

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

Historic name First Presbyterian Church

Other names/site number KHRI # 045-7520

Name of related Multiple Property Listing n/a

2. Location

Street & number 2415 Clinton Parkway

n/a

 not for publication

City or town Lawrence vicinity

State Kansas Code KS County Douglas Code 045 Zip code 66047

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

national statewide local Applicable National Register Criteria: A B C D



November 4, 2023

Signature of certifying official/Title Katrina Ringle, Deputy SHPO Date

Kansas State Historical Society
State or Federal agency/bureau or Tribal Government

In my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official Date

Title State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register determined eligible for the National Register

determined not eligible for the National Register removed from the National Register

other (explain:) _____

Signature of the Keeper Date of Action

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5. Classification

Ownership of Property
(Check as many boxes as apply.)

Category of Property
(Check only **one** box.)

Number of Resources within Property
(Do not include previously listed resources in the count.)

<input checked="" type="checkbox"/>	private
<input type="checkbox"/>	public - Local
<input type="checkbox"/>	public - State
<input type="checkbox"/>	public - Federal

<input checked="" type="checkbox"/>	building(s)
<input type="checkbox"/>	district
<input type="checkbox"/>	site
<input type="checkbox"/>	structure
<input type="checkbox"/>	object

Contributing	Noncontributing	
<u>1</u>		buildings
		sites
		structures
		objects
<u>1</u>		Total

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions
(Enter categories from instructions.)

RELIGION/religious facility

SOCIAL/meeting hall

EDUCATION/pre-school

SOCIAL/civic

Current Functions
(Enter categories from instructions.)

RELIGION/religious facility

SOCIAL/meeting hall

EDUCATION/pre-school

SOCIAL/civic

7. Description

Architectural Classification
(Enter categories from instructions.)

MODERN MOVEMENTA

Modern – “non-church” design

Materials
(Enter categories from instructions.)

foundation: CONCRETE

walls: BRICK

CONCRETE

roof: ASPHALT

other: _____

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Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources, if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary

Since 1968, First Presbyterian Church (FPC) has been located at 2415 Clinton Parkway, Lawrence, KS. The current building is a modern-style structure built primarily of concrete, brick and glass. The firm of Sovik, Mathre and Madson, nationally known for their leadership in cutting-edge liturgical designs, was chosen as the architects, after being recommended to FPC by the National Presbyterian Office of Architecture at the national church offices in Louisville, Kentucky. Edward A. Sovik took the role of chief architect and over the next few years corresponded and met with church officials on a regular basis in the process of drawing up plans for the building's construction.

Construction began in 1967 and was completed by Lawrence Construction Company of Lawrence, KS, in 1968. At the time, the location chosen by the church was on the western edge of the city, and was on the southwest corner of Iowa Street and 23rd Street (which was renamed Clinton Parkway after the completion of Clinton Reservoir in the mid-1970s). The land for the new church was purchased in 1958 for \$40,000, and initially comprised 27.6 acres.¹ Over time, all but 7.5 acres was sold off to pay for the building, with the result that the congregation was debt-free after only 15 years.²

The land on which the church is situated is located on the southeast corner of a frontage road to Clinton Parkway and Crestline. The land to the west is mostly vacant, although a pre-school does occupy a lot in the middle of that 9 acre property. Further to the west is a subdivision of single-family homes and townhouses dating from the 1970s. To the south are apartment buildings that also date from the 1970s, built on land initially owned by the church. To the east is an apartment complex for elderly and low-income residents. To its south is a strip mall, also on land once owned by FPC. Across Clinton Parkway to the north is land owned by the KU Endowment Association, which is currently replacing the athletic fields with a mixed-use development of research buildings, commercial businesses and apartments. FPC is one of only two modern-designed churches currently open in the area (University Lutheran being the other, and of a different, earlier design style), and is the only Edward Sovik-designed church in the state of Kansas.³ A third building, at Massachusetts and 13th, was an Assembly of God church until it closed in the 1990s. It currently houses offices for Douglas County.

¹ FPC Congregational Meeting, June 9, 1958, FPC Files, Kenneth Spencer Research Library (KSRL), Box 2, File 2

² FPC 125th Anniversary Booklet, KSRL, Box 2, File 23

³ Gary Johnson, retired partner SMSQ Architects (formerly Sovik, Mathre and Madsen), telephone interview by Jeff Southard, May 8, 2023.

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Elaboration

Overview

First Presbyterian Church features dozens of windows that let in light to every room in the church. Some are rectangular, about three feet by five feet, while others, like those in the chapel and on the south side of the sanctuary, are tall and narrow. They are all lined in the same brick as the walls and are arched at the top. The tops of the wall are lined with a brown-colored metal flashing that is one-foot in width, except where there are towers or other elevated structures. As seen in a photograph of the front door, the elevated areas are capped with native white limestone one foot wide. The downspouts, of which there are many around the perimeter of the church, are made of the same material as the metal flashing.

The church building is all on one level and is asymmetrical in design, e.g. there is no steeple or bell tower in the front and it looks different from every side. There are two main masses – the sanctuary, in the middle on the west side, and the chapel, on the north end. In between nowhere is the roofline flat. The building appears to be constructed on one level, from the outside of the building. While this is true for the most part, the building is so long from south to north (420 feet) that some minor adjustments had to be made (more on this in the ‘Interior’ section).

The front of the church faces east, toward the main parking lot, which has spaces for 170 vehicles. The front door is actually made up of three entrances, equal in size and material, symbolizing the Trinity. The only external cross on the building is a four-foot high metallic Cross of St. Andrew, which is an homage to the Presbyterian Church’s origins in Scotland. The front doors are in a recessed alcove lined with windows, with the church library and the fellowship hall on the south side, the education wing on the north, and the sanctuary rising up to the west. Both sides of the alcove are landscaped and are illuminated at night by four pole lamps surmounted by clear glass globes. There are two other doors on the east side, both emergency exits made of solid metal. One leads out from the library, while the other was added some years after the building was constructed by retrofitting a window in one of the classrooms (to put the pre-school in compliance with fire code requirements). Finally, a cornerstone on the left corner is visible to all those entering the church, bearing the date “1967,” marking the year construction began on the present structure.

A view of the east side from the parking lot shows that the roof line is not flat but consists of three peaks), with one to the south over the fellowship hall and two to the north over the education wing. In between the two on the north is a small, square-shaped tower, decorated on the east side with a series of slits in the brick, with five on the south and two to the north. The slits are broken into two sections, with the top being only about 1/6 the size of the bottom. Apart from being decorative, the slits and tower serve a functional purpose in that they house the air return system for the church’s boiler, which is directly below, in the basement. Likewise, a chimney rising to the north of the tower contains the exhaust pipes coming from the boiler. There are six windows in the fellowship hall to the south of the main entrance, with nine more on either side of the tower to the north. A final six windows can be seen even further north past the chimney, also in the education wing.

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A view from the east parking lot shows the bulk of the sanctuary rising up to the west. On either side of the sanctuary are buttresses that rise above it. While they appear flat, a closer examination shows that they are in fact U-shaped, so that actually four pillars help support the roof of the sanctuary, which is only slightly arched and over 80 feet wide.

Exterior

The north façade is narrow, as to be expected from the rectangular design of the church. A walkway approaches the north door from the parking lot to the east, which enters the building through a single door lined with windows on each side. Around the corner, facing northwest, is another emergency metal door. Three windows are visible on the north-facing wall of the education wing, another six windows on the education wing, face northeast, and three more windows face north beside the north door. Looking further to the south are seven tall, narrow windows on the north side of the chapel.

On a portion of the north wall, which juts out a logo depicting the symbol of the Presbyterian Church, United State of America (PCUSA) was added in 2008. Not coincidentally, it is in red and blue, the colors of the University of Kansas. A free-standing sign also exists on the northwest corner of the property since, from Clinton Parkway on the north and Crestline on the west, there is no indication of the property and its use.

The west side of the church is virtually impossible to see due in part to the existence of several mature pin oak trees that line the building on the northwest side, which obscure the classrooms and chapel. The pre-school (First Five Years), which has been located in the church since 1977, has an extensive playground surrounded by a chain-link fence. Further south, between the playground and the sanctuary, there is a memorial garden in which the cremated remains of several dozen members and friends of the church are interred.

There are several doors along the west side of the structure, which measures almost 420 feet in length. There is one door (emergency) from the Fireside Room on the southwest, three coming out of the northwest corner of the sanctuary into the memorial garden, another that exits the north corridor (also on the garden), and two that serve the pre-school. Six windows look out from the church offices north of the Fireside Room, and fifteen to the north of the memorial garden, although many are obscured by trees and bushes.

The final impression given by a view of the west side of the church is that of the immense bulk of the sanctuary, which rises 30 feet from the ground. Like the other corners of the church, those on the outside of the sanctuary are rounded, with the west wall alone (stretching from the windows on the northwest around to the twelve apostles' windows on the south) containing over 30,000 bricks. On the east side, the roofline is not flat but is gently pitched, adding to the visual effect and promoting water drainage through the many downspouts.

On the south, the south door is a mirror-image of the one on the north, apart from an automatic opening feature that was added in 2006. It is covered by a blue awning that was added in 2012. It bears the logo of the PCUSA in white and red, along with a notice of the clearance distance present (8'6"). Ten windows are visible (three from the Fireside Room, six from the southeast corner of the fellowship hall, and one from the southeast

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corner of the kitchen). As is true around the church, the roofline is broken up, with a chimney on the left from the Fireside Room (there is actually a chimney there, but it is not currently functional), a mini-tower above the door, and another raised area at the southeast corner of the building, near a butterfly garden.

A parking lot runs along the south side of the church and opens onto Crestline to the west and joins the main parking lot on the east. It contains 28 spaces, many of which are designated for handicapped use.

There is also a storage shed, which was not original to the building, which holds lawn maintenance equipment. The church is surrounded by approximately 6 acres of lawn, on which are several dozen mature trees (oak, maple, sycamore, cypress, flowering crabapple and ornamental pear). In an island between the north and south parking lots, there is an evergreen shrub which has been trimmed to grow in the shape of a cross, along with a Peace Pole which proclaims 'May Peace Prevail on Earth' in eight languages, and two stone benches in a shaded area. In 2021, an 'Acknowledgment of Place' sign was added which recognizes the native American tribes that inhabited the area before the creation of first the territory and then the state of Kansas.

Interior

Like the exterior, the interior of FPC retains virtually all of its original elements and characteristics. The walls are made of concrete block in the classrooms and brick in the hallways, sanctuary and chapel. All throughout the church are elements of Edvard Sovik's design theories, which put the people of God ahead of the structure itself. The layout of the interior of the building, like the outside, is asymmetrical – while there is one hallway that runs from the south door to the northwest door, it is not straight and has several 90 degree turns.

Some of these features include:

The floors in the sanctuary, narthex and hallways throughout the church are polished concrete, which has proven to be very durable and low-maintenance after 50 years of heavy use. Concrete (although not polished) then extends into the front walkway, symbolizing the extension of the church into the world outside. The ceiling in the sanctuary is wood, completing the reversal of what is found in many public buildings.

Sanctuary

Numerical symbolism is found throughout the sanctuary and the entire church building. There are 12 'apostle' windows on the south side of the sanctuary, with each window divided into seven sections for the days of creation. Seven lights hang over the communion table, which is wood, and there are seven steps up to the lectern. There are three doors on the front of the church, in the rear of the sanctuary and at the northwest corner of the sanctuary. Between each set of rear sanctuary doors, there are three windows. As is the case throughout the building, the tops of the windows and doors are arched, albeit in metal.

The sanctuary's walls are constructed of tens of thousands of bricks, with the corners curved to show God's love wrapped around God's people. The choir loft is on the north side of the sanctuary, rather than at the front, in order to emphasize that the choir members are part of the congregation, rather than performing for it. On the east side of the sanctuary, large blank spaces of wall are avoided by having air circulation vents behind lattice-

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spaced holes in the wall. Since the church is all on one level, save for two minor stairways in the far north end, the only staircase leads down to the basement, which houses the church's youth room as well as a meeting room for organizations who appreciate the anonymity, e.g. AA. Finally, and most uniquely, a 14 foot-high wooden cross rises up in the middle of the sanctuary, among the seats, rather than isolated high away on a wall. This symbolizes that Christ is with us.

FPC, like any church, has offices, Sunday school rooms, meeting rooms, fellowship areas and kitchens. These are useful rooms that are fit for purpose and have, by themselves, few distinguishing features from such rooms in any church. The most unique areas of any church are the sanctuary and the support worship areas of the chapel. This discussion of the church's interior will accordingly focus on these two spaces.

The sanctuary of FPC is truly unique for several reasons. First, unlike most churches since medieval times, it is not rectangular. Instead, it is basically square, measuring 90 feet from east to west (front to back) and 80 feet from north to south (side to side). The floor is polished concrete, while the roof is made up of interlocked oak strips, into which there are 35 recessed lights. Second, the choir loft is on the north side, along the seating for the congregation, and is lodged under the bank of several dozen exposed copper organ pipes. Unlike the remaining 'downtown' churches in Lawrence, there is no balcony and no loft, either for the choir or the organ, putting all of God's people on the same level. There are 45 pews, arranged in three sections, made of wood and covered with magenta-colored cushions. Capacity of the sanctuary (without overflow seating in the narthex to the east) is approximately 488.

The organ is also on the north side of the sanctuary. The original organ gave many decades of good service, but began to experience difficulties with various pipe banks and registries by 2010. Winnie Gallup had served as church organist throughout the years at the new building, and was by then in her 80s. As a tribute to her and as a testimony to the continuing importance and vitality of music at FPC, a capital campaign was held in 2012, with \$400,000 raised for an entirely new organ. The new instrument was built by Reuter Organ of Lawrence, and was completed by 2014. Winnie was present at the dedication of the new organ, after which she retired.

The communion table is made of wood, as is the baptistery (a trifold stand which holds a basin for water). Both are on a platform that is elevated from the floor of the sanctuary by three steps. To the south is a lectern which is used by the worship leader (a layperson), while the pulpit is on the north side, elevated by a further four steps (not to show superiority, but for visibility). Behind the pulpit is a 25 foot-high freestanding wall, whose white surface serves as a permanent screen for showing slides, words to hymns, announcements, etc.

After the 14 foot-high wooden cross, the most striking element of the sanctuary is the tapestry which is mounted on the west wall behind the communion table. It consists of three sections, each one of which is eight feet tall. The central piece, which is frequently depicted on the church's literature and mailings, is a representation of the tongues of fire of the Holy Spirit which appeared on Pentecost, and is in red, yellow and orange. The two side panels show a depiction of the Creation story, and are in white, blue, green, brown and tan. These tapestries were added to the sanctuary in 1981, and were created by Janet Kummerlein, a fiber artist from Kansas City.

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Between the three main doors to the sanctuary and the front doors (also three in number) is an open space called the narthex. It serves as a connector between the north and south hallways (which are not aligned) as well as a welcoming space for those entering the building from the main parking lot to the east.

Chapel

The second locus of worship at FPC is the chapel, which is located about 100 feet to the north of the sanctuary. Like that room, it is oriented to the west, but is much smaller. Unlike the sanctuary, it is carpeted. The roof material and wall coverings are the same, however. The communion table is on an elevated platform on the west side, over which hang four lamps. There are 44 chairs which are made of the same type of wood as are the pews, with cushions covered in the same magenta-colored material. There are 7 narrow windows elevated on the north side, with 15 of the same type on the south. The chapel is entered by a double door on the southeast corner, with a second entry/exit provided by a door in the northwest corner which is hidden behind a nook in the wall.

The chapel has several features which make it unique at FPC. First, instead of a cross behind the communion table, there is an old wooden yoke of the type used in the 19th century for a team of oxen, reflecting Jesus' words "Take my yoke upon you and learn from me." A cross does appear on the opposite wall on the east side, made up of hammered copper squares made by the vacation bible school in 2005. Finally, there are two stained-glass windows from the old church building at 9th and Vermont mounted on the walls, one inside and one outside, the chapel. These were refinished and placed in backlighted boxes in time for the church's 125th Anniversary celebration in 1983.

As has been previously noted, FPC is oriented on a north-south axis. A hallway runs from one end to the other, but it is not straight. There is a jog to the right once the narthex is reached, with another occurring at the chapel, where one more set of stairs (totaling three) is found. A final turn occurs at the north door, leading to the classrooms on the extreme north end. All of the classrooms are essentially the same in design – tiled floors, ample natural lighting and storage space. During the week in the school year, they are used for the First Five Years pre-school, which in recent years has had a full enrollment of over 100 children. Like the rooms in the southern wing, the walls are made of concrete block.

The south entrance leads to the Fireside Room on the left. A meeting room that had fulfilled its function hundreds of times in its existence, it also houses an actual fireplace that is currently unused. There is also an emergency exit door which leads onto the west lawn.

Kitchen and Fellowship Hall

Across the hall to the east are the church kitchen, which has the capability of feeding two hundred people at one time and the fellowship hall, which can seat them. An accordion-style divider allows the hall to be split into north and south halves, should the need arise. Appliances in the kitchen were not factored into the initial cost of the building and were paid for over several years by the Presbyterian Women's group via bake sales, rummage sales and bazaars. The fellowship hall has six tall, narrow windows on the south side, with another set facing the parking lot on the east. There are two exits to the kitchen, two to the hallway and one to the library. Illumination is provided by 20 hanging circular lights which are original to the building. The floor of

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the fellowship hall is made of the same polished concrete as is found in the sanctuary, while the kitchen has a pebbled tile which reduces the chances of slip and fall accidents caused by spillage of liquids.

Library, Offices, Classrooms

To the north of the fellowship hall is the church library, which contains over 1,000 volumes that have been donated by members and purchased by the church over the years. In one of the three windows looking out to the entry alcove to the north, yet another stained-glass window from the front of the old church building has been permanently mounted (this was done earlier in 2023) to take advantage of the natural light. Adjoining the library is a kitchenette with a sink, refrigerator, cupboards and countertops.

The church offices are on the west side of the hall, north of the Fireside room. The pastor's study has a door to the main office and a separate, private door which leads directly onto the hall. Four offices and a storage room surround a secretarial work area. Flooring is carpeted.

To the north of the sanctuary lie the chapel and the classrooms, which total 15 in number. They are lined up on both sides of the hall as it heads north, with one final jog to the left on the north side of the chapel, at which time one more set of stairs (totaling three) is found. All are essentially the same in design – tiled floors, ample natural lighting and storage space. During the school year, they are used for the First Five Years preschool, which in recent years has had a full enrollment of over 100 children. Like the rooms on the south wings, the walls are made of concrete block.

To the north of the sanctuary, a staircase behind a door leads to the basement. There are two large finished meeting rooms there, one of which is used by the FPC youth group. The other is reserved for groups that prefer to meet in private, such as AA. At the present time, two different AA groups meet at the church on an almost daily basis, with access provided from the parking lot through the north door. The boiler room and a large storage area are also located in the basement.

There are two sets of bathrooms in FPC, one on each wing. There are none in the downstairs area. One of the bathrooms in the north wing is handicapped-accessible.

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8. Statement of Significance

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations
(Mark "x" in all the boxes that apply.)
Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

ARCHITECTURE

Period of Significance

1967-1968

Significant Dates

1967-1968

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

N/A

Architect/Builder

Sovik, Mathre & Madson Architects,
Northfield, MN

Kansas Construction Company,
Lawrence, KS

Period of Significance (justification)

The period of significance is from 1967-1968 which are the years of construction.

Criteria Considerations (justification)

The building is eligible for its architectural significance and not its association with a religious organization.

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Narrative Statement of Significance

(Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Summary

First Presbyterian Church (FPC) is eligible for the National Register of Historic Places under Criterion C in the area of architecture. The period of significance extends from 1967 to 1968, which includes the years the building was constructed. From the outset, it has been a religious property and is therefore subject to review under National Register Criterion Consideration A, which it meets. It operates under a board of elders, which in Presbyterian polity is referred to as the Session. The building is situated between commercial and residential areas on the south, east and west, and the University of Kansas on the north. It was the first of the ‘mainline’ Lawrence churches (Presbyterian, Congregational, Methodist, Lutheran, Disciples, Episcopalian, Catholic) to leave the downtown area of Lawrence. Its design is unique in the city, and it remains the only church in Lawrence (and in Kansas) to be designed by the award-winning architect Edward A. Sovik. The building is a great example of the Modern Movement church in Lawrence.

Historical Background

Architect – Edward Sovik and the ‘Non-church’ Movement

For the first 100 years of its existence, First Presbyterian Church in Lawrence, Kansas, met in buildings constructed with traditional American church design features, e.g. a steeple, steps in the front, stained glass windows, etc. Once a decision was made to relocate to the western, largely undeveloped side of the city, the bold decision was made to go with an entirely different, entirely modern design. This decision was made in 1962, following an initial fund-raising campaign, when Edward (Edvard) A. Sovik of the firm Sovik, Mathre and Madson of Northfield, MN, was selected as the architect of record.

Sovik was born June 9, 1918 in Honan, China. His parents were missionaries from America; he lived his first seventeen years in China. After graduating from St. Olaf College (Northfield, Minnesota, 1939), he studied art in New York with the Art Students League (1939-40). He then spent three semesters at Luther Seminary (St. Paul, 1940-41) before enlisting in the Marine Corps, in which he served as a night fighter pilot in the Pacific theater for four years and was awarded the Distinguished Flying Cross and a Purple Heart. After obtaining a Masters in Architecture from Yale (1949), he began an architectural practice in Northfield, Minnesota, in 1953 with Sewell Mathre (1922-2016) and Norman Madsen (1922-2013) under the firm name of Sovik, Mathre and Madsen (now SMSQ Architects) .

Sovik began his practice at a pivotal point in liturgical architecture in the United States. Due to the pent-up demand caused by the Great Depression and the war years, by the 1950’s the country was spending \$2,000,000 each day on construction of religious buildings.⁴ Some, but not all, of these churches were modern in design as

⁴ Price, Jay M., “Temples for a Modern God,” Oxford University Press, 2013, pg. 55.

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some denominations (e.g. Southern Baptist, Missouri Synod Lutheran) were noticeably slow to join the movement.⁵ Still, the trend was toward modernism, and numerous advisors counseled churches in that gospel, although the overall designs were apt to be either very derivative or so unusual that congregants were not sure if they were in a church or in a space station.⁶

As the 1950's went on, the Mid-century Traditional design (angular, square bell towers) that had replaced Colonial Revival gave way in its turn to Modern Gothic (steep, high-pitched roofs or parabolic vaults). Still, all the new churches were still designed to look like churches.⁷ Many denominations had their own building advisory committees,⁸ and there were many well-known architects who designed church buildings across the country, including the Saarinsens (father and son), Harold Wagner and Uel Ramey.⁹ Ramey designed a church building (University Lutheran) which is still in use in Lawrence, Kansas, to this day.¹⁰ Still, the buildings they designed and built were clearly viewed as churches, with towers, crosses and stained-glass windows. The same is true for the Ecumenical Campus Ministries building (added to the historical registry in 2008) and the former Assembly of God church at 13th and Massachusetts (which now houses Douglas county offices).

Edward Sovik was among the first to challenge these views, as he wrote in an article which appeared in 1961:

“... while the battle is pretty well won (in favor of modern architecture) we realize that it wasn't a great victory after all; it hasn't brought good churches and may have encouraged a lot of bad ones” and that “to be ‘modern’ is not enough.”¹¹

He went on to more fully enunciate his views in *Architecture for Worship*, a 1973 book which has been described as a textbook for a new approach to sacred space:

‘A generation ago, when a competition was held for the design of a new Cathedral to replace the ancient one at Coventry, which had been destroyed in the war, the program described a church structure as essentially “a shelter for an altar.” Such a statement was not broadly challenged then but would be unacceptable now. A house of worship is not a shelter for an altar; it is a shelter for people. It is not the table that makes a sacrament; it is the people and what they do. The things are adjuncts, conveniences, symbols, utensils. The presence of God is not assured by things or by symbols or by buildings, but by Christian people.”¹²

⁵ *Ibid.*, pg. 80.

⁶ *Ibid.*, pg. 14.

⁷ *Ibid.*, pg. 138-139.

⁸ *Ibid.*, pg. 86-91.

⁹ *Ibid.*, pg. 100-103.

¹⁰ *Ibid.*, pg. 102.

¹¹ Sovik, Edward, “New Visions for Church Builders,” *Church Management*, October, 1961

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Sovik's design portfolio includes roughly 400 churches as well as other buildings. He was the founding director and president of the Interfaith Research Center for Religion and Architecture; director of the Liturgical Conference for six years; director of Lutheran Social Services of Minnesota for six years; president of Minnesota Society American Institute of Architects (1977); and president of the Minnesota Architectural Foundation (1985). He was the author of several books, including *Architecture for Worship, Spirituality and Architecture*, *Architectural Esthetics and the Church*, and *Accessible Church Buildings*. He was also the subject of *Architecture for Worship*, a documentary film showcasing several of his church designs. He received of the Gold Medal from the Minnesota Society AIA (1982), the Godfrey Diekmann Award from the American Academy of Liturgy (2008), an honorary doctorate from Concordia College (1981), and many other honors. He retired in 1996 and died in 2014 at the age of 95.¹³

Sovik was nationally known for his revolutionary 'non-church' design theories. During the course of his over 40-year career, he was responsible for the design or remodeling of church buildings across the United States. While most of his projects were in the upper Mid-west and were for Lutheran, Methodist and Catholic churches, he was recommended to First Presbyterian by the National Presbyterian Office of Architecture. Church leaders were convinced to select him after reading his many articles concerning theology, worship, and church design in periodicals and books (as well as many book reviews). In and through these activities his ideas concerning contemporary church design evolved, solidified, and were disseminated.¹⁴

As a student at Yale, Edward Sövik was influenced by the writings and designs of modern architects such as Frank Lloyd Wright, Mies van der Rohe, and Le Corbusier. Initially, he favored church designs by architects such as Auguste Perret, Otto Bartning, Dominikus Böhm, Rudolf Schwarz, and especially Eliel and Eero Saarinen. Concerns for economy and short construction timelines fueled implementation of "A-frame" style buildings from the late-1940s to the mid-1960s and Sövik participated in this trend. At First Lutheran Church (1954), Onalaska, Wisconsin, Sövik used an "A-frame" style as well, but incorporated features that were less typical. A rectangular plan was utilized, but the long axis was minimally longer than wide. Two banks of oak pews faced an altar area that was elevated by only three steps. Rows of pews were set on two additional sides of the altar area, providing seating for choir members, clergy, or others. At this church Sövik was showing early signs of wanting to minimize the distance between clergy and laity, merge the nave and chancel, surround the altar with seating on three sides, and reference symbols via beautiful art work.¹⁵

Sövik's liturgical design moved toward more centrally oriented worship spaces by the early 1960s. An early example of such a design can be found in Zion Evangelical Lutheran Church (1961), Dysart, Iowa. The worship

¹² Sovik, Edward, *Architecture for Worship* (Augsburg Publishing, 1973), p. 32.

¹³ Obituary for Edward Sovik, Minneapolis Star-Tribune, May 5, 2014.

¹⁴ Sovik, Edward, "The Shape of Our Places of Worship," *Protestant Church Buildings and Equipment*, May, 1960; Sovik, Edward, "Fundamentals for Church Builders," *YOUR CHURCH*, September, 1961; "Reflections on the Cleveland Conference," *Protestant Church*, September, 1962.

¹⁵ Torgerson, Mark, "Sovik's House for the People of God," *Faith and Forum*, Vol. 51, Issue 2 (2018).

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space was a near square, a little wider than deep. Each corner was slightly indented to imitate the shape of a Greek-style cross. Across the front was a shallow chancel area, just two steps above the nave. Across the rear of the space was a shallow balcony, which originally held the organ and choir seating. Two banks of oak pews faced the chancel. The rectangular oak altar table, oak pulpit (with sounding board), and limestone font were located in the chancel. A communion rail was placed across the front of the chancel. Sövik continued to develop his theological ideal of a non-hierarchical community of believers at worship, utilizing materials of the time expressed in forms that referenced historic symbols and practice.¹⁶

By 1965, Sövik began to work with a minimally rectangular design for a centralized worship space. A low platform area with pulpit and altar/table was set along the long axis surrounded by congregational seating on three sides. Examples of this design strategy were featured in the post-war churches of Rudolf Schwarz and other European architects. Northfield Methodist Church (1965-66; now, United Methodist Church), Northfield, Minnesota is an early example. As with Zion Lutheran, concrete, steel, and brick were the primary building materials. The sanctuary, fellowship hall, classrooms, and offices were organized with a primary entrance marked by an arch with a Greek-style cross (no bell tower). (In the case of First Presbyterian, it is a Saint Andrew's cross). The worship space is rectangular, slightly wider than deep, and approximately two stories in height. The distinct chancel area was expressed as an island, three steps above the nave floor. Seating was located on three sides of the area. A rectangular oak altar table and oak pulpit were placed here. A Greek-style cross on a wooden pole was anchored in the midst of the congregational seating, between the chancel island and the entrance to the space.¹⁷

The design of Northfield Methodist Church became a template for what Sövik ultimately called a "non-church." A "non-church" approach for Sövik meant a design for a religious building that could function equally well for both liturgical and non-liturgical activities. Sövik chose this designation of "non-church" to try to help congregations conceive of their building as a resource for service to those both inside and outside of the faith community. Saint Leo Catholic Church (1968-69), Pipestone, Minnesota, and Central United Methodist Church (1971-72; now, Trinity United Methodist Church), Charles City, Iowa, are two other examples of Sövik's ideal worship space in addition to First Presbyterian in Lawrence. The exterior designs of all three buildings resembled other public buildings (like schools, libraries, or auditoriums), constructed of concrete, brick, steel, and glass. Each has a large gathering area just outside the primary entrance to the "centrum" (Sövik's term for the flexible room that can be used for worship and non-worship activities). The centrum is a square space with a slightly elevated area for table and pulpit located along one of the longer sides, surrounded by seating. Beauty was underscored in the careful selection and design of natural materials (such as oak, brick, granite, bronze, and tile) and ample directed natural light through clear glass.¹⁸

Through his designs and articles, Sövik presented reasoned arguments for an approach to church design focused on a "house for the people of God."¹⁹ Priorities of servant-oriented buildings included modest, modern,

¹⁶ *Ibid.*

¹⁷ *Ibid.*

¹⁸ *Ibid.*

¹⁹ Sövik, Edward, "The Shape of Our Places of Worship," *Protestant Church Buildings and Equipment*, May, 1960; Sövik, Edward, "Fundamentals for Church Builders," *YOUR CHURCH*, September, 1961; "Reflections on the Cleveland Conference," *Protestant Church*, September, 1962.

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vernacular-inspired architectural designs; use of contemporary building materials;²⁰ centrally planned, flexible worship spaces (including minimizing the distance between clergy and laity and accommodating liturgical and non-liturgical activities);²¹ maintaining the integrity of materials (or “honesty” in expression; brick, concrete and wood are featured);²² and embracing beauty through both encountering the familiar and the pursuit of excellence in all things (windows are featured as portals to the transcendent, although they are made of clear, rather than stained, glass).²³ From the outside, his churches did not look like churches, hence the ‘non-church’ design label, nor do they look like the industrial, angular, steel-and-concrete ‘modern’ churches of the 1950’s.

First Presbyterian Church in Lawrence certainly follows this template, and looks nothing like other churches built in Lawrence during the 1950’s and 1960’s, such as:

Former Assembly of God (A-Frame), 13th and Massachusetts
Ecumenical Campus Ministries (Mid-Century Traditional), 1204 Oread
First Regular Missionary Baptist (Modern Gothic), 17th and Vermont
University Lutheran (Brutalist), Iowa and Billings Parkway

Some elements of FPC, both inside and outside, set it apart from these other churches. For example, the sanctuary is:

A room that is square and full of light from windows on three sides.

A polished concrete floor that symbolically extends from the worshippers through the narthex into the world. A worship space that unites worshippers all on one level, with no balcony. The choir is also on the same level as the congregation, rather than above it. A freestanding wooden cross which is in the middle of the congregation, rather than isolated from it on a wall.

The exterior of the building has no bell tower or steeple, but rather has an asymmetrical design that does not look like a church. Viewed from the east, some see in it a roofline that appears to be a collection of buildings like those found in a first century Palestine village.

After construction financing was secured in 1967, construction began, and dedication services of the magnificent new church building were eventually held on November 3, 1968. To this day, it remains the only Edward Sovik-designed church in Kansas. It unmistakably bears the hallmarks of his design theories, which put the people of the church ahead of the structure itself.²⁴ As Sovik wrote in *Architecture for Worship*,

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid.

²⁴ Sovik, Edward, “The Return of the Non-Church,” *Faith and Form*, Fall, 1972.

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“Worship involves persons, not places. Persons are the temples. They are the holy things.”²⁵

The Church Begins²⁶

First Presbyterian Church traces its roots in Lawrence to 1858, when it was the second-oldest Presbyterian church founded in the state (the Presbyterian church in Leavenworth was founded in 1854). Organizational work had begun a year earlier, when the Rev. William Wilson was sent to Lawrence by the state Presbyterian mission board. Beginning in December, 1857, Rev. Wilson conducted services in the Congregational church building. By spring sufficient interest had been developed to make possible a formal church organization, and the First Presbyterian Church of Lawrence was established on April 5, 1858, with 25 charter members.

The new church continued to meet for the next seven months under the leadership of Rev. Wilson, who came to Lawrence after conducting services in his home church at Lecompton.²⁷ The first permanent pastor, Rev. William Bishop, began his service on November 1, 1858, and served for the next 18 months, at which time membership had grown to about 60. Following Dr. Bishop, Rev. Michael Hummer was called, although his tenure was short, and church membership fell to 30 in the ensuing turmoil. In response, the governing authority for the state, the Presbytery of Kansas, summarily disbanded the First Presbyterian Church and organized the Union Presbyterian Church in its place. It is not clear who served as pastor for this new church, but it is believed that Rev. Hummer remained in Lawrence at least until Quantrill’s raid in August, 1863. Most records of both young churches were lost during the raid, having been kept in the home of the clerk of the session, Mr. G.W. McGrew, whose residence at 1035 Kentucky Street was burned.

After Quantrill’s Raid through the Nineteenth Century

For several years after 1863 there were actually two Presbyterian churches in Lawrence, a split having occurred on the national level over doctrinal differences. The Union church changed its name back to First Presbyterian Church in 1866, but since there was already a church by that name, it became known as the Old School branch, in contrast with the New School, which had started in 1864, under the leadership of first Dr. George Chapin and then Rev. D.M. Moore.

The “Old School” church recovered even as the fires from the raid cooled. A new pastor, Rev. William Starrett, was called in the fall of 1863, and immediately laid the groundwork for a new church building. Work began when land was acquired on the southwest corner of Ninth and Vermont in the fall of 1864. Rev. Starrett made a

²⁵ Edward Sovik, *Architecture for Worship* (Augsburg Publishing, 1973), p. 1

²⁶ Unless otherwise noted, the history of FPC set forth herein is taken from the booklets prepared for the 125th and 150th Anniversary celebration of the church. The 1983 booklet was compiled by Gordon Wiseman, and can be found at FPC files, KSRL box 2, file 23. The 2008 booklet was compiled by Earl Huyser, Carl Locke and Chuck Woodling. It is unpublished.

²⁷ Since Lecompton was regarded as the “slave capital” of Kansas Territory by the Free Staters in Lawrence, Rev. Wilson was viewed by many with suspicion. 2008 150th Anniversary booklet, page 32.

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fund-raising trip to the East Coast in 1865, and was able to raise over one-half of the total cost, which came to \$11,000 by the time the building was completed in 1868, with a formal dedication the following year. The "New School" church had also been active, and built its own place of worship across the alley to the west, on what is now the southeast corner of Ninth and Kentucky street. When peace on a national level was reached with the merger of the two groups, the two churches in Lawrence soon followed suit. In the fall of 1870, both pastors Starrett and Moore resigned, along with the Sessions of both churches. The newly-unified church, First Presbyterian Church, called a pastor from Lebanon, Kentucky, Rev. T.H. Cleland, but he resigned due to ill health before the end of 1871.

Rev. T.Y. Gardner was then called, and had a successful, albeit brief, ministry, in which the church membership grew to over 250. For reasons that are now unclear, Rev. Gardner ran afoul of Presbytery officials, who terminated his pastorate over protests of the local church in 1874. His successor, Rev. J.M. Cockins, came from Cedar Rapids, Iowa, just in time to face the consequences of the Panic of 1873, a period of drought and even an invasion of locusts. By the time he left at Christmas, 1878, membership was back under 200.

The Rev. S.M. Osmond was next called, starting his ministry in January, 1879. During his pastorate of over eight years, the church enjoyed a time of quiet growth, with a membership of 275. These years saw a thorough renovation of the church building, which was already proving to be inadequate. Rev. Perry Allen came in May, 1887, but was dissatisfied with life in Lawrence and departed before the end of the year. In these few months, the church's first Christian Endeavor Society was organized.

Several months elapsed before the next call was extended to Rev. Reuben Van Pelt of Trumansburg, New York. He served the church from 1888 to 1894, during which time the church purchased a property at Ninth and Louisiana (two blocks from the church) to serve as the manse (residence for the pastor) until it was finally sold in 1952.

At the close of Rev. Van Pelt's ministry, the church was somewhat in debt and it was determined by the Session that this debt should be paid before a new pastor was called. While the country, state and city were all in another depression, by the fall of 1894 adequate pledges had been received to cover the debt (which was all of \$225). A call was therefore extended to Rev. Willis Banker, at a salary of \$1,200 a year and manse, with one month's vacation. While it is impossible at this date to tell what effect the vacation had, it is a fact that his ensuing pastorate of 12 years was the longest in the history of the church up to then. By the end of his tenure at First Presbyterian, membership had grown to about 375.

The New Church Building

Well before this, it was determined that the old building was quite inadequate. In November, 1898, a congregational meeting adopted a resolution "that we will now arise and in the coming year build a new house of worship." Construction of the new building, which was on the same location as the old one, was begun in the spring of 1899 after the site was cleared, and was dedicated on December 17. The new building was built of red brick and cost about \$25,000.

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Dr. Banker gave unstintingly of his time and efforts on behalf of the church, with the result that his health broke in the fall of 1905. The Session gave him a six-month leave of absence, which was later extended, but in September 1906, the reverend felt compelled to tender his resignation which was accepted. During Dr. Banker's disability, the pulpit was filled by Dr. Francis Wilber, the pastor at Westminster House, a Presbyterian campus ministry at the University of Kansas. Dr. Wilber's help was soon needed again, for the pastor called to replace Dr. Banker, Dr. L.K. Wells of Zanesville, Ohio, only served a year (September 1907 to December 1908) before he too was forced to resign due to ill health.

Dr. Wilber filled the pulpit for about six months until the congregation called Dr. William Powell of Toledo, Ohio, in June 1909. He served for six years until he resigned in January 1915, to accept a call to a church in Ottawa, KS. Following his departure, the church was without a pastor for 21 months, during most of which time the pulpit was occupied by Dr. Raymond Schwegler, Professor of Education at the University of Kansas, who was also an ordained Presbyterian minister. While Dr. James Naismith of basketball fame was also an ordained minister who was a member of the church at this time, he had other pastoral duties in several smaller churches in the area, including Vinland, Rossville and Silver Lake (none of which currently have Presbyterian churches.)

First World War Years through the Twenties

In February 1917, Dr. Eric Bleck of Harbor Springs, Michigan, became pastor of the church and served for nine years. In 1921, the church basement was enlarged by excavating the west room where the dining room was located. At the same time, a new heating plant, costing about \$3,000, was installed. While this project incurred a debt of \$7,100 for the church, membership had grown to over 570 members, and this was not felt to be a problem. A church of this size required Dr. Bleck to have assistance in calling upon members, and for this purpose Mrs. Anna Olinger was hired as a pastoral associate. (Mrs. Olinger, the records of the time note, had returned to Lawrence to make her home after the death of her husband.) In later years, the church would add one and sometimes two associate pastors.

In April 1926, Dr. Bleck requested that he be released to accept a call to Okmulgee, Oklahoma. This was accordingly done, and he departed with the thanks of the congregation. The same could not be said for his successor, Dr. William Butler, of St. Louis, MO. While his period of service began in August of 1926, by February of 1928 calls were made for his resignation due to unspecified items of dissatisfaction.

The Burning of the Church

Before this could be done, however, fate intervened. On March 17, 1928, at about 7:30 in the evening, the church caught fire and was almost completely destroyed down to the first floor level. A mother-daughter banquet had been served when it was discovered that a cupboard shelf in the kitchen was burning, with the fire originating in the furnace room under the kitchen. The fire had also gone up into the organ loft and the space above the ceiling of the sanctuary. While the building was evacuated without any injuries, the presence of a

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slate roof made it difficult for the responding fireman to control the fire. After four hours, the blaze was controlled, but the roof collapsed into the sanctuary and the walls were so seriously damaged that they had to be torn down to the level of the first floor.

Miraculously, the stained glass windows survived the fire with only minor damage, and were salvaged for installation into the new church. Total damage to the church was assessed at \$30,000, and the trustees were able to collect the full value of the property damage insurance, which came to \$26,000. By April, 1928, an architect was retained to draw tentative plans; these were adopted in July by the congregation, which had voted in May to rebuild on the same site. Once this was done, Dr. Butler's contract was finally terminated.

Here the church, not for the first or last time, proceeded completely on faith, for it was without a building and without a pastor. Sunday morning services, once again conducted by Professor Schwegler, were held in the Varsity Theatre on 1015 Massachusetts Street, with Sunday school classes conducted in the high school which was across the alley from the ruined church (where the "New Church" building had been years before). The cornerstone for the new church was laid in November, 1928, after the congregation agreed to assume an additional \$40,000 in debt, with a dedication held almost a year later in November, 1929. The new building was larger than its predecessor, with a tower on the corner of Vermont and 9th. The main entry remained on the corner with stairways coming up from both streets into a tower.

In the meantime, a call was extended to Rev. Theodore Aszman. His formal installation occurred at the same time as the new building was dedicated. The church flourished under his leadership, with the membership increasing from 525 at the time of his installation to 626 at the congregational meeting in April, 1932. However, fate once again was to intervene.

The Depression Years and World War II

By 1932, it was clear that the economic downturn that had begun in the fall of 1929 was more than a run-of-the-mill recession, and well-deserved the title of Great Depression. Businesses struggled, the university's budget was cut, and members of FPC reduced their contributions. To finance the new building, the church had floated a bond issue secured by notes from members who pledged to pay them in addition to their regular gifts. Difficulties in obtaining payment forced the debt to be refinanced several times. Throughout the '30's, the church struggled with this burden of debt, which hampered any expansion of its program. Final relief came through the will of Elizabeth Watkins, which created a trust fund of \$20,000 for the church's benefit. The building debt, which still stood at \$26,000, was gradually paid off with the income from the trust. (Note: the trust continues to exist to this day, with the principal now in excess of \$60,000. FPC continues to benefit from the generosity of Mrs. Watkins, who, though never a member, was a regular attendee during Rev. Aszman's tenure.)

The war years brought a sudden increase in the population of Lawrence, as nearby defense industries like the Sunflower Munitions plant employed thousands of people. United States census figures for the city showed 13,726 residents in 1930 and 14,390 in 1940. By 1950, given the effects of the war and the return of GIs to KU,

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the city had grown to 23,351.²⁸ FPC grew as well, with the membership at the annual meeting of 1947 pegged at 691.

The Fifties

At the congregational meeting on January 9, 1952, Rev. Aszman announced his intention to retire as of the end of June, thus bringing to an end the longest pastorate in the history of the church – 23 years (a record which remains unbroken). While the search was underway for a new pastor during the remainder of 1952 and into 1953, it was determined that the old manse, after sixty years of occupancy, was no longer suitable. Pursuant to a congregational vote, it was sold and a new, more suitable house was purchased in a neighborhood west of the KU campus at 1625 Stratford Road.

Shortly thereafter, Rev. Albert Parker was called. During his ministry, the church continued its growth and the expansion of its programs. During 1957, in preparation for the centennial celebrations to be held the next year, the sanctuary was remodeled and redecorated. At the annual meeting in 1958, when the actual centennial was celebrated, the membership was announced as 706. In the words of Rev. Parker, “Its past has been stellar; its future looks exceedingly bright.”²⁹ The future was indeed bright, but in ways that many could not predict.

The Move West – First Steps

As early as 1957, Rev. Parker and members of the Session had begun considering a move of the church away from its downtown location. There were a number of issues with the current building as well as its location. Sunday classrooms were maxed out, to the point that some had to be held in a house next door to the church.³⁰ There was a termite problem, with the balcony eventually closed for safety reasons.³¹ Once, when children were enthusiastically stomping their feet to “Onward Christian Soldiers” plaster actually fell from the sanctuary ceiling!³² Finding parking was difficult, particularly in light of the existence of no less than five “mainline” churches within a two block area (FPC, Plymouth Congregational, First United Methodist, Trinity Episcopalian, First Christian).³³

As noted earlier, the purchase of land on what was then the southwest side of Lawrence was approved by the congregation of FPC in 1958.³⁴ In 1959, a Building and Site Committee was appointed by the Session to study the needs of the congregation in carrying out the mission of the church. Although any move was opposed by

²⁸ United States 1950 Census figures, Wikipedia article, Lawrence, Kansas

²⁹ FPC booklet for 150th Anniversary in 2008, pg. 15.

³⁰ Ken Blair, FPC member, Personal Interview by John Hughes, June 17, 2023.

³¹ Earl Huyser, FPC member, Personal Interview by John Hughes, June 24, 2023.

³² Martha Rose, FPC member, Personal Interview by John Hughes, June 17, 2023.

³³ Ken Blair, FPC member, Personal Interview by John Hughes, June 17, 2023.

³⁴ See Footnote No. 1.

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many for a number of reasons,³⁵ after a period of discernment the congregation approved a vote to move the church in April 10, 1960.³⁶ This event was noted in the local newspaper.³⁷

A potential hurdle to the move was avoided when, in the summer of 1961 Rev. Parker (a native of Michigan) accepted a call to the First Presbyterian Church of Grand Rapids, Michigan. Accordingly, the Session voted to delay the building program until a new pastor was called. In a break with usual Presbyterian practice, a telephone survey initiated by some women in the church indicated a desire to move forward, pastor or no pastor. In response, the Session reversed itself, and by the fall of 1961, a fund-raising campaign was underway, even though no architect had been selected, let alone a design drawn up or a final project cost determined.

In the meantime, the Building and Site Committee had been studying the needs of the congregation to determine what features the new building would need to carry out the operations of FPC. When \$90,000 had been pledged, the committee, based on a recommendation from the National Presbyterian Office of Architecture, recommended Edvard A. Sovik of the firm Sovik, Mathre and Madson of Northfield, Minnesota to serve as architect for the new building. He began to correspond with the committee, and would come to have many in-person visits to Lawrence in the coming years. Sovik was formally retained as architect for the project on November 1, 1961.³⁸

In the summer of 1962, Rev. Harold (Hal) Mallett was installed as the new pastor of FPC. Almost immediately thereafter, in keeping with good Presbyterian practice, three subcommittees were appointed to work with the Building and Site Committee, namely Worship and Liturgical Practices, Recreation and Fellowship, and Christian Education.³⁹ Momentum was building to break with 100 years of tradition, although significant opposition still remained.⁴⁰

Building Plan Rejected, then Approved – Construction Begins

Later that same year, shortly after Christmas, the church school area in the west wing was severely damaged by a fire. The whole building was not consumed, as had been the case in 1928. This was felt by some to have been a doubly unfortunate occurrence, since insurance would have provided a significant contribution to the new building. As it was, insurance money did provide for stop-gap repairs to the damaged area.

³⁵ Letter to Rev. Parker from Alfred Graves, FPC member, FPC files, KSRL, Box 2, File 5

³⁶ FPC Congregational Meeting, April 10, 1960, FPC files, KSRL, Box 2, File 2.

³⁷ Lawrence Journal-World, April 12, 1960, FPC Files, KSRL, Box 2, File 2.

³⁸ FPC Files, KSRL, Box 2, File 8; Lawrence Journal-World article, October 10, 1961 (“Presbyterians to Hear Sovik”), FPC Files, KSRL, Box 2, File 11.

³⁹ FPC booklet for 125th Anniversary, FPC Files, KSRL, Box 2, File 23, pg. 12.

⁴⁰ Edna Galle, FPC Member, Personal Interview by John Hughes, June 17, 2023; Earl Huysler, FPC Member, Personal Interview by John Hughes, June 24, 2023.

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After much discussion, Building and Site Committee members sent Sovik a lengthy memorandum setting forth their desires for the new building, which prompted a lengthy response from him in which he set forth his concept of liturgical design.⁴¹ After meeting several times and exchanging ideas with him about the concept of ‘non-church’ buildings, the Building and Site committee approved a set of plans in the spring of 1964.⁴² The concept for the sanctuary presented to the congregation showed seating wrapping around the pulpit on three sides. Upon a congregational vote, these plans were defeated by a vote of 99 to 96.⁴³ It was not clear whether this outcome reflected opposition to the particular plan presented, opposition to the move at all, or both.⁴⁴

Supporters of the move took some time to reflect on this, and came to the general conclusion that defeat by such a narrow margin was better in the long run than narrow approval. Still, questions were raised about continuing with Sovik, with votes by both the committee and the Session held on this issue in December 1964.⁴⁵ Affirmed in his position, Sovik came up with a new design that featured a more traditional sanctuary.⁴⁶ It was presented to the congregation for a vote in the fall of 1965 and was approved by a large margin, 188 to 25.⁴⁷

Financial arrangements for the new building were finalized in March, 1967, following a renewed fundraising campaign.⁴⁸ The price tag, \$660,000, was a steep one, and in order to make the numbers work several items, such as pews and kitchen appliances, had to be omitted.⁴⁹ The building contract was let to Kansas Construction Company of Lawrence, Kansas. A ground-breaking ceremony took place at the new site on Sunday afternoon, May 7, 1967, with actual construction (consisting of earth-moving) beginning on May 11.⁵⁰ Photographs in the Lawrence Journal-World newspaper on December 7, 1967, showed the progress of construction.⁵¹ It appears that the builders began work on both ends at the same time, with the sanctuary the last portion to be built, in that the chapel and north classrooms are clearly visible, but there is nothing to the south. The newspaper followed with more photos of the church’s construction on April 18, 1968.⁵²

⁴¹ FPC Files, KSRL, Box 2, File 7.

⁴² Building and Site Committee talking points, FPC Files, KSRL, Box 2, File 6.

⁴³ FPC Files, KSRL, Box 2, File 8.

⁴⁴ Alfred Graves, FPC Member, objections to building plan (“looks like a Warehouse”), FPC Files, KSRL, Box 2, File 5; Martha Rose, FPC Member, Personal Interview by John Hughes, June 17, 2023 (didn’t like pulpit location).

⁴⁵ FPC Files, KSRL, Box 2, File 8.

⁴⁶ FPC Files, KSRL, Box 2, File 8.

⁴⁷ FPC booklet for 125th Anniversary, FPC Files, KSRL, Box 2, File 23, pg. 13.

⁴⁸ FPC Files, KSRL, Box 2, File 17.

⁴⁹ Ruth Hughes, FPC Member, Personal Interview by John Hughes, June 17, 2023.

⁵⁰ Lawrence Journal-World, May 8, 1967, FPC Files, KSRL, Box 2, File 13.

⁵¹ *Ibid.*, December 7, 1967, FPC Files, KSRL, Box 2, File 13.

⁵² *Ibid.*, April 18, 1968, FPC Files, KSRL, Box 2, File 18.

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The Move is Completed

After what presumably were months of anticipation, on Sunday afternoon, August 25, 1968, 125 people, ranging in age from 4 to 80 participated in Moving Day.⁵³ Forty cars and trucks were involved in preparing the church for services the following Sunday, although, due to the lack of pews, folding chairs had to be set up in the sanctuary.⁵⁴ To allow out-of-town guests an opportunity to be present, dedication services of the new building were not held until Sunday, November 3, 1968.⁵⁵

In a detailed account of the move from the old building on 9th and Vermont to what is now the present location of FPC that appeared in a booklet prepared for the church's 125th Anniversary, the number of people participating in the move stands out.⁵⁶ While there were obviously initial misgivings by some about the move, by August, 1968, it had been embraced as a significant part of the mission of the church. Noteworthy members involved in the process include Harold Allen, who was chair of the Building and Site Committee from the beginning, and Mike Funston, who oversaw the construction process on behalf of the congregation. Fittingly, the first wedding performed in the church by Rev. Mallett was that of Mike and Zelma Funston's daughter Patty to Rick Trapp.⁵⁷

The dedication of the new building did not end the process of making it fully functional.⁵⁸ As noted above in the section concerning the interior of the church, the church kitchen was described at the time of the move as being "four walls and a dirt floor."⁵⁹ Determined efforts by the Presbyterian Women raised money to complete the kitchen, and they have continued to add improvements and replace outmoded appliances over the years since then.⁶⁰ The women were also responsible for the design and sewing of symbolic banners depicting the various Confessions of the Presbyterian Church which were initially in the sanctuary and were subsequently moved to the fellowship hall.⁶¹ Donations from members and gifts from memorials and bequests helped pay for the current communion table and the freestanding cross in the sanctuary. The final decorative piece in the sanctuary, the tapestry behind the communion table, was installed in 1981, in time for the 125th Anniversary Celebration in 1983.⁶²

⁵³ Ibid., August 25, 1968, FPC Files, KSRL, Box 2, File 13.

⁵⁴ Ibid., August 31, 1968, FPC Files, KSRL, Box 2, File 13.

⁵⁵ FPC Files, KSRL, Box 2, File 13.

⁵⁶ FPC booklet for 125th Anniversary, FPC Files, KSRL, Box 2, File 23, pg. 15.

⁵⁷ Ibid.

⁵⁸ Building and Site Committee meeting minutes, October 30, 1968, FPC Files, KSRL, Box 2, File 6.

⁵⁹ FPC booklet for 150th Anniversary, pg. 18.

⁶⁰ Ibid.

⁶¹ Lawrence Journal-World photo, April 20, 1973, FPC Files, KSRL, Box 2, File 15.

⁶² Brochure depicting and explaining tapestry, FPC Files, KSRL, Box 2, File 15.

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Exterior improvements at the new church took somewhat longer to bring about. The 1983 125th Anniversary booklet presents a view of the east side showing that, apart from a few small bushes, the area around the church was largely still bare.⁶³ Such a view is not possible to have today, 40 years later, because of landscaping.

Overall, members of FPC were impressed with the look and functionality of the new building.⁶⁴ The curved brick corners were a novelty that were also favorably received, along with the offset central hall.⁶⁵ On the downside, some questioned why the narthex had a concrete floor instead of carpet,⁶⁶ and why the choir practice room was downstairs (the choir now practices in the sanctuary, and hangs their robes in the hall).⁶⁷

Fundraising for the new church had taken many years and used many different approaches. At the outset, an overly optimistic view was taken – a “tentative schedule” attached to the 1960 resolution authorizing the move spoke of completing construction by Easter, 1964!⁶⁸ One early fund-raising mailing to members talked in general terms and solicited their support for an as-yet unknown design.⁶⁹ Later, when progress was further along and a final design had been approved, a mailing included “blueprint-like” drawings with an appeal to finish the funding.⁷⁰ Finally, when construction was imminent and a final cost had been determined, members were informed exactly how much was needed to complete the task at hand. Ultimately, it was still necessary to take out a mortgage for \$300,000.⁷¹ Fortunately, the church held a valuable asset in the land it had purchased earlier for \$40,000, and eventually was able to sell the unneeded portions for \$150,000.⁷²

The ‘70’s and ‘80’s

The new building’s interior spaces and parking stalls made it possible for FPC to host several programs that enriched the lives of many in addition to members of the congregation. One of those that continues to this day is Small World, an organization devoted to helping spouses and children of international students at Kansas University learn English and become better acquainted with American life and culture. Two groups of Alcoholics Anonymous meet at the church every day of the week. A support group for those dealing with the effects of Parkinson’s disease also meets there monthly. FPC has sponsored Boy Scout Troop 59 since the early 1920’s, and it continues to meet, along with an Explorers group. In recent years, the troop has become co-ed.

⁶³ FPC booklet for 125th Anniversary, FPC Files, KSRL, Box 2, File 23, cover.

⁶⁴ Earl Huyser, FPC Member, Personal Interview by John Hughes, June 24, 2023.

⁶⁵ Ruth Hughes, FPC Member, Personal Interview by John Hughes, June 17, 2023.

Edna Galle, FPC Member, Personal Interview by John Hughes, June 17, 2023.

⁶⁶ Pat Blair, FPC Member, Personal Interview by John Hughes, June 17, 2023.

⁶⁷ Edna Galle, FPC Member, Personal Interview by John Hughes, June 17, 2023.

⁶⁸ FPC Files, KSRL, Box 2, File 2.

⁶⁹ Letter to Mr. and Mrs. Carl Dobbs, November 1, 1961, FPC Files, KSRL, Box 2, File 13.

⁷⁰ “Building for a Successful Future,” FPC Files, KSRL, Box 2, File 9.

⁷¹ Break-down of Building Proposal – Costs and Funding, FPC Files, KSRL, Box 2, File 13.

⁷² Ken Blair, FPC Member, Personal Interview by John Hughes, June 17, 2023.

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Without a doubt the largest community impact of FPC has been in the area of the preschool. The original preschool was opened in September 1977, under the direction of Polly Miranda and Joan Messineo, both of whom are still members of FPC. Now known as First Five Years, it has undergone several changes of name and multiple directors over the last 45 years, but has provided a nurturing preschool environment for thousands of children.

The '60's and '70's saw many important changes in American society. Lawrence was not immune to the events of the times. While perhaps not so common as collective memory would hold, there were still days of student unrest over the Vietnam War, civil rights sit-ins, demonstrations and unfortunately some violent acts against persons and property. Occasional gunfire, curfews and arson (the Kansas Union fire of 1970) were part of these times. FPC recognized its part in society and made significant efforts in directing mission efforts toward the new times.

The civil rights movement and the struggle over integration was an important part of the history of FPC during the years before and after the move to the new location. In 1964, the General Assembly of the Presbyterian Church elected as its national leader (Moderator) an African-American man, an event which led some churches to leave the denomination. Many members of FPC were active in such efforts in Lawrence as promoting an integrated public swimming pool, and integrating lunch counters, theatres and bars.

Mission has always been significant in the life of FPC. While the church had traditionally contributed on a yearly basis (based on a per capita formula) to the General Assembly, the Synod of Mid-America and the local presbytery, changes to society made it evident that mission avenues other than these needed to be followed. In addition to the preschool and Small World, the church pursued efforts to improve race relations in Lawrence through the Church and Society Committee, and by giving to local agencies like the Salvation Army and the Ballard Center (a neighborhood pantry for food and clothing located in north Lawrence). From an initial annual budget for this purpose of \$2,000 in 1969, the local mission giving of FPC in 2023 was \$36,000.

Another significant change in society in these years was the women's movement. Although there was no official church policy on the subject of women in leadership, as early as 1960 women were elected to the Session at FPC as elders, having previously served only as deacons. Positions on the trustees and on the every-member stewardship canvass soon followed. By 1990, roughly half of church officers were women. By 2023, FPC had had many ordained positions held by women, both as head pastor and associate pastor.

In February, 1975, Rev. Mallett resigned as pastor to take early retirement. He and his wife Jean moved to Arkansas, where he pursued his interest in painting and remained a good friend of FPC. The following year, Rev. Paul Messineo was installed as pastor at FPC, beginning a pastorate that would last until he too left in 1986, although not for retirement. Instead, he accepted another call at First Presbyterian Church in Las Vegas, Nevada.

The celebration of the 125th Anniversary of First Presbyterian Church, Lawrence, took place in October, 1983. The celebration was postponed from April until then so the remaining debt on the building could be paid. This

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allowed a mortgage-burning celebration to take place at the time of the celebration. Clearly, in the history of the church, the period 1958-1983 must be considered one of the high-water marks of the church.

The Troubled '90's and Beyond

Five full-time pastors. Five interim pastors. Four full-time associate pastors. Six interim associates. First Presbyterian Church traversed peaks and valleys in the twenty-five years after 1983, enjoying both fruitful times and times when it was treading water, following one unfortunate call and two abrupt departures.

When Rev. Messineo departed in 1986, official church membership stood at 816. After an interim period, the church called Rev. Ronald Rice from a church in suburban Seattle, Washington, who began serving in October, 1987. It soon became apparent that the new pastor's views on many subjects differed substantially from those of many in the congregation. For example, Rev. Rice believed that divorced persons and gays were disqualified from serving in any office of the church. Church membership plummeted, both from those who first left because of Rev. Rice and then from those who left when he was asked to step down at a special congregational meeting on May 8, 1988, e.g. six elders, four deacons and two trustees departed. At least 100 members joined them and founded a new, more conservative Presbyterian church in Lawrence.

By 1989, membership was down to 582. While interim periods in the Presbyterian Church normally lasted a year, in cases like this one, the Presbytery (which has supervisory control over the search process) decreed that a longer period be taken for healing. As a result, a series of interim pastors served until Rev. Dick Todd began his pastorate on May 15, 1991. The church continued to function during these years, with needed improvements made to the physical plant. The south parking lot was resurfaced and a handicapped accessible restroom was added in 1989, with a large, internally-illuminated sign facing Clinton Parkway installed. By the end of 1991, membership had started to rebound (658).

The six years of Dick Todd's ministry were ones of growth, both in terms of membership (740 by 1997) and in improvements to the building. An endowment fund was also established, which by 1997 had nearly \$200,000. More importantly, in 1994 a Long-Range Planning Committee was formed to discuss future space needs and submit preliminary cost projections. Their work went on for the next two years, until a proposal was submitted to the congregation to add an addition to FPC on the southwest side at a cost of \$2.4 million. In May, 1997, it was approved by a vote of 163 to 35. A fund-raising committee was accordingly formed.

As if to prove the adage, "Man proposes, God disposes," the building proposal was put on the shelf (where it has remained to this day) when it was disclosed in the fall of 1997 that Rev. Todd had "crossed ethical and professional boundaries" for pastors in his relationship with a female member of the congregation. He and FPC parted ways, leaving the congregation stunned and hurt. Another two year period of healing followed. However, due to the strong, inspirational leading of interim head Rev. Art Donnelly and interim associate Rev. Nancy Thellman, membership had actually increased by the time Rev. Jim Dunkin was named pastor in November, 1999 (834).

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Initially, the Dunkin years were ones of enthusiasm and growth at FPC. A major remodeling project added two new administrative offices, while the old playground equipment for the preschool was totally replaced. While the ambitious 1997 plan was not revived, a capital campaign (Building Blocks for the Future) was initiated in 2002, with \$650,000 raised. Over the next year, the roof was replaced, and new heating, cooling and ventilation systems were installed. While no structural changes were made in the sanctuary, a new sound and video system was installed.

By 2004, however, the bloom had faded from the rose, and Rev. Dunkin decided to move on to a church in Salisbury, North Carolina. Once again, it was healing time, and, as before, the interim period lasted for over two years before Rev. Kent Winters-Hazelton came to Lawrence in November, 2006 from, East Hampton, New York. He arrived in the midst of a mini-crisis involving the preschool, which for many years had operated virtually independently of the church. Financial red flags were raised, although no malfeasance was found. Still, the director resigned, and took a majority of the teachers and students with her to a rival school. Attendance at the church also suffered, since many of the students' parents were members. When the dust settled in 2007, membership was at 689.

2007 to Now

A period of healing and slow growth followed over the next few years. With the arrival of Rev. Mary Newburg Gale as associate pastor in 2010, FPC had two permanent pastors for the first time in many years. The preschool was rebuilt under the visionary leadership of Jennifer Allen, who remains to this day. A capital campaign was successfully held in 2012, with the result that an entirely new organ, at a cost of \$400,000 was purchased and installed from the Reuter Organ Company, which is also a Lawrence institution.

One trend that could not be halted was the aging of the congregation and the overall decline of 'mainline' Protestant churches nationwide. Unlike some of his predecessors, Rev. Winters-Hazelton was a realist, and was not reliant on inflated membership numbers for the success of his ministry. As a result, the membership rolls were periodically purged of members from whom nothing had been heard for a number of years, after repeated attempts to contact them had failed. This likely should have been done in the past. Example: in 1958, FPC membership was announced as 706. In 1959, the key vote to move west was approved with a total of 159 votes cast. As a result, by 2018, membership, for which per capita dues were payable to the presbytery, was 407.

The ministry team remained intact until February 2020, when Rev. Winters-Hazelton retired at age 66. Unfortunately, his departure occurred about six weeks before the full impact of COVID hit the church, with the result that in-person worship was suspended for the rest of that calendar year and in fact well into 2021. As it happened, Rev. Gale's husband was also an ordained Presbyterian minister and held a position with the Synod of Mid-America, which was headquartered in Kansas City. When his position was cut due to budget considerations, he found another with a different synod based in Memphis. Rev. Gale was also able to find a position with a church in the city, and so departed in June, 2020, during the height of the COVID disruption. Due to budget uncertainties, let alone COVID, her position was not filled and remains vacant to this day.

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FPC owes much to Rev. Barry Williams, who was the interim pastor from April, 2020 until April, 2022. He preached for many months to a congregation on YouTube and conducted dozens of church meetings via Zoom, all to people whom he barely knew and who barely knew him. Only in the last months of his ministry, which ended with his retirement, did he get to make the in-person connections at which he excelled.

A new era began at FPC in May of 2022, with the arrival of Rev. Helen Hutchison, who is the church's first woman pastor who was also head of staff. Her infectious enthusiasm has been the perfect medicine for a congregation recovering from the twin blows of no permanent pastor and COVID. The building blocks are in place – an endowment that is approaching one million dollars, a strong preschool, a reviving youth program and a debt-free building that is still in remarkable shape after 55 years. Whether these assets can overcome a membership that is now at 357 (similar to the 1890's) remains to be seen. Still, the budget of the church has remained fairly constant over the last 10 years, and a committee is giving a serious look at investing in solar panels to meet much of the church's electricity needs.

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Publications

Price, Jay M., "Temples for a Modern God," Oxford University Press, 2013.

Sovik, Edward A., "The Shape of our Place of Worship," *Protestant Church Buildings and Equipment*, May, 1960.

Sovik, Edward A., "Fundamentals for Church Builders," *YOUR CHURCH*, September, 1961.

Sovik, Edward A., "New Visions for Church Builders," *Church Management*, October, 1961.

Sovik, Edward A., "Reflections on the Cleveland Conference," *Protestant Church*, September, 1962.

Sovik, Edward A., "A Problem in Church Renewal," *Faith and Forum*, April, 1970.

Sovik, Edward A., "Architecture for Worship," Augsburg Publishing, 1973.

Sovik, Edward A., "Accessible Church Buildings," Pilgrim Press/United Church Press, 1980.

Torgerson, Mark, "Sovik's House for the People of God," *Faith and Forum*, Issue 2, 2018.

Kenneth Spencer Research Library (University of Kansas) Resources

First Presbyterian Church files (donated by the church), contained in archives of Kenneth Spencer Research Library, University of Kansas, Boxes 1 through 19, with numbered folders in each box.

Newspaper Resources (all taken from Lawrence-Journal World unless otherwise noted)

April 12, 1960

October 10, 1961

April 10, 1965

May 8, 1967

December 7, 1967

April 18, 1968

August 25, 1968

August 31, 1968

April 20, 1973

May 7, 2014 (Minneapolis Star-Tribune)

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Unpublished Documents

Program for Dedication of Janet Kuemmerlein Tapestry in First Presbyterian Church Sanctuary, July, 1981.

150th Anniversary Booklet, First Presbyterian Church, April, 2008, edited by Earl Huyser, Carl Locke and Chuck Woodling.

The Symbolism of Our Sanctuary, First Presbyterian Church document, author unknown, last updated June 3, 2011.

Websites

Wikipedia article for Lawrence, Kansas (https://en.wikipedia.org/wiki/Lawrence,_Kansas)

Wikipedia article for Edward Sovik (https://en.wikipedia.org/wiki/Edward_Sovik)

Interviews (all were done by John Hughes and are of First Presbyterian members unless otherwise noted/all are in possession of Jeff Southard))

- Ken Blair, June 17, 2023
- Pat Blair, June 17, 2023
- Edna Galle, June 17, 2023
- Ruth Hughes, June 17, 2023
- Earl Huyser, June 24, 2023
- Gary Johnson, retired partner, SMSQ Architects, May 8, 2023 (conducted by telephone by Jeff Southard)
- Martha Rose, June 17, 2023

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Spencer Research Library, Univ. of Kansas
First Presbyterian Church, Lawrence, KS

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property 7

Provide latitude/longititude coordinates OR UTM coordinates.

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Name of Property

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(Place additional coordinates on a continuation page.)

Latitude/Longitude Coordinates

Datum if other than WGS84: _____
(enter coordinates to 6 decimal places)

1	<u>38.942186</u>	<u>-95.265142</u>	3	<u>38.940697</u>	<u>-95.263460</u>
2	<u>38.942365</u>	<u>-95.263444</u>	4	<u>38.940676</u>	<u>-95.265113</u>
	Latitude:	Longitude:		Latitude:	Longitude:

Verbal Boundary Description (describe the boundaries of the property)

First Presbyterian Church is on a 7 acre lot in Lawrence, Kansas, which is bounded by Crestline Street on the west, by a frontage road that runs along the south side of Clinton Parkway on the north, by an apartment for low-income renters and the backside of a strip mall on the east, and by an apartment complex consisting of two-story detached buildings on the south.

According to the Douglas County Register of Deeds, the legal description of the 7 acre property currently owned by the church is as follows:

First Presbyterian Church, addition No. 2 and replat of lot 1, Block 1 of Addition No. 9, less tract (amended) D327/367

The legal description contained on the 1958 transfer of ownership contains the description of the entire 27 acre property originally purchased by FPC from James and Jessie Tuggle.⁷³

Boundary Justification (explain why the boundaries were selected)

The nominated building is situated on the above-described parcel historically associated with this building.

11. Form Prepared By

name/title Jeff Southard

organization First Presbyterian Church date _____

street & number 2415 Clinton Parkway telephone 785-843-4171

city or town Lawrence state Kansas zip code 66047

e-mail jeff_southard@hotmail.com

Property Owner: (complete this item at the request of the SHPO or FPO)

name First Presbyterian Church

street & number 2415 Clinton Parkway telephone 785-843-4278

city or town Lawrence state Kansas zip code 66047

⁷³ Douglas County, Kansas Register of Deeds office, Book 202, page 67468

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

Additional Documentation

Submit the following items with the completed form:

Photographs

Submit clear and descriptive photographs. The size of each digital image must be 1600x1200 pixels (minimum), at 300 ppi (pixels per inch) or larger. Key all photographs to a sketch map or aerial map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photograph Log

Name of Property: First Presbyterian Church
City or Vicinity: Lawrence
County: Douglas State: Kansas
Photographer: Eric Dyck
Date Photographed: June 30, 2023

Description of Photographs and number, include a description of view indicating camera direction:

Photo Number	View	Description
#1	West	Partial view of east side of First Presbyterian Church (FPC)
#2	West	View of front doors of FPR on east side
#3	West	View of cornerstone ("1967") on east side of entrance of FPC
#4	Southwest	View of front entrance looking to southwest showing windows and landscaping
#5	Northwest	View of front entrance looking to northwest showing windows and landscaping
#6	South	View of FPC from north
#7	South	View of Presbyterian Church USA logo on north side of FPC
#8	South	View of church sign on northwest side of FPC property
#9	East	View of preschool playground/west side of FPC
#10	East	View of HVAC building/west side of FPC
#11	East	View of west side of FPC – memorial gardens and windows on north side of sanctuary windows
#12	East	View of north end of memorial gardens and west side of FPC
#13	East	View of sanctuary tower and southwest side of FPC
#14	North	View of disciples' windows on south side of sanctuary
#15	East	View of windows to church offices and pastor's study, along with outside door to Fireside room

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
County and State

#16	Northeast	View of south entrance to FPC, showing canopy over door
#17	West	View of Fireside room
#18	South	View of fellowship room looking south to kitchen
#19	South	View of kitchen looking south
#20	West	Reception area in church offices
#21	North	View of hallway looking north from south entrance
#22	West	View of west side of sanctuary, including communion table, tapestry and freestanding cross
#23	South	View of sanctuary looking south to disciples' windows
#24	North	View of organ and choir loft on north side of sanctuary
#25	East	View of rear of sanctuary and doors to narthex
#26	West	View of communion table and tapestry from vantage point of freestanding cross
#27	Northwest	View of pulpit and northwest corner of sanctuary
#28	Northeast	View of front doors of FPC from narthex
#29	North	View of hallway looking north from narthex
#30	North	View of cornerstone of 1928 FPC church building (predecessor to current building)
#31	South	View of typical children's classroom
#32	North	Same
#33	West	View of chapel looking west, showing yoke hanging on wall above communion table
#34	Northwest	View of stained glass window from old church, mounted on wall and backlit
#35	North	View of chapel looking north
#36	South	View of chapel looking south
#37	East	View of east side of chapel
#38	North	View of stained glass window from old church, on wall outside of chapel, backlit
#39	North	View of north door of FPC
#40	Northwest	View of far north hall of FPC
#41	Southeast	View of metal grill on outside of rear entrance to chapel

First Presbyterian Church

2415 Clinton Parkway
Lawrence, Douglas Co., Kansas

Legend

 First Presbyterian Church



Google Earth


600 ft

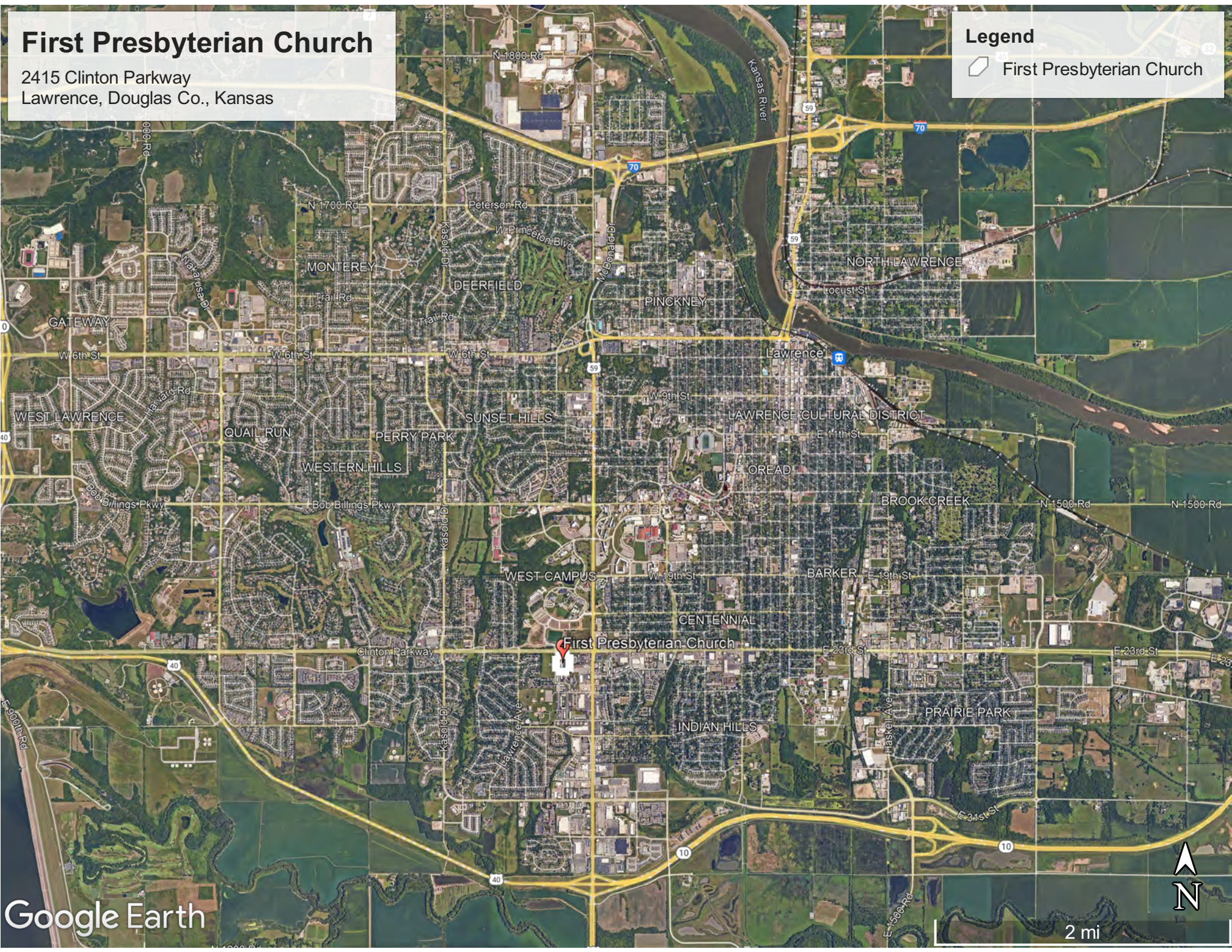


First Presbyterian Church

2415 Clinton Parkway
Lawrence, Douglas Co., Kansas

Legend



 First Presbyterian Church



First Presbyterian Church

2415 Clinton Parkway
Lawrence, Douglas Co, Kansas

Legend

-  First Presbyterian Church
-  First Presbyterian Church

