

Trinity Lutheran Camp

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copy for
Dept of Arch
Montana State
University.



This book is dedicated to my father, William Henry, who has
served the Ministry Lutheran Church for the past 40 years with
an unyielding spirit of fulfillment & devotion to the needs of the members
of the Lutheran Church. May God bless his life and the work he has
done for his people.



DEDICATION

This book is dedicated to my father, William Ludwig, who has overseen Trinity Lutheran Camp from its beginnings to a camp with an agenda aimed at fulfilling a variety of the needs of the members of the Lutheran Church. Without his inspiration this project would not have been possible.

Special thanks must also be given to Greta and Everit Sliter for supporting Trinity Camps development, and for the time and information they gave me when I was researching the history of the Kalispell Church.

Trinity Lutheran Camp
An Investigation of Religious Symbol in Nature

by

Douglas Ludwig

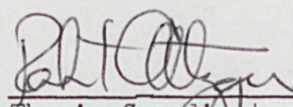
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of

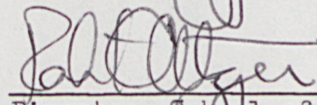
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Bozeman, Montana

June 12, 1982

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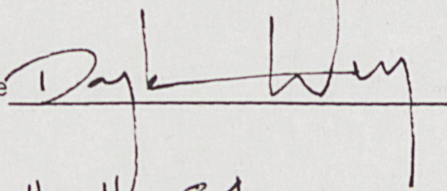
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DOUGLAS LUDWIG

The development of a master plan for Trinity Lutheran Camp has been a rewarding endeavor for me. I have always felt close to the camp as many of my happiest childhood experiences took place there. My appreciation for the camp has only grown since I began this project as during this time I have found a true Christian spirit in the people who made the camp a reality. Without their support, time, and planning the strong camp programs of today would not be here. I am excited to hear that the members of Trinity Lutheran Church in Kalispell are continuing to look for ways to promote the growth of the camp. I would appreciate your serious consideration for using me as your architect in the event that funding is found to begin this undertaking as I have acquired a strong understanding for the camp through my research and personal experience with it.

Signature



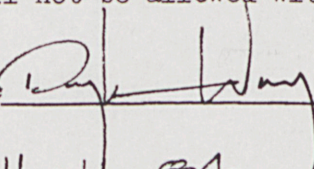
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Signature

A handwritten signature in dark ink, appearing to be "R. J. [unclear]", written over a horizontal line.

Date

11 . 11 . 84

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Introduction

Trinity Lutheran Camp is located on Flathead Lake two miles south of Bigfork, Montana. Its forty acres were donated in the 1950's to Trinity Lutheran Church of Kalispell. The camp is non-profit and has been built and financed with donated materials and labor, with minimal fees charged to campers. The first activities to be incorporated at Trinity Camp were designed to create an outdoor experience supplemented with some spiritual study for children from 5th grade through high school. The rustic setting of the existing camp is adequate, and even complimentary to this experience. Camp programs have expanded considerably since then with grade school and high school camps now refined and divided. Beyond that a variety of new programs have been incorporated in the camp. These consist of adult retreats, pastor-teacher conventions, retreats for Kiwanis Key Club, family reunions, special education, and church picnics.

Additional structures have been added to house the new activities that came with expansion. These additions were made without carefully considering the long range needs and objectives of the camp. Thus the camp's appearance has become less than satisfactory, especially when the heightened demands of the more sophisticated user groups are examined. It may still be fitting for the grade school, family reunion, special education and Key Club camps but it is not suitable for adult retreats, conventions

and encounter (high school). The latter groups are looking to study the Bible and related texts in a special secluded environment. As this is a camp the outdoors should be used to compliment this setting to create unique spiritual environment combining man and nature as the ultimate goal for the camper. Much of the focus in camp programs is of a religious nature, however, this environment is not inherently ascetic like that of a monastery. The message of the camp is intended to be used in routine daily life as well as in times of worship. The camp experience should be a meaningful and memorable one, fulfilling both physical and spiritual needs.

This thesis is intended to investigate these needs and to present a master plan which meets them. This master plan includes a cohesive site plan and the building proposals that relate to it. Four major elements were investigated to aid in the development of this proposal:

1. The historic attitudes and evolution of Lutheran doctrine and local church policy as it relates to the structuring of church camp policy.
2. The existing condition of the camp. This includes the various physical traits of the natural environment, existing utilities and the character, condition and location of the existing structures.
3. An analysis of the various camp programs and the facilities needed to meet their needs,

with economic and aesthetic considerations made for the adaptation and reuse of existing facilities.

4. A brief investigation into the symbolic aspects of nature and religious symbols especially as they pertain to the Christian church.

This investigation is intended to provide clarity and direction in the formation of camp facilities within the Lutheran Church - Missouri Synod. It is also intended to aid Trinity Lutheran Church of Kalispell, Montana in setting specific goals to further the development of the facilities at Trinity Lutheran Camp in Bigfork. The purpose in this is to create a camp experience that will enrich the lives of all the members of the local congregations. More importantly, the master plan is intended to guide in the development of the Bigfork camp so it can be used to its peak potential in furthering the ministry of the Christian church.

History

The Lutheran Church of today is founded on strong historical traditions. In this history can be found the reasons behind the rituals, organization and values of the Lutheran Church today. As a result, examining this history will help us better understand the reasons for Trinity Lutheran Camp's conception and the direction its growth should take in the future. The historian, Will Durrant has done significant reasearch on the development of the Lutheran Church and has catagorized many of the factors that influenced the questioning of the Catholic Church in the 15th c. Quoting a few of these from Durrant...

"Practices and precepts of the Catholic Church were questioned because of a thousand factors and influences--ecclesiastical, intellectual, emotional, economic, political, moral--were coming together, after centuries of obstruction and suppression..."The weakening of the papacy by the Aviginon exile and the papal Schism; the luxury of prelates, the corruption of the Curia, the worldly activities of the popes; the morals of Alexander VI...the influx of Arabic science and philosophy; the invention of printing; the extension of literacy and education; the translation and reading of the Bible; the newly realized contrast between the poverty and simplicity of the Apstoles and the ceremonious opulence of the Church; the rising wealth and economic independence of Germany and England, the growth of a middle class resentful of ecclesiastical restrictions and claims; the secularization of law and government; the intensification of nationalistic influence of vernacular languages and literatures; the mystic demand for a less ritualistic, more personal, inward and direct religion;...all of these were uniting..to sweep away more and more of the supports and comforts of traditional beliefs..."1

Many of the Lutheran Church precepts were formed through the teachings of Martin Luther, an Augustinian Monk born at Eisleben,

Germany, on November 10, 1483. Through his own Biblical studies and through knowledge of the new theological studies of Ockham and Scotus, Luther began to question dogmas of the Catholic Church. He denied that the clergy has a hold on truth that the laity does not have. This gave secular rulers power to rule as they must regardless of its effect on the church. He undercut the authority of the church by declaring every Christian a priest, who must interpret the scripture according to his own understanding. He said that scripture is the final and ultimate authority and that scriptures do not give the pope exclusive rights to the calling of a council. In other words, the pope does not need to be present when a decision on Christian belief is being made. The lofty position of the priest was reduced to that of a servant to those in his congregation who had needs that he should fulfill. Any of the traditional images that made a priest appear spiritually superior should be abolished. Monks should not remain in isolation and priests should marry. Praying to the virgin Mary and saints was praying to the dead, a polytheistic idolatry.

A doctrine that man is saved only because he has faith in Jesus Christ and His atonement for mankind was formed by Luther and serves as the core for the Lutheran doctrines of today. Salvation by faith ran contrary to the Catholic teachings of the 15th c. which held that "good works" were necessary to prevent a man from entering purgatory and hell. Good works to the Catholic Church at that time were forms and rituals like church-fasting, pilgrimages, prayers to the saints, masses for the dead, indulgences, processions, and gifts to the church. Luther went on to say that no good work, no matter what its nature,

would give man a place in heaven because man is not a divine being. But Christians did not lead a sinful life just because good works were not a requirement for salvation. Because faith in Christ frees man from his carnal nature, virtue can spontaneously flow from him.

'He is united to God by faith, to his neighbor by love.'²

The sacraments also depended on the faith of the recipient and not a divine action performed by a priest. The Lord's Supper, or Eucharist, is the supreme sacrament as Christ himself asked men to perform it. Through the Eucharist Christ comes down to man in a miraculous way in Lutheran teachings. Baptism also has the sanction of God as St. John the Baptist used it in the Bible. As for other sacraments, matrimony, episcopal ordination of priests, and extreme unction of the dying have no divine sanction and are dispensable.

The modern Lutheran Church accepts marriage by state but sees marriage sanctioned in God's house as desirable. Confirmation has taken on a different meaning in the Lutheran Church. It is not a sacrament from God, but a rite where a person consciously reaffirms his baptism and understanding of God. Extreme unction is not administered in the church, but it is not objected to either. Astrology was rejected because it "implied a determinism that subjected the church to the stars."³

The Reformation also had a detrimental effect on art. With a literal interpretation of the Bible the first commandment took on heightened significance. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

(Exodus 20:2) This made representative art almost impossible. Luther took the stance that if the art used could be used serving Him who created the arts and gave them to us, it was acceptable. He further said, "the law of God forbade only the image of God...".⁴ Luther believed that pictures, statuary, crucifixes, music, and the Mass had their place just as the stars, which had been falsely worshiped, had their place.

With music Luther enacted some dramatic change from the Mass. Through his work and that of a few others, a Protestant hymnal was put together. It used Catholic hymns, songs of the meistersinger, songs written by Luther, and folk songs transformed into religious themes. Choir music was not abolished with this transformation, and by the eighteenth century Handel was producing oratorios and Masses, and J. S. Bach was writing chorales and other church music. The moderate stance on art of Luther prevails in the Lutheran Church-Missouri Synod today. As long as the object is not the thing worshiped it can be used "to the glory of God" in the church. Various objects such as banners, the crucifix, altars and candles are often used.

Generally, the spirit of the Reformation is imbedded in the philosophy of Trinity Lutheran Camp. Because it is structured around extended periods of "community living", interaction moves beyond teachings of church doctrine and beliefs. The church camp has qualities that serve as an excellent bridge between the purpose of Christian teachings and their enactment in daily life.

The conception and manifestation of Trinity Camp was the result of caring individuals at the congregational level. This local focus eventually expanded to the entire Montana district as individuals worked

together to serve the needs of campers in the state.

Until recently, the Lutheran Church-Missouri Synod has had nothing to do with the development of church camps. At this time, they have not investigated their development. To my knowledge, LCMS camps have been started because of wants and desires of individual congregations. Trinity Lutheran Camp on Flathead Lake is no different in this respect. The Kalispell congregation had incorporated outdoor activities into their Church calendar many years before the camp was acquired. They did this by utilizing parks and renting other camps for short periods of time.

Trinity Church of Kalispell started in 1895. The congregation was taking trips to Demersville and ferrying to Wild Horse Island by 1910. By 1914 programs were being established. A children's program with singing and reciting at Tivoli Park, then of Kalispell, was an event. There were also outings to Foys Lake and a yearly excursion to the Vogler residence in Lakeside. Everyone looked forward to this well-planned event. It consisted of games for children and adults. The children played standards like tug-o-war and drop the hanky. Races and grab bags were a must. The adults paired up for gunny-sack racing and played guessing games such as How Long is the Sausage.

By the 1920's various groups were forming. The young people's society, later named the Walther League, was started for the youth. They sponsored activities such as Easter breakfast, outdoor Christmas displays, the sale of Christmas cards, handling of Wheatridge Seals, and the supporting of Glacier Park camp. For a short period after 1950, Trinity Church sponsored a Scout Troup membering about 20 boys. There

were other societal events like a sewing club and a basket social reminiscent of the one in the play "Oklahoma". With the appearance of new events and organizations the need for a camp grew.

In 1951 the property for Trinity Lutheran Camp was donated by Mr. Fred Kuehne. A dining hall was erected to make this property suitable for camp programs. A well 150 feet deep was sunk and electrical lines were extended from neighboring properties at this time to service the dining hall. The first program was run by the church minister and lasted for one week. Bible studies were held in the morning. Recreation time took place in the afternoon. Also, one day was set aside to travel to Glacier Park. The dining hall was run by two women in the church, Mrs. Kraft and Mrs. Kassner. On the last day of camp the cooks prepared a big meal for the congregation. When the meal was finished and the small festivities done, everyone packed up and returned home. There was no lodging at Trinity Camp at this time and both cooks and campers slept in tents. In the week following this activity, Libby used the camp for the same purpose.

A dormitory for the female campers was built in the 1950's. It rests on a ridge that overlooks most of the lower half of the camp. The upstairs, called the Chalet, holds about 25 bunk beds. The downstairs, called Tamarack Lodge, has a fireplace and contains the camp's first bathroom. It was intended to be used for a recreation room, but is now used as more dorm area. Bill Wehr, a carpenter and member of the Kalispell congregation, built this building with materials donated by Everit Sliter. The fireplace was donated by Harry Krause.

The first dining hall with kitchen became obsolete as the camp programs grew. The current dining hall was then built in the late 1950's. Architectural plans were drawn up by Brinkman & Lenon of Kalispell. This building is facilitated with a large dining area, a kitchen and cooks' sleeping quarters with a bathroom. Materials and labor again came from Everit Sliter and Bill Wehr. Both the girls' dorm, the Chalet, and the second dining hall were connected to the well.

The boys' lodging was acquired from Kelly and Evans of Anaconda Copper who ran an employees resort on Swan Lake. A church member, George Stubi, discovered that Kelly was trying to remove five small cabins from the resort. He talked to the church, and they had them hauled to the camp. A rest room and more lodging was needed with these cabins. Bill Wehr and Everit Sliter were responsible for the building of these also.

A fellowship hall, which also serves as a chapel, is the most recent addition to the camp. It was built in 1971 with money donated by Martha Agather, mother of Mrs. Everit Sliter. As with the dining hall, an architect, Delton Ludwig, was used to design this building. Since it is used as a chapel, it has been named the "Chapel of the Pines". Not only is it used for instructional purposes during the week, but it is also used for Sunday morning services during six weeks out of the summer. A circle from Trinity Church has donated a roll-around altar to be placed as a focal point in the front of the chapel fireplace for these services. The top part of this altar base comes from the altar of the first church in Kalispell. It was found under a building, refinished and now is reminiscent reminder for older members of the congregation.

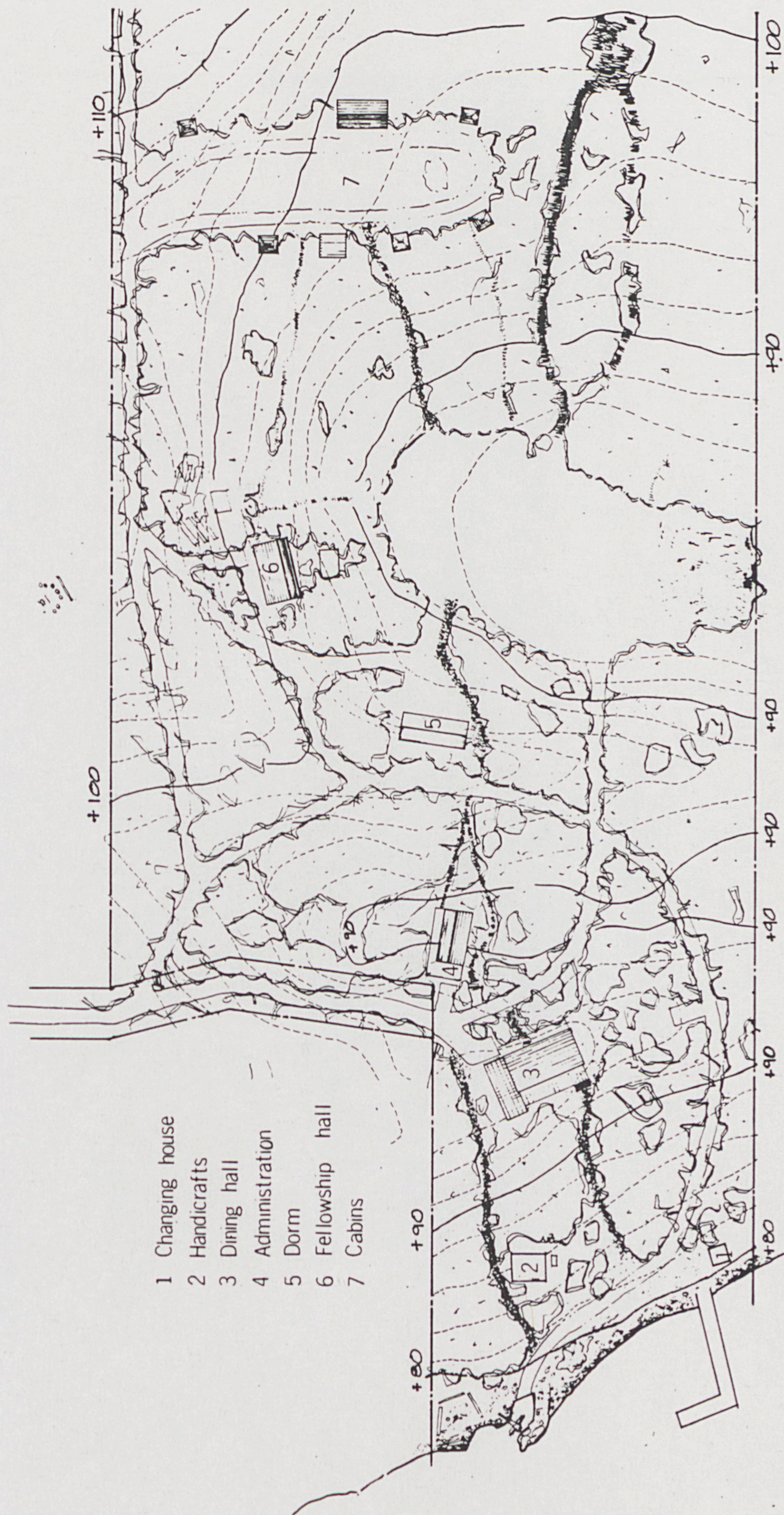
The dock was built in 1966 with donations of time and money from the Koenig family of Kalispell. An old changing room now used for handicrafts, was built on top of an old tent pad with redwood stained lumber. The carpenter was, again, Bill Wehr. A small changing house on the shore beside the dock was an old playhouse donated by Dorothy Schoknecht and Greta Sliter. It has been given the name of "Driftwood Inn".

Further camp needs have been built by donations from members of the church as the need for expansion arose. A master plan was drawn up for the camp in 1957. It was rejected because of its lack of response to church needs, and because it called for the acquisition of adjacent property that was unavailable. Any further development of the camp will rely on philanthropy, fund drives, and synod support. Because the camp is utilized by all of Western Montana, there is a possibility to generate donations on a larger basis than in the past. The difficulty with this is that Trinity Church of Kalispell desires to maintain its ownership as its members donated the camp property and fulfill all the needs for clean-up and repair. Furthermore, they support the school staff at Kalispell which is responsible for overseeing the operation of the camp.

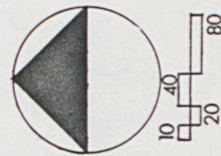
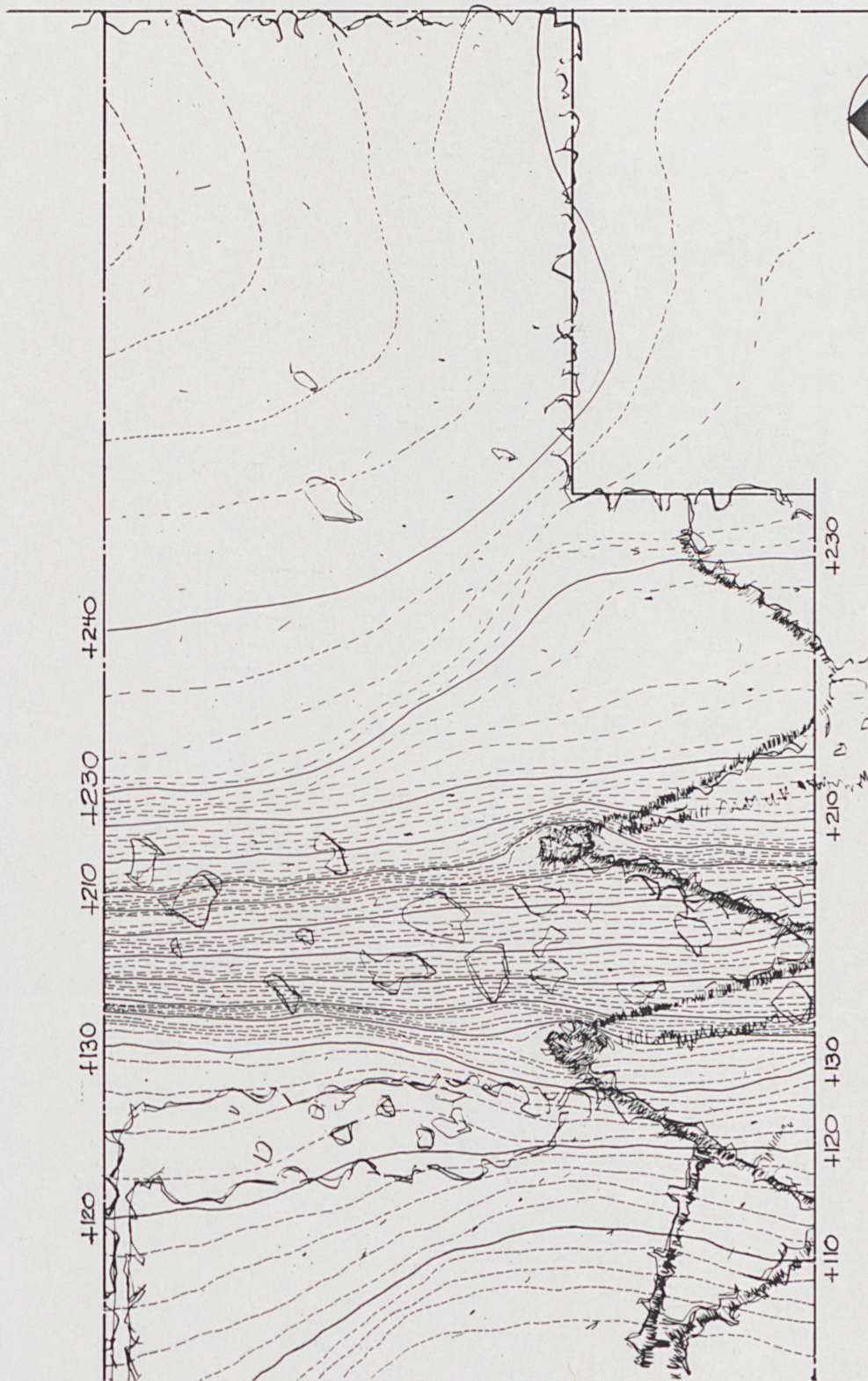
Environmental Analysis



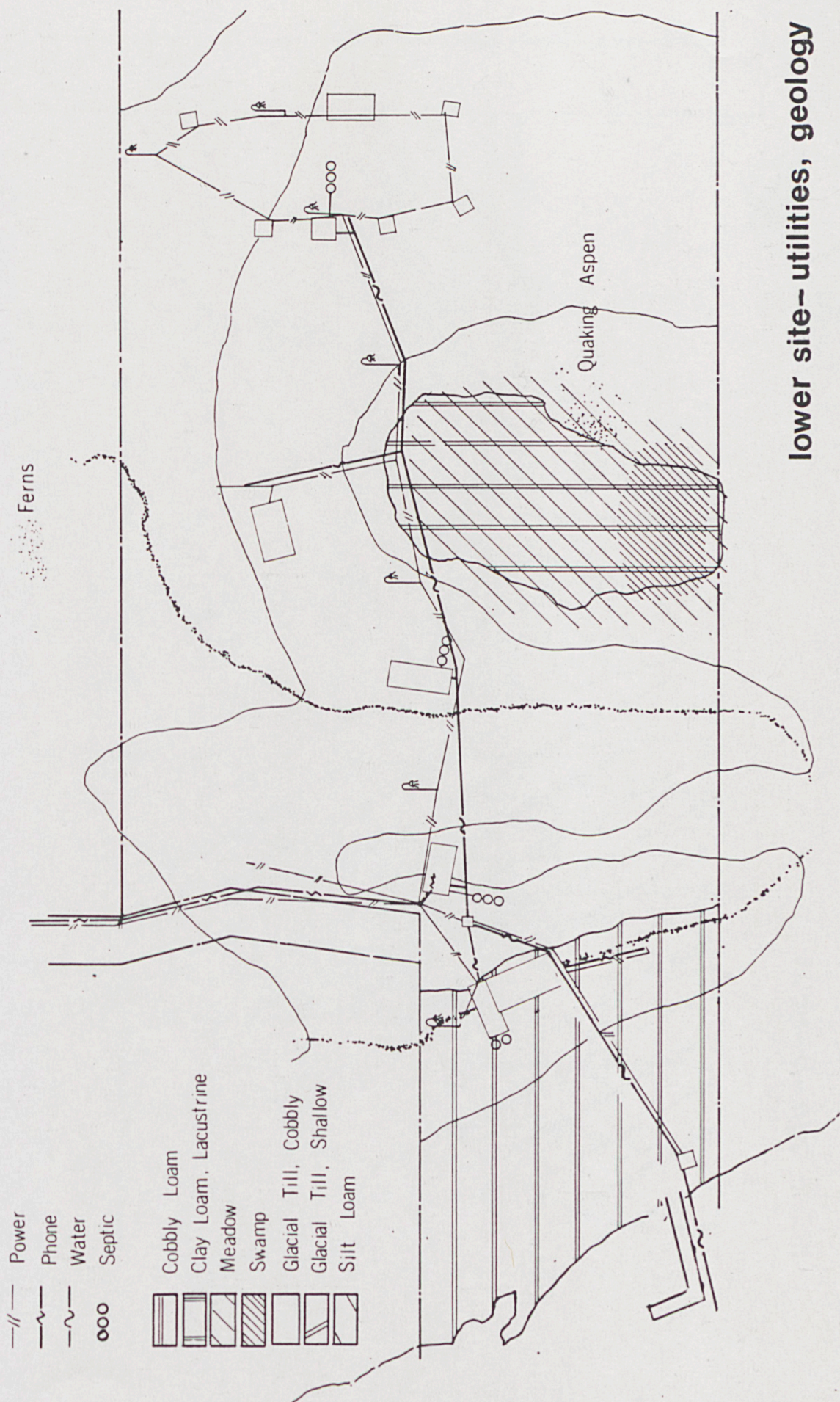
vicinity map



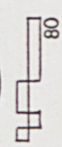
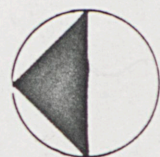
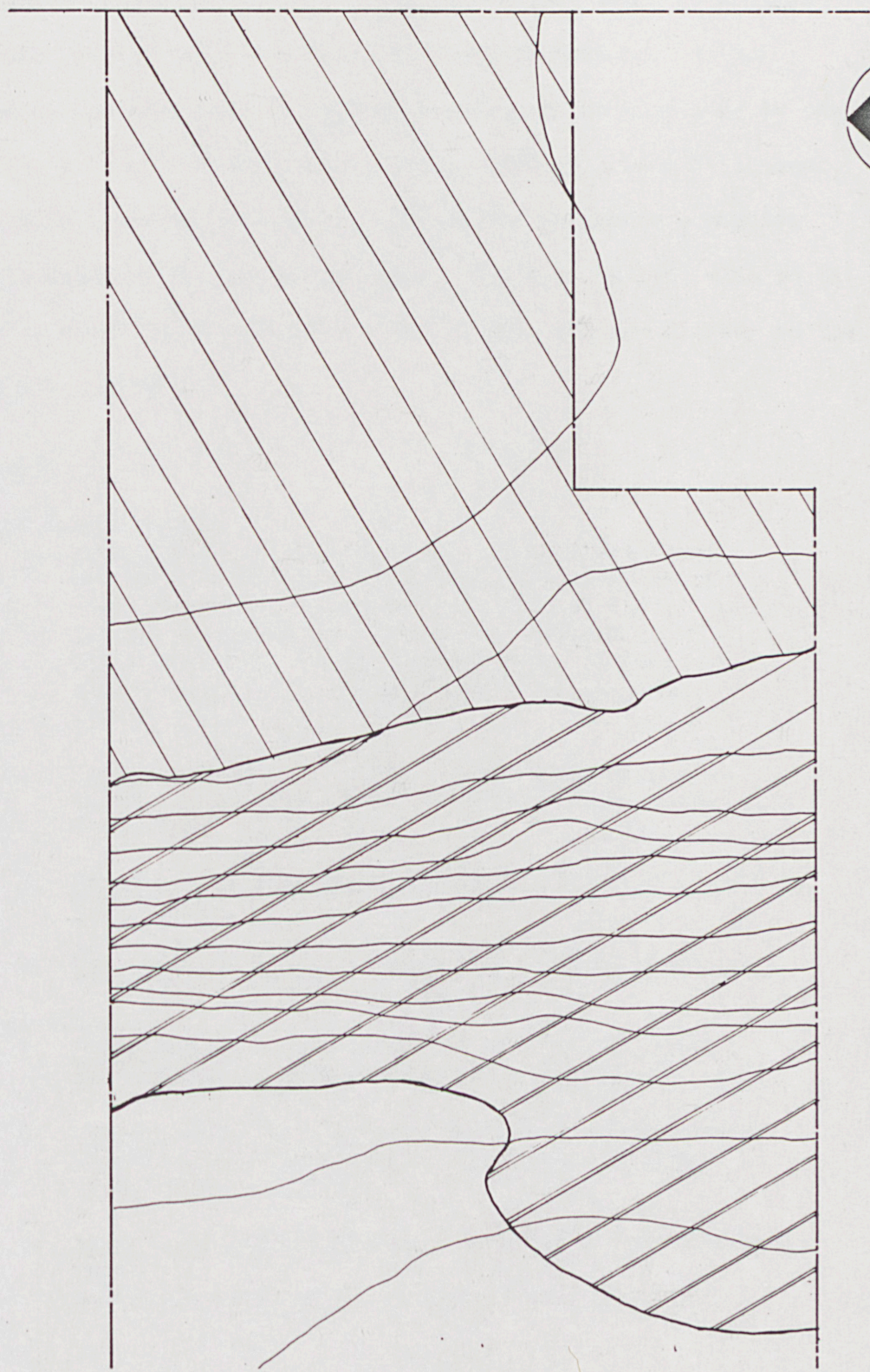
lower site - surface conditions



upper site - surface conditions



lower site- utilities, geology



upper site - geology

Location

Trinity Lutheran Camp is located on the east shore of Flathead Lake approximately two miles south of Bigfork, Montana. It is bordered on the east side by Highway 35, and on the west side by the lake. The property to the south is being held as a land investment. There are no plans to develop it. Except for lakeshore property, the north boundary is undeveloped also. The site is 500' wide to the lakeshore, where it is 250' wide. Its length from the highway to the lake is about 1900'.

Environment

Land Distinctions

1. From highway to Meadow Ridge - Upper/Flat Bench
Medium textured silt loam with large amounts of rock fragments. Upper Bench: Glacial till, shallow to bedrock, occasionally exposed rock outcroppings. Medium textured soil. Some of the slopes topsoil is thicker because of seepage.
20-45% slope.
2. Meadow - Lacustrine deposits which are fine and silty. Clay loam with little or no rock fragments.
0-3% slope.
3. Ridge circling Meadow - Glacial till: Very cobbly.
3-15% slope.
4. Lakeshore to Ridge - Cobbly loam, Washed gravel.

Vegetations

1. Upper Bench - Mixed ponderosa pine and D G Fir.
Habitat Type: DG Fir, Snowberry, Larch.
2. Meadow - Grasslands: reeds, canerry grass, meadow foxtail and other sedges. Southeast edge has a stand of Quaking Aspen.
3. Ridge that circles Meadow - Mixed DG Fir and Western Larch.
Habitat types: DG Fir 9-bark, Larch, Snowberry

Wildlife

1. Big game species: White tail deer, occasional black

bear or mountain lion.

2. Fowl: Blue grouse, ruffed grouse, franklyn grouse, occasional woodchuck, migratory Canadian geese on lake front.
3. Other various small animals: birds, crows, gopher, squirrels, skunks and other small non-game species.

Because of problems with dwarfed mistletoe in DG Fir around buildings and aggravated problems due to compaction (crowdedness) along with high stand density and heavy use by people, white tail deer show up only occasionally. They are attracted, though, because of berries and choice canopy cover of 70-100%.*

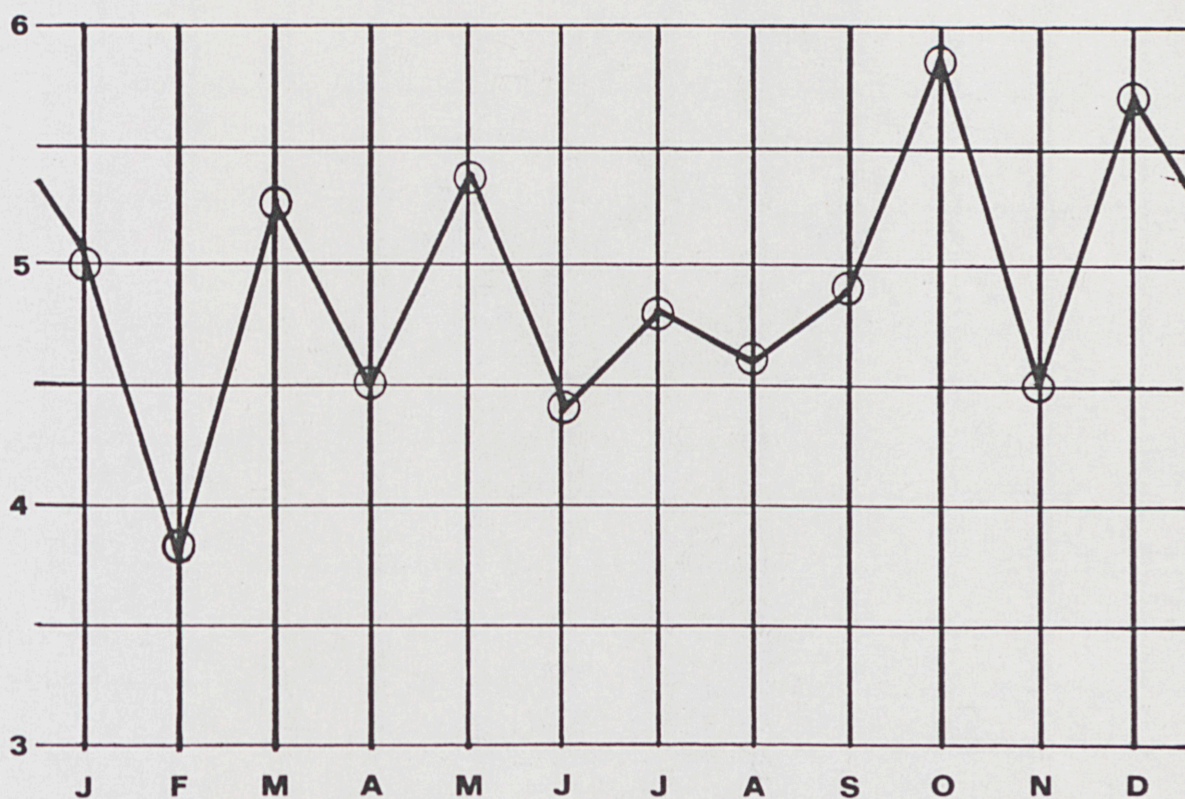
Facilities

Besides the buildings listed in the camp history (dining hall one and two, Chalet, fellowship hall, cabins, changing house and handicrafts) the camp has four trailer pads. Recreational facilities include: board games, cards, volleyball, horseshoes, field games, a swimming area with a large L shaped dock, and picnic tables. In addition, a number of attempts have been made to use the natural materials of the forest to develop shrines, or outdoor praying chapels. Except for the cross at the lakeshore campfire these attempts have gone unrecognized because they lack visual connection with the camp and any special sense of the sacred.

*The preceding information was obtained from data supplied by Tim Wiersom of the Soil and Conservation Service of Kalispell, Montana in December, 1981.

This information is compiled from data collected from Noah Station,
Bigfork 13 south and Flathead Weather Station.

Maximum windspeeds of 50 miles an hour can be expected to occur during
thunderstorms. This only affects property on the lake because of the
density of vegetation on the site.

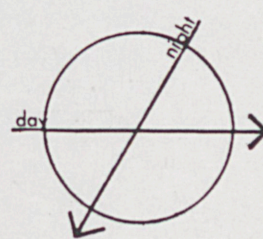


WIND SPEED IN M.P.H.

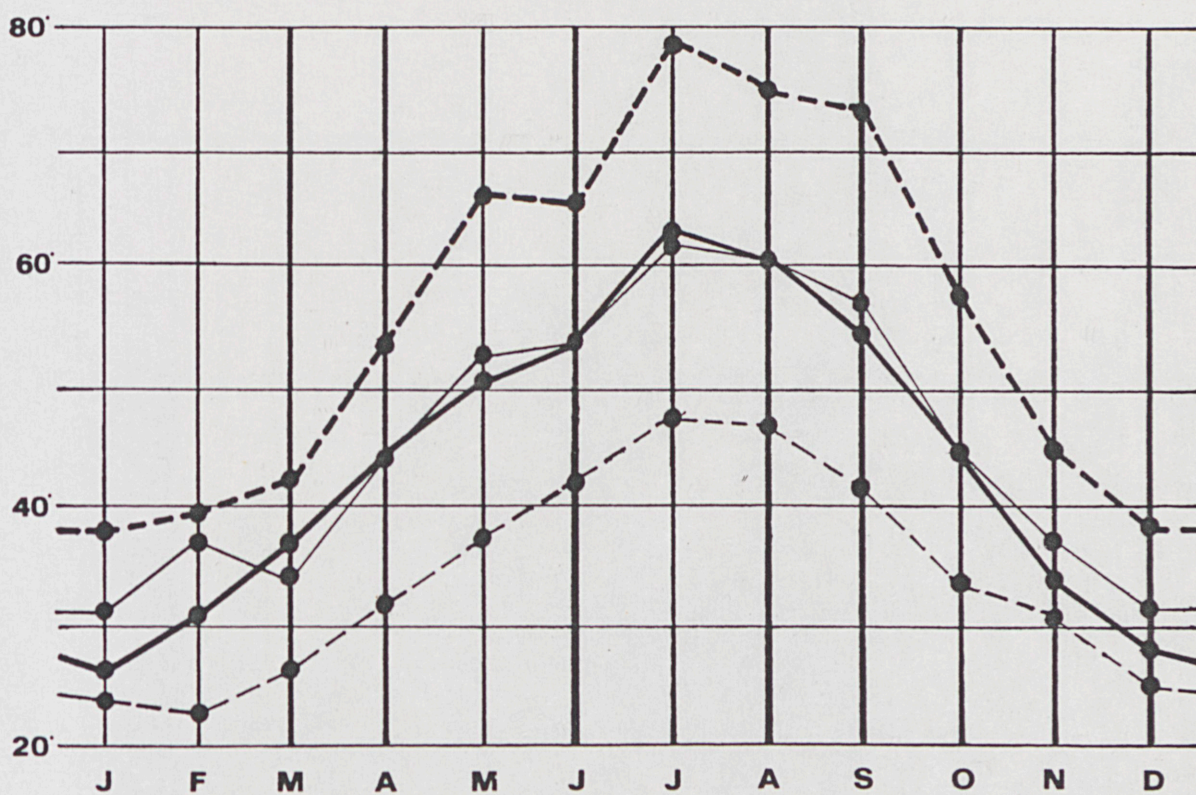
SEASONAL WIND DIRECTION



Summer



Winter



Key

— 30 year average

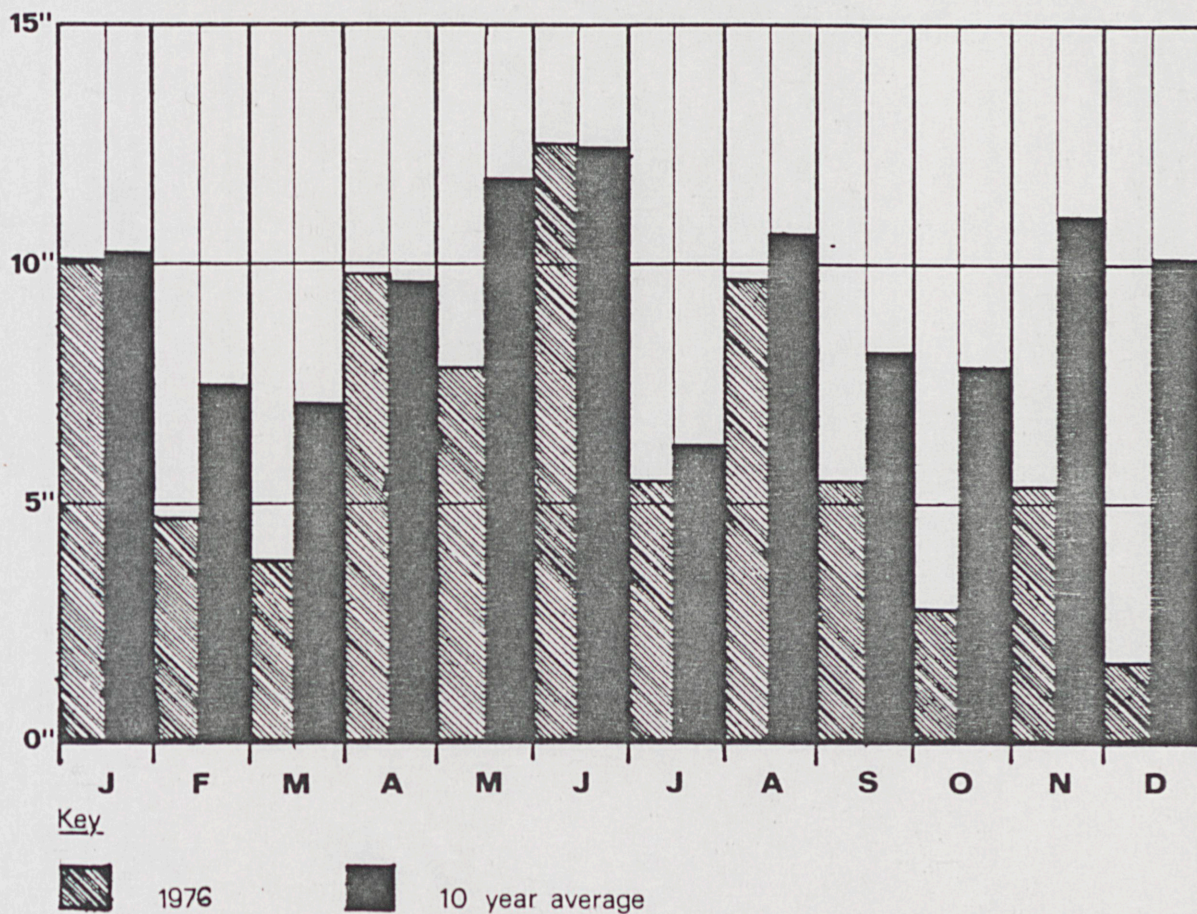
—•— 1976 average

- - -•- 1976 maximum

- - -•- 1976 minimum

TEMPERATURE IN DEGREES FAHRENHEIT

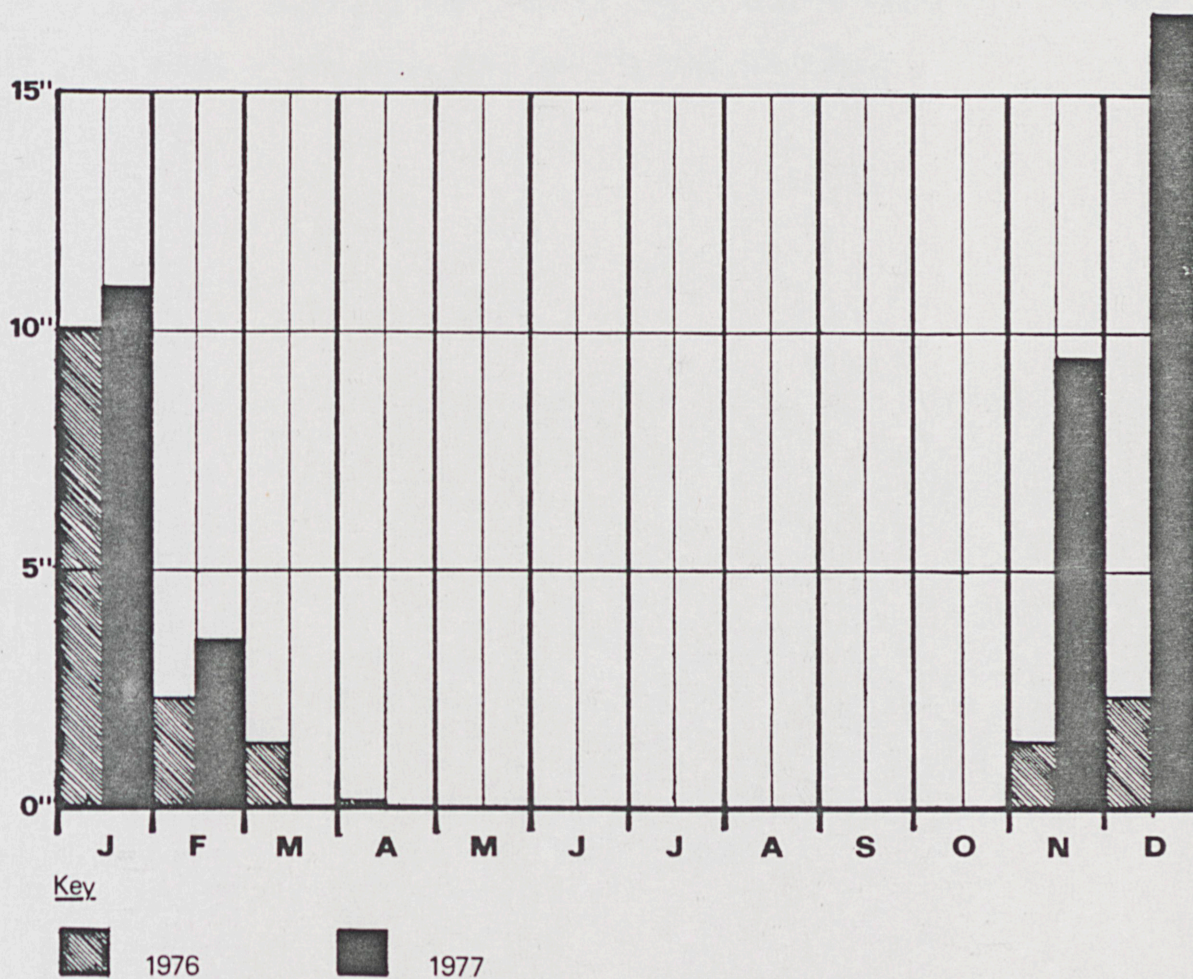
Rainfall can present a problem at camp because it drives large groups of people indoors. This also results in mud being tracked into buildings.



RAINFALL IN INCHES

Lat. 47.53 Long. 114.02 El. 3010

Snow loading was calculated with manual on recommended snow loads for Montana structures published by the Department of Civil Engineering and Engineering Mechanics at MSU. Suggested snow load is 60.20p f



MAXIMUM GROUND DEPTH OF SNOW

Regulations

From an interview with Nikul Verma on May 17 and the "Flathead County Lake and Lakeshore Protection Regulations".

- a temporary retaining structure will be needed for construction of the chapel and arts and crafts building to prevent sediment and storm runoff.
- Sewage drainage is adequate in proposed sittings.
- A permit will be needed for the water that runs from the chapel to the lake.
- It is not necessary but would be appreciated if ashes from the camp-fire could be prevented from seeping into the lake.



Entry to site on highway 35



Corner of camp site seen on first approach



1. Changing House



2. Handicrafts



3. Dining Hall



4. Administration



5. Dorm



6. Fellowship Hall



7a. Typical cabin



7b. Center cabin



Looking W. over Flathead Lake



Looking SW. over lake



Looking N. across meadow



Looking S. across meadow

Program / User Analysis

	Key Club	High School	5th & 6th	7th & 8th	Special Education	Adult Retreats	Church Picnics	Family Reunions	Pastor/Teacher	Staff
Camp Duration										
5 days, 24 hours	*	*	*	*						*
2 to 10 days						*		*	*	*
5 days, day only					*					*
1 day							*			
No. of Staff and Campers										
0 - 60	*				*	*				NA
60 +		*	*	*			*	*	*	NA
Age Group										
11 - 18	*	*	*	*	*		*	*		
18 - 50					*	*	*	*	*	
50 +					*	*	*	*	*	
Mixed 0 +							*	*		*
General Use										
Administration	*	*	*	*	*	*	*	*	*	*
Reception	*	*	*	*	*	*		*	*	
Medical	*	*	*	*	*	*	*	*	*	*
Snackbar	*	*	*	*	*	*	*	*	*	*
Dining	*	*	*	*	*	*	*	*	*	*
Men Sleep	*	*	*	*		*			*	*
Women Sleep		*	*	*		*			*	*
Mixed Sleep						*		*	*	*
Group Gathering (large)		*	*	*		*		*		
Group Gathering (small)	*	*	*	*	*	*	*	*	*	*
Worship										
Large Group		*	*	*		*	*	*	*	
Small Group	*	*	*	*	*	*	*	*	*	*
Individual	*	*	*	*		*		*	*	*
Solitude	*	*	*	*		*		*	*	*
Lakeshore Vespers	*	*	*	*		*		*	*	*
Recreation										
Indoor (Movies, Games)	*	*	*	*	*	*	*	*	*	*
Outdoor (Field sports, Swimming)	*	*	*	*	*	*	*	*	*	*
Arts & Crafts	*	*	*	*	*	*	*			*

KEY CLUB

Camp Users

Personnel - Manager (2 adults, 2 children), Cabin
Managers (4 adults, 2 children), Cooks (2)
Kitchen Aides (6), Art Director (1)
Total. (19)

Visitors - Counselors (10), Campers (30), Travelers (6)
Total. (46)

Facilities

Fellowship Hall - Class: Counselors, Campers (40)
Recreation (40) - Athletic Field
Arts and Crafts - Director (1), Counselors, Campers (40)
Lodging - Personnel (19); Counselors, Campers (40)
Chapel - Worship: Personnel (19); Worship with Visitors (67)
Dining Hall - Total (67)
Social Areas - Social: 3 inside, 3 outside (for groups of
approximately 10 people)
Parking - (40)

User Analysis

Key Club lasts for five days. The campers are selected boys through high school from all over the state who are either Key Club members or potential members. There are thirty campers with a 3 to 1 ratio between campers and Key Club staff. Campers are lodged with their counselors for guidance and control.

The intent of this program is to develop future leaders of the Key Club in the state of Montana. There are group learning sessions of an instructional nature, that use filmstrips and presentations to explain Key Club. A classroom setting would be most appropriate, but it should be of relaxed formality. Athletic and recreational events fill in the day. Administration and dining is run in the standard fashion. There is no organized worship, but places for solitude and contemplation would be appropriate. A handicrafts area for thirty is needed as

leather craft and other crafts are used extensively in the Key Club program. First aid classes are also held. The fellowship area should suffice for this.



ENCOUNTER

Camp Users

Personnel - Manager (4), Cabin Managers (8), Cooks (2),
Kitchen Aides (6), Art Director (1)
Total (21)

Visitors - Counselors (14), Campers (80), Travelers
Days Only (6)
Total (100)

Total (121)

Facilities

Fellowship Hall - Bible Class: Counselors, Campers (94);
Recreation (94) - Athletic Field
Arts and Crafts - Director (1); Campers, Counselors (40)
Chapel - Worship (121); Bible Class (94)
Group Areas - Bible Class; Social, 5 inside and 5 outside
(for approximately 10 people)
Private Areas - Shrines for 1 or 2 people
Campfire - (121)
Lodging - Personnel (21); Campers, Counselors (94)
Dining - (121)
Parking - Managers, Counselors, Campers, Cooks, Visitors (40)

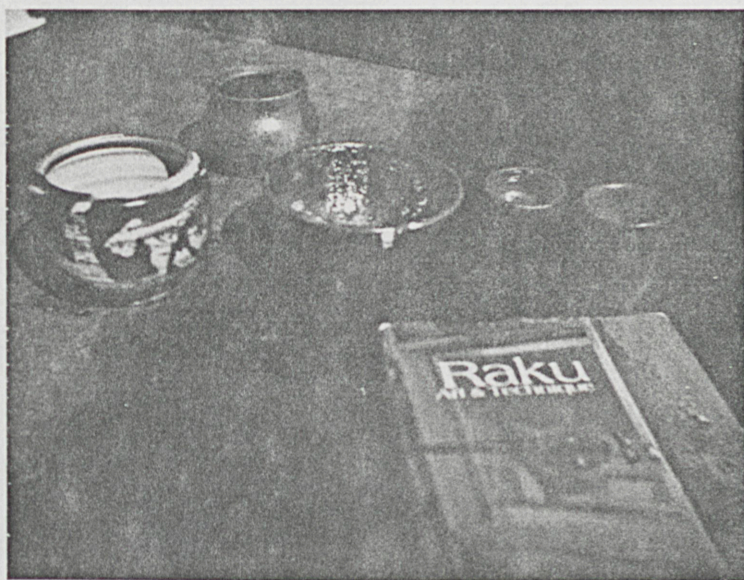
User Analysis

This is a five day camp. Participants are high school age students from western Montana. Lodging for eighty campers and forty staff members is required. Two separate lodging areas are needed to accommodate the two sexes. It is recommended that campers are lodged in small groups of five with one counselor per group.

This camp emphasizes scriptural answers to problems high schoolers encounter. A variety of issues have been covered in the past. Occupations, decision making, and morality are but a few of these. Four sessions are held daily, each being about an hour in length. The usual format for the presentations run as follows: A problem is presented to the entire group of campers. After the problem is understood, the campers break up into groups of four to eight to discuss the problem and search

the scripture for answers to it. Often these groups of eight separate to search for answers privately. Time between sessions is often asked to be used for individual study, the smaller groups being brought back together when they have reached some sort of consensus. The counselors, usually vicars and pastors, then question the whole group and emphasize ideas that did not receive enough concentration.

Each morning is begun with a short service in the chapel, and the day is closed with the campfire vespers and sing-along down by the cross. Free time is spent swimming and in casual sports events. Personal questions and problems are often dealt with on a one-to-one basis. Worship and study are the elemental parts of this camp. A chapel, a large meeting area, about ten small meeting areas and at least as many private areas are needed.



5TH & 6TH - 7TH & 8TH CAMPS

Camp Users

Personnel - Manager (4), Cabin Managers (8), Cooks (2),
Kitchen Aides (6), Art Director (1), Minister
(1) days only

Total. (22)

Visitors - Total. (100)

Total. (122)

Facilities

Fellowship Hall - Bible Class: Counselors, Campers,
Minister (95); Recreation (40) Athletic
Field (94)

Arts and Crafts - Art Director (1), Campers, Counselors (40)

Chapel - Worship (122); Bible Class (95)

Group Areas - Social, for approximately 10 (5 inside, 5 out)

Private Areas - Shrines for 1 or 2 people (10)

Campfire - (122)

Lodging - Personnel (21); Campers, Counselors (94)

Dining - (122)

Parking - (30)

User Analysis

These camps both last five days. As with Encounter, eighty campers and forty staff is a maximum. Campers are again young boys and girls. The staff consists mainly of teachers from Trinity Lutheran School in Kalispell. Lodging is the same as in Encounter with six to eight campers rooming with each counselor.

Bible study, recreation and a variety of group activities are used in the daily schedule which follows:

7:45	Reveille: Good Morning
8:00 - 8:45	Breakfast and Devotions
8:45 - 9:15	Clean up bunk areas
9:15 - 10:15	Bible classes - Athletics - Handicrafts
10:15 - 10:30	Snack Time
10:30 - 11:30	Bible classes - Athletics - Handicrafts
11:30 - 12:00	Free Time
12:00 - 1:00	Dinner
1:00 - 1:30	Bunk time, Campers are in cabin areas

1:30 - 2:30	Bible classes - Athletics - Handicrafts
2:30 - 3:30	Swimming
3:30 - 4:00	Snack Time
4:00 - 5:00	Tournaments
5:00 - 5:30	Free Time
5:30 - 6:30	Supper
6:30 - 7:30	Clean up - Free time
7:30 - 8:45	Monday - Olympics
	Tuesday - Water Olympics
	Wednesday - Movie
	Thursday - Stunt Night
8:45 - 9:00	Snack Break
9:00 - 9:30	Sing-a-long
9:30 - 10:00	Lakeshore Vespers
10:00 - 10:30	Get ready for bed
10:30 -	Lights Out

A handicrafts building is needed, as the reconverted changing house now used for this purpose is in a state of deterioration. The art building services a variety of activities for this camp, such as leathercraft, pottery making (kiln), folk art (using rocks, pine cones and driftwood). It needs electricity, running water, work areas for about thirty people and an art directors room with some private storage. Storage is also needed for 120 people. Work areas should be provided outside, as well as inside.

Worship for these groups is done in a large group of 120 people and smaller groups of approximately 30. Devotions and sing-a-longs are ceremonious events that occur during the large worship sessions. The smaller sessions are spent studying the Bible in classroom situations. This age group is less prone to spending time in private meditation, but a few places for a camper and counselor to go to and quietly talk is an important consideration for design. Gentle handling of the younger campers and guidance for all of the campers is benefited by the personal import of a special place.

The fellowship hall is suited for events like stunt night and movies.

Small cheering sections located by the recreation areas would aid in the team aspect of the tournaments. (These could double for small group areas). Board games also need small cheering sections, and places are needed outside and inside for playing tables. The recreation area should be separated from the worship and handicrafts areas because a fifth grader cannot keep his mind on Bible study when he hears the shout of his friends playing softball.

Lakeside vespers close the day. This is, traditionally, a special part of the camp session. Both fellowship and praise and also thanks to God are integral to the vespers service. The campfire, lake, sunset, forest and cross all present elements of this. These images can be substantiated.

SPECIAL EDUCATION

Camp Users

Personnel - Manager, Cabin Managers, Cooks, Art Director
Total. . . . (15)

Visitors - Counselors (12), Campers (12), Family (36) one
day only, Travelers (6)
Total. . . . (66)

Total (81)

Facilities

Fellowship Hall - Bible Class: Counselors, Campers (24);
Recreation (24); Friday Program (75)
Athletic Field

Arts and Crafts - (24)

Lodging - Nap Session - Campers (12), Counselors (12);
Personnel (21)

Dining - (81)

Parking - Counselors, Campers (1 Bus); Managers, Cooks
Visitors (10)

Chapel - Worship (81); Bible Study (24); Friday Program (75)

User Analysis

This camp runs for five days. Campers and counselors are bused to camp in the morning and return home in the evening. This camp is for the retarded, who age from the early teens to mid life. The camper-to-staff ratio is one-to-one with a maximum of twelve (12) campers allowed because of the intensive supervision required.

Daily activities consist of athletics, Bible study, singing, crafts, and nap sessions. Attention spans are short with this group, therefore sessions are short. The week culminates with a program for the parents and family on Friday afternoon. This is a planned event where campers show what they have made, sing songs, and present a Gospel message. It is a free and spontaneous program as the retarded have hellos to say and hugs to distribute at any moment. This is a very rewarding week

as the mentally retarded can be so appreciative of even the smallest thing.

Facilities must accommodate 24 for all events at this camp. Worship, crafts, dining, and sleeping (nap) are handled with the entire group staying together with the counselors in the basement of the girls' dorm. The program at the week's end must accommodate approximately sixty people.

For this group and the elderly building access and bathroom facilities must be considered. The chapel, dining hall and arts and crafts buildings should especially have easy access.



ADULT RETREATS

Camp Users

Personnel - Manager (4), Cabin Managers (8), Cooks (2),
Kitchen Aides (3), Art Director (1), Minister (1)
Total. (19)

Visitors - Singles, Couples, Young adults to Elderly (30)
Travelers (6)
Total. (36)

Total (55)

Facilities

Fellowship Hall - Bible Class: Minister, Singles,
Couples (31); Recreation (10) - Athletic
Field

Chapel - Worship (55); Bible Study (31)

Group Areas - Social and Bible Class (3 for groups of 10)
Both inside and outside

Private Spaces - Ten Shrines for 1 or 2 people

Lodging - Personnel (18), Campers (30)

Parking - Personnel (10), Visitors (20)

Campfire - (49)

Dining - (55)

User Analysis

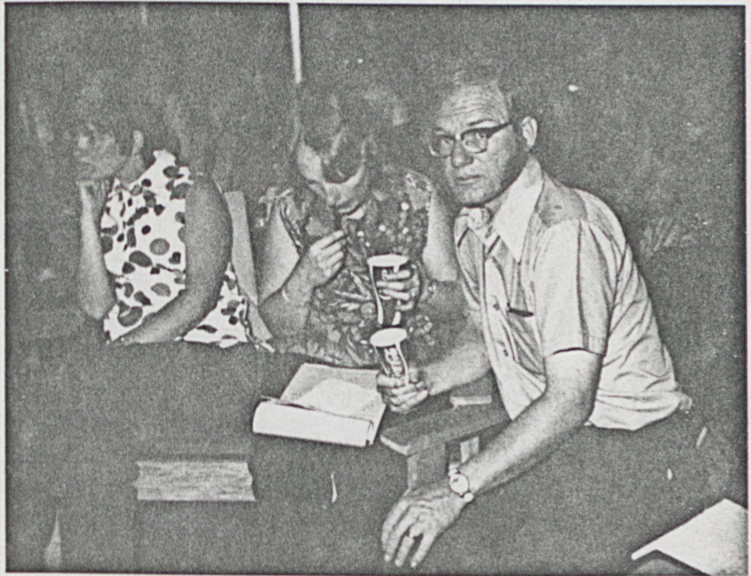
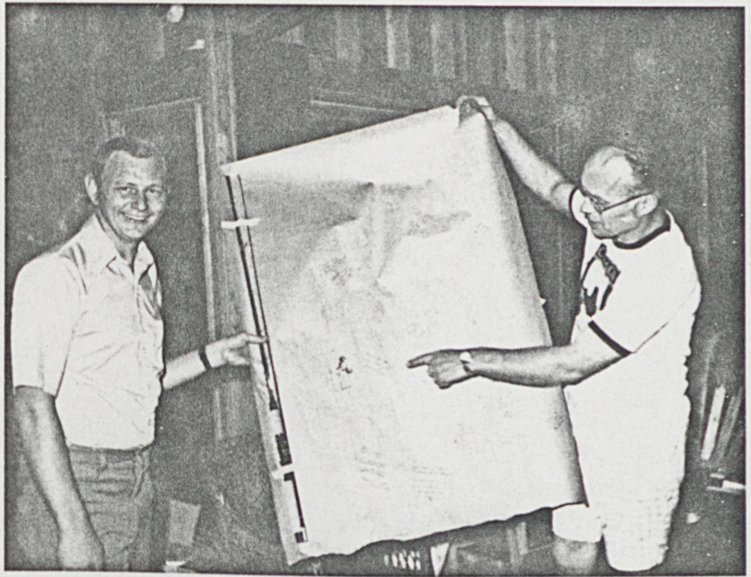
Adult retreats can last anywhere from two days to a week.

This group consists of singles and couples from young adults to the elderly. No more than thirty people participate in a camp at one time. Bringing children along is strongly discouraged. Couples lodge in separate areas.

These camps focus on scriptural answers to problems adults must face. Marriage, family problems, occupational problems, and Bible study classes are being started. Classes involve presentations and discussions on these problems. Groups are sometimes broken by sex or couples or simply broken into groups of two or four. Sessions run in the morning, afternoon and evening with social and athletic activities dispersed between them. A morning and evening worship service is usually held with

the whole group.

The worship area will need to hold a maximum of fifty people with staff. Room for thirty will be needed for classes and places for smaller groups of two, four and fifteen are needed. At least five special places for thought and meditation would help as people coming to these are often looking to find and resolve problems within themselves.



PASTOR - TEACHER SEMINARS

Camp Users

Personnel -	Total.	(21)
Visitors - Pastors, Teachers, Vicars, (45), Travelers (6)	Total.	(51)
Total		(72)

Facilities

Fellowship Hall - Bible Study (45); Class (45); Recreation (10)
Lodging - Personnel (21); Pastors, Teachers, Vicars (45)
Chapel - Worship (72); Bible Study, Class (45)
Private Spaces - Ten shrines for 1 or 2 people
Social Areas - for groups of approximately 10, (5 inside
and 5 outside), Music area (1)
Dining - (72)
Campfire - Personnel, Pastors, Teachers, Vicars (66)
Parking - Personnel, Pastors, Teachers, Vicars, Travelers (50)

User Analysis

Pastor - Teacher seminars are held throughout the year with a variety of locations used to conduct them. The duration of these can vary from a couple of days to a week in length. Forty people consisting of pastors, vicars, and teachers can be expected at most seminars. Children are not normally involved with or brought to seminars because its purpose is one of business.

Discussion at seminars centers on theological issues. Both practical application of theology and doctrinal interpretations are debated. Topics are readied for discussion in advance by delegating them out to clergy members for research. The result of this research is presented at the seminar and is proceeded by a usually lengthy discussion on its contents. Four or more two hour sessions with breaks for thought, private discussion and relaxation are standard.

A continuing education series is used by this same group, and it

is often incorporated into seminars. College credits are given for this series. It is more of a textbook study course with daily group sessions that last four hours a day. Time spent in out of class study and meditation is expected to take as much time as in class participation. A hotel bedroom and ballroom can facilitate the functional needs of both the seminars and classroom. It cannot carry the spritual sense that can be produced at Trinity Camp.

The present condition of camp is considered too primitive by a number of the clerics and clergy. Paths need to be developed, and having the chapel, dining hall and some sleeping areas in relatively close proximity to one another would help. Lodging must be made more comfortable with men's and women's restrooms available and better rooms and bedding provided.

Swimming, games, athletics, and movies would all be used during free time, but more standard leisure activities like TV, music and a Harvy Wallbanger are wanted by some. With Bigfork only two miles away, a drink is readily available, and alcohol with the adults is allowed on the grounds. Music is one of the strongest elements of Lutheran heritage. A listening room may be appropriate. TV is out, for it can only be seen as a distraction from the positive elements of the camp.



CHURCH PICNICS

Camp Users

Church congregations, usually Trinity Lutheran Church of Kalispell

Facilities

Chapel - (120) worship
Dining Hall - Lunch, potluck (120)
Fellowship Hall - Recreation
Group Areas - Recreation, Social
Parking (40)

User Analysis

These are usually for the Kalispell congregation. Young, old, men, women and sometimes the family pet show up for these picnics. This is a day long program, with a diversity of activities taking place. The intent is to strengthen the "church community" through fellowship, worship and fun.

The day begins with a worship service, followed by a potluck dinner. The afternoon routine is free. The old men play horse-shoes, and the younger adults play softball or volleyball. Small groups of people break off into groups to converse. The lake is the biggest attraction with swimming and boating taking place.

The diversity of age and interests is important here. Church community is built best when members recognize their enjoyment comes, in part, from participating with others. The old should be able to involve themselves with the young. A passive viewing area close to the lake would enhance this kind of participation. As with other camps that involve the elderly, distance and paths between places become important. The chapel, which should seat about 130, should be close to the dining area. Parking should be close to both of these areas.



FAMILY REUNIONS

Camp Users

Visitors - Old, young, male, female, dogs (20-200)

Facilities

All parts used in other camps and trailer pads

User Analysis

Suggested length for family reunions is three to five days.

After that, the novelty wears off, the conversation becomes repetitive, and families can start resenting someone else's children. Ages start at zero and climb. Usually, reunions fill in the calendar after the regular camp season has closed. Unless planned otherwise, the camp is unstaffed when reunions take place. Since these reunions bring members from all over the country to meet with relatives, it is important not to have two different groups in at one time. Schedules and interests would conflict, and storage facilities, especially in the kitchen, would be confusing.

The camp does make a great family outing which could not be handled in the average home. There is plenty of room to roam and numerous activities for all, young, and old. Mobility for the old must be considered. The gravel paths and long distances inhibit their access to camp facilities. The kitchen is empty and open for use. There are no standard routines, athletics, conversation, and dining are the main activities. Because this camp is unstructured, the family can adapt to facilities used in other camp programs.

STAFF

Full Time - Summer - Manager (4, 2 adults, 2 children), Cooks (2),
Cabin Managers (2 adults, 2 children)

Part Time - - Counselors (6 male, 6 female 17-25)
Kitchen Aides (6)

User Analysis

The camp managers are full time staff members of Trinity Lutheran Church and School in Kalispell who teach with teaching positions during the rest of the year. Most have families. As they stay at camp for most of the summer, lodging is necessary for them. A room is needed for the manager in the administration building for sleeping, privacy, and small children. The same is needed in each cabin area for the cabin managers. If close enough to parent's cabin, the children can be kept in other cabins if they are third grade or above. By the fifth grade, they would be participating in the camp program. The minister has many other obligations and commutes daily from Kalispell. On occasion, he and his family have stayed in a trailer during his week of helping at camp.

The cooks are housed in the dining area. This is necessary, as they must be up early and need their sleep. The kitchen aides are housed in a room adjacent to the cooks for control and help. They also are grade school girls from around the state and will vary from week to week. Counselors sleep with the campers.

Needed Facilities

In general, most facilities should be planned to accommodate 120 people comfortably. This must be adjusted for different building uses. The art building needs storage for 120 people, but it need not support more than 40 people at once. On the other hand, the dining hall, Chapel and recreation building might need to house closer to 150-200 people at once. These generalities must be kept in mind with the following landscape and building program.

Landscape and Planning

There is a broad range of considerations for site organization at Trinity Camp. As briefly mentioned in the introduction, part of my design will be involved in giving continuity to the parts of Trinity Camp. At this time, the camp lacks any organization. There is no sense of arrival at the camp and no organizational hub or pattern. Some of this can be alleviated by connecting different parts with a path system. Places like the meadow and lake lend themselves as ordering points. These will be utilized. The site has enough variety that parts can be isolated or grouped together in relationship to building (user) needs and general needs of the camp's program. This structuring of the site will be rich and varied as user needs are broad, psychologically and functionally. A strong hierarchicel order lacks in the variety necessary to fulfill these needs. What is needed is a relationship of individual places to the whole. This calls for a balanced relationship that is connected by the natural environment.

Path System

Because of the need to give continuity to the camp, a pedestrian

path system needs developing. Various parts of the camp can be brought together by developing this system. It should facilitate the needs of elderly participants at the camp. The elderly should also be considered with building placement on the site.

Recreation

Recreation is an important part of any camp. The meadow is ideal for field games, volleyball, and sporting events. The fellowship hall located on the north end of this is suited for indoor activities. Currently, it is only used for some of these activities because it is also used as a chapel. Questions have been raised by some members of the Kalispell congregation on its use for recreation, to some dancing in a chapel is considered immoral. The fellowship hall is located on a gentle slope directly north of the meadow. Its close proximity to the outdoor recreational area would make it a natural place for locating the indoor recreation facilities. By utilizing the building solely for recreation, such as ping pong, movies, dances, board games, cards, etc., Trinity Camp could alleviate the present recreation problems and moral questions that are presently being raised over its use. Ample storage of sports equipment and combined indoor-outdoor activities could be more appropriately handled with this change. Now, such equipment must be stored in the Manager's Office, a further distance from the meadow. The preceding recommendations would require that a new chapel be constructed elsewhere on the campgrounds.

Other recreation provided at the camp is swimming down at the lake where a changing house and dock are used for swimming activities.

Chapel - Seating 130. 2000 sq. ft.

This is a Church camp. The fact that no building holds a religious image is detrimental to the image of a church camp. A chapel is the most straightforward answer to this problem. Also, this camp is used for services (communion), marriages, and general discourse of a religious nature. Worship and Bible study are elemental to most of the camp programs. A religious building has significant impact on the subconscious by creating a special place for recognition of man's active participation in spiritual development.

Administration

The administration is the control center for the camp. Staff problems, camper problems, money transactions, reception, and managerial decisions take place here. For security reasons and quick access, the camp manager is housed here. This is the first element experienced by a camper. It should have a sense of arrival and importance to it. A camper should understand that Trinity Camp is a special place.

RECEPTION.	100 sq. ft.
MANAGER'S OFFICE	150 sq. ft.
LOBBY/LOUNGE	1500 sq. ft.
SNACKBAR	150 sq. ft.
MANAGER'S HOUSING.	250 sq. ft.
SICK ROOM.	100 sq. ft.

Housing

Cabins. 14 (sleep 6)
Managers cabin

125 people with a staff is considered the maximum acceptable for any of the camp programs because of control and the amount of "quality" interaction possible in a week. With the chalet the camp can now sleep

approximately 100. If the chalet is reused, the camp will need about 60 more beds. Cluster housing is the best suited arrangement for both camp operations and the camper. The cost of utilities would be a prohibitive factor towards future expansion if cabins were dispersed over a large area. Locating mens' and womens' bathrooms in each cabin area will remedy a privacy problem that now exists when retreats, reunions and conferences are using the camp. Accessibility to these bathrooms is most economically provided for both sexes in a clustered cabin arrangement. A working relationship between the counselors and campers is enhanced with this cluster arrangement as it provides for more personal interaction between them. This cluster arrangement could be incorporated into one building or grouped around a pleasant space.

Arts and Crafts Building

Presently, a deteriorating changing house near the lake is used for the arts and crafts building. It is, at best, adequate for the job. The art building services a variety of activities such as leather crafts, pottery, and folk art which is incorporated with the use of local materials like rocks, pine cones and driftwood. To adequately supplement these programs a building is needed which has electricity, running water, work areas, storage, and an art director's room with private storage.

Dining Hall

Trinity Camp's present dining hall adequately services camp programs. With minor revisions to the kitchen it will continue to be an asset in the future.

Lakeshore, Campfire Vespers

The campfire setting has become the most powerful element of inspiration to the camper at Trinity Lutheran Camp. It is located on the lakeshore at one corner of the site. Because of proximity it remains isolated from the recreational activities that occur at the lake. The elements of fire, water, the forests edge, a cross and a large rock all play together to make this a special place. This entire corner of the site has potential to develop as the camp's religious center. The campfire should provide seating for 120 people and a place to deliver a message.

Parking and Trailer Pads

The current drive and parking situation is not a desirable one at the camp. Presently there is no designated area for parking. At times it appears that cars have overrun the entire site. This is to say the least unattractive and for the elderly it is a problem as the parking space they do find may not be within easy access to major facilities and for some the camp terrain is difficult to negotiate. Designated parking spaces should be provided for about fifty cars. Trailer pads are now scattered throughout the camp and their current placement is a detriment to its overall appearance. If the use of trailers is to continue they must be located out of view from the body of the camp.

Symbolism

This paper explores certain aspects of symbolism. I will focus on symbolic aspects of nature and religious symbols, especially as found in the Christian church. My intention is to clarify issues that I am dealing with in this thesis project. The subconscious, environment, iconography and architectural space are all fundamental to this discussion.

Many visual references we encounter have important relationships with our subconscious. These various forms of experience are essential because of their positive effects on man's psyche. Carl Jung says...

'Man becomes whole, integrated, calm, fertile and happy when and only when the process of individualization is complete, when the conscious and the unconscious have learned to live at peace and to complement one another.'¹

The built environment plays an important role in completing this process of individualization. Science cannot fulfill this role because it deals in concrete facts, that is, the parts of life that we can rationally decipher with built formulas. But life, the root of our existence, cannot be discovered in rational formulas. To find meaning in life, man must look inside himself and also to elements with spiritual significance. Pauli refers to man's perception in this...

'He (Kepler) speaks of ideas that are pre-existent in the mind of God and were implanted in the soul, the image of God, at the time of creation. These primary images which the soul can perceive with the aid of an innate "instinct" are called by Kepler, archetypal...In-as-much-as these images are an "expression of a dimly suspected but still unknown state of the affairs" they can also be termed symbolical. As ordering operations and images-formers in this world

of symbolical images, the archetypes thus function as the sought-for bridge between the sense perceptions and the ideas and are, accordingly, a necessary presupposition, even for evolving a scientific theory of nature.'²

Man's involvement in the environment is an important element, in fact, the governing element of perception. Through interaction with the environment, man gets a relative fix on himself as he relates to the cosmos. This relationship is taking new directions with modern man because his understanding of his psyche and nature has been going through changes. Jung says...

'It is true, however, that in recent times civilized man has acquired a certain amount of will power, which he can apply where pleases...he can carry out what he proposes to do, and he can apparently translate his ideas into action without a hitch, whereas the primitive seems to be hampered at each step by fears, superstitions, and other unseen obstacles to action.'³

With this emergence of will power, a new need has arisen for recognition of the subjective material of our lives. The balance of man and nature once governed by superstition is now found through modes of communication and contemplation. Quoting Schult...

'Man's interest in space has existential roots. It stems from a need to grasp vital relations in his environment, to bring meaning and order into a world of events and actions. Basically, man orients to "objects". That is, he adapts physiologically and technologically to physical things. He interacts with other people and grasps the abstract realities, or "meanings" which are transmitted through the various languages created for the purpose of communication.'⁴

Because many of these things are beyond scientific understanding, symbolic representation is important. These symbols appear in dreams, acts, feelings, situations, things, and places. There are two basic categories for these symbols...natural and cultural.

'Natural symbols are derived from the unconscious content of the psyche'...'they can still be traced back to their archaic roots, ie., to ideas and images that we meet in the most ancient records and in primitive societies'...'Cultural symbols, on the other hand, have been used to express "eternal truths", and they are still used in many religions.'⁵

The symbol is a means to make substantial an idea or feeling that otherwise would remain unexpressed. In a way, every person builds space to express a certain attitude. This is, for the most part, an unintentional statement that resulted because of likes and needs, not because of a desire to intentionally make a statement. These needs are what an architect must address. Symbolic images can be incorporated or derived intuitively for design purposes. An understanding of the workings of symbols is necessary for this. Aniela Jaffe says in an essay on the visual arts...

'The history of symbolism shows that everything can assume symbolic significance: natural objects (like stones, plants, animals, men, mountains and valleys, sun and moon, wind, water, and fire), or man-made things (like houses, boats, or cars), or even abstract forms (like numbers, or the triangle, the square and the circle). In fact, the whole cosmos is a potential symbol.'⁶

Context and mixed meanings in form are the basic foundations for lifting this set of objects from a literal image to one with symbolic spirit. Jaffe quotes Kandinsky...

'everything that is dead quivers. Not only things of poetry, stars, moon, wood, flowers, but even a white trouser button glittering out of a puddle in the street.'⁷

It is, in fact, that quality of a glittering button in a puddle, unique and eye catching that transforms mere objects into symbols.

Architecture naturally has incorporated many symbolic elements into its structure. The structuring of the Roman layout and even the city

grid perform a symbolic function as they order man's domain expressing his need for that order. Mandalas have been used in city planning and in figures incorporated in cathedral floors. The cathedral itself has symbolic significance. C. N. Schultz says...

'When space of love becomes public, as a common ideal image of existential space, it gains the character of a sacred space'...'and sacred space always centres on one or more sacred places.'⁸

Paths connected to a sacred place hold this symbolic significance because they link man to sacred centres. This is important because of man's inner desire to carry on in a spiritual journey. The path can effect the journey because, as Schultz says...

'The sacred path is to be on the way, in fact, how we get from one place to another is a basic aspect of man's being in the world. We can run, stroll, march or dance, thereby expressing different ways of taking possession of the environment.'⁹

An upward path, stairs, or a mountain take on religious connotations. Ascension, rising above our present earthly condition towards heaven, signifies a transition towards a higher reality. Landscapes, as in forests and meadows, have a natural rhythm that effects man's perception of himself in the world. Schultz says...

'The concepts of "narrow" and "wide" are especially suitable for describing such "character". "Narrow" is what restricts life (but in certain cases protects life), while "wide" is what allows life to unfold.'¹⁰

The pastoral image was heavily used with early Christian artists, however, they also used other more literal images. The shepherd, dog, lambs, cows, and rustic buildings were common. These more literal images also had symbolic reference in Christianity. St. Luke carried the emblem of the ox; St. Mark the lion; and St. John the eagle. Christ himself was represented as the Lamb of God, the fish and the lion, among

others. The divinity of Christ was exemplified in symbols like the cross and empty tomb. Because the images were used in sacred places, man was given a relationship to God, especially as cathedrals were built to elevate man to God spatially and with forms like the steeple.

Christian artists also directed their work to express theological interpretations of God. The representation of the Trinity (three persons... Father, Son and Holy Spirit...yet one God) was attempted with some success. Also, the Eucharist (the body and blood of Christ revealed in bread and wine) was depicted. The halo around Christ's head was used to depict divinity, along with images of the bodily resurrection of Christ from the dead. Much of the visual images used in the church are of an iconographic nature that was not necessarily symbolic.

A large vocabulary of religious images developed through the years. It is a source from which to draw. When coupled with spatial qualities of both the natural environment and built environment, these images could stir archetypal associations. Objects now just beheld by the eye could be made to more strongly associate with the subconscious, once again infusing spiritual meaning into their presence. Because spatial imagery can integrate ideas that might otherwise be rejected by tradition, they can play an important role in the church, adapting it to man's changing consciousness of himself and nature.

Conclusion

Since its conception in the 1950's Trinity Lutheran Camp has served a useful purpose for the Lutheran Church. It has continued to grow because of the ambitious programming and concerns of its church members. In order to assure the continuation and further growth of these programs it is necessary to improve both the facilities and image of the camp.

Trinity Lutheran Camp should be recognized as a special place.

A sense of arrival is necessary in giving the camp this image.

Currently this is not the case as the service entry to the kitchen is the first and only feature seen on arriving at the camp. A more appropriate entry to the site is attained by converting the building currently used as the girls dorm to an administration building and designating the road to it the primary camp entrance.

- *(a) Placing a trellis at the beginning of this approach by the 'Trinity Lutheran Camp' sign emphasizes the camper's understanding that they have arrived at a unique place which is intended to further their spiritual growth.

A coherent layout is necessary for the site as it will aid in its operation and enhance its unique character as a church camp. The lake and meadow are used as foci in the site organization as they have rich and distinctive features that enhance the quality of the camp. Ordering the facilities around them compliments the users' spiritual and functional needs by bonding the camp facilities with the natural environment.

* indicates drawing page number at back of book.

Cars on the other hand detract from these features and should be separated from them. This can best be handled by designating parking spaces in the depression between the lake and meadow. Convenient handicapped access and servicing to the facilities is provided for with this parking scheme. The surrounding ridge and vegetation also provide good visual shelter in this area. Localizing the parking here keeps the cars' detracting to the general atmosphere of the camp at a minimum. Campers and trailers however, should be located on the periphery of the camp. As with cars they detract from its image. The proximity of the trailers to camp facilities is not necessary as trailers already contain basic living accommodations. The ideal location for them is in the upper meadow which is now surrounded by small cabins.

Cabins, unlike trailers, do not benefit from visual separation with the camp. Relocating the cabins from the upper meadow to the slope facing the meadow brings them into proximity with both the existing recreation hall and new administration building (old girls dorm). These are two of the three major structures at the camp and their continued use is a practical and economical consideration. Both these buildings and the cabins are utilized primarily for free time activities that relate to or occur around the meadow. Carefully positioning them in proximity with one another unifies the informal aspects of the camp community. This fosters the camper's comprehension of the site and consequently their understanding of the general intent of the camp.

Small cabins that sleep no more than eight people can best accommodate the housing needs of the various camp programs. Large

groups generally prefer the intimate atmosphere of small cabins over that of dormitories which tend to be very impersonal. Families enjoy the privacy afforded with separate quarters. The adaptability of the cabin carries into the winter months where a small wood burning stove and insulation is all that is required for adequate heating. Small cabins are more than just an efficient means of managing lodging as they provide an economical, consistent and attractive solution to further expansion of camp programs. They can be located throughout the trees as more lodging is required without the expensive cost of grading and the visual impact that results from the required removal of vegetation for larger buildings. The cabin setting benefits the development of comradery and friendship and enhances the support and control needed in a counselor/ camper relationship.

Group supervision is maintained through a chain of command in the structured camp programs. Counselors are the foundation of this command chain. They are usually volunteer staff who normally work at the camp for no more than one or two weeks. Their supervision can be accommodated along with that of the individual campers with proper cabin location. The separation of boys and girls at night is necessary with some of the camp programs. This is accomplished by locating the cabins at each end of an informal pathway. Cabin managers are necessary to guide counselors in their responsibilities and help in correcting unwanted situations that do occur. They are full time staff and require

moderate housing that will provide them with privacy and a place for their personal belongings. For reasons of access and supervision one cabin manager is located in each lodging area.

The camp manager oversees the cabin managers, counselors and ultimately the entire operation of the camp. He is ultimately responsible for a positive attitude in the camp and like the counselors and cabin managers he must be there to support and help the campers with their personal and medical problems. His other duties along with these are centered in the administration building. They are for the most part of an informal nature. As such the administration building should have a strong relationship with the other informal elements of the camp. Locating it in the general proximity of the meadow begins this relationship. Making it the central feature on the pathway between the lodging areas reinforces this as well as the hierarchy of authority among camp personnel. Incorporating the snack bar and lounge area in the administration's design makes it a gathering place for free time activity and assures an understanding that it is the center of the camp's informal activities. The current administration building is not suited to these requirements. Because of its location and size the old girls dorm can adequately fulfill these needs with minor modifications.

With the exception of the swimming area, the remainder of the camp facilities serve more formalized functions. Grouping these together clarifies camper recognition of their purpose and orderly nature by giving them a discernable place in the camp. Locating

them on the ridge overlooking the lake furthers this perception as the view to the lake serves as an effective and common focus. This is important to the overall character of the camp as it balances the informal areas focus towards the meadow. It is also an appropriate site in relation to the swimming area which requires supervision and designated swimming times to assure camper safety.

Currently the dining hall is located at the top of this ridge. It has been an effective asset to the camp and with minor improvements to the kitchen it will continue to be. An old changing house is presently being used to support the camp's handicraft programs. This building is in a state of disrepair and lacks the features necessary to adequately supplement these programs in the future. A new handicrafts building is needed that has water and electricity, a studio for forty people, a ceramics area and kiln, an office and 120 storage spaces.

A more ordered building layout will enhance the camper's recognition that the ridge facilities serve more formal functions. Setting the handicrafts building on axis with the dining hall and joining them together with outside decks and a roof that projects from the handicrafts building provides this order. The roof projection also serves as a shade for the dining hall which overheats in the afternoon sun.

The values and objectives of Trinity Lutheran Camp and the Lutheran Church as a whole must be integrated into the camp's image to assure the most effective presentation of its message to the camper. To attain this image a center for the spiritual aspects

of the camp programs is necessary. Using the recreation hall for worship does not satisfy this need as it was not designed to meet the requirements of a religious building. In fact, this mixed use has in the past become a moral issue within the Kalispell congregation where members have opposed recreational activities (like dancing) in a building where worship occurs. The incorporation of a chapel in the overall configuration of the site is the most appropriate way to correct this deficiency.

Because it is used primarily for formal functions like prayer, (c) meditation, worship and bible study, the chapel is located on axis with the dining hall and handicrafts building at the ridge overlooking the lake. It has been placed in close proximity to the lakeshore campfire to take advantage of the imagery of fire and water that effects the spiritual significance of the evening vespers currently held there. The special characteristics of this location cannot be precisely defined but the campfire is a source of warmth and light and it serves as a natural gathering place. In juxtaposition to this is the lake which can be a place of reflection and reverance as it mirrors the sun or crashes against the shore with the driving force of the wind.

Complimenting the formal functions that occur at the chapel with the images evoked from this setting enriches the campers' lives thereby enhancing their personal growth and relationship to God. Fire and water are also images that have literal associations with the Lutheran Church in Baptism and the Holy Spirit. The chapel, campfire and their immediate surroundings will be

recognized as the spiritual nucleus of the entire camp by incorporating in this design both these literal associations to the natural elements and those traits which are intrinsic to the special character of Trinity Lutheran Camp's natural setting.

The cross is one of the most recognizable representations of the Church community's association with God and it compliments other uses of imagery like fire and water. Lutheran Churches have historically used the cross form in their building plans. As such, (b,c) this form has been incorporated in the chapel design in a manner that ties the body of Christ to the site to give the camper a new recognition of Gods bond with nature. This incorporation of the cross is developed by connecting all the elements of the crucifixion into the chapel setting.

Twelve Blue Spruce which stand for Christ's disciples are used to begin this development. The building shell represents Christ's body in this configuration with the branches of the cross extending from the body to the surrounding terrain. Two trellis posts at the main entry to the chapel and a lamp post at either end of the side entrances represent the nails at Christ's hands and feet. A neatly maintained lawn at the head of the cross represents the purity of Christ in contrast to the beautiful but unshapen world that surrounds it. Separating the lawn from the unmanicured forest is a hedge which also serves to represent the crown of thorns.

Christs ascension and the Trinity were also incorporated in the layout of the chapel grounds. A curved walk serves as the symbol of ascension and as a path from the cross on earth to the

campfire circle which represents the Trinity and heaven. Three light posts are lined up on this path on an axis with the cross at the campfire circle to accentuate the symbolic heavenward movement.

(b,c,d) The Holy Spirit is depicted with both the campfire and water that runs from a fountain to the lake. Campers cross over this water in a symbolic Baptism every time they enter the campfire circle. God is represented by the combination of a large rock and the campfire circle which are both symbols of eternity. These features augment the use of the campfire for vesper services by associating the natural qualities of their location with the religious characteristics they represent.

At the top of the cross is a small summerhouse with the inscription INRI on its floor. It is the final depiction of religious symbolism in this development and the only immediately recognizable clue for the camper of the extensive symbolism in the chapel layout. This depiction has a special purpose as there is a good chance that its unusual placement will enhance the chance discovery of some or all of the other symbolic elements in the area. At the least it will compel some camper to ask what its meaning is. In itself this realization of a special meaning in one or all of these symbols benefits the campers as they will recognize the value that people have given to this place.

A more important aspect of the discovery process occurs when persons move from this recognition to a stage where they look for the underlying significance of the elements around them. The pursuit for new understanding is not enough though unless its

merits and pitfalls can be evaluated. In a church camp, instruction and personal experiences are balanced with a Christian perspective. There are many occasions when large groups use the chapel. A traditional sanctuary layout that seats at least 130 people best meets the needs of these large groups as it is used primarily for instructional purposes and campers can gather in other facilities for any non-religious purpose. Most of the camp's religious programs require a number of locations for campers to gather in small group discussion. These areas are in close proximity to the chapel as the group discussions are generally used to supplement the instructional presentations given to the overall body of campers.

All of these group areas are used to compliment the chapel setting but only the one on the north side of the chapel by the (c,d) bell tower will be described as it is intended to be a place for special moments of contemplation. A number of elements were used to give this location a unique richness. To create a feeling of solitude it is closed off from the rest of the camp with walls and plantings that permit access only from the side door of the chapel. Its relationship to the chapel is given significance by locating the bell tower in its courtyard. Plants and shrubs that add texture, color and aroma will be selected to give this location special definition when contrasted with the other vegetation in the camp. Setting a birdfeeder in its confines gives the courtyard an ambient quality of life. Guiding water from a fountain at the chapel's entry to a spill at the courtyard pond gives it a dynamic presence.

Bridging over the pond with the arm of the cross defines a transition between its setting and the forest beyond. Ending the row of Blue Spruce just outside this courtyard and adjacent to the forest signifies how Christians as disciples are never detached from God and the world around us. Placing a light post beyond the courtyard wall illuminates the edge of the forest to depict the security of a life in the light of Christ. This is all intended to give campers a place where they can grow in their appreciation for both the spiritual and natural environment by reflection on their attributes and the Christian involvement with them.

It is appropriate to associate the aspects of the site and various programs to the chapel as this is a church camp. Developing a relationship between the chapel, its direct surroundings and the other formal buildings unites the ridge overlooking the lake. The presence of the chapel must continue from the formal ridge to the informal area of the site to reinforce the values inherent in a church camp. Two pathways run between these areas in the new site plan. Placing a trellis similar to the one at the entry of the chapel at the point where these paths intersect with the informal pathway establishes a visual connection between the informal area and the chapel.

The visual association of the informal area to the chapel instilled with the trellis is supplemented by a path that links the cabin area, meadow, administration building and chapel. In the meadow area this path is staggered and broken to compliment the

informal features of the camp. From the administration to the chapel this path cuts straight through the site to make a direct connection between the formal and informal areas. This path begins with a downward movement into the densely wooded area in front of the new administration building. At the bottom of this depression campers pass through a covered shelter to begin the final progression to the chapel.

They remain in the restricted setting of the forest as a

(b) sequence begins that directs the campers' attention to the heavens.

One begins this sequence with a gradual climb under the cover of a row of cherry trees that line the path. As the camper reaches the path's crown the chapel comes into clear view. From here they leave the natural canopy of the cherry trees progressing under the entry trellis of the chapel. This transition from the shelter of a tree's natural canopy to the open feeling of a built trellis combined with a progression into a space tightly enclosed by retaining walls reinforces the continued direction of upward

(d) attention to begin a transition from the outside to the chapel's interior. Upon entering the narthex the camper will encounter a still comfortable but even more restricted space. Again, things above are emphasized, this time with stained glass skylights. As campers pass a threshold between the narthex and sanctuary they are confronted with an explosion of space that continues both from the chapel to the open expanse of the now visible lake and in an upward direction with the stepping of a band of stained glass clearstories and light coves. From these bands the building structure

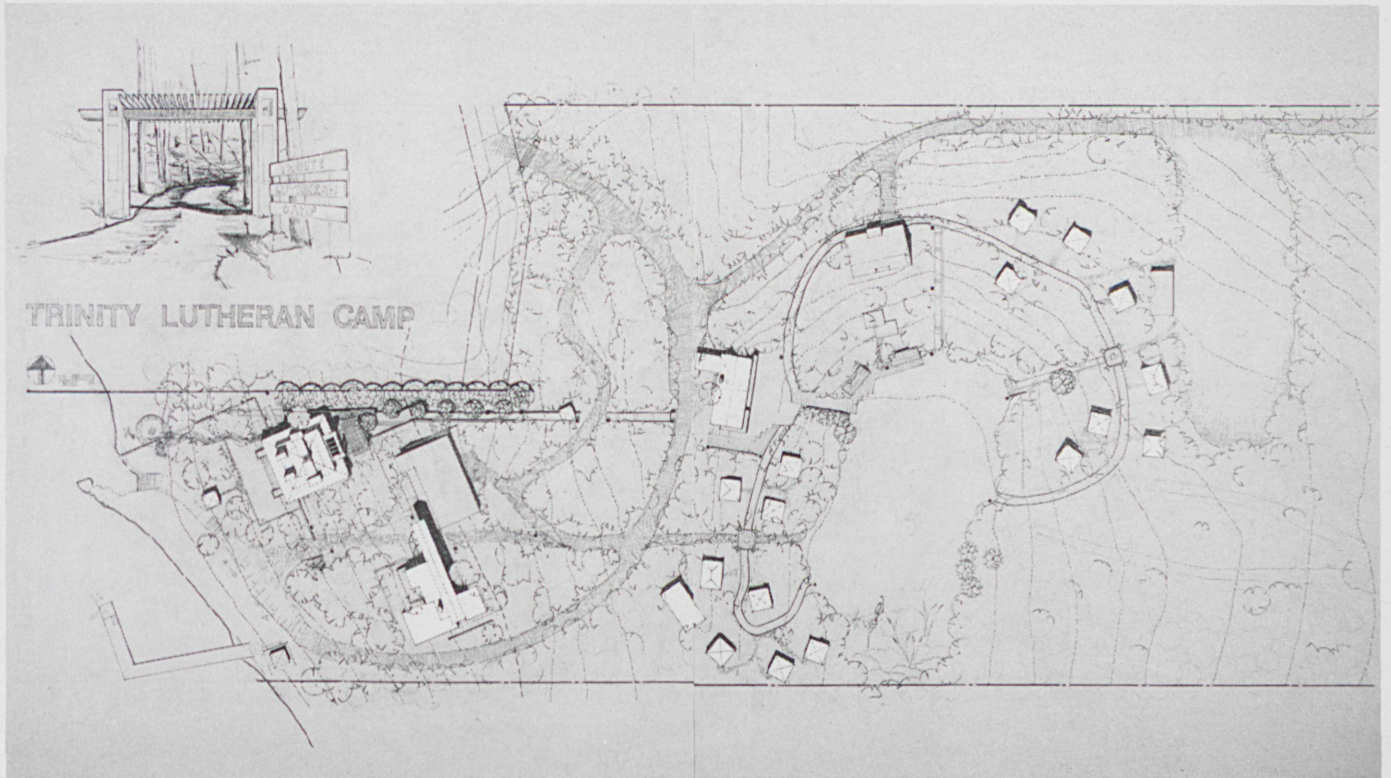
accentuates the upward thrust through a skylight at the peak of the roof to finalize the directing of man's attention from the temporal world of here and now to the spiritual world above.

Even with all this drama the relationship of the Chapel to the informal area is delicate as the chapel is never directly seen from (a) the meadow and the images there that do relate to the chapel are subtle. This tenuous relationship is for the better as the intent of the camp is in part aimed at bringing God into the lives of people during the many intervals of their daily routine that do not occur in a religious setting. Beyond this, the separation of the two areas compliments the needs of the camp's programs as formal proceedings will not be disturbed by those who are free and wish to enjoy their time.

The connection between camp facilities must nonetheless be clear so campers will understand that the different services provided to them are working together for their benefit. The second path between the meadow and ridge is the informal area's primary connection with the dining hall, handicrafts building and lake but it has only an indirect link to the chapel's side entry. As such, a number of subtle elements are used to augment the relationship of the chapel to the camp. The indirect relationship of the chapel to the site is enhanced by locating a number of wind bells and exterior lighting fixtures near the chapel and selectively placing them at a few other locations in the camp. Building materials are similar throughout the camp with the exception of the chapel. This helps tie the camp together and at the same time distinguishes the chapel from the regular camp structures.

The design of the handicrafts building is intended to carry the same character as the recreation hall and it is located to function directly with the dining hall both aesthetically and physically. With this master plan the new administration building will not be in character with these other major structures on the site. Care should be taken to correct this when the time comes to make improvements on its image and facilities. This upgrading of its appearance would benefit the camp because a building that is the focus of many camp activities should have at least equal stature with the other major camp buildings. The first and last building that campers see during their stay is the administration building; the impression it leaves should provide campers with a positive image that reflect the quality of their stay at Trinity Lutheran Camp.

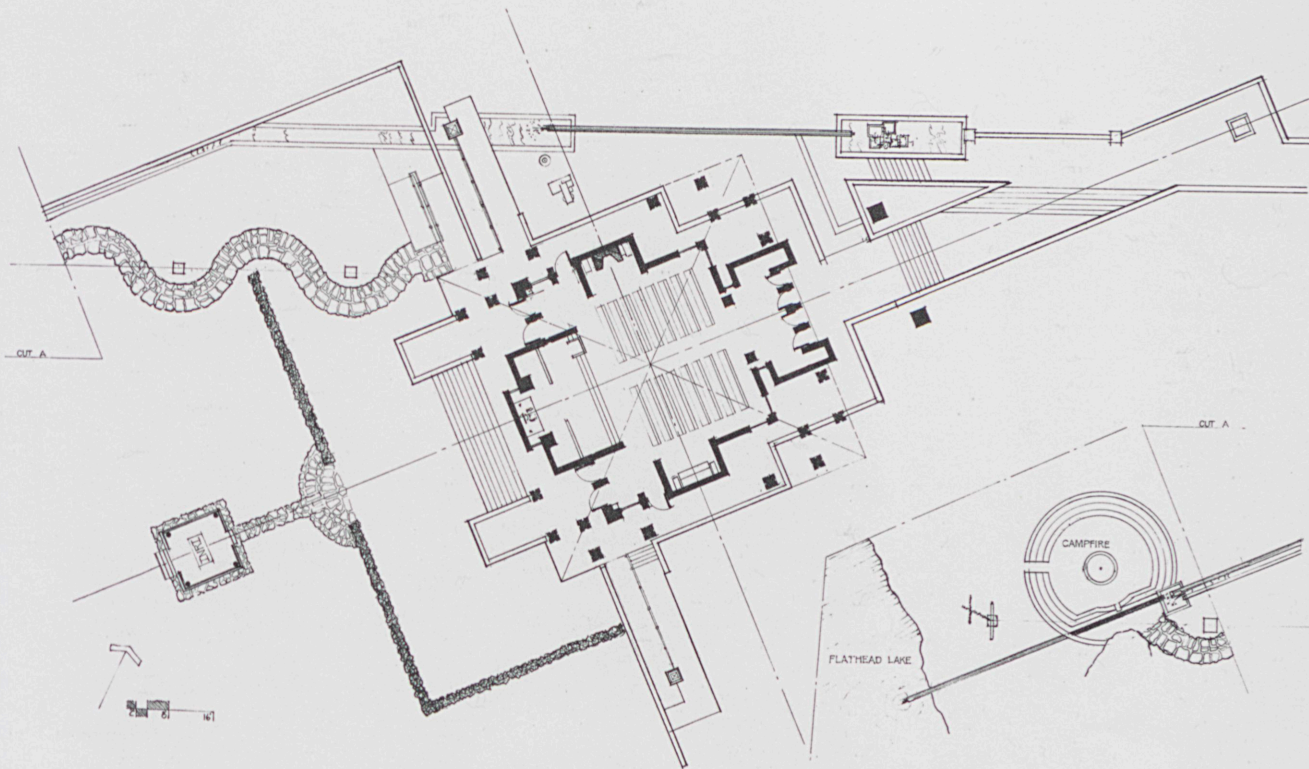
For the camper, a stay at Trinity Camp should be a memorable experience filled with joy, new friendships, fun and spiritual growth. In all these things the camper should realize that it was the Christian setting that made this camp special. Trinity Lutheran Camp needs a final image that reinforces this ideal and reminds the campers that what was learned during their stay can and should remain a valuable part of their life after they leave to return to their daily routine. The trellis at the entry of the site is just such a reminder. It is the last structure seen at the camp and has the closest visual relationship to the chapel of any structures on the site. Passing through this trellis when leaving will give the camper one of the strongest messages he could receive about the purpose of Trinity Lutheran Camp.



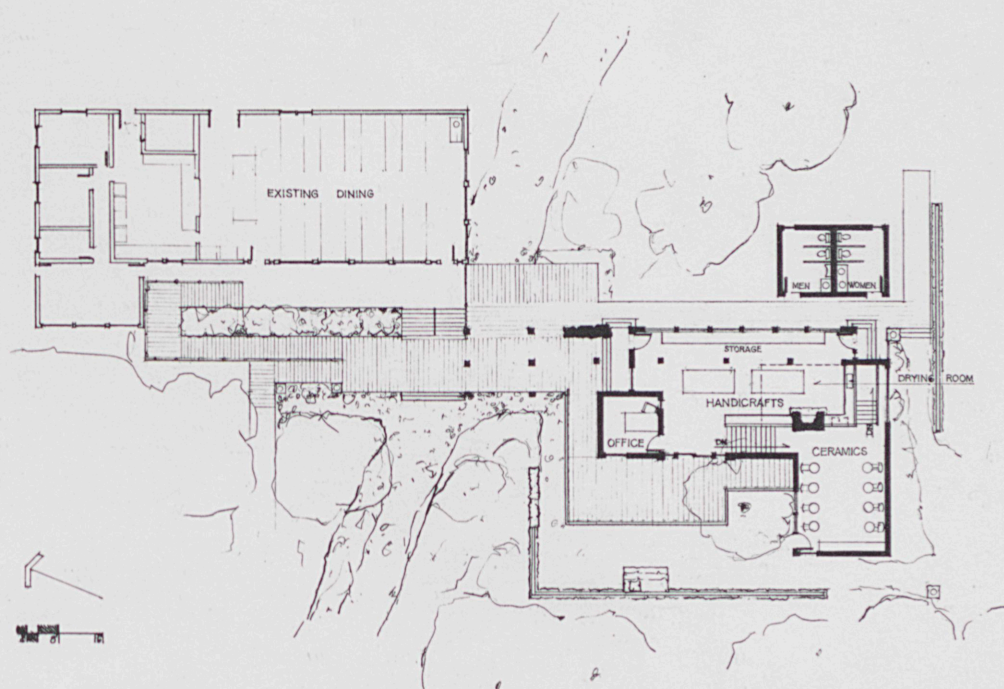
Site Plan



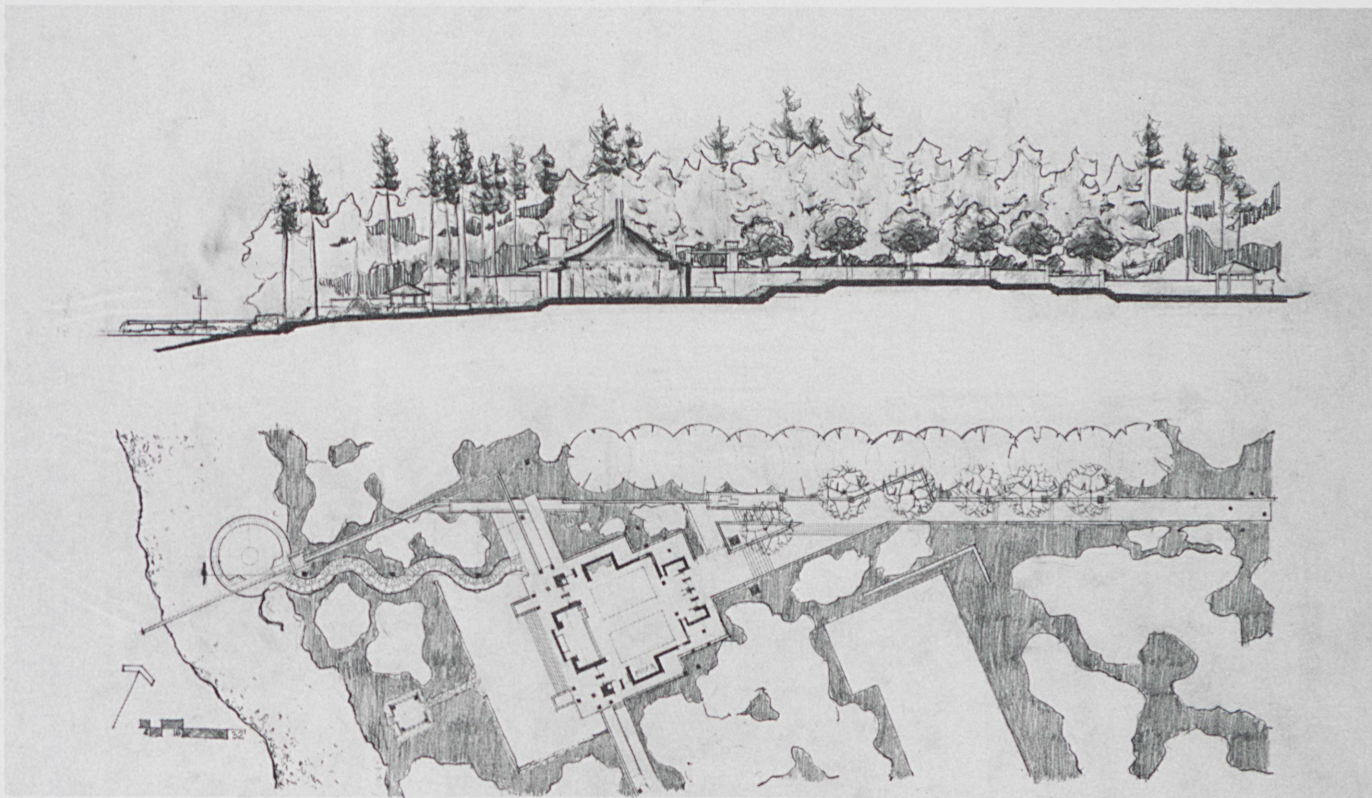
Site Section



Floor Plans - Chapel



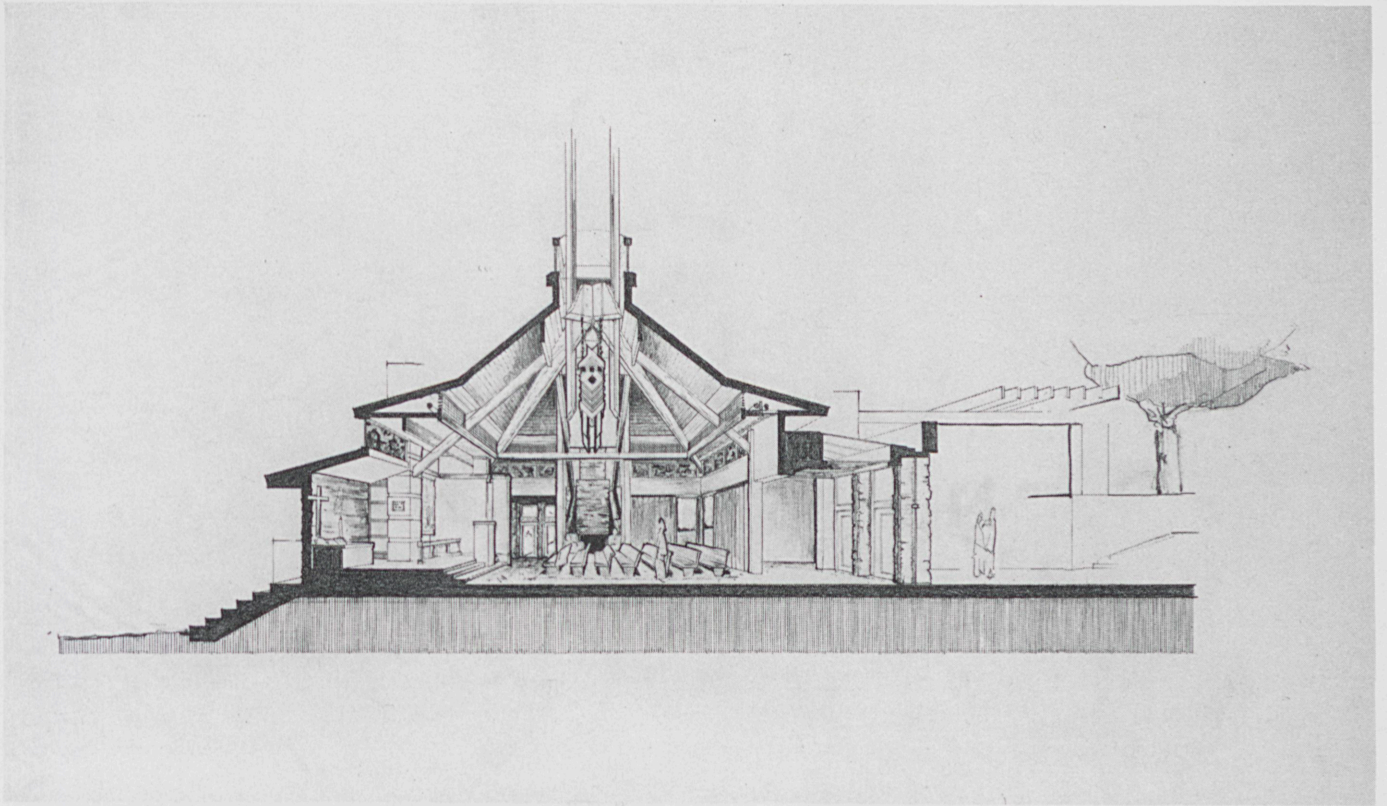
Handicrafts



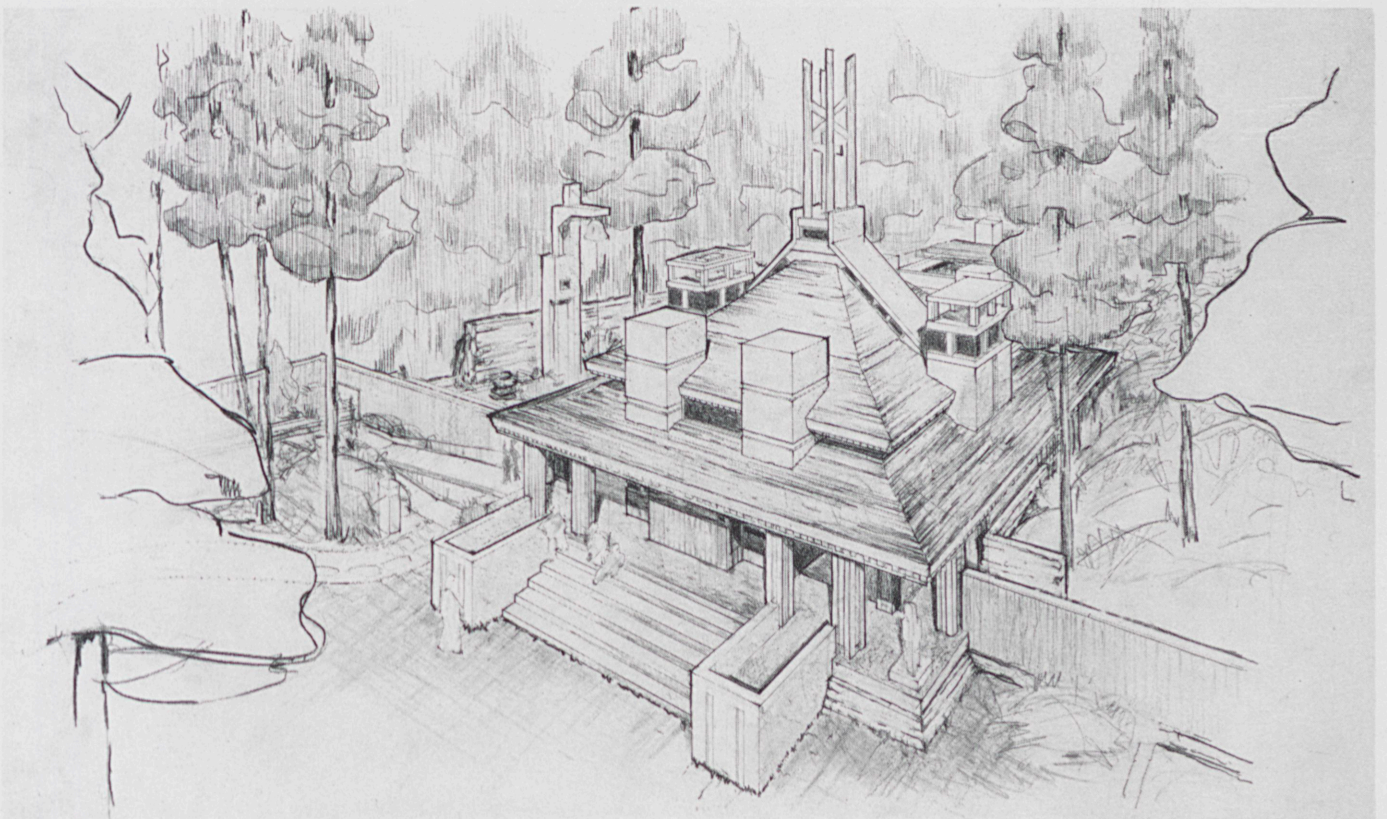
Chapel - Vicinity Plan



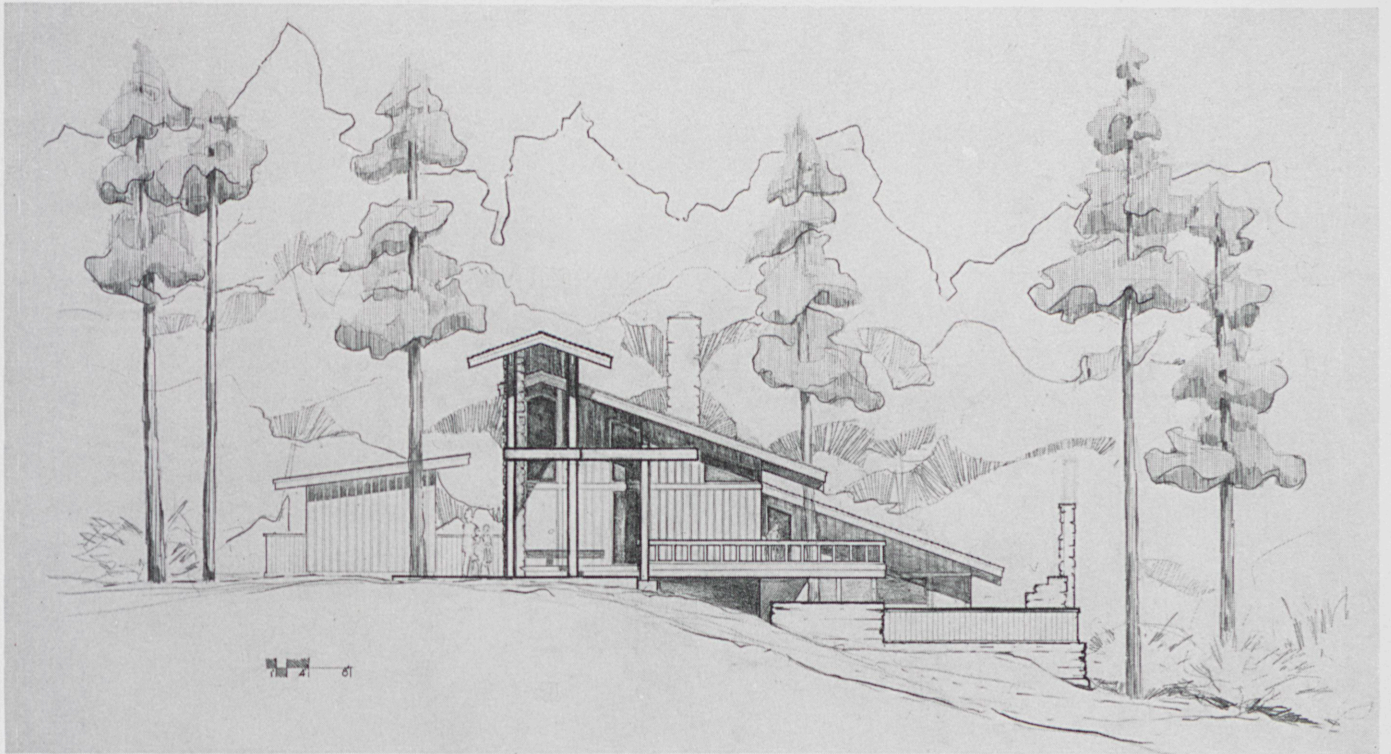
Entry Perspective



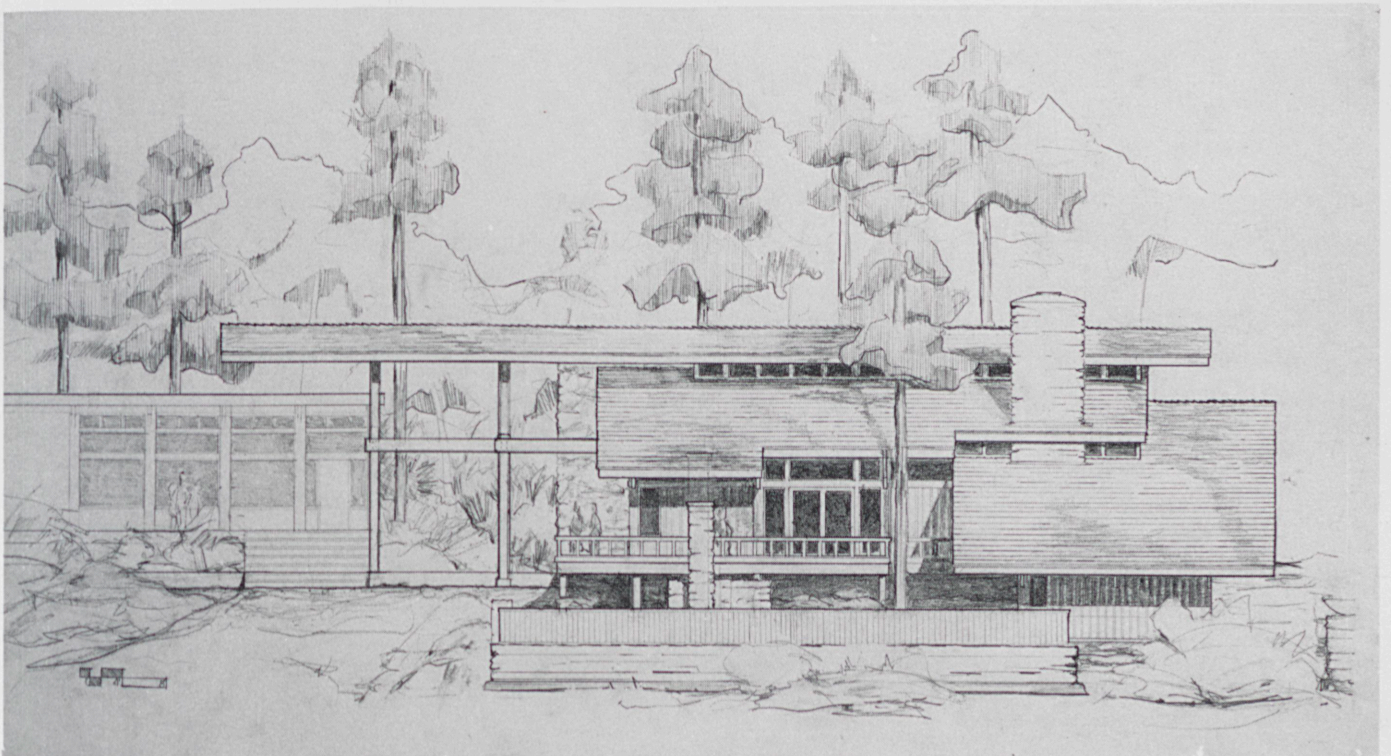
Section



Aerial Perspective



Handicrafts Elevations - West



South

FOOTNOTES

CHURCH HISTORY

¹Durrant, Will, The Story of Civilization: part VI,
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pp. 332-333.

²Durrant, p. 343.

³Durrant, p. 850.

⁴Durrant, p. 820

FOOTNOTES

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- ³Jung, p. 82.
- ⁴Norberg-Schulz, Christian, Existence, Space & Architecture, Mary Kling, (New York, N.Y.: Praeger Publishers, Inc., 1971), p. 9.
- ⁵Jung, p. 93.
- ⁶Jung, Carl G., "Aniela Jaffe, Symbolism in the Visual Arts", Man and His Symbols, Carl G. Jung and M. L. Von Franz, (Garden City, New York: Doubleday & Company, Inc., 1964), p. 232.
- ⁷Jung, Jaffe, p. 254.
- ⁸Schultz, p. 34.
- ⁹Schultz, p. 35.
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