DEPARTMENT OF ARCHITECTURE

JOHN JAMES EUGENIDES

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CAMBRIDGE, MASSACHUSETTS
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MASTER IN ARCHITECTURE
THE REQUIREMENTS FOR THE DEGREE OF
SUBMITTED IN PARTIAL FULFILLMENT OF

GREEK ORTHODOX CHURCH
A THEOLOGICAL SCHOOL FOR THE
AUGUST 15, 1953

PIETRO BELLUSCHI, DEAN
SCHOOL OF ARCHITECTURE AND PLANNING
MASSACHUSETTS INSTITUTE OF TECHNOLOGY
CAMBRIDGE 39, MASSACHUSETTS

DEAR DEAN BELLUSCHI:

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF MASTER OF ARCHITECTURE, I
SUBMIT MY THESIS,

A THEOLOGICAL SCHOOL FOR THE
GREEK ORTHODOX CHURCH

I RESPECTFULLY REQUEST YOUR ACCEPTANCE AND
APPROVAL.

SINCERELY,

JOHN JAMES EUGENIDES
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ABSTRACT


REALIZING THE DYNAMIC NATURE OF SUCH A BUILDING
COMPLEX, THE MAIN EMPHASIS IN THE STUDY HAS BEEN
PLACED ON THE SITE SOLUTION. THE SITE SOLUTION
IN THIS PARTICULAR PROBLEM IS OF PRIME IMPORTANCE
BECAUSE OF TWO IMPORTANT FACTORS. ONE IS AN
EXISTING NEO-RENAISSANCE BUILDING LOCATED ON THE
MOST DOMINATE BUILDING SITE AND THE OTHER IS THE
SITE WHICH HAS AN ELEVATION CHANGE FROM THE EN-
TRANCE TO THE HIGHEST POINT ON THE SITE OF ONE
HUNDRED AND TWENTY FEET. THE MAIN OBJECTIVES
OF THE SITE SOLUTION WERE TO OBTAIN A GROUPING
OF THE BUILDINGS WHICH WOULD HAVE A SENSE OF
UNITY AND HARMONY FROM WITHIN THE BUILDING COM-
PLEX AND FROM THE INTRODUCTORY APPROACH TO THE
BUILDINGS AND A close integration between the
SITE, EXISTING BUILDING AND NEW BUILDINGS.
THE STYLE OF PAST AGES IN CHURCH ARCHITECTURE IS A GREAT BARRIER TO THE CONTEMPORARY ARCHITECT. SOCIETY HAS GROWN TO SIMILATE GOTHIC, ROMANESQUE, CLASSIC, OR BYZANTINE WITH DIFFERENT CHURCH DENOMINATIONS.

WE HAVE DEVELOPED MECHANICAL MEANS FOR CONTROLLING HEAT, COLD AND NOISE, AIRBORNE MOISTURE AND INFECTIONS. THESE ARE REVOLUTIONARY MATERIALS AND EQUIPMENT, NOT BECAUSE THEY ARE STILL NEW OR BECAUSE THEY SUPPLANT THE TRADITIONAL; BUT BECAUSE TO EXPLOIT THEM IN FULL ENTAILS AND APPROACHES THE DESIGN WHICH IS UNFETTERED BY TRADITION, HOWEVER MUCH IT MAY LEAN UPON THE PAST FOR TRUE INSPIRATION. PERHAPS IF THE RELIGION HAD RETAINED ITS PROMINANCE IN OUR SOCIAL STRUCTURE IT MIGHT HAVE BEEN ABLE TO MOVE ALONG WITH THE PROGRESS OF OUR SOCIETY. HOWEVER, WE HAVE SEEN THE RELATIVE IMPORTANCE OF THE CHURCH BUILDING TYPE OVERSHADOWED IN IMPORTANCE BY THE SKYSCRAPER, APARTMENT BUILDINGS, FACTORIES AND COMMERCIAL BUILDING TYPES. THE CHURCH NEVERTHELESS MAINTAINED A GREAT DEAL OF MYSTICISM, THE FEELING OF THE UNKNOWN AND UNOBTAINABLE. THE USE OF BYZANTINE OR OTHER FORMS WHICH ARE UNFAMILIAR AND STRANGE TO OUR SOCIETY HAVE HELPED TO INCREASE THIS FEELING OF MYSTICISM.

IT IS OFTEN ON THE BASIS OF BUDGETARY LIMITS THAT THE BEST ARGUMENTS CAN BE ADVANCED FOR THE USE OF CONTEMPORARY MEANS OF BUILDING. FAITHFUL AND

1 "THE SLOW EVOLUTION OF RELIGIOUS ARCHITECTURE", DECEMBER RECORD, 1949, VOL. 106, PG. 128
DURABLE ACCOMPLISHMENT OF TRADITIONAL APPEARANCES ARE EXPENSIVE AND CONDITIONS OF LONG SERVICE, HARD USAGE AND MELLOWING WITH TIME ARE USUALLY NOT TO BE MET IN SURFACE APPROXIMATIONS. EVERY INSTANCE OF PERSUASION THAT MORE OF THE DESIRED OBJECTIVES IN A PROGRAM CAN BE ATTAINED THROUGH DISCARD OF SUPERFLUOUS TRAPPINGS IN FAVOR OF THE ECONOMICS INHERENT IN MODERN MATERIALS AND METHODS, AND THE GRAVE POTENTIAL IN CONTEMPORARY DESIGN, BRING US CLOSER TO A CHURCH ARCHITECTURE SHOWING AN INSPIRATION AT LESS EQUIVALENT TO THAT IN GREAT PERIODS OF THE PAST.¹

THE REDUCTION OF CORNERS, CURVES AND UNDULATING WALL SURFACES, WOULD GREATLY CUT THE COST OF THE BUILDINGS. HOWEVER, IN THE ATTEMPT TO CUT THE COST OF THE BUILDING, ONE MUST BE VERY CAREFUL NOT TO SACRIFICE THAT ELEMENT WHICH MAY BE CALLED CHARACTER, ATMOSPHERE OR THAT ELEMENT WHICH SAYS THIS IS A GREEK ORTHODOX CHURCH. TO DESIGN ANY CHURCH OR BUILDINGS OF THE CHURCH, THE ARCHITECT MUST HAVE A COMPLETE UNDERSTANDING AND FEELING FOR THE SERVICE OF THE WORSHIP. THE BUILDINGS IN THIS CASE MUST RETAIN THE ELEMENTS OF MYSTERY

¹ CONOVER, E.M., ARCHITECTURAL RECORD, SEPTEMBER 1947, PG. 16
That quality of mystical link between Heaven and Earth, in the expression of man's ideals and beliefs, cost should not be the prime consideration. However, the cost must be kept within the financial status of the church.

An ecclesiastic design problem, however, is not a factory nor can the design of it be approached as if what applied in one case might fit with the other. A like honesty, religiously expressed, would be right in a church, and it is a regrettable fact that it so rarely exists there. A taste conditioned by a lack of honesty on architecture, we can be certain, will find the presence of honesty a rather trying circumstance in any case. Such a conditioning of taste probably explains the attitude of some critics.

The problem the modern architect faces in designing buildings for the Greek Orthodox Church is to produce buildings which have as much dignity and character as those typical of the Byzantine period and still use modern means and methods of construction. The architect in solving this problem will bring church construction within the cost range of a greater number of congregations.
THE AVERAGE MODERN ARCHITECT IS VERY RELUCTANT ABOUT TAKING A CHURCH PROBLEM BECAUSE OF THE STRONG TRADITIONAL ELEMENTS. I HAVE OBSERVED IN MANY COMMUNITIES THIS ELEMENT OF TRADITION. HOWEVER, IT IS THE FIRST GENERATION THAT CAME TO AMERICA WHO STILL REMEMBERS THE CHURCHES OF THEIR YOUTH, THE CHURCHES IN WHICH THEY LEARNED TO WORSHIP THEIR GOD, THAT EXPECT ALL OTHER GREEK ORTHODOX BUILDINGS TO BE SIMILAR IN CHARACTER AND EXPRESSION. THE AVERAGE ORTHODOX FEELS THAT SAINT SOPHIA IS PERFECTION IN CHURCH ARCHITECTURE AND IT WOULD BE WONDERFUL IF ALL OTHER CHURCHES LOOKED SIMILAR TO IT WITH DOMES AND TOWERS. THE VIEWS OF THE YOUNGER GENERATION ARE SOMEWHAT DIFFERENT. THEY ARE MORE CONCERNED IN A BUILDING WHICH WILL PROVIDE FOR AND SATISFY THEIR NEEDS IN THE MOST LOGICAL AND ECONOMICAL MANNER. THE INCREASING NUMBER OF YOUNGER PRIESTS WHO ARE EDUCATED IN THIS COUNTRY WILL ALSO BE MORE ADAPTABLE TO CHANGE AND PROGRESS IN CHURCH DESIGN.

THE MODERN APPROACH TO DESIGNING A CHURCH IS FIRST AS A PRACTICAL PROBLEM THAT MUST BE SOLVED IN A PRACTICAL WAY. A PROBLEM OF ACCOMODATING SO MANY PEOPLE SO THAT THEY CAN PURSUE CERTAIN ACTIVITIES COMFORTABLY, CONVENIENTLY AND ECONOMICALLY AND
AT THE SAME TIME MAINTAIN AN ATMOSPHERE WHICH
IS IN KEEPING WITH THE FUNCTION OF THE BUILDINGS.
WITH THIS FACT IN MIND A NEW VIEW OF ARCHITECTURE
MAY BE OBTAINED THAT PUTS ALL THE MUMBLE-JUMBLE
OF ACADEMIC STYLE INTO ITS PROPER PERSPECTIVE.
THE MODERN ARCHITECT MUST REMEMBER THAT PRACTICAL
CONSIDERATIONS ARE NOT EVERYTHING, WITH BEAUTY
COMPelled TO TAKE ITS CHANCE. ON THE CONTRARY,
THE PRODUCTION OF BEAUTY IS PART OF THE PROCESS
OF DESIGN, NOT AN AFTER THOUGHT IN THE WAY OF
APPLIED LIBERATION, AND ITS LIVELINESS AND AP-
PROPRIATNESS IS THEREBY INCREASED. THIS SIMPLE
APPROACH TO ARCHITECTURE MAY APPEAR VERY OBVIOUS,
BUT IF IT HAD BEEN KEPT MORE CLEARLY IN MIND
DURING THE PAST HUNDRED YEARS, OUR BUILDINGS WOULD
BE MORE IN KEEPING WITH OUR PRESENT DAY SOCIETY.

MODERN ARCHITECTS, FACED WITH NEW PROBLEMS, MUST
GO BACK TO ELEMENTARY PRINCIPLES, BUT ONE DIFFI-
CULTY IS THAT EVEN THOUGH WE MAY BE AWARE OF THE
NEW NEEDS AND ARE WILLING TO SEEK A NEW KIND OF
BUILDING THAT WILL SATISFY THEM, WE ARE NOT ALWAYS
AWARE OF THEIR EXACT NATURE. THE PRESENT AGE IS
STILL A TRANSITION ONE. IT IS NOT ONLY A QUESTION
OF A NEW TYPE OF ARCHITECTURE BUT A QUESTION OF
A MORE CLEARLY DEFINED FUNCTION FOR THE DIFFERENT
ARCHITECTURAL TYPES.

The principal reason why a new architecture is coming into existence is that the needs of this age are in nearly every case totally different from the needs of previous ages, and so cannot be satisfied by methods of building that belong to any age but the present. We can satisfy them in a practical sense, by utilizing modern building technique and modern scientific inventions to the full; and we can satisfy them in the aesthetic sense, both by being honest craftsmen in our own materials and by taking special advantage of the opportunities these materials offer of creating effects and qualities in tune with our own time.

The semantics of painting and sculpture and, to a lesser degree, in architecture become somewhat confusing. We are aware of the controversy which rages between the exponents of "ancient" and "modern" art. In the secular field this controversy is no longer as keen as it once was. The validity of contemporary concepts have been well established. Therefore, it is relatively easy for an architect to relieve himself of the limitations of historical styles when designing a
Bank or an office building; here reasons of economy and changes in building methods have led to a more sensible point of view, and the influence of a frozen traditionalism is fast losing ground. However, in the field of church design, sentimentalism and a benighted adherence to past standards are still prevalent. Nevertheless, if we calmly give the matter thought it will be realized that this controversy, artificially fed by our prejudices, has no real basis, for the past is continued in the present and tradition is dynamic.

Buildings designed for the Greek Orthodox church in modern times have suffered from an overdose of what might be called archaeologism, due in a great part to a sentimental interpretation of history. Times have changed, and we are beginning to see not only the end of this shackling bond but also the dawn of a period of intelligent and sensible creativeness. Progress is not easy and there are two pitfalls; on the one hand the continued opposition of die-hards and of the laissez-faire school of thought, and on the other the overzealous efforts of those who might be tempted to cast out all continuing tradition.
APPLIES TO SEMINAR CHAPELS. NOTHING SHOULD BE
NECESSARY NUMBER OF PLACES FOR THE LATTER, THE SAME
PROVIDED FOR CHAPELS IN ADDITION TO THE
AND MONASTERY CHAPELS. ADEQUATE SPACE MUST BE
PHASE OF THE PROBLEM. FOR EXAMPLE, IN CONVENT
A PULL ALONG OF ALL THE DETAILS IN EACH SPECIFIC
SHOULD ASK LEADING QUESTIONS THAT WILL RESULT IN
THE PLANNING OF THESE VARIOUS BUILDINGS. HE
OF THEIR PROJECTS, FOR THEIR AMM DIFFERENCES IN
WITH HIS CLIENTS ON THE PARTICULAR REQUIREMENTS
THE DESIGNER'S FIRST THOUGHT SHOULD BE TO CONCEIVE

ARGUMENT ON FREEDOM AT ALL.
STANCE ON A TRADITIONAL SOLUTION HE GIVES THE
CLIENT IS EquALLY AT FAULT, FOR THROUGH HIM IN
CREATION. IN TOO MANY CASES, OF COURSE, THE
THINK SHOULD BE THE SOLUTION AND PLAN OF THEIR
START OUT WITH A PRECONCEIVED NOTION OF WHAT THEY
STRAIGHT-JACKET SCHOOL OF DESIGNERS - THOSE WHO
WITH OTHERS, RESULTS IN WHAT MIGHT BE TENDED THE
AND PARISHIONERS. THIS MISCONCEPTION, COMBINED
POSED TO SOLVE FOR THE REMEDY OF THEIR CLAUSES
SAY THE PROBLEM CONFRONTING THEM WHICH THEY ARE SUP-
PRESSING AND ARE NOT ENOUGH CONCERNED WITH THE
ARE TOO INTERESTED IN FURTHERING THEIR OWN PROFESSIONAL
PLANNING AIDS FROM THE FACT THAT SOME DESIGNERS
A MISCONCEPTION WHICH STILL PREDOMINATE IN CHURCH
LEFT TO CHANCE, NOR SHOULD THE DESIGNER OR THE
CLIENT ASSUME THAT THE ONE KNOWS WHAT THE OTHER
HAS IN MIND. MANY COSTLY MISTAKES HAVE BEEN
MADE BY A KIND OF DIPLOMATIC TIMIDITY WHICH STEMS
FROM THE VERY HUMAN TRAIT OF NOT WANTING THE OTHER
FELLOW TO LEARN THAT ONE MAY BE IGNORANT OF SOMETHING HE IS PRESUMED TO KNOW ABOUT HIS JOB.

HISTORICALLY IT WAS CUSTOMARY TO CONSIDER THAT A
CHURCH, TO BE TRULY THE HOUSE OF GOD, SHOULD BE
HEAVILY DECORATED. PERHAPS IT WAS FELT THAT
SIMPLECTY WAS SYNTHONYMOUS WITH POVERTY; AT ANY
RATE FEW SEEMED TO APPRECIATE THE DIGNITY AND TRUE
RICHNESS OF WELL PLANNED SIMPLICITY. THE SIMPLICITY OF DESIGN AND DECORATION WHICH RESULTS FROM
THE JUXTAPOSITION OF A BEAUTIFUL DETAIL, BE IT A
PAINTING OR A STATUE, AND THE SIMPLE LINES OF A
WELL ORDERED DESIGN. IN RECENT YEARS REDUCED
BUDGETS HAVE FORCED AN ECONOMY OF MEANS, AND THIS
MAKES IT NECESSARY FOR DESIGNERS TO USE THEIR
GOD GIVEN TALENT AND INTELLIGENCE AND TO RELY LESS
ON THE BOOKISH TYPE OF KNOWLEDGE WHICH HAS PRO-
DUCED SO MANY STILL-BORN CREATIONS. IT SHOULD
NOT BE FORGOTTEN THAT THE HUMBlest CHAPEL IN
WHICH THE MASS IS CELEBRATED WITH DIGNITY AND IN
WHICH EVERYTHING THAT SHOULD BE DONE IS DONE AS
WELL AS POSSIBLE IS FAR MORE PLEASING THAN THE GAUDIEST OF BUILDINGS, IN WHICH IT IS APPARENT THAT THE PRIDE OF THE DESIGNER OR EVEN THAT OF HIS CLIENT HAS SUPERSEDED THE REALIZATION THAT A CHURCH IS FIRST AND LAST THE HOUSE OF GOD.

ONCE THESE BASIC REQUIREMENTS ARE UNDERSTOOD, IT WILL BECOME POSSIBLE FOR AN EVOLUTION IN ECCLESIASTICAL ARCHITECTURE, AN EVOLUTION WHICH WILL REFLECT THE ASPIRATIONS OF OUR TIMES AND ANSWER MORE DIRECTLY THE LEGITIMATE NEEDS OF THE CONGREGATION. IT IS IN THIS SENSE THAT WE CAN GIVE EXPRESSION TO THE WELL-KNOWN FORMULA, "FORM FOLLOWS FUNCTION". WE NEED NOT WORRY UNDULY ABOUT "STYLE" SINCE, WHATEVER IT IS, IT WILL FLOW NATURALLY FROM THE EXERCISE OF THE TALENT AND INTELLIGENCE OF THE DESIGNER AND WILL INEVITABLY BE BASED ON A CONSIDERATION OF FUNCTION. THE NORMAL EVOLUTION OF A CHURCH STYLE DOES NOT NECESSARILY IMPLY IGNORANCE OR ELIMINATION OF ALL STYLES OF THE PAST; ACTUALLY SUCH AN EVOLUTION CONTINUES THE CREATIVE PROCESSES OF MAN.¹

¹ "FORMS AND FUNCTIONS OF 20TH CENTURY ARCHITECTURE", VOL. 3, CHAPTER 9, PG. 308, BY TALBOT HAMLIN F.A.I.A. PUBLISHED BY NEW YORK COLUMBIA UNIVERSITY PRESS, 1952.
THE GREEK ORTHODOX ARCHDIOCESE THEOLOGICAL INSTITUTE OF AMERICA WAS FOUNDED IN OCTOBER, 1937.

HIS HOLINESS THE ECUMENICAL PATRIARCH ATHENAGORAS I, AT THAT TIME ARCHBISHOP OF NORTH AND SOUTH AMERICA AND NOW ECUMENICAL PATRIARCH OF THE GREEK ORTHODOX CHURCH AT CONSTANTINOPLE, FOUNDED THE THEOLOGICAL SCHOOL.

HE CLEARLY AND MOST WISELY UNDERSTOOD THAT IF GREEK ORTHODOXY WAS TO MAKE ITS CONTRIBUTION IN THE DEVELOPMENT OF AMERICA, IT MUST RENEW AND STRENGTHEN ITS CLERGY FROM WITHIN THE RANKS OF THE GREEK ORTHODOX PEOPLE OF AMERICA.

HIS HOLINESS WITH THE ABLE ASSISTANCE OF THE
MOST REVERAND ANTHENAGORAS CAVADAS, METROPOLITAN
BISHOP OF THYATIRA, WHO WAS THEN CHANCELLOR OF
THE ARCHDIOCESE IN NEW YORK, WAS FIRST SUCCESSFUL
AT POMFRET, CONNECTICUT.

THE SITE WAS AN OLD ESTATE, HEAVILY WOODED, QUIET,
PLEASANT, A PARADISE-LIKE ENVIRONMENT SUITABLE
FOR AN EDUCATIONAL CENTER, WHERE AMERICAN YOUTH
COULD BE PREPARED FOR THEIR PRIESTLY VOCATION.

THE ESTATE WAS BOUGHT WITH MONEY THAT HAD BEEN
RAISED BY THE WIDELY KNOWN GREEK NEWSPAPER IN
NEW YORK, "THE NATIONAL HERALD", AND APPROPRI-
ATIONS FROM THE ARCHDIOCESE.

THE FIRST CLASS OF THE GREEK ORTHODOX ARCHDIOCESE
THEOLOGICAL INSTITUTE OF AMERICA MET IN 1937. THE
CLASS WAS COMPOSED OF FOURTEEN STUDENTS PICKED
FROM ALL PARTS OF THE UNITED STATES. THESE FOUR-
TEEN STUDENTS WERE TO FORM THE EMBRYO OF AMERICA'S
FIRST GREEK ORTHODOX THEOLOGICAL SCHOOL.

THE SCHOOL'S CURRICULUM WAS SPREAD OVER A FIVE-
YEAR PERIOD, AFTER THE COMPLETION OF WHICH THE
STUDENTS WERE TO EMERGE AS ORDAINED PRIESTS, WITH
THE KNOWLEDGE, FAITH AND LOVE NECESSARY TO ACT AS A SOURCE OF GUIDANCE AND FAITH FOR THE ORTHODOX PEOPLE OF AMERICA.

THE BASIS OF ALL STUDIES AT THE SCHOOL WAS THE GREEK LANGUAGE, FOR IT WAS IN THE GREEK LANGUAGE THAT THE NEW TESTAMENT WAS WRITTEN. IT WAS THROUGH THE GREEK LANGUAGE THAT CHRISTIANITY AND THE LIGHT OF CIVILIZATION WERE GIVEN TO THE WORLD. COURSES IN ORTHODOX THEOLOGY, HISTORY AND CLASSICAL STUDIES WERE OFFERED.

THE FOUNDERS OF THE SCHOOL, HOWEVER, DID NOT HAVE IT IN MIND TO PRODUCE THEOLOGIANS, RATHER, THEIR PURPOSE WAS TO EQUIP THE STUDENTS WITH THE MEANS WHICH ARE NECESSARY FOR SUCCESS IN THE PRIESTLY OFFICE. IT WAS WITH THIS THOUGHT THAT SPECIAL EMPHASIS WAS LAID ON CHRISTIAN MORAL TEACHINGS. THE PRIEST MUST BE A MAN OF HIGH IDEALS AND MORAL PERSONALITY. THE SCHOOL WAS OBLIGED TO GIVE THIS EMPHASIS TO ITS EDUCATIONAL PROGRAM, BECAUSE THE ARCHDIOCESE WAS IN DIRE NEED OF ABLE CLERICS WHO COULD MEET, AND SATISFY, THE DEMANDS OF AN EVER-INCREASING GREEK ORTHODOX YOUTH.

A SERIES OF EVENTS AND FACTORS LED TO THE ABANDONMENT OF THE SCHOOL AT POMFRET, CONNECTICUT AND THE
RELOCATION OF THE SCHOOL AT BROOKLINE, MASSACHUSETTS IN OCTOBER, 1948.

The first events which led to the relocation of the school in Brookline was a series of two fires, which razed and destroyed the school buildings, the dining hall, the library and the gymnasium. Moreover, Pomfret was too far from the larger universities and theological seminaries; and it was realized that contact and association with other educational centers was necessary to the development and progress of the school. Therefore, in October 1948 the Greek theological school was moved to a beautiful site in Brookline, Massachusetts. The organization of the school in Brookline remained similar to what it had been in Pomfret, Connecticut, with a somewhat broader theological horizon. The theology courses were made much more extensive and more theology courses were added to the curriculum; thus the professional and spiritual preparation of the students had been made much richer and fuller.

The school continues each year to graduate young priests who are inspired with faith in the principles and concepts of the Orthodox faith and filled with the love of our Hellenic-Christian ideals.

THE FACULTY OF THE SCHOOL IS COMPOSED OF ELEVEN PROFESSORS; FIVE OF WHOM ARE CLERGYMEN. THEY ARE SPECIALISTS IN THEOLOGY AND GREEK AND AMERICAN LETTERS.

A BOARD OF DIRECTORS (UNDER THE ABLE LEADERSHIP OF HIS EMINENCE THE ARCHIBISHOP, AT THE PRESENT TIME ARCH-MICHAEL) GOVERN THE ECONOMIC AFFAIRS OF THE THEOLOGICAL SCHOOL. THIS BOARD IS COMPOSED OF CLERGYMEN AND LAYMEN, SEVENTEEN IN ALL, WHO ARE SELECTED FOR THEIR FINE CHARACTER AND LOYALTY TO THE CHURCH.

IT MUST BE NOTED THAT FROM ITS FIRST STEPS, THE SCHOOL HAS FACED MANY SERIOUS ECONOMICAL PROBLEMS. WHEN IT WAS FIRST FOUNDED, ALL THAT EXISTED WERE THE BUILDINGS AT POMFRET, CONNECTICUT. ITS WORK,

AT THE PRESENT TIME THE BUILDINGS AT BROOKLINE CONSIST OF A LARGE NEO-RENAISSANCE THREE-STORY RESIDENCE WHICH HAS BEEN CONVERTED INTO AN ADMINISTRATIVE DORMITORY BUILDING. THE ONLY OTHER BUILDING IS AN OLD STABLE BUILDING WHICH HAS BEEN CONVERTED TO HOUSE CLASS ROOMS, DORMITORY ACCOMMODATIONS AND DINING ROOM, THIS BUILDING IS NOW KNOWN AS CONGOLETTOS HALL. BOTH OF THE EXISTING
BUILDINGS ARE OBSOLETE AND VERY INADEQUATE TO HOUSE THE ACTIVITIES THEY ARE HOUSING. THE SCHOOL'S BOARD OF DIRECTORS ARE IN THE PROCESS OF MAKING PLANS FOR AN EXTENDED BUILDING PROGRAM WHICH WILL INCLUDE NEW DORMITORY FACILITIES, SCHOOL ROOMS, LIBRARY, DINING HALL, ADMINISTRATIVE ACCOMMODATIONS, GYMNASIUM, ATHLETIC PLANT AND OUTDOOR AMPHITHEATER.

THE GREEK ORTHODOX ARCHDIOCESE THEOLOGICAL INSTITUTE OF AMERICA IS LOCATED IN AN AREA WHERE THE TRADITION OF LEARNING IS DEEPLY ROOTED. AMONG ITS CLOSE NEIGHBORS ARE SUCH INSTITUTIONS AS HARVARD, MASSACHUSETTS INSTITUTE OF TECHNOLOGY, TUFTS, WELLESLEY, RADCLIFFE, BOSTON COLLEGE, NORTHEASTERN, AND BOSTON UNIVERSITY. THE GREEK ORTHODOX THEOLOGICAL SCHOOL, HOLY CROSS, HOPES TO MERIT THE RIGHT TO STAND WITH DIGNITY IN THIS COMPANY.

TUFTS ⚪
HARVARD ⚪
M.I.T. ⚪
BOSTON UNIVERSITY ⚪

HOLY CROSS ⚪
NORTHEASTERN ⚪

WELLESLEY ⚪
ment is a hundred and fifty. The primary task
parts of the United States. The present enrollment
composed of eleven students picked from different
pomper, Connecticut in 1997. The class was
the first class of the theological school met in
school is to supply this training to its students.
one of the main objectives of the theological
of the world so critically need at this time.
ship guidance and support which the free people
have the necessary training to give the leader-
men will have to be trained. They will have to

Their Freedom.
support which they need as free people to insure
America for the substance, leadership, and
Greek Orthodox people of the world are looking
looking to America for help and leadership. The
which all of the free people of the world are
America. We are now in a period of history in
Orthodox school of its kind in North and South
established in 1937 and located on its present
the Archdiocese Theological school originally

objectives of the school
OF THE SCHOOL IS THE TRAINING OF STUDENTS FOR
RELIGIOUS LEADERSHIP, WITH SPECIAL EMPHASIS ON
THE PASTORATE. HOWEVER, IT RECOGNIZES THE VARIED
APPLICATION OF THE MINISTRY IN MODERN LIFE AS
WELL AS OTHER LINES OF CHRISTIAN SERVICE. IT
SEeks THEREFORE TO TRAIN MEN TO MEET SPECIAL
NEEDS IN CITY AND RURAL CHURCHES, IN RELIGIOUS
EDUCATION AND COMMUNITY SERVICE, IN FOREIGN MIS-
SIONS, AND IN FIELDS OF HIGHER EDUCATION. TO
DATE THE SCHOOL HAS GRADUATED ONE HUNDRED PRIESTS.
THESE PRIESTS ARE SERVING AS LEADERS IN MANY
DIFFERENT COMMUNITIES THROUGHOUT THE COUNTRY AND
IN ADMINISTRATIVE CAPACITIES FOR THE ARCHDIOCES.
THESE YOUNG PRIESTS IN WORKING THROUGH THEIR
PARISHES SERVE AS A GREAT SOURCE OF GUIDANCE AND
INSPIRATION FOR THE GREEK ORTHODOX YOUTH. IN
WORKING WITH THE YOUTH OF THE COUNTRY THE PRIESTS
WILL BE ABLE TO GUIDE STUDENTS WHO ARE INTERESTED
IN THEOLOGY AND THE PRIESTHOOD. THE YOUNG PRIESTS
WILL BE ABLE TO ADVISE THE YOUNG MEN WHO ARE
INTERESTED IN GOING INTO THE PRIESTHOOD, THEY WILL
BE IN A POSITION TO RECOMMEND STUDENTS TO THE
THEOLOGICAL SCHOOL. IN THIS WAY BETTER QUALIFIED
AND MORE COMPETENT STUDENTS WILL BE SHOWN THE WAY
INTO THE PRIESTHOOD.
THE ARCHDIOCESE AND THE SCHOOL'S BOARD OF DIRECTORS FORSEE AND RECOGNIZE THE INCREASING DEMANDS WHICH WILL BE PLACED UPON THE PRIESTHOOD. THE PARISHIONERS OF TOMORROW WILL NO LONGER BE PLAIN IMMIGRANTS WITH SIMPLE DEMANDS UPON THEIR SPIRITUAL LEADERS. FUTURE CHURCH-GOERS WILL BE OF THE YOUNGER GENERATIONS. THESE WILL COME FROM HIGH SCHOOLS, COLLEGES AND UNIVERSITIES, AND THEY WILL WANT THEIR PRIESTS TO STAND ON A HIGHER LEVEL THAN BEFORE. THEY WILL WANT THEIR PRIESTS TO MEASURE UP WITH THEIR NEIGHBOR CLERGYMEN OF THE OTHER FAITHS IN AMERICA, WHO RECEIVE A FULL AND WELL-ROUNDED THEOLOGICAL EDUCATION OVER MANY YEARS OF STUDY.

THE ORTHODOX PRIESTS OF TOMORROW WILL NEED A GREATER KNOWLEDGE OF THEOLOGY AND THE SOCIAL SCIENCES. IT WILL BE NECESSARY TO INCREASE THE YEARS OF STUDY WITH AN INCREASING TREND TOWARDS THE POSSIBILITIES OF SPECIALIZATION WITHIN THE PRIESTHOOD, INSTEAD OF FIVE YEARS THE PROGRAM SHOULD BE EXTENDED TO SEVEN YEARS TO ALLOW FOR THE ADDITIONAL STUDY, ACCORDING TO THE STANDARDS OF OTHER SEMINARIES IN AMERICA. IN THIS INSTANCE, IT WILL BE NECESSARY THAT THE SCHOOL BE SUBDIVIDED INTO TWO BRANCHES. THE ONE BRANCH WILL CONSIST OF A FOUR YEAR COLLEGE COURSE, WHICH WILL EQUIP THE
Students with a better knowledge of Greek and English, the classics, and a cultural and sociological education. The other branch will consist of a three year ecclesiastical course, in which the theological subjects will be taught more strictly.

Indispensable to this proposed program is the need for new buildings and the acquisition of the physical materials necessary for the realization of this program.
SPACE REQUIREMENTS

CHAPEL

The character of the Byzantine Chapel, or the impression one experiences when entering a Greek Orthodox Chapel, is one of insignificance and humility of man before his God. On entering the Chapel the ritual begins in the Narthex. In early Christian times an individual had to be a Christian for a year before he was allowed to proceed into the nave. In the Narthex is a sloping desk known to the Orthodox as the Prósκyνης Térrion. On this table the icon of the patron saint is exposed for veneration. The faithful cross themselves and kiss the icon before proceeding to the nave. The experience of transcending from the Narthex to the nave impresses the worshipper of the full significance of the relationship between the liturgy and the structure. The worshipper enters through the low, softly lighted Narthex into the higher larger nave, terminating at the highest part of the church which is usually covered by a dome with windows around the periphery of its base. These windows allow light to filter down into the solea, the area in front of the Iconostasis. The Iconostasis
IS A SCREEN ON WHICH ICONS ARE HUNG. THE ICONOSTASIS SEPARATES THE SANCTUARY FROM THE NAIVE. THE ICONOSTASIS HAS THREE OPENINGS — THE HOLY TABLE WITH THE GOSPEL UPON IT AND THE BLESSED SACRAMENT, RESERVED IN A SMALL TABERNACLE, CAN BE SEEN THROUGH THE MIDDLE OPENING. THE FEELING ONE EXPERIENCES ON ENTERING THE NAIVE IS ONE OF REVERENCE AND HUMBLENESS. THE WORSHIPIPER FEELS THAT HE IS AN INTRUDER ENTERING AN ENCLOSURE OF REVERENCE, PURITY, AND HONESTY. HE FEELS AS HE SHOULD FEEL, THAT HE IS AT THE THRESHOLD OF THE HOUSE OF HIS GOD. THIS ATMOSPHERE IS MORE THAN MERE SENTIMENT; IT IS A DIGNIFIED APPEAL TO MAN'S BETTER EMOTIONS. THERE IS THIS CHARACTER WHICH WE MAY SAY GROWS OUT OF THE TRANSITION THROUGH SPACES OF VARYING CHARACTER, QUALITY AND VOLUME.

THE CHAPEL MUST PRESERVE AND EM PhASIZE THE CHARACTER OF THE RITUAL. THE STRUCTURE THROUGH ITS HONESTY AND PURITY SHOULD ENHANCE THE RITUAL.

ALTAR

THE RIGHT PLANNING OF A CHURCH IS LARGELY DEPENDENT ON A KNOWLEDGE OF ITS FUNCTIONAL NEEDS. PERHAPS THE MOST IMPORTANT THING IS THAT THERE SHOULD BE A CLEAR VIEW OF THE ALTAR FROM ALL THE FIXED SEATS, WHETHER THE BUILDING HAS A NAIVE WITH
OR WITHOUT AISLES. SECOND, THE SOLEA SHOULD BE LARGE ENOUGH FOR THE PERFORMANCE OF THE TYPE OF FUNCTIONS THAT ARE NORMALLY CARRIED OUT. THE LARGER THE CHURCH, THE MORE DIFFICULT IS THE PLANNING, ESPECIALLY WHEN THE SITE AVAILABLE IS IRREGULAR IN SHAPE OR NOT LEVEL. THERE IS MUCH TO BE SAID IN FAVOR OF THE PRIMITIVE GREEK CROSS PLAN.

CIRCULAR OR OCTAGONAL SOLUTIONS HAVE BEEN PROPOSED, WITH THE ALTAR IN THE CENTER OF THE ROTUNDA, IN THE VERY MIDST OF THE PEOPLE. THE GREAT DANGER IN THIS TYPE OF SOLUTION IS THAT THE ARRANGEMENT TENDS TO OFFEND TOO INTIMATELY THAT VERY DELICATE SENSE OF AESTHETIC MYSTICISM WHICH IS SO IMPORTANT IN THE EXECUTION OF THE RITUAL.

THE ALTAR IS THE MAIN FOCAL POINT OF THE CHURCH, THE ALTAR IS ONE OF THE FUNDAMENTAL REASONS FOR THE BUILDING OF A CHURCH. BUT IT IS ALSO TRUE THAT WHAT IS OBVIOUSLY REASONABLE OFTEN ESCAPES ONE'S NOTICE. MANY A FAULTY CHURCH PLAN HAS BEEN EVOLVED IN WHICH THE DESIGNER HAS LATER FOUND IT DIFFICULT TO GIVE THE PROPER EMPHASIS TO THE ALTAR. EVENTUALLY HE HAS HAD TO TAKE REFUGE BEHIND TOLERATED EXCEPTIONS AND OTHER EXPEDIENTS - MAKEshifts THAT
HAVE RESULTED FROM THE INDIFFERENCES OR STUPIDITY
OF THOSE WHO FAILED TO THINK OUT STRAIGHT SOLUTIONS
ORIGINALLY.

WITH THE EMPHASIS CLEARLY UNDERSTOOD, THE BUSINESS
OF THE DESIGNER BECOMES EVIDENT, IT IS TO PLAN THE
SANCTUARY AND THE SACRISTY ON THE BASIS OF EASY
ACCESS AND AN UNDERSTANDING OF THE LITURGICAL
FUNCTIONS TO BE PERFORMED THERE. THESE LITURGICAL
FUNCTIONS WILL DIFFER, IN DEGREE BUT NOT IN KIND,
IN A CATHEDRAL, A PARISH CHURCH, A MONASTIC HOUSE,
A CONVENT CHAPEL, AND A CHAPEL FOR AN INSTITUTION
SUCH AS A COLLEGE, SCHOOL OR HOSPITAL.

THE CHRISTIAN ALTAR IS A TABLE ON WHICH THE
EUCHARISTIC SACRIFICE IS OFFERED. OF ALL THE
ACCESSORIES OF CHRISTIAN WORSHIP, THE ALTAR HAS
ALWAYS RANKED FIRST IN DIGNITY AND IMPORTANCE.
THE CHURCH IS BUILT FOR THE ALTAR, NOT THE ALTAR
FOR THE CHURCH. THE SUPREME ACT OF CHRISTIAN
WORSHIP CAN BE PERFORMED IN THE OPEN AIR WHEN
OCASION DEMANDS, WITH NO OTHER COVERING THAN
THE SKY, BUT THE HOLY SACRIFICE CAN NEVER BE
OFFERED UP WITHOUT AN ALTAR, NO MATTER HOW SMALL,
SIMPLE, AND UNADORNED. THE ALTAR SHOULD BE MADE
THE FOCAL POINT OF THE DESIGN.
DURING THE FIRST CENTURIES OF CHRISTIANITY, THE
HOLY EUCHARIST WAS CELEBRATED IN PRIVATE HOUSES
ON ORDINARY DOMESTIC TABLES. THE WORD "ALTAR"
WAS CAREFULLY AVOIDED BY THE EARLY CHRISTIANS
BECAUSE OF ITS PAGAN ASSOCIATIONS, AND MOST HIS-
TORIANS ARE OF THE OPINION THAT IT WASN'T USED
BEFORE THE FIFTH CENTURY. THE WOODEN TABLES
DEPICTED IN THE FRESCOES OF THE CATACOMBS ARE
OF VARIOUS SHAPES: SQUARE, ROUND, AND SEMI-
CIRCULAR. SOME HAVE THREE LEGS, BUT FOUR LEGS
ARE MORE COMMON. THE HOLY EUCHARIST WAS ALSO
CELEBRATED ON OR NEAR THE TOMBS OF THE MARTYRS
IN THE CATACOMBS FROM THE FIRST QUARTER OF THE
SECOND CENTURY. IN THIS CASE, THE STONE SLAB
OVER THE TOMB SERVED AS THE ALTAR, WHICH OFTEN
OCCUPIED A SPACE HEWN OUT OF THE ROCK, ARCO-SOLIUM,
WHICH FORMED A SORT OF CANOPY OVER IT. MORE FRE-
QUENTLY THE ALTAR WAS DETACHED FROM THE WALL AND
CONSISTED OF AN OBLONG OR SQUARE SLAB OF STONE
OR MARBLE RESTING ON ONE OR MORE COLUMNS. WHEN
CHRISTIANS GAINED FREEDOM OF WORSHIP IN THE FOURTH
CENTURY, PERMANENT ALTARS OF WOOD OR STONE WERE
ERECTED FOR THE FIRST TIME IN WESTERN EUROPE. SO
GREAT WAS THE VENERATION FOR THE MARTYRS, ESPECI-
ALLY IN ROME, THAT IN ALMOST EVERY CHURCH THE ALTAR
STOOD OVER THE TOMB OF A MARTYR.
THE GREEK CROSS PLAN IS LOGICAL FOR AN ISOLATED BAPTISTRY OR A MONUMENTAL MAUSOLEUM. ON THE OTHER HAND, IT IS PRACTICAL, LOGICAL, AND PSYCHOLOGICALLY VALID BOTH FOR THE PROTESTANT CHURCH AND FOR THE ORTHODOX CHURCH. EVEN WITHOUT REGARD TO THE ARCHITECTURAL TRADITION OF THE CHURCH, IT MAY BE ADVOCATED FOR SIX PRACTICAL MEANS:

1. THE SERMON IS STILL IMPORTANT, IF NOT DOMINANT, ESPECIALLY IN THE ORTHODOX SERVICES. IN MANY CHURCHES BUILT IN THE EARLY TWENTIETH CENTURY, IT WAS CONSIDERED TO BE MORE IMPORTANT THAT THE PEOPLE BE GROUPED NEAR AND AROUND THE PREACHER THAN IN FRONT OF HIM. IN THE GREEK CROSS PLAN, WITH EITHER A CENTER OR A SIDE PULPIT, A MUCH LARGER PERCENTAGE OF THE GROUP IS CLOSER TO THE SPEAKER AS WELL AS IN FULL DIRECT VIEW OF THE CHANCEL.

2. THE GREEK CROSS PLAN MAKES MORE EFFICIENT USE OF THE GROSS AREA. RECTANGULAR BLOCKS OF STRAIGHT PEWS, USING THE SAME UNIT SPACINGS, PERMIT FOURTEEN PER CENT MORE SEATING IN THE SAME AREA THAN CURVED PEWS AND RADIATING AISLES.
3. For a given area the roof spans are shorter and there is also economy in the repetition of the simpler units. Assuming correctness of the rule-of-thumb principal that the cost of trusses is proportional to the square of the span of the truss, the cost of roof construction over a centralized plan is two and one-half to three and one-half times as much as that over a Greek cross plan.

4. The repetitive structural system inherent in the longitudinal scheme permits building in successive stages, which is often desirable in suburban and mission churches.

5. Volume is a factor not only in original cost but also in maintenance and heating. In general, the greater the maximum span the greater the height and hence the greater the volume for a given area.

6. A part of the basic architectural tradition of the church is a height greater than the width, and the Greek cross plan produces the desired effect of height with less volume. The effect of height can be further enhanced, or the volume reduced for the same proportion, by the use of
COLONNADES AND CLERESTORY WINDOWS. THE USE OF FUNCTIONAL COLUMNS ALSO ENHANCES THE DYNAMIC, FORWARD-MOVING RHYTHM ESSENTIAL IN THE CHURCH'S TRADITION.

THE SANCTUARY


IN A LARGE NUMBER OF MODERN GREEK ORTHODOX CHURCHES, THE SANCTUARY IS FAR TOO SMALL TO PERMIT LITURGICAL FUNCTIONS TO BE CARRIED OUT WITH EASE AND DIGNITY. IT MAY BE SAID WITH TRUTH THAT A SANCTUARY CAN NEVER BE TOO LARGE TO SATISFY THE PRIEST. THERE SHOULD BE A BARE MINIMUM OF SIX FEET BETWEEN THE
ALTAR AND THE ICONOSTASIS.

IT IS OFTEN DESIRED TO RAISE THE SANCTUARY ABOVE THE LEVEL OF THE NAVE, PREFERABLY THREE STEPS OF SIX INCHES EACH. THE FLOOR OF THE SANCTUARY SHOULD BE OF A MATERIAL EASILY CLEANED AS THERE IS ALWAYS THE DANGER OF GREASE MARKS FROM THE ACOLYTES' CANDLES, OR HOT CHARCOAL BEING DROPPED BY THE THUCIFER. THE SANCTUARY SHOULD ALSO CONTAIN A BASIN WITH A PIPE RUNNING INTO THE GROUND, AND IS INTENDED FOR THE DISPOSAL OF WATER THAT HAS BEEN USED FOR ANY SACRED PURPOSE. THE BASIN SHOULD ALSO BE A SMALL CUPBOARD, AUMBRY, TO CONTAIN THE HOLY OILS, WINES AND OTHER ARTICLES PERTAINING TO THE EXECUTION OF THE LITURGY.

SACRISTY

EARLY CHURCHES SELDOM POSSESSED SACRISTIES OR VESTRIES. THE VESTMENTS AND SACRED VESSELS WERE KEPT IN AUMBRIES OR CUPBOARDS IN THE CHURCH. IN THE LATER MIDDLE AGES, ENGLAND, FRANCE AND ITALY DEVELOPED SOME VERY FINE SACRISTIES.

EVEN IN A SMALL CHURCH A SACRISTY SHOULD BE PROVIDED. THE AREA OF THE SACRISTY SHOULD BE APPROXIMATELY 250 SQUARE FEET.
The Sacristy should provide space for vestments, capes, candlesticks, vases. A steel, fire-proof safe should hold the sacred vessels, and parish registers.

The Baptistry

The Baptistry or font is usually located near the front of the church, off the narthex. However, the present trend is to locate the Baptistry in such a way that it is closely related to the sanctuary. This makes it easier for the priest to perform the ritual and gives more dignity to the ceremony. The original form of Baptistry was based on the typical Roman bath chamber, with a tank in the middle, to which a flight of steps led down from the floor level. The water entered through pipes, on the edge of the tank was a platform on which the priest stood when baptising converts. About the eighth century Infant Baptism had become the normal custom. The font was moved into the church itself, or else placed in the narthex, or inner porch.

Seating

Fixed seating accommodations filling up the whole

THE ONLY PERMANENT SEATS IN THE EARLY CHURCHES WERE STONE SEATS AGAINST THE SIDE WALLS OR AROUND THE PIEDS OF THE NAIVE. THESE CHAIRS WERE OCCUPIED BY THE DIGNITARY OF THE CHURCH.

THE SEATING ACCOMMODATIONS OF A MODERN CHURCH ARE VERY IMPORTANT. TOO MANY PRIESTS AND ARCHITECTS FAIL TO REALIZE THIS. THE SEATS, INASMUCH AS THEY OCCUPY SUCH A GREAT PROPORTION OF THE INTERIOR, MAY MAKE OR RUIN THE VISUAL APPEARANCE OF THE CHURCH.

MOST CHURCHES ARE OVER-CROWDED WITH CHAIRS. THERE IS A GREAT VALUE IN OPEN SPACES IN THE TERMS OF GREATER EASE IN KEEPING THE CHURCH CLEAN, VISUAL
HARMONY, EASE OF CIRCULATION. THERE SHOULD ALWAYS BE WIDE GANGWAYS AROUND THE ENTRANCE DOORS, AND PLENTY OF SPACE IN THE AISLES. IN A SMALL CHURCH A WIDTH OF SIX FEET IS CONVENIENT FOR THE CENTER AISLE, AND NOT LESS THAN THREE FEET FOR SIDE AISLES.

IN PLACES WHERE THE CONGREGATION FLUCTUATES ACCORDING TO THE SEASONS OF THE YEAR, THERE IS MUCH TO BE SAID IN FAVOR OF ONLY PROVIDING PERMANENT SEATING ACCOMMODATIONS IN PART OF THE CHURCH, ADDING CHAIRS WHEN NEEDED AND KEEPING THEM STORED AWAY AT OTHER TIMES.

THE SIZE AND SPACING OF PEWS SHOULD BE NOT LESS THAN - BACK TO BACK OF AISLES THREE FEET, WIDTH FOR SEATS TWENTY INCHES, AND PEW HEIGHT TWO FEET EIGHT INCHES.

THE PORCH AND MAIN ENTRANCE

A PORCH IS PRIMARILY A COVERED APPROACH TO THE ENTRANCE OF THE BUILDING. IN THE FIRST SIX CENTURIES OF CHRISTIANITY THESE COVERED APPROACHES WERE PUT TO A VERY PRACTICAL USE. MORE OFTEN THAN NOT THERE WAS A COURTYARD, WITH OPEN GLOISTERS, AROUND IT. IN THE CENTER OF THE COURTYARD, KNOWN AS AN ATRIUM, WAS A WELL OR FOUNTAIN WHERE THE
Worshippers washed their hands before entering the buildings.

Large porches or courtyards were necessary in primitive times, for there were classes of people who were not allowed to enter the church proper. They were known as penitents. They stood in the open courtyard or porch and asked for prayers of the faithful. Sometimes there was a porch known as a narthex. This arrangement is merely the survival of the planning of a typical Roman house which the first Christians used as a church.

Today mainly because of economic limitations the porch has been greatly reduced in size. However, an area or courtyard should be provided in front of the church to receive the overflow of worshippers when the service ends. The worshippers usually gather in front of the church and exchange ideas and opinions after the ritual.

Dormitories

The dormitory provisions should be of a simple nature, designed in a manner to promote a feeling of fellowship between the students and the faculty members of the seminar. It will be desirable if
ALL STUDENTS AND FACULTY MEMBERS ARE PROVIDED WITH ACCOMMODATIONS OF A SIMILAR QUALITY AND CONSIDERATION. THE STUDENT DORMITORY QUARTERS SHOULD BE DESIGNED TO ACCOMMODATE FOUR STUDENTS AND THEIR IMMEDIATE POSSESSIONS. EACH FLOOR SHOULD HAVE A COMMON WASHROOM, LAVATORIES AND QUARTERS FOR FLOOR CONSULARS. THE GROUND FLOOR MAY BE ADVANTAGEOUSLY USED FOR MEETING AREAS WHERE STUDENTS AND FACULTY MEMBERS MAY EXCHANGE VIEWS AND IDEAS ON ACADEMIC AND CURRENT PROBLEMS. THE BUILDING MAY BE BUILT IN TWO STAGES. THE FIRST STAGE WOULD COMPLETE A WING OF THE BUILDING FOR STUDENT QUARTERS, THE SECOND WOULD COMPLETE A WING FOR FACULTY AND ADMINISTRATIVE MEMBERS.

THE PLUMBING WHERE CONCENTRATED IN GENERAL WASHROOMS SHOULD NOT BE TOO LARGE; EACH SHOULD SERVE NOT MORE THAN THIRTY OR THIRTY-FIVE STUDENTS, WITH APPROXIMATELY ONE FIXTURE OF EACH TYPE FOR EVERY FOUR OR FIVE STUDENTS. WATER CLOSETS SHOULD BE IN ROOMS SEPARATE FROM THE ROOMS WITH LAVATORIES AND SHOWERS OR TUBS. THE CEILINGS IN ALL THESE SPACES SHOULD BE TREATED WITH SOUND-ABSORBING MATERIAL.

DORMITORY CORRIDORS SHOULD BE WIDE AND SHOULD PROVIDE MEANS OF EGRESS TO DOORS OR STAIRS LOCATED
AT THE EXTREMITIES OF DIRECTIONS OF TRAVEL.
SOUND ABSORPTIVE SURFACE FOR THE CEILING ARE ESSENTIAL.

THERE HAVE BEEN MANY SURVEYS AND STUDIES MADE AS TO THE MOST DESIRABLE NUMBER OF STUDENTS TO BE GROUPED IN ROOMS AND STUDENT RESIDENCES. THE NUMBER CONSIDERED DESIRABLE VARIES WITH DIFFERENT INSTITUTIONS. HOWEVER IT SEEMS THAT FORTY TO FIFTY MAY BE A GOOD AVERAGE, LARGE ENOUGH FOR DIVERSITY OF TEMPERAMENT AMONG THE STUDENTS AND SMALL ENOUGH FOR THEM TO FORM A COHESIVE BODY. FOUR STUDENTS PER ROOM AND FORTY PER FLOOR SHOULD TEND TO GIVE A GROUP PROPORTION DESIRABLE.

DINING FACILITIES

EFFICIENCY FROM THE STANDPOINT OF BUYING AND FOOD PREPARATION USUALLY REQUIRES AN ESTABLISHMENT PROVIDING FOR NOT LESS THAN TWO HUNDRED PERSONS. THE BUYING OF FOOD SHOULD BE CONTROLLED BY ONE PERSON, FAMILIAR WITH THE NEEDS AND REQUIREMENTS OF THE KITCHEN. FOOD MAY BE STORED IN CENTRAL DRY STORAGE, COLD LOCKER ROOMS AND REFRIGERATOR. WHATEVER THE SIZE, THE KITCHEN SHOULD BE ON THE
SAME LEVEL WITH THE DINING ROOM, THOUGH DELIVERIES AND FOOD STORAGE AND SOME PREPARATION AREAS MAY BE PROVIDED FOR ON A LOWER AREA.

LIBRARY

PROMOTE A GENERAL KNOWLEDGE OF BOOKS AND A FAMILIARITY WITH THE CATALOGUE AND INDEXES. REMOVE ALL UNNECESSARY OBSTRUCTIONS. THE BOOK STACKS MAY BE FREELY OPEN TO THE STUDENTS. SUFFICIENT SEATS FOR TWENTY-FIVE PER CENT OF THE STUDENT BODY IS NOW CONSIDERED MINIMUM, AND FORTY OR FIFTY PER CENT PREFERABLE. THERE IS NO ACCEPTED STANDARD FOR THE RELATION BETWEEN THE NUMBER OF BOOKS AND THE NUMBER OF STUDENTS.

THE POSITION OF THE LIBRARY SHOULD BE CENTRAL WITH RESPECT TO CLASS ROOMS AND OTHER ACADEMIC FACILITIES. DIRECT ACCESS SHOULD BE PROVIDED TO THE CORE OF THE LIBRARY AND ALL LIBRARY FUNCTIONS SHOULD BE RELATED TO THAT CORE. THE READING AREAS SHOULD BE COMFORTABLE AND ATTRACTIVE AND THE BOOKS SHOULD BE READILY ACCESSIBLE.

THE CIRCULATION DESK SHOULD BE AMPLE FOR CHARGING BOOKS, BEHIND IT THERE SHOULD BE SPACE FOR WORK DESKS AND BOOK TRUCKS, BOOKS HELD IN RESERVE.
USE RELATIONSHIPS

THE INTER-RELATIONSHIP OF THE SPACES USED WITHIN
THE THEOLOGICAL SCHOOL SHOULD BE SO RELATED AS TO
MAKE THEIR USE AS EFFICIENT AND ENJOYABLE AS
POSSIBLE. IN ORDER TO FULLY UNDERSTAND AND AP-
PRECIATE THE INTER-RELATIONSHIP OF THE SPACES
USED IT IS NECESSARY TO INVESTIGATE THE DAILY
ACTIVITIES OF THE INDIVIDUALS USING THE SPACES.

THE BASIC PATTERNS OF USE WITHIN THE SCHOOL ARE
A DERIVATIVE OF THE FOUR COMPONENT PARTS OF THE
SCHOOL. MAINLY THE ADMINISTRATION, FACULTY,
STUDENT AND SERVICING BODIES.

ADMINISTRATIVE

SECRETARIES WHO TAKE CARE OF ALL CORRESPONDENCE.
THE DEAN AND ASSISTANT DEAN WHO DEVELOP SCHOOL
CURRICULUM POLICY AND MEET WITH THE BOARD OF
DIRECTORS OF THE SCHOOL AND MEET WITH OFFICIALS
FROM THE ARCHDIOCESE TO REPORT ON PROGRESS OF
THE SCHOOL AND INDIVIDUAL STUDENT. THE ADMINIS-
TRATIVE BODY GOES TO CHAPEL AND EATS WITH THE
STUDENT BODY.
The faculty is composed of two groups. One group teaches courses in theology and the other group courses in the liberal arts. The faculty lives within the school separated from the students but within close relationship with them to make it possible for them to supervise student activities and hold meetings and lecture sessions. The faculty takes part in the worship sessions and eats with the student body. The dining is a very formal activity in which the faculty and administrative body are given a commanding position. Announcements and daily reports are given in the dining hall.
SERVICES

The main services supplied to the theological school from outside the school proper are those related to the dining hall and the school.

STUDENTS

The student's day begins at 6:00 o'clock in the morning and ends at 10:00 o'clock at night. His activities and time are very well planned so that he will be able to utilize his efforts to their full advantage. A typical student day of life and work at the theological school consists of chapel at 6:30 A.M. and then breakfast in the dining hall. The rest of the morning is spent at classes and supervised study. After lunch there is a noon recess till 2:00 P.M. and classes till 4:00 P.M. The hours between four and six o'clock are at the student's disposal for
MEDITATION, RECREATION OR RELAXATION. AT SIX O'CLOCK VESPER SERVICES ARE HELD IN THE CHAPEL, AFTER WHICH SUPPER FOLLOWS. FROM SEVEN-THIRTY TO NINE-THIRTY THERE IS ANOTHER SUPERVISED STUDY PERIOD. IN THE EVENING CERTAIN STUDENTS, WHOSE NAMES ARE POSTED ON A BULLETIN BOARD, ARE REQUIRED TO CLEAN THE CHAPEL, CLASS ROOMS, DINING HALL, KITCHEN, HALLWAYS AND THE SCHOOL OFFICES. THESE NAMES ARE CHANGED EACH MONTH.

THE FIRST YEAR STUDENTS TAKE TURNS IN WASHING THE DISHES AND THE SECOND YEAR MEN WAIT AT TABLES.

THURSDAYS ALL THE STUDENTS HAVE THE AFTERNOON OFF FROM ONE TILL SIX P.M. THIS TIME CAN BE SPENT ANY WAY THE STUDENT FEELS TO BE MOST ADVANTAGEOUS TO THEM. ON SATURDAY AFTERNOONS, A GENERAL CLEANING IS MADE OF THE BUILDINGS AND SCHOOL GROUNDS.


SUNDAY IS A DAY DEDICATED TO PRAYER, MEDITATION AND RECREATION. IN THE MORNING, MATIN SERVICES AND THE DEVINE LITURGY ARE HELD IN THE CHAPEL.
IN THE AFTERNOON LECTURES ARE GIVEN, OR FILMS WITH A RELIGIOUS OR SOCIAL CONTENT ARE SHOWN.

THE SCHOOL CONTRIBUTES TO THE SPIRITUAL WELL-BEING OF THE ORTHODOX PEOPLE THROUGH THE BOOKS, WHICH ITS STUDENT PRESS PRINTS; ALSO, THROUGH THE SERMONS AND TALKS, WHICH THE STUDENTS DELIVER AT PARISH CHURCHES AND THROUGH ITS WEEKLY HALF-HOUR RADIO BROADCAST, HELD OVER STATION WVOM OF BROOKLINE, MASSACHUSETTS.
THE STRUCTURE SHOULD BE SOUND, NO MATTER HOW WELL IT MAY BE DESIGNED IF IT IS STRUCTURALLY UNSOUND IT IS A FAILURE. THE BUILDING MUST BE CAPABLE OF RESISTING ALL THE PHYSICAL FORCES WHICH MAY BE DIRECTED AGAINST IT. THE STRUCTURE WHEN PROPERLY INTEGRATED INTO THE DESIGN CAN ADD A GREAT DEAL TO THE CHARACTER OF THE BUILDING.

WORST OF ALL IS THE PRESENT MANIA FOR CHEAP CONSTRUCTION. INSURANCE TABLES DISCLOSE THE FACT THAT A CHEAP FRAME CHURCH HAS AN ECONOMIC LIFE OF TEN TO FIFTEEN YEARS, CHEAP BRICK VENEER FIFTEEN TO TWENTY YEARS, CHEAP BRICK TWENTY-FIVE TO THIRTY YEARS, GOOD FRAME CONSTRUCTION TWENTY-FIVE TO THIRTY-FIVE YEARS, GOOD BRICK THIRTY-FIVE TO SIXTY YEARS, THE BEST FRAME FORTY TO SIXTY YEARS, THE BEST BRICK FIFTY TO SEVENTY-FIVE YEARS, GOOD STONE SEVENTY-FIVE TO A HUNDRED YEARS, AND THE BEST STONE FOUR-HUNDRED TO EIGHT HUNDRED YEARS. THUS AN ORDINARY SMALL FORTY THOUSAND DOLLAR CHURCH, IN BRICK VENEER, WILL HAVE COST THE CONGREGATION TWO THOUSAND DOLLARS A YEAR OVER AND ABOVE ALL INTERESTS, INSURANCE AND UPEEP. AN ORDINARY STONE CHURCH COSTING FORTY THOUSAND
Dollars may have a few less sittings than the brick veneered one, but it will have no depreciation for a number of years, and then its average annual depreciation will be but fifty to a hundred dollars per year.

The buildings of the theological school will be a reinforced concrete structure on a modular grid system. The roof construction will be a three inch shell vault spanning sixteen feet. The repetition of the vaulting form will allow the same forms to be used over and over again in the gym, auditorium, and dining building, the dormitory building and in the cloister, thus reducing the cost of form work to a minimum. The chapel dome will be a three inch shell dome spanning forty feet and supported on masonry bearing walls, similar in construction to the shell domes of the factory for the manufacture of rubber products built in the bleak mountainous district in South Wales. Clerestorey lighting on all four sides of the shell will give the main source of light into the soleta, emphasizing the area under the dome. The only other light into the chapel will be through small spot light windows. The partition walls between the dormitory's sleeping cells will be of light cinder block.
CONSTRUCTION, WITH A PLAIN CINDER BLOCK FINISH. THIS WILL REDUCE THE BUILDING'S DEAD LOAD AND THE COST OF INTERIOR FINISH. THE FLOOR COVERING WILL BE A SIMPLE ASPHALT TILE AND THE CEILING WILL BE COVERED WITH AN ACOUSTICAL TILE TO HELP REDUCE THE ROOM'S REVERBERATION TIME. THE EXTERIOR WALLS WILL BE A THIN SKIN CONSTRUCTION COMPOSED OF A PRE-CAST MASONRY PANEL BACKED UP WITH CINDER BLOCK.

THE FINISHES IN THE CHAPEL AND GYM, AUDITORIUM, DINING BUILDING WILL BE THE NATURAL BUILDING MATERIAL FINISHES. THE CHAPEL AND DINING ROOM WILL HAVE TERRAZZO FLOORS AND THE GYM AUDITORIUM ROOM WILL HAVE A HARDWOOD FLOOR FOR GREATER RESILIENCE.

THE BUILDINGS WILL BE SUPPLIED WITH HEAT FROM A CENTRAL HEATING PLANT LOCATED IN THE BASEMENT OF THE EXISTING BUILDING. THE HEAT TUNNEL WILL BE UNDER THE WALKS SO THAT THEIR HEAT LOST WILL MELT THE WINTER SNOWS.

AT THE PRESENT TIME THE MOST CRITICAL SPACE REQUIREMENT IS FOR MORE DORMITORY SPACE. THE DORMITORY HAS BEEN DESIGNED SO THAT IT CAN BE BUILT IN TWO STAGES, IF SUFFICIENT FUNDS TO BUILD THE WHOLE BUILDING ARE NOT COLLECTED. THE LONG UNIT
OF THE DORMITORY COULD BE BUILT FIRST AND THEN
THE SMALLER UNIT COULD BE BUILT LATER.
DESIGN INTEGRATION

IN APPROACHING THE DESIGN OF THE HOLY CROSS THEOLOGICAL SCHOOL THREE FACTORS IN THE PROBLEM SEEM TO BE OF PRIME IMPORTANCE.

THE FIRST PROBLEM LIES IN THE VISUAL AND FUNCTIONAL RELATIONSHIP BETWEEN THE EXISTING BUILDING AND THE NEW PROPOSED BUILDINGS. THERE SEEMS TO BE THREE WAYS IN WHICH THIS MIGHT BE SOLVED. ONE WAY IS TO ACCEPT THE STYLE AND CHARACTER OF THE EXISTING BUILDING AND DUPLICATE IT IN THE NEW BUILDINGS. HOWEVER, THIS WOULD NOT BE AN HONEST REALIZATION OF MAN'S ADVANCEMENT IN THE PAST HUNDRED YEARS, AN APPROACH WHICH IS IN OPPOSITION TO ALL CONCEPTS OF CONTEMPORARY THOUGHT. THE SECOND APPROACH WOULD BE TO REPEAT SOME OF THE FORMS AND CHARACTERISTICS OF THE EXISTING BUILDING IN THE NEW BUILDINGS AND SO DEVELOP A VISUAL INTEGRATION BETWEEN THE NEW AND THE OLD. THE DANGER OF THIS APPROACH IS THAT THE NEW BUILDINGS MIGHT LOSE ANY CHANCE OF A POSSIBLE POSITIVE CHARACTER OF THEIR OWN RELATED TO THE ACTUAL FUNCTION THEY ARE MEANT TO SERVE. THE THIRD AND PERHAPS THE BEST APPROACH IS TO ACCEPT THE EXISTING BUILDING FOR WHAT IT IS WORTH AND MAKE AS POSITIVE A BREAK AS
POSSIBLE BETWEEN THE NEW AND THE OLD CONSTRUCTION. IN THIS WAY EXPRESSING THE GROWTH AND ADVANCEMENT OF THE SCHOOL IN A WAY SIMILAR TO THE GROWTH AND DEVELOPMENT OF MANY OF OUR MID-WESTERN UNIVERSITIES.

THE SECOND MAJOR PROBLEM LIES IN THE INTEGRATION OF THE NEW BUILDINGS WITH THE SITE. THE SITE IS A VERY BEAUTIFUL SITE, HEAVILY WOODED WITH VARYING CHANGES OF ELEVATION VARYING ABOUT ONE HUNDRED AND TWENTY FEET FROM THE ENTRANCE ELEVATION TO THE HIGHEST POINT ON THE SITE.

THE THIRD MAJOR PROBLEM DEALS WITH THE CONSIDERATION OF FUTURE EXPANSION ON THE SITE. THE SCHOOL IS A VERY YOUNG INSTITUTION, BEING FOUNDED IN 1937 AND LOCATED ON THE PRESENT SITE SINCE 1948. THE LEADERS OF THE SCHOOL ARE VERY OPTIMISTIC AND ALL SIGNS LEAD TO THE CONCLUSION THAT THERE WILL BE FUTURE EXPANSION ON THE SITE FOR CLASS ROOMS, DORMITORIES, OFFICES AND LIBRARIES.

SEPARATE MEANS OF ACCESS SHOULD BE PROVIDED FOR PEDESTRIANS, FOR VEHICLES, AND FOR SERVICES TO EACH BUILDING. ADEQUATE PARKING AREAS ARE ESSENTIAL. THESE ARE COMPLEX PROBLEMS OF FAR-REACHING PRACTICAL AND AESTHETIC IMPLICATIONS.
No large and important institution for higher education is completed all at once. Objectives and requirements change with the years, and provisions must also be made for growth. The plan which is least committed to formal arrangement and symmetry will prove to be the most adaptable.

Unfortunately, too often a "style" influenced by some historical or contemporary prototype has been a foremost consideration in design. But the best modern plans now tend to rest on their own merits and on straightforward solutions of the problems in hand. They avoid, on the one hand, the restrictive effects of axial treatments, forced symmetry and unnecessary balance and, on the other, the sacrifices required by a studied, artificial picturesqueness or the arbitrary use of bands of glass.

There should be a harmony within the building group. This unifying of elements may be accomplished through the use of textures, materials, colors and emphasis of architectural elements such as roof treatment, canopies, covered walks and other elements which are common to each element.

THE PLAN DECIDED UPON SHOULD BE RESPECTED AND ADHERED TO BY THE ADMINISTRATIVE COMMITTEE. WITH SUFFICIENT FLEXIBILITY THE PLAN SHOULD LONG GOVERN THE PLACING OF ALL NEW FACILITIES, UNTIL AT LAST UNFORESEEABLE CIRCUMSTANCES REQUIRE A COMPREHENSIVE CHANGE.

THE COLLEGE PLANT MAY BE BROKEN DOWN INTO SPECIAL
BUILDING TYPES WHICH MAY BE CLASSIFIED UNDER THE FOLLOWING HEADINGS.

1. ACADEMIC BUILDINGS, USED FOR REFERENCE, FOR STUDY AND LABORATORY WORK
2. LIVING QUARTERS FOR STUDENTS
3. EATING FACILITIES
4. RELIGIOUS EXERCISES
5. STUDENT UNION
6. AUDITORIUM
7. SPORTS FACILITIES
8. ADMINISTRATIVE OFFICES
9. FACULTY HOUSING

THE SPECIFIC AREA REQUIREMENTS OF THE HOLY CROSS THEOLOGICAL SCHOOL ARE BASED ON THE REQUIREMENTS OF A HUNDRED AND FIFTY STUDENTS. THIS ALLOWS FOR A TWENTY-FIVE PER CENT INCREASE IN THE PRESENT ENROLLMENT OF A HUNDRED AND TWENTY STUDENTS.

EXISTING BUILDING WHERE IT COULD TAKE FULL ADVANTAGE OF THE SOLID GROUND FLOOR FOR ITS HEAVY EQUIPMENT AND THE NOW EXISTING SERVICE DRIVE.

THE SCHOOL REQUIRES SEVEN CLASS ROOMS, THREE FOR SEMINAR DIGNITY AND FOUR FOR LIBERAL ARTS COURSES. THE PROFESSORS WHO TEACH LIBERAL ARTS COURSES MAY HAVE A COMMON OFFICE OR TWO OFFICES WITH THREE PROFESSORS IN A ROOM. THE PRIESTS WHO TEACH IN THE SEMINAR WILL HAVE SMALL INDIVIDUAL OFFICES. THERE SHOULD BE ABOUT SIX OF THESE SMALL OFFICES ALL ALIKE.

THE CHAPEL SHOULD BE DESIGNED TO SEAT A HUNDRED AND FIFTY PEOPLE. THE SPACE REQUIREMENTS ARE:
- SIX HUNDRED AND SEVENTY-FIVE SQUARE FEET IN THE NARTHEX;
- TWO THOUSAND SQUARE FEET IN THE NAVE AND TRANSEPTS;
- TWO HUNDRED AND FIFTY SQUARE FEET IN THE SACRISTY;
- TWO HUNDRED AND FIFTY SQUARE FEET IN THE CHOIR ROOM AND FOUR HUNDRED SQUARE FEET IN THE SANCTUARY. THE TOILETS WILL BE PLACED IN THE BASEMENT UNDER THE NARTHEX.

THE DORMITORY SHOULD BE DESIGNED TO HOUSE A HUNDRED AND FIFTY STUDENTS. THE DORMITORY ROOMS WILL BE VERY SMALL SLEEPING CELLS, HOUSING FOUR STUDENTS
IN A ROOM. THE DORMITORY SHOULD BE DESIGNED SO THAT THE STUDENTS ARE SEPARATED FROM THE PRIESTS AND PROFESSORS, WHO LIVE AT THE SCHOOL. HOWEVER, THE STUDENTS, PROFESSORS AND PRIESTS SHOULD BE ABLE TO MEET EASILY IN A COMMON LOUNGE. THE DORMITORY SHOULD BE DESIGNED SO THAT IT CAN BE BUILT IN TWO STAGES IF DESIRED.

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