

A METHODIST CHURCH FOR FAIRFAX, VIRGINIA

by

Herman Leon Lytton

Thesis submitted to the Graduate Faculty of the

Virginia Polytechnic Institute

In candidacy for the degree of

MASTER OF SCIENCE

in

ARCHITECTURE

May, 1960

Blacksburg, Virginia

TABLE OF CONTENTS

Acknowledgements	4
Introduction	5
Part I: Investigation	7
A. History of Methodism	8
B. History of Fairfax Methodist Church	10
Part II: Design	14
A. Contemporary Religious Architecture	15
B. Existing Conditions	18
C. Services and Church School	19
D. Activities and Commissions	23
E. Program Analysis	27
Sanctuary	27
Chancel	28
Choir and Organ	28
Communion Rail	29
Aisles	29
Seating	30
Narthex	30
Chapel	31
Church Staff	31
Choir Rehearsal	32
Tower or Spire	32
Auditorium	33
Kitchen	33
Secretary and Treasurer's Offices	33
Classrooms	33
Mechanical Equipment	34
Storage	35

F. Building Program Studies	37
Space Requirements	39
Part III: Presentation	40
Design Analysis	41
Entrance Perspective	43
Vicinity Maps	44
Site Plan and Elevation	45
Elevations and Section	46
Church Plan	47
Educational Building Plan	48
Court Perspective	49
Photographs of Model	50
Bibliography	51
Vita	54

Acknowledgements

I would like to express my sincere gratitude to those persons who have helped in the development of this work, and I am particularly indebted to:

Mr. Richard R. Soderlind

Associate Professor of Architecture

Virginia Polytechnic Institute

The faculty of the Department of Architecture

Virginia Polytechnic Institute

My wife, and son,

Introduction

"A Methodist Church for Fairfax, Virginia" is a study in design and planning. It is an attempt to correlate architectural and religious aspects in such a way as to produce an atmosphere assisting worship.

A larger church is needed to meet the requirements of the constantly enlarging congregation in this northern Virginia area. This study will consider the religious, social, and educational requirements of the congregation in the development of an architectural design.

Quotation

"...we did hang an awning (which is an old saile) to three or four trees to shadow us from the sunne, our walls were rales of wood, our seats unhewed trees, till we cut planks; our Pulpit a bar of wood nailed to two neighboring trees; in foul weather we shifted into an old rotten tent, This was our Church, till we built a homely thing like a barne, set upon cratchets, covered with rafts, sedge, and earth; so was also the walls; yet we had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our Minister died. " ¹

Part I. Investigation

Investigation

HISTORY OF METHODISM

Methodism is that practical religious movement of social and personal experience and responsibility begun in 18th century England by John and Charles Wesley. The movement was nonsectarian but through the evangelical efforts of John and Charles Wesley it became a formation process for a new church. When the clergy of established churches took offense at his doctrines and closed their doors to him, Wesley began preaching in the open fields to small crowds. A religious society was then formed through which the Wesleys exercised their spiritual influence. This became the first society under the direct control of Wesley and the beginning of the Wesleyan Methodist Society. Because the clergy excluded the Wesleys and their converts from the sacrament of the Lord's Supper, the brothers themselves began administering the sacrament to converts in their own meeting rooms. The societies soon became too numerous for the Wesleys to individually administer the sacrament and to preach the Sunday sermons, so lay preachers were appointed. The lay preachers were then able to preach the full Sunday services and render the sacraments. These lay preachers later developed into ministers of the society with fully organized churches. The next step was to

divide these societies into classes with leaders appointed as lay spiritual helpers and subpastors, and as stewards to take and give account of moneys received and expended. To hold these societies together in their spiritual beliefs the Wesley brothers in 1743 published the "Rules of the United Societies" which have continued unaltered as the rules of Wesleyan Methodism. Conferences were held to settle points of doctrine and discipline between Wesley and his appointed preachers. They also were used for examination and accreditation of fellow laborers and the ordaining of ministers.

The independence of American colonies in 1784 made it necessary to have a separate organization of Methodism in America. Wesley felt that this new organization should be totally free from the state and the English hierarchy. Wesley appointed Thomas Coke to preside over the organization in America. Coke in turn associated himself with Francis Asbury, who had come to America in 1771 as a volunteer missionary to the existing four hundred Methodists. Asbury, against Wesley's orders, had refused to return to England at the outbreak of the Revolutionary War. A Christmas Conference was held in Baltimore on December 24, 1784 between Coke and sixty preachers to approve an organizational plan submitted by Wesley. With the adoption of this organizational plan Methodism began in America.

"Wesley, in his doctrines, offers assurance that any man wanting to be saved from his sins and desiring to live the Christian life could by an act of faith find God's grace and could be born again. Methodists recognize the two sacraments as ordained by Christ to be baptism and the Supper of the Lord. Baptism is both the mark of difference which distinguishes a Christian from others and a sign of regeneration and new birth. The Supper of the Lord is a sign of love that Christians ought to have among themselves one to another and a symbol of man's redemption by Christ's death. Any confusion in the theological position of Methodism is explained by its pragmatic concern for practical rather than ecclesiastical detail."²

HISTORY OF FAIRFAX METHODIST CHURCH

The Fairfax Methodist Church is one of the oldest in American Methodism, even though its precise date of origin is uncertain. Northern Virginia was an early center of Methodist activity before the Methodist Episcopal Church formally separated from the Church of England in 1784. Records of Methodist ministers being appointed to the Fairfax Circuit date back to 1777. One of two appointees for 1778 was William Watters, whom several authorities on the history of this area are inclined to credit with the probable organization of

a congregation in this vicinity at a date near 1800.

The first definite figures for the local congregation show 63 members for 1879. The total members of the Fairfax Circuit at this time was 204 members. Although the circuit repeatedly grew, was subdivided grew again and was subdivided, the Court House Congregation remained the financial mainstay of the circuit throughout these changes. Following the long slow recovery from the war, improved economic conditions, better transportation and other factors combined to produce a peak of vigor and expansion in the old Fairfax Circuit during the first decade of this century. The patient labors of many circuit ministers finally flowered in the form of a large circuit having 12 churches, 10 Sunday schools, and a membership of more than 600, of whom 95 were at the Court House. This was also the era, however, of the great exodus from American farms and villages to urban areas, and this process began to affect Fairfax adversely after 1910. The circuit was again subdivided, and a long period of gradual but steady decline in membership occurred until the mid 1920's. Since this time the Fairfax congregation has grown far beyond what its members could have anticipated. As of June 1, 1959 there had been 1127 additions to the congregation, making the total membership of 1452

despite the rapid turnover due to transient members of the armed services and the greater mobility of business and professional people. This congregation was described in 1958 as "the fastest growing congregation in the Virginia Conference."

According to local tradition, the first structure built specifically for Methodist worship in this area was a log church, constructed about 1822. The second, a more elaborate frame structure, was erected about 1843 on Payne Street, just south of the Court House. Used as a stable by Union troops during the War Between the States, this structure was destroyed by fire before the end of the war. Although local tradition tends to insist that the Union troops deliberately burned it, there is no record of claims for damage having been filed later against the Federal Government, as was the case with numerous other churches which suffered wartime destruction in the Fairfax and Arlington area. The third building, still standing on Payne Street, was constructed between 1876 and 1879, and was named Duncan Chapel, presumably in honor of Bishop Duncan who had been a Confederate chaplain and later became a bishop in the southern church. This building, together with the adjacent parsonage built in 1883, served the local congregation until the influx of new residents following World War II necessitated

plans for a larger and more modern church. The membership began to feel the effect of the enormous growth of the Federal Government, at first gradually and then with increasing impact as residential suburbs pushed out past Arlington into Fairfax County and finally into this area. The congregation recognizes the need for expanding to accommodate the mushrooming population of the area from this great exodus. The congregation is quite aware of the fact that the present frame constructed church, being almost a hundred years old, is not the place to attempt to serve this enlarging population and congregation by additions to this present structure. With the passage of time man's needs, desires, and philosophies have changed and with these changes his shelter for these must also change. The functions and forms of the congregation present and future must be housed in a pleasing contemporary structure with the application of the advancements of modern technology to religious architecture.

Part II. Design

Design

CONTEMPORARY RELIGIOUS ARCHITECTURE

We must approach the matter of religious architecture with a new and fresh understanding. Man must be conditioned to appreciate the basic elements such as light, space, color and texture, found in contemporary design, as expressions of devotion to God in our own day. He must be convinced that beauty can be achieved through these basic elements and not through the outward imposing of designs of the past.

"As a symbol of man's relation to the mystery of his creation and his role in an unfolding universe, the religious building has a special significance for the life and time which produce it. Each age sees that relationship in the context of its own day and expresses it in its arts and architecture in its own way. What of our age? What is the context of our day? Of what are our religious symbols the symbol? If we are to design structures which can stand as symbols of the faith, of whatever denomination, of our day, we must look for the answers to these questions in a more complete understanding of religious architecture."³

"Although millions of dollars are being poured into the construction of churches in this country, only a few works of real beauty have been produced; we must admit that in this age of great accomplishments,

of vast projects, of vaunted scientific progress, of material wealth, we trail miserably behind practically every other age in the qualities of religious structures."⁴

Mr. Detlie, in his article "A Religious Architecture For Today," goes further to say that humility is particularly needed in the realization of our lack of absolute skill and artistry in the design and building of religious structures and that the lead in interpreting the spirit of an age should be taken by the architect. "Our leadership must be toward the development of a form of expression which will be of the congregation but which will show it a new dimension in architectural expression, for our churches built today are for tomorrow, and the form of expression must fit the tomorrow."⁵

Mr. Detlie points out three difficulties which confront the architects today. First is the monotony in appearance of the buildings themselves produced by the use of the same materials again and again. With our over-abundance of materials there should be a better selection made to suit or agree with the purpose of the building. Second of these difficulties is the conditioned attitude of the scientific age. Here the attitude is viewing "all life and its activities as 'problems' to which

there are 'solutions' if we do enough research. We tend to approach the most gloriously demanding of all possible commissions in our profession with a mechanically contrived 'problem-solution process.' Great works of art are not created by finding the solution to a posed problem, they are created by constant search for the most expressive form."⁶ Third in these difficulties is "the lack of vision today of the churches themselves." Congregations of these churches do not demand that their religious building stand as a symbol of their faith, achieving this symbolic feeling through strength and beauty of the design. Many times the strength and beauty of the design are eliminated because of cost, and then the defects are tolerated in these religious buildings which we wouldn't tolerate in our homes.

"We should not be discouraged even though each church building fails to measure perfection. There is joy in the effort. Our task is a privilege, for each church structure is an affirmation of that faith which alone can bring light to an obscure tomorrow."⁷

EXISTING CONDITIONS

The present frame church, built between 1876 and 1879, is located on Payne Street in the town of Fairfax, Virginia. Until 1940, this church served the congregation quite adequately. With the beginning of World War II, there was an abundance of job opportunities and this region of northern Virginia soon became one of the fastest growing communities in the nation. New businesses mushroomed overnight. New housing projects sprang from the soil of former dairy farms, old estates and forested areas. Many of these businesses and housing projects have located to the north of the town heart on Lee Highway (Routes 50, 29, 211) as part of a continuous expansion program. Recent parts of this expansion program are the new circumferential highway and the Dulles Airport. These two new projects have already begun to attract businesses and proposed housing projects.

The site for the new church is located about two miles northeast from the heart of the town on a ridge overlooking Lee Highway and numerous commercial businesses to the north. To the east and south is a typical housing project, while to the west is a number of

more discriminately designed homes.

SERVICES AND CHURCH SCHOOL

The present church membership is about 1500 with an average of about 600 attending church services each Sunday. This average number of people attending church services is subject to change with changes in seasons and the special religious events. This average may increase to approximately 700 in the early spring months and to 1000 at Christmas and Easter. The church services are divided into two shifts, meeting at 9:30 and 11:00 respectively. The split services are an outgrowth of the increasing size of the congregation and a trend within the Methodist Church to accommodate those people who must work or attend other functions on Sunday. Thus the services, by being divided, have relieved the congestion which would occur if only one service were held and has provided a service for those persons who would not be able to attend church at a later hour.

The present church school membership is approximately 1050 people. There is an average attendance of about 600 which is the average for

persons attending the church services. There are undoubtedly some people who come to church services and don't attend church school and vice-versa. This average church school attendance increases to approximately 700 in the early spring months, Christmas, and Easter. It requires approximately 100 people, comprising the church school staff, to operate the church school. This allows for substitute members when the occasion arrives. The church school also runs on two shifts, which allows those persons with small children who don't rise at an early hour to attend the church school and church services at a later hour and also permits people to attend the early religious activities and start on a Sunday trip before the noon hour.

The church has tried to keep up with the times in respect to the two shifts of church services and schools. It has tried to meet the desires of the congregation in this respect and yet reach as many people as possible with its services. There may be some issue here among Methodists, all Protestant ministers for that fact, as to whether church services should be handled so as to be convenient for the congregation, but this will not be dealt with here.

"A Methodist minister is appointed to the church he serves by the

Bishop of his area after consultation with the District Superintendent and the Pastoral Relations Committee. His appointment is made for one year at a time and is under review each year. The Virginia Annual Conference meets in June, and the Conference Year is from June 1 to May 31. There is no set number of years a minister may be expected to serve in one church, but for a number of years the average pastorate in Virginia has been about four years. In the urban area of the Alexandria District it is not unusual for a minister to serve six or more years in one church.

The work of the minister involves the administration of the total program of the local church. This includes conducting services of worship, administering the sacraments of Holy Communion and Baptism, officiating at funerals and weddings, being available for counseling and giving general supervision to all areas of the life of the church."⁸

There are various other activities which occur within the church throughout the week. Their days for meeting are covered in the following monthly program of meetings along with the approximate number of members participating in these various activities.

CHURCH ACTIVITIES AND GROUP ATTENDANCE

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
1st Week	Church Services: 9:30 and 11:30 (300) (300)	Stewardship and Finance Commission (20)	Children's Choir (35)	Christian Social Relations Comm. (20)		Boy Scouts
2nd Week	10:30 to 11:00 one of the two children's choirs rehearse (50) M. Y. F. (60)	Adult Choir (35)	Children's Choir (35)		Membership & Evangelism Comm. (10)	Boy Scouts
3rd Week	Music Comm., Policy Comm., Christian Social Relations Comm. (20)	Adult Choir (35)	Children's Choir (35)	Men's Club (55)		Boy Scouts
4th Week		Sunday School Super. Education Dir. Children Div. Dir. Chairman, Educ. Commission (4)	Children's Choir (35)	Official Board (55)		Boy Scouts
			WSCS (55)	Cub Scouts		

*Every week day there are about 50 children enrolled in the Jack and Jill Kindergarten.

ACTIVITIES AND COMMISSIONS

There is now a kindergarten group which has morning and afternoon sessions each day of the week. This group is comprised of about fifty children from the ages of three to six. This group is divided, one half attending the morning session and the remaining attending the afternoon session. This eliminates the necessity of making a food preparation area for a noon meal available to this group. It is also felt that the time spent here away from the home in the kindergarten activities is quite sufficient for the well rounded development of the child in the pre-school years. This does not mean that every child in the area should participate in these activities but only those children whose parents feel that this is a sound basis for preschool education and can afford it.

There are now four choirs participating in the church services: The Carol Choir for first, second, and third graders; the Junior Choir for fourth, fifth, and sixth graders; these two comprising the two children's choirs; the Youth Choir for intermediates and seniors; and the Sanctuary Choir for adults. The two children's choirs participate less frequently than the others. The youth choir takes part in the services

about every third Sunday while the adult choir participates the remaining Sundays. The rehearsals for these groups are shown in the above-mentioned monthly program of meetings.

The music committee is in charge of the music program for the church. Music and Methodism have always been synonymous, the reason being that spiritual experience that is rich and warm finds expression in music and song. This committee while being responsible for enlisting choir directors, organists and choir members also makes recommendations concerning the provision for adequate organs and pianos.

The Policy Committee shares with the minister surveying the work and needs of the church and making recommendations to the Official Board concerning the church's improvement or extension.

The Commission on Christian Social Relations is responsible for coordinating activities in the areas of social and economic relations, world peace and community cooperation. Its fields of activities include brotherhood and race relations, citizenship and civic affairs, civil rights and religious liberties, economic life and

industrial relations, public morals, family life and welfare, social health and welfare, rural conservation and agriculture, and ethics in the church.

The Methodist Intermediate and Youth Fellowships are youth organizations participating in religious activities and special recreational events. These organizations are open to the youth from the age of twelve to twenty-four. They are democratic organizations electing their own respective presidents under the supervision of one or several adults.

The Commission on Stewardship and Finance promotes and administers the financial program of the church. The work and activities of the church require the support of the congregation, and participation therein through service and gifts is a Christian duty and a means of grace.

The Commission on Education is responsible for the organization and administering of Christian education to the congregation of the local church in an effective manner. From its very beginning the Methodist church has laid a large stress on education and the

teaching of the great truths of the Christian religion and the systematic development of Christian character must undergird every feature of the church. Without this firm foundation our religion would collapse.

The Commission on Missions promotes the missionary spirit within the congregation for support of missionary families and mission stations throughout the world. Included in this area are the Home and Foreign Missions, General Conference and Virginia Conference Benevolences. This commission prepares a budget which is adaptable to the congregation for the support of these benevolences.

The Official Board is the authoritative and administrative body of the local church composed of the pastor, trustees, stewards, officers, chairmen of the church commissions and committees and the presidents of the various church organizations. Its purpose is to plan a balanced church program with proper emphasis upon worship, education, fellowship, and service. They also promote the program of making the church a community center by providing wholesome recreational and social programs for children, youth, and adults.

PROGRAM ANALYSIS

SERVICES

The Sanctuary:

The sanctuary is the area where men may bear witness to the vital and central religious truths of God by singing, praying, and reading in close Christian fellowship. Through aesthetical means, such as lighting, materials, forms, space relations, textures and colors, this area must have an atmosphere which will inspire this Christian worship. This area must be readily accessible to the public. After talking to several Methodist ministers the suggestion of a sloping floor for this area is better than a perfectly level floor because no one then becomes "lost" in the services. With a level floor on certain occasions, such as baptisms, communion and weddings, some of the congregation may not be able to see the proceedings and thus become "lost" and feel that momentarily they are no longer a part of the service. With a slightly sloping floor the ministers feel that those members who were lost because of poor visibility may again be able to see and thus feel that they are a part of the service.

The average church service attendance is 300 people per service. A peak attendance is reached in early spring and on festive occasions of about 800 to 1000 people. The congregation is on a steady increase and at the same time there are also those members who will be moving away and seeking new churches. With this in mind, the capacity of the sanctuary should then be between 400 and 500 people. This provides for the meeting of the peak loads and for the expanding congregation.

A chancel, containing the pulpit, lectern, baptismal font, altar, communion rail and cross, must be provided in the sanctuary. The chancel can either be single or divided in design. The one most preferred is the divided chancel, with pulpit to the right, lectern to the left and the altar in the center. The empty cross at the center of the altar is the climax to the chancel.

The choir and organ must be included with the areas of the sanctuary and the chancel. They should be so placed as to not distract from the services. One minister has suggested that they not be placed out of direct view of the congregation so that the congregation will have a feeling of participating directly in the singing. This will also

encourage the elimination of tardiness on the part of the choir members. The width in stalls should be between 1'10" to 2'0" and all sharp corners in the design of choir furniture should be avoided.

"An organ should be allowed for in the plans of a new church from the first. The console may be placed either in front or to one side of the choir stalls, so that the organist may have a good view of the choir. A high level is the best position for the pipes and since there should be no tone lag with a modern instrument it is possible to mount the organ in one area with the console and the choir in an opposite area."⁹

The Communion Rail may be a shelf from 12" to 15" wide with 1" diameter holes to hold the individual communion glasses. The height should be between 2'-0" and 2'-6" above the kneeling level. It should be set back between 1'-0" to 1'-2" from the kneeling step. The kneeling step should be covered with some cushioning material to prevent discomfort in kneeling.

Location of aisles and the seating arrangement are determined by the divided chancel. The main aisles should have widths between

5'-0" to 6'-8" with side aisles between 3'-6" and 4'-0". Extra aisle space should be provided between the first row of pews and the communion rail to have adequate space on special occasions such as baptisms, weddings and communion.

Seating should be simple but as comfortable as possible. Twenty feet is considered to be ample length when open at both ends or ten feet when only open at one end. A minimum width of 1'-8" is suggested allowance per person. A fine quality durable cushion may be used to prevent discomfort.

The Narthex for the church is one of the most important parts of the church. It serves as a social and mechanical element. Here the congregation renews acquaintances as they pass through these portals into the sanctuary and the minister greets the congregation after the service. It is a mechanical element in the sense that it gives protection from the climatic elements and noise from the streets. There should be an inner and outer door to prevent drafts; these should open outwards. Within this area there should be a coat room for the congregation to shed their wraps when the weather is inclement. Also there may be an area for infants whose parents wish to see the serv-

ices but who do not want to leave their infants. This also eliminates the problem of interference with the services. The services may be relayed to this area by modern sound equipment or closed channel television.

Probably one of the most frequently used areas of the church group is the chapel. Its activities are similar to those of the sanctuary but the size of the congregation here is much smaller. It is desirable here to have a more intimate atmosphere between congregation and speaker. Through aesthetical means this area must have an atmosphere which will inspire this Christian worship the same as the sanctuary. The size of the congregation here will be around 50 to 75 people.

Closely related, in physical placement, should be those areas to house the church staff. This staff is composed of the minister, his secretary, church officers and choir. The two most active members of this staff are the secretary and minister. The church officers may be required to go to the church once or twice a week to do some work but do not put in daily appearances. This area may also be used by the staff members when they have work which must be done.

There will be times when small groups may meet with the minister, or there will be a meeting of the complete church staff when a small conference room will be quite desirable.

The minister should have an office and study. This study and conference room may be one area.

The secretary should have space to carry on her work effectively and a small reception area. These areas should all be closely related since the activities of each are overlapping in the conduct of church business.

The ministry of music is composed of the minister, director, organist and voluntary members. The four choirs have rehearsals each week. An area to seat 50 people at a rehearsal should be provided along with ample storage space for sheet music and robes. Since this is a mixed choir separate dressing facilities should be provided along with separate toilet facilities.

A bell or carillon will be installed in a tower or spire. It is felt that it can be of service as a call for the congregation to gather for services and as a time piece in everyday life as its notes are heard at the end of every day.

The auditorium or social hall is the most used of all the areas. It serves as a meeting place for all of the young in group fellowship before breaking up into individual classes. It is also used by clubs for dinners and meetings throughout the month. It is the social area of the church. Furnishings for this area should be a movable stage, folding chairs and tables, speaker stand and lectern and ample storage space for all the furnishings and various equipment used. There should also be a kitchen adjacent to this area for the preparation and serving of meals. This area should have all of the equipment necessary to prepare a well-planned church meal.

As part of the educational facilities, a small office is needed for records and supplies. From here each teacher will withdraw the booklets and materials needed in class participation. This will also serve as an area for attendance records of the secretary and offering records of the treasurer. Furnishings here may be very simple and accessible.

There will be approximately 15 classrooms which must be designed to meet the standards and demands of the groups using them. The sizes of these areas will vary with average attendance records. The

range in attendance to various classes running from four to forty people. Each room should be simply furnished with ample storage space for equipment used by the members. It has been suggested that small closed in courts attached to classrooms are wonderful for the younger groups where there is a wandering interest. The overall design in these classrooms should create an atmosphere of some Christian thought and not merely be another school classroom. The areas used here by the younger groups may also be used by the kindergarten classes which meet each week day provided there is provision for locked storage space. Double use may be made of other classrooms for activities engaged in by the Cub Scouts and Boy Scouts if necessary.

The mechanical equipment area will house the heating and ventilating plant and all service equipment needed for the operation of the church group. "The heating of churches presents an unusual problem to the heating engineer, because the church itself may require heat only one day a week; whereas, the other rooms may need to be warm all week. Church heating systems should have maximum flexibility and control. The large rooms of the church and the plant will need

boosters to supplement the regular sources during times of peak load. These considerations indicate that the choice of the type of heating plant will vary to such an extent with local conditions, as well as being dependent upon the size and plant of the church, that no definite rules can be determined."¹⁰

Ample storage space should be provided for old church records, permanent filing, extra chairs, and grounds keeping equipment. These storage areas should be appropriately located in the needed areas.

EXISTING SUNDAY SCHOOL CLASSES

		9:30 Class	11:00 Class	Teachers
Nursery Department	2 yr. old	24	30	3
	3 yr. old	25	35	3
	Infants	4	8	1
Kindergarten Department	4 yr. kindergarten	30	35	3
	5 yr. kindergarten	30	30	3
	Pre School	6	10	1
Primary Department	1st Grade	25	30	1
	1st Grade	25	30	1
	2nd Grade	40	30	2
	3rd Grade	35	25	1
	3rd Grade	--	25	2
Junior Department	4th Grade	30	15	2
	4th Grade	--	15	1
	5th Grade	35	35	2
	6th Grade	27	30	1
Young Adult Classes	7th Grade	22	15	1
	7th Grade	--	18	1
	8th Grade	--	17	1
	8th Grade	--	15	1
	8th & 9th Grades	15	--	1
	9th Grade	--	24	1
	10th & 11th Grades	Youth sing in	44	1
	12th Grade	choir for 9:30 service	23	1
Adult Classes	Adult Class	38	--	1
	Good Neighbor	50	--	1
	Friendship Class	--	56	1
	Seminar	20	--	3 team teachers

 BUILDING PROGRAM STUDY NO. 1

SUNDAY SCHOOL ATTENDANCE

<u>Classes</u>	<u>Members on Roll</u>		<u>Design</u>	<u>Figure</u>
	9:30	11:00	9:30	11:00
Infants	4	8	3	6
2 yr. old	24	30	17	21
3 yr. old	25	35	18	25
4 yr. kindergarten	30	35	21	25
5 yr. kindergarten	30	30	21	21
Pre school	6	10	4	7
1st grade	25	30	18	21
1st grade	25	30	18	21
2nd grade	40	30	28	21
3rd grade	35	25	25	18
3rd grade	--	25	--	18
4th grade	30	15	21	11
4th grade	--	15	--	11
5th grade	35	35	25	25
6th grade	27	30	19	21
7th grade	22	15	15	11
7th grade	--	18	--	13
8th grade	--	17	--	12
8th grade	--	15	--	11
8th and 9th grade	15	--	11	--
9th grade	--	24	--	17
10th and 11th grade	--	44	--	31
12th grade	--	23	--	16
Adult class	8	--	6	--
Good Neighbor	50	--	35	--
Friendship Class	--	56	--	39
Seminar	20	--	14	--

 BUILDING PROGRAM STUDY NO. 2

		<u>Design Fig.</u>	<u>Sq. Feet Per Person</u>	<u>Area Req'd.</u>
	Sanctuary Seating	450	7	3150
	Chapel	90	7	630
	Classrooms			
Nursery	Infants	6	25-30	162
Department	2 & 3 yr. olds	46	25-30	1242
Kindergarten	4 yr. olds	25	20-30	625
	5 yr. & pre school	28	20-30	700
Primary	1st grade levels	42	15-18	714
	2nd grade	21	15-18	357
	3rd grade	36	15-18	612
Junior	4th grade	22	15-18	374
	5th grade	25	15-18	425
	6th grade	21	15-18	257
Young Adult	7th grade	24	10-15	312
	8th grade	23	10-15	299
	9th & 10th grade	32	10-15	416
	11th & 12th grade	32	10-15	416
Adult	Adult	6	10-12	66
	Good Neighbor & Friendship Class	39	10-12	429
	Seminar	14	10-12	154

BUILDING PROGRAM SPACES

<u>WORSHIP FACILITIES</u>	<u>Sq. Footage</u>
Narthex	1360
Coat area	72
Sanctuary	6144
Chancel	1024
Choir Robing Area	480
Vestry	140
Organ Room	640
Storage	872
Chapel	2016
Minister's Office	240
Future Assistant Minister's Office	240
Reception	768
Conference and Study	240
<u>SOCIAL FACILITIES</u>	
Fellowship Hall	4032
Stage	384
Kitchen	384
Mechanical Equipment	640
Scouts	512
Coats	320
Toilets	160
Storage	160
<u>EDUCATIONAL FACILITIES</u>	
2 and 3 yr. olds	912
4 yr. olds	720
5 yr. olds & preschool age	720
First grade	720
Second grade	720
Third grade	624
Fourth grade	624
Fifth grade	720
Sixth grade	624
Seventh grade	624
Eighth grade	720
Ninth & tenth grade	720
Eleventh & twelfth grade	720
Young adult class	360
Infants	360
Good Neighbor & Friendship Class	720
Seminar class	720
Sunday School Secretary & Treasurer's Office	436
Storage	872
Toilets	512
Circulation	2144

Part III. Presentation

Presentation

DESIGN ANALYSIS:

The topography of the site is a gentle slope from the middle to the ends of the lot. It was felt that the church should be placed near or at the high point of the lot to give a focal point to the surrounding land. Some filling of earth was required to accomplish this atmosphere.

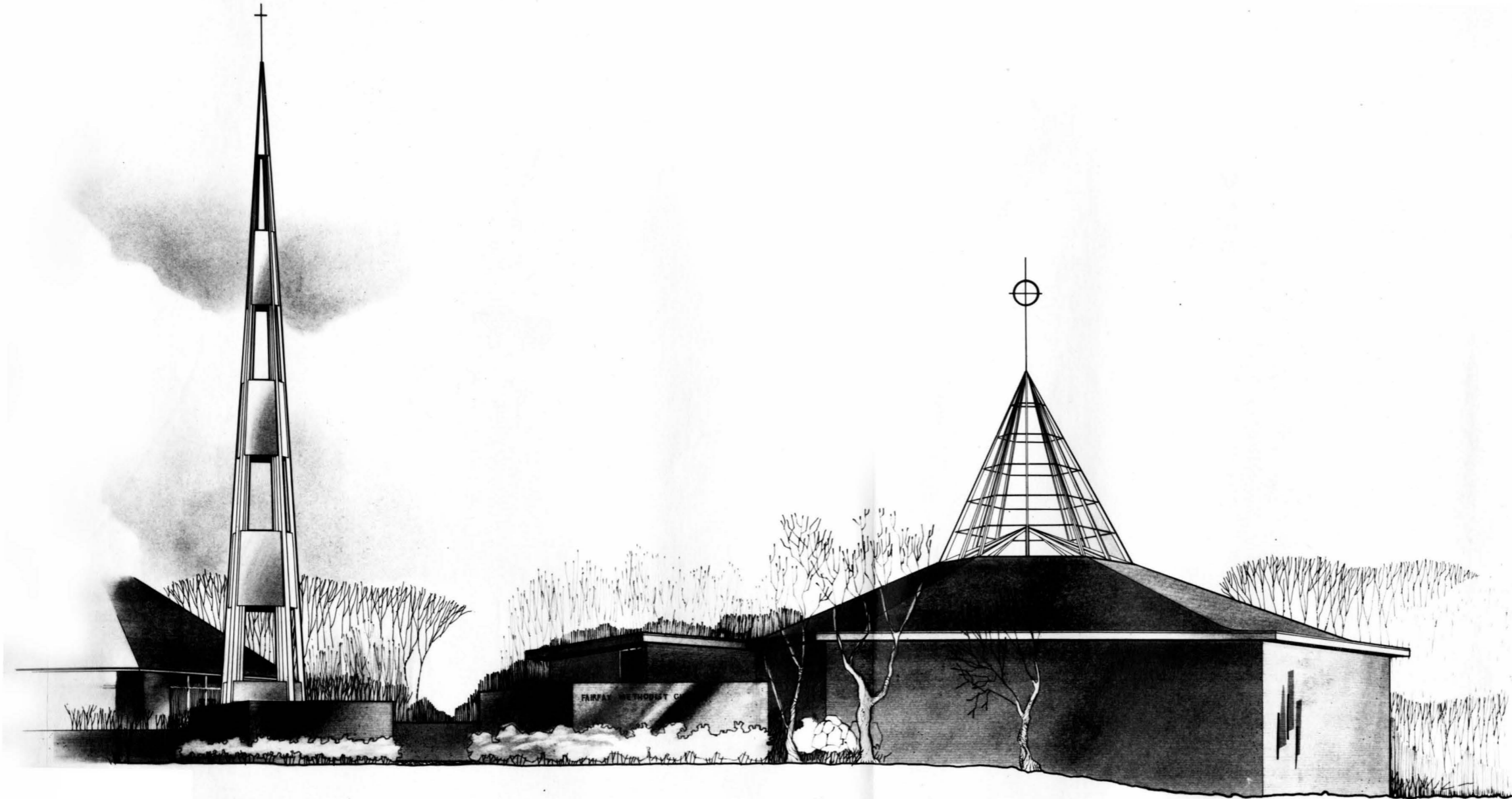
The design for this church and its related buildings is based on the ideal that with proper visual stimulation the congregation can be mentally prepared for the worship service. This visual stimulation is furnished by trees, shrubbery, walls, wandering paths, religious symbols, and abstract non-objective sculpture, all working together to form a garden or court.

The buildings are grouped in three divisions: religious, social, and educational. All of the buildings have sloping roofs which tend to make them act as a harmonious complex. The nearby commercial buildings are united by masonry walls with a stucco finish and the houses of the subdivision are united by brick and timber construction. It was thought necessary that the buildings on the church property should also act as a group and not become divided by a variety of forms.

Because this is a rather noisy area on Sunday morning, it was necessary to reduce as much noise as possible. It was necessary to obstruct the view of passing and parking vehicles. These objectives were accomplished by designing high walls in the church building and incorporating screen walls around the remaining buildings.

The resultant design is presented on the following pages.

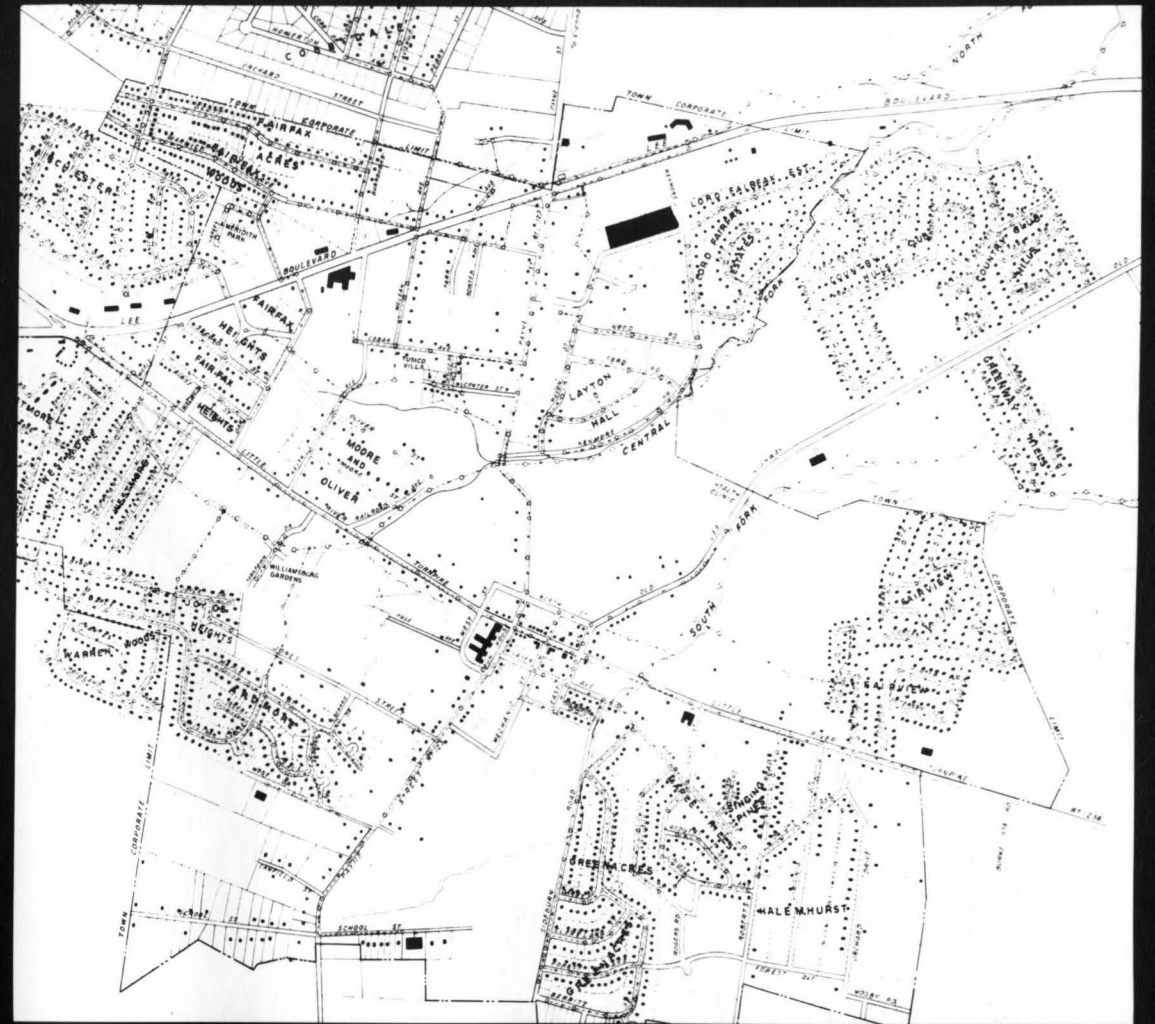
Entrance Perspective



A METHODIST CHURCH FOR FAIRFAX, VIRGINIA

THESIS H. L. LYTTON

Vicinity Maps



Site Plan and Elevation

- 1 KITCHEN
- 2 MECHANICAL EQUIP.
- 3 STAGE
- 4 SCOUTS
- 5 LOUNGE
- 6 COATS
- 7 JANITOR'S CLOSET
- 8 STORAGE
- 9 COATS
- 10 CHAIRS

- 1 FIRST GRADE
- 2 5 YEAR OLDS
- 3 4 YEAR OLDS

- 4 2 1/2 YEAR OLDS
- 5 STORAGE
- 6 SECOND GRADE

- 1 FIFTH GRADE
- 2 FOURTH GRADE
- 3 THIRD GRADE

- 4 EIGHTH GRADE
- 5 SEVENTH GRADE
- 6 SIXTH GRADE

- 1 GRADES 9&10
- 2 STORAGE
- 3 SEC. & TREAS. OFFICE
- 4 INFANTS

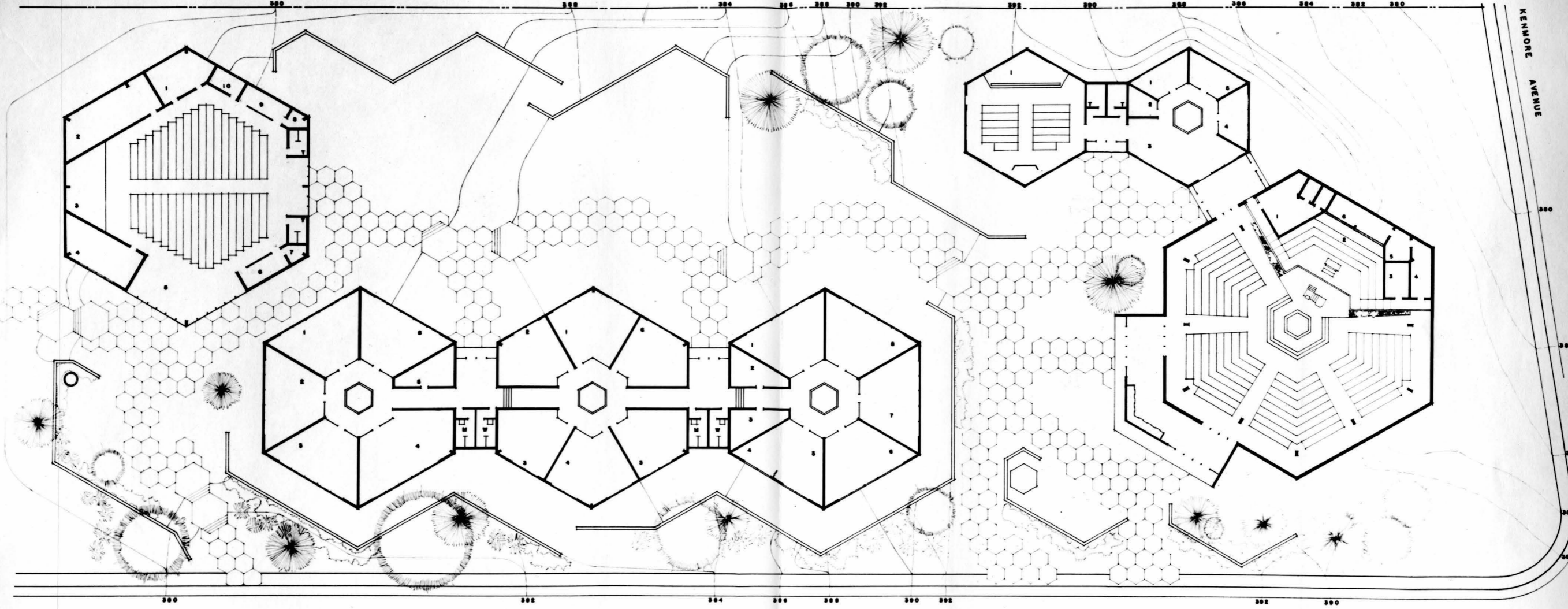
- 5 YOUNG ADULTS
- 6 FRIENDSHIP CLASS
- 7 SEMINAR
- 8 GRADES 11 & 12

1 CHAPEL

- 1 OFFICE
- 2 STORAGE
- 3 RECEPTION & LOUNGE
- 4 MINISTER'S OFFICE
- 5 CONFERENCE STUDY

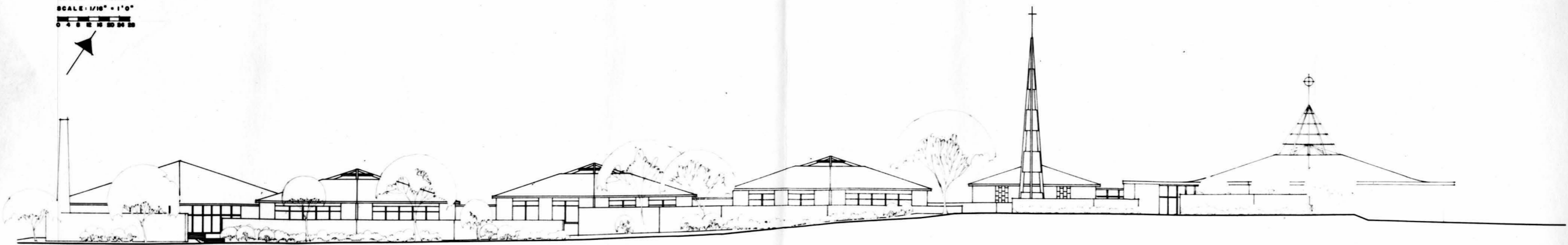
- 1 ROBING
- 2 CHOIR
- 3 SACRISTY

- 4 STORAGE
- 5 ORGAN EQUIPMENT
- 6 ORGAN



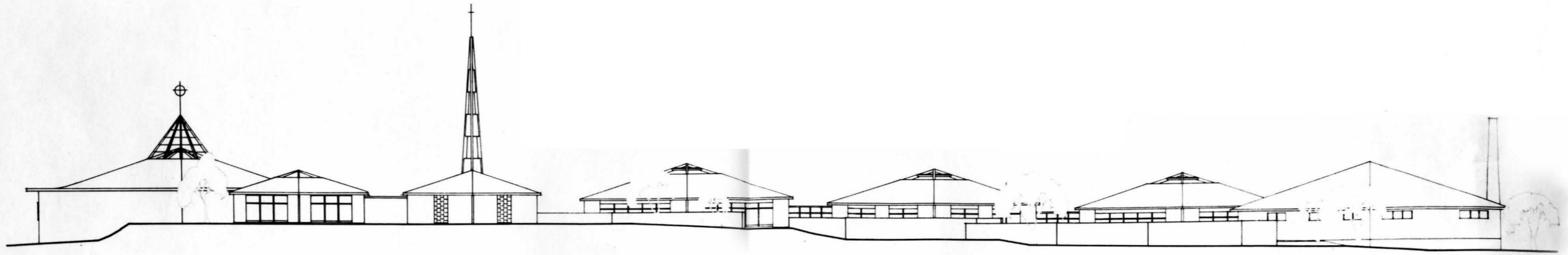
STRATFORD AVENUE

KENMORE AVENUE

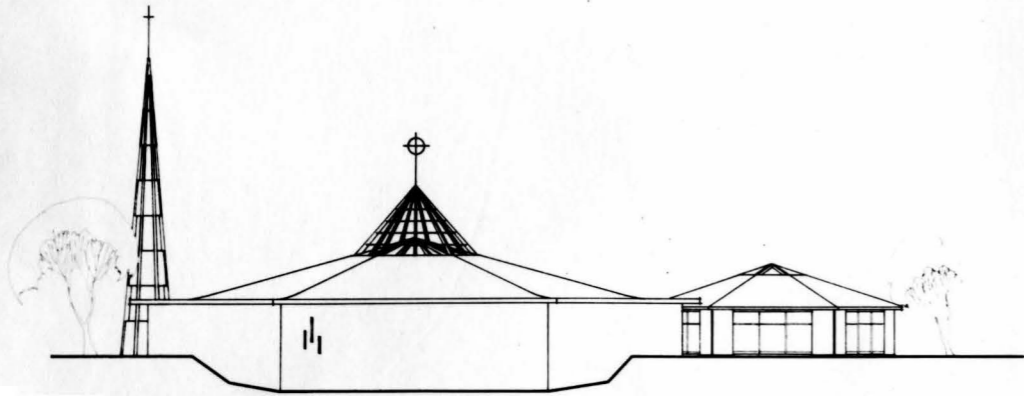


SOUTHEAST ELEVATION

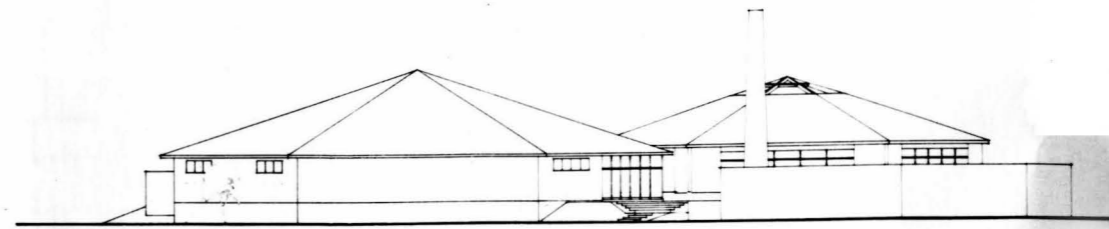
Elevations and Section



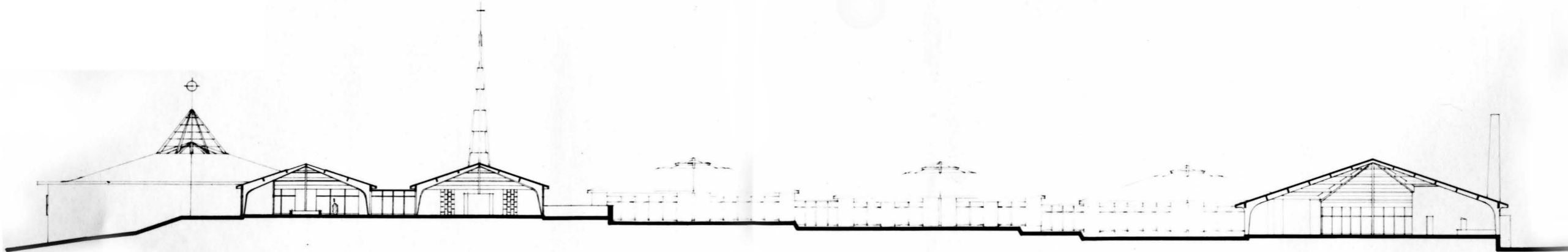
NORTHWEST ELEVATION



NORTHEAST ELEVATION

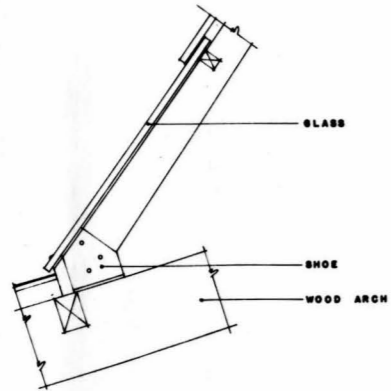


SOUTHWEST ELEVATION

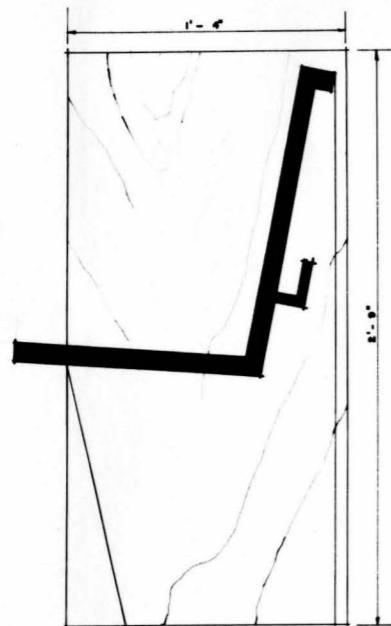


TRANSVERSE SECTION
SCALE: 1/16" = 1'-0"
0 4 8 12 16 20 24

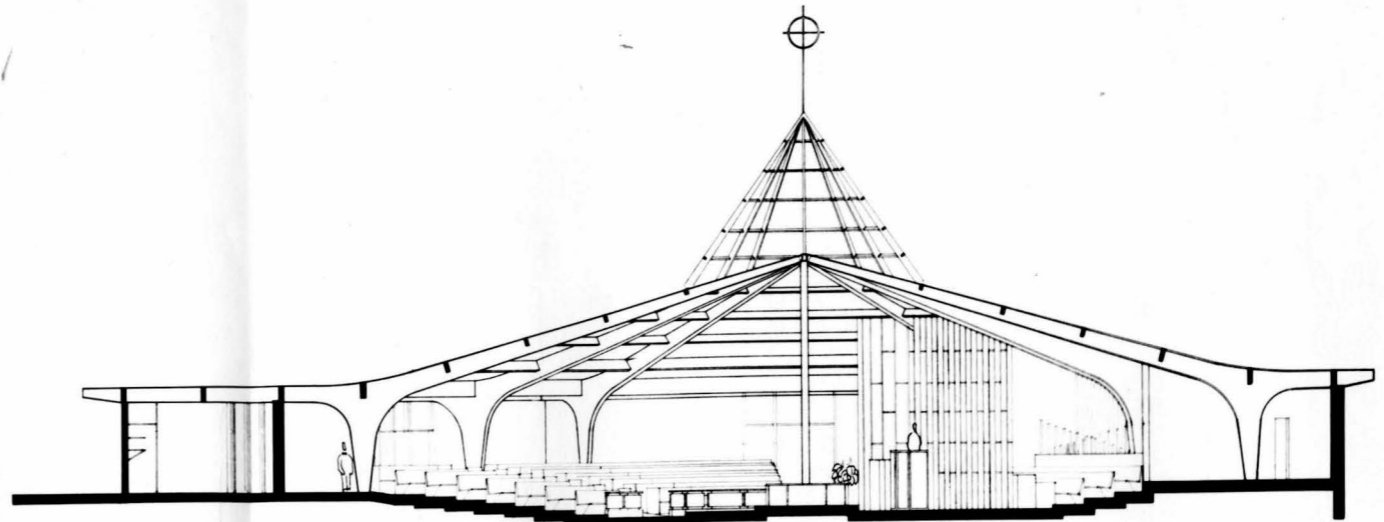
Church Plan



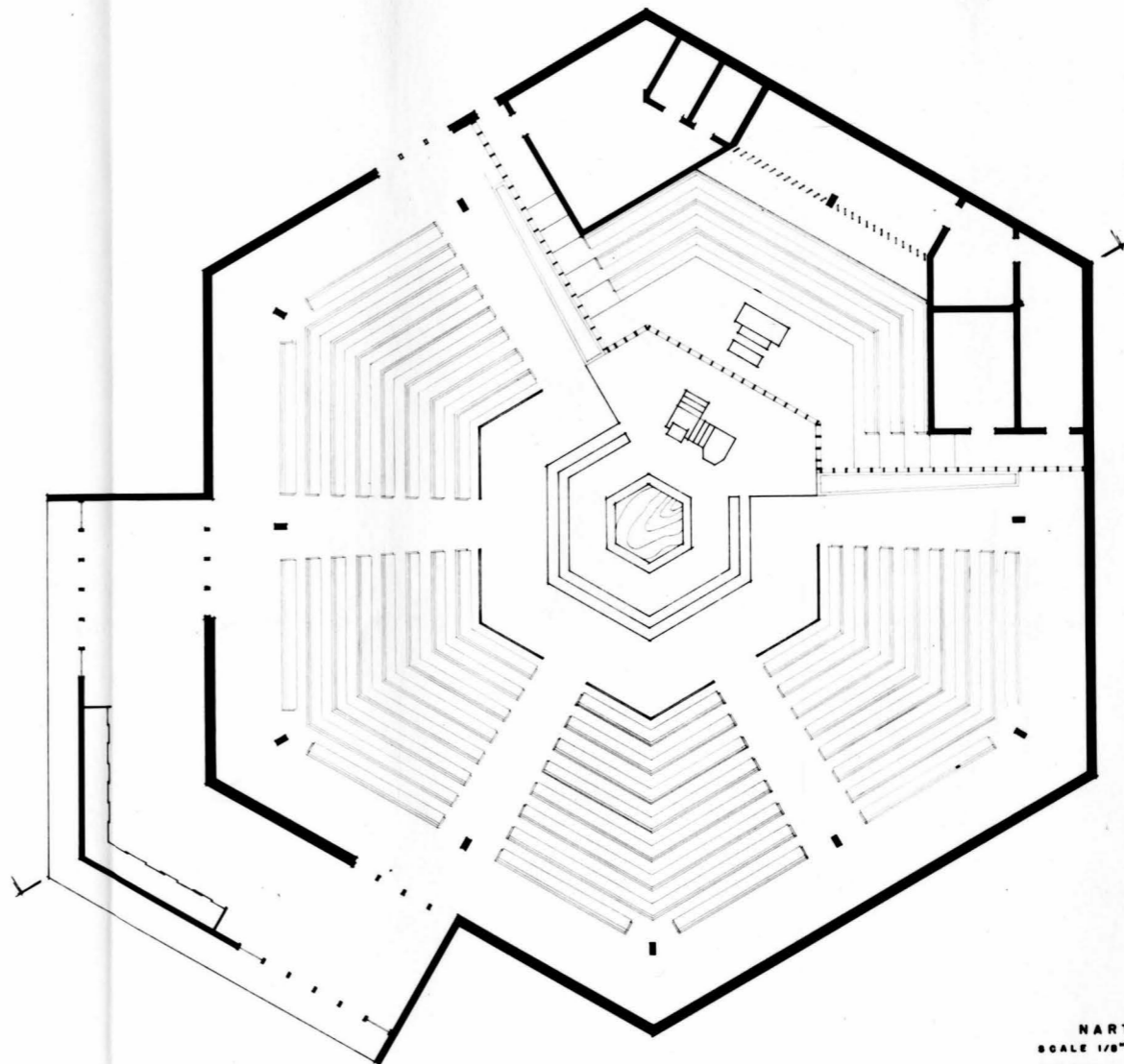
STEEPLE DETAIL
SCALE: 1" = 1'-0"



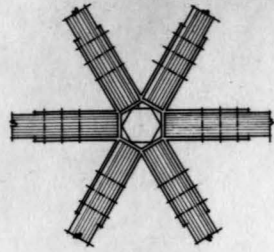
PEW DETAIL
SCALE: 3" = 1'-0"



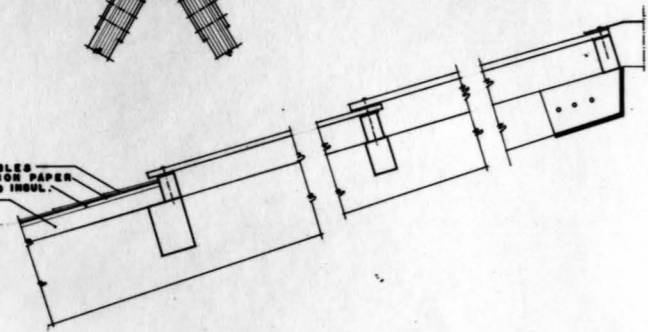
SECTION
SCALE 1/8" = 1'-0"



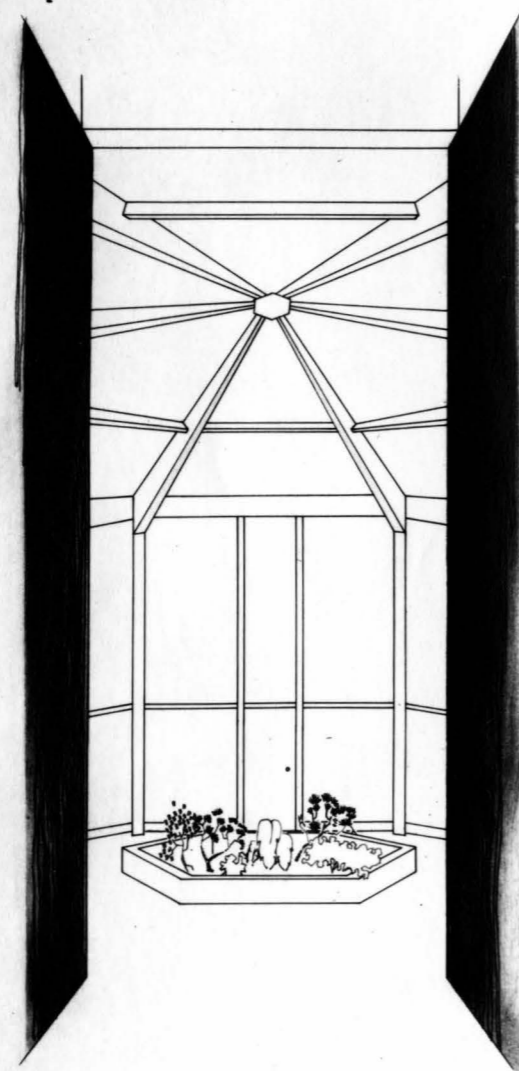
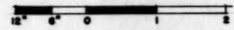
NARTHES
SCALE 1/8" = 1'-0"



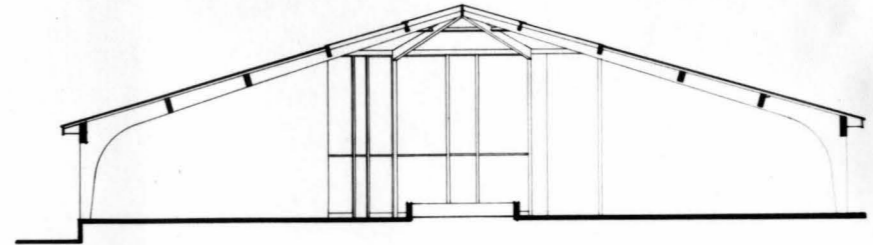
WOOD SHINGLES
CONSTRUCTION PAPER
3/4" RIDGED INSUL.
2" DECKING



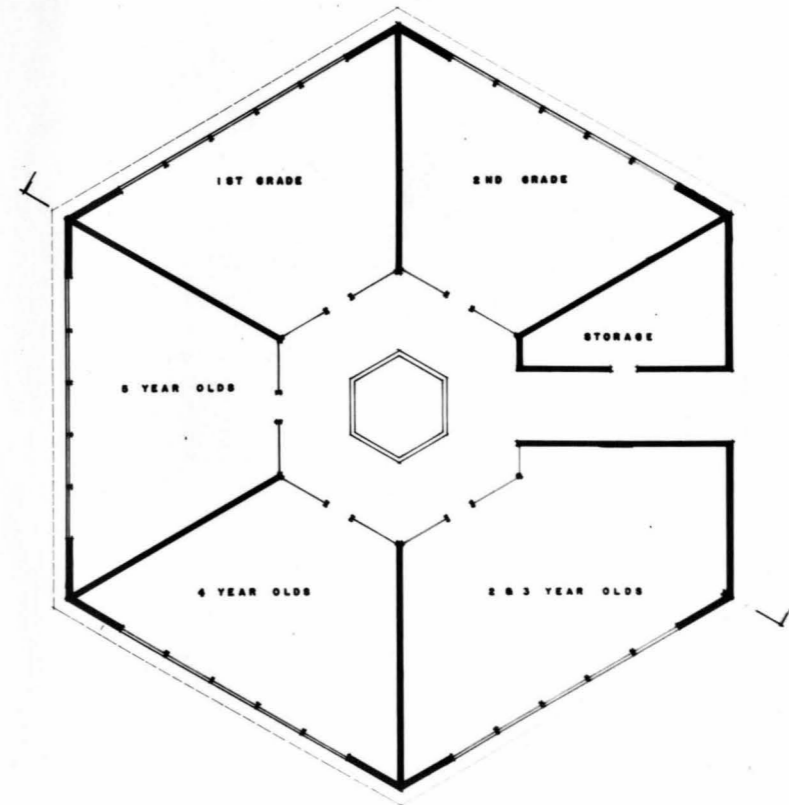
DETAIL OF COMPRESSION RING
SCALE 1" = 1'-0"



VIEW OF COURT



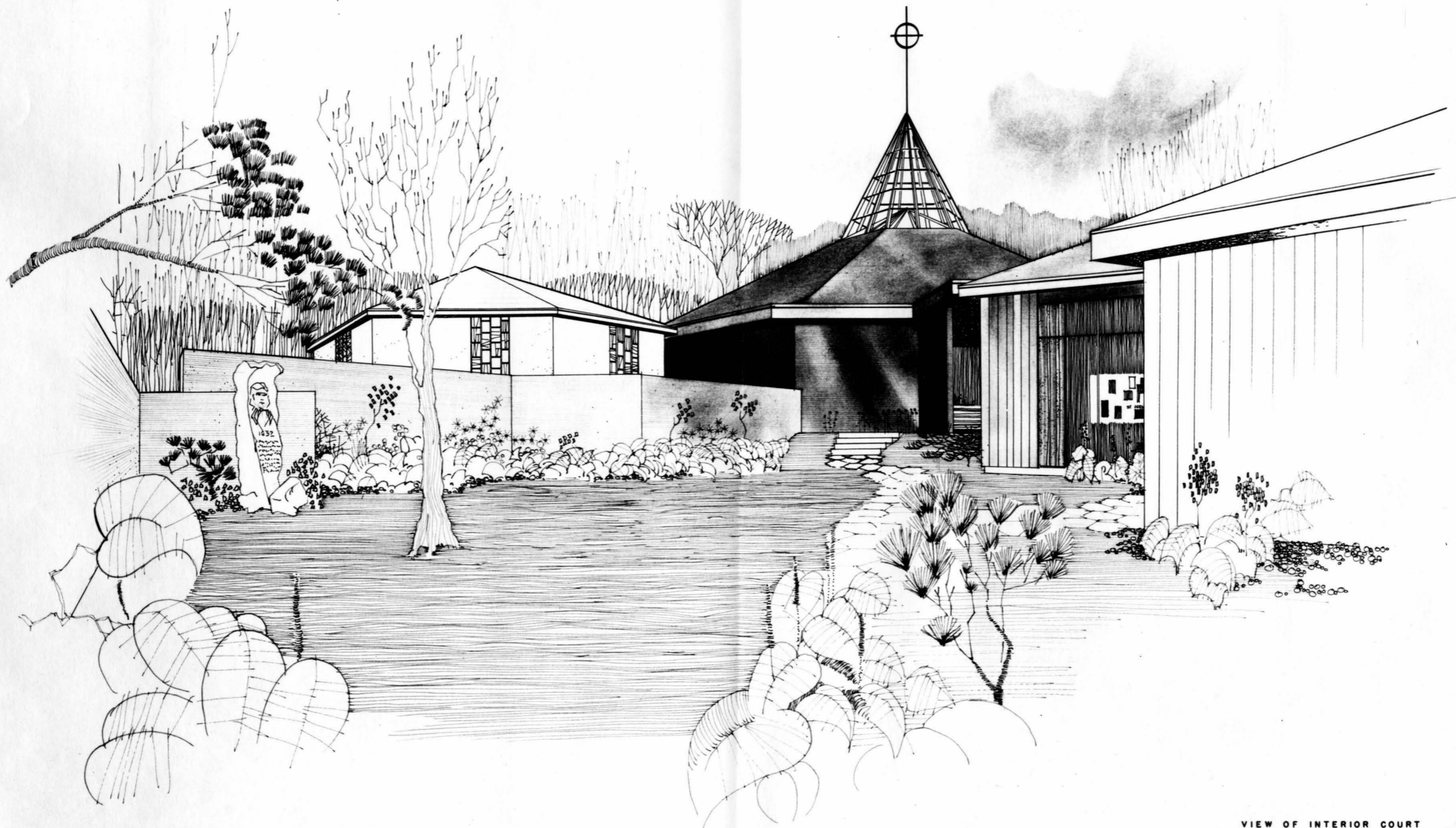
SECTION



CLASSROOM PLAN
SCALE 1/8" = 1'-0"

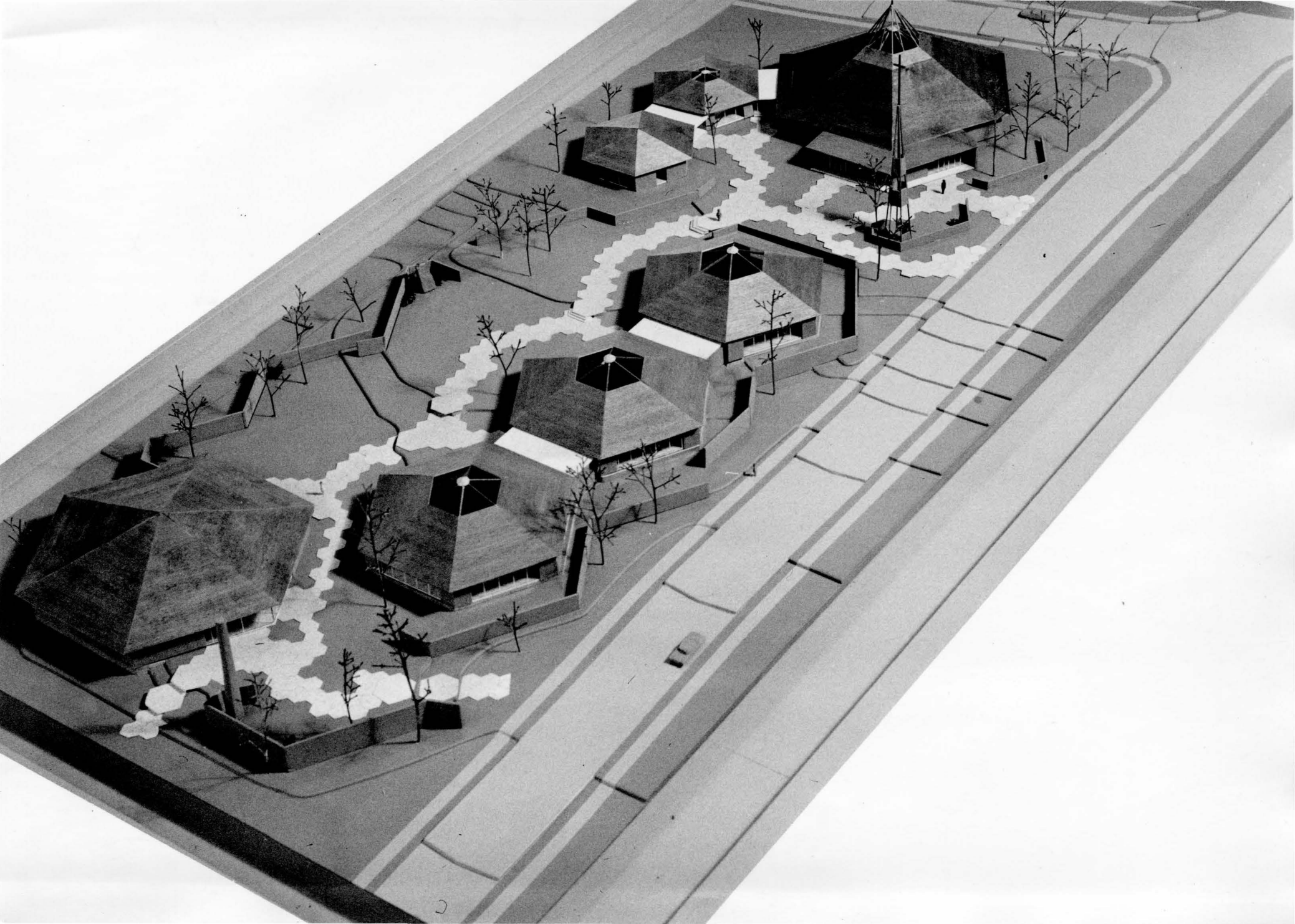


Court Perspective



VIEW OF INTERIOR COURT

Photographs of Model



BIBLIOGRAPHY

LITERATURE CITED:

1. Paul Thiry, Richard M. Bennett, and Henry L. Kamphoefner;
Churches and Temples; Reinhold Publishing Corporation; New York;
1953.
2. Encyclopedia Americana, "Methodism."
3. John Knox Shear; "Religious Buildings for Today by John Stewart
Dettie," Architectural Record Book; F. W. Dodge Corporation;
1957; page 171.
4. Ibid., page 175.
5. Ibid., page 175.
6. Ibid., page 175.
7. Ibid., page 175.
8. Rev. Richard C. Hough; The Fairfax Methodist Yearbook; 1958;
page 18.
9. Edward D. Mills; The Modern Church; Frederick A. Praeger;
New York; 1956; page 153.

10. Otto F. Langmann; "A Study of Church Design," Architectural Record, Vol. 93; March, 1943; page 76.

OTHER LITERATURE REVIEWED:

1. Roulin, Dom E.; Modern Church Architecture; B. Herber Book Co.; St. Louis; 1947.

2. Henze, Anton and Filthaut, Theodor; Contemporary Church Art; Sheed and Ward; 1956.

**The vita has been removed from
the scanned document**

ABSTRACT

A METHODIST CHURCH FOR FAIRFAX, VIRGINIA

The purpose of this thesis is to investigate the religious, social and educational requirements of the congregation at the Methodist Church in Fairfax, Virginia. The result of this investigation is a design to meet those requirements.

The present church served the congregation quite adequately until the beginning of World War II. At this time there was an abundance of job opportunities, and this region of northern Virginia soon became one of the fastest growing communities in the nation. New businesses mushroomed overnight. Recent parts of an expansion program are the new circumferential highway and the Dulles Airport. These two new projects have already begun to attract businesses and new housing projects. With these two projects the population of the area will increase, thus enlarging various church congregations.

The Fairfax Methodist Church has a program of many social and educational activities to attract young people to the church. Among these are men's and women's clubs, youth fellowships and scout activities.

ABSTRACT

The author has considered the religious, social and educational aspects in his design. It is an attempt to correlate these with the architectural aspect in such a way as to produce an atmosphere desirable for worship.