

THE BURIAL OF ASHES ON
CHURCH PROPERTY: CREATING
A MEANINGFUL LANDSCAPE

by

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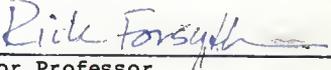
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Dedication

To Jerry, Chris and Andrea for their sacrifices and support.

To Robert P. "Doc" Ealy for his initial and continuing inspiration.

Chapter 1

Place and Sense of Place: The Search for Meaning in the Landscape

On the frontispiece of his book Places Where I've Done Time, William Saroyan has scrawled the following notes describing what "Places" mean to him.

PLACES MAKE US ---- LET'S NOT IMAGINE THAT ONCE
WE'RE HERE ANYTHING ELSE DOES. FIRST GENES,
THEN PLACES ---- AFTER THAT IT'S EVERY MAN FOR
HIMSELF, AND GOOD LUCK TO ONE AND ALL.

THE FASCINATING THING MOST LIKELY THOUGH IS HOW
THE SAME PLACE ---- A MISERABLE SCHOOL, FOR
INSTANCE, WITH ROTTEN TEACHERS ---- BORES ONE
MAN INTO ART, AND DRIVES ANOTHER INTO CRIME
---- THE ONLY TWO ARENAS WE REALLY HAVE: ART,
MAKING: CRIME, TAKING. (THE GENES, THE GENES,
CRIES THE MAN WHO BELIEVES INHERITANCE, NOT
ENVIRONMENT, DOES IT. BUT DOES IT? ALONE? I
HAVE NEVER SEEN POOR PEOPLE IN THE SLUMS WHO

WERE NOT EQUAL TO BEING INSTANTLY CLEAN AND
REFINED IN A MANSION WITH A MILLION DOLLARS.
TAKE AWAY THE MILLIONAIRE'S MONEY AND PUT HIM IN
THE SLUMS AND HOW ELEGANT WILL HE BE FIGHTING
MICE AND COCKROACHES?

YES, ALL WELL AND GOOD PERHAPS YOU ARE SAYING, BUT DOESN'T THAT
MEAN THAT PEOPLE MAKE US? OF COURSE, BUT PEOPLE ARE PLACES
(Saroyan 1972).

What a beginning for a study of place and sense of place. This is an emotional passage about an emotional subject. The concept of place and sense of place is a collection of ideas and theories from the fields of landscape architecture, urban design, geography, psychology and philosophy. It is by its elusive nature not a subject that lends itself to scientific study. Some scholars who have written about place and sense of place have forgotten that the real thing under study is the feelings of people about themselves, their everyday lives, and especially their spiritual lives, that have been generated by the relationship between themselves and the places where they live.

How do people build a relationship and create feelings between themselves and places? The feelings generated by places can be as mild as a pleasant thought or as powerful as the instinct

for human survival. Are these feelings a conscious, intellectual, rational exercise, or an instinctive reaction? The answers may be found by exploring not only a person's relationship to the places he loves, but also looking at the seminal relationship between man and nature, because it is this basic relationship that has generated most of the ideas meaningful to man. In fact most of the body of belief we call religion was produced as a result of man's relationship with nature and the natural world.

Religion, feelings about place, and sense of place are bound together in this thesis subject. Development of a meaningful place for the burial of ashes on church property is the subject of this study. Death and religion are two elemental experiences that must be considered when conceiving and constructing this type of place. In addition the subject of cremation needs to be addressed. This study will review the history of cremation and give particular attention to trying to understand why the subject is still so controversial. In order to put church burial places in the context of history, death and burial practices in the western world from the Medieval period to the present will be reviewed. Because the places under study are by their location religious, the modern and the historical perspectives about place - both sacred and secular - will be examined.

The subject of the burial of ashes on church property was suggested as a thesis topic when St. David's Episcopal Church in Topeka, decided to explore the possibility of building a columbarium. Combining a thesis with the design of an actual site appeared to be a practical idea. The thesis topic eventually encompassed the more theoretical process of analyzing the concept of creating a meaningful landscape for the burial of ashes. The project for St. David's was also completed but is not part of this study.

Traditional research methods were used to gather information about cremation and burial practices. The information regarding cremation was scarce and difficult to obtain. The American Cremation Society appears to be an arm of the American Cemetery Association and as a result is concerned with the "proper" burial of what they insist on calling "cremains", in a cemetery. Burial in a churchyard is interpreted as competition by some cemetery business people. Therefore, they were not as helpful as expected as a source of information about cremation or burial on church property. The best sources of information were books, some quite old, on the subject of cremation.

The first example of a columbarium (a place to bury ashes) that this researcher was able to visit was at Emmanuel Episcopal

Church in St. Louis (Webster Groves). A subsequent attempt to obtain a central list of such places was unproductive. There did not seem to be any central source of information about church columbaria and no list. The creation of a list became one of the goals of the study. In order to facilitate that process and to learn more about the general subject of church columbaria, letters were sent to the members of the National Council of Churches and a few additional churches asking if their organizations had a position on cremation and if they knew of any churches with provisions for burial of ashes on church property (Appendix A).

Six church columbaria were found using this technique. Another series of letters was sent to the six churches asking if they know of any additional church columbaria sites. This process continued each time a new site was discovered. An article appeared in a periodical called The Episcopalian (Estes 1985) concerning the development of burial places for ashes on church property. The magazine is circulated among Episcopal clergy and the article was written by Fr. James Estes, an Episcopal priest who had taken an educational leave from his parish. He had spent part of that time putting together a list of Episcopal churches with columbaria. Contact was made with him and lists were exchanged. He also made available questionnaires that individuals in the various churches had filled out

for his study (Appendix B) This provided information about cost and the reasons for choosing to build a columbarium. Letters were sent to the churches on the combined list. Included with the letter was a roll of slide film for taking pictures of the columbarium. The letter requested that someone at the church take the pictures and return the exposed roll where it would then be processed.

Several respondents went to extraordinary lengths to help with the project. One man at an Episcopal church in Old Greenwich, Connecticut took pictures of his church columbarium and four others in the area. In addition he typed note cards with the history of each church and each columbarium. Most people wrote long letters and included brochures and additional information when they returned the film. After reviewing the correspondence, two respondents were chosen to receive an additional letter. More thoughtful and difficult questions were asked in that letter (Appendix C). The first question was concerned with whether or not the building of the columbarium had changed the views of the church members about death. If the answer to that question was yes, what were the specific design elements that had helped to make that change.

Interviews were conducted with laypeople, clergy, and landscape architects who had been involved with exterior church

columbaria. Questions were asked regarding the number of people using columbaria, the attitudes of church members about the columbaria, and what relationship existed between the theology of an individual church and the design and symbolism used in the columbaria.

Correspondence, brochures, slides, and additional material about each site were put into notebooks. The slides were viewed and analyzed preliminarily and temporary categories were set up to prepare for a more careful analysis. It was decided to design a data base to hold all the information about the individual sites. Variables were chosen to guarantee that each site would be studied on the same basis. Sites were analyzed first on overall qualities and later on specific features. The results of that study are listed in the last chapter of this thesis.

Before analyzing specific columbaria sites, it is necessary to have a background of information about the meaning and importance of place and sense of place. One way to do this is to review selected literature and opinion on the subjects. Edward Relph, Bette and Walt Tryon, and Harvey Cox, had differing perspectives on the meaning of place and sense of place. Their opinions form a background for the later sections of the thesis.

Edward Relph, a geographer, wrote a doctoral dissertation at the University of Toronto about the idea of place and placelessness. He published a revised version of that study in a book by the same name (Relph 1976). He begins a discussion of sense of place with a very elementary definition: "an authentic sense of place is above all that of being inside and belonging to your place both as an individual and as a member of a community, and to know this without reflecting upon it" (Relph 1976, p. 65). "In unselfconscious experience an authentic sense of place is like the type of relationship that Martin Buber (the prominent German theologian) called the I-Thou relationship. In this relationship the subject, and object, person and place, are all replaced by the relationship itself" (Relph 1976, p.65). This type of relationship is more easily seen today in primitive people, not among the "civilized" world.

The world of primitive people has ties to places that are spiritual as well as physical. Most of us do not live in a world that is inhabited by spirits and their symbols. Or at least we do not occupy that world at a conscious level. According to Relph "For contemporary man even when space is unselfconsciously experienced it is primarily functional and secular and places are merely interchangeable locations. That

there has been a relatively desacralizing and desymbolizing of the environment seems undeniable, particularly for everyday life" (Relph 1976, p. 65). An example of the secularizing of space is the present use of a large gothic style church in Montreal. From the outside it appears to be a traditional Catholic inner city church, but inside, instead of an altar and pews is a modern student union for a university complete with places to eat, study and buy books.

A more practical and less philosophical definition of place has been advanced by Bette and Walt Tryon in an article called "The Developing Sense of Place." To them, a landscape architect and an educator, "place has intuitive meaning, assigned value, and it's associated with experience linking self with the environment" (Tryon 1984, p. 4). In their opinion, place represents the attempt to possess and personalize an environmental setting and thereby reflect the value and ideas people have learned. They believe that people want connections to each other and to their environment so a sense of place is the result of making those connections.

In an attempt to portray the emotional elements of place, Harvey Cox used examples from the past half century. War, massive restructuring of the environment, and the mid-twentieth century push for urban renewal, he feels have helped to both destroy a

sense of place in communities and demonstrate by that loss, the importance of sense of place. Why are there so few new places that have a "sense of place" about them? Part of the reason is rootlessness. People no longer live in the neighborhood or even the city where they were born and knowledge of the familiar is important to place and place making. The landscape of both city and countryside has fewer eccentricities and more homogenization. Cox believes that "just as our own personal identity is fixed for us in part by our feel for our own bodies and our names, our sense of identity as a society is mediated to us through the names of the places and occasions associated with the history of our people " (Cox 1968, p. 422). He discusses what happens to people when they are deprived of sense perception and environmental objects. Every college student who has taken Psychology I remembers the experiments of Dr. Abraham Maslow in his sensory deprivation laboratory at Brandeis University. People, like Maslow's animals, become frightened and bewildered and could not deal successfully with threats or challenges when denied sensory clues. Familiar, meaningful places provide sensory stimulation for people.

One of the most poignant examples of the importance of place is a story about a woman who survived the Nazi destruction of the tiny Czechoslovakian village of Lidice. During the war, one of Hitler's chief lieutenants, Heinrich Heydrich, was

assassinated. There were rumors that this village of Lidice was hiding the killer. In order to discourage anyone from challenging the Germans, this village was made an example. The Germans gathered the townspeople together and methodically shot all the men over twelve and shipped the women to one concentration camp and the children to another. After that they burned the village, destroyed all of the trees and foliage and plowed up the ground. In a symbolic action, the Germans demanded that the town of Lidice be erased from all maps of Czechoslovakia.

Cox who spoke with the woman survivor, reports that the woman confessed that despite the loss of her husband and the extended separation from her children, the most shocking blow of all was to return to the crest of a hill, that overlooked Lidice, at the end of the war - to find nothing, not even ruins (Cox 1968, p.422).

It is that feeling of continuity of place that Cox believes is necessary to people's sense of reality. This sense of reality is not only a simple matter of naming. In some ways to call a totally new place, or a place so radically altered as to be unrecognizable, by the same name as it had had previously been known, is even more disorienting. Two examples of that phenomenon are New Strawn and Osakie, both cities in north-eastern Kansas that were rebuilt at a new site because the

original towns were flooded by two different reservoir projects. This must have been a wrenching experience for long time residents of these two places, to see the familiar places of a lifetime destroyed and then the site obliterated by water. Familiar places are important to people's personal version of reality. Memories and experience the the basis for not only for the past, but for an individuals view of the present and what that individual may feel about the future. Radical changes such as the ones discussed in the last paragraphs show the crucial importance of places and the relationship of people to those places.

Cox describes another example of the psychological importance of place. Warsaw was ninety percent destroyed by the Germans during World War II. When the Poles began to rebuild, they began with the ancient Stare Miastro, the "Old City", a tiny core of buildings, monuments and churches at the center of the city. While this was not really useful in any practical sense, it provided an indispensable symbolic focus. Once it was completed the rest of the enormous task of reconstruction seemed worthwhile. "Warsaw" was once again something, some place (Cox 1968). Reality had been restored and people could once again orient themselves to the past and the future.

These scholars have provided an introduction to the subject of

place and have helped to introduce an appreciation for the importance of sense of place to individuals. Later in this chapter, the issue of sacred and consecrated places will be discussed. Before that subject is addressed, a broader issue needs examination. Where did man develop these strong emotions related to place and why did he develop them?

Christian Norberg-Schulz, a Norwegian architect, has attempted to answer these questions. His answers, a system of categories and explanations, represent one person's approach to the examination of the relationship between people and the places where they live. It is his opinion that "to gain an existential foothold man has to be able to orientate himself; he has to know where he is. But he also has to identify himself with the environment, that is, he has to know how he is a certain place" (Norberg-Schulz 1979, p.19). Norberg-Schulz uses a Roman term "Genius Loci" to mean that every independent being has a genius or guardian spirit. "This spirit gives life to people and places, accompanies them from birth to death, and determines their character or essence" (1979 p.18) Even the gods had their genius. Norberg-Schulz believes that place is a totality made up of concrete things having material substance, shape, texture, and color. In even stronger terms he says that "man is an integral part of the environment, and that it can only lead to human alienation and environmental disruption if

he forgets that. To belong to a place means to have an existential foothold, in a concrete everyday sense" (Norberg-Schulz 1979, p. 23). Since man lives between heaven and earth, Norberg-Schulz finds it essential that man "understand" both elements and their interaction and recognize that landscape has structure and embodies meaning. It is these structures and meanings that have created mythologies which have formed the basis of dwelling" (Norberg-Schulz 1979, p. 23). Any understanding of the natural environment must understand nature as a multitude of "forces." This is an allusion to an idea which will become important in this chapter. That is the idea that place, sense of place and what we call sacred space may have similar origins and those origins are probably in nature and the natural world. Norberg-Schulz has categorized five basic modes of understanding (and thereby relating to) the natural world. While he discusses these modes in general terms, he does say that they will have different weights in various cultures.

What Norberg-Schulz has done is try to explain cultural differences and similarities on the basis on man's relationship to place. It is his opinion that the following forces can be abstracted from the flux of phenomena in the world and that these forces control much of the way man obtains meaning from his world. The five forces are things, order, character, light

and time.

"The first mode of natural understanding takes the forces as its point of departure and relates them to concrete natural elements or things" (Norberg-Schulz 1979, p.24). These primary natural "things" are rocks, vegetation, and water. "In man's understanding of nature we thus recognize the origin of the concept of space as a system of places. Only a system of meaningful places makes a truly human life possible" (Norberg-Schulz 1979, p. 28).

The second mode of natural understanding consists of abstracting a systemic cosmic order from the flux of occurrences. The most common system is based on the course of the sun and the cardinal points. In places where a system like this is important the world is a very structured place and different directions represent different qualities or meanings. In ancient Egypt, the east, the direction of the sunrise was the domain of birth and life, while the west was the domain of death. The world was imagined as a "flat platter with a corrugated rim. The inside bottom of this platter was the flat alluvial plain of Egypt, and the corrugated rim was the rim of mountain countries. This platter floated in water. Around the earth was the inverted pan of the sky, setting the outer limit to the universe. Heaven was imagined to rest on four posts at

the corner" (Norberg-Schultz 1979 p.28).

The third mode of natural understanding consists of the definition of the character of natural places, relating them to basic traits. The abstraction of the characters was the achievement of the Greeks, and was made possible by the very structure of the Greek landscape. It is easy to imagine personalities for Greek landscapes. Intense sunlight and clear air give the form an unusual presence. Certain aspects of the landscape, the fertile earth, groves of trees, etc. were dedicated to specific gods and goddesses. Before any temple was built, open air altars were erected "in the ideal position from which the whole sacred landscape could be grasped" (Giedion 1964 cited by Norberg-Schulz 1979, p. 31). This is how Greek architecture took the meaningful place as its point of departure.

The fourth category of natural place is light. In Greek civilization light was understood as a symbol of knowledge, artistic as well as intellectual, and was connected with Apollo who absorbed the old sun-god Helios. In an example of the symbol being universal while the belief system changed, Christianity saw light as an "element" of prime importance, a symbol of conjunction and unity which was connected with the concept of love. God was considered pater luminis, and "Divine Light"

a manifestation of the spirit. A sacred place, thus, was distinguished by the presence of light, and accordingly Dante wrote: "The Divine Light penetrates the university according to its dignity" (Norberg-Schulz 1979, p. 31).

Time is the fifth dimension of understanding (Norberg-Schulz 1979, p. 32). It is associated with the temporal rhythms of nature. The seasons change the appearance and hence the character of places.

Things, order, character, light and time are the basic categories of concrete natural understanding. Things and order are spatial, and character and light refer to the general atmosphere of a place. Things and character are dimensions of earth, but order and light are determined by the sky. Time is the dimension of constancy and change, and makes space and character parts of a living reality, which at any moment becomes a particular place, as a part of or element of genius loci.

Norberg-Schulz feels strongly that man draws his fundamental existential feelings from the landscape in which he lives. As examples he cites the fact that people can feel "lost" when they are moved to a foreign landscape (Norberg-Schulz 1979). In his definition and analysis of the five basic modes of un-

derstanding the natural world, he has suggested certain basic elements that affect man and his environment. Norberg-Schulz uses those ideas as the basis for a more complex categorization. The landscapes of the world have been distilled by him, into three basic archetypes of natural places. The three archetypes are the Romantic Landscape, the Cosmic Landscape, and the Classic Landscape. On the surface, it seems questionable and simplistic that landscapes of the world can be packaged into such neat boxes. Nevertheless, it is an idea worth examining.

The archetype of the Romantic Landscape is the Nordic forest and it is dominated by the earth. In addition to an indefinite multitude of different places, the Nordic landscape has a general instability that is emphasized by the contrast between the seasons and frequent changes of weather (Norberg-Schulz 1979). Norberg-Schulz believes this affects the people of the Nordic areas in a particular way. People find many natural "forces," but a general unifying order is lacking. He sees this manifest in the literature, art, and music of these countries where moods play a primary role. Also present in this world are the mythical inhabitants of gnomes, trolls, and dwarfs. Characterizing this as a "romantic" world, Norberg-Schulz envisions the Romantic Landscape and its archetype Nordic forest, drawing people back to a past which is experienced

emotionally (Norberg-Schulz 1979).

The second archetype is the Cosmic landscape. This is the desert where complexities are reduced to a few simple phenomena. The earth "does not contain individual places, but forms a continuous neutral ground" (Norberg-Schulz 1979, p. 45) He believes that it is within this landscape that man can experience the most "cosmic" properties of landscape. That thought is contained in the Arab proverb, "the further you go into the desert, the closer you come to God" (Norberg-Schulz 1979, p. 45). Norberg-Schulz would have you believe that it is not coincidence that monotheism, the belief that there is only one God, came into being in the desert countries of the Near East (1979). While both Judaism and Christianity came into being in the desert, Norberg-Schulz says that their beliefs were humanized by the more "friendly" landscape of Palestine. But it is in Islam that the desert has found its supreme expression. The Muslim "confirms the unity of his world, a world which has the genius loci of the desert as its natural model" (Norberg-Schulz 1979, p. 45).

The Classical Landscape, the third archetype, appears between the South and the North. Greece and Rome are examples. It is characterized by "intelligible composition of distinct elements: clearly defined hills and mountains...clearly

delimited, imaginable natural spaces such as valley and basin
"(Norberg-Schulz 1979, p. 45). It is Norberg-Schulz's theory
that the Classical Landscape makes human fellowship possible.
The individual is not absorbed by an abstract system or a need
to find a private hiding place. It is a landscape that en-
courages man to see nature as a friendly complement to himself.
It is this concept Norberg-Schulz suggests, that releases human
vitality (Norberg-Schulz 1979). In summary, Norberg-Schulz
views the classical landscape as "a meaningful order of
distinct, individual places" (Norberg-Schulz 1979, p. 45). He
does allow for some deviation from the three groups by saying
that there are "complex landscapes" that are combinations of
the three major types (Norberg-Schulz 1979).

In constructing this elaborate explanation of man and his
relationship to the natural landscape, Norberg-Schulz is
making claims about how meaning of a landscape translates into
the behavior of its inhabitants. Those claims generate some
questions about his personal prejudices. For example, do in-
dividuals have personalities that develop only because of where
they live? Are writers, artists, and anyone else, prisoners of
their birth? There is also the concern that the idea of be-
havior based on geography has been used in the past as an ex-
cuse for colonialism. It is this type of prejudice that Marwym
Samuels is concerned about when he mentions the "idea that idea

that Asia and Africa had to be 'discovered,' and once discovered, opened up to civilization" (Meinig 1979, p. 70). In his opinion this type of thinking revealed a bias built on landscape ignorance. Too often when Northern Europeans saw tropical landscapes, they drew the conclusions that such an environment bred indolence and that societies in the tropics needed leadership by "advanced" (read "temperate") civilizations. It was just this kind of idea that formed common justifications for colonialism and imperialism (Meinig 1979).

While Norberg-Schulz believes emphatically in the existential relationship between man and the place he lives, and Samuels cautions against reading behavior entirely from place, both seem to be saying that there is a relationship between man and his environment. There appears to be an almost constant search throughout history for a way for man to orient himself with a place and with forces within a place that seem more powerful than he. In order to orient themselves and to try to make the inexplicable understandable, people sought to find meaning in objects and forces within their environment and to construct a belief system that gave them a feeling of control. An ancient attempt at this type of orientation was geomancy. Nigel Pennick defines it as "the science of putting human habitants and activities into harmony with the visible and invisible world

around us" (Pennick 1979, p. 7). "In geomancy, the world was conceived as a continuum in which all acts, natural and supernatural, conscious and unconscious, were linked in a subtle manner, one with the next" (Pennick 1979, p. 8). With this view the misorienting of a building would not only cause problems for that building but would also bring uncontrollable consequences.

The correct procedure for placing structures on the landscape would possibly give some clues to the future. This concept underlies numerous other forms of divination involving the creation of patterns to foretell the future such as Tarot, I Ching and Malagasy Sikidy.

Since early man was one with the environment in a natural and unconscious manner, his very existence was governed by the passage of the seasons and other natural forces. By powers we would probably now call intuition he found water, food and shelter. He recognized his dependence on the earth and it was Mother Earth who became the universal deity. "Each part of her was therefore sacred, suffused with her spirit and manifest in differing forms according to the place. The various powers present in rocks, hills, trees, springs and rivers were operative and available at the appropriate times" (Pennick 1979, p. 12).

Some early people were able to feel the energies in the earth and attributed each of them to the activity of a particular earth spirit. The places where these forces occurred became special and in later times became the active sites in sacred buildings. "A natural reverence, alien to the modern spirit, guarded and nurtured these sites where anyone could experience his or her own direct magical relationship with the essential nature of the earth." (Pennick 1979, p. 12).

Water was very important to people involved in farming. Once a source was discovered it was carefully protected. Worship and sacrifice were performed at water sources. "The sites whose spirits were evoked in nature religion were those untouched by human activity: springs, trees, unworked stones, rocks, caves and rivers; places where the spirit of Mother Earth was manifested. Honored by continuous tradition use, these sites have remained sanctified up to the present day, though sometimes in unlikely guises" (Pennick 1979, p. 15).

Whether it was through the practice of Geomancy or some other system that attempted to give special meaning to places and objects, the importance of sacred space and sacred objects became important. The idea of what constitutes sacred ground and how is it made sacred is a central question to the subject of a

columbarium on church ground. Is sacred ground different from other ground? What makes it sacred? How can we tell if it is sacred and if it is what does that mean? One place to start is with the study of symbols. Perhaps symbols are signs in the landscape or things on the landscape that tell us when places are special or have extraordinary meaning. It is through symbol that man learns to recognize a sacred place or a sacred act. Mircea Eliade, an authority on the philosophy of religion, says that "it is through symbols that the world becomes transparent, is able to show the transcendent" (Eliade 1959, p. 130). Yi-Fu Tuan, a geographer and expert on the relationship between people and place, defines symbol by saying that it is "a part that has the power to suggest a whole: for instance the cross for Christianity, the crown for kingship, and the circle for harmony and perfection" (Tuan 1974, p. 23). He continues the discussion by saying that an object can be a symbol when it reminds people of many things that are related analogically or metaphorically to each other.

Some symbols seem to be universal and timeless. Archetypes is the term Carl Jung used for those universal symbols in developing his analytical theory. "These are images which have been repeatedly observed by psychologists to be spontaneously generated by the psyche" (Pennick 1979, p. 13). They are the psychological counterparts of instincts. Archetypal patterns

are conceptual images of the unconscious mind which occur in dreams and visions. This rather mystical theory has its basis in the Jungian theory of archetypes and group consciousness. If this theory is accepted, "magic" images are symbolic analogies directly affecting the unconscious which can only be touched or expressed with reference to the symbol. Therefore imagery which expresses universally constant themes may be directly related to archetypal patterns of the mind (Pennick 1979, p. 116). The fact that certain patterns and themes in geomancy also occur in dreams and visions suggests that perhaps they represent parts of the subconscious mind of mankind rather than a directly transmitted tradition.

If this Jungian analysis is to be accepted at even a cursory level, it would mean that there are symbols universal to mankind that carry great meaning and have the capacity to generate strong responses. In fact it means that those symbols or archetypes may be passed on from one generation to another through instinct, not in a learned situation. It is a compelling idea for anyone interested in discovering the role symbolism plays in making certain places meaningful to people.

One category of symbol is geometric form. Circles, squares, and the cross are examples of this type. The circle is seen every day in the sun and occurs naturally almost everywhere.

Early buildings were often round. It is a common form in sacred architecture with the circle "as an embodiment of the universal whole, representing perfection and completeness" (Pennick 1979, p. 119). One example is the Pantheon which was the shrine in Rome for all the gods. Stonehenge also has a circle for its base. Many Greek temples and early Christian churches were also round. The symbolism of the circle is seen again in Northern India where in time of epidemic a circle is drawn around the village to stop the demons of illness from entering its enclosure. The "magic circle" used in so many magico-religious rituals, is intended to set up a partition between two areas that are different (Eliade 1958, p. 371).

In England, a circular burial ground preceeded Christianity. "Within circular precincts had been buried the dead of uncounted centuries before the introduction of Christianity. From the days of the arrival of the first Celtic people in Britian the dead were buried within the sign of the circle" (Allcroft 1920, p.238). A British archaeologist, Hadrian Allcroft in tracing the roots of the English church, came upon this information about the circles. He goes on to say that the early Scotie missionaries, accepted this as a fact of pagan life and made their graveyards circular and built churches on the site also. The importance of the circle to these ancient people makes the use of it almost a consecration of the place,

Allcroft believed. "So that what had before been consecrated by the circle, thereafter bore also the further symbol of the cross which stood in every Christian burial ground" (Allcroft, 1920 p. 238).

The square is mystically linked with the solidity of the earth. Many square buildings are oriented so that each side faces a cardinal point. Probably the most spectacular structures with square ground plans are the pyramids. While the cross is known first as a Christian symbol, it has a much longer history. "The cross is the form of the roads to the four cardinal points...and is also derived from the quartering of the circle, Jung's archetype of wholeness" (Pennick 1979, p. 130).

"Honorius of Autun wrote in De gemma animale (c. 1330): Churches made in the form of a cross show how people of the church are crucified by this world; those made round in the form of a circle show that the church is built throughout the circuit of the globe to become the circle of the crown of eternity through love" (Pennick 1979, p. 130).

Honorius' reference to the cruciform church as emblematic of the crucifixion repeats an ancient belief that the temple was literally the body of God. The building was

not only the residence of the deity, as in the Holy of Holies in Solomon's temple, but its actual fabric was in some mysterious way transmuted into God's body in the same manner as the bread and wine of the Eucharist. Several Medieval and Renaissance illustrations exist which show this mystic transformation, the figure of Christ upon the ground plans of the church. Man the microcosm was scaled up; his body, the original perfect temple, was symbolically reproduced in a temple made by the hands of men (Pennick 1979, p. 130).

In addition to these geometric archetypical symbols, there are other universal archetypes that people have honored or worshiped repeatedly throughout history. The sky, the earth, water, and the tree of life are examples of archetypes. The first of these to be discussed is the sky and its infinite height. "Simple contemplation of the celestial vault already provokes a religious experience. Transcendence is revealed by simple awareness of infinite height. Most high...becomes an attribute of divinity" (Eliade 1959, p. 118). So the sky and therefore up becomes space that takes on more importance. "He who ascends by mounting the steps of a sanctuary or the ritual ladder that leads to the sky ceases to be a man; in one way or another, he shares in the divine condition" (Eliade 1959, p. 119).

This is really a celestial symbolism that we see present today in both religious and non-religious rituals. When the Challenger space shuttle exploded President Reagan quoted from the poem by John Gillespie Magee, Jr., and American flier an World War II who wrote at age 19, just before he crashed and died,

...With silent, lifting mind
I've trod
The high, intrespased sancity
of space.

Put out my hand, and touched
the face of God. (U.S. News 2/14/86 p. 10)

God is somehow "up there." Thrones are usually set up so he or she has to go up to take the throne. Many initiation ceremonies require the candidate to go "up" to receive the initiation (Eliade 1959, p. 128).

A second powerful symbolic force is water. Both Norberg-Schulz and Pennick made references to the importance of water. Eliade underlines its important role when he points out that "the waters existed before the earth. In Genesis, 1, 2, Darkness was upon the face of the deep. And the spirit of God moved

upon the face of the waters" (Eliade 1959, p. 129). He goes on to say that "in whatever religious complex we find them, the waters invariably retain their function; they disintegrate, abolish forms, wash away sins; they are at once purifying and regenerating" (Eliade 1959, p. 131).

The third universally powerful element is the earth itself. Since this thesis studies some columbaria where the ashes are buried directly in the earth, this element takes on particular significance. We are familiar with the fact that the earth gives us food and supports us, but what does it represent symbolically? This symbolic function is expressed graphically in the words of an Indian prophet Smohalla, chief of the Wanapum tribe. These words were recorded in an annual report of the Bureau of American Ethnology in 1896:

"You ask me to plow the ground! Shall I take a knife and tear my mother's bosom? Then when I die she will not take me to her bosom to rest. You ask me to dig for stone! Shall I dig under her skin for her bones? Then when I die, I cannot enter her body to be born again. You ask me to cut grass and make hay and sell it, and be rich like white men! But how dare I cut off my mother's hair" (Eliade 1959, 138)?

Eliade comments that while these words were recorded at

the end of the nineteenth century, they represent a truly ancient idea. That idea is the primordial image of Mother Earth. This image is found throughout the world. Terra Mater or Tellus Mater that are familiar to Mediterranean religions, give birth to all beings. As far back in history as Home Mother Earth is celebrated.

"Concerning Earth, the mother of all, shall I sing, firm earth, eldest of gods, that nourishes all things in the world...Thine is it to give or take life from mortal men" (Eliade 1959, p. 139), says Homer in the Hymn to Earth. Another Greek, the playwright Aeschylus celebrates the earth "who bringeth all things to birth, reareth them, and receiveth again into her womb" (Eliade 1959, p. 139). In some languages man is called the earthborn (Eliade 1959).

In the Rig Veda of the Hindus (X, 18, 10) Crawl to the Earth, thy mother. Thou who art earth, I put thee in the Earth (Artharva Veda XVIII) (Eliade 1959, p. 141). "Let flesh and bones return again to the Earth! is solemnly intoned at Chinese funeral ceremonies" (Eliade 1959, p. 141). And Roman sepulchral inscriptions express fear lest the dead man's ashes be buried far from home and, above all, the joy of reincorporation them into the fatherland: Hic Natus Hic situs es (Here was he born

here is he laid) (Eliade 1959, p. 141).

One last universal image is the "Tree of Life." It is the religious vision of life that makes it possible to see other meanings in the rhythm of vegetation. Some of those ideas generated are regeneration, eternal youth, health, and immortality. This life giving tree is probably the genesis of the very important gardens in Persia and later in the medieval period of Europe. The Persians admired the parks and hunting preserves of the Assyrians and Babylonians. They adapted them for use in their own country. It became the fashion to surround important tombs with shady groves. "The word paradise is derived from the Greek translation of the Persian word *pardes*, which signifies park. As first used by Xenophon in his account of Cyrus the Great, it refers to a garden scene: The Persian King is zealously cried for, so that he may find gardens wherever he goes. Their name is Paradise, and they are full of all things fair and good that the earth can bring forth" (Berrall 1966, p. 30).

"Paradeisos, a Greek adaptation of the Persian word, came in time to mean not only the sublimity of a Persian garden but, indeed, any state of supreme bliss, including such a dream-place as the Garden of Eden or the celestial gardens promised the faithful by the Koran" (Newton 1971

p. 50).

Are there signs, symbols, or rituals that give man clues in choosing particular places? Are there other rituals or symbols that separate "sacred" space from secular space. Actually consecrate the ground. "According to the legend, the Moslem ascetic who founded El-Hemel at the end of the sixteenth century stopped beside a spring for the night, and stuck his stick in the earth. Next day he tried to pull it out to go on his way but found that it had taken root and was shooting buds. He saw in this an indication of the will of God and made his dwelling on the spot" (Eliade 1958, p. 370). In many cases the places where saints lived, prayed or were buried are, as a result, sanctified. Separation of sacred space from secular space was accomplished in many places by building an enclosure or an embankment of stones.

"The enclosure, wall or circle of stones surrounding a sacred place - these are among the most ancient of known forms of man-made sanctuary" (Eliade 1958, p. 370) They existed as early as the early Indus civilization and the Aegean civilization. Eliade feels that this enclosure serves the purpose of preserving a hierophany within its bounds and also signals to the profane man that he might

expose himself to danger if he entered that place without due care. Most sacred places have special "gestures of approach" that a certain religious act demands. For example, the Lord said to Moses, "Come not high higher, put off the shoes from thy feet; for the place whereon thou standest is holy ground" (Eliade 1958, p. 371).

Is this idea of sacred space truly important? Or are we talking about a concept that relates to only a small group of people in the world? Eliade believes that however different sacred space may be from secular space, man still needs to construct some sort of sacred space. It is his opinion that when there is no religious leader to reveal it to man, man will construct it for himself according to the laws of cosmology and geomancy (Eliade 1958, p. 382). The archetypes (sacred tree, water, etc.) have been repeated at any level that man wishes in many crude imitations but what seems significant is "man tends, even at the lowest levels of his immediate religious experience to draw near to this archetype and make it present....It is the need that man constantly feels to realize archetypes even down to the lowest and most impure levels of his immediate existence; it is this longing for transcendent forms - in this instance, for

sacred space" (Eliade 1958, p. 385). "Life is not possible without an opening toward the transcendent; in other words, human beings cannot live in chaos" (Eliade 1959, p. 34).

Why does man want religious space? "Revelation of a sacred space makes it possible to obtain a fixed point and hence to acquire orientation in the chaos of homogeneity, to "found the world" and live in a real sense" (Eliade 1959, p. 23).

"Something of the religious conception of the world still persists in the behavior of profane man, although he is not always conscious of this immemorial heritage" (Eliade 1959, p. 50). The edge between sacred and profane space is not always a sharp one. The following passage by Eliade sounds like an experiential view of sense of place:

"There are for example, privileged places, qualitatively different from all others - a man's birthplace, or the scenes of his first love, or certain places in the first foreign city he visited in youth. Even for the most frankly non-religious man, all these places still retain an exceptional, a unique quality;

they are the "holy places" of his private universe, as if it were in such spots that he had received the revelation of a reality other than that in which he participates through his ordinary daily life" (Eliade 1959, p. 24).

What he is speaking about in this passage is behavior of persons who are essentially not concerned about religion, but their behavior falls into the category of religious behavior. Eliade speaks of religion not in the narrow denominational terms of organized religion, but in the philosophical meaning of man's relationship to something symbolic, meaningful and more powerful than himself. The passage about the "holy places" certainly sounds like a discussion of places that retain a particular "sense of place" for individuals.

Since this thesis is concerned with land associated with a church building, what meaning is associated with a church building? It undoubtedly has a different meaning for one who is religious than for one who is not. Eliade believes that for a believer, the church "shares in a different space from the street in which it stands" (Eliade 1959, p. 25). The door to the church is the boundary that separates the sacred world from the

ordinary. The rituals and meanings that accompany the idea of crossing the threshold of a sacred place are many and varied. In some cultures sacrifices to the guardian divinities are offered. In other words, the entrance to a place perceived to be sacred is very symbolic (Eliade 1959).

Symbol plays a part in the whole architecture of the church building. Not only is the verticality important but interior spaces are also arranged in a particular way. In the Byzantine church, for example, the four parts of the inside symbolize the four cardinal directions. The interior of the church is the universe. The altar is paradise or the east, the door to the altar was also called the Door of Paradise (Eliade 1959).

In addition to making places sacred, there is also a history of man using ritual and symbol to "consecrate" places. The dictionary defines consecration as making or declaring something sacred. Consecration also has a secular meaning. Yi-Fu Tuan argues that public rites such as the candle light display in the homes of Beacon Hill at Christmas and other city rituals draw attention to their particular place in the city. He says that there is a lack of public occasion for which people can

celebrate events. It is his opinion that past events make no impact on the present unless "they are memorialized in...monuments, pageants, and solemn and jovial festivities that are recognized to be part of an ongoing tradition" (Tuan 1977, p. 174). What Tuan is describing is the act of consecrating space. It is people joining together in a place that to which they have ties, to celebrate both the being together and to formalize or consecrate those ties to the place (Tuan 1977).

In a more formal way the use of ritual to consecrate space is clear from looking at the Indian Vedic ritual for taking possession of a territory. That possession becomes legally valid through the erection of a fire altar consecrated to Agni. That altar makes sure that Agni is present, and so communication with the gods is ensured and the space of the altar becomes a sacred space (Eliade 1959).

According to one argument, in archaic societies "everything that is not our world is not yet a world" (Eliade 1959, p. 32). Territories can be made ours only by remaking it or in other words by consecrating it. This religious behavior in relation to unknown lands continued to modern times. "The Spanish and Portuguese

conquistadores, discovering and conquering territories, took possession of them in the name of Jesus Christ. The raising of the Cross was equivalent to consecrating the country, hence in some sort to a 'new' birth" (Eliade 1959, p. 32).

The act of consecration and its importance, became part of the burial ritual of the early Christian church. "The medieval tradition called for Christian burial only within consecrated ground, which was understood to be ground which had been ritually consecrated by a bishop" (Cawthon 1976 p. 25). This created a problem for early Anglican colonial settlers in America. But they continued the burial practices of England by burying their members in a churchyard.

The practice of orienting altars in Christian churches to the east was continued in colonial America of the mid-south. In fact, the prize burial location in the churchyard was to the east of the church. Communicants who had been slightly less 'good' were buried on the south. If the conduct of the parishioner had been even more questionable, he or she would be buried on the west. The north side of the church was reserved for felons and those who had been excommunicated. In other words the

status followed light. It was widely believed that when Christ returned he would begin in the east with the sun and those buried there would see him first (Cawthon 1976).

This chapter has examined attempt by people to develop and understand a relationship between themselves and the natural world. The role of symbol in that relationship was also examined. Explanations have been suggested that may explain why some places have become sacred and hold special meaningful for various people.

The following chapters will provide the historical background for cremation and and will trace the burial practices in relation to the church. The last chapter will analyze existing church columbaria using modern design criteria, and will also decide if some of ideas discussed in this first chapter about the meaning of places and sacred places are demonstrated in these modern sites.

Chapter 2

AN EXAMINATION OF ATTITUDES TOWARD DEATH IN THE WESTERN WORLD

A discussion about designing a meaningful place for the burial of ashes on church property involves more than thinking only about the design of the place itself. Cremation and the milieu of emotion that surrounds it must be understood and some thought must be given to the general topic of death; more specifically, attitudes in western culture toward death. Often people believe that the habits and customs of the present time were received intact from the ancients and are truth incarnate. For proof of this statement one need only look at the increase in numbers of people following fundamentalist leaders in America who generates cries to return to standards and values that are absolute. One is never sure when that pure time was but leaders like Jerry Falwell seem to inherently know and remember clearly that period only a generation or so ago when things were done the way they should be and people lived good and moral lives.

The past is of course better and more glorious usually because it is past. Generally there is little harm in glossing over our memories. The only problem comes when we become so insular and narrow that we fail to understand that most things have been done a multitude of ways throughout history and no culture has

a monopoly on the perfect way of doing things. Emotion-laden subjects such as death cause difficulties when change is suggested. Because of advertising based on feelings of guilt, and a variety of other reasons it makes most of us uncomfortable to think and talk about changing parts of the ritual surrounding death in America.

The idea of cremation and burial somewhere other than a cemetery involve change in traditional patterns. Many of the patterns surrounding death and burial in America are only about one hundred years old. The cemetery in its modern form began in the late 19th century (Van Dyke 1984). This idea of large blocks of land covered with granite tombstones, may not be an absolute standard stretching throughout history. In order to understand what the normative standards were previously, it is necessary to find a source of information about how the western world has handled death and the disposal of the body before the nineteenth century. Phillip Aries is that source. The history department of Johns Hopkins University invited Aries, an outstanding French pioneer in the fields of cultural and social history, to lecture on the subject of the effects of industrialization on attitudes toward death. Phillip Aries lectured on this subject in April of 1973. Published in a small volume, his lectures demonstrate graphically that there are many patterns throughout history regarding the burial of the dead (Aries 1974). The Church is an important component of Aries' lectures and it is also an important part of this thesis because churches are the location

for modern columbaria. The following discussion about death, burial, and the church is drawn from his lectures.

In the later 20th century, death in America has been something that has been hidden and, because of strides in medicine, relegated to hospital and doctors. Life has been prolonged by machines and extraordinary methods. The sophistication of these techniques has made it necessary for terminally ill people to be at hospitals and even in intensive care. Death was not always this way. In earlier times people were quite personally familiar with death. Stories of the death sequences in the Knights of the Round Tables were romantic and involved great scenes of pardoning numerous companions and helpers. Death in earlier times was also very public. A dying man's bedchamber was a place to be entered freely (Aries 1974). In early nineteenth century Europe, passers-by who met the priest carrying the last sacrament formed a little procession and accompanied him into the sickroom (Aries 1974). It was essential that children be present. Until the nineteenth century no portrayal of a deathbed scene failed to include children (Aries 1974). "The old attitude in which death was both familiar and near, evoking no great fear or awe, offers too marked a contrast to ours, where death is so frightful that we dare not utter its name" (Aries 1974 pg. 13).

Why have attitudes toward death changed so much in the last few hundred years? Aries' examination of history may uncover

information that will make the burial of ashes on church property seem not so unusual. For example in Rome the law of the Twelve Tables forbade burial "in urbe", or within the city. The Theodosian Code repeated the same law. The given reason was so the "sanctitas" of people's homes would be preserved. Much of our knowledge of pre-Christian civilization comes from funeral archeology. One of the aims of the funeral practices of the ancients was to prevent the deceased from returning to disturb the living (Aries 1974). Cemeteries were located outside cities. The reason for this was the fear of the coexistence of the living and the dead. The ancient people feared being near the dead even though they had great familiarity with death (Aries 1974).

A revulsion toward death was not limited to pagans. St. John Crysostom directed Christians in a homily to oppose change: "Watch that you never build a tomb within the city. If a cadaver were placed where you sleep and eat, what protests you would make. And yet you place the dead not near where you sleep and eat, but on the very limbs of Christ" (Aries 1974, p. 15). He meant specifically not to allow any burial in the churches. This was canon law, but in spite of this the practice of burying people in churches spread and became common.

One of the reasons this practice became popular was that people wished to be buried with martyrs and saints. "St. Paulin had his son's body carried to a spot near the martyrs of Aecola in

Spain, so that he might be associated with the martyrs through the union of the tomb, in order that in the vicinity of the blood of the saints he may draw upon that virtue which purifies our souls against fire" (Aries 1974, p. 16). Another fifth-century author, Maximus of Turin explained that the martyrs "will keep guard over us who live with our bodies, and they will take us into their care when we have forsaken our bodies. Here they prevent us from falling into sinful ways, there they will protect us from the horrors of hell. That is why our ancestors were careful to unite our bodies with the bones of martyrs" (Aries 1974, p. 16).

Originally, in accordance with canon law, martyrs were buried outside cities. But if this particular martyr was a saint, a basilica would be built and turned over to monks. Christians then sought to be buried near the structure. "Diggings in the Roman cities of Africa or Spain reveal an extraordinary spectacle concealed by subsequent urban growth: piles of stone sarcophagi in disorder, one on top of the other, several layers high, especially round the walls of the apse, close to the shrine of the saint. This accumulation bears witness to the desire to be buried near the saints" (Aries 1974, p. 17).

Gradually, the distinction between city and outside of the city became blurred. It happened for a number of reasons in a number of ways, but one example is interesting. St. Vaast, a bishop who died in 540, had decided to be buried outside the city of

Amiens. But when the pallbearers tried to carry him they could not. The corpse had suddenly become too heavy for them to carry. "Then the archpriest begged the saint to command 'that you be carried to the spot which we (the clergy of the cathedral) have prepared for you' within the church. He was correctly interpreting the saint's wishes, because the body at once became light" (Aries 1974, p. 17). For the clergy to have suggested church burial shows that the old revulsion against it was already weakened by the sixth century.

"Thus the distinction between the abbey with its cemetery and the cathedral church became blurred. The dead, which already mingled with the inhabitants of the popular quarters that had been built in the suburbs about the abbeys, also made their way into the historic heart of the cities from which they had been excluded for thousands of years. Henceforth, there would be no difference between the church and the cemetery" (Aries 1974, p. 18).

In medieval speech the word "church" did not mean just the building used for worship, but it included the nave, the belfrey and the "chimiter" or cemetery. People were buried either in the church, against the walls, in the surrounding area, or under rain spouts. The word cemetery referred to the outer part of the church, the atrium, or in French the aitre. This was one of

two words used in common speech to mean cemetery. Until the fifteenth century the word cemetery was only used in the Latin of the clerics. This word aitre is not used in modern French, but its Germanic equivalent has persisted in English, German, and Dutch as "churchyard" (Aries 1974).

The medieval period is the era of the infamous charnel house (Figure 2.1). There was a distinction between the medieval period and the age of Rome. In Roman funeral structure, the structure itself was more important than the space it occupied. But that was not true of the medieval period. The enclosed space around the tombs became even more important than the tomb itself (Aries 1974, p. 20). The charnel houses were galleries which ran along the churchyard. A typical church in the Medieval period through the seventeenth century had a rectangular churchyard with the church forming one of the four sides. The other three sides were decorated with the arcades or charnel houses. Ossuaries occupied the space above these galleries. Within the ossuaries, skulls and limbs were artistically arranged. "This striving after artistic effects with bones - a form of decoration which was both baroque and macabre - ended in the mid-eighteenth century" (Aries 1974, p. 20). Where did they get these bones? They came from the common graves - the ditches for the poor. When one ditch was full it was covered with earth, an old one opened and the bones taken to the charnel house. Remains of the more wealthy were buried in the church, under the flagstones. Their bones eventually



"The Cemetery of the Innocents and Its Charnel House, Paris, during the reign of Francis I" (sixteenth-century Flemish), in the Musée Carnavalet, Paris. Photo Lauros-Giraudon.
from the book *Western Attitudes Toward Death from the Middle Ages to the Present* by Phillippe Aries

went to the charnel house too. Ariès explains the difference between that period and a later time when he states:

"As yet unborn was the modern idea that the dead person would be installed in a sort of house unto himself, a house of which he was the perpetual owner or at least the long term tenant, a house in which he would be at home and from which he could not be evicted. In the medieval period, and even as late as the sixteenth and seventeenth centuries, the exact destination of one's bones was of little concern so long as they remained near the saints, or in the church near the altar of the Virgin or of the Holy Sacrament. Thus the body was entrusted to the Church. It made little difference what the Church saw fit to do with these bodies so long as they remained within its holy precincts" (Ariès 1974 pg. 22).

This new "cimetiere" was more than a place to bury the dead. People began to reside there and build houses. People also became accustomed to meeting there just as the Romans had met in the forum. In the courtyards of these churches people came to carry on business, dance, gamble, or just assembled for pleasure. Soon, shops and merchants appeared beside the charnel houses. While these practices may have been popular with some segments of the community, it was apparently not a universal

feeling because in 1231 the Church Council of Rouen banned dancing in cemeteries or churches with excommunication being the punishment. In 1405 another council forbade dancing, carrying on any form of gambling there, and forbade mummers and jugglers, theatrical troops, musicians, and charlatans (Aries 1974).

By the seventeenth century, the tolerance that had enabled burial of the dead to occur in space adjacent to seamstresses, booksellers, and second-hand clothes dealers plying their trades, began to fade. One cause may have been that even in the winter the earth of the cemetery gave off bad odors. Another possible reason was a new interest that involved memorialization of the individual. Before the seventeenth century memorialization of the individual dead meant little. Individuality itself was not a known concept in this time partly because the theological view of resurrection was corporate, not individual. God would raise everyone together - the community of the faithful. He would not do it one by one. Carving and pictures in Gothic churches always show resurrection as a corporate act. However by the sixteenth, seventeenth and eighteenth centuries, wall plaques were common. Some were simple inscriptions with an individuals name, the date he died and his occupation, while others included religious scenes. They were the most common funeral monuments until the 18th century. This demonstrated the desire to mark the burial place of an individual and to perpetuate the memory of that person (Aries 1974, p. 48-49).

By the eighteenth century tombs began to have simple inscriptions. This was more typical in the cities, where members of the new middle class were eager to preserve their identity after death.

The second half of the eighteenth century brought even more changes in France. What had occurred for almost a thousand years - the burial of bodies in and around the church - suddenly became intolerable to the "enlightened" minds of the 1760's. The arguments for change involved a variety of physical and psychological arguments. Some concerned the threat to public health from the odors rising from the common graves. Churches and charnel houses, saturated with bones, were accused of being places that violated the dignity of the dead. The church was also reproached for doing everything for the soul and nothing for the body. The example of the ancients and their concern for their dead was held up as an example. It was suggested that something must be done to show a veneration for the dead. Tombs began to serve as a sign of the presence after death of the deceased. This was not necessarily a Christian concept, but represented the unwillingness of people to let other people go. People even went so far as to literally hold on to the remains. The parents of Madame de Stael, the writer and well known salon leader, were kept in great bottles of alcohol (Aries 1974).

The common desire in second half of the eighteenth century became to keep the dead at home by burying them in family cemeteries on family property. If they were buried in a public cemetery the family wanted to be able to "visit" them. In the past it had been enough to be buried before the image of the Blessed Virgin or in the chapel of the Holy Sacrament. Now people wanted to venerate and visit the exact spot where the body had been placed and furthermore they wanted that spot to belong to the deceased and his family. The eighteenth century designer of cemetery plans wanted cemeteries to serve both as parks and museums for illustrious persons. This represented a remarkable change in the way people viewed the dead. It probably reflected changes in secular society rather than religious views. In the age of Enlightenment the individual had taken on new meaning. The individual was more important and the individual life and therefore death took on more importance (Aries 1974).

At the beginning of the 19th century, one of the examples of new thought patterns was something called Positivism. In France this found its expression in the writing of Auguste Comte. He sought to apply the methods of observation and experimentation used in the sciences to philosophy, social science and religion. He hoped that through this method, as opposed to idealistic appeals, social reform might be achieved (Benet 1965). Positivism also had overtones of nationalism and suggested that society is composed of both the living and the dead. Monuments

of the dead are the visible signs of the permanence of a city. Because of this the cemetery once again gained a place in the city which it had lost in the medieval period. With this new interest in the resting place of the dead, the surface area of cemeteries had to be extended (Aries 1974).

During the reign of Napoleon III, the administration suggested the idea of deconsecrating Parisian cemeteries. In the early 19th century they had been sited outside the city, but with the expansion of the city, they were now a part of it. The government cited precedent for deconsecrating cemeteries since during the reign of Louis XVI cemeteries had been dug up and built over much to the indifference of the people. But at this time, the second half of the 19th century, the mentality had changed. Catholics united with their positivists enemies to fight the idea. Consequently, cemeteries stayed as a part of the city (Aries 1974). Their identity as a part of the church faded as they flourished as a civil institution.

Different countries had various styles of cemeteries throughout the medieval period and even into the seventeenth century. However these differences did not extend past the eighteenth century. "By the end of the eighteenth century, cemeteries were similar in the Western World. In England, North America, and parts of northwest Europe the same model persists today" (Aries 1974, p. 77). Many of these cemeteries were simple. This did not imply any disfavor to the dead but was representative of the

romantic cult of the dead. This attitude is represented by Thomas Gray who wrote "Elegy Written in a Country Church Yard" (Starr and Hendrickson 1966).

In America in the early 19th century, bodies were buried on family property. If that could not be done, villages and small towns frequently had a cemetery adjacent to the church. About 1830, cemeteries had been placed outside cities, but by 1870 the cities had overtaken them and many times the sites were abandoned (Aries 1974). "Mark Twain tells us how the skeletons would leave it at night, carrying off with them what remained of their tombs" (Twain 1872 cited in Aries 1974).

Cemeteries in Western Europe before the seventeenth century had belonged to the churches, but a new type of cemetery developed that belonged instead to private associations. In Europe, cemeteries stayed public by becoming municipal cemeteries. The trend toward private initiative never developed (Aries 1974).

This new type of cemetery in the United States was called the Rural Cemetery Model and its first example was Mt. Auburn in Boston. It was developed in 1831 on a seventy-two acre site near Harvard in Cambridge. It was designed in the style of the the English Landscape Gardening School and quickly became a popular place for recreation and carriage rides. "The appreciation of Mt. Auburn's landscape led to heavy recreational use, which eventually required that regulations be instated.

Sunrise to sunset hours were enforced, and carriage speed was controlled. The presence of dogs, and activities like running, laughing, whistling, smoking, eating, drinking, and flower picking were considered irreverent and were thus forbidden" (Van Dyke 1984, p. 9).

Through the mid-nineteenth century, the rural cemetery idea grew in popularity as did the new and burgeoning "business" of undertakers and morticians. During this period, America became increasingly non-religious. Romanticism rather than religion became a way of coping with death. Burial practices also became a yardstick by which to measure your wealth. "Many sacrificed daily comforts in order to make regular payments on insurance in order to avoid the stigma of paupers' burials" (Van Dyke 1984, p. 21). The new emphasis on burial ritual not only removed mourning from homes but also removed it from the church (Van Dyke 1984).

In the mid-west typical cemetery development in the 20th-century fell into three genres: "modern, park, and memorial park cemeteries" (Van Dyke 1984, p. 154). But these were all based on the concept of body burial. In fact there was an emphasis on preserving the body as long as possible. In 1900 in California embalming began.

Phillip Aries believes that what is unique about the American attitudes toward death is that while they are willing to sublimate it or put make-up on it, they do not want to make it disappear. This would of course mark the end of profits for the businesses associated with death, but those businesses would not be tolerated if they did not meet a need. In America the wake, "viewing" of the body, visits to the cemetery, and a certain veneration in regard to the tomb still exist. In his opinion "that is why public opinion - and funeral directors - finds cremation distasteful, for it gets rid of the remains too quickly and too radically" (Aries 1974, p. 101).

Like the subject of death, cremation is not a popular topic for general conversation. Cremation is a change from traditional patterns. Churchyard burials vs. cemeteries have been reviewed historically in this chapter, before the design of modern church columbaria can be examined, it is important to review the history and controversy surrounding cremation. Evaluation of the design of church columbaria must be preceded by an understanding of what it is that people fear or dislike about cremation. If a designer knows those fears, it is possible that through various design techniques, some of those fears and dislikes might be allayed or changed.

Chapter 3

CREMATION: A HISTORICAL PERSPECTIVE

The practice of cremation may be controversial today, but the problem of disposing of the body after death is ancient. "Since mankind began to think, men have felt nothing but disgust for the "filling" of the bodies of their dead, and a fascination for the structure. A horror of the decomposing corpse is a constant in all civilizations and gave rise to the ritual of mourning performed by the survivors, which lasted as long as the decomposition of the body" (Ragon 1983, p. 3). While many cultures developed elaborate rituals to dispose of the bodies, some people quite simply abandoned their corpses. "When confronted by a dead body, the Yakuts of upper Asia felt such terror that they fled. The Yafars of New Guinea left their dead to rot where they lay; the Sudanese Djurs abandoned them to termites; the Nilotic Masai threw them to the hyenas, and the natives of the Solomon Islands gave them to the sharks. The primitive Veddas offered their dead to carnivores. The Parsees, in order not to pollute the ground, exposed them to vultures (Ragon 1983, p. 4).

Most of the primitive cultures were only concerned with expediency - the quickest and most efficient way to get rid of

the body. But while animals are not believed to have funerary customs and rituals, those practices appeared very early in the history of man. One of those rites was cannibalism. "In Australia, Oceania, Africa, and South America, endocannibalism was the rite by which the body was eaten only by the relations of the deceased. In Indonesia, Melanesia, and Polynesia the products of the decomposition of the corpse were mixed with the food of the tribe. The Guianese Indians make a liquor from the ashes of the dead and drank it" (Ragon 1983, p. 5).

How many ways are there to dispose of the corpse? "William Croke has classified funerary rites into thirteen categories:

1. cannibalism
2. dolmens and other stone monuments
3. exposure to wild animals and birds of prey
4. burial under piles of stone
5. in a cave
6. in a house
7. immersion in water
8. in a tree
9. on a platform
10. in an urn
11. in a contracted position
12. in a niche
13. concealed burial, eliminating any external mark"

(Ragon 1983, p. 5)

While there were a variety of ways to dispose of corpses, cremation is one of the oldest and is already the most popular method in many countries today including England, the Scandanavian Countries, and Japan. The history of cremation however shows an uneven pattern of acceptance.

"Thanks to cremation, the United Kingdom saved in 1967 an area equivalent to 607 football fields" (Ragon 1983, p. 19). This practical statement on the subject of cremation is one battle argument in a war that has continued for many centuries. In the past the practice of cremation was sometimes associated with fire worship or other religious practices, while in other parts of the world the issues of hygiene and protection from desecration of the graves was the primary focus (Ragon 1983). However, the primary reason for the interest in cremation today is a consequence of our functionalism (Ragon 1983). Space is at a premium in most modern countries and as a result there is a reluctance to continue to devote large blocks of open space to cemetery use.

The following section of the thesis will look at the practice of cremation in various parts of the world and review its history, particularly in the United States and Europe.

Even though the Hebrews, and the monotheistic religions deriving from Judaism, Christianity and Islam, did not accept cremation, incineration has been accepted by religions of highly developed

civilizations: "pre-columbian, Mexico, Hindus, Buddhists, Babylonians, Finno-Scandinavians, and Southeast Asians. In Europe incineration seems to have appeared first among the Scythians, who gave it to the Thracians, who in turn handed it on to the Greeks "(Ragon 1983, p. 274). The practice entered Greece around 1000 B.C. The Homeric literature supported by Pliny, gives another reason that the Greeks practiced cremation. Greek soldiers who died on foreign soil were cremated so no desecration would occur to the bodies (Irion 1968).

Historians believe that the Romans possibly received the idea of cremation from the Greeks. One suggested date for that introduction is the sixth century B.C. In fact, Ovid says that the body of Remus was cremated. Whether or not this fact is true, it certainly shows that the idea of cremation was present at the earliest stages of Roman history. The Romans disposed of the ashes in elaborately decorated urns or ash-chests. Several extensive columbaria have been excavated (Irion 1968). Rome was the place where the term columbaria came into use. In Latin, it refers to a series of pigeon holes (dovecote) which in this case were the openings that held the urns or ash-chests (Toynbee 1971).

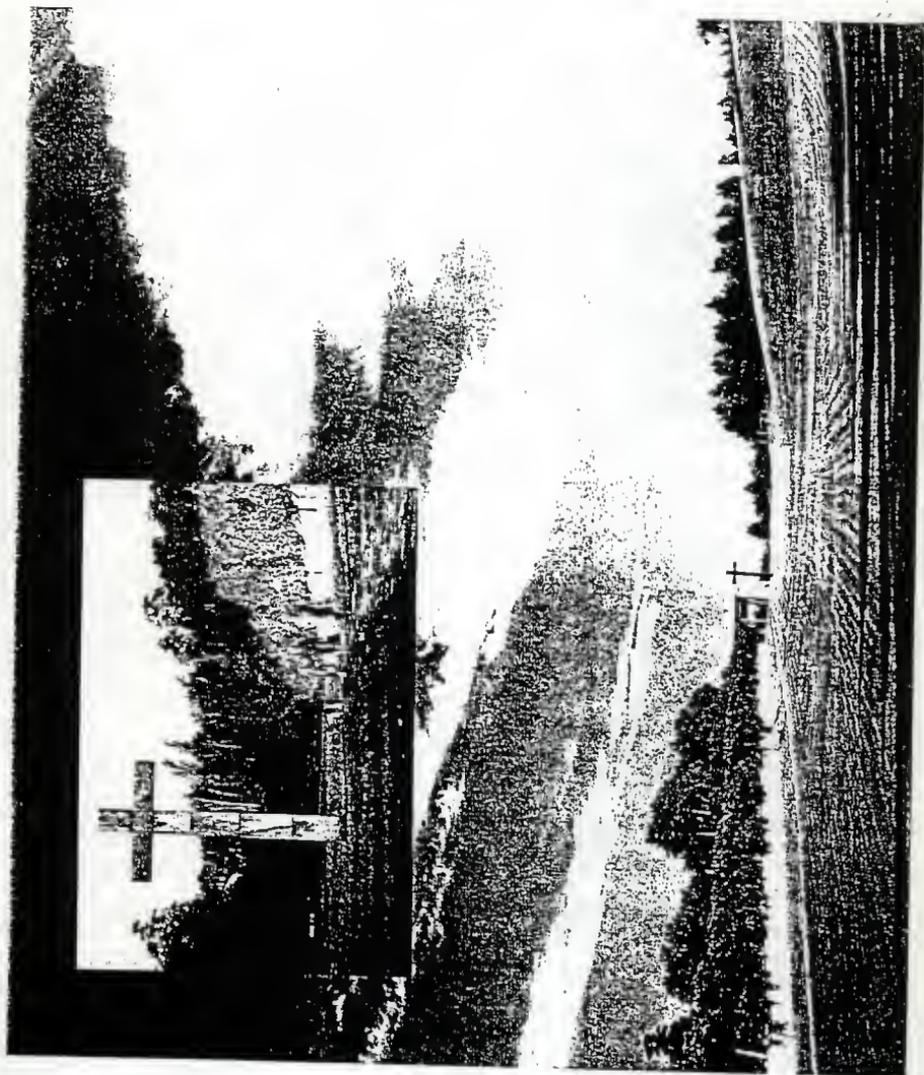
When a wealthy Roman was cremated, the corpse was laid on a pyre, with coins between his teeth to pay for the crossing of the river Styx. Sometimes gladiators killed one another around

the body of their master. Livy mentions a combat, involving 120 gladiators, in which almost all perished. Following the combat, two bucks were immolated on the almost burned out pyre (Ragon 1983). "The ashes of the dead were placed in an urn, usually of terracotta, sometimes of glass, marble, bronze, or gold. These Roman urns, round or ovoid, smooth, fluted, or scored, were inscribed with the name and age of the deceased. The funerary vases were placed in the niches of subterranean chambers, each niche containing two urns, like pigeons in their nest, said the Roman poets - hence, no doubt the term columbarium, the comparison being even closer in the case of multi-story cellular monuments. There were both family and common columbariums, belonging to private persons who sold or let niches to families. Octavia, Nero's wife, for example, had a columbarium erected for the funeral urns of her emancipated slaves" (Ragon 1983, p. 281-282).

Though unknown in Egypt, Phoenicia, and Persia, cremation was used at one time, according to Justinian, by the Carthaginians, who copied the practice from the Greeks (Ragon 1983). Cremation has also been found in other parts of Europe. "The Gauls buried their dead at the time of the fall of Rome, but cremated them at the time of Vercingetoris. At the beginning of La Tene III incinerations appeared in Provence under the Roman influence and in Belgian Gaul under the Germanic influence. By the end of the La Tene period, all the tombs found in the Vosges have contained cremated remains" (Ragon 1983, p. 282).

On some occasions, the ashes of the Gallo-Roman poor were placed directly on the ground. At the end of the bronze age cremation supplanted burial throughout Europe. "The Teutons incinerated their dead. 'The weapons of the deceased', writes Tacitus, 'and sometimes even his horse, were thrown into the flames before him.' From the time of Odin the Scandinavians also burned their dead with whatever was dearest to them in life: weapons, horses, servants, dependents, friends, wife" (Ragon 1983, p. 282). A distinctive form of cremation in Nordic culture was the fire ship. The body was placed on a funeral pyre which had been built on a ship. It was set on fire and the ship sent out to sea (Irion 1968). Scandinavia was Christianized after the tenth century A.D. Typically, after a country was Christianized cremation was replaced by earth burial. Scandinavia followed this trend and it was not until the Twentieth Century that cremation reappeared in Scandinavian countries. "The Baltic Exposition, held in Malmo in 1914, reinforced the practice of cremation in modern Swedish consciousness" (Treib 1986 p. 44). It was this exhibition that led to the winning proposal for the design of Woodland Cemetery near Stockholm. The two winning architects were Asplund and Lewerentz (Treib 1968). It is still one of the most famous cemeteries that incorporates the burial of ashes (figure 3.1).

FIGURE 3.1



Woodland Park Cemetery, Stockholm

In the early Christian period converted people continued initially to practice their own funerary customs. "Thus the first Egyptian Christians, to the great scandal of Saint Anthony, and of later bishops, continued to embalm their dead and to preserve the mummies. Similarly, the first Greek and Roman Christians practiced cremation. St. Peter and St. James said that it was not necessary to inconvenience the Gentiles by imposing Jewish customs upon them, and cremation continued therefore in Christian Europe until the fourth century. In the fifth century incineration was abandoned in Rome by the pagans themselves. But at the end of the eighth century cremation still remained in force among the Saxon Christians" (Ragon 1983, p. 283).

Christianity, at this time, did not lead, to an immediate substitution of cremation by burial, as has often been thought. That substitution did not occur "until an edict of Charlemagne in 785 forbade cremation under pain of death for those practicing it" (Ragon 1983, p. 283). "Cremation was to be practiced in the Christian world only as a punishment reserved for sorcerers, criminals, and heretics. Fire no longer signified the sun, but hell" (Ragon 1983, p. 283). One can only imagine the chilling effect this edict must have had on the practice of cremation. It is an example of how an act remains the same but its symbolism completely changes. It is also interesting to note that the change in this case was generated

not by the leadership of a religious body but by Charlemagne the Emperor - the head of the state.

At the beginning of the reformation, Protestants advocated cremation even though it had been out of vogue in Europe for eight centuries. Their theological reason was to devalue the body at the expense of the soul. Today some theologians suggest that the denominations that put a high value on the material world and see the material world as good, are the same ones that encourage or at least accept cremation. However an early attempt at cremation by Lutherans was probably more of a political rather than a theological act. They were not effective in changing habits and customs. Burial prevailed even for the Protestants (Ragon 1983). Cremation also was revived briefly during the French Revolution. It was during a period of revival of things antique, but like the Lutheran attempt it was also short lived (Ragon 1983).

In Year V of the Republic, (approximately 1797 or 1798) a bill was submitted to the Conseil des Cinq-Cents that would have secured the right to cremation. Louis-Sebastien Mercier, then a deputy, spoke vehemently against this project:

No, I do not want those hateful pyres; I do not want those domestic cemeteries, those gardens paved with dead, those cupboards in which one can show ones's grandfather on this side and one's great uncle on the other. Private

seputures are an affront to the calm and repose of society...Those private seputures, demanded by the most false sensibilities, those hateful pyres, those cadaverous flames,that subtraction of the dead from the earth, our common mother, all these innovations against long-established practice, are an affront to my mind, my reason, my feelings; and what is being suggested today? To bring back the household gods, the domestic altars, the funerary urns the phials, the lacrymatories of the Ancients, or to revive the mummies of Egypt, to wrap us in bands and thus throw us back into the errors and extravagances of paganism" (Ragon 1983, p. 283- 284).

One interesting thing about this attack is the profitability argument. He sees the dead as having a real function. That function is to be returned to the earth and act as a restorer of life. Fire, he says, "would rob the earth of what it had a right to expect for the reproduction of vegetable life and for the building up of chalky soil. Fire would give everything to the air, which would be an utter loss" (Ragon 1983, p. 284). Perhaps the most effective argument he made that day was the one that argued the funeral pyres would require fuel; fuel that should be going to heat homes and forges instead (Space 1983).

Cremation in Asia

Cremation has been practiced in many Asian countries. Japan, Laos, Thailand, and Tibet are examples. An exception to this is China. In 1949 crematories were built in China but there was resistance to the idea of cremation. A compromise was worked out so that bodies could be buried ten feet below ground and the land above used for orchards (Habenstein 1963). In Hong Kong burial space is only leased and after a few years the space is dug up and the bones removed and another body buried (Van Chang 1985).

In Tibet the High Lamas have usually been cremated. One unusual feature of the Tibetan cremation is the collection and grinding of the ashes which are cast into medallions. These medallions can then be placed in niches as memorials (Irion 1968).

As late as 1875 cremation was officially forbidden in Japan, but now because of space constraints it is required by law. Laos allows the greatest burial privileges to those who perish by natural causes. Cremation is part of that privilege. Those who die by violence cannot be cremated (Habenstein 1963). In various cultures, the value placed on cremation varies. It is interesting to notice that in many cultures, the person who has died is shown honor by the method of disposing of the body. But that honor differs radically from society to society. In the time of Charlemagne cremation was reserved for punishment while

Evidence of cremation has been found in India as early as the second millennium. There is a reference in the Rig-veda to Agni, the fire-god, to bring the deceased to maturity and send him on his way to the Fathers, but not consume him (Irion 1968). The people of India believed that fire resolves the body into its basic elements of fire, water, earth, and air, while at the same time purifying the spirit in preparation for its reincarnation (Irion 1968).

CREMATION IN THE WESTERN WORLD

After the time of the Emperor Constantine, what had been the Roman world became influenced by Christianity. This Christian influence showed in many areas, especially its increased resistance to cremation. One reason was that the practice was associated with pagan sacrifice. These early Christians were anxious to wipe out all forms of pagan practice. As mentioned earlier, in 789 the Emperor Charlemagne proclaimed punishment by death for those who cremated "following the rites of pagans" (Irion 1968, p. 15).

The resistance to cremation in Christian Europe was effective for fifteen hundred years. Only in the face of plague or major battles was an exception made (Irion 1968). In fact Christian

Europe reserved burning for that scourge of the Medieval period - heretics. One example was John Wycliffe known now as the "Morningstar of the Reformation", but then condemned to death as a heretic. In 1428 (44 years after his death) the Council of Constance ordered his body dug up, cremated and the ashes thrown into a river (Irion 1968). It is hard to believe that cremation among Christians could ever regain favor after that incident.

In England in 1658 a book of burial practices was written by Sir Thomas Brown. In this book he discussed cremation and described a Roman urn that held ashes. This may be the first objective treatment of the subject in centuries. (Irion 1968). One of the next exposures of the English to the subject of cremation occurred in 1822. Percy Bysshe Shelly, an English romantic poet, drowned off the coast of Pisa, Italy. The wrecked boat came ashore and Shelly's body was washed ashore two days later. Lord Byron, an intimate friend of Shelly and also an English Romantic poet, was persuaded by a friend to obtain permission to cremate the bodies of Shelly and another victim of the accident. The bodies were burned on the beach while incense and wine were thrown on the flames (Parker 1968). This is an example of the ambivalence surrounding cremation. While it has been used to signify disgust, outrage, and honor, in this case it was used as a romantic poetic gesture.

MODERN CREMATION MOVEMENT

Cremation disappeared in the Western World once nations and people accepted Christianity. While there had been scattered attempts to revive the practice of cremation after its disappearance, the modern movement for cremation did not begin until the second half of the nineteenth century. Activity began in Italy, Germany, England, and the United States, but the strongest activity began in Italy (Irion 1968). Prejudices aside, there was little chance that cremation would become popular until a new method of reducing the body to ashes was found. The old argument about wasting valuable wood was probably a stalking horse for the real unspoken argument that the spectacle of fire consuming a body was just too much for the sensibilities of modern man. It summoned up pagan or ritualistic images that were repugnant to Europeans and Americans. This was after all the Victorian Era and anything as "inappropriate" as burning bodies must have seemed an anathema.

Three Italian professors named Polli, Forini, and Brunetti, developed furnaces for effective cremation. Reports of these gas or coal furnaces were published in Italy in 1872. At the Vienna Exposition in 1873, Professor Brunetti exhibited a model of his furnace (Irion 1968). The Germans made refinements that enabled them to make quick incineration of the body possible with no pollution of the atmosphere. (Irion 1968).

The leaders of the modern cremation concept were Sir Henry Thomson, personal surgeon of Queen Victoria and Dr. T. Spencer Wells, president of the Royal College of Medicine. They worked with the inventor Brunetti in perfecting the first cremation chamber specifically designed for the rapid incineration of a human body. Sir Henry Thomson was worried specifically about the health hazards of English graveyards. "The report of the Select Committee in 1842 had publicized the deplorable conditions of cemeteries and had inspired some burial legislation which sought to reduce the dangers in a rapidly urbanizing country" (Irion 1968, p. 20). Cremation was one answer to the problems.

Since 1852 cremation had been written about and discussed at various health congresses. Because of pressure from these groups, the Italian government legalized cremation. In 1876 the practice was started in Milan where a society was organized to operate a crematorium (Irion 1968).

There was also interest in cremation in Germany. It was related to a movement that was interested in political liberalism. This movement also included strong overtones of anti-clerical sentiment because the church was still very opposed to cremation. This probably increased the popular belief, still present to some extent today, that cremation was somehow anti-Christian. Regardless of that opposition, the first German crematorium was built in Gotha, in 1878 (Irion 1968).

Approval for cremation gained in Northern Germany. Prussia proposed in 1855 that cremation be legalized. But it was not until 1911 that the Diet in Prussia passed a bill legalizing cremation by two votes. In the more Roman Catholic southern parts of Germany, it was still not permitted (Irion 1968). Cremation was specifically illegal in England until 1902 when a law was passed by Parliament to legalize it. This law provided that the person must agree to cremation before death. Prior to this there had been cremations in England since 1885. In fact there had been 177 cremations at Woking. There was initially violent opposition from the public and the church. On some occasions police were summoned to keep order (Irion 1968).

The real push for cremation came in England after World War II. Urban growth had reduced the land available for the use of the public. Cremation is very popular in England today and there are many attractive cremation cemeteries that appear to be very park-like with beautiful landscaping. Every Archbishop of Canterbury since 1944 has been cremated and his ashes inurned in Westminster Abbey. Any member of the Royal family or a celebrity that is entitled to burial in Westminster Abbey must be cremated (Cremation Society of North America).

CREMATION IN THE UNITED STATES

In what later became the United States, some Indian tribes practiced cremation, but when the colonists arrived earth burial was one of the customs they brought with them. The first recorded pre-planned cremation in the United States was that of Colonel Henry Laurens, a prominent member of George Washington's military staff. Colonel Laurens was also president of the Continental Congress in 1777 and 1778. The cremation took place, according to the instructions in his will, on his Charleston, South Carolina estate in 1783 (Cremation Society of North America).

In 1872 a group of people in New York received permission to carry out cremations, (Ragon 1983) but there was not enough public support so no crematorium was built (Irion 1968). The first crematorium in America was built in Washington, Pennsylvania. It was constructed by Dr. Julius Le Moyne in 1876 (Cobb 1892). Soon after that The Massachusetts Cremation society was organized. During the next ten years in the United States, there was an increase in cremation. Before January of 1909, there had been 48,399 incinerations in the United States. In the period 1914-18 the cremations totaled 50,108 or about 12,537 annually. In the earlier period the annual count was 1,467. That reflects a tenfold increase in cremation (Cobb 1892).

Local cremation societies were formed to operate crematoriums and to educate the public. A variety of groups supported cremation. One group organized in cities with large German populations. These members were trying through cremation to carry out the thought and practice of the liberal rationalists of the mid-nineteenth century. Other groups were organized by liberal Protestant clergymen concerned with reform of various funeral practices. A third group included members of the medical community who were horrified by the unsanitary conditions in the cemeteries of the time (Irion 1968). In 1913 these local societies combined to form the Cremation Society of America.

The cremation movement in America faced strong opposition from organized religion. Early opponents claimed "neither the present generation nor the next will be prepared to go back to this old barbarous system because it is against our religious feeling and as Christ was laid in his grave, the church will not change this sacred ceremony" (Farrell 1980, p. 66). Almost as important as this argument was the traditional belief in the resurrection of the body. A variety of churches interpreted the bible to mean that on Judgement Day people will be raised in their bodily form. Therefore if bodies had been cremated how would they rise up? The argument of course begs the question of what happens to bodies that are buried. They would scarcely be in any condition to rise up either.

By 1920 it was obvious that cremation was not going to suddenly become the popular way to dispose of a body after death. One of the most important reasons for that fact was that the "cremationists overestimated the rationality of the American public in the face of death" (Farrell 1980 p.167). James T. Farrell argues that while society in America nourishes novelty, it rarely accepts genuine innovation. Americans believe society to be future oriented, but it seldom rejects the past (Farrell 1980). Cremation was new to America in the early twentieth century, but the business of graveyards and undertakers was not new. They organized and formed associations and sought out a constituency. The Cremationists also underestimated the power of conventional patterns in social psychology. Their claims of economy meant little to the "increasing numbers of people who bought insurance because they wanted to pay their last respects with a 'proper' funeral and a 'respectable' lot and monument" (Farrell 1980, p. 168).

Another event twenty-five years later seriously retarded the modern cremation movement. In 1945 the world learned that the Germans had destroyed six million Jews along with millions of other Europeans in the crematory ovens of German concentration camps. This fact was so horrifying to the world that cremation itself was identified with this monstrous attempt at genocide. An example of this revulsion was the punishment meted out to those convicted in the Nurenberg Trials. Those convicted and sentenced to die were hung, but their bodies were cut down and

taken to a former concentration camp and the ovens turned on again and their bodies cremated. Their ashes were scattered in a stream (Conot 1983). This is reminiscent of the fate of John Wycliffe. As late as the 1940's cremation and scattering of the ashes was seen a punishment for despicable acts.

Paul Irion, an expert on the subject of cremation, points out that as late as the late 1960's there was a significant difference between England and the United States in the promotional emphasis of cremation. He believes that while England has spent time encouraging people to believe that cremation is best as a mode of disposition of the body, there had not been an emphasis on what will be done with the ashes. It is his impression that in the United States little attention is given to encouraging cremation itself, but there is an emphasis on the ways the cremated remains are memorialized (Irion 1968).

Cremation has aroused strong emotion for centuries. The design of a meaningful place to bury those cremated remains will be affected to some extent by the controversy surrounding cremation itself. It makes the place where those ashes are placed very important. Since there are questions in the minds of some people about the appropriateness of cremation, the place where those ashes are placed is very important. For those who feel it may be slightly pagan and who worry that there will be no

memorialization of the individual, cremation can still be a threatening subject.

Until the last decade ashes were generally either buried in a burial plot designed for the burial of a casket, preserved in an urn and the urn placed inside a columbarium (usually within a mausoleum at a cemetery), placed in an urn garden (a special section of the cemetery for the burial of urns), or the ashes were scattered in a variety of places. The practice of strewing ashes never really became popular in the United States. In England this is a popular method with 90% of those choosing cremation choose to have the cremains strewn. The cemeteries in England have "lovely gardens of remembrance with roses, flowering shrubs, and lawns" (Irion 1968, p.46).

The Anglican Church requires that Christians be buried in consecrated ground so portions of the English gardens of remembrance may be consecrated by the Church of England. A special container is used that is designed to sprinkle them on the ground rather than broadcast them indiscriminately. Memorial plaques are placed in the gardens or on a wall designed for that purpose.

One futuristic solution of what to do with the ashes involves newer technology. The Transportation Department of the Federal Government gave its blessing in February 1985 to a plan to put

cremated remains into permanent orbit in space. The group called Space Services of Houston, would first offer an orbit 1900 miles above the Earth, but the firm expects to offer other flights in the future that would send the remains beyond the moon and into deep space. The capsule is being made with a shiny outer surface so friends and relatives will be able to see it as it passes overhead on a clear night (Kansas City Star 2/13/'85).

As an alternative to burial of ashes in a cemetery, some churches across the United States, have designed places on church property to either preserve the buried ashes in urns or bury the ashes directly in the ground. The first three chapters of this thesis have examined the importance of place and sacred ground, the attitudes toward death in the distant and recent past, and a brief history of the practice of cremation. These chapters have provided background information that will put this practice of burying ashes on church property in an appropriate context. This general discussion will become specific in the next chapter when actual church columbaria sites will be analyzed.

Chapter 4

ANALYSIS OF CHURCH COLUMBARIA

How can one decide if seventy diverse columbaria sites have a positive sense of place and if they are meaningful places to those who use them? The first step is to set up ways to discriminate among the sites. Since visual images are an important part of sense of place, one separation can be made by carefully examining at the columbaria sites for which there are slides and conducting site visits where that is possible. This reduces the list of seventy to a more manageable thirty-one. However, it is difficult to measure sense of place at any of these sites without common criteria. What are acceptable criteria for measuring sense of place or for even recognizing it? Parks, plazas, and main street makeovers can be judged in part by objective standards where a variety of locations can be compared. Initially it appeared that church columbaria could be measured and analyzed by design criteria not too different from criteria used to analyze more traditional sites. While it seemed foolish to measure the amount of "open space" in a columbaria or give highest marks to the one with the greatest "use", it still appeared logical that once design criteria was defined, it would be possible to find which design elements were

responsible for creating a positive sense of place. Such a sense of place quality would make that columbarium site "meaningful" to the members of a particular church. That was the original plan for the analysis of the columbarium sites. The anticipated result of the analysis would be a list of design criteria that could be used to create a positive sense of place.

However, after several site visits to columbaria and a review of slides and correspondence concerning others, a major problem with that plan surfaced. The review of material showed no correlation between the design of these sites and the feelings of the church members about the site. Some of the most poignant personal statements about the meaning of these sites were written or related by people from churches that had columbaria that did not appear from a design standpoint to be capable of producing a meaningful place. This caused a general reevaluation of the meaning of sense of place. Perhaps this study had been operating on a false assumption from the beginning when sense of place was assumed to include the "look" of a place. It now appears it was the "feel" of that place that more accurately defined sense of place.

The realization began to emerge that sense of place is an experience. While there is another concept about place that examines sites using traditional design values and standards, that is not an examination of sense of place. It is a form of site analysis that evaluates physical elements at a site and

allows individuals to make judgements based on those elements. The basis of those judgements is visual. For the purpose of this thesis the result of that visual design analysis will simply be called place. From this perspective place is a setting. It can be observed and measured objectively and unilaterally. Sense of place is transactional. People come to a place with their own perceptions, memories, and expectations; they respond to the setting, smells, sounds, colors and textures. It is those responses from people that constitute sense of place.

It is crucially important for designers to understand both place and sense of place. Good, meaningful landscapes are sensitive combinations of place and sense of place. Both of these concepts will be analyzed and measured in this study. But the standards, methods and materials used to analyze them will be different. The materials for analysis of place are the slides of the columbaria sites, plans, and personal visits. A method is employed where sites are ranked on a scale from one to five with one as fair, three as good and five as excellent. The standards for judging the sites and ranking them are based on the following criteria:

- scale
- sequence
- pattern
- texture
- canopy/enclosure

use of plant materials
use of other materials
appropriateness both to site and area
beauty

Sense of place will be also measured for the same thirty-one sites. The materials in this case are the correspondence from the churches including letters and brochures, personal interviews and any additional material pertaining to each individual site. As with the analysis of place, a ranking scale of one through five is used. The standards for ranking sites on the one through five scale are the following:

identification of church members with the columbarium
feelings of pride about the site
usage of the columbaria
commitment to maintain the site

RESULTS FROM MEASUREMENT OF PLACE

CHURCHES RECEIVING A RANKING OF FIVE ON THE SCALE MEASURING PLACE

- | | |
|-----------------------------------|------------------------|
| 1. St. Andrew's Episcopal Church | Cherokee Village, Ark. |
| 2. St. Paul's Episcopal Church | Fayetteville, Ark. |
| 3. St. Mark's Episcopal Church | Little Rock, Ark. |
| 4. St. Barnabas-in-the-Desert | Phoenix, Az. |
| 5. St. John's Episcopal Cathedral | Denver, Co. |

6. Christ's Church Episcopal	Old Greenwich, Ct.
7. First Presbyterian Church	Old Greenwich, Ct.
8. St. Paul's Episcopal Church	Riverside, Ct.
9. Christ Church Episcopal	Winetka, Ill.
10. St. Francis Episcopal Church	Potomac, Md.
11. Christ's Church Episcopal	Bronxville, N.Y.
12. Christ's Church Episcopal	Rye, N.Y.
13. Redeemer Episcopal Church	Baltimore, Md.
14. St. John's Episcopal Cathedral	Jacksonville, Fla.
15. St. Andrew's Episcopal Church	Murray Hill, N.J.
16. St. Clements Pro-Cathedral	El Paso, Tx.
17. St. Dunstan's Episcopal Church	McClellan, Va.

CHURCHES RECEIVING A RANKING OF FOUR

1. Emmanuel Episcopal Church	Webster Groves, Mo
2. The Reformed Church	Bronxville, N.Y.
3. St. Anne's Episcopal Church	Damascus, Md.
4. Christ Episcopal Church	Tom's River, N.J.

CHURCHES RECEIVING A RANKING OF THREE

1. St. Michael's and St. George's Episcopal Church	Clayton, Mo.
2. St. Elizabeth's Episcopal Church	Ridgewood, N.J.
3. Christ Episcopal Church	Pittsburgh, Pa.
4. St. Alban's Episcopal Church	Tucson, Az.

5. Fox Chapel Episcopal Church Pittsburgh, Pa.

CHURCHES RECEIVING A RANKING OF TWO

1. Calvary Episcopal Church Williamsville, N.Y.

CHURCHES RECEIVING A RANKING OF ONE

1. St. Matthews Episcopal Church Pacific Palisades, Ca.
2. Chapel of Our Savior Episcopal Church Colorado Springs, Co.
3. St. Barnabas Episcopal Church Greenwich, Ct.
4. First Church of Round Hill Methodist Greenwich, Ct.
5. Church of the Good Shepherd Episcopal Church Kansas City, Mo.
6. St. Mark's Episcopal Church Mt. Kisco, N.Y.
7. St. Mark's Episcopal Cathedral Salt Lake City, Ut.
8. Grace Episcopal Church Carlsbad, N.M.
9. Good Samaritan Episcopal Church Paoli, Pa.
9. Christ Church of the Ascension Episcopal Church Phoenix, Az.

RESULTS FROM THE MEASUREMENT OF SENSE OF PLACE

The difference between place and sense of place was demonstrated by the fact that although there were churches listed in all five

categories of place, all the churches analyzed in the sense of place scale were ranked in one category, the number five or excellent category. The pride and strong personal feelings about the columbarium sites was remarkable. Not only did members of these churches take slides for this study but many wrote long letters explaining their columbaria and offering any further help possible. Regardless of size or cost, most felt their site was unique and very special. Pride was evident in the example of St. Andrew's Episcopal Church in Murray Hill, New Jersey, where the memorial garden had an endowment fund of \$6,000 while the church had none. St. Clements Pro-Cathedral in El Paso was consecrated on All Saints Day (November 1) in 1984 and in the next one and one-half years, the ashes of nine people were buried under the turf of the courtyard. The unusual part of this story is that cremation has been legal in Texas for only three or four years. The woman at this church felt that nine was a remarkable number to have used this memorial garden since cremation is so new to Texas.

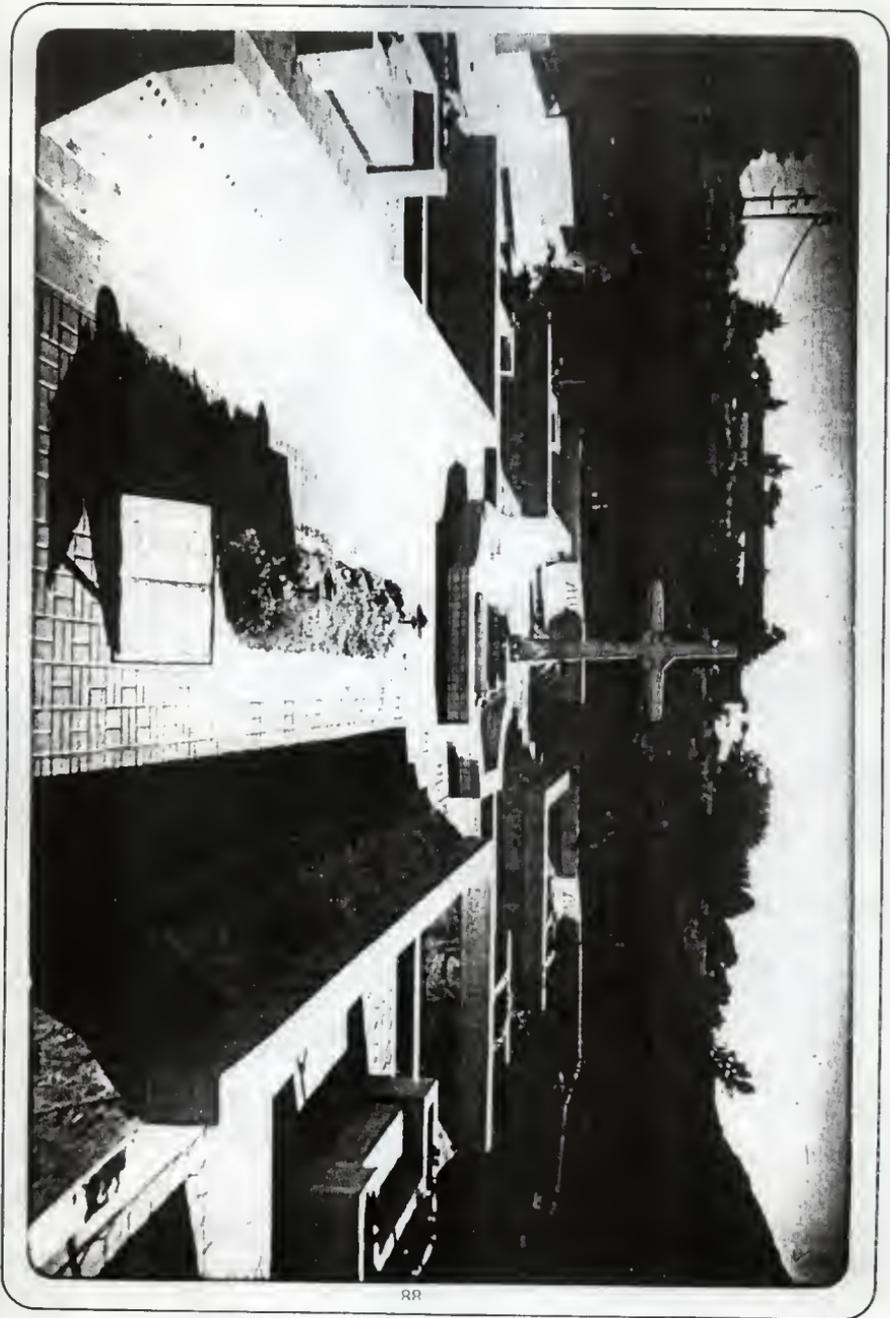
An example of the lack of correlation between place and sense of place is clearly demonstrated in the columbarium at Christ Church of the Ascension in Phoenix (Episcopalian). This church columbaria received a ranking of one on the place scale and a five on the sense of place scale. The place ranking was based on a site visit. The columbarium is set lower than the church and access to it is a set of steps behind a huge black wrought iron gate that was locked. The central area of the columbarium

where the ashes are buried was almost exclusively constructed of man made materials with very few plants to alleviate either the monotony of the materials or the barrenness of the view (Figure 4.1). A stylized open bible as a focal point added to the artificiality of the site and increased the feeling that the site was a mini cemetery moved to a church location (Figure 4.2). It appeared to be forbidding both because of the size of the gate and the fact that it was locked. More dissonance was created by the fact that the plant materials used gave few visual clues to that the site was in a desert region.

A very different view of this columbarium was related to me by a woman in Topeka who participated in a burial service at this site for a life long friend. This woman and her friend had been "best friends" through grade school and junior high school. They had gone to California together for high school and had attended college together at the University of Arizona. The relationship between the two friends remained strong until, in her mid-forties, the friend died. The woman in Topeka is an active life-long Episcopalian and she together with a priest and another friend conducted the funeral service at Christ Church of the Ascension. She was anxious to relate her feelings about the committal service in the columbarium. This is her story.

After the funeral service the group processed out and down a series of levels to what she called "the garden". The wind was blowing gently with beautiful guitar music playing softly in the background. There was no isolation of the family under a tent





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Christ Church of The Ascension Phoenix, AZ.

and no need to balance high heels on grass. The group seemed intimate and the external world seemed far away because at the lower level nothing of the everyday world was visible. She felt it was a spiritual place and that surely God was present. With the immense sky visible above she experienced in the beauty of the setting, a feeling of oneness with nature and a sense of being a part of the garden. Cars, the church, a nearby busy street, were no longer visible. The setting of the columbarium seemed to block out any noise or view of the "real world" and even though she had not been in this setting before she felt a sense of "home" and comfort. The geometric patterns of squares and circles helped to give her a sense that the place was not "of the real world". While the columbarium was new, she was familiar with the church because she had been in it when her friend was married and the daughter of her friend was baptized. As difficult as the situation was, she felt something akin to pleasure because of the power the site seemed to have on her. She described the husband of her friend placing the ashes in a niche next to the ashes of their infant son who had died soon after birth eleven years before. As the group left the columbarium singing softly "Bear Down Arizona", the University of Arizona fight song, she felt none of the fear that she said would have accompanied a similar experience in a cemetery.

She wanted to explain why she felt so strongly that the experience was different than it would have been in a cemetery.

Cemeteries are places to "put people to get rid of them" she said. There is no socialization in a cemetery and the people who are "put there" have no connection to the place or any other person there. She pointed out that the family of her friend had many connections to this place. Pleasant memories associated with the church and with people at the church (Lumpkin 1986).

In spite of a negative analysis based on a site visit, this place provided the location for a very meaningful experience for this woman. It did more than provide a neutral location; the place played a role in her experience. The experience she described is a sense of place experience.

Even though sense of place is experiential, the place where those experiences occur is still important. While some of the columbarium sites were judged to have better design than others, none were truly bad design examples. Place and sense of place are not discrete concepts. Even though a major element of sense of place is achieved simply by locating the burial place for ashes near a church, the design elements of these sites are important not only to the church but to the larger community. Some of the churches do not limit usage of their columbaria to church members. For those columbaria, design elements might be more important in creating a meaningful place because there would not be the connections and memories associated with that church. From a pure design standpoint it is important to recognize good design and to analyze why it is good design. For

those reasons, the next step in this study is an analysis of the columbaria ranked in the excellent and the fair category. Did these groups of churches have characteristics in common that might explain why they were ranked in those categories? Was there a commonality of design or feeling that joined them together in any way? The most efficient way to separate design features or other elements that might be important in analyzing the design, is to set up a computer data base so that the columbaria can be compared with each other on the basis of common criteria. Variables for the data base were chosen and a range of choices representing alternatives listed by number for those variables. Choices were made by selecting a particular number under a variable. This method forces the person doing the analysis to look at the same specific features in each columbaria. The following variables were chosen because it was possible that any one of them contributed to the overall visual aspect of place.

DENOMINATION

1. EPISCOPAL
2. PRESBYTERIAN
3. REFORMED
4. LUTHERAN
5. CONGREGATIONAL

CORRESPONDENCE

1. LETTER FROM PRIEST/CHURCH EMPLOYEE
2. LETTER FROM LAYPERSON
3. LETTER FROM LAYPERSON AND PRIEST
4. CHURCH BULLETIN
5. ESTES FORM
6. ESTES FORM AND LETTER
7. NO CORRESPONDENCE

SYMBOL

1. CROSS
2. ST. FRANCIS STATUE
3. SHAPE AS SYMBOL
4. OTHER
5. NONE

SHAPE

1. CURVILINEAR
2. RECTILINEAR
3. CIRCLE
4. LINEAR
5. OTHER

LOCATION

1. BESIDE CHURCH
2. BEHIND CHURCH
3. SEPARATE/DISTANCE FROM CHURCH

4. SEPARATE/CLOSE TO CHURCH
5. BUILT AS PART OF CHURCH
6. FRONT OF CHURCH

ENTRY

1. ARCH
2. ARCH AND GATE
3. GATE
4. WALKWAY
5. STEPS
6. GATE AND STEPS
7. OTHER

NAMES

1. PLAQUES AT SITE OF BURIAL (INDIVIDUAL)
2. PLAQUES ON WALL/ASHES IN GROUND (INDIVIDUAL)
3. CENTRAL PLAQUE/OUTSIDE
4. CENTRAL PLAQUE/INSIDE
5. OTHER

ASHES PRESERVED OR BURIED

1. PRESERVED
2. BURIED

IDENTITY/CHURCH

1. YES
2. NO

IDENTITY/GEOGRAPHICAL AREA

1. YES
2. NO

MATERIALS

1. NATIVE STONE
2. BRICK
3. TURF AND PLANT MATERIALS
4. GRANITE

FOCAL POINT

1. CROSS
2. OTHER
3. NONE

SEATING

1. YES
2. NO

PLANS

1. YES
2. NO

SITE VISIT

1. YES
2. NO

DESIGN

1. PROFESSIONAL
2. PRIEST
3. LAYPEOPLE
4. PRIEST AND LAYPEOPLE
5. NOT SURE

WALKWAYS

1. DESIGNED AS PART OF THE COLUMBARIUM
2. PART OF THE ACTUAL COLUMBARIUM
3. NO WALKWAYS
4. OTHER

ANSWERED QUESTIONS ABOUT EFFECT OF COLUMBARIA ON DEATH/THEOLOGY

1. YES
2. NO

WHEN CONSTRUCTED

1. 30'S
2. 40'S
3. 50'S
4. 60'S
5. 70'S
6. 80'S

CHURCH STYLE

1. TRADITIONAL
2. MODERN
3. OTHER
4. DO NOT KNOW

VISIBLE OR BLENDS

1. VISIBLE
2. BLENDS

CEREMONY TO DEDICATE OR CONSECRATE

1. YES
2. NO
3. NO INFORMATION

LANDSCAPING

1. ELABORATE WITH PLANT MATERIALS AS PART OF THE DESIGN
2. MODERATE USE OF PLANT MATERIALS BUT IMPORTANT DESIGN ELEMENT
3. PLANT MATERIALS AS THE ONLY DESIGN ELEMENT
4. MODERATE USE OF PLANT MATERIALS
5. NO SUBSTANTIVE USE OF PLANT MATERIALS
6. OTHER

TYPE

1. COLUMBARIUM WITH NAME OF THE CHURCH
2. COLUMBARIUM WITH NAME DIFFERENT FROM NAME OF CHURCH
3. MEMORIAL GARDEN WITH NAME OF THE CHURCH

4. MEMORIAL GARDEN WITH NAME DIFFERENT FROM THE NAME OF THE CHURCH

5. GARDEN WITH NAME OF THE CHURCH

6. GARDEN WITH NAME DIFFERENT FROM THE CHURCH

7. CHURCHYARD WITH NAME OF THE CHURCH

8. CHURCHYARD WITH NAME DIFFERENT FROM NAME OF CHURCH

9. OTHER

SLIDES

1. YES

2. NO

SECTION

1. SOUTHWESTERN CHURCHES

2. NORTHEASTERN CHURCHES

3. NORTHWESTERN CHURCHES

4. MID-WESTERN CHURCHES

5. WESTERN CHURCHES

6. SOUTHERN CHURCHES

PRE-FABRICATED UNITS TO BURY ASHES

1. YES

2. NO

3. NOT SURE

Variable selections for each church columbaria site are listed in Appendix C.

The following variables proved to be important in analyzing common traits in columbaria in the excellent category:

Symbol

Shape

Entry

Walkways

Ashes Preserved or Buried

Identity/Church

Identity/Geographical Area

Visible or Blend

Designer

Seating

The importance of symbol was evident in the fact that only two of the seventeen columbaria did not use some form of symbol. The most commonly used symbol was the cross. The style of the crosses varied from plain to a specially commissioned, large, modernistic bronze cross recently installed at Christ Episcopal Church in Greenwich, Connecticut (Figure 4.3). In addition to the use of symbol, ten of the seventeen used similar shapes. Those ten used the curvilinear or circular form. Seven used rectilinear or linear forms. One church, St. Andrew's Episcopal Church in Cherokee Village, Arkansas, combined form and symbol and the form of the columbarium was the symbol. This is a small church in a retirement community near Hot Springs, Arkansas.

FIGURE 4.3



Cross at Christ Church Columbaria, Old Greenwich, CT.

The columbarium, constructed with native stone amidst beautiful trees, is almost more elaborate than the church (Figures 4.4 4.5 4.6). The senior warden, E. Wilson Green, related an interesting story about how the group designed the columbarium.

The actual columbarium that is used for the placement of cremains is in the form of a shepherd's crook. This was chosen because it would symbolize our Lord as the shepherd with the crook and we as his flock. Please realize that the shepherd's crook was selected first as the design of our columbarium because of the above stated symbolism. The circle of the entire structure evolved later in our planning

The type of entry used varied in this category. None of the seventeen used a gate alone as an entry. Two used gates combined with an arch (Figure 4.7). A gate alone may be seen as a barrier. It is possible that when the arch form is combined with a gate, that feeling is softened. In some cases churches have built fences and gates to prevent vandalism, but it is hard not to remember Philip Aries statements about gates in some periods of history that were erected to keep the spirits in and not the people out. The large black wrought iron gate at the Garden of Christ Church of the Ascension might be perceived as forbidding or it is possible it might represent security.



FIGURE 4.5





FIGURE 4.7

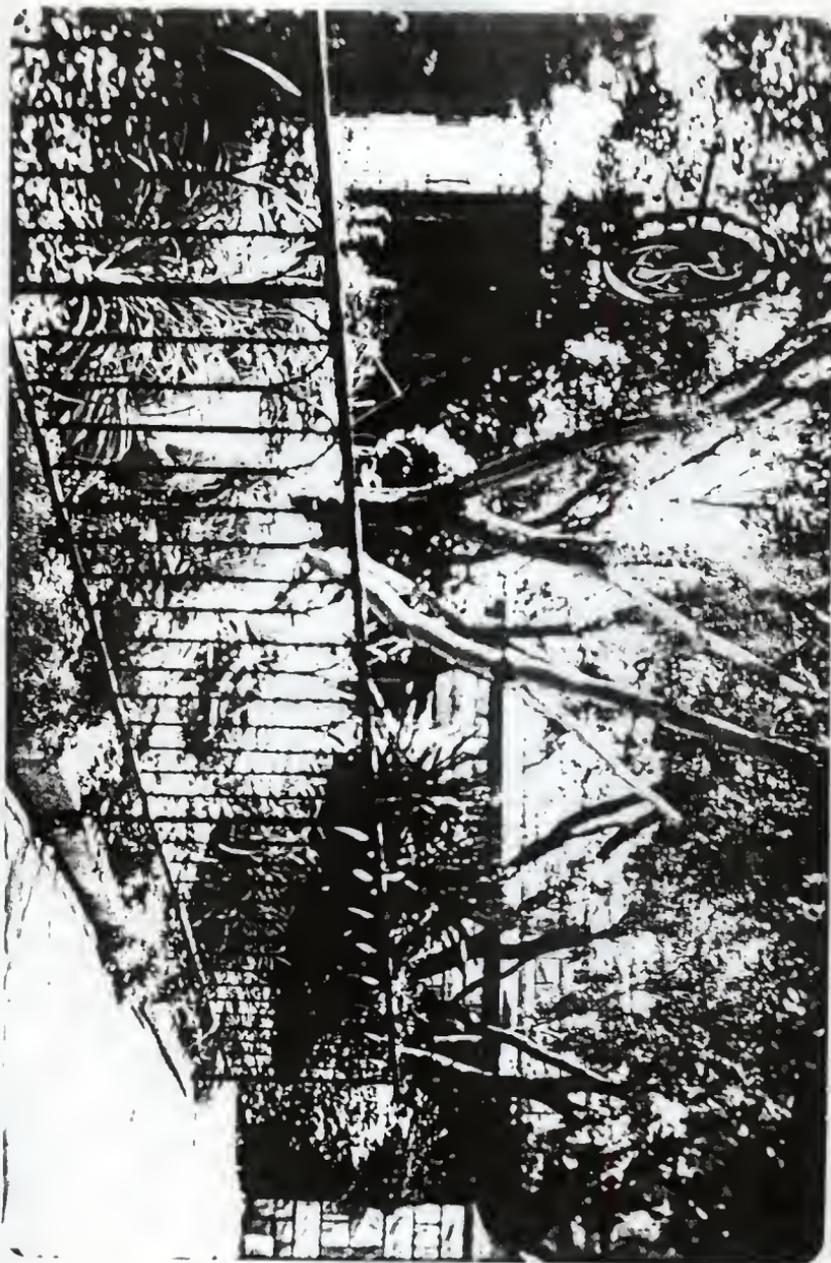


The next variable used for analysis is walkways. Twelve columbaria used walkways or steps to enter the columbaria. Only three had no identifiable entry. One of these, St. Paul's Episcopal Church in Fayetteville, Arkansas, is a columbarium set in a wall along a walkway that connects two parts of the church (Figure 4.8). There cannot be an entry at this site. Another example of no entry is the memorial garden at St. Clement's Pro-Cathedral (Episcopal) in El Paso. At this particular site the ashes are buried among flowers and other plantings in a courtyard garden (Figure 4.9).

Whether or not the ashes were preserved or buried seemed to be important in this category. While six columbaria in this group were designed to bury the ashes directly in the ground, eleven sites were designed to preserve the ashes in urns and those urns were placed in the ground or walls. One reason that over half of this category had the ashes preserved may be that there are more formal elements in these sites such as stone walls and more elaborate walkways. The criteria outlined earlier for judging place may have put a higher premium on more elaborate design. Therefore the sites with more elaborate elements may have seemed more attractive in the initial selection process.

Within the list of ten variables that showed similarities within the excellent category, there were five variables that showed particularly striking similarities among the seventeen





columbaria. Those variables are the following:

Identity/Church

Identity/Geographical Area

Landscaping

Visible or Blend

Design

Seating

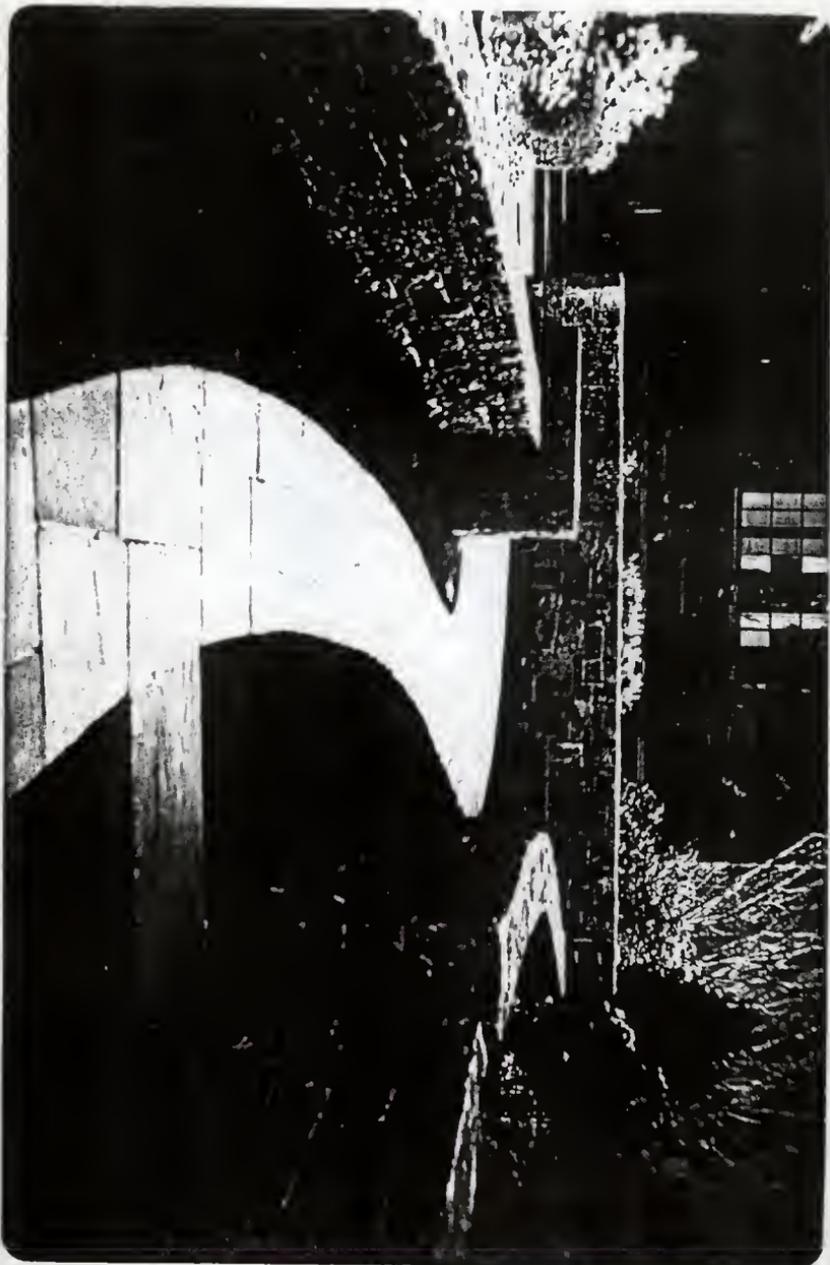
The first variable distinguishes whether the columbaria has an identity with the church building. The second variable is concerned with whether or not the columbaria has an identity with the geographical area in which it is situated. The answers to both questions were an overwhelming yes. The scores in answer to the first question were fifteen yes and only two no. The second question was similar with scores of sixteen yes and one no. Sense of place is difficult to achieve if designs or landscaping try to look like some other part of the country. One example in this study is two different churches in Phoenix. The St. Barnabas-in-the-Desert columbaria has painted white brick walls, sand, and cactus among its design features (Figure 4.10 4.11). It is in the desert and it looks like it is. A few miles away at Christ Church of the Ascension, is another columbaria, but the extensive use of pavers and granite and some roses as plant materials, do not give many visual clues that this site is in the desert. That is one of the reasons that the first church received an excellent and the second one a fair.





The third variable, Landscaping, appears to be important to the columbaria ranked in the excellent category. Fifteen of the seventeen columbaria used plant materials in at least a moderate degree, with eight of the sites using plant materials extensively or as an important design element. Color, enclosure, canopy, and texture are some of the functions that plant materials serve in these columbaria. Only two of the seventeen had no substantive use of plant materials. One of these, the First Presbyterian Church in Greenwich, Connecticut, has a very small area with curving rock walls separated from the walkways by turf. The ashes are buried in that turf area so there is very little room for any plant material. However, the native stone that is used is colorful and the small areas of turf are very green and well maintained. So while there is little plant material, it still has a landscaped look (Figure 4.12). The other site, Redeemer Episcopal Church in Baltimore, has used paving extensively in a patio style area directly next to the church and any plant material is outside of the paved area.

Eleven of the columbaria blend with the church while six appear as separate entities. This variable is probably a corollary to church/columbaria identity. This suggests that for a columbaria site to be visually attractive it needs to not only have a similar character to the church and area, but not stand out as being totally separate from the church.



The fact that nine of the seventeen columbaria were designed by design professionals is no surprise. In five of the seventeen columbaria designer information was not available but some of them may have had professional advice. Hopefully, designers are familiar with creating an atmosphere that will help produce a positive sense of place and that is why their projects placed in the highest category.

One variable that showed surprising results was seating. In twelve of the seventeen sites, seating was provided. Four did not provide for seating and information was unclear about the other site. The assumption here is that to provide seats is to invite entry. It says to the observer this is a place to use for something other than the burial of ashes. The woman who participated in the service at the columbarium in Phoenix said that one of the elements that attracted her to that columbarium was that she had seen people sitting and visiting on benches at the site. She pointed out that people generally do not sit in a cemetery. If they go to a cemetery to visit a gravesite they must either drive through or stand. Seating in a columbarium allows for meditation, prayer, or simply socialization by visiting with another person.

While there were other similarities in the variables of the excellent category, the use of symbol, landscaping, identity with the church and geographical area, and seating were the ones

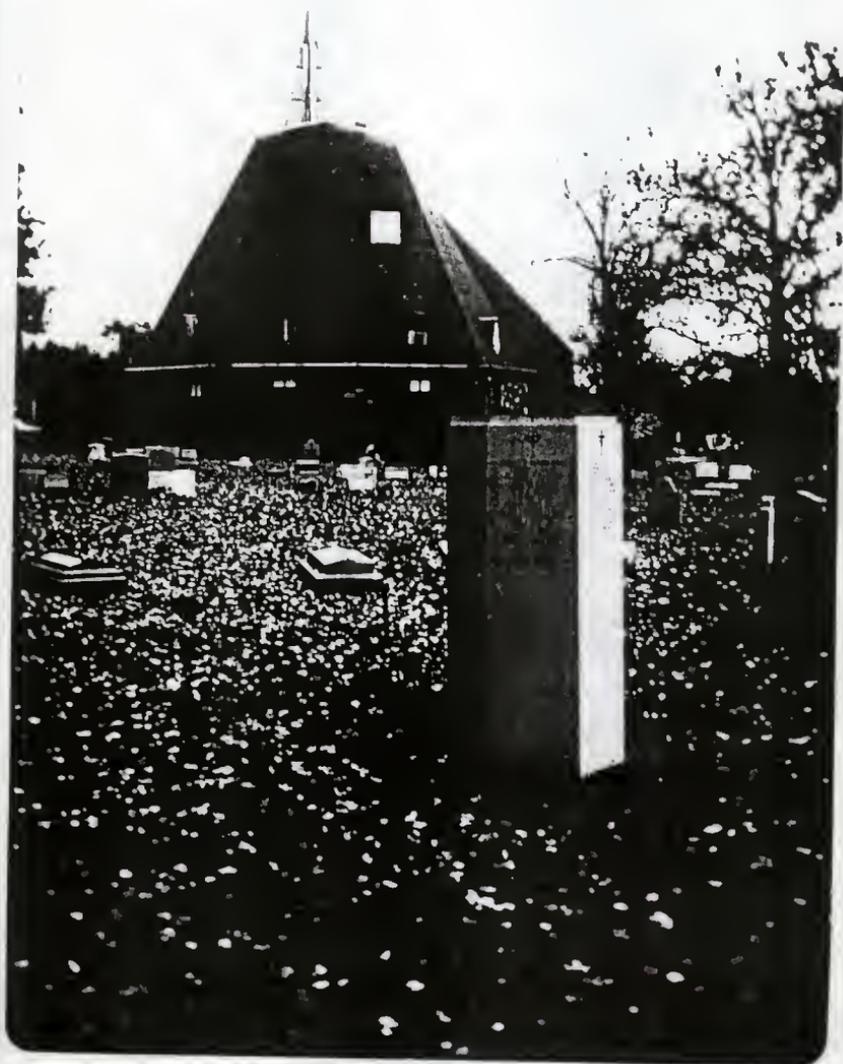
almost all of these sites had in common. These seventeen were ranked in the excellent category because they were all visually attractive sites. If that is true, then the variables that these sites have in common are the ones that also help to provide a setting that can be the appropriate background for sense of place experiences.

What were the similarities and differences between those columbaria that received a ranking of five or excellent and those that received a ranking of one or fair? Ten columbaria received a one or fair ranking. The list of ten variables listed earlier in this chapter, contains the variables that not only show the similarities within the excellent group but also demonstrate the differences between the excellent and the fair group. One exception to that list is the variable for location. Scores for the fair and excellent groups were similar for the variable location. The largest number of columbaria in both categories were located beside the church, but unlike the excellent category, two of the columbaria ranked in the fair group were located behind the church. While a little less than half of the excellent group had the ashes buried, only one of the fair group buried the ashes and nine preserved the ashes. Shape was a variable that showed some difference between categories, but not a startling difference. There were more rectilinear and fewer curvilinear and circular forms in the fair category.

There was far less use of symbol among the fair category than was in the excellent category. While only two of the seventeen churches in the excellent category did not use any symbol, four of the ten churches in the fair category did not do so.

The seating and entry variables are two that showed differences between the excellent and fair category. Only four of the ten columbaria in the fair category offered seating. Three of the ten had gates without arches to soften them and four of the remaining sites had no obvious entry to the columbaria. These four sites are different from the sites with no entry in the excellent category. One of them, Good Samaritan Episcopal Church in Paoli, Pennsylvania, has included an urn garden as part of a large traditional churchyard cemetery (Figure 4.13). Therefore there are no walkways or other kinds of entries. St. Barnabas Episcopal Church in Greenwich, Connecticut has built columbarium walls in a large area beside the church but there seems to be nothing connecting the two places. St. Matthew's Episcopal Church in Pacific Palisades, California, is a magnificent new structure that was featured in the February 1984 issue of Architectural Record (Figure 4.14). This church also has a lovely, extensively landscaped, prayer garden (Figure 4.15). Unfortunately, the columbarium is a traditional red brick low wall with metal plates on top for the names of individuals whose ashes are preserved in the wall (Figure 4.16). There appears to be no clear path between the prayer garden and the columbarium even though there is visual contact. The fourth

FIGURE 4.13



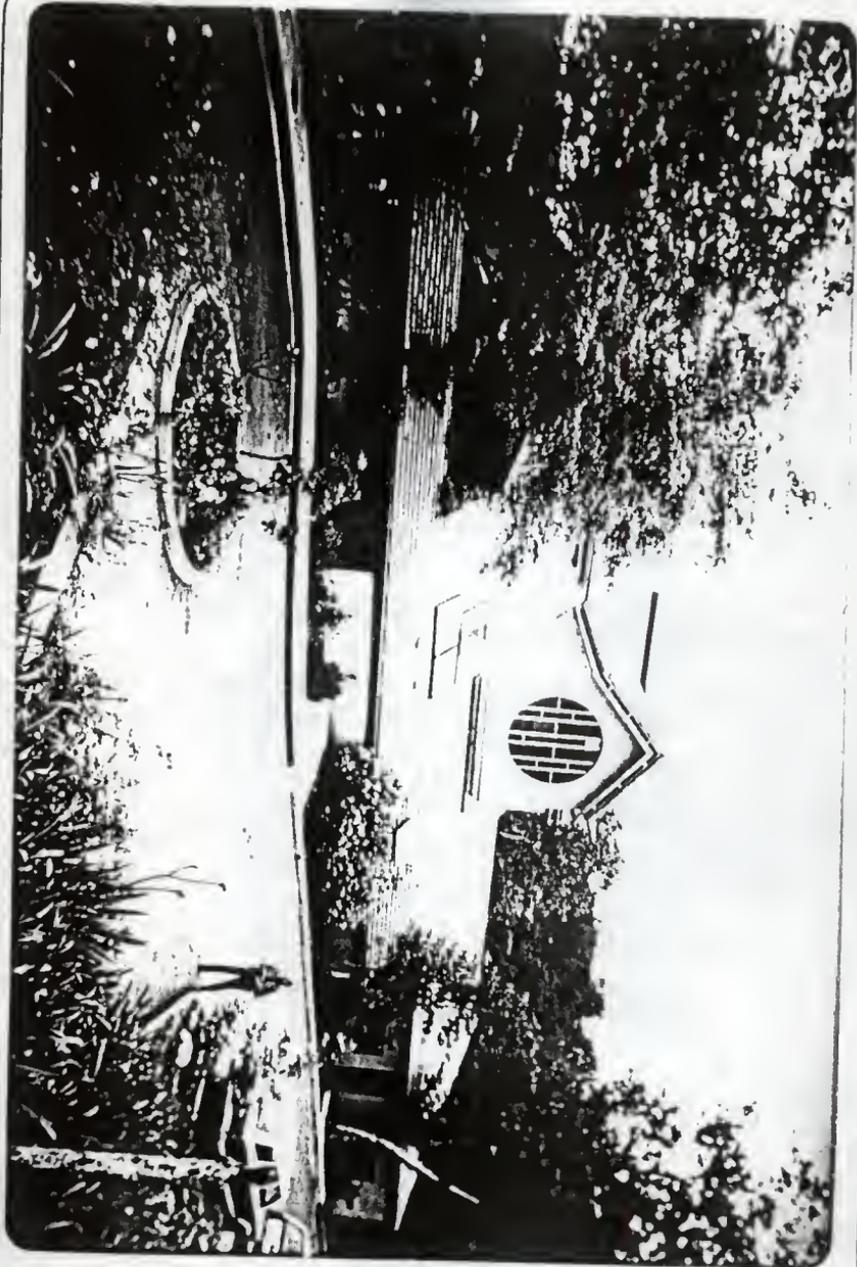
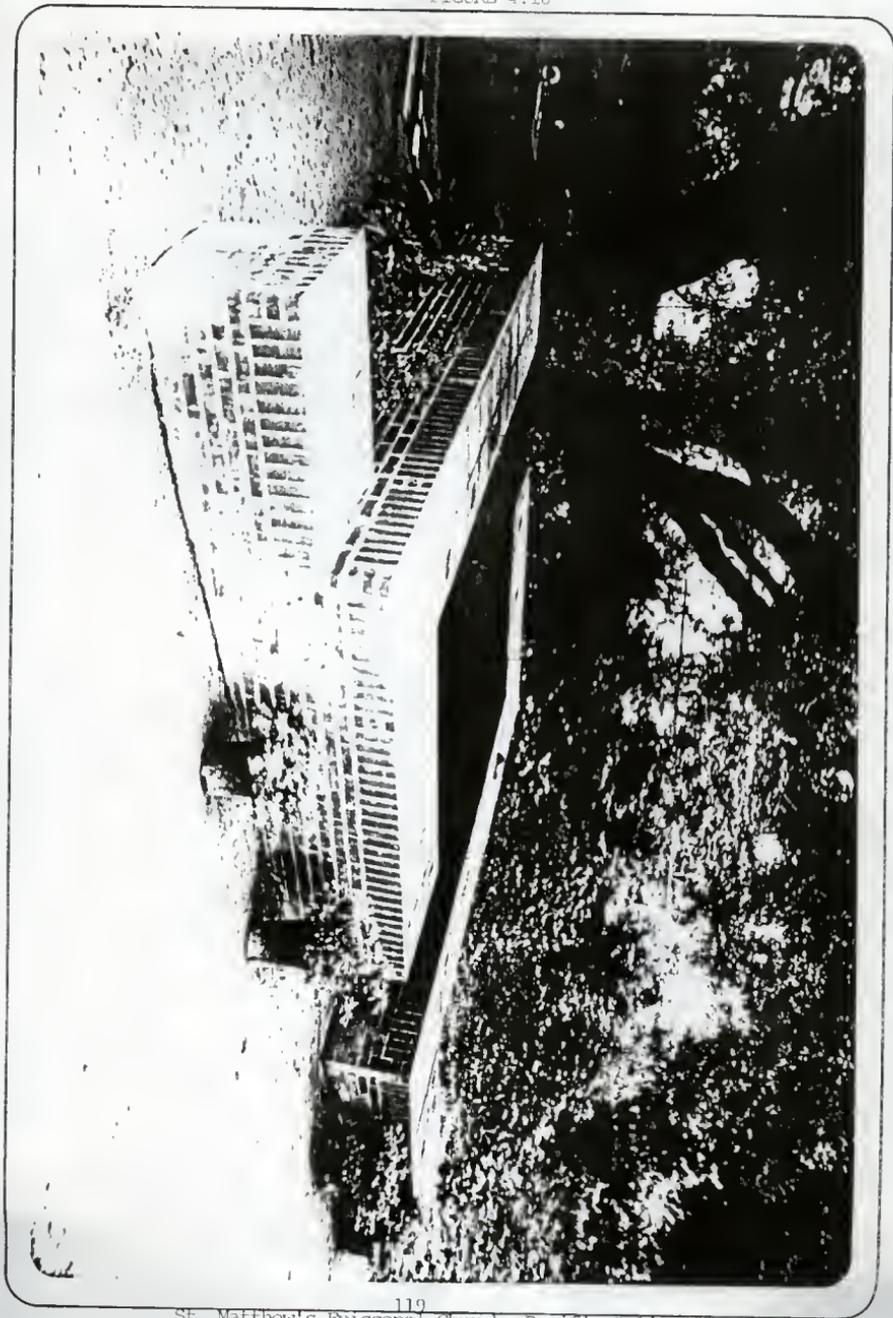




FIGURE 4.16

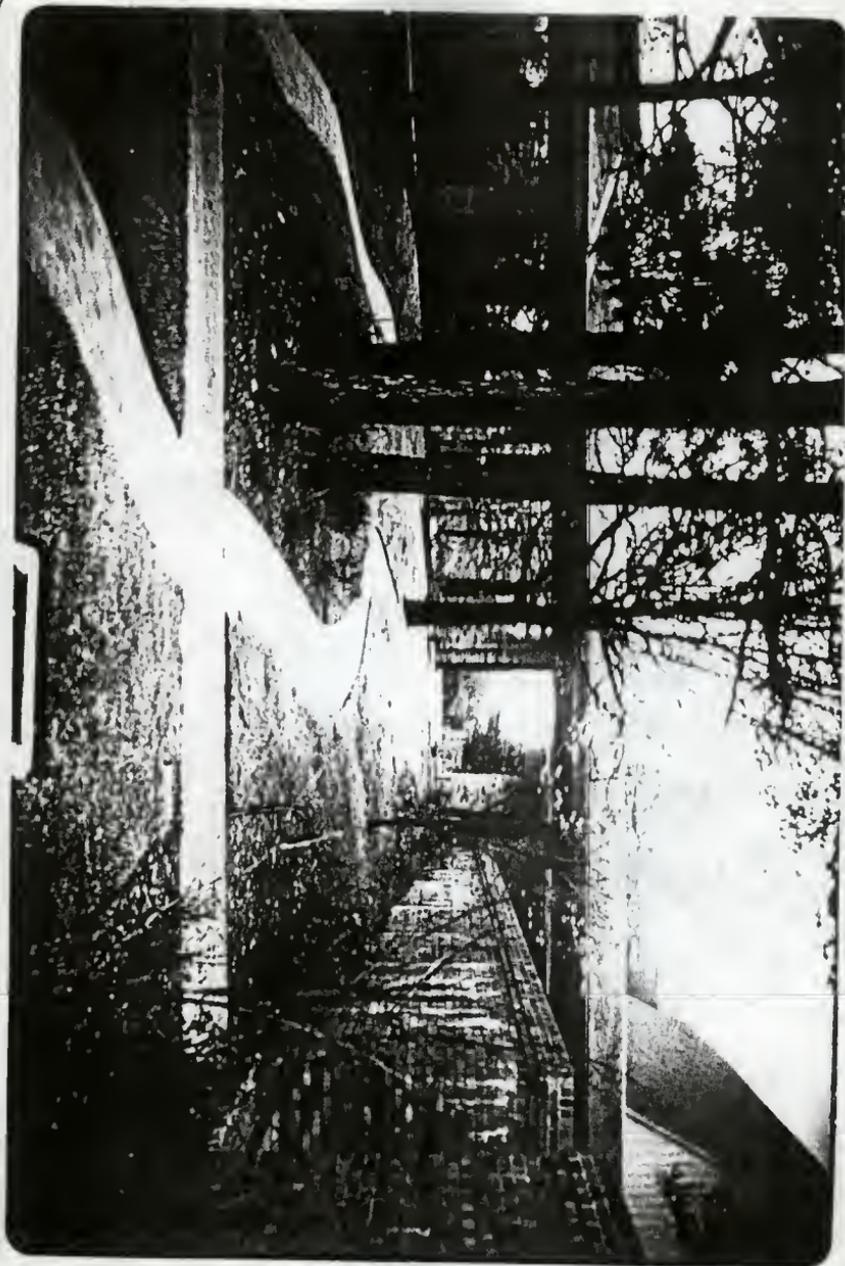


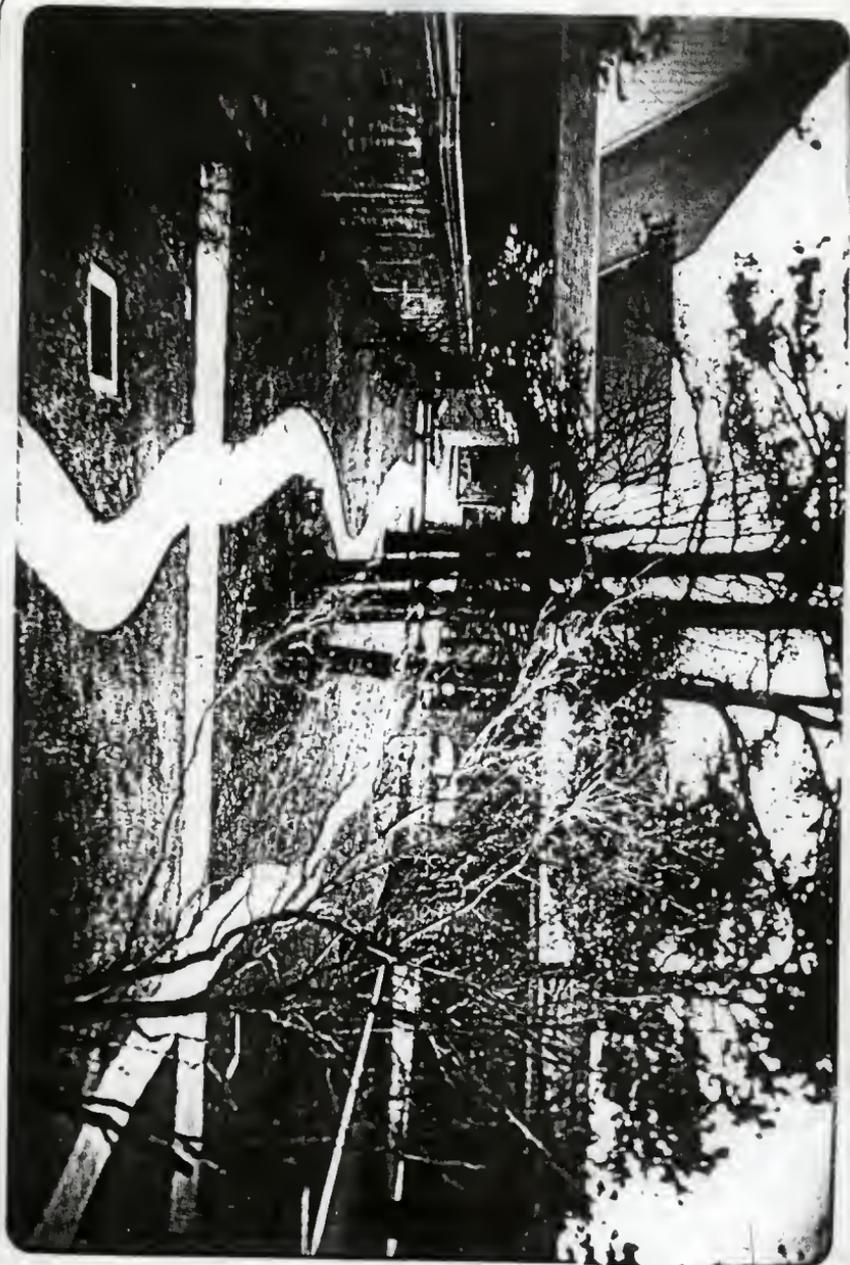
site with no entry is at Grace Episcopal Church in Carlesbad, New Mexico. It is simply a very small flower garden on the side of the church and the ashes are buried under the flowers. Lack of a path or entry may leave a message similar to no seating. The message is that this is not a place to come or use except for the burial of ashes. The columbaria that have more paths and seating seem to have a more open style that invites multiple uses. The columbarium of St. Mark's Episcopal Church in Little Rock, is in front of the main church and part of an interior courtyard area formed by several church buildings. Even though this church is located in an urban area, these buildings are nestled in seventeen wooded acres that have a distinctive Ozark character (Figure 4.17). The columbaria preserved beautiful trees and constructed brick retaining walls and curving brick paths (Figure 4.18 4.19). The urns are buried beside the paths with a name plaque at the site of the burial (Figure 4.20). In this peaceful and beautiful setting on Easter morning, preschoolers in the church have their easter egg hunt. The symbolism present in that use says something about Easter, life, death, and the resurrection.

Five variables showed significant differences between the fair group and the excellent group. None of the columbaria in the fair group had extensive use of plant materials or had used plant materials as an important design feature. Seven of the ten columbaria had only moderate use of plant material. St. Mark's Episcopal Church in Mt. Kisco, New York, recently added

FIGURE 4.17









an addition and more plant materials to their columbaria. An employee at the church said there had been a new interest in the columbaria since those additions. Many church members mentioned repeatedly in their correspondence, the importance of the garden aspects of these sites. The subject of the beauty of the gardens was often mentioned. Seven different columbaria sites used statues of St. Francis of Assisi. They varied from simple white statues to a more elaborate sculptured version of St. Francis (Figure 4.21 4.22). This suggests that the nature aspects of exterior columbaria are important. The fact that the excellent category has more extensive landscaping than the fair category is significant.

Nine of the seventeen excellent columbaria had been professionally designed, while only two of the ten fair ones had. While professional design is not a guarantee of good design, it generally means the site has been studied more carefully and appropriate materials chosen.

The three most startling differences between the two categories occurred with variable scores that were a reverse from the excellent category. The first of the variables is Identity/Church and the second, Identity/Geographical Area. Of the columbaria in the fair category where information was available, only two had a similar identity to the church and only three of the columbaria showed an identity with the geographical area. In a related variable, Visible or Blend,

FIGURE 4.21

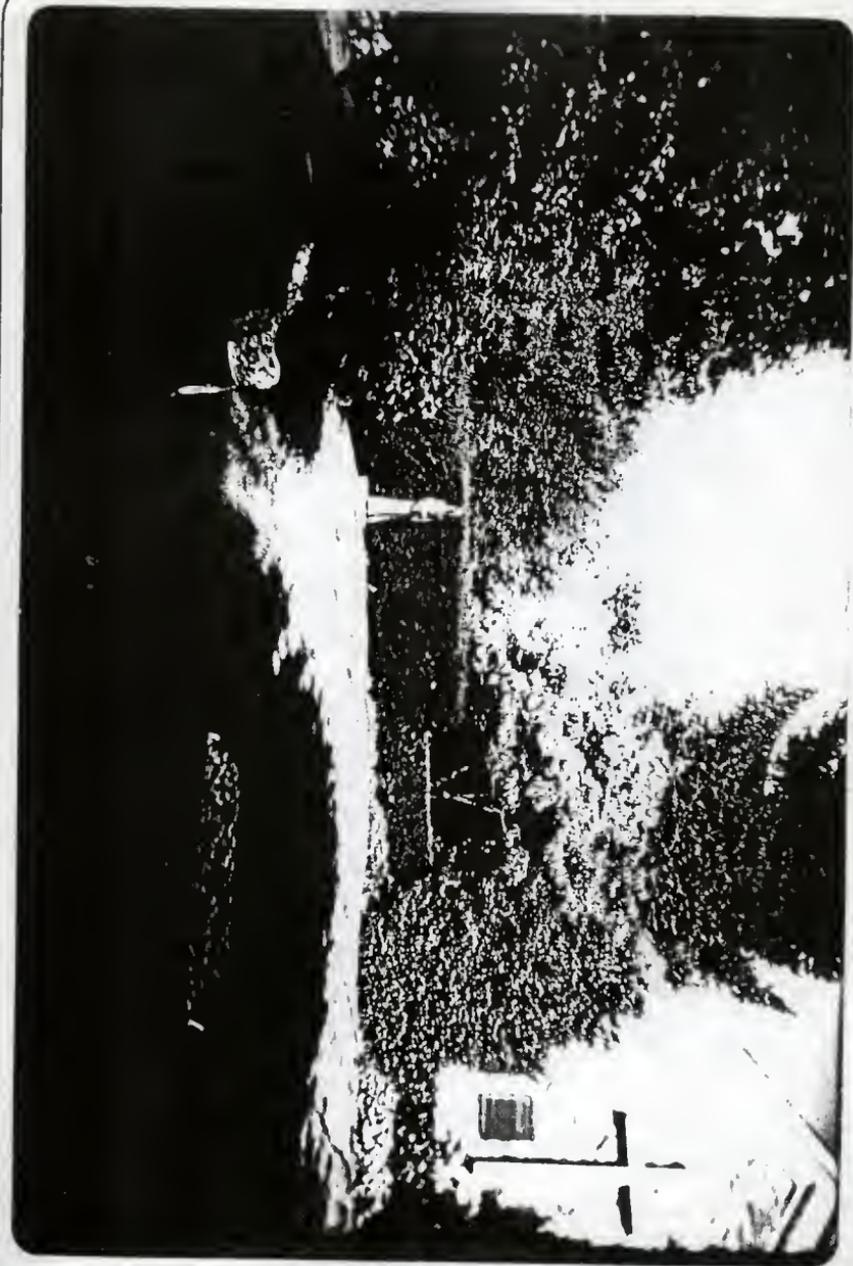


FIGURE 4.22



seven columbaria were judged to be visible instead of blending with the site. These seem to be significant differences between the fair and excellent categories. Even though these ten sites have received a fair rating and show differences in many variables from the excellent category, they may still offer intense sense of place experiences to individual members of those churches. A geographical distribution of the church columbaria sites is shown on a map in Appendix E.

An example of disparity between good design qualities and sense of place experience, is a letter from a E. Peirce McDowell, a member of St. Matthew's Episcopal Church in Pacific Palisades, California. It is a moving explanation of what a church columbarium site means to an individual. This is a columbarium that received a fair ranking and was mentioned earlier because the columbarium did not show any identity with the beautiful church. This comment was in answer to a question about whether there were any design features of the columbarium that helped to create a sense of place:

In my opinion, the design of the columbarium is not conspicuous, but rather lend itself uniquely to its surroundings --- the paths with benches alongside them, the flowering plants, the prayer kneeler, the trees, even the wild-life which occasionally visit the area (deer, racoons, foxes, coyotes, skunks!).

Many years ago I visited columbaria at Forest

Lawn Cemetery in Burbank, California, at a cemetery in Los Altos, California where my parents are inurned, and at the Veterans' Cemetery in West Los Angeles (I am a veteran and am entitled to free facilities at a veterans' cemetery). The one in Burbank was the grandest of the three, the one in Los Altos evoked fond memories of feelings of pride for having voluntarily served by country during World War II; all were of more or less conventional architecture, each seemed somewhat cold and impersonal. In contrast, the columbarium at St. Matthew's is simple, and close to home, church and nature. To me, that is 'sense of place' (McDowell 1985, Appendix F).

In summary, there are design features that seem to help create an appropriate background for sense of place experiences. Many were noted in this chapter with pictures of the columbaria sites as examples. The message from many churches, symbolized by Mr. McDowell's comment, is that the most important fact in creating sense of place at church columbaria sites is the juxtaposition of burial place with church. The combining of good memories with a painful experience seems to have strong positive affect on people who belong to these churches. While some sites may be more physically attractive to a neutral observer, all of the sites analyzed were meaningful to the members of the individual

churches that built them.

In addition to answering questions, this study also raised questions. With the exception of Christ Church Episcopal, Winetka, Illinois, built in the 1930's (Figure 4.23), the sites that were analyzed for this study are relatively new. Four were constructed in the 1960's, eleven in the 1970's and sixteen in the 1980's. Why is this phenomena becoming popular now? One reason may be a hope for the the intimate in a growing impersonal world. Originally, one possible reason for the growth of church columbaria was thought to be cost savings. This no longer seems valid for most of these sites. While the cost of burial in a church columbaria is a marked savings from a traditional plot and burial in a cemetery, a woman at Christ Church Episcopal, Greenwich, Connecticut, pointed out that Greenwich is an affluent community and people choose cremation and this columbaria because that is what they want, not to save money. In some communities money may play a part in the decision to build columbaria, but it does not seem to be a universally important reason. The most important underlying reason may be the one articulated by the woman from Topeka. That is the desire to be buried in a familiar place among comforting surroundings.

Another question, why are so many of the churches in this study Episcopalian? (Appendix G) One theologian has an answer to that question. It is his theory that churches today are divided



into basically two groups. One group is called rational and the other sacramental. When people deal with burial practices they are dealing with basic theology. Rational churches were born out of the period known as the Enlightenment. These churches worship the mind. In this dogma, death is an escape from matter and it is the spirit these churches are really interested in and not the person. They do not really believe that creation or matter in general is good. This life is something to be gotten through because it is evil and Christianity is a way to get to the better place - Heaven. Such churches recognize a private relationship with God and that relationship does not concern the world.

According to Crews, the sacramental tradition is very different from this. These churches believe that the resurrection of the body means not only that each individual is important but that that resurrection is the affirmation of the goodness of creation. Not only do they believe that matter is good but they also believe they have a responsibility to care for it. The use of the word matter here means the world. Earth is not simply a place to be gotten through to get to heaven. Rather, there is a concern with how the security of heaven be brought into this world (Crews 1985).

As a direct reflection of those beliefs, the rational churches tend to see their church buildings as meeting houses rather than consecrated places built on sacred ground. Some examples of

rationalist or Post-Enlightenment churches are the Mormons, Unitarians, and the fundamental protestants. The sacramental churches, descendants of the Roman tradition are the Episcopalians, the Catholics, Lutherans, and to some degree the Presbyterians. Catholics and Episcopalians in particular stress the importance of being buried in sacred ground or consecrated ground. This is the tradition traced by Aries in an earlier chapter. Therefore, it is not surprising to find more columbaria in Episcopal churches because of their view of the material world and consecrated ground. There are probably more Presbyterian and Lutheran churches that have columbaria but it was not possible to gather a total list. While the Roman Catholics have a sacramental view of theology, they also are very resistant to cremation. The ban on cremation was only lifted in 1963 and most Catholic churches still frown on the practice. An explanation for the Congregational and Reformed churches on the list, when normally they might be expected to fall into the more rationalist category, is that they are in areas where columbaria and the tradition of churchyard burials are more common.

The original focus of this thesis was an attempt to understand sense of place and how that related to the development of a meaningful landscape for the burial of ashes on church property. In the opening chapter where place and sense of place was discussed several theories were advanced to explain why men and women feel powerful ties to certain landscapes, symbols, and

basic elements of nature. Another chapter looked at death from the middle ages to the present. This summary section will relate the concepts from both those chapters to the research results from the study of columbaria on church property.

The Tryons believed that sense of place was an attempt by individuals to possess and personalize an environmental setting and reflect certain values and ideas (Tryons 1984). This definition certainly is reflected in the positive feelings church members express about their columbaria. In many cases, probably most, the church represents the same values that the individual member holds. This is a world that is constantly becoming more impersonal as it becomes steadily larger. The idea of a modern version of the medieval churchyard can easily be understood as an attempt to personalize and in a sense even possess a very special place.

In an earlier chapter, sacred space regardless of specific religions, was discovered to have similar origins. A great many of those origins derive from conceptualizations about nature and the natural world. All columbaria reviewed here are exterior and depend on nature to provide some of the elements of sense of place. Norberg-Schulz mentioned rocks, vegetation, and water as three things that had sacred meaning throughout history (Norberg-Schulz 1979). Seven columbaria have used water as a design element. Two columbaria have used a massive stone as a focal point. Emmanuel Episcopal Church in St. Louis combined

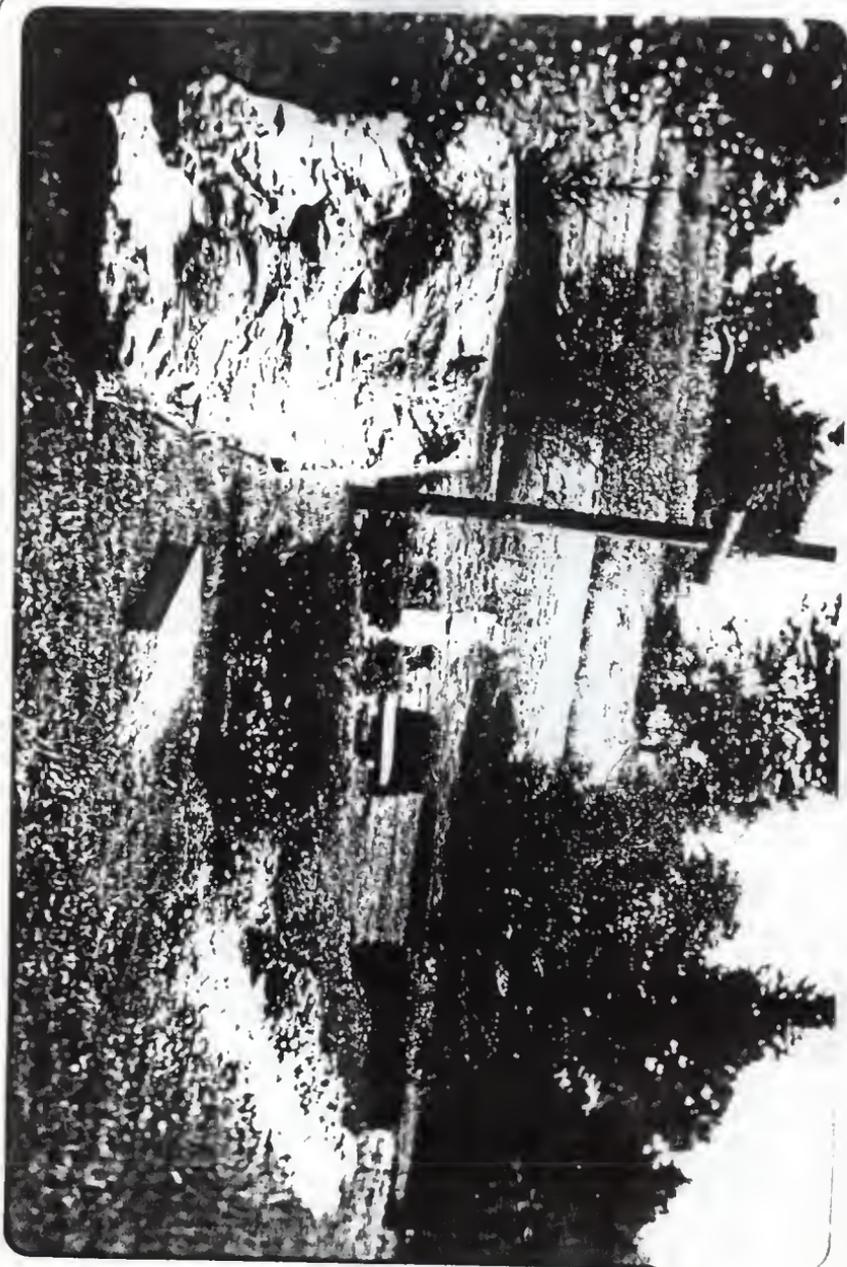
both things by arranging a large rock in a base that allows water to bubble and flow over it (Figure 4.24). A large rock is also used in the garden style columbaria at St. Anne's, Damascus, Maryland (Figure 4.25). Vegetation is important element in most columbaria. Father James Estes, an Episcopal priest in Carlsbad, New Mexico, told a story of how plant material became a powerful symbol in the memorial garden of his church. The night before the ashes of a parishioner were to be buried in the garden, there was a terrific hailstorm. The beautiful flowers and plants that had been in full bloom were ragged and nearly destroyed. He used that apparent destruction to demonstrate the hope of the resurrection. Just as the plants would be restored from what looked like the end, so would the parishioner be received to everlasting life (Estes 1985).

In all contacts with both clergy and laity about the burial of ashes on church property, pride and positive feelings are the overwhelming emotions mentioned. In addition to the primal elements of water, rock, and vegetation, symbols help people to mark sacred space and create a type of sense of place that can be reassuring in critical times. Seventeen columbaria either used the circle as the predominant form or some form of curvilinear lines. Several colmbaria in the Greenwich, Connecticut area have circular walls made from native stone. This has combined the two symbolic elements that Eliade mentions as the earliest form of a sacred place - a circle of stones combined into a wall that surrounds and encloses a sacred



136
Emmanuel Episcopal Church Webster Groves, MO.

FIGURE 4.25



137,

St. Anne's, Damascus, MD.

place. It is startling to see this ancient form of sanctuary used as design for church related spaces today (Figure 4.26 4.27) While the cross, in many forms, predominated there were also many statues of St. Francis. Whatever the method, almost every site had some use of symbol.

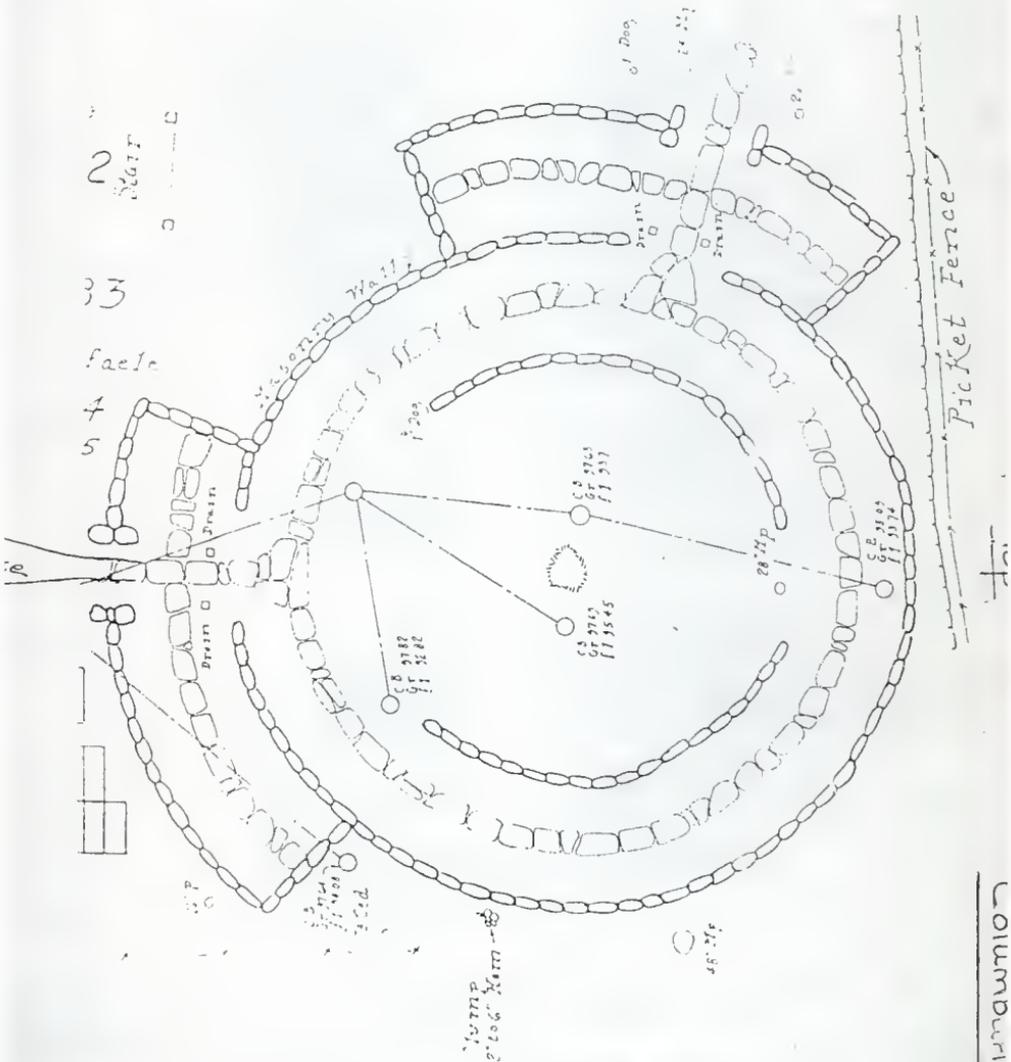
The underlying symbol in many of the columbaria is the earth itself. When ashes are returned directly to the earth as they are in many of the sites, the symbolism is powerful. In the Episcopal Book of Common Prayer, the words in the committal read, "earth to earth, ashes to ashes, and dust to dust" (1977 pg. 48).

While parts of these columbaria have been analyzed, none has been discussed as a complete site. As part of the summary of this chapter, one columbaria site will be evaluated as an example of how each of the sites were analyzed. I chose the columbaria of St. Mark's Episcopal Church in Little Rock for this evaluation for several reasons. It is a beautiful site that demonstrates many of the positive qualities discussed in this study. I have visited and photographed it, and I have interviewed the chairperson of the committee responsible for the columbaria. Each of the variables will be listed with comments about this particular columbaria site.

Denomination

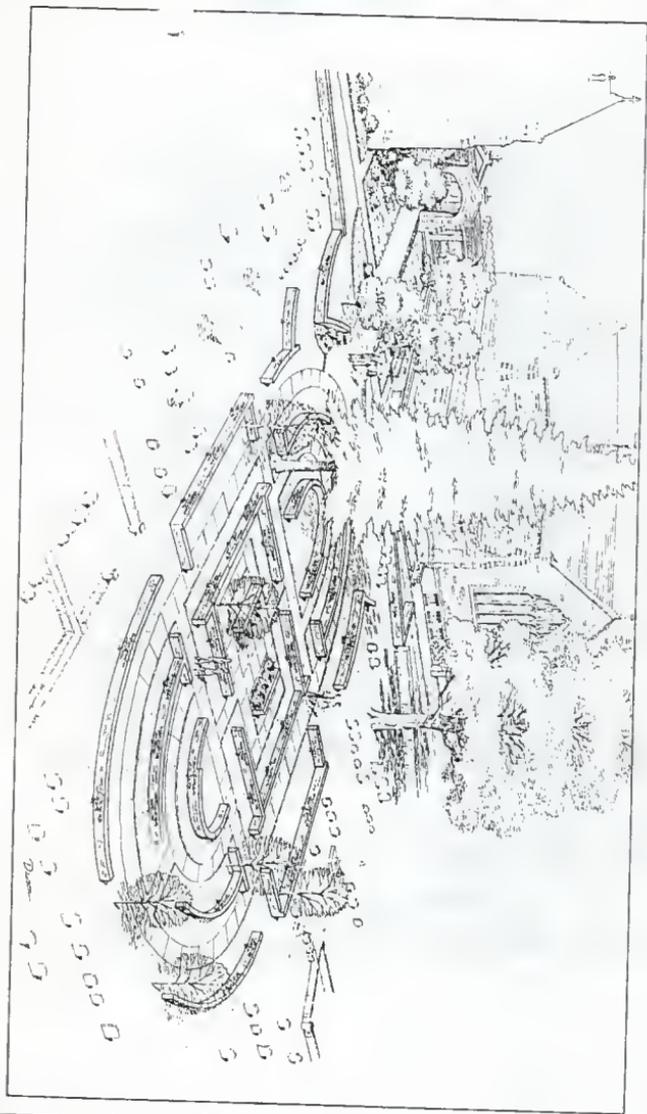
This is an Episcopalian church.

FIGURE 4.26



First Congregational Church Old Greenwich, CT.

FIGURE 4.27



Correspondence

Interview with Chairperson of the Columbaria committee.
Exchange of letters with another member of the committee.
Copy of Estes form received.

Symbol

Water is used in a fountain. (difficulty in making it work)

Shape

The shape is Curvilinear.

Location

Unlike most church columbaria in the study, this columbarium is in front of the church. It can be assumed that by choosing to put the columbaria where it will be seen, instead of putting it in an out of the way location, the church members are making a statement about how they feel about the subject of death and the columbaria.

Entry

Entry is by walkway. The columbarium is directly accesible from the main walkway to the church. This church site has several buildings arranged around a courtyard area. Part of the columbaria is lower than the courtyard, therefore there are some retaining walls with steps at a secondary entrance.

Names

The name plaques are at the site of the burial. Each of the plaques are alike.

Ashes Preserved or Buried

The ashes are preserved in an urn that is buried in the ground.

Identity/Church

The curvilinear shapes, the materials used, and the preservation of large trees help to give the columbaria an identification with the modern style church building.

Identity /Geographical Area

This site is on seventeen acres in the city of Little Rock, but has a rural, Ozark character because it is heavily wooded with native specimens, and also has elevational changes typical of the Ozarks. By preserving large trees at the columbarium site, this identity is strengthened.

Materials

Light colored brick is used for the retaining walls, fountain, and paths. The urns are buried in turf and flowers and shrubs are used many places in the site.

Focal Point

There is no actual focal point at this site. The columbarium area is rectangular with curvilinear paths along the length of

the site. The fountain is at one end, opposite from the entrance to the church. If the new, larger pipes enable the fountain to function properly, the water could be a focal point. The water should spill over the brick wall in one long continuous stream and, if this occurs, it would be a focal point.

Seating

There are no benches for seating in the columbarium. After analyzing all the sites, seating was recongized as an important factor. While there are many outstanding features about this site, benches would be a good addition.

Plans

No plans were received for this site.

Site Visit

I visited this site in March of 1985.

Design

Design was accomplished by a committee with a physician, who had always liked design, doing a large part of the design work. The plans were given to a professional to prepare the working drawings.

Walkways

The walkways are an important design feature of this columbarium. The curvilinear patterns bring a certain grace to the site and make the elevational changes appear to be part of the flow that draws the eye into the site. The urns are buried in the turf beside the walkways.

Answered Questions about Effect of Columbaria on Death/Theology

Beck McNabb, the chairperson of the columbaria committee, did not believe there had been much change in people's views toward death or the theolog concerning death. She did comment on the fact that because of the location of the columbaria, people passed by the columbarium whenever they came to church. She mentioned that one man, whose wife was buried in the columbarium, took time to walk through the site before and after church. It was this proximity of the burial site to the church that people seemed to like. She was the source of the story about the preschoolers having their easter egg hunt in the columbaria on Easter morning. That use of the site would seem to have a demystifying affect for the children and probably their parents in regard to the site.

When Constructed

After four years of committee work, the columbarium was constructed in 1983. One interesting fact is the priest at this church was opposed to the idea of a columbarium, so it was generated and developed by laypeople in the congregation.

Church Style

The church is modern.

Visible or Blends

The columbarium site blends with both the church and the area around it. Unless one is close enough to see the plaques in the turf it appears to be a well landscaped garden walk area.

Ceremony to Dedicate or Consecrate

Each time a burial occurs, the ground is blessed. This is not unusual for an Episcopalian church columbaria. It is an example of the sacramental features of this denomination and the importance of members being buried in consecrated ground.

Landscaping

Preservation of large existing trees makes the landscaping of this site appear stately and established. Additional plantings of flowering shrubs and trees put this site in the category of moderate use of plant materials, but important as a design element.

Type

It is a columbarium that uses the name of the church.

Slides

There are slides of the site.

Section

Southern is the classification of this site.

Pre-Fabricated Units to Bury the Ashes

No, the church manages all the details of the burial with some help from local companies.

This case study of St. Mark's Columbaria in Little Rock, is an example of the method used to analyze the other thirty sites. This process provided the opportunity to compare sites and decide what elements are most important in creating a background for positive sense of place experiences. The following recommendations are based on the results of this study.

Recommendations for Landscape Architects Who Design Places to Bury Ashes on Church Property

1. Visit with church clergy and laypeople to see if there are particular elements of theology that they would like demonstrated in the site.
2. Research symbols, colors, or rituals, important to this church. Make use of the colors and symbols in the design, and make sure there is adequate room for any rituals that might be used at the site.

3. Consider a prominent use of a symbol as a focal point. A highly visible cross appears to be an important element in most of the sites, but the style can vary from plain to elaborate.
4. Provide a comfortable way for people to enter and walk through the site.
5. Include seating so the site may be used as a place for meditation and conversation. It is also important to have seating available so that older or handicapped persons may be more comfortable at the site.
6. Use materials that match or blend with the materials used in the church.
7. Use plant materials in some way at the site. The use may range from prominent to minor, but some use of plant material is necessary to represent nature and the natural world. People want to see both beauty and a garden atmosphere in these sites.
8. Choose materials and plants that reflect the character of the geographical site. Do not impose an artificial atmosphere by using large numbers of introduced species.
9. Keep the use of gates to a minimum. If vandalism is a concern, see that the gates are in human scale.

10. Provide a system for displaying the names of those persons buried at the site. Names are an important memorialization feature. Whether the names are on a central plaque or at the individual burial site, is not of crucial importance, but the names should appear somewhere at the site. There may be an additional listing inside the church, but names must appear where they can be seen within the columbarium site.

11. Do not limit the use of the site by the design. Consider what other times of the church year the site could be used for different functions.

12. Limit the use of prefabricated units for the burial of the ashes. They give a harsh, cemetery-like feel to the columbaria.

Church columbaria may become more common and landscape architects have the training and sensitivity to design sites that will allow the people who use them to have meaningful experiences within the site. As a result, designers will fill an important role in helping to make the landscape not only beautiful, but meaningful. In doing this, landscape architects will carry on the tradition of working with nature to help people establish a relationship between themselves and the places that are important to them, and perhaps between themselves and the body of belief we call religion.

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APPENDIX A

RESPONSES FROM NATIONAL CHURCH ORGANIZATIONS REGARDING CREMATION

CNAME	NOTES
REFORMED EPISCOPAL CHURCH	NO POLICY
SERBIAN ORTHODOX CHURCH USA/C	NO CREMATION - EXCEPTION MADE FOR JAPAN WHERE IT IS THE LAW
FRIENDS UNITED MEETING	NO POLICY
GENERAL CONF. AMERICAN RABBIS	REFORM CONGREGATION/PRACTICE IS PERMISSABLE/SENT RESPONSUM
SOUTHERN BAPTIST CONVENTION	NO POLICY
THE SWEDENBORGIAN CHURCH	MANY OF THEIR MEMBERS PREFER CREMATION/NO CHURCH COLUMBARIA
SYRIAN ORTHODOX CHURCH	CREMATION NOT ALLOWED
STS.PETER&PAUL RUSSIAN ORTHOODX	THEY DO NOT CONDOONE CREMATION UNDER NORMAL CIRCUMSTANCES
CHURCH OF JESUS CHRIST/LOS	THEY DO NOT ENCOURAGE CREMATION/ACCEPT IT WHERE IT IS LAW
CHURCH OF THE BRETHREN	NO POLICY
LUTHERAN CHURCH IN AMERICA	NO POLICY
JEHOVAH'S WITNESS	WATCHTOWER ADDRESS/EXCELLENT ARGUMENT FOR CREMATION
AMERICAN LUTHERAN CHURCH	THEY DO ACCEPT CREMATION
AMERICAN BAPTIST CHURCHES USA	NO POLICY
CNAME	NOTES
POLISH NAT'L CATHOLIC CHURCH	NO ASH BURIAL GROUNDS IN CONSECRATED CEMETERIES
CHURCH OF CHRIST SCIENTIST	INDIVIDUAL DECISION/FIRST CHURCH OF CHRIST SCIENTIST RESPOND
UNITARIAN UNIVERSALIST ASSO.	INDIVIDUAL CHOICE/NEW ENGLAND CHURCHES SOME CEMETERIES/C OK
ÉPISCOPAL CHURCH BUILDING FUND	FOUR CHURCHES LISTED
LUTHERAN CHURCH/MISSOURI SYNOD	NO POLICY BUT CREMATION INCLUDED IN THE COMMITTAL/NICE LETTER
REORGANIZED CHURCH LOS	NO POLICY BUT BUILDING CEMETERY/INCLUDED CREMATION 1 CHURCH
BUDOIST CHURCHES OF AMERICA	50/50 CHOICE IN THIS COUNTRY/TEMPLES DO HAVE COLUMBARIA
UNITED METHODIST CHURCH	NO POLICY BUT SOME MENTION OF CREMATION IN BOOK ON DEATH
CHRISTIAN CHURCH(DISCIPLES/CH)	NO POLICY BUT PUTTING INTERIOR COLUMBARIA IN D.C. CHURCH
UNITED SYNAGOGUE OF AMERICA	CONSER/NO!IF CREMATED BURIAL/SACRED GROUND/NO RELIGIOUS CERE
CHURCH OF THE NAZARENE	NO FORMAL POLICY/ NO CHURCHES WITH COLUMBARIA
CNAME	NOTES
GREEK ORTHODOX ARCHDIOCESE	NO! FUNERAL IS DENIED
REFORMED CHURCH IN AMERICA	YES! THREE CHURCHES LISTED
UKRAINIAN ORTHODOX CHURCH USA	CHURCH LAW AGAINST CREMATION

APPENDIX B
COPY OF ESTES QUESTIONNAIRE

INFORMATION regarding your COLUMBARIUM:

Name of congregation St. Mark's Diocese Arkansas
 Address 1000 N. Mississippi P.O. Box 7266 Province W.H.
Little Rock, Ark 72217 (501) 225-4203
 The desire for a columbarium originated with clergyman / layperson
 The year 'thinking' began 1979. The year constructed 1983/84 enlarged? Yes No
 In a few words, what was the basic reason for constructing your columbarium?
see news article ①

To whom did you turn for ideas?

other Columbariums see news article ②
 How did you arrive at your final design? (Decision-makers, etc.)
There were three plans. The committee was split, so the chairman called them together, listed the good points of all the plans and asked them to design their own and constructed it with materials and workmen in your own community, please describe your major difficulties.
used church members. Had no real problems.

If you purchased materials from national suppliers, names and addresses:

Number of communicants in your congregation 600. Number of niches, in columbarium 430 Possible
 Finances: Total cost \$70,000. Price per niche to contracting family \$150 double 150 single plus interment fees
 How did you finance this project?
 Advance sales . Memorial(s) . Borrowed money from own reserves / bank
 Price per niche was set according to costs to cover long term investment
 Do you have an agreement/contract with each family (signed and filed)? Yes No
 (If yes, would you please enclose a copy of your agreement with this form.)

On the reverse side or on a separate piece of paper, would you please make a sketch to describe the location of your columbarium in relation to your sanctuary. The art does not have to be fancy but should be clear enough for copying purposes. See picture

page 1 of Arkansas Churchman
 What did you do to bless/dedicate this facility?

Bless the land before each interment - P. B. Page 487 Burial I
 What liturgical modifications have you made to the burial rites?

None really - see page 2 + 3 of regulations and conditions.

Are most of your people aware and appreciative of your columbarium? Yes No

Are you willing to assist those who plan to build a columbarium? Yes No

Your name Bebecca J. McJannet

MANY THANKS FOR YOUR TIME !!

Pres. Columbarium Committee
 PLEASE RETURN BY MID-SEPTEMBER TO

The Rev. James G. Estes
 P.O. Drawer PP
 Carlsbad, N.M. 88221-1068

APPENDIX C
LETTER TO MCDOWELL AND GREEN

ANN LEFFLER PALMER
LANDSCAPE DESIGNER
SUITE C, 1525 S.W. TOPEKA BLVD.
TOPEKA, KANAS 66612
(913) 233-5433

September 4, 1985

E. Peirce McDowell
1143 Las Pulgas Place
P.O. Box 222
Pacific Palisades, California 90272

Dear Mr. McDowell,

Thank you so much for your photographs and instructive letter. What a beautiful church and columbarium you have! I am familiar with "Architectural Record" and I know it is an honor to be in such a prestigious publication. I have not been able to copy the slides yet, because I am still gathering them from other churches, but when my thesis is complete, I will send you the copies.

I am grateful to you for taking the time to take the photos and writing the letter. I am writing now for some different information. My thesis is about the design of a meaningful place to bury ashes. That is a difficult concept. We all know when we are in a place that seems to make us feel a certain way. Putting those feelings into words is hard. The best term for that feeling is probably a "sense of place". I am interested in trying to find the qualities within existing columbaria that help to create that positive sense of place. In your opinion what might some of those qualities be?

I would like to know if the parishioners of your church have any different feelings about death and the Episcopal theology surrounding it since the columbarium was constructed. For example, since your columbarium is very visible instead of hidden somewhere on the property, do you think that has any symbolic meaning for parishioners? If you think their has been a change in attitudes do you think that change in attitude is related to any particular design feature in the columbarium or in its placement?

I would really appreciate any thoughts you might have on these subjects. I recognize these are not simple questions but I think they are important ones.

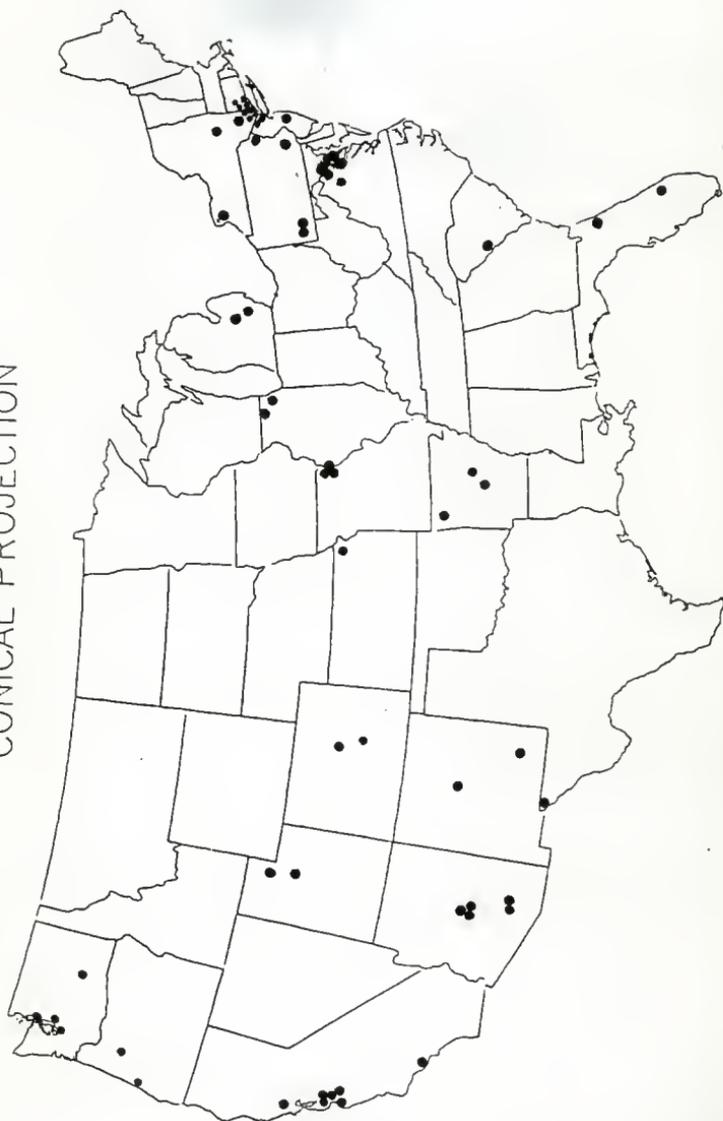
Sincerely,

Ann Leffler Palmer

APPENDIX E
MAP SHOWING DISTRIBUTION OF CHURCH COLUMBARIA

UNITED STATES

CONICAL PROJECTION



APPENDIX F

LETTER FROM E. PEIRCE MCDOWELL

E. Peirce McDowell
1143 Las Pulgas Place
P. O. Box 222
Pacific Palisades, California 90272

September 21, 1985

Ms. Ann Jeffler Palmer, Landscape Designer
1525 S.W. Topoka Blvd., Suite C
Topoka, Kansas 66612

Dear Ms. Palmer,

The questions raised in your September 4th letter are indeed not simple, and I suspect that my answer or perhaps I should say my observations, will not be simple either.

First, theology. My wife and I joined St. Matthew's Episcopal Church in Pacific Palisades over thirty years ago because we found the clergy and parishioners to be broadminded, tolerant, warm and understanding people. We do not care for rigidity, snobishness, or hell-fire and damnation. We believe that God resides in each one of us, that each of us tends to create his or her heaven on earth, and that if everyone followed the teachings of Jesus, we would be a far better place. Are we typical Episcopalians? I don't know. Maybe. So-----what does all this have to do with the columbarium at St. Matthew's.

The columbarium has 68 niches, each large enough to contain four urns so that in a family members can be interred together. Of the 68 niches, 17 are reserved and the remainder are all reserved. None may be added in the future. I suspect that those Episcopalians who have any different feelings about death and the Episcopal theology surrounding it since the columbarium was constructed, but it seems clear from conversations with clergy and others that all who have been directly involved have been St. Matthew members of the church or, if young, were brought up in St. Matthew. This suggests that the mature members, at least, do not care for it, and welcome the opportunity to remain in the very lovely surroundings which they enjoyed so much during their lifetimes. For example, the facilities of a beautiful prayer garden which adjoined the small original church were only slightly expanded to include the columbarium. Many parishioners spend a few quiet moments in the area before or after Sunday services, which might not be the case if it were hidden in some remote part of the grounds.

In my opinion, the design of the columbarium is not conspicuous, but rather lends itself uniquely to its surroundings --- the paths with benches alongside them, the flowering plants,

Page 1

prayer kneeler, the trees, even the wild-life which occasionally visit the area (deer, raccoons, foxes, coyotes, skunks!).

Many years ago I visited columbaria at Forest Lawn Cemetery in Burbank, California, at a cemetery in Los Altos, California where my parents are interred, and at the Veterans' Cemetery in West Los Angeles (I am a veteran and am entitled to free facilities at a veterans' cemetery). The one in Burbank was the grandest of the three, the one in Los Altos evoked fond memories of my earlier years, the one in West Los Angeles was associated with feelings of pride for having voluntarily served as a combat medic during the Vietnam War. I had never seen a columbarium until I visited the columbarium at St. Matthew's is simple, and close to home, church and nature. To me, that is "sensa of place".

I will be looking forward to receiving copies of the slides when you have completed gathering information.

Good luck with your thesis, and I hope my thoughts will be of some help to you.

Sincerely,

E. Peirce McDowell
E. PEIRCE McDOWELL

APPENDIX G
LIST OF VARIABLE RESPONSES FOR EACH SITE

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 48

CHURCH NAME: ST. ALBANS
ADDRESS: 3737 OLD SABINO CANYON ROAD
CITY: TUSCON
STATE: ARIZONA
ZIP:

PRIEST'S NAME:

DENOMINATION: 1 DESIGN: 0

CORRESPONDENCE: 2 WALKS: 0

SYMBOL: 0 QUERY: 0

SHAPE: 0 WHEN: 0

LOCATION: 1 STYLE: 3

ENTRY: 0 VB: 2

NAMES: 0 LUNSE: 0

PB: 0 LANDSC: 0

ID/C: 1 TYPE: 0

ID/GA: 1 SLIDES: 0

MATER: 0 SECTION: 1

FOCAL: 0 PREFAB: 2

SEATS: 0 PSCALE: 3

PLANS: 0 PFLACE:

VISIT: 1 NOTES: DIRECTLY IN FRONT OF THE ALTAR AREA/OUTSIDE

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 62

CHURCH NAME: FOX CHAPEL EPISCOPAL CHURCH
ADDRESS: 630 SQUAW RUN RD. EAST
CITY: PITTSBURGH
STATE: PENNSYLVANIZ
ZIP: 15238

PRIEST'S NAME: JAMES DIX

DENOMINATION: 1 DESIGN: 1

CORRESPONDENCE: 2 WALKS: 3

SYMBOL: 5 QUERY: 2

SHAPE: 5 WHEN: 6

LOCATION: 3 STYLE: 1

ENTRY: 5 VB: 2

NAMES: 1 CONSE: 3

PB: 1 LANDSC: 2

ID/C: 2 TYPE: 1

ID/GA: 1 SLIDES: 1

MATER: 2 SECTION: 2

FOCAL: 3 PREFAB: 1

SEATS: 1 PSCALE: 3

PLANS: 2 PFLACE: 5

VISIT: 1 NOTES: THIS IS ONE OF BILL SWAIN'S DESIGNS

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 42

CHURCH NAME: CHRIST EPISCOPAL CHURCH
ADDRESS: P.O. BOX 999
CITY: TOM'S RIVER
STATE: NEW JERSEY
ZIP: 08753

PRIEST'S NAME: WALTER HARTT

DENOMINATION: 1 DESIGN: 1

CORRESPONDENCE: 2 WALKS: 3

SYMBOL: 1 QUERY: 1

SHAPE: 3 WHEN: 6

LOCATION: 1 STYLE: 2

ENTRY: 7 VB: 1

NAMES: 3 CONSE: 1

PR: 2 LANDSC: 2

ID/C: 2 TYPE: 3

ID/GA: 1 SLIDES: 1

MATER: 1 SECTION: 2

FOCAL: 1 PREFAB: 2

SEATS: 1 PSCALE: 4

PLANS: 2 PPLACE: 5

VISIT: 2 NOTES: EXCELLENT LETTER FROM CHAIRMAN OF GARDEN

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 42

CHURCH NAME: CHRIST EPISCOPAL CHURCH
ADDRESS: P.O. BOX 999
CITY: TOM'S RIVER
STATE: NEW JERSEY
ZIP: 08753

PRIEST'S NAME: WALTER HARTT

DENOMINATION: 1 DESIGN: 1

CORRESPONDENCE: 2 WALKS: 3

SYMBOL: 1 QUERY: 1

SHAPE: 3 WHEN: 6

LOCATION: 1 STYLE: 2

ENTRY: 7 VB: 1

NAMES: 3 CONSE: 1

PR: 2 LANDSC: 2

ID/C: 2 TYPE: 3

ID/GA: 1 SLIDES: 1

MATER: 1 SECTION: 2

FOCAL: 1 PREFAB: 2

SEATS: 1 PSCALE: 4

PLANS: 2 PPLACE: 5

VISIT: 2 NOTES: EXCELLENT LETTER FROM CHAIRMAN OF GARDEN

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:40

CHURCH NAME:ST. ANNE S EPISCOPAL CHURCH
ADDRESS:25100 RIDGE ROAD
CITY:DAMASCUS
STATE:MARYLAND
ZIP:20750

PRIEST'S NAME:	
DENOMINATION:1	DESIGN:2
CORRESPONDENCE:1	WALKS:3
SYMBOL:12	QUERY:1
SHAPE:4	WHEN:6
LOCATION:0	STYLE:3
ENTRY:7	VB:2
NAMES:3	CONSE:1
PB:1	LANDSC:3
ID/C:2	TYPE:6
ID/GA:2	SLIDES:1
MATER:3	SECTION:2
FOCAL:12	PREFAB:2
SEATS:1	PSCALE:4
PLANS:2	PPLACE:0
VISIT:2	NOTES:SPUN GLASS BOX AND ASHES ALL PUT IN TOGETHER

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:41

CHURCH NAME:ST. ANDREW'S
ADDRESS:419 SOUTH STREET
CITY:MURRAY HILL
STATE:NEW JERSEY
ZIP:07974

PRIEST'S NAME:	
DENOMINATION:1	DESIGN:1
CORRESPONDENCE:1	WALKS:0
SYMBOL:124	QUERY:1
SHAPE:3	WHEN:5
LOCATION:1	STYLE:1
ENTRY:7	VB:2
NAMES:3	CONSE:1
PB:2	LANDSC:1
ID/C:1	TYPE:6
ID/GA:1	SLIDES:1
MATER:3	SECTION:2
FOCAL:2	PREFAB:2
SEATS:0	PSCALE:5
PLANS:2	PPLACE:5
VISIT:2	NOTES:GARDEN OF ST. FRANCIS/BROCHURE

DDSkipDDVEd:tDDChangeDDAddDDResetDDDeleteDDUktDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:38

CHURCH NAME:GOOD SAMARITAN
ADDRESS:212 W. LANCASTER AVE.
CITY:PADLI
STATE:PENNSYLVANIA
ZIP:19301

PRIEST'S NAME:DANIEL SULLIVAN

DENOMINATION:1	DESIGN:5
CORRESPONDENCE:1	WALKS:3
SYMBOL:5	QUERY:1
SHAPE:3	WHEN:5
LOCATION:4	STYLE:2
ENTRY:7	VB:1
NAMES:3	CONSE:3
PB:1	LANDSC:4
ID/C:2	TYPE:9
ID/GA:2	SLIDES:1
MATER:3	SECTION:2
FOCAL:2	PREFAB:2
SEATS:2	PSCALE:1
PLANS:1	PPLACE:5
VISIT:2	NOTES:EXTRA INFORMATION/PART OF CHURCH CEMETERY

DDSkipDDVEd:tDDChangeDDAddDDResetDDDeleteDDUktDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:39

CHURCH NAME:ST. JOHN'S CATHEDRAL
ADDRESS:256 E. CHURCH STREET
CITY:JACKSONVILLE
STATE:FLORIDA
ZIP:32202

PRIEST'S NAME:

DENOMINATION:1	DESIGN:5
CORRESPONDENCE:1	WALKS:1
SYMBOL:1	QUERY:1
SHAPE:2	WHEN:6
LOCATION:1	STYLE:1
ENTRY:15	VB:2
NAMES:4	CONSE:3
PB:2	LANDSC:4
ID/C:1	TYPE:9
ID/GA:2	SLIDES:1
MATER:3	SECTION:6
FOCAL:1	PREFAB:2
SEATS:1	PSCALE:5
PLANS:2	PPLACE:0
VISIT:2	NOTES:BISHOP'S GARDEN/ST. JOHN'S CINERARIUM

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 36

CHURCH NAME: ST. PAUL'S CATHEDRAL
ADDRESS: 4800 WOODWARD AVE.
CITY: DETROIT
STATE: MICHIGAN
ZIP:

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 1
CORRESPONDENCE: 1	WALKS: 1
SYMBOL: 0	QUERY: 2
SHAPE: 2	WHEN: 4
LOCATION: 1	STYLE: 1
ENTRY: 4	VB: 1
NAMES: 1	CONSE: 3
PB: 1	LANDSC: 1
ID/C: 1	TYPE: 1
ID/GA: 2	SLIDES: 2
MATER: 0	SECTION: 2
FOCAL: 0	PREFAB: 3
SEATS: 0	PSCALE: 0
PLANS: 2	PPLACE: 0
VISIT: 2	NOTES: ONLY LETTER THAT REFUSED TO TAKE SLIDES

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 37

CHURCH NAME: GRACE EPISCOPAL CHURCH
ADDRESS: P.O. DRAWER P-P
CITY: CARLSBAD
STATE: NEW MEXICO
ZIP: 88221

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 4
CORRESPONDENCE: 1	WALKS: 3
SYMBOL: 2	QUERY: 1
SHAPE: 4	WHEN: 0
LOCATION: 1	STYLE: 1
ENTRY: 7	VB: 2
NAMES: 5	CONSE: 3
PB: 2	LANDSC: 3
ID/C: 1	TYPE: 3
ID/GA: 2	SLIDES: 2
MATER: 3	SECTION: 1
FOCAL: 3	PREFAB: 2
SEATS: 2	PSCALE: 1
PLANS: 2	PPLACE: 5
VISIT: 2	NOTES: FIND STORY ESTES TOLD ABOUT COUPLE

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:34

CHURCH NAME: REDEEMER EPISCOPAL CHURCH
ADDRESS: 1401 TOWSON
CITY: BALTIMORE
STATE: MARYLAND
ZIP: 21230
PRIEST'S NAME: ROBERT W. FATTERSON
DENOMINATION: 1 DESIGN: 3
CORRESPONDENCE: 1 WALKS: 1
SYMBOL: 2 QUERY: 1
SHAPE: 2 WHEN: 5
LOCATION: 1 STYLE: 1
ENTRY: 5 VB: 2
NAMES: 1 CONSE: 1
PB: 1 LANDSC: 5
ID/C: 1 TYPE: 1
ID/GA: 1 SLIDES: 1
MATER: 1 SECTION: 2
FOCAL: 3 PREFAB: 2
SEATS: 1 PSCALE: 5
PLANS: 1 PPLACE: 5
VISIT: 2 NOTES: BROCHURE

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:35

CHURCH NAME: ST. PAUL'S EPISCOPAL CHURCH
ADDRESS: 309 CATHEDRAL AVENUE
CITY: BALTIMORE
STATE: MARYLAND
ZIP: 21230
PRIEST'S NAME:
DENOMINATION: 1 DESIGN: 0
CORRESPONDENCE: 1 WALKS: 0
SYMBOL: 0 QUERY: 1
SHAPE: 0 WHEN: 5
LOCATION: 1 STYLE: 1
ENTRY: 0 VB: 0
NAMES: 0 CONSE: 1
PB: 1 LANDSC: 0
ID/C: 1 TYPE: 1
ID/GA: 1 SLIDES: 2
MATER: 0 SECTION: 2
FOCAL: 0 PREFAB: 0
SEATS: 0 PSCALE: 0
PLANS: 2 PPLACE: 0
VISIT: 0 NOTES: BROCHURE - GET SLIDES

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:31

CHURCH NAME:ST. MARK'S EPISCOPAL CATHEDRAL
ADDRESS:231 EAST 1ST SOUTH
CITY:SALT LAKE CITY
STATE:UTAH
ZIP:84111
PRIEST'S NAME:
DENOMINATION:1 DESIGN:0
CORRESPONDENCE:2 WALKS:0
SYMBOL:0 QUERY:0
SHAPE:2 WHEN:5
LOCATION:0 STYLE:0
ENTRY:0 VB:0
NAMES:5 CONSE:0
PB:1 LANDSC:4
ID/C:0 TYPE:1
ID/GA:0 SLIDES:1
MATER:2 SECTION:5
FOCAL:0 PREFAB:2
SEATS:0 FSCALE:1
PLANS:2 PPLACE:0
VISIT:2 NOTES:

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:32

CHURCH NAME:ST. COLUMBA'S EPISCOPAL CHURCH
ADDRESS:4201 ABERNARLE ST. N.W.
CITY:WASHINGTON
STATE:D.C.
ZIP:20007
PRIEST'S NAME:
DENOMINATION:1 DESIGN:1
CORRESPONDENCE:1 WALKS:2
SYMBOL:0 QUERY:1
SHAPE:2 WHEN:6
LOCATION:1 STYLE:0
ENTRY:5 VB:0
NAMES:0 CONSE:1
PB:1 LANDSC:0
ID/C:0 TYPE:1
ID/GA:0 SLIDES:2
MATER:0 SECTION:2
FOCAL:0 PREFAB:0
SEATS:1 FSCALE:0
PLANS:1 PPLACE:0
VISIT:2 NOTES:GET SLIDES GOOD BROCHURE

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:28

CHURCH NAME: CALVARY EPISCOPAL CHURCH
ADDRESS: 20 MILTON STREET P. O. BOX 233
CITY: WILLIAMSVILLE
STATE: NEW YORK
ZIP: 14221

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 5
CORRESPONDENCE: 2	WALKS: 3
SYMBOL: 5	QUERY: 2
SHAPE: 2	WHEN: 5
LOCATION: 5	STYLE: 1
ENTRY: 7	VB: 2
NAMES: 2	CONSE: 3
PB: 2	LANDSC: 4
ID/C: 1	TYPE: 7
ID/GA: 1	SLIDES: 1
MATER: 1	SECTION: 2
FOCAL: 2	PREFAB: 2
SEATS: 2	PSCALE: 2
PLANS: 1	PPLACE: 6
VISIT: 2	NOTES: EXCELLENT BROCHURE

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:29

CHURCH NAME: CHRIST EPISCOPAL CHURCH
ADDRESS: 5910 BABCOCK BLVD.
CITY: PILLSBURG
STATE: PENNSYLVANIA
ZIP:

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 5
CORRESPONDENCE: 2	WALKS: 3
SYMBOL: 2	QUERY: 2
SHAPE: 3	WHEN: 6
LOCATION: 2	STYLE: 1
ENTRY: 7	VB: 2
NAMES: 5	CONSE: 3
PB: 2	LANDSC: 3
ID/C: 2	TYPE: 3
ID/GA: 1	SLIDES: 1
MATER: 3	SECTION: 2
FOCAL: 33	PREFAB: 2
SEATS: 1	PSCALE: 3
PLANS: 2	PPLACE: 6
VISIT: 1	NOTES: ONE OF THE SIMPLEST/APPEARS TO BE JUST GARO

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDD
ID:26

CHURCH NAME:CHRIST CHURCH EPISCOPAL
ADDRESS:RECTORY STREET
CITY:RYE
STATE:NEW YORK
ZIP:10580

PRIEST'S NAME:ED JOHNSON

DENOMINATION:1

CORRESPONDENCE:1

SYMBOL:1

SHAPE:3

LOCATION:1

ENTRY:5

NAMES:1

PB:1

ID/C:1

ID/GA:1

MATER:1

FOCAL:1

SEATS:2

PLANS:2

VISIT:2

DESIGN:5

WALKS:1

QUERY:2

WHEN:0

STYLE:1

VB:2

CONSE:3

LANDSC:2

TYPE:1

SLIDES:1

SECTION:2

PREFAB:2

PSCALE:5

PPLACE:6

NOTES:VERY SIMILIAR TO OLD GREENWICH COLUMBARIA

DDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDD
ID:27

CHURCH NAME:ST. MARK'S EPISCOPAL CHURCH

ADDRESS:

CITY:MT. KISCO

STATE:NEW YORK

ZIP:

PRIEST'S NAME:WM. HEFFNER

DENOMINATION:1

CORRESPONDENCE:1

SYMBOL:1

SHAPE:2

LOCATION:1

ENTRY:3

NAMES:1

PB:1

ID/C:1

ID/GA:1

MATER:1

FOCAL:1

SEATS:2

PLANS:1

VISIT:2

DESIGN:5

WALKS:4

QUERY:2

WHEN:4

STYLE:1

VB:1

CONSE:3

LANDSC:4

TYPE:1

SLIDES:1

SECTION:2

PREFAB:2

PSCALE:1

PPLACE:6

NOTES:BROCHURE/MORE THAN USUAL USE OF SYMBOL/ST.MA

DDDSk:pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:23

CHURCH NAME:CHRIST'S CHURCH EPISCOPAL
ADDRESS:17 SAGAMORE ROAD
CITY:BRONXVILLE
STATE:NEW YORK
ZIP:

PRIEST'S NAME:CHRISTOPHER WEBBER
DENOMINATION:1 DESIGN:1
CORRESPONDENCE:2 WALKS:4
SYMBOL:1 QUERY:2
SHAPE:2 WHEN:4
LOCATION:1 STYLE:1
ENTRY:4 VB:2
NAMES:1 CONSE:3
PB:1 LANDSC:4
ID/C:1 TYPE:1
ID/GA:1 SLIDES:1
MATER:1 SECTION:2
FOCAL:1 PREFAB:2
SEATS:1 PSCALE:5
PLANS:1 FPLACE:5
VISIT:2 NOTES:EXCELLENT BROCHURE

DDDSk:pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:24

CHURCH NAME:THE REFORMED CHURCH
ADDRESS:POUNDFIELD ROAD AT MIDLAND AVENUE
CITY:BRONXVILLE
STATE:NEW YORK
ZIP:10708

PRIEST'S NAME:
DENOMINATION:3 DESIGN:5
CORRESPONDENCE:1 WALKS:3
SYMBOL:1 QUERY:2
SHAPE:5 WHEN:0
LOCATION:1 STYLE:1
ENTRY:4 VB:2
NAMES:1 CONSE:3
PB:1 LANDSC:2
ID/C:1 TYPE:1
ID/GA:1 SLIDES:2
MATER:1 SECTION:2
FOCAL:1 PREFAB:2
SEATS:1 PSCALE:4
PLANS:1 FPLACE:6
VISIT:2 NOTES:BROCHURE

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:21

CHURCH NAME: EMMANUEL EPISCOPAL CHURCH
ADDRESS: 9 SOUTH BOMPART
CITY: WEBSTER GROVES
STATE: MISSOURI
ZIP: 63119
PRIEST'S NAME: ROBERT B. SKINNER
DENOMINATION: 1 DESIGN: 1
CORRESPONDENCE: 2 WALKS: 4
SYMBOL: 4 QUERY: 2
SHAPE: 2 WHEN: 0
LOCATION: 1 STYLE: 1
ENTRY: 3 VB: 2
NAMES: 3 CONSE: 1
PB: 2 LANDSC: 4
ID/C: 1 TYPE: 1
ID/GA: 1 SLIDES: 1
MATER: 1 SECTION: 4
FOCAL: 2 PREFAB: 2
SEATS: 1 PSCALE: 4
PLANS: 2 PPLACE: 5
VISIT: 1 NOTES: HARRIET BAKEWELL

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID:22

CHURCH NAME: ST. ELIZABETH'S EPISCOPAL CHURCH
ADDRESS: 169 FIRMOUNT RD.
CITY: RIDGEWOOD
STATE: NEW JERSEY
ZIP: 07450
PRIEST'S NAME:
DENOMINATION: 1 DESIGN: 5
CORRESPONDENCE: 1 WALKS: 1
SYMBOL: 2 QUERY: 2
SHAPE: 2 WHEN: 0
LOCATION: 1 STYLE: 1
ENTRY: 4 VB: 2
NAMES: 4 CONSE: 3
PB: 2 LANDSC: 2
ID/C: 1 TYPE: 3
ID/GA: 1 SLIDES: 1
MATER: 3 SECTION: 2
FOCAL: 2 PREFAB: 2
SEATS: 1 PSCALE: 3
PLANS: 2 PPLACE: 6
VISIT: 2 NOTES:

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 18

CHURCH NAME: ST. MICHAEL S AND ST. GEORGES
ADDRESS:
CITY: CLAYTON
STATE: MISSOURI
ZIP:

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 1
CORRESPONDENCE: 2	WALKS: 4
SYMBOL: 4	QUERY: 2
SHAPE: 1	WHEN: 6
LOCATION: 1	STYLE: 1
ENTRY: 3	VB: 2
NAMES: 1	CONSE: 3
PB: 1	LANDSC: 2
ID/C: 1	TYPE: 1
ID/GA: 1	SLIDES: 1
MATER: 2	SECTION: 4
FOCAL: 3	PREFAB: 2
SEATS: 1	PSCALE: 3
PLANS: 2	FFLACE: 5
VISIT: 1	NOTES: HARRIET BAKEWELL/ORIGINALY ONLY A GARDEN/SEA

DDDSkipDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 19

CHURCH NAME: CHURCH OF THE GOOD SHEPHERO
ADDRESS: 4947 CHATEAU DRIVE
CITY: KANSAS CITY
STATE: MISSOURI
ZIP: 64119

PRIEST'S NAME:	
DENOMINATION: 1	DESIGN: 2
CORRESPONDENCE: 2	WALKS: 1
SYMBOL: 0	QUERY: 2
SHAPE: 2	WHEN: 6
LOCATION: 2	STYLE: 2
ENTRY: 4	VB: 1
NAMES: 1	CONSE: 3
PB: 1	LANDSC: 5
ID/C: 2	TYPE: 1
ID/GA: 2	SLIDES: 2
MATER: 0	SECTION: 4
FOCAL: 0	PREFAB: 1
SEATS: 0	PSCALE: 1
PLANS: 2	FFLACE: 5
VISIT: 1	NOTES:

DDDSk1pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 16

CHURCH NAME: CHRIST CHURCH EPISCOPAL
ADDRESS: 470 MAPLE
CITY: WINNETKA
STATE: ILLINOIS
ZIP: 60093

PRIEST'S NAME:

DENOMINATION: 1
CORRESPONDENCE: 1

SYMBOL: 1
SHAPE: 1
LOCATION: 1

ENTRY: 2
NAMES: 2

PB: 2
ID/C: 1

ID/GA: 1
MATER: 1

FOCAL: 1
SEATS: 1

PLANS: 2
VISIT: 1

DESIGN: 5

WALKS: 1

QUERY: 2

WHEN: 1

STYLE: 1

VB: 1

CUNSE: 3

LANDSC: 1

TYPE: 7

SLIDES: 1

SECTION: 4

PREFAB: 2

PSCALE: 5

PPLACE: 5

NOTES: THIS MAY BE OLDEST/NEWER ONES REFER TO IT

DDDSk1pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 17

CHURCH NAME: ST. FRANCIS EPISCOPAL CHURCH
ADDRESS: 10033 RIVER ROAD
CITY: FOTOMAC
STATE: MARYLAND
ZIP: 20854

PRIEST'S NAME:

DENOMINATION: 1
CORRESPONDENCE: 2

SYMBOL: 5
SHAPE: 1
LOCATION: 2

ENTRY: 4
NAMES: 1

PB: 1
ID/C: 1

ID/GA: 1
MATER: 1

FOCAL: 3
SEATS: 1

PLANS: 2
VISIT: 2

DESIGN: 1

WALKS: 1

QUERY: 1

WHEN: 5

STYLE: 1

VB: 2

CUNSE: 1

LANDSC: 1

TYPE: 2

SLIDES: 1

SECTION: 2

PREFAB: 2

PSCALE: 5

PPLACE: 5

NOTES: LA DESIGNED/HISTORY/VERY EXPENSIVE LANDSCAP

DDDSk: pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 11

CHURCH NAME: FIRST CHURCH OF ROUND HILL
ADDRESS: NORTH ROUND HILL ROAD
CITY: GREENWICH
STATE: CONNECTICUT
ZIP: 06830

PRIEST'S NAME:	DESIGN: 5
DENOMINATION: 5	WALKS: 1
CORRESPONDENCE: 2	QUERY: 2
SYMBOL: 5	WHEN: 5
SHAPE: 4	STYLE: 1
LOCATION: 3	VB: 1
ENTRY: 4	COURSE: 3
NAMES: 1	LANDSC: 4
PB: 1	TYPE: 1
ID/C: 2	SLIDES: 1
ID/GA: 1	SECTION: 2
MATER: 1	PREFAB: 2
FUCAL: 3	PSCALE: 1
SEATS: 1	PPLACE: 6
PLANS: 2	
VISIT: 2	

NOTES: SEEMS TO BE ACROSS STREET/PART OF OLD CEMETE

DDDSk: pDDEditDDChangeDDAddDDResetDDDeleteDDQuitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 12

CHURCH NAME: FIRST PRESBYTERIAN CHURCH
ADDRESS: 18 LAFAYETTE PLACE
CITY: GREENWICH
STATE: CONNECTICUT
ZIP:

PRIEST'S NAME:	DESIGN: 1
DENOMINATION: 2	WALKS: 4
CORRESPONDENCE: 2	QUERY: 2
SYMBOL: 4	WHEN: 5
SHAPE: 1	STYLE: 1
LOCATION: 1	VB: 2
ENTRY: 4	COURSE: 3
NAMES: 2	LANDSC: 5
PB: 1	TYPE: 1
ID/C: 1	SLIDES: 1
ID/GA: 1	SECTION: 2
MATER: 1	PREFAB: 2
FUCAL: 3	PSCALE: 5
SEATS: 2	PPLACE: 5
PLANS: 2	
VISIT: 2	

NOTES: THIS IS SMALL AREA USING SIDES OF WALKWAY

DDDSk: pDDEditDDChangeDDAddDDDeleteDDUnitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 9

CHURCH NAME: ST. BARNABAS EPISCOPAL CHURCH
ADDRESS: 945 LAKE AVE
CITY: GREENWICH
STATE: CONNECTICUT
ZIP: 06830

PRIEST'S NAME: RICHARD VAN WELY

DENOMINATION: 1	DESIGN: 1
CORRESPONDENCE: 2	WALKS: 2
SYMBOL: 5	QUERY: 2
SHAPE: 1	WHEN: 5
LOCATION: 1	STYLE: 2
ENTRY: 7	VB: 1
NAMES: 2	CUNSE: 3
PB: 1	LANDSC: 5
ID/C: 2	TYPE: 1
ID/GA: 1	SLIDES: 1
MATER: 1	SECTION: 2
FOCAL: 3	PREFAB: 2
SEATS: 2	PSCALE: 1
FLANS: 1	PFLACE: 6
VISIT: 2	NOTES: I BELIEVE THIS INCLUDES TRADITIONAL CEMETERY

DDDSk: pDDEditDDChangeDDAddDDDeleteDDUnitDDDDDDDDDDDDDDDDDDDDDDDDDDDDDD
ID: 10

CHURCH NAME: CHRIST'S CHURCH EPISCOPAL
ADDRESS: 254 PUTNAM AVENUE
CITY: GREENWICH
STATE: CONNECTICUT
ZIP:

PRIEST'S NAME:

DENOMINATION: 1	DESIGN: 1
CORRESPONDENCE: 2	WALKS: 1
SYMBOL: 3	QUERY: 2
SHAPE: 3	WHEN: 6
LOCATION: 1	STYLE: 1
ENTRY: 1	VB: 1
NAMES: 2	CUNSE: 3
PB: 1	LANDSC: 2
ID/C: 1	TYPE: 3
ID/GA: 1	SLIDES: 1
MATER: 1	SECTION: 2
FOCAL: 3	PREFAB: 2
SEATS: 1	PSCALE: 5
FLANS: 1	PFLACE:
VISIT: 2	NOTES: EXCELLENT BROCHURE ALSO CIRCA 1042 CEMETERY

CITY: LITTLE ROCK
STATE: ARKANSAS
ZIP: 72217
PRIEST'S NAME: ED. GLUSMAN JR.
DENOMINATION: 1 DESIGN: 3
CORRESPONDENCE: 6 WALKS: 1
SYMBOL: 4 QUERY: 2
SHAPE: 1 WHEN: 6
LOCATION: 6 STYLE: 2
ENTRY: 4 VB: 1
NAMES: 1 CONSE: 1
PB: 1 LANDSC: 2
ID/C: 1 TYPE: 1
ID/GA: 1 SLIDES: 1
MATER: 1 SECTION: 6
FOCAL: 2 PREFAB: 2
SEATS: 2 PSCALE: 5
PLANS: 2 FPLACE: 5
VISIT: 1 NOTES: BROCHURE

APPENDIX H

LIST OF EPISCOPAL CHURCHES IN STUDY

EPISCOPAL CHURCHES WITH CDLUMBARIA

ST. THADDEUS	AIKEN	SOUTH CAROLINA
ST. BARNABAS CHURCH	SAINBRIDGE ISLAND	WASHINGTON
REDEEMER EPISCOPAL CHURCH	BALTIMORE	MARYLAND
ST. PAUL'S EPISCOPAL CHURCH	BALTIMORE	MARYLAND
ST. MICHAEL'S EPISCOPAL CHURCH	BARRINGTND	ILLINOIS
CHRIST CHURCH EPISCOPAL	BLOOMFIELD HILLS	MICHIGAN
CHRIST'S CHURCH EPISCOPAL	BRDNXVILLE	NEW YORK
GRACE EPISCOPAL CHURCH	CARLSBAD	NEW MEXICO
ST. ANDREWS EPISCOPAL CHURCH	CHEROKEE VILLAGE	ARKANSAS
ST. MICHAEL'S AND ST. GEDRGS'	CLAYTON	MISSOURI
CHAPEL DF DUR SAVIDUR EPISCOPAL	CDLORADD SPRINGS	CDLDRADD
CHURCH		
ST. ANNE'S EPISCOPAL CHURCH	DAMASCUS	MARYLAND
ST. JDHN'S EPISCOPAL CATHEDRAL	DENVER	CDLORADD
ST. PAUL'S CATHEDRAL	DETROIT	MICHIGAN
HOLY CROSS	DUNNLORING	VIRGINIA
ST. CLEMENT'S PRD-CATHEDRAL	EL PASO	TEXAS
ST. PAUL'S CHURCH	FAYETTEVILLE	ARKANSAS
CHRIST'S CHURCH EPISCOPAL	GREENWICH	CONNECTICUT
ST. BARNABAS EPISCOPAL CHURCH	GREENWICH	CONNECTICUT
CNAME	CITY	STATE

ST. PAUL'S CHURCH	HEALDSBURG	CALIFDRNIA
ST. JOHN'S CATHEDRAL	JACKSONVILLE	FLORIDA
ALL SAINT'S EPISCOPAL CHURCH	KANSAS CITY	MISSOURI
CHURCH DF THE GOOD SHEPHERD	KANSAS CITY	MISSOURI
ST. JAMES	LINCOLN CITY	OREGON
ST. JAMES EPISCOPAL CHURCH	LINCOLN CITY	OREGON
ST. MARK'S EPISCOPAL CHURCH	LITTLE RDCK	ARKANSAS
CHRIST CHURCH	LOS ALTDS	CALIFORNIA
ST. DUSTAN'S	MCLEAN	VIRGINIA
ST. MARK'S EPISCOPAL CHURCH	MT. KISCO	NEW YDRK
ST. ANDREW'S	MURRAY HILL	NEW JERSEY
THE CHURCH OF THE GOOD SHEPHERD	OGDEN	UTAH
EPISCOPAL		
ST. JOHN'S CHURCH	DLYMPIA	WASHINGTON
ST. MATTHEW'S EPISCOPAL CHURCH	PACIFIC PALISADES	CALIFORNIA
ALL SAINTS EPISCOPAL CHURCH	PALD ALTD	CALIFORNIA
ST. MARKS EPISCOPAL CHURCH	PALO ALTD	CALIFORNIA
GOOD SAMARITAN	PAOLI	PENNSYLVANIA
CHRIST CHURCH OF THE ASCENSION	FARADISE VALLEY	ARIZONA
	(PHOENIX)	
ST. FRANCIS EPISCOPAL CHURCH	FAUMA VALLEY	CALIFORNIA
CHRIST CHURCH EPISCOPAL	FELHAM	NEW YDRK
CHRIST EPISCOPAL CHURCH	PITTSBURGH	PENNSYLVANIA
FDX CHAPEL EPISCOPAL CHURCH	PITTSBURGH	PENNSYLVANIZ
ST. MARK'S EPISCOPAL CHURCH	PORTLAND	DREGON
ST. MARKS	PORTLAND	OREGON
CHRIST CHURCH	PORTDLA VALLEY	CALIFORNIA
ST. FRANCIS EPISCOPAL CHURCH	POTOMAC	MARYLAND
ST. ELIZABETH'S EPISCOPAL CHURCH	RIDGEWOOD	NEW JERSERY
ST. PAUL'S EPISCOPAL CHURCH	RIVERSIDE	CONNECTICUT
CHRIST CHURCH EPISCOPAL	RYE	NEW YORK
ST. MARK'S EPISCOPAL CATHEDRAL	SALT LAKE CITY	UTAH
ST. ANDREWS	SARATOGA	CALIFORNIA
ST. BARNABAS - IN - THE - DESERT	SCOTTSDALE	ARIZDNA
TRINITY PARISH CHURCH	SEATTLE	WASHINGTON
ST. MARY'S EPISCOPAL CHURCH	STUART	FLDRIDA
HOLY TRINITY	SUNNYSIDE	WASHINGTON
CHRIST EPISCOPAL CHURCH	TOM'S RIVER	NEW JERSEY
ST. ALBANS	TUSCDN	ARIZDNA
ST. CDLUMBA'S EPISCOPAL CHURCH	WASHINGTON	D.C.
CNAME	CITY	STATE

ST. JOHN'S EPISCOPAL CHURCH	WASHINGTON	D.C.
EMMANUEL EPISCOPAL CHURCH	WEBSTER GRDVES	MISSDURI
CALVARY EPISCOPAL CHURCH	WILLIAMSVILLE	NEW YORK
CHRIST CHURCH EPISCOPAL	WINNETKA	ILLINIOS

APPENDIX I
LIST OF ALL CHURCHES IN THE STUDY

CHURCH	CITY	STATE
CHRIST CHURCH OF THE ASCENSION	PARADISE VALLEY (PHOENIX)	ARIZONA
VALLEY PRESBYTERIAN CHURCH	SCOTTSDALE	ARIZONA
ST. BARNABAS - IN - THE - DESERT	SCOTTSDALE	ARIZONA
ST. ALBANS	TUSCON	ARIZONA
ST. ANDREWS PRESBYTERIAN	TUSCON	ARIZONA
ST. ANDREWS EPISCOPAL CHURCH	CHEROKEE VILLAGE	ARKANSAS
ST. PAUL'S CHURCH	FAYETTEVILLE	ARKANSAS
ST. MARK'S EPISCOPAL CHURCH	LITTLE ROCK	ARKANSAS
ST. PAUL'S CHURCH	HEALDSBURG	CALIFORNIA
CHRIST CHURCH	LOS ALTOS	CALIFORNIA
ST. MATTHEW'S EPISCOPAL CHURCH	PACIFIC PALISADES	CALIFORNIA
ST. MARK'S EPISCOPAL CHURCH	PALO ALTO	CALIFORNIA
ALL SAINTS EPISCOPAL CHURCH	PALO ALTO	CALIFORNIA
ST. FRANCIS EPISCOPAL CHURCH	PAUMA VALLEY	CALIFORNIA
CHRIST CHURCH	PORTOLA VALLEY	CALIFORNIA
ST. ANDREWS	SARATOGA	CALIFORNIA
CHAPEL OF OUR SAVIOUR EPISCOPAL CHURCH	COLORADO SPRINGS	COLORADO
ST. JOHN'S EPISCOPAL CATHEDRAL CNAME	DENVER CITY	COLORADO STATE
CHRIST'S CHURCH EPISCOPAL	GREENWICH	CONNECTICUT
FIRST PRESBYTERIAN CHURCH	GREENWICH	CONNECTICUT
ST. BARNABAS EPISCOPAL CHURCH	GREENWICH	CONNECTICUT
FIRST CHURCH OF ROUND HILL	GREENWICH	CONNECTICUT
FIRST CONGREGATIONAL CHURCH	OLD GREENWICH	CONNECTICUT
ST. PAUL'S EPISCOPAL CHURCH	RIVERSIDE	CONNECTICUT
ST. JOHN'S EPISCOPAL CHURCH	WASHINGTON	CONNECTICUT
ST. COLUMBA'S EPISCOPAL CHURCH	WASHINGTON	D.C.
ST. JOHN'S CATHEDRAL	JACKSONVILLE	D.C.
ST. MARY'S EPISCOPAL CHURCH	STUART	FLORIDA
CHRIST CHURCH EPISCOPAL	WINNETKA	FLORIDA
ST. MICHAEL'S EPISCOPAL CHURCH	BARRINGTON	ILLINIOS
PLYMOUTH CONGREGATIONAL CHURCH	FT. WAYNE	ILLINOIS
ST. PAUL'S EPISCOPAL CHURCH	BALTIMORE	INDIANA
REDEEMER EPISCOPAL CHURCH	BALTIMORE	MARYLAND
ST. ANNE'S EPISCOPAL CHURCH	BALTIMORE	MARYLAND
ST. FRANCIS EPISCOPAL CHURCH	POTOMAC	MARYLAND
CHRIST CHURCH EPISCOPAL	BLOOMFIELD HILLS	MARYLAND
ST. PAUL'S CATHEDRAL	DETROIT	MICHIGAN
ST. MICHAEL'S AND ST. GEORGES' CNAME	CLAYTON CITY	MICHIGAN MISSOURI STATE
ALL SAINT'S EPISCOPAL CHURCH	KANSAS CITY	MISSOURI
CHURCH OF THE GOOD SHEPHERD	KANSAS CITY	MISSOURI
HOLY TRINITY LUTHERN CHURCH	ST. CLAIR	MISSOURI
EMMANUEL EPISCOPAL CHURCH	WEBSTER GROVES	MISSOURI
ST. ELIZABETH'S EPISCOPAL CHURCH	RIOGEWOOD	NEW JERSEY
ST. ANDREW'S	MURRAY HILL	NEW JERSEY
CHRIST EPISCOPAL CHURCH	TOM'S RIVER	NEW JERSEY
GRACE EPISCOPAL CHURCH	CARLSBAD	NEW JERSEY
THE REFORMED CHURCH	BRONXVILLE	NEW MEXICO
CHRIST'S CHURCH EPISCOPAL	BRONXVILLE	NEW YORK
THE REFORMED CHURCH	FISHKILL	NEW YORK
ST. MARK'S EPISCOPAL CHURCH	MT. KISCO	NEW YORK
CHRIST CHURCH EPISCOPAL	PELHAM	NEW YORK
CHRIST CHURCH EPISCOPAL	RYE	NEW YORK
FIRST REFORMED CHURCH	SCHENECTADY	NEW YORK
CALVARY EPISCOPAL CHURCH	WILLIAMSVILLE	NEW YORK
ST. JAMES EPISCOPAL CHURCH	LINCOLN CITY	OREGON
ST. JAMES	LINCOLN CITY	OREGON
ST. MARKS	PORTLAND	OREGON
ST. MARK'S EPISCOPAL CHURCH CNAME	PORTLAND CITY	OREGON STATE
GOOD SAMARITAN	PAOLI	PENNSYLVANIA
CHRIST EPISCOPAL CHURCH	PITTSBURGH	PENNSYLVANIA
FOX CHAPEL EPISCOPAL CHURCH	PITTSBURGH	PENNSYLVANIA
ST. THADDEUS	AIKEN	PENNSYLVANIA
ST. CLEMENT'S PRO-CATHEDRAL	EL PASO	SOUTH CAROLINA
THE CHURCH OF THE GOOD SHEPHERD EPISCOPAL	UGOEN	TEXAS
ST. MARK'S EPISCOPAL CATHEDRAL	SALT LAKE CITY	UTAH
ST. DUSTAN'S	MCLEAN	UTAH
ST. BARNABAS CHURCH ?	BAINBRIDGE ISLAND	VIRGINIA
ST. JOHN'S CHURCH	OLYMPIA	WASHINGTON
TRINITY PARISH CHURCH	SEATTLE	WASHINGTON
HOLY TRINITY	SUNNYSIDE	WASHINGTON
	100	

THE BURIAL OF ASHES ON
CHURCH PROPERTY: CREATING
A MEANINGFUL LANDSCAPE

by

ANN LEFFLER PALMER

B.S., University of Kansas, 1964

M.A., University of Kansas, 1967

AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the
requirements for the degree

MASTER OF LANDSCAPE ARCHITECTURE

Department of Landscape Architecture

KANSAS STATE UNIVERSITY
Manhattan, Kansas

1986

ABSTRACT

The subject of this thesis is the creation of a meaningful landscape for the burial of ashes on church property. The development of sense of place at these sites is also studied. Since these burial sites, called columbaria, require cremation, the history of cremation is reviewed along with a discussion of possible explanations for the controversy surrounding the subject. Changes in attitudes toward death and burial in the western world from the medieval period to the present time are presented.

A list of seventy church columbaria is included. Thirty-one of the seventy sites are studied extensively using site visits, slides, and personal interviews with church members and clergy. The thirty-one sites are evaluated on the basis of site design characteristics. They are divided into five categories. The top and bottom categories are then analyzed using a data base with a variety of variables. Correspondence and interviews are used to analyze the experiential component of sense of place. Both place as a design concept and sense of place based on the experience in a place are defined and the roles each play in a meaningful landscape is examined. Recommendations for the design of church columbaria are included.