common Judeo-Christian ethical heritage," he said, "a common philosophy and dedication . . . Tressler can serve a vital function in bringing about greater public understanding of the goals we once approached separately and are now beginning to work toward together."

Adoption services, care of the aging, programs for court-adjudicated youths, day care services for children and older adults, and hospice and respite care would be among the services for which a future would require public-private partnerships.

Having completed his transitional leadership for Tressler Lutheran Home for Children during some 15 trying and most eventful years, Justus Liesmann resigned his position as executive director on March 31, 1969. He was succeeded by James Jay Raun, ACSW, shortly thereafter.

"My watchword—my commitment," Raun announced upon election, "is that Tressler will innovate and excel."



(Top) **Alumni of the home felt a certain emptiness as Tresslertown was vacated in the early 1960s. At one time brimming with children, the home's swimming pool was part of a park designated as a memorial to alumni.** ***(Bottom)*** **Following the sale of the home to the state, the altar and pulpit from the Children's Memorial Chapel were removed. For years they were used in the chapel at Tressler Lutheran Services' Buffalo Valley Lutheran Village, Lewisburg, Pa.**

6 'Innovate . . . Grow . . . Excel'

"Tressler is in serious jeopardy. A credibility gap exists." This was the judgment of James Raun shortly after his election by the Tressler trustees to head the century-old institution that had a noteworthy history of service to dependent children. Raun was not unaware of what he called Tressler's "tarnished" reputation since the closing down of residential services for children at Loysville eight years earlier.

"Differing opinions, varied objectives, indecision, conflict—all have been factors which have contributed to the frustration, anxiety, even resentment that surrounds and permeates attitudes and feelings about Tressler," he observed.

For the first time, the crisis of the organization was publicly acknowledged. There had been promise of a resurrection, but morale inside was low. Leaders in the supporting synods asked questions that weren't answered. Generous givers wondered where their money was going. Eight long years, and yet little seemed to be in place as tangible evidence of the new course that Tressler was to be following.

One might have read as much in the carefully nuanced official reports submitted by the superintendent, synod officials, and trustees. The rhetoric seemed to be right, but the action was small.

A man with a mission

James Raun, however, was not a man to temporize. He was one with a mission. To give voice to that work, he believed he must come to grips with what was. And if he were to muster a following, he had to share his sense of what was wrong.

He promised specificity in new goals for Tressler, a complete outline of

future service programs he thought desirable and feasible, a description of the kind of agency structure and relationships that would be required to implement strategies, and reports on the financial resources needed to turn the Tressler program around.

A social-work planner by training, conviction, and inclination, Raun declared that it was "high time that our Lutheran agencies located in the Eastern states emerge as responsible leaders in church social services. We have lagged behind because our energies have been dissipated in small, inefficient, and duplicative organizations."

That was a frontal attack on the status quo and the legacy from the older inner-mission heritage that grew like topsy in myriad communities with small constituencies that were dedicated but unwilling to partner with similar agencies to get things done more effectively and efficiently. Local autonomy was jealously guarded lest hierarchical "outsiders" tried to interfere with grassroots decision-making and operations. Raun would later confess that he was perceived by some as an "empire builder" as he sought to transcend these restrictive barriers.

A tenure that spanned a time of highs and lows

The seven-year tenure of James Raun spanned two decades which comprised a mix of highs and lows—promises and frustrations—in both church and society. The earlier years, say 1969-1972, were marked by crises in the Americas that almost defied hope. The unpopular war in Southeast Asia was stretching out to be the longest (1964-1973) in American history. "Peace with honor," the slogan of the administration in Washington, was a "light at the end of the tunnel" that took five more years to reach.

The integration crisis moved from the objective of black-white equality to "Black Power" after the death of Martin Luther King, Jr., and the "crisis of the charisma" which followed. Native Americans and Hispanics fought the traditional paternalism and continuing discrimination that prevented their easy acceptance by the dominant culture. Feminism emerged as a powerful cultural and political force. Richard Nixon's "journey for peace" to China was an overture in 1972 toward the normalization of relations. The Watergate scandals dominated domestic news in 1973, resulting in the resignation of top Nixon aides and, avoiding an impeachment trial in the

Of note . . .

Tressler's second home for children

On December 31, 1965, Tressler Lutheran Home for Children purchased a home at 330 West Main Street in Mechanicsburg, Pa., for use as a group home for boys in foster care. In late 1967, Harry A. and Mildred Bennett, who had served as houseparents at Tresslertown in Loysville in 1961 and 1962, agreed to become houseparents at the group foster home.

For the youths coming to live there, according to *Echoes,* the group home meant "initiative balanced with guidance. A hot breakfast after grace—school, play, and chores. A 'quiet hour' each evening which can be channeled into study, reading or writing letters. Judicious use of the television set and record player. Harry Bennett's calm authority and Mildred Bennett's cooking . . . ."

With a capacity to serve seven boys between eight and 14 years of age, the home was not meant for "orphans, but youngsters who . . . are in need of a balanced parent relationship." Children were placed in the home temporarily while their parents were counseled or while adoptive or foster-family placement was sought. The home served few children, however, and by 1971 the site was used as a Tressler-sponsored day care center.

Mildred and Harry Bennett in the group home's living room.

Senate, Nixon's resignation as president in 1974.

The religious scene was marked by continuing institutional membership attrition among all major denominations, Protestant and Catholic alike; yet conservative Protestant, Pentecostal, and cultist groups were growing. The churches noted with concern the deterioration of the cities, poured money into inner-city parish renewal, and courted Saul Alinsky's radical-style community organization tactics to achieve change and indigenous power.

Programs put in place to counter negativism

Lutheran congregations, on the eve of the seventies, were reaching "the nadir of negativism," as W. Kent Gilbert would later describe the times in his history of the Lutheran Church in America. The malaise was countered, in part, at national and synodical levels by the adoption of the "Planning, Programming and Budgeting System" (PPBS) and at the parish level by the introduction of Parish Life and Ministry Development (PLMD) with their emphasis on "management by objectives."

The latter was first field-tested in the Central Pennsylvania Synod. Its influence was felt in Christian education programs, evangelism, stewardship, theological education, and social ministry, to name a few. Largely embraced by a church enamored of corporate models, it was also opposed by critics who dubbed the innovations as the inventions that produced the Edsel automobile and the Vietnam War.

The Lutheran Council in the USA replaced the National Lutheran Council as the major inter-Lutheran cooperative agency in 1967; the new agency, however, lost Lutheran Church-Missouri Synod funding and participation except in selective programs. Targeted by both conservative and liberal critics, the National Council of Churches entered a period of retrenchment and reorganization. The World Council of Churches by 1968 had grown to 228 ecclesiastical bodies with 350 million adherents, but its cohesive witness was often diluted in debates between emergent Third World voices and the more traditional Western Christendom.

The Lutheran Church in America perceived its structure already dysfunctional to meet church and societal needs and adopted major reconfigurations in 1972, only 10 years after its formation.

Tressler Lutheran Home for Children moved its headquarters into this building at 3907 North Front Street, Harrisburg, Pa., in March 1968.

The effect of these societal and ecclesiastical shifts on social ministries was profound. It seemed as if nothing stood still, local churches and communities moving from crisis to crisis, some innovators proclaiming the demise of the parish as a "morphological anomaly." Congregations were less trustful of hierarchies, paralleling a general disaffection by citizens with their political leaders and the processes of government. Ambiguously, they sought order and assertive leadership on the one hand and, on the other, a "participatory democracy" in the civil realm and "consultative processes" in the religious. The vacillation often produced inertia.

Raun's leadership style a welcome change

James Raun's leadership style was a welcome change for those within Tressler who lamented the passive leadership of the former administration. In fact, according to Raun, he was assured by leaders within the board of

trustees "carte blanche" permission to bring Tressler into the modern social service arena. He was encouraged to "do something . . . no holds barred."

His native assertiveness was therefore encouraged, but it also created resistance among others who feared loss of power, turf, and decision-making authority. His way of reconciling differences was through a continuation and expansion of the goals of the still-effective Master Plan for Social Ministry, now under the leadership of Betty Amstutz, Raun's successor at the synodical Board of Social Ministry.

Moving toward a climate of acceptance of change

Raun attributed Amstutz' rapport with state Department of Welfare leaders and the professionals at the Lutheran Council in the USA for support for the innovations he would introduce. From the secular arena, he borrowed an "entrepreneurial" stance and corporate structure that he saw achieving objectives and revitalizing organizations. Internally, he forged an innovative management team, working with a risk-taking group of trustees and a constituency that was moving toward a new climate of acceptance of change. He would win some battles, retreat and compromise on others, and lose a few.

Raun was not the run-of-the-mill central Pennsylvanian. While, as the product of a missionary family, he was familiar with some of the eastern Muhlenberg-Schmucker pietism, his style had a Midwestern flavor. He was educated at the University of Minnesota where he majored in social work under some of the leading educators in this field in the nation. He also knew the colleges and seminaries of the Lutheran church; his father had presided as Dean at Midland College and served as a professor of systematic theology at Northwestern Theological Seminary in urban St. Paul, Minnesota.

In Robert Merton's metaphors, he was more the "cosmopolitan" than the "local" man, seeking his strokes from the house of social work rather than from his local colleagues. He was thoroughly at home with David Riesman's "organization man," outer-directed rather than inner-directed by tradition and the past. His commitment at Tressler would be unequivocal—"a single, multifunctional regional social service agency involving a centralized management system and a highly decentralized service-delivery system."

Some of the crowd who took part in the 100th anniversary celebration of Tressler Lutheran Home for Children in 1968, before the arrival of James Raun. The celebration focused on future services to children.

The new leader was well-known in the network of Lutheran social service executives even before coming to Tressler. He had held positions as associate director of Lutheran Social Services of Minnesota (to which agency he would return at the close of his Tressler tenure in 1976, this time as chief executive officer); as casework director of the Lutheran Home Finding Society of Illinois; and as chief social worker at the South Dakota Lutheran Welfare Society (to which he would return for a brief three-year stint as executive director just prior to his election at Tressler).

Raun had established an enviable reputation as an imaginative planner during his years in the role of director of the Board of Social Ministry of the Central Pennsylvania Synod of the Lutheran Church in America. In fact, the legacy of those years would put him in good stead to build on previously drawn blueprints that envisioned a consolidation of duplicative agencies in the region. He had already gained stature, then, as a major national

figure in social work administration. The board was confident that it had chosen a leader for the future, and Raun believed that conditions were ripe for major changes and building. Liesmann's lament that Tressler had "assets in search of a program" represented a challenge to Raun.

James Raun was a man of his times, but ambiguously. There was a bit of the "Age of Aquarius" still in him, that restless defiance of traditional ways, that longing for the creation of new norms and standards. But, unlike many of the counter-culture generation, there was no inclination to "drop out." Rather, like others who had reached their prime 25 years after participation as apprentice leaders in World War II military service, Raun was now claiming the prize from his G.I. benefits and denominational scholarships as one of the new breed of professional social service leaders.

He joined others who were trailblazing, risking failure, experimenting, testing out the new, responding to a different drummer from that heard by the previous generation of inner-mission directors and institutional superintendents. He was less interested in permanence than innovation. He was more the frontiersman than the settler. If a program didn't work, it could always be replaced or scuttled.

A time of responsibilities—and flexibility

It is hard to know whether personalities during this early period of Raun's leadership determined the functions or vice versa. On paper, at least, the functions of the agency grew out of long-term goals and objectives which, in turn, followed from the Tressler Lutheran Home for Children constitution that specified the general purpose of the agency.

Utilizing the systems approach to management then in vogue, Raun saw the general purpose functionally dealt with in four subsystems: direct services, non-direct services, service development, and social service brokerage. Each would have clearly defined responsibilities without, insofar as possible, overlapping, but would also retain flexibility so that innovation would not be stifled. The management staff would serve to monitor, facilitate, order, and legitimate the various service deliveries.

A similar pattern would later emerge as Tressler Lutheran Home for Children and Lutheran Social Services–Central Penn Region merged "func-

Tressler Lutheran Home for Children Executive Director James J. Raun, center, confers in 1969 with the Rev. W. Russell Zimmerman, left, president of the Tressler board of trustees, and the Rev. Dr. Howard J. McCarney, bishop of the Central Pennsylvania Synod, Lutheran Church in America.

tionally" and also developed "associate relationships" outside the formal operational structure with other Lutheran agencies.

While Raun masterminded the developing structure, he credits his management team with providing insight and technical assistance in designing the final product. The forms and functional priorities were also continuous with and informed by studies initiated by the Tressler trustees under Liesmann and master planning by the Central Pennsylvania Synod's Board of Social Ministry. Synodical leaders like Dwight Putman and Howard McCarney were also important contributors as conveners and facilitators of the planning process. Not inconsequential was the expertise by consultants from state and private organizations and national church offices, which

Raun drew upon for advice and counsel.

To accomplish his goals required the enlistment of a competent management team. Some who would be crucial to his new leadership were already on board. Reynold K. Bjurstrom, for example, was an appointee from the Liesmann regime. He became key to the development of comprehensive services to children and their families early in Raun's tenure. Barbara T. Tremitiere was also already in service as a deployed social worker at the York office and would shortly become the innovator in new adoption programs.

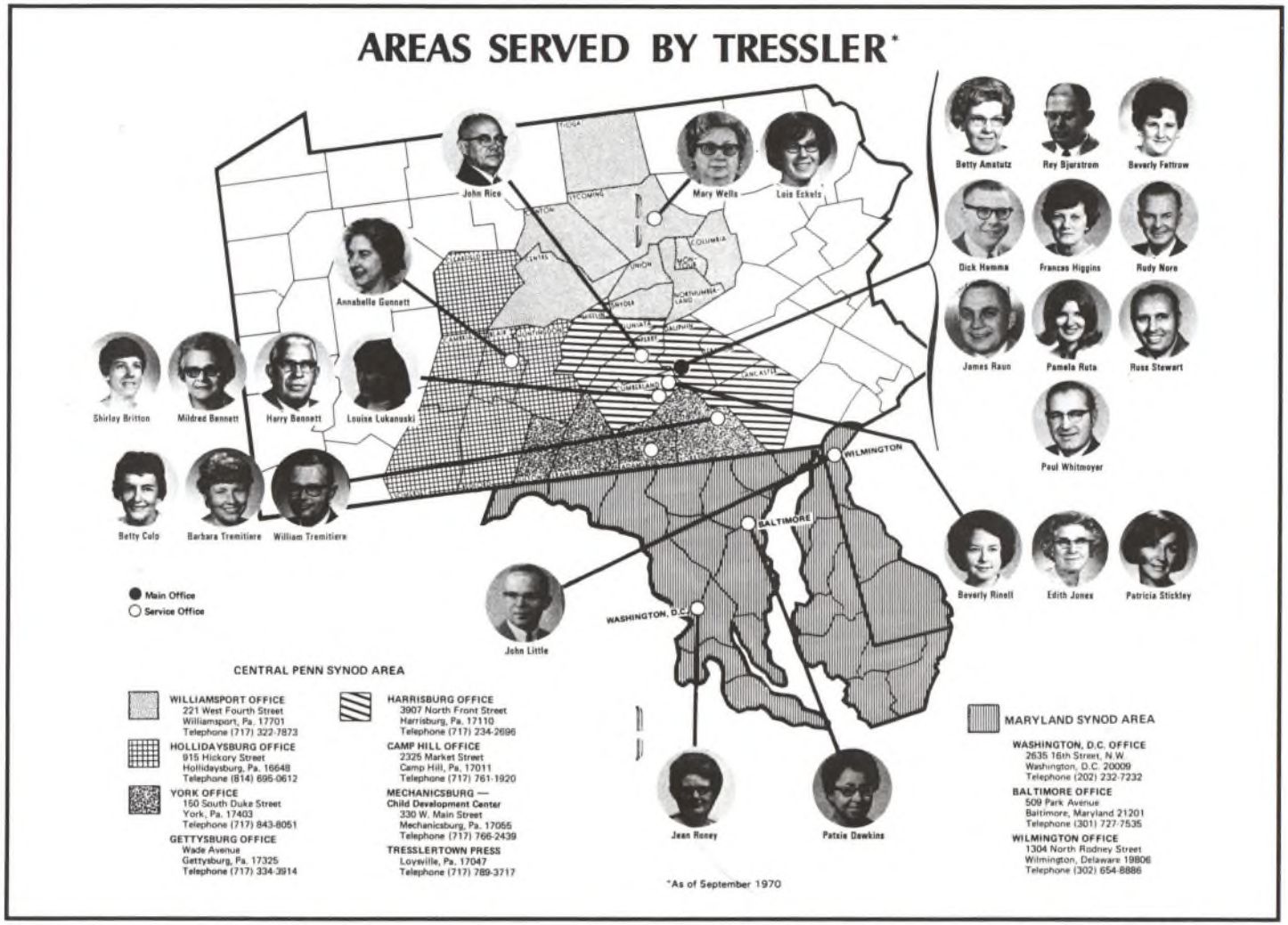
Amstutz: Lending legitimacy to Tressler in church circles

Other management personnel were named in the early 1970s, including such veterans as Betty Amstutz, well known to the Tressler leadership from as early as 1958 as associate and later director of social ministry for the Central Pennsylvania Synod.

Sister Betty Amstutz

Amstutz had been an associate to Raun at the synodical post until she succeeded him as director when he left to become executive director of Lutheran Social Services of South Dakota. Her first title at Tressler was as volunteer services coordinator but she would hold a series of positions in coming years as needs arose. Her presence lent special legitimacy to Tressler in church and secular welfare circles. She became a pivotal liaison with national denominational and governmental offices when Tressler was called on to handle massive refugee resettlement programs.

Another early appointee was H. Dixon Hemma who became development and later chief fiscal officer (and still later administrator of Frey Village at Middletown, Pa.). The Rev. John C. Little, a former parish pastor and social work supervisor, was one of the first "social service brokers" to develop innovative services in the Wilmington, Del., area. Patsie Lyle Dawkins was appointed to serve as a children's service consultant in Baltimore, seconded to Lutheran Social Services of Maryland, Inc., in one of



Tressler Lutheran Home for Children produced this map in early 1970 to show its services.

the first staff associate relationships with that agency, which in 1994 was to become a subsidiary organization known as Tressler Lutheran Services of Maryland, Inc.

Kay Dowhower joined the team as personnel officer, one of the first such positions in the national Lutheran system. Milton "Bud" Raup was recruited from private industry to handle "creative marketing." Paul Whitmoyer, with a background in youth, family services, and marriage counseling, developed a family enrichment program. The Rev. Russell L. Stewart joined the staff as leader of the service-development team, serving in other capacities as the agency grew. William C. Tremitiere was another of the "brokers" who served as coordinator, resource, and advocate to children and families in several counties. A social worker, he remained involved with services to children and families until 1994 when he assumed responsibility for agency fund raising. Beverly Rinell Aument joined the staff as an adoption worker and later became director of the headquarters-based counseling center, a position she continued to hold in 1994.

The "pooling" of Tressler Lutheran Home for Children and Lutheran Social Services–Central Penn Region staff in 1970 and the creation two years later of Tressler-Lutheran Service Associates would bring many others into the mix, including L. David Bollinger, Jack Spooner, Catherine Price, Faye Love, and Thomas W. Hurlocker, to name a few.

Said Raun: "It was a good, exciting, creative team of people."

While not as extensive in scope as the history of Tressler Lutheran Home for Children, another story lies behind the formation of the Tressler Lutheran Services of 1994. It is the history in central Pennsylvania of Lutheran social services to a broad range of people, including those on the other end the age-spectrum from those aided by the children's home.

The development of Lutheran social services in central Pennsylvania,

The Lutheran Home at Harrisburg.

particularly those constituted to serve older persons, can be traced back as far as 1938, when the Central Pennsylvania Synod was formed by the merger of the Allegheny, Susquehanna, East Pennsylvania, and West Pennsylvania synods. Though related to the National Lutheran Home for the Aged in Washington, D.C., the new synod's constitution called for the creation of a Committee on Social Missions. By the 1940s this group was discussing a wide range of possible social ministry endeavors.

In fact, such ministry to older persons can be traced to the same European roots as the care of dependent children. It came to America as well through the inner-mission movement, often the responsibility of deaconesses, who formed the directing staffs of the early old people's homes.

The Germantown Lutheran Home in Philadelphia was established in 1859, apparently the first of its kind among Lutherans in the New World. Jeremiah Ohl counted 32 such institutions in America by 1908. Among them were the Mary J. Drexel Home in Philadelphia, the National Lutheran

Home for the Aged, Augsburg Lutheran Home in Baltimore, St. John's Home in Mars, Pa., the Lutheran Home in Erie, Pa., the Lutheran Home at Zelienople, Pa., and Good Shepherd Lutheran Home in Allentown, Pa.

Comparatively, attention to the aging by the churches was, early on, not as extensive for several reasons: age expectancy was much lower at the turn of the century; the opportunity for "reclamation" of the sinner seemed much less critical (over against the claims of prostitutes, inebriates, convicts, seamen, immigrants and others); and families in a predominantly rural society seemed able to care for their own aging members.

Sister Alma Boarts
Harrisburg Home Matron

According to its records, the Lutheran Service Society of Greater Harrisburg grew out of general concerns among Harrisburg-area pastors and laity about care for the aging in the early 1950s. While visiting the Rev. Dr. and Mrs. William VanHorn Davies, Paul H. Rhoads, a Lutheran layman and attorney, suggested the idea of a local Lutheran home as a way to meet the needs for care of several aging clients. Davies, pastor of Messiah Lutheran Church, Harrisburg, was enthusiastic and approached Mr. and Mrs. William Manbeck, who were equally in favor of the idea. From this nucleus a board of directors grew and the Lutheran Service Society of Greater Harrisburg formed. A fund-raising drive was begun, with $100,000 obtained to purchase and remodel a property.

The home: "A departure from tradition"

"In a day when most aging parents lived with their children (and three generations in one household was not uncommon) living in a home was a department from tradition," notes a brief history of the society. "The model for the early homes was the (now) old-fashioned boarding house that flourished until halfway through this century . . . With this model in mind, the

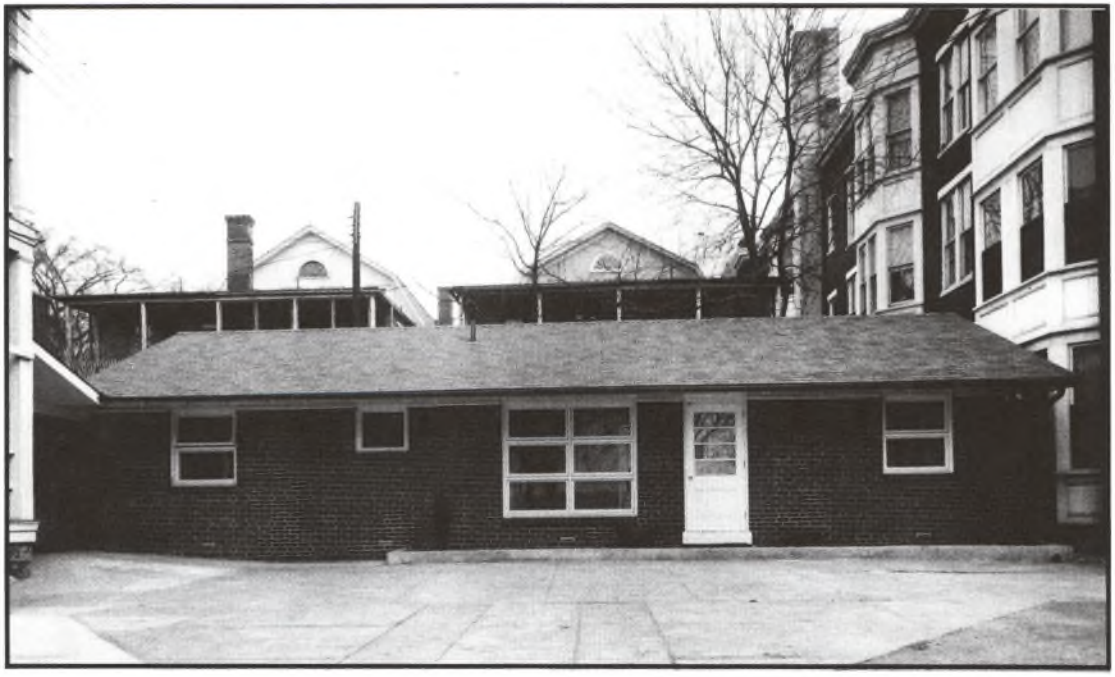
founders of the Lutheran Home at Harrisburg purchased the Moffitt residence at 1703 North Front Street, [Harrisburg,] a lovely gray stone structure with pillared porches across the front at all levels."

The building was converted for use by 24 ambulatory older persons—in later literature noted at 27—and dedicated April 20, 1952, with the Rev. Dr. G. Elson Ruff, editor of *The Lutheran*, delivering the dedicatory address. Mr. and Mrs. William G. Hoover were the first couple admitted to the home.

At the time of the dedication, Manbeck served as board president, with the Rev. Robert L. Koehler, Jr., pastor of St. Michael German Lutheran Church on State Street, Harrisburg, serving as part-time executive secretary of the society. Koehler, who had served as board president during the society's first two formative years, was credited by Manbeck with "spark[ing] the movement throughout its existence."

Two years later, a "cottage" was constructed on the site of a large garage adjacent to the home. It provided room for an additional six persons.

The first matron of the Harrisburg home was Rosanna MacKinney, who



The "cottage" constructed adjacent to the Harrisburg home.

retired after one year. She was succeeded in 1953 by Sister Alma Boarts, a deaconess and a graduate of the Motherhouse of Lutheran Deaconesses in Baltimore. She was succeeded by Helen Hocker and Mabel Kohler, who served as matron from 1964 to 1971 and was credited with emphasizing "an atmosphere guaranteed to minimize the period of adjustment for any incoming resident." Kohler's title was later changed to administrator.

At the time of dedication of the Harrisburg home, there was no nursing staff; in 1956, however, nursing aides were employed for supervisory care around the clock and to provide assistance to the residents with dressing and bathing.

That same year, in response to demand, the society's board of directors voted to establish a home on the opposite side the Susquehanna River. The former Myers residence at 2331 Market Street in the Borough of Camp Hill was purchased and renovated, with a large addition made to the back of the building, to accommodate 29 "guests," later increased to 37. This second

Construction gets under way in 1957 on renovations and an addition to the future Lutheran Home on the West Shore in Camp Hill, Pa.

Harold Dietz
Executive Secretary

facility, the Lutheran Home on the West Shore, was dedicated on January 26, 1958. Irene C. Ritchey *(see the story on Page 145)* was one of the first matrons at the West Shore home, though live-in arrangements for matrons at the homes were later discontinued.

In early 1959, again in response to need and requests for service in northern Dauphin County, the board appointed a committee to proceed with the establishment of a home in that region.

A site at 510 North Union Street in Millersburg was selected, and two years later the Lutheran Home of Upper Dauphin was dedicated. Initially serving 22 residents, it was expanded in 1966 to serve 37 persons, 19 in nursing care and 18 in personal care, though, again, later literature showed these numbers to fluctuate over the years. Mrs. Mae Burton served as initial matron.

As services of the society expanded, it had become necessary for the part-time position of executive secretary to become a full-time role. The Rev. Harold L. Dietz filled this role—later renamed executive director—from 1957 through mid-1966, when the Rev. L. David Bollinger was named executive director. By this time as well—in 1965 to be precise—the Lutheran Service Society of Greater Harrisburg had amended its articles of incorporation to become Lutheran Social Services of the Central Region, in response to the synod's master plan for social ministry.

The three homes attracted a loyal group of volunteers, known as the Auxiliary to the Lutheran Homes, and later, to Lutheran Social Services. The first auxiliary was formed in early 1952, when, according to the Harrisburg home's *Bulletin*, "over one hundred persons met at St. Michael's Lutheran Church, Harrisburg, for the purpose of organizing an Auxiliary for our Home." Mrs. William VanHorn Davies served as the group's first chair. Of course, an auxiliary had been just as critical to the Tressler home during its years as an institution; both volunteer groups laid the groundwork for the

The completed Lutheran Home on the West Shore.

large corps of volunteers supporting Tressler Lutheran Services in the 1990s.

Growing governmental regulations and demands for service forced numerous changes upon the agency as it operated the three homes. In 1967, for example, Lutheran Social Services of the Central Region received a letter from the Pennsylvania Department of Public Welfare suggesting that the Harrisburg home "be phased out as soon as possible. It is a three-story building, not of fire-resistant construction and restricted to occupancy by ambulatory residents only. There seems to be little or no future for the Front Street home in light of the ever-increasing need for facilities to provide nursing care."

In response to that need, the agency sought and received approval for Medicare participation and designation as "Level III homes" under Pennsylvania guidelines for both the West Shore and Upper Dauphin homes, hiring an institutional services director in 1967—Girton Henry—to help secure acceptance as Medicare "extended-care" facilities. At the same time, those efforts resulted in the appointments of administrators at each facility. Greta Dunkelberger was named administrator of the West Shore

home, while Catherine R. Price was named to head the Millersburg facility; "Kay" Price was to figure prominently in the agency's later expansion of nursing-care facilities. That expansion was fueled in part by the advent of Medicaid in 1973, which made it advantageous to maximize nursing-care units both to meet the needs of the elderly and to qualify for Medicaid reimbursements. Plans proceeded in that direction.

Beyond concerns over safety codes at the Harrisburg home, it had become increasingly difficult to attract new residents to the facility, which had small rooms without adjoining baths. As a result of its architecture and the state's recommendation, the home was phased out in 1971, its residents moved to the West Shore location. However, this home, too, faced difficult marketing issues, as its rooms did "not have wash bowls or adjoining powder rooms," according to a 1960s report on possible uses of the homes. Consideration was given to expansion of the home to the rear of the property and behind the adjacent house at 2325 Market Street, but this idea was

Guests at the Lutheran Home at Harrisburg enjoy spending Christmas Eve, 1956, together. Many of the gifts under the tree were donated by the auxiliary and other friends of the home.

(Top) **The Lutheran Home of Upper Dauphin at Millersburg, Pa., under construction.** ***(Bottom)*** **Guests and visitors in the sitting room of the Upper Dauphin home.**

Of note . . .

Anticipating the ministries of the '90s

Irene C. Ritchey

It wasn't long after the Lutheran Home at Harrisburg opened that the Lutheran Service Society of Greater Harrisburg turned its attention to broader social services. In May 1955, the society hired Miss Irene C. Ritchey, a Carlisle, Pa., native and Dickinson College graduate, as social caseworker. Located in an office in the basement of the Harrisburg home at 1703 North Front Street, she noted to the group's board how eager she was to begin meeting the region's pastors and congregations.

Her defined duties were not unlike the ministries of Tressler Lutheran Services in the mid-1990s. They were to make:

. . . available to each pastor the latest information and widest possible resources for best handling of special problems that arise in the family, both between parents themselves and between parents and children; work with children and older people; aid in the adjustment of Lutheran displaced persons and refugees newly settled here; guidance to unmarried mothers; and constant contacts with the available public and private community agencies which can be used to help the members of the Lutheran Churches in their times of need . . . In short, a social caseworker will render a specialized and valuable service for pastor and congregation alike.

Anticipating the eventual development of assisted-living facilities, she cited in one of her first reports the great need for "boarding" or "foster" homes for older persons, "who are well and able to get around and care [to some extent] for themselves and share in the activities of the home . . . retain[ing] . . . individuality and independence . . . [To that end,] we are making a study of this 'Non-Resident Care Plan for Older People.'"

Later—again anticipating future agency services—she noted work with children and families, including adoptive placements. She also sought foster families for children in need—long before TresslerCare began.

later dropped.

The 2325 Market Street house—the former Giardini property, purchased by the society in 1964—was in 1965 being used as an office for Lutheran Social Services; it would continue to be used as a location for social service staff, including those from Tressler, until the relocation of Harrisburg home residents to the West Shore in 1971. The program staff then moved to 3806 Market Street in Hampden Township outside Camp Hill; the 1972 Hurricane Agnes flood, which inundated the basement of Tressler headquarters on North Front Street and destroyed some case records, prompted the relocation of all staff from both agencies to this new location.

With the move of Harrisburg home residents to Camp Hill, a covered walkway was erected between the 2325 and 2331 Market Street properties to allow home residents to reach the dining room and living room in the newly available building "and to partake of a broader social environment." The 2325 Market Street building was razed in 1975 to provide a parking lot

Of note . . .

Jars, jars, jars . . . come get your jars

The Lutheran homes and the Tressler Lutheran Home for Children shared a rather unusual problem—they had too many jars!

Both the homes and the former orphanage benefited greatly from "Harvest Home" collections, during which benefactors supplied home-canned goods to the institutions. Those canning jars piled up, unfortunately, creating a storage problem for the homes. Their solution was to appeal periodically for people to come pick up their jars—and, of course, to return them to the homes, filled once more. Such pleas from the former orphanage date back to the early part of the century.

Jars stored at the Lutheran Home at Harrisburg.

Herbert Bomberger counsels a client. He was charged with expanding Lutheran Social Services' social casework programs.

for agency offices in the 2331 Market Street property following the closing of the West Shore home.

The Lutheran Service Society and, later, Lutheran Social Services of the Central Region focused on more than institutional ministry, however. The Lutheran Service Society had hired a caseworker as early as 1955 *(see the story on Page 145)*. In 1965, a part-time employee was hired through a grant from the synod's Board of Social Ministry to study social needs in Mifflin, Juniata, Perry, Cumberland, and Dauphin counties. The agency lamented the need for a social services director in its region and hoped its relationship with the board of the recently closed Emaus Orphan House in Middletown, Pa., might result in some type of services to children as well as the creation of an additional home for older persons (in both cases, it did).

Long-range planning and social services committees were created. They reported back with a plan calling for family counseling services, family life educational seminars, congregational social ministry consultation, and consultation and referral services.

In 1967, Herbert L. Bomberger joined the LSS staff as social services case-

Lutheran Social Services' homemaker service was begun in the Susquehanna Region and remained primarily a service there. It was later phased out as community organizations, such as Columbia-Montour Home Health Services, assumed responsibility for providing this care.

worker, allocating some of his time to assisting pastors and other residents of the region's more rural areas, including Lewistown. By late that year, a series of family life conferences was in place on such topics as communications skills and marital relationships. In addition, a short-lived "combination" of social services occurred this year between Lutheran Social Services of the Central Region and Lutheran Social Services–East Region, spurring increased service in Lancaster and Lebanon counties.

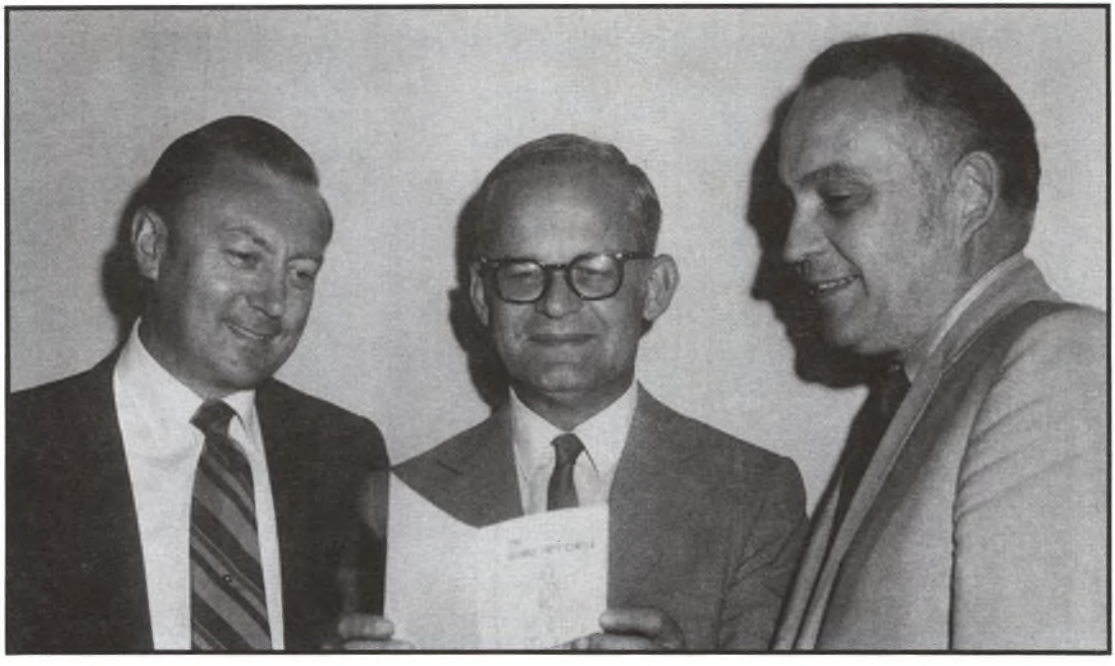
The range of social services available in central Pennsylvania arose not only in the Harrisburg region. In the mid-1950s, the Lutheran Inner Mission of the Susquehanna Conference was formed, headed by Elizabeth Mansel. In 1958, Jack R. Spooner was named executive secretary of the organization, a position he held for the next 10 years though his title was later changed to executive director.

Later renamed Lutheran Social Services–Susquehanna Region along the lines of the synod's master plan for social services, the Williamsport-based agency offered casework services, the first homemaker service in the synod, assistance with community organizing, social education and action (innovative in most Lutheran circles), community-based home health-care ser-

vices, and an adoption service—which formed the basis for Tressler's entry into adoption in the early 1970s. No nursing facility was ever constructed in the Susquehanna Region, though the group's board considered the purchase of a local home for older persons. Time constraints related to the pending merger with Lutheran Social Services of the Central Region, however, forced the group to drop the idea.

And in the side pocket—a merger!

A game of pool is credited to some extent with beginning the series of consolidations that would eventually lead to the Tressler Lutheran Services of



The Rev. L. David Bollinger, left, executive director of Lutheran Social Services–Central Penn Region, Paul Clouser, Esq., center, of the Emaus Orphan House Board of Trustees, and Jim Raun, president of Tressler Lutheran Home for Children, look over a brochure for the George Frey Center in Middletown, Pa. The center was funded by Emaus and Tressler and was operated for a number of years by Lutheran Social Services.

the 1990s. Recalls Spooner: "Dave Bollinger and I were returning from a national Lutheran meeting but our plane was delayed in Detroit. While waiting, we got into a game of pool. In the midst of the game, I said to Dave, 'Have you ever thought of merger?' No, he responded, he hadn't. That effectively ended the game of pool. We sat together on the plane on the way back, and the groundwork was laid for merger."

The consolidation in October 1968 of Lutheran Social Services of the Central Region and Lutheran Social Services–Susquehanna Region brought

In the midst of the "Our Promise to the Aging" campaign, staff of Lutheran Social Services–Central Penn Region prepared local planning for the 1971 White House Conference on Aging. From left are, seated, Mrs. Beryl Benson, Danville office; Mrs. Eloise Farrow, caseworker for the Lutheran homes; and L. David Bollinger, LSS executive director; and, standing, Dr. Norman Corwin, housing and group services in the Williamsport office; Sister Betty Amstutz (of the Tressler staff), Donald McKee, area coordinator in the Camp Hill office; Barbara Marder, community services, Bellefonte office; and the Rev. Charles Confer, area coordinator in the Williamsport office.

Of note . . .

Tressler–LSS cooperation—1950s style

The 1970 pooling of offices and staffs was not the first cooperative effort between Tressler Lutheran Home for Children and Lutheran Social Services in the central Pennsylvania area.

In 1954, the Lutheran Service Society of Greater Harrisburg received designation by the Central Pennsylvania Synod's East Penn Conference as an official conference inner-mission agency and was asked to expand into the fields of child-care and institutional chaplaincy. Faced with that request, society officers noted that their Expanded Service Committee hoped that "for the first year help and necessary guidance in the field of Child Welfare will come through the full cooperation of the non-Institutional Service Department of Tressler Lutheran Home for Children, largely through the services of Miss Eleanor Bender, head of this department at Tressler."

into the new Lutheran Social Services–Central Penn Region a counseling network, homemaker services, family life education, and hospital social work consultation. These programs were grouped into three divisions—special ministries, family services, and institutional services—and were offered in a 14-county region from offices in Bellefonte, Camp Hill, Carlisle, Danville, Lewistown, and Williamsport. Additional offices, related to the cooperative work with Lutheran Social Services–East Region, were in Lancaster and Lebanon. Bollinger served as executive director of the merged agency; Spooner was named director of special ministries and, later, programs.

In addition, based on the Lutheran Service Society's "alignment" with the Emaus Orphan House Board of Trustees four years earlier in 1964, Lutheran Social Services–Central Penn Region organized the George Frey Center for emotionally disabled children in Middletown, Pa. Funding for the center, which continued under Lutheran Social Services auspices until 1975, came from the Emaus agency—and from Tressler Lutheran Home for Children. In addition, the orphan house board had offered to Lutheran Social Services use of the nine-acre site on which its orphanage had been located. Plans to build a "cottage-type" facility for older persons were advanced several times, but concerns by "influential Lutherans" who

believed the Lutheran home should be in the Harrisburg or West Shore areas put these on hold; eventually, however, the land would serve as the site for Frey Village.

A major campaign: "Our Promise to the Aging"

Concerns over the future of the homes for the elderly—as well as a desire to increase community-based services for older persons—led Lutheran Social Services–Central Penn Region to launch a major fund-raising campaign in 1970. Termed "Our Promise to the Aging," the campaign had a goal of $1.2 million, with the funds earmarked for refurbishing of the West Shore home, construction of an addition to the Upper Dauphin facility, the development of extensive community-based services for older persons, and subsidization of care for residents who could no longer afford the full cost of service. (As of mid-1971, the agency was reporting that 77 percent of its residents could not pay the full cost of $15 per day for nursing care, prompting the agency's board to accept only those applicants who had sufficient resources to purchase care for approximately three years.)

Receipts, however, never reached even half the campaign's goal. Staff blamed a "tight money market and a slow start" involving distribution of campaign material. "Our Promise" was successful, though, in helping Lutheran Social Services to launch several meals-on-wheels programs and in allowing the agency to increase the number of staff who focused on enlisting the help of church and community groups to meet the needs of older persons still living in their own homes. Some of this work involved assistance in establishing senior adult centers in various parts of the region as well as the creation of an information-and-referral center for older persons, the genesis of the Tressler-sponsored Mechanicsburg Area Senior Adult Center. Grace Snow and Thomas Lehman spearheaded these efforts.

As the campaign continued, new regulations on nursing care, along with the receipt of a bequest earmarked for use at Millersburg, prompted evaluation of plans to expand the Upper Dauphin home. Instead, it was decided to build an entirely new 95-bed, expandable nursing home on a new site outside the borough.

By this time, of course, the executive committees of Lutheran Social Services–Central Penn Region and Tressler Lutheran Home for Children

were already meeting in joint session. In 1970, they agreed to "pool" their offices, allowing their staffs to work collectively. Two years later, the two agencies formally created a third organization to operate programs on their behalf: Tressler-Lutheran Service Associates. Raun became the chief executive of the new organization, Jack Spooner his administrative assistant, and L. David Bollinger the executive for institutional development (his forte being the planning, designing, and initial operation of residential facilities). Soon to move into this leadership mix was Kay Price, who became director of institutional services and then executive for residential management. She had most recently served as administrator of the Lutheran Home of Upper Dauphin; her successor was David Keller, who would serve as the first administrator of the home's replacement, Susquehanna Lutheran Village.

The "pooling" of the staffs of Tressler Lutheran Home for Children and Lutheran Social Services–Central Penn Region in 1970 and the creation a short time later of Tressler-Lutheran Service Associates would bring into existence one of the most exciting periods of Jim Raun's tenure as well as one of the most profound growth periods in the history of the agency.

Retirement villages were established in five new locations, providing 528 skilled and intermediate nursing care beds, plus more than 100 personal care units and apartments. Bollinger, on management contracts, also assisted in the development—beyond the Tressler system—of several other church-related homes for the aging in central and western Pennsylvania. Similarly, Price was by 1975 providing management oversight to others' retirement villages in places as far away as Erie, Pa.

The rapid growth was made possible in large part by the "association" of Tressler and Lutheran Social Services. New facilities for the aging could be developed as the Tressler Lutheran Home for Children Endowment Fund provided the necessary financial leverage. C. M. Johansen, formerly with Medical Facilities, Inc., of St. Louis, became financial consultant in 1972 for

Officials of Lutheran Social Services–Central Penn Region and Tressler Lutheran Home for Children sign papers in spring 1970 agreeing to "pool" their offices and staffs. From left are the Rev. W. Russell Zimmerman, president of the Tressler board, Jim Raun, Tressler executive director, Leonard W. Sorensen, president of the LSS board, and L. David Bollinger, LSS executive director.

T-LSA's residential development and guided the placement of loans and mortgages to enable construction and amortization costs to be met in a prudent manner.

Perry Village, Inc. (a separate corporation, the result of church–state concerns since this was the agency's first village developed in concert with a county government) opened first in late 1973 in New Bloomfield, Pa., not far from the original Tressler home. Susquehanna Lutheran Village at Millersburg followed in 1975, replacing the Upper Dauphin home. Buffalo Valley Lutheran Village at Lewisburg, Pa., opened next in mid-1975. This village was purchased, rather than constructed, partially as the result of a bequest an area congregation had received.

One problem that Raun had inherited from the previous regime was fiduciary in nature. Income from endowments, intended for use on behalf of dependent children, was not being spent. Tressler's lawyers warned of the possibility of challenge in the courts by secondary beneficiaries if programs were not established to utilize monies for their intended purposes. It was therefore essential that such programs as foster care, group work among adolescents, adoption services, family counseling and the like be expanded. Begun under Bjurstrom, Tremitiere and others, work with children and their families was intensified. New geographical centers were established to provide services more widely.

The Rev. Russell L. Stewart—employed in 1970 as part of the "service development system team"—worked, for example, to organize children's day-care centers in areas as diverse as central Maryland and rural central Pennsylvania; an extremely active center was established in Selinsgrove, Pa., in conjunction with Susquehanna University. Another had been established

Perry Village at New Bloomfield, Pa., the first new retirement village opened by T-LSA. The project also was the first in which the agency partnered with a county government to develop a nursing care center.

on the site of Tressler's short-lived group foster home in Mechanicsburg, Pa., the genesis of the Mechanicsburg Learning Center, which later became an independent operation. Its facilities in 1994 include a day-care center it operates under contract at Tressler Lutheran Services' headquarters building near Mechanicsburg.

In addition to launching family life conferences and similar educational efforts, the agency also promoted the role of social service "broker," staff at various locales who were "to direct and recommend people to a particular social service which they need." For a time, Tressler also helped to fund service positions in conjunction with Lutheran Social Services of Maryland in Baltimore and Lutheran Social Services of the National Capital Area.

Launching services to help families before crises

Quite innovative was the introduction of *preventive services* to families. The rationale was that, if effective, these could obviate intervention at times of family crisis. Paul Whitmoyer and Thomas Hurlocker became central to a developing Parent Effectiveness Training program which at its height would employ as many as 15 staff workers.

Beginning with the underpinning of theoretical work by Eric Berne in transactional analysis, Tressler workers received training from Thomas Gordon's Effectiveness Training Associates. The assumption was that families in crisis needed education more than therapy to become more functional. PET put its emphasis on teaching people how to communicate better and enhance relationships. Tressler developed courses for group training, including "Greening of Relationships," which, it was discovered, was adaptable to various family "situational groups," adoptive parents, workers with "child abuse" clients, even industrial personnel programs. In the several years of its use, the program was funded by more than $1 million, but was diminished when fiscal problems arose in the agency, the preventive emphases folded into the educational programs offered by the agency's counseling centers.

Was Parent Effectiveness Training effective? There was mixed opinion. Assertions were made that this type of training had not been effectively backed by research. Said one Tressler executive: "Social services do not generally do as good a job doing research—especially difficult in preventive work—

Barbara Tremitiere

as delivering services." Yet the program was anecdotally praised by many participants. Social workers gained a new sensitivity, and individual case work, while not abandoned, gave way to more extensive group work.

In the area of adoptions, a revolutionary new approach—invented by Tressler—became standard, not only within Tressler, but also in much of the adoption network across the nation. Traditional adoption approaches centered on the parent, with the professional worker—through home visits, office interviews, "matching" backgrounds (of child and prospective adoptive parent), and assessment of home climate, finances, and other factors thought to be essential to successful adoptions—determining whether applicants would be approved to receive a child. In essence, traditional adoption was focused on finding infants for childless couples.

The innovative Tressler program, then directed by Barbara Tremitiere, focused on serving children with special needs, the professional helping the family to assess its own strengths and weaknesses and readiness to parent a child. The latter was done largely in groups that met 10 or more times to prepare for adoption and "pick" their child. Many also participated in a support group known as PACO—Parents of Adoptive Children Organization—after placement of the child in their home.

Lots of service—with few staff

In the 23-year period following the program's introduction in January 1971, a Tressler adoption staff of fewer than five persons had placed more than 2,300 children with families in 26 Pennsylvania counties. And, as of mid-1994, this service has lived on, with the agency continuing each year to place some 50 children with "special needs" (not "hard to place children," the workers say), and taking steps to expand the service into Maryland and Delaware.

Taking part in the early 1975 groundbreaking for Frey Village at Middletown, Pa., were Jim Raun, Tressler-Lutheran Service Associates president; Clarence Brockman, advisory council president; William Scott, administrator of the Lutheran Home on the West Shore as well as the first administrator of Frey Village; the Rev. L. David Bollinger, T-LSA executive for residential development; Paul Clouser, trustee of the Emaus Orphan House, on whose land the village was situated; and H. Leslie Bishop, treasurer of the board of Tressler Lutheran Home for Children, one of the two "parent" agencies of T-LSA. Bishop would take over as acting president following Raun's resignation a year later.

Criticized at the outset by many traditionalists in the field for inadequate "screening" of applicants, Tressler leaders insisted that an adoption agency's job was to "screen persons *in* rather than *out.*" Barbara and Bill Tremitiere, themselves parents of a large adoptive family, revised their training programs over the years and traveled widely to interpret and train workers across the country in their methods. There is general consensus that Tressler has been the leaven which changed the face of adoptions across all

of America.

A second arena in which Tressler, under Raun, was innovative lay in the introduction of management services. It was Raun's belief that an effective agency could export its expertise beyond its own turf. There are always social service organizations with special needs, in trouble, or in transition, he knew.

Often, outside personnel could be contracted to "manage" an agency in trouble to help prepare the way for more effective internal leadership in the future. This might involve retraining of staff, restructuring of the organization, or managing fiscal problems, perhaps by introducing more acceptable accounting practices, personnel, or technologies. Contractual arrangements, usually on a per-diem basis, were made between Tressler and the outside group specifying extent of services, time of the assistance, and costs. For a time, Tressler even operated a subsidiary organization devoted exclusively to management services.

Lending a hand—but at a cost

On occasion, management contracts included non-Lutheran agencies as well as those within the Lutheran system. Because these were often outside assigned territories of the Tressler organization, it was not unexpected that Tressler was perceived as "grabbing up" or "taking over" new turf. There was, according to Raun, a growing unease that Tressler was a "devouring monster." This, of course, was exacerbated as the agency began its rapid institutional growth after 1972.

The emphasis during this period on skilled and intermediate nursing care beds permitted reliance as never before on major subsidies through the Medicare and Medicaid systems. It also put pressure on management to expand and monitor financial operations.

New risks followed inevitably as reimbursements selectively challenged by the state and accounts receivable combined to create shortages in cash flow and the need for short-term loans to cover day-to-day operating costs. This combination would eventually lead to a fiscal crisis that would require administrative restraint and more conservative management of Tressler's growth and expansion.

T-LSA had now become a multi-purpose, church-related social service agency, serving persons from childhood to the grave. Its mission was expressed in broad forms of social ministry, "relevant to the points of pain in human lives and the anguished moral decisions men *(sic!)* must make."

Leadership was committed to flexibility, high standards of professional competence, and integration with the total program of the church. Study, action, and advocacy vis-à-vis social ills and the pursuit of justice in society were to be integral to T-LSA's philosophy and objectives.

The agency saw itself as "adjunctive and supplemental of public and other voluntary social services . . . and a natural extension of the life and work of the local congregation in fulfilling its ministry to persons with needs."

A wide-ranging but sometimes confusing service territory

Tressler-Lutheran Service Associates' turf was defined in two ways. The agency could provide an unlimited range of services in 14 central Pennsylvania counties, on behalf of its one parent agency, Lutheran Social Services–Central Penn Region, while, on behalf of the second parent organization, Tressler Lutheran Home for Children, it was charged with providing specialized services to children and their families in all 26 counties of the Central Pennsylvania Synod as well as throughout the Maryland Synod (all of Delaware and most of Maryland).

The association that created Tressler-Lutheran Service Associates did not include the agencies in the Central Pennsylvania Synod's East Region (Lancaster and Lebanon counties), South Region (York, Adams, Franklin, and Fulton counties and the borough of Shippensburg), and Allegheny Region (Blair, Cambria, Somerset, Huntingdon, Bedford, and Clearfield counties), where new administrative leadership took these agencies into independent growth and development. Tressler, however, served these regions through programs for children and families, a situation that occasionally led to tension among the agencies as well as confusion in the minds of Lutherans within the synod.

James Raun resigned as T-LSA president in July 1976. H. Leslie Bishop, business leader and active agency board member, served as acting president

until the election of Harold Haas as second T-LSA president and chief executive officer in 1977. Raun returned to his native Minnesota as president of Lutheran Social Services of Minnesota, where he served until his retirement. He since has worked part-time as a consultant nationwide to numerous social service organizations.

"Never has so much been accomplished in such a short time," one of Raun's colleagues remarked at the time of his resignation.

His accomplishments in seven years were phenomenal, not the least in terms of facilities added to the Tressler organization, a burgeoning staff, number of clients served, innovative programs launched, structural realignments made, and budgetary growth ($7.5 million in 1977).

His inaugural intentions, "innovate, grow, excel," most objective observers would agree, were achieved.

It was not accidental that the search committee after Raun's departure determined to seek out as his successor the "best Lutheran social service administrator in the country for the most outstanding agency in the Lutheran church."

James Raun's creative, "entrepreneurial" style in expanding Tressler's services earned him "cover treatment" by *The Lutheran* in 1975. With Raun is Willis Smith, then-administrator of Tressler's Perry Village at New Bloomfield, Pa., not far from the original Tressler home. Much later, Smith became the agency's management consultant.

7 The Years of Rebuilding

There were strains experienced by Tressler-Lutheran Service Associates in 1976. It is, however, probably simplistic to attribute these solely to fiscal problems. The agency had been through tight budgets and cash-flow problems before and had muddled through. It would face them again at periodic intervals. Rather, a more accurate assessment would attribute the crisis of 1976 to the rapid expansion of the whole enterprise, the climate of experimentation with its attendant risks, and the failures common to most newly crafted structures. All combined to unleash an explosive, untenable disequilibrium.

Tressler did not face bankruptcy at the time, but the financial house was not in order. The agency's board of directors, as overseer of agency policy and ultimate monitor of agency finances, had difficulty securing and interpreting the fiscal position. Financial data-processing systems were not yet able to produce timely reports.

Five villages for the elderly had been created within four years; in the next five years another four sites would be developed. Each required complicated and different modes of financing, sometimes utilizing "up-front" capital or pledges from counties in which homes had been developed, federal government mortgages through Housing and Urban Development or the Farmers Home Administration, local financing, and short- and long-term borrowing with Tressler endowment leveraging.

The agency was moving from a "Ma and Pa" inner-mission enterprise to a large corporation almost overnight. Administrative and financial support lagged behind the rapid expansion of programs.

Further, the very creativity that James Raun had valued in personnel selection carried with it the risk of unconstrained egos. Staff buildup was rapid. New, untested programs were introduced, two of which received heavy initial funding but which had to be abandoned as either unworkable or not "marketable." Neither board nor staff was structured fully to operate

efficiently or responsibly. With Raun's resignation in 1976, the board named one of its own as interim president.

H. Leslie Bishop was at that time serving the first year of his second three-year term on the Tressler Lutheran Home for Children Board of Directors, one of the two "parent" boards of T-LSA. He was the owner and chief executive officer of the Bishop Paper Company and a member of the Susquehanna Valley Paper Trade Association; he had been president of the 26,000-member Bucknell University Alumni Association since 1975. He would serve as acting T-LSA president until the election of Harold Haas in May 1977.

Bishop: "Putting the brakes on"

Bishop saw his mission as "putting the brakes on new ventures," micromanaging operations, guiding the agency in putting its finances on a sound basis, and generally serving as the "lightning rod" to accept and diffuse the "power surges" that threatened the organization.

H. Leslie Bishop (in 1988)

Two resignations in the ranks of senior management followed. Another, a senior veteran, would leave shortly into the successor regime of Harold Haas. Staff morale suffered under a leadership that perceived its temporary head as the "ultimate nay-sayer" during a time when financial austerity and program standstill were the rules. The staff would also weather "Black Friday," a day in 1977 when positions were abruptly eliminated and people reassigned to new roles as the agency struggled to right itself.

The presidential search committee, however, was confident that Tressler would survive its crisis and was buoyant in expectations of a bright future for the agency. It proceeded to secure for the board "the right man for the right time," as one trustee put it. A nine-month search considered at least two insiders along with a long list of applicants. A short list of six appeared for

intensive interviews, resulting in the consensus selection of the head of a large statewide, Midwestern Lutheran social service agency. He subsequently withdrew under pressures from his home agency.

The final choice—who had not been on the list of applicants—was one who had demonstrated excellence in leadership in Lutheran circles in a wide-ranging and far-reaching ministry spanning 36 years at the time of his election, Dr. Harold Haas. Executive director of the Division of Mission and Ministry of the Lutheran Council in the USA, Haas had also been a parish pastor of a large urban congregation in Jersey City, N.J., an assistant social service director, a college lecturer, executive secretary of the boards of Social Ministry of two national Lutheran denominations, and dean of Wagner College on Staten Island, New York. Haas was married to the former Evelyn Johnsen, a registered nurse; the couple had two daughters. (Mrs. Haas passed away in mid-1994.)

"The concern of the church is for persons"

Haas had been intimately involved with the six-year project that produced the three-volume definitive work on Christian social responsibility in 1957, one chapter of which, "Christian Faith and Family Life," he had authored. Seven years later, as executive secretary of the LCA Board of Social Ministry, he guided the work of a special Commission on the Role of the Church in Social Welfare; the commission included 15 of the most prominent Lutheran theologians, educators, social work administrators, historians, college presidents, and pastors.

In the introduction he stated a point of view which continues in the 1990s to articulate the stance of Lutheranism:

> *The concern of the church must always be for persons. Discussion of questions of theology, structure and organization are not ends in themselves. Clarity is needed about such questions precisely because such clarity can contribute to our expression of concern for the needs of persons. Somewhere between the two poles of the biblical imperative and the current situation, a statement of the role of the church in social welfare must be generated. All of the practical questions must be subsumed under the primary question of what it means to be the church of Jesus Christ.*

The Rev. Dr. Harold Haas greets Miss Katherine Machlan and Mrs. Ethel Osler, two residents of Frey Village, Middletown, Pa., who had earlier been "guests" at the Lutheran Home on the West Shore in Camp Hill. Guests at the West Shore home moved to Frey Village in 1976 when the Camp Hill home closed.

This statement informed his later guidance of Tressler in formulating an up-to-date statement of mission and foundational philosophy.

Haas held four earned degrees as he began his tenure at Tressler, including an M.A. and a Ph.D. in sociology from the University of Pennsylvania and Drew University, respectively. He had been very instrumental in the development of many of the Lutheran church's social statements and had demonstrated his personal commitment as he marched in civil rights demonstrations in the South, testified on behalf of a black person in a South African court, run major national church programs, and written and edited documents for denominational and interdenominational bureaucracies. As college dean at Wagner College he had been taken hostage by rebellious students.

James R. Crumley, Jr., bishop of the LCA at the time, spoke of Haas' great integrity, his organizational skills, his vision and clarity. After his retirement from Tressler in 1985 he served the Evangelical Lutheran Church in America as analyst of the events surrounding the confrontation of congregations and synod with an Alinsky-style organization in Pittsburgh. More recently, he served as interim pastor and then pastor-emeritus of 2,500-member Trinity Lutheran Church, Camp Hill, one of the largest Lutheran congregations in Pennsylvania.

While he would be flattered in being identified as living on the "boundaries of the Christian church," as Dietrich Bonhoeffer used to speak of himself, Haas had also occupied the center, from which he had made significant forays into the world of secularity.

In the Lutheran ecclesiastical arena which Haas occupied in his early and later career, he was well acquainted with Franklin Clark Fry (1944-1968), Robert J. Marshall (1969-78), and James R. Crumley, Jr. (1978-1987), presidents and bishop of the Lutheran church, each of whom had influence on Haas' career. His own executive leadership in the church paralleled in time that of Fry and Marshall.

A time of social issues for the national church

At the time of Haas' assumption of the presidency of Tressler, the national church was embarking on an aggressive ecumenism and debating such controversial issues as economic justice, homosexuality, peace and politics, death and dying, minority ministries, equality for women, and apartheid in South Africa and the highly charged issue of divestment. Each of these had at least a tangential relationship to the work of an institution such as Tressler, although Haas tended to downplay these as priority items on the T-LSA agenda.

The "decade of the congregation" was to succeed the previous period of malaise, but church members were still asking "where have all the people gone?" They would soon, as the national church faced the beginnings of a decade of financial austerity, be asking "where has all the money gone?"

Home missions goals were not being met, and the Church Growth Movement began to be attractive in some quarters where "homogeneous

Frey Village at Middletown, Pa., opened on the site of the former Emaus Orphan House in 1976. Made possible in part by a bequest to the Lutheran Home on the West Shore, the village, as of mid-1994, offers nursing care, personal care, and independent-living accommodations in the Frey apartment tower.

outreach" and numerical growth seemed to offer hope for stagnant or sluggish congregations. Some felt that the church was turning inward in its preoccupation with worship and ministry. There were those who disparaged social ministries as "merely social" and led the synods to cut back on financial support of social ministry institutions as "peripheral to the real work of the church," a debate still raging in some quarters to this day.

The secular landscape was scarred by hostage-taking, the widening hunger gap, a worsening economy, the collapse of family farms, continuing racial tensions, rising unemployment, homelessness, soaring inflation, and ecological problems.

Close to home for central Pennsylvanians was the Three Mile Island

nuclear accident, March 28, 1979, at Middletown, which required an emergency evacuation of residents of Tressler's Frey Village as a precautionary measure. Local reports had it that the event and subsequent investigations "made radicals out of old-fashioned, conservative Pennsylvania Dutch women overnight."

Ronald Reagan was inaugurated president of the United States on January 20, 1981. He called for new budget cuts, opposed tax increases, and invested heavily in a massive arms buildup. He de-emphasized social programs and favored giving governance back "to the people" in a return to a deregulated federalism. Private philanthropies were encouraged to take over meeting the needs of the poor.

The generous opening of America to the world's refugees under President Jimmy Carter was restricted as the Justice Department's Immigration and Naturalization Service toughened its interrogation of refugees to screen out "economic" or "Communist-tainted" applicants. The states in their cooperative financing and administration of Medicaid—under which care of impoverished elderly persons in long-term nursing institutions was largely financed—introduced new regulations that put excessive burdens on institutional care-givers.

A growing population of older persons

In 1980, the number of older persons (those over 65) had jumped eight-fold since 1900, reaching about 25 million, or 11 percent of the total population, a continuing trend. Gerontological experts projected that as the baby-boomers (those born between 1946 and 1965) began to turn 65 in 2021, the older population would increase by more than one million per year. While nursing care centers, independent-living units, and assisted-living services would be needed for only a small portion of the aging population of the future, the demographic scenario calls for state, for-profit, and non-profit institutions to respond to a societal issue of the first magnitude.

Tressler's response in a heavily aging state would begin in those counties where Lutherans were already experiencing increases among the aging in their communities. The development of retirement centers began in response to community concerns and needs, though criticism was occasionally leveled at the agency that the new retirement villages had come into

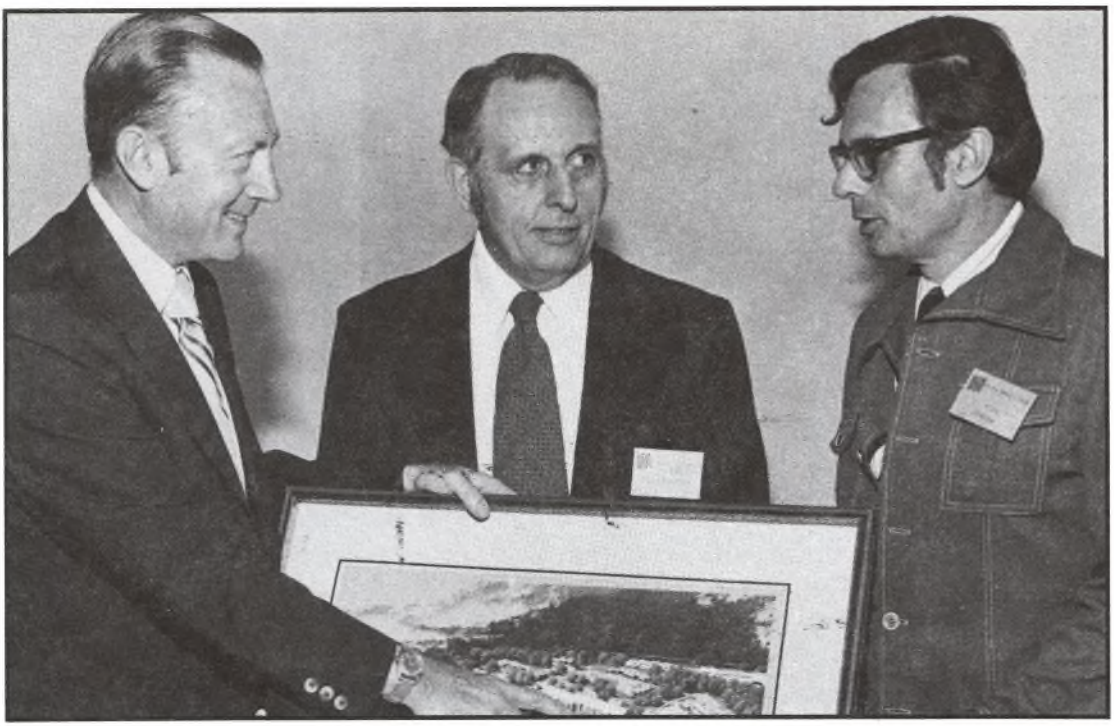
Ambulances from the middle and upper reaches of the Susquehanna Valley arrive at Frey Village in March 1979 to evacuate residents from the Middletown, Pa., village in the midst of the accident at the nearby Three Mile Island nuclear power plant.

being largely apart from congregational involvement. Many of the villages, however, were being built in areas that lacked the resources for extensive involvement. Similarly, the agency had weathered criticism in the days before Haas came on the scene that plans for retirement communities were often grandiose, with more facilities than could realistically be built. At the same time, however, it quickly became apparent to agency leaders that once the first units were built, the demand for a variety of added services and facilities was generated. Availability multiplied demand.

Planned and constructed during the Raun incumbency were Perry Village at New Bloomfield, Pa., not far from the site of the original orphanage at Loysville; Buffalo Valley Lutheran Village at Lewisburg, Pa. (which was purchased rather than built); Susquehanna Lutheran Village at Millersburg, Pa.; Frey Village at Middletown, Pa.; and Locust Grove

Retirement Village at Mifflin, Pa.

The executive for this development, the Rev. L. David Bollinger, continued in that role under the acting presidency of H. Leslie Bishop and during the first two years of Harold Haas' leadership. Executive director of Lutheran Social Services–Central Penn Region before the creation of T-LSA in 1972, Bollinger had begun his ministry as a parish pastor in Baltimore serving Second Lutheran (1953-54) and Third Lutheran (1957-61). He studied at Gettysburg College and the nearby Lutheran Theological Seminary and received his master's degree in social work from Howard University (1962). He began his social work career at the Lutheran Inner Mission in Baltimore (1954-57).



The Rev. L. David Bollinger, left, and the Rev. Russell L. Stewart, center, confer in 1977 with the Rev. Donald Sause, pastor of St. Paul Lutheran Church in Frostburg, Md., and a member of a community group interested in the development of Frostburg Village of Allegany County. By then executive for resource development, Stewart headed an extensive local fund-raising drive that raised more than $300,000 for the project.

Following his resignation from T-LSA in 1979 he became director/chaplain of Carroll Lutheran Village, Westminster, Md., whose development he oversaw, and later president of Lutheran Social Services–South Region, headquartered at York, Pa. He passed away in 1984.

Following his resignation, residential development services were recast as property management, initially headed by Ronald V. Stehman and, later, by David R. Fralick.

Unique partnerships bring retirement homes to rural areas

It was Bollinger who, following a lead by colleague Betty Amstutz, developed the first Tressler-county partnership in nursing home planning. He observed the then-existing county homes (formerly almshouses) as what was accurately described as "atrocious, horror houses," unable to pass muster under state standards.

Contracts under such partnerships had been or would be signed with commissioners in Mifflin County, Pa. (for Ohesson Manor at Lewistown), Juniata County, Pa. (for Locust Grove Retirement Village at Mifflin), Bedford County, Pa., (for Pennknoll Village near Everett), in addition to the initial development at Perry Village, New Bloomfield, Pa., in 1973.

Under these arrangements, county governments provided financial assistance in exchange for Tressler's development of a retirement village and guarantee that it would provide a set number of beds for indigent persons from the county. The county met its obligation to care for the elderly indigent while eliminating the necessity of a county home, and Tressler was able to develop retirement villages in largely rural areas that might not otherwise have been served. In no way, however, were these new villages "county homes"; they were completely owned and operated by Tressler-Lutheran Service Associates.

Haas would later attribute the success of these ventures to Bollinger's "genius" as an innovator and "special competence" in planning, supervising, and managing construction and furnishing of nursing care facilities.

Additional retirement centers planned under Bollinger's direction were in western Maryland (Frostburg Village of Allegany County at Frostburg and Ravenwood Lutheran Village at Hagerstown). He also planned, under man-

The agency's 10th retirement village was purchased—rather than built—in 1985. Penn Lutheran Village at Selinsgrove, Pa., included both a nursing care center and this apartment complex known as The Pennsfield.

agement contracts, "outside" facilities such as Ball Pavilion, Erie, Pa., and Piney Mountain Home, Fayetteville, Pa.

Ohesson Manor and Pennknoll, Ravenwood, and Frostburg villages were all completed after Haas' arrival as Tressler president. An additional campus was purchased in 1985; the former Doctors' Convalescent Center at Selinsgrove, Pa., became Penn Lutheran Village, featuring a 197-bed nursing care center and a 64-unit apartment complex known as the Pennsfield.

Equally involved in the agency's expansion of services to older persons was Catherine "Kay" Price. Administrator of the Lutheran Home of Upper Dauphin from 1967 to 1973, she was then named director of institutional services, a position which expanded to become executive and then vice president for health and residential services.

Price, said Haas, was pivotal to the agency's success during this period, which gave both "peril and prominence" to the agency as it grew to provide extensive services to the region's older population.

Catherine Price

A registered nurse, Kay Price oversaw the creation of systems of care at 10 large nursing centers. Colleagues in the field of aging services elected her president of the Pennsylvania Association of Non-Profit Homes for the Aging during her later years with Tressler and then president of the American Association of Homes for the Aging, a national group.

Price brought a unique and very positive perspective to the agency during these years of rapid expansion, said Haas. She resigned in 1986 to join a Michigan agency providing services to older persons and would later head a central Pennsylvania-based health-care provider. She was succeeded by Carole L. Malin, then administrator of Tressler's Ravenwood Lutheran Village at Hagerstown, Md.

Villages work to aid the community as well

Tressler's ministry to the aging also included community services that were based at the villages. Care-givers to the elderly were offered training. In an innovative program of intergenerational involvement, copied widely, activities involving elementary school students and nursing care center residents were created.

Space was provided for community groups' meetings and training sessions. The staff at one facility worked with a school in the development of nursing assistant training, as well as with a university in projects ranging from student internships to the involvement of student volunteers in resident activities.

One nursing center gave emergency and guest housing which could be expanded to respite care in the future. Cultural programs for residents as

well as seminars on topics of interest to families of residents and other interested community citizens were offered widely.

In later years, under Malin, personal care would be expanded to include a new concept called "assisted living" for persons who needed only minor assistance in order to function normally on their own.

Community services for older persons increased in focus when, in 1972, a senior center was organized in Mechanicsburg as an information and referral office; it soon became a "drop-in" center and by 1977 was providing hot noon meals along with a varied activities program.

As of mid-1994, this center continued as a vibrant community service for the area's older persons in a new, borough-owned building at 97 West Portland Street in the Borough of Mechanicsburg; a second agency-sponsored senior center was developed in Newville, Pa., in 1989. Other senior centers the agency helped develop over the years were "spun off" to local sponsorships under Area Offices on Aging.

Members of the T-LSA-sponsored Mechanicsburg Area Senior Adult Center stage a snowy parade from Trinity Lutheran Church to their "new" quarters in a former borough building in March 1978, their first permanent location. They later relocated to more modern facilities constructed especially for the center by the borough.

Children's service still a focus

Foster care for troubled youths had started in the days before the abandonment of the Tressler Orphans Home. In 1976, the agency once again began offering foster care by helping court-adjudicated youths through the Alternative Living Project, necessary as Pennsylvania deinstitutionalized a number of juvnile offenders.

This program served as the genesis of T-LSA's Community Treatment Program, later renamed TresslerCare. The program was an alternative to detention-center placement of adolescents adjudged delinquent or dependent by county courts or children and youth services.

By 1979, Tressler was working with 40 youths from 20 Pennsylvania counties, generally for six months to a year of carefully monitored foster-home placement. Professional caseworkers screened and trained prospective foster parents and provided group counseling sessions for the youths.

One of the early components of the Community Treatment Program was a project entitled "Inside Insight," in which inmates at a state prison shared advice on staying out of trouble with court-adjudicated youths referred to the program for foster care.

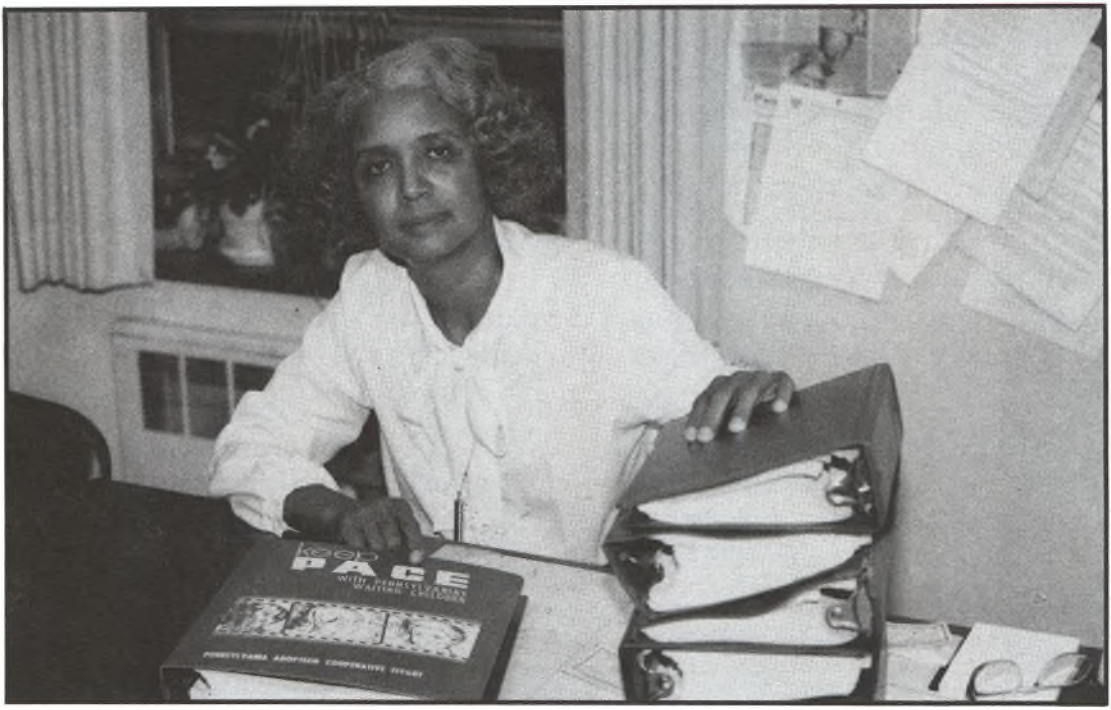
TresslerCare later expanded to include a unique "wilderness" challenge and residential school on Tressler-owned property near Boiling Springs, Pa. The program provided a staff-secure, year-round residential treatment facility complete with educational and vocational training. Its goal—to prepare youths for successful living back in the community—appeared in mid-1990s reports to have been demonstrably effective.

The special-needs adoption program, instituted in 1972, continued to serve an important constituency. By 1977 the program was being hailed nationally and Barbara Tremitiere, its interpreter, was increasingly in demand in many settings to introduce to social workers the concepts of parental self-evaluation and follow-up support and training.

Adoptions then averaged more than 100 yearly. By the close of the Haas administration the service had placed its 1,823rd child. The children with "special needs" the service focused on included older children, siblings placed with one family, emotionally troubled or physically disabled youngsters, and other children with medical conditions or challenges.

The placement of black children with African American families also became a priority for the adoption program. In the late 1980s and early 1990s separate adoption staff members were assigned this function, one focusing on a "One Church, One Child" concept.

The agency's adoption program for children with "special needs" placed its 1000th child in mid-1979. Tyrone joined Jane and Robert Harteis of York as one of several children adopted by the couple, who also had children born to them.



Weslia Holloway was the adoption program's first caseworker who worked exclusively to find African American adoptive parents for black children, a focus that continued through the mid-1990s.

Supplementing the training programs for adoptive and foster parents, numerous family life centers—alternately known as counseling and educational centers—were located throughout central Pennsylvania and Delaware. These centers provided counseling and psychotherapy, support groups, educational programs, and professional consultation and training.

Aiding refugees: Long an agency service

Lutherans had been in the refugee resettlement business since 1939 and had helped more than 150,000 refugees resettle in America. A significant proportion of these had been aided by sponsors in Pennsylvania, Delaware, and Maryland, many in later years under the auspices of Tressler-Lutheran Service Associates, long the affiliate in central and western Pennsylvania of the national Lutheran Immigration and Refugee Service (LIRS).

A former executive director of LIRS, Donald H. Larsen, called the efforts "a marriage of service and advocacy." Both, observers agreed, paid off in more enlightened government policies (despite quota restrictions) and timely aid to a small proportion of the estimated 15 million refugees worldwide.

Voluntary agencies such as Tressler became the government's subcontractors in supplying essential services, recruiting parish and individual sponsorships, and giving support to these new Americans during their critical transition to American life. Federal and state governments provided some basic funding, but congregations offered dollars and in-kind gifts of housing, food, and clothing in amounts greater than that offered by governments.

Tressler's first major effort in this field resulted from an LIRS request in 1972 to coordinate the resettlement of 120 Ugandan-Asian people tem-

Sharon Hatz of the Mechanicsburg Learning Center with students at the center. Begun by Tressler, the program later became an independent organization. Its programs in 1994 included a day care center operated under contract at Tressler Lutheran Services' headquarters building.

Working round the clock for almost eight weeks, Tressler staff found permanent adoptive families for more than 200 children.

porarily housed at Fort Indiantown Gap, an army installation in Lebanon County, Pa., not far from T-LSA headquarters.

Betty Amstutz was the initial staff person assigned to the project. She not only accomplished her mission but gained credibility that resulted in government contracts for later resettlement work for 1,600 Southeast Asian refugees in 1975 and 1976.

Her immersion in the deaconess history and her graduate studies in social-work administration and community organization prepared her for the work in refugee resettlement. Her earliest professional experience, for example, was at the Lutheran Settlement House in Philadelphia, where she worked with new immigrants, the jobless, and others trying to make their way in a strange culture and environment.

A personal history of having served those in need

She also recalled having grown up in a Fort Wayne, Indiana, family that after World War II housed a refugee family. She learned in her days as a staff member at the Central Pennsylvania Synod that "facilitating trust" was the key to building relationships. She felt that learning had a carry-over in work with refugees and also with the groups that were engaged in their resettlement.

These initial resettlement efforts proved a test of the hypothesis that American Lutherans would be willing to accept into their communities non-white, non-Christians (they were mostly Muslim and Hindu), not all of whom spoke English. "It proved a real test of our congregational sponsorship system and how communities would react to the change of color of their neighborhoods," said Amstutz. Churches and communities changed and exhibited for the most part a hospitality that was genuine. The effort

led to the gamble not many years later that Americans would respond to Southeast Asians fleeing strife in their countries. It also led to an understanding that a well-trained social service agency staff had the skills to provide leadership in refugee resettlement.

In the spring of 1975, another international emergency developed, this time involving adoption services. William Tremitiere wrote about the circumstances several years later:

> *Those were the days—and nights—that we shall all vividly remember . . . The news broadcasts of the children being flown from Saigon as the fighting moved into the city; the tragic crash of a plane carrying several hundred children; the uncertainty of which children had safely escaped; the waiting and anxiety as planeloads of children landed in Guam, Hawaii, Los Angeles and San Francisco. Some of us were in San Francisco at the Presidio during those first few days in April when the children began to arrive and were temporarily housed on mattresses hastily gathered and placed on the floor. Amid the turmoil and confusion . . . there was a certain orderliness that prevailed because the military personnel and hundreds of volunteers had a single unifying purpose—to protect and comfort the children.*

A former adoption worker and manager of the agency's children's services at the time, Tremitiere represented Tressler as one of many voluntary agencies from throughout the country licensed to do adoptions. Thousands of would-be parents were ready to accept a child; many others would be disappointed. Tremitiere's story continued:

> *One particular planeload of youngsters—flight number "MAC 1965"—did not discharge its special cargo in California but flew across the country and landed at Lawson Army Airfield, Fort Benning, near Columbus, Georgia. These were the children from An Lac ("Happy Place"), in Saigon, Vietnam.*

An Lac was an orphanage established by Madame Vu Thi Ngai in the early 1950s. She had fled the north to South Vietnam when North Vietnam came under the control of the Communist regime. She gathered homeless children on her way south and cared, over the ensuing years, for thousands of other children who were orphaned or abandoned. Her "Happy Place" haven in Saigon had the support of the legendary Dr. Tom Dooley whose

William Tremitiere, then manager of Tressler's children's services, helps a boy from a jet used to bring children to the United States from the An Lac orphanage in Vietnam.

interest in An Lac was publicized by Jack Parr on the "Tonight" show. Many Americans contributed.

Another benefactor was Betty Tisdale, personal secretary to Senator Jacob Javitz, who was interested in the orphanage. Upon Dr. Dooley's untimely death, Betty Tisdale assumed the responsibility for American fund-raising. When the fortunes of war indicated the imminent collapse of South Vietnam, Tisdale flew with Ina Balin, vice president of the An Lac support group in the United States, to offer aid.

They arranged for Operation Babylift to transport about half of the 400 children from An Lac, just hours before the surrender of the South Vietnamese government on April 30, 1975. Of the roughly 2,000 children to come to the United States in the airlift, the An Lac group was the only one to remain together for a period of adjustment and preparation before they were placed with adoptive families. The last children were placed after

nearly eight weeks at the Wilbur School at Ft. Benning.

When a dispute arose among some involved in the airlift, the U.S. State Department acted as mediator and chose a neutral third party to carry out the placements. When Tressler received the go-ahead, William Tremitiere remained in Georgia, while Barbara Tremitiere was stationed at Tressler headquarters. Working round the clock for almost eight weeks, they found permanent adoptive families for more than 200 children.

The An Lac children constituted the largest group from a single orphanage in the airlift operation—representing 10 percent of the total number of children evacuated in the orphan airlift. Recruited and coordinated by the post chaplain, nearly 1,000 volunteers cared for the children, on day and night shifts, during their stay at Fort Benning. A made-for-television movie of the story, starring Shirley Jones, aired several years later on the CBS television network.

Tressler was called on again early in 1976 to help coordinate the resettlement of more than 1,600 Indochinese refugees by more than nine Lutheran social service agencies in Pennsylvania.

After the completion of that mission, again emanating from a holding camp at Fort Indiantown Gap, Tressler received extensive state contracts to work with the resettled refugees in the entire state of Pennsylvania except those living in the metropolitan Philadelphia area.

Coming for an emergency, staying for half a decade

Marie Flanagan, representative of LIRS during the resettlement emergency at Fort Indiantown Gap, came to Tressler to direct this Refugee Services program. With offices in nine Pennsylvania locations, the program at its height employed as many as 30 persons of various ethnic backgrounds, who worked part- or full-time with and for refugees.

Services of the new program included information and referral, counseling, employment training, job-planning and placement assistance, transportation, interpretation and translation, English instruction, and health-related services.

Flanagan had come—from Florida—for an emergency and stayed five

Marie Flanagan, left, with a mother and child who came to the United States from Vietnam in 1976. Coordinator for Lutheran Immigration and Refugee Service at Fort Indiantown Gap, Lebanon County, Pa., Flanagan delayed her return to Florida for a number of years while she directed a new state-funded Tressler Refugee Services program that aided resettled Southeast Asians across much of Pennsylvania.

years. The emergency over, the program's refugee telephone "hot line"—later renamed "Help Line," it had handled more than 500 calls monthly—was eliminated in October 1982 as funding dried up. It had provided a needed service for nearly four years.

Marie Flanagan returned to Florida and was succeeded by Kathleen G. Moan as director of the reduced Refugee Services program, whose information-and-referral component would be continued for a time by Tressler funding following the end of the state contracts in 1985. Moan later transferred to the agency's Office of Social Concerns and was succeeded in her

Of note . . .

"The sun still rise I wouldn't forget you . . ."

One refugee drama began in August 1983 and ended on a happy note five years later in the summer of 1988. Vickie Ream, a Tressler Refugee Services staff member, went to Thailand as one of a group of volunteers for the Cambodian Crisis Committee II, a New England-based group working from the late 1970s to compile lists of names of persons in camps in Thailand believed to be eligible for emigration and resettlement in the United States or other countries taking refugees. In the Khao-I-Dang camp in Thailand, Ream met two such "undocumented" refugees, the teenagers Toun Srey Touch and her brother Chhoun.

"Srey and I held hands much of the time," Vickie Ream said, and felt the silent language of a young woman reaching out for companionship and understanding. As an unaccompanied minor, Srey and her brother were often forced to hide in covered ditches or cisterns, sharing the meager rations of official camp residents.

Upon her return, Ream received a letter from Srey. In part, it read:

> *Many days ago that you left from me and today I very glad to write a letter to you . . . I hope you are keeping well and every day I miss you so much, and you? I hope you will help me until I meet you again but I seem to be despair because I have not the relative to depend* [on] *. . . So I think that I cannot go to meet you effort save the victim as me until I live with you*
>
> *the sun still rise I wouldn't forget you*

With the help of Jack Spooner, then executive for Tressler's Office of Social Education and Action, a Refugee Rescue Task Force was organized under the chairmanship of the Rev. Kenneth Swick, a local pastor who knew Southeast Asia from previous Air Force service. Efforts to win support from congressmen and senators who might influence the U.S. Justice Department were fruitless.

In late 1984, the Rev. Dr. J. Russell Hale, the writer of this book, offered to visit Khao-I-Dang while at a conference in the region. His efforts includ-

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Continued

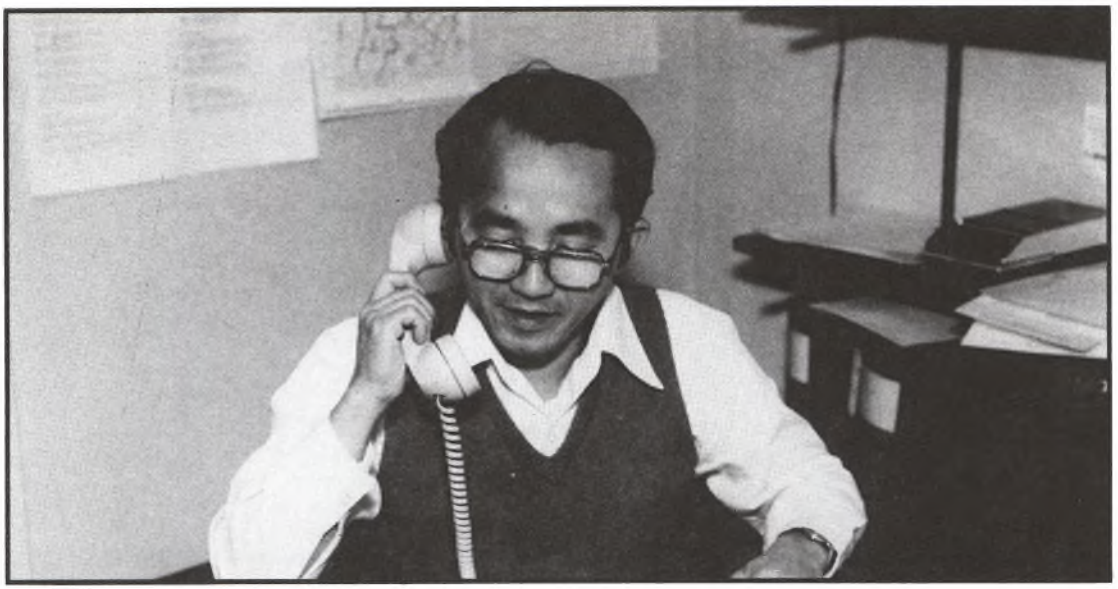
ed "lobbying" with U.N. officials, the Thai military, Buddhist monks at the camp, the director of the Children's Section, and U.S. Ambassador John Gunther Dean. Unfortunately, Hale returned to the U.S. empty-handed. Vickie Ream and Kenneth Swick made a follow-up visit to continue Tressler's advocacy. Hope was evoked by promises of U.S. embassy personnel, but again it seemed to be baseless.

Years passed. Silence followed a spate of letters from Khao-I-Dang, except for news that Boreth Nuy, translator and Cambodian-born administrator at Khao-I-Dang, had been resettled in France. Then, an unexpected and unexplained message reached Kathy Moan, then director of Tressler's Refugee Services, in early 1988.

Srey, Moan was informed, had received priority consideration. Now married to Ly Po and mother of an infant daughter, Ly Ratha, Srey arrived in September at Harrisburg International Airport and was resettled along with her family by church sponsors in central Pennsylvania.

Promises had been kept. *The "sun still rise."*

Toun Srey Touch and Vickie Ream in the Khao-I-Dang refugee camp.



(Top) **Ho Dang mans the 24-hour refugee emergency "hot line" in early 1979.** ***(Bottom)*** **Staff from the Division of Church and Community Services present an educational workshop for employees of a Tressler nursing care center in 1980, presaging later consolidation of the two service units. From left are Counselor Anthony Butto, the Rev. Dr. C. Earnest Brooks, administrator of counseling and educational services, and Williamsport Counseling Director Joan E. Hatcher.**

(Top) **Ginny Thornburgh, wife of Pennsylvania Governor Richard Thornburgh, speaks to a combined meeting of the Lutheran Social Services–Central Penn Region and Tressler Lutheran Home for Children boards of directors in 1981, promoting community services for the disabled.** ***(Bottom)*** **Tressler-Lutheran Service Associates held a celebration in October 1982 marking that corporation's 10th anniversary. From left are James Raun, H. Leslie Bishop, Harold Haas, and T-LSA board Chairman Preston L. Davis.**

role as director of the LIRS-funded Refugee Services program by Alan Dudley, still in that position in mid-1994.

Tressler Lutheran Services has continued to be the affiliate of Lutheran Immigration and Refugee Service for central and western Pennsylvania and in emergencies has coordinated efforts far beyond its major 100-mile radius primary service area.

In much of this resettlement work, congregations—both Lutheran and those of other denominations—have helped refugees find their first job, provided transportation to work as needed, helped in the early months after arrival to connect with medical and other services, and helped to coordinate access to education so that new arrivals have quickly gained elementary usage of English.

Harold Haas presided over much of this period. His commitment to order, regularity, and documentation served as a steadying influence as others handled the day-to-day surprises that inevitably attend such potential chaos.

Most agreed that the jobs were done well and that flexible response was essential. A major church-related service agency, now a near corporate giant in its field, *could* retain its compassionate character and count on concern and help among church members who cared about people. Betty Amstutz told of one Harrisburg congregation, reluctant at first to join in refugee sponsorship, that ended up working with 40 Southeast Asian refugees.

Haas was the "compleat bureaucrat," with superb organizing skill. His penchant for rational decision-making was evident in his entire leadership role. Beyond concurrence with committee chairs and board officers, his preparation for board meetings included consultation with staff, legal counsel, and outside experts as required.

Meeting agendas were detailed with background information and staff recommendations supported with the facts as known. Exhibits of pertinent

One of T-LSA's earlier educational programs for children was the DuBois Family Life Nursery School, established in conjunction with the agency's DuBois Area Family Life Center. The school—for three-, four-, and five-year-old children—required parents of enrolled children to participate in parenting skills training. As of mid-1994, the center was still in operation. The photograph was taken in 1979.

documents were always included so that all actions would be informed ones. Fiscal reports included narrative explanations so that the vagaries of accounting practice were understandable. Personnel were handled with compassion although responsibility for performance was maintained through periodic evaluations.

A man who "engenders respect"

Harold Haas was "an accessible president, a man easily spoken to, a man of genuine charity and humility, one who has filled many occasions with warmth and wit . . . He engenders respect . . . His leadership in giving the agency stability and ability to grow has brought T-LSA to where it is today," William Swanger, then director of public information, wrote in the publication *T-LSA Now* on the occasion of Haas' retirement in 1985. A prominent Lutheran theologian credited him with a unique combination of "vision, horse sense, clarity, charity and refreshing candor."

Evelyn and Harold Haas on the occasion of Dr. Haas' retirement as president of Tressler-Lutheran Service Associates.

Mrs. Mary Auman was one of the guests of the former Lutheran Home of Upper Dauphin who moved to Susquehanna Lutheran Village when it opened in 1975. For years she did volunteer sewing and mending for residents of the village. She passed away in 1993 at 101 years of age.

All agreed that Haas possessed a scholar's mind, as witnessed from time to time as he explored in print or in formal or informal addresses the complex relationships among the church, social service agencies, government, and the public. One such document was shared with staff and board in January 1982. It was titled "Church and Social Service Agencies: Some Reflections on Issues" and dealt with such issues as:

- ¶ the interrelation of love and justice in meeting the needs of persons;
- ¶ the functions of church and state in meeting the needs of persons;
- ¶ the agency as extension of the church or as parastructure seeking multiple ways of interacting with the church;
- ¶ the agency as "business" and "charity"; and
- ¶ the agency's service to the church or on behalf of the church.

Because he believed his ruminations to be "open-ended," he was reluctant to release the paper for further use without the opportunity for input from others. He could, however, conclude with the observation that:

> *The system of Lutheran social services has changed significantly in the past two or three decades. Yet, old mind-sets persist with most of us. The probability is that this system will again change substantially in the decade or two ahead. It is too early to do more than hazard guesses about the nature of these changes. But this is an important time to look at the questions openly and realistically. For the Church . . . the profound question is how diakonia (service in the intent of Christ) is to be expressed in contemporary life.*

Haas bequeathed to those who would follow the right questions with which Tressler would struggle for many years to come. He also bequeathed an agency no longer in crisis and operating under a budget that had grown from $7.5 million to more than $25 million. Programs were functioning well. A skillful and dedicated staff was in place.

Harold Haas could look back with pleasure on the work he had accomplished. He could also observe as his successor a person he had trained well.

Members of the Tressler Alumni Association occasionally visit the former home at Loysville for summer picnics. These alumni stand in front of the Children's Memorial Chapel during a picnic in the 1980s.

8 Glimpses of the Future

Unlike the situation facing Tressler after the resignation of James Raun in 1976, the retirement of Harold Haas on October 1, 1985, brought few candidates for the presidency. The replacement for Raun resulted from a nationwide search. While a nationwide search also was conducted for Haas' successor, the candidate was perceived by many as preordained.

Thomas W. Hurlocker was already on staff, having served the agency since 1972 in several key executive roles. He held the respect of the staff and board and was well-known throughout the agency's constituency. He possessed experience, leadership skills, management acumen, the appropriate academic credentials, and an excellent track record as an insider knowledgeable of Tressler's history and growing stature. In addition, he was articulate in painting a realistic vision of the agency's future.

He may have lacked the charismatic risk-taking stance of James Raun, his first mentor, or the reputation of "compleat bureaucrat" attributed to Harold Haas, his immediate predecessor, yet he possessed a vigor coupled with a realistic assessment of both the potentials and limits for continued growth of the agency.

A leader easy to follow

Characteristically, he began his leadership with careful studies of Tressler's current circumstances. He also sought advice and counsel from staff and board, courted close relationships with synodical leaders and pastors, and capitalized on a ready rapport he had developed over the years with a host of church, professional, and community influentials.

He was respected for his flexibility in weighing options and reaching unambiguous decisions, yet he seldom antagonized people or made enemies in the process. He was a leader easy to follow.

Such attributes, of course, would be needed as the new president took over the helm of an agency now employing a staff of 1,400 in three states, operating under a budget in excess of $25 million, and serving clients numbering more than 15,000.

By 1994, the budget would grow to $55 million, the staff to more than 1,900, and the number of people served each year to between 16,000 and 22,000.

An unfinished story . . .

If one cannot be completely "present at the creation," neither can one take a seat in a future yet unknown. Nor can the present ever be recorded fully in all its manifestations and trajectories by one living contemporary with unfolding events. Some historians, such as Abdel Ross Wentz, dean of American Lutheran church historians for several generations, are adamant that a historian legitimately writes only about the past. To write about current events or living persons, however pivotal to complete a story, is to do the work of the journalist.

Furthermore, while the problem of interpreting the past is always its hiddenness, the problem of interpreting the present is confounded by the plethora of information that time, wisdom, and reflection have not yet sorted out. It is with trepidation then that one concludes this extensive a history with a chapter whose content is still in flux. It is an unfinished story.

The episodes and characters will be perceived differently and will mean different things to different people. Even the choice of personalities and events to be included or omitted are subjectively determined, for history is always written from someone's perspective. An objective telling of the story is a myth. Those on the inside will see things differently from those on the outside. Leading actors see the unfolding drama differently from supporting actors. Actors in colleague or competing institutions, like the child in Hans Christian Anderson's "The Emperor's New Clothes," may observe a nakedness of which the emperor himself may be unaware.

Yet, the charm of histories and books is that they have to end. Further, this decade is not yet gone; short of unexpected circumstances, there will be much more to this story in the years ahead. At this writing, the Rev. Dr.

The Rev. Dr. Thomas W. Hurlocker
President

Thomas Wayne Hurlocker is president of Tressler Lutheran Services, elected to the office in 1985. Like his predecessor, Harold Haas, a chief executive officer from the ranks of the clergy, Hurlocker was also the first Southerner and the youngest president (46 at the time of his selection) to head the agency.

Born in Cabarrus County of North Carolina in 1939, he is the son of Thomas Geneva and Lillie Belle nee Winecoff. He graduated from Lenoir Rhyne College, Hickory, N.C., in 1960 and from the Lutheran Theological Seminary at Gettysburg in 1964. As a major in Christian sociology, he was in the last class of students to have studied under Dr. Bertha Paulssen. After her death, he became one of the founders of the Paulssen Center for Church and Society at the seminary and remains in 1994 a member of its advisory board.

The complexion of his entering class at Gettysburg in 1961 began to show some of the characteristics of the new cadre of leaders emerging in eastern Lutheranism. Most of the students were native Pennsylvanians or Marylanders, but Hurlocker was one reared outside the seminary's traditional territory. Most, like Hurlocker, were under 25 and fresh from college or university.

No longer, however, were they graduates of the customary Lutheran "feeder" institutions; more than a score of schools were represented. The large majority, including Hurlocker, were already married at the time of admission or before graduation (Hurlocker was married to Constance Rickmond of Salisbury, N.C., in 1961; they are the parents of two children).

More came from metropolitan areas than rural places or small towns. A sizeable group of classmates would occupy positions "on the boundaries" of typical ecclesiastical establishments in such positions as teachers, counselors, and administrators.

Service under three agency presidents

Hurlocker was ordained in 1964 and served pastorates in Lutheran churches at Reedsville and Carlisle, Pa., before joining the Tressler-Lutheran Service Associates staff in 1972 as executive of the Division for Enrichment Services. He was among the first executive appointees during the Raun regime. He is the only senior staff member in 1994 to have served under three Tressler presidents: James J. Raun (1972-76), acting president H. Leslie Bishop (1976-77), and Harold Haas (1977-85).

Thomas Hurlocker cuts apples for children served by Tressler-Lutheran Service Associates during the AnLac airlift in 1975.

Hurlocker received a master's degree in counseling and human relations from Shippensburg University and in 1990 was awarded an honorary Doctor of Divinity degree by Susquehanna University. A former president of the Cumberland County Office of Aging Advisory Board and the Carlisle Area School District Board of Education, he has been associated in various capacities with the North American Council on Adoptable Children, the National Council on Family Relations, and Lutheran Immigration and Refugee Service, whose 50th anniver-

sary celebration he chaired in 1989.

The mid-1980s world in which Hurlocker assumed the Tressler presidency was rocked by international military incidents (Granada, 1983; Lebanon, 1983; Libya, 1986; Panama, 1989; and the Persian Gulf, 1990). It was also the period of the Iran-contra scandal, the collapse of the Berlin Wall, and the subsequent demise of the Soviet Union (1991).

On the domestic front, the 1980s began with double-digit inflation that dropped markedly by 1986. In 1982, unemployment had reached 10.7 percent, slowly declining over the next five years to six percent. Black unemployment remained stubbornly high (12.4 percent), higher yet among African American youths. The U.S. deficit climbed to more than $200 billion for the first time in 1982. African Americans, Hispanics, Asians, and Native Americans were disproportionately poor and suffered serious social deprivations in their home communities.

In the churches, ecumenism continued its slow movement toward unity, marked by bilateral dialogues between Lutherans and Roman Catholics, Episcopalians and the Reformed/Presbyterian churches. Congregational life seemed to have recovered from its malaise of the mid-1960s and '70s, but Lutheran leaders, aware of the loss of more than a million members (dropped from the baptized rolls), began to intervene with a variety of programs in evangelical outreach.

Churchwide evangelism efforts gain little results

In 1984, the LCA trained 65,000 persons in "Word and Witness," held 400 "Growing Church Seminars," conducted hundreds of events by pastor evangelists, and trained thousands of parish callers. Nothing worked to recoup losses. Yet, despite dwindling numbers, financial giving was spiraling upward (at the parish level) but failing to meet goals (at denominational levels). Programs, personnel, and deployment were progressively trimmed.

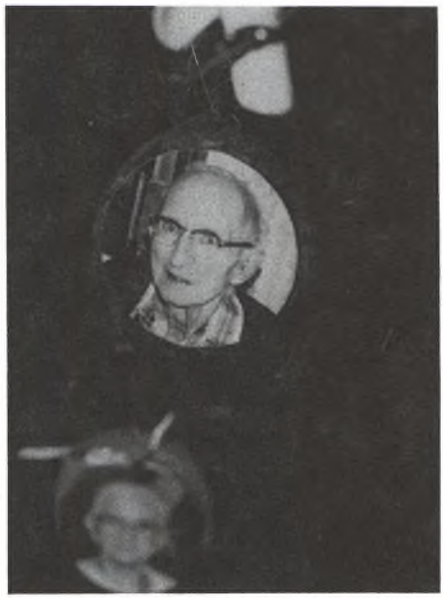
Women and minorities gained new representation in the church. Fifteen years after women were first ordained, the cadre of ordained women approached 500. One hundred fifty persons of color or speaking languages other than English were among the ordained in 1986, still a minuscule percentage of the ordained clergy of the church. New provisions were made to

Of note . . .

Celebrating lives . . .

The agency's retirement villages have constantly strived for ways to enhance the lives of residents. One very simple touch was introduced by Buffalo Valley Lutheran Village, Lewisburg, Pa., in 1984. Christmas ornaments on a tree in the lobby of the village's nursing care center each contained a photograph of a village resident.

"The tree celebrated not only Christ at his nativity, but also His people who rest for a while at Buffalo Valley Lutheran Village," explained the Rev. Charles Coates, then administrator of the village.



One of Buffalo Valley Lutheran Village's ornaments.

ensure minority representation on boards and committees at national and synodical levels.

A "quota system," hotly debated for almost a decade, had aimed for the inclusion of at least 20 percent minority representation, including Native Americans, Asians, African Americans, and Hispanics, on each committee of the national and synodical church. Diversity at the parish level was an elusive goal (projected at 15,000 per year) although percentage gains were impressive (53.2 percent, for example, between 1978 and 1982).

Another church merger affects social ministry organizations

As had been the case with previous national Lutheran church mergers, the preparations for the forthcoming merger of Lutheran bodies (the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches) into the Evangelical Lutheran Church in

America had serious implications for the churches' 275 social ministry organizations. Because many were synodically owned, new configurations had to be devised to accommodate the new landscape of synodical relationships.

In the reorganization, the former Central Pennsylvania Synod of the Lutheran Church in America would be split into three smaller synods of the Evangelical Lutheran Church in America: Allegheny, Lower Susquehanna, and Upper Susquehanna. The Maryland Synod's name would later be changed to reflect better its territory—the Delaware-Maryland Synod. In the new configuration, it included all of Delaware, the two Virginia counties south of Delaware, and all of Maryland with the exception of the suburban Washington, D.C., area and Garrett, the state's most western county.

Tressler anticipated these structural changes and made the appropriate responses. The first had simply been a name change. In 1985, Tressler Lutheran Children and Family Services had replaced Tressler Lutheran Home for Children as that corporation's title; it was the third name for the organization since its founding as an orphanage in 1868. The change reflected both the new functions of the agency (no longer a "home" since its closure in 1962) and the widely used nomenclature among social service agencies nationally.

Tressler Lutheran Services—the hyphen is dropped!

Lutheran Social Services–Central Penn Region, the other parent agency of T-LSA at that time, was gearing up for an eventual corporate completion of its functional, operational consolidation of 1972. With the origination of the new national church in 1988, LSS–Central Penn Region merged with Tressler-Lutheran Service Associates to form Tressler Lutheran Services, fulfilling the vision of James Raun of 20 years before to bring into being less-duplicative agencies in the region.

The process also resolved Justus Liesmann's reference to "assets in search of a program" as Tressler Lutheran Children and Family Services became the Tressler Lutheran Fund, a supporting organization whose endowment and other interest income helped to underwrite Tressler Lutheran Services' programs for children and families. The name and structure may have changed but the mission remained the same.

Tressler's adoption program continued to reach milestones. In 1982, Jayme Ryan Madden joined Gary and Marilyn Madden of Carlisle, Pa. She was the 1,500th child placed by the program since its inception in the early 1970s.

The reorganization also simplified communication and operations. No longer would there be "parent" agencies whose boards' executive committees composed the board of the "operating agency," Tressler-Lutheran Service Associates; this arrangement had always produced a sense of confusion among those outside the agency.

Under the new scheme, representatives would be elected to the Tressler Lutheran Services board of directors by the delegates or councils of the Delaware-Maryland, Lower Susquehanna, and Upper Susquehanna synods, as well as by the board itself. (The Allegheny Synod opted not to include Tressler as one of its affiliated agencies, though Tressler has, as of the mid-1990s, continued to provide services there under an agreement with Allegheny Lutheran Social Ministries, the new name of Lutheran Social Services–Allegheny Region). In 1994, board membership grew to 19, when the board began electing two members of the Tressler Lutheran Services of Maryland, Inc., board of directors to serve on the board of Tressler Lutheran

Services as representatives of the subsidiary organization.

In addition, under the changes in 1988, the Tressler Lutheran Services board would elect members of the Tressler Lutheran Fund board, which would meet twice yearly.

In essence, Tressler had "come together" without violating diverse local interests, concerns, or priorities. Most importantly, the agency would be relieved of structural concerns for almost five years until new consolidations would again be studied, this time involving sister agencies in Baltimore, Md., and Washington, D.C. Those talks led to the eventual relationship with Lutheran Social Services of Maryland, Inc.

Setting touchstones for effective evaluation

Early in 1986, Hurlocker set forth the major objectives of his administration. They have remained, without marked modification, the touchstones for the evaluation of his stewardship each year since his inauguration. These corporate goals were to:

- provide quality service in a positive way to every recipient of service;
- provide attractive, well-kept facilities throughout the agency;
- complete the campus concept at the nursing care center sites;
- expand current or enter new child-care services;
- expand day care and other community-based services for older persons;
- serve special populations not currently reached by the agency;
- improve and increase the data-processing system;
- provide a strong and trained management team;
- improve staff training and education;
- introduce cost-control methods throughout the agency;
- develop alternative funding for subsidized programs; and
- provide professional quality communications throughout the agency.

In late 1987, on the eve of reorganization, the boards of directors of Tressler Lutheran Children and Family Services and Lutheran Social Services–Central Penn Region held their final combined meeting. Past presidents of T-LSA, synodical bishops, and past and present chairs of the three boards (the third was T-LSA) were honored at the meeting. From left are the Rev. Dr. Harold Haas, the Rev. Wilson R. Hoyer, Jimmie George, the Rev. Dr. W. Russell Zimmerman, H. Leslie Bishop, William Schmid, the Rev. Donald Raup, George R.F. Tamke, Bishop Morrris Zumbrun, Bishop Howard McCarney, the Rev. Dr. J. Russell Hale, and Dr. James J. Raun.

Hurlocker utilized these corporate goals as the outline for his annual reports to staff, boards, and synods. In each case, he assessed progress toward the achievement of these goals and noted strategies by which each would be implemented in a realistic time frame.

Several highlights of this management focus are significant. Fiscally, the agency would monitor its expenditures to minimize the cash-flow problems that had created difficulties in past administrations. Fiscal planning was projected in three-year cycles, and retrenchment would be a ready response

to unforseen emergencies, especially as related to Medicaid reimbursements and accounts receivable.

The administration would not hesitate to exert pressures independently or, as feasible, in concert with sister agencies, as an advocate for equitable state policies and regulations. Data-processing systems would be updated to enable a flow of information requisite for rational decision-making. The development of resource planning, neglected for many years under the impression that endowments would cover emergencies, would be professionalized. Cost controls would be introduced, including group purchasing, inventory management, and cooperative ventures with other agencies and institutions.

The agency would avoid both overexpansion in adding new facilities and overstaffing, problems that had tended to plague many sister agencies with which Tressler contracted to provide interim management.

Quality service was another area given importance. This focus was

Members of the Tressler-sponsored Mechanicsburg Area Senior Adult Center moved into these spacious new quarters in August 1986. The new building was constructed with funding of the Borough of Mechanicsburg and the Cumberland County Office of Aging.

derived explicitly from Tressler's mission statement and the strategic plan that followed. To achieve such quality would require supervisory training. The staff would be "lean" but efficient and highly skilled for the tasks required.

In light of this focus and emerging management systems, "Total Quality Management" would be introduced into the Tressler system in 1994. This process—given the moniker "Tressler Services Improvement"—would involve training some 1,900 staff throughout the Tressler system. The values of teamwork, mutual support, and top-quality service to clients were to be embraced.

With the aging of facilities, marketing concerns, and new state standards for buildings, Tressler established aesthetic and building enhancements as being essential to quality care. This meant that $2.5 to $3.5 million, budgeted annually in depreciation and capital funds, would be used to care for or expand facilities on the 10 campuses for older persons as well as more than 10 additional staff and program centers.

A new headquarters for the first time in history

Nineteen eighty-eight saw not only a new organizational structure for Tressler and the national church, but also a new headquarters and program building for the agency. Constructed at 960 Century Drive outside Mechanicsburg in Lower Allen Township, the handsome two-story brick building would be the agency's first new headquarters in its long history.

During that time, the agency had been based in Loysville, Mechanicsburg, Harrisburg, and Camp Hill. Numerous discussions of a new location had erupted from time to time, with the purchase of a bankrupt motel and a business-college campus, as well as renovations to the former Camp Hill office, explored and rejected.

When Hurlocker assumed the presidency, the central functions of T-LSA were handled in two separate locations, which strained personnel management, cost-effectiveness, and communications. The agency—its major financial problems resolved—was in 1988 ready to purchase property off Route 15 and construct a state-of-the-art building to serve as corporate headquarters, center for some programs, and the site for a child day care

Tressler Lutheran Services' administrative and program center at 960 Century Drive, Mechanicsburg, Pa. The building was the agency's first new headquarters in Tressler's long history.

center operated under contract by the Mechanicsburg Learning Center, begun by Tressler nearly two decades earlier as the Mechanicsburg Child Development Center. Total cost of the building project was $3 million.

Expanding the retirement campuses to meet a range of needs

During these years, Tressler Lutheran Services' 10 retirement villages were each assessed for adequacy in meeting the needs of the area's elderly. A deliberate policy was put in place to prioritize campus expansion rather than build anew or purchase new sites—although conversations on new site ventures would continue to be pursued.

Independent-living complexes or developments would be created on such campuses as Buffalo Valley Lutheran Village at Lewisburg, Pa., and Ohesson Manor, Lewistown, Pa., while assisted-living facilities would be

The agency's retirement villages in the late 1980s and 1990s expanded to offer a range of services to meet the varying needs of older persons. Here, some of the first residents of RhodesMere, an assisted-living center at Buffalo Valley Lutheran Village, Lewisburg, Pa., enjoy lunch together in the facility's dining room.

constructed on the Lewisburg campus as well as at Ravenwood Lutheran Village at Hagerstown, Md. These additions to such earlier developments as the Margaret Morne Apartments at Susquehanna Lutheran Village, Millersburg, Pa., the Frostburg Heights Apartments in western Maryland, cluster cottages at Ravenwood Lutheran Village, and an independent-living complex constructed in 1984 at Locust Grove Retirement Village near Mifflin, Pa., brought to eight the total number of campuses that, as of mid-1994, offered multiple levels of service and care to older persons.

Carole L. Malin

This latter expansion of the retirement campuses came under the administration of Carole L. Malin, who in 1986 had succeeded Catherine Price as vice president of Health and Residential Services (soon renamed Services to Older Persons). Malin had joined the agency in 1979 as administrator of Ravenwood Lutheran Village in Hagerstown. A licensed nursing home administrator and a degreed social worker, she had earlier worked in social services and nursing-home development.

In her new role, she endeavored to expand the campus concept by introducing such services as assisted living and adult day care. She also focused on the creation of additional social and chaplaincy services at the villages, heightening concern among village staff for the resident as a whole person, with spiritual and social needs as well as physical concerns. Many of the villages also developed "special groups" for residents with cognitive impairments such as Alzheimer's disease; those in the groups often showed marked improvements.

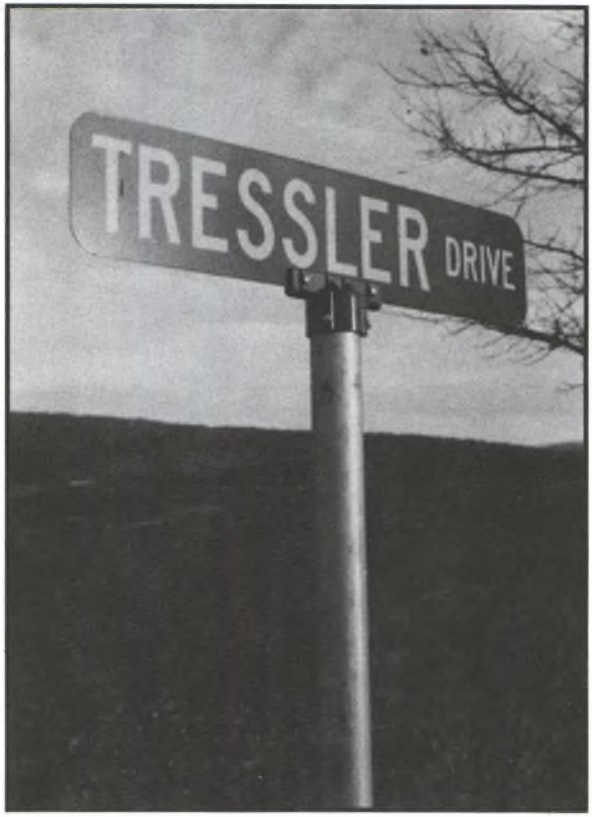
She would also work to bring together periodically chaplains from all of the villages, all of the advisory-council chairs, and so on, to share their experiences and successes among representatives of all the campuses.

An officer and committee member of both the Pennsylvania and Maryland associations of non-profit homes for the aging, Malin also has

served on the board of directors of a newer organization, the National Association of Lutheran Ministries with the Aging. In the 1994 reorganization, Malin was named senior vice president for all agency programs.

Serving the needy

The cost of service to some 58 percent of older persons served by Tressler Lutheran Services' nursing care centers is reimbursed by Medicaid, a higher ratio of low-income elderly to private-pay residents than many colleague homes and most for-profit institutions have. One facility alone has served between 78 and 82 percent Medicaid residents. Tressler clearly is serving the needy, generally eschewing upscale facilities and programs that tend to cater to upper-income persons.



A familiar name graces a street sign in the independent-living development at Ohesson Manor, Lewistown, Pa., begun in 1993.

Beyond expansion of campus-based services, the retirement villages worked to reach out to their local communities, involving area residents in expanded volunteer services and in the role of community liaisons as advisory councils have taken on an important function.

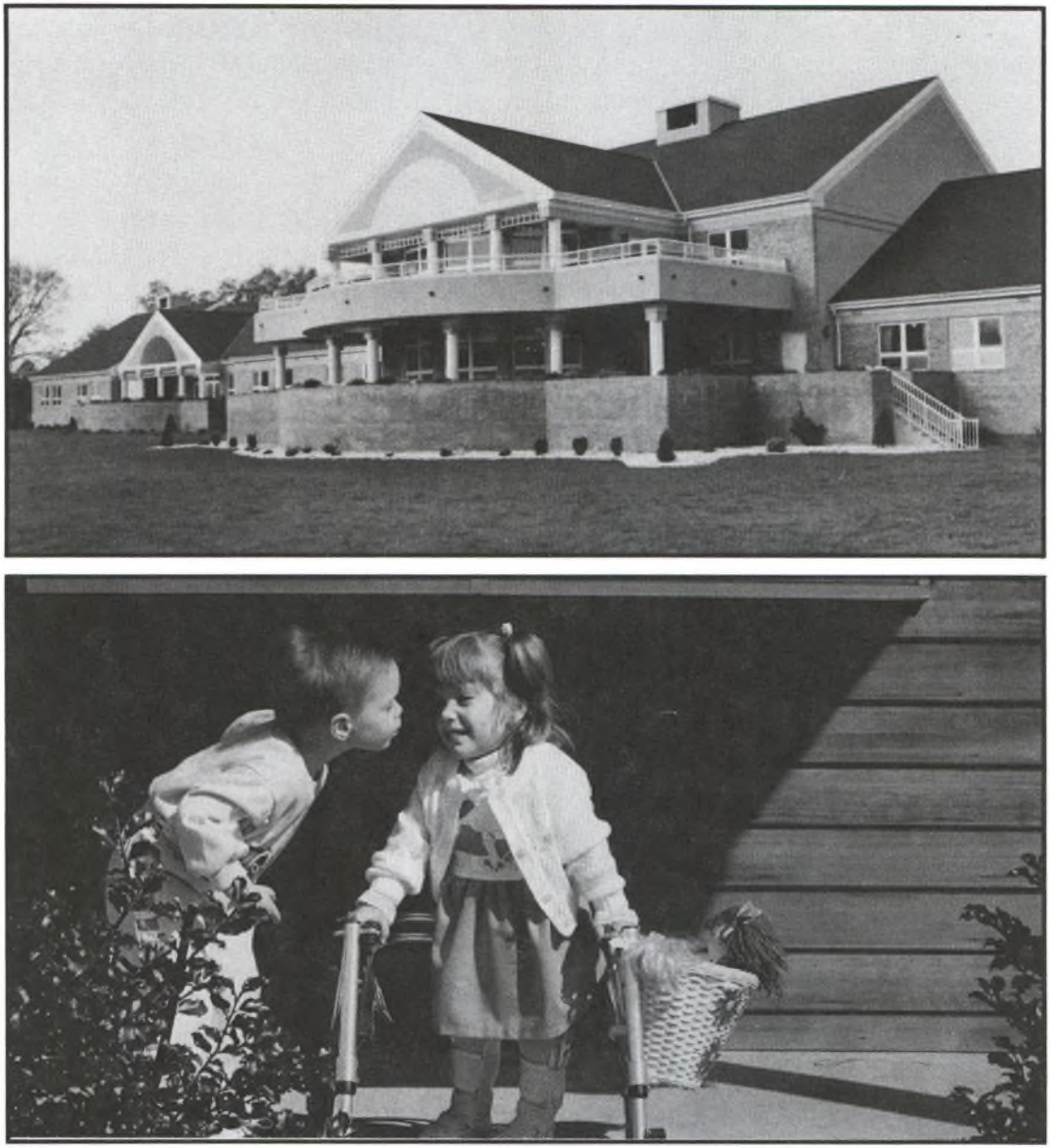
Susquehanna Lutheran Village was one of the first facilities to feature innovative intergenerational activities, creating a "Lovebug" program that brought Millersburg-area elementary school students into the village on a weekly basis. The program was then copied nationally. This village also originated youth work camps in the early 1990s, in which teens from area congregations lived on the village campus for several days, spending time

with residents and undertaking projects designed to improve life for the residents. One example was the creation of a protected garden in which residents—even those with cognitive impairments—could enjoy the outdoors.

Other intergenerational programs were put in place on various campuses, including Perry Village at New Bloomfield, and Frey Village at Middletown, partly the result of a staffed central intergenerational office that existed for several years in the late 1980s; partial funding for the office came from the Emaus Orphan House Board of Trustees—the same group with which Tressler had earlier worked to establish the George Frey Center in Middletown as well as to provide a site for Frey Village.

The various intergenerational activities involved children and youths of

Intergenerational activities expanded significantly during the late 1980s. For a time, in fact, an intergenerational services office was staffed full-time. Much of the intergenerational activity took place at retirement villages, though the Mechanicsburg Area Senior Adult Center initiated a "Friendly Letters" pen-pal program in conjunction with an area elementary school. Here, two pen pals enjoy a hug after meeting for the first time.



(Top) **Ravenwood Lutheran Village's assisted-living facility, constructed in 1992, offered a contrast to the agency's earlier villages, many of which shared similar designs.** ***(Bottom)*** **Despite occasional funding issues, the agency's adoption program for children with "special needs" continued into the 1990s and sought ways to expand its services.**

all ages. The Frey Village program, for example, mixed residents with public-school children, youths from the TresslerCare Wilderness School, and teens from a nearby school for children with developmental and emotional challenges, while a program at Penn Lutheran Village, Selinsgrove, Pa., brought students from nearby Susquehanna University into the facility for opportunties to socialize with residents and to volunteer.

A newer innovation has been day care for the elderly, offered by the agency's two villages in western Maryland, Ravenwood Lutheran Village and Frostburg Village of Allegany County. These programs offer daytime supervision, as well as a range of activities, to help older persons remain in their own homes or with family members for as long as possible. Relatedly, the various villages from time to time have offered respite care to provide relief for people caring for older persons at home.

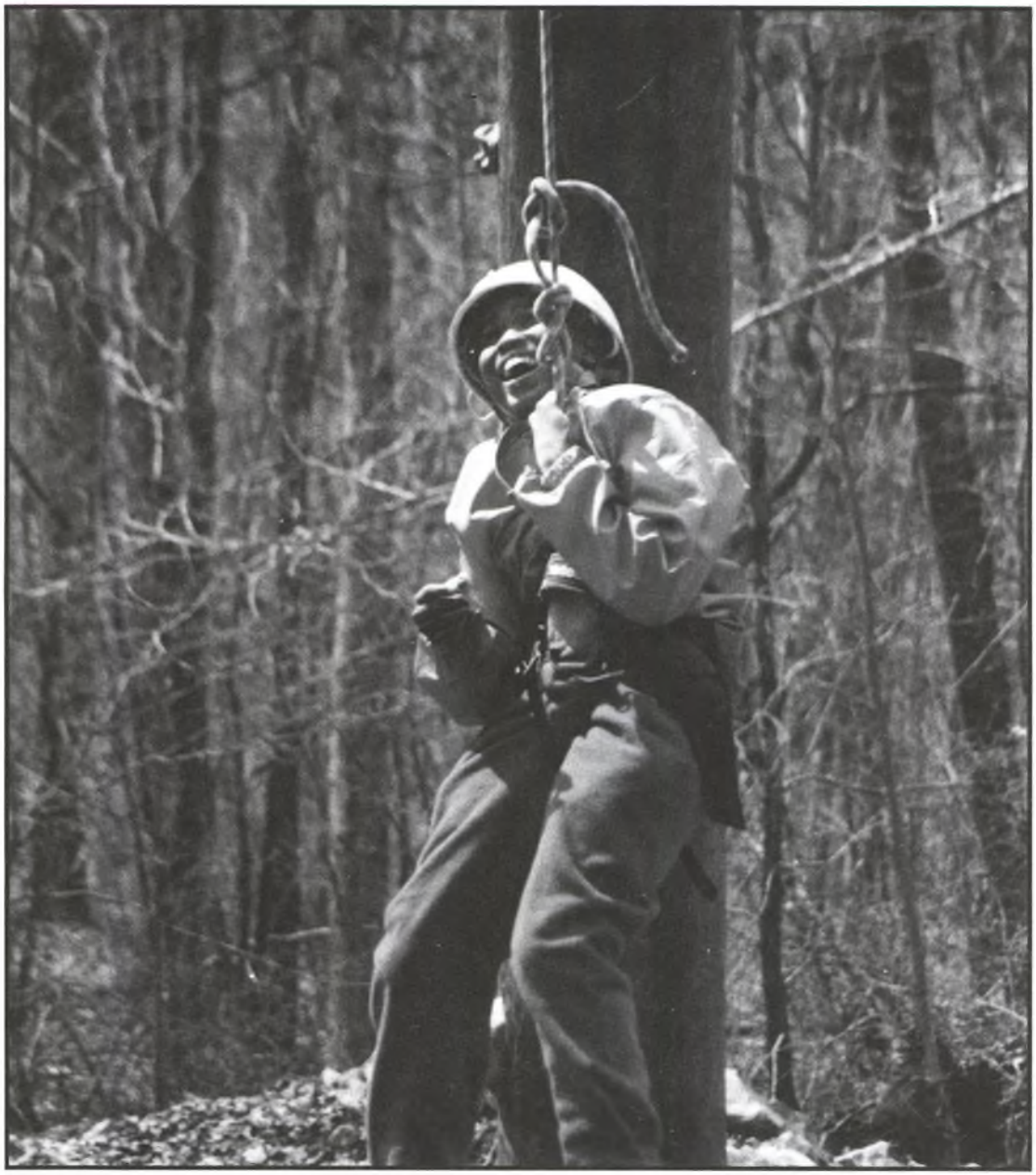
In mid-1994, Frostburg Village broke ground for an adjunct adult day care center in Garrett County, the state's most western county and a part of the West Virginia-Western Maryland Synod. Developed in conjunction with Garrett County Hospital, Oakland, Md., the new center was scheduled to open in the fall of 1994.

Altogether, the number of people served by the agency's retirement villages in one typical year in the 1990s exceeded the total number of children served by the Tressler Orphans Home during its entire 94-year history.

Services to children and families also grow

Scale and fiscal stability—though periodically threatened—permitted the continuation, and in some cases growth, of pioneering programs, acclaimed both in the region and often copied nationally. In addition, the late 1980s and early 1990s were a period in which a variety of new programs were begun, sometimes being spun-off, other times ending as funds dried up. These programs included a "Host Home" foster-care service for emotionally disabled children, a "Phone Pal" program linking senior-center members with "latchkey" children—those at home alone after school—and an after-school program provided on school premises.

The agency's adoption program directed exclusively toward children with specials needs continued, as did newer approaches geared to finding



A youth descends from the 50-foot Alpine Tower at TresslerCare's Wilderness Center near Boiling Springs, Pa. The center is the site of TresslerCare's Wilderness School, which serves adjudicated delinquent and dependent boys. (Photograph courtesy Kristi Paroda)

black adoptive parents for African American children. This focus had arisen as the agency moved away from transracial adoptions. These had come to be opposed by black social workers, supported by research data that showed family problems as the adopted children faced the enigma of growing up black in white families and communities.

In 1989, Barbara Tremitiere left the agency to serve as an adoption consultant to programs across the country; her successor in the mid-1990s was Barbara Holtan, who was working with other staff to expand the program into Maryland and Delaware. She and her staff faced continuing challenges in recruiting adoptive families and placing children who faced greater emotional issues than in past years.

Innovative youth programs develop

The Community Treatment Program—begun in 1976 as the state deinstitutionalized youthful offenders—had long since been renamed TresslerCare, a unique way of denoting the program's ties to an illustrious past and the differences that separated it from many other foster-care programs.

Like many of Tressler's programs, the TresslerCare foster-care component focused on training, requiring foster parents to complete a minimum number of hours of educational seminars on such topics as communication skills, conflict resolution, and youth issues before having a teen placed with them. By the mid-1990s the foster-care program, directed by Craig Smith, had developed a range of specialized clinical groups to help adjudicated delinquent and dependent teens face the challenges ahead of them.

In 1981, TresslerCare had begun providing "wilderness challenge experiences" as a way of reaching troubled youths and of giving them opportunities to experience success in the face of daunting difficulties. The 30-day challenge—typically taking place in remote areas of Pennsylvania and North Carolina—included rock-climbing, rappelling, "white-water" canoeing, and a three-day "solo" experience in which youths had to fend for themselves in the woods (though they were periodically checked on by instructors). Offered to county juvenile probation and children and youth services for referral of youths on a per-diem basis, the challenge could be used in concert with a foster placement or by itself to reach a youth in the early stages of difficulty.

Of note . . .

On the dusty, caterpillared trail

The following are excerpts from a logbook kept by youths on the TresslerCare Wilderness Challenge's first excursion in 1981. The spellings are the youths'.

Day 1—Had a good time and I feel good.

Day 2—The darn catirpilarrs are a fright, they are eating me alive. Also today I fixed breakfast . . . Had a good time today climbing but the caterpilars are driving all of us crazy.

Day 3—We hiked about 9 miles today in the rain but we finally got to where we were going, set up camp and changed into dry clothes and made and ate supper and now I'm relaxing . . . It was a lot of work, some hard some easy but all worth it. I really look forward to wakeing up the next day because I know that there is something else that I will learn. This trip is really something . . . Today I got soaked, while hiking, and I didn't think I was going to make it. But I did.

Day 4—I repelled of a cliff that was about a hundred feet high and everybody thought it was pretty much fun . . . [one of the boys in the group] left us today—I guess he just couldn't make it—or just didn't want to?

Day 10—We spent our first day on the Chatooga River today. We canoed a lot of rapids today plus 1 really nice size rapid. Everyone dumped their canoe (except the instructors) at least once. I really had a good time in these mountains.

Day 14—The river was fun to be on and I'm really getting use't to the woods and hiking. It's alot of fun out here in the woods, getting along with everybody out here in the boonies.

Day 15—First night of solo. I'm doing pretty good except for getting homesick once in awile. I started my fire with one match and I made a little hut or teepee.

Day 16—I love my parents alot and I allways think about them too. I miss my foster parents alot too, because they like to do things with me, and I like to do things with them too.

Day 17—Last day of Solo (boy am I Glad). It got kind of lonely and boring [yet it] is a good experience being alown for about 60 hours by yourself and it also after its all over makes you feel good inside . . . Well, this whole trip was fun and a tremendous experience for me. It taught me just how far I can go as in Pushing myself.

As of 1994, the wilderness-challenge program was offering 20 courses per year serving more than 200 young persons from counties across Pennsylvania.

A natural outgrowth of the wilderness course, the Wilderness School was launched in 1986 to serve youths "not yet ready for community living," as one staff member described the program. A staff-secure facility situated on 200 wooded acres near Boiling Springs, Pa., the facility offered a wide range of vocational and educational training to help prepare the teen-age boys referred to it for successful living in the community.

The 50-foot Alpine Tower

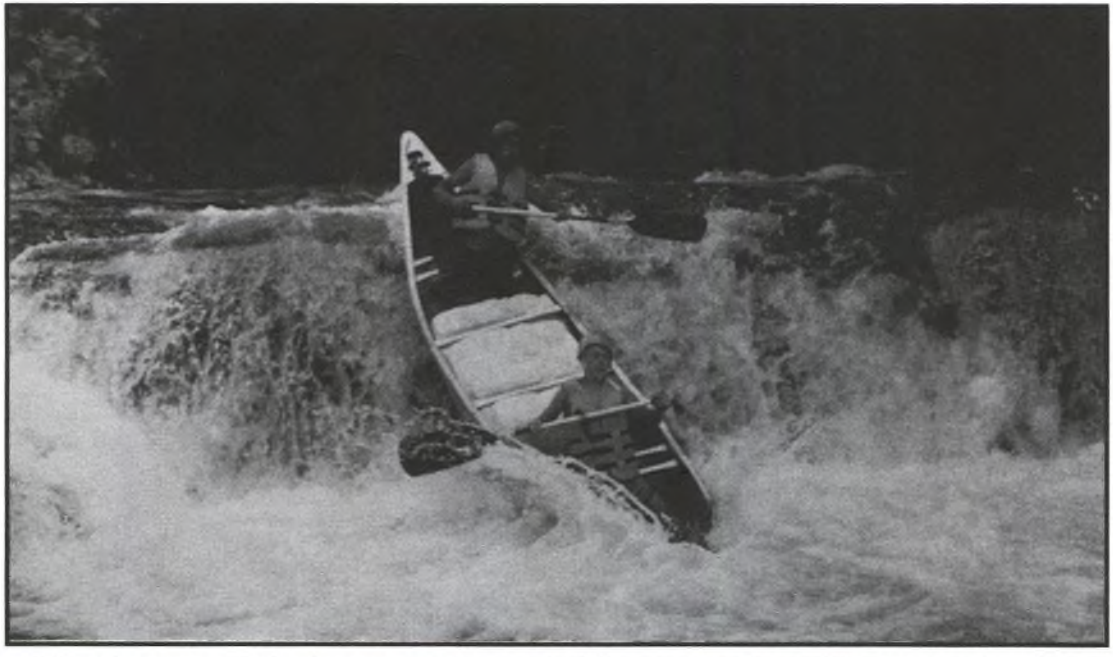
As of 1994, school facilities—the original buildings were part of a YMCA camp—included upgraded sleeping quarters in refurbished cottages, a new dormitory-style building, a new dining hall-classroom complex, a new office building with counseling facilities, and a complete gardening area.

Skills taught at the school, with educational classes overseen by on-site intermediate-unit teachers, include culinary arts, environmental education, and vocational training; an occasional performing-arts project has also been created. Interestingly, a bequest given for the Tressler Orphans Home—specifically to provide play equipment for children served by Tressler—has enabled the school to construct a lighted outdoor sports court for use by youths in residence—a tangible link between service past and present.

The Wilderness Center also features a "high-elements" ropes course and a 50-foot "Alpine Tower" constructed to help participants develop both self-sufficiency and team relationships. These additions in the 1990s have allowed TresslerCare to develop a related series of team- and self-esteem-building workshops for church, community, and business groups.

TresslerCare, under the direction of Administrator Dennis Hockensmith, has received awards for its outstanding service to youths in special need and attracted skilled staff leadership including, in 1994, Eric Krohn, who originated the wilderness programs, and George Eckenrode and James Kohler, responsible for the school and wilderness courses, respectively.

Beyond serving the needs of youths, the program has promoted ties to the community by advocating public service, with Wilderness School youths and those on the 30-day challenge participating in a variety of projects to better the community. One example in 1993 was the school youths' participation in a summer employment-training program, in which the funds they earned were returned to their home counties for use as restitu-



Youths steer their canoe over "white-water" rapids as part of a TresslerCare wilderness-challenge course, designed to help adjudicated teens experience success in meeting life's challenges.

Refugees aided by sponsors in the mid-1990s included Bosnian Muslims displaced by strife in the former Yugoslavia.

tion for victims of youth offenses.

TresslerCare's experience in helping to prepare youths for community living has been translated into an extensive manual entitled "Keys for Success: Preparing for Independent Living," developed in 1987 in conjunction with a statewide training program for child-care workers in Maryland. The manual also formed the basis for an independent living skills training course TresslerCare has offered to counties.

Continuing to aid people from around the world

The agency's Refugee Services program has continued to resettle about 200 persons each year. In the mid-1990s, the places of origin of refugees have included not only Southeast Asia but also Eastern Europe, Africa, and Central America.

Earlier efforts to secure parish sponsorships of refugees continue but

have been supplemented by agency sponsorships with follow-up services to help these new Americans build stable families and attain self-sufficiency. In many cases, the program has served as coordinator of numerous church and community groups as well as individuals interested in doing one or two "pieces" of the resettlement puzzle, but unwilling to take on full-fledged sponsorship.

In addition, the Refugee Services office has maintained contact with former staff persons of several ethnic backgrounds who can be contracted when special or emergency needs arise. Tressler has become recognized as one of the prime resources in the state and nation in the arena of refugee services.

The Office of Social Concerns grows

After some de-emphasis during the previous administration, the Office of Social Concerns worked in the 1990s to expand its programs. It has continued the monitoring of state legislative issues that affect the well-being of persons and, through its *Legislative Monitoring Service* publication, has maintained a system for alerting key laity and clergy who can and do affect legislation.

Under the leadership of the Rev. Craig Staller, chair in 1994, the office also serves, as one executive described it, as "the internal conscience of a large corporation." It sponsors educational activities for church leaders, including regular luncheons featuring dialogue on controversial subjects of personal morality and social justice. Its resource publication, *Working Faith*, deals with such issues as environmental justice, racism and sexism, ministry to persons with AIDS and HIV disease, advocacy for the aging population, and the growing refugee problems throughout the world. It tends to be ethically forthright and consistent with the social, moral, and developing consensus among Lutherans nationally.

Relatedly, the agency's board-generated study in 1991 of the indigent in Pennsylvania uncovered needs contrary to the usual depiction of this population as alcoholic, drug-addicted, mentally ill and primarily male. It discovered whole families at risk, including children, who needed both emergency services, temporary shelter, and long-term employment and affordable housing. One critical response to this came through the Office of Social

Barbara Marder, director of counseling and educational services in Tressler's State College, Pa., office, counsels a couple in 1979. This center was closed the end of 1992 as the result of cutbacks in benevolence funding from the Allegheny Synod, underscoring the critical need for church dollars in serving those with limited financial resources.

Concern's unit in the Upper Susquehanna Synod, which helped a community group organize and establish in Sunbury, Pa., a shelter for the homeless known as Haven Ministry.

Counseling: Serving a vast number of agency clients

As of the mid-1990s, family life counseling centers—also known as Tressler Centers—are spotted throughout the agency's territory, primarily in central Pennsylvania and northern Delaware. Typically, 6,000 to 8,000 people have been served yearly through counseling, community educational programs, support groups, and the training of professionals. Supported by benevolence giving of congregations and by income from the Tressler Lutheran Fund, these centers—through "sliding-scale" fees—serve many who could

The Rev. Larry Freed, left, and Joan Hatcher plan the Family Life Institute of North Central Pennsylvania in 1988. Freed was named director of the institute, while Hatcher oversaw operations as the administrator of the Tressler Centers of Upper Susquehanna. In 1994, she was named one of three regional vice presidents for Tressler Lutheran Services.

not otherwise be helped.

Joint programs with schools, industries, community organizations, and congregations also have provided ways to reach people through mental-health services.

As of mid-1994, centers were located in DuBois, Williamsport, Lewisburg, and Mechanicsburg, Pa., and in the Wilmington, Del., area. Like the agency's retirement villages, these various centers had created services to meet the needs and interests of their local communities. Some were heavily involved in employee assistance programs while others had developed educational courses on social issues such as the needs of rural women re-entering the workforce following a divorce. The Delaware operations offered an extensive array of professional training programs and had long

held public programs on psychology and films and the theater.

A number of the centers in the 1970s and '80s had established congregationally based counseling centers to expand their outreach, particularly into Lutheran congregations. Several of these continued in the mid-1990s—particularly in Delaware, which boasted an extensive network of "community counseling centers"—though a number had been closed in the late '80s as the result of concerns over the safety of counselors in unattended buildings at night. The counseling centers also occasionally based satellite operations in agency nursing care centers as a way of expanding outreach with low overhead and up-front capital outlay.

The Tressler Centers of Delaware branched out in the late 1980s and early 1990s by establishing a pastoral counseling component and by receiving state contracts for an extensive program of mental health services for children and adolescents. One of these continued as of mid-1994, the Brandywine Project. In this successful program, a variety of crisis-intervention and family services were provided to prevent or bring to a close the psychiatric hospitalization of adolescents.

Preventive services again emphasized

Preventive services grew in focus once again in the late 1980s as the Tressler Centers of Upper Susquehanna launched the Family Life Institute of North Central Pennsylvania. Based on the belief that "strong, healthy families don't just happen—they are built step by step," the institute offered a variety of community and congregational educational courses designed to strengthen families and family life, church and organizational consultations, professional seminars, training in marriage and family therapy, and an extensive resource library.

Initiated with support from foundations, the institute faced continuing funding concerns, but had the support of an active advisory council that oversaw annual fund drives for the service.

Such funding issues have historically plagued the counseling programs as well, which have often been first hit by cutbacks in synodical benevolence allocations, though the programs are a quite tangible form of the church's reaching out to help those with limited financial resources.

Children at the Good News Children's Day Care Center in Baltimore.

Cutbacks in synodical or governmental funding eliminated centers in State College, Pa., and Dover, Del., in the early 1990s.

As the result of funding concerns, several of the centers have become affiliates of local United Way agencies; others have appealed directly to congregations for support of their programs.

For years, the Tressler Center of Upper Susquehanna at Williamsport shared facilities with Family and Children's Service of Lycoming County as a way to reduce overhead of both programs, allowing them as well to present to the public the benefits of what essentially was a single service-delivery system. In mid-1994, the board of directors of the family service voted to merge with Tressler's Williamsport operation, the board becoming an advisory council to the merged operation. The change would relate the Williamsport center to the local United Way.

Other programs developed during the early 1990s included a day care center in downtown Baltimore. The Good News Children's Day Care Center, 600 North West Avenue, served more than 100 children each year, provided a site for employment training for area residents interested in

child care, and established a reputation for community service, as the children prepared baskets for area needy families on major holidays. In 1994, administration of the center was transferred to the new agency subsidiary, Tressler Lutheran Services of Maryland, Inc.

Most of this increase in service to children and families came about during the administration of Dr. Paul Darnauer, who succeeded Thomas Hurlocker as vice president of the Division of Services to Children and Families following Hurlocker's election as president.

An agency board member in the 1970s, Darnauer—whose degrees included a doctorate in social work—came to Tressler with extensive experience in social work and program planning, the result of years spent in the U.S. Army Medical Department in such positions as social work consultant to the Army surgeon general, special assistant for drug and alcohol prevention at the U.S. Department of Defense, and inspector general, 7th Medical Command in Europe.

Darnauer focused on program expansion, including the initiation of the Good News Children's Day Care Center, the broadening of wilderness services, and expansion into mental health services for children, primarily in Delaware. He also established a connection with the Pennsylvania Council of Children's Services.

In the 1994 reorganization, as the two divisions of Services to Children and Families and Services to Older Persons were merged into a single program division, Darnauer became corporate developer for children's services, with a focus on creating new programs on the territory of the Delaware-Maryland Synod.

Support services critical to mission of agency

By 1988, the agency's non-operating revenues (investment income, contributions, and bequests) totaled well over $1 million. As the years continued, this figure rose. Investment income and memorials well outpaced income received annually from the synods, a depreciating but nevertheless vital resource. The uncertainties of contracted services, state subsidies, and church support, however, made it essential that the Tressler Lutheran Fund maintain a sound fiscal position.

Chaplaincy services on retirement village campuses have been given increasing importance in the 1990s. Here, the Rev. Martin Rothenberger, chaplain at Ravenwood Lutheran Village, Hagerstown, Md., meets with a village resident in 1990.

Much of the agency's overall stewardship came from the Tressler Lutheran Services and Tressler Lutheran Fund boards of directors, the Tressler Lutheran Services' Finance Commitee, and the agency's Division of Financial Services, which had grown from a handful of people in the mid-1970s to a staff of more than 20 in the mid-1990s, including specialists in such fields as accounting, third-party reimbursement, management information systems, and cash management.

Since 1985, the division has been headed by Jack L. Parson, CPA. In 1994, his position was expanded to senior vice president for corporate services and chief financial officer; the corporate services unit included not only financial services but also property management.

Another office experiencing marked growth through the 1980s and early 1990s was the Office of Human Resource Services, which worked to keep pace with changing governmental regulations on such issues as family and medical leave, pension and benefits administration, the Americans with Disabilities Act, and so on. The growing size and sophistication of the agency necessitated the creation of uniform personnel policies, position classification and pay plans, and performance-evaluation guidelines. Since 1981, the office has been headed by Carl O. Helstrom, Jr., named a vice president in the agency's 1994 reorganization.

Public relations efforts expand over many years

A history could be written of the modes, extent, and professionalization of public relations within the agency. From *Orphan Home Echoes* to *T-LSA Now* to *Tressler Lutheran Services Views* represents a progression of sophistication in communicating the concerns and services of the agency to its constituency, the latter two publications under the direction of William E. Swanger III, director of the Office of Communications and later executive for the Office of Public Relations, who has served the agency since 1978.

These publications were each appropriate to the times and at this writing match the best of the public relations periodicals in the social service field, having been honored for excellence time and again. Periodic news releases to the secular media and to the national church—as well as the later creation of a variety of community newsletters for the retirement villages and other programs—have kept a wider constituency abreast of developments within Tressler Lutheran Services.

Development of resources has also been professionalized as the Rev. Russell Stewart and his successor, the Rev. Paul Baranek, moved into the area of promoting trusts, wills, and other instruments to build endowments and legacies for the future.

Headed in 1994 by William Tremitiere, annual fund solicitations and special gift opportunities have become a regular operation to insure adequate resources for continuing programs. In addition, the three development directors were all active participants in the Central Pennsylvania Lutheran Development Consortium; a group consisting of 13 Lutheran-affiliated institutions and their professional fund-raisers.

Eras end as staff retire

The tenures of several top agency executives came to a close during Hurlocker's first seven years. These people included Russell Stewart, executive for development and information at the time of his retirement, October 31, 1987. He had served in various capacities since September 1970, including work as consultant for children's programs and as director of consultation services.

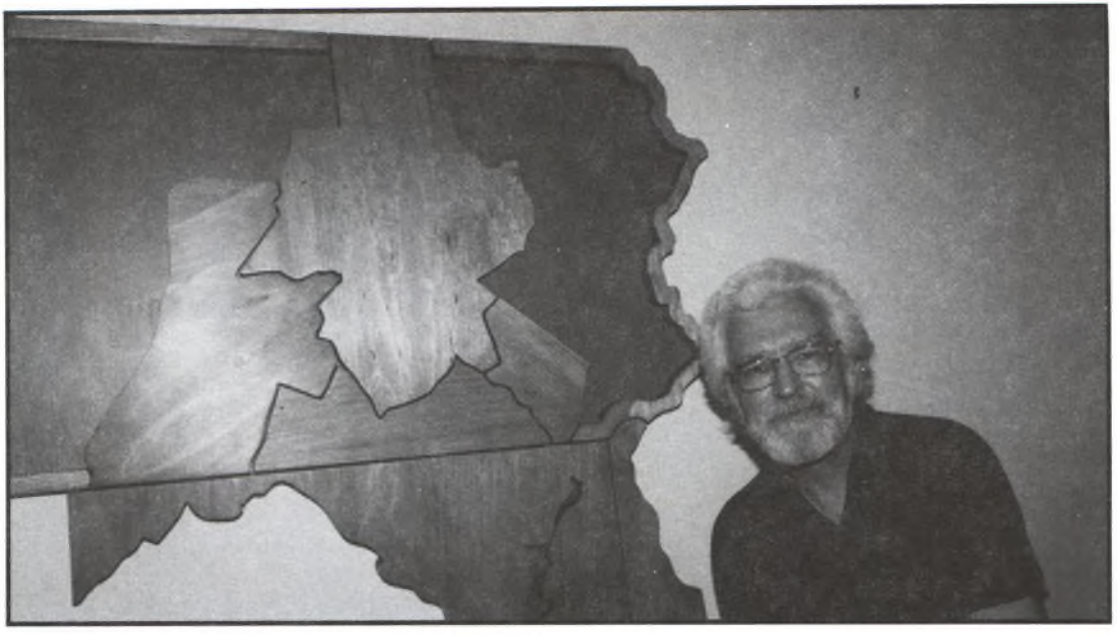
Betty Amstutz, a Lutheran deaconess and leader in social services for 40 years, retired on January 1, 1989, after 17 years with Tressler. She had served as director, Division of Family and Child Services (1972-75), manager, Client Relations (1975-77), administrator, Constituency Services (1977-78), and, finally, executive director, Church Relations and Congregational Services (1978-89).

In addition, she had helped to coordinate the resettlement of 1,600 Southeast Asian refugees in Pennsylvania in 1975-76 and had earlier directed the effort of resettling 120 Ugandan-Asian people in central Pennsylvania. A teacher, group worker, and social-work administrator, she was well known in denominational and secular public-welfare circles. She received a doctorate in Humane Letters from Gettysburg College in 1978 and was an early recipient (1985) of the Paulssen Award at the Lutheran Theological Seminary at Gettysburg.

Jack Spooner had spent more than 30 years in executive positions with Tressler and its predecessor institutions when he retired in 1990. He can be credited, along with the late L. David Bollinger and James Raun, for bringing into being the associate relationship between Lutheran Social Services–Central Penn Region and Tressler Lutheran Home for Children.

A Sunbury, Pa., native, he served in the U.S. Navy and worked with the Northumberland County Board of Public Assistance as a caseworker. Following years spent as the executive of Lutheran Social Services–Susquehanna Region and in key positions with Lutheran Social Services–Central Penn Region and the early Tressler-Lutheran Service Associates, he became executive in 1975 of what later would be known as the Office of Social Concerns.

Spooner was well known as Tressler's church advocate in public policy at the state government and as editor of *Vox*, predecessor journal to *Working*



Jack Spooner poses with a wood map he created representing the social service regions within the former Central Pennsylvania Synod of the Lutheran Church in America, as well as the former Maryland Synod, LCA. Spooner contributed much to Tressler Lutheran Services and earlier LSS organizations during his more than 30 years of service.

Faith. He was a leader in *Project Via Crucis*, a community-development effort in El Salvador, and sparked the formation of the Refugee Rescue Task Force that resulted in the resettlement of Cambodian refugees from the Khao-I-Dang camp in Thailand. Politically and socially liberal in outlook, he led the agency and assisted the national church in reaching moderate consensus on such issues as capital punishment and abortion.

A management group weighs issues and concerns

Late in his tenure, Haas had created a "management group," which consisted of the president and the vice presidents of the divisions of Services to Children and Families, Services to Older Persons, and Financial Services.

Adding the chair of the Tressler Lutheran Services board of directors,

Hurlocker continued this group, which met to coordinate service-planning as well as to wrestle with such continuing issues as decreases in church funding. With the 1994 reorganization of Tressler, this group was replaced by a "management team," whose benefits included wider representation of management and support executives.

The Rev. Wilson R. Hoyer

An integral player in the management group and team has been the Rev. Wilson R. Hoyer, pastor of Holy Trinity Lutheran Church in Lebanon, Pa., and long-time chair of the Tressler Lutheran Services board of directors. Hoyer had served on Tressler-Lutheran Service Associates and Tressler Lutheran Home for Children boards of directors before being elected to the Tressler Lutheran Services board following the 1988 reorganization. From then through this writing, he has served as board chair and thus a member of the management team, providing a vital link between the board of directors and senior Tressler staff.

Tressler's future: Unclear but certainly long

The future of Tressler Lutheran Services cannot be predicted, nor can the direction of the present executive leadership be fully seen. That many more decades of vigorous life will follow its first century and a quarter of service, however, is not doubted.

Thomas Hurlocker is both critical and hopeful for the institution he leads. To the perception in some quarters that church-related retirement homes cater increasingly to the moderately affluent, he responds:

> *The church has not abandoned its mission. We are admitting persons with limited resources to our nursing homes and retirement centers. Our philosophy may be somewhat different from colleague non-profits. We do not build up-scale, continuing care units. We stay with lower, middle-income persons.*

As finances permit in the future, he believes that this must accelerate as Tressler moves more intentionally into the urban scene and the devastating cultures of poverty where "our clientele may be 100 percent among the poor."

He does not subscribe to the notion that church-related retirement centers provide a "plus factor" that gives them their Christian character. The leadership and staff of many non-profit institutions and their counterparts in the for-profit sector draw on the same supply of workers and administrators—both Christian and non-Christian—that lead church-related programs.

The difference, he believes, lies in the "enormous network of volunteers available in our homes, who enhance the quality of care."

Volunteers help to make possible many activities on Tressler's various retirement campuses.

He calls attention to a recent year in which "some 1,650 people volunteered more than 118,000 hours of service at our 10 retirement villages and the senior centers." This volunteerism provides "more attention, the offering of more activities, transportation, and human compassion" than can be provided by the for-profits.

A late convert to the provision of part-time chaplaincy services, he feels that ministry should be done primarily by ministers and parishes from which residents come. Tressler Lutheran Services has a commitment, he says, to "spiritual well-being," and it is the responsibility of chaplains at Tressler institutions to advocate for "quality care" and to help coordinate the work of parish ministry to the aging.

As part of the agency's 125th anniversary celebration in 1993, four Tressler staff members and Patrick Foster, a Wilderness School youth, walked 30 miles from the former Tressler Orphans Home in Loysville to Tressler Lutheran Services' headquarters near Mechanicsburg, Pa., carrying a candle lighted on the altar of the Children's Memorial Chapel at the former home. From left are Foster, Barbara VanHorn, Refugee Services; Eric Krohn, TresslerCare wilderness programs; Dr. Paul Darnauer, Services to Children and Families; and Carl O. Helstrom, Jr., Human Resource Services. (Photograph courtesy The Perry County Times)

Hurlocker has guided his senior staff in asking questions such as "will community-based care replace institutional care in the future?" and "how shall we define 'community-based'?" and "should we intentionally 'de-cluster' the elderly and oppose 'any kind of aging ghetto'?" and "how can we make intergenerational alternatives possible?" Answers will not come easily, and he is not sure that the piety of the early inner-mission institutions will alone guarantee the changes that will be needed.

While he believes that the nursing centers of the future will be "down-

sized," he does not see the demise of the institutions in the offing. His sociological training leads him to conceive of institutions as simply "organized ways of doing things"; the test may be how and by whom these things are done and the kinds of facilities inspired creativity develops to do them.

At the same time, Hurlocker believes that basic in-home services (both on Tressler campuses and in the home community) will increase. Elderly people do not "neatly move through the chairs," as some continuing care institutions assume—from independent to assisted living to nursing and finally acute care—but rather, may "leap-frog" from relative independence to acute illness and the need for skilled nursing care. Meanwhile, homemakers, visiting nurses, hospice care, or small-group assisted living may be the wave of the future.

Throughout its more than 125-year history, Tressler Lutheran Services has, for the most part, served a constituency that is rural and small town. Its forays into metropolitan America have been infrequent and small scale. Hurlocker's demographic sense tells him that this cannot continue.

Moving from a rural to more urban ministry

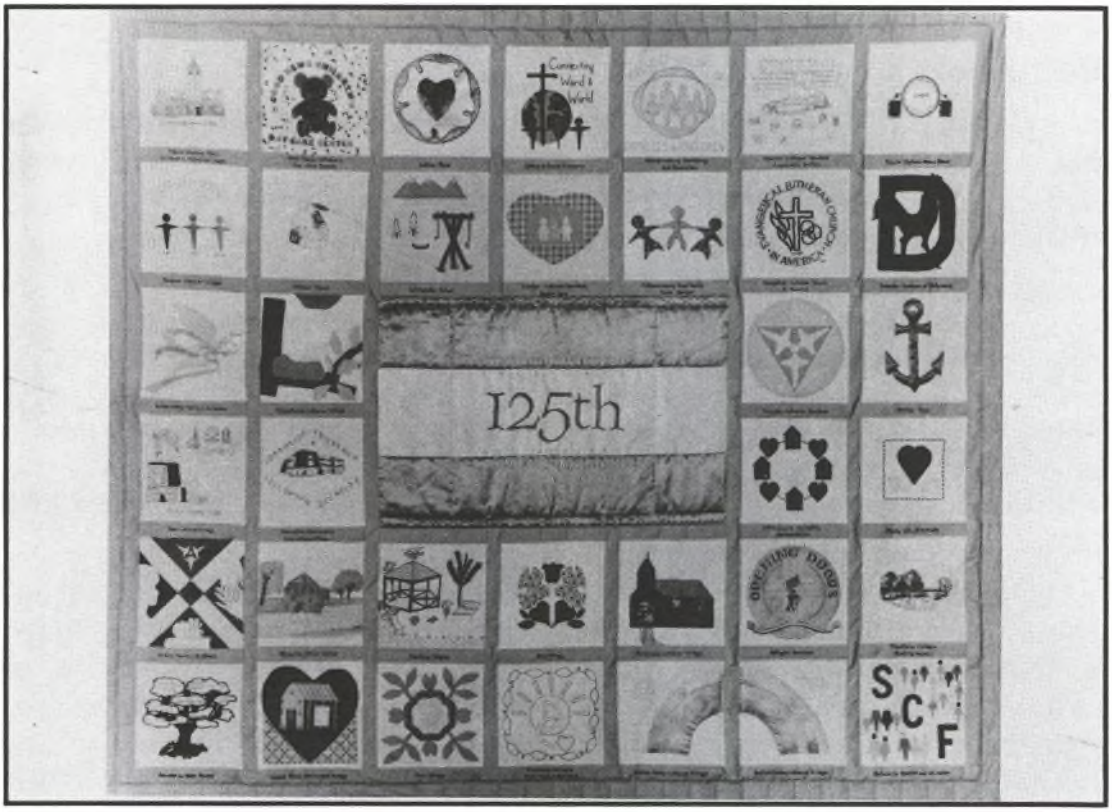
"Beautiful for situation," the motto of the orphans home in bucolic Loysville a century ago, is an archaic notion today. The next 10 years at this writing must be faced, Hurlocker contends, in progressive attention to sites for service in urban and city locations.

"Our future development," he speculates, "may be in Wilmington, Baltimore, and Harrisburg. Indeed, this is happening as we have expanded services in Delaware, reorganized to include Tressler Lutheran Services of Maryland, Inc., as a Baltimore-based subsidiary, and investigated a range of possible services in Harrisburg. We cannot remain a village-oriented agency in the next century." He recognizes that this portends change—in structure, in staff, in financing, in attitudes, and in cultivating the constituency.

Social work historically has been remedial. Schooled at Tressler under James Raun to believe that preventive service is preferable to "band-aid" or "reactive" therapies and service, Hurlocker is appreciative of the investment and creativity that marked the enrichment programs he believes had the potential for preventing or minimizing the severity of family crises. Yet he

recognizes that society does not know how to pay the bills or change practices to intervene effectively at the early stages of dysfunctioning. Part of the task of the church, one can assume, is to help release God-given creativity to find some of these solutions. Perhaps Tressler can help congregations to do this work better.

Tressler is well aware that in the 21st century 80 percent of nursing-care beds will be for dementia patients. Most of the rest will be long-term acute care. AIDS, unless cures or treatments are discovered soon, may change the age pyramid of the sick and dying. Some Tressler staffers are already dealing



Staff from programs throughout the agency created patches for this 125th anniversary quilt, displayed widely during Tressler Lutheran Services' celebration in 1993. The piece was assembled and quilted by volunteers from the agency-sponsored Mechanicsburg Area Senior Adult Center and the Big Spring Senior Center, Newville, Pa.

Ronald M. Katzman, Esq., agency counsel since 1974

with what this may mean for the near future when Tressler may be called upon to deal more directly with the growing number of families, including children, caught up in a disease of potential epidemic proportions.

Hurlocker sees an expansion of intergenerational activities in the retirement centers as a natural outgrowth of promising, existing programs. Day care, he conjectures, may go in this direction. Divergent models may develop on the same campuses, and smaller mini-campuses may be created to enhance the mix of services and break up the danger of isolating elderly. Proposed health-care reform—whenever enacted—will have a profound effect on agencies such as Tressler.

Advocacy in the public arena has been a "hit or miss" function at Tressler and among most social service agencies. The inner-mission tradition, for the most part, was stronger in reaching out to the suffering than in finding ways for dealing with the structures of society that can cause these ills.

Reviving an almost-lost tradition

Hurlocker sees a revival of an almost-lost tradition within social work which emphasizes "community development" as being as important as "casework" and "group work." Advocacy from some distant national church bureaucracy will not be enough. Rather, advocacy and power will need to pass into the hands of the powerless. There are models of such work in the extensive network of community work funded by the church's Commission on Religion in Appalachia and, on a smaller scale, in Tressler's own experimental programs among the homeless.

Tressler may also have to recover its function of helping local congregations and communities be more effective in dealing with the needs in their own backyards and in helping in the neighborhoods from which many of the churches have fled. This in fact was one of the impetuses for Tressler's

1994 reorganization, which grouped services into regions.

A major hypothesis with which Hurlocker struggles is what he sees as the need to redefine the church for the next century. He envisions a church with fewer numbers but with potentially higher and deeper commitment. Its functions may center on what he calls "the fundamentals"—worship, celebration, nurture, and mutual consolation.

Modern, moderate denominations may disappear as we know them. The new church, though he does not explicitly say it, will specialize in broadcasting the good news of the gospel, hearing confession, offering forgiveness and absolution, and equipping forgiven sinners to be disciples of the Christ in the world. Perhaps that was the intent when the Tressler publication, *Working Faith*, some years ago decided to spread across its front and last pages the familiar text from James 2:17: "So with faith, if it does not lead to action, it is in itself a lifeless thing."

Thomas Hurlocker suggests that the church's social ministries are indeed one major way in which the church is present in society. Without the presence of that dynamic service, he emphasizes, the church's message is constrained.

Readers will have to judge the degree to which Tressler Lutheran Services' current Statement of Mission—developed in conjunction with the agency's 1994 reorganization—is adequate for the present and revolutionary enough for the changes that a new century will require. It reads:

> *Tressler Lutheran Services demonstrates the life and teachings of Jesus Christ through service to people in need.*

The present lends itself more to journalism than history. Change has speeded up; even the Tressler Lutheran Services structure has changed as of 1994, as all programs—formerly administered in divisions of Services to Children and Families and Services to Older Persons—have been merged into one division and grouped into regions.

In line with a "total quality service" approach, the administrative

Guest speaker at Tressler Lutheran Services' 125th anniversary gala in October 1993 was actor and advocate for older persons Edward Asner, center. Here he talks with Jack H. Dreibelbis, left, and Thomas Hurlocker. A member of Grace Lutheran Church, Highland Park, Camp Hill, Pa., Dreibelbis served as volunteer chairman of the anniversary celebration, contributing innumerable hours of service to make the anniversary a success.

restructuring has been designed to bring decision-making closer to the point at which service is given and to position the agency to meet more quickly and effectively the needs of the communities it serves.

In addition, the restructuring should allow the agency quickly to grow, thought by Tressler leaders as critical for survival in the 1990s and beyond.

Various regional and programmatic teams have been fashioned to help Tressler meet its programmatic and administrative challenges. In line with the team concept, the management group has been broadened; as of mid-1994 it consisted of the Rev. Wilson Hoyer, board chair; Thomas Hurlocker, president; Carole Malin, senior vice president for program; Jack Parson,

senior vice president for corporate services; Joan Hatcher, vice president, Region I (Upper Susquehanna Synod and north Allegheny Synod); Timothy Johnson, vice president, Region II (Lower Susquehanna Synod and south Allegheny Synod), Terri Rodeheaver, vice president, Region III (Delaware-Maryland Synod); Carl Helstrom, vice president, Human Resource Services; William Tremitiere, vice president, Constituent Relations; Paul Darnauer, corporate developer-children's services; and Jill Schumann, executive for corporate planning and program development. This latter position was created and filled in early 1994 with an eye to the increasing needs to plan the agency's growth with deliberation and research.

The reorganization brought into the agency the subsidiary organization, Tressler Lutheran Services of Maryland, Inc., formerly Lutheran Social Services of Maryland. Historically, this agency had offered counseling, home care and housing services, a "handyman" program, emergency-aid information, and Lutheran Employment Training Services, or LETS. The reorganization immediately reassigned to the subsidiary agency the Good News Children's Day Care Center in Baltimore, and extensive efforts were under way in mid-1994 to increase agency services to residents of central Maryland and beyond.

Also, in formative stages at this writing are promising new conversations over the development of cooperative ventures and joint services with sister agencies serving contiguous areas in central Pennsylvania. There is every sign these talks will be successful, signaling increased cooperation and stewardship among the agencies.

However, the tale of the impact this regionalization and these talks will have on the life of Tressler Lutheran Services must remain for some future historian to record.

Every book must have an ending, but the story told will go on.

An Afterword . . .

The Concerns that Led to Creation

Unlike the Creation as narrated in Genesis, all beginnings do not emerge out of chaos (although they may be precipitated by chaotic conditions). There is a long trail of antecedents that coalesced to create the Tressler Orphans Home and other similar institutions.

It began as early as the time when Cain asked whether he was "his brother's keeper." It continued through the subsequent Hebrew tradition of obligation and service to the neighbor and stranger. The words, teachings and example of Jesus of Nazareth center on a ministry—in anticipation of the kingdom's coming—which meets everyone's needs at all times, reversing the inequities and injustices of this world. So we wrote at the outset *(see pages 5-6).*

Manifested in both apostolic and post-apostolic times when charitable works became normative for the churches of Jesus Christ, a faith active in love has ample warrant in the gospels and New Testament epistles.

Individuals and local congregations worked for the relief of suffering in their communities and gave gifts so that similar work could be done in the scattered churches of the diaspora. After Constantine (312 A.D.), with the church gaining complete freedom in the Roman Empire, "its steadfastness, faith and organization having carried it through its perils" (as one historian has characterized it), charity became institutionalized, often with a fatal union with the state. Monasteries and hospices were established to care for orphans and neglected children, the sick and infirm, the poor and the homeless, the abandoned and the aging.

It is a long story of spontaneous love, institutional charities, sometimes under state or church auspices and control, and private philanthropies.

The orphans homes and other institutional works of mercy of the 19th century owe their beginnings to the work of the German pietist, August Herman Francke (1663-1727). Francke began a complex of social service

institutions at Halle, a German university town about 50 miles northwest of Leipzig, in 1698.

At the time of Franck's death, the cluster included an elementary school, Latin and German schools, a dining hall for commuting day students and an orphanage with some 134 children. Altogether, the Franckean enterprises served more than 2,000 children. Both the motivation and the control were tied to Christian convictions and auspices.

The influence of pietism

Francke's career clearly paralleled that of Philip Jacob Spener, widely acclaimed and criticized as the founder of German pietism. Spener had studied at the University of Strasbourg where he served as an instructor in history while pursuing theological studies. He later completed a doctorate in theology. He served as a pastor in Frankfurt where he introduced private meetings (conventicles) for adult Bible study and prayer.

He was a prolific writer, best known for his *Pia Desideria* ("Pious Wishes"), a preface for one of the editions of sermons by a popular preacher of the day, John Arndt. The *Pia* appeared as a separate publication in 1675 and became standard reading for pastors and laity of his own day and among those prominent in the religious awakenings in the mid-19th century both in Germany and America. It called for major reforms in the church, a "practical" Christianity, "godly" behavior, and wide participation by the laity in church affairs.

As the first court chaplain to Elector John George III, Spener preached, taught and wrote extensively in Saxony. While in Dresden he became acquainted with Francke and helped him get a faculty appointment at the newly formed Saxon University at Halle, after faculty opposition to Francke's pietistic views forced him out of an earlier tenure at the University of Leipzig.

Francke was Spener's successor as the leader of German pietism, which found a congenial home at Halle for at least 200 years, despite the alternating prevalence of orthodoxism and rationalism which provoked lively debates and warring camps of disciples.

The spirit of the pietistic movement had enormous influence as aspects

of its emphasis on the "religion of the heart" produced in the followers of Francke a passion for missions and charitable works. A host of carriers could be named. Nicholas Ludwig Count von Zinzendorf (1700-1760), leader of the Moravians and territorial rival of Muhlenberg in America, studied at Halle. Baron Carl Hildebrand von Canstein (1677-1719) was also a Halle product known for his founding of German Bible societies.

Henry Melchior Muhlenberg (1711-1787) was explicitly commissioned by the Halle faculty to respond to pleas from American Lutherans to "plant the church" and facilitate its leadership. Muhlenberg brought with him not only a pietistic theology but also the Franckean notion of Christian social services. Even beyond Germany, persons like John Wesley and the Methodists had an affinity for the pietist tradition.

A "special fondness" for working with children

The Spener-Francke pietism that dominated Halle through most of the 19th century had a "special fondness," as J.F. Ohl, an early 20th century Lutheran social service practitioner and historian, writes, for the "institutional form of work, particularly so with children." Unfortunately, Francke's tendency toward sectarianism (that is, out of the churchly mainstream) "failed to affect church and society as a whole, and by its intense subjectivism prepared the way for Rationalism."

According to a later historian, Theodore Tappert, professor at the Lutheran Theological Seminary at Philadelphia, "even the secularization of modern life has some of its deepest roots in Pietism," as religion "shut itself off from the world to such an extent that its potential influence on society and culture was greatly reduced."

At the same time, pietism influenced the church in finding appropriate methods for showing compassion in organized, replicable ways. It enlisted the laity in service to the neighbor in the course of their daily lives and through their vocations. It provided models of servant ministry in a far-flung, world-wide network of institutions—beginning at Halle itself—dedicated to the nurture of children, the care of orphans, ministry to the sick and handicapped, and the rehabilitation of prostitutes, prisoners, and the many victims of society's pathologies.

Even a primitive form of the diaconate, later developed by Theodore Fliedner and consistent with Luther's own unrealized dream of a ministry of mercy and helping hand for the ordained, was a consequence of pietistic beginnings.

Bringing social concerns to America

In 19th century America, pietism had its theological center at the seminary at Gettysburg, founded by Samuel Simon Schmucker in 1826. The published volume of addresses given at Schmucker's installation is replete with references to Spener and Francke, and a lithographed portrait of Francke graced the book as a frontispiece.

Schmucker's theology rested on an appeal to an intellectually gifted and spiritually attuned ministry. Head and heart must be wedded, and the curriculum of the fledgling school together with its dominant teaching for 38 years underlined this orientation. Schmucker was acquainted with the classical Franckean institutions at Halle, which he visited. He must also have known of the early history of children's work at the first orphanages in America, at Ebenezer (1738) and Bethesda (1740), both located near Savannah, Georgia, and modeled after Halle.

It is conceivable he even took students to visit the Emaus orphanage in nearby Middletown, Pa., which had been founded in 1806. His students were active in the various "social cause" societies that were flooding the landscape of mid-19th century America. Community surveys and evangelization efforts by students reached the impoverished mountain folks of Iron Springs, Pa., and perhaps Pine Grove Furnace, near Gettysburg. One of Schmucker's early students, William Alfred Passavant, though later an antagonist of Schmucker's theology, was imbued with the Franckean missionary stance he acquired at Gettysburg.

Passavant (1821-1894) made the first attempt to transplant the female diaconate to American soil. He was motivated at Gettysburg to visit Fliedner's famed Kaiserswerth institutions in Germany. He helped establish hospitals in Pittsburgh, Milwaukee, Chicago and Jacksonville, Illinois. He projected Thiel College and Maywood (now Chicago) seminary. He founded orphanages at Zelienople and Rochester, Pa. It was a remarkable career of almost 50 years as the builder of institutions of mercy.

It is of interest that among fellow students of Passavant at Gettysburg were Philip Willard, first superintendent of the Tressler Orphans Home, Charles Porterfield Krauth, son of the second professor at Gettysburg and later a professor at the Philadelphia seminary, and Charles Augustus Hay who, following seminary, was a student at Halle (1841-43). He was, later, a professor for 32 years, one of the longest-ever tenures at the Gettysburg seminary.

It is hardly by accident that such activities were spawned under Schmucker between 1837 and 1842 at the same place with the same stamp. The orthopraxy for which Gettysburg stood at the time was consistent with Spener's judgment of 150 years earlier, "If there appears to be doubt whether or not one is obligated to do this or that out of love for one's neighbor, it is always better to incline toward doing it rather than leaving it undone."

Empathizing with the suffering of others

Both the Franckean and Schmucker brands of pietism were largely of the servant model, melioristic and evangelistic. Seldom was there confrontation with the powers that be, except in Schmucker's case in his opposition to slavery and his disavowal of the Mexican War as just. For these pietists, it was enough to empathize with the needs of a suffering humanity and to provide some measure of relief in organized benevolent works. Many of their works endure even today.

If the pietism of Spener-Francke does not alone account for the rise of institutional social services among Lutherans, the legacy of Johann Hinrich Wichern (1808-1881) does.

Wichern was the founder of the German inner mission movement a century after Francke's death. Hamburg, Germany, was his laboratory. The Napoleonic wars had left Europe in a state of economic desolation and psychological *anomie* (chaotic normlessness) with such social consequences as rampant unemployment, crime, and prostitution, to cite the more glaring pathologies.

The age was also affected by the incipient industrial revolution which gave birth to a new class of industrial workers. Karl Marx's *Communist*

Manifesto was released on the eve of Germany's bourgeois revolution of 1848. A growing working class was given a vision of a classless society with a rationale for opposing a repressive government. The cities were teeming with unsettled masses producing, as Wichern recorded in his personal diary, "sad and rotten conditions."

As early as 1833, Wichern, a theologically trained layman, had established his *Rauhe Haus*, a residential school for wayward boys. It was an outgrowth of a Sunday school program to which he was called as leader in a large parish at Horn in suburban Hamburg. This was Wichern's first professional job after his university work at Berlin under such notables as Schleiermacher, Neander, Stahl, and Hegel, intellectuals with divergent views but with some roots in classical pietism.

The *Rauhe Haus* was initially a "rescue foundation" for a dozen or so predelinquent youths. Unable to place them in foster homes, his first preference, he developed a home on a "cottage" or "family" system where Wichern himself became "father" presiding over the simple daily routines of family life—chore assignments, trade apprenticeships, and time for conversation, reading, and singing.

Developing a liberated understanding of child care

While pious exercises were undoubtedly included, the austere "hothouse species of piety" reminiscent of Frankean institutions had given way to a more advanced and liberated understanding of child nature and nurture. The *Rauhe Haus* modeled missions that came into being to serve those victimized by an industrial urban society in ferment, including the poor, the homeless, alcoholics, seamen, prostitutes, and ex-prisoners.

The signal event which propelled Wichern into the limelight took place at the famous Castle Church at Wittenberg on September 22, 1848. A church congress, the first of a series of *Kirchentags* that continue as of this writing, had been called for the discussion of the distressing conditions of society in the midst of an incipient workers' revolution, the spiritual indifference of the masses, and the need for a united response by the Protestant churches of the land.

The congress was expected to provide conservative theological support

for the state and for the established church. Some saw it as the prelude to the formation of a united church in the Prussian Union. Wichern, however, pre-empted the agenda on the first day and issued a dramatic appeal for a new role for Christians and their churches in society. He was not enamored with business as usual when he perceived the world as falling apart. He called, however, for a different sort of revolution than proposed by Marx:

> *The critical moment in world history which we now experience should also become a turning point in the history of the Christian church, and of the German Evangelical Church in particular as it must begin to live in a new relationship with its people.*

His impassioned call was buttressed by names, figures, and personal anecdotes from his own experience. The delegates obviously wanted more. The assembly complied and changed its program to include Wichern's proposals for change.

Wedding Word and Service

Wichern claimed to have used the term, *Innere Mission*, in connection with his work at the *Rauhe Haus* 15 years before anyone else had used it. Whether the inventor of the term or not, he saw, as no one else had previously articulated, the need for Christian charity to move out of its individualized stance or as merely a benevolent work "alongside" the church to a continuing program that wedded the Word with Service.

He was calling literally for a people's church. He said:

> *My friends, one thing is necessary, that the whole Evangelical Church come to acknowledge: 'the work of the Inner Mission is mine'; that it place a great seal on the sum of this work: <u>love belongs to me as much as faith</u>. Saving love must become its instrument for proving the reality of faith. This love must flame in the church like God's torch which proclaims Jesus' incarnation among his people so that the body of Christ is again visible in the church. As the whole Christ reveals himself in the living <u>Word</u> of God, so must he proclaim himself in the <u>deeds</u> of God. And the highest, purest, most churchly of these actions is saving love. If the word of the Inner Mission is accepted in this sense, then on that day in our church we shall see the dawn of the new future.*

The speech caught the church's attention. Wichern's German biographer called the moment "the great God-given hour of his life." An American Catholic scholar compared the speech with Luther's at Worms. In rhetorical intention, at least, he gave the lie to those who had and would fasten the quietistic label on modern historic Lutheranism. A new assessment of the work of Wichern is called for, perhaps on the 150th anniversary of his Wittenberg speech in 1848.

Perhaps as important as Wichern's call to action was the ordered and detailed strategy he proposed and implemented to put his objectives into practice. After 1848, the German church would never be quite the same again despite Wichern's occasional detractors. He helped forge a partnership between church and state in which inner missions would become a mediating bridge to bring about the renewal of society.

Wichern was dismissed by the radical Marxists as too conservative and a defender of the status quo. Orthodoxism was suspicious of an incipient works righteousness or an elevation of "mere humanitarianism" to an equality with Christology. Like the Spener-Francke pietism, inner missions would be faulted for an emphasis on love at the expense of justice (in more sophisticated terms, for confusing the "two kingdoms").

In varying forms, such criticisms continue in the 1990s in both ecclesiastical and Lutheran social service circles. They require new wrestlings with new answers, but the forms of diaconia released by the inner-mission tradition may be expected to survive as a viable expression of Christian service in the world.

Additional Reading . . .

The Author Recommends

Source material for a historical reconstruction of Tressler Lutheran Services may be found in a number of places. Most accessible are The Harry W. Lang Library of the Perry Historians, Newport, Pa. (Perry County archives); the Abdel Ross Wentz Library, Lutheran Theological Seminary at Gettysburg, Pa., where files of Tressler materials are shelved in the archives and where synodical and national church yearbooks and minutes contain annual reports from Tressler; the Adams County Historical Library, Gettysburg, Pa., with its rich collection of genealogical material and original data on the Soldiers' Orphans Home movement; and the archives, library, and institutional files of Tressler Lutheran Services and its predecessor agencies including a complete file of all public relations materials since 1892 and minutes of board and staff meetings (not consulted for the primary text of this history).

Chapter One

Previous "histories" that have been published include:

- "Tressler Orphans Home" in J.L. Paul, *Pennsylvania Soldiers Orphans Schools* (Harrisburg: Lane-Hart, 1877)
- "Loysville Orphans Home" in *History of Perry County* (Harrisburg: Hain-Moore, 1922), pp. 351-359
- "75 Years of Character Building: The Story of the Tressler Orphans Home" in *Echoes* (Loysville: TOH), Anniversary Supplement, August 1942
- "The Story of Tressler Orphans Home" in *The Sun*, Newport, Pa., March 23, 1939 (an address presented at the November 1938 meeting of the Perry County Historical Society by the Rev. G.R. Heim,

Superintendent)

- *The Story of the Tressler Lutheran Home for Children, 1868-1953* (Loysville, n.d., n.a.)
- "History of the Tressler Lutheran Home for Children: 95 Years of Character Building" (Loysville: n.a. 1943)
- George Tressler Scott, *The Family of John Tressler and Elizabeth Loy Tressler* (Loysville: Tressler, 1949)
- "A Look Back: Tressler Lutheran Home for Children" (n.p., n.a., 1967).

"Everything was turning into something else" was Bruce Catton's apt way of characterizing the "unstable equilibrium" of the post-Civil War period in the United States, *The Coming Fury* (Garden City, Doubleday, 1961). Hale has made a similar characterization in his *The Making and Testing of an Organizational Saga* (Ann Arbor: Univ. Microfilm, 1971).

The Commemorative Edition of the *World Almanac*, first published in 1868, was reprinted in 1992 by Pharos Books, N.Y. It contains material quoted in this chapter; current editions provide a mass of data and facts useful for establishing the various "contexts" of Tressler over the more than 125 years of its history.

The best single history of the antecedents of the orphanage and institutions-of-mercy movement in America, particularly the "Lutheran Case," is found in Jeremiah F. Ohl, *The Inner Mission: A Handbook for Christian Workers* (Philadelphia: General Council Publishing House, 1913). Ohl leads the reader to Spener, Francke, Wickern, and others who founded the inner missions of Germany which were transported to America by Halle-trained ministers in early American Lutheranism. Scholars should consult Gerald Christianson, Hartmut Lehman, and others for their specialized research on Johann Hinrich Wickern.

The story of pietism recounted here is culled from familiar standard sources. A brief background history is found in E. Theodore Bachmann, *The Activating Concern: Historical and Theological Bases* (NY:NCCCUSA, 1955).

The Governor Andrew Curtain stories are recounted in James Laughry Paul, op.cit. They were frequently retold in the pages of *Echoes* in later years.

Chapter Two

The Charles Adrian Britt reminiscence was published in an early edition of *Echoes*, the Tressler newspaper founded in 1892.

A number of histories of the American treatment of dependent and neglected children prior to the early 20th century have been written. The C.C. Carstens' piece in Fred S. Hall (ed.) *Social Work Yearbook* (NY: Russell Sage, 1930), pp 128-137, is a good place to begin. Detailed information is contained in Robert H. Bremmer, *Children and Youth in America: A Documentary History* (Cambridge: Harvard, 1970). It documents the sad history of child exploitation via apprenticeships, industrial labor, indentures, and institutional care from the colonial period to 1970. Subtle forms of previous exploitation continued in the early religious orphans homes but gradually disappeared.

Chapter Three

Bellah, Robert N., et al., *Habits of the Heart* (Berkeley: Univ. of California, 1985) is a "historical conversation" between culture and character to the end of proposing "how to preserve or create a morally coherent life in community." His proposal actually awaited a sequel in *The Good Society* (NY: Knopf, 1991).

The home was required by its church affiliation to make annual reports to all the synods and the general body to which it was related. These reports included statistical information as well as commentary and were submitted by either the chief executive officer or board president. Short of actual board minutes, they provide an excellent running commentary on the state of the institution. Actions taken and policies forged can be read as responses to policy challenges raised from time to time by board trustees.

Chapter Four

Twentieth century church history attracted a number of able researchers, including:

- Winthrop S. Hudson, *Religion in America* (NY: Scribner, 1981, 3rd edition)
- Abdel Ross Wentz, *The Lutheran Church in American History* (Philadelphia: United Lutheran Publication House, 1923)
- Sidney Ahlstrom, *A Religious History of the American People* (New Haven: Yale, 1972)
- Martin Marty, *Modern American Religion* (Chicago: Univ. Chic, Vol I, 1986, Vol. II, 1991).

All have insightful sections on church-related social service institutions. To understand changes in philosophy and organization within Tressler, however, it is necessary to observe the influence of outside forces in the field of child welfare and the progressive professionalization of social work. This is the period also when massive changes in the care of dependent children were mandated by government programs.

The conventional wisdom, reflected to a degree in this text, is that the decline of the American orphanage after 1941 was the result of the shift of opinion by child welfare professionals that institutional care was undesirable (widespread at the time of the first White House Conference on Children as early as 1909) and the passage of the Social Security Act in 1935 that made it possible for dependent children to be supported in their own homes.

In the Loysville case, it was not that simple, the declining census and a financial squeeze being other factors that finally led to the end of institutional care. A study of this in the recent "Decline of the American Orphanage, 1941-1980," by Marshall B. Jones in *Social Service Review*, September 1993, pp. 459-480, is instructive. Jones argues further that foster-home placement as a substitute for institutional care has never been the panacea that some of its advocates first proposed.

Chapter Five

Like A.R. Wentz in his 1923 history of American Lutheranism and Ahlstrom in his religious history of 50 years later, W. Kent Gilbert traces the history of one American denomination in the light of the interplay of its develop-

ment alongside broader religious and social forces in his *Commitment to Unity: A History of the Lutheran Church in America* (Philadelphia: Fortress, 1988). A similar methodology has been used in this writing.

Chapter Six

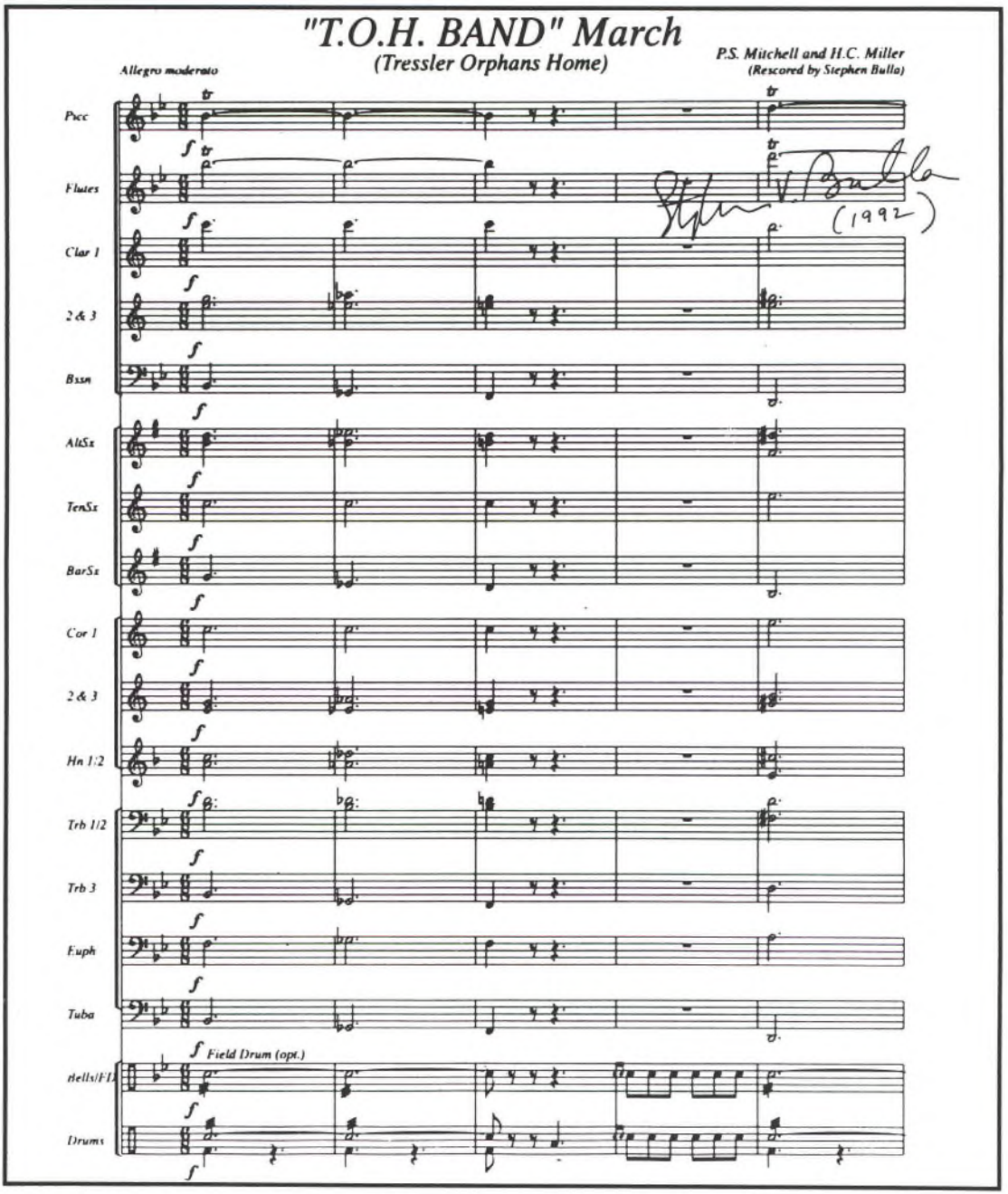
Beginning with the Raun regime, this writer occupied a position inside Tressler as a board member and/or consultant. This permitted a modified "participant observer's" vantage in securing information and forming judgments. This shift increases the danger of subjectivity which the author recognizes and for which he can only plead for the reader's testing of interpretations by the canon of plausibility. Public relations in the agency had by this time also been raised to a professional level, which provides data not available in earlier attempts to reconstruct the past.

Chapter Seven

Key actors were interviewed for much of the material surrounding refugee resettlement and the An Lac airlift of 1975. Private journals and scrapbooks kept by the Tremitieres were also available for perusal. This writer was personally involved in the Toun Srey Touch story, an account of which appeared as a special edition of *T-LSA Now* (Camp Hill: Tressler-Lutheran Service Associates, 1985).

Chapter Eight

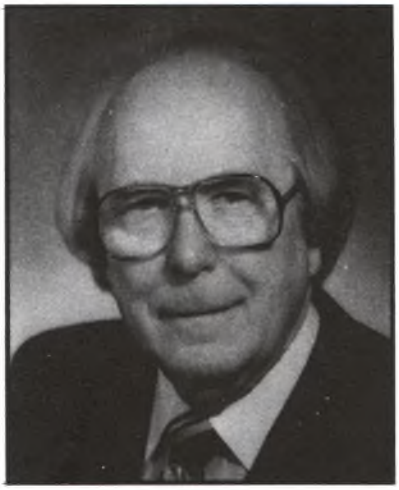
This chapter fails to do justice to the multifaceted character of what the agency had become by the mid-1990s. Individual accounts could be written on the extensive network of homes, services, and programs of this time. They are indeed being written in the voluminous reports and public relations pieces constituents are accustomed to receiving in the 1990s.



In 1993, as part of its 125th anniversary celebration, Tressler Lutheran Services had one of two marches written especially for the Tressler Orphans Home Boys Band professionally performed and recorded.

THE REVEREND JAMES RUSSELL HALE, Ed.D.

J. Russell Hale is an educator, sociologist, and clergyman. He was involved with the Lutheran Theological Seminary at Gettysburg, Pa., for 30 years. He was a teacher from 1963 to 1984, with a concentration on the sociology of religion including special emphases on the urban and rural church, social problems and change, and the role of the minister in the social context for doing ministry. This latter emphasis grew directly from the theoretical framework of Dr. Bertha Paulssen, whom Dr. Hale succeeded as professor. As founding director of the seminary's Town and Country Institute from 1981 to 1986, he firmly established the seminary's special emphasis on ministry in rural and small-town parishes. He has served on that board of directors since 1986.



The Rev. Dr. J. Russell Hale

In 1989 the seminary called upon Dr. Hale's administrative skills to serve as acting president. This year-long position flowed naturally into a special assignment in 1990-91 under the new president as assistant to the president for continuing education, recruitment, and financial aid.

Russell Hale has also provided leadership in various social ministry organizations both as a board of directors member and as a consultant. He also has consulted with the Lutheran Church in America—now the Evangelical Lutheran Church in America—on the Comprehensive Study of the Doctrine of Ministry, lending the study his perspective as sociologist and professor in a school of theology. His parish experiences have enriched his teaching and consultations within the church. Ordained in 1944, he served parishes in New Jersey and Maryland.

Among his many scholarly works, Russell Hale has authored a definitive book on the unchurched, *The Unchurched: Who They Are and Why They Stay Away* (Harper and Row, San Francisco, 1980), an earlier volume on the same subject, *Who are the Unchurched: An Exploratory Study* (Glenmary, Washington, D.C., 1977), a study volume on love and marriage, *To Have and To Hold* (Lutheran Church Press, Philadelphia, Pa., 1972), and has served as co-author on numerous other publications. He has contributed widely to books, periodicals, and scholarly journals.

Dr. Hale is a graduate of Muhlenberg College in Allentown, Pa. He holds both a B.D. and an S.T.M. from the Lutheran Theological Seminary at Gettysburg and received his doctorate of education from Columbia University and Union Theological Seminary in the field of religion and the social sciences.