DESIGN FOR A PROTESTANT CHURCH
IN THE MIDWEST

SAINT JOHN'S EVANGELICAL UNITED BRETHREN CHURCH
ROCKFORD, ILLINOIS

A thesis for the degree Master of Architecture
Massachusetts Institute of Technology

September, 1949

Gordon A. Phillips
William W. Wurster, Dean
School of Architecture and Planning
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

Dear Dean Wurster:

In partial fulfillment of the requirements for the degree of Master of Architecture, I submit my thesis, Design for a Protestant Church in the Midwest.

Sincerely yours,

Gordon A. Phillips

GP:dp
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"And let them make me a sanctuary; that I may dwell among them." (Exodus 25:8)
PREFACE

DESIGN FOR A PROTESTANT CHURCH IN THE MIDWEST

The purpose of this thesis is to investigate the problem of Protestant church design by studying specifically a design for Saint John's Evangelical United Brethren Church in Rockford, Illinois.

The architectural profession is aware of the general inconsistency in the appearance of churches in America, and recognizes the need for good contemporary ecclesiastical expression. This does not imply a search for a "style", but for a beautiful form which will suggest and promote worship while at the same time functioning honesty in structure and
representing the latest scientific progress in use of materials, lighting, artificial climates, and acoustics.

In the text of this thesis, a discourse on church form, historical and contemporary, offers the views and opinions of many men familiar with the subject.

A brief history of the Evangelical United Brethren Church together with its teachings, sacraments, work, and fellowship is then presented in an attempt to discover characteristics which may influence its architecture. Finally, a plan and form are designed to satisfy the requirements of the particular church under study, and a graphical rendition with literal interpretation is presented.

For their generous assistance, I wish to express special gratitude to the following:

Rev. Paul Arthur Washburn, pastor of Saint John's Church.

The teaching staff of the Massachusetts Institute of Technology.

Dr. Raymond M. Veh, for permission to use illustrations from his book, Interesting Evangelical Churches.

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Rev. Wilmert H. Wolf.

Rev. Carl G. Heinmiller of the Department of World Missions.

Mr. W. Clyde K. Phillips.
I dedicate this work to my father, W. Clyde K. Phillips, faithful layman of the church.
SAINT JOHN'S CHURCH
Evangelical-United Brethren
West State at Sunset
Rockford, Illinois

Paul Arthur Washburn, Minister
114 Sunset avenue

May 31, 1949

Mr. Gordon A. Phillips
161 Claflin street
Belmont 78, Massachusetts

Dear Gordon,

It was indeed pleasant to receive your letter a few days ago. Your suggestion appeals to me greatly, and while we are not yet able to build a new church, we are certainly looking in that direction. I do believe that our Board of Trustees, when I get a chance to confront them with the question, will be glad to have you use our project as a basis for your thesis.

The following details may intrigue you. We have a site at the corner of Sunset and West State (West State is U.S. 20) with 150 feet on Sunset and 168 feet on State street. The property has an interesting elevation, which we should be happy to furnish you, if you were to use our problem as your project. At present, there are two houses and our church on the property. We now have 477 members. Our thinking at the moment is in the terms of providing functional space for a very broad and inclusive church program. Our Sunday school attendance is around 140, while our worshipping congregation pushes hard on the 300 mark Sunday after Sunday. I do not believe that the people would be in favor of building an elaborate Christian Education plant, but rather a building space that could be used for many and varying activities. I think too, that our people will be interested in having something that will have the new look, and adequately sufficient to the functions of the church. I will be very happy to furnish you with any additional information you may require to make your thesis a satisfying experience.

Please receive my kindest personal regards, together with my appreciation for your having written and renewed a pleasant acquaintance.

Sincerely yours,

Paul

PAW/lb

(COPY)
THE CHURCH FORM

TRADITION AND SYMBOLISM

Regardless of denomination, it is a belief in God projected into forms of worship which causes churches to be built. This belief is a necessary requirement, therefore, if a creative religious architecture is to be developed, and it is "the center from which esthetic growth must come if churches are to achieve an architectural distinction be-speaking unity of structure, purpose and form". (1) Because it teaches how life can be beautiful in a troubled world, it

Is important that the church take the lead in creativeness in architectural design.

We have seen Roman churches influenced by political character; the great churches of Northern Europe express a religion of fear; and in our own American churches can be found a touch of romance. "How is it possible that two ages so wholly opposed in spirit and in outward form as the Medieval and Modern can produce ecclesiastical architectures that are identical in character?" (1) With new forms and uses of materials under our control, scientific advancements in artificial atmospheres, entirely new methods of lighting, and recent developments in the field of acoustics, there is no reason or excuse for a church to be an image of one built at another time and place. Furthermore, the modern church building, especially in the Protestant denomination, is not just a grand meeting hall as in the Gothic revival; it is not primarily a background for a religious ritual; and it is not a form of symbolism as were the medieval churches. "An architecture of symbols is the most precarious of all architectures." (2) Let us therefore refuse an architecture which relies on the past for its sentiment, romance and imagination, and attempt to create a new living architectural form associated with its function. "Christianity is a practical doctrine closely related to life and it demands in architecture


(2) op. cit.
neither a traditional posture nor a romantic expression."(1)

We should not disregard symbolism altogether, for the Bible itself contains many symbolic words and expressions. These may be used for emphasis in pictorial form on approval or suggestion of the clergy concerned. But they should not be overdone or lost in profusion.

"Most people can read these days; hence our buildings need have few illustrations. Men educated in a scientific age will not recognize or appreciate too much allegorical symbolism."(2) The above statement, by a Protestant clergyman expresses perhaps a more recent trend of thinking on the subject of symbolism than the following: "Religious feeling and apprehending of religious truth exceed in reality the expressive power of words. Great spiritual realities are revealed differently to each person....Symbols stand for ideas and yearning which shall not pass away....aid in recalling great events and truths that have inspired a saving faith."(3)

But the church building will no longer be only a great monumental hall or only a mighty symbol; it has become a group of religious activities.

A religious atmosphere is difficult to describe, but it is a necessary requisite for successful church design. Architecture alone cannot create this atmosphere, but it can assist in bringing it about. Some people believe that modern churches lack atmosphere because of their bleak and barren elevations. Forced to admire the clean and heroic lines of modern buildings, they find absolutely no emotional response and return with relief to the old familiar historical styles. They expect a factory or commercial building, for practical reasons of economy, to be a very simple structure, but think the church building needs more than this. "It may be truly said that this generation has cast away the unconvincing and artificial frills of the less good work of the last century, but it would be perhaps a good thing if it were a little more ashamed of its nakedness." (1)

It is possible to organize the church on the modern principle with enthusiasm for progress and still retain respect for good tradition. Correct proportions of height to width will always be in order; the architect must have a feeling for scale and proportion. Too much contrast with disturbing patches of dark and light, such as door and window frames forming black rectangles against a white background, should be avoided. Quiet color schemes and textures

contribute to an atmosphere befitting worship. (1) If the churches "...return to the basic architectural virtues that marked the truly fine church buildings of all times, we will have evidence of a sincere intent to be an influential part of contemporary life .... (but) if they insist upon clinging to the superficial architectural forms that have grown meaningless in today's world, we will know that they are not yet awake to their responsibility as a part of evolving society". (2)

"Most modern churches are indeed formless: they are a mere aggregation of symbols. The spire is such a symbol; the cross-shaped plan is another; and so are clustered pillars, rose windows, pointed arches, and even buttresses." These have arbitrary significance making the architecture become more like a literary "art of sentiment making appeals, through symbols, to memory and to emotion". (3)

There is much skepticism about the possibility of using contemporary design successfully in our churches. This is often due to a failure to discriminate between the "more valid modern design and its superficial imitations .... while we can only design in our time and must accept the limitations that this imposes, a true church, and in fact all true

(1) Webber, Frederick Roth, The Small Church, Cleveland, Ohio, J. H. Jansen, 1937, page 25.


architecture, is actually timeless."(1) Living a life and infusing life into the arts can be one of the most important contributions that our scientific civilization can make to religious progress, if we will "uphold a contact with spiritual reality which is both deeper and wider than any particular phase of human evolution". (2)

All will agree that the most important consideration in church design for our time, or any time, is truth and honesty. "Its (church) architecture must be as truthful in plan and structure as its teachings." (3) "Honesty, sincerity and grace in the work of the Lord demand that materials and construction be what they appear to be ... whatever the material chosen let it be the best that can be paid for and used in honest fashion." (4) The church must express religious truth. It must forget style and be of a design that expresses its purpose honestly and beautifully.

The church must put a religious force into the lives of its people if architectural designs expressive of their religious ideals are to be created and accepted. A logical beginning for study is the church plan. A logical plan will lead to a logical form. The inception of the plan must


follow the purpose of worship. Novelty or a desire for trivial innovation must not be motivations for the approach; this is one of the less fortunate aspects of modern architecture. The dynamic form must be found in the nature of the planning problem, and not imposed upon it.

The exterior should proclaim its mission by clearly expressing its function through its plan. If well done it will constantly noiselessly proclaim the presence of a religious body in the community. "It challenges consideration of God."(1) It gives a total impression of welcome, shelter, promise, and endurance. An enduring quality is important in church buildings, since the worship of God "is a profound and not a transitory matter".(2)

A British architect suggests that while the exterior may be "of noble proportions and free from fussiness" reflecting the harshness of our mechanical age, the interior should show a distinct change, replacing this utility aspect with color and form that will "at once awaken a deeper feeling of simple wonder and reverence".(3) He feels that present day life offers only logic and utility as inspiration; that these are sterile and lead nowhere, and that something else is needed that is not discovered through logic alone. While this


observation offers hopeful inspiration, one may wonder if man can ever begin to express in his art and form, a feeling so heartfelt as love of God and fellow man. Are we wrong to believe that the material thing can only be a shelter as expressive and beautiful as we can make it; and that those in the shelter should be responsible for "deeper feeling" of love, reverence, and fellowship?

ADAPTATION TO THE EVANGELICAL UNITED BRETHREN CHURCH

The early Evangelicals and United Brethren worshiped in whatever place was available at the time; houses, market places, barns, school houses, and sometimes outdoors. The feeling that "God is omnipresence" prevailed. He was with them wherever they gathered.

The first churches built were plain and simple. True, this was largely due to the limited economic conditions among the people, but we wonder if the very faith of these people would have permitted them to spend more money on their churches than necessary for shelter if more money had been available. Their mission work was more important to them than their own selfish interests, and it is very likely that if they had been in better circumstances they would have used their worldly goods for mission work and to expand their membership.

The first churches were "exceedingly plain and simple. They were not large as a rule, mostly built of lumber, without towers, bells or debts, according to the models which....
EARLIEST EVANGELICAL CHURCHES

FATHER ABRAHAM EYER BARN
WINFIELD, PENNSYLVANIA 1805

THE OLD STONE CHURCH
FLAT ROCK, OHIO 1841

SKETCH OF THE FIRST BUILDING ERECTED BY
THE EVANGELICAL CHURCH
NEW BERLIN, PENNSYLVANIA 1816-1817
(the Bishop), who was desperately opposed to pride and extravagance of all sorts, suggested.... And those churches were places of wonderful revivals, scenes of marvelous conversions, often literally shaken by the power of God when the Holy Ghost was poured out in answer to fervent prayer. How the people prayed and wept and shouted in those little old churches"!(1) Obviously it was more than architectural form and atmosphere that inspired them in the old days. There seems to be a sermon here for those of our modern day who place such significant emphasis on material things and an impressive outward appearance.

The following quotation from Bishop Spreng describing the doctrine of two early Bishops of the church is an important key to what is expected of form and style in Evangelical United Brethren churches: "They preached and wrote with vigor against the spirit of worldliness, accompanied by a corresponding formality in worship, and worldly conformity, especially manifest in the matter of dress, which these men greatly deplored. They were especially opposed to extravagance in dress and mode of living. Plainness, frugality and simplicity were the keynote on the traditional life of the early Evangelicals. Conformity to "style" and extravagance were regarded as of the devil, as utterly inconsistent for a Christian, and as sure indications of spiritual decline. They urged economy in dress as a means of saving money for the Lord's cause."(2)

(2) op. cit.
"For other foundation can no man lay than is laid, which is Jesus Christ." (1 Corinthians, 3:11)
The Christian Church began with Jesus. His life and resurrection gave impetus to a forward movement which "has swept across the centuries in ever widening circles, penetrating deeper into human life." (1) Within 500 years, it penetrated every outpost of the Roman world and became the official religion of the Empire.

(1) Allen, C. L. & Miller, Millard J., Our Church, Board of Christian Education, Dayton, Ohio, 1948, page 11.
After a decline coincident with the disintegration of the Roman Empire and competition of Mohammedan leaders, came a second period of expansion, 950 to 1350, during which time it became the heart of European culture and spread to China, India, Russia, and Scandinavia.

A second decline from 1350 to 1500 was caused largely by Mohammedan activity and corruption within the Church. The third advance, known as the period of Protestant Reformation, took place between 1500 and 1750, when such men as Martin Luther, Ulrich Zwingli, and John Calvin led in revolt against the Roman Church, demanding more religious freedom. The Protestant reformers insisted that the Scriptures contain all that man needs for salvation; the open Bible became their symbol and was translated into the language of the people.

"Protestantism believes that salvation comes by the faith of the individual, while the Roman Church says that it comes from keeping the sacraments."(1) Therefore, in Roman Catholic churches, the altar where mass is performed, quite naturally becomes the focal point, while in Protestant churches more provision must be made for preaching and congregational participation.

From 1750 to 1815 expansion of the Christian Church continued at a much slower pace because of revolution in Europe, but this was followed by a great period of achievement which

continues today. Christianity has penetrated the whole world and influenced all its life. We can see its influence in racial problems, social reform, and labor relations.

FOUNDING

In the early eighteenth century, because of persecution in their native land, large numbers of Germans immigrated to Eastern Pennsylvania. "More than 30,000 families came between 1727 and 1776." About one-third of these were affiliated with the German Reformed Church, which sent missionaries to the American Colonies. One of these missionaries, Philip William Otterbein, preached among the German people and founded the United Brethren in Christ movement.

Jacob Albright, a contemporary of Otterbein, left the Methodist Episcopal Church to preach Christianity among the German people in America, and founded the Evangelical Church. "Due to the limited system of communication in that day, the founders of the two churches labored at times only a few miles apart, yet there is no record of Otterbein and Albright ever having met." (1)

These men preached in houses, barns, market places, meadows, and, if opportunity was presented, in churches. God being omnipresent, the structure of the church was not so important. They conducted services in the German tongue.

19TH CENTURY EVANGELICAL CHURCHES

SALEM CHURCH, ORWIGSBURG, PENNA. 1834-35

FIRST CHURCH
BUFFALO, N.Y. 1879
those early days. Today the language of our country is used, although in many of the churches the old-timers can be heard conversing in German. It might be noted here that the thoroughness, order, and system of the German mind has influenced the organization of this church; therefore, it was quite natural that self-discipline was religiously strict.

The United Brethren in Christ Church and the Evangelical Church grew rapidly and expanded westward throughout the United States and into several foreign countries. As early as 1813, efforts were begun to unite the two churches. In 1924 a "plan and basis of union" were outlined, and finally on November 16, 1946, "the two groups united forming The Evangelical United Brethren Church with a combined membership of more than 750,000".\(^{(1)}\) Truly an American-born organization, representative of American growth and progress, the church now has spread into many foreign countries and supports missionaries throughout the world.

The Evangelical United Brethren Church is "not narrow or provincial, but stands for the essential truths of Christian faith".\(^{(2)}\) It is a member of the World Council of Churches, the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and other great interdenominational agencies.

\(^{(1)}\) Allen, C. L. & Miller, Millard J., Our Church, Board of Christian Education, Dayton, Ohio, 1948, page 22.
\(^{(2)}\) op. cit.
TEACHINGS AND FAITH

The Church teaches that "God is a Spirit: infinite, eternal, unchangeable, wise, powerful, holy, just, good, merciful, faithful, true, kind, and loving". (1) It believes in Jesus Christ as human and divine, and in the Holy Spirit as the true and eternal God of comfort and guidance to all truth. It believes that the Bible, as the word of God, "answers all questions of duty toward God and man"; teaches that sin is our worst enemy, but believes that "God pardons the sinner and justifies him and accepts him as righteous". (2) "There is a state of righteousness and true holiness which every Christian may reach in this life. It consists in being cleansed from all sin, loving God with all the heart, soul, mind and strength, and loving our neighbors as ourselves." (3)

SACRAMENTS

The Sacraments of the Evangelical United Brethren Church are similar to those in other Christian churches. The Discipline of the Church, Article of Faith XIV states that "Baptism and the Lord's Supper, ordained by Christ, are not only pledges or tokens of Christian men's profession; but they are rather certain signs of God's grace and goodwill

(2) ibid, page 57.
(3) ibid, page 59.
toward us, by which He works invisibly in us, and also strengthens and confirms our faith in Him”.

WORK

The chief business of the church is evangelism, or "of telling the Good News about Jesus the Savior". Closely linked with evangelism is the work of missions, which is evangelism carried forward. The Evangelical United Brethren Church supports missions distributed throughout the United States, and in foreign fields.

Since Jesus was interested in all of life: meeting needs of healing the sick, feeding the hungry and giving aid to the poor, the church believes in following His example. The program consists of: "building homes for the aged and orphans; hospitals for the sick and disabled; contributing to the relief of the poor; and supporting such general enterprises which have for their aim the welfare of mankind". (1)

Instruction is provided in the Sunday schools, schools of religious education and higher institutions of learning to meet the need for Christian education. Nine colleges and three theological seminaries are supported.

ORGANIZATION

The local church, the basic unit in the denomination, is

defined in the Discipline as "... a community of true believers among whom the Word of God is preached and the ordinances and means of grace are fully administered for the maintenance of worship, the edification of believers, and the evangelization of the world".(1)

The minister, as ranking officer in the local church, preaches, conducts worship services, visits the sick and needy, supervises the organizations and finances of the church, and represents the church in the life of the community. The minister is assigned to his church annually by the Bishop and the Conference Superintendent.

The local church is organized into one or more classes, each with a class leader who aids the minister.

Each church has a Board of Stewards and a Board of Trustees. The Stewards "promote among the members of their class the practice of Christian stewardship, systematic and proportionate giving with emphasis on tithing, and secure adequate and proper financial support of the local and benevolent work of the church through pledges and contributions... ..."(2) The trustees care for the church properties, and see that the church is opened and "order is maintained for the conduct of public worship services".

Other organizations and agencies promote various phases of the work of the church.

(1) Allen, C. L. & Miller, Millard J., Our Church, Board of Christian Education, Dayton, Ohio, 1948, page 32.
(2) "ibid", page 33.
There are three general systems of church government in the world. The Roman Catholic system vests authority in the Pope as the head of the church. The Congregational system vests authority in the congregation. The representative system vests authority in a representative body, such as a General Conference. "The Evangelical United Brethren Church has the representative system."(1) It has the Episcopal Form of Government in which the bishops (or general superintendents) are the highest officers.

RITES & CEREMONIES

"That it is by no means necessary that ceremonies and rites should be in all places the same; for they have always been different, and may be changed according to the diversity of countries, times, and national customs, provided that nothing be introduced contrary to God's ordinances."(2) This statement of faith leaves the amount and kind of ceremonies up to each local church. In general, there is no extravagance in this regard, the ritual being simple or non-existent. A choir procession before and after service is popular.

FELLOWSHIP

"The Evangelical United Brethren Church is noted for its


20th Century Evangelical Churches

First Church, Oak Park, Illinois 1916

First Church
Williamsburg, PA. 1924
fine spirit of fellowship."(1) Its members "feel that binding tie which knows no barriers of nationalism, sectionalism or conference boundaries", having not only church-wide, but world-wide interests.

Since the chief business of the church is evangelism, we would expect fellowship in this church to be strong and warm. This spirit of good will towards fellow men should spread out into the surrounding community of each church, aided as much as possible by the attractiveness of the church building.

Members "should speak evil of no man, but .... show Christian love toward all, give to the poor, and do good unto all men, especially unto them that are of the household of faith".(2) Only one condition for admittance is required by the church. This is "that those who seek admission into the church earnestly desire to be saved from sin and to devote their lives to helpful service through the church".(3)


(2) Allen, C. L. & Miller, Millard J., Our Church, Board of Christian Education, Dayton, Ohio, 1948, page 46.

Mr. Gordon A. Phillips  
161 Claflin street  
Belmont 78, Mass.

Dear Mr. Phillips:

I am pleased to know that you are writing your thesis on the subject of the design and plan of an Evangelical United Brethren church building. I enjoyed my conversation with your father very much, and I hope that some of the information which I passed along to him may be helpful to you. I sought to impress him with the fact that our denomination has no particularly distinctive architectural pattern in the construction of its churches, but that we have drawn upon the various sources available to all Christian churches.

Generally speaking, our churches have been on the modest side, mainly because our people did not possess the resources to build something more imposing. Heretofore, the pulpit has generally been central, but within the last generation there has been the distinct tendency to build new churches with a divided chancel, making the communion table the focal center. I would guess that more than half of our new churches being built would fall in this newer pattern. In this matter we represent a common tendency amongst Protestant churches....

With best wishes for success in your thesis .... I am

Sincerely,

Wilmert H. Wolf, Minister

WHW:n

(GOPY)
SAINT JOHN'S CHURCH

RELATION TO COMMUNITY

The pastor, Rev. Paul Arthur Washburn, states, "ours is a most cosmopolitan church and not very dominationally minded. I think of ours as being a very ecumenical church. We have many different groups here, including Lutherans, Roman Catholics, etc". The church, therefore, takes on all the aspects of a community or "Institutional Church" as described by Joseph Hudnut, Dean of the Architectural School at Harvard University, which is "concerned with every activity of life". The "Institutional Church" is not "absorbed in the
artistry of its service, in forms and methods of procedure, in making more dramatic a certain kind of religious experience. Nor is it intent upon the interpretation of some hierarchic authority. It is devoted rather to a practical effort to translate the profound and beautiful morality of Jesus into such liminous and compelling terms as to make it an active agent in the social life of our time". (1) Religion is a way of living as taught by the life and example of Jesus, and the Christian spirit should be felt in every community activity. The church building then becomes a physical center which make religious life a unity in this community.

ATTENDANCE

At the present time, Saint John's Evangelical United Brethren Church of Rockford, Illinois has a membership of 477. The pastor estimates conservatively that it will grow to at least 800 members by 1959. Sunday worship services now average close to 300, with attendance going as high as 735 on special occasions. These large crowds are managed in the present church by holding two consecutive services, and since the people are accustomed to this idea, the pastor believes that this system will be satisfactory in a new church.

Attendance in the Sunday morning Bible school averages 140 children and adults.

THE SITE AND PRESENT CHURCH
PROGRAM

The church building is used extensively, being occupied for some activity or other nearly every day of the month as indicated by the following calendar. (1)

Every Week Program

Sunday - 7:30 A.M. - The Church at Morning Prayer
         9:30 A.M. - The Church at Bible Study
         10:30 A.M. - The Church at Divine Worship
         6:30 P.M. - The Church Youth Fellowship
         7:30 P.M. - The Church at Worship

Monday - 4:00 P.M. - The Junior Youth Fellowship

Thursday - 7:30 P.M. - The Chancel Choir at Rehearsal

Every Month Program

First Week:
Sunday - Holy Communion at 7:30 o'clock.
Monday - Council of Administration, Bi-monthly.
Tuesday - Semper Fidelis Group.
Wednesday - Evening Auxiliary of Women's Guild.
Friday - Sunday School Board.

Second Week:
Sunday - Executive Committee of Women's Guild.
Monday - Council of the Youth Fellowship.
Tuesday - Mr. and Mrs. Club.
Thursday - Afternoon Auxiliary of Women's Guild.

Third Week:
Sunday - Mission Band during Morning Worship.
         Sacred Concert during Evening Worship.
Wednesday - Women's Service Guild.
Saturday - Homemaker's Club.

Fourth Week:
Tuesday - Vocational Auxiliary of Women's Guild.
Friday - Youth Fellowship Meeting.

Meetings Held at the Call of the Chair:
The Quarterly Conference
The Board of Trustees
The Board of Stewards

THE SITE

The present church is well located on level ground at the apex of a slight raise in grade, streets descending gradually in all directions. It is on the northwest corner of Sunset Avenue and West State Street in Rockford, Illinois. West State Street is United States Route 20 through Rockford, and four bus lines from the downtown loop pass the corner, making transportation excellent. Curb parking is considered adequate for capacity crowds. Due to its prominent position, and because it is a good geographical center for the members of the congregation, they desire to build their new church on this same site. During construction, services will be temporarily held in a public building or rented hall.

The property has 163.8 feet frontage on State Street and 150 feet frontage on Sunset Avenue. An available vacant lot adjacent to the west is 50 feet by 100 feet with the 50 feet frontage on State Street.

Set back building lines determined by the Rockford building code are as follows:

- 20 feet back from inside sidewalk line on State Street
- 5 feet back from inside sidewalk line on Sunset Avenue
- 10 feet inside north boundary lines
- 5 feet inside west boundary lines

The present parsonage on the northeast corner of the property is to be retained.
PROGRAM REQUIREMENTS

Worship:

A formal sanctuary with divided chancel and center aisle is preferred by this congregation. The sanctuary should be planned to seat 350 including the choir. By having two consecutive services on special occasions, the extraordinary crowds can be accommodated.

To receive communion the people go forward in groups as large as can be accommodated at the altar rail.

The choir space should be large enough for from 35 to 40 persons. The possibility of concealing the choir director from the congregation and yet keeping her visible to the choir should be studied.

The organ in the present church, being only seven years old, with the exception of the pipes, and worth between $13,000 and $15,000, is a beautiful sounding instrument and will be relocated in the new church. It has fifteen ranks of pipes as follows:

*Great Organ:* Diapason 8'
Clarabella (Flute) 8'
Spitz Flute 4'
Viol D'Amour 8'
Viol Celeste 8'
English Horn 8'
6 Couplers
Chimes (loud, soft, dampers off)

*Swell Organ:* Rohr Flute 8'
Viol D'Orchestre 8'
Viol Celeste 8'
Aeoline 8'
Flute Traverso 4'
Oboe-Basson
Vox Humana
3 Couplers
Pedal Organ: Lieblich Gedecht
Bourdon
2 Couplers

The organ will require well built expression chambers, and a few additions such as a Diapason in the Pedal Organ, a Principal in the Swell, and another Diapason in the Great Organ.

Education:

The sizes of the various departments in the Sunday Bible School vary with the years. At present the attendance and number of classrooms required is as follows:

Nursery 2-4 years...........20..Nursery Room (also used during Worship Services)
Beginners 4-5 years.........35..3 Classrooms & Assembly Room
Primaries 6-8 years.........40..3 Classrooms & Assembly Room
Juniors 9-11 years.........50..3 Classrooms & Assembly Room
Intermediates (Jr. High)....20..3 Classrooms & Assembly Room
Young People and Adults.....60..2 Classes meet in Sanctuary & Parlor.

Regarding the space requirements for the Sunday School, the pastor states, "I do not believe that the people would be in favor of building an elaborate Christian Education Plant, but rather a building space that could be used for many and varying activities".

Social:

The Social Hall should be large enough to seat 250 at banquet tables. This hall will also serve as one of the Sunday School assembly rooms. Materials used in the Social Hall should allow for folk games and dancing. Some provision for a stage is required. Since visual education is increasing in importance, a projection room is requested.
The kitchen should be well equipped, and large enough so that about fifteen ladies of the church can move about in it with ease while preparing dinners for capacity crowds.

The present church has a parlor which is much used; a similar room is requested for the new building. Normally the parlor is furnished with comfortable furniture in a domestic mode, but folding chairs should be stored nearby, immediately available to increase the seating capacity to 60 or 70. This room may be located so that it will serve as a reception room for the Pastor's Study and the Church Office.

**Administration and Service:**

A Pastor's Study with adequate book storage, and the Church Office may be placed side by side. The Church Secretary should have space for her desk and equipment, and a nearby work room for the Mimeograph machines.

Storage space for the choir robes should be provided.

Service requirements consist of storage space, toilets, for men, women, and possibly children, and the boiler room.

**General:**

The most important objectives to be considered while designing the new church are listed as follows:* 

1. Have the public entrances obvious and inviting.
2. Achieve unity of the component divisions of the church by the use of a common spacious entrance and Congregating Lobby for for Sanctuary, Sunday School, Parlor, and Social Hall, with coat racks convenient

* Approved by the Pastor.
3. Orient the Sanctuary so that soft, non-glaring light falls on the congregation, while the chancel table is accented with direct light from the side or above.

4. All rooms are to be well lighted, cheery, and pleasant; public basement rooms to be avoided.

5. Separate as much as possible the rooms used by the Sunday School departments for assembly; since they all assemble at the same time, this will decrease the amount of background noise for each department.

6. In order to simplify administration and to have flexibility of space, group the classrooms together instead of scattering them all around the church. Consider modular partitioning so that classroom sizes may be easily changed according to varying requirements from year to year.

7. Let the Social Hall be a large flexible space that can be used for many purposes such as assemblies, movies, plays, banquets, and games; and arrange for quick, easy conversion from one purpose to another.

8. Preserve a green lawn, preferably on the side street that can be used for outdoor meetings, socials, games, and picnics.

9. Open the Parlor to the lawn; preferably to the east or north, since the Parlor is often used for afternoon gatherings. The Parlor is the most used room in the church, and it demands a prominent position in the plan. It should be nearby the kitchen for convenient serving. The Young Adults class will
meet in the Parlor, so it should be convenient to the Nursery.

10. The Nursery and its play yard should be as remote as possible from the Sanctuary because of the noise children will make during services. Let the play yard serve dual purpose by making it accessible for the Pastor's children to play in during the week under their mother's control.

11. The Choir Robe Room should be far enough from the Sanctuary so that a procession may form without disturbing late-comers to the service. Because the pastor prays with the choir before service, keep the robe room close to the Pastor's Study.

12. Have the Pastor's Study and Church Office convenient to the Parsonage, and so placed that the Parlor may serve as a reception room.

13. Collect all utilities and services as close together as possible to achieve a minimum of piping and easy maintenance. Have one convenient service entrance.

14. Place kitchen to serve Social Hall and Parlor conveniently. It is desirable to have free access to the kitchen from the Chancel before and after Baptism and Communion.

15. Toilets should be readily accessible from all assembly rooms. The Women's room should preferably be close to the Nursery; and the Men's, to the Pastor's Office.
16. Respect the privacy of the Parsonage by not crowding it in. It might well overlook the green lawn.

17. In the design of the exterior, keep masses simple and explanatory of purpose. Strive for unity. Avoid unnecessary embellishments. Attempt beauty through simplicity. The problem in present day design that was not encountered in the older churches is that of unifying the Education, Social, Administrative, and Service divisions with the primary function, Worship, so that the church becomes an entity rather than a scattered combination of structures.

Design:

When a progressive-thinking architect hears a client of the clergy request a church that expresses contemporary thinking in its use of materials and appearance, it is an unexpected pleasure. It is heartening to repeat here some of the observations of the pastor .... "our thinking at the moment is in terms of providing functional space for a very broad and inclusive church program.... I think that our people will be interested in having something that will have the new look and adequately sufficient to the functions of the church .... let us think of something that has freshness and yet the appearance of a church. I do not think the cubical modern type would do here, but there must be some way to incorporate traditional church in a fresh design".
There is no formula, and no quick method for achieving an architecture that is expressive of religious purpose, but we may list the important factors that should be considered in the design of an Evangelical United Brethren church:

1. Honesty in expression of purpose and in use of materials.
2. Simplicity of form and ornament.
3. Economy in the use of space and materials.
4. Physical efficiency and endurance.
5. Permissible symbolic expression of the worshipful function of the church.
6. Unification of the component divisions of the church.
No style of architecture can truly be called the Christian style. Christianity is in the subjects, not in the style. Artists cannot invent a new style to order, or at will. A man must utter his thoughts, however novel they may be, in the language of his time.
Mr. Gordon A. Phillips, Architect
161 Claflin street
Belmont 78, Massachusetts

Dear Mr. Phillips:

I have your letter of July 25th and am very much interested in your relation to the Rockford, Illinois building project as I am hoping that they will attempt to achieve a modern design which, without being a mixture of old and new, would still in some way retain for the members some religious symbolism in modern design....

With kind regards,

Sincerely yours,

DEPARTMENT OF WORLD MISSIONS
Carl Heinmiller
EXECUTIVE SECRETARY

CGH-mlw

(COPY)
AREA RELATIONSHIPS

The diagrams on the following four pages indicate "ideal" relationships, showing the interdependence of the various rooms and areas of the four divisions of the church.
COATS → COMMON VESTIBULE → RECEPTION (PARLOR) → PASTOR'S OFFICE → CHURCH OFFICE → WORK SPACE → SERVICE ENTRANCE → BOILER ROOM → STORAGE AREAS
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"Except the Lord build the church they labour in vain that build it." (Psalms 127:1)
GRAPHICAL PRESENTATION
PARTITIONS BETWEEN CLASSES ARE MOYABLE TYPE WHICH CAN BE RE-ARRANGED AS DICTATED BY CHANGING CONDITIONS.

SECOND FLOOR PLAN

PARTITIONS BETWEEN CLASSES ARE MOYABLE TYPE WHICH CAN BE RE-ARRANGED AS DICTATED BY CHANGING CONDITIONS.

SECOND FLOOR PLAN

BASEMENT FLOOR PLAN

SERVICE HATCH FOR LARGE EQUIPMENT
SECTIO NAL VIEW THROUGH SANCTUARY

- LAMINATED WOOD ARCH
- TIMBER PURLIN
- 2" WOOD DECK
- 1" RIGID INSULATION
- CEDAR SHINGLES
- INSULATING GLASS
- PROJECTED TYPE ALUMINUM SASH
- LIGHTING TROUGH
- MASONRY WALL
- OAK PANELING
- INSULATION
- HEATING PIPES IN CONCRETE SLAB
- SERVICE TUNNEL