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# A New Awakening: An New Baptist Church for Liberty, North Carolina

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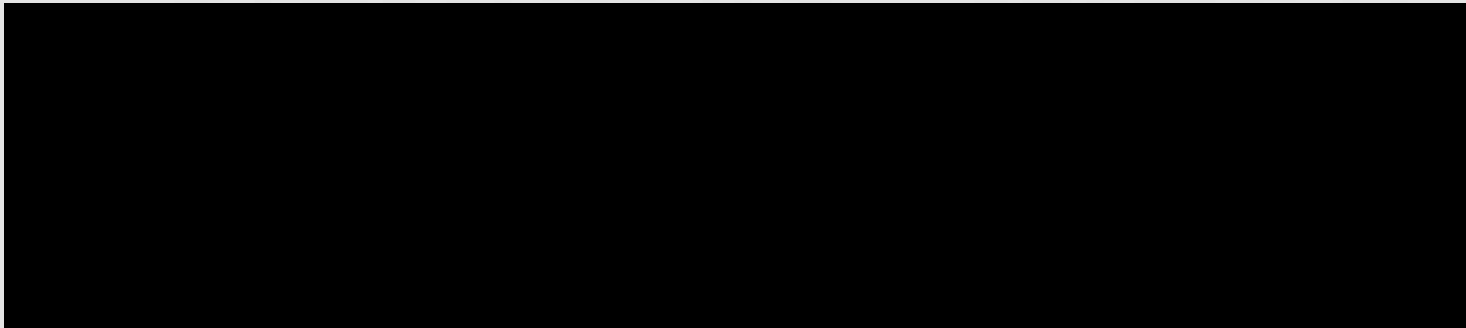
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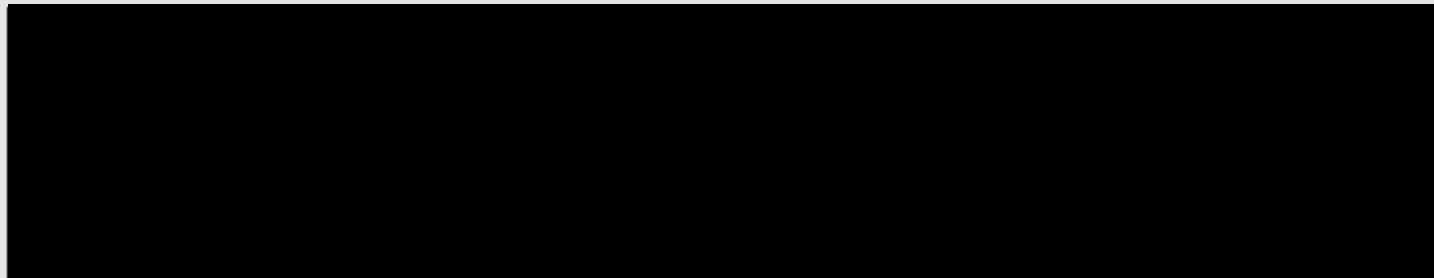
A NEW AWAKENING: A NEW BAPTIST CHURCH FOR  
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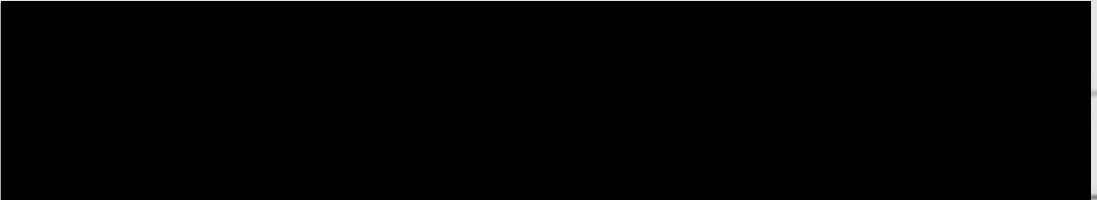
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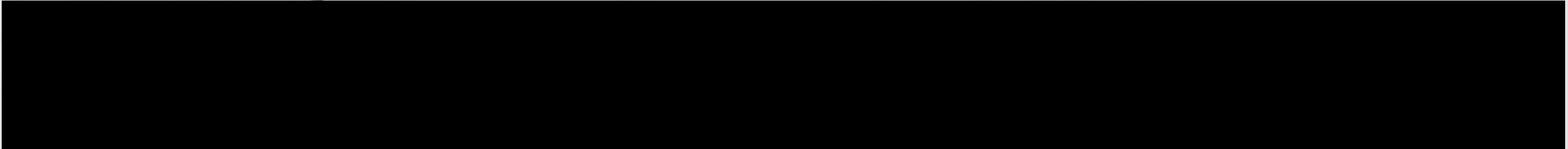
To The Graduate School:

Herewith is a thesis submitted by James D. Dawkins entitled "A New Awakening: A Baptist Church for Liberty, North Carolina." We recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Architecture.

  
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A NEW AWAKENING: A NEW BAPTIST CHURCH FOR  
LIBERTY, NORTH CAROLINA

A thesis presented to the Graduate School of Clemson University in partial fulfillment of the professional degree, Master of Architecture.

James D. Dawkins

May 1988

## ABSTRACT

Baptist church architecture in the United States today is losing its uniqueness. Baptist history and heritage have lost their architectural expression. Church architecture in general has become increasingly non-denominational, responding to all faiths, and sadly Baptists have yielded to this trend.

There is a pressing need to re-discover those qualities and characteristics unique to Baptists and to determine how they can influence and strengthen Baptist church architecture. Research into the nature of religion and its theoretical, practical, and sociological impact on religious man and his places of worship will serve as a foundation for more detailed investigations into church architecture. Baptist history, traditions, liturgies, beliefs, doctrines, philosophies, and theologies as well as historical and contemporary examples of Baptist churches and their forms, shapes, and arrangements will be thoroughly examined in an effort to find liturgical and architectural elements unique to Baptists.

The design proposal examines the Baptist worship space and its supporting components. It attempts to integrate Christian worship, Christian education, and Christian fellowship, and provide a place for Baptists to grow emotionally, intellectually, and spiritually in the presence of God. It explores the Baptist church's role as a spiritual institution, indeed, as the House of God.

## DEDICATION

To Mom and Dad: For six years I have hoped and prayed I could honor you in some way with my work at Clemson. This thesis proposal is for you.

To Reggy and Sam: You are the epitome of brotherly love.

To Mary Ann: For six years you have given me the love and care of a mother. I would never have gotten here without you.

To Ashley: You pulled me through some of the hardest times of my life. You are the reason I didn't give up. I should be so lucky...

And thanks to Kelly, Pete, Jeff, and Ducky for the willingness to listen and offer constructive criticism. You are the best friends an architectural student could ever have.

And thanks to Mike Ferguson for a fantastic model. Thanks for helping me not panic.

## ACKNOWLEDGEMENTS

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Rick Bynum, Kirby Pate, Jeff Fogle, and Bucky Monroe for the willingness to listen and offer constructive criticism. You are the best friends an architectural student could ever have.

Mike Ferguson for a fantastic model. Thanks for helping me not panic.

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RELIGIOUS MAN

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one involved in contemplation, he is a man who knows, who has learned the meaning, who has had experiences that are metaphysical in nature.<sup>1</sup>

Blake calls this man a religious man, viewing him as a man whose "forming part of the god's creation...he finds in himself the same quality that he recognizes in the universe."<sup>2</sup> His life takes its course not only as "human creature but, at the same time, shows in a transcendent life that of the source or the gods."<sup>3</sup> Blake states that "religious man lives in an open context and that he is open to the world. This means (a) that he is in open communication with the gods, (b) that he shows to the quality of the world."<sup>4</sup> Religious man is man that recognizes a force greater than himself, seeks to understand his relation to it, and desires communication with it.

To gain this understanding and communication, religious man begins to explore himself. He seeks to discover those elements within himself that will allow him to answer the psychological

<sup>1</sup> Blake, *Milton: The Sacred and The Profane* (New York: Harper and Row, 1961), p.135.

<sup>2</sup> *Ibid.*, p. 167.

<sup>3</sup> *Ibid.*, p. 161.

<sup>4</sup> *Ibid.*, p. 172.



Fig. 1. The Creation.

## RELIGIOUS MAN

### The Foundations

The realization of a power or force or presence greater than oneself has existed since the beginning of time. Once realized, man attempts to understand this presence and as an initiate in this understanding, finds understanding in worship of this presence. The initiate is "not only one newborn or resuscitated; he is a man who knows, who has learned the mysteries, who has had revelations that are metaphysical in nature."<sup>1</sup>

Eliade calls this man a religious man, viewing him as a microcosm "forming part of the god's creation;...he finds in himself the same sanctity that he recognizes in the cosmos."<sup>2</sup> His life takes its course not only as "human existence but, at the same time, shares in a transhuman life, that of the cosmos or the gods."<sup>3</sup> Eliade states that "religious man lives in an open cosmos and that he is open to the world. This means (a) that he is in open communication with the gods; (b) that he shares in the sanctity of the world."<sup>4</sup> Religious man is man that recognizes a force greater than himself, seeks to understand his relation to it, and desires communication with it.

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Fig. 1. The Creation.

<sup>1</sup> Eliade, Mircea, The Sacred and the Profane, (New York: Harper and Bros., 1961), p.188.

<sup>2</sup> Ibid., p. 165.

<sup>3</sup> Ibid., p. 167.

<sup>4</sup> Ibid., p. 172.

questions he has: Who am I? Where do I come from? Where do I go? What are those forces that control me and my future? By understanding himself, religious man hopes to understand that power or powers which created him. This introspective quest begins taking the form of an ordered search for answers - a religion. Ellwood defines this religion as a "particular kind of consciousness,...thinking or doing almost anything when...things are thought or done at a level of consciousness that gives them transcendent reference."<sup>5</sup>

Man begins to say and do things in a manner similar to what he understands as being done by transcendent forces. Religious man discovers himself while attempting to uncover the transcendent through works and actions that have cosmological reference. Religious man tries to be who he really is or believes he really is. The saying, the doing, and the being become structured. They form the foundations of a religion. This religion helps to explain the unexplainable, the "ineffable" - that which eludes apprehension but which is part of our consciousness.<sup>6</sup>

Religion becomes a search for a particular kind of feeling - the feeling of who one really is, the unexplainable feeling of a transcendent force which eludes oneself, and how these feelings can



Fig. 2. Communing with the transcendent.

<sup>5</sup> Ellwood, Robert S., Jr, Introducing Religion from Inside and Outside, (Englewood Cliffs: Prentice-Hall, Inc., 1983), p. 66.

<sup>6</sup> Otto, Rudolph, The Idea of the Holy, (London: Oxford University Press, 1950), p. 5.

The Religious Experience

be evoked or awakened in the mind of religious man, allowing him to realize his condition as human existence.

... absolute insight of some kind; whereas everything turns upon the character of the corresponding insight, which cannot be expressed verbally and can only be expressed indirectly through the tone and content of a man's feeling response to it. ... Man begins to breathe himself while experiencing the transcendent, making the awe-inspiring, facilitating, and yet worldly power sustained therein. Religious man puts into the mysterious - that which he has questioned about his situation into the feeling - evoking what I have termed a feeling of expansion-transcendence. In describing it in this manner:

The feeling of it may at times come sweeping like a gentle tide pervading the mind with a tranquil mood of deepest worship. It may pass over into a state of ecstasy and feeling outside of the world, continuing, as it were, thrillingly vibrant and prominent, until at last it dies away and the soul returns to its loneliness. ... non-religious mood of everyday experience. It may burst in sudden eruptions up from the depths of the soul with visions and revelations, or lead to the strongest ecstasies - to ekstases, levity, or transport, and to ecstasy. It has its wild and dramatic forms and can work up an almost ghastly horror and shuddering. It may become the highest, something and something beyond of that creature in the presence of - which is what? in the presence of that which is a mystery inseparable and above all systems.<sup>1</sup>

And the religious man begins to sense that which which can help explain the mysterious - that which eludes explanation. Religious man begins to believe in a "wholly other," that



Fig. 3. The "mystical experience."

<sup>1</sup> Ibid., p. 18.

<sup>2</sup> Ibid., pp. 12-13.

### The Religious Experience

Rudolph Otto calls religious feeling a "creature feeling: the submergence into nothingness before an overpowering, absolute might of some kind; whereas everything turns upon the character of this overpowering might...which cannot be expressed verbally and can only be suggested indirectly through the tone and content of a man's feeling-response to it."<sup>7</sup> Man begins to humble himself while uncovering the transcendent, realizing the awe-some, fascinating, and yet terrible power contained therein. Religious man pries into the mysterious - that which he has questioned since his initiation into this feeling - evoking what Otto terms a feeling of *mysterium tremendum*. He describes it in this manner:

The feeling of it may at times come sweeping like a gentle tide, pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its "profane," non-religious mood of everyday experience. It may burst in sudden eruption up from the depths of the soul with spasms and convulsions, or lead to the strangest excitements, to intoxicated frenzy, to transport, and to ecstasy. It has its wild and demonic forms and can sink to an almost grisly horror and shuddering...it may become the hushed, trembling, and speechless humility of the creature in the presence of - whom or what? In the presence of that which is a mystery inexpressible and above all creatures.<sup>8</sup>

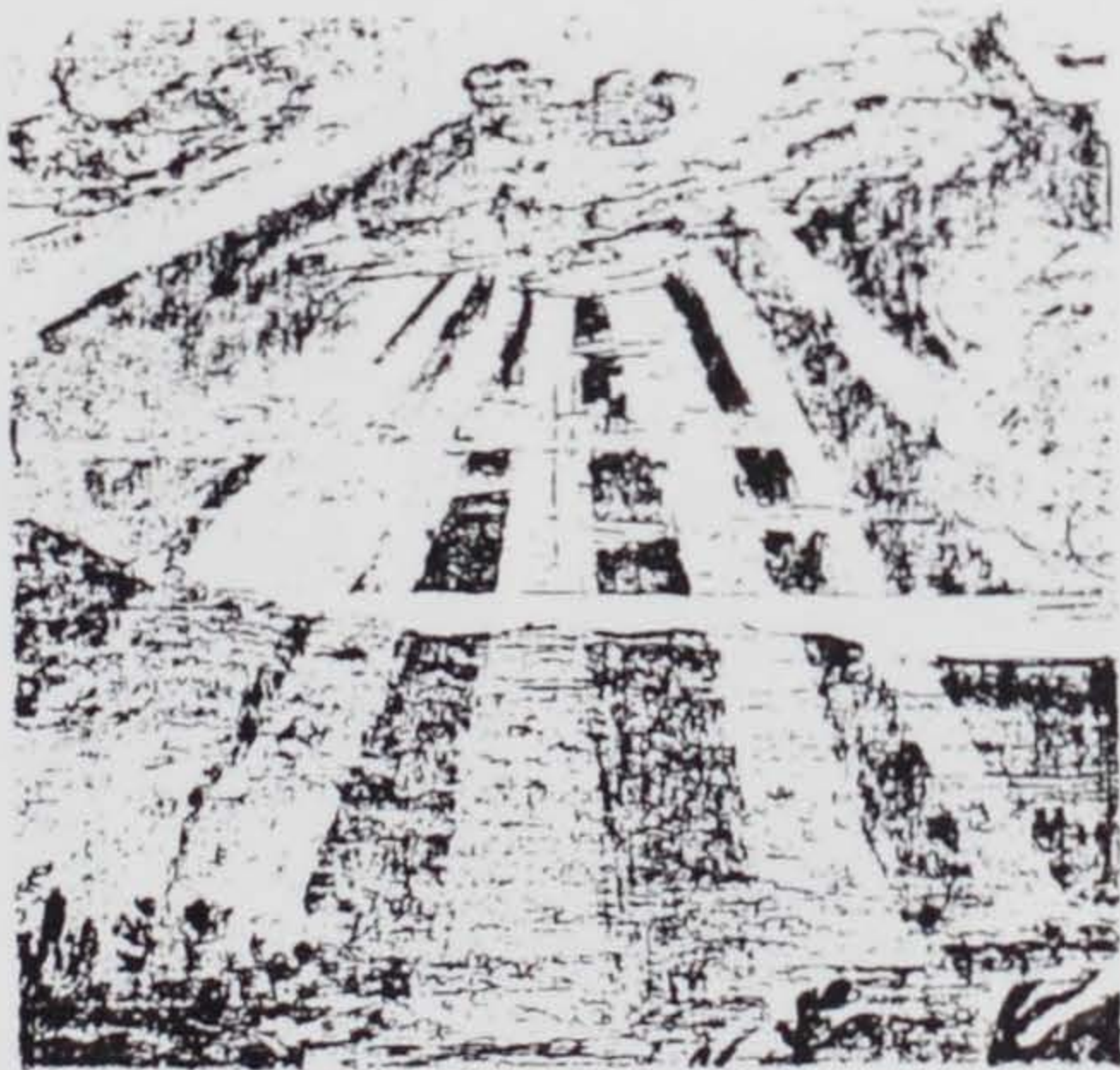


Fig. 3. The "mysterium tremendum."

And for religious man religion becomes that vehicle which can help explain the mysterious - that which eludes apprehension. Religious man begins to believe in a "wholly other," that

<sup>7</sup> Ibid., p. 10.

<sup>8</sup> Ibid., pp. 12 -13.



which is "quite beyond the sphere of the visual, the intelligible, and the familiar" and elicits those feelings of "blank wonder and astonishment."<sup>9</sup>

Religious feeling, therefore, due to its unexplainable, inexpressable nature, is considered a "non-rational" feeling. It eludes precise formulation in words and forces religious man to employ symbolic phrases and actions in order to speak of it. Otto suggests that religious man schematizes these irrational feelings.<sup>10</sup> Religious man assigns understandable, rational values to unexplainable, non-rational constructs, thereby categorizing his feelings in terms that are amenable to his neighbors.

Once rationalized, religious feelings become accessible to everyone. Individual experiences become social facts. Religion becomes institutionalized and organized, available to one and all. Thomas Luckmann carries this one step further by describing religion as the "institutional conglomerate of certain irrational beliefs."<sup>11</sup> Religious man understands and explains his personal, irrational beliefs and experiences based on the rational definitions given these experiences by others. One understands oneself by understanding others.

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<sup>9</sup> Ibid., p. 26.

<sup>10</sup> Ibid., p. 45.

<sup>11</sup> Luckmann, Thomas, The Invisible Religion, (New York: The McMillan Company, 1967), p. 22.



Fig. 4. Fourth visualization of Christ

## Christian Worship

For Christians the institution of nonrational feelings and man's resulting response to them comes in the form of Christian worship. Christian worship centers around God and Jesus Christ, Christian interpretations of the "ineffable" and "wholly other." Christian worship is characterized by its Christological center. James White describes Christian worship as "God's revelation of himself in Jesus Christ and man's response (through Jesus Christ)."<sup>12</sup> The ineffable has been made flesh in Christ who at the same time is physical proof of the *mysterium tremendum* living among us.

Christian worship takes many forms but its hallmark is its "thoroughly social and organic character, which means it is never a solitary undertaking."<sup>13</sup> Christian worship is a corporate act rooted in the New Testament promise of Jesus Christ: "For where two or three are gathered together in my name, there am I in the midst of them."<sup>14</sup> That individual religious experiences become social facts binds Christians together in understanding the "wholly other" of God and Christ. Underhill, as quoted by White, describes it in the following manner:

The worshipping life of the Christian, whilst profoundly personal, is essentially that of a person who is also a member of a group...The

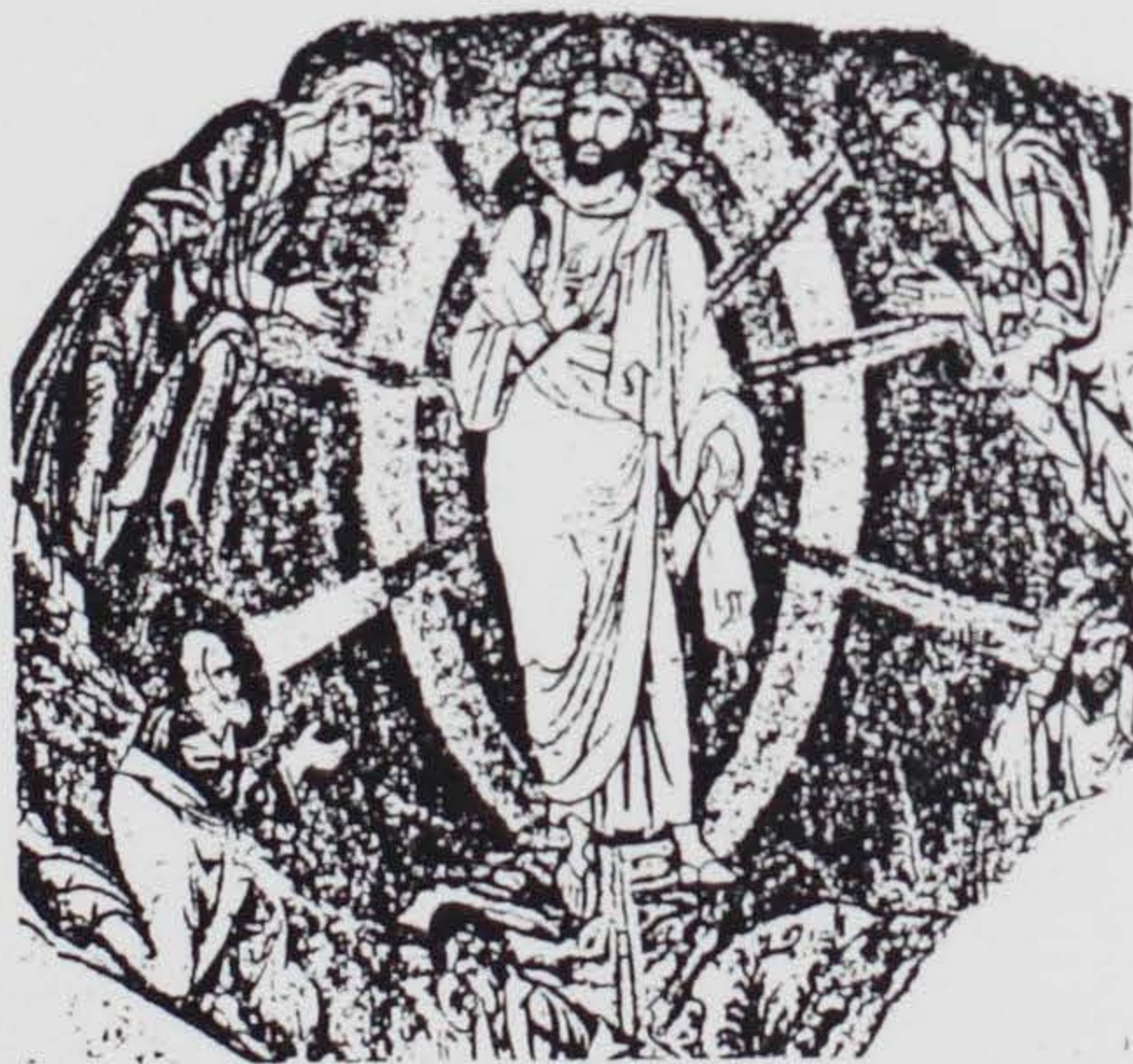


Fig. 4. Twelfth century depiction of Christ.

<sup>12</sup> White, James F, Introduction to Christian Worship, (Nashville: Abingdon, 1980), p. 17.

<sup>13</sup> Ibid., p. 19.

<sup>14</sup> Holy Bible, King James Version, Matthew 18:20.

Christian as such cannot fulfill his spiritual obligations in solitude...even his most lonely contemplations are not merely a private matter.<sup>15</sup>

The sharing of religious experiences is fundamental to Christian worship. The Christian religious man seeks to relate his experiences to other Christians who have had similar experiences. Religious man has an initial, undefinable, inexpressible experience with a transcendent source and seeks to rationalize the seemingly irrational feelings that result. In worship he compares and contrasts these experiences in order to explain his own. Finally a collection of words and actions are developed that will allow others to share in these experiences.

Religious man organizes and categorizes his experiences. He even prescribes ways in which others might achieve a particular religious experience. Religious man calls it a "liturgy" or a service of worship, and the Christian religious experience becomes structured. White says it takes its shape in "actual words and action and occurs in a specific time and place...it is not an abstract theological definition but something that one can only experience in the midst of a living, breathing congregation."<sup>16</sup>

Worship becomes a way of ordering expressions of religious feeling, of structuring and prescribing the experience. Religious man no longer has to be satisfied with just *having* the reli-

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<sup>15</sup> White, Introduction to Christian Worship, p. 21.

<sup>16</sup> *Ibid.*, p. 22.

RELIGION AND LITURGY

The Liturgy

gious feeling. With a liturgy, religious man can now *create* the religious experience and respond to it in a more rational manner.

is present - the time that is experienced, for example, as the ordered space - but the time in which the historical existence of Jesus Christ occurred, the time sanctified by his preaching, by his passion, death, and resurrection." "Each speaks of the sacred in terms of time. Christian worship takes place in the ordered flow of worldly time. This allows the Christian to daily, weekly, and yearly re-experience those events that create or sustain his or her particular religious experience.

These sacred times are "the different times of festivals, days, sacred stories, or liturgies - any block of time in which the flow of ordinary, one-thing-after-another time stops and the transcendent, whose time goes at a different rate or even altogether, takes over."<sup>18</sup> The Christian calendar allows the Christian to step back from the everyday routine calendar and experience his or her world as if to communicate on the same transcendent level with God. The Christian makes sacred world time. And in all this offering of sacred time, the Christian creates a system of worldly domains occupying a specific period of time as related to important biblical occurrences. He creates a liturgy.

<sup>18</sup> Clark, p. 12.  
<sup>19</sup> Ibid., p. 17.

## RELIGION AND LITURGY

### The Language

Mircea Eliade, in his book The Sacred and the Profane, describes the worship service inside a church to be "a break in profane temporal duration. It is no longer today's historical time that is present - the time that is experienced, for example, in the adjacent streets - but the time in which the historical existence of Jesus Christ occurred, the time sanctified by his preaching, by his passion, death, and resurrection."<sup>17</sup> Eliade speaks of the service in terms of time. Christian worship relies heavily on the constant *doing* of worship. Time allows the Christian to daily, monthly, and yearly re-create those events that evoke or remind him of particular religious experiences.

These sacred times are "the different times of festivals, rites, sacred stories, or holidays - any block of time in which the flow of ordinary, one-thing-after-another time stops and the transcendent, where time goes at a different rate or ceases altogether, takes over."<sup>18</sup> The Christian calendar allows the Christian to step back from the everyday routine existence and heightens his secular so as to communicate on the same transcendent level with God. The Christian makes sacred secular time. And to aid this altering of secular time, the Christian creates a system of worship elements occupying a specific period of time as related to important Biblical occurrences. He creates a liturgy.

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<sup>17</sup> Eliade, p. 72.

<sup>18</sup> Ellwood, p. 17.

Liturgy as a means of worship is "a work performed by the people (of God) for the benefit of others."<sup>19</sup> John Robinson says that "liturgy is public work - and, indeed, in its original secular context 'public works.' It is the 'ergon,' the action, of the 'laos,' or people of God."<sup>20</sup> Liturgy is found in the procession of activities leading up to religious events such as Easter week and Christmas. Liturgy helps worshipers organize their daily services of song, prayer, preaching, and communion. It gives the Christian an ordered means to recall and act on all of one's religious experiences with God, and it provides a way to share personal experiences with others.

Liturgy can represent the everydayness of life by making sacred those secular actions and events that compose a religious worship service. The sacred action of taking communion during a church service can represent the secular action of eating at one's own dinner table. Much like a play performed by a company of artists, the religious service uses the liturgy as its script and the individual worshiper has his or her own role in the performance of the liturgy. The whole service is transformed into "a great concelebration or symphony of action" aimed at communicating with God on a transcendent level.<sup>21</sup> John Robinson expresses it in this manner:

Liturgy 'coming to life' is not merely liturgical revival for its own sake, or even for the Church's sake. It is liturgy coming uncomfortably close to life. For liturgy is nothing less than the gospel of the Word made

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<sup>19</sup> White, Introduction to Christian Worship, p. 24.

<sup>20</sup> Robinson, John A.T., Liturgy Coming to Life, (Philadelphia: The Westminster Press, 1960), p. 14.

<sup>21</sup> Robinson, p. 58.

flesh in action, Christ through his body about his saving work, taking the things of this world and, through the power of his sacrifice, leaving none of them untouched.<sup>22</sup>

For the Christian, a liturgy can mold the pattern of life itself. Liturgy represents an order of experience, "a pattern of meaning that derives directly from the transcendent and so makes anyone participating in it a real self."<sup>23</sup> It enables Christians to answer those questions of self identity and direction.

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<sup>22</sup> Ibid., p. 38.

<sup>23</sup> Ellwood, p. 19.

### The Components

Liturgical worship is rooted in recurring rhythms of sacred time much like our daily lives are structured around the rhythms of weeks, months, and years. Liturgy then becomes a movement in time of words and actions. It takes its shape in the repetition of divine acts and gestures. It attempts to reproduce the same paradigmatic acts and gestures of the transcendent, allowing Christian man to live closer to God.

Liturgy is expressed by a series of actions most common of these are postures such as kneeling, standing and sitting, gestures including the embrace, breaking of bread, making the sign of the cross, and movement associated with assembling, carrying of offerings, and gathering at the communion table or rail.<sup>24</sup> The power of Christian worship comes from repetition and reiteration. Actions and words of the worshipers commemorate the words and acts of God. Each day, week, and year the Christian relives the whole of Christian history. The apprehension of religious experiences is deepened each time they are recalled.

Liturgy allows the Christian to communicate not only with God, but with others who have had similar religious experiences and who also seek communication with the transcendent. Christians communicate through speaking and touching. Partaking of the Eucharist, congregational singing, and preaching allow the participation of the individual in a corporate

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<sup>24</sup> White, Introduction to Christian Worship, p. 103.



Fig. 1. The Last Supper.



act. These three activities form the fundamental basis of a worship service. Like an actor's script, they prescribe the means of a corporate worship experience.

The Eucharistic action is considered the greatest of all divine acts and gestures. Christ's last supper with his disciples is depicted and acted out in this event. Robinson describes it "as the New Testament saw it, as *the* corporate act for which the community must come together."<sup>25</sup> He further declares the Eucharist "as action, and of Christ present, not as a thing on the altar nor simply as an experience in the heart, but as an agent, the doer, the breaker of bread, the host at supper."<sup>26</sup> By participating in this act, the worshiper fulfills the command of Christ when he said "Do this in remembrance of me."<sup>27</sup> The Eucharist allows the Christian not only to act for Christ, but to act *with* Christ.



Fig. 5. The Last Supper.

Another corporate means to Christian liturgical worship is singing. Singing permits individual expression in a worship service. White says that music "is a more expressive medium than ordinary speech...a satisfactory vehicle for some individuals to express their worship."<sup>28</sup> Music lets the individual worship God through song and congregational singing. It allows the offering to

<sup>25</sup> Robinson, p. 54.

<sup>26</sup> Ibid., p. 56.

<sup>27</sup> Holy Bible, King James Version, Luke 22:19.

<sup>28</sup> White, Introduction to Christian Worship, p. 99.

God of something we consider to be beautiful, no matter how limited our own musical abilities may be.

The third aspect of Christian liturgical worship is preaching. It is the climactic element of most worship services. Here God talks to worshipers through the spoken word of the preacher. Robinson states that "the importance of preaching is closely linked to the centrality of scripture. The preacher speaks for God, from the Scriptures, by the authority of the church, to the people."<sup>29</sup> Communication between God and his worshipers is direct; the Scriptures applied to contemporary life.

Preaching is action. It is an "act of worship, an act of faith, and an act of dedication."<sup>30</sup> The belief in the priesthood of all believers allows each worshiper to participate in this manner of worship. As James White states, "In worship, God gives Godself to us through human speech; and we, through God's power, give ourselves to God through our speech."<sup>31</sup>

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<sup>29</sup> Robinson, p. 138.

<sup>30</sup> Hays, Brooke and Steely, John E., The Baptist Way of Life, (Macon, Georgia: Mercer University Press, 1981), p. 69.

<sup>31</sup> White, Introduction to Christian Worship, p. 137.

### History of Christian Liturgy

Contemporary Christian liturgy begins with the history of Christianity itself and its many liturgical experiments and reforms.

Christian worship became public in the fourth century. The First General Council of Nicaea, called by Constantine in AD 325, recognized Christianity as a religion. This gave Christians the opportunity to move worship services out of private homes and into public buildings. They were now allowed to unite publicly. Christians were now able to share methods of worship and form the foundations of a worship liturgy.

By the end of the fourth century the common liturgy used in most churches consisted of a greeting; an opening statement spoken or sung by the worshipers, the Epistle; a lesson taken from one of the New Testament letters, the responsorial psalm; a set of short verses or sentences sung or said after the Epistle, the Gospel; a lesson taken from one of the first four New Testament books, the sermon; an exposition of the lessons read, and the liturgy of the Eucharist; the actual taking of the bread and wine by the worshipers.<sup>32</sup> As Christian worship became public and more elaborate, song and prayer were introduced into the service.

The fifth and sixth centuries saw a gradual replacement of the greeting by an introductory rite. Worship services now began with a musical progression of elements including the introit; a song

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<sup>32</sup> White, Introduction to Christian Worship, p. 127.



Fig. 6. Twelfth-century church plan  
(Durham Cathedral, England).

or a psalm that accompanied the procession of the clergy to the altar, the Kyrie; a response following a series of petitions, the Gloria in Excelsis; a greater doxology usually sung, and the collect; an opening prayer that brings the entrance rite to a close and introduces the lessons for the day.<sup>33</sup> Eliminated from the old service order was the abrupt movement from the greeting directly into the lessons. As a result, the worship service became more fluid and easier for the congregation to follow. However, it also increased the role played by the clergy and decreased the active participation of the congregation. The intimacy, hospitality, and group participation associated with services in private homes disappeared as liturgy became increasingly structured in its emphasis on the clergy. The individual worshiper became more of an observer than a participant.

Fourteenth and Fifteenth liturgical advances introduced *apologies* into the worship service. Apologies were acknowledgements of fault and failure sung or spoken corporately by the worshipers. These personal devotions were now integrated into public worship. Creeds, or affirmations of faith and belief, were also added. Both of these elements composed the preparatory rite which immediately followed the sermon and prepared the worshiper for the administration of the Eucharist. Clericalism dominated eleventh and twelfth century worship. This forced the individual further away from liturgical activity, a development illustrated in the

<sup>33</sup> Ibid., p. 128.

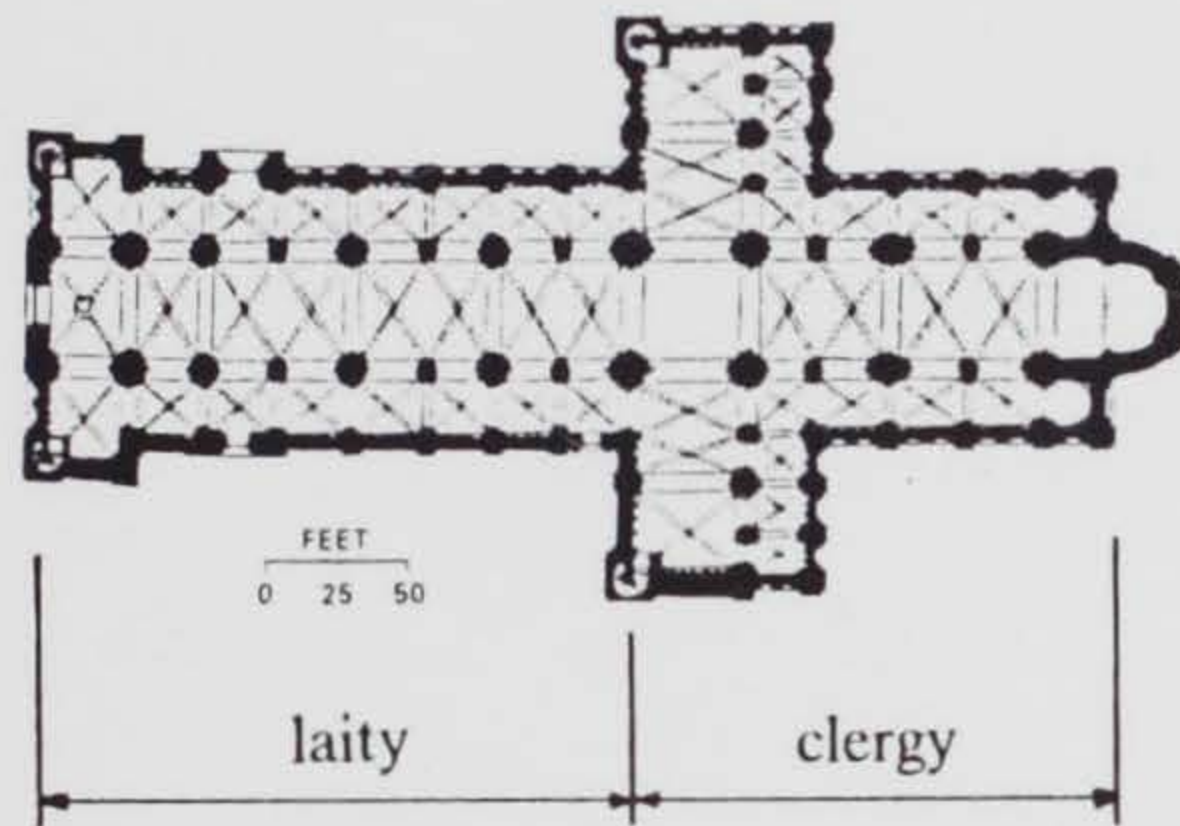


Fig. 6. Twelfth century church plan  
(Durham Cathedral, England).

arrangement of the church building itself (fig. 6). Chancel (clergy) and nave (laity) became two separate spaces.<sup>34</sup>

The sixteenth century brought about a major change in Christian liturgy. Reformers such as John Calvin and Martin Luther argued for change in the Roman Catholic liturgical tradition. They attempted to recover the concept of corporate worship practiced by early Christians. Failing to make those changes, the reformers withdrew and established their own congregations. Their worship services were conducted in the vernacular, the service acts of worship were made visible, and hymn singing was returned to the congregation. The invention of the printing press which coincided with the Reformation enabled the Scriptures, prayers, and songs to be accessible to worshipers.

Reacting to this Reformation development, Roman Catholics sought to strengthen their own liturgical tradition. The Council of Trent meetings in the late sixteenth century were held to discuss Roman Catholic doctrines and beliefs and to re-emphasize the significance of the Latin tradition in mass. They were so determined to defend the Catholic way that liturgical advancement was almost impossible. They became entrenched in the Latin mass. It was not until the Vatican II conferences in the early 1960's that significant changes were made in Roman Catholic liturgy. The altar-table was pulled away from the chancel wall and moved

<sup>34</sup> Ibid., p. 129.

closer to the congregation. The priest now faced worshipers while performing service acts rather than having his back to them. Most important was the change from a Latin mass to a mass spoken in the vernacular, a development the Reformed churches reached four centuries earlier. All these changes were directed toward increasing congregational participation.

The Roman Missal of 1970 represents the latest stage of Roman Catholic liturgical development. It contains an entrance song, greeting, blessing rite or penitential rite or neither, Kyrie, Gloria in Excelsis, opening prayer, first reading, responsorial psalm, second reading, alleluia or Gospel acclamation, Gospel, homily (sermon), profession of faith, general intercessions, and the administration of the Eucharist. Congregational participation now becomes essential to worship. Corporate prayers, songs, and responsorial acclamations have been integrated into the service order.

Liturgical advances in the Reformed churches took another direction. Seventeenth and eighteenth century English Puritans pushed congregational participation even further. The Reformers translated the Latin mass into a language understandable by its worshipers. Various prayer, service, and song books were published to meet the needs of different denominations. These activities encouraged denominational variety in worship services rather than a standard liturgy used by everyone. Today's varied Protestant liturgical efforts are the results of these developments.

PLACES OF WORSHIP

Sacred Space

White says "if one thing can be clear in all these traditions, Roman Catholic and Protestant, it is the return to the priorities of the first six centuries."<sup>35</sup> The priority White speaks of is the importance of congregational participation in worship services. Christian worship is grounded in the cooperative worship efforts of clergy and laity. The liturgy they create is intended to provide those opportunities for individual as well as corporate expression. John Robinson sums it up well by suggesting that "so much can be set in motion in the life of a community by people and priest taking trouble together over their liturgy."<sup>36</sup> A liturgy with elements for the individual as well as the group is essential for successful Christian worship experiences.



"A sacred space is a place where people participate in the sacred (Jesus and words). Sacred space makes possible religious practices that are central to being a Christian." This sacred space becomes increasingly important as religious men, like the one who stays away from the everyday, or profane as termed by Eliade. There also religious men to offer to recover the real self, and allow the transcendent to be revealed.

Religious men think the sacred space with many names. Holy ground, temple, shrine, cathedral, synagogue, and church are but the most common examples. However, for this study the word church will be used to denote the physical place or structure where religious men worship. White describes the church as "a sacred enclosure...constituting its identity in the

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<sup>35</sup> White, Introduction to Christian Worship, p. 136.

<sup>36</sup> Robinson, p. vi.

Fig. 7. A "sacred space."

## PLACES OF WORSHIP

### Sacred Space

Religious man becomes aware of some transcendent force or forces that affect his life. He develops a liturgy or method of words and actions that affords him communication with the transcendent. He also begins to realize that there are certain places and spaces where this communication occurs best.

Robert Ellwood, Jr. describes this location as "sacred space; the precincts of temples or churches, holy shrines, or sacred hills - any place that has a special, different, awesome feel about it as a spot where the transcendent power breaks through."<sup>37</sup> Mircea Eliade defines it as "a break in profane space, where opens communication between the cosmic planes (heaven and earth). Sacred space makes possible ontological passage from one mode of being to another."<sup>38</sup> This sacred space becomes increasingly important to religious man. Here he can step away from the everyday, or *profane* as termed by Eliade. Here also religious man is able to uncover the real self, and allow the transcendent to manifest itself.

Religious man labels his sacred space with many names. Holy ground, temple, shrine, cathedral, synagogue, and church are but the most common examples. However, for this study the word *church* will be used to denote the physical place or structure where religious man worships. Eliade describes the church as "a sacred enclosure...constituting an opening in the



Fig. 7. A "sacred hill."

<sup>37</sup> Ellwood, p. 17.

<sup>38</sup> Eliade, p. 63.





Fig. 8. The oculus of the Pantheon.

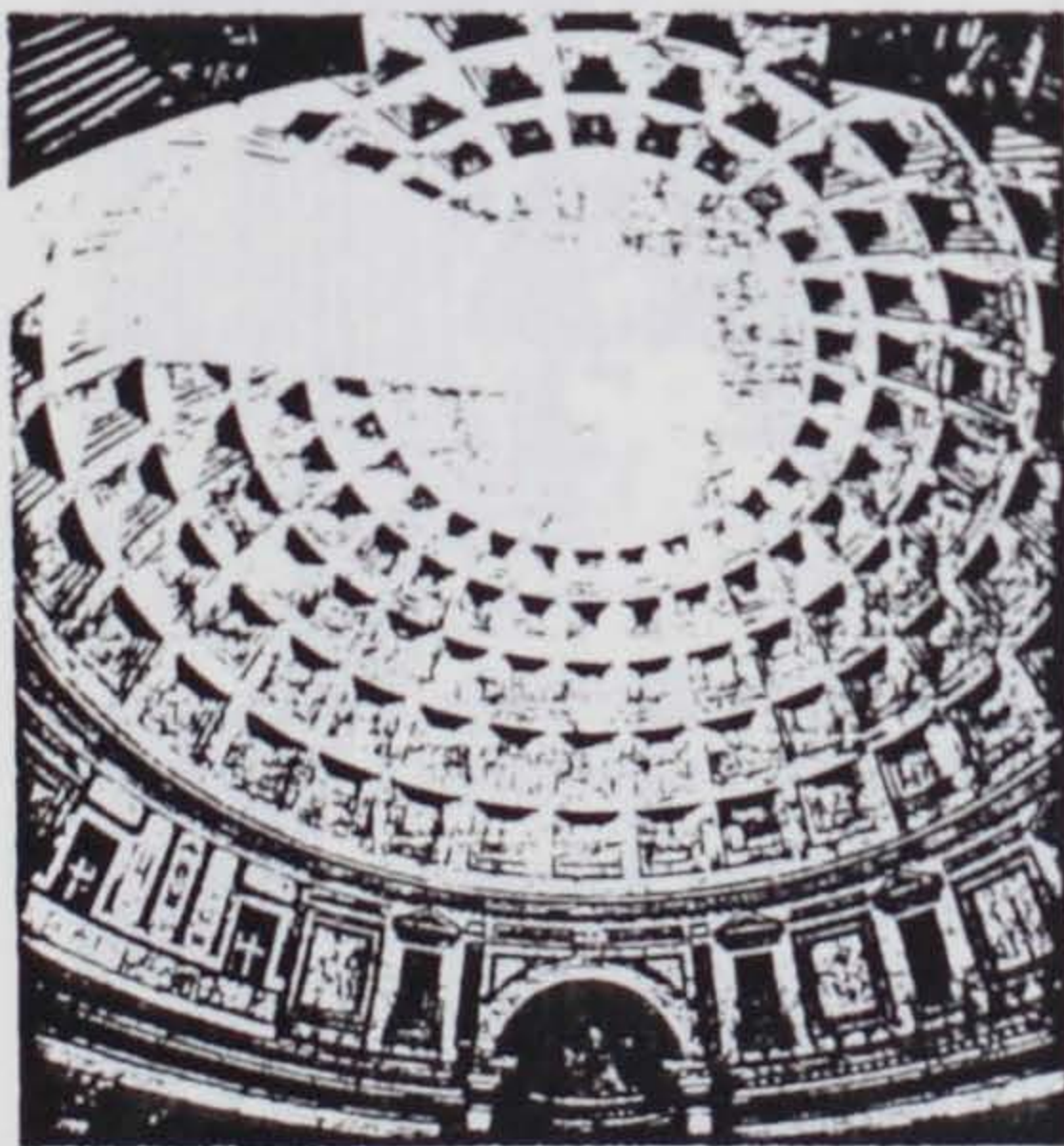


Fig. 8. The oculus of the Pantheon.

upward direction and ensures communication with the world of gods.<sup>39</sup> Heaven and earth have been established with the former being in the upward direction. There are no barriers to prevent communication, hence the emphasis on "opening." Early religious buildings such as the Pantheon in Rome were even built with an aperture in the ceiling to emphasize this. The eye of the dome symbolized a transition from plane to plane, and communication with the transcendent.

Eliade goes on to further define the upward or vertical direction by stating that "no world is possible without verticality, and that dimension alone is enough to evoke transcendence."<sup>40</sup> Heaven and earth are assumed to be separated by an infinite height, an unknown distance. This notion of an unknown quantity or quality is well suited to the location of a transcendent being(s), and it was only natural for religious man to build structures that aimed at bridging this infinite distance. From the Biblical Tower of Babel and fourteenth century gothic spires to the steeple of a rural Southern Baptist church, religious man has sought means to symbolize this vertical character of communication with the transcendent.

Religious architecture also symbolizes a place or space where the transcendent is housed while on earth. The erection of architectural phenomena such as Stonehenge, as Rudolph Otto

<sup>39</sup> Ibid., p. 26.

<sup>40</sup> Ibid., p. 129.

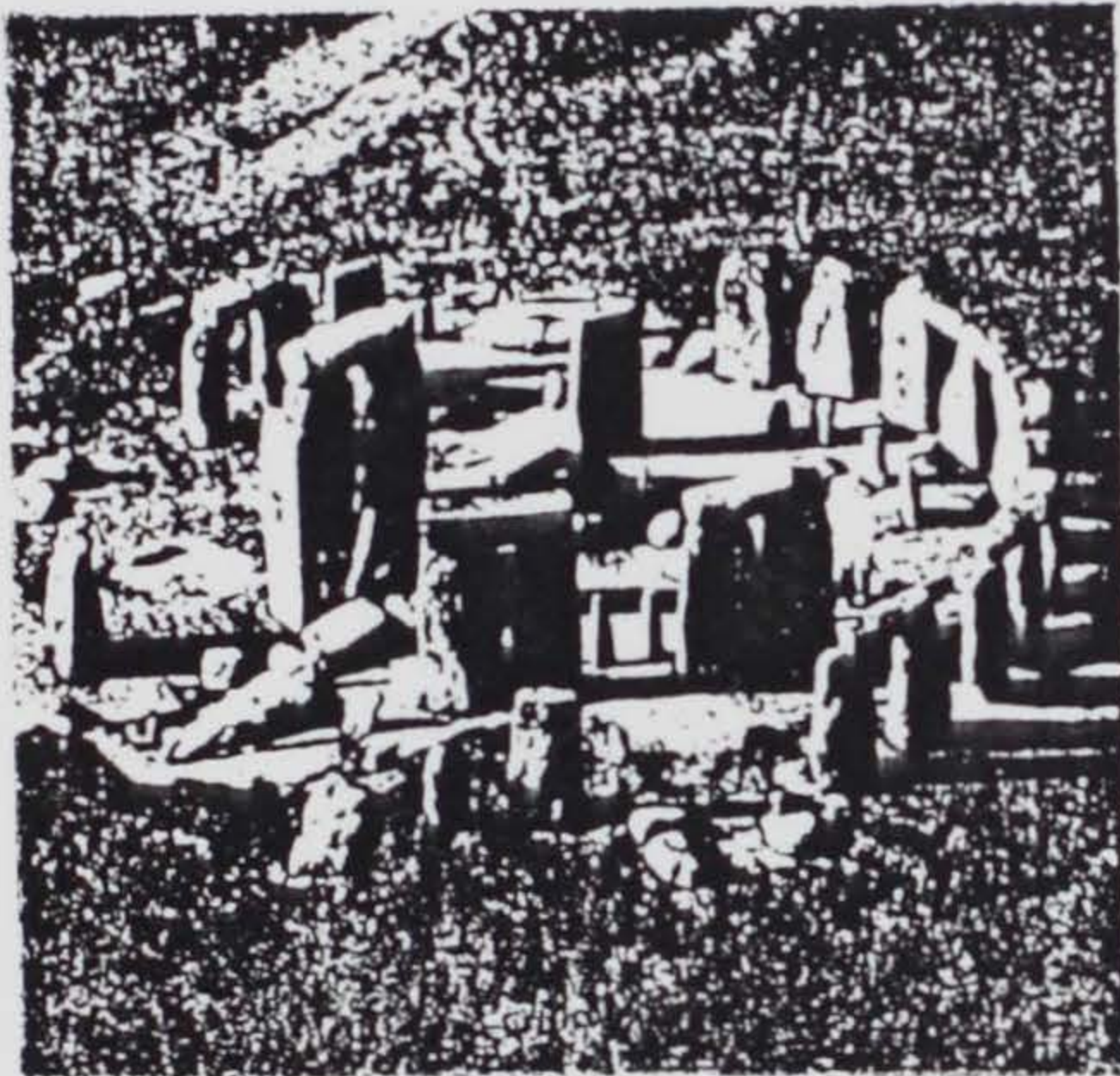


Fig. 9. Stonehenge.

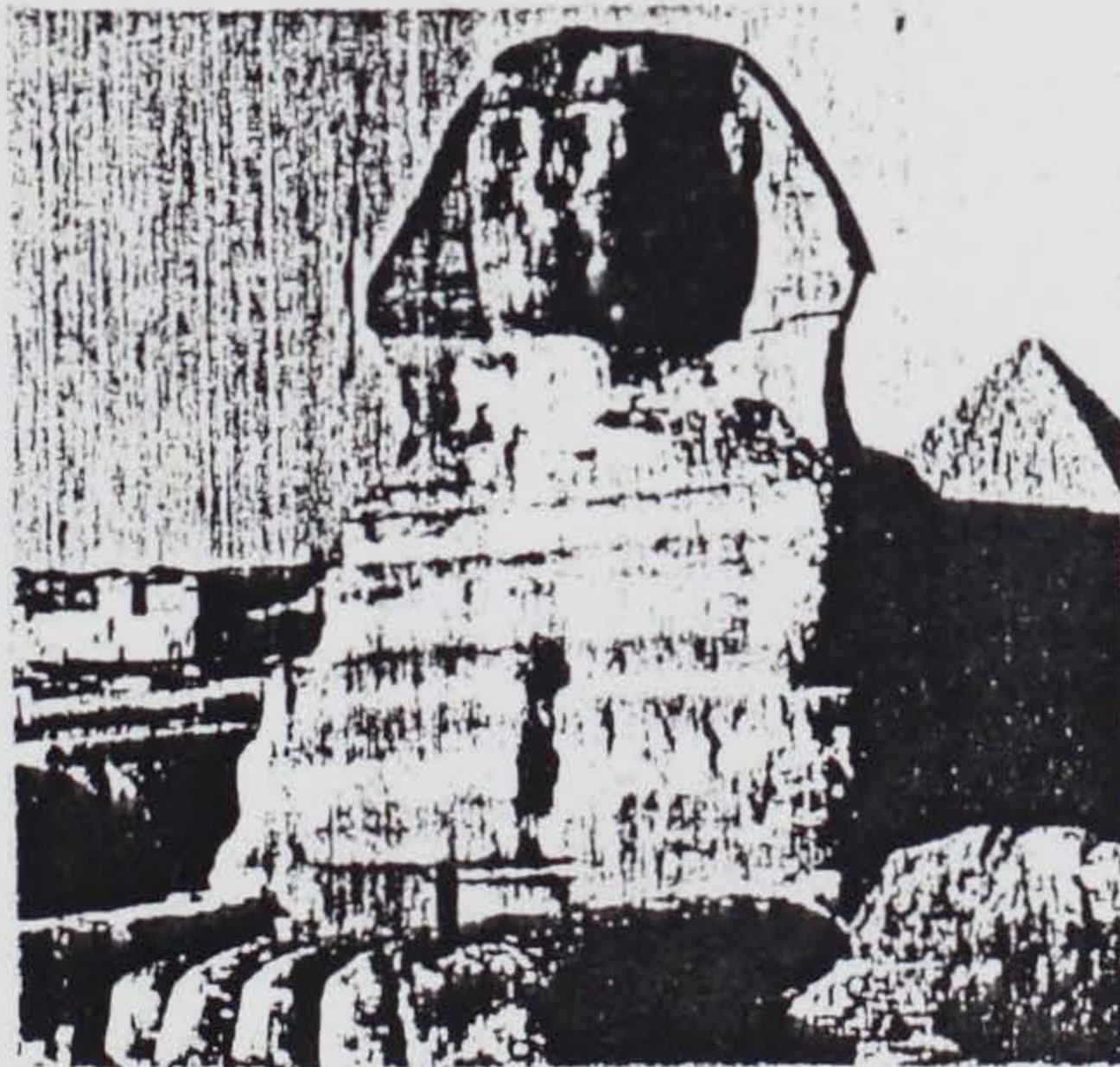


Fig. 10. The Great Sphinx of Gizeh.

suggests, "may have well been originally to localize and preserve and, as it were, to store up the numen (divine spirit) in solid presence by magic."<sup>41</sup> Once religious man has contacted the transcendent, he desires to preserve and make permanent the place of communication. He secures and protects this place by marking it with a monument, shrine temple, or other sacred building at which he can return to worship. This sacred place is charged with a special character. It is set apart from ordinary things and made sacred. Otto describes it with the example of the Sphinx of Gizeh, "which set the feeling of the sublime, and together with and through it that of the numinous, throbbing in the soul almost like a mechanical reflex."<sup>42</sup> Religious architecture can have the power to enhance feelings and experiences on a transcendent level.

For Christians, this sacred enclosure or storehouse of the numinous is the church. It is "a place for worship of the Incarnate One. It can be anywhere, but has to be somewhere designated, so that the body of Christ knows where to assemble."<sup>43</sup> The church provides a place for Christians to recall and share experiences among one another. The Christian church takes its shape in the gathering of the community of worshipers. Christ's assurance that "for where two

<sup>41</sup> Otto, p. 66.

<sup>42</sup> Ibid.

<sup>43</sup> White, *Introduction to Christian Worship*, p. 77.

Christian worship is action that requires space. The statement, "where two or three are gathered together in my name, there am I in the midst of them" is the cornerstone of Christian gathering<sup>44</sup> and the basis of corporate worship.

Worship activities are organized into spaces and activities within a church that respond to particular needs and the activity associated with them. They do not represent an exhaustive list of worship activities, but only the essential elements of most worship services. These consist of:

1. congregational space,
  2. movement space,
  3. choir space,
  4. baptistery space,
  5. baptistery font or tank,
  6. altar area, which includes the altar, altar table, and altar rails,
  7. altar table,
  8. pulpit.
- Each of these spaces is described in more detail in the following sections. Congregational space is that which worshippers occupy. It may have pews or benches, usually either. Activities which occur in this include congregational singing and sung psalms, the taking of communion by table rows, listening to religious readings and preaching, and prayers and public prayer. Worshippers sit, stand or kneel, and move in and around this



Fig. 14. Congregational space.

<sup>44</sup> Holy Bible, King James Version, Matthew 18:20.

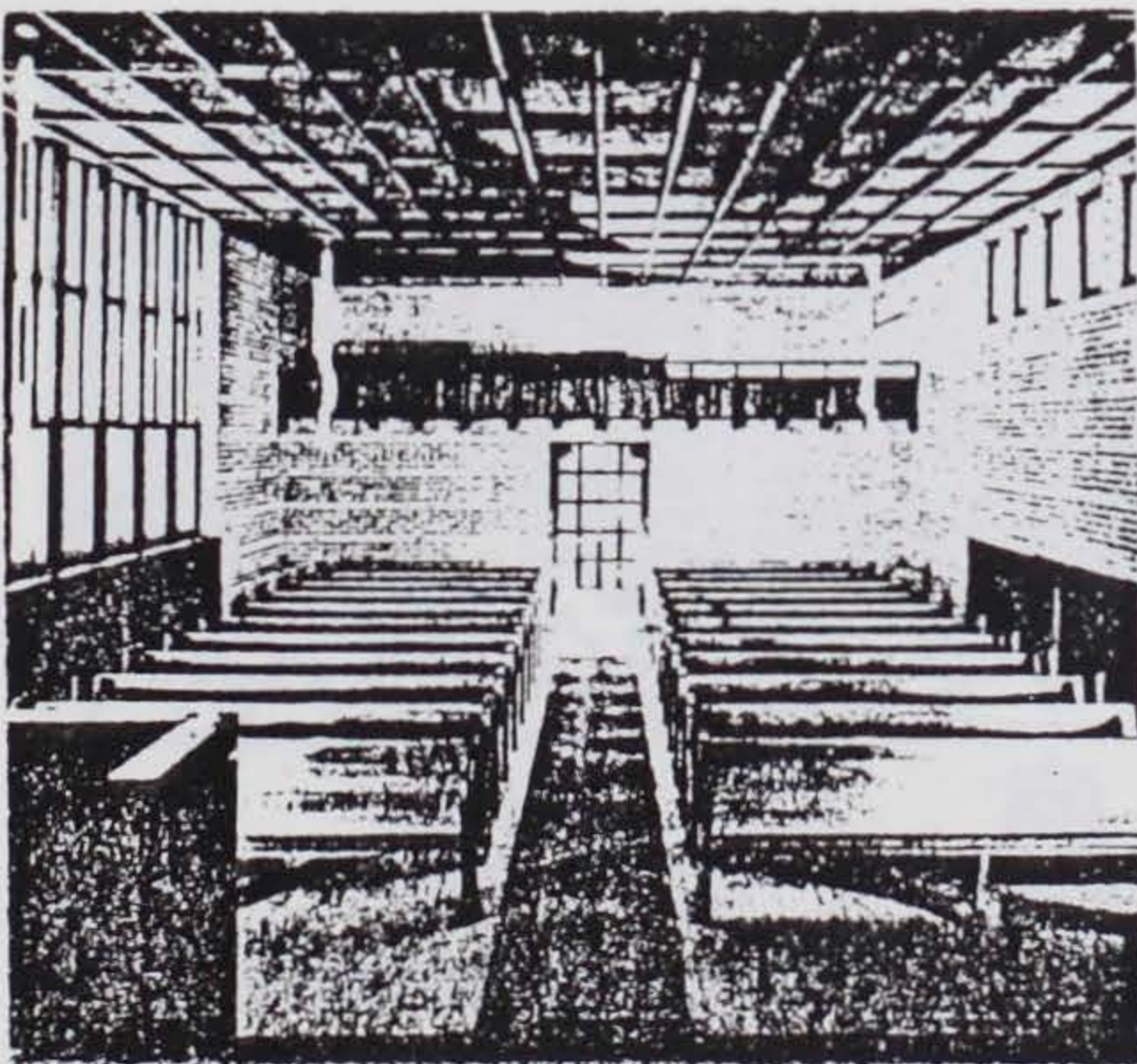


Fig. 11. Congregation space.

Christian worship is action that requires space. The movements, postures, and gestures of a worshipping congregation establish specific spatial requirements. James White, in his book Introduction to Christian Worship, identifies a number of liturgical spaces and centers within a church that respond to particular rituals and rites and the activity associated with them. They do not represent an exhaustive list of worship activities, but only the essential elements of most worship services. These consist of:

1. congregational space,
2. movement space,
3. choir space,
4. baptismal space,
5. baptismal font or tank,
6. sanctuary space,
7. altar-table,
8. pulpit.

Congregational space is that which worshipers occupy. It may have pews or chairs or occasionally neither. Activities which occur in this include congregational singing and liturgical responses, the taking of communion in some cases, listening to religious readings and preaching, and private and public praying. Worshipers sit, stand or kneel, and move in and around this space as a group.



Fig. 12. Movement space.

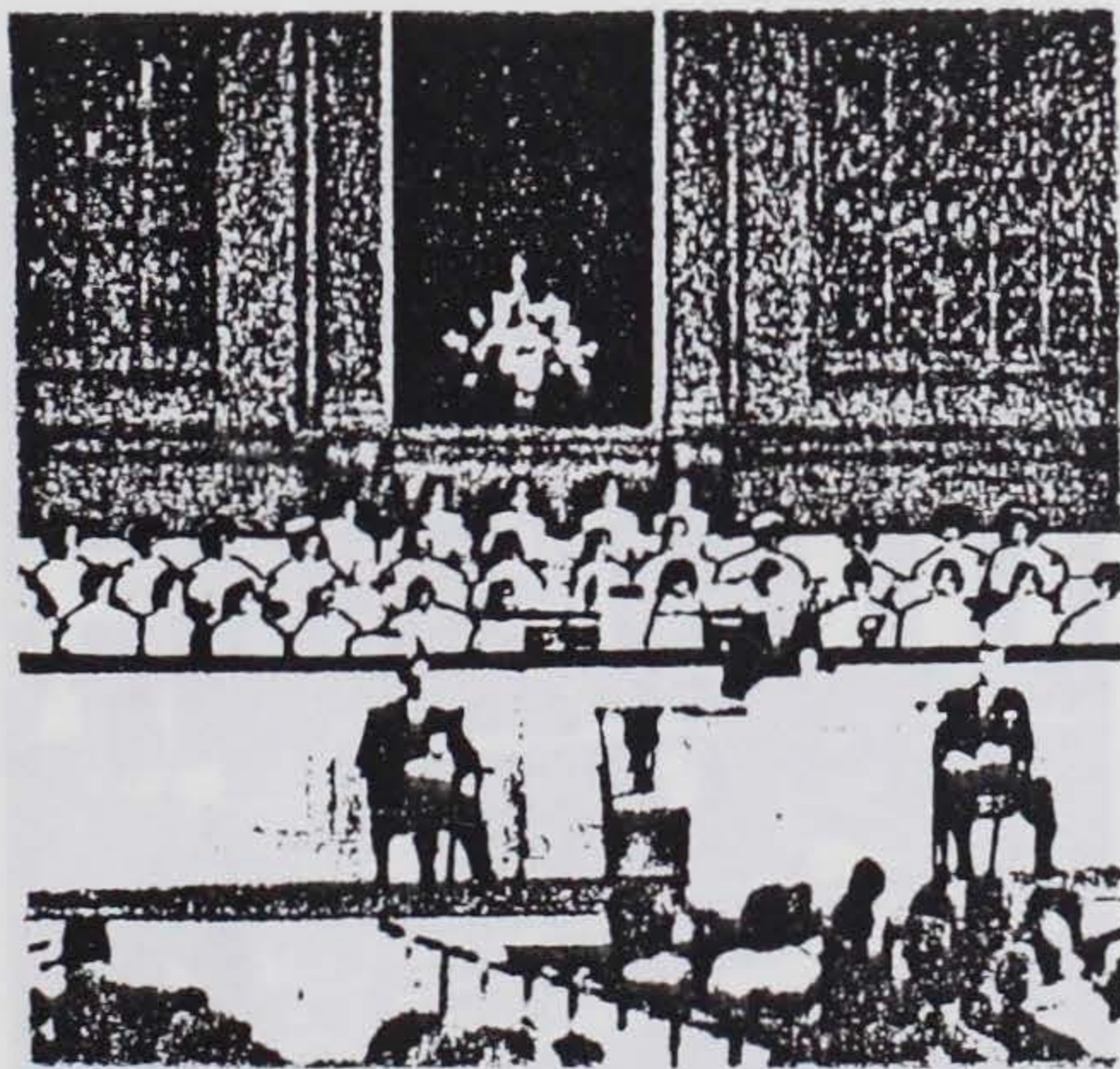


Fig. 13. Choir space.

Movement space is most importantly associated with religious processions, but also includes all those spaces that allow for the coming and going and interacting of worshipers. It commonly consists of entrance halls, processional aisles, and assembly space around the altar or table as well as space around the pulpit platform for the minister and other service leaders.

Choir space is designated for those individuals who have chosen to help lead and highlight portions of the worship service through song and instrumental music. Choir members lead congregational song, provide music prefacing the sermon, and conduct entire services of music during special religious times such as Easter and Christmas. The choir space contains seating for choir members, an organ or piano or both, and space for other musical implements such as brass, woodwind, and string instruments. It is designed in such a way that a variety of vocal and instrumental activities can occur during a worship service.

Baptismal space surrounds and includes the baptismal font or tank. It includes a processional path to and from the font or tank for the minister and baptismal candidate. Baptismal space is organized such that those not participating directly in the baptism can view it unobstructed.

The baptismal font or tank is the center for the act of baptism. The font may be located at the entrance of the worship space, or it may be placed on or near the altar-table. The font contains water and is used for a baptism by sprinkling or pouring. The baptismal tank is used by those groups practicing baptism by complete immersion. It is usually located near the pulpit plat-

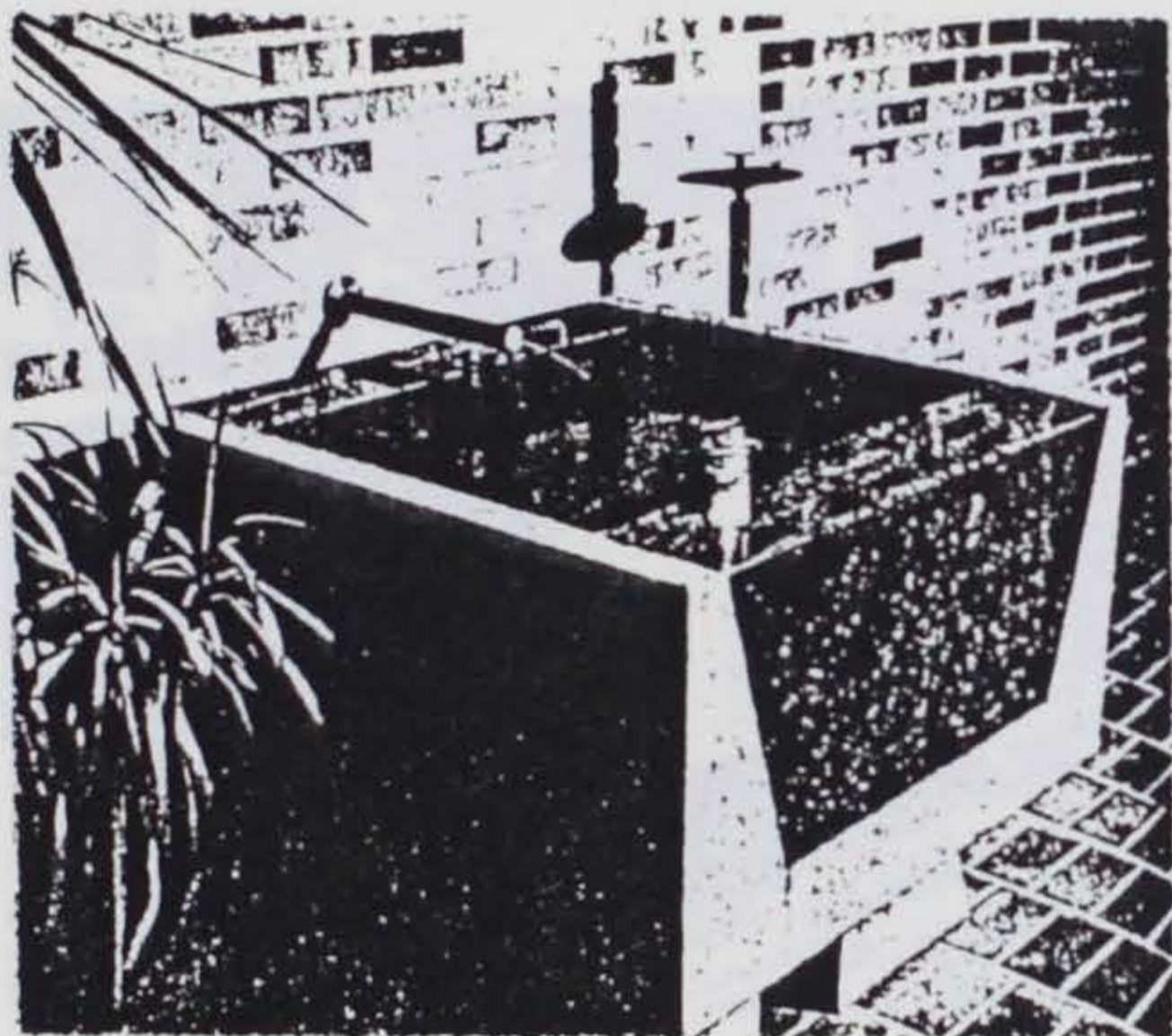


Fig. 14. The baptismal font.

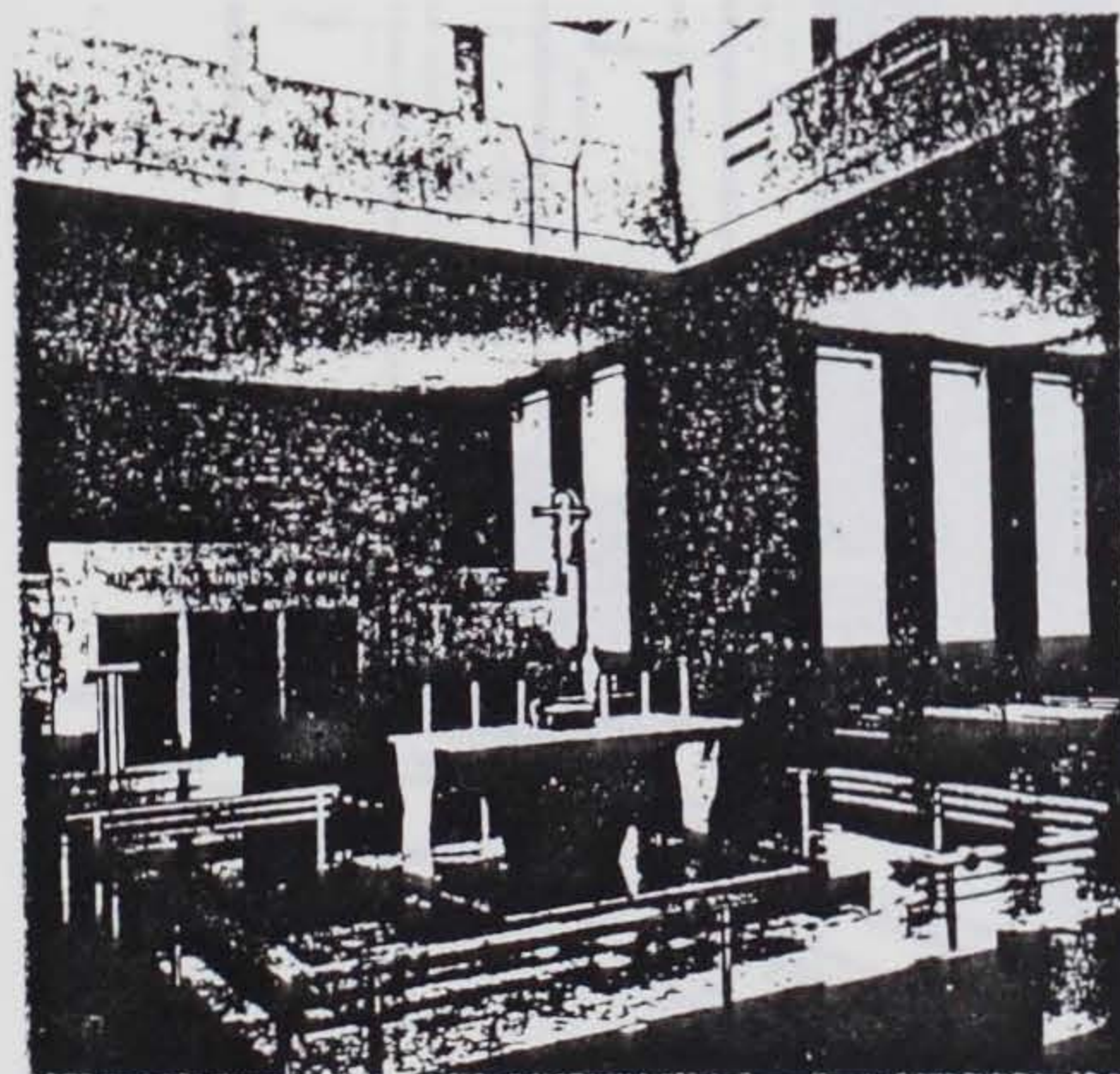


Fig. 15. Sanctuary space.

form and elevated for visual purposes. The tank holds enough water for complete immersion of the baptismal candidate by the minister.

Sanctuary space is described by White as that area around the altar-table used for communion services, the offertory, and invitational rituals. Communion services commonly consist of worshipers gathering at a table or rail where the minister or worship leader administers the Eucharistic elements of bread and wine, or unfermented juice. Space is provided to display the tithes and offerings collected during the offertory. Sanctuary space also allows for the gathering of the minister and individual worshipers to talk or pray together during the invitational portions of the service.

The altar-table serves a dual function as its name suggests. It is an altar of sacrifice physically and symbolically providing a place for what is offered God. It is also a table of common fellowship, representing what has been given to man by God. In the Eucharist or Lord's Supper, not only is the table a reminder of that historical last meal, but also calls to mind the whole story of salvation; the death, burial and resurrection of Christ. The altar-table symbolizes congregational participation at its highest level. Here Christian worshipers attain fellowship in the sharing of a meal that according to the denomination, symbolizes or represents the body and blood of Christ.

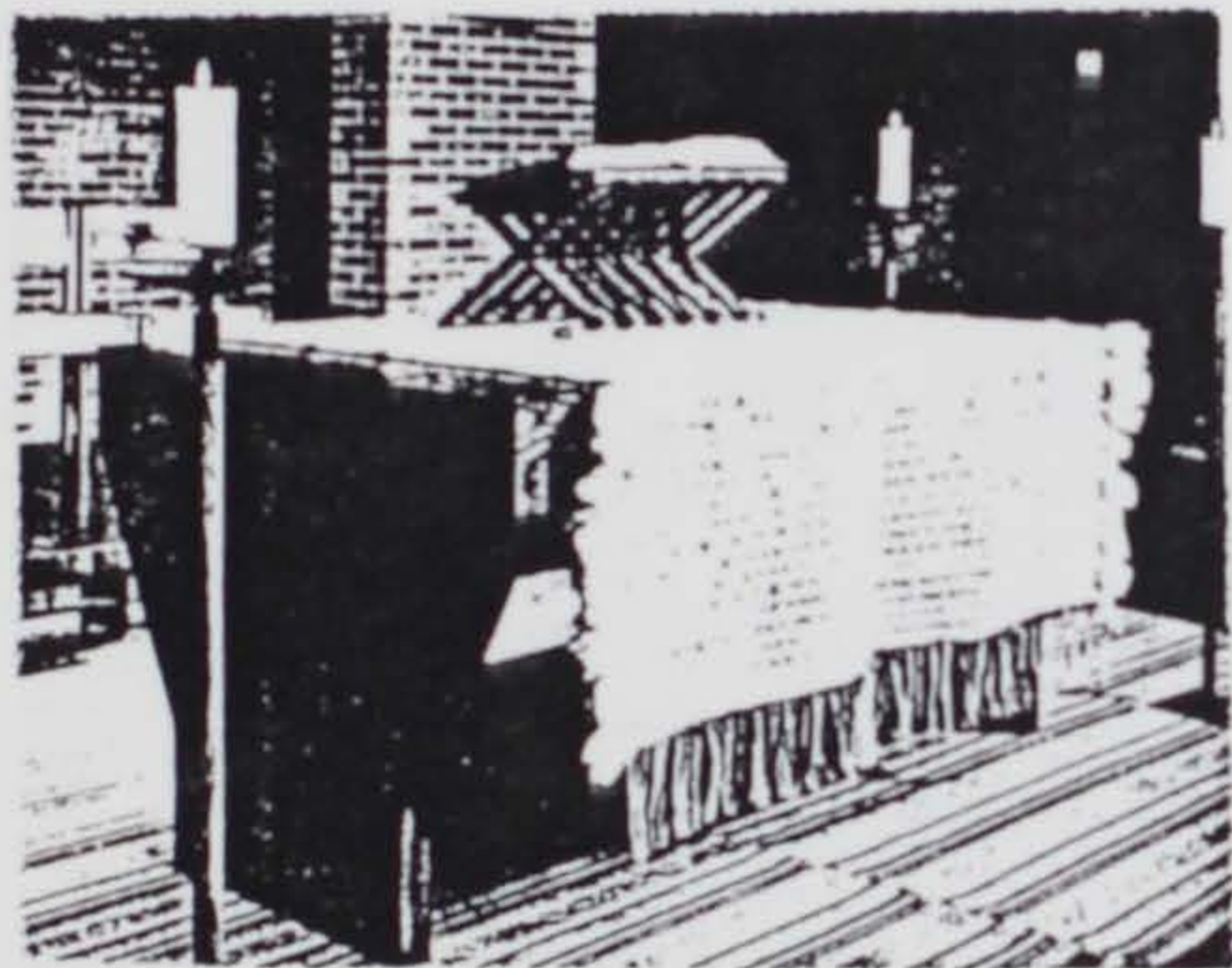


Fig. 16. The altar-table.



Fig. 17. The pulpit.

### History of Christian Places of Worship

The pulpit acts as the source of God's Word read and proclaimed. It serves as the "throne of the Word of God," giving the sense of the divine-human encounter possible in preaching. This is where the Scriptures are read and where the minister expounds on this reading, relaying to the congregation the message God has entrusted to him. To the worship space the pulpit symbolizes the God-through-man character of Christian worship.

The Roman Forum of 1 A.D. (fig. 18) is the first building type for early Christian places of worship. Its arrangement well suited the needs of early Christian worship, and its structural and symbolic impact was reflected in the design of religious architecture into the twentieth century. Its structural and symbolic significance as discussed by James White in his book *Domestic Spaces and Church Architecture* will be reviewed in the following pages.

The cellar (fig. 19) was the family shrine in a pagan household of the time. It contained the sacred hearth, the site of the ancestral spirits and home gods, the capital bed for laws of marriage, and served as a family residence for family rites. The cellar is to be found later in the apse of the third century Roman basilica, the fourteenth century Gothic cathedral church, and the pulpit area in many of today's Christian churches. Within the cellar was the great

### History of Christian Places of Worship

The development of identifiable Christian places of worship did not begin until well into the third century A.D. following the recognition of Christianity by the Roman emperor Constantine. Prior to that time Christians held secret worship services in private homes, always aware of the danger that they could be put to death for the crime of assembling to worship or be the victims of mobs who considered such assemblies unpatriotic or irreligious. Not only did private homes provide privacy and protection but they also fostered intimate worship services. Personal involvement and participation characterized these early Christian worship services and this proved influential in later Christian church buildings.

The Roman home of 1 A.D. (figs. 18 - 19) is the first building type for early Christian places of worship. Its arrangement well suited the needs of early Christian worship, and its historical and symbolic impact has influenced the design of religious architecture into the twentieth century. Its historical and symbolic significance as discussed by James White in his book Protestant Worship and Church Architecture will be reviewed in the following pages.

The *tablinum* (a) was the family shrine in a pagan household of the time. It contained the sacred hearth, the altar of the ancestral spirits and home gods, the nuptial bed for heirs at marriage, and acted as a family conclave for family rites. The tablinum is to be found later as the apse end of the third century Roman basilica, the fourteenth century Gothic cruciform church, and the pulpit area in many of today's Christian churches. Within the tablinum was the great

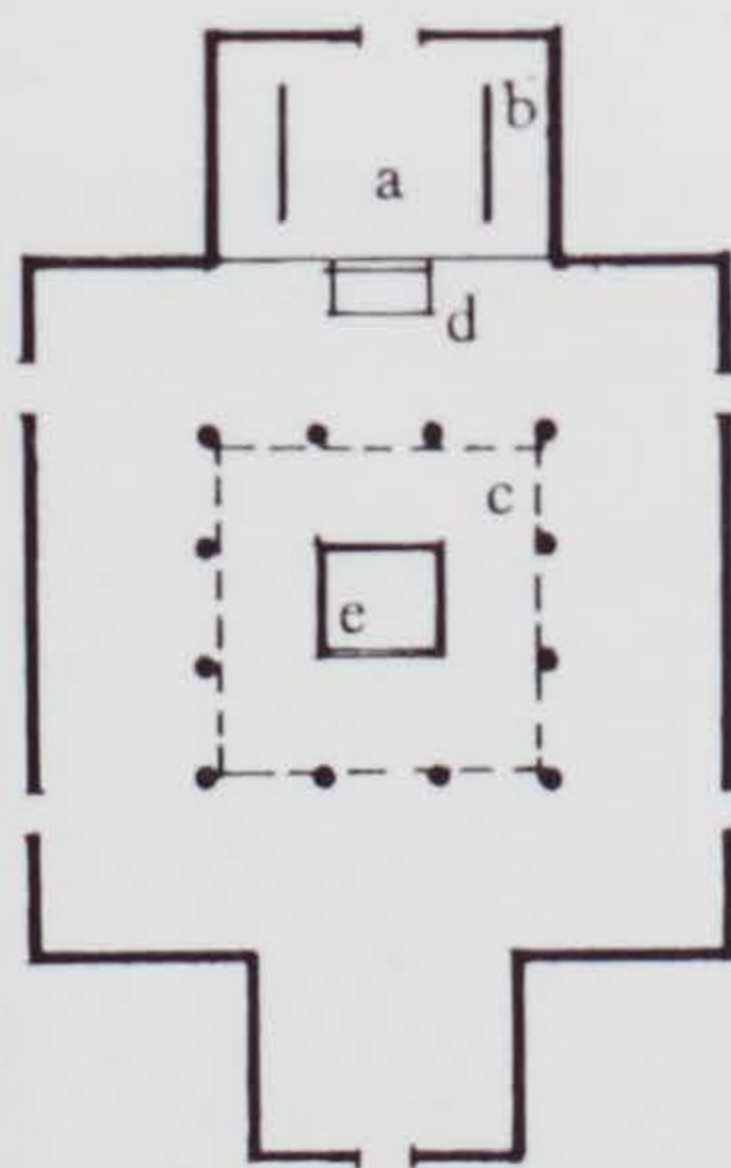


Fig. 18. The Roman home of 1 AD.



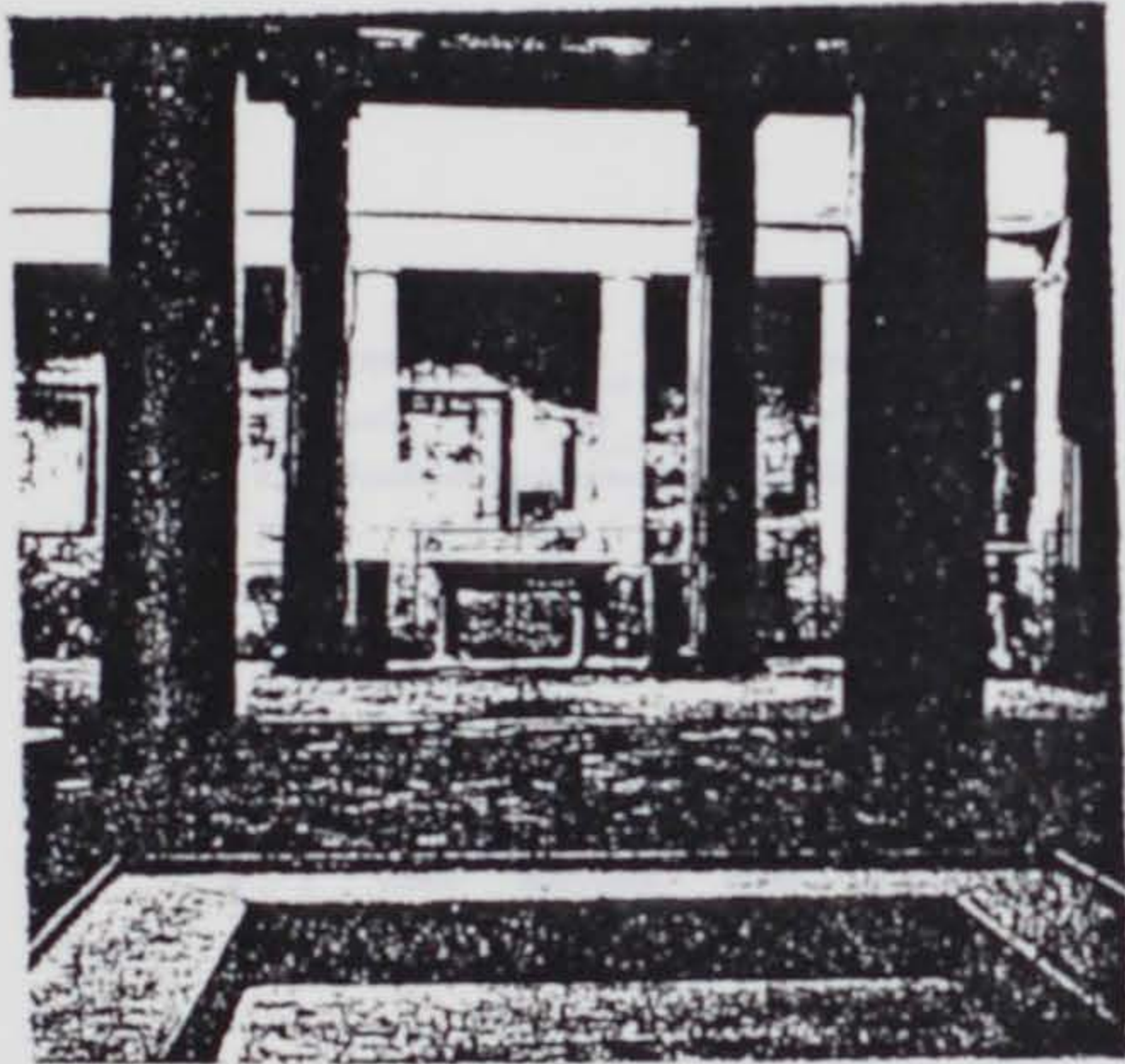


Fig. 19. Interior view of the Roman home.

chair of the head of the clan - the modern day bishop's throne. Around the great chair were places for the heads of the branch families (b) which have become places for the presbyters or deacons in contemporary churches. In the atrium (c) facing the clan head were the younger family members and dependents equivalent to congregational space in a Christian church. Between the clan head and family was a stone table or *cartibulum* (d) similar in purpose to the Christian altar-table. In the center of the atrium was the *impluvium* (e) which could be considered the precursor of the baptismal fonts or tank.<sup>45</sup>

The influence of early habitations such as found in the Roman household can also be seen to fit Eliade's description of "earthly reproductions of a transcendent model."<sup>46</sup> Eliade also states that "religious architecture simply took over and developed the cosmological symbolism already present in the structure of primitive habitations."<sup>47</sup> The celestial model of the heavenly house of God can be found in the book of Revelation as described by John the Apostle in his vision on the Isle of Patmos. John mentions the throne of God (7:15), the four and twenty elders round about the throne (4:2 - 4), the golden altar before the throne of God (8:3), the multitude

<sup>45</sup> White, Protestant Worship and Church Architecture, (New York: Oxford University Press, 1964), pp. 53 - 55.

<sup>46</sup> Eliade, p.58.

<sup>47</sup> Ibid.

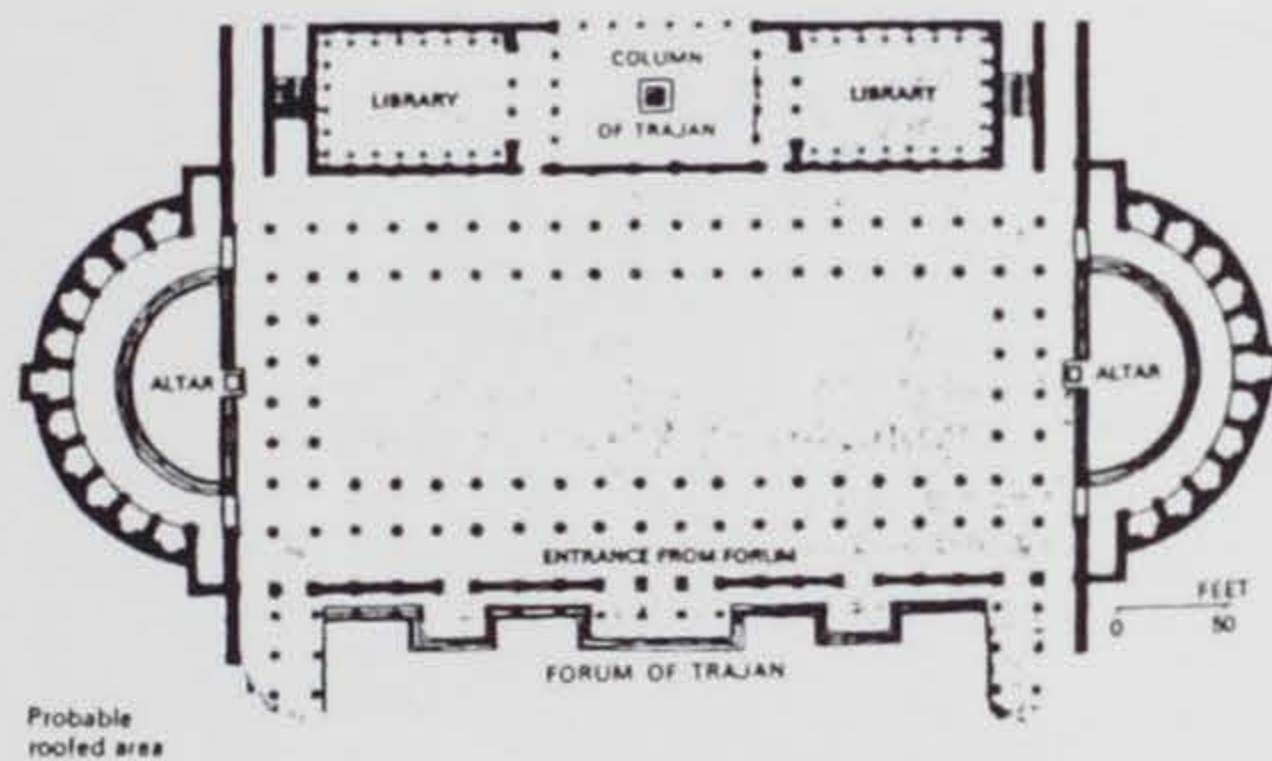


Fig. 20. Basilican plan (Basilica Ulpia, Rome).

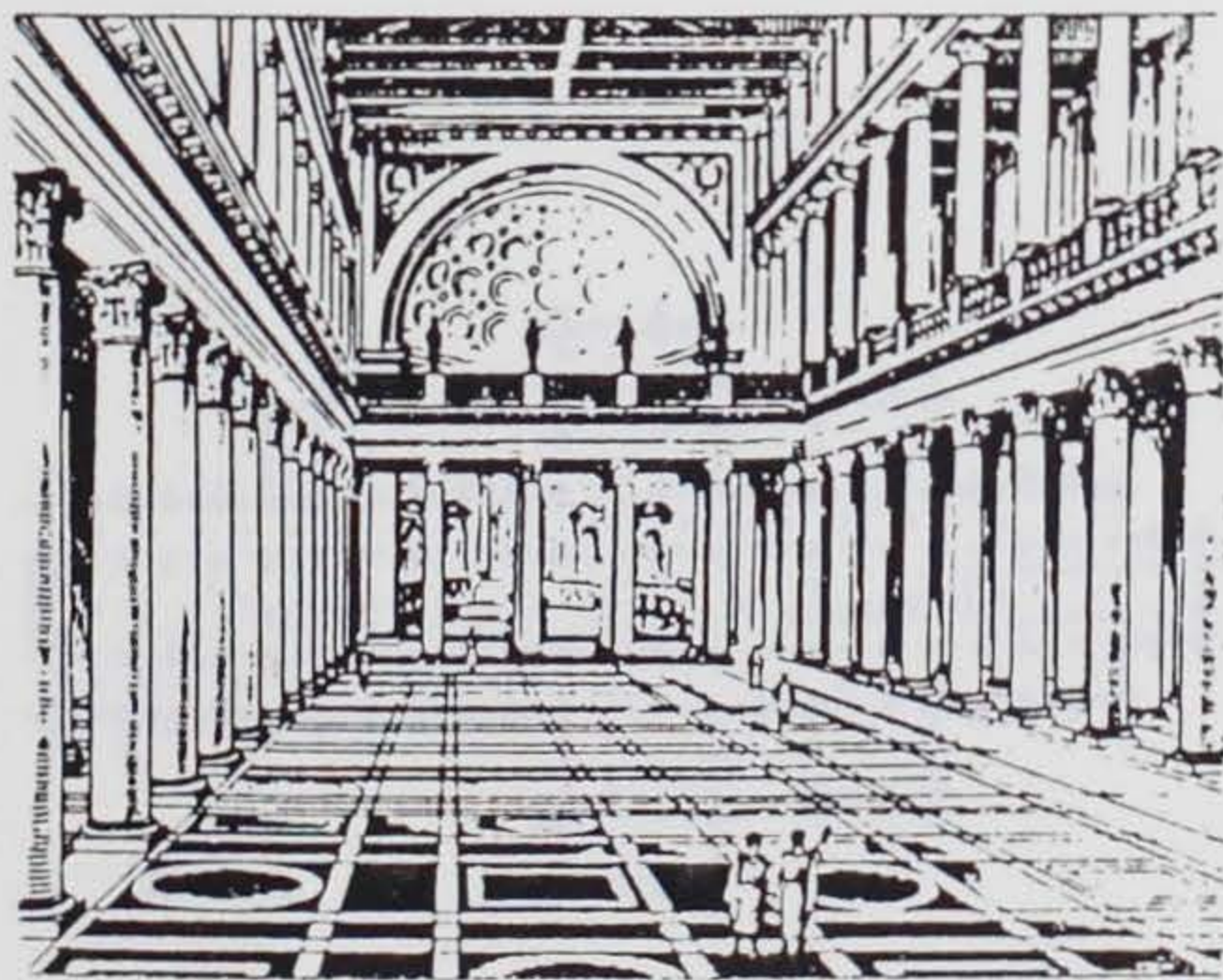


Fig. 21. Basilican interior (Basilica Ulpia, Rome).

"which no man can number" of the redeemed before the throne of God (7:9), and the ministering angels set all about (7:11).<sup>48</sup>

The arrangement of the first century Roman household with its cosmological and celestial implications is significant in the development of early Christian places of worship. It forms the foundations of religious architecture. The organization of its liturgical spaces and centers, its hospitality, intimacy, and domesticity, and its transcendent references were to influence religious architecture for the next two thousand years.

Once Christianity had been accepted in the fourth century, Christians began to seek places of worship for groups which even large private mansions could no longer accommodate. A building type already in existence that met these spatial needs was the Roman basilica (figs. 20 - 21).

The third century Roman basilica was a public hall designed to accommodate large numbers of people and various kinds of businesses such as stock exchanges, law courts, and administrative bureaus. When adapted for use as a church worshipers gathered in the nave and side aisles, the basilican equivalent of the atrium in the Roman household. Clergy placed themselves in a modified tablinum with a semicircular shape allowing the presbyters and other worship leaders to face the congregation.

<sup>48</sup> Holy Bible, King James Version, book of Revelation.



Fig. 23. Gothic church plan (Salisbury Cathedral, England).

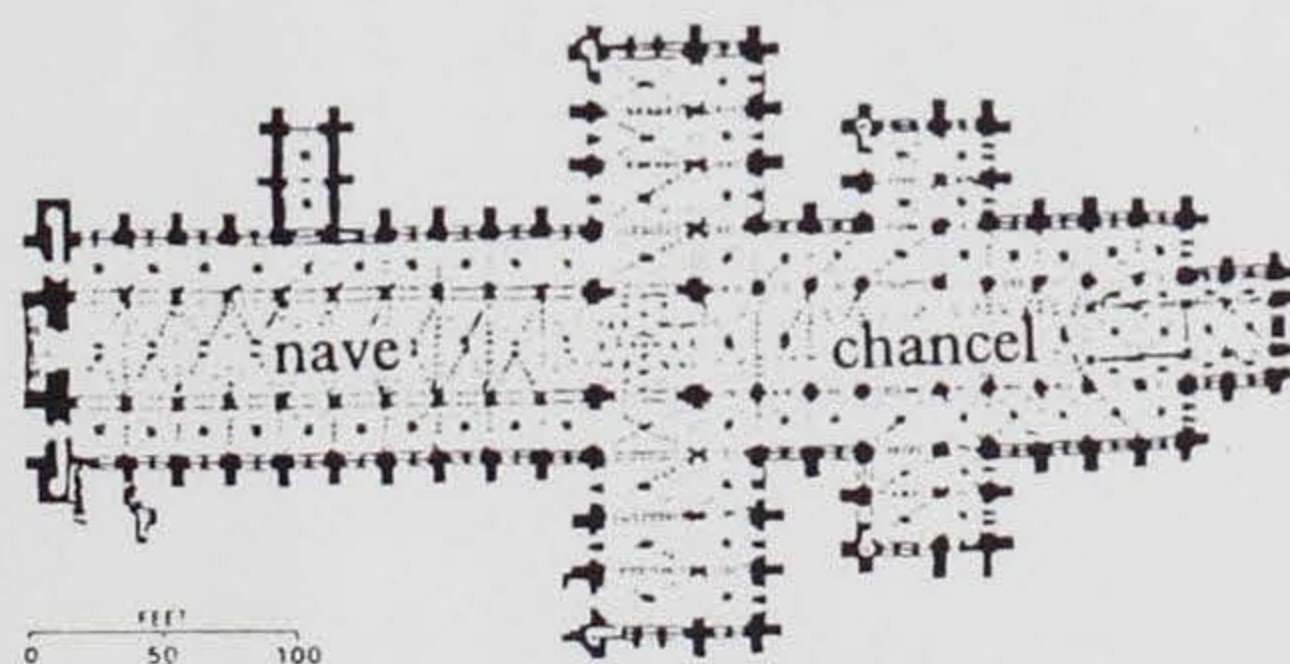


Fig. 22. Gothic church plan (Salisbury Cathedral, England).

The basilican plan provided a much needed organizing element for Christian worship in face of the growth of numerous liturgical developments at this time, and the basilican arrangement helped order the manner of the Christian worship service. Here we see the importance of the role of architecture in the shaping of Christian liturgy.

The early basilican church also began the physical and liturgical separation of clergy and laity. As Christians began organizing their methods of worship it began taking on an increasingly hierarchical order which in turn shaped the form of worship spaces. The individual worshiper increasingly was placed in an observatory rather than participatory role. The worship ceremony became the clergy's responsibility with the laity playing little if any part.

As worship services became more elaborate and formalized so did the architectural expression. The clergy became the sole contributors to the service, performing all the rituals and rites. Figures 22 and 23 provide architectural examples of this development. The tablinum now becomes the chancel space where the choir and clergy were located. The subsequent addition of the transept moved the congregation even further away from liturgical activities.

Methods of building construction only added to this separation. Medieval technology was limited in the width of a building. Consequently increasing the size of churches could most



Fig. 23. Gothic church nave (Salisbury Cathedral, England).

easily be done by extending their length.<sup>49</sup> This development had the effect of creating long, narrow naves resulting in incredible distances between service leader and worshiper. At the height of development of the gothic church in fourteenth century, Christian worship had changed drastically from its earliest household form. From an intimate community of worshipers, Christian liturgy had evolved into a ceremony administered by the clergy to a passive laity.

The Protestant Reformation of the sixteenth century was a time of experimentation in liturgical change which eventually affected church design. Emphasis was shifted from the administration of the Eucharist to the reading of the Scriptures and preaching. Congregational participation was revived along with a desire to return to the intimacy and hospitality of those early first century worship services.

Dutch Reformers in the seventeenth and eighteenth centuries followed up on these liturgical changes in the design of their churches. Since these Reformers celebrated the Lord's Supper only occasionally, portable furnishings such as tables and chairs were set up for the event and removed after communion. The baptismal font was also of minor visual significance. It was brought out and set on the pulpit or a small table when needed. Thus the pulpit was left as the dominant liturgical center of the building. The chief concern was to accommodate the

<sup>49</sup> White, Introduction to Christian Worship, p. 88.

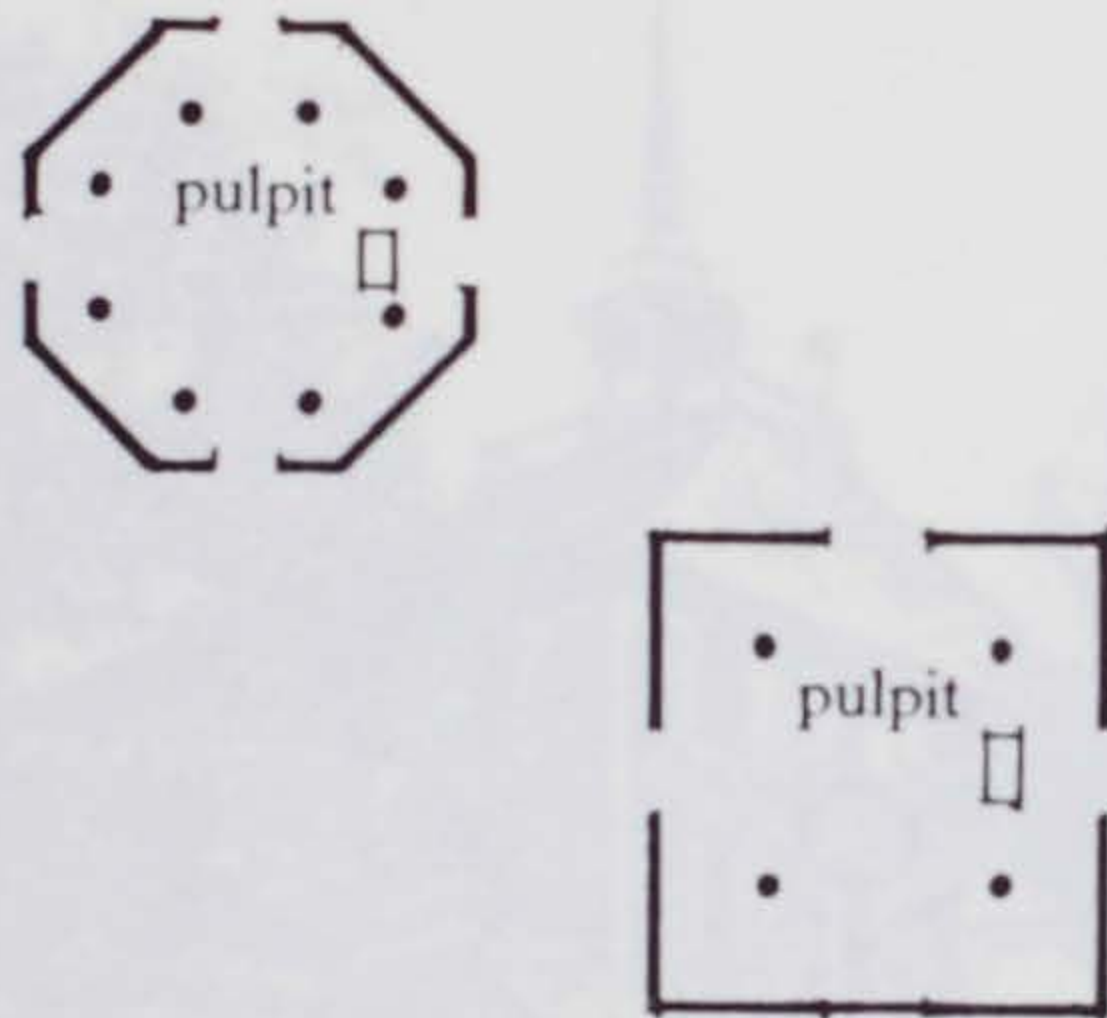


Fig. 24. Centrally planned church designs.

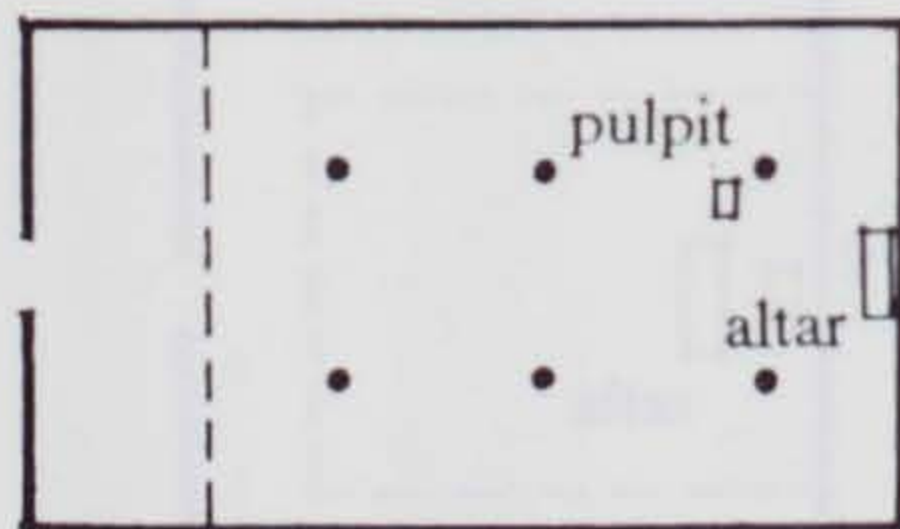


Fig. 25. Wren's auditory church plan.

greatest number of worshipers as close as possible to the pulpit so all could see and hear the minister as he led them in worship.<sup>50</sup> This liturgical development led to the building of centrally planned churches (fig. 24) where worshipers and clergy could form a closer union. More and more of the liturgical responsibilities were placed on the laity. Christian worship began to return to its New Testament beginnings as the body of Christ sharing together through worship.

In 1666 the fire of London destroyed practically every church building in the city. This situation presented a unique opportunity to develop a church architecture more reflective of the liturgical reformation of the previous century. Liturgy and architecture now had the opportunity to develop side by side. The architect Sir Christopher Wren was given the charge to design more than forty new churches in and about London. He developed a one-room auditory church without chancels (fig. 25) which focused on the reading and preaching of the Scriptures from a pulpit area located at one end of the building. Balconies kept worshipers close to the preacher and decreased the length of the nave.

Wren designed his church according to the acoustical characteristics of preaching, hence the name auditory church. He prescribed a particular building height-width-length ratio to achieve the best listening qualities. Maximum and minimum distances of minister to worshiper were

<sup>50</sup> White, *Protestant Worship and Church Architecture*, p. 89.

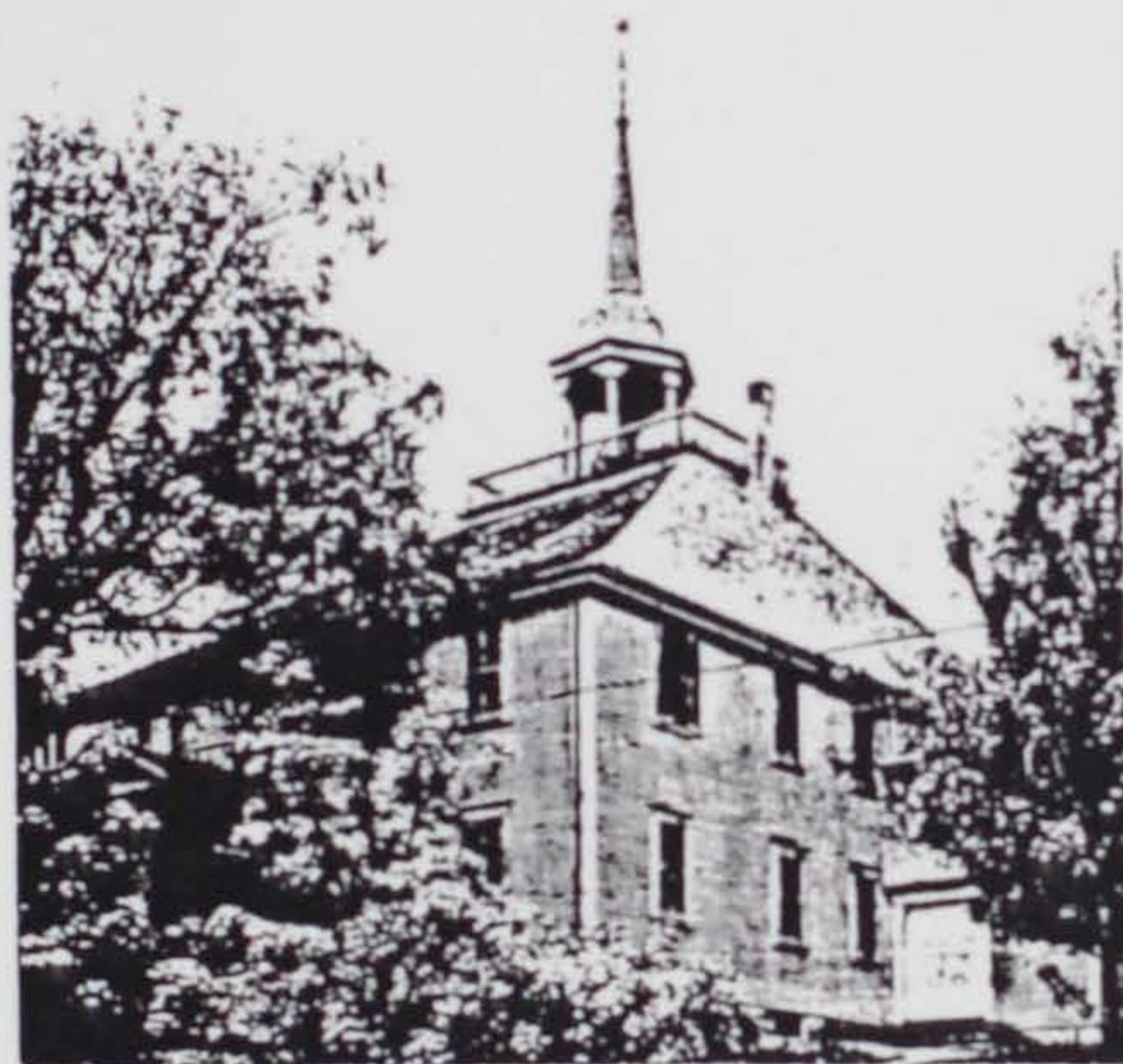


Fig. 26. Old Ship Meeting House,  
Massachusetts.

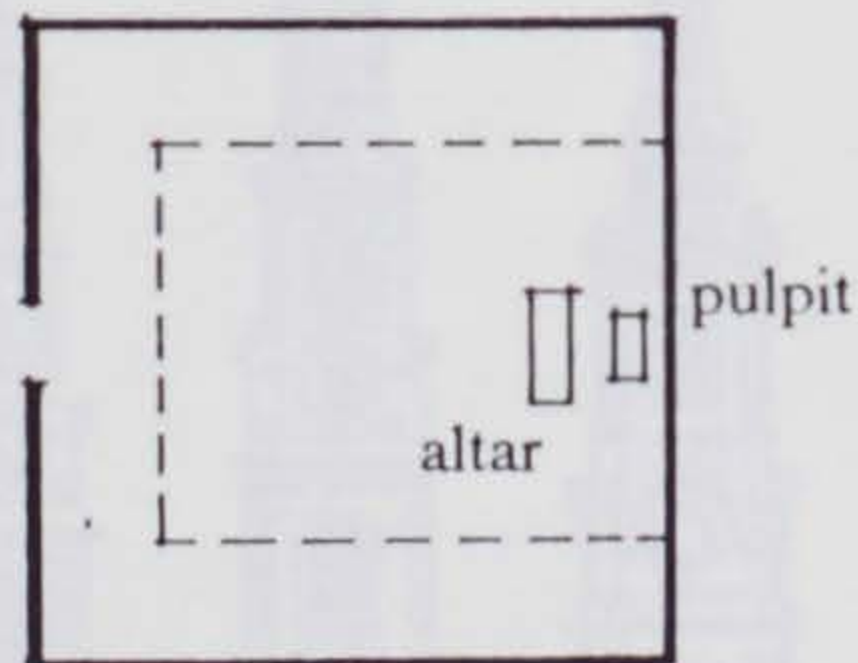


Fig. 27. Plan, Old Ship Meeting House,  
Massachusetts.

stipulated in his designs.<sup>51</sup> Wren recognized the unique aspects of churches which emphasized preaching, and his proposals were important early contributions to the acoustics of church buildings.

Meanwhile American colonists, due to their small numbers, were using private homes or even outdoor spaces for their worship services. Occasionally if their numbers were large enough religious groups would use town meeting halls. In New England, Congregationalism became established as the official religion during colonial times. Congregational meeting houses, such as the Old Ship Meeting House built in 1681 in Massachusetts accommodated both town and religious meetings (figs. 26 - 27). It had a large, two-story space with pews for the townspeople. These pews had doors on them and individual families were actually "pew holders," obtaining this recognition through money or status. The pulpit in this church was so designed that a speaker could be easily seen and heard by all present. Early meeting houses contained slave galleries as well. These spaces became disused and removed with slavery emancipation. As the need for accommodating increasing numbers of worshipers arose, these galleries were reintroduced as balconies providing much needed overflow space.

Once congregations were large enough and wealthy enough to build separate buildings for their worship needs, they began to look for building types and models that would serve their pur-

<sup>51</sup> White, Protestant Worship and Church Architecture, p. 97.

pose. The auditory church as developed by Wren was eventually employed in the colonies and became the most common design for a church building. However, numerous modifications were made. The balcony was extended along the side walls toward the front. The pulpit platform was centrally located against one wall. In front of it sat the altar table while the lectern rested on top of the pulpit platform. This design emphasized the preaching aspect yet retained the acoustical qualities of Wren's auditory churches.

Pattern books such as James Gibbs' Book of Architecture, Designs, and Ornaments put the designing and building of churches within easy reach of congregations. Gibbs' well known church, St. Martin-in-the-Fields, was described in detail in this book. His greatest influence on American church building was the design of the steeple and the classical columned, porticoed entrance. Gibbs, a student of Wren, integrated building and steeple while his "teacher" attached steeples or towers to the front of churches.



Fig. 28. Steeple designs by James Gibbs.

The colonial period in America (c.1620 - 1790) saw a boom in church building. Town meeting halls and churches were usually the first public buildings built because of the need for community gatherings. Initially, church building was concentrated in the New England region where the population was the greatest. As growth extended to the southern and mid-Atlantic areas of the newly formed United States church building followed. Each region of the country developed unique approaches to church building. The New England, Mid-Atlantic, and South

regions were each characterized by a peculiar climate, geography, geology, as well as indigenous building material. Harold Rose, in his book The Colonial Houses of Worship in America, has carefully studied colonial churches and much of the following discussion is based on his work.

Colonial New England consisted of Massachusetts, New Hampshire, Vermont, Maine, Rhode Island, and Connecticut. Congregationalism predominated in this area and their meeting houses functioned as both the town meeting place and church. The vast majority of churches in this region were constructed of wood inasmuch as timber was in plentiful supply. Although stone was available it was scarcely used because stonework was time consuming, costly, and required skills the early pioneers lacked. However, they did have the skills needed for wood construction since wood plank construction was an English method of building that was brought into America.<sup>52</sup>

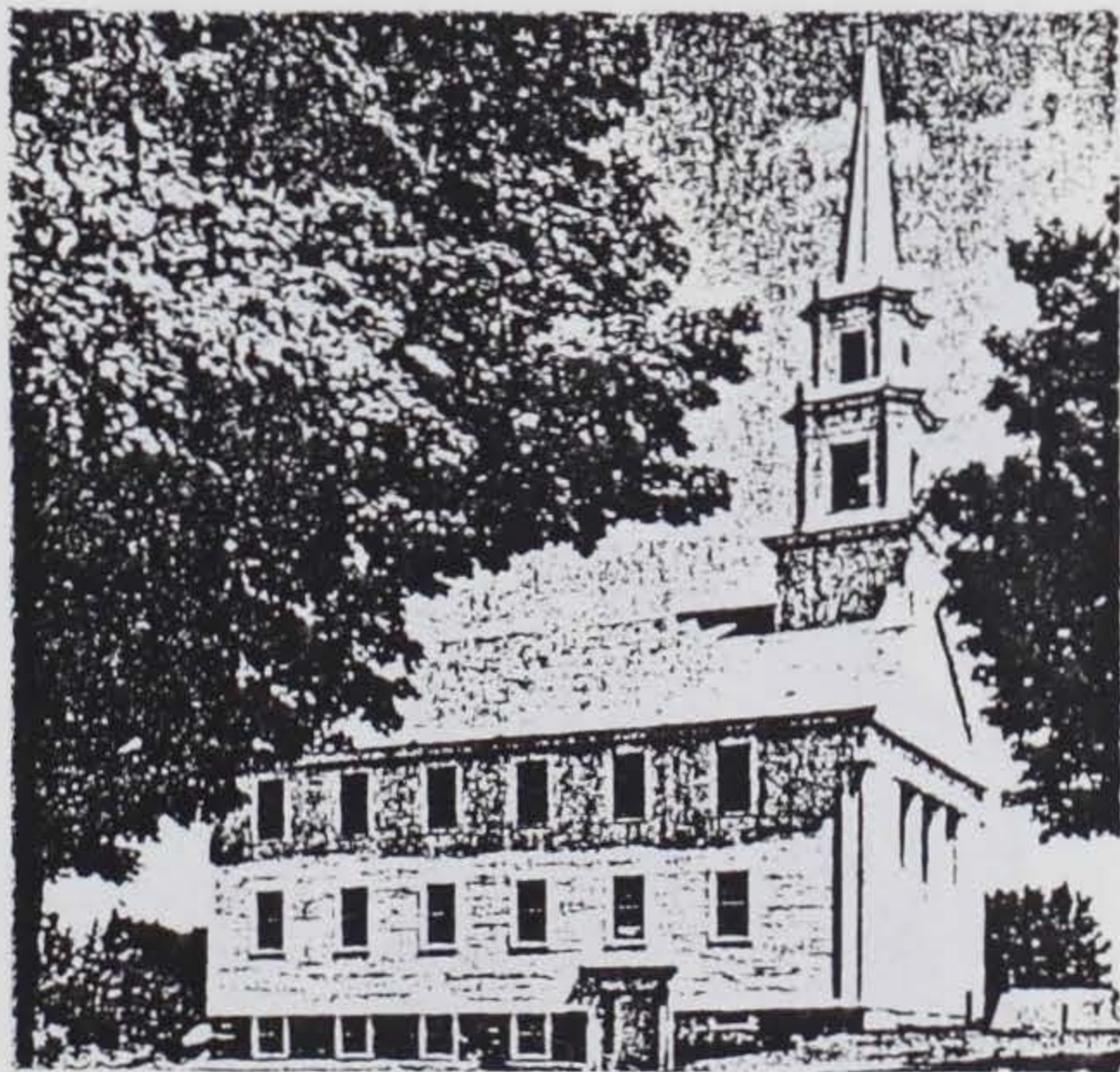


Fig. 29. Colonial wood church in New England.

Early church buildings were usually plain gabled structures framed on a rectangular plan, and of one to two stories. Later designs added a framed tower and steeple. The church steeple was not popular in the early years of New England as congregations attempted to avoid all suggestions of the established Church of England from which they had freed themselves. The early meetinghouses, therefore, were plain. Even the "churchlike" buildings that later appeared in the

<sup>52</sup> Rose, Harold W., The Colonial Houses of Worship in America, (New York: Hastings Howe Publishers, Inc., 1963), p. 99 - 100.



early nineteenth century avoided completely the Gothic style of church so prevalent at that time in England.

The Mid-Atlantic colonial states included New York, New Jersey, Pennsylvania, and Delaware. No one religious polity dominated this area during the colonial period although Presbyterianism was prevalent. Stone became the major building material due to its abundance but other materials were also used. Stone usage was determined by geology and local availability rather than by church denomination. Stone colors ranged from light and bluish-gray near the Adirondack and Catskill mountains to a warm rose and rich brown nearer the coast. Granite was also available. Brown sandstone, which was easily sawn, was often cut to resemble large bricks, but it was used more generally in irregular shapes and sizes. Masonry was usually laid up in rough courses, shaped, but not cut into blocks.<sup>53</sup>

Styles of churches in the Mid-Atlantic region varied with congregation size and denomination. Smaller, more rural congregations built the simple rectangular, plain-gabled, one-story country building. Larger rural congregations used the same form, increasing its size and adding two tiers of windows. Churches closer to town might have an integrated tower and belfry or steeple. Within towns, one could find elegant churches of stone complete with steeple towers, large one- and two-tiered windows, and elaborate interiors.

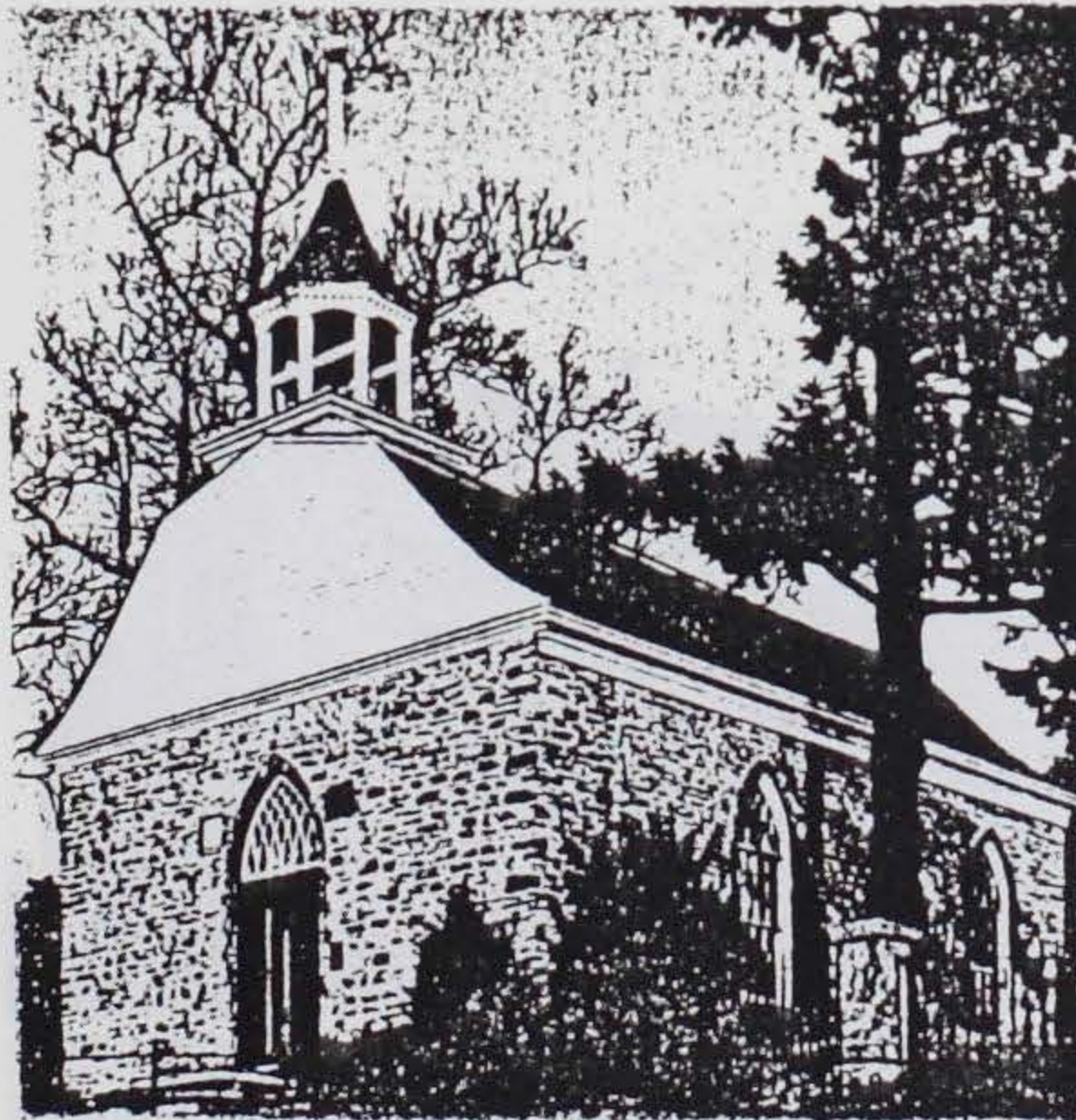


Fig. 30. Colonial stone church in the Mid-Atlantic region.

<sup>53</sup> Ibid., pp. 106 - 7.

The Southern colonial states included North Carolina, South Carolina, Virginia, Maryland, Georgia, and what is now known as West Virginia. Episcopalianism was the predominant form of worship here during the colonial period. The vast majority of the houses of worship in this region were built of brick as clay for brick-making was readily abundant. Brick had been used extensively in the English churches, and it was natural that the Anglicans brought the technique to the Southern colonies. Colonial settlements were often started in tidewater/port areas with hot weather and high humidity and brick was a durable material resistant to the elements. Brick clay was readily available in the Atlantic coastal region from Georgia to the Hudson, and brick-making was one of the earliest industries undertaken by the colonists.<sup>54</sup>

Most of the brick churches were of a plain rectangular style with the building length equal to twice its width. Later church forms included buttressed rectangular buildings of medieval English Gothic flavor, and the cruciform Latin cross plan. These last two styles reflect the strong influence of Episcopalianism that was so prevalent in the South in the early colonial days.

Sir Christopher Wren's original model plan for churches remained almost unchanged in America until the middle of the nineteenth century. In the early 1870's, the First Methodist Episcopal Church of Akron, Ohio (fig. 32) was built using a concert stage arrangement in its

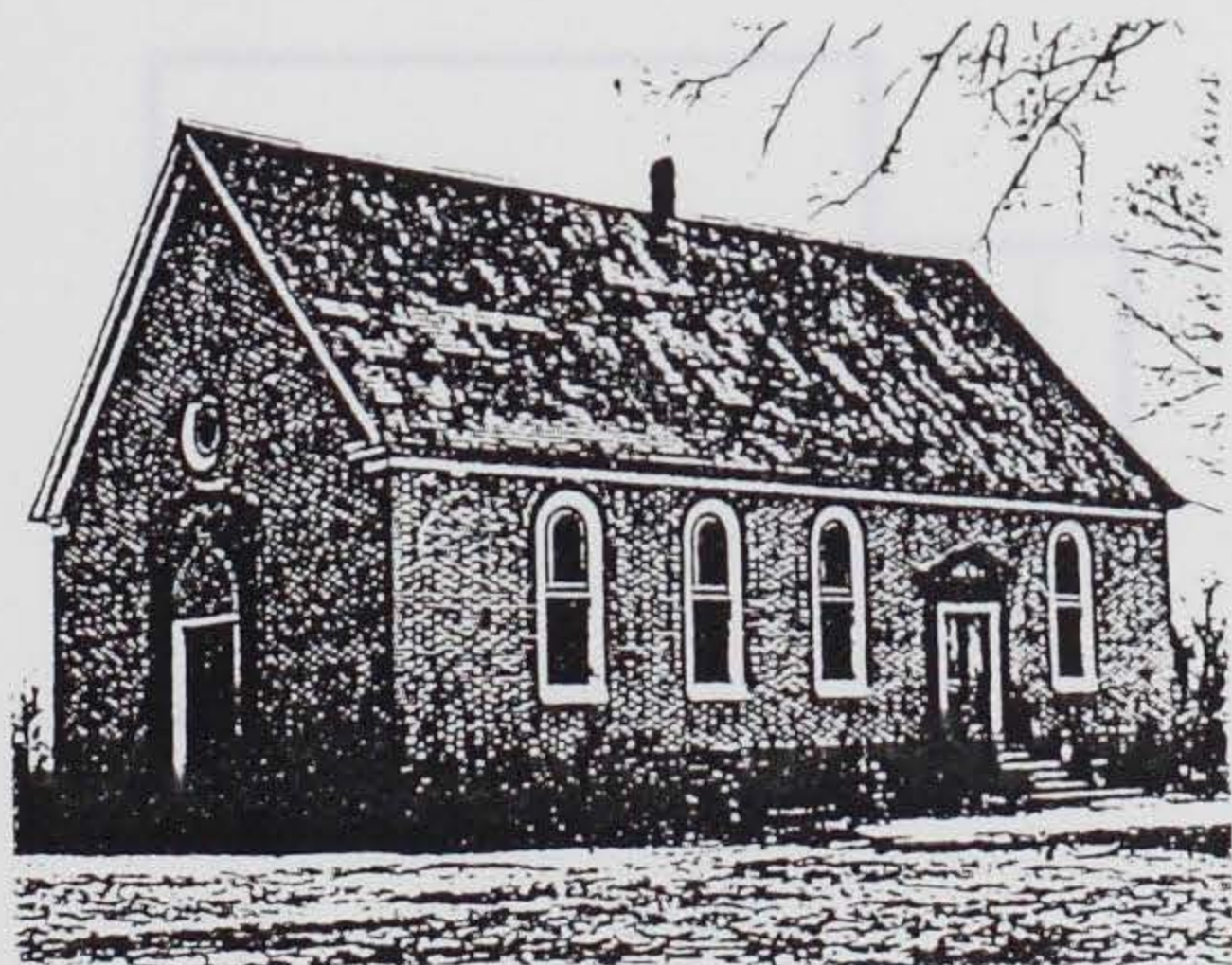


Fig. 31. Colonial brick church in the South.

<sup>54</sup> Ibid., pp. 91 - 92.

interior layout.<sup>55</sup> This design was employed to fulfill the space needs of large church crowds that developed during evangelistic movements of the time. The pulpit area was raised and semi-circular in shape, allowing the minister to speak easily to the fan-shaped arrangement of the congregation. Hymnody, the singing of hymns of praise and joy to God, took on greater importance as a means of involving the whole congregation in the worship service. This development placed emphasis on the choir whose function in the service became increasingly ministerial.

Experimentation characterized church architecture in the early twentieth century. The Akron Plan was further developed to accommodate even greater masses of people, and various centrally planned churches re-emerged exploring the relationship of minister and congregation. The building boom that characterized post-World War II activity in the United States sparked a renewed interest in church architecture. Experimental work by Eliel and Eero Saarinen, Louis Kahn, Edgar Sovik, Marcel Breuer, and others attempted to closely integrate a denomination's liturgy with an architecture that would reflect contemporary worship needs while maintaining a spiritual heritage. The search for an appropriate church architecture continues today. The desire to integrate liturgy and architecture is evident in current experimentation and exploration of those traditions, rituals, rites, spaces, shapes, symbols, and building forms that are unique to a particular form of worship. Spiritual identity has become a crucial issue both in the liturgy

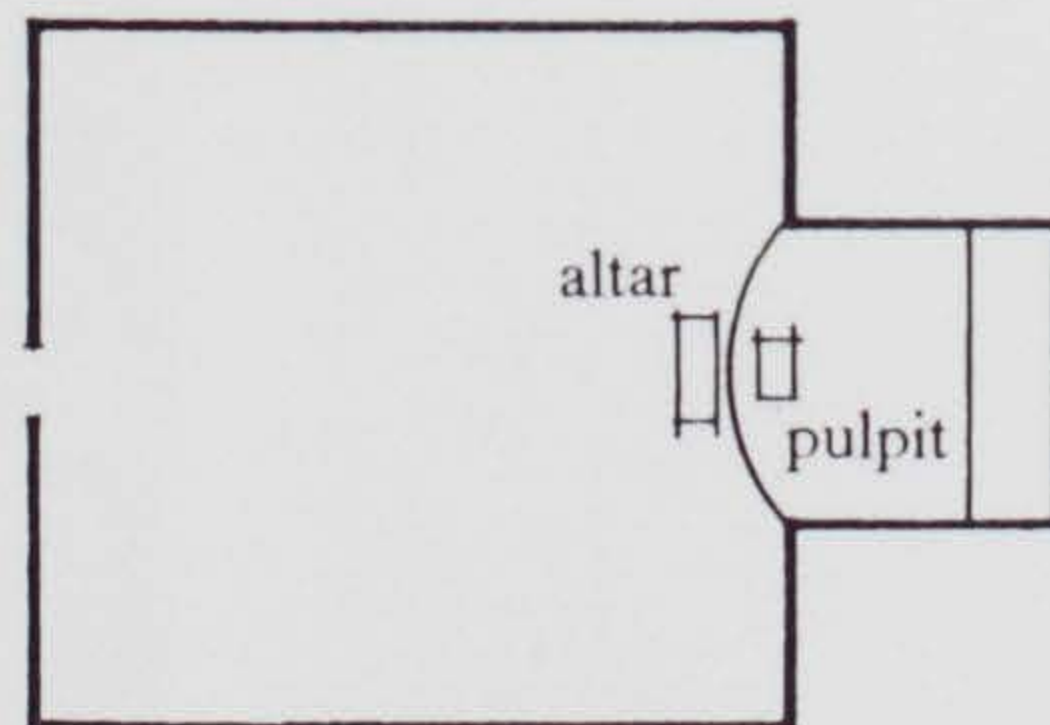


Fig. 32. The Akron Plan.

<sup>55</sup> White, Protestant Worship and Church Architecture, p. 127.

THE BAPTISTS

Baptist Beginnings

and architecture of churches. Such is the case for those Protestants who call themselves Baptists.

There are 25,000,000 members with over 23 distinct denominational bodies that range in membership from a hundred to thirteen million.<sup>14</sup> They play a significant role in the religious and social life of America. Historians generally agree that Baptists were largely responsible for achieving religious liberty in the United States. Their insistence on religious liberty for all persons, the right of all men and women to receive the benefits of education as well as the gospel, and their attention to all classes of society<sup>15</sup> have characterized Baptists since their beginning.

Their principles were based on the Bible. They were the first to separate themselves from the Church of England in the seventeenth century. Throughout the eighteenth century and into the nineteenth century their Bible Christians were demanding reforms in their church, the Church of England. They wanted the church to be more scriptural and self-governing and to bring forth the Bible's message. They wanted reform and rejected baptism by immersion in the worship service which had been the norm.

<sup>14</sup> May, Lynn E., Jr., "The Baptist Heritage Series: Baptist Beginnings," (Nashville: The Historical Commission of the Southern Baptist Convention, 1979).  
<sup>15</sup> McBeth, H. L., "The Baptist Heritage Series: The Baptist Story," (Nashville: The Historical Commission of the Southern Baptist Convention, 1978).

## THE BAPTISTS

### Baptist Beginnings

Baptists are the largest Protestant denomination in the United States today. Their church rolls total more than 29,000,000 members with over 25 distinct denominational bodies that range in membership from a hundred to thirteen million.<sup>56</sup> They play a significant role in the religious and moral life of America. Historians generally agree that Baptists were largely responsible for achieving religious liberty in the United States. Their insistence on "religious liberty for all persons, the right of all men and women to receive the benefits of education as well as the gospel, and their attention to all classes of society" have characterized Baptists since their beginnings.<sup>57</sup>

Baptists emerged out of the Puritan-Separatist movement in the Church of England in the seventeenth century. Throughout the sixteenth century and into the seventeenth century English Christians were demanding reform in their church, the Church of England. They accused the church of becoming corrupt and selfish and drifting from the Bible's message. Liturgical reform and renewed interest in congregational participation in the worship service added fuel to the fire.

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<sup>56</sup> May, Lynn E., Jr., "The Baptist Heritage Series: Baptist Beginnings," (Nashville: The Historical Commission of the Southern Baptist Convention, 1979).

<sup>57</sup> McBeth, H. Leon, "The Baptist Heritage Series: The Baptist Story," (Nashville: The Historical Commission of the Southern Baptist Convention, 1979).

The Puritans, led by the reformer John Calvin, sought to reform the Church of England from within. They were known as "Puritans" because they insisted upon a pure form of doctrine and practice in the church. "Separatists," in turn, were made up of frustrated Puritans who had given up hope of reforming the church from within. They separated from the Church of England and formed their own independent congregations. By 1625 these Independent congregations became common in England.

Baptists originated from these Separatist congregations which accepted into membership anyone professing a faith and belief in Jesus Christ. These converts were then baptized by total immersion in water upon a profession of faith. This practice of total immersion was unique and gave Baptists their name. Crowds often gathered to watch this service, describing the Baptists as those people "who plung'd over head and ears."<sup>58</sup> Early Baptists were composed of two distinct groups. Although each had somewhat different beliefs and practices, their insistence on baptism by immersion was a common ground. These two groups were known as General Baptists and Particular Baptists.



Fig. 33. An early Baptist baptismal service.

<sup>58</sup> Lumpkin, William H., Baptist Confessions of Faith, (Valley Forge: The Judson Press, 1959), p. 147.

The General Baptists were so named because of their belief in a *general* atonement. They believed that Jesus died for everyone generally, and whoever believed in Christ would be saved.<sup>59</sup> General Baptists trace their beginnings back to John Smyth, a former minister in the Church of England. After failing to bring biblical reform to the church by his own means, Smyth joined a small Separatist congregation outside of London. This Separatist congregation was constantly in danger of religious persecution. English law at the time prohibited Independent or dissenting churches, and King James I vowed to deal severely with anyone refusing to be a member of the Church of England. Fearing religious persecution because of their growing numbers, this Separatist congregation divided into two groups. One group under the leadership of John Robinson, William Bradford, and William Brewster moved to Scrooby Manor, a community near Gainsborough on Trent, England. This small congregation later became the nucleus of the "Pilgrim Fathers" who sailed to America on the Mayflower. The other group led by John Smyth and a lay associate named Thomas Helwys, migrated to Amsterdam where religious liberty was provided.<sup>60</sup>

These Separatists at this time were not yet Baptists. In Amsterdam Smyth and Helwys' group came in contact with Dutch Mennonites who taught religious liberty and baptism of believers

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<sup>59</sup> Baker, Robert A., The Southern Baptist Convention and Its People, 1607 - 1972, (Nashville: Broadman Press, 1974), p. 18.

<sup>60</sup> Hays and Steely, p. 13.

only. By 1609 Smyth was convinced that his Separatist church was not valid. Most of his members had only infant baptism, and his church had been organized on the basis of a covenant rather than on a personal confession of faith in Christ. Smyth led the church to disband and reorganize on new grounds; believers' baptism and a personal profession of faith in Christ. No one had been baptized as a believer so Smyth had to start anew. After first baptizing himself, Smyth proceeded to baptize Helwys and then his followers. This baptism was by sprinkling or pouring.

In 1611 Thomas Helwys led a portion of Smyth's church back to London and established the first General Baptist church in England. By 1650, there were at least 47 General Baptist churches in and around London. They believed in a general atonement, baptism of believers only, religious liberty, and believed that it was possible for one to fall from grace or lose one's salvation.

Particular Baptists began a generation after the General Baptists. As their name implies, they believed in a *particular* atonement; that Christ died only for a particular group: the elect. Particular Baptists emerged out of a Non-Separatist or Independent congregation. Independents formed autonomous congregations but unlike Separatists, they did not completely break



from the Church of England. Ultimately, however, most of the Independents were forced into a more complete separation after reforms in the Church of England failed.<sup>61</sup>

By 1630, members of an Independent congregation formed under the leadership of Henry Jacob, John Lathrop, and Henry Jessey turned Separatist and began intense debates over the meaning of baptism. One by one members left the church because of their opposition to infant baptism. By 1638 many of these members had reorganized on the basis of believers' baptism, each member being re-baptized as a believer. Historians have concluded from the church records of these congregations that the first Particular Baptist church was probably formed in 1638.<sup>62</sup> Like the General Baptists, their baptism was of sprinkling or pouring, but it was a believers' baptism. By 1650 a number of Particular Baptist churches had established themselves in and around London. They believed in a particular atonement, believers' baptism by immersion, and insisted that a person who is once saved is always saved.

Despite their differences, the General and Particular Baptists had one thing in common; baptism of believers only. The General Baptists had reached this conclusion by 1608 and the Particulars by 1638. These English Baptists initially baptized by sprinkling or pouring. Immersion was not to be practiced until later. In 1640 two Particular Baptist churches became

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<sup>61</sup> McBeth.

<sup>62</sup> Ibid.

convinced that baptism should be by immersion. These groups reached this conclusion after intense study of the New Testament practice of baptism. One church record states:

1640. 3rd Mo. The Church became two by mutuall consent just half being with Mr. P. Barebone, and ye other halfe with Mr. H. Jessey. Mr. Richd Blunt with him being convinced of Baptism yt also it ought to be by dipping in ye Body into Ye water, resembling Burial and rising again.<sup>63</sup>

The First London Confession of Particular Baptists (1644) says of baptism; "The way and manner of the dispensing of this Ordinance and Scripture holds out to be dipping or plunging the whole body under the water."<sup>64</sup> General Baptists were probably practicing baptism by immersion by 1650 but their first confession calling for it did not appear until 1660.

Baptists and other Protestant groups in England gained limited freedom from religious persecution during the mid-1660's through "acts of toleration" by Parliament. Baptist numbers continued to grow, and their beliefs were propagated. Baptist congregations with like patterns of belief and practice saw the benefits of organizing into larger fellowships and subsequently formed associations. Baptists were now being recognized as a major church body with an established identity.

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<sup>63</sup> Ibid.

<sup>64</sup> Torbert, Roger G., A History of The Baptists, (Philadelphia: The Judson Press, 1950), p. 167.

### Baptists in America

The succession of Charles II to the throne of England renewed the persecution of Baptists and other dissenters. But before this was to end with a Declaration of Indulgence issued by Charles' successor, James II, in 1687, Baptists had already turned their attention to the new colonies in America. Initially Baptist growth in America was slow. Although extensive migration to the new world was taking place between 1607 and 1660, Baptists do not show up on record until the mid-1600's. One Baptist historian estimated that by 1740 only about a dozen churches with not more than 300 members were located in the colonies.<sup>65</sup>

Several reasons have been suggested for this lack of migration. As Baptists in general were of the lower economic class, they often could not afford the price of the journey. The very poorest accommodations often cost approximately the equivalent of two years' earnings. For those who did make the journey, the price was often indentured servitude in America. Another reason was the peril of the voyage. Ocean travel at this time was quite dangerous. Stormy Atlantic seas often were too much for the relatively small sailing vessels. The unfavorable climate and reports of less than friendly Indians were also deterrents to would-be immigrants.<sup>66</sup>

But what may have been an even bigger deterrent was a new threat of religious persecution in America. The Established Congregational Church was equal to the Church of England in its

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<sup>65</sup> Baker, p. 21.

<sup>66</sup> Ibid., pp. 21 -22.

dislike of Baptists. Out of this situation emerged Roger Williams, who established Rhode Island Colony as a haven for religious dissenters, especially those of the Baptist faith. Together with John Clarke, Williams helped found the Providence Plantations which assured a democratic government and religious liberty.<sup>67</sup> In 1638 Williams led a group of people to organize the first Baptist church in America in the town of Providence. John Clark subsequently organized a church at Newport in 1644. Other Baptist churches were organized in Pennsylvania, Massachusetts, and Maine under the leadership of William Screven who later moved to Charleston, South Carolina where the first Baptist church in the South was begun.<sup>68</sup>

In the last quarter of the seventeenth century, American Baptists slowly moved south into the middle colonies of New Jersey and Pennsylvania where an atmosphere of toleration afforded Baptists the opportunity to thrive. By 1700 there were enough established congregations in this area to form associations. In 1707 the Philadelphia Association was organized and became the mother organization for several others associations.<sup>69</sup>

Probably the single greatest influence on Baptist growth in the colonies was the First Great Awakening of the mid-1700's. This consisted of a series of religious revivals characterized by

<sup>67</sup> Torbert, p. 202.

<sup>68</sup> May.

<sup>69</sup> McClellan, Albert, Meet Southern Baptists, (Nashville: Broadman Press, 1978), p. 19.

evangelistic preaching, emotional excitement, and strong appeals for personal conversion experiences with God. Baptists felt the strongest influence of the Great Awakening through a man named George Whitefield. Whitefield stirred up an old controversy concerning "the need for a personal experience of grace through the power of the Holy Spirit" that had been plaguing New England Congregationalists for close to a century.<sup>70</sup> These Congregationalists divided into "New Lights," who affirmed that "God brought new light into the hearts of men by a conversion experience," and "Old Lights," who said that "baptized babies, as children of the covenant, needed no such new light."<sup>71</sup> Whitefield, as a New Light, found opposition to his teaching and preaching in the New England region. By 1744 he found it necessary to separate from the Congregational church as the Old Lights refused to grant the New Lights permission to form new churches. These groups of New Lights became known as Separates.

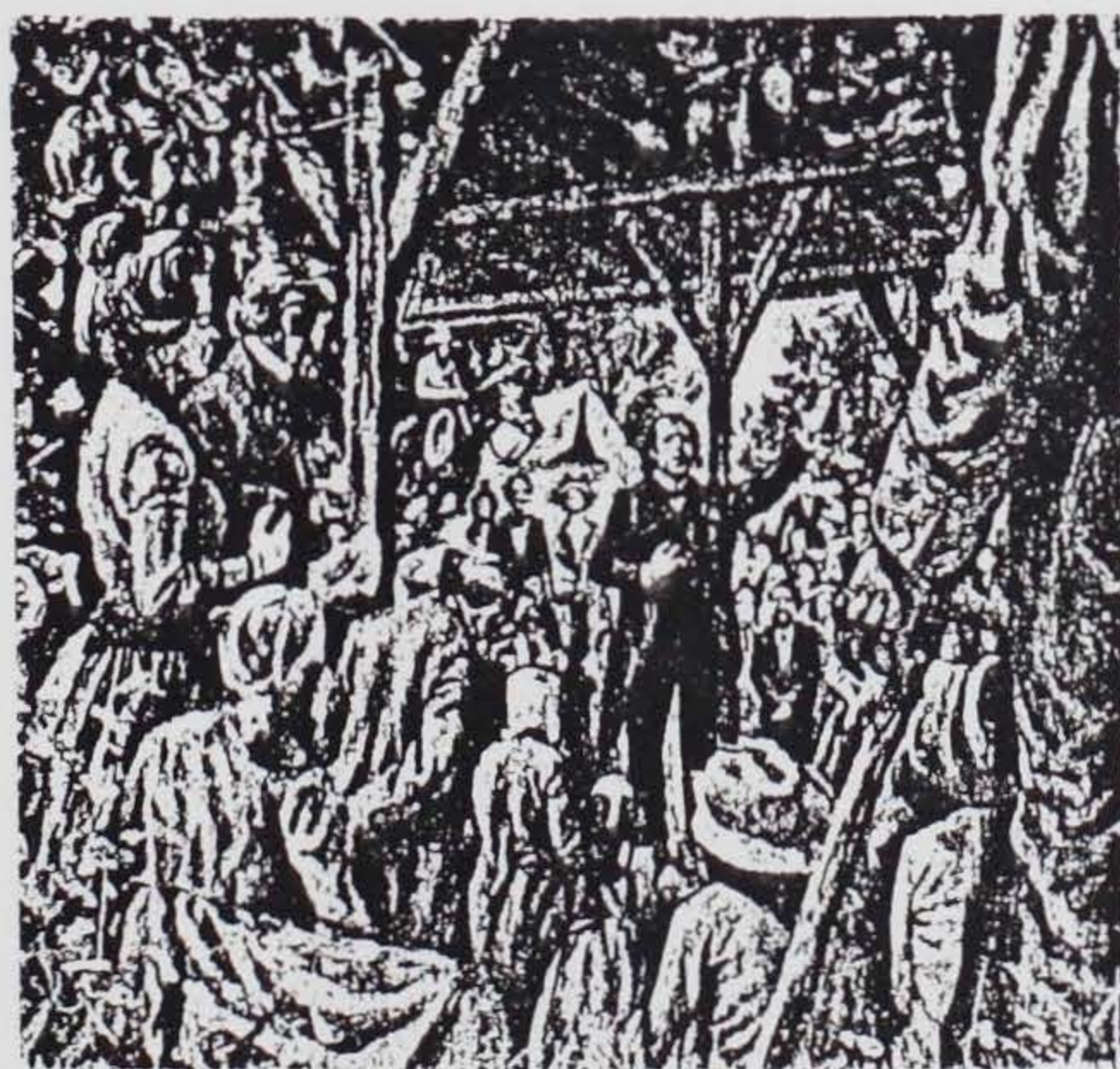


Fig. 34. A revival meeting during the Great Awakening.

Baptists were initially affected by two Congregational Separatists who later became Baptists and spread the fire of revival to Baptists in the South. One of these men was Shubal Stearns. Stearns became a New Light under Whitefield's preaching in 1745, organized a Separate church, and in 1751 following a study of the Scriptures, declared himself a "Baptist by conviction" and was immersed as such at a nearby Baptist church. The other man was Daniel Marshall, a former deacon in a Congregational church in New England. Marshall was also deeply moved

<sup>70</sup> Baker, p. 47.

<sup>71</sup> Ibid.



Fig. 38. Sandy Creek, North Carolina.

by Whitefield's preaching, and by 1750 he had become a confirmed Separatist and then a Baptist.

Stearns was "the natural leader...small in stature, possessed a musical and strong voice that he used very effectively in reaching the convictions and emotions of his hearers, and had a very penetrating eye, which seemed to impress his hearers."<sup>72</sup> Marshall, on the other hand, "was a man of overpowering earnestness and zeal, which made his plain exhortations most effective in presenting the gospel."<sup>73</sup> The preaching qualities these two men carried into their revivals characterizes Baptist preachers and evangelists even today.

Marshall moved to Virginia around 1754 and was licensed by a Baptist church to preach there. His zealous nature overtook his preaching, forcing some of his congregation to complain to the Philadelphia Association about his "display of enthusiasm." Meanwhile in Connecticut, Stearns felt God's call to a missionary service, and in 1754 moved with several couples from his Connecticut church to Virginia, starting a new settlement with Daniel Marshall.

The evangelical zeal of these Separate Baptists, as they were now called, eventually strained the relationship between them and the more traditional members of the community, known as

<sup>72</sup> Ibid., p. 48.

<sup>73</sup> Ibid., pp. 51 - 52.

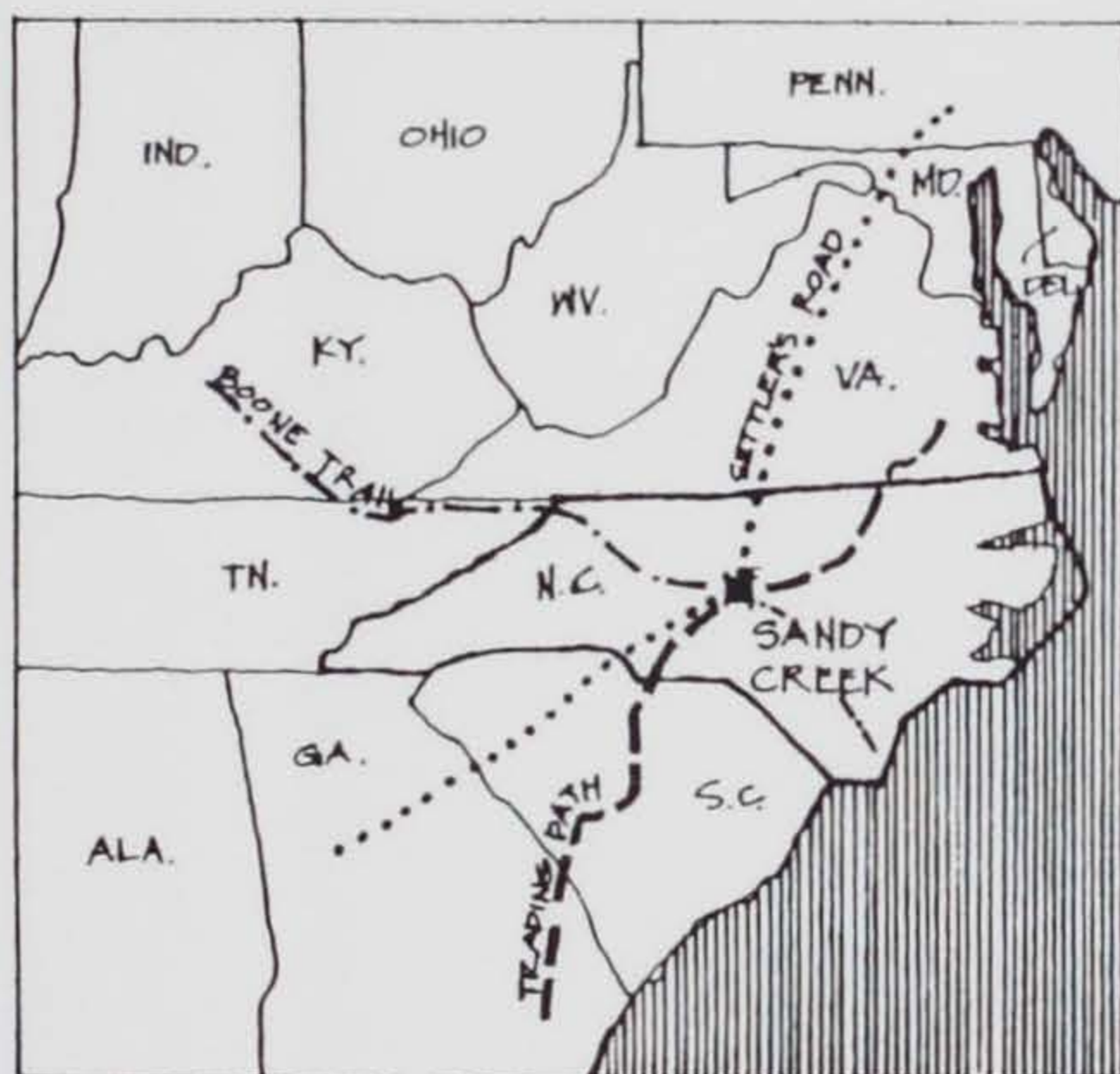


Fig. 35. Sandy Creek, North Carolina.

Regular Baptists. These differences, together with the coincidental threat of hostile Indians in the area, caused Stearns' group to move to North Carolina where in 1755, his group of Separate Baptists moved to Sandy Creek, a settlement in the center of the state. Here they formed themselves into a church and built a meeting house.

Their impact on that area was phenomenal. Three of the busiest roads in the South converged on Sandy Creek: the Settlers' Road running from north to south along the edge of the Alleghenies, the Boone Trail from Wilmington west to the Yadkin settlements, and the Trading Path from southeastern Virginia to the Waxhaw country.<sup>74</sup> In only 17 years the Sandy Creek Church gave birth to 42 other churches which in turn produced 125 ministers. Fifty years before the founding of the Sandy Creek Church there were no more than 17 churches with 600 members on American soil. Thirty-five years later in 1790, largely due to the Great Awakening, Baptists had a membership of over 73,000 with 86 new churches in Massachusetts, 151 in Virginia, 40 in Kentucky, 43 in North Carolina, 27 in South Carolina, and 6 in Georgia.<sup>75</sup>

With the great proliferation of these Separate Baptist churches, Stearns saw the need to organize into an association which would "impart stability, regularity, and uniformity to the whole."<sup>76</sup>

<sup>74</sup> Ibid., p. 48.

<sup>75</sup> May.

<sup>76</sup> Baker, pp. 51 - 52.

In 1758 the Sandy Creek Association was formed, seven years after an older association of Baptists had organized in Charleston, SC. The Sandy Creek association, in 1770, divided into smaller, statewide bodies to accommodate the needs of each region.

Separate and Regular Baptists united formally in 1788. The Revolutionary War kindled a spirit of patriotism that bonded Americans together despite differences. Baptists were ardent patriots, combining political liberty with their fight for religious liberty; an ideal that was later to become a part of the First Amendment of the United States Constitution. Once Baptists had become established in the South, they began concentrating their efforts on evangelistic work in the western territories. The 1800's saw an increase in the westward expansion of America, and Baptists migrated to Tennessee and Kentucky, taking with them the zeal of revival and their evangelical ministry.

Baptists grew rapidly in numbers. The "simplicity of their doctrine, democracy of organization, and appeal to the common person" greatly aided in their growth.<sup>77</sup> Their method of spreading the gospel was so effective that between 1781 and 1810 Baptists organized 15 associations, constituted 286 churches, and gained 16,650 members in the state of Kentucky alone. Baptists

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<sup>77</sup> May.



### Baptist Organization

in Tennessee organized 102 churches with 11,690 members. By 1813 Baptists were to be found in every part of America with 175,000 members on their church rolls.<sup>78</sup>

<sup>78</sup> Allen, Catherine B., "The Baptist Heritage Series: Baptists and World Missions," (Nashville: The Historical Commission of the Southern Baptist Convention, 1979).

### Baptist Organization

Up to the nineteenth century Baptists had very little organization beyond the associations which they had formed. These associations were more concerned about doctrine and polity than acting as administrative bodies. American Baptists had no conventions, had founded only one college, and had no theological seminary. Surprisingly, the call to aid English missionaries in foreign fields helped unite Baptists into a denomination. In the late 1700's William Carey, an English Baptist, began to see the need for "converting the heathens" of the world to Christianity. Carey, along with a co-worker, set out for India in 1792 as missionaries. Soon other denominations began following the Baptist example by sending missionaries to foreign lands.

The fire of foreign evangelization soon spread to America with news of Carey's activities in India. In 1810 the Congregationalist American Board of Commissioners for Foreign Missions was established to aid Carey and other missionaries. In 1812 Congregationalists sent out a number of missionaries including Luther Rice to help William Carey. Anticipating the meeting with Carey, a Baptist, Rice studied up on believers' baptism while on ship and found he agreed with Baptist doctrine. Renouncing his Congregational ties based on this new belief, Rice was baptized by Carey's group.

Rice returned to the United States to gather support for foreign missions while his companions travelled to Burma to start new missions. Rice's plea for help resulted in the formation of the

General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions. It met every three years and became known as the Triennial Convention, setting up a board for foreign missions at its outset. This body set in motion a plan "for eliciting, combining, and directing the energies of the whole denomination in one sacred effort, for sending the glad tidings of Salvation to the Heathen and to nations destitute of pure Gospel light."<sup>79</sup> By 1845 there were ninety-nine missionaries and eighty-two churches on foreign fields. This was the formal entry of American Baptists into foreign missions.

The Triennial Convention also concentrated its efforts in other areas of Baptist work. In 1824 the American Baptist Publication Society was formed to publish material for missions at home and abroad. The American Baptist Home Mission Society was organized in 1832 to concentrate on missions in the United States, especially in the North and West. These larger general bodies were complemented and supported by local associations and missionary societies. By 1843, Baptists had organized 25 state conventions or general associations to aid in the mission cause.<sup>80</sup>

Thirty years of united efforts on the part of American Baptists ceased in 1845 with the separation of Northern and Southern Baptists. Several issues that had surfaced years earlier led to

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<sup>79</sup> McClellan, p. 24.

<sup>80</sup> May, *ibid.*, pp. 27-28.



the split. The primary issue concerned slavery. The Home Mission Society in 1844 refused to appoint any slaveholder as a missionary, a move bitterly opposed by Southern Baptists. Another issue was the move to decentralize organized Baptist life by providing separate organizations for home missions, foreign missions, publications, and other activities. Southern leaders wanted to maintain an all-inclusive convention rather than independent societies. Finally, many Southern leaders felt that the Home Mission Society was neglecting mission work in the South.<sup>81</sup>

Thus, in May of 1845, Southern Baptist Leaders drew up a constitution creating the Southern Baptist Convention. It "carried into effect the benevolent intentions of our constituents, by organizing a plan for a general body organized for the purpose of eliciting, combining, and directing the whole work of the denomination in one sacred effort, for the propagation of the Gospel."<sup>82</sup> Their plan called for the establishment of various boards through which various tasks such as missions, education, and publication would be overseen. These boards would be elected periodically and be directly responsible to the general body.

Baptists in the North continued to function under the existing organizational plan with separate societies conducting the various organizational activities. Southern Baptists since 1845 have



Fig. 36. Logo of the Southern Baptist Convention.

<sup>81</sup> Torbert, pp. 292-3.

<sup>82</sup> McClellan, pp. 29-30.

directed all denominational activity through the one Convention. However, this central organization is based on voluntary cooperation thereby protecting the autonomy of local churches, district associations, and state conventions. As needs arose, Southern Baptists set up the various boards to meet them. Initially they formed foreign and home mission boards. In 1891 the Sunday School Board was created, and other boards, commissions, institutions, and committees have been formed over the years. These include the Women's Auxiliary Union (1888), the Brotherhood Commission (1907), the Christian Life Commission (1913), the Education Commission (1928) and the Radio and Television commission (1946).

The Southern Baptist Convention today operates six theological seminaries and numerous colleges and universities. Comprised of 4126 churches and about 350,000 members in 1845, it has grown to include more than 35,000 churches and 13,000,000 members today with over three thousand missionaries serving in over ninety countries.<sup>83</sup>

Following the split in 1845, Northern Baptists continued to operate under the loose organization of separate societies for over half a century. However, in 1907 they created the Northern Baptist Convention. It established a polity based on both the Southern model and that of the former Triennial Convention's structure. In 1972 they adopted the name American Baptist Churches in the U.S.A. Along with the new name came a more centralized structure with the

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<sup>83</sup> May.

formerly independent societies now functioning as boards whose work is coordinated with that of the larger general body. American Baptists today number over 1.5 million members in nearly six thousand churches. They conduct home and foreign missions, operate seminaries, and undertake institutional work through their various boards. American Baptists and Southern Baptists are similar in many ways although Southern Baptists are generally more conservative in their theology.<sup>84</sup>

American blacks had established a Baptist church as far back as 1778 under the leadership of George Lisle, a freed Negro slave. Lisle was emancipated by his owner, a Baptist deacon, for the purpose of preaching. During the civil war, he was ordained to preach in Georgia. He established the first Negro Baptist church in America near Savannah, Georgia in 1778 while preaching to still unfreed slaves. As other slaves gained their freedom, more black churches were organized. However, it was not until 1836 that they began establishing any form of organization. They initially formed local associations and state conventions, and in 1895 a number of these bodies joined to form the National Baptist Convention in the U.S.A. Divisions within the convention in 1915 and 1961 led to the formation of the National Baptist Convention of America and the Progressive National Baptist Convention. These three conventions today conduct home and foreign missions, distribute publications, and perform educational work. Black Baptist doctrine and polity followed closely that of the other conventions.

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<sup>84</sup> Ibid.

Currently over nine and a half million black Baptists participate with the National Baptist Convention in the U.S.A., the National Baptist Convention of America, and the Progressive National Baptist Convention, though some black churches cooperate with the Southern Baptist Convention and the American Baptist Churches in the U.S.A.

Because of Baptists' insistence on individual experience and personal religion, numerous splinter Baptist bodies have formed over the years. Smaller Baptist bodies may be divided into four categories. The first of these consist of those who represent Arminian or Freewill theology. These include Free Will Baptists, Regular Baptists, and General Six-Principle Baptists. The second category is characterized by extreme Calvinism and the belief that conversion is solely an act of God and human efforts are wrong. They consist of the Two-Seed-in-the-Spirit Predestinarian Baptists and Primitive Baptists. The third category is represented by those churches who are dissatisfied with the major conventions: the American Baptist Association, General Association of Regular Baptist Churches, Baptist Missionary Society of America, and the Conservative Baptist Association of America. Groups from non-English speaking backgrounds make up the fourth category and include the North American Baptist Conference and the Baptist General Conference as well as others.<sup>85</sup>

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<sup>85</sup> Ibid.

A typical organizational breakdown of the major Baptist denominations is as follows:

1. Regional Convention,
2. State Convention,
3. District Convention,
4. Local Church.

While this arrangement appears hierarchical, it is not. No one body has power of any kind over another. In the final analysis all power and control rests with the local church and its congregation. Associations and conventions serve solely to organize various cooperative efforts within the Baptist denomination. In colonial times they provided support for common causes such as religious and political liberty and later they served to propagate Baptist teachings in the New World as well as foreign missions. Baptists today hold to these traditions. Associations and conventions provide forums for discussing doctrine, providing counsel, and spreading the Word of God. But probably most important is their ability to provide Christian fellowship for Baptists everywhere.



A number of their qualities, not the least of which is believer's baptism by immersion, make Baptists a unique denomination. Although split into numerous bodies, there are common elements which bind this religious body together. Lynn May, Jr., Baptist writer and researcher, has identified some distinctive beliefs and practices that distinguish Baptists from other denominations:

1. The authority and sufficiency of the Scriptures. The Bible is open to all for interpretation as to how it affects one's personal religion and life experiences.
2. The priesthood of all believers. Baptists believe that everyone is authorized by God to spread his word of salvation through belief in Jesus Christ. All believers are charged to witness and share in the propagation of God's message.
3. Salvation is God's gift of divine grace received by man through repentance and faith in Jesus Christ. Salvation, for Baptists, cannot be bought nor is it for an elect group of people. It is given freely of God to any one who has been self-convicted of sin, has repented, and has been restored to faith in Christ.
4. Baptizing by immersion of believers only. Baptists do not practice infant baptism. Instead they stress the need for an individual, personal experience with God through Jesus Christ prior to being baptized. Baptists further believe that immersion is the New Testament way of signifying the death, burial, and resurrection of Jesus Christ.
5. The practice of baptism and the Lord's Supper as ordinances. They function as ordinances in that they are "performed by the Church in obedience to Christ's command; they are *ordained* by him for the

## BAPTIST WORSHIP

## Worship Background

church's observance.<sup>86</sup> Thus they are viewed as symbols and reminders and are not considered sacraments. Although baptism is a prerequisite to church membership, it and the Lord's Supper are not viewed as methods whereby one attains salvation through Christ. Baptists do not believe that the bread and wine, or unfermented juice, are transformed into the body and blood of Christ, but rather function as symbols of this.

6. Each local church is an autonomous, self-governing body in which all members possess equal rights and privileges. Each church calls its own ministers, reprimands its own members if the occasion arises, determines what larger denominational enterprises it will participate with, and reserves to itself the right to make its own decisions affecting the congregation. Congregational authority and the autonomy of the local church cannot be overemphasized.
7. The insistence on religious liberty for all persons. This is the foundation of the Baptist heritage and an ideal which they have preserved throughout their history.
8. Separation of church and state. Baptists strive to keep a distance between state and government politics and the church's religious mission.<sup>87</sup>

<sup>86</sup> Hays and Steely, p. 73.

<sup>87</sup> May.

## BAPTIST WORSHIP

### Historical Background

Baptist worship, like all Christian worship, is a means of expressing the worshipers relation to God. Whether this be through a "sense of the numinous" or from feelings of awe, fear, and hope as Otto would suggest, the Baptist worship service of both individual experience and corporate praise to God. In his discussion of Christian worship, Martin Luther gets to the heart of Baptist worship when he states "that nothing else be done in it (worship) than that our dear Lord himself talk to us through his Holy Word and that we in turn talk to him in prayer and song of praise."<sup>88</sup>

Baptist worship is not characterized by Eucharistic action. Rather it is based on liturgical traditions, habits, and assumptions as well as some documented practices. The oldest record of a Baptist worship service dates from 1609 and is contained in a personal letter:

The order of the worshippe and government of oure church is .1. we begynne with A prayer, after reade some one or tow chapters of the Bible gve the sence thereof, and conferr vpon the same, that done we lay aside our bookes, and after a solemne prayer made by the .1. speaker, he propoundeth some text owt of the Scripture, and prophecieth owt of the same, by the space of one hower, or three quarters of an hower...This Morning exercise begynes at eight of the clocke and continueth vnto twelve of the clocke the like course of exercise is observed in the afternowne from .2. of the clock vnto .5. or .6. of the Clocke.<sup>89</sup>

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<sup>88</sup> White, Introduction to Christian Worship, p. 18.

<sup>89</sup> McBeth.

As can be seen, these early services were quite long and consisted of several sermons but no music or singing. These worship services emphasized Bible exposition, spontaneity, and audience participation. Participation often consisted of emotional outbursts, wailing, crying, and exclamations from individual worshipers. Services like these are the kind that caused Shubal Stearns and Daniel Marshall to keep moving from place to place. By the 1670's Baptist churches had begun to sing Psalms and some "man-made" songs. This action was somewhat controversial and some churches even split over the issue. However, by 1691, the first Baptist hymnal, Spiritual Melody, was published. It contained over 300 hymns and began to be used regularly in most Baptist churches.

Baptists do not have a uniform liturgy upon which to shape their services. Unlike many denominations such as the Episcopal Church, Baptists do not use a service book for worship. Each church is free to arrange its worship service in a way that is most meaningful to its members. However, Baptist worship does have its common elements such as singing, praying, Bible reading, and preaching. A typical Baptist worship service may look like this:

Call to Worship

Invocation

Hymn of Praise

Responsive Reading

Pastoral Prayer

Hymn of Dedication

Offering of Gifts

The Doxology

Reading of the Scripture

Special Music

Sermon

Hymn of Invitation and Decision

Benediction.<sup>90</sup>

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<sup>90</sup> Hays and Steely, p. 63.

First time visitors to a Baptist worship service may be surprised at the omission of some elements commonly found in other Christian church services. One might be the absence of communion or the Lord's Supper. Baptists do not consider the Eucharist center to their worship. Rather, they focus on the exposition of Scriptures through the sermon. Most Baptists practice communion quarterly or monthly although lately the trend has been toward greater frequency.<sup>91</sup> Communion services as well as baptismal services are usually modified versions of a service for preaching. The sermon topic may be prepared around the ordinance which then takes place after the sermon. As with all the other service elements, their arrangement within the service order varies from church to church.

Another omission would be reciting a creed, such as the Apostles' Creed or the Nicene Creed. Baptists do not reject the teachings of the creeds but rather see them in their historical aspect as implements to enforce compliance with a uniform doctrine. Baptists do not see this as a healthy way of worshiping God. Rather they compose statements of faith from time to time that recognize "that all theological statements are fallible and imperfect human attempts at framing divine truth...refusing to canonize any one of them."<sup>92</sup> Creeds and statements of faith have never become an integral part of Baptist worship services.

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<sup>91</sup> White, Introduction to Christian Worship, p. 164.

<sup>92</sup> Hays and Steely, p. 65.

Brooks Hays and John Steely, in their book *The Baptist Way of Life*, have noted several leading features of Baptist worship. This is not meant to be an exhaustive list but rather represents some vital components that make Baptist worship unique. Primary is preaching. The sermon is usually the major part of the service both in terms of time and emphasis. It is "almost universally framed as an exposition or application of some portion of the Bible, even when it centers on contemporary issues among (Baptist) people."<sup>93</sup> Preaching is given a prominent place in Baptist worship as reflected in the design and location of the pulpit. The sermon is the high point of Baptist worship services with all the other service elements supportive of it. Hays and Steely emphasize the importance of preaching in this manner:

Preaching is not an exercise in oratory, not a declaration of a single person's opinions to a gathering of others, nor a priestly act performed by one on behalf of others incapable of the same act. It is rather an act of worship, as believers together think upon God's word and His purposes. It is an act of faith, since the one who speaks is not demonstrating mathematical certainties but is bearing witness to his faith, and the hearers truly hear only if they hear in faith. Preaching is an act of dedication, since the willingness to speak the word and the willingness to hear it imply a willingness to obey the word of God that comes through the spoken word.<sup>94</sup>

Preaching in Baptist churches is evangelistic in nature. It is designed to evoke a decision in the heart of the person who has not made a personal decision of faith for Christ. At the same time

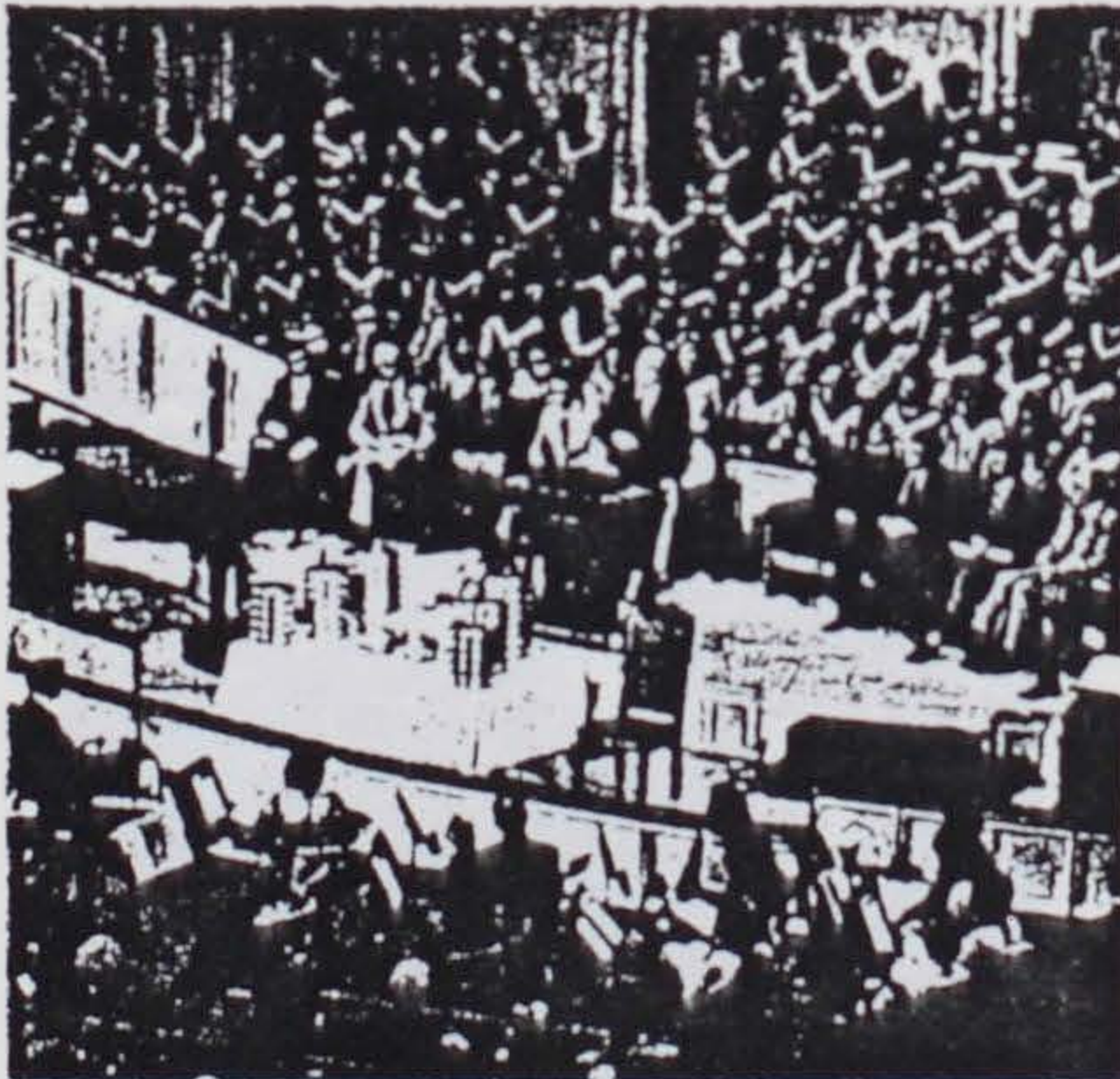


Fig. 37. Preaching during a Baptist worship service.

<sup>93</sup> Ibid., p. 62.

<sup>94</sup> Ibid., p. 69.

it is aimed at nurturing and strengthening the faith and commitment already made by professed believers. Preaching can also be instructive. In Baptist churches this is often the case with matters of Christian conduct. Christian worship centers around the acknowledgement of God's will for a worshiper's life, finding that will, and obeying it. Preaching, then, offers direction for both professed believers and those who have yet to make a commitment of belief.

Singing is another hallmark of Baptist worship. It is meant to "evoke a spirit and mood of worship, to offer a means of participation in worship, and to be an expression of Christian praise and aspiration."<sup>95</sup> Church music adds a deeper dimension of involvement to worship enhancing participation by the whole body of believers.

White says that the most important part of church music is congregational song, "the prime criterion here is not beauty but adequacy of expressiveness. Congregational song must pass the test of expressing the innermost feelings and thoughts of the worshipers. When it succeeds in so doing, it frequently is also of great beauty."<sup>96</sup> Congregational song in the Baptist church emphasizes participation. It becomes a means whereby the worshipers can express the corporate nature of Christian worship. Children's choirs, adult choirs, and special singing groups are used to highlight the music of a worship service. The use of musical instruments such as the



Fig. 38. Singing during a Baptist worship service.

<sup>95</sup> Ibid., p. 68.

<sup>96</sup> White, Introduction to Christian Worship, p. 101.



piano, organ, brass, woodwind, and string instruments add another dimension to the musical portions of Baptist worship services.

Hays and Steely also note the importance of prayer in Baptist worship services. Provision is made in the service for specific prayers such as a prayer of invocation, pastoral prayer, offertory prayer, and a closing prayer or benediction. While other denominations emphasize the use of written or standardized prayers, prayers offered in Baptist churches are usually not composed beforehand. Instead Baptists insist on extemporaneous praying, believing that these prayers "represent the outpouring of heartfelt thanks, of deep concern, and of genuine hopes of the individual who prays."<sup>97</sup> Prayer is also another avenue for individuals to participate in the worship service both personally and corporately.

In common with other Christian denominations, Baptists believe in corporate worship. And while singing, praying, and preaching, are primary expressions of the Baptist faith, the varied worship services among congregations reinforce the Baptist belief in individual decision and local church autonomy. The freedom to worship with others of similar desires, the liberty to change and adjust one's liturgy to enhance personal meaningfulness, and the emphasis on individual participation and decision make Baptist worship unique.

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<sup>97</sup> Hays and Steely, p. 70.

## BAPTIST CHURCHES

### Historical Examples

Baptists, upon their arrival in America, held worship services in a variety of places; none of them conventional churches. Fear of religious persecution from colonists affiliated with the Established Congregational Church generally prevented Baptists from worshiping in public, although some Baptists were able to erect small structures for worship purposes in remote areas. Some held services in tents or in open fields; a kind of "worship place" that was to later characterize the camp meetings of the Great Awakening.

Baptists were quick to follow their Congregational contemporaries in building meeting houses. Not only were Baptists affected by the evangelistic zeal of New Light Congregationalists turned Baptists, but they were also influenced by the Congregational church building. Colonial Baptists originally built meeting houses but it was not until later that their houses of worship became known as churches.

The first Baptist congregation in America was probably organized at Providence, R.I. in 1639.<sup>98</sup> The members worshiped in private homes or the outdoors until 1700 when they built their first meeting house. A second meeting house was built in 1726, and the third and still existant structure was finished in 1775 (fig. 39). It was designed by Joseph Brown, an amateur architect, and much of his design was influenced by James Gibbs' Book of Architecture, Designs, and Ornaments as well as the work of Sir Christopher Wren.



Fig. 39. First Baptist Church, Providence, RI.

<sup>98</sup> McClellan, p. 14.

The building is a one room, two-story wood structure. Its spire is taken from one of the many unused designs James Gibbs made for St. Martin-in-the-Fields in London.<sup>99</sup> Originally box pews were provided for the congregation and a slave gallery occupied the upper levels. The pews, a high pulpit with a sounding board, and the slave gallery were removed in the 1830's and replaced with the present furnishings. This building represented an important step for American Baptists in that it made them architecturally visible. Just as their evangelistic zeal had spoken for them previously, their architecture now made a statement.

The influence of the architecture of both Sir Christopher Wren and James Gibbs on church building in America was strong in the late eighteenth and nineteenth centuries. Baptist congregations adopted a variation of the Wren auditory plan model, altering and changing it as needed, such as the addition of a baptismal tank behind the choir. The prominent towers of Wren's London churches served as prototypes for early American churches as well. Baptists also looked to James Gibbs' model, St. Martin-in-the-Fields (fig. 40), for direction. The rectangular shape of the main worship building, its uni-directional nave with a processional aisle flanked by pews leading to an altar and pulpit, the two-tiered windows, integrated spire, and columned entry portico became the words of an architectural language for Baptists.



Fig. 40. St. Martin-in-the-Fields, London.

<sup>99</sup> Rose, p. 404.

The multiplicity of activities which increased the complexity of Baptist churches during the mid-nineteenth century brought about attempts to respond to these new requirements. The "Akron Plan," introduced in the 1870's, attempted to combine the elements of preaching, education, and social functions into a single building form. Ultimately its greatest contribution was the interior arrangement of the main hall or sanctuary. The "Akron Plan" used the concert stage arrangement to respond to the space needs of larger church crowds which were developing during evangelistic movements of the time. The pulpit area was brought further into the congregation space to increase speaker-worshiper proximity. The Lord's Supper table was directly in front of the stage at the level of the congregation. The choir was behind the pulpit and the baptistry directly behind them. Classroom spaces were located directly off the main hall sometimes only separated from it by a moveable partition.<sup>100</sup>

At the turn of the twentieth century the Akron plan was almost completely taken over by church designs which divided the educational, social, and worship functions into separate buildings. The auditorium became rectangular with the Lord's Supper table, pulpit platform, choir, and baptistry located against one of the short sides. The post-World War II surge of new church architecture in the United States carried the idea of building separation one step further.

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<sup>100</sup> White, Protestant Worship and Church Architecture, pp. 126 - 8.

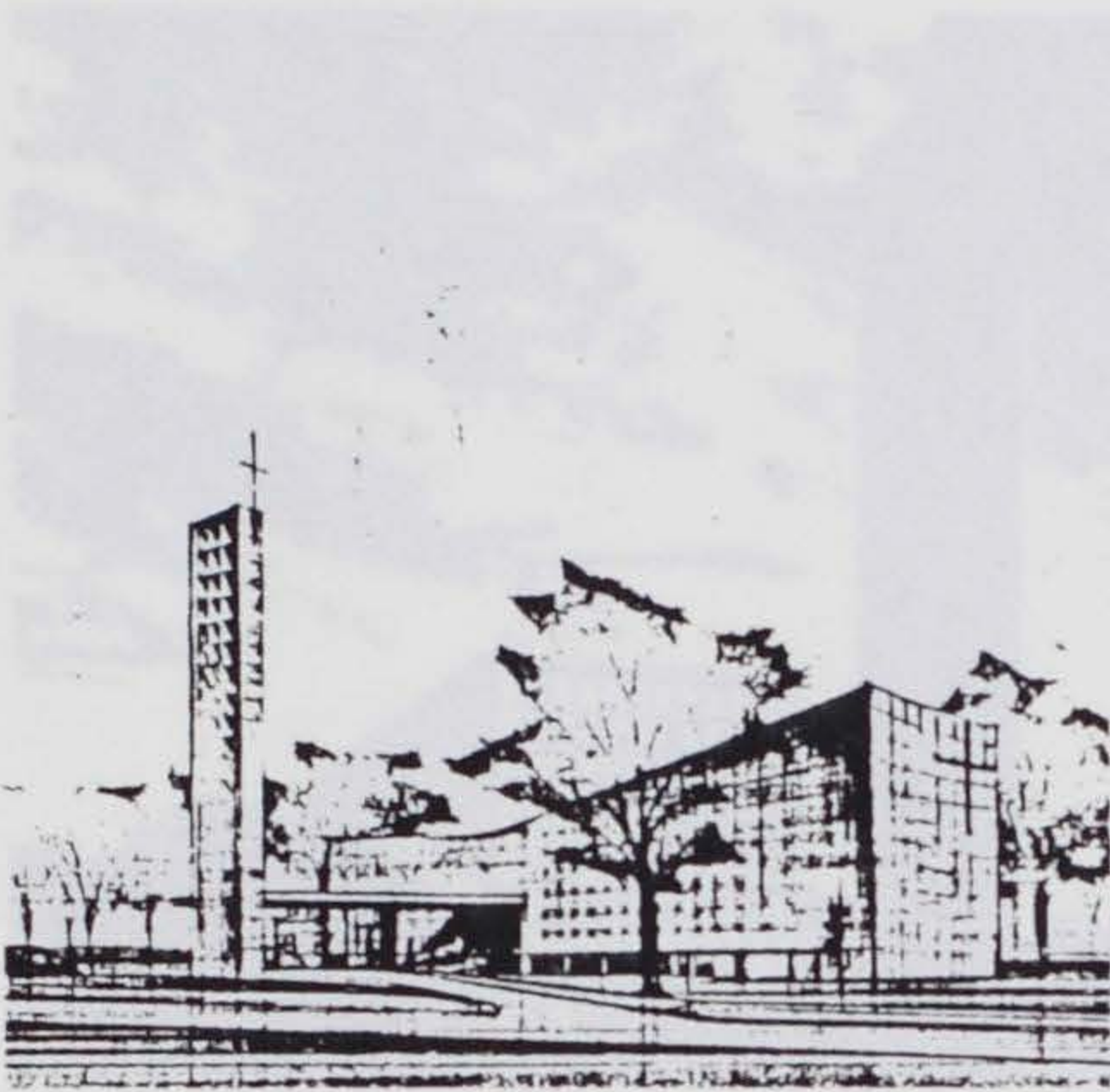


Fig. 41. Project for First Baptist Church,  
Flint, Michigan.

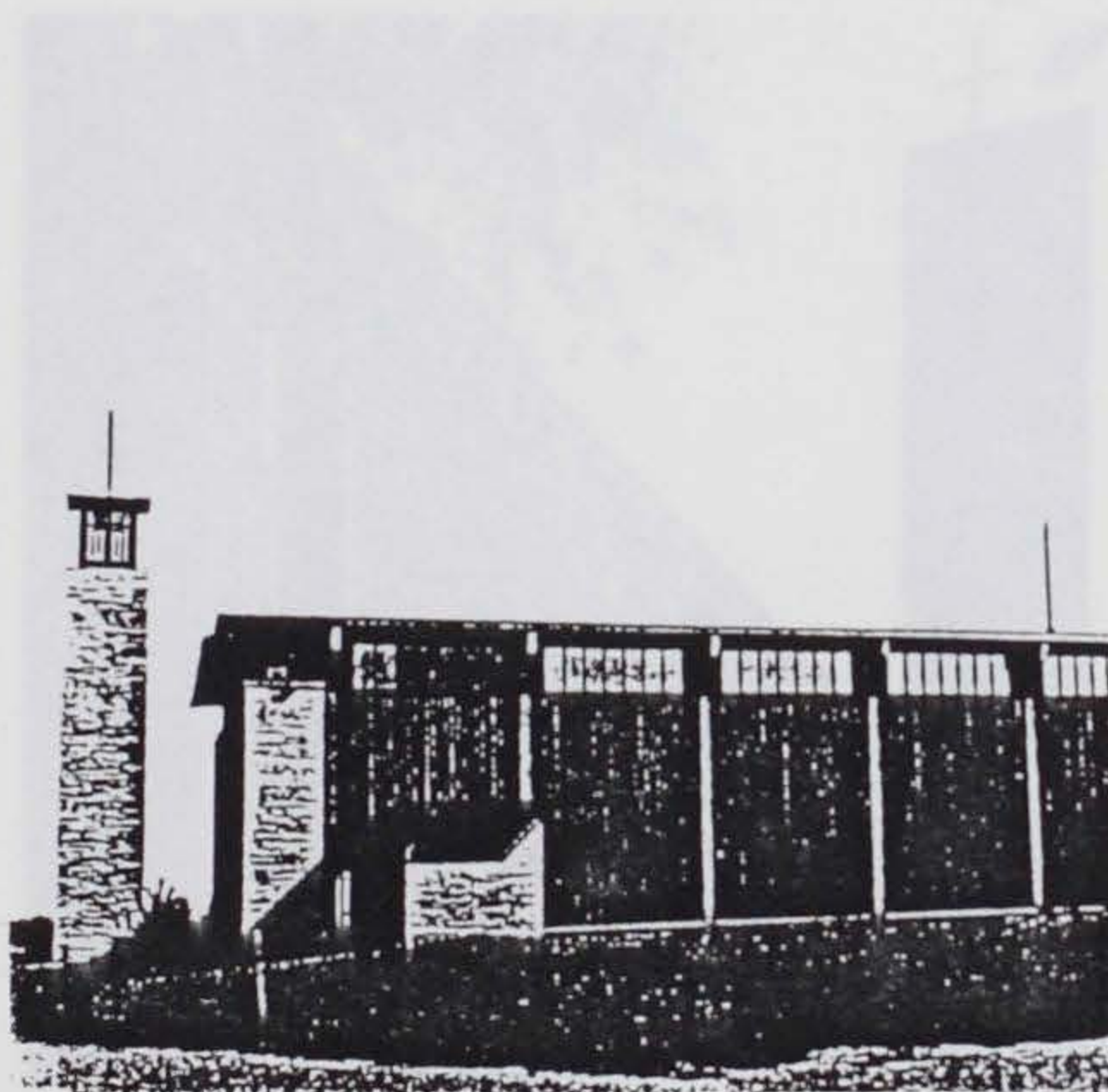


Fig. 42. First Baptist Church,  
Bloomington, Indiana.

Eliel Saarinen's First Baptist Church project for Flint, Michigan (fig. 41) and Ed Sovik's First Baptist Church for Bloomington, Indiana (fig. 42) illustrate these new ideas. The main worship hall in each church is separate from the other support functions. Each is a rectangular volume of considerable size and characterized by its simple design. Gabled roofs are shallow emphasizing the cubic form. The steeple/tower, once an integral part of the church, now becomes a bell tower set off by itself. Classroom buildings are decentralized and connected by corridors leading to the main worship hall, while social halls and chapels become independent buildings. The main halls are generally devoid of ornament, and their austerity and simple design are meant to create a religious setting. Here the worshiper is encouraged to focus on the service rather than the building. While the traditional processional aisle with flanking pews remains, the pulpit is off-center. It is placed high so that attention may be focused on the spoken word. The baptistry and the Lord's Supper table are placed near the congregation in an effort to increase congregational participation.

Although responsive to Baptist worship, these churches could also respond to the needs of other Protestant denominations. By comparing Eliel Saarinen's Baptist church (fig. 41) to his First Christian Church, Columbus, Indiana (fig. 43), and his Christ Lutheran Church, Minneapolis, Minnesota (fig. 44), it can be seen that there is little fundamental difference between the buildings. Few if any architectural models that respond uniquely to Baptist worship have been developed in this century. The time is at hand for an architecture that will call to

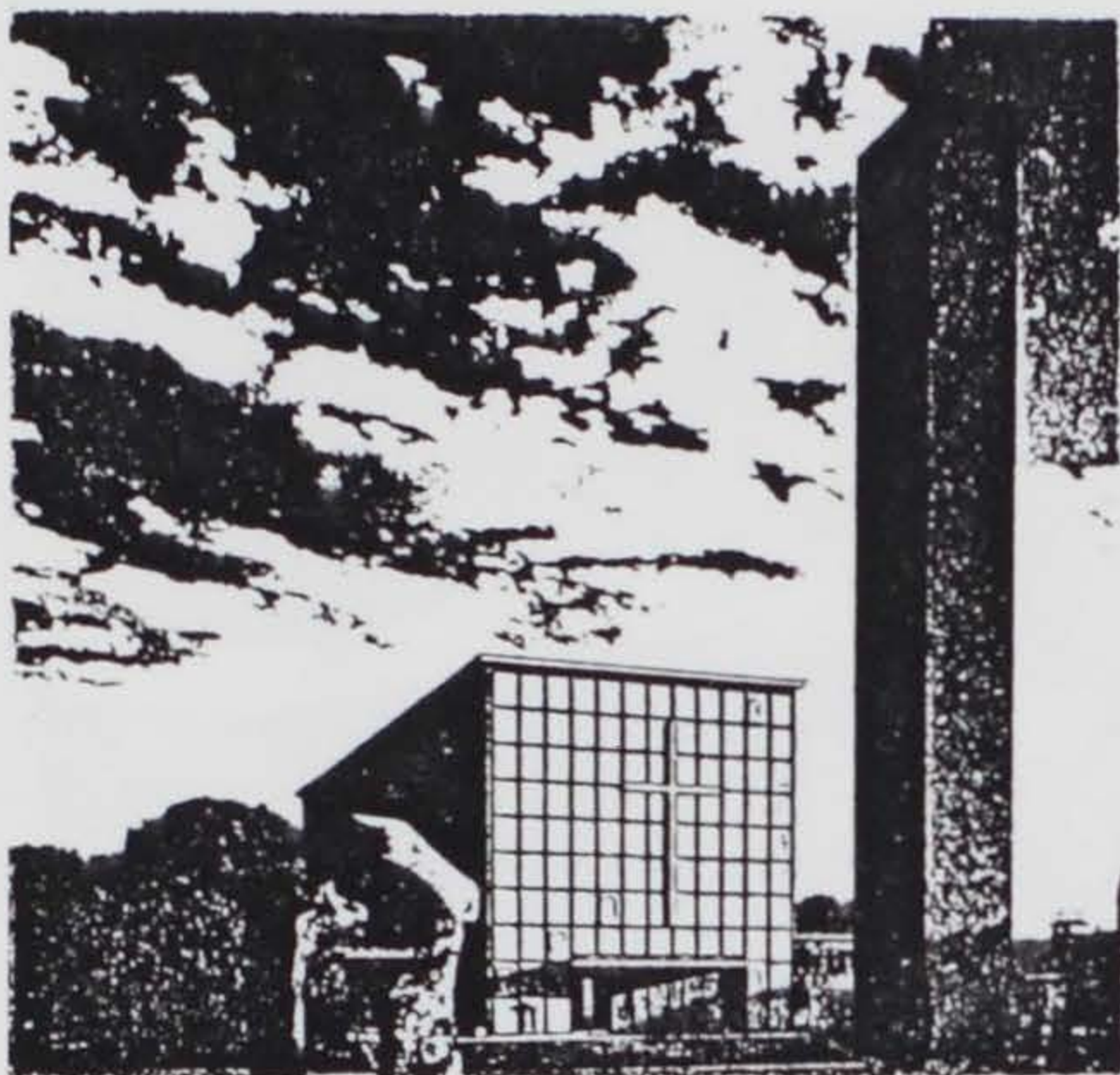


Fig. 43. First Christian Church,  
Columbus, Indiana.

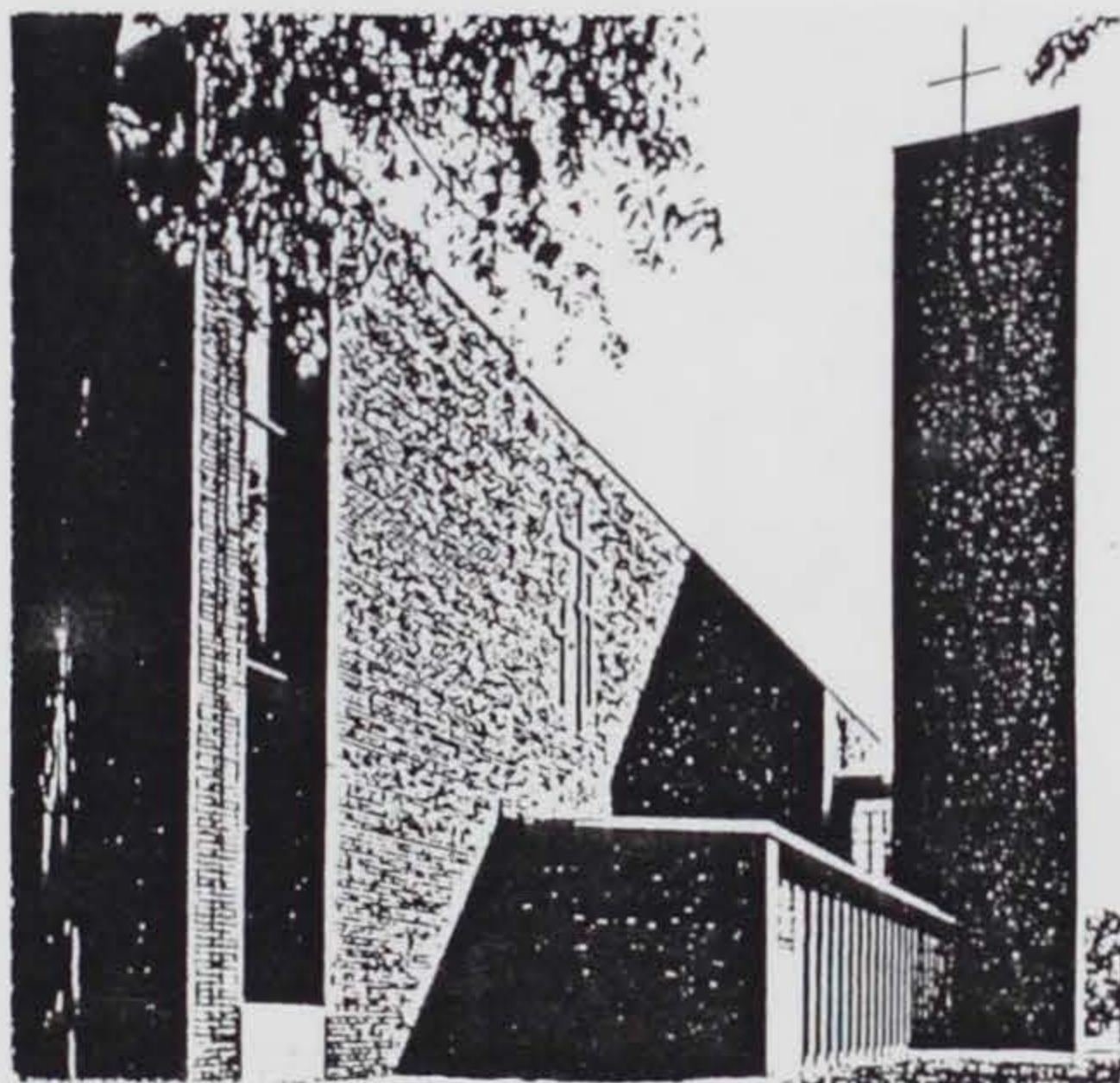


Fig. 44. Christ Lutheran Church,  
Minneapolis, Minnesota.

mind Baptist tradition, reinforce Baptist doctrine and belief, and speak to Baptists everywhere in an architectural language of today.

Some of several South Carolina Baptist churches are planned to illustrate the learning objectives. While this is only a small sample of churches, they are generally representative of rural Baptist churches, especially those found in the mountainous portions of the United States.

The meeting hall or sanctuary is typically rectangular with a low-pitched gable roof that is usually designed as a place to worship. The vertical form of the steeple becomes an identifiable sign for rural Baptist churches. It identifies the church's location and draws attention to the story. The steeple symbolically connects Heaven and Earth, and in Bishop's own words, "providing communication between God and his people. Most Baptist churches have an entry porch which is typically a porticoed form supported by a row of columns. It usually sits on a raised base accessed by steps. It marks the transition from the outside to the inside. It acts like a threshold, the limit, the boundary, the barrier that distinguishes and separates two worlds - and at the same time the transitional place where these worlds meet. It is, what George Forman has called, the sacred world's gateway to the secular world beyond possible."

## Historical Components

Several elements of architecture are traditionally, functionally, and visually unique to Baptist architecture. The following illustrations of several South Carolina Baptist churches are meant to illustrate the following discussion. While this is only a small sample of churches, they are generally representative of rural Baptist churches, especially those found in the southeastern portion of the United States.

The meeting hall or sanctuary is typically rectangular with a low-pitched gable roof that is visually descriptive of a place to worship. The vertical form of the steeple becomes an identifiable sign for most Baptist churches. It identifies the church's location and directs attention to the entry. The steeple symbolically connects Heaven and Earth, and is Eliade's *axis mundi*, representing communication between God and his people. Most Baptist churches have an entry portico which is typically a pedimented form supported by a row of columns. It usually rests on a raised base ascended by steps. It marks the transition from the secular to the sacred. Eliade calls it the "threshold...the limit, the boundary, the frontier that distinguishes and opposes two worlds - and at the same time the paradoxical place where those worlds communicate, where passage from the profane to the sacred world becomes possible."<sup>101</sup>

<sup>101</sup> Eliade, p. 25.



Fig. 43. Father's Cove Baptist Church,  
Spartanburg, SC.



Fig. 44. Boone Dam Baptist Church,  
Florence, SC.

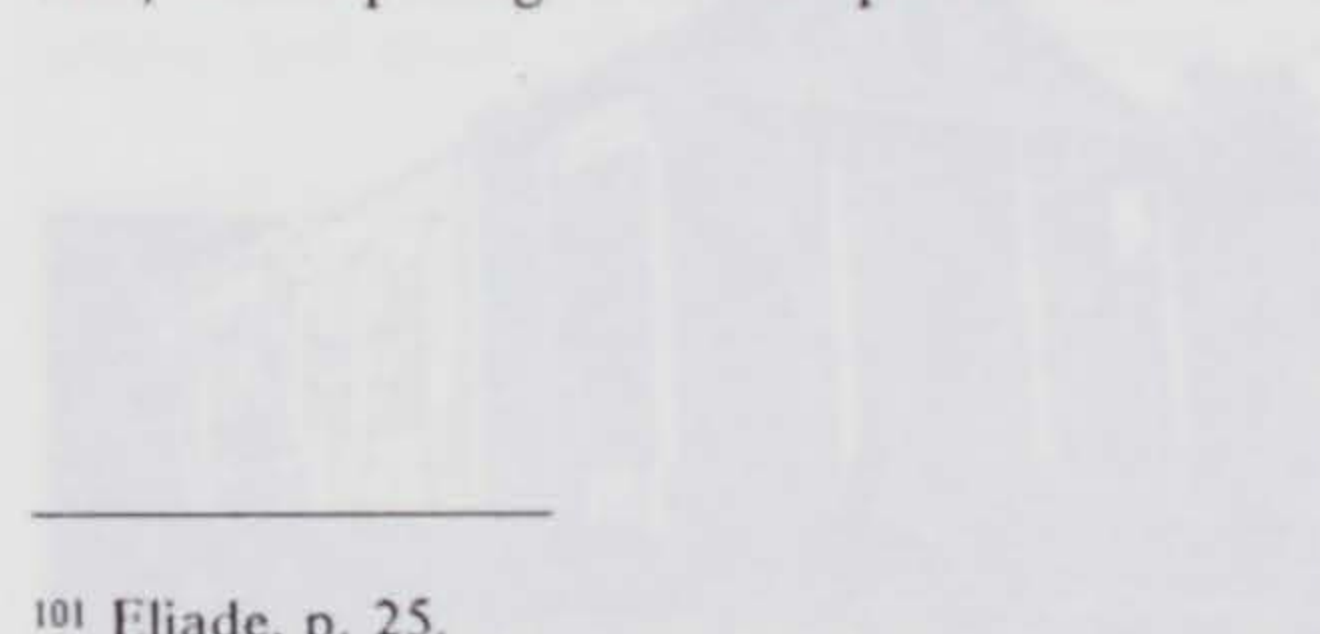


Fig. 45. Eastern Baptist Church,  
Spartanburg, SC.



Fig. 46. Westchester Baptist Church,  
Westminster, SC.

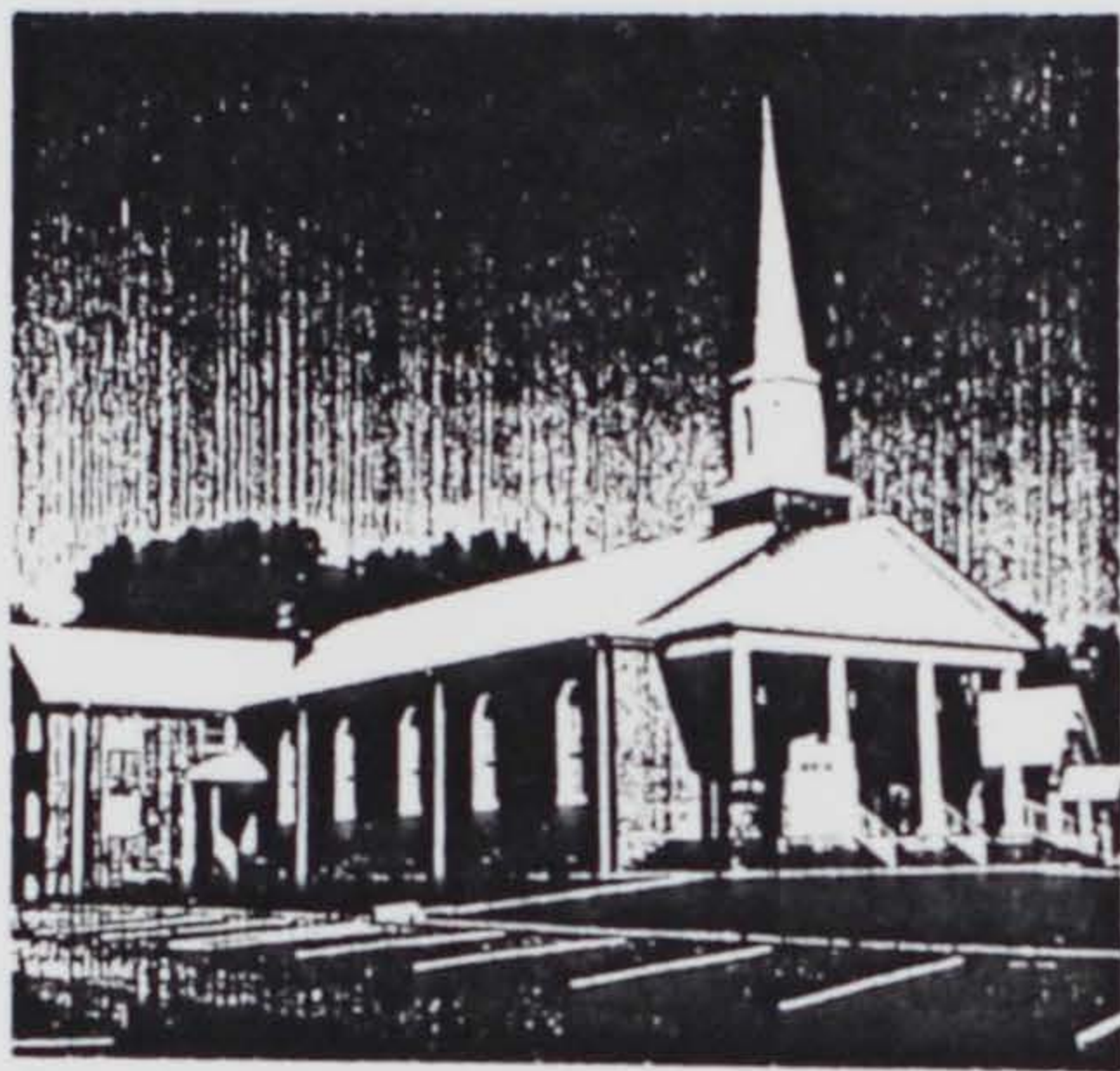


Fig. 45. Earle's Grove Baptist Church, Seneca, SC.

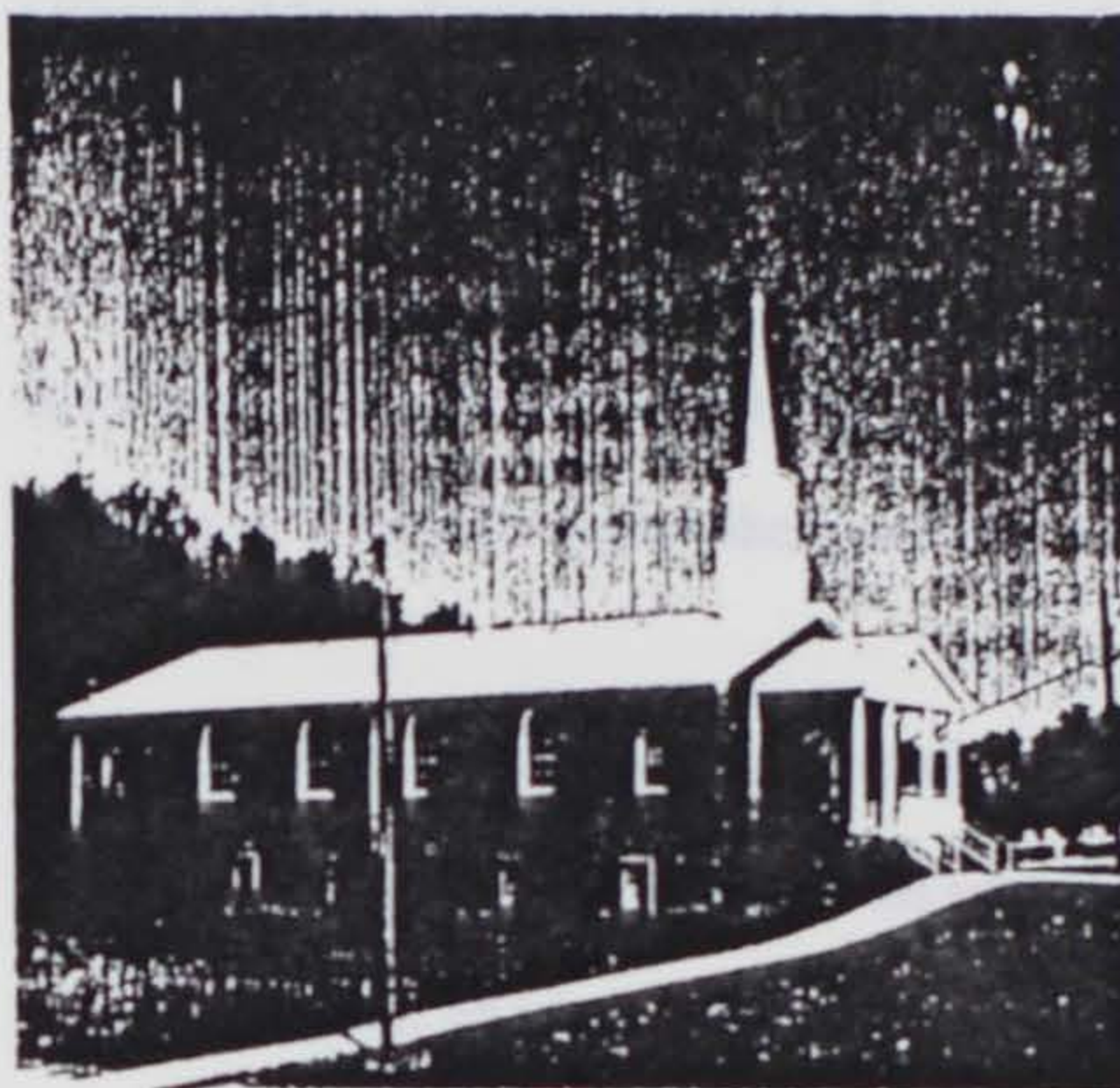


Fig. 46. Mt. Tabor Baptist Church, Pendleton, SC.

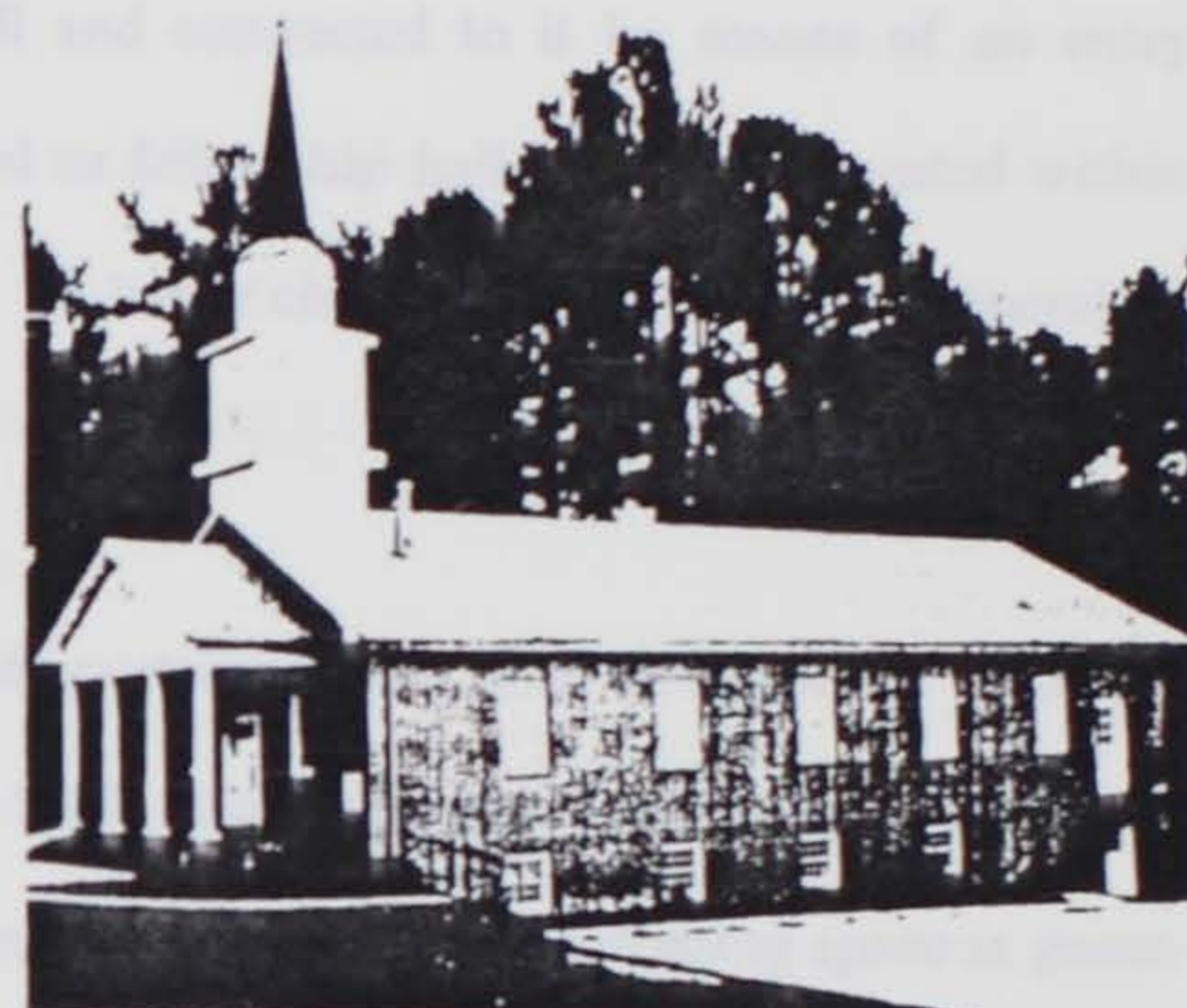


Fig. 47. New Hope Baptist Church, Clemson, SC.



Fig. 48. Beaver Dam Baptist Church, Fairplay, SC.



Fig. 49. Return Baptist Church, Seneca, SC.

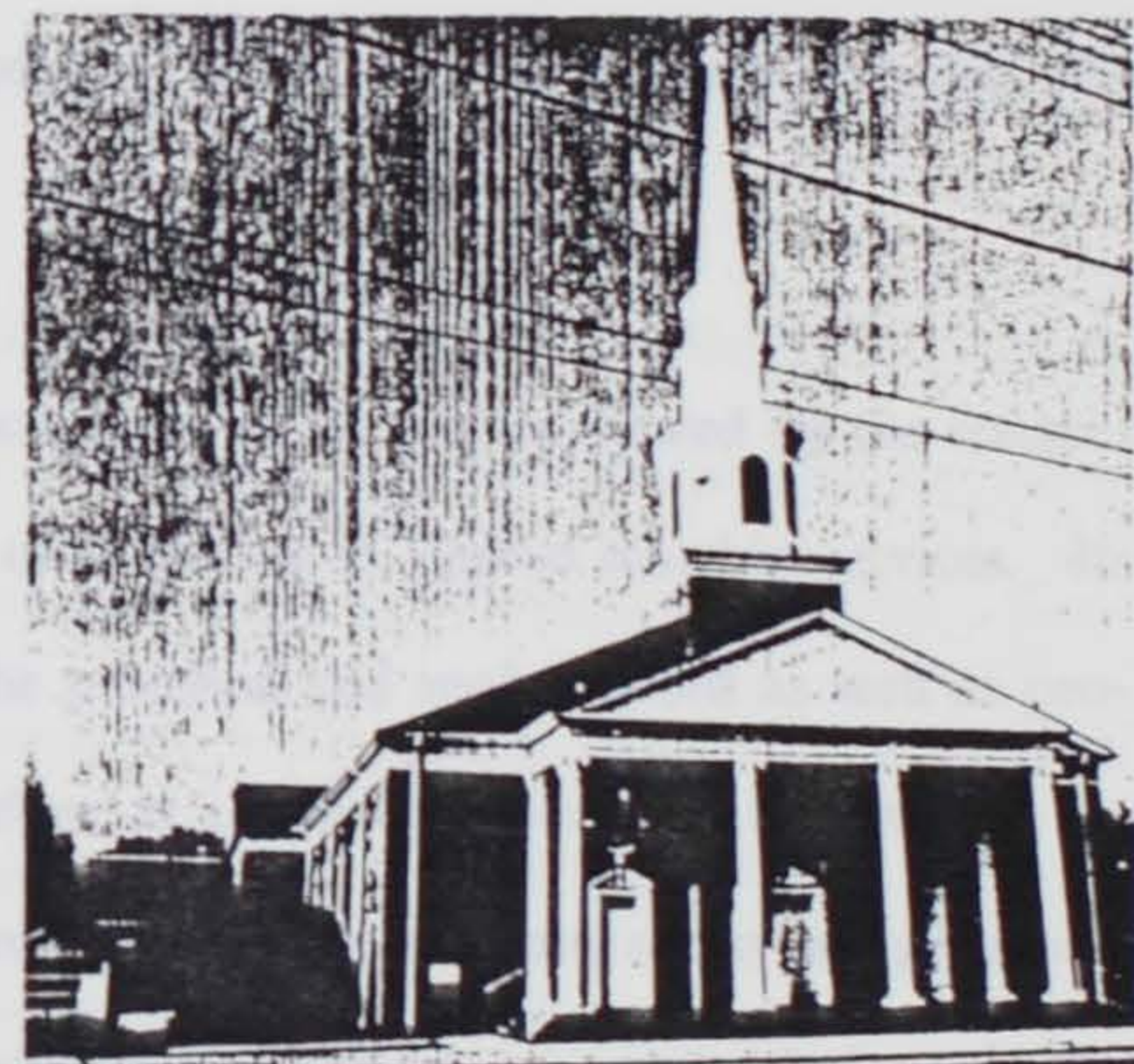


Fig. 50. Westminster Baptist Church, Westminster, SC.



Other building elements include educational and social buildings. An educational building, or wing is commonly located behind the main hall and connected to it by means of an entry vestibule or other open gathering space. A social or fellowship hall is typically located within the educational portions of the church complex. In larger churches it may be an independent building or it may be under the main hall.

Upon entering a typical Baptist church through its porticoed front, one encounters a vestibule. Entering the sanctuary a processional center aisle leads to a table located on the same level with the congregation and behind it a speaking platform or pulpit. Ample gathering space is generally provided around the table for communion or more commonly to assemble during the invitational part of the service. Here individuals can make public their professions of faith, talk with the preacher, and even kneel to pray with others. It is a place for publicly affirming religious convictions.

The pulpit platform is invariably at the major focal point in the hall as viewed by the congregation and choir, stressing the prominent place of preaching in Baptist worship services. Its elevated quality emphasizes the importance of the preached and spoken word as well as providing optimum sound and sight lines. The platform is usually big enough to accommodate several people. This also allows the more active preacher freedom to move about and get closer to individual worshipers. A choir space is usually located behind the pulpit platform. The

choir leads the congregation in singing and also presents special music designed to complement Scripture reading or the sermon.

Behind the choir one typically finds the baptistry. For visual reasons it is usually raised above choir level. The baptistry contains a tank capable of holding the minister, the baptismal candidate, and enough water for complete immersion.

The main hall is normally an undifferentiated space which avoids "holy hot spots" suggested by a dome or vault over a particular area as in Latin and Greek cross plan churches. The single unified space is an attempt to unite clergy and laity rather than separate them. The uniformity of space emphasizes the priesthood of all believers that is so much a part of Baptist worship. Congregational seating is usually in the form of fixed pews, but moveable chairs can be used.

Baptist worship spaces generally avoid ornamentation. Art and other symbols of the Christian faith are usually quite simple if used at all. The cross may appear in different interior places of the building, and sometimes the communion table is finely and decoratively crafted. Banners, flags, and other hung materials can be found on walls during special times such as Christmas and Easter. Symbolic references can also be found in windows where scenes from the Old and New Testaments or more modern Christian images are depicted.

### A CONTEMPORARY PARADIGM

The typical rural Baptist church is a rather simple structure meant to reflect the simplicity of Baptist doctrine and belief. Interior elements are arranged to place primary emphasis on the pulpit platform and preaching and effort is made to encourage congregational participation and close clergy/laity relations.

## A CONTEMPORARY PARADIGM

At strategic points in history man has taken the time to step back and reflect on the architecture that exists around him. It is important to examine the buildings that remain from the past and those that are currently being designed. Now is a proper time for Baptists in America to re-examine the architecture they worship in. This thesis will be tested with the the design of a rural southern Baptist church. Just as the First Great Awakening of the 1740's kindled Baptist growth in America, this proposal explores the opportunity for a new awakening in the design of rural Baptist churches.

### The Site

Since the majority of Baptist Churches in the South are rural churches, a rural location was chosen for the proposed church. The author has selected a site in Liberty, North Carolina, a town of about 2300 residents located in the northeast section of rural Randolph county. It possesses the qualities characteristic of many rural Baptist church sites such as open fields and rolling hills bordered by forested areas.

The designated parcel of land is a large, rectilinear field on the edge of a residential neighborhood. The field is bordered on its long sides by an allee' of cedar and deciduous trees which form a naturally columned outdoor nave. The highest portion of this "nave" is to the east where it overlooks a small pond. This rise of land has been chosen as the site of the church. The nave like field is suggestive of a processional path. The pond is reminiscent of early baptisms that were usually outdoors, and the elevated location allows the church to be visible within the community.



Fig. 11. Liberty Map

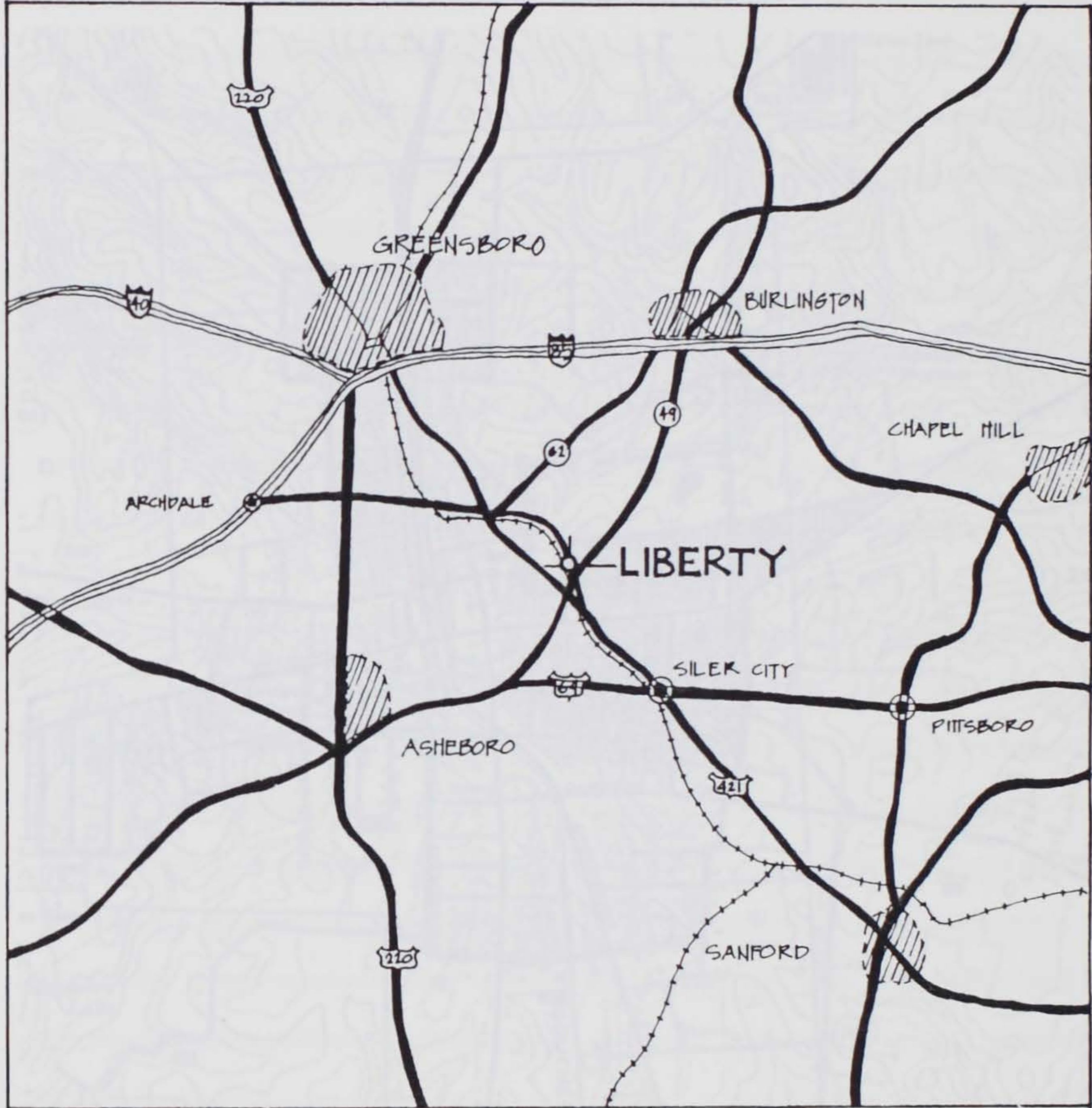


Fig. 51. Locater Map.



Fig. 52. Liberty, North Carolina.

### The Solution

The church is approached from west to east along a processional stone path down the center of the nave like field. The western end of the path is denoted by the church bell. Hung from a simple post and lintel structure, it represents a traditional element of rural Baptist churches. The church terminates the eastern end of this path. The architectural language evokes images of Baptists in the columned portico entry which signals arrival, the steeple surmounting the vestibule which serves as a beacon, the shallow gable profile of the educational building reflective of the common roofline of rural churches, and the rectangular brick volume of the main hall raised above the rest of the building and denoting the place of assembly for common worship. One approaches the long side of this hall emphasizing the central importance of the worship space. Its unadorned brick surfaces speak of simplicity and austerity, yet permanence.

One enters the church into a circular vestibule. Its shape encourages a gathering around of worshipers as they arrive, welcoming them to church. From the vestibule one enters the church building where one ascends a flight of steps to reach the worship hall. Beyond the stairs and below the main worship space is a social hall. Arched openings in the east and west sides of the brick walls of the main building at this level visually continue the processional axis entrance from the bell, through the church, and beyond to an outdoor place for worship services at the pond's edge. These arches also allow borrowed light to reach this space while emphasizing the openness of social activities in Baptist churches. The heavy supporting piers speak to the main worship space above.



Classrooms, arranged by age from children to adult, surround the social hall on the south, west, and north sides while common use spaces such as the music room, library, workroom, and nursery are located on the building's west or front side. The classroom arrangement reflects the series of individual rooms characteristic of most Baptist churches. While functional in nature the arrangement of the social and educational activities are symbolic as well in denoting their supportive role in the church.

On either side of the entry to the main worship hall are spaces for the pastor's office, church secretary, and special meeting rooms. Upon entering the worship space one is confronted by a lofty austere space. Ornament is limited to brick patterns and details in the walls, the bowed wood roof truss, and the specially shaped windows at each end of the hall. Areas have been designated for the three types of Baptist services: preaching, the Lord's Supper, and baptism. Preaching is from a platform space on the long wall opposite the entry. Moveable seating for this service is arranged in a semicircular fashion focusing on the preacher. A moveable pulpit and acoustical canopy are centered on the main aisle or axis with the entry. The pulpit marks the place for preaching while the canopy enhances acoustics for speech. Plain, square windows are located in the wall above symbolizing the simplicity of Baptist faith and doctrine.

The place of the Lord's Supper table is designated by one of two arched openings on either side of the hall. Here a communion table and chairs, similar to a family dinner table, serve to re-

mind the worshiper of the secular nature of this ordinance. The food and drink for this table are prepared in the kitchen immediately below. When a communion service is held, the moveable seating is directed towards this side of the hall, and the preaching platform is moved to one side of the table, thus allowing its symbolic reference to be the focus of the service. Above the table is a circular window symbolizing the communal, gathering around the table nature of communion.

The place of baptism is within the arched opening on the other side of the hall. Steps lead up to the elevated baptismal tank from where the baptismal candidate steps into the water from one side, is immersed, and leaves by steps from the other side, symbolically describing the passing from an old life to a new life. A baptismal service would call for the seating and pulpit to be reoriented to this side of the hall in a manner similar to the communion service. Above the baptistry is an inverted triangular window. It symbolizes the Trinity reference of Father, Son, and Holy Ghost in baptism as well as depicting an image of a dove descending, as on Christ after his baptism.

The form of the church building reinforces the simplicity of the Baptist faith. It uses words common to the language of contemporary Baptist buildings but employs them in a new manner. It attempts to speak to a new awakening in Baptist church architecture.

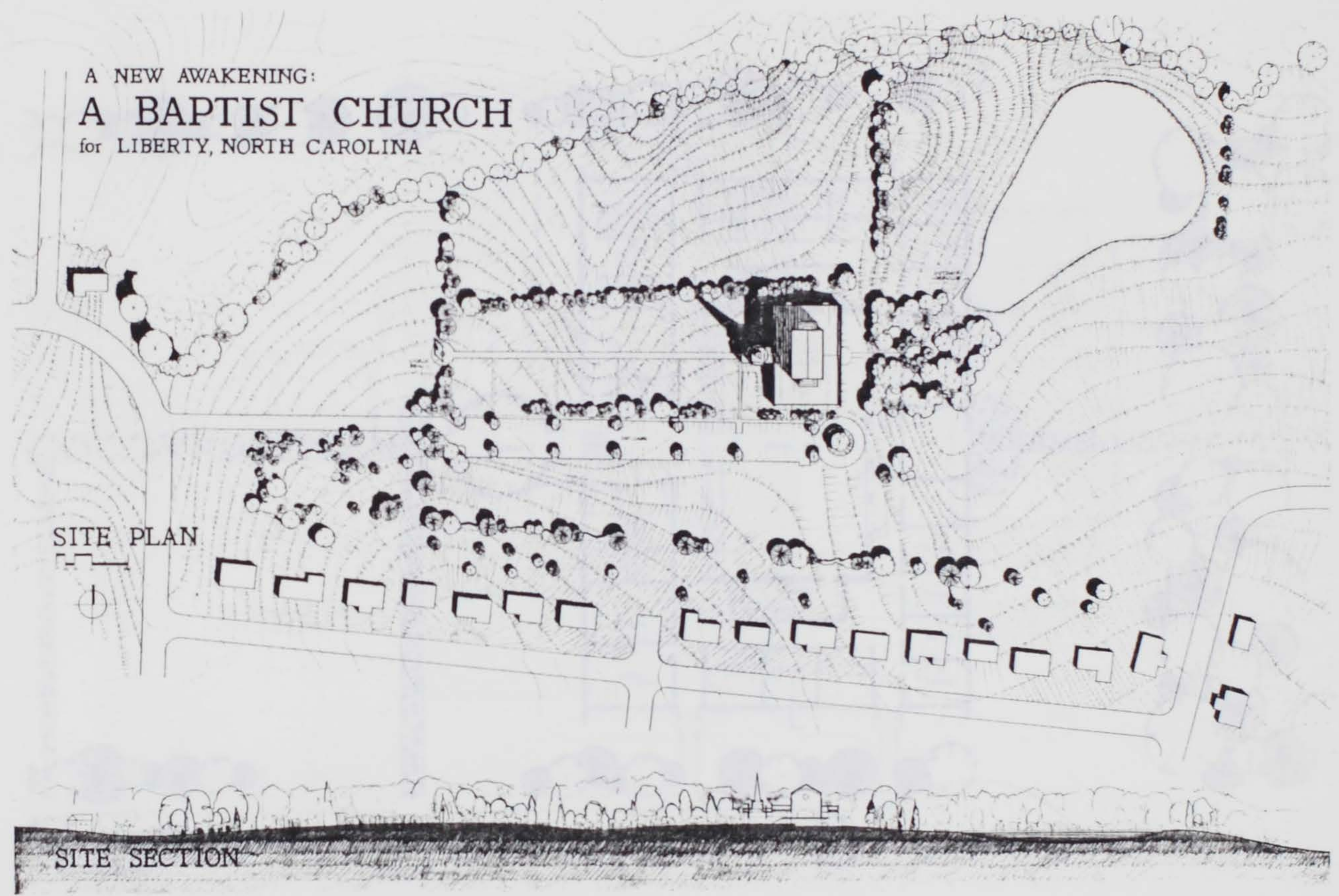


Fig. 53. Site Plan.

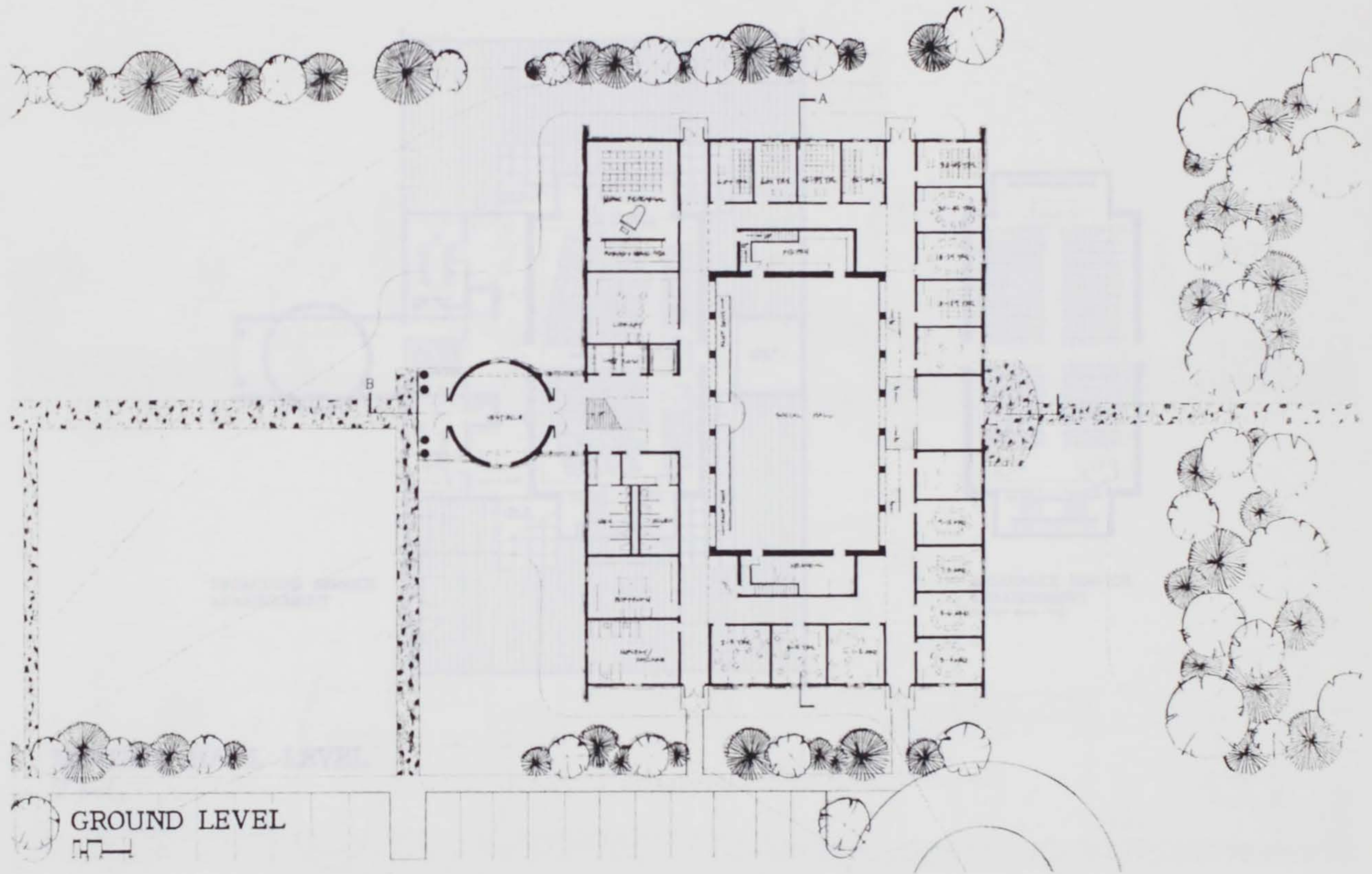
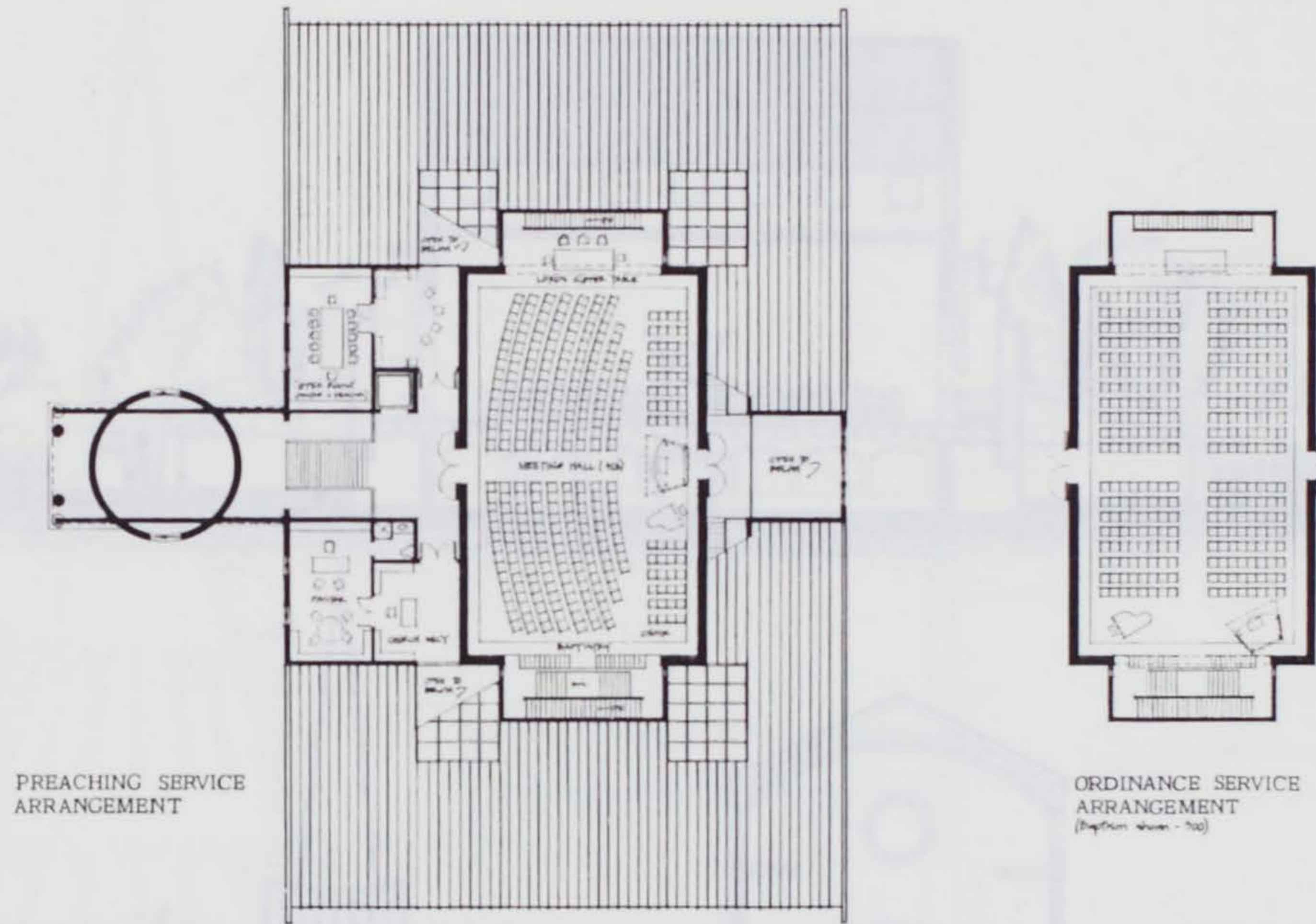


Fig. 54. Ground Level Plan.



PREACHING SERVICE ARRANGEMENT

ORDINANCE SERVICE ARRANGEMENT (Baptism shown - 700)

### MEETING HALL LEVEL

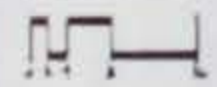


Fig. 55. Meeting Hall Level Plan.

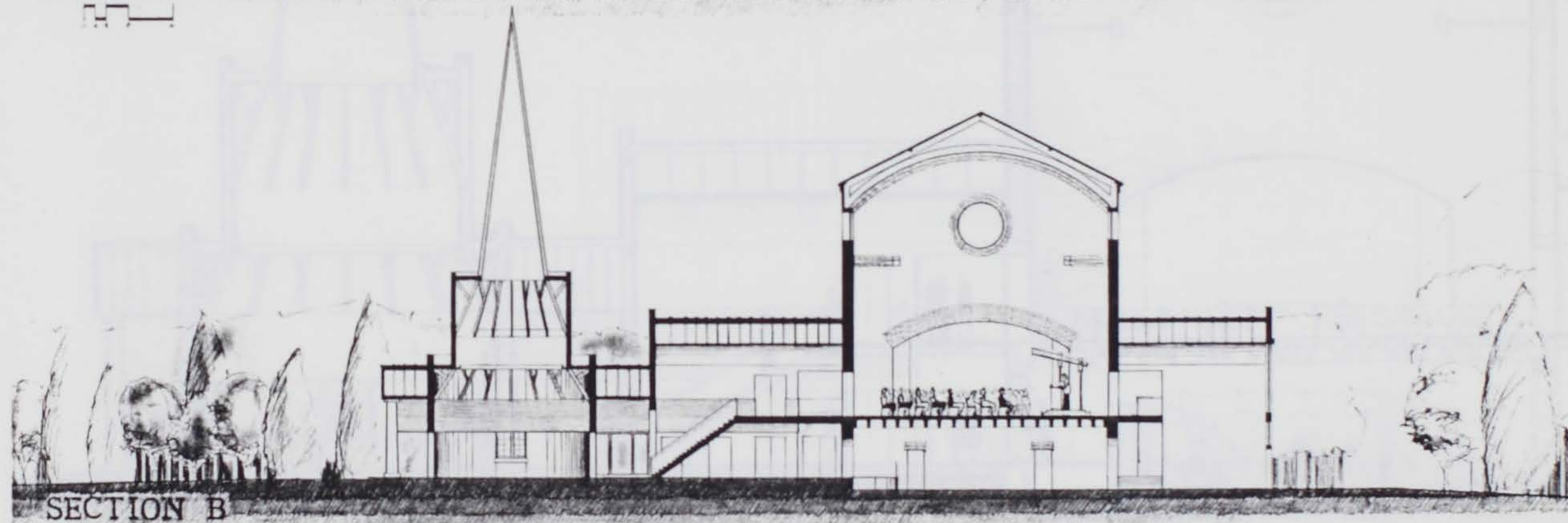
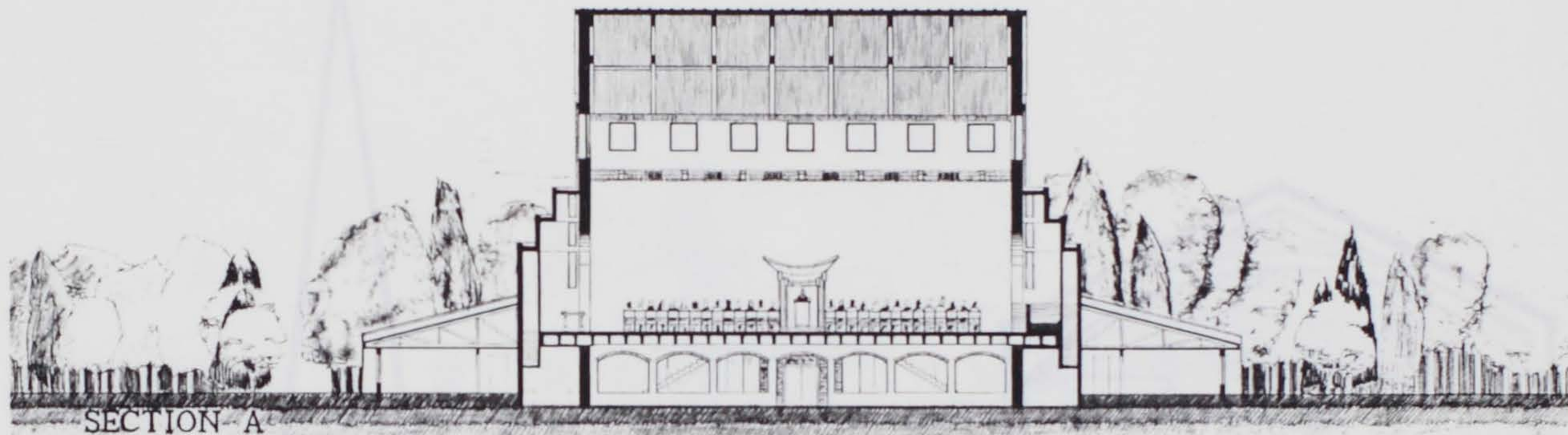


Fig. 56. Design Sections.

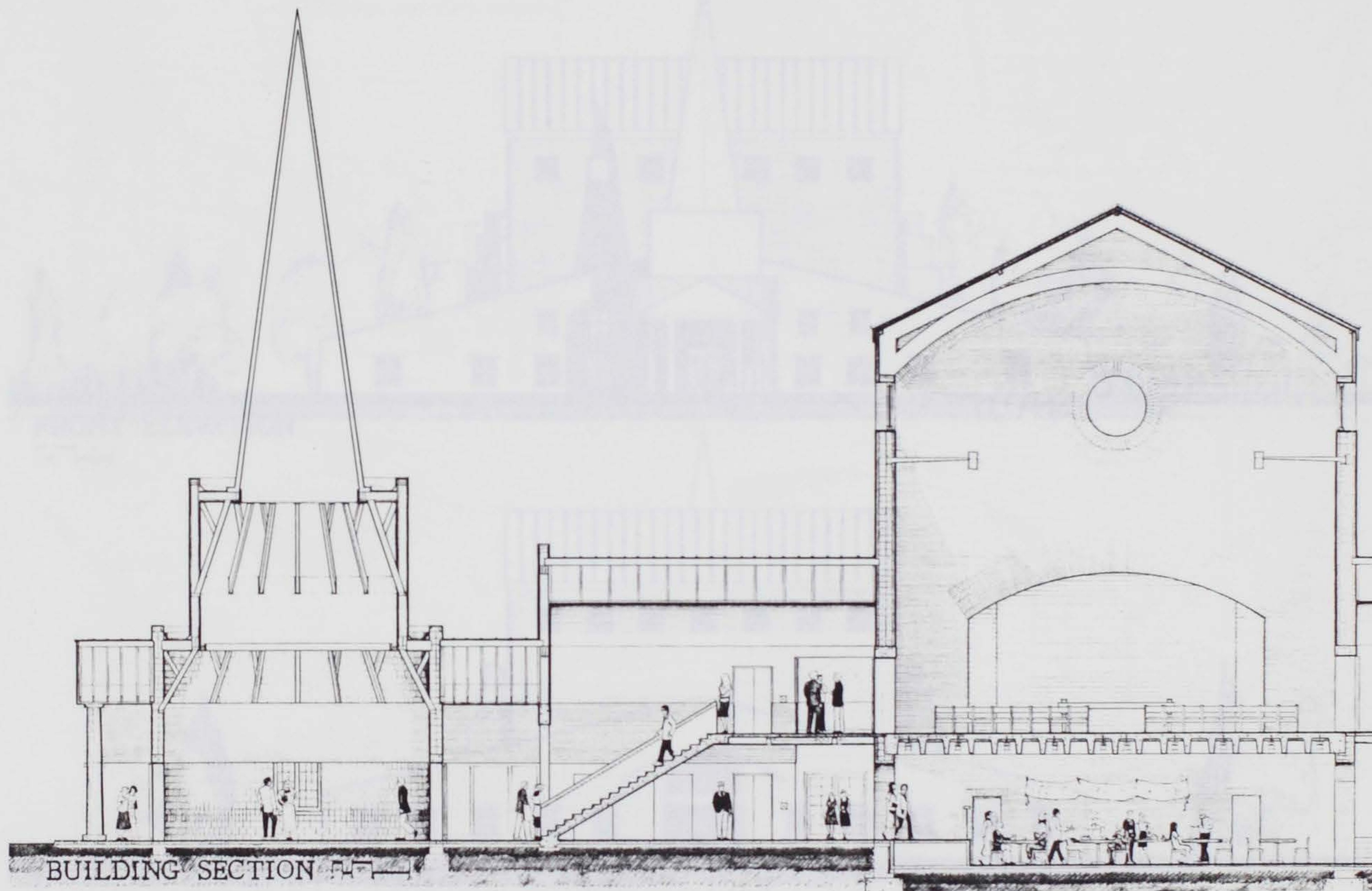
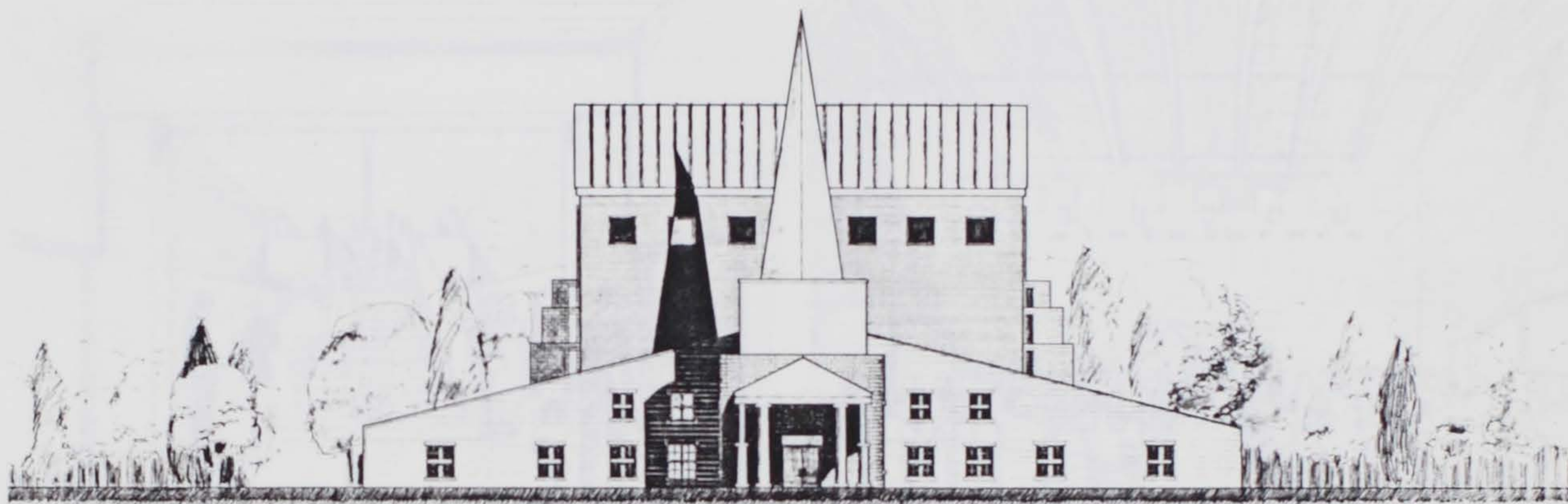
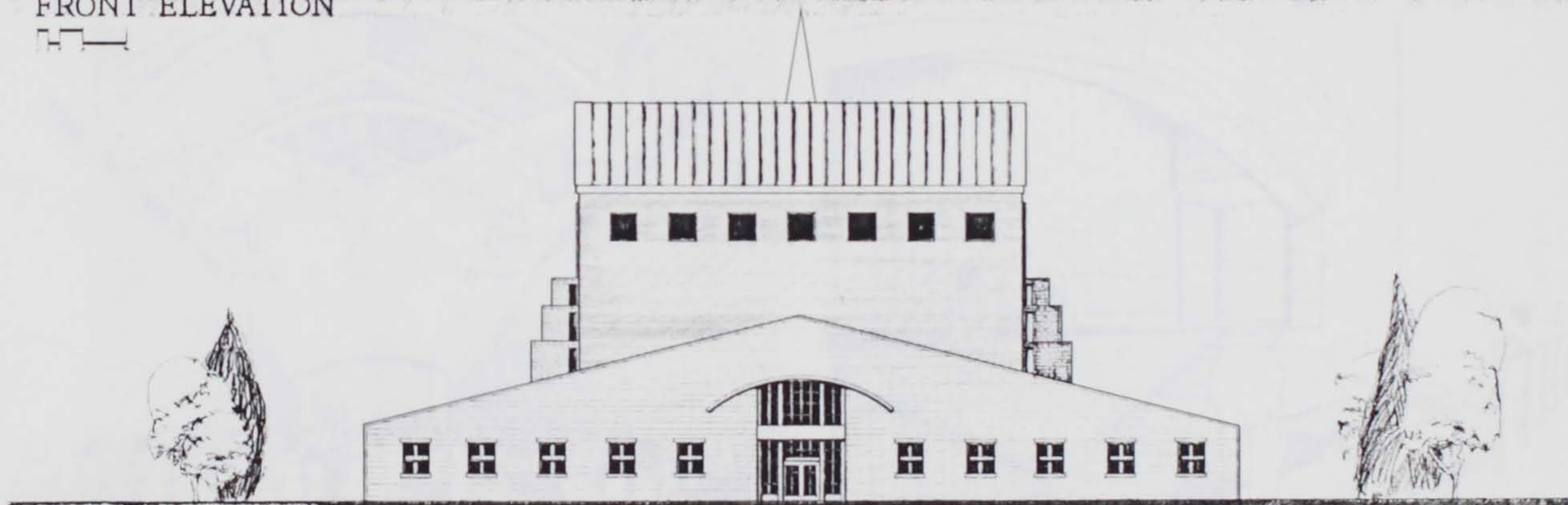


Fig. 57. Building Section.



FRONT ELEVATION



REAR ELEVATION

Fig. 58. Building Elevations.



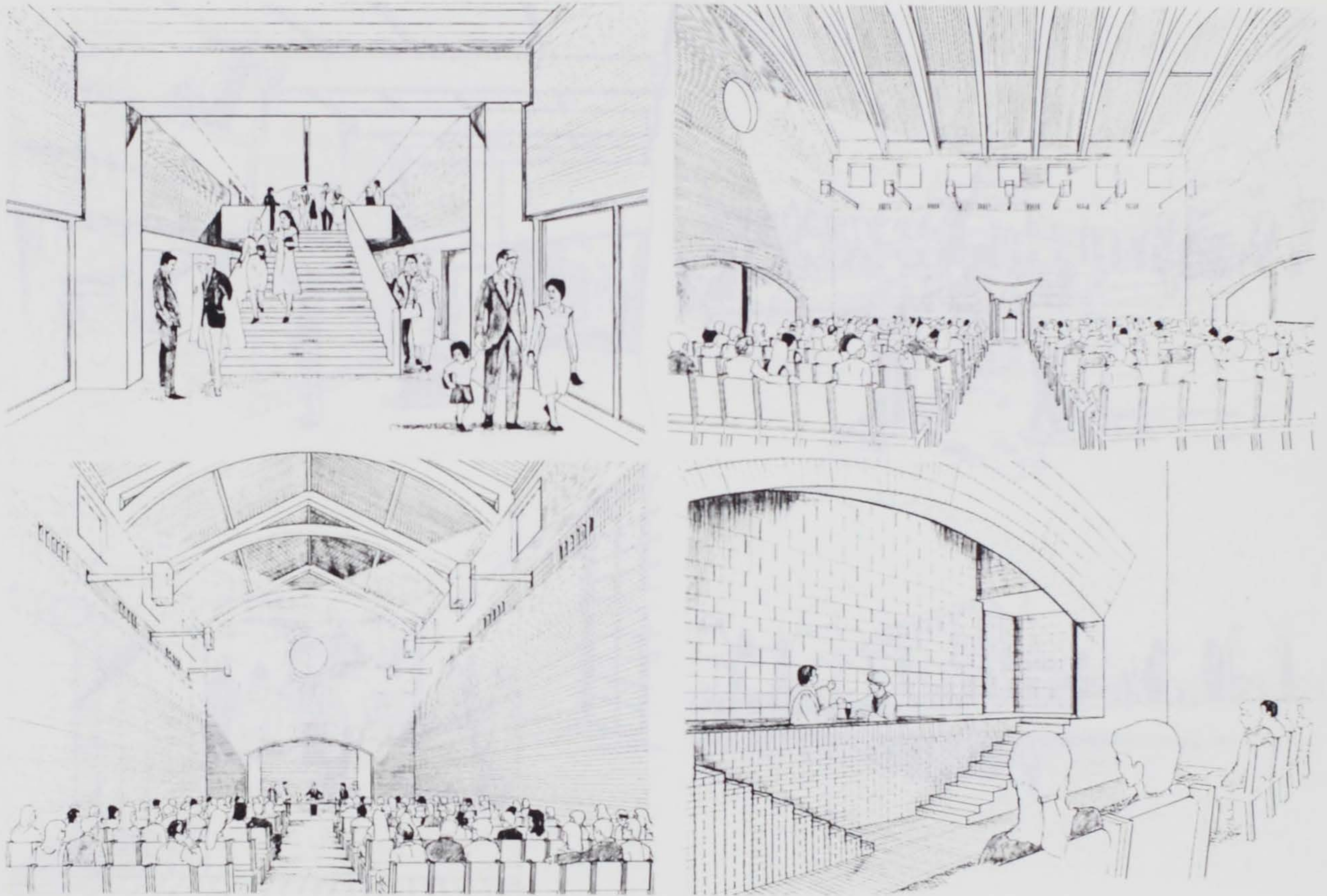


Fig. 59. Perspectives.

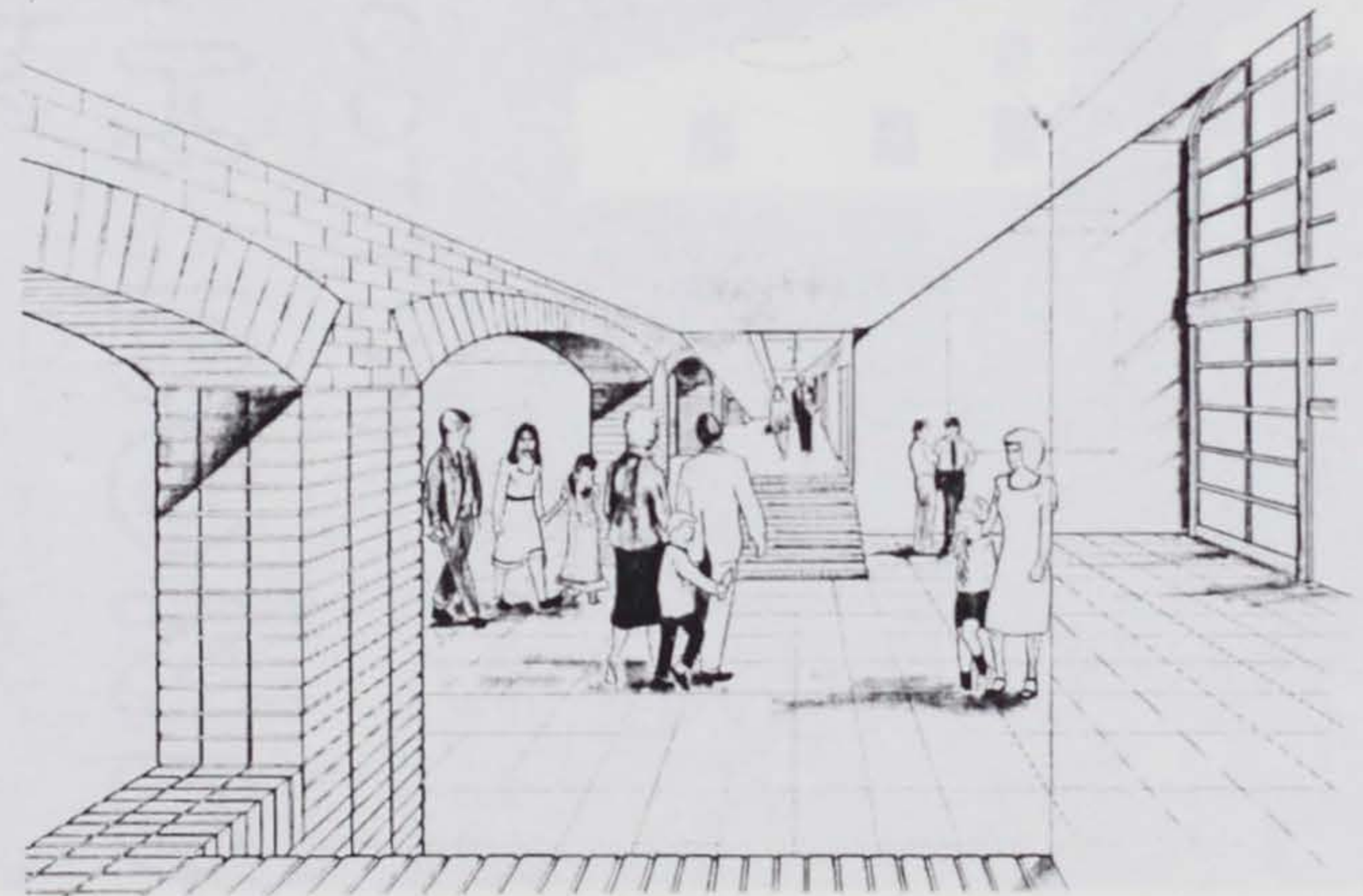
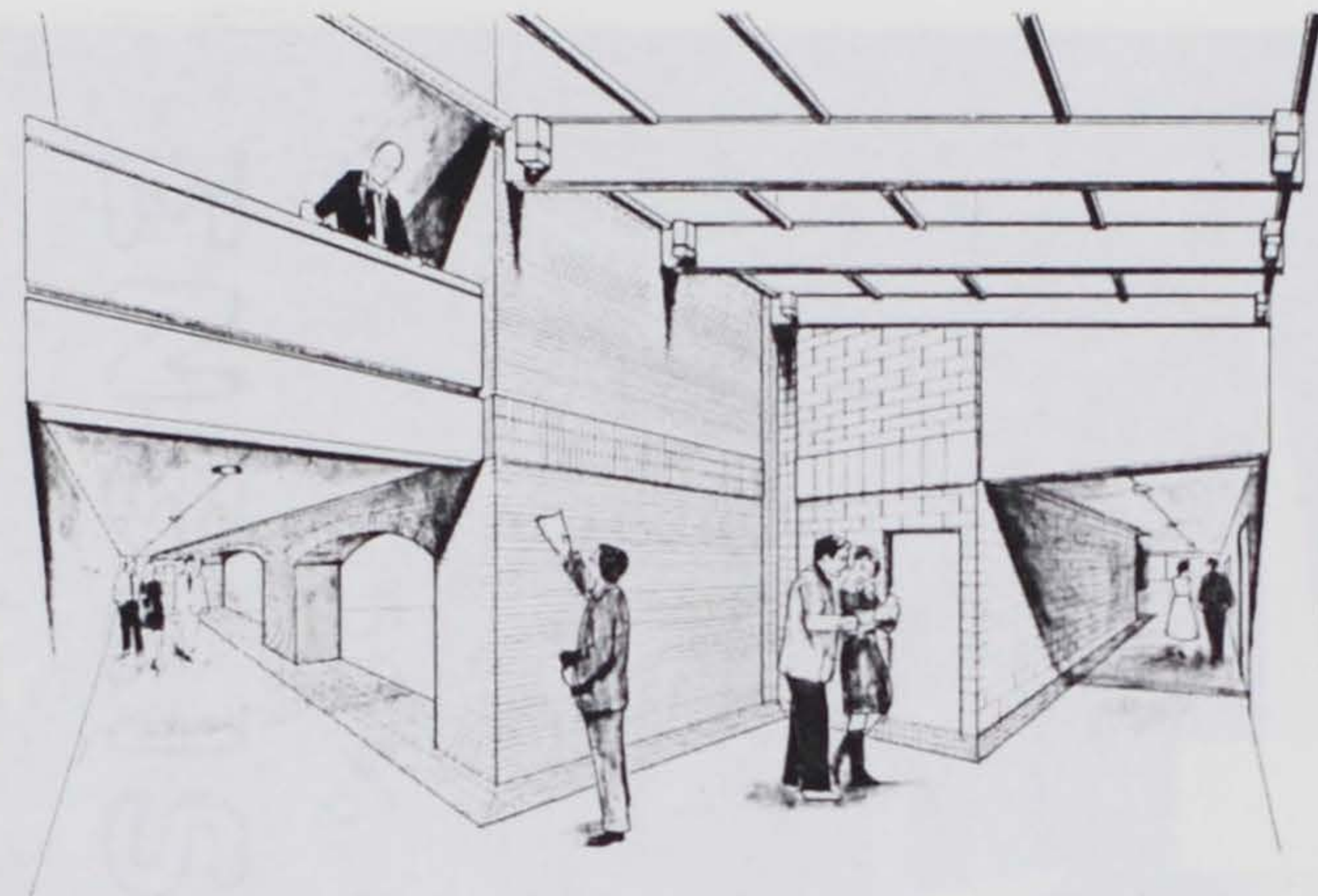


Fig. 60. Perspectives.



Fig. 61. View from church bell.



Fig. 62. View from lake.

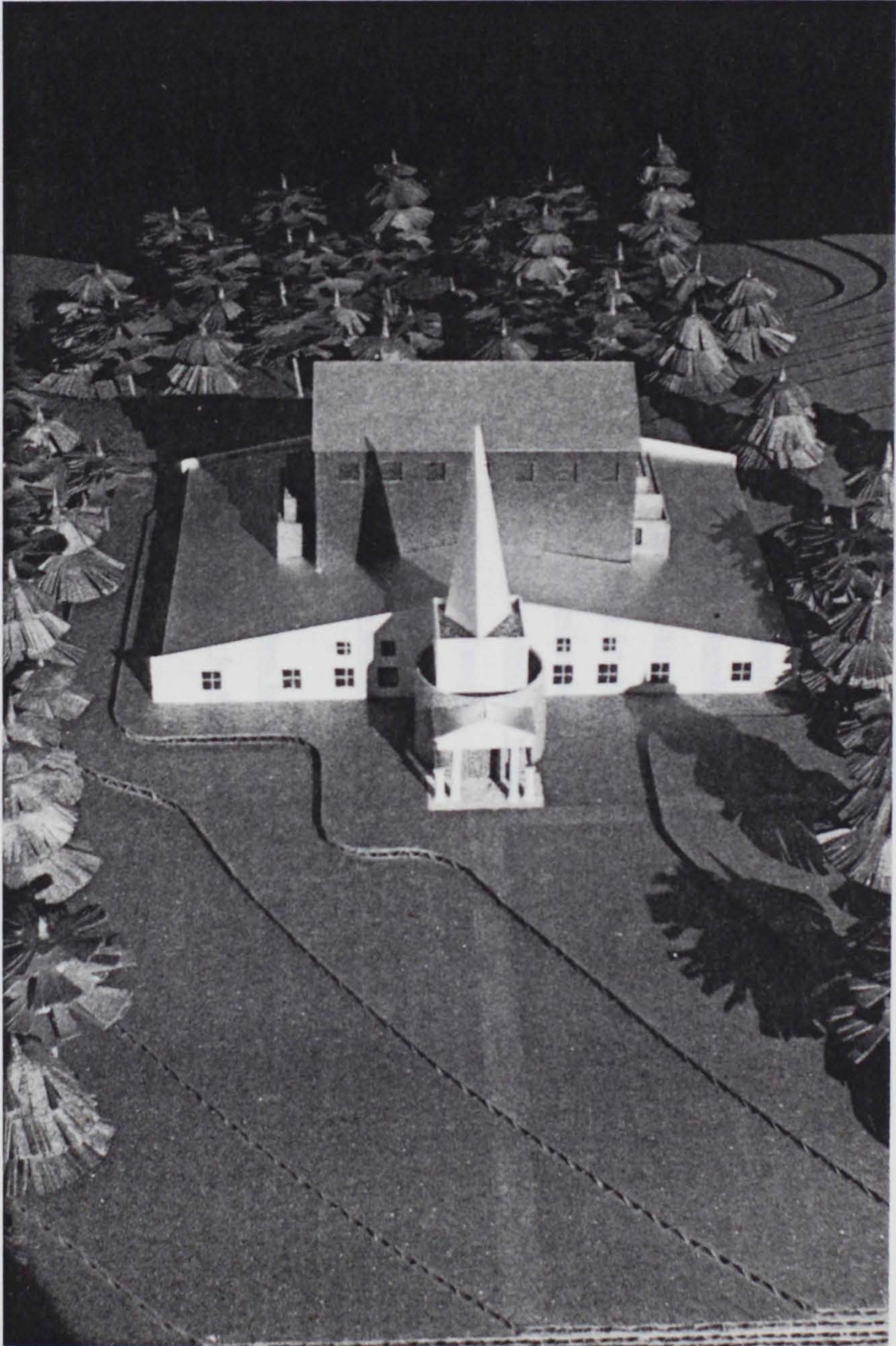


Fig. 63. Aerial view.

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