"They will come and shout for joy on 
the heights of Zion; 
they will rejoice in the bounty of the 
Lord-
the grain, the new wine and the oil, 
the young of the flocks and herds. 
They will be like a well-watered 
garden, 
and they will sorrow no more."

--Jeremiah 31:12
Abstract

Living Water in the Garden: a fresh look at evangelism
a Comprehensive Project in Landscape Architecture
Ball State University
Prepared by Brian D. Barrick
Spring 1996

This study seeks to take examples from past relationships between Christianity and the garden and apply these concepts to the design of an evangelistic garden. Through application of the historical examples, this study accomplishes four goals. First, the study presents guidelines useful to aid practitioners and Christian leaders in the design of an evangelistic garden. Second, it provides an opportunity for the garden user to learn about what Christianity means (provide education). Third, it provides an opportunity for the garden user to ponder his own relationship to Christianity (provide contemplation). Finally, this study suggests that evangelistic gardens may be useful in bringing individuals closer to God. In order to accomplish these goals and prove their success, they are applied through design concepts and ultimately a masterplan to a site in Bloomington, Illinois. Finally, the author emphasizes the importance of this study and encourages Christian leaders and landscape architects to consider possible applications for the concepts presented.
Living Water in the Garden: 
a fresh look at evangelism

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 garden,
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--Jeremiah 31:12
This book is dedicated to Heidi Allison
(soon to be Heidi Barrick, my wife)
for her unending love and encouragement.

Special Thanks

Leslie Smith, my faculty advisor,
for his guidance and insight into this project.

Ken and Dianne Barrick, my parents,
for their constant love and support through the years
even when it must have been hard to do.

David Dickens and Timothy R. Pancake, my dear friends,
for the direction and inspiration they gave me
in relation to this project and life in general.

God, for choosing me to be His son,
for His unconditional love,
and for sending the people listed above into my life.
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Living Water in the Garden: a fresh look at evangelism

Introduction

All projects must have a beginning. This one began as a fleeting thought many years ago and has grown through time to the point now where I am thoroughly disturbed by the design professions' oversights in the area of spiritual landscapes. Specifically, those in which churches are the main element. It is quickly discerned in the study of architecture that Christian churches are some of the most significant and symbolic structures built by man. They are a place where man comes to learn about God, worship God, ask for forgiveness from God, be inspired, etc. Because of these eternity changing uses, architects have placed a great deal of time, effort, and creativity into making the earthly structures symbolize the ultimately eternal effects the building's uses have on its users. In many cases, the symbolism actually conveys what it means to be a Christian and begins to ask the viewer how knowing God in a personal way would influence his own life.

The previous was a description of the architecture. The landscape architecture is quite different. The eye follows the vertical lines of a heavenward stretching steeple downward, past windows, which are works of art in their own right, past the shining brass and glass doors through which the people file on Sunday morning only to end the progression with the sight of a haphazardly placed "bush." Can the landscape be made to be as symbolic as the church structure? Can the landscape be used by God to affect peoples' lives? Can people come to know God in a personal way by reading symbolism in the landscape? Has this been done in the past and simply been discarded in modern times? Are there any existing examples of an evangelistic garden? Have landscape architects missed this opportunity to affect so many people? Is the evangelistic garden that I am dreaming of an area of design expertise that landscape architects may use to broaden the scope of prospective clients? These are the questions that fuel the eagerness and excitement in which this problem is undertaken. It is my hope that the readers of this report, whether they be landscape architects, Christian leaders, or interested individuals will all share in my excitement for the potential of the evangelistic garden.
Literature Search

Introduction

In our culture today, there are beliefs and practices which have been passed down from generation to generation. Some of the beliefs and practices, when originated, were very specific to the time and place in which they were used. As society has changed the need for those specific cultural practices has diminished. However, they have become a convention in society and continue to be used in whole or part. This is exactly what has occurred in the relationship between gardens and Christianity. Past views of the outside world as unfit for encouraging an individual’s spiritual life have long been considered invalid. However, the repercussions of those views pervade the thoughts of modern society’s designers and Christian leaders. The origin of the belief that gardens are ineffective in encouraging an individual’s spiritual life is not understood by today’s leaders or designers. Because the source of those beliefs is not understood, designers and leaders are not in a position to challenge the notion that gardens are an ineffective method of evangelism, but rather, simply follow the precedents set by past generations. In order to overcome the beliefs specific to past times and places, the past relationships between gardens and Christianity and the processes by which they were formed must be understood. Once this is done a viable design for an evangelistic garden can be created and applied to a site specific model.

Relationship During Biblical Times

The earliest records of how the Christian religion viewed gardens as it began can be found in the Bible. Rather than being a negative view as previously discussed, a very positive relationship was formed during Biblical times. The roles which gardens played were actually reversed from those of today. The gardens of Biblical times did not take meaning from the Christian religion. In contrast, the roots of Christianity borrowed meaning from gardens of the period. For example, Isaiah 10:33 through 11:1 says,
“See, the Lord, the Lord Almighty, will lop off the boughs with great power. The lofty trees will be felled, the tall ones will be brought low. He will cut down the forest thickets with an ax; Lebanon will fall before the Mighty One. A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit.” One of the characteristics of a cedar is that once it is cut down it does not sucker or show any other means of regrowth (Rohde 45). Its death is permanent. However, this symbol of permanent death is used by God to illustrate His sufficient power to revive the House of Jesse after all of Lebanon is destroyed.

Another example of a garden reference in the Bible is that of “living water.” In the Holy Land the climate is very dry and irrigation for a garden is an absolute necessity. Therefore, the irrigation became known as the “living water” (Rohde 24-27). In the New Testament, the Bible refers to the Holy Spirit as the “living water” because on earth it is an absolute necessity that humans have the Holy Spirit in their lives to encourage, support, refresh, and renew.

The life of Christ is chronicled in the New Testament. When His actions are reviewed and analyzed, it comes to the reader’s attention that Christ only went two places repeatedly. One of those was the garden of Gethsemane (Rohde 49-50). Jesus went there, for fellowship and teaching with the twelve, and finally, to be crucified. It is believed that Calvary was actually within the garden of Gethsemane.

Therefore, it can readily be seen that the beginnings of Christianity had a very strong relationship with gardens. Jesus desired to go to the garden of Gethsemane, both during His ministry and when He died for the world’s sins. Also, the references to cedar trees and living water are evidence of that positive relationship. Those attributes of the garden were appropriate enough to represent God’s way of working in humans’ lives. That is testimony towards a positive view of the garden indeed.

**Relationship During Medieval Times**

After the very positive connection between gardens and Christianity in Biblical times, that link took a drastic turn. As the church body began to grow, that positive relationship turned sour. Christianity avoided nature and therefore gardens in an attempt to separate itself from pagan religions. It did this by viewing nature as sinful (i.e. the snake in the Garden of Eden) and the world only as a necessary “holding area” before moving on to Heaven (Hamblin 272). The church did not see that sin only came into the world with humans. Only humans have the ability to deny God’s will. Apart from them, all else acts according to His perfect plan (Hamblin 273).

Despite the fact that these beliefs were unfounded, they had very real impacts on practices of the day and, as mentioned in the introduction, continue until modern times. The medieval view of nature as sinful and the threat of attack from outside, together, dictated the construction of walled communities and gardens (Newton 21-22) (Figure 2.1). This misconception about the sinfulness of nature and the need to remain apart from the outside world has, in some ways, been passed down through the ages. The Christian church often still separates itself from nature for fear of being classified in the same category as modern pagan religions which worship qualities and objects in nature rather than its Creator. The Christian garden is no longer physically walled, but the fear of falling to worship anything other than God has constructed an invisible wall. This barrier limits the possibility of people to use gardens to explore aspects of their spiritual lives and ultimately to come to a personal relationship with that Creator.
Relationship During the 17th and 18th Centuries

During these centuries the garden once again came into a favorable light even though it still had some of the negative notions of the medieval age attached to it. The usefulness of gardens for the purpose of spiritual meditation (the reflection on biblical passages and self-examination according to its teaching) was realized by leaders in the Christian community. Richard Rogers said, “that when we meditate, we ought to separate ourselves from all company and troublesome occasions, as our Savior commandeth us to do, when we pray privately (these two being companions) as in our chamber privately, or in the field, or some commodious place, that we may better perform it.” (Coffin 58).

Previous to the eighteenth century, houses were not designed for privacy as meditation requires. There were no hallways in the houses so traffic patterns passed directly through rooms. Because of this design, the garden became the preferred place for meditation due to the privacy it offered (Coffin 58) (Figure 2.2). Methodism’s founder, John Wesley, realized this opportunity in the early
1700’s and often strolled the nearest garden meditating, singing, reading, and praying prior to delivering a sermon (Coffin 70). The gardens of this period were very useful for contemplation. However, they did not focus the user on spiritual issues. Wesley and others did prove though that gardens were definitely suited for meditation purposes but that was merely by their choice. The gardens did not lead them toward that goal. The use of the garden for contemplation is very important to realize and will be elaborated on later in this discussion as one of the main components in evangelical garden design.

**Relationship in Examples of Modern Garden Design**

The modern gardens of a Biblical nature which will be discussed in this section mainly have an educational or recreational emphasis. That is, they either attempt to inform the user about the Bible in some way, or simply become a biblical landscape due to location. The Gabriel Sherover Promenade (Figure 2.3) which stands on a ridge surrounding Jerusalem is of the latter nature. The walk overlooks the Mount of Olives and several other biblical sites. Barley fields and olive orchards flank the walk and are intended to remind the visitor of desert edge land uses (Rabinovich 34-35). In this case study, the promenade intended for recreation is advertised as a biblical design when it was never intended to be one and actually only becomes one out of coincidence. In the article cited above, the designer readily admits that his intent was to increase awareness of desert edge land uses and only oriented the walk to overlook biblical sites because he felt obligated. Full advantage was not taken of this portion of the Holy Land. The design is successful as a design interpreting the desert edge conditions but fully ignores the very significant spiritual aspects of the area. Designs such as this that advertise themselves as biblical or religious are not directly useful in furthering an individual’s spiritual life. The only way a person’s relationship with God may be furthered by this design is the personal interpretation of the biblical sites that the design happens to overlook.

![Figure 2.3 Gabriel Sherover Promenade. Jerusalem (Rabinovich 34)](image)

The Neot Kedumim Garden situated between the Jerusalem Mountains and the Tel Aviv Plain in Israel is of the educational nature and attempts “to demonstrate the reality behind a biblical phrase” (Walzmann 36-37). In one portion of the botanical garden, palms and cedars grow adjacent to each other as described in Psalm 92:13. These two species would never be found together in a native setting. Therefore, the garden helps bring to life the simile described in the passage. By nature of a botanical garden, a greater emphasis is placed on educating the public as to the nature of plants which, in this case, happen to be in the Bible. The knowledge acquired in the garden may be indirectly used to further the user’s understanding of the Bible and therefore increase faith. However, the garden does not directly bring the user into a closer relationship with God.

Similar to the botanical garden above, only done in .75 of an acre, is one
called the Biblical Garden in Warsaw, IN designed by Patrick Brown (Figure 2.4). This is one of only three such gardens in the United States. The garden’s goal is to orient the user as to the main types of landscapes in the Bible. Those are forest, agriculture, desert, brook, orchard, and meadow (Brown)(Figure 2.5). The same comments made about Neot Kedumim also apply here. The design is very helpful in understanding the physical environments of the Bible which may indirectly further the user’s relationship with God, but falls short of directly affecting the spiritual lives of non-Christians or encouraging believers.

In addition to the built gardens just discussed, Eleanor King offers recommendations for types of biblical botanical gardens other than those represented by Neot Kedumim and Biblical Garden. She suggests gardens that will help the user understand fruit references in the text, gardens that will highlight biblical plants with economic value during biblical times and today, and gardens that will study physical cycles of plant growth related to rainfall and show man’s part in maintaining the environment (King 195-197). Once again, these suggestions focus on education about physical aspects of the land and landscape references that may by chance trigger increased understanding of God’s word or increased faith, but do not deal directly with evangelism to the non-Christian or with encouraging the believer. Despite this, education does play a very important role in the biblical garden. As will be discussed later, education must work in tandem with meditation to be an effective tool in influencing a person’s personal relationship with God. While reading these comments on example gardens, it must be remembered that God has the power to work in any way He desires and that these criticisms are merely human suggestions of how people may be more effectively ushered into His presence.

**Relationship in the Evangelistic Biblical Garden**

After strolling through a garden for nearly an hour previous to delivering a sermon, John Wesley remarked, “still the eye was not satisfied with seeing. An immortal spirit can be satisfied with nothing but seeing God.” (Coffin 71). This quote delves directly to the heart of the problem. Gardens by definition are places for relaxation and contemplation. However, during Wesley’s time they were not designed for the purpose of directing the user toward spiritual goals of evangelism and encouragement. Therefore, the user is not supported in his attempt to see God. Conversely, the ex-
amples of modern biblical garden design analyzed in the previous section educate the user on biblical passages and environments of the Bible but fail to provide real opportunities for meditation. Therefore, they fail to successfully evangelize or encourage the user in an immediate way. Despite these comments, it must be remembered once again that God has the power to work in any way He desires and may well chose to use the gardens which have just been critiqued. These are merely a human's attempt to more effectively lead others into the presence of God for the purpose of initiating or renewing a personal relationship with Him.

In order to accomplish the goal of creating an evangelistic garden (to lead its users into an understanding of who Jesus Christ was and the impact He has on their lives today), the strong points manifested separately (contemplation and education) in the gardens above must be synthesized and applied. When these two are merged the result is a design which successfully encourages meditation toward a directed goal. Meditation by Coffin's definition is reflection on passages in the Bible and evaluating one's own life according to His teaching while praising God for who He is (Coffin 58). To contemplate is to simply ponder aspects of life which are often larger or smaller than human scale or largely introspective. Therefore, meditation is contemplation which has been focused toward God. It is the act of leading the user to meditate on certain issues that are educational. However, before contemplation and education can be successfully combined they must first be understood individually.

Contemplation in the Evangelistic Garden

The evangelistic garden is no different from any other garden which encourages contemplation in the aspect that there are definite design guidelines that are helpful in accomplishing this goal. The following design suggestions were given by Julie Messervy in her book titled, Contemplative Gardens (22-23). The first is to create a sense of “enclosure” with definite entrance and exit statements. A feeling of protection from the outside world must be implemented for users to leave the cares of their minds behind and free them for contemplation. Once in the garden, the user should immediately become aware of some organizational pattern. Whether that pattern is geometric, organic, large spaces or a progression of smaller spaces is irrelevant, so long as the user knows there is some type of order. Contemplation is much easier in a highly ordered environment than in one that is chaotic. This point is echoed by Joe Eck who supports the use of repetition and soothing, large masses in planting plans (14-15). Returning to Messervy's suggestions, her next major guideline is that of the “stroll journey” (Figure 2.6). The user begins the journey at a definite point and progresses along a “path” which ends at a definite space for contemplation. Along the path, several minor “incidents” may occur. An incident is an object or view that mildly interests the user. When great attention is drawn by an incident, that becomes the focus of and place for contemplation. Here is where the “mind journey” begins. There should be a “viewing position” at the place intended for contemplation (Figure 2.7). It should provide total security so that nothing can interfere with the contemplative experience. Eck suggests

Figure 2.6 Stroll journey diagram.
they are the characteristics which must be integrated with educational direction discussed in the next section to create focused meditation and, as a result, the evangelical garden. The details above seem overwhelming when looked at as pieces of a puzzle. However, Messervy summarizes the goal very well by saying, "we all need places for contemplation, places where we can stop and take stock of ourselves before rejoining the rush of ordinary life, places where we can focus on the middle distance, the dynamic between self-scrutiny and our place in the infinite." (23).

Education in the Evangelistic Garden

For the garden to be considered evangelistic, the time spent in the garden must be effective in educating the user about the role Jesus Christ can play in their life. The overarching concept of how Christ fits into every person's life can be broken down into four undisputable facts drawn from the Bible and in which all Christians believe. These are the main points that must be understood by the user for the evangelistic garden to be effective.

The first truth to be presented to the user is described in the following Bible verses as Christ speaks.

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”
(John 3:16)

“I came that they may have life, and have it abundantly.” (John 10:10)

In these verses, Christ is communicating that God loves each person so much that He was willing to give up the only Son He ever had so that everyone that truly believes in Him can live for eternity in Heaven. Is there a
higher level of love that He can give than for each person on earth to live in exchange for the death of His Son? I believe there is not. Christ also explains that He did not only come to this world to die so that God’s believers can live forever. He also came so each person can live a full, rich, joyous life in the way that God intended. These ideas must be conveyed to the garden’s visitors.

The following verses contain the next truth to which the user must be exposed.

“For all have sinned and fall short of the glory of God.” (Romans 3:23)

“For the wages of sin is death.” (Romans 6:23)

The users must discern that humans have a sinful nature and as a result have sinned at some point in life. Because God is a perfect God who is so holy and pure that He can not have sin in His presence, humans who have sin in their lives can not have a relationship with Him. In fact, not only can sinful people not have a relationship with Him, they earn the penalty of death for that sin. In brief, those who have sin in their lives can not have a right relationship with God and therefore are sentenced to death and eternity separated from God.

However, the third fact presented to users in the garden enlightens them that God has given a means to avoid that permanent death. The verses below reveal that provision.

“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” (Romans 5:8)

“Christ died for our sins . . . He was buried . . . He was raised on the third day, according to the Scripture . . . He appeared to Peter, then to the twelve. After that He appeared to more than five hundred . . .” (1 Cor. 15:3-6)

“Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father, but through Me’.” (John 14:6)

The user must understand that Christ died for the specific purpose of taking away our sins. Because of this act of God’s love, humans who request it from God are forgiven of their sins. Before this, people were condemned to eternal death as a result of sin in their lives. However, Christ died for them so they do not have to die. Christ explained this in his own words in John 14:6. In fact, He specifically pronounced that He was the only way to overcome that eternal death. He said, “I am the way, and the truth, and the life; no one comes to the Father, but through Me.”

This leads the garden visitor to the last bit of information found once again in the verses below.

“But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” (John 1:12)

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.” (Eph. 2:8,9)

“Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him.” (Rev. 3:20)

Finally, the user must understand that the decision to believe in Christ is now up to them. In order to receive Christ, an individual must ask God for forgiveness for sins in his or her life, believe that God does forgive those sins, desire for God to make his or her life into the full, rich, and joyous life He intended it to be, and believe that Jesus, God’s Son, was crucified on the cross for his
or her sins. As stated in the Ephesians verses, the acceptance of Jesus is not because of good deeds but simply of a pure, undoubting faith that the above is true. Christ is ready and waiting to affect the garden users' lives just as stated in Revelation 3:20. All they need to do is pray in pure faith to ask God for forgiveness, thank Him for forgiveness through Christ, and ask Him to come into their life to mold them into what He desires. With this prayer, eternal death is conquered and eternal life in heaven becomes a reality.

Educating the listener of what Christianity is all about and how it is possible to come into a personal relationship with God is the purpose of any evangelistic tool. The four biblical facts outlined above are the ideas that some evangelistic tools rely upon and are the educational goals for the garden's visitors. However, presenting these facts to the garden's patrons is only half of the goal. The other half is to focus contemplation on these facts in such a way that makes them easily comprehensible and applicable to their individual lives.

**Summary**

Over time, varying beliefs on the relationship between gardens and Christianity have emerged. Some of those have negatively impacted modern thoughts of designers and Christian leaders to the point that they do not believe a garden can be an effective evangelistic tool. However, as has been suggested in this study, a garden can be useful in this goal. Through the blending of contemplation found in seventeenth and eighteenth century gardens, and directed biblical education derived and altered from the modern gardens discussed, the evangelistic garden is formed. In it, the user has the opportunity to understand what Christianity is about and perhaps discover a personal relationship with God. By creating a garden that does this, certain portions of the population may have increased ability to come in contact with God than they had previously. The garden also proves false the notion of some designers and Christian leaders that gardens cannot be used in evangelism.

**The Evangelistic Garden**

The evangelistic garden is the place where Messervy's and Eck's suggestions on contemplation encouraging design and biblical education as discussed meet. A garden project such as this has never been constructed and most likely has not even been discussed in the way it has in this study. That implies that any ideas regarding the theory of how the evangelical garden may work is uncharted territory and a product of the designer's mind based on previously discussed relationships between Christianity and gardens. This is the point of departure into the world of design.
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Problem Statement

Through history our culture has developed an attitude that the only space suitable for Christian evangelism is within the physical structure of the church and can not be extended into the landscape. This problem has two distinct results. One is a human limitation imposed on the ability of certain portions of the population to come in contact with God. The second is the public and even professional notion that the landscape can not be effective in furthering the spiritual aspect of an individual's life. Because of the Christian community's need to change its perception of the landscape's potential, this study presents documentation and guidelines as to how and why gardens can be an effective tool for evangelism and applies those principles in a site specific design. The study does so by producing a design for a model garden and through it achieving the following goals.

1. Presents guidelines useful to aid practitioners and Christian leaders in the design of an evangelistic garden.

2. Provides an opportunity for the garden user to learn about what Christianity means (provide education).

3. Provides an opportunity for the garden user to ponder his own relationship to Christianity (provide contemplation).

4. Suggests that evangelistic gardens may be useful in bringing individuals closer to God.

Subproblems

1. This study consults and evaluates literature by other authors which have dealt with the landscape's potential to impact lives toward a spiritual goal.

2. This study consults and evaluates built projects which deal with Christianity expressed in the landscape.

3. This study synthesizes information drawn from literature on the subject, case studies, and the Bible into a design model which can be a basis for real world application by practicing landscape architects.
4. This study applies the research principles to a specific site as a demonstration of the design model.

**Delimitations**

1. This study does not attempt to solve theological differences between Christian denominational beliefs but simply displays basic truths as stated in the Bible.
2. This study presents its discoveries and application model using American culture as its intended audience.
3. This study focuses on the evangelistic garden in the Christian sense and does not attempt to apply other religious doctrine to the interpretive garden, though the same concept may apply.

**Assumptions**

1. The design skills of landscape architects can be utilized in the design of spiritual landscapes.
2. Interpretive gardens are a practical method of evangelism.
3. The Christian community will readily accept the model gardens when proven effective.
4. Landscape architects and the Christian community will learn from and apply related designs based on similar needs.
5. There are no budget limitations applied to this project.

**Definitions**

*Evangelism* - the effort to spread the news of Jesus Christ’s impact on human life and how a person can have a relationship with Him as presented in the New Testament of the Bible

*Interpretive garden* - a garden which explains the meaning or significance in something else - In this case a model garden will be used to explain the significance of Jesus Christ’s impact on human life and how a person can have a relationship with Him.

**Importance of Study**

This study results in a model garden design which can be used as a basis for real world applications of the concepts by practicing landscape architects. The study also provides the necessary knowledge and justification to apply the garden designs. Once landscape architects understand the possible connection between Christian evangelism and the landscape, the opportunity is present to access a new client base and explore a new specialty field. Perhaps, most importantly though, individuals in the community are given the chance to explore their spiritual lives and ultimately to come into a relationship with Jesus Christ.
Prior to actual design on any project is begun, it is inherent in the process that the client requesting the design of the project, the prospective users of the space, and the elements needed in the composition be identified.

**The Client**

The congregation of Wesley United Methodist Church in Bloomington, IL, is the group requesting the design of this evangelistic garden. The group is approximately 2500 strong and is comprised largely of middle-class, white-collar, Caucasians with the most common ages being between thirty and sixty-five. The members of the church are anxious to see the currently drab "sunken garden", as it is referred to, transformed into a new evangelistic garden which can be used to bring its users into a relationship with God by giving them the opportunity to understand Christianity and then to make an educated decision whether or not to ask Jesus Christ into their lives. Many people are so exited about the possibility that they look forward to seeing the garden installed even if by their own hands. In addition, the church is quick to mention that the resulting evangelistic garden will be maintained weekly by maintenance personnel.

**The Users**

The expected users for this site are comprised of a wide variety of people. Most are non-Christians invited to the garden by friends and family who are Christians. Some are non-Christians who come to the garden on their own initiative or stumbled across the space in the course of their day downtown. Others are Christians who come out of curiosity or amazement for how the landscape can help people come to know God. Still others are Wesley United Methodist Church members, Sunday school classes, or Christians from other churches who use the garden to aid in their relationship with God. Despite all the different people listed above, they all come for three main reasons. If the user is not a Christian, the main reason is to either go through the process of finding out
what it means to be Christian and then contemplate how a relationship with God may fit in their life or to simply use the space for relaxation. Even during seemingly mindless relaxation for the non-Christian users the garden may spark the thought process mentioned above. If the user is a Christian, the main reason is to learn more about the character of God by reflecting on the same truths imparted to non-Christian users.

**The Elements Needed**

In most cases the elements needed can be categorized into three groups as needs dictated by the client, users, or site. However, the problem described in this book is somewhat different. As discussed previously, the main need of the users is to be educated about the true meaning of Christianity and be given the opportunity to contemplate what relation Christianity has to their own lives. Also, Wesley United Methodist Church, the client, states its need for the site is to offer the education and contemplation about Christianity to the user. Therefore, the design elements needed in this project fall basically into two categories. The first being those identified by the user/client and the second being those identified by the site.

h) man’s separation from God as a result of sin  
c) God’s provision of Christ so that man can once again be in eternal fellowship with Him and the fourth allows users to consider the educational points of the first three sub-spaces in relation to their own lives and have the opportunity to ask Christ to come into their lives
- seating for approximately 10 at the final sub-space  
- a sense of rear and canopy enclosure while sitting in the final sub-space  
- buffers to block views outward

**Site Needs**

The site as discussed in the inventory is a very unique one. Because the garden is sunken and is used as a path to service areas, some specialized needs for the design are required. They are as follows.
- sensitivity to views from inside the building  
- 2-3 medium capacity pumps to drain the site  
- provision of lighting for safety  
- provision for adequate access to service areas

**User/Client Needs**

The following is a list of programmatic elements needed to accomplish a successful union between contemplation and education in the evangelistic garden.
- a feeling of enclosure and separation from the outside world  
- a path which progresses through points of contemplation within the space  
- four sequential sub-spaces of which three give passing education on  
a) God’s unconditional love for each individual and His specific plan for each life
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Model Site

Inventory
An Inventory Diagram is located on page 21.

Context
The site to be used for the model evangelistic garden is a “sunken garden” on the grounds of Wesley United Methodist Church in Bloomington, IL. The church is located on the near east side of Bloomington approximately five blocks from the downtown area. Please see the location maps and general photographs of the church and grounds on pages 18 and 19. A former junior high school which is now a multi-use structure and the church grounds serve as transition elements between a business district to the west and historic residential neighborhoods to the east. The church grounds encompass nearly an entire city block bordered by Washington Street on the north, which is a major city artery, Front Street on the south, Evans on the east, and McLean on the west. The junior high school is directly across Washington Street.

Site Boundaries
The “sunken garden”, as it is referred to by church members, also has a direct relation to Washington Street. At the northern edge of the garden, a flight of stairs leads from the streetscape down into the garden space (Figure 5.7). Once in the space, the edges are sharply defined. On the west is a five story building wall of which the first story is glass. A four story building wall continues on the south edge but is no longer glass on the first story. The east edge is visually defined by an eight foot tall concrete retaining wall. However, the actual edge of the site is approximately fifteen feet to the east on the top side of the retaining wall.

Existing Traffic Patterns
Pedestrian traffic influences the site at two major access points. One is the entrance off of the Washington streetscape and the other is stairs located on the southeast corner of the site (Figure 5.9) which bring people from the main church parking lot and entrance to the church library (Figure
Figure 5.1: Map of Illinois. Wesley United Methodist Church is located in Bloomington. Bloomington is found at the intersection of Interstates 55, 39, and I-4 approximately three hours from Chicago and St. Louis.

Figure 5.2: Map of downtown Bloomington. Wesley United Methodist Church is located four blocks from the central business district and is surrounded by Front, McLean, Washington, and Evans Streets.
Figure 5.3 South entrance to Wesley United Methodist Church.

Figure 5.4 Northwest courtyard.

Figure 5.5 Atherton Chapel.

Figure 5.6 Sanctuary from balcony.
The pedestrians who enter the space from Washington Street are primarily interested in using the garden as a place to relax during a busy day downtown. In contrast, the people who enter the garden from the stairs near the parking lot are typically using the space as a thru-way to the kitchen, fellowship hall, and boiler room service entrances. The only two places where the automobile influences the site are Washington Street and the parking lot to the southeast, both of which are at normal ground level. In addition, the only influences the auto has on the garden are in the secondary forms of views, sounds, etc. rather than traffic patterns through the site.

**Existing Vegetation**

Within the sunken garden, several plantings exist. They are as follows.

1 10" DBH  Crataegus phaenopyrum
1 12" DBH  Malus
1 3.5" DBH  Cornus florida
1 5' B&B  Viburnum carlesii
12 4' B&B  Taxus
In addition to those plantings, there is a moderately dense turf covering in the garden with the exception of the service area which is concrete. The area on top of the retaining wall is also covered in turf.

Views

There are only four real viewsheds into and out of the site. One is out to and in from the Washington streetscape to the north. A second is in to and out from the glass walled fellowship hall to the west (Figure 5.10). The third viewshed into the site is from the parking lot adjacent to the southeast corner of the site. This viewshed is limited by the existing trees in the garden. There is not a similar view out of the site in the same location because of the nature of the retaining wall and stairs. The final viewshed is from the lawn area above the retaining wall out to the southeast parking lot, adjacent house, and the Washington streetscape.

Existing Structures

The church itself is a masonry brick building of a unique style. It is a blend of the international style and the prairie style. Directly east of the site boundary which is on the upper level of the retaining wall stands a large Victorian style house (Figure 5.11). The house is poorly maintained and in need of repair.

Other Existing Features

- Two medium capacity pumps for drainage at the base of the retaining wall.
- Two electric utility boxes fastened to the retaining wall.
- A non-functioning gravity drainage system with four inlets.
- Two curved, three foot long, concrete benches.
- Four rectangular, three foot long, concrete benches.

Analysis

An analysis diagram can be found on page 25.

Traffic Patterns

The existing pedestrian traffic patterns have a large influence on the site. The nature of the pedestrians accessing the site from the Washington streetscape
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creates an opportunity for that entrance to become key in the effort to make the site available to non-Christians who may not be actively seeking use of the garden. Likewise, the entrance into the garden from the southeast is vital because those who know the space is there and come specifically for its use park near and enter from that access point. In addition, the southeast stairway must remain very functional in response to its use as a major thru-way to the kitchen, fellowship hall, and boiler room service entrances.

The existing automobile traffic patterns also directly influence the site despite not physically being present in the space. Sounds of passing cars are present from Washington Street. In order to best achieve the goal of contemplation, those sounds should, if possible, be neutralized. The auto also affects the southeast entrance to the site. The stairway into the space leads directly from the parking lot above. This is cause for pedestrian/auto conflicts. There are also auto circulation problems present in this area. If the last space in the parking bay is occupied the drive around the end of the bay is blocked from use (Figure 5.12). In order to create a sense of entry or even to improve the space’s functionality, the current situation at the southwest entry point must be rectified.

Vegetation

All of the vegetation with the exception of the 3.5" Cornus is too large to be moved. Therefore if any specimens are to be used in the resulting design they must be used in their current location. The Crataegus and Malus trees are in good condition and create a nice sense of canopy enclosure. This may be helpful in encouraging contemplation. The Malus, however, may be cause for concern as the tree ages. It is located directly against the church structure and is severely restricted in its growth habits. The Cornus has poor branching structure and is located very close to the church structure. As a result, probably the best recommendation for this tree is removal. All of the shrubs are in fair condition and use in the resulting design may be made on a case by case basis.

Views

Views are very important to the evangelistic garden design. They must be restricted in order to create an ideal space for contemplation. The sunken garden has a very strong sense of enclosure due to these restricted views and the massing of its edges (Figure 5.13). Therefore it is an ideal location for a contemplative garden. However, the views must not be completely eliminated for reasons of safety and

Figure 5.12 Area of circulation problems in parking lot at the south entrance to the garden.

Figure 5.13 A strong sense of enclosure is present in the garden.
visibility. Visibility meaning that people must know the space is present in order for it to be utilized. The view to and from the Washington streetscape is at the heart of this dilemma. Opportunities exist for the entrance to be visible to pedestrians passing on the streetscape but at the same time screening the view enough that it is not a distraction to those desiring contemplation. The same entrance visibility is present on the south end of the garden. The existing Gliditsia in the parking lot frame the entrance to the garden and lead the user in that direction (Figure 5.14). The viewshed from the parking lot on the south

![Figure 5.14 Framed view of the south garden entrance through the parking lot.](image)

east corner into the garden is also a very good one. Sightlines are present into the site but the trees in the sunken garden prevent open views of the entire space. The wall and stairway situation is also a benefit. They create viewing angles in such a way that the views out of the garden are limited to the sky. Finally, views from the upper lawn space to the parking lot and streetscape should be screened in order to create a proper sense of entry that prepares the user for the subject matter of the garden.

**Structures**

The church structure is a very unique and attractive building. Therefore, the attention should be taken to enhance the architecture. Details such as metal flashings, common bond construction, and strong architectural lines may be utilized in the garden. Efforts should be made to purchase and/or restore the adjacent Victorian house because of its architectural beauty. However, if those actions can not be taken, the condition of the house dictates that it must be screened from view. The ability to control the condition of the house is the deciding factor as to whether or not the alley space between the house and garden may be utilized (Figure 5.15). The opportunity is present though. The alley is not used and may be rezoned to be included in the design.

![Figure 5.15 Alley space between the garden and house which may be rezoned to be included in the design.](image)

**Other Features**

- The two existing drainage pumps are adequate and may be reused.
- The electric boxes may be accessed to provide lighting or other electrical needs to the site.
- The existing gravity drainage system is not functional and may be infilled or removed from the site.
- The six existing benches are in good condition and may be reused if needed.
As discussed previously, the major challenge in creating an evangelistic garden is successfully combining contemplation with education. In conceptualizing the unification of Messervy’s and Eck’s suggested elements for encouraging contemplation with the directed spiritual teaching points, one method of doing so proved to be a better fit than all others. It is this method of combination which is the basis for both conceptual designs. Each of the four biblical truths the user should be introduced to and then directed to meditate on as presented in Chapter 2 becomes an “incident” along the “stroll journey” which were also terms introduced in Chapter 2. The first three biblical truths are manifested in the garden as minor incidents by which the user will pause briefly to understand the truths. The last truth is the “focal point.” It is here that the garden visitor will sit and meditate for a great while on the truths of the first three incidents and the resulting decision whether or not to accept Jesus Christ into their life. Possible scripture references for each of the four education incidents are listed below. This opportunity for decision is the entire goal of the garden.

**Education incident 1**
John 15:9, 11
John 3:16
Romans 8:37-39

**Education incident 2**
Romans 5:12
Romans 6:23

**Education incident 3**
Romans 5:8
Romans 5:19
John 14:6

**Education incident 4**
John 1:12
Revelation 3:20
John 14:23

**Concept 1**
Please see the Concept 1 diagram on page 31.

In this concept, all users of the garden enter from the north end of the site.
Users that park in the parking lot to the southeast are directed through a general garden space to the north entrance. The general garden has no direct message to convey to the user other than to soothe the mind and prepare it for the experience to be had within the evangelistic garden. Once all users are on the north side of the site, they progress through an entrance sequence and begin down the stairs. The sunken garden space is the heart of the evangelistic garden. It is divided into four sub-spaces. Each is representative of an education incident along the progressive path. The first incident is located in the narrow space created by the stairs. Then the second, third, and fourth education incidents, respectively, occur within the remainder of the main sunken garden space. The user then exits up the stairs on the south end of the garden. In addition, a sub-theme divides the garden midway through the third education incident space. North of the division the garden portrays characteristics of non-believers. South of the division it represents characteristics of those who have accepted Jesus Christ as their Savior.

Concept 1 also deals with some of the functional issues on the site. The service area on the south end of the sunken space remains in place. However, some aesthetic changes may occur to make it better suited for the purpose of the garden as a whole. Also, the parking lot traffic flow conflicts mentioned in Chapter 5 are addressed in this concept. One bay of parking is removed and a one way drop off circle created. This also allows an opportunity for an entry sequence into the church as well as general garden space along the building.

**Concept 1 Benefits**
- Orderly progression through garden sub-spaces
- Main garden entrance addresses high traffic street

**Solution of traffic flow problems in parking lot**

**Provision of sub-themes in garden**

**Concept 1 Drawbacks**
- Tack on appearance of walk from parking lot to garden entrance
- Difficult to screen service area
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Concept 1

Concept 1 diagram.
Concept 2
Please see the Concept 2 diagram on page 33.

In Concept 2, users may enter the garden from either the north or the south. An entry sequence is present at both access points. Despite which entrance is used, the user then progresses toward the center of the linear garden through three sub-space which contain education incidents one, two, and three, respectfully. In the center is education incident four which is found in yet another sub-space shared by the users of both entrances. The end result is seven sub-spaces within the garden. The seven are allocated as follows: two for education incident one, two for education incident two, two for education incident three, and one for education incident four. In addition to the education incidents which lead the user to an understanding of Christianity and how Jesus Christ relates to their life, there is a sub-theme within the garden which can be used by Christians and non-believers alike. The sub-theme divides the garden so that the two progressions of education incidents, one through three, are set in a landscape which portrays characteristics of non-believers. Education incident four is then set in a landscape which depicts characteristics of believers. For a clear graphic description please refer to the Concept 2 diagram.

Like Concept 1, Concept 2 also deals with some of the functional issues on the site. The service area on the south end of the sunken space remains in place. However, some aesthetic changes may occur to make it better suited for the purpose of the garden as a whole. Also, the parking lot traffic flow conflicts mentioned in Chapter 5 are addressed in this concept. One bay of parking is removed and a one way drop off circle created. This also allows an opportunity for an entry sequence into the church as well as general garden space along the building.

Concept 2 Benefits
- Orderly progression through garden sub-spaces
- Provision of sub-themes in garden
- Solution of traffic flow problems
- Easy access to garden from both ends of site
- User reviews education incidents upon exiting

Concept 2 Drawbacks
- Education incident sub-spaces are small due to replication
- Difficult to screen service area
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Concept 2

Concept 2 diagram.
In order to proceed designing the evangelistic garden, Concept 2 was chosen to go into design development largely as a result of the opportunity it gives to access the site from both the north and the south. Therefore, design developed around Concept 2 with one minor change. As discussed in the previous section, education incidents one, two, and three were manifested in three separate sub-spaces. The revision made for design development is that the three education incidents are still present but occur in one sub-space which still represents the characteristics of non-believers. In other words, rather than three pieces of information being presented in three sub-spaces, three pieces of information are presented in one sub-space. With that revision explained, the resulting garden master plan will be discussed in the order the user will experience the space and then a few comments will be made on issues of design theory, materials, and existing site modifications.

Parking Area Improvements
Please see the plans for this area located on pages 36 and 37.

Many users will park in the lot southeast of the sunken garden area and then proceed into the garden space. This design addresses the traffic flow conflicts discussed in Chapter 5 by eliminating one bay of parking and in its place creating a one way drop off circle and entry court. The existing Ghótsias and the proposed Malus frame the path to the library door ramp and path to the evangelistic garden entrance. The entry courts will be used by church members during periods of hospitable weather for garden produce sales and a continental breakfast table on Sundays as well as for special events. A sense of entry for these courts is provided by the over head canopy of the Malus and the screening effects of the Taxus. Pedestrian traffic is directed toward the entrances by the use of bright colored Petunias and other seasonal plants against the dark green of the Taxus and surrounding Hedera helix. Also, adjacent to the entry court is a parking space.
for the church’s shuttle van. This was provided for the quick pick-up of those who require the transportation service. The view of the van is effectively reduced, but not eliminated (it is necessary to see when the van riders are coming out the door), by the Taxus. Also out of necessity, a location for a trash dumpster is provided. The dumpster is located north of the shuttle van parking space and is completely screened from view by a combination of Viburnum, Taxus, and aesthetically pleasing fencing.

Garden Entry
Please see the plans for the Evangelistic Garden on pages 42 and 43.

After proceeding through the entrance court on the south (Figure 7.4) or reaching the entrance point on the north (Figure 7.5), the user will be made aware that they are entering the evangelistic garden by a black iron gate and arbor which reads, “The Evangelistic Garden” (Figure 7.3). Also, the user will be directed toward the entrance on the north by bright colored Petunias and other seasonal plants against the dark green Taxus just as occurs in the south entrance court. Due to the weighty topics to be addressed in the sunken garden, an inscription is present on the iron fence at each entrance which reads, “Come with a humble heart prepared for conviction. But be encouraged, in Christ there is victory.”

Barrenness without Christ
Upon descending either set of stairs and entering the heart of the garden, the user finds a very desolate and barren landscape (Figure 7.9). The first observation will likely be the lack of turf or other living ground covers, but rather sand and course, jagged stones in their place. The plants located in this uncomfortable environment also lend themselves to the desolate feeling. Only two trees are present in the space, one on the north and one on the south. It will be quickly recognized that they are dead Crataegus which have been structurally reinforced for safety. The Miscanthus also creates a bleak picture simply by the characteristics of the plant. The sound of rustling gives a unique white noise within the space. The effect becomes even greater as the grasses progress through the annual transition to golden brown in winter. The only other living things in the barren spaces are a few masses of perennials and spring bulbs. Aquilagia, Dicentra, Galanthus, and Liatris are the sole inhabitants of the carefully placed masses. All of the perennials and bulbs have one common characteristic which greatly adds to the desolate effect in the garden. They all have short blooming periods of around two weeks. After that period of time, the foliage quickly withers and dies. This foliage is left in the garden for the remainder of the season to remind the users of the temporary nature of all things in this world despite the beauty they
Figure 7.4: South entrance.
Figure 7.5 North entrance.
may hold at the present time.

The uniqueness of hardscape elements within this portion of the garden will also be immediately recognized by the user. Perhaps the first will be the surface upon which they are walking. The combination of two foot square and one foot square rough cut grey limestone steps are arranged to create a deconstructed path. In addition, each of the stones are not set perfectly level, but rather are each shifted to a slightly different plane in the sand and stone base. This is yet another attempt to make the user aware of the barrenness and treachery of life without Christ. Other hardscape elements are the grey limestone posts which are scattered throughout this first sub-space of the garden (Figure 7.6). The posts are six by six inches in plan and vary in height from two feet to four and a half feet. Each post has an inscription of a possible characteristic of a life without Christ which is visible when progressing into the evangelistic garden toward the central contemplation space. The list of words located on the posts may be found in the section entitled “Characteristic Posts” in this chapter.

Perhaps the most important elements in the barren portions of the garden are the three education incidentals mentioned earlier which occur in the spaces. The incidents are manifested in the form of large, carved, grey limestone stones (Figure 7.7). Each stone is placed on axis with a turn in the path so its importance is easily recognized by the user and has the educational point that is to be understood by the user inscribed on its face. The first stone displays education incident one. The second stone has education incident two, etc. The educational points for each stone read as follows.

Education Incident One

“For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”

- Romans 8:38-39
Figure 7.9 Barrenness of life without Christ.

Figure 7.10 Fullness of life with Christ.

Figure 7.11 Service area.
Education Incident Two

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" - Romans 5:12

Education Incident Three

"Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" - Romans 5:9-10

Fullness with Christ

After receiving the three pieces of information located on the education incident stones in the desolate portion of the garden, the user is guided into the central contemplation space which represents the fullness and richness of life with Christ (Figure 7.10). As a result, the physical characteristics of the space are very different than those of the previous sub-space. Upon passing through the opening in the Thuja hedge, an area of lush turf and orderly design is revealed. The orientation of the space itself is east-west in contrast to that of the other subspaces which are north-south.

Like in the barren subspaces, hardscape elements play an important role in portraying the intended message to the users. The rough cut, unlevel steps in the deconstructed path transition into smooth cut, limestone steps which are set level in a regular pattern with uniform joints. Elements such as the water basin and wall fountain are also very important (Figure 7.12). These are in direct contrast to the aridity of the first sub-space and are direct evidence to the change Christ can make in the users’ lives. This fact is also relayed to the user in the form of text which is carved in the bottom of the water basin. It reads as follows.

Water Basin Inscription

"Jesus answered, ‘Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”’ - John 4:13-14

The bench in this space is vital to its functioning as a successful contemplation space. The users must have a place to sit and think about what they have learned from the educational incidents and the differences between the barren and contemplation sub-spaces. The bench itself, the wall behind the bench, and the two foot tall wall surrounding the seating area are all constructed of the same grey limestone used throughout the garden design and the church architecture (Figure 7.13). The wall behind the limestone bench is inscribed with a scripture reading which
conveys the similarity between the contemplation space in the garden and a person's life who has a relationship with Christ. It reads as follows.

**Backrest Wall Inscription**

"They will come and shout for joy on the heights of Zion; They will rejoice in the bounty of the Lord-- the grain, the new wine and the oil, The young of the flocks and herds. They will be like a well-watered garden, And they will sorrow no more."

- Jeremiah 31:12

**Education Incident Four**

"Yet to all who received him, to those who believed in his name, he gave the right to become children of God"

- John 1:12

"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."

- Revelation 3:20

**Exit Sequence**

After the user has spent the amount of time desired in the contemplation area, they must take the same path which was used to enter in order to exit. This gives two opportunities. The first is to review the education incidents encountered on the path toward the contemplation space. Another is to utilize the characteristic posts once again. When exiting the space, a different set of descriptive words are visible than those that were apparent upon entrance into the space. These words are possible characteristics of a person's life who has prayed to receive Christ and has a relationship with Him. This symbolizes to the user how full life can be in a barren and desolate world. These words correspond with the characteristics of life without Christ on the same limestone post. The word pairs are listed in the section titled "Characteristic Posts" later in this chapter.

**Subtleties of Design**

Within this design, there are many extremely subtle details which take the design to the next level. They are things which may not seem important, but make the space function much better. The first of these details is the placement and varied heights of the characteristic posts (Figures 7.5 and 7.6). The posts are strategically placed along the path so that
users brush against them as they walk by or in some cases may have to turn sideways to get past. This makes the point that the characteristics inscribed on the posts pervades non-believer's lives and makes the user keenly aware of that fact. Also, with random post heights randomly scattered along the path, the users sense of perspective is altered so that the space seems much larger than actuality. In addition, the path itself is important. As previously mentioned, the steps' surfaces are rough cut, the steps as a whole are not set in the ground perfectly level, and the walk's overall design is deconstructed (Figure 7.5). In addition to the symbology noted earlier, this makes the user slow to the point of looking at where they will take their next step and effectively allows them to perceive the message conveyed in the space much better.

Another subtlety is found in the turns the path takes and the placement of the education incident stones (Figure 7.5). The stones are placed directly on axis with the path before it takes its turn. The path then curves away immediately in front of the stone. The stones have a reclining shape which subconsciously turns the user with the path. In effect, what happens is the path happens to be where the user subconsciously wants to go because of the massing of the stone rather than the user going where the path has already been built. It is a very subtle but important difference. The last little detail is the enclosure around the contemplation bench. In order to best facilitate contemplation the user must feel totally secure and at ease. This occurs when the user is only required to focus on one side of where they are sitting to watch for possible harm to themselves. Since man is naturally a defensive animal, this puts the user at ease and allows them to relax. This single side also becomes the view for contemplation. In this case, the limestone backeret wall, Thuja hedges on either side, limestone step ground plane, and architectural canopy provide enclosure for the other five sides around the user. It is the small details in this design such as the ones mentioned here which take this garden to a higher level both functionally and aesthetically.

**Characteristic Posts**

As referred to in the sections of this chapter titled "Barrenness without Christ" and "Exit Sequence", the posts are six inches by six inches in plan and vary in height. Upon entrance into the garden words characteristic of life without Christ are visible while upon exiting characteristics of life with Christ are visible. The two words on each post correspond to each other and are listed as pairs below.

**Characteristic Pairs**

- hopeless/hopeful
- discouraged/encouraged
- lonely/sociable
- disrespectful/respectful
- bitter/forgiving
- despaired/joyful
- confused/enlightened
- exhausted/revived
- drunken/sober
- selfish/generous
- doubtful/sober
- vulgar/refined
- drained/energetic
- empty/filled
- lustful/chaste
- unloving/loving
- angry/controlled
- depraved/purified
- materialistic/spiritual
The two electric utility boxes fastened to the concrete retaining wall have been relocated in waterproof boxes underground.

The non-functioning gravity drainage system has been removed.

All existing benches have been removed and reused elsewhere on the church grounds.

**General Comments**

The evangelistic garden design discussed in this chapter is meant to give an example of how the concepts outlined in previous chapters are manifested in a specific site design. Each piece of land is unique and special and therefore its design should be a response to those conditions. Though the concepts of how the garden may work in relation to education and contemplation may be taken directly from this research, the actual elements and appearance of a garden on a different site will most likely be drastically different.

The 10" DBH *Crataegus phaenopyrum* has been girdled and structurally reinforced for safety.

The 12" DBH *Malus*, 3.5" DBH *Cornus florida*, *Viburnum*, and 12 *Taxus* have been removed.

The view out to the Washington streetscape has been partially screened by the addition of a structurally reinforced dead *Crataegus phaenopyrum*.

The two medium capacity drainage pumps remain in place.
**Plant Lists**

The total site plant list is divided into two sections. One is the plant list for the parking lot/entry court area and the second is the evangelistic garden area. They are as follows.

**Parking Lot/Entry Court Plant List**

<table>
<thead>
<tr>
<th>Botanical Name</th>
<th>Common Name</th>
<th>Qty</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Trees</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malus ‘Jewelcole’</td>
<td>Red Jewel Crab</td>
<td>8</td>
<td>2&quot; B&amp;B</td>
</tr>
<tr>
<td><strong>Shrubs</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taxus x media ‘Densiformis’</td>
<td>Dense Yew</td>
<td>12</td>
<td>18-24&quot; B&amp;B</td>
</tr>
<tr>
<td>Taxus x media ‘Hicksii’</td>
<td>Hicks Yew</td>
<td>6</td>
<td>18-24&quot; B&amp;B</td>
</tr>
<tr>
<td>Viburnum carlesii ‘Cayuga’</td>
<td>Cayuga Viburnum</td>
<td>4</td>
<td>#5 Cont.</td>
</tr>
<tr>
<td><strong>Ground Covers/Annuelles/Perennials</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedera helix ‘Thorndale’</td>
<td>English Ivy</td>
<td>1900</td>
<td>4&quot; Cont.</td>
</tr>
<tr>
<td>Petunia x hybrida (red or white)</td>
<td>Petunia</td>
<td>180</td>
<td>2&quot; Cont.</td>
</tr>
</tbody>
</table>
Living Water in the Garden: a fresh look at evangelism

Parking Lot Planting Plan

Petunia x hybrida
2 Taxus x media 'Densaformis'
Hedera helix 'Thorndale'
Petunia x hybrid
2 Taxus x media 'Densaformis'
Petunia x hybrida
3 Malus 'Jewelwe'c
2 Taxus x media 'Densaformis'
Hedera helix 'Thorndale'
Pantunia x hybrida
3 Taxus x media 'Densaformis'
Pantunia x hybrid
1 Malus 'Jewelwe'
1 Malus 'Jewelwe'
Pantunia x hybrida
3 Taxus x media 'Densaformis'
To three sheets
in the garden-plant list.
<table>
<thead>
<tr>
<th>Botanical Name</th>
<th>Common Name</th>
<th>Qty.</th>
<th>Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cornus alternifolia</td>
<td>Pagoda Dogwood</td>
<td>1</td>
<td>2&quot; B&amp;B</td>
</tr>
<tr>
<td>Crataegus phaenopyrum (dead)</td>
<td>dead Washington Hawthorne</td>
<td>10'' DBH</td>
<td></td>
</tr>
<tr>
<td>Malus 'Jewelcole'</td>
<td>Red Jewel Crab</td>
<td>8</td>
<td>2'' B&amp;B</td>
</tr>
<tr>
<td>Aronia melanocarpa</td>
<td>Black Chokeberry</td>
<td>3</td>
<td>#5 Cont.</td>
</tr>
<tr>
<td>Viburnum dentatum</td>
<td>Arrowwood Viburnum</td>
<td>1</td>
<td>4' B&amp;B</td>
</tr>
<tr>
<td>Taxus x media 'Densiformis'</td>
<td>Dense Yew</td>
<td>12</td>
<td>18-24'' B&amp;B</td>
</tr>
<tr>
<td>Aquilgia 'Snow Queen'</td>
<td>Snow Queen Columbine</td>
<td>32</td>
<td>#1 Cont.</td>
</tr>
<tr>
<td>Dicentra spectabilis</td>
<td>Bleeding Heart</td>
<td>24</td>
<td>#1 Cont.</td>
</tr>
<tr>
<td>Galanthus nivalis</td>
<td>Snowdrops</td>
<td>400</td>
<td>bulbs</td>
</tr>
<tr>
<td>Hedera helix 'Thorndale'</td>
<td>English Ivy</td>
<td>300</td>
<td>4'' Cont.</td>
</tr>
<tr>
<td>Hosta nigrescens 'Krossa Regal'</td>
<td>Krossa Regal Hosta</td>
<td>5</td>
<td>#3 Cont.</td>
</tr>
<tr>
<td>Liatris spicata 'Kobald'</td>
<td>Gayfeather</td>
<td>78</td>
<td>#1 Cont.</td>
</tr>
<tr>
<td>Liriope spicata</td>
<td>Lily-turf</td>
<td>300</td>
<td>2'' Cont.</td>
</tr>
<tr>
<td>Miscanthus sinensis 'Silberfeder'</td>
<td>Silberfeder Grass</td>
<td>20</td>
<td>#3 Cont.</td>
</tr>
<tr>
<td>Petunia x hybrida (red or white)</td>
<td>Petunia</td>
<td>75</td>
<td>2'' Cont.</td>
</tr>
</tbody>
</table>
Living Water in the Garden: a fresh look at evangelism

Conclusion

As this project and with it my college career come to a close, many thoughts and emotions fill my head. At the beginning of the project, I had grand dreams of how a garden might be used by God to touch people and bring them into a relationship with Him and also be evidence to Christian leaders and landscape architects that a garden can be useful for such purposes. However, I had no preconceived notions of how the garden would work or what it would look like. In fact, I did not know if such a project could even be designed successfully. As I sit here now thinking of how the design of the evangelistic garden progressed, I am somewhat in awe of how God worked through the design. The challenges and setbacks I was certain I would face never occurred. Everything fell into place when necessary and the little kinks worked themselves out. This is evidence to me of how God can truly bless efforts which are in accordance with His will. Praise be to Him!

Also as I sit here thinking, I realize that most likely this project will be placed on a shelf somewhere only to be retrieved periodically by a student working on his comprehensive project. And so with it, my grand dreams of how this project might influence Christian leaders and landscape architects will also be placed on that shelf if other Christian leaders and landscape architects do not hear the same call as I to use the evangelistic garden concept for His glory. Therefore, I challenge all Christian leaders and landscape architects who find this booklet in their hands to read it and then prayerfully consider how God would have you or your organization to use the land which God has granted you and over which He called you to be a steward.