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Camp Calvary - A Christian Education Center for Calvary Presbytery, PCA

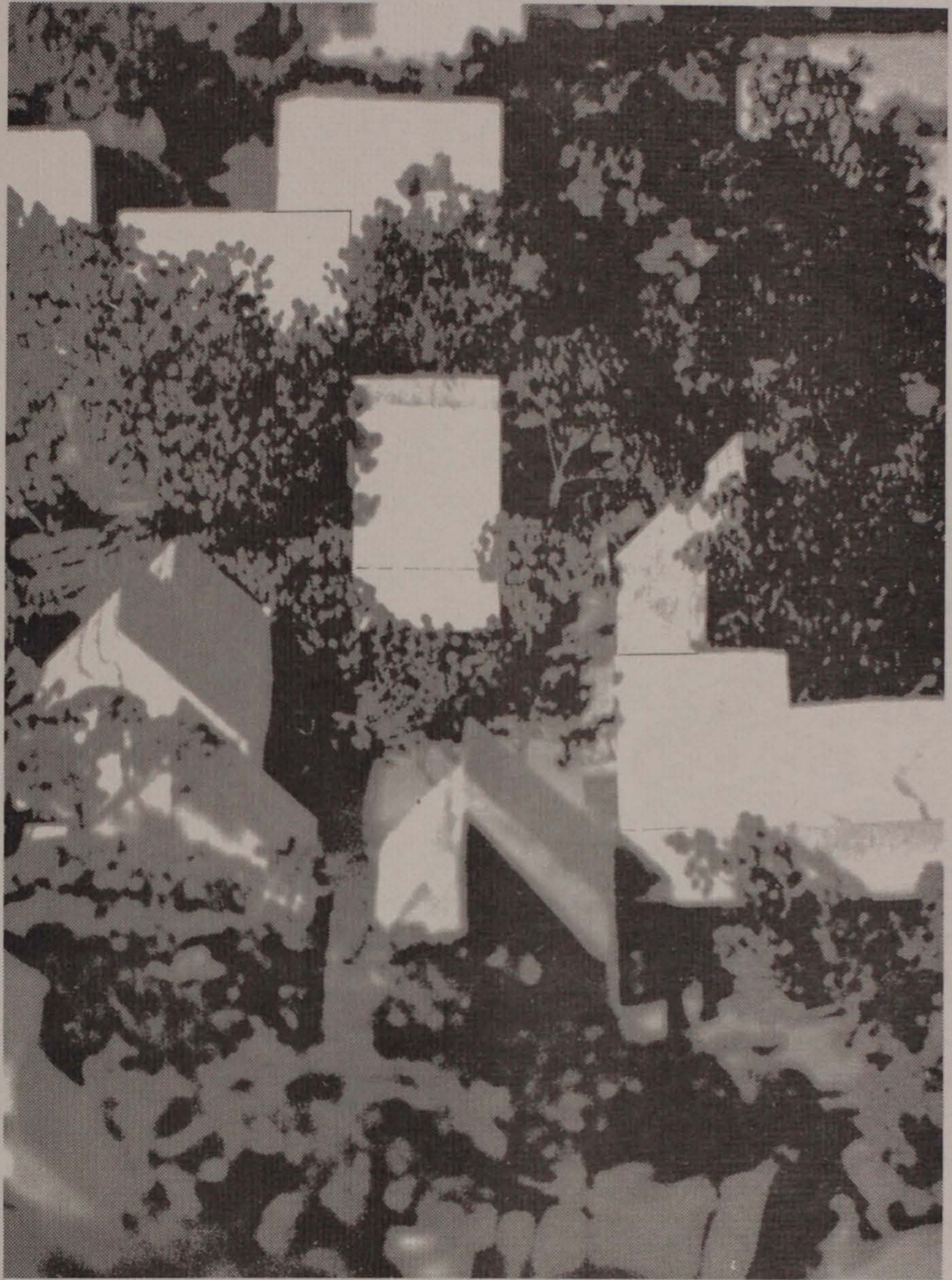
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CAMP CALVARY

A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

CAMP CALVARY

A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY, PCA

A sixth year Terminal Project
submitted to the faculty of
Clemson University College of
Architecture as partial ful-
fillment of the requirements
for the degree of

MASTER OF ARCHITECTURE

William Andrew Kay
May, 1975

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CAMP CALVARY
A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY, P.C.A.

A three-year Terminal Project
submitted to the Faculty of
Clemson University College of
Architecture & Planning
in partial fulfillment of the requirements
for the degree of
MASTER OF ARCHITECTURE

William Andrew Kay
May 1978

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INTRODUCTION

In the past quarter of a century, the several denominations of the Christian Church have established numerous camp and conference grounds throughout the southeast as well as in other sections of the country. These facilities are often intended for a limited use, but are then pressed into service to meet a variety of needs within the churches' educational programs. When used for these multiple purposes, the facilities often function poorly; if they are not so used they are generally found to be difficult to maintain and support. It is, therefore, the purpose of this project to undertake the development and design of a Christian Education Center that will be of maximum use and efficiency to the organization that supports it.

To accomplish this, the Calvary Presbytery of the Presbyterian Church in America is examined to determine its ability to support an extensive program in this area. With these criteria ascertained, a facility is proposed that will meet many of the presbytery's needs.

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THE PCA

HISTORY

The Presbyterian Church in America, P.C.A., is the largest of the liberal Presbyterian denominations of the Christian Church, organized in the summer of 1858. It is the most prominent of the few churches which are loyal to the Presbyterian or reformed form of church government and that hold true to the reformed Christian doctrine of John Calvin.

John Calvin, the first prominent leader of the reformation, gave to the church its doctrine and form of government. He has called the church the "city of God" and has been called by his disciples the "father of the church." His teaching, a profound spiritual revival, was carried through France, and his thought, as well as his life, was known as the intellectual leader of the reformation. His teaching found its highest expression in the Bible and characterized by a systematic approach to theology, exegesis, and administration. Through the centuries his writings were read by many reformed churches.

THE PCA

The Presbyterian Church in Scotland, the further Church in Ireland, and Reformed Churches in the Netherlands, Germany, and elsewhere. (1)

HISTORY

The Presbyterian Church in America, PCA, is the newest of the several Presbyterian denominations of the Christian Church. Organized in the summer of 1973, it is the most prominent of the few that remain loyal to the Presbyterian or representative form of church government and that hold true to the reformed Christian doctrine of John Calvin.

Martin Luther, the first prominent leader of the reformation, gave Lutheranism its doctrine and form of government. He basically retained that which was desirable in the old church and not expressly forbidden by Biblical teaching. John Calvin, a second generation reformer, was much more thorough. French born and highly educated, he has come to be known as the intellectual leader of the reformation. The teachings found in his numerous commentaries on the Bible are characterized by a systematic approach to theology, organization, and administration. Though the concepts of his writings were taken from the numerous reformers who preceded him, his organization of their ideas provided the basis for the Huguenot Church in France, The Presbyterian Church in Scotland, the Puritan Church in England, and Reformed Churches in the Netherlands, Germany, and elsewhere (1).

Major reform was indigenous to England beginning under the rule of Henry VIII. The tolerance for reform varied from ruler to ruler at times causing many to flee England in search of religious freedom. As exiles returned during favorable periods, they often brought with them the Reformed Principles of Calvin (2). This formed the basis of the Presbyterian Church in Scotland and the Puritan Church in England. Queen Elizabeth I attempted to unite the nation through a national church, but the Puritans did not approve of the episcopal form of government, nor did the Roman Catholics approve of the reformed doctrine. Under James I of England, the Puritans gained power in Parliament and became out-spoken against the absolute monarchy and religious policies of the king. Puritan opposition became so intense under Charles I that the nation revolted under the leadership of Oliver Cromwell. The Puritan party, closely identified with Presbyterianism, gained control of Parliament for the next 13 years (3).

In 1643, the English Parliament, in cooperation with Scotland, convened the Westminster Assembly of Divines to write a confession of faith and a plan of government in an attempt to unite England, Scotland, and Ireland in the reformed faith. The assembly set out to make the religions of these states as uniform

as possible by following the word of God in the best Reformed manner. This assembly was appointed by Parliament and its work was to be approved by it. It was composed of 160 of the world's leading Christian scholars and lasted for five and one half years. The eventual product was the Westminster Confession of Faith, the Larger and Shorter Catechisms as well as the book of Church Order, all of which have since become the basis of Presbyterianism. Many people consider this assembly to mark the climax of the reformation, thereby making Presbyterianism the completed product of the reformation of church doctrine and government. In any event, it gave expression to the teachings of John Calvin and other reformers (4).

As Presbyterianism was gaining prominence in England, Puritan and Presbyterian leaders were taking the Reformed movement to the New World. Though Presbyterian congregations had been organized before 1650, Francis Makemie, who arrived from Ireland in 1683, became known as the father of the American Church. By 1706, the first Presbytery, or group of congregations, had been established in Philadelphia. By 1729 enough churches had been established to form several presbyteries which then united to form the Synod of Philadelphia, the

first in North America. An initial action of this synod was to adopt the Westminster Confession of Faith and the catechisms. The Church spread from the middle colonies to the southern ones and by 1787 there were enough synods formed for there to be a meeting of the General Assembly. This assembly of the Presbyterian Church in the United States of America also adopted the Westminster Confession of Faith and its catechisms as its standard of doctrine and Church order (5).

In 1861, at the beginning of the Civil War, the Presbyterian Church in the United States was formed. This new denomination's evolution from the Presbyterian Church in the United States of America did not come about due to differences about slavery, but because of the Gardner-Webb resolution introduced in the 1860 General Assembly of the PCUSA in support of the federal government's views on succession. However, this act that physically caused the separation was only one of numerous differences (6).

Theology that departed from the Westminster Confession of Faith had become established in the northeast. By 1837 a definite split existed between the old and new schools of thought. This began in 1801 when the Church entered into an agreement with the Congregationalist Church in Connecticut allowing congregations to be members

of both denominations, thus helping alleviate the shortage of ministers caused by the rapid westward expansion. As the Congregationalists were no longer of reformed belief, the truly reformed Presbyterians fought to have this measure nullified by the PCUSA's General Assembly of 1837. With great effort this was accomplished and there was little disension until the Gardner-Webb resolution of 1860 (7).

Most historians believe that the two churches would have reconciled their differences shortly after the war had not the events of 1869 arisen. It was in that year, due to the loss of the 47 presbyteries that had left to form the Southern Church, that the Northern Church moved to join with elements representing the "new school" of theological thinking. Because of the arising differences in theology, the entire Synods of Kentucky and Missouri withdrew from the Northern Church in 1869 and 1874 to join the Southern one which was remaining true to Reformed theology. Truly Reformed segments of the Northern Church remained until the 1930's when they and their teaching were forced out of the last of the Northern Seminaries. Some Reformed elements did remain until 1967 when the United Presbyterian Church adopted a new Confession of Faith that departed radically from the Reformed

teaching of the Westminster Confession of Faith and John Calvin (8).

The Southern Presbyterian Church, or the Presbyterian Church in the United States, remains officially Reformed, or Calvinistic in its doctrine and polity. However, in recent years many of its leaders have turned to a more liberal theology. A union with the Northern Church, which would cause a major change in the Church's doctrine, was defeated in 1954 and again in 1967, but efforts are again under way to force this merger. It is these events and others that created the National Presbyterian Church, which recently became the Presbyterian Church in America.

With the defeat of the merger in 1967, efforts towards the union became more subtle; the proponents favored gerrymandering, or the combining of conservative presbyteries with more liberal ones to insure a favorable vote on the issue. The committees and boards of the Church were allowed to work more closely with those of the Northern Church, often in defiance of Church order. The benevolent giving of the church was funneled into foreign countries in support of political purposes. In this country too the benevolent money often came to a political end rather than the evangelical one for which it was intended. At present, movements within the PCUS

would remove the Church even further from its Reformed system of belief than it has already come. It would remove ownership and control of local congregational property from the congregation and into the hands of the higher church courts. The entire system of church government is expected to be changed from the Presbyterian system of representative government (9).

In the spring of 1972, representatives from 30 churches met to consider these problems. The discussion among these representatives was of a positive nature, the problems were set in a proper perspective, and decisions were made to continue working for a change with the PCUS. In the winter and spring of 1973 these representatives issued a general call for a convocation of all church sessions that were similarly concerned about the problems facing the church. On May 18 and 19 of 1973, representatives from 261 churches met to discuss these issues. As a result of this meeting many of these churches withdrew from the PCUS during the summer of 1973 to join together and form the National Presbyterian Church. This new Church held its first General Assembly in Asheville, North Carolina in September of 1973 with representatives from 275 churches, with 41,605 members in 17 states in the union (10).

MISSION

Since that summer the National Presbyterian Church has changed its name to the Presbyterian Church in America due to a conflict with an independent church in Washington, D.C. In the time until the meeting of the Second General Assembly in September of 1974, the church had grown to 332 congregations, with 50,335 members in 17 states of the union. In spite of restrictions put on many congregations of the PCUS, churches are still withdrawing to join the PCA. Where this process has proven to be excessively difficult, new congregations have been and are being formed.

Today the Presbyterian Church in America is the third largest Presbyterian body in the country, and the largest still holding forth a truly Reformed system of belief. It firmly believes that the Bible is the infallible word of God, that man may only obtain his salvation through a saving faith in Jesus Christ, and that those not redeemed by His saving grace will be deemed to an eternity in Hell (11).

MISSION

The Presbyterian Church in America, being concerned with the status of man's salvation, has as its objectives the bringing of those who do not know Jesus Christ to a saving knowledge of Him, and the strengthening of the relationships of those who do.

The church has several methods for obtaining its objectives, methods which might more easily be understood by a study of its committees. These committees that have been established to aid the church in its work vary from church court to church court, but the ones that have been established for Calvary Presbytery are: the Committee on Administration, the Committee on the Mission to the U.S., the Committee on the Mission to the World, the Committee on Christian Education, the Committee on Christian Education, the Committee for candidates and Examination, and the Committee on Bills and Overtures. A brief look at them will show that the church is concerned about reaching out to all men with a saving knowledge of Jesus Christ in a most effective, truthful manner. The Mission to the U.S. oversees this outreach in the U.S.; the Mission to the World oversees it in areas outside the country. The Committee on Candidates and Examinations insures that those who run these

programs are qualified to do so and that their beliefs are within the doctrines of the church. The Christian Education Committee insures that the most effective materials and methods are used in this outreach and that they too are within the doctrine of the church. That the management of matters pertaining to the business of the church is effectively handled is the responsibility of the Committee on Bills and Overtures. The Administration Committee oversees the whole and sees that the programs work effectively with one another with minimum duplication of effort within and without the Presbytery.

The Presbyterian Church in America's doctrine is strongly based on the reformation teachings of John Calvin. It was the dilution of these teachings, or their complete change that caused the formation of the several Presbyterian denominations, the Presbyterian Church in America being the most recent one and the largest one remaining true to Reformed Doctrine.

Its doctrine that men are dependent upon the grace of God for the salvation of their souls is based on the Bible as the infallible word of God. The church considered it to be its work to bring this to all men's attention and to nurture the

Christian growth of all those who come to accept this and believe it.

To accomplish this work, several committees have been established to oversee it and to insure that its workers and teachings remain true to Reformed doctrine.

CHRISTIAN
EDUCATION

CAMPS, CONFERENCES, AND RETREATS

DEFINITIONS

Camps, conferences, and retreats are just one of a number of ways in which the Christian Church minister to the world, that is, reach out to those who are not familiar with Christ so that they may come to know Him and help those who do know Him grow in His love.

Camps by definition are places of freedom, relaxation, and enjoyment which have been organized for the benefit of various social groups of people. The basic concept is to be a place of learning experience taking place in the out-of-doors and making maximum use of all available natural resources. It stresses a relationship between the camper, the leader and nature. Its objectives are to let individuals know and know their own capabilities and to develop them and respect for others. Physical facilities are not of the utmost importance in such a program, as it is centered around the use of these things.

CHRISTIAN EDUCATION

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CAMPS, CONFERENCES, AND RETREATS

DEFINITIONS

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Camps by definition are places of unconventional lodging or the ground upon which tents are placed for the lodging of various sized groups of people. The church considers it to be a living and learning experience taking place in the out of doors and making maximum use of all available natural resources. It stresses a relationship between the camper, the leader and nature. Its objectives are to let individuals come to know their own capabilities and to develop trust and respect for others. Physical facilities are not of the utmost importance in such a program, as it is centered around the out of doors (12).

A conference by contrast is the meeting of several representatives or small groups to discuss issues, exchange ideas, and possibly transact business. This remains true within the Church as they are usually held by small groups for the purpose of planning, study, and the exchange of

ideas through discussion. Attention is often given to a problem and those people on whom the problem focuses. The problem might relate to a church or the individuals within it. The surroundings in which such meetings are held become secondary to the meeting, they must not be so severe as to take the minds of the participants off the work at hand, nor should they be too relaxing. Time is often provided for worship and play as well as work and study so that the participants may be refreshed for the work that is put before them (13).

Quite often various groups within the Presbyterian Church will hold large meetings which are nominally called conferences but which might better be called conventions. These are meetings that convene for the purpose of transacting business, but which quite often break down into a series of smaller conferences. They have much the same needs as conferences except that on occasion fairly large groups must be brought together.

Retreats are a form of conference or camp that is usually less formal than other types of meetings. By definition, it is the withdrawing of one's self from any one place, or the seeking of a state of privacy or seclusion from everyday activity. Retreats are usually undertaken alone or in small groups. The National Council of Churches sees

retreats as times when people withdraw from the everyday routine of life so that they may examine their relationship with God, themselves, and other people. Most important is the change in environment enabling the individual to be free to reflect upon these matters. The aim is not to get work done or to have a holiday, though these things often do occur (14).

In all these meetings, when held within the authority of the PCA, situations are presented that will lead a person to a new life in Jesus Christ, or that will strengthen an existing one.

HISTORY

Church camping is the oldest of these forms of meeting to be held outside the confines of the local church, but even as such it is, in its present form, a relatively new development.

Camping, of course, is man's oldest form of living, only in the last few centuries has he become used to indoor living. After the Civil War in the United States, America became a primarily indoor country, or an urban one. By the first quarter of the 20th Century, a generation of people had grown up without the knowledge of survival by one's own self in a rural or wilderness environment. The development of efficient transportation at the turn of the century as well as the development of

safe portable living and cooking equipment, made it feasible for the urban dweller to return to a spartan environment, at least for a brief period, in an effort to recapture the habits of resourcefulness, economy, self-dependence, initiative, and cooperation that had been lost.

Private camps in the northeast came into existence first with participants spending nine weeks with a well trained, professional staff. These camps were primarily for the upper income groups, but social welfare, and semi-public groups such as churches, scouts, and service organizations were quick to follow their example by providing such facilities for the middle and lower income groups. In these camps there were generally several sessions, each lasting a week or two so that the optimum number of people would receive their benefits. In the early 1960's there were approximately 6000 such camps having a seasonal population of about one million people (15).

The roots of Christian camping can also be traced back to the early years of this country and its camp meetings. These were formal religious gatherings and informal recreational meetings that were conducted out of doors. One of these meetings has been recorded as being in existence in 1799,

and it is likely that they were in existence before the republic was established (16).

Christian camping has developed in the last quarter of a century from a program mainly for teenaged youth into one that includes the whole family. At present camping is at the forefront of many churches' educational programs and is often considered capable of bringing urban communities back together (17).

OBJECTIVES

The basic objective of church camping is to provide a place where Christian education and the principals of Christian living may be taught and maintained for varying lengths of time in an environment free from the pressures of everyday life. Within this controlled atmosphere, there are two basic concerns. The first is to help the individuals learn how to live and work with others, the second is to help them come to grips with personal problems and concerns.

Teaching that the individual should be a responsible, cooperative member of a community of people is first among the principals of Christian living. Efforts are also made to develop a sense of Christian fellowship based upon respect for an individual's basic worth rather than one's position in society. The programs should help one relate

better to peers, other Christians more or less mature, and to other members of the family.

At the same time a camping program is helping a person relate to others, it should be striving to help individuals understand their own basic worth and recognize their own natural talents. The development of independence, self-reliance, confidence, and new interests are all important.

Additionally the camp environment is often a good one in which to teach conservation, nature lore, and in which to illustrate many Biblical teachings.

A last important objective of church camping programs is to so aid individuals that when they leave the camp's environment they will not have lost new concepts taught there, but will be able to take them with them and use them in their everyday life.

A camp and conference center is in a very good position to help meet many of these objectives of Christian education. It is widely considered to be the best setting to teach the Christian principals of living outside the home, due to the ability to take the normal cares and pressures off an individual enabling him to turn his attention to other problems. The center can or should be able to provide settings where individuals can singly or

in groups reflect upon themselves, God, other people, in general their place in the natural order of the world, free from outside pressures that often hinder this process. This can be done by providing periods and places for worship, in groups or alone; discussion, study, meditation, and other forms of fellowship such as recreation. The structure of the program should be such that at times a person is required to work closely with others, becoming somewhat dependent upon him and learning more about him and at other times allowing the person to do things himself, thus discovering more about his own capacities and abilities and so that he might develop new or existing interests.

In summary, church camping was established in order to further Christian education, specifically to answer individuals' questions about the meaning of life and to help them learn to live and work with others. A camp and conference environment is helpful in this area of education as it can provide settings allowing a person to more freely consider these problems and to hopefully lead him to a richer life, filled with greater meaning.

PCA CAMPS

The Presbyterian Church in America, having been in existence for only two years, has not yet developed a definitive statement concerning its

views on church camping as part of its general program of Christian education. Unofficially it is strongly in favor of it.

The lesser church courts, however, have become more specific concerning church camping within their programs as they are the governing bodies most directly concerned with administering such a program. In the southeast, the Presbytery has become the dominant church court. In this area, there exists the Western Carolina Presbytery, the North Georgia Presbytery, the Middle Georgia Presbytery, and Calvary Presbytery. Most of these Presbyteries have established camping programs very similar to the ones that existed in the PCUS, but with a closer concern on the material presented and the manner in which it is presented. At present, the facilities used are those that can be rented or borrowed.

The objectives of Christian camping in the PCA are very similar to the ones expressed in general terms before. The following statement of purpose comes from the camping brochure issued by the Calvary Presbytery for its summer of 1974 camping program.

The purpose of our camp and conference program is to enable young people and their leaders to understand, through a camp and conference situation, their own privilege to be children

of God, and their consequent obligation to prepare themselves to witness, in the context of involvement in the actual world to the savior, our Lord Jesus Christ as revealed in the Bible. This may be accomplished in a small group, or a larger group and it involves the setting of living together in the Christian community, Bible study, fellowship, and work.

This follows generally the previously stated concepts of helping individuals learn more about themselves as well as living and working with others, and does it in both small and large groups in a Christian environment through study, fellowship, and work. One objective that was not mentioned before is that the Calvary Presbytery program specifically helps the person to share his life in Christ with others outside the Christian Camp environment.

CASE STUDIES

The general objectives of church camping are the same throughout many of the protestant denominations; there exists only minor variations. The following is a study of how Calvary Presbytery and other organizations presently meet these needs.

CALVARY PRESBYTERY, PCA

The summer of 1974 was the first summer that the presbytery had an established camping program. As an initial program it was of an informal nature, held in rented facilities and largely conducted according to the individual preferences of the

responsible ministers in charge. The presbytery sponsored three camps and conferences during that summer, two camps for junior high school-aged children and one conference for those of senior high school age. As the presbytery grows and becomes more organized, it is geneally expected to arrange a more extensive camp and conference schedule.

CONGAREE PRESBYTERY, PCUS
CAMP LONGRIDGE, RIDGEWAY, S.C.

The PCUS churches in the midlands of South Carolina comprise the Congaree Presbytery. They have their own facility, Camp Longridge, located in Ridgeway, South Carolina. This facility consists of several barrack type housing units, each having one bathing facility for its ten occupants. In addition to the housing there is a cafeteria/activities building, a ten-acre lake with bathhouse, various picnic shelters, and an athletic field. All construction is of concrete block with the exception of the director's residence, which is a mobile home.

Several weeks of camps are held there each summer, all of which are for junior high school and intermediate age children with the exception of the work camp which is open to all able bodied people. Those of senior high school age and older seek facilities elsewhere due primarily to the lack of meeting space. The camp is used frequently on

weekends for retreats by individual churches as well as scouting groups. In the summer, frequent use is made of the picnic facilities.

In an interview with the Rev. Cecil Brearly, the Executive Secretary of the presbytery, it was established that the camp is in serious need of meeting space, health care facilities, and staff housing. With these additions, Camp Longridge would be able to serve a larger segment of the presbytery's communicants. The camp was planned by a professional, but his suggestions were not strictly followed, resulting in facilities of minimum flexibility and use.

BETHEL PRESBYTERY, PCUS
BETHELWOODS CHRISTIAN EDUCATION CENTER, ROCK HILL

This camp by far had the most impressive facilities and program of any considered for study. It was professionally designed and presently has contracted with a leading consultant for advise on expanding its facilities.

The present facilities are all of wooden construction. They consist of a central lodge, cafeteria and meeting facility, eight 10-12 man cabins, each having two full baths, an activity shed that serves as chapel, an enclosed activity building and bathhouse serving a primitive camping area, a seven-acre lake for boating and fishing, a

swimming pool with bathhouse, athletic fields, picnic areas, a director's residence, and a maintenance shed. Future plans call for the building of a smaller lodge for meetings and dining as well as housing for staff and visiting lecturers. Additionally there are eight covered wagons that serve as sleeping accommodations for younger participants.

The programs that the presbytery sponsor for member churches during the summer are fairly typical. There are several summer camps utilizing the covered wagons for the children and two conferences for the older youth utilizing the cabins. In addition to the camps and conferences, there are several retreats and picnics each summer. Additionally the center receives wide useage from other organizations such as the Mecklinburg Presbytery around Charlotte, North Carolina. Besides the programs held at the camp, the presbytery sponsors several travelling camps which include canoeing, hiking and bicycling trips. Adult conferences and training sessions are also frequently held here.

When extended camps are not in session, the center is still widely used. The facilities are such that they can be easily used by the handicapped and mentally retarded. During the off season, the camp's facilities are completely booked for conferences

and retreats on the weekends. Supporting churches receive 50 percent of the useage and Mecklinburg Presbytery receives a substantial portion. In addition to these two groups, other churches, colleges, and service type organizations rent the facilities.

The main difficulty with the present facilities is the lack of meeting space. The center can provide lodging for two different groups, one staying in the cabins, the other staying in the covered wagons; or by dividing cabin space. But even with this capacity, there is meeting space for only about 80, and this is limited in its use. With the addition of the new lodge now being planned, this problem will be alleviated. When additions are completed, it is estimated that the camp will be able to handle two conferences or camps of about 80 people each, a damp camp type of activity of about 50-100, a small camping program as well as the travelling camps for a total of 200-300 people having a program going on in the center at the same time. The bright point of the center is that people are available to use it to such an extent and that it is of such a design that people want to use it.

CHARLESTON PRESBYTERY, PCUS
CAMP BONNIE DOONE, WALTERBORO, S.C.

Though this camp was not personally visited in the course of this study, several points in its program are of interest.

Not all the facilities that compose the camp are known, but their principal activities are housed in an old mansion situated on the Edisto River. The camp's summer session is composed of four conferences, each for a different age grouping of college aged youth or younger. Limited to 70 people per conference, the programs are said to emphasize study, worship, sports and crafts. In addition to these conferences there are four camps each summer.

These programs use the camp as a starting point for canoeing, hiking, and other travelling camps. All of Camp Bonnie Doone's programs maintain two counselors for each group of 12 people.

This camp is also known to be used frequently, when available, by individual churches, scouting groups and others.

Camp Longridge and Bethlewoods generally characterize the type of semi-public camping facilities available in this region of the country. In addition to these two camps, several others have been studied to some extent. Camp Saint Mary, a Catholic camp near Bluffton, South Carolina, and

Camp Harmony, near Kingstree, of the Harmony Presbytery, PCUS, both might be characterized as being similar to Camp Longridge. Look Up Lodge near Traveler's Rest, and Awanita Valley in northern Greenville County are both commercial facilities, but still are not as pleasant or as well used as is Bethelwoods.

The type of facilities discussed above handle the bulk of the smaller church courts' conference needs, but for major conferences and assemblies, larger facilities are needed. Sometimes these are found commercially and at other times they are built so as to be readily available for the church's use.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES MONTREAT, NORTH CAROLINA

Montreat, near Asheville, is one such center serving as the General Assembly's meeting grounds for the PCUS. In recent years, however, the PCUS seems to have outgrown these facilities and has taken to using commercial ones.

Montreat, an incorporated town, is basically a resort community with a substantial amount of private housing. A great deal of this is available on a weekly basis to those attending conferences,

and there is a large number of boarding houses offering food and lodging to the conferees. A junior college supported by the church offers dormitory space during the summer to participants, and there is a hotel that also provides a limited amount of quality lodging. The facilities of the college form the bulk of the meeting and conference facilities; however, a large auditorium has been built especially for the large groups that gather there during the summer months. A small commercial center serves the basic needs of the community, and the college's recreational facilities form the nucleus of a summer day camp program for local children and those of the conferees.

Such programs as these, as well as the hotel and other commercial facilities, offer a source of employment to the college students, many of whom stay at Montreat the full year.

The programs offered at Montreat are many and varied. During the winter, the college uses the majority of the facilities, but there are still minor meetings and conferences held, especially on weekends. During the summer months, there are an extended series of small programs. Many presbyteries, such as Congaree mentioned previously, will hold conferences there for older youths as their own facilities are not suitable for such. Camps and

conferences of this sort at Montreat might make use of boarding houses, or of college dormitories. Meeting space for several different groups of small to moderate size is not difficult to obtain. Several times during the summer, there will be large conferences for all members of the General Assembly. These will include several music conferences, usually held at the same time, Bible conferences, Mission conferences, and the like. These large conferences will attract people from all over the country and usually occupy all the major facilities during those weeks. A final use of Montreat is for training sessions for missionaries and similar workers of the church.

Very similar to Montreat, but newer and not quite so pleasant in physical surrounding is Ridgecrest, North Carolina, near Montreat, that serves as the meeting grounds for the Baptist churches. It has similar facilities and offers similar programs. In this same area of North Carolina, there are several other major conference and meeting grounds for other denominations, though most are not on the same scale as Montreat or Ridgecrest.

Having defined camps and conferences, studied their history and objectives within and without the Presbyterian Church in America, and briefly looked

at the camp and conference program of similar organizations that are now established, a program of camps and conferences that the Calvary Presbytery might establish must be considered. The establishment of such a series of programs must take into consideration not only the people that the presbytery serves, both the communicants and the non-communicants of the church, but it should also consider the total educational program of the church.

CALVARY PRESBYTERY PROGRAMS

The first and probably most important programs to be established by the Presbytery would be a series of summer camps and conferences for young people so as to offer them an opportunity for extensive training in and consideration of the Christian concepts of living.

JUNIOR HIGH SCHOOL CAMPS would be held for children of ages 12 and 13. These camps would contain an average of 80 children with the limits being 50 and 100. The program would be basically outdoor oriented, offering a study of nature and using it to illustrate Biblical teachings. Work with crafts and nature would stimulate personal interests and abilities, and group recreational activities would develop team work and fellowship. Time would also be available for personal interests

as well as more conventional study. Facilities would be fairly spartan with the basic need being areas sheltered from inclement weather.

AN INTERMEDIATE AGE CAMP would be composed of children of ages 14 and 15. Its programs would be similar to junior high camps, but would encourage more individual thought. Activities would be centered towards more nature lore than elementary crafts. Facilities could remain fairly spartan. It is also possible for these youth to be included in the programs of the junior and senior high divisions rather than in one of their own.

SENIOR HIGH CAMPS would normally include the 16 and 17 year olds. The sort of programs that a "camp" insinuates is not usually appealing to this age group, however, an opportunity at the beginning of the summer camping season for the purpose of getting together and cleaning up the camp does appeal to many. Such a WORK CAMP would actually be made up of senior high and college age young people. The basic program would consist mainly of clearing brush, airing out facilities, and doing minor repairs, but included also would be time for worship, study and recreation. A work camp would naturally have access to all the facilities at a camp and conference center.

In addition to camping programs during the summer, the Presbytery would want to sponsor several conference programs, including those for adults.

A SENIOR HIGH CONFERENCE would be composed of youths aged 15, 16, 17, and possibly 18. Its program would consist of activities that take place in groups varying in size from the entire assembly to the individual. Worship, study, discussion, and other forms of fellowship such as recreation would be included. Crafts and nature studies as such would become a minor part of the total program, which would center around helping the individual sort out his own ideas on a subject rather than rote teaching and training. Such a conference would consist of 100 to a maximum of 200 high school age students. A few meetings of the entire group would be held, but for the most part they would meet in smaller seminar groups of between 10-12 to discuss special interests. Some groups such as those concerned with music would have up to 25-30 participants. Recreation becomes an important part of such a conference as it allows the entire group to intermesh and establish personal ties. Often participants at such conferences enjoy more developed surroundings than those provided by a spartan camping

environment, but such facilities would suffice. Of special need is meeting space for several groups of 12 people. Quite often outdoor areas will serve this purpose, but consideration should be given to inclement weather.

COLLEGE AGE CONFERENCES might be feasible for the Presbytery in the near future. These would be basically the same as senior high conferences but would include the consideration of topics more suited to college aged participants. Graduating seniors might also attend such a conference. The capacity of the facilities would be the main limiting factor to the size of the conference since it would function in small seminar groups with only a few meetings of the combined group.

ADULT CONFERENCES can also be considered as becoming part of the Presbytery's program in the future. They would be comprised mainly of the adults of the Presbytery, though some college age students might also be included in the group. The program would basically be of the seminar type mentioned above with only a few meetings of the entire group. Topics would be of special interest to this age group, providing them with detailed information in certain areas of their interests such as mission work, or providing forums for

SUMMARY

special training or planning. Again, the size of most of these seminar based programs are limited only by the facilities available. There might be one such conference per summer combining all the mentioned topics or several smaller ones that would have a limited scope. Facilities of a fairly refined nature might be required by some of the older participants.

TRAVELLING CAMPS such as canoe trips, hiking trips and cycling expeditions could certainly become part of the church's overall program. These camps would not require any fixed facilities.

FAMILY CONFERENCES would include participation from everyone in the family, and cover a majority of the educational requirements of the various age groups. Such a program might easily be held in conjunction with the college age, adult, or other conferences.

OTHER GATHERINGS exist within the Presbytery, but are not considered part of the program of Christian education. Such meetings as business and planning sessions for the Presbytery and the organizations within it as well as special programs to take advantage of guest speakers are among the many that are held at present and that would be continued and enlarged in the future.

FEASIBILITY

SUMMARY

This section has studied the definitions, history and purpose of camps, conferences, and retreats. Consideration has also been given to what type of programs Calvary Presbytery has established, or might want to establish to provide a meaningful educational program for its communicants.

The next section will examine which of these programs the Presbytery is capable of supporting and the feasibility of its establishing a center of its own to house and support this program.

Church of the United States. It can be expected that these reports of growth will continue for a long time, as will the establishment of new churches drawing their members from older ones. In the future, it must be remembered that the following information has been verified without the benefit of complete data on established trends.

According to the Minutes of the Second General Assembly of the PCA, held in Macon, Georgia, on September 11-15, 1974, Calvary Presbytery had a total membership of 7337 persons. Table 1 shows the breakdown of this membership and other information by churches. Not all these members can be considered totally active, so the depreciation of the number of people in the presbytery is significant.

FEASIBILITY

Any study of the membership of a unit of the Presbyterian Church in America is, to a great extent, based on assumptions. Due to the recent establishment of the denomination, there is not a backlog of records from which to establish trends, and the records that do exist are quite often sketchy. The growth of the presbytery and the church to date has come from large blocks of churches withdrawing from other denominations, most notably, the Presbyterian Church in the United States. It can be expected that these spurts of growth will continue for a few years, as will the establishment of new churches drawing their members from older ones. It, therefore, must be remembered that the following information has been derived without the benefit of complete data or established trends.

CALVARY PRESBYTERY SUMMER PROGRAMS

According to the minutes of the Second General Assembly of the PCA, held in Macon, Georgia, on September 17-20, 1974, Calvary Presbytery had a total membership of 7337 persons. Table I shows the breakdown of this membership and other information by churches. Not all these members can be considered totally active, so in the determination of the number of people in the presbytery who might

actively support a conference program, this study will be based on the church schools' enrollment. This then lowers the figure to 4608. Again, this figure can be considered high due to the inactivity of some church schools, but camps and conferences often attract the inactive as well as visitors, so this figure will be taken as accurate for the purpose of this study.

The breakdown of these 4608 people into their respective age groups becomes difficult as the presbytery keeps no record of this information. Taking the Eau Claire Presbyterian Church in Columbia as being typical, it is found that the age breakdown of its church school is as follows:

Total Enrollment	255	100 percent
11 years and under	66	26 percent
12, 13, and 14	10	4 percent
15, 16 and 17	25	10 percent
College aged	21	8 percent
Young adults	16	6 percent
Adults	117	46 percent

This particular church is sometimes considered to be heavily weighted with adults and senior citizens. It is interesting to note that half of the enrollment is composed of adults. Applying these percentages to the church school enrollment of the presbytery as a whole, we obtain the following breakdown:

Total Enrollment	4608	100 percent
11 years and under	1198	26 percent
12, 13, and 14 years	184	4 percent
15, 16, and 17 years	461	10 percent
College aged	369	8 percent
Young adults	276	6 percent
Adults	2120	46 percent

Using this breakdown of the prebytery's total church school enrollment, we can apply some additional random percentages and obtain an approximation of attendance at certain camps and conferences that the presbytery might sponsor.

The children of ages 11 years and under are not generally considered in a camping program. Of the junior high school aged youth, 50 percent might be considered as participants of a summer camping program. Many senior high school students work, but quite often they are free to attend church camps. From this group, an attendance of possibly 33 percent could be expected. Most college age students work out of necessity, but a properly timed program at the beginning of the summer or at the end might attract 33 percent of this group also. In considering the adults, a well timed program that took place largely during weekends might attract 5-10 percent. This then gives us the attendance at the following events during the summer:

Junior High Camps	92
Senior High Conference	152
College Age Conference	121
Adult Conference	115-230

A redistribution of age groups in which an intermediate age group comes into play might produce the following results:

Years 12 and 13	61
Years 14 and 15	108
Years 16 and 17	102
College Age	121
Adults	115-230

These results summarized in Table II show that Calvary Presbytery could at present, and in the near future, support two summer camps for youth, each having an attendance of between 50 and 100-- a senior high conference, a college aged conference, and an adult conference, each of which would have an attendance of over 100. These results are reinforced by the statistics of the presbytery's camping program for the summer of 1974. There were two junior high camps, having an average attendance of 50, and a senior high camp having an attendance of about 40. There were no programs for the college aged or adults.

Considering that there are 8-10 weeks in the prime summer camping and conference season, and that a truly flexible camp might approach a capacity of 200 or the ability to handle two, 100 person groups at once, Calvary Presbytery would at present

only have need of one-third of such a camp's capacity, providing that it continued with its present one-week long series of camps and conferences. Considering a minimally designed facility that could only handle 100 persons at one time, the presbytery would still not efficiently utilize all the facilities itself unless it lengthened some of its programs to two weeks or longer. This is not an unusual situation. Camps are almost always built larger than the supporting institution can efficiently utilize at the outset to allow for growth. The question that now arises is who, in addition to Calvary Presbytery, would use such a camp and conference center thus insuring its efficient operation.

OTHER SUMMER PROGRAMS

The most readily available groups are Calvary Presbytery's neighboring presbyteries within the PCA. These are the Carolina Presbytery covering eastern and central North Carolina, Central Georgia covering southern and central Georgia, the Presbytery of North Georgia covering northern Georgia, the Presbytery of the Western Carolinas covering western North Carolina, and possibly the Westminster Presbytery serving churches in eastern Tennessee and western Virginia, and the Presbytery of the Tennessee Valley also serving eastern

Tennessee. It is doubtful that any of these presbyteries have developed camp and conference centers. The breakdown of their statistics are in Table III, but the total of their church school enrollment is:

Carolina	1158
Central Georgia	1019
North Georgia	498
Tennessee Valley	2259
Western Carolinas	475
Westminster	739
Total	6148

Applying the age breakdowns given to the Calvary Presbytery, the following results are obtained:

Total Enrollment	6148	100 percent
11 years and under	1598	26 percent
12, 13, and 14 years	246	4 percent
15, 16, and 17 years	615	10 percent
College age	492	8 percent
Young Adults	369	6 percent
Adults	2828	46 percent

Applying the factors to determine the attendance at specific summer programs, the following is obtained:

Junior High Camps	123
Senior High Conferences	205
College Age	164
Adults	154-307

Considering a 200-person capacity center, the same 8-10-week prime summer camping period, and that all these churches are within suitable distance of this center, two junior high camps, one senior high conference, one college age conference, and

one adult conference are gained. Adding this to the useage provided by Calvary Presbytery, the facilities would be used to capacity during the summer.

It must be acknowledged that not all the presbyteries will be able to use a camp and conference center established by Calvary Presbytery no matter where it is located. But when considering the possible useage by service clubs sponsoring camps, other denominations, college groups, summer football and band camps, and assorted other organizations that traditionally use such facilities, it is entirely logical that the presbytery would plan a large flexible facility that it knows will depend upon useage by others.

WINTER PROGRAMS

The summer camping season occupies only part of the year. Such a center must still support itself during the winter months if optimum efficiency is to be obtained. Much of this winter use will come from private retreats planned by individual churches. In a large church, usually located in an urban setting, each class of young people might go on two weekend retreats a year taking half their group with them. The adults might go once a year taking a quarter of their group with them. In a small church there is much

more difficulty in getting away and finding capable chaperons. A group of young people as well as adults might only go somewhere once a year. Taking the churches in Calvary Presbytery and considering any church school enrollment of over 150 to be a large church, the following figures are found:

30 small churches, average enrollment of 83
 7 large churches, average enrollment of 301
 3 unaccounted for.

Breaking these two average churches down into their age groups, the following figures are obtained:

Large church total of	301	100 percent
11 years and younger	78	26 percent
12, 13, and 14	12	4 percent
15, 16, and 17	30	10 percent
College aged	24	8 percent
Young adults	18	6 percent
Adults	138	46 percent
Small church total of	300	100 percent
11 years and under	22	26 percent
12, 13, and 14	3	4 percent
15, 16 and 17	8	10 percent
College aged	7	8 percent
Young adults	5	6 percent
Adults	39	46 percent

Taking these figures, it can be determined that in a year's time the youth of a fairly large church will have six retreats of groups containing 20-30 people, while the adults will have one group of about 25-50 people. These seven churches might therefore provide 49 retreats for groups ranging in size from 20-50.

In the small churches the groups might combine for retreats. The junior and senior high students might go together, the college and senior high might combine, and there might be a family retreat. Thus, three retreats per church may occur yearly, each having 10-20 people in attendance. These 30 churches might therefore provide 90 retreats during the year.

Combining these figures, it may be assumed that 139 retreats during the year are held by the churches composing Calvary Presbytery. A camp and conference center designed for 200 people should be able to handle at least two small groups at the same time and probably three or more without their getting in each other's way. Taking all the weekends of the year into consideration, there would be more than enough demand for retreat space. Narrowing the available weekends to the 40 weekends during the off winter season, this gives the center at least three groups a week from within the Presbytery wanting retreat space.

As for useage during the winter weekdays, there is no way to estimate the amount of time the facilities would be occupied. It could probably be assumed that the vacancy rate would be 75 percent during this time. However, most camps, especially the commercial ones, close during this time of year.

This could be done by the presbytery if it were not for the demand generated on the weekends. The closing of other camps during the winter would only provide that much more demand for the ones that were open.

CONCLUSION

The above study indicates that Calvary Presbytery would create enough demand to support a fairly large camp and conference center (approaching a capacity of 200 and capable of serving two fairly large groups at once) on weekends with retreats, but then during the summer its camp and conferences would barely utilize half of such a facility. However, there would probably be enough demand from other organizations such as neighboring presbyteries to support such a large facility year around, allowing it to remain largely empty during the winter weekdays.

In building such a camp and conference center, the presbytery could start with a minimum facility handling at least 100 persons at one time and effectively utilize it, any excess space easily being rented to other groups. Such a small center would not handle any peak loads that the presbytery might have, thus diminishing its effectiveness. By enlarging it as quickly as financially possible, the presbytery could have a facility that would

handle all their needs for quite a few years into the future. It would handle most of the peak demands made upon it, and if effectively planned and located could easily support itself by renting excess space to other organizations.

SUMMARY

This section has attempted to analyze the purpose of a camp and conference program and to determine its present and future role in the Christian education program of Calvary Presbytery. It has also attempted to determine the feasibility of the presbytery establishing its own facilities to house such a program. With respect to this, it has found that the presbytery's present need is marginal but would increase in the future. None the less, a viable center would depend to a large extent on its utilization by organizations other than Calvary Presbytery during the summer season.

The next section will propose such a facility using as guidelines the requirements of Calvary Presbytery.

A DESIGN
SOLUTION

ACTIVITY PROGRAM

CALVARY PRESBYTERY USAGE

The activities and events for which Calvary Presbytery would use a Christian Education Center can best be categorized in the previous section. These are other examples of this center have been summarized in Table 5 in the appendix. The programs of Calvary Presbytery are typical of those of other presbyteries in the PCA as well as the programs of other organizations that might use this facility.

OTHER USAGE

Service clubs, educational groups, high school groups, and high school athletic teams, among others, might also utilize some of the facilities offered by this center. These organizations would require various spaces, large meeting areas, recreational facilities, and outdoor sized open spaces. Another use of the facilities could be by individuals who would primarily use the recreational amenities. This category is also summarized in Table 5.

A study of this center project will be made to determine the advantages of the anticipated usage, however, Table 6 outlines a possible scheduling of events

A DESIGN SOLUTION

ACTIVITY PROGRAM

CALVARY PRESBYTERY USEAGE

The activities and events for which Calvary Presbytery would use a Christian Education Center have been enumerated in the previous section. These and other useages of this center have been summarized in Table V in the appendix. The programs of Calvary Presbytery are typical of those of other presbyteries in the PCA as well as the programs of other denominations that might use this facility.

OTHER USEAGE

Service clubs, educational groups, high school bands, and high school athletic teams, among others, might also desire useage of the facilities offered by this center. These organizations would require seminar space, large meeting areas, recreational facilities, and moderate sized open spaces. Another use of the facilities would be by individuals who would primarily use the recreational amenities. This useage is also summarized in Table V.

A study of this nature cannot make an exact evaluation of the anticipated useage, however, Table VI outlines a possible scheduling of events showing the meetings of various groups and the facilities that they would require.

BUILDING PROGRAM

The facilities that are needed at any Christian education center, regardless of its capacity, includes housing, support facilities, meeting areas, activity spaces, and recreational facilities. Some of these functions might share the same spaces while others require individual facilities.

SIZE

The number and size of the facilities should be kept to a minimum out of consideration for financial restraints and out of respect for the natural environment. Past references have indicated that a center with a 200-person capacity is desirable while one capable of handling 100 people is the minimum. These constraints still stand. A program involving young children who require supervision should have no more than 100 people involved, 80 is the desirable number, and 50 is the minimum number of people needed to make such a program economically feasible. With senior high school youths and older, programs including up to 200 or more are feasible due to the increased responsibility of the participants. Here larger programs are desired to make maximum use of special resources, such as guest speakers, and to have as great an interaction as possible among the participants thereby increasing their exposure to new ideas and attitudes.

FACILITIES

A facility with a 100-person capacity can only operate one children's program at a time effectively. Two small programs are not generally feasible due to the duplication of effort and the inefficient operation of each. The 100-person capacity also severely limits the program flexibility of older groups desiring use of the center.

A center with a 200-person capacity can, with proper planning, operate two different programs simultaneously with each being an optimum size for maximum efficiency. Using the camp as a whole, the size of the programs allowed makes the center adequate for many large adult gatherings. On weekends, the larger facilities can handle more small groups with less confusion.

It has been shown in previous chapters that Calvary Presbytery is capable of supporting a 200-person facility depending upon useage from neighboring presbyteries as well as other organizations for part of its support. Considering this, as well as the greater flexibility of the larger center, it is suggested that the presbytery plan a Christian education center with a 200-person capacity, capable of being built in three stages, and containing the following facilities for the greatest flexibility in operation.

FACILITIES**HOUSING**

Nine winterized units, sleeping 12 people each, are required during the initial phase of construction. Accommodations should be suitable for adults as well as youth. Each unit needs bathing facilities for every six persons. Three additional units would be needed in the second phase of construction.

Shelter is required for an additional 100 persons during the summer months. This is to be used mainly for children, but should be suitable for adults. Bathing facilities should be provided for every six persons and may be located in group bathhouses. Shelter is needed for 60-70 people during the initial stage of construction, the remainder to be built in the second stage.

A permanent residence should be provided for the director and his family during the first phase of building.

Housing for 12 junior staff members, six male and six female, is desired in the second phase of construction.

Four efficiency apartments for the senior staff are needed in the final stage of building. These should include private baths and should have provisions for kitchenets. These units would be

available to individuals when not needed as staff housing.

FOOD SERVICE

A cafeteria dining room seating 100-125 is required during the initial building phase. The kitchen should be capable of serving 200 persons per meal. Large exterior areas are needed nearby to serve as eating areas for buffets.

A small dining room is needed in the second phase of construction for feeding small groups. This space would also provide an additional meeting area. The kitchen should also double as a staff lounge.

Rudimentary cooking facilities should be provided in the summer shelters area. Kitchens would also be provided as indicated in the senior staff housing.

ADMINISTRATION AND SUPPORT

Office space would be needed for the center's director in the second phase of construction. The minimum area required is 10' x 12'.

Space is also required during the second phase of construction for a secretary/receptionist who would perform stenographic and filing work as well as handle mail for the conferees.

The second phase of construction should also provide space for two program coordinators. These spaces would serve as centers for each of two different programs that might be taking place at any one time. A minimum area of 10' x 12' is needed.

Two 10' x 12' offices are needed for a nurse and cook. The cook's office would be needed during the initial phase of construction and the nurse's in the third.

A resource center for the storage of books and other program materials is desired in the third phase of building. This area might also serve as a duplicating room.

The third stage of construction should provide a health care center. This facility would need four beds, an examination room, and appropriate storage space.

A maintenance building for the storage of a tractor and implements is needed in the initial stage of construction. Space is also needed for a small shop.

ACTIVITIES

Winterized meeting space for six groups of 10-12 and one group of 20-30 is required during the first phase of construction. Additional sheltered space for six groups of 10-12 and one

group of 20-30 is required in subsequent construction.

A large shed is required in the first phase of construction for sheltering seated groups of 200. This is to be used for dances, games, lectures and other recreational as well as educational purposes.

Space for the storage of craft materials for 100 children is required in the second phase of construction. This area should also have space for 20 children to work. Larger groups should have access to larger sheltered areas.

An amphitheater seating 200 is desired.

An informal gathering area or lounge is desired in the second phase of construction. This should be capable of handling 50 people, seated or standing.

Space for games such as ping-pong should be provided in the third stage of construction. Games involving large numbers of people would use other areas.

A canteen is needed in the first stage of construction to dispense supplies to campers. This would not serve hot foods.

A safe swimming area is required in the first stage of construction. This may either be a lake or pool.

SITE SELECTION

An area for the use, storage, and maintenance of 10-12 canoes or rowboats should be provided in the first phase.

Bathroom facilities should be provided for swimmers and boaters during the first phase of construction.

An improved camping area, including bathing facilities, should be established during the second stage of the center.

A primitive camping area should be established during the initial construction phase.

Picnic sheds and cooking grills would be desired in subsequent construction phases. Such areas could also serve as meeting spaces for seminar groups.

Riding stables should be considered during subsequent stages of construction.

Storage of equipment for travelling camps and other activities should be provided and as needed.

All the facilities listed can be of a multi-purpose nature in the initial stages of the center's construction. Subsequent construction should attempt to avoid this as several groups using a larger center might not have the time to change a building from one use to another. In the initial stages of construction, where the number of different groups using the center at one time is small, this changeover period is not critical.

PROCESS

SITE SELECTION

In considering the potential site of a Christian education center, several factors deserve attention. The primary one is location. The center should be situated where the churches that support and use it, as well as other potential users, can easily reach it. The second factor is the desirability of the land. It should be attractive, have a variety of terrain, harbor no natural or man-made hazards, and be guarded against encroachment by future developments. Thirdly, the site must be serviceable. Food and supplies should be easily provided, as well as utilities and services such as water, waste disposal, electricity, gas, and fire protection.

PROCESS

After consideration of several random sites for a Christian education center, it was found that the General Assembly of the Church had available several thousand acres of wildlife and timber management land in northern Greenville County, South Carolina. Most of the land, which is densely wooded, is located in the higher elevations of the county; the surrounding property is in the lower elevations and is used for small farms and

vacation homes. The tract is bisected by the new U.S. Highway 25 as well as several county roads. It generally has all the requirements of a good site such as varied terrain, pond and lake sites, a variety of natural growth, and accessibility, yet isolation. Although the total site is far too large for use by the presbytery alone, a logical arrangement would be for the General Assembly to purchase the property for use as a comprehensive theological center and then lease an appropriate amount of land to Calvary Presbytery for camping and conference use.

ANALYSIS OF LOCATION

When considered in relation to the churches of Calvary Presbytery, this site at first appears to be poorly located. However, out of the total 40 churches currently within the presbytery, it is within an hour's drive of 15, making it suitable for use as a day facility; with a two and one-half hours' drive of another 17, making it suitable for weekend use by 32 churches; and within a four hours' drive of the remainder of the churches, making it suitable to all the presbytery for stays of over a week. If the topography of the site was undesirable, some of these distances might be considered excessive, however, its location in a mountainous semi-resort setting would undoubtedly compensate for the longer

drive required of conferees of some of the presbytery's churches. Examining the site in relation to other potential users, it is found to be within a 140-mile radius of the North Georgia, Western Carolina, Tennessee Valley, and Westminster Presbyteries, as well as a few scattered churches of other presbyteries. Figure 1 shows the location of all these churches with respect to the site. Recalculating the church school enrollment of these presbyteries, it was found that there is a total of 8579 people within an accessible distance of the site. Breaking these down into different age groups, the following is obtained:

Total	8579	100%
11 years and under	2231	26
12, 13, and 14	343	4
15, 16, and 17	858	10
College aged	686	8
Young adult	515	6
Adults	3947	46

Calculating the numbers of camps and conferences these people could support:

12, 13, and 14 years	171
15, 16, and 17 years	283
College aged	226
Adults	189-378

Therefore, out of 16 week-long sessions of 100 people during the summer months, these presbyteries could easily use eight of them when taken as a group. Taking these presbyteries individually and considering each to have its own series of programs

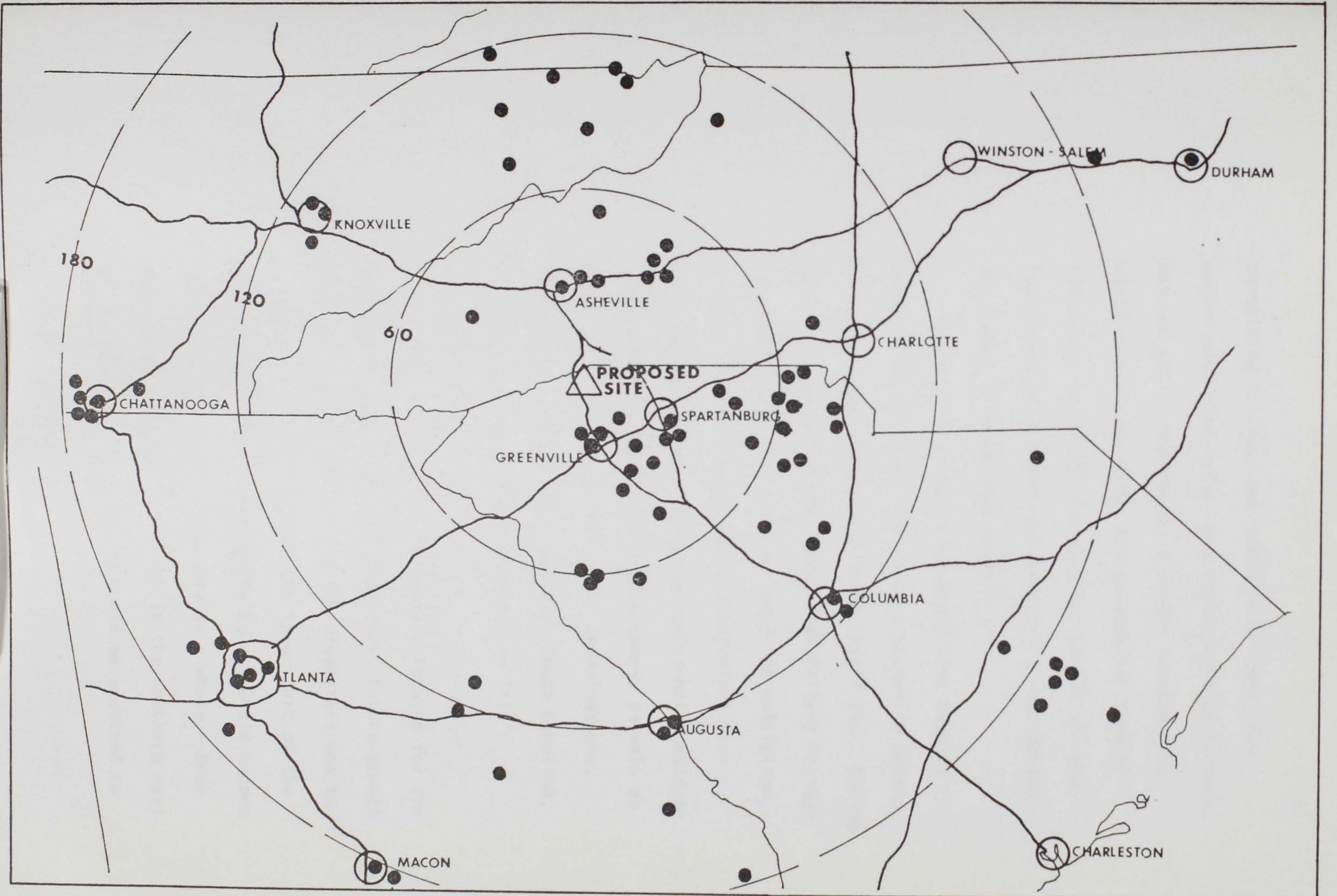


FIG. 1 DISTRIBUTION OF PCA CHURCHES

containing at least one junior high camp, one senior high conference, one college age conference, and one adult conference, a center located here would have a demand for 20 one-week sessions of 100 people which would more than utilize all the facilities of a 200-person capacity center during one summer's conference season.

These same presbyteries would also require weekend retreat space for their churches in excess of what Calvary Presbytery could itself use. During the winter weekdays the useage that Calvary Presbytery would give such a center could be multiplied by five, unless some of the presbyteries' programs were combined. With the additional consideration given to football and band camps, as well as those of service clubs and other denominations, this location north of Greenville, South Carolina, is more than suitable with respect to its accessibility.

Though this site is adequately located for the present membership of the presbytery, future growth must also be considered. If the presbytery was to expand to a great extent in the lower part of the state, a facility in Greenville County would become less valuable to the presbytery as a whole. However, with considerable growth in the southern part of the state, the presbytery could be expected to

divide, forming a synod out of the state with two presbyteries in it. This center could then serve the synod, the presbytery in the northern part of the state, or a combination of presbyteries in its area. As a synodical center, it would remain suitably located for programs of a week or more, but not for those of shorter duration. It is doubtful that the presbytery in the northern part of the state could support such a large center alone, and, as other presbyteries outside the state grow, they would build their own centers, thus further diminishing demand.

If the southern presbytery was to acquire facilities for their short term use, this center would remain of value to the Synod as a whole and the northern presbytery in particular. At this point, the Synod could also build a more centrally located facility for its use and return this one to the General Assembly for use in conjunction with its programs.

DESIRABILITY OF LAND

Since this land would be purchased for the construction of a major theological and conference center, the question of building two conference facilities so near each other arises. The smaller the facility, built first, could well serve many of the needs of a large segment of the church while the major facility is under construction.

The two centers would have a vastly different atmosphere, the smaller being more suited to the examination of individuals' problems, and the major one more appropriate for business and training sessions. A center for camps and conferences located close to a college and seminary would provide a training ground and summer job source for many students. Additionally, the theological center would serve as a valuable resource to those programs desiring the atmosphere of a camp rather than a small town. Another advantage of their proximity is that programs could be held at the camp for children while parents attend others at the theological center. This might become the primary function of the camp and conference facility in future years. Therefore, rather than being redundant building developments, both facilities would serve a purpose with their proximity being beneficial to both.

DESIRABILITY OF LAND

This basically is a value judgement. Generally, the land is pleasing to the eye, there is a variety of terrain, though level land is at a premium; there is a variety of plant life, etc., for nature studies; though lake sites would have to be developed, difficulty beyond that offered by

isolated site would not be anticipated; there are no apparent natural or man-made hazards other than a few cliffs, which are generally out of the way. Drainage is good, the land is more rocky than most, flooding would not be expected though streams might swell occasionally. The land is located next to the Greenville Watershed on the east, and by a series of cliffs on the north, thus protecting it from developments in two directions. In addition numerous vallies and ridges further protect the area from development by providing natural barriers. The tract is expansive so that various functions can be located on it but still remain isolated from each other. When the total is considered, there are no obvious major drawbacks for using this site. Investigation into deed restrictions, subsoil conditions, and other specific details could elicit certain problems related to the property, but none are presently anticipated.

SERVICEABILITY OF AREA

Several factors need to be considered here. Items such as accessibility to people, supplies, mail, etc., and availability of various utilities and services are of prime importance.

ACCESSIBILITY

With Greenville, South Carolina, located 20 miles to the south along major U.S. Highway 25 and Hendersonville, North Carolina located 15 miles

north on the same road, the site is readily accessible to people, supplies, medical service, mail delivery, and other services. The proximity of several smaller towns within ten miles of the site makes the problems of supply and aid relatively minor. Of possible concern, however, would be the need to provide housing for employees, such as a nurse or cook, who might not be available in the immediate area.

UTILITIES

Utilities are located in the general area, but are not on the site at present. With the exception of any lines buried along U.S. Highway 25, lines running along County Road 177, electricity, gas, telephone, and other services would have to be brought a distance of two miles. However, electricity is the only major concern and is rather easily obtained. Gas needs for cooking may be obtained bottled if necessary. Waste disposal could be on site, as would the water supply, which would have to be adequate for fire protection.

The only problems to be encountered with the servicing of this site are providing access to various remote sections of the tract, the possibility of waste disposal drainage fields in the rocky ground, and the expense of bringing in electric lines, none of which need be considered excessive.

DESIGN ANALYSIS

SUMMARY

Though located in an extreme portion of the presbytery, this site is within a reasonable distance of a large number of the supporting churches, as well as those from other presbyteries. Supplies, medical services, and mail are all readily available and services are within a reasonable distance, though some expense would undoubtedly be incurred bringing them to the specific site. In general, the site will function adequately, though not ideally, for a Christian education center for Calvary Presbytery.

SELECTION OF BUILDING SITE

One of the main reasons for the selection of this site is the fact that the General Assembly has the

highest priority in the choice of building sites, the availability of such sites, the availability of the site, and its general availability.

The facilities that the General Assembly are considering building in a regional theological center include a small church college of approximately 200 students, a theological library of 100-150 volumes, facilities above the regional level of the education, facilities for the convening of conferences and the General Assembly, hotel accommodations in addition to those of the college, private residences, and administrative and commercial facilities to support the complex. In general, the complex is similar to that of Montreal which serves

DESIGN ANALYSIS

The proposed design meeting Calvary Presbytery's camping and conference needs evolved in three stages: the selection of the site within to total tract of land available, the layout of the various functions (picnic areas, swimming, camping, etc.) on the site and the design of the actual facilities themselves.

SELECTION OF BUILDING SITE

The selection of the site within the total tract of land is dependent upon several factors, the most important of these being the useage of the land by the General Assembly (who as the owner has the priority in the choice of building sites), the availability of lake sites, accessibility to the site, and its general desirability.

The facilities that the General Assembly are considering building in a regional theological center include a small church college of approximately 500 persons, a theological seminary of 100-200 persons, facilities above and beyond those of the educational institutions for the convening of conferences and the General Assembly , hotel accommodations in addition to those of the college, private residences, and administrative and commercial facilities to support the complex. In general, the concept is similar to that of Montreat which serves

the PCUS. In addition to those facilities listed here and existing at Montreat, there might also be homes for the aged and other special groups.

There are several considerations in selecting a site for a complex such as this. Many of this facility's potential users are elderly or somewhat handicapped. The facilities should be located to minimize major changes in level. Since the movement and storage of large numbers of vehicles becomes difficult in any of the potential sites, pedestrian traffic should be encouraged, thus demanding a certain compactness of facilities. Reasonably easy access to the site is needed, but this is not a major consideration in a project of this size. Lake sites are desirable, but not necessary. Criteria such as these must be evaluated in the selection of a potential site for the complex.

In considering these criteria, the northern segment of the property is immediately excluded from consideration due to its large percentage of cliffs. The southwestern portion of the tract is rather small, exposed to encroaching developments, and is not really a desirable piece of land. The large middle segment of the tract is a good possible site. There is access to it from Gap Creek

Road as well as S.C. Road 177. The land is composed of a series of knolls which could be effectively used to isolate different facilities from one another yet provide pedestrian access on the same plane. However, building around these knolls might extend the area of the complex encouraging the use of motor vehicles. The last potential site is the valley east of Highway 25. Here there is a large area of relatively level land, several lake sites, and possible access from U.S. 25 as well as from local roads. Building here would confine the complex within rather natural borders on nearly all sides, insuring against undesirable adjacent development. A drawback to this area is its proximity to the highway; however, this need not be considered serious.

In general the General Assembly could be expected to use land immediately on either side of U.S. 25 for its immediate needs, the site east of the highway probably being more desirable of the two.

With the land to be used by the General Assembly roughly selected, the actual site for a camp and conference center can be easily chosen using as criteria the availability of lake sites, isolation of the site, and the general desirability of the land.

The most readily apparent lake sites left on the tract are located on its southwestern and eastern regions. The southwestern location is the best for the construction of a lake, but this would require the moving of a county road. This location is generally undesirable since it is covered with scrub growth in most areas and is relatively exposed to undesirable developments. The second location would be a mile up the valley from the prime site for the General Assembly's theological center. Lakes constructed here would require rather large dams, but not ones out of reason. This area is more densely wooded, better isolated with natural barriers, and has pleasant views of the surrounding country side which are lacking in the other site.

Were the two facilities to be located in the same segment of land, their proximity could be beneficial to the programs of both. Additionally, with both located in the eastern segment of the total tract, they are isolated from activities in the surrounding area, freeing the General Assembly to sell, lease, or otherwise use the major portion of its land.

In summary, the site best for the location of this Christian education center is east of the highway and halfway up the valley. It is a highly desirable piece of land in terms of natural beauty,

very well isolated by natural or man made barriers and is situated in an area that would not be readily used by the General Assembly. However, it is somewhat dependent upon the General Assembly's major development at the bottom of the valley since an access route to the site would render the land considerably less valuable for use outside the church.

DESIGN OF SITE

The foremost consideration in the layout of the site is the design and location of the lake. Also of importance is the location of the various facilities and areas of activity as well as their routes of access.

In locating the lake, a dam of minimal height and size providing the greatest amount of impounded water is desired. The lake site selected requires a dam 50 feet in height and 700 feet in length to impound 7.5 acres of water. Other locations, while requiring a shorter embankment, would need considerably more height to impound a similar amount of water, therefore requiring more materials for the dam and making its construction considerably more difficult. A dam 50 feet in height could be easily shielded by natural growth, thus allowing an undisturbed view up the valley from the highway. Its height is also adequate to shield the highway and any other development at the bottom of the valley

from one standing at the shallow end of the lake. This would allow a building site at this end of the lake with an expansive, undisturbed view of the lake in the foreground.

A 7.5 acre lake is of adequate size for the complex envisioned, but a larger body of water would be desirable. As indicated in the drawings, portions of the surrounding hill have been cut away producing in one case an initial view of the entire building complex from an overlook, and in the other a carefully graded swimming area removed to one side of the lake out of the major axis of view. Other minor changes in the natural landscape provide controlled vistas along the routes of access and produce a total water surface area of about 8.15 acres.

An additional feature of the lake is a waterfall incorporated into the dam. Aside from being a visual feature, this would serve to mask noises generated by the highway and other developments in the lower portions of the site.

With the lake thus located, attention turns to the placement of the central cluster of meeting and housing facilities, locations of day use facilities, and the location of other functions such as camping and parking areas.

The central complex of buildings has been placed at the shallow end of the lake stradling the stream. The stream is developed into a series of small falls and pools, further helping to mask undesirable sounds. Additionally, the location at the head of the lake provides a greater sense of isolation as the height of the dam will shield from view the highway embankment and other developments. Access can be provided to this complex from two directions, one being more direct and natural, the other being more circuitous and feeding the activity areas of the activity areas of the camp. This circuitous trail allows the location of recreational amenities between the day use facilities along the trail and the central complex thus reducing the unnecessary intermeshing of the two. Were the complex located on one side of the lake or the other, one trail becomes undesirably short while the other becomes unnecessarily long.

Those trails are necessary due to the undesirability of cars in the immediate area and the lack of suitable land in which to park them. The walk of 1000-1320 feet along the shore of the lake will provide a greater sense of isolation for the users of the center. Vehicular access is provided but only as a service. Pedestrian access along the most direct route is generally without major grade

changes, thus no great exertion is required. The access along the activity trail is generally more strenuous, covering a greater variety of terrain.

The parking area located below the dam, is the beginning point of both trails. One trail continues down the valley along the creek separate from the roadway, thus allowing a carefully maintained pedestrian link of 1.5-2.0 miles with the theological center. The parking area allows traffic into an improved camping area, without its having to enter the center's grounds proper. This permits year around use of this area, though the center itself might be closed. The placement of the director's residence here allows control of the entrance and exit into both the campground and the center in periods of little activity. A shelter in this area might contain an off-season office that would serve as a reception center during busy periods. For large programs, it would also serve as a baggage depot, as well as an information and rest area for visitors.

DESIGN OF FACILITIES

The main group of facilities is divided into four clusters reflecting the design of the site. These are a central area, an activity area, the main housing area, and a less public cluster containing staff housing and health care facilities.

These clusters, with the exception of the staff housing, are tied together by a series of wood walks which also carry the utilities to the various buildings.

The central cluster of buildings focuses on a large pool surrounded by a wood deck and extends out from this area along the wood walks. The lounge, lobby, and dining areas open onto this area most directly. Administration areas front the principal route of entry, general meeting space is along the walk leading to the activities cluster, equally accessible to both areas, designated office and meeting space borders the walk leading to the main housing cluster. The chapel is also reached along this walk, though it is not tied directly to it.

Facilities housing recreation and similar activities are grouped around a smaller deck separate from the central facilities, yet linked by the meeting space that borders the walk between the two. The canteen here controls access within most of these areas which include a game room, crafts space, large multi-purpose activity area, bathhouses, and access to the swimming area. This cluster is located to provide equal access to daily users of the center as well as its residents.

The major group of housing is accessible from the central cluster of the complex and from a service trail behind it. The housing consists of nine units, each sleeping a maximum of twelve people. These are grouped in clusters of three, each cluster having an outdoor deck and meeting area. This allows a degree of isolation for three weekend retreat groups of average size. The three clusters are in turn grouped around a common deck that serves as a meeting and gathering area.

The units themselves are composed of a 14' x 36' enclosure with a smaller space for bathing facilities, which are provided for every six persons. The large open space is equipped with six bunk beds and twelve moveable locker units. This permits each unit to be arranged in a barracks type of manner suitable for the easy supervision of children and encouraging in them a spirit of comradeship, or it allows an arrangement of two or more spaces thus providing the degree of privacy desired by adults.

Junior staff housing is arranged in a manner similar to that above, but on a smaller scale. The senior staff quarters is composed of four separate rooms, each having a bath and provisions for a kitchenette. These could be used as private quarters during non-camping seasons for individuals seeking

isolation. This housing, as well as the health care center, is not connected directly to the wood walks since the average user of the complex would seldom visit the area. The location of this cluster provides the staff with a certain degree of control over access to the center by both pedestrians and vehicles. Additionally, the cluster has good vehicular service which it needs more than other areas of the complex. Placement of the health care center here provides a degree of isolation from the bustle of the complex, ease of supervision for the nurse from her quarters, and readily available food service.

Facilities apart from this central complex of four clusters includes a shelter and office space near the parking area, the director's residence, bathhouse facilities in the improved camping area, maintenance and storage sheds, facilities for riding stables, and the shelters for summer housing.

The summer housing is arranged in a manner similar to that of the winterized units. There are three clusters of units housing a combined total of 100 people. Each cluster is further broken down into three groups housing ten-twelve people. Bathing facilities, rudimentary meeting and recreation spaces, and food preparation areas are provided in each cluster. Though these shelters might be tenting on permanent platforms, the other miscellaneous

facilities in the center are of a simple, straight forward design, being in character with the other facilities of the complex.

A common structural system is used throughout the complex. The system includes three trusses, common stud walls, a heavy timber platform, two standard windows and two standard doors. Two of the trusses have spans of 14 and 20 feet with a 1-1 pitch. A modified combination of these two trusses provides the third with a span of 34 feet. All three trusses would be assembled on the site as delivery of a premanufactured truss to the site might be difficult. All three trusses rest on simple stud wall construction varying in height from 8 to 12 feet. The floor system consists of wood beams at 12'-0" on center covered with 4" wood decking. The width of the floor is 14, 20, or 34 feet and the length varies in 12-foot increments as needed. The structural decking for the buildings provides adequate insulation. The smaller windows are 2' x 4' and can be placed vertically or horizontally. The larger clerestory windows are 6' x 6' and are operated by means of a simple chain and sprocket system. Doors are standard 3'-0" x 6'-8" or are sliding barn doors.

The utilities run under the common walk system except in places where it does not occur. All waste

lines in the main complex of buildings slope towards the activities center where they are routed below the dam and dispersed under the athletic field. The proximity of the buildings to the lake and other water prohibits drainage fields closer to the septic tanks. Water supply is from a well with a pressurized tank system. Storage tanks uphill from the buildings allow gravity feed in case of power failure. Where heating is provided, it is done with electric units and assisted by fireplaces.

This is the process through which the center's design has evolved. The results may be seen in the drawings and photographs following in the appendices.

APPENDIX A

TABLE 1

STATISTICS OF CALVARY PRESENTERY

No.	Town	Church	Hours Trained	Membership	
				Church	School
1.	Abbeville	Calvary	1.5	174	129
2.	Andrew	Andrew	3.5	25	25
3.	Bair	Salmon	1.5	103	75
4.	Charley	Falls	3.0	111	112
5.	Chester	Trinity	1.5	134	101
6.		Zion	1.5	77	82
7.	Clover	Cathedral	1.5	231	198
8.		Calvary (Newport)	1.5	157	112
9.	Columbia	Covenant	2.0	1270	511
10.		St. Claire	2.0	444	207
11.	Spanish	Calvary	1.0	157	135
12.	Wofford	Beulah Street	1.0	25	126
13.		Salmon	1.0	86	88
14.	Gray Court	New Harmony	1.0	35	34
15.	Greenville	Calvary	1.5	111	111
16.		Second	1.5	611	242
17.		Rocky River	1.5	132	100
18.	Greer	Fellow	1.0	57	28
19.	Flagstaff	Cathedral	3.5	61	50
20.		Central	1.0	115	117
21.		Rocky	1.5	78	58
22.	Laurens	Friendship	1.5	200	165
23.	McCormick	St. Paul	1.5	123	88
24.	North	Center Point	1.0	82	88
25.	Northville	Andrew	1.0	85	88
26.		Rocky River	1.0	105	78
27.	Rock Hill	First	1.5	339	247
28.		Hopeful	1.5	132	105
29.	Reebuck	Mount Calvary	1.0	248	217
30.		Rocky	1.0	104	88
31.	Salter's	Salmon	3.5	171	125
32.	Selma	St. Paul's	1.5	111	111
33.	Spartanburg	St. Paul	1.5	111	111
34.	Van Hook	St. Paul	1.5	111	111
35.	Windsor	Calvary	2.0	111	111
36.		St. Paul (Newport)	2.0	111	111
37.	Windsor	St. Paul	1.0	111	111
38.	York	St. Paul	1.5	111	111
39.		St. Paul	1.5	111	111
40.		St. Paul	1.5	111	111
	Total			711	608

APPENDIX A

TABLE I

STATISTICS OF CALVARY PRESBYTERY

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Abbeville	Lebanon	1.5	174	129
2.	Andrews	Andrews	3.5	95	75
3.	Blair	Salem	1.5	133	66
4.	Cheraw	Faith	3.0	111	119
5.	Chester	Trinity	1.5	134	106
6.		Zion	1.5	77	46
7.	Clover	Bethel	1.5	281	190
8.		Scherer Memorial	1.5	157	114
9.	Columbia	Covenant	2.0	1270	591
10.		Eau Claire	2.0	444	257
11.	Fountain Inn	Fairview	1.0	152	145
12.	Gaffney	Beach Street	1.0	75	116
13.		Salem	1.0	86	88
14.	Gray Court	New Harmony	1.0	36	39
15.	Greenville	Calvary	.5	--	--
16.		Second	.5	631	342
17.		Reedy River	.5	132	100
18.	Greer	Fulton	1.0	97	98
19.	Kingstree	Bethel	3.5	61	50
20.		Central	3.5	176	111
21.		Mouzon	3.5	78	48
22.	Laurens	Friendship	1.0	200	166
23.	McConnells	Olivet	1.5	123	99
24.	Moore	Center Point	1.0	22	30
25.	Reidville	Antioch	1.0	64	--
26.		Reidville	1.0	100	76
27.	Rock Hill	First	1.5	939	347
28.		Hopewell	1.5	122	50
29.	Roebuck	Mount Calvary	1.0	248	217
30.		Roebuck	1.0	104	98
31.	Salters	Union	3.5	171	90
32.	Saluda	Philadelphia	1.5	--	--
33.	Sardinia	Sardinia	3.0	109	74
34.	Spartanburg	Powell	1.0	90	82
35.	Van Wyck	Van Wyck	2.0	65	40
36.	Winnsboro	Lebanon	2.0	170	74
37.		Union Memorial	2.0	64	57
38.	Woodruff	Antioch	1.0	66	31
39.	York	Beersheba	1.5	152	129
40.		Filbert	1.5	128	118
	Total			7337	4608

TABLE II

ANALYSIS OF CALVARY PRESBYTERY

CAROLINA

I. EAU CLAIRE PRESBYTERIAN CHURCH AGE BREAKDOWN

Total Church School Enrollment	255	100%
11 years of age and under	66	26
12, 13, and 14	10	4
15, 16, and 17	25	10
College age	21	8
Adults	113	44
Officers	4	2

II. CALVARY PRESBYTERY AGE BREAKDOWN

Total Church School Enrollment: 4608 X :

11 years of age and under	26%	1198
12, 13, and 14	4	184
15, 16, and 17	10	461
College age	8	369
Young adults	6	276
Adults	44	2028
Officers	2	92

III. CALVARY PRESBYTERY CAMPS AND CONFERENCES

12, 13, and 14	184 x 50%	: 92	: 1 camp
15, 16, and 17	461 x 33%	: 152	: 1 conference
College age	369 x 33%	: 121	: 1 conference
Adults	2028 x 5%	: 115	: 1 conference

CENTRAL

TABLE III

STATISTICS OF OTHER PRESBYTERIES

CAROLINA

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Burlington	Northside	3.0	355	524
2.	Denver	Lakeshore	2.0	298	182
3.	Durham	Fuller Memorial	3.5	---	---
4.	Goldsboro	Antioch	4.0	105	116
5.	Princeton	Progressive	3.0	121	112
6.	Stanley	First	3.5	<u>246</u>	<u>224</u>
	Total			1125	1158

CENTRAL GEORGIA

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Augusta	Berachaah	2.0	5	17
2.		Westminster	2.0	101	90
3.	Gainesville, Florida	Faith	6.0	18	18
4.	Garden City	Chapel in the Gardens	4.0	301	--
5.	Greensboro	Bethany	2.0	31	22
6.	Macon	First	3.0	815	400
7.		Vineville	3.0	532	147
8.	Penfield	Penfield	3.0	20	2
9.		Eastern Heights	3.0	190	127
10.	Savannah	Hull Memorial	4.0	225	94
11.		Independent Pres. of Montgomery	4.0	---	---
12.	Sparta	Sparta	2.5	19	6
13.	Sylvania	Nat. Pres. Syl.	3.0	62	40
14.	Waynesboro	First	2.5	<u>127</u>	<u>96</u>
	Total			2137	1019

NORTH GEORGIA

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Atlanta	Emmanuel	2.5	218	173
2.		Atlanta Korean	2.5	---	---
3.		Wee Kirk	2.5	---	---
4.	Chestnut Mtn.	Chestnut Mtn.	2.5	82	59
5.	Decatur	Grace	2.5	---	---
6.	Fayetteville	Faith	2.5	---	---
7.	Powder Springs	Midway	2.5	160	121
8.	Smyrna	Smyrna	2.5	<u>504</u>	<u>125</u>
	Total			964	498

TENNESSEE VALLEY

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Alcoa	Trinity	2.5	70	47
2.	Chattanooga	Brainerd Hills	3.0	142	82
3.		First	3.0	1827	1573
4.		St. Elmo	3.0	111	---
5.		Westminster	3.0	576	264
6.	Hixon	Hixon	2.5	111	97
7.	Knoxville	West Hills	2.0	241	121
8.		Ebenezer	2.0	---	---
9.	Signal Mtn.	Wayside	3.0	<u>145</u>	<u>75</u>
	Total			3023	2259

TABLE IV
ANALYSIS OF POTENTIAL USAGE

WESTERN CAROLINAS

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Asheville	National	1.0	---	---
2.	Black Mtn.	Friendship	1.0	81	55
3.	Burnsville	Estatoa	1.0	35	39
4.	Hazelwood	Hazelwood	1.0	317	161
5.	Marion	Story Memorial	1.0	93	62
6.		Calvin	1.0	---	---
7.		Landis Memorial	1.0	47	30
8.	Nebo	Druscilla	1.0	---	---
9.	Swannanoa	Swannanoa Valley	1.0	101	71
10.	Waynesville	Covenant	1.0	81	57
	Total			755	475

WESTMINSTER

	<u>Town</u>	<u>Church</u>	<u>Hours Travel Time</u>	<u>Membership</u>	
				<u>Church</u>	<u>School</u>
1.	Bristol, Tn.	Beidleman	2.0	80	104
2.		Edgemont	2.0	203	---
3.	Cedar Bluff, Va.	Cedar Bluff	2.5	107	---
4.	Coeburn, Va.	Coeburn	2.5	42	61
5.		Mount Olivet		21	57
6.	Frank, NC	Frank		34	43
7.	Greenville, Tn.	Meadow Creek	1.5	86	81
8.	Haysi, Va.	Dichenson First	3.0	126	151
9.	Johnson City Tn.	Asbury	1.5	119	134
10.	Jonesboro, Tn.	Midway	2.0	94	82
11.	Kingsport, Tn.	Westminster	2.0	22	26
12.	Pulaski, Va.	Brookmont	2.5	---	---
13.		National	2.5	---	---
	Total			934	739

TABLE IV

ANALYSIS OF POTENTIAL USEAGE

I. MEMBERSHIP OF POTENTIAL USERS

North Gerogia Presbytery	498
Presbytery of the Tennessee Valley	2259
Presbytery of the Western Carolinas	475
Westminster Presbytery	739
Sub-Total	3971
Calvary Presbytery	4608
Total	8579

II. AGE BREAKDOWN

Combined Church School Enrollment	8579 X :
11 years of age and under	26% 2231
12, 13, and 14	4 343
15, 16, and 17	10 858
College age	8 686
Young adults	6 515
Adults	44 3775
Officers	2 172
Total	100% 8580

III. COMBINED PCA CAMPS AND CONFERENCES

12, 13, and 14	343 x 50% : 171	: 2 camps of 100
15, 16, and 17	858 x 33% : 283	: 2 conferences of 100
College aged	686 x 33% : 226	: 2 conferences of 100
Adults	3775 x 5% : 189	: 1 conference of 100

TABLE V

SPECULATIVE SCHEDULE OF EVENTS

SUMMER WEEKDAYS

JUNIOR HIGH CAMPS

50-100 persons per camp, outdoor oriented programs, use of minimal shelters and facilities.

INTERMEDIATE AGED CAMPS

50-100 persons per camp, outdoor oriented programs, require minimal shelters and facilities.

SENIOR HIGH SCHOOL CAMPS (WORK CAMP)

Participation varies, program consists of preparing the facility for summer useage as well as typical worship and study periods.

SENIOR HIGH CONFERENCE

100-200 persons per conference, seminar oriented programs, would require meeting spaces for large and small groups.

COLLEGE AGED CONFERENCE

100-200 persons per conference, seminar and lecture oriented, would require large and small meeting areas.

ADULT CONFERENCES

100-200 persons per conference, seminar and lecture oriented, would require large and small meeting areas as well as more developed housing than that for the youth.

FAMILY CONFERENCES

200 plus per conference, seminar, lecture, and outdoor oriented, large and small meeting spaces required.

BUSINESS MEETINGS

25-200 per meeting, groups generally meet as a whole, though some committees require small spaces, more refined housing and facilities required for some elderly.

TRAINING SESSIONS

25-200 per session, large and small meeting spaces required, can be outdoor or indoor oriented.

HIGH SCHOOL BAND CAMPS

100 plus or minus per camp, requires small areas for individual practice, intermediate sized areas for small groups, a large sheltered space for the whole band, and marching areas.

HIGH SCHOOL FOOTBALL CAMPS

50-100 participants, outdoor oriented, regulation athletic fields not required.

SERVICE CLUB SPONSORED CAMPS

50-200 participants, recreation and activity oriented, individuals.

SUMMER WEEKENDS

INDIVIDUAL CHURCH RETREATS

20-50 participants, requirements vary widely.

TRAINING SESSIONS

similar to that listed above.

SERVICE CLUBS

20-100 participants, recreation, lecture and seminar programs, could require various facilities.

TRAVELLING CAMPS

10-50 participants, training sessions for persons participating in a weekday travelling camp.

INDIVIDUALS

use of picnic, camping, and recreational facilities.

WINTER WEEKDAYS

BUSINESS MEETINGS

50-200 persons, generally meet as a group, require heated housing, dining, and meeting space.

TRAINING SESSIONS

25-50 persons, meeting in large and small groups, require heated housing, dining, and meeting spaces.

INDIVIDUALS

use of picnic, camping, and recreational facilities.

WINTER WEEKENDS

INDIVIDUAL CHURCH RETREATS

same as for summer weekends.

TRAINING SESSIONS

50-200 persons, require large and small meeting spaces, require heated housing, dining, and meeting facilities.

SERVICE CLUBS

25-100 persons, similar to individual church retreats.

EDUCATIONAL GROUPS

25-100 persons, similar to individual church retreats.

INDIVIDUALS

usage of camping, housing, or recreational facilities.

APPENDIX B

APPENDIX B



CAMP CALVARY
 A CHRISTIAN EDUCATION CENTER FOR
 CALVARY PRESBYTERY PCA

SITE PLAN

1" = 1320'



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CAMP CALVARY
 A CHRISTIAN EDUCATION CENTER FOR
 CALVARY PRESBYTERY PCA

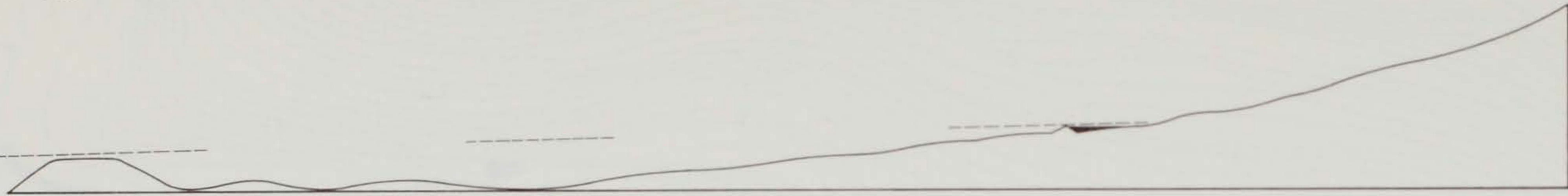
SITE PLAN
 1" = 400' - 0"



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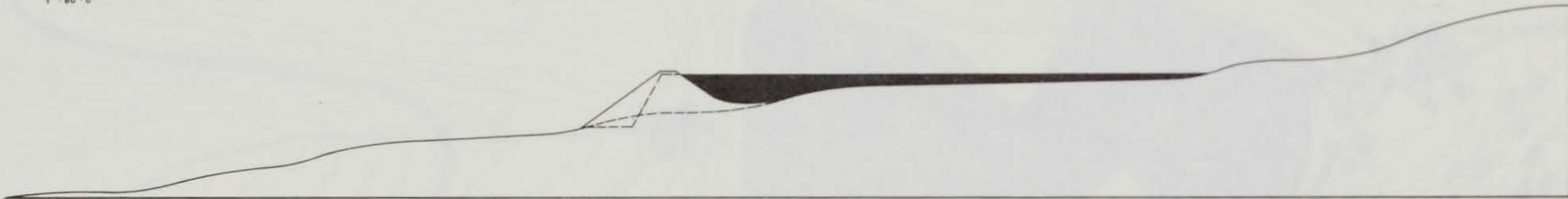
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1" = 400'



B - B

1" = 80' - 0"



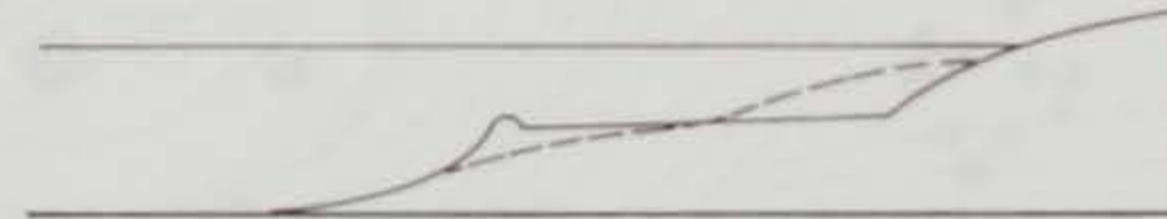
C - C

1" = 80' - 0"



D - D

1" = 80' - 0"



CAMP CALVARY

A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

SITE SECTIONS

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CAMP CALVARY

A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

SITE PLAN

1" = 80'-0"



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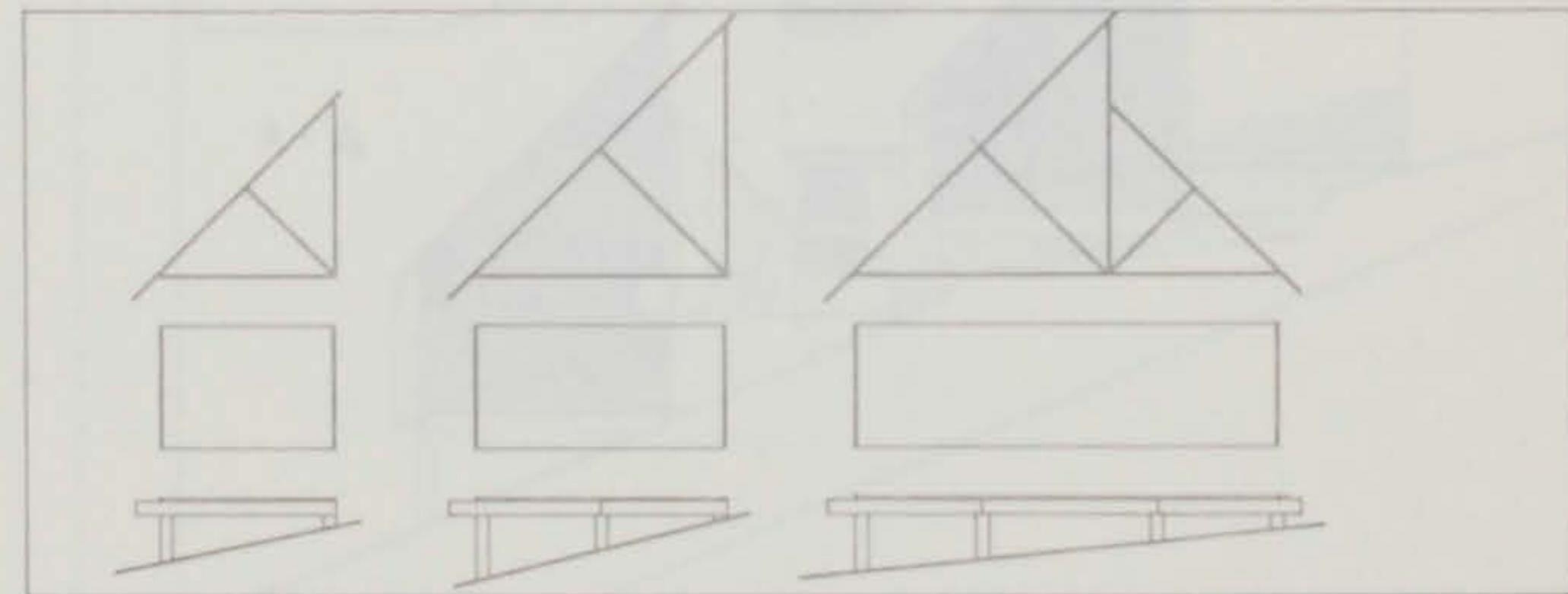
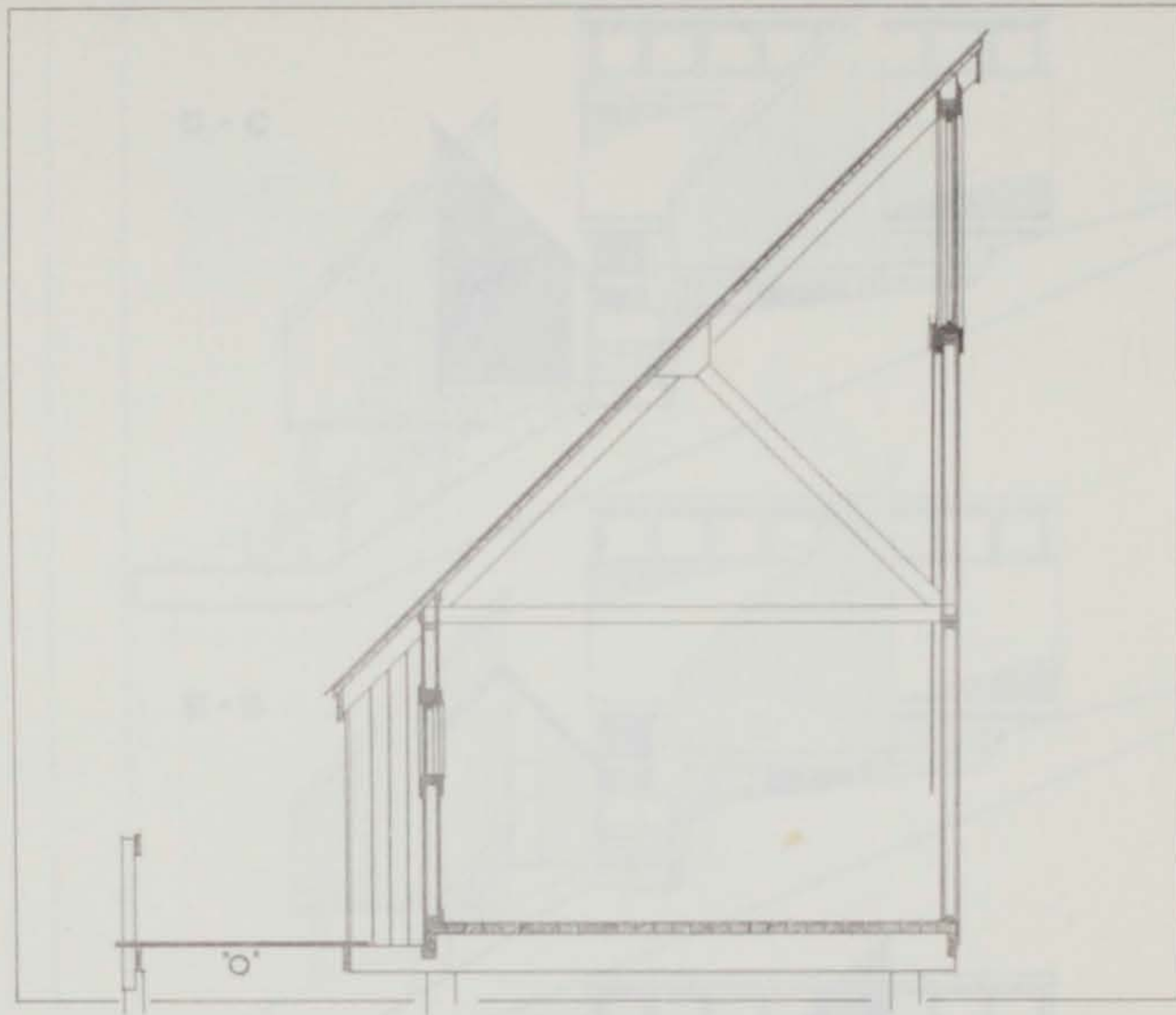
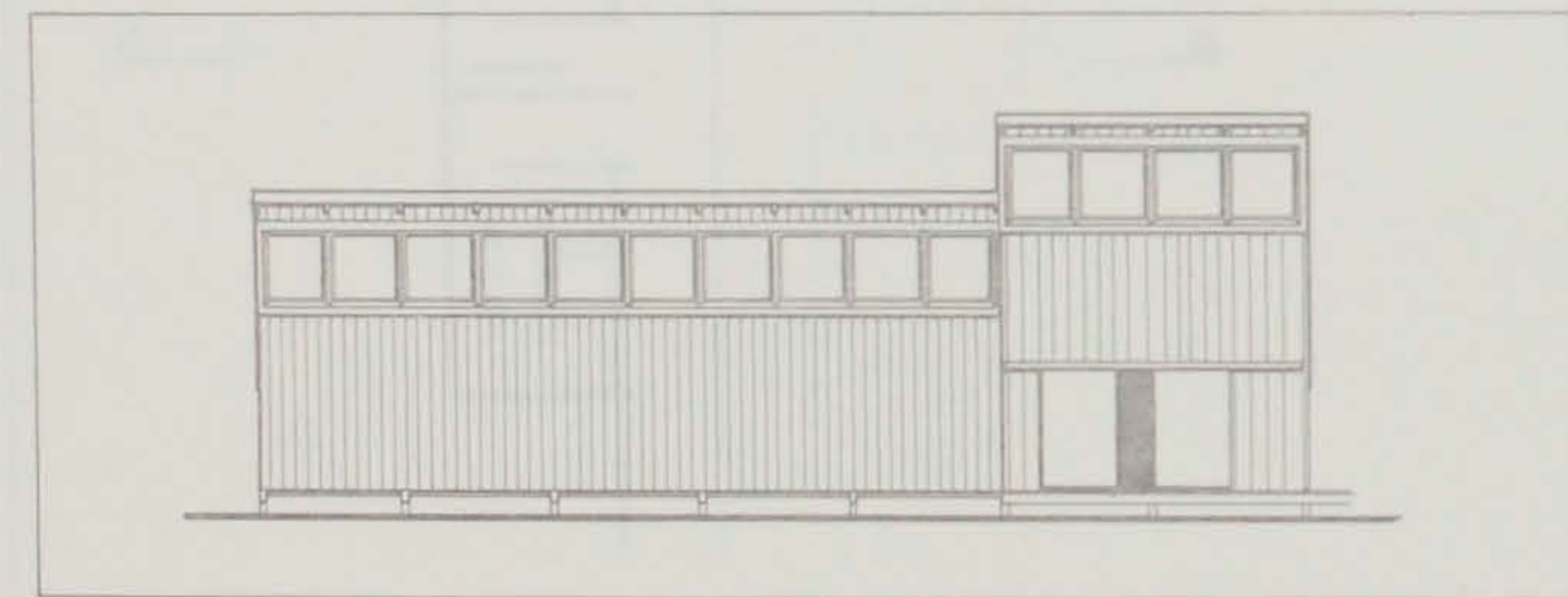
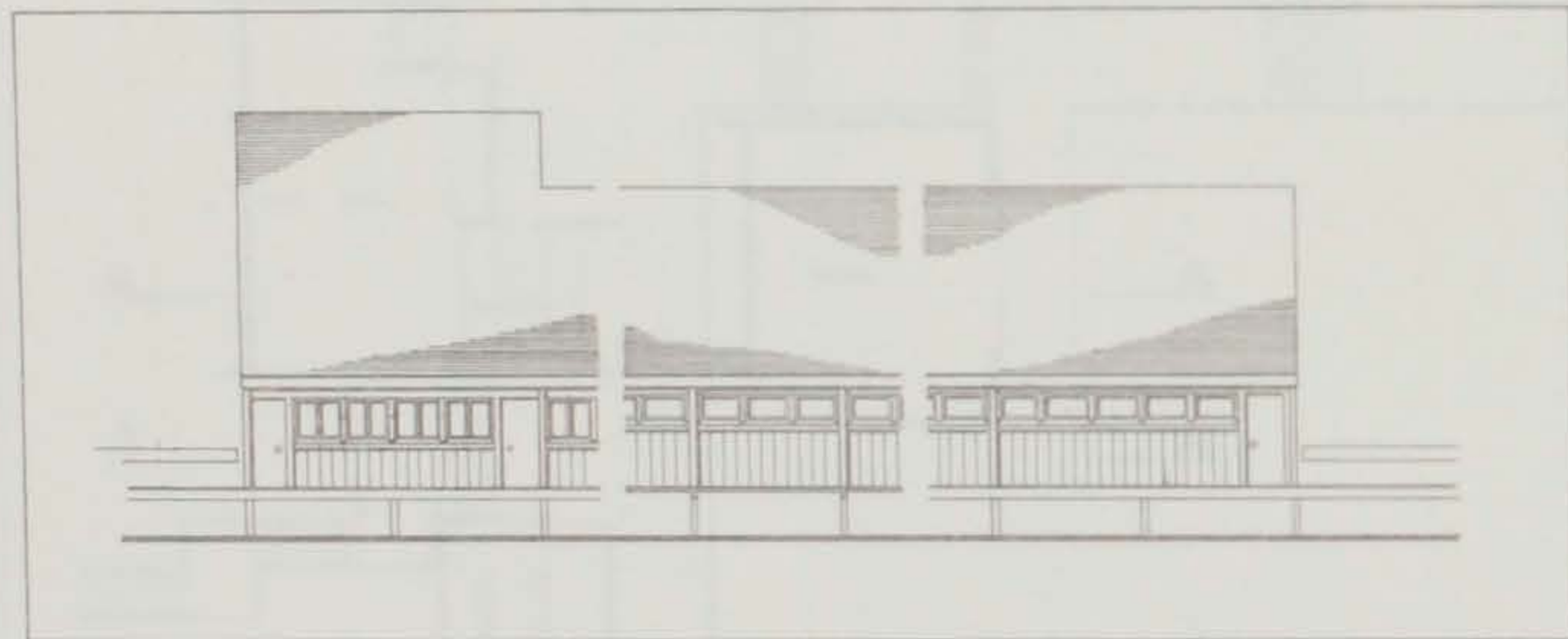
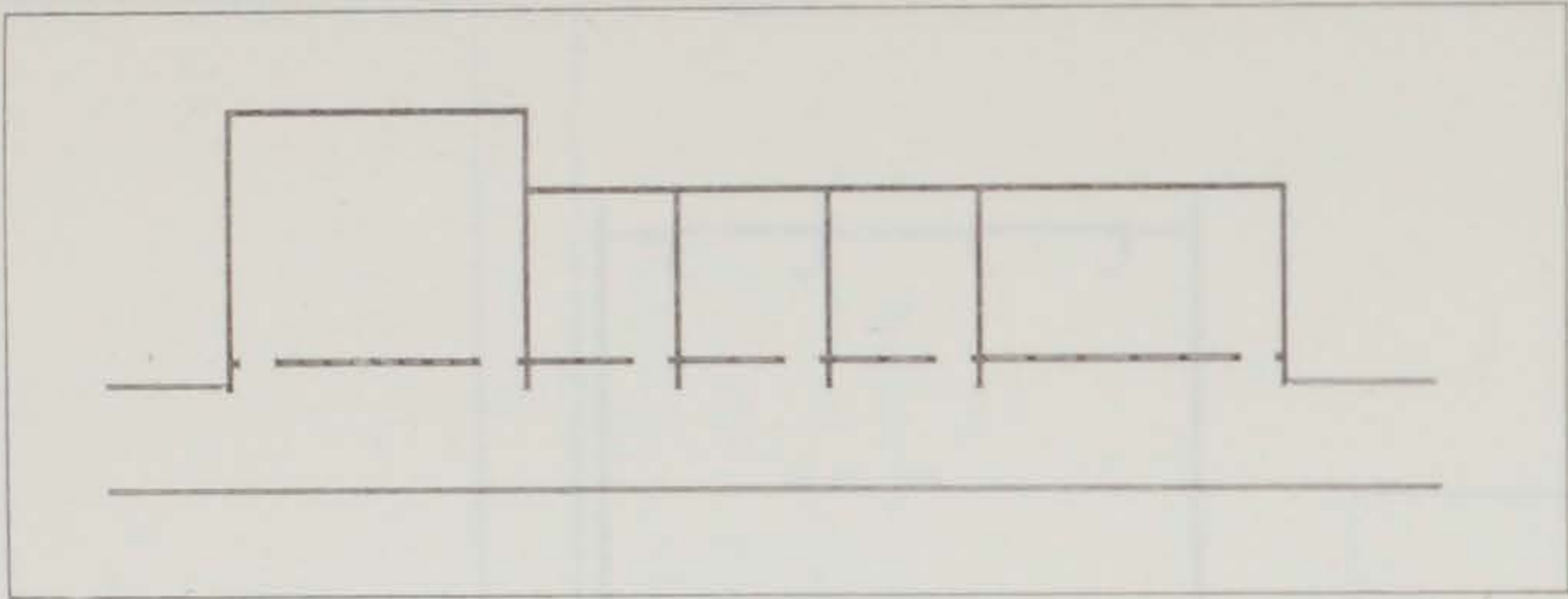


CAMP CALVARY
 A CHRISTIAN EDUCATION CENTER FOR
 CALVARY PRESBYTERY PCA

FLOOR PLAN
 1" = 16' - 0"



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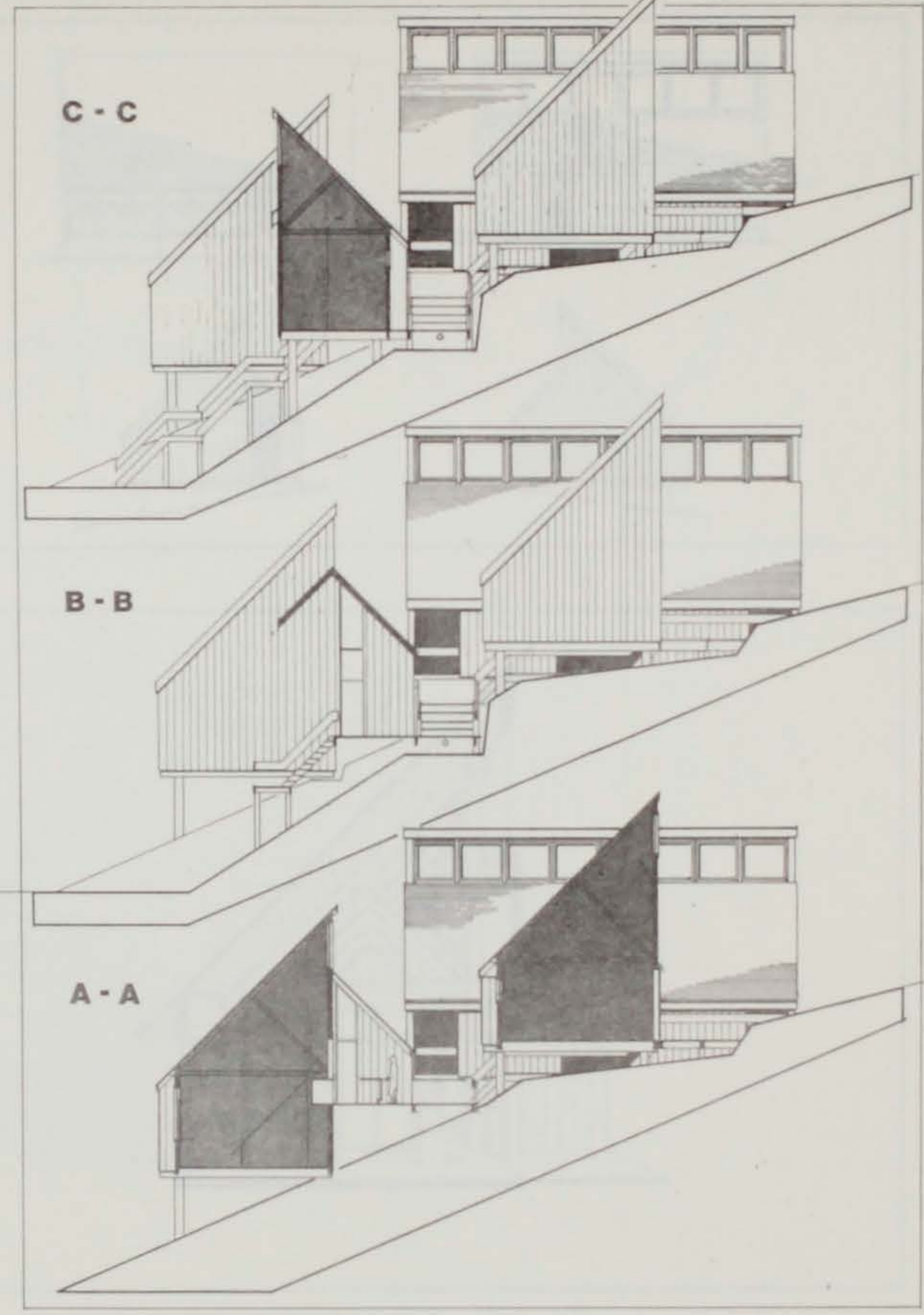
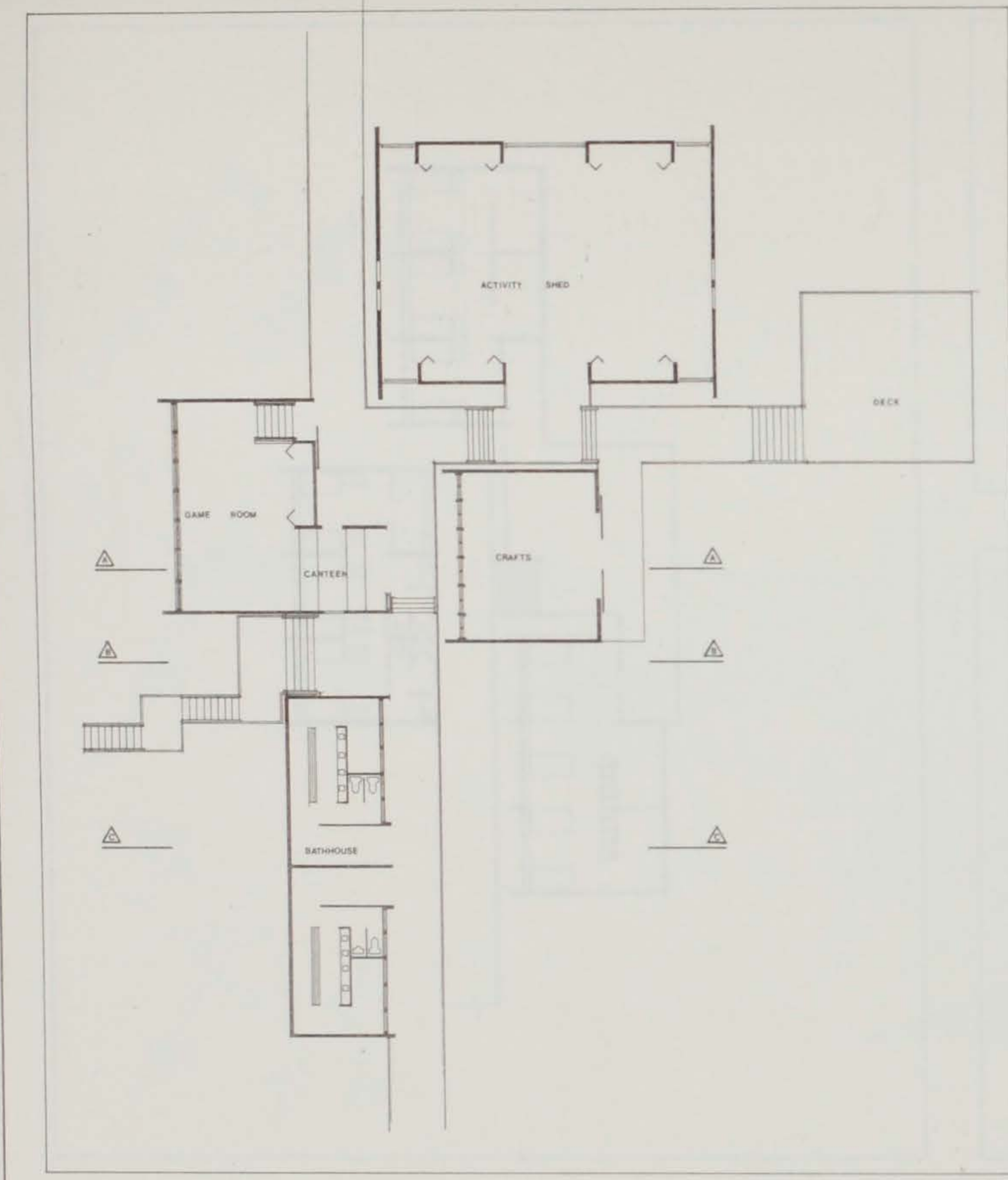


CAMP CALVARY
A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

TYPICAL CONSTRUCTION


1" = 8'-0"

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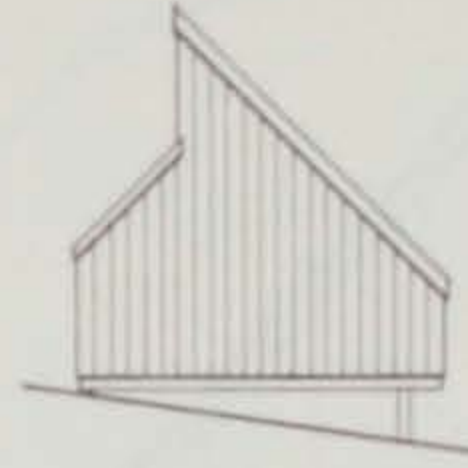
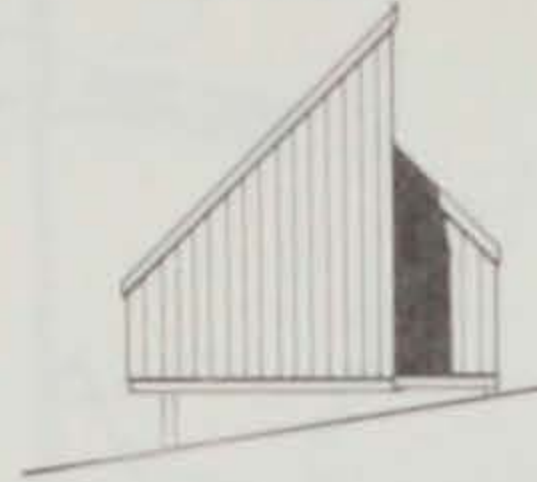
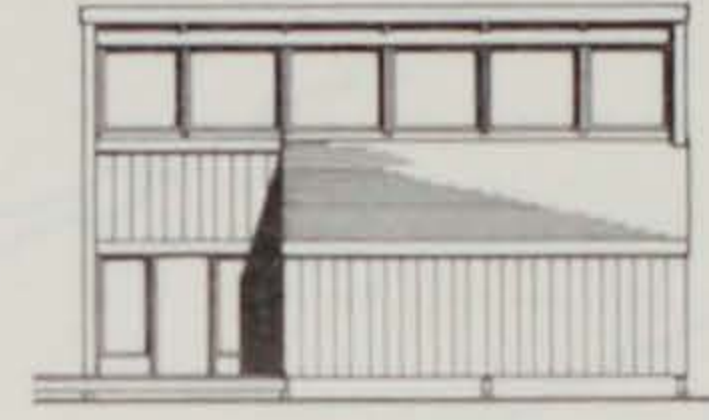
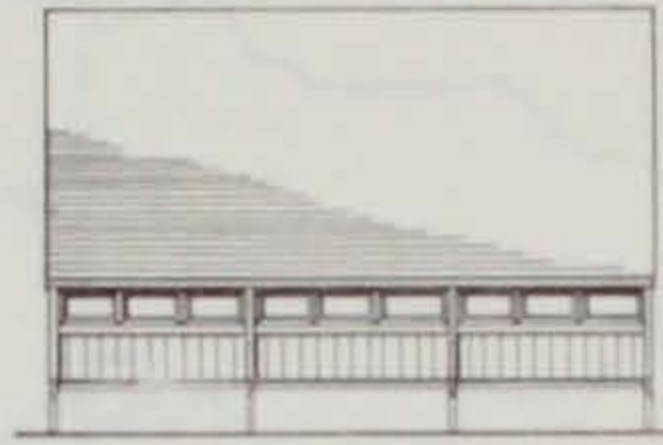
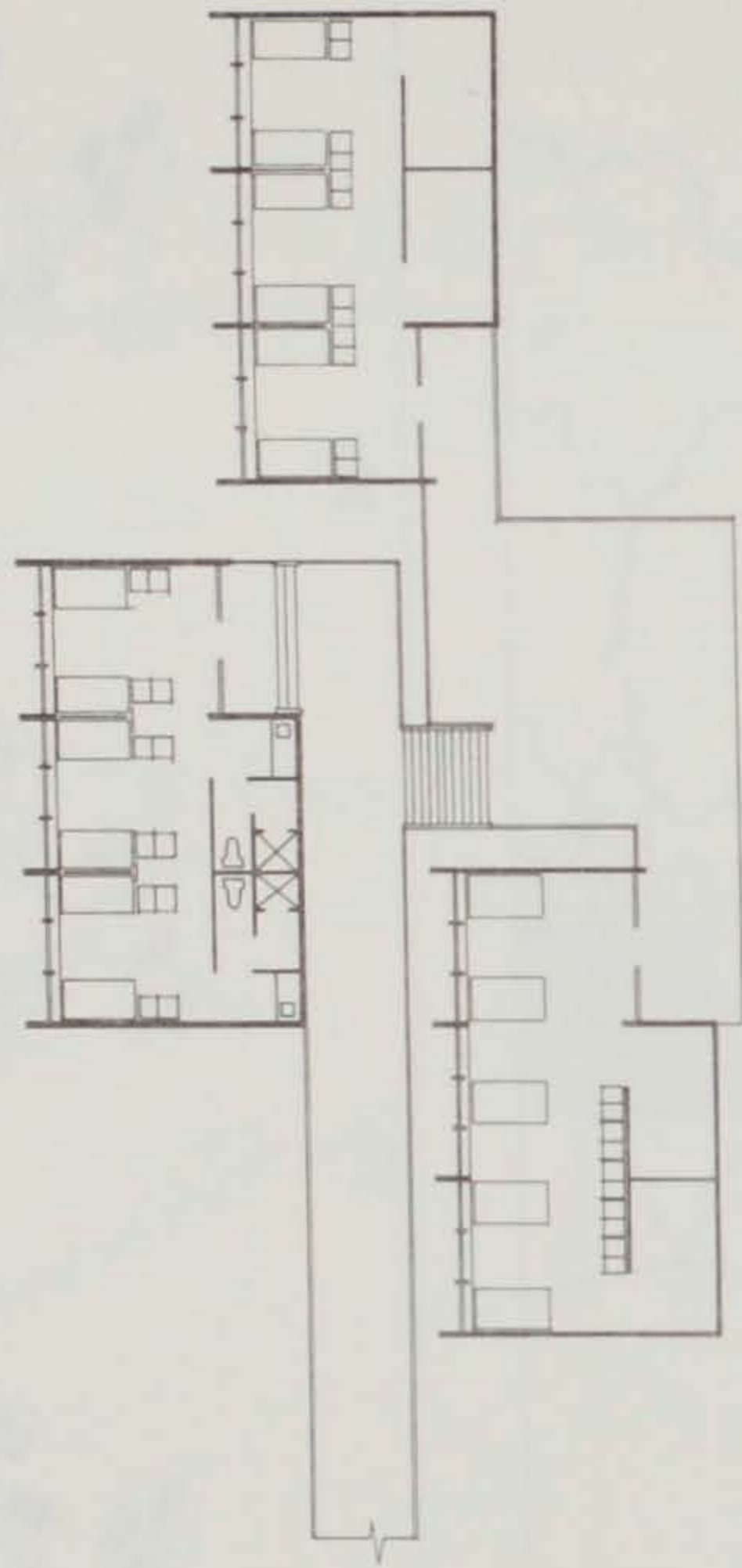


CAMP CALVARY
 A CHRISTIAN EDUCATION CENTER FOR
 CALVARY PRESBYTERY PCA

ACTIVITY AREA
 1" = 80'-0"



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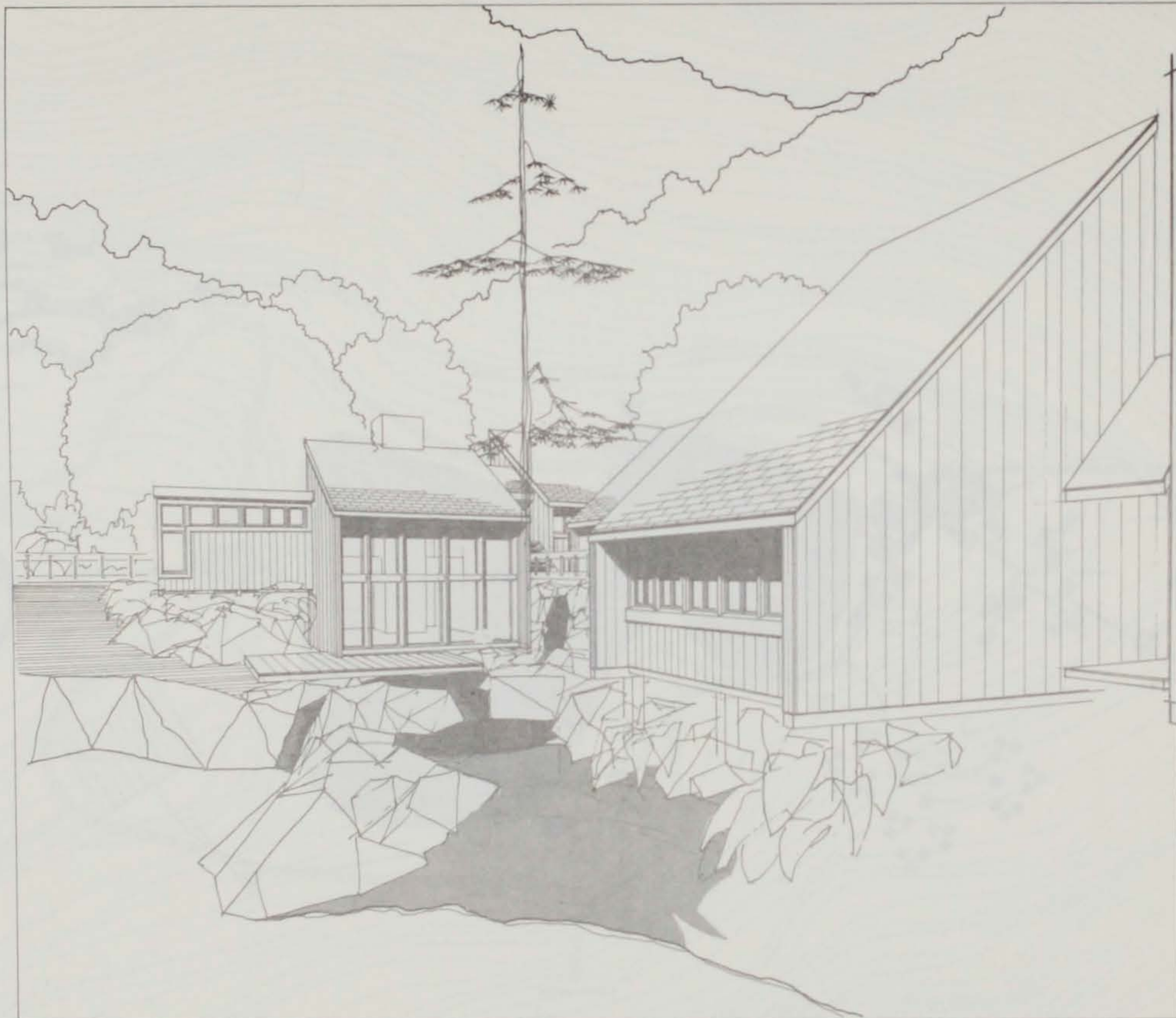
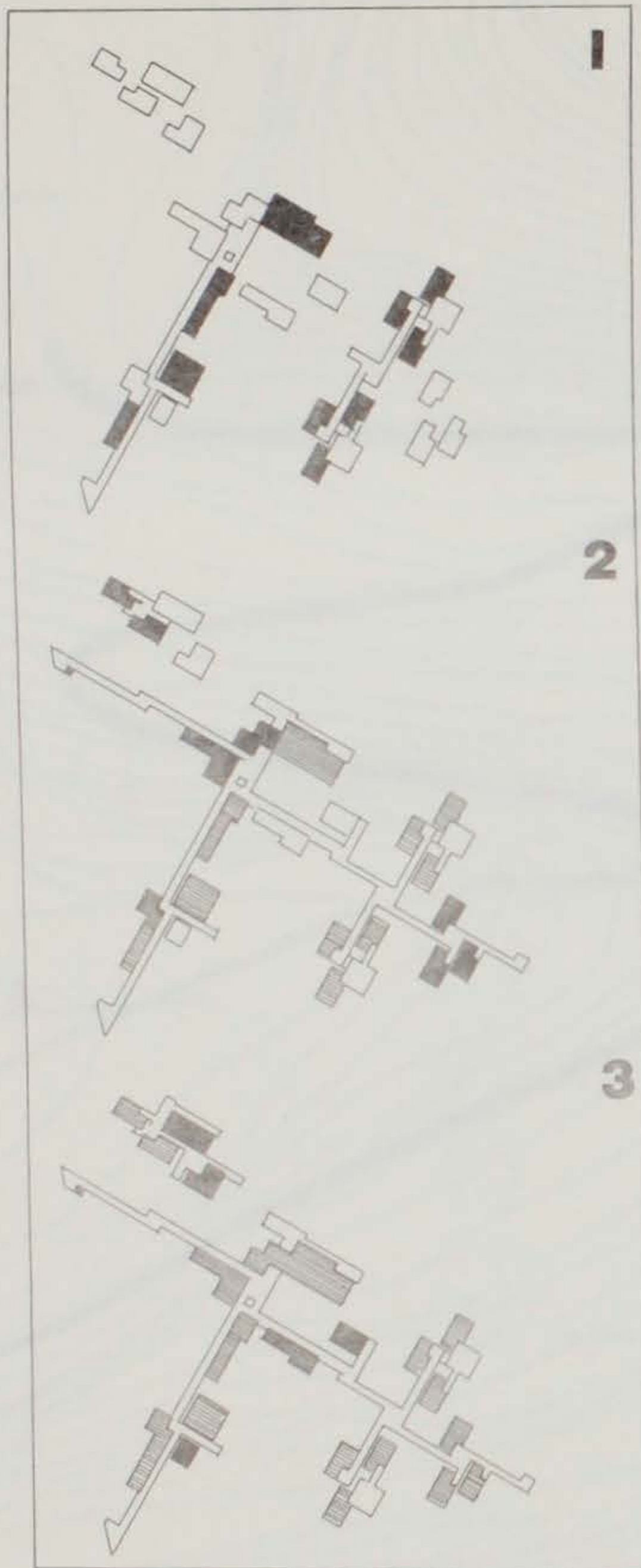
CAMP CALVARY
A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

HOUSING

1" = 8'-0"



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CAMP CALVARY
 A CHRISTIAN EDUCATION CENTER FOR
 CALVARY PRESBYTERY PCA

PHASING

1" = 80'-0"

10 / 12



CAMP CALVARY

A CHRISTIAN EDUCATION CENTER FOR
CALVARY PRESBYTERY PCA

UTILITIES

1" = 80'-0"

----- WATER SUPPLY

----- WASTE DISPOSAL

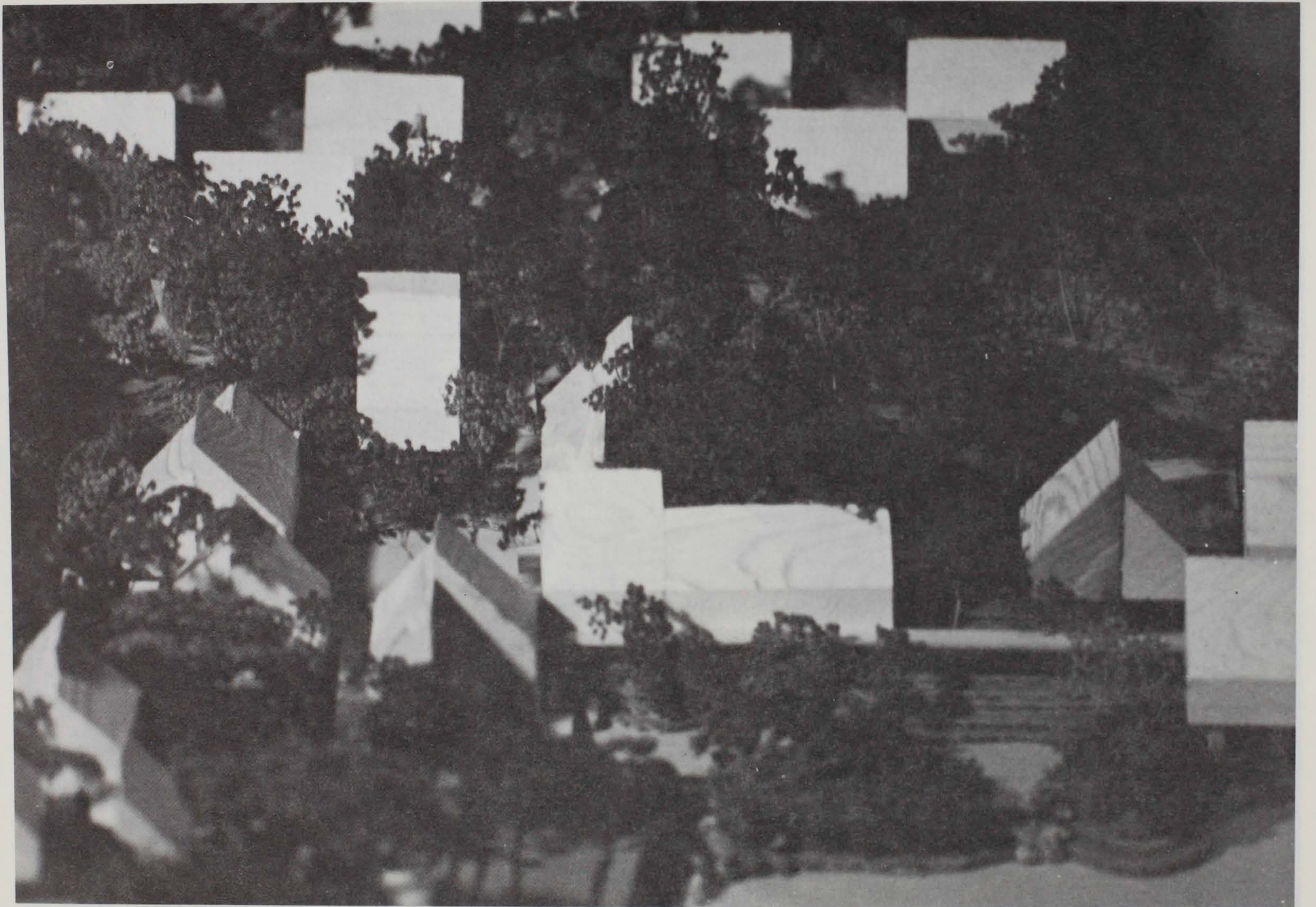


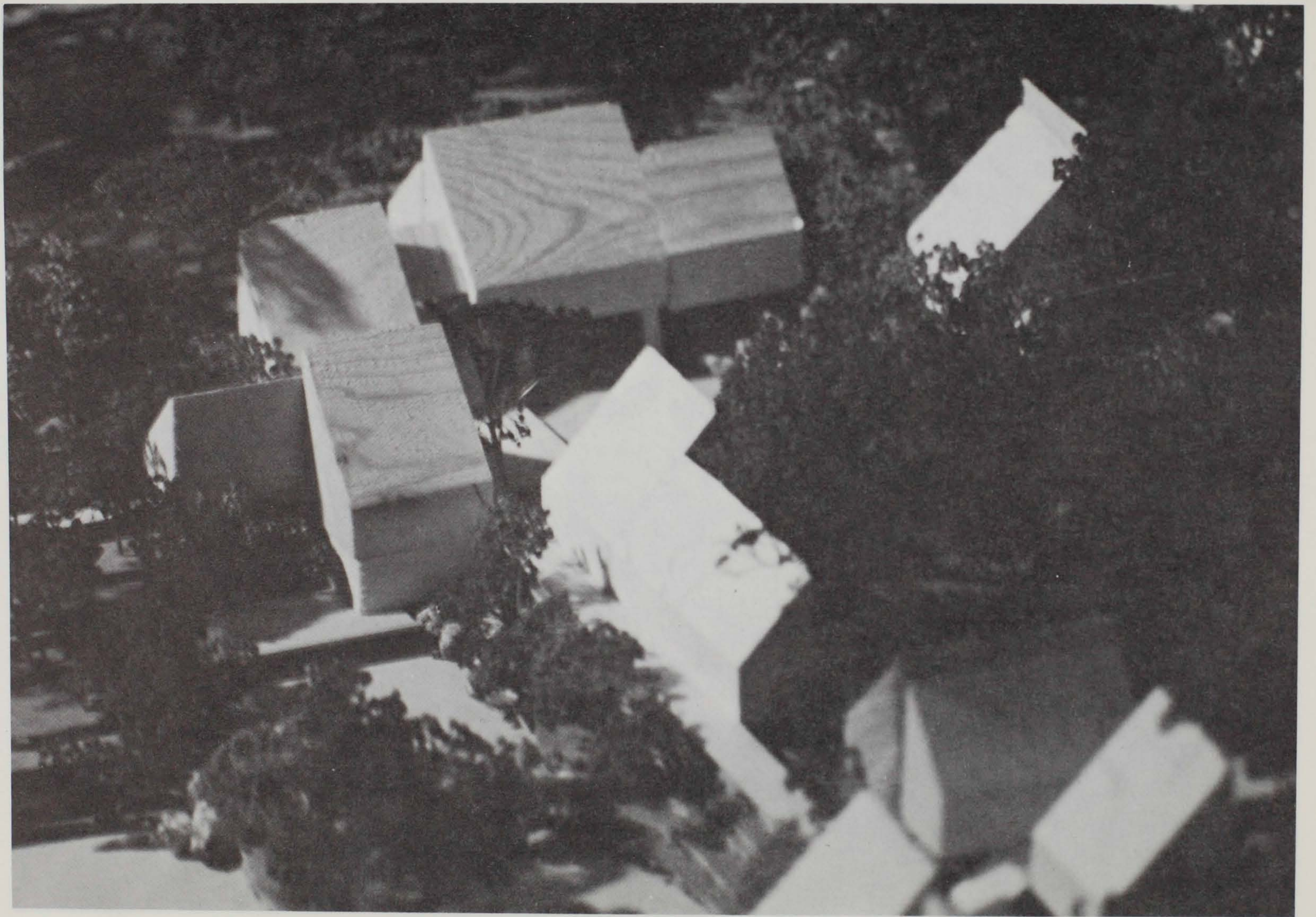
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