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# Church Architectural Planning for Evangelical Christian Education

Paul Bullman

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CHURCH ARCHITECTURAL PLANNING FOR  
EVANGELICAL CHRISTIAN EDUCATION

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A Thesis  
Presented to  
The Faculty of the  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

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by  
Paul Bullman  
May 1963

APPROVED BY

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## CHAPTER I

### INTRODUCTION

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### INTRODUCTION

#### I. THE PROBLEM

Statement of the problem. The purpose of this study was to analyze the needs of planning the evangelical church building to meet the requirements of evangelical Christian education.

Justification of the study. The erection of church buildings is taking on vast proportions in America today.

Church construction reached \$90,000,000.00 during August, [1962] thus equalling the record set in August, 1961. This was an increase of \$4,000,000.00 over July. Total building activity for the first eight months of this year [1962] reached \$637,000,000.00, some \$8,000,000 above the level at the same date in 1961.<sup>1</sup>

These statistics give only one example of the current involvement of church building. It is the feeling of the writer that the element of planning is of utmost importance, if the building is to be a means of promoting the program of the church.

The writer's basic interest in the subject of church architecture has been four fold. First, a limited knowledge in the technical field of architecture derived from approximately six years of actual office experience as an architectural draftsman. Secondly, from the personal observation of many evangelical churches in which the program

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<sup>1</sup>"\$90 Million Construction in August," Protestant Church Buildings and Equipment, (Nov. 1962), p. 35.



would seem to be hampered as a result of insufficient planning prior to actual construction. Thirdly, while anticipating work in the pastorate, the writer feels that there will perhaps come the opportunity to lead a building program. The writer desires to be prepared for such a venture. Membership in a young denomination has prompted the fourth source of interest. When a group grows, as is the Evangelical Methodist Church, there is the constant need for new buildings. The writer felt that this study would aid him in the future as he continues to serve on the District Committee on Architecture and Building.

Limitations of the study. There are at least three values to be kept in mind when a church building is to be erected. These are: functional, cultural, and spiritual.<sup>2</sup> Although all three are of valid import, the writer chose to deal only with the functional value and its relationship to evangelical Christian education. Due also to the many facets of study that are related to the planning of church buildings, it was decided that the study be further limited to that of the functional area of preliminary planning. No proposed designs or plans of any kind were deemed necessary.

## II. THE OBJECTIVES

Procedures that were followed. Chapter II of this study was devoted to a discussion of how evangelical philosophy and theology affect

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<sup>2</sup>William A. Harrell, Planning Better Church Buildings, (Nashville: Convention Press, 1957), p. 6.

the function and design of the church building. These naturally must be defined in the planning stages of the building program. Finally, a brief historical presentation was made to show how church architecture has developed from the days of the early church until today. Chapter III demonstrates some of the major principles that must be considered during a building program if economy and satisfaction are to be attained. The content of Chapter IV was devoted to the discussion of the practical steps of the building program. It deals with the procedures and the persons involved in such a program. Chapter V contains the summary of the material presented and resultant conclusions. An appendix was added to offer sources of bibliographical reference as an aid to further study.

Sources of data. Data for the study was secured through library and professional sources. Encouragement concerning certain bibliographical resources were obtained through correspondence with representative denominational leaders.

### III. DEFINITION OF TERMS

For purposes of this study, the following terms were defined:

Evangelical: "It is currently for those expressions of Christianity which stress the need for atonement for sin and the rebirth of the individual."<sup>3</sup>

Evangelical Christian education: "is preparing people to live the life

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<sup>3</sup>Vergilius Ferm, An Encyclopedia of Religion (New York: The Philosophical Library, 1945), p. 261.

that now is to the glory of God and the blessing of the world, and for a triumphant life beyond the grave."<sup>4</sup>

Program:

all the activities the congregation promotes to make a glowing Christian witness. The building facilities, whether they be old or new, must be made to serve the program.<sup>5</sup>

Building Program:

everything the congregation does in pursuing the business at hand of making the studies and decisions that will lead to adequate building facilities for its God-given task.<sup>6</sup>

Form Follows Function: is defined by the concept that the function of the church program should determine the form or arrangement of the building in which this program is to be housed.

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<sup>4</sup>Harold C. Mason, The Teaching Task of the Local Church, (Winona Lake, Ind.: Light and Life Press, 1960), p. 12.

<sup>5</sup>Manual For Organizing and Managing the Building Program, (Department of Church Architecture, United Lutheran Church in America. New York: Scudder Press, Inc.), p. 7.

<sup>6</sup>Ibid.

## CHAPTER II

### EVANGELICAL CHRISTIAN EDUCATION DEFINED

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### EVANGELICAL CHRISTIAN EDUCATION DEFINED

#### I. INTRODUCTION

The church and Christian education are very closely related. The New Testament teaches that the church is the body of Christ. This body is composed of human beings whose lips, hands, and feet are dedicated, by the leading of the Holy Spirit, to the revealing of Christ to the world.<sup>1</sup> It is the evangelical position that points up the fact that all men are depraved, or incapable of saving themselves. Salvation can only come from the divine miracle of regeneration.<sup>2</sup>

For all who hold to this evangelical standard of salvation by regeneration, the true aim of Christian education is two fold. First, to provide the knowledge necessary for the approach to this crisis experience, as well as the acceptance of Christ as Saviour and Lord. Second, the nurture then necessary to encourage growth as Christians. "The true church is composed of persons supernaturally regenerated."<sup>3</sup>

Since true church membership is a spiritual relationship between God and man, there arises the question of how the church can best provide the proper educational function.<sup>4</sup>

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<sup>1</sup>Harold C. Mason, Abiding Values in Christian Education (Los Angeles: Fleming H. Revell Co., 1955), p. 43.

<sup>2</sup>Ibid., p. 44.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 45.

Mason points out two ways in which the church can function as an educational institution:

First of all, the church must determine and formulate its educational aims. This it does in terms of basic theology and philosophy and their practical bearing on the needs of persons and of society.

It then implements these objectives by projecting a program for its realization. This program involves the creation of agencies and the selection of agents for the accomplishment of the aim.<sup>5</sup>

The determination of needs and aims as well as the setting up of a workable program with necessary agencies is, in most cases, the function of the pastor and/or council on education. The entire church calendar should be planned to include the educational aspects of evangelism, teaching, Christian service projects, and recreation.<sup>6</sup>

Those who would find themselves in the position of planning and administering a workable program must examine and determine what they believe philosophically and theologically concerning evangelical Christian education and worship and the affinity of these to the actual church building. The third area to be discussed is an historical approach, showing how the church building has been revamped through the centuries to meet the needs of the church program.

## II. EVANGELICAL CHRISTIAN EDUCATION DEFINED PHILOSOPHICALLY

Any kind of education is controlled by its aim or purpose.<sup>7</sup>

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<sup>5</sup>Ibid.

<sup>6</sup>Ibid.

<sup>7</sup>Ibid., p. 19.

This is especially true of evangelical Christian education. Murch briefly defines Christ's aim in education as "fitting man to live in perfect harmony with the will of God."<sup>8</sup> The area of philosophy seems to deal naturally with the determination of these aims in Christian education, since aim controls the motivation.<sup>9</sup>

The problem of the "aim" is not just a problem inherent in the philosophy and theology of evangelical Christian education, but has a basic influence upon the architecture of the church as well. The particular philosophical method of teaching will justly determine the way the building should be built. The secular method would say:

Many leaders in religious education advocate a type of organization which provides a large community church and a school of religious education with large classes and professional leaders.<sup>10</sup>

The current evangelical (and traditional) approach takes a different philosophy. Lay teachers donate their time and endeavor to give more personal attention to the individual pupil. Thus the result is, not one large class, but many small classes with just as many teachers. Thus the problem is obvious: "the number and size of rooms needed for the school organization will depend on whether the secular or the traditional view prevails."<sup>11</sup>

Philosophy has many definitions, and some of the more popular

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<sup>8</sup>James DeForest Murch, Christian Education and the Local Church (Cincinnati: The Standard Publishing Co., 1943), p. 31.

<sup>9</sup>Mason, loc. cit.

<sup>10</sup>Ibid., p. 144.

<sup>11</sup>Ibid.

are: "the integration of knowledge," and "the logical organizer of all knowledge."<sup>12</sup> But an even more pointed definition is needed for a true perspective of life and its aims, according to Warren C. Young:

. . . philosophy . . . must be built on the broadest understanding and interpretation of experience possible. No experiential data may be left out. Philosophers who endeavor to build their world views on fragments of experience only, such as those who build upon sensory data to the exclusion of emotion, volitional, valuational, and religious experiences, are doomed to failure because their foundation is too narrow. A philosophy of life, to be of any value, must embrace the whole range of human experience. Anything short of this would be to settle for an incoherent philosophy.<sup>13</sup>

Although Young is pleading for a sound personal philosophy, it would seem fitting to apply these same principles in establishing a sound philosophy of evangelical Christian education.

The philosophical view known generally as Christian Theism is the evangelical Christian view.<sup>14</sup> Briefly, it posits:

1. Both natural and supernatural revelation from God, through the Bible to man.
2. A plan of salvation for the fallen man, resulting in regeneration, and the new nature in Christ implanted in the believing soul.
3. The indwelling of the Holy Spirit.
4. Eternal life in the presence of the immortal Christ.<sup>15</sup>

This, although definitely theological in content, is the controlling

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<sup>12</sup>Murch, op. cit., p. 94.

<sup>13</sup>Warren C. Young, A Christian Approach to Philosophy (Grand Rapids: Baker Book House, 1958), p. 22.

<sup>14</sup>Mason, op. cit., p. 24.

<sup>15</sup>Ibid., p. 25.



force behind the aim and program of evangelical Christian education.

Philosophy is one of the determiners of the methods employed in teaching. The methods used will then determine the functions of the building.

Dr. H. W. Byrne, Dean at Fort Wayne Bible College, Fort Wayne, Indiana, wrote an entire book with the ultimate hope that evangelical Christians would "develop a truly Bibliocentric approach to education."<sup>16</sup> Since such educational philosophies as naturalism, pragmatism, and idealism dominate the contemporary scene, Byrne sees Christian theism standing out in bold opposition.<sup>17</sup> Some philosophies of education will be briefly discussed, showing their major differences and emphases.

Naturalism's philosophy of education can offer man no more than mere adjustment to environment. By means of education, this environment may only be made more comfortable. The end is found in the individual or the group, since there is no place for the supernatural. Knowledge too, is limited, being able through the scientific method of learning to offer enlightenment only of natural phenomena.<sup>18</sup>

The heart of naturalism is the fact that nature is considered to be ultimate reality. When the followers of this philosophy compile a curriculum, nature and the natural sciences are foremost. These are followed by man and the social sciences, and on the periphery, stands

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<sup>16</sup>H. W. Byrne, A Christian Approach to Education (Grand Rapids: Zondervan Publishing House, 1961), p. 30.

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

God, philosophy, and religion. Such philosophies as realism and pragmatism, are closely related to naturalism.<sup>19</sup>

The humanistic philosophy, although closely related to naturalism, has its highest values centered on man and the social sciences. Humanism would say that the right kind of leadership would be the result of a combination of one's cultural heritage and his modern scientific genius. Education, therefore is the acquisition of knowledge and mental discipline. God is again relegated to a lesser place of importance on the periphery.<sup>20</sup>

A philosophy that stands far removed from naturalistic reasoning is idealism. This philosophy of education would emphasize absolutes, the reality of the spiritual, moral law, and the existence of God. Christian theism would commend these attributes. However, idealism's denial of the reality of evil and of an infinite God who is ultimate above all other spiritual concepts, weakens its strength from the Christian theistic standpoint.<sup>21</sup>

Byrne points out that Christian education is of distinctive quality and demands distinctive treatment. In this particular philosophy, education involves more than a teacher and a learner. This is explained in the four following statements:

First, education for the Christian is an outgrowth of God's interpretation. It is the process by which man comes to a knowledge of God's interpretation as He has made it known in creation and revelation. No narrow intellectualism is implied here. . . .

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<sup>19</sup>Ibid.

<sup>20</sup>Ibid., p. 31.

<sup>21</sup>Ibid., p. 30.

It does mean that our minds are receptive to God's interpretations, but from that point on man becomes creatively productive with those facts.

Second, education is an outgrowth of the Christian world view. The Christian believes that God has revealed himself through a process of revelation both natural and written. . . . The function of education is to lead the pupil to a knowledge of God's will. Because we are persuaded of the truth of our position, we want our children to be trained in it, and this demands Christian education.

Third, to the Christian, education is a well-balanced function. Social pressure as well as philosophical concepts influence education. The complexity of modern life forces one to think of the interests of both society and the individual. The Christian believes that salvation should eventuate in service.

Fourth, education for the Christian is conceived in terms of comprehensiveness. . . . Christian education, therefore, means the kind of instruction and training which leads one to a knowledge of the scriptures and of Jesus Christ as Saviour and Lord and to the living of a holy life. The agencies through which this kind of education is realized include the Christian church, the Christian home, and the Christian school, including Sunday Schools, day schools, special schools, and parochial schools.<sup>22</sup>

Evangelical Christian education puts the Triune God, philosophy, theology and ethics at the center of its definition of education. From this position of strong emphasis, man, the humanities and social sciences are added. It will be noted here that in the peripheral area is found nature and the natural sciences.<sup>23</sup>

### III. EVANGELICAL CHRISTIAN EDUCATION DEFINED THEOLOGICALLY

The theological position of the church should be the beginning thought when a building is planned.

Thus it is that we begin, not with the architecture or the architect, but with belief about God as he revealed Himself in Christ and what ought to be our reasonable corporate and individual response to Him,

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<sup>22</sup>Ibid., p. 33.

<sup>23</sup>Ibid., p. 34.

and what our buildings should be like if they are to shelter, support, celebrate, and proclaim our Christian faith.<sup>24</sup>

This relationship is developed further in Chapter IV, in the section entitled "Writing the Building Program."<sup>25</sup>

Just as philosophy controls the aim of Christian Education, so theology determines the aim.<sup>26</sup> The salient fact that Christian education is interested in "more than this present world"<sup>27</sup> would set it apart as not being directly related to any other form of education. The world to come is its ultimate aim, and this of course is defined and determined by theology.<sup>28</sup>

Evangelical Christian theology demands a personal God, one who is supernatural in essence, and wholly other than man. Jesus Christ, the Son of God made himself known to humanity, first as a person, and then through the medium of written revelation. In this written revelation is the account of man's origin, high estate of fellowship with God in His likeness as a responsible creature, and then, the terrible fall into depravity through a selfish choice, involving an act of disobedience and distrust in the words of his creator. However, in order that man might be reinstated in the favor of God, and have the destiny that God

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<sup>24</sup>Edward S. Frey, "What We Believe Should Determine What We Build," Protestant Church Buildings and Equipment, (Sept., 1960), p. 15.

<sup>25</sup>Page 82.

<sup>26</sup>Mason, op. cit., p. 27.

<sup>27</sup>Ibid., p. 28.

<sup>28</sup>Ibid.

desired for him, man was redeemed by the death and resurrection of Jesus Christ, God's Son. This became possible only because God was willing to give His Son, who took upon himself the form of a man, that the curse of sin might be done away. The Bible also shows that Jesus Christ, after ascending into heaven, is now at the right hand of the Father interceding for man's salvation. Since Christ's leaving the earth at the time of the ascension, the Holy Spirit, the third person of the Trinity, has come into the world to reveal to the Church and the world the living Christ who will some day come again for his Church.<sup>29</sup>

Therefore, to the believing Church, Christ is more than a historical figure. It becomes necessary to accept Him, the living Word, and the Bible, the written word, as being directly from God, without which man has no authoritative knowledge of the plan of salvation. Evangelical Christian education cannot be humanistic, naturalistic, or even idealistic, but strives to show responsible human beings.<sup>30</sup>

It seems logical to conclude that the nature of man is dependent upon the nature of God. Bible believing Christians believe in three worlds: earth, heaven, and hell; and that these worlds are the habitats of human souls. One is present and the latter two, future. To be ready for future eternal life in heaven, it is necessary for man to be born again. Because Christ has paid the price of death on the cross, man may by his own choice, have this life eternal. It is the aim of

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<sup>29</sup>Ibid., p. 30.

<sup>30</sup>Ibid., p. 31.

evangelical Christian education to point man to this salvation.<sup>31</sup>

The philosophical and theological definitions of evangelical Christian education have shown the bases on which this subject is established. The history of church architecture is briefly discussed in the next section to illustrate the patterns of this relationship that have been followed by the church from its beginning to the present. It is noted that throughout history, the theology and philosophy of the church in worship and education have determined the planning of the buildings.

#### IV. THE HISTORICAL RELATIONSHIP OF ARCHITECTURE TO EVANGELICAL CHRISTIAN EDUCATION

Today's church building manifests a far more important place in the ministry of the church than at any time heretofore. In times past the church was not the complex organization that it is now. The Sunday school and church worship services made up the bulk of the church program, and as a result, the buildings themselves were usually simple in design. Small congregations especially were able to fit their programs into a one room building.<sup>32</sup>

Today, flexibility is the key word when long range planning is to be considered.<sup>33</sup> Due to changes in teaching methods, in program emphases,

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<sup>31</sup>Ibid., p. 32.

<sup>32</sup>Rachel Swann Adams, The Small Church and Christian Education (Philadelphia: The Westminster Press, 1961), p. 48.

<sup>33</sup>Ibid.

and in attendance patterns, the church must build cautiously. Since the church, and especially the church school, must serve all age groups, a great emphasis is placed on the use of space and the furnishings of the building. These problems are, for the most part, peculiar to Christian education, thus again setting it apart from secular education and its planning principles.<sup>34</sup>

Architecture's problem from its beginning has been two fold: To build shelters that are strong and commodious, and also to build the structure in a way that it will be satisfying to the artistic sense. The erecting of religious buildings has placed the responsibility upon the architect to reflect the historical and spiritual values of the time when the building was constructed.<sup>35</sup>

The actual church building was derived out of necessity. At the beginning of the Christian era, the new converts met together for worship and fellowship in homes. The ordinary household table was used for the communion table. No special furniture was provided. However, with the passing of a few centuries, the church became interested in relics, rituals and candlesticks. With all this had come the need for a church building. Through the centuries, the church building as a symbol of Christianity, has passed through many changes as well. These styles were given names, such as Byzantine, Romanesque, Gothic, Renaissance, Baroque,

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<sup>34</sup>Mason, op. cit., p. 143.

<sup>35</sup>William M. Cooley, A. I. A., "The Historical Background of Church Building," Your Church, (October, 1962), p. 24.

and Modern.<sup>36</sup> Each of these major styles has distinctive and classified architectural characteristics. Styles of architecture have changed through the years, due to emphasis of geographical importance, building materials being changed, and technological advancements. But the main emphasis in architecture's alteration of appearance has been due to the church's varying its method and emphasis over hundreds of years of history.

For example, the Reformation in the sixteenth century brought about a drastic alteration architecturally as well as theologically.

The Protestant Reformation marked the final hour of Gothic Architecture in England and the advent of the Renaissance. While the Lutherans and Anglicans clung to Gothic traditions to fit the church reforms, the Calvinists - - - Puritans and Presbyterians - - - took a dim view of this philosophy.<sup>37</sup>

John Calvin and his followers had the stained glass windows, paintings, and statuary removed from their church buildings because of their connotations of the past. To these reformers, the presence of these symbols were grim reminders that the Virgin Mary and the saints were supposed to be mediators between man and God. The Calvinists were not indifferent to symbolism and its power and function, but did feel that these "gifts" were being used incorrectly and excessively.<sup>38</sup>

Other changes were made at this time in church history which were to naturally affect the building itself. The elaborate liturgy was replaced with singing. The altar was moved into view of the believers,

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<sup>36</sup>Ibid., p. 27.

<sup>37</sup>Ibid., p. 26.

<sup>38</sup>Ibid.



giving the service more of a community feeling as the people gathered around the holy table. A radical change was the increase in importance of preaching. It became the central function of the ministry. As these and other changes occurred in the churches it became necessary for architectural evolutions. The

. . . multiple altars yielded to one congregational table; stone martyr-coffins gave way to a table of the adopted brothers of Christ; and, the language of the service became more understandable to the people so that they could participate directly.<sup>39</sup>

This changing philosophy of worship had to affect more than just the clergy and church members. It naturally had to affect those men who designed and supervised the erection of churches; the architects. Christopher Wren, designer of England's greatest cathedral, Saint Paul's of London, was one such architect. In his old age, Wren wrote a letter to Queen Anne summing up his convictions as a church architect. A portion of that letter read:

The Churches, therefore must be large, but still in our reformed religion, it would seem vain to make a Parish Church larger than that all who are present can both see and hear. The Romanists, indeed may build larger churches; it is enough if they hear the murmur of the Mass, and see the elevation of the Host; but ours are to be fitted for Auditories.<sup>40</sup>

When the air of mystery between the minister and his congregation dissolved in Protestantism, there also came the need of dissolving earlier ideas in architectural form. Architecture was the servant of the church, and changed to meet its master's need. Throughout the more than four

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<sup>39</sup>Ibid.

<sup>40</sup>Ibid., p. 27.

hundred years since the Reformation, Protestants have continued to erect church buildings. During these years, the church building has been used as a means by which the church grew and provided a place of fellowship, evangelism, and education.

The extent of church building is on the increase in America today. It has never gained such heights at any other time in history. In 1945 approximately \$10,000,000 was spent for the building of churches. In 1957, it was estimated conservatively that \$900,000,000 would be spent. With the latter estimate came the prophecy that even more would be spent annually in the next ten years.<sup>41</sup>

Church buildings have been erected in America for the past 350 years. These have taken on varied forms, but have been serving their function well. Upon arriving in America at the Virginia settlement called Jamestown in 1607, Captain John Smith wrote:

When I first went to Virginia, I well remember we did hang an awning to three or four trees to shadow us from the sun; our walls were rails of wood, our seats unhewed trees until we cut planks, our Pulpit a bar of wood nailed to two neighboring trees. In foul weather we shifted into an old rotten tent; for we had no better . . . This was our church, til we built a homely thing like a barn, set upon Cratchets and covered with rafts, sedge, and earth.<sup>42</sup>

Since the early days of America's history, advancement had been made in every area. Progress has manifested itself in the field of architecture too. Even a layman of the subject can point out marked advances in use of material and method. However, many architects agree

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<sup>41</sup>William S. Clark, Building the New Church (Jenkintown, Pa.: The Religious Publishing Co., 1957), p. 11.

<sup>42</sup>Ibid.

that the church has been last to take advantage of these changes.

Maurice R. Salo, a registered eastern architect, has written an article with the thesis that church architecture should reflect the idiom of the times in which man is currently living.<sup>43</sup> He brings forth the analogy that such things as planes, submarines, trains and automobiles have made great strides in the past few decades. Few of these inventions even resemble those of their kind of fifty years ago. He points out the fact that although individuals within the church may think progressively in their business and professional lives, when these same persons become involved "as members of a church board [it] seems to stimulate a compulsion to exploit archaeology."<sup>44</sup>

However, church architecture is in the process of change today. Automation, mass production, and new building materials are some of the contributing elements. The economy of America is also a major factor. No longer is it possible for the individuality of craftsmanship as in the day of European classic architecture, or even as was possible a few decades ago in this country. A building must be put together with shorter workdays and higher wages holding high authority over what the congregation and the architect will be able to do, as over against what they desire to do.<sup>45</sup> While discussing these same problems in his book, John R. Scotford, quotes an observation made in rural Missouri: "These stone buildings

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<sup>43</sup>Maurice R. Salo, "The Future in Church Architecture," Your Church, (July, 1955), p. 12.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

were erected by men who received \$2.50 a day; the last work we had done cost \$3.50 an hour!"<sup>46</sup>

These examples of the problems of present day church building are but a few. The history of architecture would offer many more suggestions for this age if examined closely. However, in looking toward today and the future, Christians must accept a challenge in church building that none before them have faced or even imagined. Scotford analyzed the situation by saying:

This is a grand and awful time for churches to build. Never before were more delightful results to be achieved, nor more difficulties to be faced.<sup>47</sup>

Never before has there been so much need for congregations to dedicate their thinking and especially their imagination to planning places of worship. Never before has there been so much interest in the church as an institution. Never before has there been so much intelligence enlisted in its service, on the part of lay people as well as architects. Out of the impossibility of copying the past and the challenge of meeting different needs, a new utility and a new beauty, we believe, will emerge.<sup>48</sup>

## V. SUMMARY

The function of evangelical Christian education is possible because of its theological and philosophical consistencies. Its theology says that there is more than just a human life to live; there is a future life for which every person must prepare himself. With this spiritual truth in

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<sup>46</sup>John R. Scotford, When You Build Your Church (Great Neck, N. Y.: Channel Press, 1958), p. 11.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid., p. 16.

mind, the aim of education is controlled by the philosophy that teaching is one of the means whereby persons may be brought into the crisis experience of regeneration and then nurtured into Christian maturity.

These two, the philosophy and theology of Christian education, determine the use of the church building. The way the program of the church is conducted should determine the way the building should be built. If these two, program and building, are not harmonious, the building will hamper the program. It must be kept in mind that the building is the servant and not the master of the situation.

The element of time affects the building of churches. However, the tendency has been to allow the church to fall behind in recent years. This has been the fault of both architects and church building committees. But due mainly to the economy of America today, church builders have been forced to rethink their past practices. Because the church can not successfully duplicate the past, it has been forced to move forward.

### CHAPTER III

#### THE CONCEPT OF LONG RANGE DEVELOPMENT

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### THE CONCEPT OF LONG RANGE DEVELOPMENT

#### I. INTRODUCTION

Today, the church is confronted with the task of reaching and teaching a great multitude. With this opportunity comes extreme complexity. The competition for the time and attention of this generation is far more stern and subtle than ever before. Many modern inventions offer help as a means of furthering the ministry of the church. Others, however, provide dangers and hindrances to its work by engendering fears, prejudices, distorted values, and moral laxities, thus making evil glamorous and socially acceptable.<sup>1</sup>

The attractive surroundings of the public school and its variety of activity and curricula, lend further incentives to the church to provide facilities that do not suffer by comparison. Failure to meet this challenge puts religious teaching at a serious disadvantage. The church must cope with these factors. One way to do so is to examine her curricula, teaching procedures, buildings, and equipment. The hope of the world is largely in the hands of the church and those who minister within it. There is no other human institution in existence that can be expected to meet this solemn responsibility.<sup>2</sup>

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<sup>1</sup>C. Harry Atkinson, Building and Equipping for Christian Education (New York: National Council of the Churches of Christ in the U. S. A., 1959), p. 6.

<sup>2</sup>Ibid., p. 7.

In this "age of the atom," the concept of long-range development would be a reasonable thesis. Assuming the church building is here to stay, it must be also assumed that it will meet the challenge of the present and future.<sup>3</sup>

The very possibility of a growing Christian population means that the building must be constructed in such a way that it will provide for expansion, flexibility, and adaptation. "In short, the concept of long-range development is intelligent planning for future changes."<sup>4</sup>

## II. ANTICIPATING THE PROGRAM OF THE FUTURE

A church faces a glorious opportunity when it erects a new building. After the anticipated program has been determined, the church should build for the ideal organization, rather than perpetuate the existing conditions.<sup>5</sup> The church in the existing building is often suffering from the physical limitations of that building. In erecting a new building, the church should think about and plan for its future growth. A new and attractive building will help draw people, and this should be anticipated. But how does a church go about determining the schedule of provisions which must be built into the new structure?

William A. Harrell suggests these:

1. A careful study of the church membership, enrollments, and the present organization will be revealing.

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<sup>3</sup>Clark, op. cit., p. 39.

<sup>4</sup>Ibid.

<sup>5</sup>Harrell, op. cit., p. 29.



2. A careful survey should be made to determine possibilities.
3. A thorough study should be made of population trends and various conditions which will influence the possibilities for the church in the years ahead. A church should plan for a period of at least ten to twenty years.<sup>6</sup>

The basic objective of the church is the meeting of human needs. This trend is coming to the forefront more and more today. In the past, the greater part of religious nurture carried on by the church was considered to be the duty of the Sunday school. Today, the process has changed from this single phased approach to a program of Christian education that is carried on throughout the weekday hours. It is evident, therefore, that if the desire is to meet the needs of the people, then the building must be built with this in mind. Adequate storage space and careful planning of rooms make it possible for the building to be used for this variety of undertakings throughout the week.<sup>7</sup>

One of the most effective means of controlling attitudes and responses is in the area of environment. While there is no real substitute for a capable teacher and a good curriculum, it must be kept in mind that the environment is a dynamic factor. This is especially true when children are involved. Their surroundings must be given careful attention in order that their learning experiences may be positive. This is admittedly only a part of the total situation, but it has such an importance that present day educators are giving it definite attention and are seeing gratifying results.<sup>8</sup>

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<sup>6</sup>Ibid.

<sup>7</sup>Atkinson, op. cit., p. 9.

<sup>8</sup>Ibid., p. 10.

The church school can also lift the levels of attention and interest within its walls by taking thought concerning the little things which together make learning a delight as well as a discipline.<sup>9</sup>

It is therefore evident that those persons who assume the responsibility for planning a church building today will need to be thoroughly familiar with current trends in order that they might build a building that will meet the actual needs of the church.<sup>10</sup>

Keeping the spiritual goal in mind that by faith, prayer, and a dedicated life, the church will grow is of utmost importance. If this theory of evangelism is followed in the outset, it will drive the church to the practical steps of cautious planning before the actual erection of a building ever takes place.<sup>11</sup>

It would seem logical to plan for the future; even the distant future, when a church begins its extension plans. Marvin Halverson, Executive Director, Department of Worship and Arts, National Council of Churches gives eight helpful suggestions for proper procedure, which the writer will condense as much as is possible and feasible:

1. Long before an architect is selected, the church should make a study of itself. This should include denominational heritage, worship traditions, and community function, all in the light of the Bible.

2. The minister should study carefully the procedure necessary to handle a church building program, as very few seminaries give adequate

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<sup>9</sup>Ibid.

<sup>10</sup>Ibid., p. 9.

<sup>11</sup>Marvin Halverson, Religious Buildings for Today, ed. John Knox Shear (Concord, N. H.: F. W. Dodge Corporation, 1957), p. 7.

attention to this phase of church administration.

3. Select the best architect possible.

4. Obtain books, booklets, magazines, and other materials available on the subject of church building. Make these materials available to the various committees and interested church members.

5. The church should review its program in the light of the information on church building that will be discovered. This helps the people become more aware of exactly what they need.

6. Select a building site. Secure proper advice from authorities, such as the architect, city planners, and denominational agencies before purchasing the desired site. This should be a fundamental and beginning step, due to the nature of its importance.

7. If the services of an artist are going to be secured, select the person early in order that he, the architect, and the owner may work together.

8. Solve the problem of the type of organ, choir, and any other special musical needs that will be required. The necessary space provisions must be kept in mind from the beginning.<sup>12</sup>

These are brief in number and in description, but they do illustrate the primary steps of having all the needs in mind in order that the proper sequence can be observed during the total building program.

Dr. E. S. Phillips, of the Church of the Nazarene, points out that there are "Three Important Pillars of Architecture." The "planned

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<sup>12</sup>Ibid.

project," the "projected permanence," and the "permanent purpose."<sup>13</sup>

This alliteration deals with the building program from the initial planning. Special emphasis is laid on the aspect of the future and its value.

Dr. Phillips considers the Church of the Nazarene to be a permanent organization. It is upon this premise that he posits his second point: the "projected permanence" of the church building.<sup>14</sup> It is definitely not possible to erect a building that will last for all the years to come, because if the church is alive and growing, improvements will have to be made, new buildings added, and last of all, the time factor will take its toll. But "in our whole building program, we must give thought and planning to the future."<sup>15</sup>

### III. THE VALUE OF TIME IN PLANNING

The months spent in planning the building is the most valuable period of time the church will invest during its building program. This fact was well illustrated by Nina Howell Starr when she said:

The time given to the design and construction of a new church, however long, will shrink to a moment in comparison to the length of time the church itself will stand. Whatever is achieved good, bad, or indifferent--you will be committed to it. Successions of

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<sup>13</sup>E. S. Phillips, "Three Important Pillars of Architecture," Address at the General Assembly, June 20, 1960, Division of Church Extension, (Kansas City 31, Mo.: General Board of the Church of the Nazarene), p. 1.

<sup>14</sup>Ibid., p. 6.

<sup>15</sup>Ibid.

ministers will speak of the church's beauty, generations of people will be affected by it, and their faith will be strengthened or weakened by it.<sup>16</sup>

The problem of finances is of major concern to the church that is planning to build. There is nowhere that haste can cause more waste than in the construction of a church. The problem is time. When a congregation decides to proceed with a building program, there will be a strong tendency to become impatient and desire to see some visible results. The go-ahead signal is often given prematurely and the result is expensive and disastrous.<sup>17</sup>

Since a church building lasts for many years, the inconvenience of waiting a few more months will soon be forgotten. Whereas, the results of the action taken will endure for a long period of time. The place where true savings can be realized best is in the beginning of the building venture.<sup>18</sup>

John R. Scotford notes four levels of the planning stage where changes in the building plans may be made. It will be noted that each step becomes progressively more expensive. First, a change of mind prior to any formal beginning costs exactly nothing. Second, when the plans are in the preliminary stage, the architect's eraser and pencil make new ideas a relatively easy matter. Third, when the plans are in working drawings (or blueprints), changes cost money. But even in this

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<sup>16</sup>Clark, op. cit., p. 19.

<sup>17</sup>John R. Scotford, "How to Save Money When You Build," Protestant Church Administration and Equipment, (Fall, 1955), p. 18.

<sup>18</sup>Ibid.

stage they are more economical than in the fourth stage, that of a finished building.<sup>19</sup>

#### IV. THE ECONOMY OF THE MASTER PLAN

The advantage of having a master plan is that it will help the church know where it is going in the future. This carefully developed plan makes it possible to erect the total building, or buildings, in several stages as funds become available to the constituency of a growing church.<sup>20</sup>

The master plan, as its name implies, is the goal of the congregation's hopes and expectations reduced to a simple piece of paper with lines.<sup>21</sup> On this paper, drawn to scale, will be the actual location of existing buildings (if any), immediately anticipated buildings, and future buildings. The location of major trees, scrubs, walks, lawns, gardens, walls, recreation areas, parsonage, and parking facilities, will also be indicated.<sup>22</sup>

The economy of the master plan is in its guarantee to the congregation of the optimum use of buildings and grounds. Space, both interior and exterior, should always be arranged to allow efficient operation of the total church program, both at the present time and in the future.

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<sup>19</sup>Ibid.

<sup>20</sup>Editorial, "Planning Ahead for a Growing Community," Protestant Church Buildings and Equipment, (Nov., 1959), p. 35.

<sup>21</sup>Clark, op. cit., p. 40.

<sup>22</sup>Ibid.

Due to the possibility of the value of land being increased in the future, or being made unavailable at a given time, the wise congregation will make use of its master plan. This is accomplished by knowing how much land it needs for its program when fully developed at a future date. Economy may also be accomplished in the fact that expansion of facilities can take place as necessary, in an orderly fashion, without waste of manpower and materials. The lack of a master plan can cause duplication of labor and loss of time.<sup>23</sup>

Although no one can foresee the future exactly, before the church builds it should set forth some positive goals to gain. The determination of these goals is in the hands of the entire church and the satisfactory execution of the Survey Committee's task should provide the necessary information.<sup>24</sup> No procedure can be more costly than not building adequately for future growth.<sup>25</sup>

George Patton illustrates that point very adequately in 1947, a church in the middle west launched out on a building campaign. Due to the limited resources available, the purchase of two house size lots for the sum of \$1,600.00 was accomplished, and the building erected. Shortly after the church was completed the neighborhood began to grow at a rapid rate. All the lots surrounding the church were purchased and homes in the \$30,000.00 class were built. By 1955, the church facilities

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<sup>23</sup>Ibid., p. 4.

<sup>24</sup>cf. post, page 75 of this study.

<sup>25</sup>George Patton, "Planning for Site Development," Your Church, (April, 1956), p. 23.

were inadequate for the growing congregation's need, but there was no room for expansion. The value of available neighboring property had increased from \$800.00 per lot to \$2,300.00, a figure prohibitive for the church's consideration. The church was forced to move to a new location ten blocks away. On a long range basis, the use of a sound master plan can be the means for preventing the needless waste of church funds.<sup>26</sup>

Another approach to the support of the thesis that the master plan is valuable and necessary is the aspect of its present usage as well as future. Outdoor space is no less important than indoor space because both have their individual purposes. The planting of trees, grass, and shrubs in their permanent places help provide natural divisions for outdoor rooms, amphitheaters, playgrounds, picnic areas, and parking lots, to mention but a few. As each building unit is completed, it will have its place in the overall harmony of the landscape. The proper use of this outside space can have a positive emotional impact upon the spectators. Site construction in master planning becomes landscape architecture and should have special attention in the early stages of planning.<sup>27</sup>

#### V. THE LOCATION OF THE SITE

The prominence of the automobile on the American scene should influence the location of the church site. There are at least two main reasons for this. First, people are accustomed to travel a few miles

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid., p. 36.



each day. Local churches are not seen as much by the community as in the days of pre-automation. Second, the driver does not dare turn his head more than forty-five degrees in either direction, lest he be inviting disaster. In the city, traffic demands the attention of the driver and in the country the speed demands it. "Those who plan to build churches should give careful consideration to these facts. Placing a church so that it will be seen is not a simple matter."<sup>28</sup>

The ideal in location is a site that can be easily seen by a great number of people. One kind of site choice that seems to be traditional as well as contemporary is the hill top location. Most people look up more easily than down. Another consideration is the location in relationship to the common path of travel of the greatest number of people. Every approach to the site should be explored by these two basic questions:

1. "How many people will use this road?"
2. "For how long and in what way will they see the church?"<sup>29</sup>

Some suggestions on ideal locations are these:

1. "On a rise of ground at the head of an avenue."
2. "Two streets approaching a site which would intersect if they were extended. Where they would cross is where the central feature of the church should be put."
3. "A road that curves in such a way that for a time a car is

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<sup>28</sup>National Council of the Churches of Christ in the U. S. A., High Visibility for Your Church (Briefs for Church Builders No. 7. New York: National Council of Churches of Christ in the U. S. A., 1956), p. 1.

<sup>29</sup>Ibid., p. 2.

moving right toward a church."<sup>30</sup>

Assuming, therefore, that a church should be seen, the next logical step is identification. The church should be a standing testimony to the faith of the congregation who built it. There will naturally be more people who pass by the church than there are those who enter its doors. Therefore, the building should be a reminder of God and an invitation to come and worship Him within its walls. Even to those who rush by rapidly, the building should say something.<sup>31</sup>

The principle involved here sounds simple enough, but producing it in the form of a physical structure is no meager assignment. This is where the architect becomes a part of the picture. It will make a heavy demand upon his talent. Yet his task can be a great deal easier if the church has its desire in mind and is able to express it verbally. "A religious edifice does not need to say church more than once, provided that it speaks in a clear and emphatic manner the first time."<sup>32</sup>

## VI. THE TEMPORARY STRUCTURE

Just as the Egyptians built for permanence when they built the pyramids, so must the same principle apply when a congregation erects a church building. The principle to be applied here is taking a projected look into the future, endeavoring to envision the completed

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<sup>30</sup>Ibid.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid.

project.<sup>33</sup>

The early church was handicapped by the absence of skilled craftsmen and by the lack of finances to hire their buildings constructed. The result was that they built barn-like structures with cast off materials, often from pagan temples. As history progressed the church grew, and in the middle ages, was able to build mammoth edifices, such as St. Peter's Basilica in Rome. At both periods of church history the Christians were striving basically for shelter. But as finances became abundant, the extreme was pursued.<sup>34</sup>

Today, the evangelical church will probably avoid both of these extremes, especially the latter. But care must be taken to not appear as though the former had been adopted as to method of procedure in building. Dr. E. S. Phillips of the Church of the Nazarene tells of an incident in his life that would illustrate the need of building for permanence:

One of our older districts had a wonderful plan for starting new churches . . . they had portable tabernacles. Whenever they started a new church they would erect a portable tabernacle and worship in it. It was to be a temporary situation. But I visited some of those churches twenty-five years after they were inaugurated and they were still in these initial portable tabernacles! That which was temporary had become permanent.<sup>35</sup>

If the evangelical church is permanent, then the buildings should express this. In the totality of the building program there should be

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<sup>33</sup>Phillips, op. cit., p. 5.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid., p. 6.

thinking and planning for the future. This is indeed projected permanence.<sup>36</sup>

## VII. SUMMARY

The church building is built to provide a place of worship and education for Christians. The vision that the leadership has of its intended use, both present and future will be built into the building. If these persons are farsighted and thoughtful the building will be valuable to the coming generations. The concept of long range development is not innate but must be learned through observation and study. However, if it is learned thoroughly, the time spent in its attainment will, though unseen, be the most important part of a finished church building.

Today, the winning of people to Christ is a competitive task. The modern day generation has many good things from which to choose in the search for a satisfied life. This is to say nothing of those things available that are not so good and beneficial which are also available. The church must be able to hold its head high and offer the best to man. The church building is only one area that is involved, but is nevertheless a very important aspect of this endeavor.

The building represents the church. Therefore, the erection of it is no trivial matter. The correct use of time in planning is the

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<sup>36</sup>Ibid.

keystone to economy. If this element is used correctly in the beginning of a building program, it will represent only a moment of the life of the building. But that moment will represent the most important period of time in the history of the building: its conception.

The main purpose of the building is to meet the needs of the persons who will enter its doors. The desire is to accomplish this goal just as completely as is possible.

When the church looks at its building situation, eventually the problem of finances appear. But if care is not taken, ignorance of the complete program from beginning to end and then into the future of the building's use, can cause great financial waste. The more everyone (clergy and laity alike) realizes the need and the goal involved in building, greater are the chances of succeeding.

A great deal of thinking, studying, and planning must go into the erection of a church building. The development and execution of a master plan can be one of the most satisfying steps taken. However, the very location of a church building can have a great deal to do with its effectiveness. This includes both the location in relationship to the community and the location of the church on its site.

This chapter has dealt briefly with some of the major principles in the planning of a building program. In the following chapter, these and other problems are investigated in a practical way, endeavoring to discover the actual procedure of planning.

## CHAPTER IV

### FORM FOLLOWS FUNCTION

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### FORM FOLLOWS FUNCTION

#### I. INTRODUCTION

An American sculptor, Horatio Greenough (1805-1852), is the man who is given credit for originating the phrase "form follows function."<sup>1</sup> This phrase has become a prominent part of the architect's nomenclature today.

"One of the axioms of the architectural profession is that architecture always tells the truth about the society in which it takes form."<sup>2</sup> Architecture is a social art, because it exists as a result of men's desires and expressions. "Architecture, therefore, is one of the most significant indices of the spiritual climate of the age."<sup>3</sup>

The honest and complete use of this phrase, form follows function, may well drive the church to an analysis of its very existence theologically as well as physically. Form follows function points deeply and directly into the basic problem of church architecture, and takes its roots in the most important place; the planning stage.

A church building which is effectively designed in terms of the function of the church (and the particular congregation for which the building is erected) will have an appropriate form and the

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<sup>1</sup>Marvin Halverson, Religious Buildings for Today, ed. John Knox Shear (Concord, N. H.: F. W. Dodge Corporation, 1957), p. 3.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

building may take on the nature of a symbol, saying to the world something of what the church believes.<sup>4</sup>

The above quote emphasizes the architect's responsibility, that of creating a meaningful form that symbolizes what the church represents. But this is in reality the second step. The function of the building is determined by the users, not the designer.

The worship of God is, of course, the primary purpose of the church. Through the years and even today this takes on various modes and methods. "The building should be shaped by worship, and not worship by architecture."<sup>5</sup>

The common and logical desire of a Christian to want his church building to look like a church is a well-taken request. The Christian wants his church to symbolize his particular convictions and this problem is not a new one.

How can the Christian message be expressed afresh in each new age, in cultures other than our own? As the Christian faith becomes manifest in flesh and blood, so it must become manifest in stone, concrete, glass, and steel.

Architecture for the church, for this reason, becomes the highest challenge which confronts the architect. Equipped with a congregation's knowledge of itself, its history, and its present life, the architect must design a building that suggests the church is a people with a history, whose source of life is beyond history, and whose work is in the present--the now that will be the history of tomorrow--and whose destiny is beyond history and this life.<sup>6</sup>

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<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 4.

<sup>6</sup>Ibid., p. 6.



## II. ESTABLISHING THE NEED

The construction of a new church building can be a spiritual adventure. This adventure may be shared by everyone in the congregation as a means of growth in grace. If a congregation looks back on a past building program and sees only negative results such as a time of hard feelings, bickerings, and tensions, it can be safely assumed that something was wrong with the building program.<sup>7</sup>

A good beginning is of utmost importance. Some in the congregation will have already recognized the need if only in a vague way. This is the point of beginning. The next step is getting the entire congregation to also see the need.<sup>8</sup>

When the need becomes recognized by the entire congregation, the natural tendency is to imagine that this need can be met by building what another church has built. These buildings will present ideas, but each congregation must build to meet its own specific needs. The determination of these needs is no small task. The organization of study committees is the most accurate means of analyzing all the facets of an anticipated building program.<sup>9</sup> Although the duties of the various committees are discussed in detail in a later section it can suffice to say here that these study committees can be divided into three broadly defined

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<sup>7</sup>Division of Church Extension, Planning for a New Building (Kansas City 31, Mo.: General Board of the Church of the Nazarene), p. 1.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid.

categories. (1) The program committee determines what is to be the program of the various departments within the church. (2) The community committee deals with the features, age groups, and trends of the people the new church will serve. (3) The third committee examines the possibilities and inadequacies of the existing building (if this is the situation). From these studies, the church will be more prepared to remodel, build (additional buildings on the existing site) or relocate.<sup>10</sup>

Once the need has been established, then the organizing of the complete program becomes necessary. Even a small church can benefit, from a well organized program. Therefore, if every person in the church feels a responsibility toward the endeavor it can be a time of blessing and unity. The next sections exhibit some of the functions that will be performed by the various personnel during the building program.

### III. THE ROLE OF THE PASTOR

The pastor occupies a crucial position in a building program. There is a great deal of responsibility that lies upon him.

The pastor, upon recognizing the need of a new building, wisely proceeds with care. He should not make an issue of building immediately upon recognition of the need. Patience and caution are to be exercised, lest the fruit is picked before ripening. This "is one of the very first important factors in planning the project."<sup>11</sup>

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<sup>10</sup>Ibid.

<sup>11</sup>Phillips, op. cit., p. 1.

Another function that usually befalls the pastor is the selection of a building committee. The selection of plumbers, carpenters, plasterers, and electricians for this committee is an all too often occurrence. These men may be capable of doing a fine job of construction, but they are not always the best planners. Business and professional people, due to their training and abilities, are many times the best candidates for the committee.<sup>12</sup>

The pastor is often called upon to act as a liaison man between two parties, such as the church and the builder. This current fad of do-it-yourself church building usually runs into untold problems. The liaison position is the function of the architect. The architect also offers legal counsel and job supervision.<sup>13</sup>

It is much easier for an architect to tell the contractor to tear down a poorly constructed wall than it would be for the minister or a member of the church to do it. If the minister or a member of the church does it, he may erect other walls that may divide the congregation for many years to come.<sup>14</sup>

The very selection of an architect often falls into the duties of the pastor. This too, must be done in a thoughtful manner. The Church of the Nazarene, for example, encourages its pastors to select an architect who is familiar with its particular services.<sup>15</sup> This is a valid requirement, but not always possible however. Therefore, it should

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<sup>12</sup>Ibid.

<sup>13</sup>Ibid., p. 4.

<sup>14</sup>Ibid.

<sup>15</sup>Ibid.

be the duty and desire of the pastor or committee to make the architect aware of its needs. The wise pastor sees his function, not as an architect or draftsman, neither as a supervisor, but as a coordinator of the program.

Most colleges and seminaries offer little formal instruction in the field of church architecture and building. This logically places the initiative upon the pastor to first become familiar with the subject himself if he is to provide intelligent leadership.<sup>16</sup> Only then will he be able to help the congregation.

One of the most necessary functions that a pastor can perform is that of being a resource person. There is an abundant supply of materials available from the established denominations from which information may be obtained.<sup>17</sup>

The pastor may obtain books for his library on the subject of church building. These will become invaluable for study and reference. Other sources of information worth noting are the church building magazines available.<sup>18</sup> These offer the pastor information on current church building materials, methods, and equipment. During the period of preliminary study, the informed pastor sets up a file of church building information, both for his own edification and for his people as well. The materials in these files may be distributed from time to time to

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<sup>16</sup>Clark, op. cit., p. 14.

<sup>17</sup>See Appendix, pp. 100-102.

<sup>18</sup>See Appendix, p. 99.

committee members and members of the congregation who are interested.

A well arranged file of articles, pamphlets, brochures, catalogs, newspaper clippings, letters, programs, announcements, and other material, deemed important and informative, will more than repay the minister for the time spent in seeing that they are properly collected.<sup>19</sup>

Consultation with pastors who have had experience in church building will prove of real value to the pastor anticipating a building program. It is true that each project will have different problems, but it is also true that there will be similarities of procedure and methods. These may be observed and revised to meet the anticipated need.<sup>20</sup>

The alert pastor will find the keeping of a personal diary during the building program, of unique and permanent value. This will help him keep a day by day record of his actions, problems, and solutions. This once-in-a-life time experience will become a cherished addition to the pastor's library.<sup>21</sup>

One of the most formidable challenges that faces a pastor during a building program is the human element. This can be a negative or positive situation from the beginning, due to the particular church. But the end result of the feelings of the people will be an outgrowth subsequent mainly to the pastor's procedures during the program.

The pastor gives real thought and analysis to the current attitudes

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<sup>19</sup>Ibid., p. 15.

<sup>20</sup>Ibid., p. 16.

<sup>21</sup>Ibid.

of the congregation during the time in which he is preparing for the building program. "Generally speaking, a favorable attitude on the part of a congregation toward a building undertaking will not automatically exist."<sup>22</sup> People are seldom one hundred percent behind the leadership, and therefore the pastor must endeavor to develop a favorable attitude. The nucleus of people manifesting the most interest and enthusiasm are good candidates for the various committees, especially the one on public relations.<sup>23</sup>

The human element indeed is the most important factor to be considered when building a church. Unity of the congregation must be strived for in all areas. The temptation will prevail to allow the human element to become subordinated to the material element. With the desire to produce tangible results rapidly, the more important and more delicate consideration for human feelings should not be allowed to become obscured.<sup>24</sup> The more the pastor involves and informs the congregation, the greater his chances of attaining good human relations.

Patience and understanding are the virtues required by those in the lead. Through the exercise of these virtues the final product will be more than a beautiful building which displays organic unity. There will also emerge a happy congregation that has been unified by the wise sharing of a vital building experience.<sup>25</sup>

Rev. Oswald T. McRee, veteran pastor in the Lutheran Church,

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<sup>22</sup>Clark, op. cit., p. 16.

<sup>23</sup>Ibid., p. 17. (cf. post, page 76 of this study.)

<sup>24</sup>Ibid., p. 19.

<sup>25</sup>Ibid.

Missouri Synod, has participated in church construction in both the United States and Canada. In an article published in the Your Church Magazine for January, 1963, Rev. McRee reiterates much of the preceding discussion on the place of the pastor. However, out of his experience, he offers some additional information on this important subject.

The pastor is the key figure in the building program. Since the theology and program of the parish are his prime responsibilities, and inasmuch as he is the leader of the parish, he is obligated to execute his duty with care. The program and theology of the church will determine the design of the new building.<sup>26</sup> McRee offers this illustration:

Accordingly, a church practicing baptism by immersion and a symbolic use of the Lord's Supper with emphasis on preaching and fellowship will be designed differently than the church dedicated to a liturgical emphasis on the Word and Sacraments, . . . and the objective worship of God.<sup>27</sup>

The pastor does not have to be a business man or even become one, but his being aware of the problem of finances involved in a building program can be of real value. Building a building correctly does not say that it has to be expensive. In many cases, the erection of a poor church building will be more expensive in the long run. The construction of a church building with cheap or imitation materials will almost always cost more over a period of years than genuine, quality products. This is due to the cost of replacement and maintenance. Some knowledge of the relative values of these products will be of real aid. The pastor should

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<sup>26</sup>Rev. O. T. McRee, "The Role of the Pastor in a Church Building Program," Your Church, (Jan., 1963), p. 22.

<sup>27</sup>Ibid.

seek assistance from denominational agencies as well as experienced pastors who have faced similar problems.<sup>28</sup>

The pastor will find it advantageous to be ex-officio member of all the committees. This will aid in his coordination of the entire program. The presence of the pastor in the various committees will help prevent overlapping of function and misunderstanding among members.<sup>29</sup>

During the period of planning and construction the pastor will strive to maintain a high spiritual atmosphere. It is his obligation "to coordinate thinking, unify purposes, spiritualize procedures, and harmonize behavior in singular purpose and cooperative action."<sup>30</sup>

The ultimate goal of a building program should not be to build what the people want necessarily, but what is needed. The latter can be determined on the basis of theology and program, as was mentioned earlier. The goal should be to build that which will serve the Kingdom of God best. This is not an easy mark to attain, due again to the human element involved, but it is an essential pastoral task.<sup>31</sup>

The Reverend F. B. McAllister, retired pastor of the North Street Baptist Church, of Cincinnati, tells how he handled a building program.<sup>32</sup>

In the year of 1957, just prior to retirement, he was compelled

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<sup>28</sup>Ibid., p. 28.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 41.

<sup>32</sup>Rev. F. B. McAllister. "Any Minister Can Do It," Protestant Church Administration and Equipment, (Sept., 1957), p. 7.



to launch out into a major remodelling venture. He had been pastor of the church for more than fifteen years and had successfully avoided handling such a venture during this time, although there was a definite need. He gives his reasons for the long hesitancy as being, first, self-schooled to believe that his duty was pastoring, preaching, and administration. Secondly, he felt that any church construction should be handled entirely by the building committee and the builder.<sup>33</sup>

After having finished the dreaded project, Rev. McAllister noted a number of personal observations which he would recommend to others for their consideration. The first one concerns pastoral leadership:

In a period of unprecedented church construction, destined to reach a billion dollars this year [1957], I am convinced that many more places of worship would now be in process of construction if more ministers considered it an important function of their ministry to give effective church building leadership where buildings are needed.<sup>34</sup>

A minister, due to his specialized training, usually has insight that gives the project a high spiritual tone. The essence of the second observation then, is that the pastor can create a reservoir of good will for the church he serves. This is not only possible among his own constituency, but also those who are outsiders, such as the architect and the builders.<sup>35</sup>

A third point that Rev. McAllister made was the fact that once he had gotten into the project, he found that he was loving it, and

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<sup>33</sup>Ibid.

<sup>34</sup>Ibid.

<sup>35</sup>Ibid.

wondered why he had neglected this during the earlier years of his ministry. One of the outstanding features of the campaign which he felt was especially noteworthy was the hiring of an architect. The money spent for competent architectural guidance was a worth while investment. This made the fourth observation.<sup>36</sup>

The fifth observation was that his own people made great sacrifice and showed evidence of rare courage, just when encouragement was needed the most.<sup>37</sup>

Many more observations were made, most of them verifying the pastoral duties that were discussed earlier in this section. Rev. McAllister's final comments show that he was not the only one benefiting from the program:

And so the work was finished. But actually it is only begun. Rightly conceived and thoroughly promoted, a church building program quickens the life of the church, enlists new leadership and resources while providing the facilities needed.<sup>38</sup>

#### IV. THE ROLE OF THE ARCHITECT

The architect has a part in the total church building program. He is not to be left out, neither should the whole program be solely his responsibility. Either extreme is disastrous. The wise church becomes aware of the architectural profession and the advantages of employing an architect.

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<sup>36</sup>Ibid., p. 41.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid., p. 51.

The writer is convinced that too many pastors and churches do not know the exact role that the architect performs. It is the purpose of this particular section to discover and analyze some of the major functions of the architect and his relationship to the church building program.

A registered architect is a person who has completed five years of college, three years of practical apprenticeship in an architectural firm, and has passed completely an examination by the state in which he practices.<sup>39</sup>

The architect's professional organization is The American Institute of Architects. The American Institute of Architects was founded in 1857 with the dedication of safeguarding both the member and the client. This is maintained by adhering to a high code of ethics in professional practice. In 1959, there were 130 American Institute of Architects Chapters in forty-nine states, comprising a total of more than 13,000 registered architects.<sup>40</sup> Membership in the organization is voluntary.

Whether an architect is a member of the American Institute of Architects or not, he is still responsible for maintaining an ethical practice. "Architects are licensed to practice for the protection, not of architects in general, but of the public in particular."<sup>41</sup> Where

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<sup>39</sup>Facts About Your Architect and His Work, (Washington 6, D. C.: American Institute of Architects, 1959), p. 9.

<sup>40</sup>Ibid., p. 8.

<sup>41</sup>Abraham B. Eastwood, "An Architect's Notes," Your Church, (April, 1962), p. 9.

people's health, safety, and welfare are involved, a standard is needed to assure that proper construction methods and materials will be used. This is the reason why not just anyone can consider himself an architect.<sup>42</sup>

The practice of architecture is by its very nature, an ethical profession.

The best interests of the profession of course, are served by building the confidence of the public. As in the case of a doctor, lawyer, or accountant, the client knows little or nothing about the intricacies of the profession; therefore, the architect must perform his services in the highest integrity and at the highest level of capability.<sup>43</sup>

The size of the congregation should not be the criterion used in deciding for or against the hiring of an architect. It is just as important that the small church have an architect as it is for a larger one.

Two churches spending the same amount for a new building may find that one has a building that is attractive, easy and inexpensive to keep up, convenient in arrangement and use of space, and is well designed for worship and evangelism; while the other has a building that is uninviting, soon looks run-down and is constantly in need of repair, is awkward and inadequate in arrangement, and difficult for use in revivals or worship services. The difference is that the first church secured an architect and worked closely with him to get the building best suited to their needs.<sup>44</sup>

A capable and sympathetic architect can be of real value to the church. His capability is not measured just by his ability to draw plans

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<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

<sup>44</sup>Division of Church Extension, Planning for a New Building  
(Kansas City 31, Mo.: General Board of the Church of the Nazarene),  
p. 3.

that will pass the state and local building codes. To this capacity is added a creativeness that will yield balance, dignity, and attractiveness to the finished structure. Being sympathetic shows that he understands the limitations of the church's budget, works cooperatively with the pastor and the building committee, and is able to interpret the church's theology into an actual church building.<sup>45</sup>

Another way to test the value of an architect is to understand just exactly what the design of a church building will entail.

Within one structure there must be a sanctuary for divine worship, a church school area that includes space for training in worship, recreational and character building activities, administrative facilities, and utility and other service spaces. These several parts are---from a construction and design standpoint---quite different; but in successful church work, it is necessary to plan these as one structure with a harmonious exterior design for the whole. This is a momentous problem for the architect.<sup>46</sup>

The actual and ultimate service of church building is its usefulness. This is the ideal goal of the building program. An architectural masterpiece is not a successful job unless it serves the spiritual interests of the people.

The true value of the architect is realized after the project is finished. The reward or satisfaction comes to an architect [and to the congregation] when the building answers the needs of the people as they worship, teach, and carry on their service to one another, to their

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<sup>45</sup>Alpin P. Bowes, Building Our Theology Into Our Building, Division of Church Extension, (Kansas City 31, Mo.: General Board of the Church of the Nazarene), p. 5.

<sup>46</sup>Ralph Reeves, "The Architect is Your Friend," Your Church, (July, 1958), p. 15.

faith, and to the Lord.<sup>47</sup>

The architect's role has become varied today, due mainly to the complexity of the building industry. A qualified architect has a working knowledge of some one hundred twenty-five building trades. Church building adds a number more to this list.<sup>48</sup> There are five outstanding ways that the architect works with the church.

First, the architect is a councillor. He learns the congregation's ideas. He often is instrumental in the selection of the site on which to build.<sup>49</sup>

Then the architect is a planner. When he is given the written program, he can turn it into a workable, practical scheme. This scheme will have to be kept within the budget of the church.<sup>50</sup> This is possible to determine with a degree of accuracy early in the architect's preliminary planning and analysis.

The third aspect of the architect's role is that of a designer. He can place the needs of the church on paper in a harmonious manner. This entails the over all shape of the building and its details, the color, and its aesthetic appearance. He plans the first building in such a way that the future additions may be added in an orderly fashion as the church program grows.<sup>51</sup>

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<sup>47</sup>Ibid., p. 35.

<sup>48</sup>Ibid., p. 15.

<sup>49</sup>Ibid.

<sup>50</sup>Ibid.

<sup>51</sup>Ibid.

The coordination of the entire project is the responsibility of the architect. The sequence of the various aspects, such as the electrical work, plumbing, heating, and air conditioning are but a few of the trades that must be coordinated.<sup>52</sup> The work of each of these is inspected personally by the architect before it is accepted.<sup>53</sup>

The fifth important task of the architect is that of being a business administrator. He advises on contractors, coordinates construction contracts, and supervises the construction. During the time of actual construction, he is the church's professional advisor and representative.<sup>54</sup>

Once the pastor and congregation understand the qualifications, ethics, and responsibilities of the architect, the next step to be taken is selection. This is a most crucial point in the building program, since the choice made here will have ultimate affect on the building and its program. There are a number of criteria which the church may use in the selection of an architect, some of which will be discussed at this point.

One of the most suggested first steps is a preliminary investigation of the architect and his work. This is done by talking with those who have gone through a building program. Robert L. Durham suggests that pointed and specific questions be asked, such as:

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<sup>52</sup>Ibid.

<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

Did the architect take a real personal interest in the job? Did he attempt to produce a fresh and challenging design? Did he produce a complete and detailed set of working drawings? Did he adequately supervise the construction from start to finish? Did he produce a design which could be built within the original budget? Did he conduct his services in a businesslike manner?<sup>55</sup>

Visitation of completed churches greatly aids in the selection of the architect. Viewing the work of a number of architects can be of real help in the choosing of a particular one. After one has been temporarily decided upon, then a careful survey of a number of his works should be studied. This should include buildings other than churches. It must be remembered that much has also depended upon the contractor during the period of construction. Sometimes a good contractor can make a careless architect look better and also a poor contractor can often make an excellent design appear to be lacking. The inspection of a number of the architect's buildings that have been erected by various contractors should settle the problem.<sup>56</sup>

The human element must be kept in mind when the church is endeavoring to select an architect. A registered architect has compiled these interesting statistics:

The average length of time between an architect's first interview with a church building committee and the actual dedication of the completed church is twenty months. During this period, the committee will meet with the architect an average of thirty-seven times and speak with him by telephone an average of one hundred sixty-two times. In addition, the architect will be on the construction site

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<sup>55</sup>Robert L. Durham, F. A. I. A., Selecting and Working With Your Church Architect (Tacoma 1, Washington: Weyerhaeuser Co., Rilco Engineered Wood Products Division), p. 5.

<sup>56</sup>Ibid.



an average of fifty-six times.<sup>57</sup>

Since the church is taking the initiative in selecting the architect, prayerful consideration and waiting upon the Holy Spirit's leading is a wise procedure. An evangelical Christian architect is not always available, neither should one be selected merely because there is exact doctrinal agreement. However, the more the architect knows about the church's theology and philosophy of worship and education, the better chance there will be for a compatible church-architect relationship.

The discerning church is careful not to select an architect on his salesmanship ability alone. Many times, the poorest salesman is the best architect. With a strange group of people, he may not be able to express himself adequately. This is why the personality of the architect is not a major criterion of selection.<sup>58</sup>

The informed church does not ask or expect the architect at the first interview to present proposals in the form of free sketches or perspectives. If he does so of his own volition, this should be considered a warning signal of an unethical approach.

The responsible architect realizes that since he is not assured of a job and since most committees agree that little or nothing should be paid for a sketch, he is not financially able to spend a considerable amount of time on this sketch. Good sense does not allow him to gamble with his service.<sup>59</sup>

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<sup>57</sup>Charles Edward Stade, "The Architect and the Congregation," Your Church (April, 1957), p. 16.

<sup>58</sup>Ibid.

<sup>59</sup>Ibid., p. 46.

The American Institute of Architects has set standard fees for churches. This is usually between six and eight percent of the total cost of the building. In some geographical areas and under certain circumstances, such as an addition to an existing building which entails a considerable amount of extra work, the fee might reach as high as ten percent.<sup>60</sup>

A fee below six percent should be investigated thoroughly. The architect who charges in this bracket has usually added more to the cost of the building than his fee would have been had he required the higher compensation. The reason is, in most cases, that the working drawings produced will be incomplete. When contractors bid on the church building, they will be forced, for their own safety, to allow an additional percentage to cover the architect's interpretation of his incomplete plans during the construction period.<sup>61</sup>

Yet, a building committee can make themselves believe that they have shrewdly saved the congregation quite a sum of money by using the cut-rate architect.<sup>62</sup>

Therefore, the church that allows the fee to be the criterion for selection of its architect is usually inviting many problems. Robert L. Durham gives a fee breakdown that sheds light on just how it is used by the architect. About twenty-five percent is allowed for preliminary designing. Over fifty percent is designated toward working drawings,

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<sup>60</sup>Ibid., p. 47.

<sup>61</sup>Ibid.

<sup>62</sup>Ibid.

specification writings, and the taking of bids. A little less than twenty-five percent of the fee is relegated to supervision of construction. This is a rough separation, because the architect must allow for the consulting engineers, drafting payroll, office overhead and profit.<sup>63</sup>

The paying of the architect's fee is an area that should not have to be discussed with a negative tone. But it seems that occasionally there will be the church that takes upon itself the privilege of asking or even assuming a discount, due to the fact that they are a religious organization. The person in charge of the building program will emphasize the point that this should not be done.

The American Institute of Architects has a standard form that suggests four stages of payment for the normal architectural service.

- a. As a retainer at the time an architect is engaged, a sum equal to 10% of the estimated fee.
- b. Upon completion of "Basic Studies," a sum sufficient to increase payments to 30% of the estimated fee.
- c. Upon completion of working drawings, a sum sufficient to increase payments to 80% of the estimated fee.
- d. As construction work progresses, monthly payments, in proportion to the percentage of the work completed, are made on account of the remainder of the fee, for "Administration and Supervision," with a final payment of the balance at completion of the project.<sup>64</sup>

If the architect's fee is paid as agreed upon from the beginning when his contract was signed, then both he and the church will benefit from the cooperative task of building the church. The church will

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<sup>63</sup>Durham, op. cit., p. 2.

<sup>64</sup>American Institute of Architects, Architect's Services and Recommended Minimum Schedule of Charges, (Portland, Oregon: The American Institute of Architects Oregon Chapter, Inc., 1960), p. 4.

determine within itself that if there are to be contributions or discounts, the initiative will stem completely from the architect himself.

This section has only outlined the major aspects of the role of the architect. When a church contemplates a building program, those in charge must strive to understand as many of the aspects of this profession as is possible. When the church and the architect understand one another's functions, there will be an excellent possibility of a harmonious relationship and ultimately a building that will be pleasing to all.

#### V. THE GOVERNING COMMITTEES

The serving on any of the committees during a building program demands an unselfish use of time and effort by the personnel. Many, if not most, of the people who will reap the benefit of the committee's work will never be known to the committee members. Many more will not be born until the building is long since finished.

We simply will not be around long enough to receive the degree of benefit from our labors that will come to many who as children will begin their Christian life in the buildings we erect. This is why personal prejudices or sentiment or lack of knowledge or any other limitation must not be allowed to color the judgment of the---committee member.<sup>65</sup>

The building of the physical church can be the committee's, only after it is first the Lord's and then others. Each member must realize that he is under the holy obligation to decide everything unselfishly

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<sup>65</sup>Edward S. Frey, "Wanted: Better Building Committees," Protestant Church Buildings and Equipment, (Dec. 1958), p. 27.

according to the principle of: "What will serve the Lord and this people best now and tomorrow."<sup>66</sup>

The following sections point out the various types of committees that might aid in the building program. Some of their functions are discussed briefly to show their part in the overall picture.

#### The Building Committee

The building committee is the main stay of the church building program. This committee must realize its importance and its function. The knowledge of the responsibilities and procedure in executing them is of foremost importance. The building program can be a religious act. What a church building says to the community and to the world actually depends upon the studies of the building committee and its sub-committees. "The edifice may well say less but it can say no more than the builders believe."<sup>67</sup> E. S. Frey, after taking a tour of European churches in 1961, illustrates this by contrasting the churches of the Continent with those in America. The marked difference in contemporary European church buildings from those in the United States has various determinants. Some outstanding contrasts are form and materials used, universal presence of bell towers, and furnishings. But the one outstanding contrast is the fact that these churches do not have building committees composed of the laity. One of the basic reasons why this is possible is the fact that many European churches are built with financial

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<sup>66</sup>Ibid.

<sup>67</sup>Ibid.

aid provided by the government. Thus the building is planned by the clergy and architects. The edifice is planned for the laity, but not by the laity.<sup>68</sup> The writer is not attempting to proclaim or decry the European method, but is endeavoring to point out the place of the laity in American church building.

Some reasons for the existence of building committees. A business man who had experience serving on countless committees is quoted as having said: "Search all your parks in all your cities . . . you'll find no statues to committees."<sup>69</sup> The point this gentleman was making was not a condemnation of committee work, but was illustrating the fact that good committees bring forth dedicated individuals, with each one making his contribution to the whole effort.<sup>70</sup>

It is not an uncommon event to have disagreement between architect and building committees. Many architects have felt that the building committee was a hindrance to the building project, and have wished that the committee could be eliminated altogether. However, when questioned further, it was discovered that the real desire of the architects was to work with a committee that was intelligent, knew its goals, and could make a positive contribution to the church building project.<sup>71</sup>

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<sup>68</sup>Edward S. Frey, "Europe's Audacious Architecture," Portestant Church Buildings and Equipment, (Sept. 1962), p. 13.

<sup>69</sup>William S. Clark, "Editorial," Your Church (January, 1962), p. 8.

<sup>70</sup>Ibid.

<sup>71</sup>Ibid.

Of course there are those who firmly believe that the building committee is without hope. They would say that nothing could ever be done to help them serve a valid purpose. The building committee is often blamed for mediocrity in American church building today. These critics look longingly to Europe where a church building committee is virtually unknown.<sup>72</sup>

However, the building committee can base its existence as actually representing the context of the American social and economic scene. This makes its existence imperative for at least three reasons. First, it is a democratic institution, without which, the church possibly could be dominated by an aesthetic dictatorship of imposed style and taste. The genius of religion in America has been its freedom, and the genius of American church architecture has been its variety. Without freedom and variety church structures can easily become mere pieces of landscape. But it must be emphasized here that the nourishing root of freedom and variety is responsibility. Unfortunately, there are those building committees who do not accept or understand this responsibility. As a result, if care is not taken, these committees themselves can become dictatorial and undemocratic.<sup>73</sup>

The second imperative for existence is economic. The building committee has the two-fold task of raising the necessary funds for the building and then controls the spending of these funds. Through their

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<sup>72</sup>Ibid.

<sup>73</sup>Ibid.

adopting a budget, the architect is then subjected to guide lines that prevent the designing of a monument in the architect's name or in the name of architecture. However, the problem should not be overlooked, on the other hand, that the temptation will come to the committee to become penny-pinching for economy sake. This can happen if the funds available are allowed to control the situation rather than allowing these funds to be controlled by the real needs of the church's program.<sup>74</sup>

The third reason warranting the building committee's existence is actually its function. This committee's responsibility is to define the program that will be exercised within the space of the new building. The building committee problem has various answers, but the most obvious answer is, not the elimination of the committees, but the education of them.<sup>75</sup>

The functions of the building committee. The building committee's relationship with the entire congregation is a phase of its function that must be handled with care and tact. William S. Clark tells of a joint meeting of a building committee and the congregation that had negative repercussions. He then has four suggestions as to how these may be avoided by future building committees.

When the meeting began, the chairman of the building committee gave an impressive talk. He even used a blackboard to illustrate his arguments and thus show each step that had been taken. It was obvious

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<sup>74</sup>Ibid.

<sup>75</sup>Ibid.



that the members of the building committee had read and studied extensively the various aspects of their function. They had analyzed the existing church thoroughly. Upon completion of the chairman's talk, one member of the congregation arose and said:

"I think the whole idea that has been presented is ridiculous. Those of us that have been here for years resent all these changes that you plan to make. Where did you get these awful ideas anyway? Besides, it's obvious that it will cost too much."<sup>76</sup>

This person was soon followed by five or six more who thought the same narrow way. Before too long, this group had gained the upper hand and the meeting ended in stalemate, with a heavy air of discouragement and pessimism. The chairman of the committee was ready to resign.<sup>77</sup>

Upon reflection of this meeting, Mr. Clark, who is Editor of Your Church magazine and author of a number of other publications in the field of church building, had these suggestions to offer.

First, the building committee must progressively keep the congregation informed of the direction of its thinking. The committee should not work in complete seclusion. The committee should accumulate a great deal of information over a period of time and should get to know its topic well. "What had taken the building committee three months to conceive, they expected the other members to absorb and approve in two hours."<sup>78</sup>

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<sup>76</sup>William S. Clark, "Editorial," Your Church, (October, 1958), p. 8.

<sup>77</sup>Ibid.

<sup>78</sup>Ibid., p. 9.

The second suggestion is the human relationship between the two groups. The congregation must respect the work and capability of the building committee. The congregation must realize the function of this committee and be willing to listen to the results of its findings. Constructive criticism is something that a building committee will appreciate and accept. "Delay, argument, and strained human relationships are always the result of a congregation's failure to respect the thinking of those they appoint to responsible jobs."<sup>79</sup>

In the third place, the committee and congregation should realize that there is usually those who will be opposed to change under any circumstances. Most every institution and organization is plagued with members who desire to maintain the status quo. The fear of the unknown discourages change. These people may be dealt with individually. They may be convinced in a sympathetic and understanding fashion that the change will be beneficial and that they too will, in the long run, reap great satisfaction.<sup>80</sup> This is a function of the building committee that takes time, patience, and tact.

The inevitable problem of money dominates the fourth consideration. In the above illustration, the editor noted that the building committee chairman's comments dealt more with the budget than with the program. Therefore, both the congregation and the committee were attempting "to define the building program in terms of dollars and cents instead of the

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<sup>79</sup>Ibid.

<sup>80</sup>Ibid.

real needs of the church and the human values these needs manifested."<sup>81</sup>  
 The highly significant role that finances play in a building program is not to be minimized, but should be relegated to its proper sequence. Its place is not in preliminary studies of the needs of the church. If brought to the fore out of sequence, the problems of finances will surely compromise the challenge faced in a building program.<sup>82</sup>

However, the basic function of the building committee is the area that poses its greatest problem. This group of people must take great care or they will begin at the wrong end of their job. The mistake most frequently made is that this committee becomes busily involved with architectural problems. What is the building going to look like? Where will it be placed on the lot? What will be the cost of the building? These are good, valid questions that will have to be answered, but the building committee is not the source of these answers. The architect is hired to solve the physical problems involved. The building committee must realize its true function and work within those limitations.<sup>83</sup>

Edward S. Frey gives a concise definition of the building committee's function:

The primary business of the building committee is to discover the living traditions of the church and the congregation's strategy of witness in the community in all the ways that witness is made through worship, education, fellowship, and service. The conclusions should

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<sup>81</sup>Ibid.

<sup>82</sup>Ibid.

<sup>83</sup>Edward S. Frey, "Wanted: Better Building Committees," Protestant Church Buildings and Equipment, (Dec., 1958), p. 27.

be set down in a written "building program." This must be done for the church's own understanding and the architects guidance. Describing as clearly as possible everything the congregation hopes to do with its new or expanded facilities, is the chief business of the building committee.<sup>84</sup>

A committee that has studied its problem well is able to express to an architect what they know and believe about God. Then the theology that is held by the church can be built into its building, and therefore it must be taken into strict account in the planning stages. This is not a trivial requirement. A great deal of thought and rethinking will be required of this committee. Before the committee has fulfilled its task, there will be temptations to sidestep and forget altogether the real reason for building.<sup>85</sup> The ever apparent human problem that would tend to take the path of least resistance will evidence itself here as well as any other area of life.

The personnel of the building committee. When a congregation finally decides to venture out into a building program, the basic desire is that the end result will manifest a sense of beauty, gracefulness, and utility.<sup>86</sup>

The church has a unique opportunity during this time to build unity into its people. A well organized and managed building program can foster closer relationships in the congregation and also can bring about more significant understanding of the church's problems and its

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<sup>84</sup>Ibid.

<sup>85</sup>Ibid.

<sup>86</sup>William S. Clark, "Editorial," Your Church, (April, 1956), p. 6.

goals. Due to the added frequency of contacts between the members, opportunities for friction or cooperation will avail themselves. The result will be attained by the way human energy is used during the program.<sup>87</sup>

The temptation is to proceed rapidly with drawings and thus produce tangible results quickly. This subordinates the human element to the material element. These suddenly produced tangible results often obscures the more important, more delicate, considerations for human feelings. All the members must become involved in the project, its decisions, and its progress.<sup>88</sup>

The leadership of such a project will find real value in the virtues of patience and understanding. Through the exercise of these virtues, the building committee will be able to lead the congregation through the building program to an edifice which displays organic unity. But even more important, a more united congregation will be the result of having shared the vital building experience.<sup>89</sup>

Due to the responsibility involved, care in choosing a committee member is an essential. Each committee member must make substantial effort to understand the spiritual as well as the material values involved in the building of the house of the Lord. It is also important for each member, after comprehending the values, to fully realize their own

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<sup>87</sup>Ibid.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid.

limitations. Preconceived ideas on the part of members is a sign of being limited. If too many of these ideas exist, there is a strong chance that the church building may fail to embody the finest architectural design and construction.<sup>90</sup>

When a person is elected or appointed to the building committee he should not be led to believe that he is there because of his superior ability or knowledge. He should be there because the congregation has felt that he is capable of seeking out principles and facts which will be necessary to help the congregation build. The member should find time to read and study in order to acquire knowledge for his job. He should endeavor to find out the current trends in church building. Some study of the history of church building will also broaden his view and understanding. One of the best ways to make a valid contribution as a committee member is the visitation and investigation of other church structures and in the discussion of problems with their owners.<sup>91</sup>

The building committee member should also strive to understand the function of others involved in the building program and their importance to it. The architect, for example is often misunderstood as being nothing more than a draftsman that is hired to translate his impressions into the language of a builder. Another area that is all too often misconstrued is that of the economics involved. The belief that a cheap building is an economical one is not a seldom used theory. Beauty

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<sup>90</sup>William S. Clark, "Editorial," Your Church, (July, 1958), p. 10.

<sup>91</sup>Ibid.

is often allowed to be buried beneath a pile of mediocrity which his generation will be ashamed to pass on to the next one.<sup>92</sup>

The qualities radiated by the completed edifice, the degree to which it performs the functions for which it was meant, and its ability to stand before the years will reflect the success or failure of the building committee. Better church buildings in America are dependent upon better church building committees--committees with humility, vision, determination, and dedication.<sup>93</sup>

The size of the building committee. The large building committee has certain definite advantages. The more people involved in the committee, the more interest the entire project will generate. All the various agencies of the church should have representation. Those who have special abilities and training should certainly be candidates for membership. The large committee is cumbersome, but it will provide the satisfaction of the largest number of people.<sup>94</sup>

A large committee of between fifteen and twenty-five is recommended by William S. Clark. As many professions as possible should be represented for example: lawyers, doctors, salesmen, and teachers. Also, the presence of a wide age span is advantageous. With this range of knowledge and experience will come the opportunity for significant discussion. The presence of a large group with various points of view has the possibility of leading to alternate methods of procedure in the solving

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<sup>92</sup>Ibid.

<sup>93</sup>Ibid.

<sup>94</sup>William S. Clark (ed.), Planning Church Buildings (Jenkintown, Pa.: Foundation Books, 1962), p. 11.

of problems.<sup>95</sup>

### The Executive Committee

When a building program gets organized to the place that the members of the building committee are definitely appointed, an executive committee should be formed. This group of four or five persons is appointed out of the larger building committee and its main function is the active direction of the entire project.<sup>96</sup>

The executive committee will have the highest authority of the program. The decisions that are made by this committee will bind the congregation and the larger building committee. The head of this committee must of necessity be the most capable lay leader of the local church. Dedication, leadership, and the willingness to spend time at the task are the qualifications if this person is to do a first-rate performance. The pastor should be an ex officio member of the executive committee.<sup>97</sup>

The appointing of chairmen for the various committees such as, survey, finance, construction, is also relegated to the executive committee. After these chairmen are appointed, they in turn choose their members. It is through these specialized committees that outside help is sought.<sup>98</sup>

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<sup>95</sup>William S. Clark, Building the New Church (Jenkintown, Pa.: The Religious Publishing Co., 1957), p. 20.

<sup>96</sup>Ibid.

<sup>97</sup>Ibid., p. 22.

<sup>98</sup>Ibid.



Since each congregation will have its own peculiar problems and needs, there are at least three main principles that are important to use with regard to organizing for a building program:

First, that the system be tailor made to fit the situation; second, that the functional committees be kept small; and, third, that constant communication be maintained throughout all parts of the organization at all times.<sup>99</sup>

## VI. THE FUNCTIONAL COMMITTEES

The principles of committee work that were discussed in the previous section on the building committee may be applied, for the most part, to the Functional Committees as well. Therefore, the purpose of this section is to name the Functional Committees and describe briefly some of their particular duties.

The members of the Building Committee are usually used to help make up the various Functional Committees. The experience obtained while working with the Building Committee will be of value in the work required in this more specific capacity.

### The Survey Committee

The importance of this committee cannot be over-emphasized. It will probably be the first Functional Committee to perform detailed work. One of its functions is to ascertain by investigation and research the basic requirements of the congregation. The data it accumulates must be extremely accurate because, in a great measure, this will decide the

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<sup>99</sup>Ibid., p. 23.

final shape, size, and quality of the new building.<sup>100</sup>

Another function of this Committee should be the securing of information about the community in which the church is going to build.<sup>101</sup> The population trend should be sought out by the committee. Due to rapid growth in many communities throughout the land, business and industry are encroaching into communities and this can hinder churches. Confering with local building departments, zoning commissions, and utility departments will shed light on these population trends.<sup>102</sup>

#### The Public Relations and Publicity Committee

This committee's main thrust is the fulfilling of its very name. It is possible to interpret the congregation's progress through many media of communication. This could include newsletters, bulletins, direct mailing, local newspapers and magazines, and even radio and television (if warranted). The reputation of the church can greatly be enhanced by the effectiveness of this group.<sup>103</sup>

Sound and sensible public relations aid the raising of the funds for the church too. If the constituency is kept well informed, then the

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<sup>100</sup>William S. Clark, Building the New Church (Jenkintown, Pa.: The Religious Publishing Co., 1957), pp. 23-25.

<sup>101</sup>Ibid.

<sup>102</sup>Manual For Organizing and Managing the Building Program, (Department of Church Architecture, United Lutheran Church in America, New York: Scudder Press, Inc., 1958), p. 19.

<sup>103</sup>Ibid., p. 26.

potential of the fund-raising campaign will be strengthened.<sup>104</sup>

The use of personal contacts is an even stronger method of creating a sense of identity for the church. An institution is usually gauged by the quality of people that are associated with it.<sup>105</sup>

#### The Finance Committee

This committee is often in existence as part of the total church administration long before a building program is initiated. It can therefore easily expand its jurisdiction to cover the new program.<sup>106</sup>

A number of different methods can be used to raise the funds for the anticipated building. Some groups will carry the building fund as a regular item in the budget and have special offerings at the same time. Others will keep the building fund separate from all other finances. Another method is to have a pledge system, which has many varieties of operation. When a cash-in-hand campaign is being promoted, Harrell feels that it is much more satisfactory to have two or more campaigns per year with short term pledges rather than one mass drive. It is well to set a definite goal to attain by a certain time. By careful planning, members may be prepared for this effort.<sup>107</sup>

One of the keys to fund raising is timing. Scotford points out

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<sup>104</sup>Ibid.

<sup>105</sup>Ibid., p. 29.

<sup>106</sup>Harrell, op. cit., p. 15.

<sup>107</sup>Ibid., p. 16.

that "the best time to ask for money is when the largest number of people are most interested in building a church."<sup>108</sup>

The success of a church building program has a definite relationship to soundness of the fund raising campaign. All the hopes during the planning stages cannot be fully realized if the response for financial support falls short of the mark.<sup>109</sup>

An unsuccessful campaign can mean, at its best, a difficult struggle to complete the edifice, and, at its worst, a complete halt in the program. Success in a fund raising campaign is due to a number of factors. The most important of these are the technique used, the timing of the appeal, the nature of the project for which the money is desired, and the general attitude of the members of the congregation toward giving. [These can be accomplished] with much greater ease if there is a deep appreciation of the personalities of the individual church members involved and the interaction of these personalities in a group effort.<sup>110</sup>

The Finance Committee, therefore, can accomplish its task by working closely with the Public Relations and Publicity Committee in keeping the congregation informed as to the needs and progress of the program.<sup>111</sup>

#### The Committee on Christian Education

The members of this committee will include those persons in the

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<sup>108</sup>Scotford, op. cit., p. 211.

<sup>109</sup>William S. Clark, Building the New Church (Jenkintown, Pa.: The Religious Publishing Co., 1957), p. 33.

<sup>110</sup>Ibid., p. 34.

<sup>111</sup>See Chapter V under the section "Recommendations for Further Study" p. 89, for reference to the problem of finances in a church building program.

congregation, who by virtue of experience are, best equipped to guide the work of the educational function. Heads of departments, superintendents, and teachers may be selected due to their interest and knowledge. Representatives from the men's and women's groups within the church may also be asked to work on the Committee. The chairman of the group should be the best person available in the field of Christian education.<sup>112</sup>

The dividing of this committee into smaller sub-committees assigned to study the needs of various age groups, such as child, youth, and adult, is a recommended procedure. Analysing the current enrollment of the Christian education department will begin to reveal some of the needs. The study of books and charts showing the space requirements for each age group will be of further help in the writing of the program. When all of these requirements have been crystallized, then a written report should be submitted to the Executive Committee.<sup>113</sup>

#### The Committee on Rooms and Equipment

This committee should study the proposed program in the light of rooms and equipment that will be needed. Conferences with leaders in the various departments will be necessary in order to determine the needs. Special attention should be given to the audio-visual program,

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<sup>112</sup>Manual for Organizing and Managing the Building Program, (Department of Church Architecture, Lutheran Church in America. New York: Scudder Press, Inc., 1958), p. 25.

<sup>113</sup>Ibid.

multiple use of rooms, and vacation Bible school.<sup>114</sup> When this committee has obtained its information, a written resume may be submitted to the Executive Committee.

#### The Worship Committee

The membership of this committee may be representatives from the existing ushers, music, and communion committees.

This committee is to compile the specifications for the sanctuary. From this information, the architect will know, in a detailed manner, the needs of this particular area.<sup>115</sup>

Much of what the church building will say depends upon the degree of study that is done by the Worship Committee. The church building helps reveal the beliefs of those who worship within its walls.<sup>116</sup>

#### The Construction Committee

This committee chairman can work closely with the other members on the Executive Committee in the selection of the architect. It is certainly advantageous if this person knows something of construction methods and materials.

This committee could work closely with the contractor with regard to volunteer labor from the church. A definite understanding with regard to this situation can be agreed upon at the outset of the building

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<sup>114</sup>Atkinson, op. cit., p. 13.

<sup>115</sup>Manual, op. cit., p. 21.

<sup>116</sup>Ibid.

venture.

The Construction Committee also works closely with the architect with regard to working drawings and specifications. One person on this committee may be given the authority to transmit any information regarding the construction to the architect in written form. From the architect, this instruction will be referred to the proper trade. This committee also works closely with the Public Relations and Publicity Committee and the Finance Committee.<sup>117</sup>

During the construction period it will probably be necessary for the architect and the Construction Committee to meet and discuss any unforeseen problems that may arise. If these problems are dealt with in the light of the total building situation and according to the policy of the contract, an adequate decision may be discovered. In a wise church building program, funds are set aside to cover such contingencies.<sup>118</sup>

The written report that each of the Functional Committees submits to the Executive Committee will be valuable in the writing of the building program which in turn is presented to the architect.

The number of Functional Committees are not limited to those just discussed. There can be as many as the program warrants. The larger the project, the more committees may be organized. The writer has brought these groups to light to show some of the needs that must

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<sup>117</sup>Atkinson, op. cit., p. 14.

<sup>118</sup>Clark, op. cit., p. 52.

be analysed in order that the program may be written.

One recommended plan for the organizing of the Functional Committees in a smaller church situation is the merging of the necessary committees to a maximum of five. These would be: The Survey Committee, The Education and Fellowship Committee, The Worship Committee, The Finance and Promotion Committee, and the Plans and Construction Committee. The chairmen of these groups would comprise the Executive Committee with one of them acting as its chairman.<sup>119</sup>

## VII. WRITING THE BUILDING PROGRAM

The writing of the program has been mentioned and briefly discussed throughout the study. This problem is not a separate one to be solved by a special committee alone; but it is actually the result of all the committees' efforts. The basic purpose of writing the program, then, is to convey the needs of the church to the architect.

It must always be remembered that program is the business of the congregation and that architecture is the business of the architect. The committees and architect need each other but each serves the church and his Lord best by sticking to what he is qualified to do.<sup>120</sup>

There are at least four goals that the church may accomplish in the writing of a building program:

1. The development of an overall plan that takes the future into account as well as the present. (No such plan is possible without a total study.)

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<sup>119</sup>Manual, op. cit., p. 10.

<sup>120</sup>Department of Church Architecture, The Congregation and the Architect (New York: The United Lutheran Church in America), p. 1.



2. The involvement of many members in the program-studies so that many become informed as to the total task of the church. (Broad participation in program planning is also the best possible way to win congregational support for a building improvement enterprise.)
3. The development of a written program based on an understanding of all aspects of the church's work.
4. Finally, the construction of building facilities that truly serve the congregation's highest intentions.<sup>121</sup>

When the Functional Committees have submitted their written reports to the Executive Committee, then the latter may meet with the architect and establish the finalizing of the building program. At this point, the architect and the Executive Committee will be able to communicate intelligently with regard to the desires of the church.<sup>122</sup>

The dialogue between the architect and the committee will show each in his respective place of authority. Suggestions may be passed from one to the other when this degree of understanding prevails. It may be considered dangerous to assume that either party has exclusive possession of all the facts necessary in the making of decisions. Program and architecture are to be joined in the cooperative effort of the building program.<sup>123</sup>

Providing the architect with the written program will then make it possible for him to perform his role as was discussed in detail earlier in this chapter.

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<sup>121</sup>Manual, op. cit., p. 8.

<sup>122</sup>Department of Church Architecture, The Congregation and the Architect (New York: The United Lutheran Church in America), p. 2.

<sup>123</sup>Ibid., p. 3.

## VIII. SUMMARY

This chapter has dealt with some of the many details involved in an actual building program. The fact that the program should be studied in detail provides opportunity for many to be involved in the project. The church building, then, is a democratic venture; the result of many efforts.

The pastor is the coordinator of the program planning. He acts as a resource person, spiritual leader, and ex-officio member of all the committees.

The role of the architect has many facets. His working knowledge of no less than one hundred twenty-five building trades make him an invaluable asset to the actual design and construction, and supervision of the building. His selection can be best facilitated through prayer and waiting on the Holy Spirit's leading.

The roles of the various committees are often thankless tasks. Nevertheless, the work performed by these groups is an invaluable aid in planning.

The Building Committee, consisting of many members, studies the situations faced by the church as it anticipates the erection of new facilities. The Functional Committees contribute study and assistance throughout the project by handling specific details necessary to the project. The Executive Committee is usually composed of the chairmen of each of the Functional Committees and makes the final decisions on all matters of import. This committee has the duty of compiling the information reported by all the study committees and then writes the

desired program of the church. This report is then given to the architect and it enables him to design and plan the physical building.

the theological position of Evangelical Christian education and the philosophy of

SUMMARY AND CONCLUSIONS

the way a church building is designed. The major reason why church architecture has changed through the ages is that it has endeavored to be the outward of the spiritual reality that the church.

## CHAPTER V

### SUMMARY AND CONCLUSIONS

#### I. SUMMARY

Church building in America is on the increase. Even smaller groups, such as the Evangelical Methodist Church, are finding the constant need of erecting new buildings. The three values to be kept in mind during a building venture are: functional, cultural, and spiritual. This study has dealt only with the functional and some of its implications.

The theological position held by evangelical Christian education and the philosophy of communicating this belief will have effect upon the way a church building is designed. The major reason why church architecture has changed through the ages is that it has endeavored to be the servant of the situation rather than the master.

When the church builds today, the future has to be considered as much or even more than the present. Due to the competitive task that the church faces in the modern society in which it exists, buildings must be erected that will aid the meeting of the needs of its constituency.

There are many factors to be taken into consideration in the achievement of a functional church building, such as location, master plan, economics, and of course, the program. Time is of the greatest value during the early stages of planning. During this time, changes may be made easily and with little or no expense. The months given to

planning a church, however long, will be but a moment in comparison to the years the building itself will stand.

The applying of principles to actual practice is no trivial matter in a building program. The desire to see tangible results quickly will have to be subordinated to disciplined study on the part of the congregation, committees, pastor, and architect as to the desired goal and how it may be attained. This study may be made a great deal easier if everyone realizes his own particular function in the total program. However, the program can be greatly strengthened by the knowledge that each agency is dependent upon the other.

A detailed written program that has been researched by study committees and organized by the Executive Committee is of real value. The congregation is assured that a capable architect will be able to transform this information into a functional design that will meet the particular church's needs.

## II. CONCLUSIONS

The writer would bring forth these conclusions as a result of this study:

A congregation considering the erection of a new church building should anticipate investing a great deal of time in planning. A thorough investigation of the needs of the church should be analysed and then summarized into a written building program.

The architect is essential to the building program of any church, large or small. He takes the written program and interprets it into a

design from which plans are ultimately drawn. A congregation should study the role of the architect and become as familiar with the profession as possible.

The pastor occupies a most strategic position in the building program. His leadership involves both spiritual and executive areas. In the area of the spiritual he must always strive to attain the higher values and maintain a harmonious atmosphere among all those involved. As an executive he must provide positive leadership and be acquainted with every duty to be performed during the building venture.

During a building program, many people must be involved. People will give time, effort, and finances if they are convinced that the project is worthy.

What a church building says to the world depends upon the studies and decisions of the various committees during the early days of planning. The privilege of serving on a committee demands a realization of the responsibility of knowing what is to be done. The use of committees during the building program is a democratic approach to the planning of God's house.

It must always be remembered that the program is the business of the church and that architecture is the business of the architect. Each can serve the church and his Lord best by adhering to that which he is qualified to do.

### III. RECOMMENDATIONS FOR FURTHER STUDY

The problem of finances has been alluded to throughout the entire

study. The writer felt that this subject is of such an involved nature that it be relegated to further detailed research.



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## APPENDIX

## APPENDIX

### I. ANNOTATED BIBLIOGRAPHY

The subsequent bibliography describes a number of books, periodicals, and booklets that are available in the field of church building. Information in this area has not yet been published in abundance, and therefore the writer felt that such an addition would provide assistance to those desiring more detailed study.

#### Books

- Adams, Rachel Swann. The Small Church and Christian Education. The Westminster Press, Philadelphia, Pa., 1961. \$1.00, 75 pages, paper back. The author defines the "Small Church" as a congregation of 100 or less. This is one of the few books published that deals specifically with the small church's problems in particular. One chapter deals pointedly with the use of limited space and equipment; even with the possibilities of having only one large room in which to work. Flexibility and adaptation are key words in a small church situation. This book offers many helps both in the area of building and in the area of the program.
- Atkinson, C. Harry. Building and Equipping for Christian Education. Department of Church Building and Architecture, National Council of the Churches of Christ in the U. S. A., 475 Riverside Dr., New York 27, N. Y., 1959. \$3.50, 87 pages (9x12 inches), paper back. This book is extremely helpful in the planning of the church building, but the greater emphasis is in the equipping of it. It furnishes many plans for both building and arranging the furnishings. All departments from nursery to adult are discussed in detail. A bibliography is included that will give further reference to most of the subjects that are discussed in the book. The author is a former pastor who is now an independent church building consultant and editor of the Protestant Church Building and Equipment magazine.
- Bredahl-Petersen, Frederik E. Design for Christian Education. Foundation Books, Jenkintown, Pa., 1962. \$1.50, 71 pages, paper back. This book encourages the church to know what it wants to do, especially in the area of Christian Education, before it builds a building. The church should analyze what its function is to be before the form is erected. Five appendices are included: "A Check-list of Sub-Committee Reports, A Survey Based on Population Census Figures,

Standard Floor Space Requirements, Chart for Church School Rooms and Equipment, and Suggestions for Further Study" (bibliography).

Clark, William S. Building the New Church. The Religious Publishing Co., Jenkintown, Pa., 1957. \$1.00, 64 pages, paper back. This economical book is a must for pastor, committee member, and interested members of the congregation when a building program is anticipated; even if it is years away. This book deals with twenty-one subjects directly related to church building. Eg. "Initial Preparation, Preliminary Surveys, Selection of a Site, Selection of an Architect, Furnishings," and many more. A bibliography is included, referring to many more books and magazines available upon request.

Clark, William S., Editor. Planning Church Building. Foundation Books, Jenkintown Pa., 1962. \$1.00, 63 pages, paper back. The editor of this book is the editor of Your Church magazine. (See periodical section.) The contributors are both pastors and architects. As the book's title implies, it deals completely in the area of planning the church building from the pastor and congregation's standpoint. It is an economical and necessary book for each member of the planning committees to obtain.

Foster, Virgil E. How a Small Church Can Have Good Christian Education. Harper and Bros. Publishers, New York, N. Y., \$1.55, 127 pages, cloth bound. Since many of the Evangelical Methodist Churches have space problems, this book offers many suggestions on how to use effectively the space that is available. Adaptation, flexibility, and ingenuity must be used if any small church is to be effective. Foster gives helpful ideas on arrangement of classes, visual aids, youth work, etc. and how this can be accomplished successfully in a one or two room church building. This book would be of help to those who want to build up attendance and program before beginning the actual building program.

Harrell, William A. Planning Better Church Buildings. Convention Press, Nashville, Tenn., 1957. \$2.50, 134 pages, cloth bound. The author has been in the Dept. of Church Architecture in the Southern Baptist Convention since 1940. In this publication he deals with the reason in planning. The various departments are taken into consideration such as "The Auditorium, The Sunday School, Other Activities," etc. The function of the various committees before, during, and after the building program is explained, thus giving real guidance to pastors and committee heads.

Scotford, John R. When You Build Your Church. Channel Press, Inc., Great Neck, N. Y., 1958, \$3.50, 245 pages, cloth bound. This book is quite thorough, taking the problem of church building from "To Build or Not to Build" to "Asking for Money Can Be Fun." The book has twenty-two chapters and thirty-one pages of excellent pictures of churches. The



author has done an excellent job discussing most important problems to be dealt with in church building.

### Periodicals

Christian Life. Published by: Christian Life, 33 South Wacker Dr. Chicago 6, Ill. Subscription: \$4.00 per year, two years \$7.00 single copy \$ .35. This evangelical magazine is well written and covers a variety of subjects in the area of Christian Education, administration, and has a good section in every issue on church building and equipment. A church building kit may be ordered which will help the church during planning and building.

Church Management. Published by: Church Management, 2491 Lee Building, Cleveland Heights 18, Ohio. Published Monthly. Subscription rate: \$3.50 per year, \$6.00 two years, \$ .35 per copy except July which is \$1.00. This magazine is edited by William H. Leach. It covers a wide variety of administrative areas within the church. The church building section appears in many of the issues. This is a large magazine with about sixty pages.

Protestant Church Buildings and Equipment. Published quarterly by: Protestant Church Buildings and Equipment. 27 E. 39th St. New York 16, New York. Subscription rate: Sent without charge to ministers, church architects, Protestant schools, Directors of Christian Education, and General Contractors active in church building. To others: \$ .50 per copy. \$2.00 per year. The editor of this magazine is C. Harry Atkinson, an architectural consultant, and former pastor. This publication deals only with Protestantism's church building problems. The articles are excellent, for the most part, and are good to keep for future reference. This magazine is quite similar to Your Church. The advertising is abundant, but is helpful, because it deals in the area of the church's building needs. A "Building Kit" may be ordered free of charge. The contents are articles reprinted for Prot. Church Bldg. and Equip., brochures from a large number of advertisers and suppliers of church furnishings, and addresses of more materials that may be ordered.

Your Church. Published quarterly by: The Religious Publishing Co., 122 Old York Road, Jenkintown, Pa., Subscription rate: \$1.75 per year, \$ .50 single copy. The editor of this magazine is William S. Clerk. This publication contains many exceptional articles on church building problems. Also, various articles on Christian Education appear regularly. This magazine is helpful for pastors who save reference material. The latest church building equipment is advertised. This magazine and Protestant Church Buildings and Equipment are similar. This one deals occasionally with Catholicism and Judaism as well as Protestantism in the area of church building which adds a broader frame of reference.

## Booklets

Facts About Your Architect and His Work. Published by The American Institute of Architects. The Otagon, 1735 New York Ave., N. W., Washington 6, D. C., 23 pages, paper bound. The first copy is free. This is a very attractive booklet of 8 1/2"x11" size. Published by the A. I. A. Headquarters, it can be obtained by writing to the above address. It is well written and beautifully printed. It explains the architect's work, responsibilities, organization, qualifications, ethics, credo, services, and how to select and evaluate him. Every pastor should have one copy of this for the purpose of acquainting himself with this very necessary professional part of church building.

Selecting and Working With Your Church Architect. By Robert L. Durham, F. A. I. A., Weyerhaeuser Co., Pilco Engineered Wood, Tacoma 1, Washington, Free, 13 pages, paper back. The author is a partner of the Seattle, Washington, Architectural Firm: Durham, Anderson, and Freed. This beautiful and well planned booklet discusses the work of the church architect, a field in which many pastors are not well acquainted. Such important topics as "The Architect's Responsibility, Selection of an Architect, and Working with Your Architect" are discussed. Space is provided for the church to prepare its own building program by the answering of pertinent questions. Order as many copies as necessary.

## II. SOURCES OF ADDITIONAL PRINTED MATERIALS

It is possible to purchase materials on church planning from a number of denominations. In reply to correspondence by the writer in November, 1962, the following denominations have offered the privilege of purchase to non-affiliated groups. Most of these denominations provide an annotated list (or catalogue) describing their available materials.

- A. American Baptist: Dr. Lincoln B. Wadsworth, Church Extension and Edifice Funds, American Baptist Home Mission Society, Valley Forge, Pa. This denomination has thirty-three pieces of literature available. All these are described on the order list called: Materials Available from the Division of Church Extension and Edifice Funds American Baptist Home Mission Societies. With exception of five books, these materials are priced between fifteen and fifty cents each.

- B. Church of the Nazarene. Rev. Alpin P. Bowes, 6401 The Paseo, Box 6076, Kansas City 10, Mo. The Church Extension Division of this growing holiness church has made no less than thirty-six pieces of excellent materials available. These cover the entire scope of church building, with emphasis on the importance of planning. These materials run approximately fifteen cents each and are very valuable. The order blank is entitled: Church Building Literature Provided by the Church Extension Division Church of the Nazarene. The available material is annotated.
- C. National Council of the Churches of Christ in the U. S. A. Mr. S. T. Ritenour, Executive Secretary, Dept. of Church Building and Architecture, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. The N. C. C. offers some of the best service available on church building. Nearly every denomination provides the Briefs for Church Builders series on its order list, due to their value in quality of information and economy of price. (The series consists of twenty publications, each priced at fifteen cents each. The order list is entitled Literature on Church Building to Help You. Some films and film strips are also available.
- D. Presbyterian Church in the United States. James L. Doom, Secretary, Department of Church Architecture, 341 Ponce DeLeon Ave., N. E., Atlanta 8, Georgia. This denomination offers an extensive list of publications. When writing ask for An Outline for Church Architecture. This is the brief outline used by the Presbyterian Church for organizing and provides a logical sequence for the making of decisions. The order list of publications and their prices is entitled Materials for Research on Church Architecture.
- E. Southern Baptist. Mr. W. A. Harrell, Secretary, Church Architecture Dept., Baptist Sunday School Board, 127 Ninth Ave., N. Nashville 3, Tenn. The Southern Baptist Convention has made great strides in the area of church extension. More than thirty different publications are available. This denomination also offers both films and film strips on a nominal rental basis. These can be most helpful in the promoting of a building program to the entire church. For a list of publications, films, and filmstrips available, ask for the list entitled Serving The Churches.
- F. United Church of Canada. Rev. George M. Morrison, Secretary, Committee on Church Architecture, 85 St. Clair Ave., East Toronto 7, Ont. This church has some materials that could be or real help. Their order list is entitled: Bibliography on Church Architecture and contains thirty-eight references, in the form of both books and pamphlets.

- G. United Church of Christ. Mr. August Burchardt, Church Building Secretary. Department of Building and Finance, United Church Board for Homeland Ministries, 1720 Chouteau Ave., St. Louis 3, Mo. "Develop a program for the Church and build around it, rather than build a building and put the program in it." This is the reasoning behind the preparation of the publication Planning to Build--An Approach to Church Building. This concise but informative composition on church building is an excellent place to begin in a study of the building program. Included is a List of Resources in which books, pamphlets, and leaflets are annotated and their prices given.
- H. United Lutheran Church in America. Dr. Edward S. Frey. Executive Director, Department of Church Architecture, 231 Madison Ave., New York 16, N. Y. This denomination will provide some of the most complete information available. They have two types of ordering systems. First is, "The Department's Packets." These packets take the individual pieces of literature and put them into various categories. Eg.: "Initial Packet," "Survey Packet," "Education Packet," "Finance Packet," etc. These are priced from \$ .50 to \$2.00 each. Second, is merely a list entitled Dept. of Church Architecture Publications. This is a price break down of each piece of material in the packets. Both lists may be ordered.

### III. A CHECK LIST

Due to the involvement of leading a building program, some broad guide lines must be drawn first. Following is such a guide. No pastor should consider this adequate, but should use this list as a starting point and find out as much as possible about each step.

- A. It is necessary to create a spirit and a desire for a new building.
- B. A planning and survey committee should be appointed.
- C. This committee should seek counsel from denominational agencies. The state building consultants and the Church Architecture Department of the Convention are prepared to offer help.
- D. This committee should write a program of needs.
- E. This committee should also study the financial program of the church and chart a course for successfully financing the building.

- F. This committee should report to the church and a program should be adopted.
- G. A building committee should be appointed.
- H. This committee should be instructed to carry out the plans as presented by the planning and survey committee and adopted by the church.
- I. An architect should be employed.
- J. He should prepare preliminary sketches, elevations, and perspectives.
- K. Carefully prepared cost estimates should be considered by the building committee and the church.
- L. After the building plans and the financial plans have been adopted, the architect should prepare working drawings and specifications for construction.
- M. All working drawings, elevations, and perspectives should be adopted by the church.
- N. Contractors should be invited to bid on the construction of the building.
- O. The low bid should be accepted and carefully negotiated.
- P. Construction should start.
- Q. Architect and subcommittee on construction should supervise the building.
- R. The subcommittee on furnishings should start its work.
- S. Other subcommittees of the building committee should start their work.
- T. Plans for entering and using the new building should be underway and carefully carried out.

(William A. Harrell (editor) Fundamentals for a Church Building Program. Nashville: Baptist Sunday School Board, pp. 42-43.)