

A NEW BUILDING FOR THE FIRST CUMBERLAND
PRESBYTERIAN CHURCH IN
LUBBOCK, TEXAS

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Arch. 422-01 Lab A 12-15-70

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ACKNOWLEDGMENTS

For their assistance in the preparation of this program, I wish to express my sincere gratitude to the following people: to Mr. Jim Atcheson, architect; to Dr. John Paul Craig, member of the First Cumberland Presbyterian Church and member of the building committee; to Reverend Sam R. Estes, Jr., pastor of the First Cumberland Presbyterian Church; and to Mr. Byron Martin, treasurer of the First Cumberland Presbyterian Church and general contractor.

I would like to express to Mr. Nolan E. Barrick, head of the architecture department at Texas Tech University and my program lab instructor, and to Mr. Edward L. Verkler, my program advisor, appreciation for guidance in programing for thesis.

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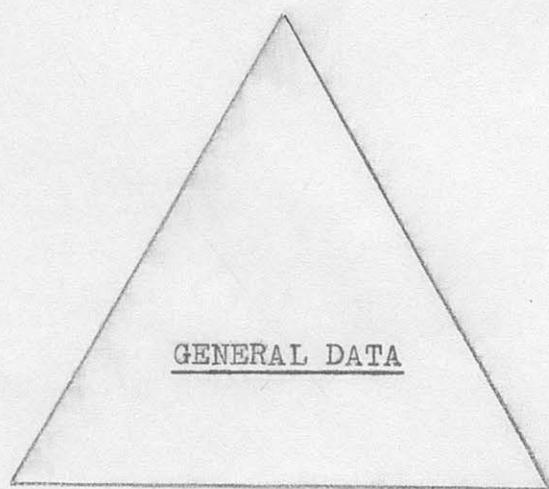
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GENERAL DATA



GENERAL DATA

PROLOGUE

RELIGION

Religion is the belief in the existence of a supreme being or beings (God or gods) which possess divine or superhuman powers. It includes the worship of God or gods by a systematic conduct and ritual.

CHRISTIANITY

Christianity is the largest of the world's religions. It consists of numerous church bodies whose common goal is to worship Christ as either their divine Savior or as a great religious teacher and example. The three main divisions are: (1) the Roman Catholic Church or Church of Rome, (2) the Eastern Orthodox churches, and (3) the Protestant churches. The first two divisions resulted when the Roman Empire divided into Eastern and Western empires. This division was completed in the 11th century. Western Christendom gave rise to Protestant churches through the Protestant Reformation in the 16th century.

PROTESTANTISM

The Christian religious movement which developed during the Reformation in the 16th century became known as Protestantism. It resulted from earlier attempts during the Middle Ages to reform certain doctrines and practices of the Church. "Protestant" was first used as a term during the German Diet of Speyer in 1529, when Lutherans formally protested against the Church of Rome. The Reformation began with Luther in Germany but spread throughout northern and central Europe under Calvin, Knox, Zwingli, and others. It became firmly established as a Christian church movement instead of just a "protest" against the Roman church during the 16th and 17th centuries. Various denominations developed: Lutheran, Reformed, Presbyterian, Anglican (Protestant Episcopal included), Methodist (originated from Anglican), Baptist, Congregationalist, Friends (Quakers), Universalist, and Adventist. Protestantism spread to America and to the rest of the world such as East Asia and Africa either through the missionary movement or through emigration.

PRESBYTERIANISM

"Presbyterianism" denotes not only a particular form of Protestant church government, but has come to denote the entire group of Presbyterian or Reformed churches with their distinctive characteristics. In Europe, these churches are referred to as "Reformed" while in the British Isles and the United States, "Presbyterian" is the title used. This is the main branch of Protestant and Anabaptist sects. Presbyterianism has spread throughout the world. It consists of 66 major sects with more than 12 million communicant members and about 40 million adherents. In 1875, the alliance was organized and delegates were sent to form the General Council. The alliance became officially known as the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System. In 1954, the approximate distribution of Presbyterian and Reformed churches in the world was:

Africa	1,298,000	members
Asia	899,000	"
Australia	177,000	"
England	1,662,000	"
Europe	3,816,000	"

N. Amer. & W. Indies	5,584,000	"
S. Amer.	100,000	"

HISTORY

JOHN CALVIN & THE REFORMATION

John Calvin (1509-64) was the principal leader of the Presbyterian or Reformed Christian movement during the Protestant Reformation. He, like other reformers, made an effort to divert the trend in the Church from an increasing emphasis on material rather than spiritual values. Calvin was joined by others who felt that the Church was straying from the teachings of Christ and His apostles: Martin Luther (1483-1546) in Germany; Martin Bucer (1491-1551) in France; Huldreich Zwingli (1484-1531) in Switzerland; and John Knox (1514-72) in Scotland. Calvin started his teachings in France where he had been born and had received most of his education. In France, he identified himself with the Protestant faith and wrote one of the greatest theological books, Institutes of the Christian Religion, in 1536. The same year, Calvin was forced to flee from his homeland by the predominantly Roman Catholic population.

As he was passing through Geneva, Switzerland, Guillaume Farel, a pastor, persuaded him to lead reconstruction there. Calvin accepted the challenge and by doing so launched his career as a Protestant scholar. Reconstruction of Geneva was difficult because of the extensive disorder and the desire of most of the

population to have freedom to do as they pleased rather than for Church reformation. In 1538, a conflict arose between Calvin and the civil government in matters dealing with liturgy. This led to the expulsion of both Calvin and Farel from Geneva.

Calvin then journeyed to Strasbourg where he ministered to a congregation of French exiles. Here, he was influenced in theology, government, and church worship by Bucer, the leading reformer in the city. Calvin met with many religious and political leaders.

After three years in exile, Calvin accepted an official invitation and returned to Geneva. Complete Church organization as well as modification of the liturgy took place under his direction. He wrote articles on the Bible and corresponded with both lay and clerical leaders from many countries. Geneva became a model city of the Reformation. In 1559, with the founding of the Geneva Academy, religious exiles came to Geneva from all over Europe. Upon returning to their homelands, they spread ideas from Calvin's teachings and his system of church and civil government. "Reformed" churches were established in several countries such as France, Holland, and Germany with Presbyterian being among this group.

When John Knox returned to Scotland he ran into opposition from Mary, Queen of Scots (Catholic) who had taken over the throne. But with her eventual downfall came the establishment of the Church of Scotland (Presbyterian).

The Church of England was affected by Calvinism but its opposition, the Puritans, was more deeply affected. Most Puritans believed in the basic ideas behind the Reform movement. With the 17th century

came the English civil war. This resulted from a conflict which arose when King Charles I attempted to enforce the policies of the Church of England (Anglican) without Puritan consent. Presbyterians, although not involved in the resulting execution of Charles I, tried to convert England to Presbyterianism. From 1643-49, the West Westminster Assembly was held. The Confession of Faith and the Larger and Shorter Catechisms, the basic documents for English-speaking Presbyterians were drawn up. This sequence of events affected the spread of Presbyterianism to America.

PRESBYTERIANISM IN THE U.S.A.

Presbyterianism spread from western Europe to the eastern shores of the United States in the 17th century. Some Puritans sailed to New England and established Congregationalist churches. They were followed by Presbyterian emigrants from Scotland and Ireland. The oldest continuing Presbyterian church in the United States was founded by Reverend Francis Mackemie at Rehoboth, Maryland, in 1683. In 1706, the first presbytery was organized in Philadelphia. As four presbyteries formed by 1716, the first synod was founded. During the 18th century, Presbyterianism spread throughout the United States. Presbyterians were involved to such a great extent in the American Revolutionary War that the British House of Commons often referred to the conflict as the "Presbyterian rebellion." At least fourteen signers of the Declaration of Independence were Presbyterians. Reverend John Witherspoon, a Presbyterian, was the only clergyman to sign the historic document. Presbyterians with their form of church government had a great influence on the development of the Constitution of the United States and its civil government. This concern for the situation in the New World evolved from memories of political and religious oppression suffered in the Old World.

Three main branches of Presbyterianism exist today and can be traced back to their early sources. The largest branch is the United Presbyterian Church in the U.S.A. This branch which had 2,581,678 members in 1953, can be traced to Scottish and Scotch-Irish origins. It was first founded in the 1640's by New England Puritans living on Long Island. The second branch, the Presbyterian Church in the United States can be traced to its founding by southern Scotch-Irish sects. In 1953, its membership was 756,884. The United Presbyterian Church, the third branch, was founded in 1858. It is the largest representative in America with a heritage of Scottish dissent. Its membership stood at 222,201 in 1953.

There have been negotiations since 1969, to reunite the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S. (Southern). These two largest branches have been separated for over 100 years. Although previous attempts for unity, in 1931 and 1954, failed, the twelve consultations with regional leaders of both churches in the southeastern and southwestern United States during September and October 1970, have appeared very promising. Meetings from October 26 through 29 of this year dealt with preliminary proposals. The first of the merger plan, Plan of Union for the Church of Christ Uniting, is to be drawn up by a 24-member joint committee. The earliest possible date for reunion appears to be 1972. Mr. William P. Thompson, Stated Clerk of the United Presbyterian Church, headed a subcommittee for an earlier union. The General Assemblies of both churches could have an informal plan for adoption as early as the spring of 1971. It would not be possible for the presby-

presbyteries to vote on the plan before 1972. This delay is due to the need for subcommittee decisions on: theological basis and Reformed principles; nature of membership and ministry; confession in the reunited Church; worship forms; principles and forms of organization; and goals, methods, and means for carrying out the mission of the Church. Consideration must also be given to constitutional provisions and enabling acts included in the draft.

ORIGIN OF THE CUMBERLAND PRESBYTERIAN CHURCH

This branch originated in 1810 from revival preaching by Reverend James McGready and other Presbyterian ministers in the Cumberland country of southeast Kentucky. Due to the increasing number of converts, these revivalists had to ordain men whom the Synod of Kentucky felt were lacking education and a commitment to Calvinistic theology. The revivalists stood firm against the Synod's authority. This resulted in the establishment of an independent Cumberland Presbytery by three Presbyterian ministers. This initial break with the Presbyterian Church in the United States of America led to the formation of the Cumberland Synod in 1813. By 1829, the General Assembly had been established. The effects of the Civil War led to the formation of the Colored Cumberland Presbyterian Church in 1869. Dissension resulting from the Civil War was eased when congregations of the Cumberland Presbyterian Church were added in the South. This helped to restore national character. By 1906, the Cumberland Presbyterian Church had reunited with the Church in the United States of America although a minority remained separate. In 1953, there were 83,307 members in the Cumberland Presbyterian sect. The majority of these members was in the border states and in the South. That

same year, the Colored Cumberland Presbyterian Church had a membership of about 30,000.

ORIGIN OF THE FIRST CUMBERLAND PRESBYTERIAN CHURCH
IN LUBBOCK, TEXAS

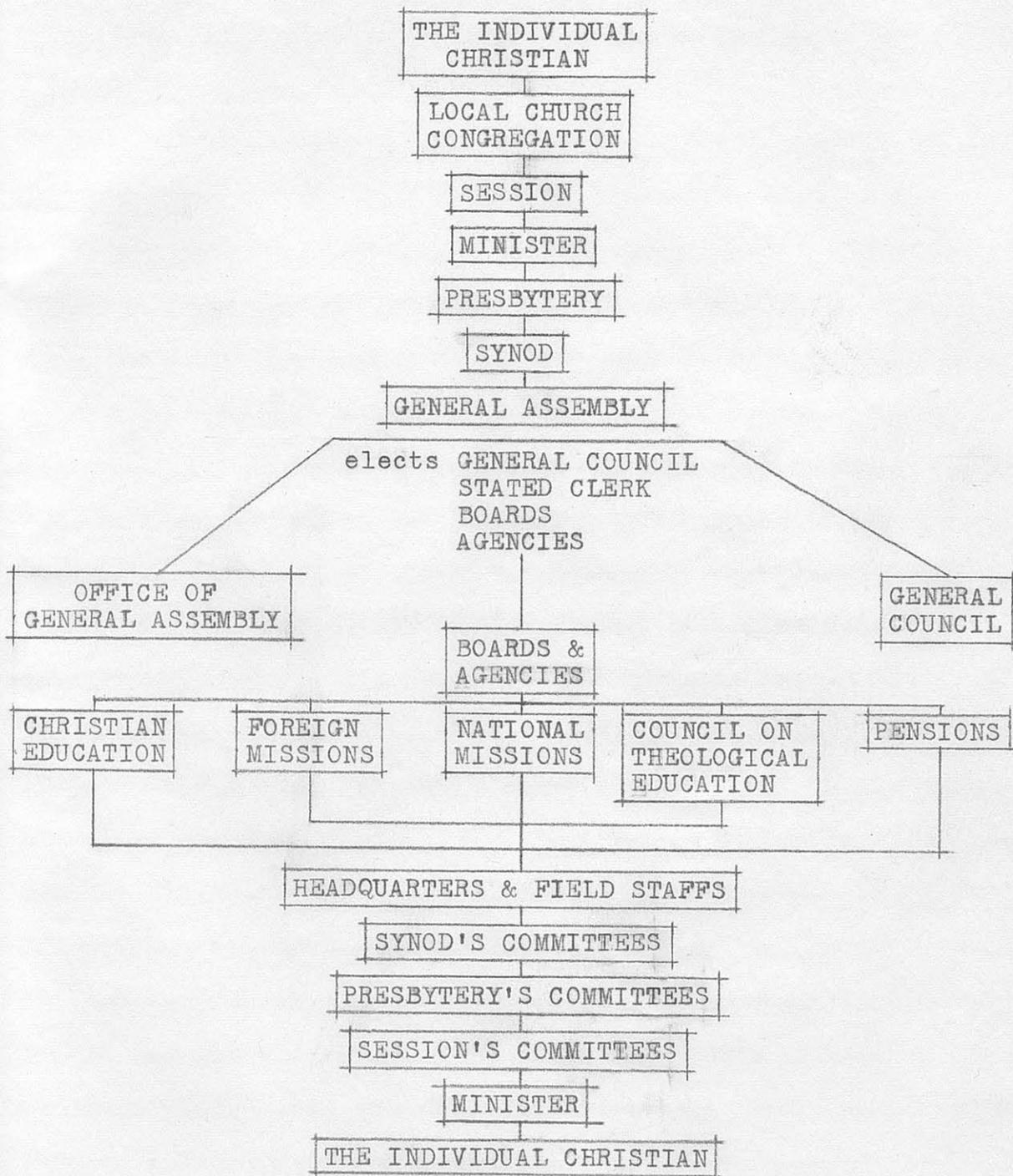
As settlers moved into the Southwest, they brought Presbyterianism with them. This religious movement reached Texas at a relatively late date. After the Civil War, there was a rapid development of industry in the South. The Southern Presbyterian Church, the result of a division during the Civil War, found most of its strength in the cities.

The First Cumberland Presbyterian Church in Lubbock, Texas was organized on August 8, 1908. The seven charter members were Mr. and Mrs. E. P. Earhart Sr., Mr. and Mrs. R. A. Rankin, Mr. and Mrs. W. R. Buchanan, and Judge H. C. Ferguson. The first two ministers were Reverends Houghton Baker and C. W. C. Norwood. The church was received by the Amarillo Presbytery on October 16, 1908. The first church building was erected on the corner of 10th Street and Avenue O where it stood until a brick structure was built in 1928. Reverend J. L. Elliot was the first pastor. He arrived in Lubbock in December, 1909. Early in 1910, the Sunday School was formally organized. Judge H. C. Ferguson was superintendent and Mrs. Faw was secretary-treasurer. The brick structure was destroyed by fire on October 27, 1954. In 1955, construction of a new and larger building was completed. The educational building had survived

the fire and was added to in 1956. The following year, a fellowship hall and youth building were built. Another, smaller Cumberland Presbyterian church, the Modern Manor Church, was organized on 42nd Street in southwest Lubbock in 1954. Its charter membership was 57. Reverend Harston Dixon was the first pastor. This smaller church reunited with the First Church in 1969. The present building lies in ruins as a result of the tornado which swept through Lubbock on May 11, 1970.

At the present time, there are ten synods of the Cumberland Presbyterian Church in twelve states. There are 102 churches with a total of about 10,726 members. The Cumberland Presbyterian Church can be found in several cities surrounding Lubbock: Olney, Olton, Floydada, south Odessa, Garden City, Levelland, Shallowater, Littlefield, and outside of Texas in Albuquerque, N. M. and Clinton and Sanger in western Oklahoma. In Lubbock, the First Cumberland Presbyterian Church is the only representative of this branch of the Presbyterian Church. It is the second largest Cumberland Presbyterian church in Texas with the largest being in Austin.

PRESBYTERIAN GOVERNMENT



Presbyterian Church government is representative in form. It is put into effect by presbyters or elders who are elected by congregations. Teaching and ruling elders make up the four branches of government: (1) the session, (2) the presbytery, (3) the synod, and (4) the General Assembly.

the SESSION

At the local level, the church is governed by the session which is comprised of the minister ("teaching" elder) and a group of laymen. They are elected by the members of the church and especially ordained to their office and are called "ruling" elders. Their number is determined by the size of the church. The minister serves as the moderator or chairman of the session. Spiritual oversight of the congregation is charged to the session. It is in charge of examining, receiving, and dismissing members, serving Communion, directing worship services (music included), and deciding the use of the church building. Deacons are elected by the congregation to take care of the poor and to assist the minister in other related work. The Board of Deacons is presided over by the minister. When needed, deacons may assist in serving Communion. The trustees are also elected by the church membership to take care of church property under direction of the session. Elders and deacons may also be trustees. Other officials are the minister of finance, the financial secretary, the church treasurer, and the building superintendent.

the PRESBYTERY

This agency, at the district level, supervises, controls, and unites the individual churches. The presbytery has complete supervision and legislative power over churches within its boundaries. It has the power to organize or disband churches. Ministers make up the membership of the presbytery and are not members of the churches they serve. Ministers are under the authority of the presbytery and can be relieved of their duties by that agency. Sole power has been given to the presbytery to license and ordain ministers and to assign them to churches or to allow them to resign from a church and accept a call somewhere else. The presbytery tries all cases concerning constitutional rights of a church member, session, or minister. It meets twice a year or more if necessary. The number of meetings is decided by the presbytery. A moderator, elected by the presbyters, presides over these meetings.

the SYNOD

A group of presbyteries comprise the synod. The boundaries of the synod are usually State lines unless areas are small or low in population. The synod has power to try appeals and complaints from decisions made by presbyteries. It examines presbytery records. Actions of the presbyteries are either approved or censured by the synod. The synod does not have final power of decision on any matter which affects the Church doctrine and constitution. In large synods, presbyteries elect an equal number of ministers and ruling elders to serve as representatives in proportion to their membership. In small synods, members consist of all ministers and one elder from

each church. A moderator elected by the commissioners presides over the synod which meets annually.

the GENERAL ASSEMBLY

The national governing body of the Presbyterian Church is the General Assembly. Its membership consists of an equal number of ministers and ruling elders. It has the highest executive, legislative, and judicial authority in the Church. Meetings are held annually. The Assembly consists of commissioners representing each presbytery according to its size. A moderator, a minister or ruling elder, is elected by the commissioners from among themselves to preside over the Assembly. Four Boards are under the Assembly's direction:

- (1) The Board of Foreign Missions is in charge of all world-wide projects.
- (2) The Board of National Missions coordinates missionary, evangelistic, and educational work in the United States (Alaska included), Cuba, and Puerto Rico.
- (3) The Board of Christian Education promotes Christian education in Sunday schools, churches, homes, colleges, universities, and theological seminaries.
- (4) The Board of Pensions takes care of contributions (money) for pensions of ministers and Christian workers and their distribution.

Committees are appointed at Assembly meetings to examine records, listen to reports and plans and elect members of the Boards.

Church seminaries and similar agencies are under the supervision

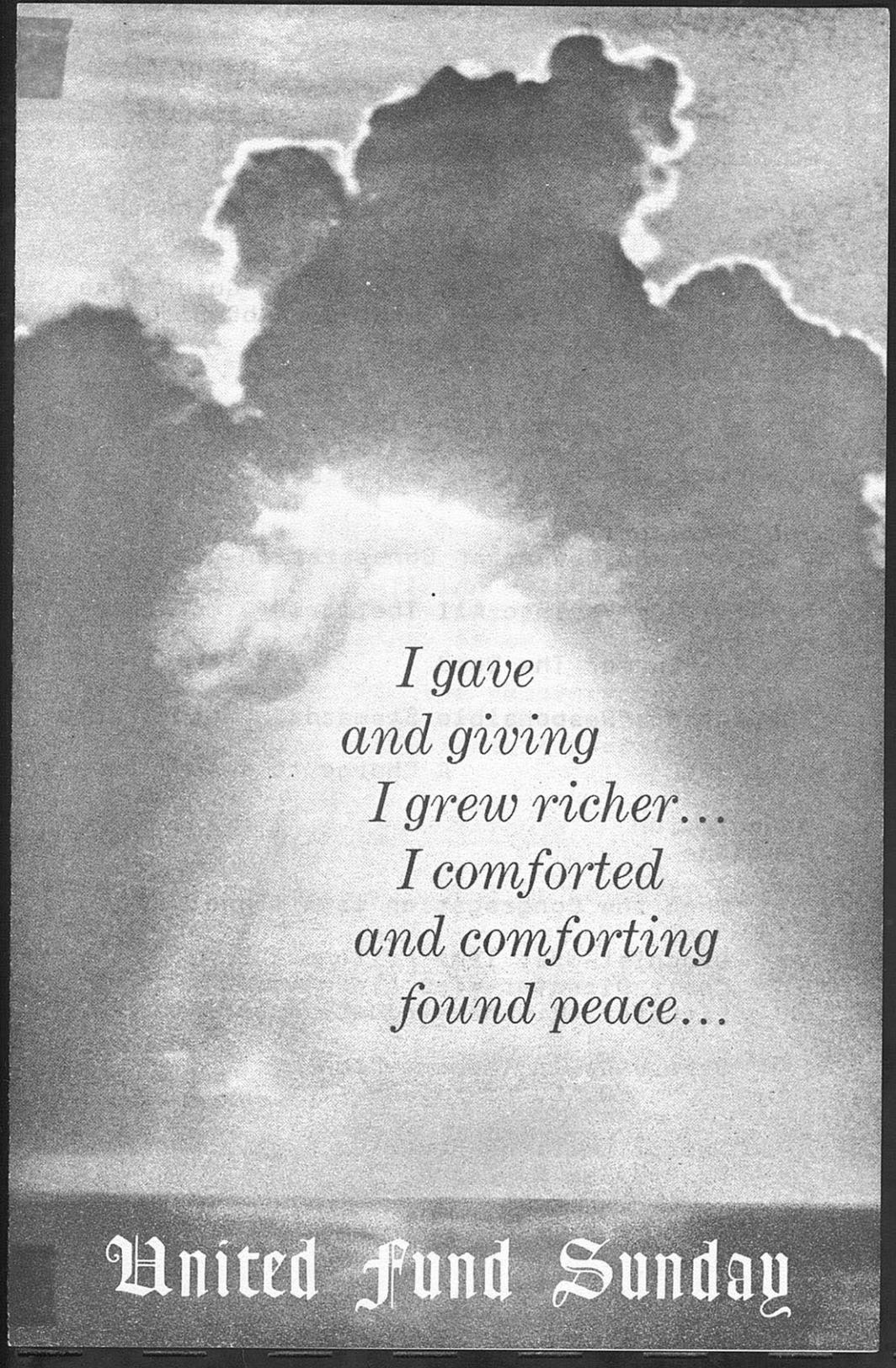
of the Assembly. As the highest court in the Church, the General Assembly has the power to uphold or reverse decisions made by the synods or presbyteries. The Assembly has the right to make final decisions dealing with constitutional matters and with doctrine and discipline. The Stated Clerk, the continuing chief executive of the Church, is in charge of administrative functions of the General Assembly. When it became obvious that a group as large as the General Assembly would be unable to efficiently supervise and direct the general work of the Church, a General Council was created. The General Council is in charge of supervision of spiritual and material Church matters. The Council must report annually to the General Assembly.

PRESBYTERIAN WORSHIP & FELLOWSHIP

PRESBYTERIAN WORSHIP & FELLOWSHIP

Presbyterians believe that the worship service should fulfill the word of God. Worship is not "informal" although free prayer is allowed and tolerance is shown toward other Christian denominations. Presbyterians do not claim to be the only church or set themselves up as being better than other denominations. Instead, the Presbyterian Church tries in its own way to confess Jesus as Lord of all life and strives for the unity of Christ's Kingdom. Since the American Revolution, Presbyterians have supported the principle of separation of church and state but have not attempted to withdraw from voicing opinion on vital national issues. Taking a part in the democratic process has been characteristic of the Presbyterian Church since the time of John Witherspoon, a signer of the Declaration of Independence and Moderator of the first General Assembly of the Presbyterian Church held on the American Continent. Presbyterians believe in answering to God over and above any law or declaration made by man. Since 1906, the Book of Common Worship was adopted by the Presbyterian Church of the United States of America for voluntary use in worship. It was revised in 1932 and 1944. The sacraments of baptism and the Lord's Supper

are considered to be inseparable from the Word. On the world-wide level there has been a tendency for Presbyterian churches to draw more from liturgical aspects of their own heritage and to renew the study of the sacraments.



*I gave
and giving
I grew richer...
I comforted
and comforting
found peace...*

United Fund Sunday

Cumberland Presbyterian Church-Lubbock
Morning Worship 11: a.m. October 18, 1970

Place of Worship: Seventh Day Advent Church
Tenth Street at Avenue T

Prelude "If Thou but Suffer God to Guide Thee"
*The Hymn 379 Come, Thou Fount of Blessing
*Invocation and The Lord's Prayer
*The Gloria

Ritual of Friendship

Hymn 27 Ye Servants of God

The Offertory
*Doxology and Prayer of Consecration

Anthem "Go Ye Into All The World" McCormick

The Reading of The Word I Peter 4:7-11

The Sermon "Responsible Stewards" Pastor Estes

*Hymn 301 A Charge to Keep I Have

Benediction
Postlude

*When the Congregation will stand

Organist-Mrs. Irma Pritchett
Choir Director-Miss Linda Smith
Director of Ushers-Elder, Aaron Kinslow

Ushers-David Thomson-Frank Ward
J. L. Erwin, Jr.-Tom Hudson

Pastor Emeritus-Reverend E. M. Jennings
Pastor-Sam R. Estes, Jr.

EVENING WORSHIP SIX O'CLOCK

Youth Fellowship

All Senior Highs and College Youth are invited to a supper party at the home of Mr. and Mrs. Carl Jones following this evening service.

Wednesday 7: 30 p.m. Choir Practice

Bazaar November 13-14 - All who plan to contribute to the bazaar are asked to get the items to the committee as soon as possible. The Lydia Circle is sponsoring group.

Gratitude-The Church is grateful to the people of the Seventh Day Advent Church for the use of this building during this time of rebuilding for us. Let us try to leave the place each Sunday as we have found it.

We are thankful for the recovery of Pastor Jennings who has been recuperating at his home 4103 30th after 2 weeks hospitalization.

Evening Worship

Prelude

Hymn 24 All People That on Earth Do Dwell
Evening Prayer

Hymn 368 My Hope Is Built on Nothing Less

Announcements

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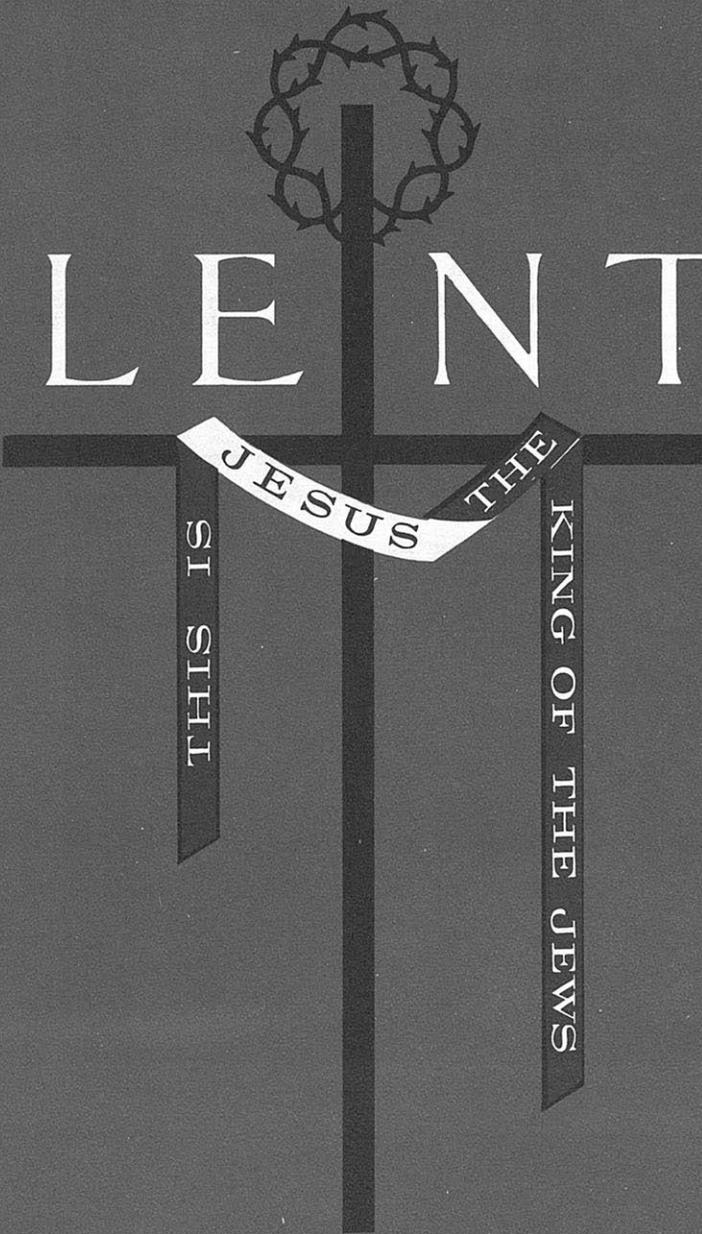
Offering

Duet - Bob Hughes - Gordon Downum

The Message

Hymn 349

Stand Up for Jesus



LENT

THIS IS

JESUS

THE

KING OF THE JEWS

THE CHURCH AT MORNING WORSHIP

February 15, 1970

Eleven o'clock Worship

Prelude "My Heart Is Filled With Longing" Walther

The Introit

Minister: Why have we come to this place?

People: To worship in the confession of our sin to God, and in seeking fellowship with the Holy Spirit.

Minister: Who is God?

People: God is a Spirit - All who worship Him must worship Him in Spirit and in truth.

Minister: Let us worship God.

*The Hymn 141 O for a Thousand Tongues to Sing

*The Lord's Prayer

The Ritual of Friendship

The Hymn 390 Open My Eyes, that I May See

The Offertory "O Lamb of God, Pure and Holy" Pachelbel

*The Doxology

The Reading of The Word Luke 22: 28-33

The Pastoral Prayer

The Anthem "A Prayer of Penitence" Martin

The Sermon Why Aren't We Better Disciples?

Pastor Estes

*The Hymn 397 More Love to Thee, O Christ

*The Benediction, response, silent moment, recessional

Postlude "God of Grace and God of Glory" Hughes

*When Congregation stands with choir

****When Ushers will seat you

Organist-Miss Mary Elaine King
Pastor Emeritus-E. M. Jennings
Pastor-Sam R. Estes, Jr.

Head Usher-Aaron Kinslow
Ushers-Bill Chandler-Bob White
Kenneth Davis-Bill Grimes

Today

- 5: p.m. Youth meeting with pastor and leaders
and Christian Education Committee.
6: p.m. Childrens Hour
Evening Worship

Wednesday 7: 30 p.m. Choir will meet

Thursday 10: 30 The Ruth Circle meets in the home of
Mr. and Mrs. W. J. Sawyer-2610-22.

Friday 7: p.m. Annual Sweetheart Banquet-El Torreador
in Town and Country. An evening of:
Beauty, Good Food, Music and Laughter.
Everyone can go through the serving
line and get what he wants, pay for his
own meal!!!

Mrs. Hugh McClellan is recovering from vertebra
fracture at her home.

Hospitalized

Bill Phillips - Room 200 Methodist

Mrs. Hattie Earhart-Room 9 Parkway Manor-114 Cherry

Mrs. W. C. Matheny-Room 3 St. Mary's Hospital

Mr. William Bishop-Osteopathic Hospital

Sympathy is extended today to the family of Mr.
Edward Owens who died Wednesday after a long illness.
The Christian Service Committee ministered in various
ways to the family.

Violet in the Chancel signifies penitence.

Daily prayer theme for this season is "I want my
church and my life to be effective, so help me God."



he Lord bless thee ,
and keep thee ;
The Lord make His face
shine upon thee ,
and be gracious unto thee ;
The Lord lift up His countenance
upon thee * * *
and give thee peace

January 3, 1970 - 11: a.m.
First Cumberland Presbyterian
Lubbock, Texas

The Service of Holy Communion

Prelude:

Brahms

"Blessed Ye who Live in Faith Unswerving"

In silent prayer let us recognize the presence of
God and prepare for spiritual renewal in this
hour.

*The Processional

"The Twenty Third Psalm"

*Minister: We have not an high priest that cannot be
touched with the feeling of our infirmities; but
one that hath been in all points tempted like as
we are, yet without sin. Let us therefore draw
near with boldness unto the throne of grace, that
we may receive mercy and find grace to help us in
time of need. Hebrews 4: 15-16

*The People's Response:

O Lord Jesus Christ sensitize our spirits that we
may feel thy presence with us in this hour of re-
membrance. Release us we pray, from barriers of
hostility, conceit, and anxiety which so often
bind us to a poor communion with Thee. May thy
loving and unashamed spirit be renewed in us,
that we may take up our cross and follow thee in
service throughout the years.

The Ritual of Friendship

The Hymn 111

O God Our Help

The Prayer of Humble Access-Unison

We do not mean to come to this table trusting in
our own goodness, Lord, but in your great love.
We are not worthy to gather up the crumbs under
the table, but you are the same Lord, whose mercy
is unfailing. Grant us the presence of the Holy
Spirit as we do this in remembrance of Jesus. Amen

The Offertory "The Old Year has Passed Away" Bach
*The Doxology

The Scripture I Corinthians 11:23-26

The Anthem "Come, Ye Disconsolate" Webbe

The Communion Scripture John 15: 5-11

The Prayer of Consecration

The Fellowship at Communion

*The Hymn 36 Praise Ye the Lord, for It Is Good

*Benediction - Moment of Silence - Recessional

*Postlude "All Hail the Power of Jesus Name" Holden

Organist-Miss Mary Elaine King

Pastor Emeritus-E. M. Jennings

Pastor-Sam R. Estes, Jr.

Head Usher-Mr. Aaron Kinslow

Ushers-Lane Martin-Randy Maddox

Mark Pettit-David Craig

Opportunities

Today-Evening Worship Six P.M.

Youth and Childrens Meeting

Monday 7: 30 p.m. Session Meets

Tuesday 7: 00 p.m. in the home of Mrs. James Wilcox-
4511-40th - C. P. W. Executive
Committee and officers of C. P. W.
and Circles.

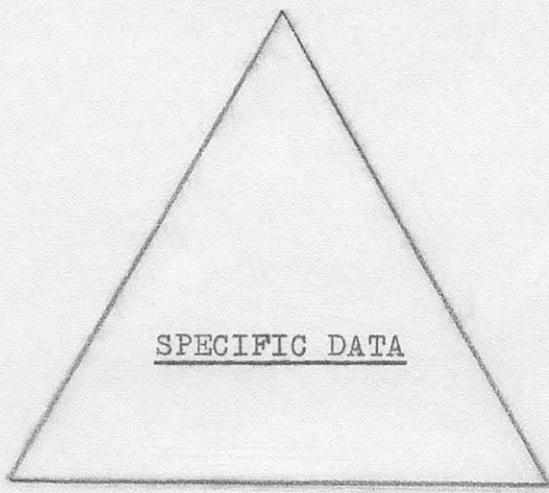
Wednesday 7: 30 p.m. The Choir will practice.

Hospitalized: Mr. Bill Phillips is in room 238 Metho-
dist Hospital.

Congratulations to Mr. and Mrs. Arnold Husky who were
married at the Chancel of this Church Friday Evening.
Arnold and Joanne will be at home at 5202 Quirt after
this week.



SPECIFIC DATA



SPECIFIC DATA

NEED FOR A NEW FACILITY

NEED FOR A NEW FACILITY

The church building of the First Cumberland Presbyterian Church in Lubbock, Texas was totally destroyed by the May 11th tornado. To rebuild on the present site at 910 Avenue O and 10th Street might be satisfactory but such a possibility seems out of the question now. The present site is included in the 36 square block area bordered by avenues K and Q and by 4th and 10th streets designated as the site of the Memorial Center project. A proposal has already been made to develop the present site into a memorial to the tornado victims. The City of Lubbock has already said that it will buy the property for has yet \$140,000. although much it will pay.



Church, Park Memorial Urged

TORNADO MEMORIAL—The tornado-ravaged Cumberland Presbyterian Church at 10th St. and Ave. O stands as a stark reminder of the May 11 tragedy at the edge of the Memorial Center site. It should be preserved, together with an adjacent landscaped park, as a permanent memorial to the victims.

CLIENT & BACKGROUND

CLIENT & BACKGROUND

The new facility will accomodate a congregation of about 325 members. In addition, consideration must be given to children of members and to visitors and added members.

The congregation of the First Cumberland Presbyterian Church in Lubbock is a cross section of the Lubbock community. Among the church membership can be found people who have occupations as farmers, businessmen, plumbers, professors and teachers, sales clerks, pharmacists, postal employees, building consturction workers, dry cleaning employees, members of the U.S. Armed Forces, employees of the telephone company, agronomists, City employees, insurance agents, data processors, barbers, auto mechanics, printers, and housewives. They are all brought together to profess and worship Christ as their Savior and Lord. They are faced like many others in Lubbock with the task of having to rebuild after the tornado of May 11th, 1970, left them in the wake of destruction. In this sense, their roles in no small way similate those of the pioneers who originally built the church in 1908. In fact, some of the present members are descendants of charter members.

Church members have an important effect upon the Lubbock community and, in turn, are affected by it. Their environment

is characterized in the following ways:

. . . a bustling agriculture, wholesale, retail, medical, educational, financial and industrial center. Located in the heart of the vast South Plains of West Texas and Eastern New Mexico, Lubbock is known as the "Hub of the Plains," because airlines, railroads and highways radiate from the city as the spokes from a hub of a wheel.

. . . recognized as one of the fastest growing cities in the nation, with an estimated population as of January 1966 of over 163,000. Lubbock's metropolitan population exceeds 193,000. Lubbock is the largest metropolitan area between Dallas-Fort Worth and Albuquerque, San Antonio and Denver, Oklahoma City and El Paso and Wichita Falls and El Paso.

. . . acres and acres of fine cropland: over 4,500,000 acres to be exact and over 45,000 irrigation wells in operation to grant security to the future of cotton and agriculture in and around Lubbock.

. . . the third largest inland cotton market in the world, producing more than two million bales a year. In addition, the cotton oil mills in the city contribute to the fact that Lubbock is known as "the cottonseed-oil capital of the world." One-third of the nation's grain sorghums are produced in the Lubbock area.

. . . fine education for the advancement of the area, state and the nation. Texas Technological College opened its doors in 1925 and today enrolls over 18,000 students making it the third largest state supported institute in Texas. Lubbock is also the home of Lubbock Christian College, which opened in 1957 and now enrolls more than 800 students in its two-year programs.

. . . healthful, happy climate. The location atop the caprock makes Lubbock's climate excellent, with over 3550 hours of sunshine every year. The summers are dry and not extremely hot; the winters are dry and moderate.

. . . a growing, young, ambitious, forward-looking city, with plenty of room to grow and the type people to make it grow.

RESTRICTIONS & LIMITATIONS

RESTRICTIONS & LIMITATIONS

I. ON SITE

- A. Must provide:
- A. Must provide:
1. Easy access and circulation to pedestrians and vehicles
 2. Convenience to as many members as possible
- B. Must be zoned either R₃ (multi-family), R₂ (two-family), or R₁ (single family) which places conditional restrictions on church use
- C. Size of lot must be adequate
1. To accomodate expansion of church activities (over one acre recommended)
 2. To accomodate off-street parking (additional three to four acres recommended) since about one parking space is needed for every four people seated in the sanctuary)

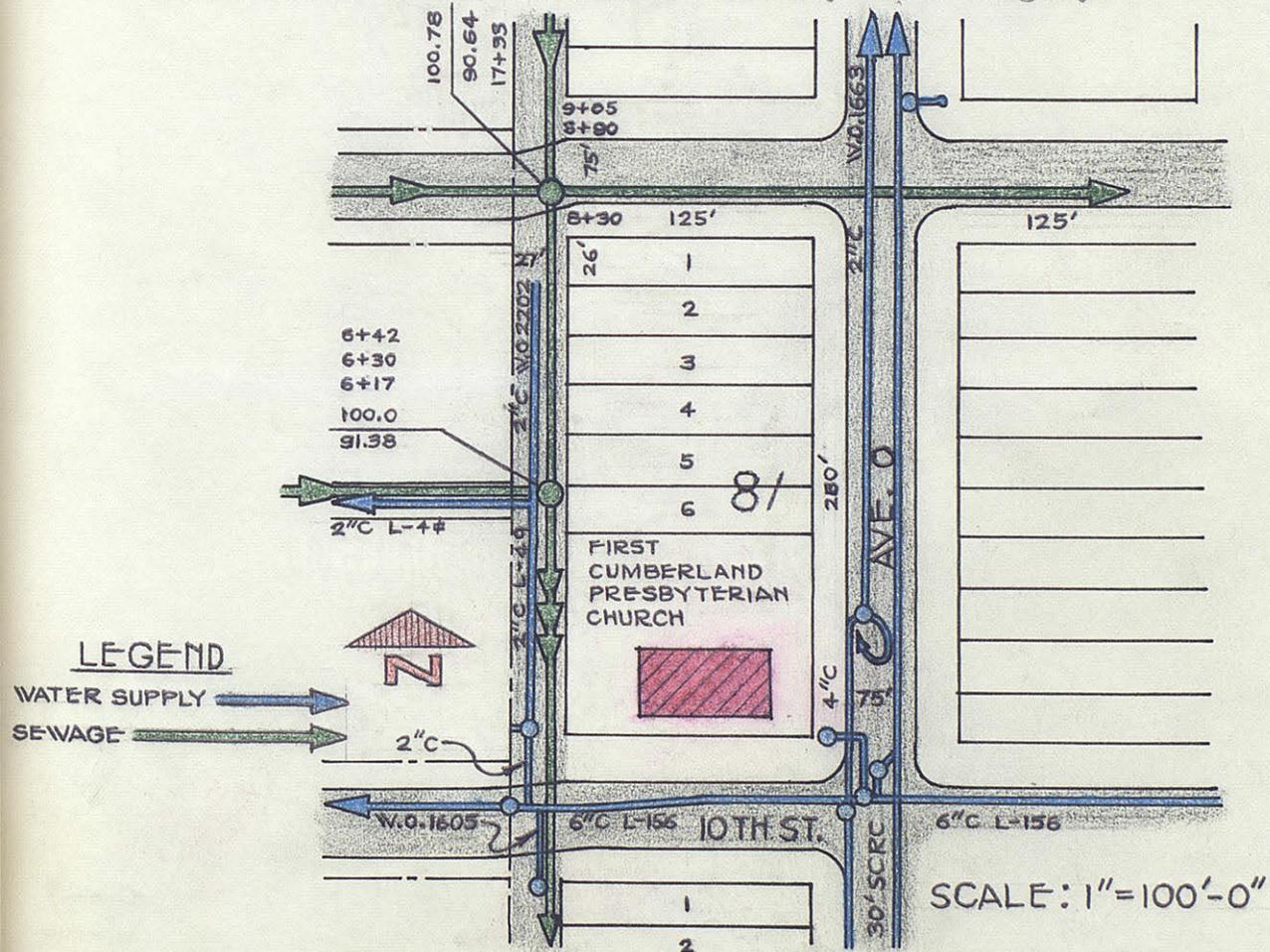
II. ON BUILDING (Uniform Building Code)

- A. Setbacks for churches:
1. A minimum of 25'-0" is required for a building setback from the front property line
 2. On the sides
 - a. At least a 5'-0" setback from property lines
 - b. If a corner lot: at least a 10'-0" setback on street side
 3. At least a 15'-0" setback must be made in back from the property line
- B. Fire insurance:
1. Fire rating (protection of building against fire hazard by fireproof construction, nearby fire hydrant, proper electrical wiring, etc. will reduce insurance rates)
 2. Fire safety (protection of occupants by providing sufficient and direct exits and protection from suffocation will reduce insurance rates)

SITE ANALYSES

PRESENT SITE

The site at the northwest corner of the intersection of Avenue O and 10th Street is adequate for present needs with little room to spare. The site comprizes less than an acre of flat land. Future expansion could present problems. Utilities are available. The youth building and fellowship hall is intact while the sanctuary and educational facilities were devastated by the tornado. Only the north wall or front of the sanctuary stands in ruins as a reminder of the May 11th tragedy.



SEARCH FOR A SITE

GENERAL CONSIDERATIONS:

- (1) The geographic center of the congregation has been shifting toward the southwest..
 1930—center of congregation at about 10th Street & Avenue O
 1950—center of congregation at about 23rd Street & Avenue V
 1970—center of congregation at about 34th Street & University Avenue
 2000 or sooner—center of congregation will be at Monterey High School
- (2) There are six Presbyterian churches in Lubbock other than the First Cumberland Presbyterian Church. Lubbock has over 200 churches many of which are relatively new.
- (3) Several sites in southwest Lubbock must be considered as possible locations. (are one acre or greater)
- (4) Indiana Avenue, once it traverses the Texas Tech University campus, will become a more frequently traveled transportation spine.

Note: The above must be considered in light of the fact that members of the First Cumberland Presbyterian Church prefer fellowship with those whom they know well in their own church as opposed to any additional convenience offered by another church close at hand.

SITE SELECTED
(Site #1)

PROJECT ANALYSIS:

I. Natural factors

- A. Geological base & land forms
- B. Topography: almost flat with slight slope to the north
- C. Hydrography: 200' flood drainage plain to the north
- D. Soils:
 1. 0" to 12" (clay loam)
 2. 12" to 48" (clay loam, light clay beneath, caliche is cemented strongly)
- E. Vegetation: cotton field
- F. Wildlife: jackrabbits, coyotes, etc.
- G. Climatic: 60°F medium temp. & wind 90% from the south

II. Cultural factors

- A. Existing land use: farming
- B. Linkages: site adjacent to Indiana Ave. & near Loop 289
- C. Traffic & transit: automobiles & pedestrians
- D. Density & zoning: not much density yet — zoned R₁
- E. Utilities: electrical power line (56kv.) & residential development to the north — water, gas, & sanitary sewer from north alley
- F. Existing buildings: residences (single family) to the north & Lutheran church across Indiana Ave. to the east
- G. Historical factors: land under development at present time (largest land development in the history of Lubbock: Melonie Park South)
- H. Property & building code restrictions: SEE RESTRICTIONS & LIMITATIONS (conditional restrictions for R₁)

III. Aesthetic factors

- A. Natural features: site is high point of gradually sloping plane
- B. Spatial pattern: ~~spacing increases~~ (density will increase with
 1. Views: broad sweeping panorama (density will increase with additional building developments: four phases)

2. Spaces: surrounded by residences on three sides but open to Indiana Ave. on the east
3. Sequences:
 - a. Static (houses, landscaping, etc.)
 - b. Dynamic (automobiles & pedestrians)

SITE #1:

Melonie Park South Addition (State Savings & Loan)
 Phase II of development
 11 lots & possibly 13
 a little over two acres
 zoned R₁
 cost: \$55,000
 near Indiana Ave., Loop 289, shopping center (to be developed),
 & single family residences (to be developed)

REASONS FOR SELECTING SITE #1:

- (1) Undeveloped land outside Loop 289 less than half as expensive as land near developments inside Loop 289.
- (2) The members of the First Cumberland Presbyterian Church would not go to any other church (only Cumberland Presbyterian church in Lubbock).
- (3) Easy access is provided by Indiana Avenue and Loop 289.
- (4) Utilities are available.
- (5) The surrounding residential development will probably be houses in the \$25,000 to \$30,000 range. (well-kept surroundings)
- (6) The site is on high ground in an almost level plain. This would allow people traveling on the Loop to view the church building.
- (7) About two acres is very adequate for off-street parking, the building, recreation, and landscaping. (parking: about half an acre, building: about $\frac{1}{4}$ acre or approximately 12,000 sq. ft., and about $1\frac{1}{2}$ acre for expansion of facilities, recreation, and landscaping)
- (8) There is an existing Lutheran church just across Indiana Avenue to the east of the proposed site. The dispersal of churches throughout Lubbock indicates that this site would be a natural place for the location of a church.
- (9) This site lends itself to an east-west orientation of the sanctuary. (facilitates heating and cooling of sanctuary as well as keeping with tradition, also allows those on Loop 289 to view the wide side of the sanctuary)
- (10) Shift in the geographical center of the population of Lubbock as well as the congregation is toward the southwest.

SITE DEVELOPMENT

EXPANSION OF FACILITIES:

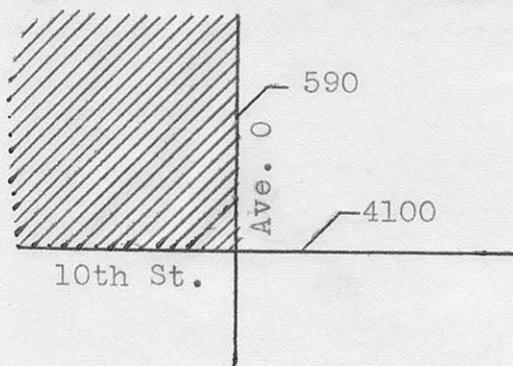
I. Expansion

There should be enough space to allow the building, landscaping, and parking to double in size.

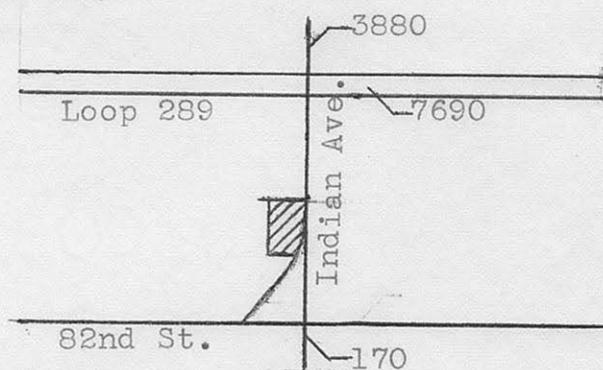
II. Economy

Temporarily postpone items which are not absolutely needed at the present time but include items which can be afforded and are needed in order to save in the long run.

III. Traffic count (based on cars per day)



Present Site



New Site

IV. Parking (should not detract from the building)

A. Spaces

1. About 90 spaces (one per every four in sanctuary)
2. Allow 10'X30' space with drive or 300'sq. ft. per car (car dimension is about 7'X17')

B. Circulation

1. Automobile

- a. Allow $\frac{1}{2}$ of total parking for circulation
- b. Allow for adequate drives to parking spaces, parsonage, and recreational spaces (drives are often 20' wide and turning radii for cars is 15' minimum)

- c. Provide parking spaces around the periphery of the lot for efficiency and economy
- 2. Pedestrian
 - Provide walks between parking and building

V. Landscaping

- A. Allow three times as much space for landscaping as for the building to insure a proper setting
- B. Provide transition for pedestrians from parking to the building
- C. Provide trees for shade, (cooling), humidity control, and beauty

LOT 1, 312 & TRACT 'A', S.E. 1/4
MELONIE PARK SOUTH
AN ADDITION TO THE CITY OF
LUBBOCK, LUBBOCK CO. TEXAS.

LOOP 289

MEDICAL FACILITY

NOT SUBDIVIDED
STATE OF TEXAS

SERVICE
STATION

200' FLOOD DRAINAGE PLAIN
COMMERCIAL

TRACT 'E'
FORM WATER STORAGE & DRAINAGE EASEMENT
HEREIN GRANTED

SWIMMING POOL
& TENNIS COURTS

PHASE I

PARK

ALREADY UNDER
DEVELOPMENT

PHASE II

SITE
#1

LUTHERAN
CHURCH

PHASE IV

MULTI-
FAMILY
HOUSING

SHOPPING PLAZA

NOT SUBDIVIDED
LAND OWNER: J.G. STANFORD

LAND OWNER
J.G. STANFORD
1001 S. 17th St.
LUBBOCK, TEXAS

NOT SUBDIVIDED
LAND OWNER: J.G. STANFORD

PREPARED BY:
HUBBARD & ASSOCIATES
LUBBOCK, TEXAS

NOTICE
THIS MAP IS FOR REFERENCE ONLY AND DOES NOT
CONSTITUTE A CONTRACT. THE CITY OF LUBBOCK
RESERVES THE RIGHT TO ACCEPT OR REJECT THIS
MAP AND TO MAKE ANY CHANGES TO IT AT ANY
TIME.



looking south from Loop 289



looking south



Lutheran church building across Indiana



looking east toward Lutheran church



looking north toward Loop 289



looking west from Lutheran church

OTHER SITES CONSIDERED

SITE #2:

Green Acres Addition (Clyde C. Sullivent farm —1953)
 2.688 acres (116,875 sq. ft.)
 zoned R₂
 cost: \$86,000
 near Hutchinson Jr. High

SITE #3:

Highland Park Addition
 block 11—lots 1 through 6
 almost one acre (43,200 sq. ft.)
 zoned R₂ & C₂
 cost ?
 near Metropolitan Life Bldg. & 34th Street

SITE #4:

Namron Addition
 block 2—lot 3
 just under one acre (38,720 sq. ft.)
 zoned R₂
 cost: \$30,500
 near YMCA & Flint Ave.

SITE #5:

Glenridge Addition
 lots 1, 2, & 3
 under one acre (29,832.3 sq. ft.)
 zoned R₃ (clinic)
 cost: \$48,500
 near Winchester Square Shopping Center & Indiana Ave.

SITE #6:

Live Oak Addition
about one acre
zoned R₁
cost ?
near Indiana Ave. & apartments & a park

Presented by
W. CHAPMAN & SONS
3212 34th St.
LUBBOCK, TEXAS

SITE #2

53

R/C

28TH ST.

29TH ST.

300'

116,875 SQ. FT.

2.682 ACRES

ZONE R-2

PRICE: \$36,000

ELGIN AVE.

425'

30TH ST.

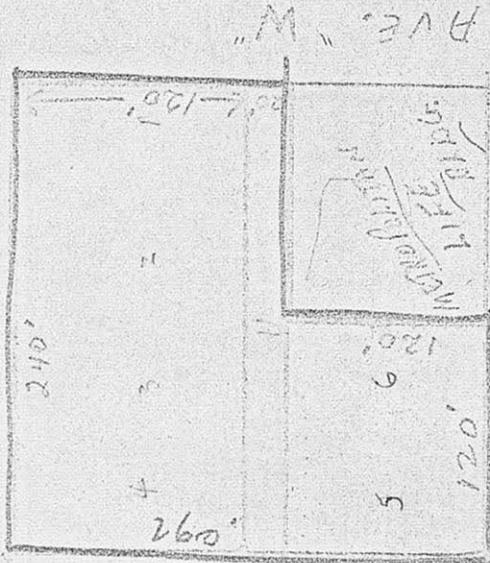
30TH ST.

HUTCHINSON
JR. HIGH SCHOOL



SCALE:
1" = 100'

54



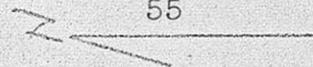
$$\begin{array}{r} 14,400 \\ 3 \\ \hline 48,200 \text{ sq ft} \end{array}$$

33rd ST.

ALLEY

34th ST.

Ave. "X"



SCALE:
1" = 100'

FLINT AVE.

35TH ST.

ALLEY

38,720 SQ. FT.
ZONED R-223
PRICE: \$30,500

36TH ST.

D
Y W. C. A

GARY AVE.

Presented by
D. W. CHAPMAN & SONS
3212 34th ST.
LUBBOCK, TEXAS

WINCHESTER
SHOPPING CENTER
SQUARE
W.S.B

524 STREET

I
N
D
I
A
N
A
A
V
E.

29,832.3 SQ. FT.
ZONE: R-3 (CLINIC)
PRICE: \$48,500

3

2

1

127'

234.9'

ALLEY



SCALE:
1" = 50'

Presented by
W. CHAPMAN & SONS
3212 34th St.
T 3

THE BUILDING

GENERAL BUILDING CONSIDERATIONS

FUNCTION:

- (1) "A church must be developed wholly and in all its parts out of its own inner meaning, that is, out of prayer."¹
(Development should start from an internal spirit and radiate outward.)
- (2) The church building determines "how they (people of the congregation) worship, as well as what they believe."²
- (3) The church building should be built for permanence.
"We must not treat the church as temporary in any sense."³
"It must proclaim both public interest and public pride in the lasting values of the church. In these values it transcends all other types of building."⁴
- (4) The church building must serve both sacred and secular functions.
- (5) Although functions vary, there should be a unity between them.
- (6) Building should be kept to a minimum while functional efficiency is increased. (economy)
- (7) Flexibility needs to be both an interior and exterior characteristic.

FORM:

- (1) Building form is determined by spaces, structure, and the designer. Form, like its determining factors, presents an unlimited variety.
- (2) The church building should be honest in expression. It should look like a church building.
- (3) Simplicity is desired in keeping with the Reformed tradition. "Eternal values don't need eternal forms to express them."⁵
- (4) "The most earthly of all buildings" should be church buildings.⁶ A church building does not have to "transport you out of the world."⁷ "A church (building) should be homely. The people must feel as natural in their Father's house as they would at a human friend's, as Jesus would have made them feel had they met Him in the home of one of His disciples."⁸
- (5) "On the other hand, . . . , it is God's house and must impress itself as such upon those who come to worship in it."⁹
- (6) Care must be taken so that attention is focused on God and not on physical elements. The church building exists for God rather than God existing for the church building.
- (7) "The architecture of a place of worship must enshrine our idea of God. God is both transcendent (at a distance) and immanent (in the midst of the congregation)."¹⁰
- (8) "A new church (building) must be of our time."¹¹
"If churches are built in a totally different way from secular buildings it suggests that Christianity has no

relevance for the age we live in. If they are built in an old-fashioned way it suggests that Christians are escaping into a sentimental 'old world' and have given up the hope of the salvation of contemporary civilization."¹²

- (9) On the other hand, "a contemporary church,..., does not break away from the traditions of the Church, for as well as being contemporary is firmly rooted in history."¹³
- (10) The church building is a symbol which expresses the denomination's theology and the character of the particular congregation for which it is built.
- (11) Since individual churches are a part of a larger Church organization, the resulting influence must be considered.

STRUCTURE:

- (1) Since $\frac{1}{4}$ or more of a building's cost is due to structure it should be economical.
- (2) The structure should express clarity and order.
- (3) Contemporary structures are usually light and open in appearance rather than massive.
- (4) The sanctuary should be free of vertical supports.
- (5) Floors should withstand live loads at maximum capacity.
- (6) The structure should withstand wind, time, wear, temperature change, and lightning.
- (7) The structure for The First Cumberland Presbyterian Church in Lubbock must have a life of at least 50 years.

MATERIALS:

- (1) As for structure, depreciation must be considered.

- (2) Availability and economy will affect the choice of materials. (economy: use stock sizes but allow for design)
- (3) As few materials should be used as possible to promote simplicity.
- (4) Honesty and respect result from using natural materials and using similar materials on the interior as on the exterior.
- (5) The use of similar materials on the interior and exterior will provide transition which will help "bring the exterior inside."¹⁴
- (6) The texture and color of the materials selected for the exterior should fit into the surrounding environment.

PROPORTION AND SCALE:

- (1) These considerations will affect form.
- (2) Proportion (relationships of separate parts to the whole building and whole building to the separate parts) must be considered for a pleasing effect.
- (3) Scale must be studied so that the building has a pleasing relationship with human figures and the surrounding environment. The church building should not be monumental or inferior in appearance.

ENVIRONMENTAL CONTROL:

- (1) Access should be provided for easy maintenance of mechanical equipment.
- (2) Heating and cooling should be done in the most economic and efficient way.
- (3) Heating: 70 to 75°F comfort range; relative humidity

at 30 or 35% is desirable

- (4) Cooling: natural ventilation should be provided where possible during the warmer months—precaution should be taken to avoid drafts

MAINTENANCE:

- (1) Materials are desired that require least maintenance.
- (2) ((easily cleaned and seldom need repair)
- (2) Easy access needs to be provided for service of the building.

BELL TOWER:

- (1) Should be honest by actually containing a bell.
- (2) It needs to be of sufficient height to identify the church building, toll the hour, call the people to worship, etc.
- (3) Consideration must be given to its appearance in silhouette.

FOOTNOTES

¹Rudolph Schwarz, The Church Incarnate, (Chicago: H. Regnery, 1958), p. 212.

²Donald J. Bruggink and Carl E. Droppers, Christ and Architecture, (Grand Rapids Michigan: Eerdmans, 1965), p. 6.

³William Ward Watkin (FAIA), Planning and Building the Modern Church, (New York: F.W. Dodge Corp., 1951), p. 7.

⁴Ibid.

⁵Robert Rambusch, New Church Designs Reflect Changes in Liturgy, (New York: New York Times, 1968), p. 2.

⁶Ibid.

⁷Ibid.

⁸Basil Minchin, Outward and Visible, (London: Darton, Longman, and Todd, 1961), p. 204.

⁹Ibid.

¹⁰Ibid., p. 190.

¹¹Ibid., p. 203.

¹²Ibid.

¹³Ibid.

¹⁴Edward D. Dart (FAIA), "Emmanuel Presbyterian Church," Your Church, (March/April, 1970), p. 16.

FURNISHINGS

- I. NARTHEX
 - A. Waiting spaces
 - B. Access to toilets
 - 1. Men (2 urinals, 2 wash basins, 2 w.c., one mirror)
 - 2. Women (dressing table, 2 wash basins, 2 w.c., 1 mirror)
 - C. Access to cry room
 - D. Access to bride's room
 - E. Drinking fountains and clocks
- II. WORSHIP
 - A. Sanctuary
 - 1. Pulpit, lectern, communion table, and baptismal font
 - 2. Seating for congregation (about 250 plus 75 additional)
 - 3. Choir and organ (25 people plus organist)
 - 4. Seating for minister (near pulpit and lectern)
 - 5. Seating for Elders (9 people)
 - 6. Seating for Deacons (9 people)
 - 7. Flags, etc.
 - B. Sacristy
 - 1. Storage for Sacraments
 - 2. Storage for altar clothes
 - 3. Accounting space for counting tithes and offerings
 - C. Choir room
 - 1. Piano
 - 2. Space for hanging robes, etc. (25 people plus visitors)
 - 3. Storage for music
 - D. Cry room
 - 1. Moveable seating (2 or 3 mothers, each with a child)
 - 2. Access to toilets
 - 3. View of sanctuary
- III. ADMINISTRATION
 - A. Secretary-receptionist
 - 1. Desk and seating
 - 2. Shelves
 - 3. Telephone
 - B. Work space (adjacent to secretary-receptionist)
 - 1. Mimeograph, adding machines, etc.
 - 2. Shelves for printed material
 - 3. Table

- C. Pastor's office
 - 1. Desk and seating
 - 2. Shelves for literature
 - 3. Telephone
 - 4. Closet for clothes, etc.
 - 5. Toilet (1 w.c., 1 wash basin, 1 mirror)
- D. Conference-library
 - 1. Tables and seating
 - 2. Shelves for religious and nonreligious literature
 - 3. World maps, globe, etc.

IV. FELLOWSHIP

- A. Fellowship hall
 - 1. Moveable seating and tables (125 to 150 people)
 - 2. Moveable speaker's platform
 - 3. Film and slide projection equipment
 - 4. Storage for equipment, recreational facilities, etc.
 - 5. Piano
- B. Kitchen (with appliances similar to those used at home)
 - 1. Two or more ranges
 - 2. Sinks
 - 3. Counters
 - 4. Pass-throughs
 - 5. Serving carts
 - 6. Refrigerator
 - 7. Coffee maker
 - 8. Drinking fountain (cold-water filler)
 - 9. Adequate storage
- C. Parlor
 - 1. Furnished as a large living room (lamps, couches, etc.)
 - 2. Closet for clothes, etc.
 - 3. Arrangement should be comfortable
- D. Bride's room
 - 1. Dresser and mirror with seating (5 or 6 people)
 - 2. Closet for clothes
 - 3. Toilet (1 w.c., 1 sink, 1 mirror)

V. EDUCATION

- A. Adults
 - 1. Mrs. King's
 - a. Moveable chairs (10 people about 70 to 80 years old)
 - b. Shelves for literature
 - c. Chalk board and bulletin board optional
 - d. Tables optional
 - 2. Friendship
 - (same requirements as for Mrs. King's but there are 40 people above 50 years old)
 - 3. Fidelis
 - (same requirements as for Mrs. King's but there are 40 people under 50 years old)
- B. Young adults
 - 1. Young marrieds
 - a. Moveable chairs (about 30 people)
 - b. Moveable speaker's stand and tables

- c. Shelves for literature
 - d. Chalk board and bulletin board
- 2. College-career (same as young marrieds, but for 20 people)
- C. School-age
 - 1. High school and assembly (Boy Scouts, etc.)
 - a. Piano
 - b. Moveable seating (about 20 people)
 - c. Moveable speaker's stand
 - d. Shelves for collection plates and literature
 - e. Chalk board and bulletin board
 - 2. Junior high
(same as for high school excluding piano)
 - 3. 5th and 6th grades
(same as for junior high but for 15 people)
 - 4. 3rd and 4th grades
(same as for 5th and 6th grades)
 - 5. 1st and 2nd grades
(same as for 5th and 6th grades)
- D. Children
 - 1. Kindergarten
 - a. Moveable tables and seating (about 15 people)
 - b. Shelves for art supplies, coloring books, etc.
 - c. Bulletin boards
 - 2. Toddlers
 - a. Moveable tables and seating (about 10 people)
 - b. Shelves for toys, coloring books, etc.
 - c. Bulletin boards
 - 3. Nursery (babies)
 - a. Moveable baby cribs and beds (15 people)
 - b. Shelves for toys
 - c. Moveable chairs for babysitters
 - d. Toilet (1 wash basin, 1 w.c.)
- E. Storage
 - 1. Shelves, extra tables, seating, projection equipment, etc.
 - 2. Outdoor recreation equipment

VI. RECREATION

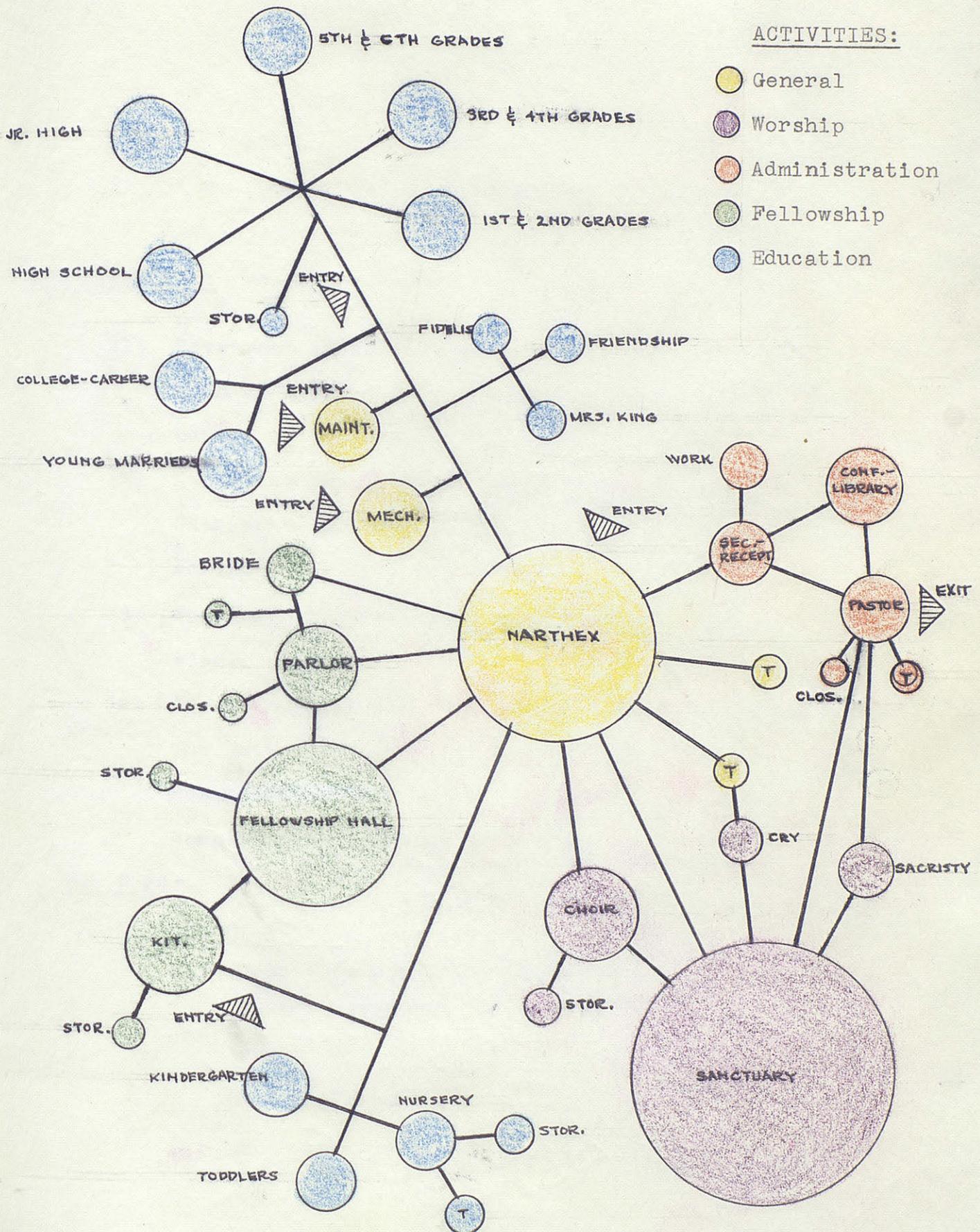
- A. Indoor (fellowship hall)
 - 1. Ping pong tables, games, etc.
 - 2. Card tables, games, etc.
- B. Outdoor (proposed)
 - 1. Tennis courts
 - 2. Basketball courts

VII. SUPPORT FACILITIES (access needed to both inside and outside)

- A. Mechanical equipment (needs access to outside)
- B. Custodian storage (sink, mops, brooms, cleaning detergents, etc. and lawn mower, gardening tools, insecticides, etc.)

RECOMMENDED SPACE ALLOTMENTS

Age Group	Pupils Per Room	Space Per Person
TODDLERS (Nursery Roll) Ages 1½-2	10-15	25-35 sq. ft.
NURSERY CLASS Age 3	15-18	20-25 sq. ft.
KINDERGARTEN Ages 4, 5	25-30	20-30 sq. ft.
PRIMARY Ages 6, 7, 8—Grades 1, 2, 3	30-35	15-20 sq. ft.
assembly period or worship	50-60	8 sq. ft.
JUNIOR Ages 9, 10, 11—Grades 4, 5, 6	30-35 60-75	15-20 sq. ft. 8 sq. ft.
for brief assembly period, or worship		for assembly
JUNIOR HIGH Ages 12, 13, 14—Grades 7, 8, 9	8-20	10-15 sq. ft.
SENIOR—YOUNG PEOPLE Ages 15 to 20—Grades 10, 11, 12 and post high school ages	8-25	8-12 sq. ft.
ADULT—Ages 23 up (Best grouping:	15-40	8-10 sq. ft.
Young Adults, 23 to 39; Middle Adults, 40 to 64; Older Adults, 65 and over.)		



FUNCTIONAL CONSIDERATIONS

THE SANCTUARY:

- (1) Treatment should encourage worship by the congregation as a whole unit rather than by individual members.
- (2) Attention should be directed toward the Word and Sacraments but should not restrict the congregation's ability to follow the action.
- (3) The Word and Sacraments should have a unity of expression.
- (4) The chancel should be eliminated as a specific space. The most sacred acts of worship and the clergy should not be set apart from the congregation. This is in keeping with Reformed tradition.

The Word:

- (1) The pulpit:
 - (a) From this place the Gospel is read and preached to the congregation. In the pulpit, the minister should be seen and heard clearly by both the choir and congregation.
 - (b) From ancient times, if there is a focal point it

must be considered the pulpit. The pulpit expresses the importance placed on the Word by the congregation. "The Word must be stated as clearly in our architecture as in our theology."¹ Therefore, the pulpit should be designed by the architect.

(2) The lectern:

- (a) From here the Epistle is delivered. The lectern can also be used by the lay reader for various announcements.
- (b) If used solely for announcements, the lectern could be made portable for storage when not in use.
- (c) It should be designed for the particular church building.
- (d) Although the lectern is not absolutely necessary for Reformed worship, it is often used and is desired in this instance by Reverend Estes.

The Sacrament of Eucharist:

(1) The communion table:

- (a) From here the elements of Communion are distributed to members of the congregation, choir, and to the Deacons and Elders. This symbolizes the Last Supper and communicates "Christ to us (members of the church) as fully as the Word."²
- (b) "Prayers should be led from the communion table at all times rather than from the pulpit."³
- (c) The communion table should be designed to look like a table. The true altar does not exist in

the Reformed tradition. To push the communion table against the wall would give it the appearance of an altar. Reverend Estes has stated that it should be moved out from the wall to enable him to stand behind it and to face the congregation.

- (d) The communion table should be permanently located so "that the congregation actually, or at least symbolically, may be gathered around it."⁴
 - (e) Members of the congregation may receive the elements of Communion in the pews or at a communion rail or similar arrangement. Reverend Estes prefers an arrangement which will allow the congregation to more actively participate. From Anglican tradition, communion rails were "made compulsory by (Archbishop) Laud to keep dogs out of the sanctuary."⁵ I am not aware of any contemporary statement which says that a communion rail must look like a fence.
 - (f) The communion table should be honestly expressed since it signifies the importance placed on the Lord's Supper by the congregation. Its appearance should not clash with the design of the particular church building. For these reasons, the table should be designed by the architect.
- (2) Articles to be placed on the communion table:
- (a) Communion (bread and wine) and offering vessels are appropriate on the table. They should be
 - (b) honestly expressed.

- (b) Based on Reformed tradition: candles, flowers, crosses, and Bibles are not considered to be proper if placed on the table. Reverend Estes wants to have the open Bible placed on the table from Pentecost Sunday until the 1st of July each year.

The Sacrament of Baptism:

The font:

- (a) Atonement (forgiveness of sins) by Christ and being "born anew" through Christ's resurrection are signified by the font.
- (b) The font should be of significant in size for emphasis and visible to the congregation or "Body of Christ." It could be viewed upon entry into the church building as a reminder to members of their own baptism. The former consideration is more important.
- (c) Since the font expresses the importance placed on baptism by the congregation, it should be honestly expressed. ~~and it should be designed by the architect.~~

Seating for worshipers:

(1) The congregation:

- (a) Seating should promote active participation by the congregation during the worship service. This is in keeping with the Reformed tradition and is preferred to "spectator worship."
- (b) During worship, the congregation should be in unity. Separations between members should be avoided.

- (c) Since the congregation comes together to accept Christ through the Word and Sacraments, it only seems reasonable that the distance between the congregation and the minister and the pulpit, table, and font should be reduced as much as possible.
 - (d) Seating should provide good visibility, comfort, and a pleasing appearance. Clutter should be avoided so that worshipers can go to and from their seats with a minimum of difficulty. Consideration should be given for different size people. Hymnals need to be readily available for use by worshipers. Since seating has the greatest effect upon the appearance of the sanctuary, serious consideration should be given to aesthetics.
- (2) The Elders:
- (a) Members of this office are responsible for the pure preaching of the Word, participation in the Sacraments, and for the lives of church members.
 - (b) The expression of this office is important. Seating should be near the source of authority from which the Elders receive their identity as disciplinarians: the pulpit; the table; and the font.
 - (c) Provision must be made for holy scriptures and doctrinal stands.
- (3) The Deacons:

- (a) Members of this office are responsible for the collection of tithes and offerings.
 - (b) Seating should be near the source of love which denotes their office: the pulpit and table.
 - (c) Shelves or some similar arrangement is needed for the collection plates or offering bags.
- (4) The minister:
- (a) Seating needs to be near the pulpit and lectern and not too far from the communion table. The arrangement should express preaching and not a performance.
 - (b) The minister should have as much unity with the congregation (laity) as possible.
- (5) The choir:
- (a) As a part of the congregation, the choir should be seated so that this is evident.
 - (b) The choir could be seated in front of the congregation where a certain unity could be attained with the minister by helping in directing the worship service. Or, the choir could be seated in back of the sanctuary where a certain unity could be attained with the congregation. The latter arrangement places the choir so that the effect of a recital is eliminated and the "necessary activities of the director and the physical appearances of the choir are less distracting."⁶

Tithes and offerings:

- (1) Collection plates should not be noticeable until the tithes (pledged contributions) and offerings (free contributions) are ready to be received.
- (2) Placement of collection plates on the communion table or some other place is appropriate if the tithes and offerings of the congregation are to be brought forward.

Music in worship:

Music is for the glorification of God instead of for purely emotional reasons.

- (1) The choir:
 - (a) Singing is an integral part of the worship service and not separate from it.
 - (b) Although a small group is known as the choir, the main choir is the congregation. The small choir should not perform for the congregation by singing at them but should support congregational singing by singing with them.
 - (c) Singing during the service by the whole congregation is in keeping with Reformed Tradition. This was also a practice in the early Church.
 - (d) The choir is not a source of God's grace and, therefore, should not distract from the pulpit, table, and font. Unfortunately, the gothic revival associated the choir with the Word and Sacraments.
- (2) The organ:
 - (a) Since this musical instrument should be located

close to the choir, much of what has been said about the choir also applies to the organ.

- (b) A pipe organ is better than an electronic organ because of its superior tones and long life.
- (c) An organ with a few high quality tones is better than one with a large variety of poor tones.

Another consideration, since this is an instrument solely for the praise of God, is that the organ should be honest in appearance. It should not hide or pretend but be in the open and express the beauty of its pipes.

- (d) The size of an organ is important (4 or 5 ranks). Reflective materials in the sanctuary can not only improve the tone of an organ but reduce its size.

Acoustics in worship:

- (1) Hearing of the Word is more important than hearing of music when acoustical treatment is considered.
- (2) The organ and choir best assist the congregation when behind and above it.
- (3) Other considerations:
 - (a) Proportion: A rectangular space will cause reverberations if its sides are in a greater ratio than 3 to 1. A rectangular space with a smaller ratio than 1 to 1 will have numerous rear wall reflections.
 - (b) Reflections: Concave surfaces cause echoes.

- (c) Distribution: Low ceilings cause sound reduction near the rear while high ceilings cause slow reflection.
- (d) Dispersion: Non parallel surfaces, projections, and recesses break up sound waves.

Symbols and decorations in worship: (SEE APPENDIX A)

- (1) Symbols, decorations, and furnishings are appropriate for emphasizing the Word of God as long as they do not draw attention to their physical selves.
- (2) "Banners or other gay and temporary decorations are 'in' 'in'." ⁷ These decorations are hung on plain walls during worship and removed afterward to again leave worship space appearing incomplete. Emphasis is on joy and hope.
- (3) The Celtic cross (empty cross) should be used as a symbol and not as a decoration. Therefore, one cross is enough.
- (4) The pulpit, table, and font are the basic symbols of Christian faith." ⁸
- (5) "The national flag is not a means of grace, but is a recipient of grace." ⁹ It should be located away from the pulpit, table, and font in such a way as to express the nation's need of hearing the Word.

Materials:

- (1) Visual clarity through simplicity is desired. "Too many materials, used in too many ways with too many things, produce clutter and busyness which make visual

peace impossible. The architecture of the church should be at peace, reflecting the peace with God and man that we have in Christ."¹⁰

- (2) Materials should add strength to the delivery of the Word and the Sacraments rather than detracting from them.

Colors:

- (1) They should reveal God's presence.
- (2) Natural effects can be obtained through an honest expression of natural materials.
- (3) The worship space could be lacking in color expression until the worship service when people would appear in colorful clothes and vestments and banners would make their appearance.

Light:

- (1) Artificial and natural lighting could provide general illumination or give emphasis to some feature.
- (2) Both artificial and natural light could provide color.

Fenestrations:

- (1) This is not a means of God's grace and, therefore, should not detract from the pulpit, table, and font.
- (2) Natural light can add variety and strength of effect to the worship space.
- (3) Stained glass is not always necessary.
- (4) "Church architecture which accentuates the natural world by using clear glass or plants accentuates not God, but nature which with humanity is fallen. The use of nature may have a place in design, but not as a symbol of God."¹¹

- (5) Natural ventilation and warmth from the sun could be provided with exposures to the south and north.

The entry:

- (1) Worshipers should be welcomed through transition.
- (2) There should not be an abrupt change in appearance from the exterior to the interior.

THE MINISTER'S STUDY:

This space should be contained in the church building.

- (a) There would be more efficient studying done than if the minister studied at home.
- (b) This gives the minister a separation of place of work from home life.
- (c) Members of the congregation feel more at ease about seeing the minister in regard to personal problems.

THE KITCHEN:

- (1) Services are for fellowship and no profit is made.
- (2) The fellowship of the First Cumberland Presbyterian Church has suppers from four times a year to once a month. The kitchen more frequently serves a snack bar.

CHURCH SCHOOL:

- (1) Christian education is needed so that the laity can be educated in addition to the clergy.
- (2) There is a need to know why we need Christ as our Savior.

- (3) There is a need for learning how to praise God.
- (4) There is a need for strengthening our faith through added knowledge.

Noise:

A quiet location is best. Insulation between spaces is needed.

Light:

There should be a way to control light in the educational spaces since color films, slides, and television may be used. Natural light should come over a student's left shoulder in most instances. Glare from the sun should be avoided. Visibility should be adequate.

Space:

There needs to be flexibility. Larger spaces could be broken into smaller spaces and smaller spaces combined to form larger spaces. Passages should be adequate and be as short as possible. Square classroom spaces are considered the most satisfactory from experience.

Color:

Educational spaces should be exciting at all ages. A happy atmosphere will promote learning. Adequate display space is needed.

Maintenance:

Materials of construction and textures should allow for easy cleaning.

FOOTNOTES

¹Donald J. Bruggink and Carl E. Droppers, Christ and Architecture, (Grand Rapids, Michigan: Eerdmans, 1965), p. 80.

²Ibid.

³James H. Nichols, "Architecture for Presbyterian worship," Presbyterian Life, (Sept. 15, 1956), p. 25.

⁴Ibid.

⁵Basil Minchin, Outward and Visible, (London: Darton, Longman, and Todd, 1961), p. 170.

⁶James H. Nichols, p. 25.

⁷Robert Rambusch, New Church Designs Reflect Changes in Liturgy, (New York: New York Times, 1968), p. 3.

⁸Donald J. Bruggink and Carl E. Droppers, p. 457.

⁹Ibid.

¹⁰Ibid., p. 448.

¹¹Ibid., p. 466.

FINANCIAL ANALYSIS

FINANCIAL ANALYSIS

The main sources of church income include: a conventional loan from a Lubbock savings and loan company for 30 years, the regular budget of the congregation, individual donations, and a disaster loan from the government. An Every Member Canvass is held each year when Church needs, local and world-wide, are presented to each member personally. Each member is given an opportunity to systematically share in the program of the Church according to his ability. "I shall give regularly to the support of the Church and its benevolences as the Lord shall prosper me." (II Corinthians 9:7)

Equity must be established. The Church owns property and its building, is a non-profit organization under Texas law, has rights to borrow money, and has insurance on property. When the insurance company issues a draft for a loan the Church draws money from its savings account. The trustees must sign for such a loan as endorsement. The savings and loan mortgage provides collateral for the loan.

The church building was insured for 70%. Insurance covered \$106,400 less mortgage, \$37,000, out of the total lost, \$152,000. Insurance paid \$63,000.

FUNDS AVAILABLE

\$140,000.00	sale of property at 10th Street and Avenue O
100,000.00	SBA loan ^{aster}
12,200.00	building funds now to completion
67,000.00	insurance
800.00	interest
<u>\$320,000.00</u>	total funds available

COSTS ANALYSIS

\$230,000.00	building and architect's fee
55,000.00	land
20,000.00	furnishings and musical instruments
5,000.00	landscaping
10,000.00	contingency
<u>\$320,000.00</u>	total funds available
-10,000.00	less contingency
<u>\$310,000.00</u>	total expenditure

BUILDING:

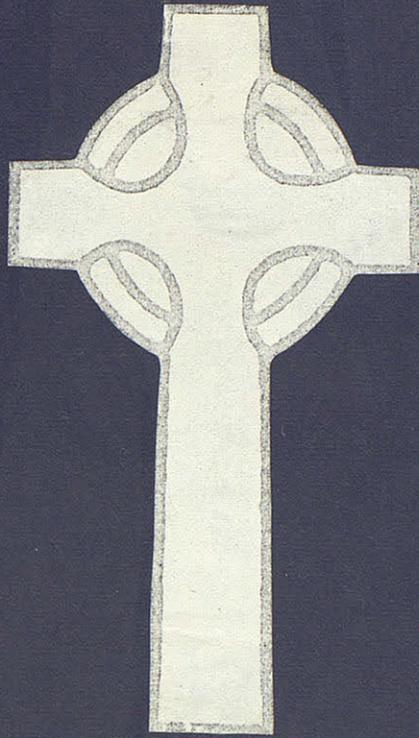
Sanctuary: about \$25/sq. ft.

Other: about \$13/sq. ft.

Total floor space: about 15,000 sq. ft.

APPENDICES

A. SYMBOLS & COLORS

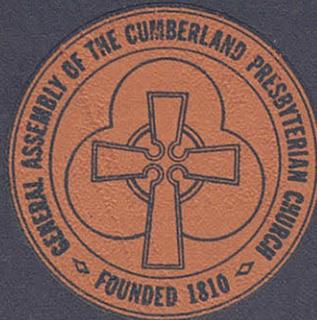


CELTCIC CROSS

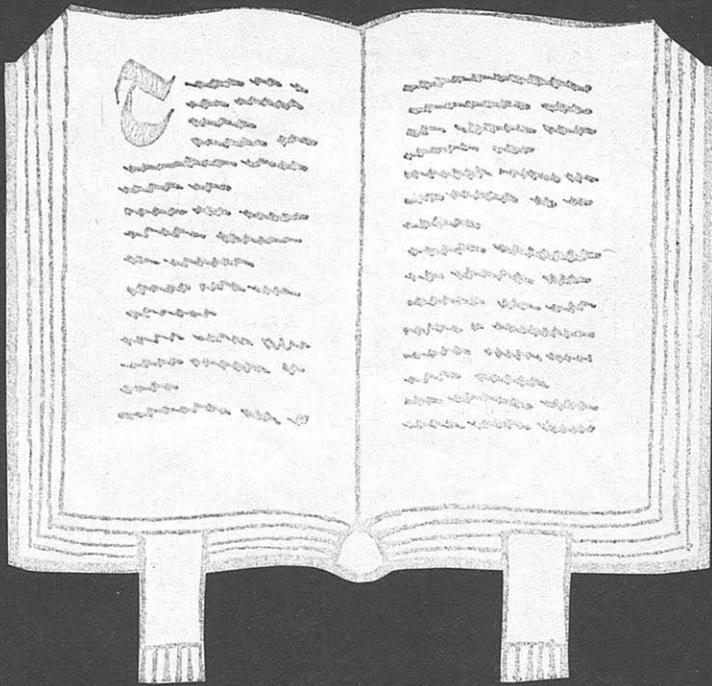
"Sometimes called the Iona Cross. This was the cross Columba took with him to the monastery he founded on the island of Iona, when he went from Ireland to the west coast of Scotland. The circle stands for eternity, —without beginning and without end. So the cross and circle together signify the eternal result of the redemption brought to mankind by the death of Christ on the cross."¹ Emphasis is placed on the living Christ rather than on the dead Christ. (THIS SYMBOL IS APPROPRIATE ABOVE AND BEHIND THE COMMUNION TABLE —a common practice in Protestantism)



SEAL OF THE FIRST CUMBERLAND
PRESBYTERIAN CHURCH IN
LUBBOCK, TEXAS

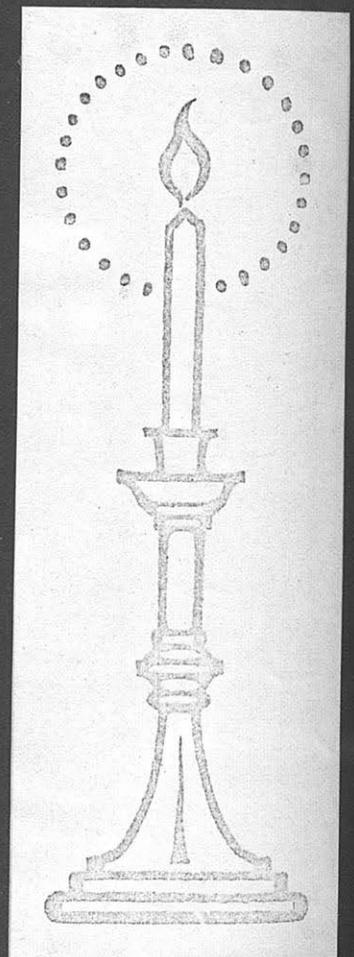


SEAL OF THE CUMBERLAND
PRESBYTERIAN CHURCH IN
THE UNITED STATES



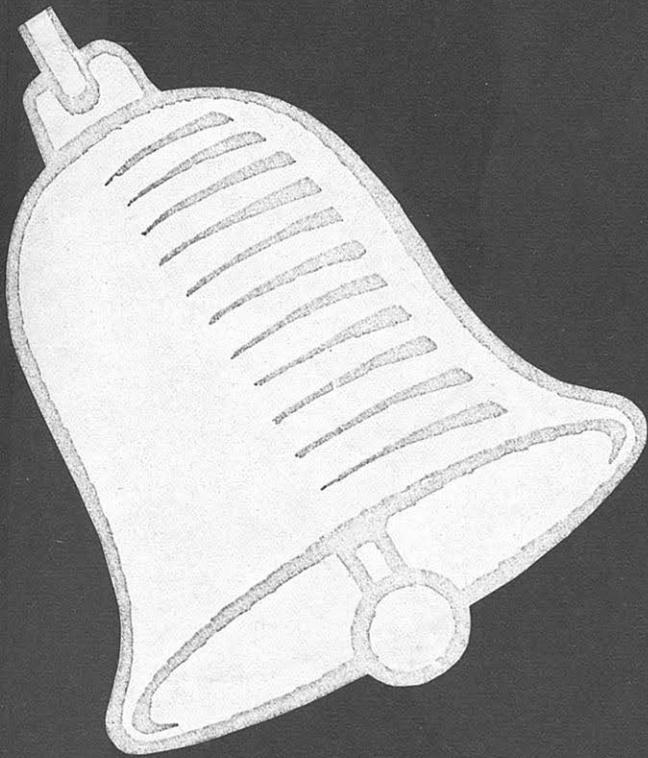
BIBLE

"An open book when used on ecclesiastical furnishings and stained glass windows refers to the Word of God, the Bible. The opened book indicates that the Scriptures are available throughout most of the world for the dissemination of Christian truth. The Bible, or its portions, have been translated into more than 1000 languages."² (REVEREND ESTES WOULD LIKE FOR THE OPEN BIBLE TO BE PLACED ON THE COMMUNION TABLE FROM PENTECOST SUNDAY UNTIL JULY 1ST —TO PLACE IT IN THE PULPIT WOULD BE JUST AS APPROPRIATE)



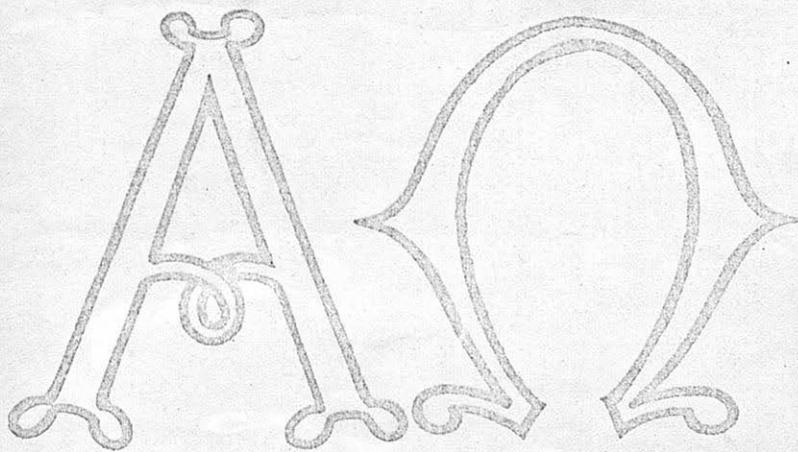
CANDLE

"The origin of the use of candles on the altar may have been at the secret celebrations of the Lord's Supper in the catacombs. However, the symbolism connected with them is significant and worth today. A single lighted candle recalls Jesus' words, 'I am the Light of the world.' Two candles express the two-fold nature of Christ,—the human and the divine. Three candles symbolize the Holy Trinity."³



BELL

"A symbol for the sounding forth of the Word. A bell in a tower or steeple proclaims the message of the Church reminding the people of the claim for priority of the things of God over the secular interests of man. In the Hebrew Tabernacle the High Priest was directed to wear small bells around the bottom of his garment, that when he entered the Holy Place the worshipers could hear the tinkling of the bells and know that their representative was in God's presence in their behalf."⁴
(THIS SYMBOL MAY OR MAY NOT BE USED)

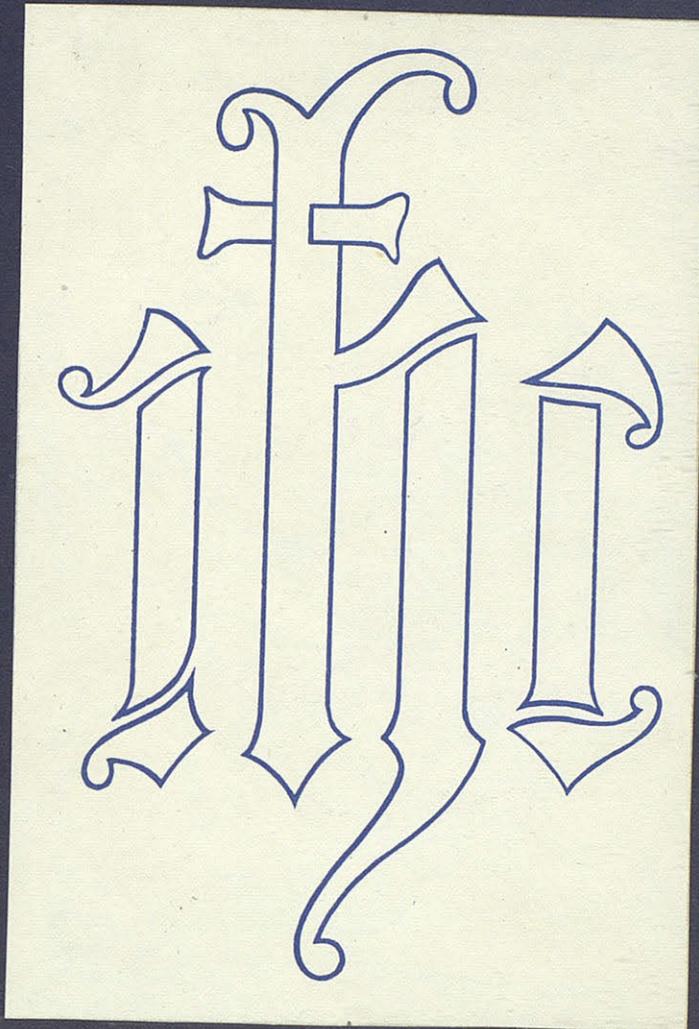


ALPHA & OMEGA

"These are the first and last letters of the Greek alphabet and their usage as a symbol comes from Revelation 22:13, 'I am the Alpha and the Omega, the first and the last, the beginning and the end.' The letters are only letters when used by themselves but when accompanying some symbol of our Lord the significance is that Christ is eternal, the beginning and the end of all things."⁵ (THIS SYMBOL, AT THE REQUEST OF REVEREND ESTES, WILL BE PLACED ON THE FRONT OF THE COMMUNION TABLE)



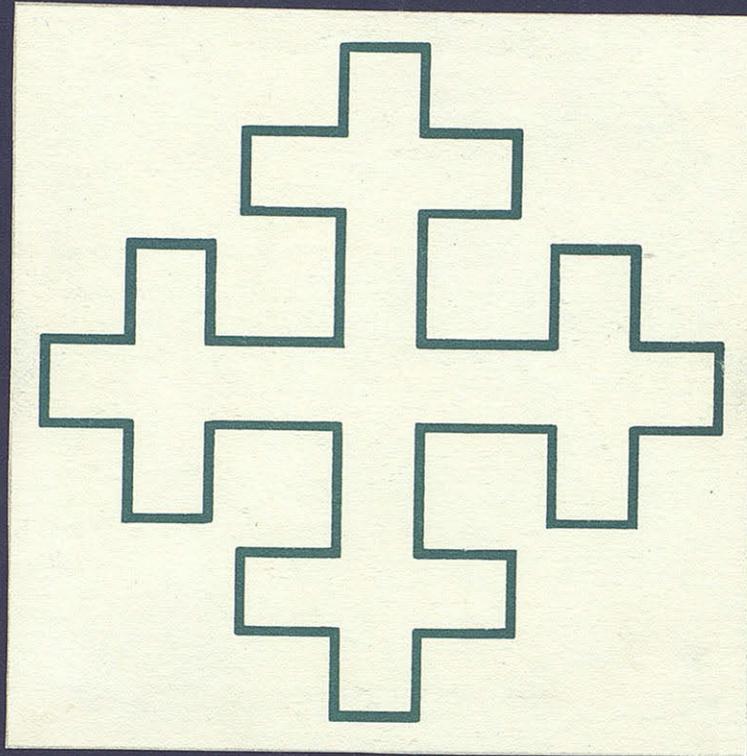
The Trinity season is the last half of the Christian year. The first half of the Christian year has the general emphasis of God speaking to man through Revelation, while the Trinity season has the general emphasis of man responding to God through commitment. The color for this season is green. The symbol on the front cover of the bulletin is an ancient symbol of the Trinity, called a Trefoil and Triangle. This combines two very ancient symbols of the Trinity. The equality of the three distinct sides and angles expresses the equality of the three different persons of the Godhead. Their union into one figure suggests the one and inseparable divine essence. The Trefoil, like the Triangle, with its three equal sides, represents the equality of the three persons of the Godhead, but its circular form, having neither beginning nor end, attests to the eternal nature of the three persons of the Trinity. This ancient symbol is highly appropriate for use in the Trinity season.



THE SEASON OF GOD THE SON: Christmastide. Advent, the first part of the Season of God the Son, leads into Christmastide, when we celebrate the fulfillment of God's promise to save His people. The Greek word "Jesus" means "God saves," an appropriate name for the Child born at Bethlehem. The symbol on our bulletin cover is a Greek monogram abbreviation for Jesus and translated would spell "JES."

The horizontal line over the IHS symbol indicates an abbreviation. In this case it is combined with the H so as to form a cross. Here, in the very writing of the name "God Saves," we see foreshadowed the means by which that salvation shall be accomplished. This particular monogram is used a great deal in Christian art. An example of its use will be seen on the front of our Communion Table.

Christmastide begins on Christmas Day and lasts through Epiphany Eve, which is January 5. It is the season of the Nativity, the Incarnation, and the Word becoming Flesh. The color for this season is white, the symbol of purity and light, of triumph and rejoicing.



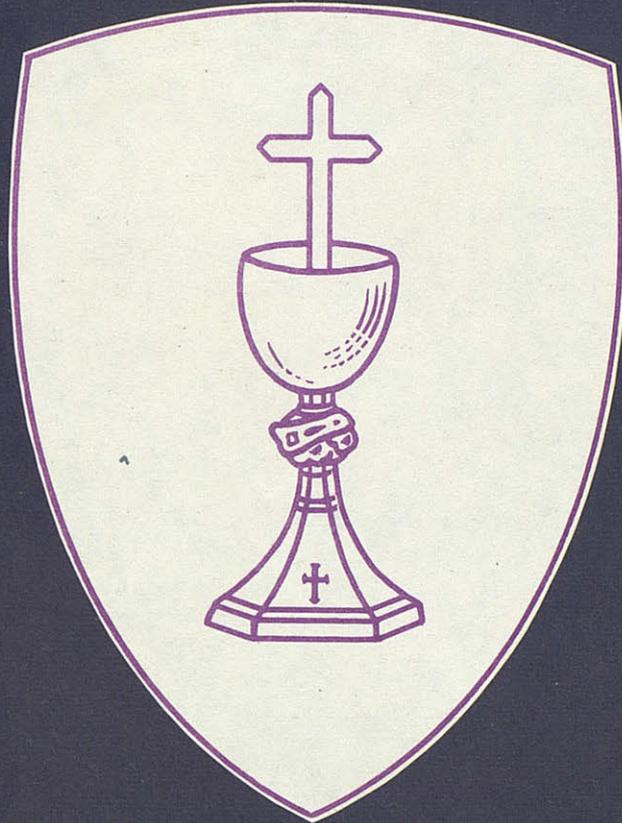
The Season of God the Son: Epiphany. The third part of the Season of God the Son is Epiphany. This comes from a Greek word meaning "showing forth." This season proclaims the manifestation of the universal Christ to all the nations, to all conditions of men, and to all provinces of life. Therefore, traditionally it is the season of Christian missions. Our bulletin symbol is called a "Cross Crosslet" and is composed of four latin crosses arranged so that their bases overlap. This represents the spread of Christianity to the four corners of the earth and is an appropriate symbol for the Epiphany season. The number of Sundays in this season of the Christian year depends upon the date of Easter. There may be as many as nine or as few as four. The color for the season is green, symbolizing growth, life, and development.



THE SEASON OF GOD THE FATHER. The Season of God the Father begins with Worldwide Communion on the first Sunday in October, at which time the Church recalls that it is one worldwide family. It is a time in which we remember the divine covenant and God's providence. For about a thousand years in the Christian Church there was no attempt to portray the first person of the Holy Trinity and little effort has ever been made at picturing God. For eight or nine centuries the universal symbol of the Father has been a hand. The particular form of the Hand of God pictured on the bulletin front is the Latin form. In the western Church it was very common to picture the Hand of God with the thumb and first two fingers extended and third and fourth fingers closed. The three extended fingers were used to represent the idea of the Holy Trinity and the two closed fingers the twofold nature of the Son who was truly God and truly man. This Hand of God is properly surrounded with a circular nimbus with three rays. The nimbus is the sign of sanctity, and the three rays within it represent the Deity. It is customary to represent the idea of benediction, or blessing, with a hand whose thumb and first two fingers are extended. This season of God the Father lasts until the first Sunday in Advent when the Church year begins again. The color for this season is green.



THE SEASON OF GOD THE SON: Advent. The Christian year begins with the Advent Season on the Sunday nearest November 30. Advent is the season of the expectation of the coming of the Christ. The word "Christ" is the Greek equivalent of the Hebrew "Messiah" and means "the Anointed One," the looked-for king and deliverer of the Hebrews. It recalls the ancient Hebrew custom of anointing a person who was being set apart for high office, especially a priest, ruler, or king. In time in the minds of the Jews, it came to mean the promised king after the line of David whom God would send to save His covenant people. The symbol on our bulletin cover is an ancient Greek monogram abbreviation for the word "Christ." It is called a Chi Rho monogram and translated into English would be the three letters "CHR." Countless examples of the Chi Rho symbol exist in the catacombs, as well as on other objects used by early Christians and now brought to light by archeologists. This symbol is very appropriate for use during the Advent Season, when we look forward to the coming of the promised Messiah of God. The color for this season is purple, the color of royalty for the coming King of Kings.



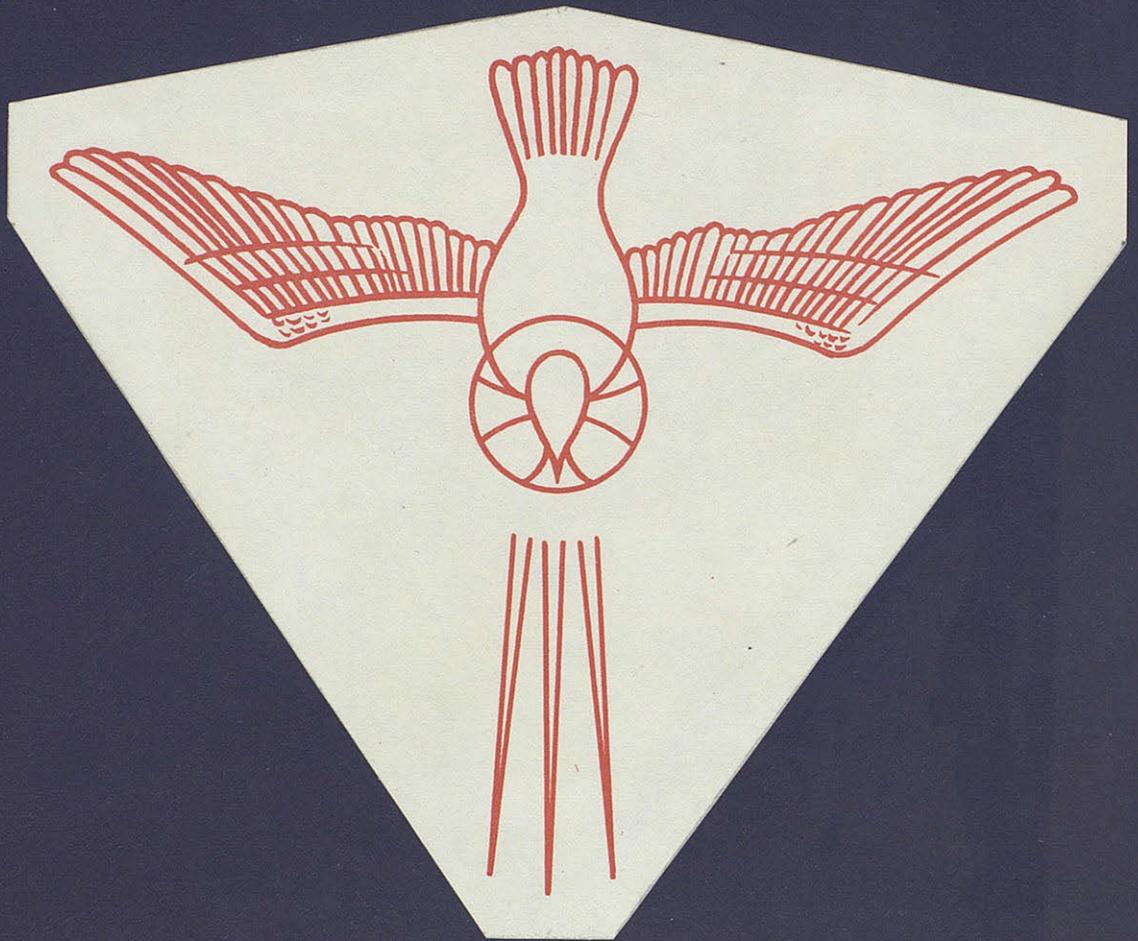
THE SEASON OF GOD THE SON: Eastertide. Eastertide is the fifth part of the Season of God the Son. Eastertide begins on Easter Sunday and is a forty-day season corresponding to the forty days of Lent. It is the biblical time between the Resurrection and Ascension. The emphasis of the season is, of course, the Risen Lord. Our bulletin symbol has as its central figure a Greek cross rather than the more common Latin cross. You will notice that the arms are of equal length. Above the cross-arms are Greek letters with horizontal lines over them. The lines indicate abbreviations and the Greek letters indicate "Jesus" and "Christ." Beneath the cross-arms is the word "NIKA" which is translated "Victor" or "Conqueror." The cross represents what has been done for us. Jesus Christ represents the one who has suffered for us. NIKA indicates that He who has suffered and died upon the cross has triumphed over it. A crucifix (a cross with the figure of Christ still fixed upon it) is never appropriate in a Protestant church. We do not worship a dead Christ, but the Living Lord, who is alive forevermore. This symbol tells us what Christ has done for us and that He is the Victor over the cross and the grave. Therefore, this symbol is particularly meaningful for the Easter season. The color for this season is white, the color of victory, triumph, and rejoicing.



THE SEASON OF GOD THE SON: Lent, Advent, Christmastide, and Epiphany lead inevitably into Lent, the fourth part of the Season of God the Son. Lent begins on Ash Wednesday and ends on Easter Eve. This is forty days before Easter, not counting Sundays. The last week of Lent is called Holy Week. Each day of Holy Week has a special significance assigned in the Gospel accounts as Christ moves with the dignity of divinity from the triumph of Palm Sunday (the first day of Holy Week) to the institution of the Lord's Supper on Maundy Thursday, to the humiliation of the cross on Good Friday. This is a season of self-examination, penitence, and renewal of our commitment to Christ. Our bulletin cover symbol is called "The Chalice and Cross." The jeweled chalice represents the agony in the Garden of Gethsemane. Out of the chalice rises a small cross with pointed ends. This is called the Cross of Suffering. The reference is to our Saviour's prayer in Gethsemane and his subsequent crucifixion. This symbol is properly used during Lent as we remember the agony and suffering that Christ endured for us. It is also proper to use this symbol on Sundays when the sacrament of Holy Communion is observed. The color for this season is purple, which not only represents royalty, but penitence and sorrow as well.



THE SEASON OF GOD THE SON: Ascensiontide. Ascensiontide is the sixth part of the Season of God the Son. It begins on Ascension Day (or Holy Thursday) and is forty days after Easter (excluding Sundays). This is a week of expectation and hope, which has as its theme "the Ascended Lord." Our bulletin cover symbol is an Alpha and Omega, the first and last letters of the Greek alphabet. This means that our Lord Jesus is the beginning and end of all things. Properly the Alpha and Omega are always used in conjunction with some other appropriate symbol. In this case it is used with the kingly crown to symbolize the kingly reign of the ascended Christ at the right hand of God. We are reminded of Philippians 2:9, "Wherefore God also hath highly exalted him, and given him a name which is above every name." Or, again, of such passages as Hebrews 8:1, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." The color for this season is white, the color of triumph, victory, and rejoicing.



THE SEASON OF GOD THE HOLY SPIRIT: The story of the birth of the Christian Church in the early chapters of Acts makes it clear that the Holy Spirit is a gift of God to the Church. This season which begins on Pentecost Sunday helps worshippers remember that God speaks through the prophets and through the Holy Catholic Church; and it helps us recall the communion of Saints, the Church in mission, the forgiveness of sins, the indwelling presence of Jesus and the life everlasting. The traditional symbol of the Holy Spirit is that of the dove. Our bulletin cover shows a traditional symbol of the Holy Spirit in the form of a descending dove. Since the true Protestant understanding of baptism has to do with the descent of the Spirit, it is also highly appropriate to use this symbol on occasions when the sacrament of Holy Baptism is being observed. It is also proper to use this symbol on the celebration of special events in the life of the Church. The color is red, the color for sacrifice, zeal, and work.

FOOTNOTES

¹Carroll E. Whittemore (Ed.), Symbols, (Boston, Massachusetts: Whittemore Associates, Inc., 1961), p. 4.

²Ibid., p. 36.

³Ibid., p. 26.

⁴Ibid., p. 34.

⁵Ibid., p. 18

B. LETTERS

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
October 19, 1970

Cumberland Presbyterian Center Office
P.O. Box 5535
1978 Union Avenue
Memphis 4, Tennessee

Dear Sir:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

My main concern at this stage is with the nature of Presbyterian worship and its affects on church architecture. Are there any noted similarities or differences between Presbyterian church architecture throughout the United States in regard to the three main branches? In particular, how does the Cumberland Presbyterian branch differ from these main branches?

I realize that you must stay busy most of the time. Any information about sources which might answer the above questions would certainly be appreciated.

Sincerely yours,

Roger A. Springer

The General Assembly

DIVISION OF HOME MINISTRIES
OF THE CUMBERLAND PRESBYTERIAN CHURCH

LOYCE S. ESTES, Moderator

H. SHAW SCATES, Stated Clerk

T. V. WARNICK, Ass't Stated Clerk

OFFICE OF THE STATED CLERK - POST OFFICE BOX 4149 - MEMPHIS, TENNESSEE 38104

November 4, 1970

Mr. Roger A. Springer
Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

I have passed on your letter requesting suggestions as to a possible uniqueness of Cumberland Presbyterian architecture to the Reverend Eugene Leslie, our consultant on church architecture. Mr. Leslie will reply very shortly.

Yours truly,

H. Shaw Scates
Stated Clerk

ew



DIVISION OF HOME MINISTRIES

Board of Missions • Cumberland Presbyterian Church

TELEPHONE 274-7513 • P. O. BOX 4149 • MEMPHIS, TENNESSEE 38104

CARL RAMSEY, SECRETARY
EUGENE LESLIE, ASSOCIATE SECRETARY

November 4, 1970

Mr. Roger A. Springer
Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

Your letter to the Cumberland Presbyterian Center has been referred to me as I serve in the capacity of Building Consultant for the Cumberland Presbyterian Church. I note your interest in information regarding church architecture for the Presbyterian Church.

The Cumberland Presbyterian Church has never really developed a theology of architecture as might be found in the other Presbyterian branches. I think you would probably find within the Cumberland Presbyterian faith as many different kinds and types of architecture as there are. However, our office has been trying for the past several years to develop some standards or systems that might be in keeping with the Reformed faith for use within the Cumberland Presbyterian Church. We have not been able to do much in the way of preparation of materials except to try to refer our people to the materials provided by the United Presbyterian USA Church which attempts to interpret church architecture in light of the Reformed tradition.

Along with this I wrote for my graduation from the Cumberland Presbyterian Theological Seminary a thesis entitled "Symbolism Within the Chancel." This thesis attempts to try to interpret the arrangement of the chancel in light of Presbyterian and Reformed tradition. This thesis has been the basis of my work since I have been in the position of Church Building Consultant. On the basis of this we are attempting to try to develop some similarities of chancel arrangements within the Cumberland Presbyterian faith.

Let me suggest that you secure a copy of this thesis from the library of the Memphis Theological Seminary, 168 East Parkway South, Memphis, Tennessee 38104.

Mr. Roger A. Springer - 2

Other than this I think that the materials provided by the United Presbyterian USA Church would be in keeping with Reformed theology. If we can be of further assistance please feel free to call on us.

Sincerely,

Eugene Leslie

EL/ha

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
November 7, 1970

Library of the Memphis Theological Seminary
168 East Parkway South
Memphis, Tennessee 38104

Dear Sir:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

In my search for any information about the nature of worship or architectural characteristics pertaining to the Cumberland Presbyterian Church, I was referred to Reverend Eugene Leslie. Reverend Leslie recommended that I obtain a copy of a thesis he wrote for his graduation from the Cumberland Presbyterian Theological Seminary entitled "Symbolism Within the Chancel."

If a copy of this thesis can be obtained free of charge I would certainly appreciate receiving one. If a charge is required, please notify me of the amount.

Sincerely yours,

Roger A. Springer

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
October 19, 1970

Circulation Department
Presbyterian Life
620 Witherspoon Building
Philadelphia, Pennsylvania 19107

Dear Sir:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

My main concern at this stage is with the nature of Presbyterian worship and its affects on church architecture. Are there any noted similarities or differences between Presbyterian church architecture throughout the United States in regard to the three main branches? In particular, how does the Cumberland Presbyterian branch differ from these main branches?

I realize that you must stay busy most of the time. Any information about sources which might answer the above questions would certainly be appreciated.

Enclosed is 25¢ for the purchase of a combined (August 15 to September 1, 1970) issue of Presbyterian Life containing the draft Plan of Union for the Church of Christ Uniting.

Sincerely yours,

Roger A. Springer

MARY SETH
Associate Editor

PRESBYTERIAN LIFE

Published by The United Presbyterian Church in the United States of America

WITHERSPOON BUILDING, PHILADELPHIA, PENNSYLVANIA 19107

November 9, 1970

Mr. Roger A. Springer
Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

Your letter has been turned over to me to answer since I have had some contact with architecture in our church.

There is an annual meeting on church architecture which is sponsored by the Church Architectural Guild and the National Council of Churches. I would suggest that you write to the Reverend Scott T. Ritenour, former executive director of the Department of Church Building and Architecture of the National Council of Churches. He is now living at 209 Moore Street, Princeton, New Jersey, 08540.

Cordially,

MS/bls

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
November 12, 1970

Reverend Scott T. Ritenour
209 Moore Street
Princeton, New Jersey 08540

Dear Reverend Ritenour:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

My primary concern is with the nature of Presbyterian worship and its affects on church architecture. My study encompasses a general analysis of the three main branches of Presbyterianism in the United States and a specific analysis of the Cumberland Presbyterian Church.

I understand that you were the executive director of the Department of Church Building and Architecture of the National Council of Churches. I also realize that you must stay busy most of the time. Any information, reference to sources or otherwise, would certainly be appreciated.

Sincerely yours,

Roger A. Springer

S. T. RITENOUR
209 MOORE ST.
PRINCETON, N. J. 08540

November 19, 1970

Mr. Roger Springer
Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

I am glad to have your letter and wish, even briefly and hastily now, offer some suggestions in the challenging assignment you have in your thesis program. (I am leaving town tomorrow and during the next two weeks I will be in-and-out but do not wish to cause you a further delay).

The quickest way now is to give you the names of persons who have or could cite references sources that should examine:

1. The Rev. James L. Doom
Architectural Consultant
Board of National Missions
Presbyterian Church, U.S.
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308
2. The Rev. Eugene Lexlie,
Board of Missions & Evangelism
Cumberland Presbyterian Church
Box 4149, Memphis, Tenn. 38104
3. Mr..Charles N. Robinson, AIA
P.O. Box 777, Lancaster, S.C. 29702
4. The Rev. Harold F. Fredsell
United Presbyterian Church, USA
475 Riverside Dr., New York, N.Y. 10027

You could write to each of the four along the lines of your letter to me. Request from 1 & 4 bibliography, etc. and from 2 specialized data and from 3 some of his insights arising out of his experiences with both the Southern Presbyterian and the Cumberland Churches in so far as program and design are concerned.

CONSULTANT

Sincerely,

609 924-5123

P.S. Please keep me informed
& I'll try to write more
fully myself next time.

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
November 23, 1970

Mr. Charles N. Robinson, AIA
P.O. Box 777
Lancaster, S.C. 29702

Dear Mr. Robinson:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

My primary concern is with the nature of Presbyterian worship and its affects on church architecture. My study encompasses a general analysis of the three main branches of Presbyterianism in the United States and a specific analysis of the Cumberland Presbyterian Church.

I was informed by Reverend Ritenour of your experiences in programing and design in regard to both the Southern Presbyterian and the Cumberland Churches. I realize that you must stay busy most of the time. Any information, reference to sources or otherwise, would certainly be appreciated.

Sincerely yours,

Roger A. Springer

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
November 26, 1970

Reverend James L. Doom
Architectural Consultant
Board of National Missions
Presbyterian Church, U.S.
341 Ponce de Leon Ave., N.E.
Atlanta, Georgia 30308

Dear Reverend Doom:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local church building to replace one destroyed by a tornado.

My primary concern is with the nature of Presbyterian worship and its affects on church architecture. My study encompasses a general analysis of the three main branches of Presbyterianism in the United States and a specific analysis of the Cumberland Presbyterian Church.

I realize that you must stay busy most of the time. Any information, reference to sources or otherwise, would certainly be appreciated.

Sincerely yours,

Roger A. Springer

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
November 26, 1970

Reverend Harold F. Fredsell
United Presbyterian Church, U.S.A.
475 Riverside Drive
New York, N.Y. 10027

Dear Reverend Fredsell:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local church building to replace one destroyed by a tornado.

My primary concern is with the nature of Presbyterian worship and its affects on church architecture. My study encompasses a general analysis of the three main branches of Presbyterianism in the United States and a specific analysis of the Cumberland Presbyterian Church.

I realize that you must stay busy most of the time. Any information, reference to sources or otherwise, would certainly be appreciated.

Sincerely yours,

Roger A. Springer



BOARD OF NATIONAL MISSIONS

OF THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

TELEPHONE: 870 - 2200

December 2, 1970

Mr. Roger A. Springer
Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

In Dr. Fredsell's absence from the office I am replying to your letter of November 26. Enclosed you will find several pieces of material which deal with worship and architecture and we hope these will be of help to you.

Best wishes as you prepare for a thesis program.

Sincerely yours,

Elsie Klingman
Administrative Assistant

encls.

Box 421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401
October 19, 1970

COCU Distribution Center
P.O. Box 989
Philadelphia, Pennsylvania 19105

Dear Sir:

I am a fifth year student in architecture at Texas Tech University in Lubbock, Texas. At present, I have been gathering information for a thesis program which will lead to the designing of a local Presbyterian church building to replace one destroyed by a tornado.

My main concern at this stage is with the nature of Presbyterian worship and its affects on church architecture. Are there any noted similarities or differences between Presbyterian church architecture throughout the United States in regard to the three main branches? In particular, how does the Cumberland Presbyterian branch differ from these main branches?

I realize that you must stay busy most of the time. Any information about sources which might answer the above questions would certainly be appreciated.

Sincerely yours,

Roger A. Springer

THE PRESBYTERIAN HISTORICAL SOCIETY

425 LOMBARD STREET
PHILADELPHIA, PA. 19147
TELEPHONE: 215-735-4433
November 6th, 1970

Mr. Roger A. Springer
Box #421-B, College Inn
1025 University Avenue
Lubbock, Texas 79401

Dear Mr. Springer:

Thank you for your letter regarding your thesis program at Texas Tech University. In that regard, please note the following.

Enclosed you will find a selected reading list regarding resource materials relevant to a study of Presbyterian worship and church architecture.

You also inquired as to whether there were any "noted similarities or differences between the Presbyterian church architecture throughout the United States in regard to the three main branches?" As far as I am aware there would be no distinctive differences. Indeed, you will note on the enclosed list a reference to the new THE WORSHIP BOOK, which was just issued this past month. As noted, this new liturgical guide was a joint effort of the three denominations.

I hope these notes and the enclosed will be of some help to you in your work. Should your thesis project result in a written work relevant to a Presbyterian congregation, we would appreciate very much receiving a copy for the archives.

Cordially yours,

Gerald W. Gillette
Research Historian
GWG/s encl.

C. BIBLIOGRAPHY

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