HOLDING UP WALLS OF FAITH:

PRESERVATION PERSPECTIVES WITHIN HISTORIC CHURCH CONGREGATIONS

by

JEANNE-MARIE MARK

(Under the Direction of Wayde Brown)

ABSTRACT

The purpose of this thesis is to attempt to answer the question of whether a relationship exists between a historic church congregation's attitude towards it building and history and its pursuit of preservation efforts. The research focuses on one specific element in the field of preservation-- church buildings-- and the way in which subjective preservation goals have been conceived and implemented by spiritual communities in Georgia. It is hoped that this research will prove helpful not only for those that are personally involved with preserving historic churches, but to the communities that sustain them and to the general public, to whom they serve as important cultural landmarks within our national landscape.

INDEX WORDS: Church, Historic church buildings, congregations, preservation, Georgia, Church of the Redeemer, Crescent Hill Baptist Church, Jerusalem Lutheran Church

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DEDICATION

This thesis is dedicated to all historic churches; those that find peace and fulfillment in simplicity; those that struggle to maintain their ground in a consumptive society and maintain that bigger isn't always better; those that honor quality and not quantity; those that have fought for and celebrate their ancestral/cultural/religious heritage and those that continue to preserve it.

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TABLE OF CONTENTS

Page

LIST OF FIGURES

Page

INTRODUCTION

What makes church buildings so singular and worthy of an especially sensitive preservation approach? To answer this, one must first clarify the definition of "church," a word with many meanings. For some, "church" consists solely of people. Crescent Hill Baptist Church in Sautee, Georgia, for example, defines the word as an "organized body of believers."[1] For others, a "church" comprises a spiritual community. While the common ground for various meanings of this term can be found in an understanding of its sacred representation, the word must be clearly defined and understood to proceed with this study. The English word derives from the Greek *kuriakon*, meaning 'Lord's (house)' and from *kurios* for 'master or lord'. The Oxford American Dictionary defines the word in terms of four distinct connotations:

1. a building for public, especially Christian, worship
2. the body or organization of religious believers
3. a religious system or sect; the hierarchy of clergy
4. institutionalized religion as a political or social force[2]

This study refers to the "church" in terms of buildings dedicated to religious worship.

The character of individual churches is as varied as the spiritual communities that construct and sustain them. Whether the focus of church members is on liturgy or on community outreach, the idea of sacred ground commonly links all church buildings. Moreover, church buildings generally played an integral role within a community by supporting religious, outreach, and social or other community services. In many cases, a historic church building contributes vitally to the distinctive character of a community as a landmark. In Medieval Europe, the

[1] Baker, Garrison, *A History of Crescent Hill Church*, (Fern Creek Press, Cleveland, GA., 1997), p.98.

church building was prominently sited within many towns and indeed was often its epicenter; activities were not limited to spiritual fulfillment, but included recreation and education as well. As demand for goods was generated from this religious core, it was not uncommon for marketplaces and homes to develop around a church building.[3] The opportunities for commerce, education, and cultural expression radiating from the church institution contributed vitality to city development, and this pattern was frequently replicated by European emigrants as they settled in what is now the United States.

The history of church buildings within the United States reflects the fact that these structures are distinctive in design and form. Church architecture is meant to express a theological viewpoint—establishing a sacred space—as opposed to a mere articulation of style. Unlike secular buildings that usually adhere closely to standards of functionality, church architecture inherently lends itself to imaginative expression. A revered and treasured worship space usually was the product of close collaboration between congregation, clergy and architect[4], joining in common cause to ensure that the design and form of a church suitably embodied and bore witness to its members' beliefs. Vaulted ceilings, spires, steeples, towers, stained glass, and other features commonly associated with church buildings in the United States represent various devices to translate such lofty goals into physical reality. At the other end of the spectrum of church architecture found in the early United States, meetinghouses—free of ornamentation—expressed a theological viewpoint that eschewed the church as an institution, and defined a church as solely its body of believers. At any point in the spectrum of church architecture,

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[2] *The New Oxford American Dictionary*, Edited by Elizabeth Jewell and Frank Abate, Oxford University Press, New York, 2001.
[3] Nicholas, David N., *The Growth of the Medieval Church*, (Addison Wesley Longman Limited, Essex, UK, 1997), p.29.
[4] Vosko, Fr.Richard S., Introduction to *Architecture for the Gods*, Crosbie, Michael, (The Images Publishing Group Pty Ltd, Mulgrave, Australia, 1999).

however, the building stood as a witness—as "the most potent symbol of a community's faith"[5]—and continues to do so today.

The purpose of this thesis is to attempt to answer the question of whether a relationship exists between a historic church congregation's attitude towards it building and history and its pursuit of preservation efforts. The research focuses on one specific element in the field of preservation-- church buildings-- and the way in which subjective preservation goals have been conceived and implemented by spiritual communities in Georgia. It is hoped that this research will prove helpful not only for those that are personally involved with preserving historic churches, but to the communities that sustain them and to the general public, to whom they serve as important cultural landmarks within our national landscape.

This thesis consists of five chapters setting out the background, context, and structure of the research and reporting and analyzing the research findings. Chapter One gives an overview of the historical development of church architecture in Georgia, explaining its evolution in terms of two distinct approaches. This section lays the foundation upon which the research is developed. Chapter Two discusses current preservation issues concerning historic church buildings. Major threats to this resource are identified, as well as current programs and organizations working on both a national and international level to address these threats. The listings of successful examples of church preservation and those organizations assisting them may provide helpful information to those involved with at-risk historic churches. Chapter Three identifies and reviews the three case studies selected for this thesis. A brief historical summary and architectural description is given for each institution, in order to better understand the church community and its connection to the building. Chapter Four consists of an analysis of the case

[5] Richard Moe, President of the National Trust for Historic Preservation; *America's 11 Most Endangered Places: Prairie Churches, 2001;* http://www.nationaltrust.org/11Most/2001/prairie.htm; January 24, 2005.

studies. Results from the questionnaire distributed in the course of research are reviewed and chief issues relevant to preservation stemming from the findings are presented. This analysis highlights ways in which a congregation may develop a connection to its church building, and the importance advocating preservation. Chapter Five concludes the study with recommendations for a sensitive approach to preservation of historic churches, based on the research findings. Taken as a whole, the research is intended to help answer the question of an existing relationship between a congregation and its historic church building. Hopefully, a by-product of the research will include guidelines for preservation efforts by spiritual communities, which are uniquely positioned to safeguard the priceless resource that historic church buildings represent.

CHAPTER 1
CHURCH DEVELOPMENT IN EARLY GEORGIA

Churches were considered essential in building a cohesive society during the formative period of our nation, and in the settlement of the South[6], as the founders sought social and institutional structures that would foster stability within their new colonies. The role of the church in general, and of various individual denominations, illustrates the extraordinary range of religious exploration, development and tolerance forming the American historical and cultural experience.

Georgia was the last of the thirteen English colonies to be settled in North America. After receiving a charter from Great Britain's King George II in 1732, a group of Parliamentary reformers set out for the new colony, which was intended to provide both commercial success and a military buffer against northward expansion of the established Spanish presence in Florida. In February of 1733, the first fleet of colonists arrived on Yamacraw Bluff along the banks of the Savannah River. Among this group were more than one hundred English emigrants, with James Oglethorpe as their principal leader.[7] Oglethorpe proceeded to lay out the city of Savannah, which was to play a key role in the establishment and early development of the Georgia colony. With a design based on a series of squares surrounded by houses and public buildings, Savannah

[6] Although usage varies in the United States, "The South" is frequently defined not only in terms of a political or geographic region but of a distinctive culture as well. In historical and political contexts, "The South" often refers to the territory that once comprised the Confederate States of America, i.e., Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia. Geographically and culturally, "The South" often refers to regions lying below the Mason-Dixon (the boundary dividing Maryland and Pennsylvania), and as such it comprises – in addition to the 11 states of the former Confederacy – the border states of Kentucky, Maryland, and Delaware.

[7] Spalding, Phinizy, *Oglethorpe in America* (The University of Chicago Press, Chicago, IL; 1977), pp. 9-10.

became the first permanent European settlement within Georgia and was one of the first planned cities in the United States.

Georgia's vast lands[8] were not only attractive to European colonists for their economic and military utility, but the new colony was also alluring to persecuted Europeans for the religious freedom it afforded. The Protestant Reformation initiated in the sixteenth century had brought about a sharp religious and political divide in Europe as attempts were made in various regions to separate from the Roman Catholic Church. Protestant Scots, Welsh, Swiss, Germans, and northern Italians were among those seeking refuge in Georgia from the intense persecution of Protestants that spread throughout Europe. For example, Lutherans exiled from Salzburg, Austria, came to Georgia in 1734, and went on to establish their own settlement thirty miles north of Savannah. In 1735, Moravians fleeing the Czech lands also arrived in Georgia, settling in Savannah.[9] In addition to the Protestant religious refugees, Sephardic Jews—descended from those exiled from Spain and Portugal in the fifteenth and sixteenth centuries—were also welcomed in the new colony[10], making Georgia's diverse ethnic and cultural composition unlike any other. The Georgia colony under Oglethorpe's leadership succeeded in welcoming those seeking religious freedom and "poor and persecuted people"[11] seeking a new beginning.

Included among the Moravians arriving with Oglethorpe's second voyage in 1736 was John Wesley, an English theologian and evangelist, and his brother Charles, a clergyman and hymnist. John Wesley was deeply impressed by the Moravians' piety, and his two years' experience in Georgia shaped his quest for spiritual reformation. Incorporated with the lessons

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[8] Geographically, Georgia is the largest state east of the Mississippi River.
[9] Mixon, Wayne, *"Georgia: Religion in the Southern States,* edited by Samuel S. Hill (Mercer University Press, Macon, Georgia; 1983), p. 79.
[10] Rose, Harold W., *The Colonial Houses of Worship in America* (Hastings House Publishers, Inc., New York; 1963), p. 24.
[11] Lane, Mills, *Architecture of the Old South.Georgia* (The Beehive Press, Savannah, Georgia; 1986), p. 10.

of simplicity, fellowship and outreach learned from the Moravians in Savannah, Wesley went on to establish Methodism—originally a movement within the Church of England, but later a separate denomination—that was to have a an enormous impact on the religious and cultural development of the American South.[12]

Although Georgia was established as an English colony under the aegis of the Church of England, the spread of Anglican churches within Georgia was weaker than in colonies such as Virginia, where Anglican churches were much more prevalent.[13] Even with the spread of the First Great Awakening[14] that sparked a religious revival throughout the American colonies, the Church of England developed little additional traction in Georgia. Instead, new religious sects flourished, a development that initially caused some of the colony's leaders to be fearful of potential chaos.[15] However, the response they believed to be most effective in preventing social instability was a religious tolerance that brought forth "strength in exclusiveness, individualism, and eventually in divisiveness."[16]

Within these swirling currents of differences in religious belief and practice, church architecture in Georgia reflected two distinct approaches: the established church with its emphasis on liturgy and celebration of the sacraments, and the dissenting religious groups that focused on the proclamation of scripture, the word. The established church- the Church of England- defined itself as "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those

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[12] Tuttle, Jr., Robert G., *John Wesley: His Life and Theology* (The Zondervan Corporation, Grand Rapids, Michigan.; 1978), pp. 143-145.
[13] Of the 126 colonial houses of worship in the South established under the Church of England, 53 were in Virginia, 49 in Maryland, 17 in South Carolina, 4 in North Carolina, and 3 in Georgia.
[14] The Great Awakening was a series of religious revivals that spread throughout the American colonies in the eighteenth and early nineteenth centuries.
[15] Poesch, Jessie, *The Art of the Old South (*Harrison House, New York, NY; 1989), pp. 13, 152.
[16] Posey, Walter P., *Religious Strife on the Southern Frontier* (Louisiana State University Press, Binghamton, New York; 1965).

things that of necessity are requisite to the same."[17] In medieval Europe, the typical church building was compartmentalized— i.e., through a division between nave and chancel—in a way that made visibility and hearing the service difficult, contributing to a sense of mystery in the rite of Mass. Revision of the Church of England's Book of Common Prayer[18] in 1552 eliminated some ceremonies and restructured the service of Holy Communion, resulting in a need to modify the church design. Open spaces were more suitable for the reformed services that included the congregation joining the minister or priest in reciting Morning and Evening Prayer.

Church buildings in the American colonies were intended to bear witness to the culture and economy of the new colonial environment by being both beautiful and economical. Economy was required in the use of using available building material practically and straightforwardly, while beauty was to be achieved through appropriate, spiritually sensitive arrangements of these materials. Early church buildings established under the Church of England within the American colonies tended to mirror the architecture of familiar English prototypes. However, these buildings "were specifically built for worship according to the Prayer Book,"[19] and as such their traditional architectural roots tended not to run as deep in the newly settled soil. Examples of this type of church structure were still distinctive in form, decorated with symbols often associated with European houses of worship such as stained glass and towers topped with crosses. The American Ecclesiology Society, seeking to guide blossoming churches within the newly settled areas, recommended that the building and service "be most solemn, religious, and Church-like."[20] According to the Society's guidelines, while

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[17] *The Book of Common Prayer, Articles of Religion, XIX* (Church Publishing Incorporated, New York, NY; 1979 version), p. 871.
[18] The Book of Common Prayer is the official prayer book of the Church of England and the Episcopal Church in the United States. The first completed version appeared in 1549, and has been subjected to several revisions since.
[19] Dorsey, Stephen P., *Early English Churches in America: 1607-1807* (Oxford University Press, New York, NY; 1952), p. 17.
[20] Poesch, p. 235.

adornments and furnishings in American church buildings were to be simpler than in their English counterparts, many similarities were evident, such as pointed-arch windows, spires, finials, medieval stained glass and other Gothic features used within these churches that were examples of ongoing Church of England influence on church architecture in the American colonies. Planning and decorating dictated by the Anglican religious practice most likely required church buildings to have a pulpit, communion table, a reader's desk, a Bible, prayer books, an alterpiece, and the Royal Arms.[21] Because of the liturgical focus on celebration of the sacraments, the altar was usually centrally placed while the pulpit was set off to the side. Pews were often square, and their height encouraged prayer and meditation while "shielding those sitting within from the eyes of their neighbors."[22] In this architectural style, expression of the idea of "church" was that of a building in which individual worshippers assembled to observe liturgical ceremonies prescribed by an authoritative religious institution, and the "established church style" tended to be quite distinct in its structural elements from those which evolved as part of the "dissenting church style."

One of the first examples of the established church building style in Georgia was Christ Episcopal Church in Savannah, organized by James Oglethorpe and an Anglican clergyman who accompanied him on his first voyage, with construction beginning around 1740.[23] The framed structure that eventually burned in 1796, contained walls "watled betwixt the studs and white oak watling, and filled up on each side with a strong plaister…the out side covered with a strong cement, and neatly set off in imitation stone work, the inside when finished to be a clean

[21] Upton, Dell, *Holy Things and Profane: Anglican Parish Churches in Colonial Virginia* (The Architectural History Foundation, New York; 1986), p.31.
[22] Dorsey, p. 22.
[23] Rose, p. 24.

plaistered white wall."[24] Another example of the established church style was St. Paul's Church in Augusta, founded by missionary rectors of the Church of England in 1750.[25] Though the original edifice no longer stands either, St. Paul's Church was planned to have an exterior constructed from "limestone and gravil appearing like stone" and the interior to be "plaister'd, white wash'd and arch'd, the roof supported by two columns…handsomely ornamented."[26]

Figure 1:1 (From left to right) Ruins of Old Historic St. Paul's Church after fire on March 22, 1916, Augusta, Georgia (Source: Vanishing Georgia, Georgia Division of Archives and History, Office of Secretary of State) and St. Paul's Episcopal Church, 2005. (Source: author)

In sharp contrast to the established church was the austere, galleried, meeting house that epitomized what may be called the "dissenting style" which took root in Georgia and other American colonies. This church architecture expressed a reformed religious belief, a rejection of Anglican liturgical formalism, conveying the idea of "church" not as a building but as a body of believers comprising a spiritual community.[27] Thus, the pulpit was centrally or predominantly

[24] Lane, p.21.
[25] Williams, Rev. Chauncey C., *The Story of St. Paul's Church, Augusta, Georgia, 1750-1906* (Chronicle Job Printing Office, Augusta, Georgia).
[26] Lane, p.21-22.
[27] Loveland, Anne C., and Wheeler, Otis B., *From Meetinghouse to Megachurch* (University of Missouri Press, Columbia, Missouri; 2003), p. 5.

placed within a meeting house, with the focus of the worship service on proclaiming and hearing Scripture as the Word of God. A large gallery or auditorium space was laid out in a manner that was most conducive for making scripture heard by all members of the congregation. In many instances, these church buildings avoided elaborate decoration or ornamentation, but included large, clear windows to maximize light, all of which allowed for "all acts of the service to be visible."[28] Early examples of the "dissenting church style" in Georgia were the Jerusalem Lutheran Church (1769) of Rincon, Kiokee Church (1772) just outside of Appling, and the Midway Church (1792) in Midway.

Figure 1:2 (From left to right) Exterior of Old Kiokee Baptist Church, Appling, Georgia; 2005 (Source: author) and historic photograph of Old Kiokee Baptist Church interior (Source: Vanishing Georgia, Georgia Division of Archives and History, Office of Secretary of State)

Throughout the eighteenth century, the Church of England's influence within Georgia waned. From 1748 to 1775 the number of Anglican churches declined from 63 to five, and in 1777 the Church of England was officially disestablished—that is, cut off from public funding—under Georgia's first Constitution.[29] For some time following the American Revolution,[30] the authority and influence of the Episcopal Church—as successor to the Church of England—in

[28] Poesch, p. 15.
[29] Mixon, p. 79.
[30] The American Revolution consisted of two related events: The American War of Independence (1775-1783), in which the 13 British Colonies of North America fought for political separation from Great Britain, and the formation of the United States of America and its government under the Constitution of the United States (1787).

Georgia and elsewhere in the former colonies was compromised through association with former British rule. Many churches were severely damaged, if not destroyed, during the Revolution and its aftermath, with church buildings used for various war operations such as storage, shelter, hospital space, and even stables. Such was the case for St. Paul's Church of Augusta when the property was confiscated by the British in 1779, the church was used as a hospital and finally destroyed in 1781. Many congregations were left without worship space or clergy, and with dissipating membership. By the early 1780s the state of church buildings in Georgia was in such disrepair that prospects for continued religious organization were not bright.

The unrestricted freedom of worship found at the end of the eighteenth century in the United States brought forth the Second Great Awakening, which occurred between 1820 and 1840. This movement gave momentum to evangelical Protestant denominations, particularly the Baptist and Methodist churches, which spread rapidly at the same time as newly opened lands began to be settled. Baptist, Methodist, and Presbyterian congregations began to flourish throughout the American South and soon became dominant in Georgia's religious composition. The ideology of these churches focused on proclaiming the Word of God, spreading the Gospel, seeking repentance, achieving salvation, and leading a life converted to Christ.

As new religious institutions, evolving during the Second Great Awakening, took root within Georgia, another distinctive form of church architecture emerged. Because parishes in frontier regions focused on spreading the Gospel and converting individuals in need of salvation, the idea of "church" was moved outside in the form of camp meetings. Camp meetings usually involved use of tents within a campground, and while a pulpit was the still the focal point as it was in the meeting house arrangement, the congregation stood or sat on logs or benches. Although simple and rustic, the design was highly portable and hence the most practical for

reaching large numbers of "unchurched people"[31], especially in remote and newly settled areas. Two remaining examples in Georgia, located northeast of Cleveland, include the Mossy Creek Campground, established in 1837, and the Rocksprings Campground, established in 1887. Both still stand in fair to good condition.

Figure 1:3 (From left to right) Mossy Creek Campground on State Route 254 and Rocksprings Campground located a half a mile down the road . (Source: author)

Springing from the revivals held in frontier camp meetings, an architectural style expressing the evangelical perspective emerged in the form of auditorium churches. As in earlier forms of the dissenting church style, this form supported a focus on preaching, but with even greater emphasis as the larger, open spaces took on a circular form to enhance both visibility and acoustics for congregation members. This style of church building was clearly designed for bringing in masses of people, by enabling services to be conducted in a more exciting, nearly theatrical setting. Sloping floors and curving rows of seating and aisles radiating from the pulpit were common characteristics found in an auditorium plan church.[32] Typical of this style in Georgia is the First Christian Church of Athens (1915). In a bulletin published upon the event of the church opening, a description of the floor plan was stated as follows: "(the church)consists

[31] Loveland and Wheeler, p. 15.

of an auditorium of the popular pulpit-in-the-corner type, bowed floor, amphitheatrical setting which provides a three seat horseshoe gallery having a seating in pews for about 600."[33]


Figure 1:4 (From left to right) First Christian Church, Athens, Georgia; 1919 (Source: Vanishing Georgia, Georgia Division of Archives and History, Office of Secretary of State) and First Christian Church; 2005 (Source: author)

It can be argued that this form of church building style, with its origins in early evangelical mass movements, was the direct forerunner of the "megachurches" of the modern period.

During the early nineteenth century, Georgia experienced increasing wealth from its growing population and cotton-based economy—dependent on the institution of slavery—but the disruptions of the Civil War[34] proved to be a key factor in shaping church development. Initially, the war stirred patriotic fervor within congregations, which for a brief period fostered church growth in parallel with the churches' vehement support for the Confederacy. Many congregations and church buildings provided and distributed supplies, services were held more frequently, sermons often catered to "the Southern Cause" against the Union, and revivals were more numerous, with especially strong attendance by soldiers.[35] As the war progressed, however, the supportive role of the church faded, and in the later stages of the war many church

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[32] Bishir, Catherine, *North Carolina Architecture*, (The University of North Carolina Press; Chapel Hill, North Carolina; 1990), p.327.
[33] Bulletin "The New $50,000 First Christian Church is the Last Word in Modern Splendid Place of Worship" published December 19, 1915; Property of the First Christian Church.

structures were damaged or destroyed as a result of military campaigns that ranged through large parts of the state of Georgia.

Following the Civil War, Georgia and its churches slowly began re-building. As wealth trickled in from successful farming production in livestock and agricultural products, more money became available for church investment. Toward the end of the nineteenth century, growing principal cities, new industries, railroad access, newspaper availability and improved communication through telegraph and mail[36] were generating resources which accelerated the rebuilding and expansion of Georgia's churches.

Church architecture during this period was altered by incorporation of new sets of building materials. The development of industrial technology resulted in steel and concrete construction replacing craftsmanship based on masonry and timber. At the same time, church membership in Georgia was slowly on the rise. In 1906, total church membership reached 1,029,037, with a denominational breakdown as follows:

Baptist: 596,319
Methodist: 349,079
Presbyterian: 24,040
Roman Catholic: 19,273
Christian (Disciples): 13,748
Protestant Episcopal: 9,790
All Others: 16,787[37]

Church membership continued to increase in the early twentieth century, and by 1936 church members comprised 42 percent of Georgia's population. During this period, however, church architecture was beginning to shift back to more traditional forms. After World War I,

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[34] Note: The American Civil War (1861-1865), sometimes referred to as the War Between the States, entailed a military conflict between the Confederate States of America (the Confederacy) and the United States of America (the Union).
[35] Mixon, p. 89.
[36] Talmadge, Franklin C., *The Story of the Synod of Georgia* (1961), p. 79.
[37] Mixon, pp. 92-93.

Protestants increasingly favored a more formal service that was more appropriately held in a formal structure. The focus of church services returned to a liturgical center of worship, rather than the large auditorium spaces designed to foster a congregation's sense of fellowship. In subsequent years, tradition began to experience competition from a modernistic approach to church architecture that "emphasized the gathering of the community at the expense of traditional elements of verticality, hierarchy and formality."[38]

By 1970, the idea of "church" had become as varied and heterogeneous as its architecture, especially within Georgia. In that year, the total denominational membership within Georgia was 2,745,625, meaning nearly 60% of Georgia's population belonged to a church. The denominational breakdown was as follows:

Baptist: 1,792,256
Methodist: 501,664
Roman Catholic: 103,609
Presbyterian: 102,169
Holiness and Pentecostal: 78,960
Episcopal: 39,780
All Others: 127,187[39]

The State of Georgia has been adjusting to strong population growth through the past seven decades while continuing to foster religious diversity, making it a suitable subject for a study of this sort. At present Georgia maintains a significant amount of church congregations of all denominations, ranking tenth in the nation for both population and total number of congregations. Of the 8, 962 total congregations, 2,299 are mainline denominations and 6,144 are Evangelical. The most predominant denominations during 2000 were Southern Baptist (3,233) and Methodist (1,614).[40] Other mainline denominations such as Presbyterian (307),

[38] Buggeln, Gretchen T., "Sacred Spaces: Designing America's Churches", *The Christian Century* (June 15, 2004), p. 21.
[39] Mixon, p. 98.
[40] *American Religion Data Archive;* http://thearda.com; January 26, 2005.

Episcopalian (157) and Lutheran (34) are represented throughout the state. Georgia is also a comparatively young state, embodying growing ideals and expectations: of its 8,684,715 total population, only 9.5% is over 64 while 26.5% is under 18.[41] The question arises whether there is to be a future place at all for smaller—particularly rural—historic churches among the incoming generation, as building for their future has already begun. It is in this context that the issue of appropriately accommodating the spiritual needs of a rapidly growing state within pre-existing, historic resources will be decided.

[41] Ibid

CHAPTER 2
HISTORIC CHURCH PRESERVATION PERSPECTIVES

Historic resources are extremely vulnerable to modern society's drive for expansion, convenience, and efficiency. Historic churches are especially at risk if such a consumption-oriented mindset continues, and unfortunately preservation efforts may be misinterpreted as an uneconomical approach to maintenance or an obstacle to progress. Nevertheless, preservation efforts can prove to be enormously beneficial both to a congregation as well as to its community. In order to make the case for preserving smaller, historic churches, one must first identify the major threats to these resources, and then develop realistic solutions in response to such threats. The threats can be summarized as:

Threat 1: The physical condition of the historic church is too economically and/or technically fragile and difficult to maintain. The materials that make this resource so unique are comparatively scarce within today's suite of industrial materials. The task of maintenance or appropriate replacement within a historic church structure can be considered too daunting and inefficient.

Threat 2: Growing church membership (as noted in Chapter 1, especially in Georgia) may overtake the capacity of a historic church to accommodate congregational seating in the original sanctuary.

Threat 3: For many congregations in urban, historic churches, escalating costs and real estate prices may overtake their means to support continued operation – a problem that is compounded as many of these churches deal with shrinking congregations.

Threat 4: Declining membership and/or financial resources within historic churches may result in church consolidation: closing certain buildings, most likely the smaller-sized parishes, in order to funnel resources into a larger, dominant parish.

Threat 5: Modernism; as society continues to develop, so does the demand for convenience and comfort. Historic churches require adaptation for modern utility systems; electricity and HVAC are usually the most significant alterations to be considered. Technical aspects of congregation's worship service may also undergo change, i.e., from printed materials to on-screen projections, requiring an adjustment to the worship space.

Threat 6: Modernism has also altered church design, evident in the development of "megachurches". These expansive, stadium-like complexes provide convenience through the ability to reach thousands of members in one service. The structures are massive and industrial materials are usually employed. The sanctuaries cater to multimedia usage and are decorated with minimal ornamentation. This type of structure precludes the type of intimate, contemplative aspects of worship that are offered within a smaller, historic church.

Threat 7: Finally, modernism involves a shift in demographics. Many downtown areas that were once vibrant and central to community living in many cities are declining in population. Suburban sprawl has pushed many residents further from the original epicenter of a town. This bodes poorly for historic churches that were commonly placed in the downtown area. These churches now face declining membership as parishioners seek churches that are more conveniently located.

Fortunately, the issue of preserving historic churches is a pressing concern for many individuals and organizations throughout the world. On a national level, the National Trust for Historic Preservation is considered the principal association dedicated to saving and preserving

cultural and historic resources. Founded in 1949, the private, non-profit organization provides extensive support and resources to further the preservation movement. In 1988, the National Trust established a program entitled *The 11 Most Endangered Historic Places* to educate the public on threatened, historic resources. Today, the list is considered the most effective tool in the fight to save the national heritage. Variations of expressions in church architecture achieved prominence when appearing on this list, such as Historic Black Churches of the South (1996), Prairie Churches of North Dakota (2001), and Urban Houses of Worship (2003).

Partners for Sacred Places headquartered in Philadelphia, Pennsylvania is an outstanding example of preservation advocacy. Founded in 1989, this non-profit, non-sectarian organization set out to bring national awareness to historic religious properties. Today, Partners for Sacred Places saves and maintains these irreplaceable resources, focusing especially on the community role and impact. To further preservation efforts for church buildings, Partners for Sacred Places established the *10 Sacred Places to Save* in 2001. The list highlights "national historic houses of worship with major capital repair needs that are endangering the future of these places and the vital community programs they house."[42]

Grants and other financial assistance are available to support congregational preservation efforts. Save America's Treasures and the National Endowment for the Arts have funding opportunities for historic churches accessible through various grant programs. On a state level, the Georgia Trust for Historic Preservation provides preservation awards and grants that are available to historic churches. Since 1978, the Trust's annual Preservation Award has recognized excellent examples of restoration and rehabilitation of historically significant church structures. In 2001, St. Luke's Episcopal Church and First African Baptist Church at Raccoon

[42]*Ten Sacred Places to Save 2001; Partners for Sacred Spaces;* http://www.sacredplaces.org/ten_places.htm; January 31, 2005.

Bluff received the Excellence in Restoration Award. Christ Church of Macon received the Excellence in Rehabilitation Award. Over the years, other historic Georgia churches have received the Outstanding Restoration/Rehabilitation Project-non residential- Award for its original Use, including All Saints Episcopal Church[43], Thomasville (1983), and Grace-Calvary Episcopal Church, Clarkesville (1988).[44] For further funding, the Georgia Heritage Grant Program is made available through the Historic Preservation Division of the Georgia Department of Natural Resources. Initiated during the 1994 Legislative Session, the Georgia General Assembly established appropriations for grant funding for the preservation of historic properties within the state and provides matching funds on a statewide competitive basis to local governments and nonprofit organizations for the preservation of Georgia Register-eligible historic properties.[45]

Internationally, the Church of England maintains a rich architectural heritage. Among some 16,000 Anglican church buildings within England, 12,000 to13,000 are considered by the Government to be exceptional historically or architecturally.[46] The role of the church proves just as significant and influential in English communities as it does in the United States, a resource "integral to this country's history and development."[47] The recognition of this valuable resource generated the need and desire for appropriated care.

Preservation of England's churches is supported by systems and organizations that advocate sensitive treatment and maintenance. The institution utilizes a faculty jurisdiction (license from the diocesan consistory court authorizing work executed on a Church of England

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[43] All Saints Episcopal Church was originally built as a Catholic church.
[44] *The Georgia Trust; http://www.georgiatrust.org/preservation_resources/pa_nonresidential_original.htm;* January 31, 2005.
[45] *Georgia Heritage Preservation Division, Department of Natural Resources; Georgia Heritage Grant Program, October 14, 2004; http://www.gashpo.org/content/displaycontent.asp?txtDocument=38;* January 31, 2005.
[46] *The Church of England's Built Heritage; Church of England*; http://www.cofe.anglican.org/about/churchcommissioners/about/builtheritage; February 8, 2005.

church or churchyard) to ensure the care for listed church buildings.[48] Parishes that intend to make significant changes to their structure must submit a proposal for a faculty, and the Diocesan Advisory Committee (DAC) provides assistance to those parishes in the process. Another supportive resource is the Council for the Care of Churches. This department was developed as a permanent commission of the Church of England's governing body, primarily in order to assist parishes in the maintenance of their church building.[49] Resources for security, fundraising and various maintenance issues are all addressed through the Council.

Organizations outside the institution of the Church of England that place the same value on the resource of historic churches and work to preserve them include, the National Trust of the United Kingdom which is responsible for the preservation of "over fifty examples of ecclesiastical buildings and complexes."[50] English Heritage[51] is another activist in the maintenance and care for England's historic environment. In terms of church buildings, English Heritage is involved in the consultation of alteration proposals which would affect the character of churches and chapels listed as being of important historic or archeological significance. Through their involvement, the organization attempts to "ensure that the historic fabric, setting and archaeological interest of the church are safeguarded wherever possible." [52]

English Heritage and other programs have been established to ensure the preservation of churches through trusts and grants. The Historic Churches Preservation Trust (HCPT) with the

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[47] Ibid
[48] *"The faculty jurisdiction-what is it?"; The Church of England;* http://www.cofe.anglican.org/about/cathandchurchbuild/faculty.html; February 15, 2005.
[49] *Welcome, The Church of England's Council for the Care of Churches*; *http*://www.churchcare.co.uk/ccc/; February 15, 2005.
[50] *Religious Architecture: The National Trust*; http://www.nationaltrust.org.uk/historicproperties/index.cfm?fuseaction=print&page_id=92; February 12, 2005.
[51] Note: The English Heritage (officially known as Historic Buildings and Monuments Commission for England) is the government's legal advisor on the historic environment, sponsored by the Department of Culture, Media, and Sport (DCMS).

Incorporated Church Building Society provides significant financial assistance to churches in need. The organization was founded in 1953 to repair damage that resulted from World War II. In 1983, HCPT assumed responsibility of the Incorporated Church Building Society (ICBS), an organization established in 1818 and incorporated by Act of Parliament ten years later to "remedy the deficiencies of places set aside for Public Worship in our towns and cities". [53] Although run entirely on voluntary contributions, the HCPT was able to financially support 326 churches, give grants totaling $3,030,846 and $287,834 in interest-free loans.[54]

What sets this country apart in the historic church preservation movement is the management of redundant churches. When particular churches belonging to the Church of England are no longer required for public worship, the building is formally declared redundant under the Pastoral Measure[55]. Even by serving other purposes, such as worship space for another denomination, art and culture centers, concert halls, offices, and even residences, the resource is still able to represent a cultural heritage. In order to prevent the loss of these resources, a custodial system for redundant churches is overseen by the Church Commissioners, with the help of the Advisory Board for Redundant Churches (a body created by the Pastoral Measure). When considering a new use for a redundant church, the Commission must prepare and publish a scheme that includes considered representations.[56] Once the fate is sealed, proceeds from the redundant church sale will be distributed by the Commission, two thirds to the diocese to support

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[52] *Controlling Church Changes, English Heritage*; *http*://www.english-heritage.org.uk/default.asp?wci=mainframe&URL1=default.asp%3FWCI%3DNode%26WCE%3D83; February 15, 2005.

[53] *Historic Churches Preservation Trust; "The Incorporated Church Building Society"*; http://www.*historicchurches*.org.uk/incorporatedchurch.htm; February 8, 2005.

[54] *Historic Churches Preservation Trust; "What We Do"*; http://www.historicchurches.org/uk/what_we_do.htm; February 8, 2005.

[55] **Pastoral Measure:** A 1983 piece of ecclesiastical legislation which has the force of law as an Act of Parliament. It provides the legal process for rearranging benefices and parishes and deciding the future of redundant churches so that the Church's limited resources of money and ministers can be deployed as effectively as possible.

its living church, a portion to support the maintenance of redundant churches awaiting decision of their future, and the remaining to the Church of England.

Another player in the redundant churches movement includes the Churches Conservation Trust[57] which was established in 1969 to look after the redundant churches "of historic and archeological quality vested in it."[58] The Trust is a registered charity, funded primarily by the Government through the Department for Culture, Media and Sports. Their main objective is to take on a custodial role of these national resources which exhibit historical, cultural and architectural significance; currently the Trust manages over 300 church buildings.

Other groups, disassociated with the Church of England, have followed the Churches Conservation Trust lead in redundant church care. Historic Chapels Trust (HCT) was established in 1993 to preserve and maintain redundant chapels and other places of worship of all denominations. Supported primarily from an English Heritage grant, HCT finds alternative uses for the redundant structures that are compatible with its original religious character.[59] Friends of Friendless Churches was established in 1957 to save "disused but beautiful old places of worship, of architectural and historic interest, from demolition, decay and unsympathetic conversion"[60] in both England and Wales. Half of the 35 properties under their care are in Wales, generating a preservation movement for the empty churches within the country. The Scottish Redundant Churches Trust (SRCT) represents other organizations abroad working to save unoccupied church buildings of historic character. Established as a registered charity in 1996 and overseen by eight trustees, the SRCT vows to preserve church buildings of all

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[56] *New Uses for Churches; The Church of England*; http://www.cofe.anglican.org/about/churchcommissioners/redchurches/index.html; February 15, 2005.
[57] Note: Until 1994, the Churches Conservation Trust was known as the Redundant Churches Fund.
[58] *Church Conservation Trust: Who They Are & What They Do*; http://www.britannia.com/history/org/cct.html; February 8, 2005.
[59] *Historic Chapels Trust*; http://www.hct.org.uk; February 15, 2005.

denominations. With over 3,000 churches in Scotland, the SRCT has begun its endeavor with the management of four structures and a mission to "secure the future of nationally important churches threatened by closure."[61]

The numerous preservation efforts of historic churches developed within the United Kingdom can serve as a useful template for the American movement. Whatever the situation- a functioning congregation considering alteration to its historic church building, or a neglected structure- the appropriate attention and dedication within the United States will ensure this valuable resource for generations to come.

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[60] "*The Work of the Friends"; Friends of Friendless Churches*; http://www.friendsoffriendlesschurches.org.uk/work.html; February 15, 2005.
[61] *Scottish Redundant Churches*; *http*://www.srct.org.uk/aboutsrct.html; February 15, 2005.

CHAPTER 3
A STUDY OF HISTORIC CHURCHES IN GEORGIA: METHODOLOGY

Three churches in Georgia were selected for study. Each church was chosen from a different region – southern (Rincon), central (Greensboro), and northern Georgia (Sautee) – as well as from different denominational affiliations, in order to reflect the diverse characteristics of church development in the state. Each of the subject churches is historic, yet situated in varying environments. Two of the churches are listed on the National Register of Historic Places (Church of the Redeemer, Greensboro; and Jerusalem Lutheran Church, Rincon), the third (Crescent Hill Baptist Church, Sautee Nacoochee) is listed as part of a Historic District.

The research methodology for this study is included the design of case studies to sample a group of three historic churches within Georgia, and is based on on-site fieldwork and data gathered from the subject churches. The fieldwork encompassed overt observation and the distribution of data-gathering questionnaires to parishioners (see Appendix C). After establishing a contact within the parish, usually the pastor, a visit to observe first-hand each individual church – its architecture, its congregation, its setting, its traditions, and its community – was scheduled. The observation sessions at each of the subject congregations took place during regular Sunday services. During each service, a brief announcement was made by the officiant explaining the nature and purpose of this study. At the conclusion of the service, the developed questionnaire was distributed to any willing participant. Through the completed

anonymous and voluntary questionnaires, perspectives were gained on personal experiences and feelings of members of the subject churches toward their religious institution. At the same time, additional questions or comments were invited from parishioners. Each congregation was instructed to turn in completed questionnaires to its church office, which arranged for returning the questionnaires collectively.

The purpose of the questionnaire was to elicit individual opinions from congregation members about church architecture: its functional role, admirable qualities, and points of personal attachment. From such a sampling of perspectives within a spiritual community, insight may be provided on a particular social group's emotional connection to a building, bringing into focus one aspect – sentimentality – to support preservation. On the basis of such information, plans to reconcile the subjective needs of the congregation with objective preservation goals can be developed.

CHAPTER 4

CASE STUDY 1: JERUSALEM LUTHERAN CHURCH - RINCON, GEORGIA

Figure 3:1 Historic photograph of Jerusalem Lutheran Church, 1926. (Source: Small Print Collection Box 7, Folder 8/C, Georgia Archives)

The Jerusalem Lutheran Church, located in Effingham County in Rincon, Georgia, was initially established in 1733 in Augsburg, Germany. The founding members were Protestant exiles from Salzburg, Austria, seeking a new place to live and worship. After gaining sponsorship from England's Society for Promoting Christian Knowledge[62], the colony of Salzburgers journeyed to America in four transports. The first group arrived in Savannah with

[1] The Society for Promoting Christian Knowledge (SPCK) was a British missionary organization known for philanthropy and profound faith, and was founded in 1699.

James Oglethorpe in 1733, the second in December 1734, the third in February 1736, and the last in December 1741.[63]

The group of religious emigrants moved north from Savannah to establish the town of Ebenezer along Ebenezer Creek in 1734 in hopes of making a new beginning, grateful for their religious freedom.[64] The name Ebenezer, derived from I Samuel 7:12[65], means "stone of help"[66] – a fitting name for a settlement that maintained faith in God through the many difficulties that accompanied the settlement of new territory. The first group of Salzburgers to arrive in Ebenezer encountered poor soil and declining health. These problems forced the settlement of nearly 2,000 residents to relocate in 1736 to its present site of New Ebenezer, 6 miles north of Old Ebenezer, on the Savannah River.

Once settled in New Ebenezer, the Salzburgers conducted worship services every evening and twice on Sundays in an orphanage until 1741, when construction for the first Jerusalem Lutheran Church began. Consisting of lumber sawn from the first sawmill in Georgia and measuring 40 x 20 feet, the framed structure was completed on September 12, 1742. Construction of the present church began in 1767. Built from bricks made on the premises, in which fingerprints can still be seen, the structure was completed in 1769. The distinctive bell tower contains two notable artifacts: a 90-pound bell dating from 1740 – given by George

[63] Mauelshagen, Carl, *Salzburg Lutheran Expulsion and Its Impact* (Vantage Press, New York; 1962), pp. 135-142.
[64] George F. Jones, "The Secret Society of Pastor Johann Martin Boltzius," *Georgia Historical Quarterly*, Volume LIII, Number 1, March 1969.
[65] I Samuel 7:12: "Then Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying ,'Thus far has the Lord helped us.'"
[66] *Salzburg-Halle-North America: A Bilingual Catalog with Summaries of the Georgian Manuscripts in the Franck Foundations*, edited by Thomas J. Muller-Bahlke and Jurgen Groschl in cooperation with the Georgia Salzburger Society (Max Niemeyer Publishing Company, Tubingen, Germany; 1999), p. 141.

Whitfield, a British evangelical preacher, prominent figure in the American revival movement, and Salzburger benefactor[67] – and a second bell bearing a 1752 date.

Figure 3:2 Exterior wall of Jerusalem Lutheran Church displays visible fingerprints in handmade bricks. (Source: author)

When first laid out in 1736 under the influence of James Oglethorpe, the town of New Ebenezer consisted of five streets running east to west, four public squares, a store house, a parsonage lot, an orphanage, four market places, a church, cemetery, and 160 residential lots measuring 60 x 90 feet. British occupation during the Revolutionary War in January 1779 initiated the town's decline. British troops displayed disrespect for the religious community by firing shots at different objects on the church. The metal swan that tops the steeple still bears the musket ball markings.[68] By 1855, only the church, the cemetery, and two residences – one of which was vacant – remained of New Ebenezer.[69]

[67] Pyrges, Alexander, *German Immigrants at the Ebenezer Settlement in Colonial Georgia, 1734-1850: Integration and Separatism* (Bell & Howell Information and Learning Company, Ann Arbor, Michigan; 2000), pp. 74-75.
[68] Jones, George F., "Luther's Swan: An Address Delivered to the Georgia Salzburger Society Meeting at Jerusalem Evangelical Lutheran Church, Ebenezer, Georgia, on Labor Day 1948" (reproduced by the Georgia Salzburger Society, 2002).
[69] Turner, Norman V., The Salzburg Settlement of New Ebenezer: Town Lot Assignments (March 1991), p. 3.

Figure 3:3 Metal swan with musket ball markings topping the Jerusalem Lutheran Church. (Source: author)

The church building faced another invasion during the Civil War when troops of General William T. Sherman took shelter there while waiting to cross the Savannah River into South Carolina. A suit filed in 1906 claimed property of the church and cemetery had been damaged and destroyed by the Federal Army; the claimed damage included burning of the cemetery's wooden fence and church library books, removal of the altar, and missing altar chairs, Bibles, and silver communion pitcher, plates, and goblets. However, restitution for damage caused by the soldiers was denied.[70] A visitor to this site today recalls the church standing as "its somewhat antique appearance seems silently, yet forcibly, to call up the reminiscences of former years."[71] Even after two hundred years, the church continues to display its rich heritage while bearing the scars of a challenging history.

Today, the church structure and the cemetery are the only artifacts remaining of the once populous town of New Ebenezer. Jerusalem Lutheran Church boasts the oldest continuing

[70] Turner, Norman V., Jerusalem Evangelical Lutheran Church of Ebenezer, Georgia vs. The United States Government: A Claim of Property Destroyed by the Federal Army (September 2003).
[71] Jones, Charles C., Jr., *The Dead Towns of Georgia* (Cherokee Publishing Company, Atlanta, Georgia; 1974), p. 43.

Lutheran congregation in America worshipping in its original building; the oldest surviving church building in Georgia; and arguably the state's only colonial public building still standing.[72] Even so, the congregation of Jerusalem Lutheran Church is active and resolute, with a current membership of 341, about two-thirds of whom are direct descendents of the original Salzburgers.[73] Members of this community contribute to Georgia's ethnic diversity, which includes a 7.7% German descendant population, a characteristic more commonly associated with the north central states.[74] It also represents one of the 36 Evangelical Lutheran congregations in a state that is predominantly Baptist.

Together with the New Ebenezer town site, the Jerusalem Lutheran Church was added to the National Register of Historic Places in 1974 for its Agriculture, Industry, Military, Religion/Philosophy, and Social/Humanitarian significance. The church building is a one-story, 60 x 80 feet, brick structure with balcony. The front roof is gabled, with a wooden square tower perched on top. The eighteenth century bells remain in use. The tower rises to a pyramidal roof with a finial and weathervane cap. The rear roof is hipped. Exterior walls contain an English bond masonry design. Door and window openings are topped with segmental arches of radiating brick vousoirs. Two rows of windows line the building: the upper row consists of eight-over-eight sash windows, and the lower rows of 16-over-16 sash windows are shuttered. Ten-pane transoms are above each double door entry, on the NW, SW, and SE sides of the building.

The interior exemplifies one of the earliest examples of a meetinghouse floor plan in Georgia, with a gallery and no vestibule. The floor, now covered in terrazzo, was originally laid with brick. The usage as a hospital and stable during the Revolutionary War caused great

[72] Linn, Charles A., *Georgia Salzburg Bicentennial Pageant,* Published for the Savannah Convention of United Lutheran Church in America by the Local Committee, 1934.
[73] E-mail from the Rev. Eleanor Russey, January 13, 2005
[74] *American Religion Data Archive;* http://www.thearda.com; January 16, 2005.

damage to the building and especially to the floors, thus creating the need to repair the flooring with wood and eventually the current terrazzo. Interior walls, an impressive 21 inches thick, are covered with plaster. A balcony at the northwest side of the building is supported with replaced columns. The ceiling is made up of wide hand-hewn boards painted white. Modern utilities have been added, yet ghost marks of the stove can be seen centrally on the floor and ceiling. The church building has a maximum capacity of 250, including the balcony. The weekly average of Sunday morning attendance currently is 125[75], which allows room to welcome any visitors. Expansion of the church campus began with the Sunday school and parish hall addition in 1956- connected to the rear of the church building by a covered walk-way, then the adding of a separate two-story building to house a museum placed a few hundred feet adjacent to the church building in 1971; both of the brick structures are compatible with the original church building's design.[76]

Figure 3:4 (From left to right) Historic photograph of interior of Jerusalem Lutheran Church, no date included on photo (Source: Small Print Collection, Box 7, Folder 8/B, Georgia Archives) and a current photograph (2005) of the same space. (Source: author)

This particular church building is a remarkable representation of the Salzburg saga. It carries the story of the exiled members, "outstanding colonists, faithful, industrious, and obedient

[75] E-mail from the Rev. Eleanor Russey, January 13, 2005.

subjects"[77] to their God. With the Jerusalem Lutheran Church still standing and affording a space for poignantly humble services, it provides a beautiful example of how to represent a complex heritage while serving the needs of present and future parishioners.

[76] National Register of Historic Places Inventory: Nomination Form, prepared September 5, 1974.
[77] Mauelshagen, p. 149.

CHAPTER 5

CASE STUDY 2: CHURCH OF THE REDEEMER - GREENSBORO, GEORGIA

Figure 3:5 Church of the Redeemer, Greensboro, Georgia, 1950. (Source: Vanishing Georgia, Georgia Division of Archives and History, Office of Secretary of State)

Church of the Redeemer of Greensboro, Georgia is the only Episcopal Church in the county seat of Greene County. Located on a corner lot in the downtown district along North Main Street, the church is prominently situated within the community. Church of the Redeemer was organized on September 12, 1863, by two Greensboro families and Civil War refugees from

Charleston and Savannah, with construction of the existing building completed in 1868.[78] Designed by J.O. Barnwell[79] of Rome, Georgia, the building displays Gothic Revival characteristics. Although Gothic Revival was widely used in American church design during the mid-nineteenth century, Church of the Redeemer is an unusual example of this form of architecture considering its location in a small Georgia town. By commissioning a professional architect to design the structure – again, a rare example in a small community – the parish demonstrated its commitment to creating an exceptional house of worship. The building is a unique example of the Gothic Revival style, representing more schematic and structural foci as opposed to merely decorative elements. By combining medieval design with nineteenth-century building methods, Church of the Redeemer exemplifies "new and original forms, Gothic in spirit, but expressive of contemporary construction."[80]

Another unusual feature of the congregation is its denomination. As the sole Episcopal Church in a county of 37 churches, 23 of them Baptist,[81] Church of the Redeemer adds religious diversity to a smaller community. Church of the Redeemer also adds to the small Episcopalian make-up of only 157 churches throughout the state of Georgia.[82]

Church of the Redeemer was added to the National Register of Historic Places in 1987 in recognition of its architectural and religious significance. The building is a one-story, wood-framed structure with vertical board-and-batten siding. Its entrance is marked with a central rectangular tower that forms at the ground level with arched openings supported by square columns, and contains a central circular stained-glass window, rectangular vents, bracketed

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[78] Rice, Thadeus B., *History of Greene County Georgia: 1786-1886* (The Reprint Company, Publishers; Spartanburg, South Carolina; 1979), p. 121.
[79] Mr. Barnwell is also referred to as Mr. Barrett in *The History of Greene County, Georgia.*
[80] Linley, John, *The Georgia Catalog* (University of Georgia Press, Athens, Georgia; 1982), p. 127.
[81] *Greene County Georgia, Churches;* http://www.geocities.com/Heartland/Hills/4833/greenech.htm; January 16, 2005.
[82] *American Religion Data Archive;* http://www.thearda.com/cgi-bin/Mapcompare.exe; January 16, 2005.

eaves, and is topped with a slender, pyramidal steeple. Currently, the high pitched gabled roof is covered in asphalt shingles. Windows are placed in pairs, containing diamond-shaped muntins and clear glass panes. The impressive interior consists of a central nave with flanking transepts, the south side having been added in the 1960s. A pointed-arch window with vivid colored glass is located directly behind the altar. Although lacking in complex design, the window sheds colors beamed in jeweled tones and scatter light like confetti across the narthex. Original light fixtures – chandeliers and sconces designed for burning oil- remain in place and continue to function with electricity. The ceiling, walls, and floor are constructed from wood. Exposed beams having kingpost scissor trusses create a dramatic effect amongst the interior roof line.

Figure 3:6 Interior view of Church of the Redeemer, 2004. (Source: author)

Also on the grounds of this property are a donated local two-story bank, now used for community ministry, and a small parish house similar in color and material to the church building. The landscaping is modest, yet delicately beautiful. The vegetation is laid out in a thoughtful design and is well cared for by dedicated parishioners. Graves of the building's

original pastor, Reverend Joshua Knowles, and his wife Sarah Elizabeth are located in the north side garden.

Currently, Church of the Redeemer has a membership of 140, with a weekly average attendance of 78.[83] Though the building of the Church of the Redeemer may be small, with a maximum capacity of 90 people, the spirit and dedication of its congregation are impressive. One resource available to Church of the Redeemer that can be effective in reinforcing its rich architectural and historical heritage is its standing within the Diocese of Atlanta. Unlike other denominations, the Episcopal Church of the United States sets out concerns of church construction (Canon 11: see Appendix D) and maintains commissions on church architecture and church construction, annually appointed by the Bishop in each diocese. All changes or developments are reviewed and approved or disapproved by this commission[84]. Although some may view this procedure as a hindrance, in cases such as Church of the Redeemer and similar historic resources, such an approach can help to ensure the protection and sensitive alteration of historic church buildings.

With such a prominent location within downtown Greensboro Commercial Historic District,[85] not only is the Church of the Redeemer a witness to exceptional architectural heritage but to community outreach as well. The quaint, welcoming setting of the church administers weekly religious services and supportive community ministry, strongly dedicated to outreach. Ten percent of the church's annual budget and nearly the Rector's entire discretionary fund are directed towards outreach programs, such as newly created R.E.A.P (Redeemer Employment

[83] E-mail from the Rev. Geoff Taylor, October 13, 2004.
[84] *New Church Development: The Episcopal Church;* http://www.ecusa.anglican.org/newchurch.htm?menu=menu22994; January 28, 2005.
[85] The Greensboro Commercial Historic District was added to the National Register of Historic Places in 1987 for its event and architecture/engineering significance.

Advocacy Program)[86]. Devoted to helping those facing unemployment restraints, R.E.A.P is able to assist in hurdling certain issues such as illiteracy, substance abuse, child care, and transportation. In addition to R.E.A.P., the Church of the Redeemer supports other community outreach programs such as Habitat for Humanity, Circle of Love[87] and Good Samaritan.

Figure 3:7 View of Church of the Redeemer from downtown Greensboro. The donated bank property used for community ministry can be seen in the right hand corner. (Source: author)

[86] Interview with the Rev. Geoff Taylor, March 9, 2005.

CHAPTER 6

CASE STUDY 3: CRESCENT HILL BAPTIST CHURCH – SAUTEE- NACOOCHEE, GEORGIA

Figure 3:8 Crescent Hill Baptist Church, c.1929. (Source: A History of Crescent Hill Church; Garrison Baker; p.49)

Originally organized as a Presbyterian church in 1871, Crescent Hill's existing structure was completed by Captain James H. Nichols and his family in 1872.[88] Crescent Hill is an exceptional and rare example of Gingerbread Gothic (also referred to as Carpenter Gothic) in north Georgia, maintaining its historic integrity. Located in the heart of the picturesque Nacoochee Valley[89] , the wood-frame structure blends into the natural landscape with theYonah Mountain as a backdrop. Its cemetery is situated on a rising slope just behind the building. The

[87] Circle of Love is a part of the Georgia domestic violence crisis and support resources.
[88] Baker, Garrison, *A History of Crescent Hill Church* (Fern Creek Press, Cleveland, Georgia; 1997), p. 3.
[89] Nacoochee Valley is located in the Eastern slope of Georgia's Blue Ridge Mountains, south of Helen.

lot is surrounded by vegetation on three sides. The front entrance is visible from Highway 17, yet set back in a way that harmonizes with the natural setting.

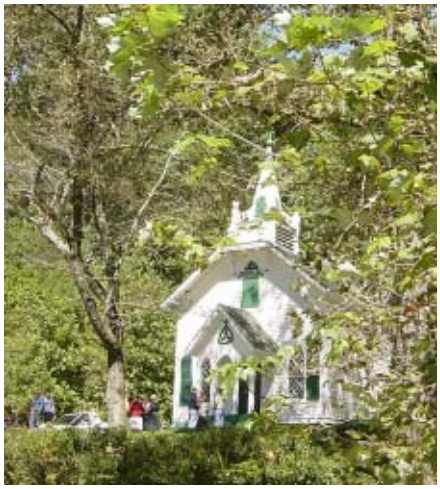

Figure 3:9 (From left to right) Crescent Hill Baptist Church after Sunday Service, 2004 and view of Yonah Mountain from church steps. (Source: author)

Green accents found on the shutters, front door and stairwell, and steeple spire further connect the building to its setting. An undefined parking area within a circular drive seems to avoid any sense of imposition. To the left of the building are a few granite picnic tables. Dinner-on-the-grounds is still very much part of the Crescent Hill tradition, especially at the annual Homecoming services.[90] It is obvious that this congregation maintains a strong and proud sense of tradition, and the church's historic integrity reflects such a mentality.

Although a prominent historic feature within the Nacoochee Valley, added to the National Register of Historic Places as part of a district in 1980, Crescent Hill Baptist Church carries an immense, rich heritage that is clearly protected and honored by its congregation.

The land of the Nacoochee Valley was the homeland of the Cherokee Indians, but upon state acquisition in 1819 was dissected and distributed through the 1820 land lottery.[91] The land

[90] Baker, p. 80.
[91] Ibid, p. 12.

upon which the church would eventually be built passed through several owners, the most notable being Daniel Brown and James H. Nichols. Daniel Brown was a significant land owner in the Nacoochee Valley during the early years of its settlement, and by 1849 had established a considerable estate of 1,275 acres.[92] After the passing of Daniel Brown in 1852 and his son James in 1857, the property became tied up in court cases for several years and was eventually sold to Captain James H. Nichols of Milledgeville in 1869.

In subsequent years, Nichols built the structure now called the Crescent Hill Baptist Church. The Nichols family endured great hardships during the Civil War, and James sought to rebuild a life for the family in the Nacoochee Valley. On the former property of Daniel Brown, Nichols created his own impressive estate, eventually to become renowned for its impressive architectural design and beauty. The estate included an Italianate mansion, greenhouse, springhouse, carriage-house, stables, and a gamehouse. Nichols also constructed the gazebo that still sits atop the Nacoochee Indian Mound a short distance from the front of the main house. Finally, in an act of gratitude, Nichols constructed a small chapel just a few hundred yards from his home. Of Presbyterian faith, the Nichols family felt the need to establish a house of worship in a community that lacked a Presbyterian church. By 1870, the Nacoochee Presbyterian Church was organized and the chapel overlooking the river valley was completed in 1872.[93] Through the remainder of their residency in Nacoochee Valley, Nichols and his family – wife, daughter, and mother-in-law[94] – continued to worship at Crescent Hill.

Captain Nichols eventually decided to leave the Nacoochee Valley and sell his property. In 1893, Calvin W. Hunnicutt purchased all but the church property, which Nichols had deeded to the Nacoochee Presbyterian Church. By 1898, the congregation had dissolved due

[92] Ibid, p.13.
[93] Ibid, pp. 23-24.

to low membership, and upon its reinstitution found another space to hold services. The trustees then returned the deed to Anna Ruby, Captain Nichols' daughter. At this point, the former Nichols estate was owned by Dr. Lamartine G. Hardman, an accomplished physician and active civil servant. Hardman took great care of the property, and even established a successful dairy farm on the estate. By 1921, Anna Ruby passed the deed of Crescent Hill to Dr. Hardman. That same year, Hardman allowed a Baptist congregation to use the space, eventually donating the church building under the stipulation that "if the church ever ceased to operate as a Baptist church, the property of the church building would revert back to the Hardman family heirs holding the deed to the property on which the current church was located."[95]

The 1872 church building remains in good condition and true to its original design. Displaying characteristics of Gothic Revival styling, Crescent Hill is a one-story wood framed building with a white, horizontal clapboard exterior. A steeply pitched gable forms the front entry porch pediment, with three pointed arch openings supported by four square columns and scrolled corner brackets. The open eaves along the roofline are supported by scrolled cornice brackets. A square belfry sits centrally on top of the structure, also supported by four columns, and contains rectangular vents. The tower rises into a steeply pitched pyramidal spire with dormer louvers and is capped with a wrought-iron finial. Pointed arch windows contain diamond-shaped muntins and clear glass panes, and are flanked with shutters.

The church building was built as a meetinghouse plan with vestibule. The interior displays Gothic Revival characteristics in the hand-carved woodwork, especially on the balcony and pulpit. Exposed, hand-hewn rafters and trusses support the open ceiling. The pews are also made up of hand-hewn wood. The walls are of white, vertical board-and-batten construction. It

[94] Nichols' mother-in-law, Augusta Louisa Latimer, was buried in Crescent Hill's cemetery in 1887.
[95] Crescent Hill Baptist Church, Minute Book 1: church conference, October 29, 1921.

is inside the church that the original windows take on a more dramatic effect. Three tall windows line both sides of the sanctuary, each made up of a pair of pointed arch windows with a smaller diamond-shaped pane topping the set. The capping window feature is filled with five colored panes, alternating red, blue and green. Two single-arched windows flank the entryway. Also at the interior church entryway are stairs to access the balcony, which spans the entire width of the building and is supported by columns with lattice inset.[96] Crescent Hill has a maximum seating capacity of 115, including the balcony. Today, the congregation contains approximately 150 members, with an average Sunday attendance of 85.[97] The congregation meets for Sunday worship and Wednesday evening prayer meetings.

Very few changes have been made to Crescent Hill. The most noticeable is an addition made to the rear of the building in 1950. Used for Sunday school classes, the design harmonizes with the original. Also in the 1950s, the tin roof was replaced with the current asphalt shingles. In 1960, the front wooden porch steps were reconstructed in concrete. In 1980, a basement was excavated beneath the 1950 addition to create more classrooms, as well as bathroom facilities. Later in the decade, central heating and air conditioning were added, along with a handicap ramp on the west side of the building.[98]

The Crescent Hill Baptist Church is within close proximity to the alpine village of Helen, a popular scenic attraction that has become the third largest tourist destination in the state, after Atlanta and Savannah.[99] As a result, the church experiences a great deal of exposure. Artists and tourists are frequent visitors to Crescent Hill, and the church displays hospitality with open doors and a welcome to visitors to attend services.

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[96] Linley, p. 316.
[97] E-mail from Garrison Baker, January 14, 2005.
[98] Baker, p. 7.
[99] *About North Georgia: Alpine Helen;* http://www.ngeorgia.com/travel/helen.html; January 31, 2005.

CHAPTER 7
ANALYSIS OF CASE STUDIES

Research conducted in the course of these case studies sought to identify the value placed by members of the congregation on their church buildings, whether based on considerations of sentiment, historical importance, or architectural integrity. Once all questionnaires were returned,[100] each was divided according to church building and evaluated for objectivity. This information served as the basis for developing recommendations, presented in Chapter Five, for historic church congregations that are confronted with issues of alteration. Chief issues arising from the case studies are presented below in terms of seven key topics relevant to historic preservation.

- **Sensitive Maintenance of Original Structures**

The greatest evident changes to the subject church buildings are additions. Jerusalem Lutheran Church expanded its campus in 1956 with a new Sunday school, parish hall, and office space. The addition is compatible to the original 1769 church building style, yet distinguishably a newer feature. Nevertheless, the utilization of brick and the colonial design create a harmonious marriage between the older and newer structures. An especially admirable feature of the addition was inclusion in the new facility of bricks used as flooring in the original building. These bricks were extracted when the floor was replaced with terrazzo, and incorporated into a prominent wall in the corridor of the addition.

[100] A total of 41 completed questionnaires were gathered and analyzed in the course of this study.

Church of the Redeemer's actual church building exterior was slightly altered when the south side transept was added in the 1960s. The church campus was expanded upon with the construction of a small structure, originally used for parish activity and now serving as the pastoral office. Another element extended the church property when a local bank, adjacent to the church, donated its vacated building to the congregation. This structure now houses ministry, outreach, and social activities associated with Church of the Redeemer.

The only visible exterior alteration to Crescent Hill Baptist Church is the rear addition built for Sunday school space in 1950. Similar materials, i.e., white painted clapboard, and simple design make the appendage consistent with the original structure. In 1980, a basement was dug beneath the 1950 addition to expand the Sunday school facilities, and included restrooms.

Figure 4:1 Sunday school space added to the rear of Crescent Hill Baptist Church in 1950. (Source: Baker, p.7)

All three churches demonstrate a respectful attitude toward their surrounding environment. Both Jerusalem Lutheran and Crescent Hill Church stand in rural settings. With more undeveloped land than urban churches possess, these rural congregations nevertheless have refrained from self-aggrandizement in their approach to development. Neither church has a paved parking lot,

and utilizes either gravel driveways or grassed areas for parking. Church of the Redeemer is able to take advantage of its downtown location for parking facilities; spaces are available on the street or in the existing parking lot that was included in the donated bank property. The provision of parking at all three churches has had a minimal environmental impact.

- **Incorporation of the Natural Setting**

Each of the subject churches displayed a subtle yet functional appreciation for its natural resources. One example of such a resource is sunlight. Due to the large, original windows within each church building, natural light permeates the sanctuaries, not only improving visibility, but heat as well, in a pure form. When asked to list admirable architectural features of the church building (Question No. 7), fifty- three percent of Church of the Redeemer's sample group specifically cited the building's windows. Two particular responses were especially descriptive in their appreciation of the natural light:

- "I feel close to God when I see the sun through the stained glass window over the altar…"
- "On most Sunday mornings when the sun is shining, the light reflects off the glass and it's breath taking."

Figure 4:2 Stained-glass window of Church of the Redeemer. (Source: author)

In addition, twelve percent of Jerusalem Lutheran Church and twenty-two percent of Crescent Hill Church respondents also expressed appreciation for the church building's "large," "original" windows.

Figure 4:3 (From left to right) Windows of Jerusalem Lutheran Church and window of Crescent Hill Baptist Church. (Source: author)

Appreciation for the natural setting was also demonstrated in how the congregations socialized after Sunday services. On the day that each of the subject churches was visited, most

of the congregation moved outside to gather, talk, and enjoy the weather upon conclusion of the service. On the Sunday that Jerusalem Lutheran Church was visited, tables had been set up outside the church building to hold refreshments for a celebration on the church lawn in honor of a parishioner's birthday. At Church of the Redeemer, much of the congregation lingered on the church's front entrance sidewalk and slowly strolled through the campus gardens, which invite visitors with pebble paths and well-situated benches.

Figure 4:4 Sundial and garden within a courtyard of Church of the Redeemer. (Source: author)

At Crescent Hill Baptist Church, the congregation took full advantage of the church's splendid view overlooking the Nacoochee Valley at the end of the Sunday morning service, as members socialized on the front lawn for more than half an hour. Granite tables are also set up to the left of the church building to facilitate dinner on the grounds, a form of outdoor fellowship involving parishioners sharing a meal.

Figure 4:5 Dinner on the grounds of Crescent Hill Baptist Church, 1977. (Source: Baker, p.81)

- **Expression of Simplicity**

Although not a prevalent response among the submitted questionnaires, there were recurrent comments touching on aspects of simplicity. Jerusalem Lutheran Church members expressed appreciation of the building's "simplistic beauty" and how "the plainness of the interior without so many trappings makes it much easier to have sincere worship." Forty percent of the questionnaire responses at Church of the Redeemer contained some mention of simplicity, either regarding aspects admired within the building or how the structure plays a role in the act of worship. To the respondents, the church is valued for the following reasons:

- "It contributes by being a serene environment, marked by simplicity in its architecture -- you feel as if you are in a sacred place and you want to kneel and pray."
- "It demonstrates how things were in a simpler life and you can reflect back on that."
- "Its simple functionality"
- "It is very simple, yet beautiful"
- "Simple structure"

One response from Crescent Hill Baptist Church expressed admiration for the "simplicity of designs," while two other respondents appreciated the church's "old fashioned" ways of worship.

Observations of each of the subject church buildings revealed that interior complexities were marginal, i.e., each structure contained only the necessary elements for conducting worship, with only simple adornments. Each of these elements – stained-glass panels, wooden pews, hand carvings, and cross beams – contributed to the unique presence and beauty of each building.

- **Promotion of Church Continuity**

Whether related to family or denominational heritage, deep loyalty within the three subject congregations was evident in the responses to Question No. 3, which asked why parishioners had chosen to attend that particular church. A large majority of Jerusalem Lutheran Church members cited family ties as reasons for attendance: Seventy-six percent of the respondents listed their family and/or their native region as the main factor in selecting their church. What is noteworthy about this congregation is the continued representation through many generations of the church's founders, the Salzburgers. Two thirds of the congregation members are direct descendants of the original Austrian emigrants, fortifying a loyalty to Jerusalem Lutheran Church through a rich ancestral heritage. Appreciation of this heritage found expression in construction of the museum situated on the church property. The two-story building houses the Museum of the Georgia Salzburger Society (GSS)[101], and contains a respectable collection of documents, artifacts and paintings in honor of the Salzburger heritage. Most of the museum's functions are handled by church members. Responses from members of this congregation regarding reasons for attending the church included the following:

[101] The Georgia Salzburger Society was founded in 1925 "to perpetuate the memory and to foster the principles, virtues and genealogical history of the early settlers in Georgia of Salzburger origin and their descendants."

— "My ancestors helped build this church."

— "My family has always been members here -- I am a Salzburger."

— "Raised up in (the) community -- married a Salzburger."

— "I grew up in this church."

— "Family grew up going to this church."

— "Parents."

— "My family."

— "Been here all my life."

Parishioners at Crescent Hill Baptist Church also demonstrated loyalty to their church for reasons of family and regional ties. Seventy-eight percent of the questionnaire respondents explained their reasons for attending the church in terms of some form of family connection. Responses included the following:

— "The church has been my family church. Five generations of my family have worshipped here."

— "This is where I grew up and my family goes here."

— "My parents were members."

— "My family attends this church."

— "I have been attending this church all of my life."

Denominational loyalty among Episcopalians was evident when polling the congregation of Church of the Redeemer. Eighty percent of the returned questionnaires cited denominational

allegiance as reasons for attending the church. Responses under this category included the following:

- "Only Episcopal Church in our area."
- "Closest Episcopal Church."
- "Our denomination."
- "Because I was originally raised as an Episcopalian."
- "I'm a lifelong Episcopalian."

Through such responses, parishioners voice appreciation for the opportunity to worship according to their faith, since Church of the Redeemer is the only Episcopal church in the county.

At all of the subject churches, members' loyalty is further evidenced through the travel required to attend services. Travel distances of respondents at Jerusalem Lutheran Church averaged 10.5 miles, while those at Crescent Hill Baptist Church averaged 8.6 miles. As both churches are located in remote rural areas, members must necessarily exert more of an effort to attend services than parishioners of churches in urban communities. However, even at Church of the Redeemer, which is located in the downtown district of Greensboro, travel distances of respondents averaged 8.9 miles, reflecting not only the strength of denominational loyalties among parishioners, but perhaps trends in migrating residential areas as well.

- **Fostering "The Preservationist Within"**

Although perhaps not recognized as such by the subject congregations, preservation motives already appear to exist within these religious communities. Feelings of devotion to their spiritual community, along with personal attachment to their church building, appear to have

fostered an intuitive preservationist perspective among parishioners surveyed. Within their historic buildings, these congregations have clearly developed a sense of place and a connection to the past, which collectively provides an effective spiritual conduit. Such a sensibility is seen to be reflected in the responses when parishioners were asked (Question No. 5), "If you could change anything about the building, what would it be?"

Eighty-two percent of the respondents at Jerusalem Lutheran Church exhibited a preservation-oriented mentality by replying "nothing" when asked what they would change about the church building. Sixty-seven percent of respondents at Church of the Redeemer voiced explicit preservation goals, as shown in the following examples:

- "Really nothing (should be changed) -- that would compromise its historical purity."
- "The only thing I would do is preserve it."
- "Expansion of the building would ruin its historical significance."
- "The building cannot, and should not, be expanded without losing its historical integrity."

Seventy-eight percent of respondents at Crescent Hill Baptist Church expressed a desire to make no changes to the building. Examples of their reasoning included the following:

- "I think (an expansion would) take away from the history of the valley and would also affect the spirituality of the church."
- "I would not be in favor of making changes to the church building -- the building has historical significance as well as spiritual standing in the community."

Although some questionnaire responses voiced concern about an eventual need to provide additional space, the majority of those polled favored solutions that would not adversely affect the historic church building. Such recurrent expression of preservation ethics among the questionnaire responses raises the prospect that congregations such as these can serve as examples of effective preservation advocacy within spiritual communities.

- **Generating Affirmative Emotions Within Congregation Members**

When parishioners were asked to describe personal feelings experienced within the sanctuary of the subject churches (Question No. 7), nearly all responded with positive emotions.[102] Experiences of peace and contentment were the foremost responses at each church. Seventy-eight percent of respondents at Crescent Hill Baptist Church cited this aspect, as did fifty-nine percent of those at Jerusalem Lutheran Church and sixty percent at Church of the Redeemer. A spiritual connection was another major sentiment expressed by both Episcopal and Baptist church members; fifty-three percent of respondents at Church of the Redeemer subjects mentioned this aspect. Examples of responses indicating how individuals felt within the sanctuary included the following:

- "It's a place you can go by yourself during the week and feel the very real presence of God."
- "I feel the presence of God. I feel peace, acceptance and love."
- "I feel closer to God."

Seventy-seven percent of respondents at Crescent Hill Baptist Church expressed similar views in response to the question about feelings generated within the church building, offering explanations such as the following:

– "It seems that you can feel the spirit of God when you enter."

– "I can feel the presence of the Holy Spirit."

– "A sweet spirit usually resides in this church."

– "Peaceful -- you can find God here."

- **Expression of Denominational Perspectives on Church Buildings**

Question No. 9 asked, "Do you believe that this structure plays a role, or contributes directly, to your act of worship?" Perhaps reflecting the prominence of sacramental rites in the liturgy of the Episcopal Church, and the importance given to the church building as a result, ninety-three percent of those polled at the Episcopal Church of the Redeemer felt that the church structure does play a role in their act of worship, compared to seventy-one percent of those at Jerusalem Lutheran Church and fifty-six percent at Crescent Hill Baptist Church. Because the Baptist denomination emphasizes the spoken word as opposed to sacramental order, the church building carries less significance. This was evidenced in the response to this particular question of one Crescent Hill member, who asserted that "a church is the people within the building."

What is interesting about the example of Crescent Hill is that Baptists were not involved in the church's construction. Rather, the congregation moved into a structure that was first built as a Presbyterian church, and has maintained the building in nearly its original form for over eighty years. By making minimal adjustments in the subsequent years, the congregation took full advantage of the opportunity to make use of the existing building, while developing an intimate and protective connection to the structure.

Historic appreciation also clearly plays a role in the subject congregations that emphasize celebration of the sacraments. Both sample groups at the Episcopal and Lutheran Church

[102] One completed questionnaire left this particular question blank.

expressed an admiration for the historic integrity of their church building and its continuity. Sixty percent of the respondents at Church of the Redeemer mentioned the building's historic value; responses included the following:

- "I feel in awe of those who built and previously cared for the church."
- "I feel close to God and all who have worshiped, built and maintained this structure."
- "This church has history."
- "I feel a sense of awe and reverence, reflecting on how many years and how many people have worshiped here."

Forty percent of the respondents at Jerusalem Lutheran Church expressed similar views, such as the following:

- "The feeling of all the saints that have gone before and contributed to the church's well being contributes to my act of worship."
- "I admire the history of man's work."
- "Within the sanctuary I feel very holy and historical."
- "I feel privileged to be able to worship where worship has been held since 1764, and admiration for the quality and beauty of workmanship."
- "It's a spine-tingling sensation where I can imagine those, the past in our presence -- a certain calm comes over me."

Thirty-three percent of the questionnaire responses at Crescent Hill Baptist Church contained examples of this expression as well, such as the following:

- "When you reflect on the history of this place and the blessings that God has poured out over the years, it lets you know that this is God's house."

- "The building has historical significance as well as spiritual standing in the community."
- "There's something special about entering the sanctuary- it's like stepping back in time -- and yet it seems that you can feel the spirit of God when you enter."

- **Negative Perspectives**

A noteworthy feature of the questionnaire responses is that very few explicitly negative statements were given. Responses that might perhaps be construed as contrary to preservation perspective included remarks of welcoming an addition to their church building (Question No. 6) or denying that the structure contributed to their act of worship (Question No. 9). The lack of negative responses may reflect a self-selection bias inherent in the survey methodology. Congregation members who were intrigued and agreed with the topic of study presented to them were most likely to participate in the survey. Those that felt little attachment to their church building, were minimally interested in the topic, or found the issue irrelevant were mostly likely to ignore the questionnaire.

CHAPTER 8
CONCLUSION AND RECOMMENDATIONS

Conclusion

Historic church buildings often are exceptional not only in terms of objective elements such as building material and design, but the sentimental value to those who know a building intimately. The three case studies examined in this thesis demonstrate the enduring strength this subjective value can have for spiritual communities rooted in a historic church structure and its congregation. A strong affinity between the church congregation and its building was reflected in the numerous emotive responses concerning various aspects of the church institution and architecture. Most of these respondents explained a deep admiration and respect for the architectural value of their historic church structure, which they felt strengthened their personal connection to the church. With such a perspective, it can be concluded that objective architectural elements have the capacity to influence and direct subjective responses. This is key to the symbolic importance of any church building- in its function as hosting religious worship- and a church building's preservation prospects will benefit from the generation of emotional experiences from which it is intended to provide a spiritual catalyst. The spiritual communities studied in this research demonstrated an emotional relationship between the congregation and its historic church building. From connection such as this, it can be concluded that preservation efforts are in effect embedded in these communities, holding up their walls of faith in physical as well as spiritual terms.

Recommendations

As society continues to progress and populations expand, especially in Georgia, it is unavoidable that historic church congregations will contemplate change in order to adjust to these factors. As shown by the three historic Georgia churches examined in this study – Jerusalem Lutheran Church, Church of the Redeemer (Episcopal), and Crescent Hill Baptist Church – significant preservation efforts can be undertaken by and a preservation ethos cultivated within congregations of historic church buildings. Continuity and support for this movement is vital.

Historic church buildings contain invaluable resources that church officials, community members and developers should respect when considering any alteration to the structure. Based on analysis of the case studies reported in Chapter Four, objective recommendations were developed to ensure the preservation of historic resources, support the congregations and communities involved, and provide guidelines that could apply to other examples of this kind.

- **Consider preservation education**

Each of the subject congregations proved to already have an appreciation for the value of its historic church building – the first step necessary in instilling preservation ideals within a congregation. Once this recognition is achieved, the motivation to promote sensitive care should be assured.

When faced with any form of church renovation or alteration, congregations should be aware of and understand the four major types of intervention to historic properties. In order of least to most aggressive, these are preservation, rehabilitation, restoration and reconstruction. The United States Department of the Interior[103] created *The Secretary of the Interior's Standards*

[103] The Department of the Interior was established by Congress in 1849 as an executive department of the United States government and is headed by a secretary appointed by the president.

for Treatment of Historic Properties (codified as 36 CFR 68 in the Federal Register of July 12, 1995 (Vol.60, No.133)) to protect the nation's invaluable cultural and historic resources through guidelines provided for treatment standards of historic properties. These standards, which have become generally accepted when considering appropriate historic building intervention,[104] define the four treatment approaches as follows:

> **Preservation** focuses on the maintenance and repair of existing historic materials and retention of a property's form as it has evolved over time. (Protection and Stabilization have now been consolidated under this treatment.)
>
> **Rehabilitation** acknowledges the need to alter or add to a historic property to meet continuing or changing uses while retaining the property's historic character.
>
> **Restoration** depicts a property at a particular period of time in its history, while removing evidence of other periods.
>
> **Reconstruction** re-creates vanished or non-surviving portions of a property for interpretive purposes.[105]

The process of choosing an appropriate treatment involves consideration of several elements such as proposed use, mandated code requirements, physical condition, and relative importance in history.

Some congregations that are currently confined to limited properties, such Greensboro's Church of the Redeemer, may eventually consider relocating their historic building to a larger piece of land that affords the opportunity of expansion. What such congregations and their communities should be aware of is the loss of historic integrity that results when a structure is moved from its original location. Relocation strips away the absolute value of a historic building that lies in its primary setting – i.e., relating to the surrounding landscape, which yields important historic information. The relocation of any historic building also disqualifies it from eligibility

[104] Tyler, Norman, *Historic Preservation: An Introduction to its History, Principles, and Practice.* (W.W. Norton & Company: New York, London; 2000), p.22.

to the National Register of Historic Places, and should therefore be considered only as a last resort to preserving historic character.

Many resources are available for the sensitive maintenance of historic buildings and their materials. In addition, several funding sources are available for support of historic properties, as discussed in Chapter Two.

- **Consider architecture as a witness**

Congregations of historic church buildings may have come to realize the testimony of faith their church building presents to the community. In addition to considering the least aggressive form of intervention, careful thought should be put into any architectural adjustment. Changes to the architecture should be consistent with the faithful image the church intends to project; changes need to be "absolutely forthright, entirely authentic, without deceits or illusions, without artificialities of any sort."[106] Such an approach will ensure an honest architectural representation consistent with the congregation's faith, standing as a witness to its beliefs and commitment to preserving the community's heritage.

Even after two thousand years, the ideas of the Roman architect Marcus Vitruvius Pollio (70?-25 BC) continue to shape modern day architectural planning and perspectives. In his book, *De Architectura*, known today as *The Ten Books of Architecture*[107], Vitruvius established three conditions for proficient architecture: commodity, firmness and delight. Through interpretations, these ideals have become generally understood as architecture providing for its intending purposes, to be structurally sound, and to exhibit an aesthetic value. By adhering to these

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[105] *"Four Treatment Approaches", National Park Service, Technical Preservation Services for Historic Properties*; http://www.cr.nps.gov/hps/tps/secstan2.htm; March 1, 2005.
[106] Sovik, E.A., *Architecture for Worship* (Augsburg Publishing House, Minneapolis, Minnesota; 1973), p.55.

precepts, architecture can embody virtuous and honest form rather than ephemeral and imprudent creations. These three concepts should therefore be considered whenever a congregation considers making a change of any sort to its historic church building.

- **Document**

"A church which has lost its memory is in a sad state of senility."[108] As a vital element when making changes to a historic resource, clear and descriptive documentation is necessary to provide indispensable information for future generations. With proper documentation, it is possible to maintain the "memory" of a building even when it no longer serves its original intent, while providing valuable information for future generations.

The U.S. Department of the Interior has published the Standards for Historical Documentation in order to provide "important information related to the significance of a property for use by historians, researchers, preservationists, architects, and historical archeologists."[109] Under the defined objectives, effective documentation includes detailed reports or written documents that address the value of a historic property. In addition, exterior and interior photographs of the building as well as its surroundings and measured drawings of the building are valuable to record.

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[107] Pollio, Vitruvius, *Ten Books on Architecture*, Translated by Ingrid D. Rowland (Cambridge University Press; Cambridge, United Kingdom; 1999)
[108] Henry Chadwick, Daily Telegraph (London, Feb. 10, 1988).
[109] "*Archeology and Historic Preservation" Secretary of the Interior's Standards and Guidelines, National Park Service*; http://www.cr.nps.gov/local-law/arch_stnds_5.htm; March 1, 2005.

- **Foster moderation**

In response to the excesses of modernism, any act of moderation can be an effective counteraction by the congregation of a historic church. Being careless with prosperity, investing more funds into church expansion than community outreach, and concentrating on self-preservation can lead to less sensitivity within the congregation and detract from the spiritual reasons the church exists.

The power of consumerism may also be a threat to smaller church buildings in danger of becoming outgrown. Growing congregations with smaller, historic churches can resort to damaging alteration, either through relocation or expansion. In either case, the character and historic integrity of these resources are jeopardized. Both Jerusalem Lutheran Church and Crescent Hill Baptist Church are examples of moderation by their sensitive and conservative adaptations for a need for space.

- **Utilize light**

Church congregations can come to understand that "an intelligent use of natural light can contribute a wonderful variety and liveliness to a place of worship."[110] Being one of God's first creations[111], this element should be considered of primary importance by historic church congregations. Although light is not always an obvious asset within buildings, this endowment proved to be of significant value within the three case studies. Any alterations to the building should thoroughly consider how it may alter not only the integrity of any existing, original

[110] Bruggink, Donald and Droppers, Carl, *Christ and Architecture* (William B. Eerdmans Publishing Company, Grand Rapids, Michigan; 1965), p.474.
[111] "And God said, 'Let there be light,' and there was light. God saw that the light was good, and he separated the light from the darkness." Genesis 1:3-5 (New International Version)

windows, but the supply of natural light. In particular, any new church construction design should incorporate an intelligent and sensitive window plan.

- **Take full advantage of available resources**

Taking advantage of available organizations and resources will hopefully lessen any concerns congregations of historic structures may have. The uncertainties of appropriate materials and techniques that arise within these structures can become a much less intimidating task after consulting with local and state preservation programs. Each state is required under government regulation to maintain a State Historic Preservation Office (SHPO). This office can be especially helpful in providing technical guidance and counsel to historic property owners, as well as distributing grant monies for the survey and repair of historic buildings. Financial concerns that arise from the appropriate maintenance of these buildings can also be addressed through local historical societies, but especially through state and federal preservation funds supplied through the National Trust for Historic Places and its state divisions.

Partners for Sacred Places can be another good place to start for historic churches facing change. This non-profit organization well known for raising awareness for national historic religious properties has numerous resources made available through its website and publications. Partners for Sacred Places has compiled a resource database, which includes a list of professional alliance members from architects and engineers, to preservation consultants and legal services. The database can steer a congregation in the right direction when seeking the appropriate treatment for its church building.

The State of Georgia could especially benefit from a local religious property assistance program, as found in other states such as Illinois (Cleveland Restoration Society: Sacred

Landmarks Assistance Program), Massachusetts (Historic Boston: The Steeples Project), and Pennsylvania (Pittsburgh History & Landmarks Foundation: Historic Religious Properties Initiative). These programs typically offer technical assistance to diagnose building problems; identify appropriate contractors experienced in working with historic properties; and sponsor educational workshops, conferences, and publications.

- **Expand bases of support**

Other historic churches, especially in rural areas, may be threatened with lack of funds and support. In many instances, these cases result in abandoned or demolished structures. In order to prevent further loss of historic and religious resources and to further generate preservation efforts within spiritual communities, a program implemented within wealthier, more prosperous congregations could prove successful. Attempting to build on denominational solidarity, a parish could elect to "adopt" a sister parish struggling to survive or threatened with demolition. By advertising the condition of such disadvantaged churches, these larger congregations may appeal for financial or other forms of support within their denomination. Another option could include eliminating the idea of "planting" new churches as a particular parish expands. Vacant rural churches could be rehabilitated and utilized for the same purpose, and preservation of these structures could be undertaken as another form of ministry within nearby, affluent congregations.

- **Consider re-use**

Vacating a church building should be the final option after historic church congregations have exhausted all other possibilities. Should the congregation decide to build a new building in

another location, it should actively consider the future welfare of the original church building. Knowing the structure more intimately than any other group, the congregation would hopefully research and seek out sensitive re-use alternatives.

Chapels, community centers, art/cultural centers and museums are all possibilities for alternative use a historic church building, should its congregation chose to relocate. A successful example of this type of re-use is exemplified in the Healing Arts Centre of Athens, Georgia. The building was originally a Unitarian Church. Once the congregation relocated, the Healing Arts Centre eventually purchased the building and continues to use the space to promote its mission -- "providing sacred space for transformation and assisting others in their personal evolution"[112]-- through provision of a yoga studio and herbal pharmacy. Even though the building now longer serves its original intent, the structure is still able to convey a sense of peace and spirituality to visitors.

Figure 5:1 Healing Arts Centre, Athens, Georgia, 2005. (Source: author)

A trend on the rise seems to be converting empty church buildings into unique residential space. One example of this type of re-use was demonstrated in Chicago, Illinois. When a former Lutheran church went on the housing market in 1999, a newlywed couple took on the

opportunity to purchase the 1833 Gothic structure and divide the space into five condominium units, including one for themselves. Once the sale was final, the building was deconsecrated by the church's former minister and city approval to alter the interior for residential use stipulated a promise to petition for reversal of zoning change. The new tenants, who claimed to be "not a particularly religious person", soon found that the building was "a serene place" and exuded "good vibes from the get-go." [113] Although arguably appropriate, these projects enable the historic shell of landmark to continue contributing to a community's architectural heritage.

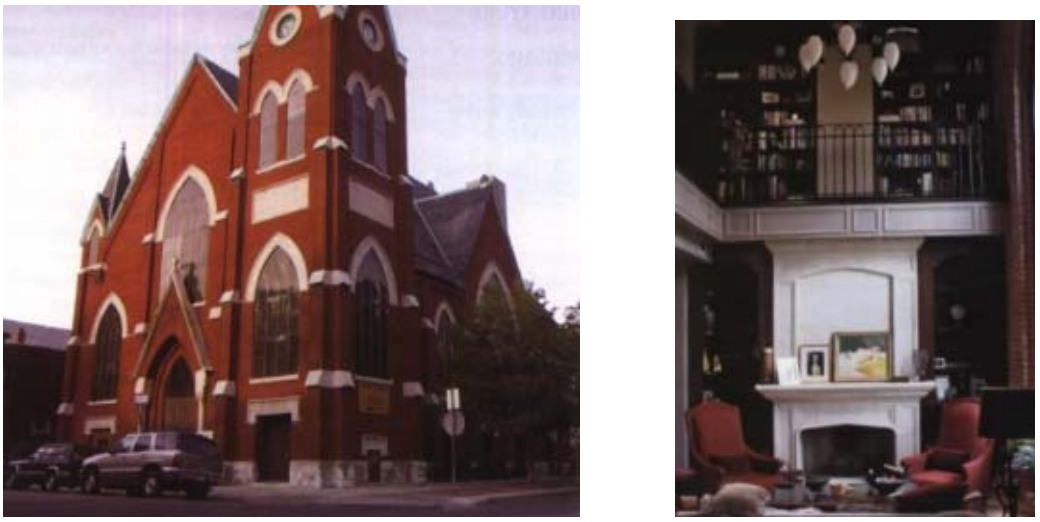

Figure 5:2 (From left to right) Exterior view of former Lutheran church in Chicago, built in 1833 and interior view of converted living space. (Source: Preservation Magazine, Jan./Feb. 2004)

Reuse of historic church buildings is already a well-developed and successful movement in other countries. As mentioned in Chapter Two, the United Kingdom, particularly England, has made pioneering efforts along these lines through a "redundant church fund" to support new and sensitive uses for vacated, historic church structures. It should be noted, however, that

[112] *Healing Arts Centre*; http://www.healingartscentre.net/home.html; February 28, 2005.
[113] "Born Again", Luba Vangelova, *Preservation*, January-February 2005, pp. 48-49.

appropriate re-use is a debatable term, and a church congregation and its surrounding community will hopefully work together in finding a new owner of the building that is appropriate and suitable to the needs of all concerned.

- **Final Considerations**

  It is important to understand and safeguard the unique value inherent in the resource of historic churches. Not only are they important for their exceptional architectural and historic integrity, these churches hold a profound significance for those that know them intimately. These buildings carry a rich past, and continue to spiritually and emotionally enrich those that protect them.

"Therefore, religious buildings cannot be thought of as mere containers for ritual objects and activity. I am certain that they are metaphors. They are extensions of the religious experience. They derive meaning from the faith and the traditions of the congregation and they nourish the same community to grow and develop into new generations of believers. Worship spaces can be resonators when the stories of the faith community are apparent in the very design of the building. The use of color, light, scale, and art, as well as the incorporation of pathways, portals, and centers can contribute to the religious experience. The worship space is a story-book of old tales and many chapters still unwritten."[114]

-Fr. Richard S. Vosko, Ph.D.[115]

[114] Introduction to *Architecture for the Gods*, Crosbie, Michael, (The Images Publishing Group Pty Ltd, Mulgrave, Australia, 1999).

[115] Richard Vosko is an Honorary Member of the American Institute of Architects. In 2003 he received the Georgetown Center for Liturgy Award for Outstanding Contributions to the Liturgical Life of the American Church. In 1994 he was the recipient of the Elbert Conover Award given by IFRAA-AIA for his work in religious art and architecture. A priest of the Diocese of Albany, NY, Vosko has been working throughout the United States and Canada as a designer and consultant for worship environments since 1970.

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APPENDIX A

MAP OF OVERLAND ROUTES OF EARLY SETTLEMENT IN GEORGIA

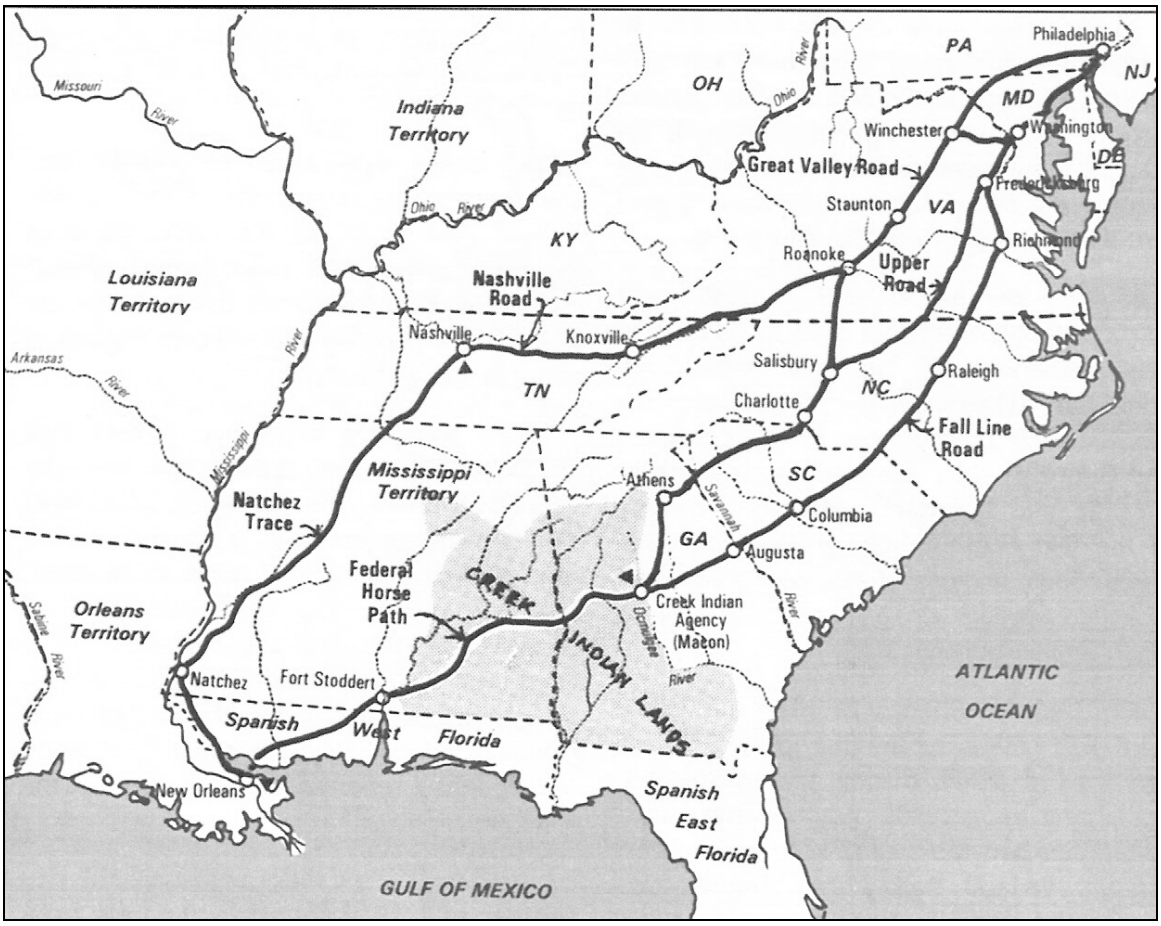
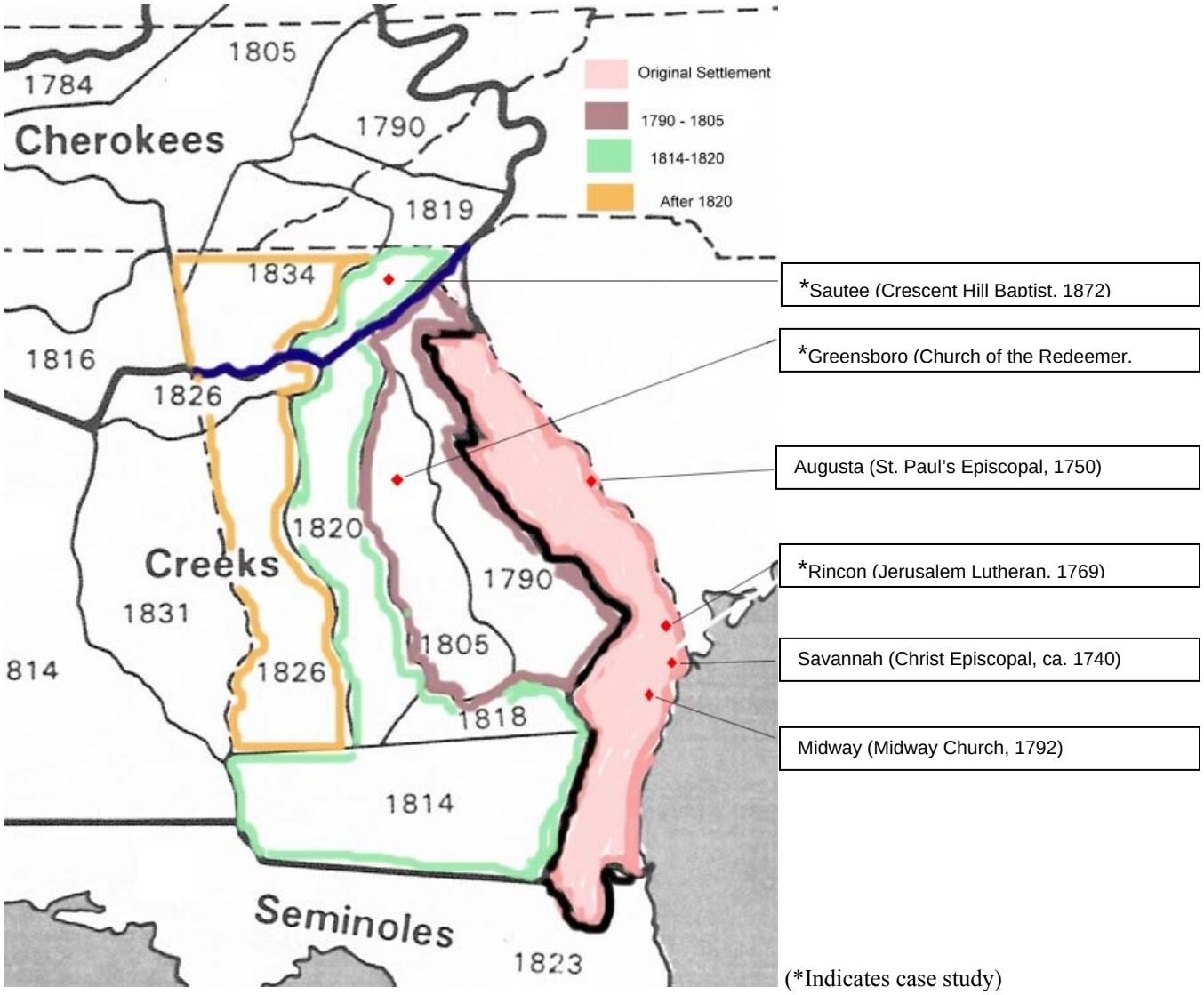


Figure 1. Principal Overland Routes of Early Settlement in Georgia. By about 1735, **t**he Fall Line Road – following the "fall line," a geographic feature which acts as a separation line between the river tidelands and upland areas along the Atlantic coast – became the first overland route leading from Virginia through the Carolinas into Georgia at Augusta. In the mid-1740s, in response to land grants issued by the proprietary governor of the Granville District in western North Carolina, large numbers of Scotch-Irish immigrants, Quakers, and others from the tidewater counties of North Carolina and Virginia began moving into interior areas via the Upper Road, which was improved by about 1748 to become the major settlement route through the western Carolinas and into northern Georgia at Athens. Following a treaty with the Creek Indians in 1805, the U.S. federal government built the Federal Horse Path from the junction of these two routes at Macon through to New Orleans. Because these were the only routes one could travel into the region by wagon during this period, early settlements – and churches – in the interior of Georgia tended to be located along their paths. (Source :William Dollarhide, *Map Guide to American Migration Routes, 1735-1815* (Heritage Quest Publishers, Bountiful, UT; 2000).

APPENDIX B

MAP OF STUDIED CHURCHES AND EARLY SETTLEMENT IN GEORGIA



(*Indicates case study)

Figure 2. Indian Cessions and Areas of Early Settlement in Georgia. Prior to the American Revolution, European settlement of Georgia was confined to the eastern region along the Atlantic seaboard and Savannah River, with areas to the west set aside as a Native American reservation by royal proclamation. Beginning in 1790, Indian Treaty Lands were systematically reduced in size by the U.S. federal government – particularly after the War of 1812, in which the Creeks (or Muscogees) were defeated by Gen. Andrew Jackson's troops. The areas shown above reflect the time periods when the Creeks and Cherokees in Georgia lost control over their lands between 1790 and 1834. Since whites previously were legally prohibited from settling in these areas, the dates when certain areas were ceded determined the geographic pattern of early settlement in Georgia. Locations of towns and churches cited in this study are also indicated. (Source: Dollarhide)

APPENDIX C

QUESTIONNARIE DISTRIBUTED TO STUDIED CHURCHES

Research Study for a Congregation's Connection to Its Church Building

1. How long have you been a member of this church?
2. How far do you travel to attend this church?
3. Why have you chosen to attend this church?
4. Do you feel the size of the church building meets the needs of this parish?

   If no-please explain your most preferred solution.
5. If you could change anything about the church building, what would it be?
6. How would you feel if the church building was expanded, and do you think the expansion would have an effect on the surrounding community?
7. Are there any architectural features you particularly admire within the building?
8. Describe how you feel within the sanctuary?
9. Do you believe that this structure plays a role in, or contributes directly to your act of worship?

   If yes-please explain how.

**Any further comments on your perspective of the church building are certainly welcome. Thank you for your time.*

APPENDIX D

CANON 11 OF THE EPISCOPAL DIOCESE OF ATLANTA

Diocesan Structure: Of Church Construction

Section 1. There shall be a Commission on Church Architecture and Church Construction appointed annually by the Bishop.

Section 2. The governing body of any Parish or Aided Parish or diocean-owned property shall not erect a new building, or make structural alterations or additions requiring a building permit to any present building on its Church property without first securing the advice of the Commission for such proposed construction. The governing body of any Parish or Aided Parish or diocesan-owned property desiring such construction shall submit, under rules and regulations promulgated by the Commission and approved by the Bishop, the following:

(a). Intention to Initiate;

(b). Schematic Drawings and Specifications;

(c). Design Development Drawings and Specifications; and

(d). Such other Plans as shall be required by the Commission.

Section 3. After each submission, the Commission will, within thirty (30) days, meet with such Rector, Vicar, Wardens and Vestry as it deems appropriate. If the Commission does not within sixty (60) days after such submission offer its advice, then such submissions shall be taken as approved by the Commission.

Section 4. Following construction, as-built drawings and specifications shall be furnished to the Diocese as soon as practicable.

Section 5. Should any dispute arise as to the application of this Canon, such dispute shall be referred to the Bishop for resolution.