A THEOLOGICAL SCHOOL FOR THE GREEK ORTHODOX CHURCH

SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER IN ARCHITECTURE

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
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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

THIS THESIS IS A STUDY OF THE BUILDING NEEDS FOR THE GREEK ORTHODOX THEOLOGICAL SCHOOL, HOLY CROSS, LOCATED IN BROOKLINE, MASSACHUSETTS. HOLY CROSS IS THE ONLY THEOLOGICAL SCHOOL OF THE GREEK ORTHODOX CHURCH IN NORTH AND SOUTH AMERICA. THE MAJOR DIFFERENCE BETWEEN THE THEOLOGICAL SCHOOLS OF OTHER FAITHS AND THE THEOLOGICAL SCHOOLS OF THE GREEK ORTHODOX CHURCH IS THAT THE STUDENTS OF THE GREEK ORTHODOX THEOLOGICAL SCHOOLS LIVE A MUCH MORE MONASTIC LIFE. THEY ARISE AT SIX IN THE MORNING AND GO TO BED IN THE EVENING AT TEN O'CLOCK. THEIR TIME IS WELL PLANNED AND THEY ARE CLOSELY SUPERVISED IN THE OBJECTIVES AND IDEALS OF THE ORTHODOX FAITH.

THE OBJECTIVES OF THIS STUDY IS TO MAINLY DETERMINE A DESIGN FOR THE FUTURE DEVELOPMENT OF THE THEOLOGICAL SCHOOL. THE DESIGN IS MAINLY A DERIVATIVE OF THE USE, SPACE REQUIREMENTS OF THE SCHOOL, THE PHYSICAL NATURE OF THE EXISTING SITE AND THE ARCHITECTURAL CHARACTER ASSOCIATED WITH BUILDINGS OF THE GREEK ORTHODOX FAITH.

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 ENTRANCE 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 COMPLEX AND FROM THE INTRODUCTORY APPROACH TO THE BUILDINGS AND A CLOSE INTEGRATION BETWEEN THE SITE, EXISTING BUILDING AND NEW BUILDINGS.

ECCLESIASTICAL DESIGN CONCEPTS

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.

THE GREEK ORTHODOX CHURCH STRONGLY ADHERES TO THE BYZANTINE STYLE. WHY? WE MIGHT ASK. TRADITIONAL FACTORS ARE VERY STRONG. IT WAS IN THE BYZANTINE PERIOD THAT THE GREAT CHISIM OF THE CHURCH OCCURRED, 1015 A.D. THE LITURGY OF THE CHURCH WAS DEVELOPED IN BUILDINGS BUILT IN THE BYZANTINE PERIOD. THEREFORE, IT IS UNDERSTANDABLE THAT THERE DEVELOPED A STRONG INTEGRATION BETWEEN THE BYZANTINE ARCHITECTURAL FORMS AND THE LITURGY OF THE GREEK ORTHODOX CHURCH. REGARDLESS OF THE FACT THAT SINCE THE DAYS OF THE GREEKS, ROMAN, BYZANTINE, GOTHIC OR RENAISSANCE CHURCH, WE HAVE PRODUCED AND BECOME FAMILIAR WITH MANY A REVOLUTIONARY BUILDING MATERIAL, STEEL AND OTHER METALS, PROCESSED WOOD, REINFORCED CONCRETE, SUBSTITUTES FOR CONVENTIONAL MASONRY SUCH AS CAST CONCRETE AND TILE, PLASTICS.

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.[1] 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 OVER-SHADOWED 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

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[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

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[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 REGRETABLE 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 SIMILIAR 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 APPROPRIATNESS 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 DIFFICULTY 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; MERE 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.

A MISCONCEPTION WHICH STILL PREVAILS IN CHURCH PLANNING ARISES FROM THE FACT THAT SOME DESIGNERS ARE TOO INTENT ON FURTHERING THEIR OWN PROFESSIONAL PRESTIGE AND ARE NOT ENOUGH CONCERNED WITH THE BASIC PROBLEM CONFRONTING THEM WHICH THEY ARE SUPPOSED TO SOLVE FOR THE BENEFIT OF THEIR CLIENTS AND PARISHIONERS. THIS MISCONCEPTION, COMBINED WITH OTHERS, RESULTS IN WHAT MIGHT BE TERMED THE STRAIGHT-JACKET SCHOOL OF DESIGNERS - THOSE WHO START OUT WITH A PRECONCEIVED NOTION OF WHAT THEY THINK SHOULD BE THE SOLUTION AND PLAN OF THEIR CREATION. IN TOO MANY CASES, OF COURSE, THE CLIENT IS EQUALLY AT FAULT, FOR THROUGH HIS INSISTANCE ON A TRADITIONAL SOLUTION HE GIVES THE ARCHITECT NO FREEDOM AT ALL.

THE DESIGNER'S FIRST THOUGHT SHOULD BE TO CONFER WITH HIS CLIENTS ON THE PARTICULAR REQUIREMENTS OF THEIR PROJECTS, FOR THERE ARE DIFFERENCES IN THE PLANNING OF THESE VARIOUS BUILDINGS. HE SHOULD ASK LEADING QUESTIONS THAT WILL RESULT IN A FULL AIRING OF ALL THE DETAILS IN EACH SPECIFIC PHASE OF THE PROBLEM. FOR EXAMPLE, IN CONVENT AND MONASTERY CHAPELS ADEQUATE SPACE MUST BE PROVIDED FOR CHOIR STALLS IN ADDITION TO THE NECESSARY NUMBER OF PEWS FOR THE LAITY; THE SAME APPLIES TO SEMINARY CHAPELS. NOTHING SHOULD BE

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 SIMPLICITY WAS SYNONYMOUS 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 EONOMY 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 PRODUCED 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]

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[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.

FOUNDING OF THE SCHOOL

THE GREEK ORTHODOX ARCHDIOCESE THEOLOGICAL INSTITUTE OF AMERICA WAS FOUNDED IN OCTOBER, 1937.

HIS HOLINESS THE ECUMENICAL PATRIARCH ATHENAGORIS 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.

THE ECUMENICAL PATRIARCH ATHENAGORAS I, STRONGLY FELT THAT WITHIN THE DEMOCRACY OF AMERICA, THE LAND WHERE THE HELLENIC CONCEPTS OF DEMOCRACY, FREEDOM AND THE CITY STATE FORM OF GOVERNMENT HAD MOST FULLY BEEN REALIZED, THE ORTHODOX FAITH AND THE HELLENIC-CHRISTIAN PRINCIPLES WOULD SERVE AS A GREAT INSPIRATION TO THE AMERICAN PEOPLE.

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 APPROPRIATIONS 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 FOURTEEN 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, CONNETICUT 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, CONNETICUT, 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 SCHOOL'S GRADUATES TO DATE NUMBER ONE-HUNDRED AND ELEVEN. FROM THE TIME OF THE SCHOOL'S FOUNDING TILL JULY 1949, THE DEAN WAS THE MOST REVERAND ATHENAGORAS KAVADAS, NOW METROPOLITAN OF THYATIRA, WHO THEN WAS BISHOP OF BOSTON. FROM 1949 TILL TODAY, THE DEAN OF THE THOLOGICAL INSTITUTE IS THE RT. REV. EZEDIEL D. TSOUCALAS, BISHOP OF NAZIANZOS.

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,

HOWEVER, PROGRESSED, THANKS TO THE ZEAL AND FAITH OF ITS FOUNDERS. GENEROUS DONATIONS IMMEDIATELY STARTED COMING IN FOR THE SUPPORT OF THE SCHOOL'S WORK. CERTAIN COMMUNITIES OF NEW ENGLAND BECAME STAUNCH SUPPORTERS OF THE NOBLE IDEA WHICH THE SCHOOL SYMBOLIZED. BY 1939, THE SCHOOL WAS KNOWN TO THE GREEK ORTHODOX POPULATION ALL OVER THE UNITED STATES. IT WAS THEN THAT THE "BROTHERHOOD OF THE THEOLOGICAL SCHOOL" WAS FOUNDED; THIS IS A FRATERNITY OF GREEK ORTHODOX PEOPLE, WHO CONTRIBUTE YEARLY TO THE SUPPORT OF THE SCHOOL'S WORK. IT IS FROM THIS BROTHERHOOD THAT THE SCHOOL RECEIVES ITS MAJOR SOURCE OF SUPPORT. THE BROTHERHOOD WAS FOUNDED BY MR. STAMATIOS STAMATELOS, A CHRISTIAN GENTLEMAN, MEMBER OF THE BOARD OF DIRECTORS, FREELY GIVING HIS TIME AND EFFORT TO CARRY ON THE BROTHERHOOD'S GOOD 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 ACCOMODATIONS 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 ACCOMODATIONS, 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

OBJECTIVES OF THE SCHOOL

THE ARCHDIOCESE THEOLOGICAL SCHOOL ORIGINALLY ESTABLISHED IN 1937 AND LOCATED ON ITS PRESENT SITE IN BROOKLINE SINCE 1948 IS THE ONLY GREEK ORTHODOX SCHOOL OF ITS KIND IN NORTH AND SOUTH AMERICA. WE ARE NOW IN A PERIOD OF HISTORY IN WHICH ALL OF THE FREE PEOPLE OF THE WORLD ARE LOOKING TO AMERICA FOR HELP AND LEADERSHIP. THE GREEK ORTHODOX PEOPLE OF THE WORLD ARE LOOKING TO AMERICA FOR THE SUBSTANCE, LEADERSHIP, AND SUPPORT WHICH THEY NEED AS FREE PEOPLE TO INSURE THEIR FREEDOM.

MEN WILL HAVE TO BE TRAINED, THEY WILL HAVE TO HAVE THE NECESSARY TRAINING TO GIVE THE LEADERSHIP GUIDANCE AND SUPPORT WHICH THE FREE PEOPLE OF THE WORLD SO CRITICALLY NEED AT THIS TIME. ONE OF THE MAIN OBJECTIVES OF THE THEOLOGICAL SCHOOL IS TO SUPPLY THIS TRAINING TO ITS STUDENTS.

THE FIRST CLASS OF THE THEOLOGICAL SCHOOL MET IN POMFRET, CONNECTICUT IN 1937. THE CLASS WAS COMPOSED OF ELEVEN STUDENTS PICKED FROM DIFFERENT PARTS OF THE UNITED STATES. THE PRESENT ENROLLMENT IS A HUNDRED AND FIFTY. THE PRIMARY TASK

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 MISSIONS, 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 ARCHDIOCESE. 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 COMPOTENT 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 SUB-DIVIDED 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 PROSKYNITARION. 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 SOLEA. 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 NAVE IS ONE OF REVERENCE AND HUMBLENESS. THE WORSHIPPER FEELS THAT HE IS AN INTRUDER ENTERING AN INCLOSURE 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 EMPHASIZE 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 NAVE 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 OCCASION 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 HISTORIANS 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 SEMICIRCULAR. 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, ARCOSOLIUM, WHICH FORMED A SORT OF CANOPY OVER IT. MORE FREQUENTLY 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, ESPECIALLY IN ROME, THAT IN ALMOST EVERY CHURCH THE ALTAR STOOD OVER THE TOMB OF A MARTYR.

PLAN

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

THE SANCTUARY IS THAT PART OF THE CHURCH WHICH ENCLOSES THE ALTAR AND EXTENDS TO THE ICONOSTASIS, THE ICONOSTASIS DEVELOPED FROM THE COMMUNION RAIL. IN THE EARLY HISTORY OF THE CHURCH, ICONS WERE HUNG ON THE COMMUNION RAIL. THE COMMUNION RAIL AND ICONS WERE GRADUALLY INTEGRATED INTO A SINGLE SCREEN, KNOWN AS THE ICONOSTASIS. THE DEVELOPMENT OF THE ICONOSTASIS MADE IT NECESSARY TO RELOCATE THE PORTION OF THE SANCTUARY (BEHIND THE ALTAR) RESERVED FOR THE BISHOP AND DIGNITARY OF THE CHURCH. THE BISHOP'S CHAIR WAS MOVED OUT INTO THE SOLEA IN FRONT OF THE CHOIR WHERE THE BISHOP COULD ONCE AGAIN BE SEEN BY THE WORSHIPPERS.

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 ACCOMODATIONS FILLING UP THE WHOLE

OR THE GREATER PART OF THE CHURCH IS SOMETHING WHICH HAS DEVELOPED IN MODERN TIMES. IN THE EARLY AGES OF CHRISTIANITY IT IS HIGHLY IMPROBABLE THAT PERMANENT SEATS WERE EVER CONTEMPLATED. IT WAS USUAL FOR THE MEN AND WOMEN TO BE SEPARATED. IF THERE WAS A BALCONY IN THE CHURCH THE WOMEN WERE PLACED IN THE BALCONY AND THE MEN ON THE MAIN FLOOR. PENITENTS STOOD IN THE NARTHEX, CATECHISMENS OCCUPIED THE REAR OF THE CHURCH, THE REST OF THE FAITHFUL ACCORDING TO THEIR SOCIAL STATUS STOOD IN THE FRONT PART OF THE NAVE OR IN THE AISLES. THE ONLY PERMANENT SEATS IN THE EARLY CHURCHES WERE STONE SEATS AGAINST THE SIDE WALLS OR AROUND THE PIERS OF THE NAVE. THESE CHAIRS WERE OCCUPIED BY THE DIGNITARY OF THE CHURCH.

THE SEATING ACCOMODATIONS 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 CLOISTERS 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 SEPERATE 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 APPRECIATE 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 ADMINISTRATIVE BODY GOES TO CHAPEL AND EATS WITH THE STUDENT BODY.

FACULTY

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 SEPERATED 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.

DORM. CHAPEL DINING CLASSES

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.

AT CERTAIN SEASONS OF THE YEAR, THE STUDENTS CUT THE GRASS, TAKE CARE OF THE FLOWER GARDENS, AND CULTIVATE THE VEGETABLE GARDEN AND SHOVEL SNOW.

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 UPKEEP. 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 SOLEA, EMPHASISING 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 ARENOT 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 OPTIMESTIC AND ALL SIGNS LEAD TO THE CONCLUSION THAT THERE WILL BE FUTURE EXPANSION ON THE SITE FOR CLASS ROOMS, DORMITORIES, OFFICES AND LIBRARIES.

SEPERATE 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 STRAIGHT FORWARD 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, CANAPIES, COVERED WALKS AND OTHER ELEMENTS WHICH ARE COMMON TO EACH ELEMENT.

THE FIRST CONSIDERATION OF THE POLICY-MAKING AUTHORITIES SHOULD BE TO DETERMINE UPON A PLAN WHICH WILL SERVE AS THE PHYSICAL PROJECTION OF ITS FUTURE. THE IMPORTANT FACTORS DETERMINING THE DEVELOPMENT OF THE PLAN SHOULD BE CAREFULLY DETERMINED. THE EDUCATION POINT OF VIEW OF THE INSTITUTION, ITS OBJECTIVES, AND SPECIFIC NEEDS. DETAILED INFORMATION AS TO SPACE REQUIREMENTS AND FUNCTIONAL RELATIONSHIPS SHOULD BE STATED WITHOUT SUGGESTION AS TO PLAN ARRANGEMENT OR DESIGN, WHICH ARE THE PROVINCE OF SPECIALISTS. THE ARCHITECT'S TASK IS TO COORDINATE THE PHYSICAL REQUIREMENTS AND TO BRING THEM TOGETHER IN HARMONIOUS RELATIONSHIP IN PRACTICAL, DURABLE, AND CHARMING STRUCTURES. HIS CONTRIBUTION CONSISTS IN ESTABLISHING THE QUALITIES OF MASS AND VOID, OF DISTANCE AND SCALE, AND OF CHARACTER, COLOR AND TEXTURE.

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.

THE PROPOSED DESIGN FOR THE SCHOOL REQUIRES THAT THE MAIN EXISTING BUILDING BE CONVERTED INTO A SCHOOL AND ADMINISTRATIVE BUILDING. THE FIRST FLOOR OF THE BUILDING WOULD BE FOR ADMINISTRATION AND THE SECOND FLOOR CLASS ROOMS AND THE THIRD FLOOR DEVOTED TO LIBRARY SPACE. THE SCHOOL'S PRESS WOULD BE LOCATED IN THE BASEMENT OF THE

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 DESIGNEDTO 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 SEPERATED 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.

THE DINING ROOM, GYM AND AUDITORIUM WILL BE CONTAINED IN ONE BUILDING. THE GYM AND AUDITORIUM WILL BE A SINGLE MULTI-PURPOSE ROOM AND THE DINING ROOM WILL BE DESIGNED FOR A VERY FORMAL TYPE OF DINING, WITH THE STUDENTS AND DIGNITARY SITTING IN SEPERATE AREAS. THE DINING ROOM AND KITCHEN WILL CONTAIN FOUR THOUSAND AND EIGHT HUNDRED SQUARE FEET. THE GYM AND AUDITORIUM WILL CONTAIN FIVE THOUSAND AND FIVE HUNDRED SQUARE FEET.

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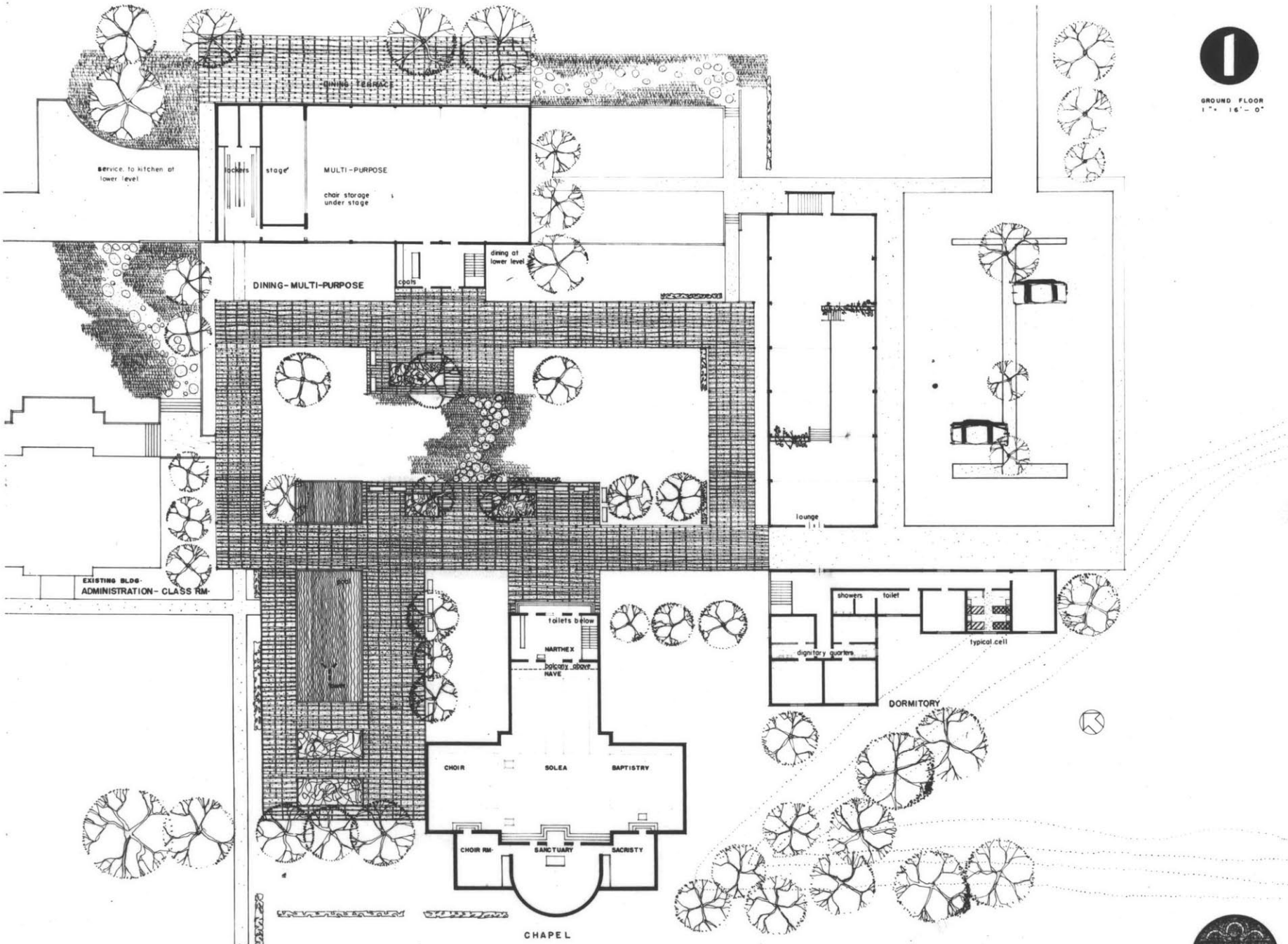
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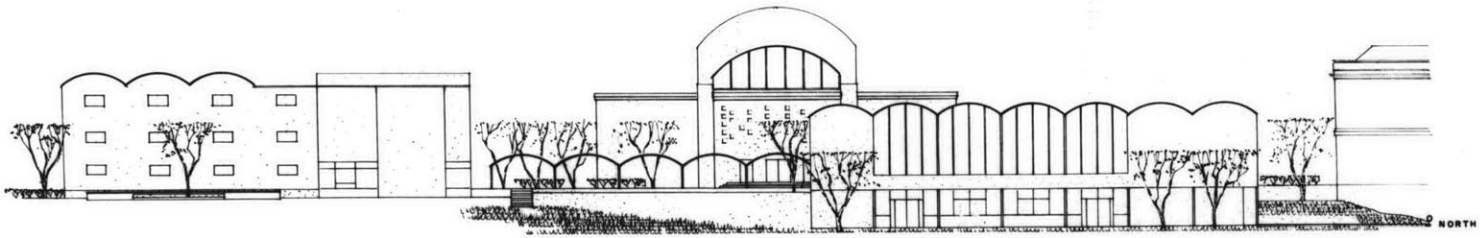
GROUND FLOOR
1" = 16'-0"
service, to kitchen at lower level
lockers
stage
MULTI-PURPOSE
chair storage under stage
dining at lower level
DINING-MULTI-PURPOSE
coats
lounge
showers
toilet
typical cell
dignitary quarters
DORMITORY
EXISTING BLDG-
ADMINISTRATION-CLASS RM-
toilets below
NARTHEX
balcony above
NAVE
CHOIR
SOLEA
BAPTISTRY
CHOIR RM-
SANCTUARY
SACRISTY
CHAPEL
GREEK ARCHDIOCESE INSTITUTE HOLY CROSS
BROOKLINE MASSACHUSETTS
M·I·T· AGUST 1953
BY J·J· EUGENIDES

2

ELEVATIONS
1" = 16'-0"



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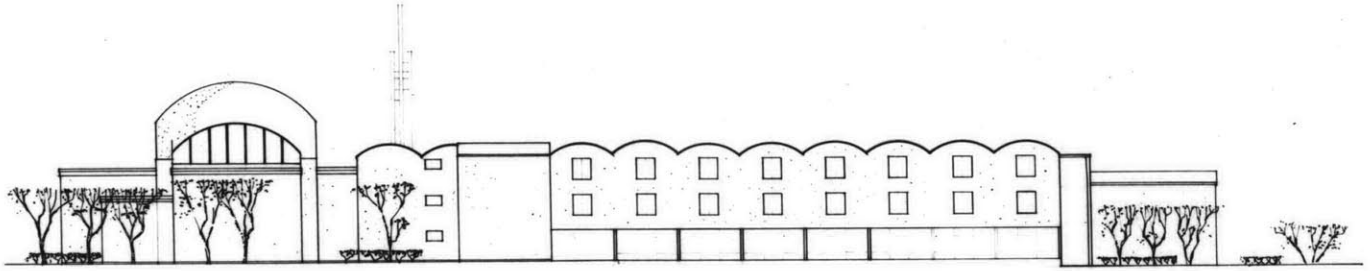

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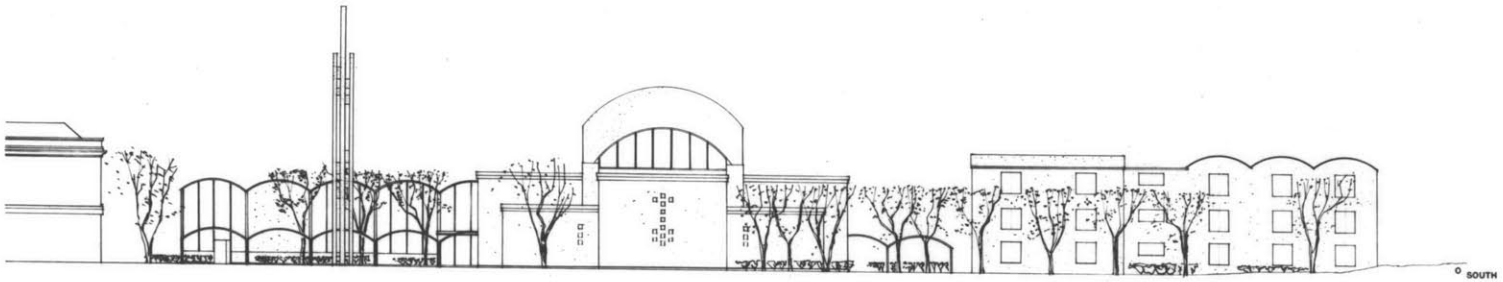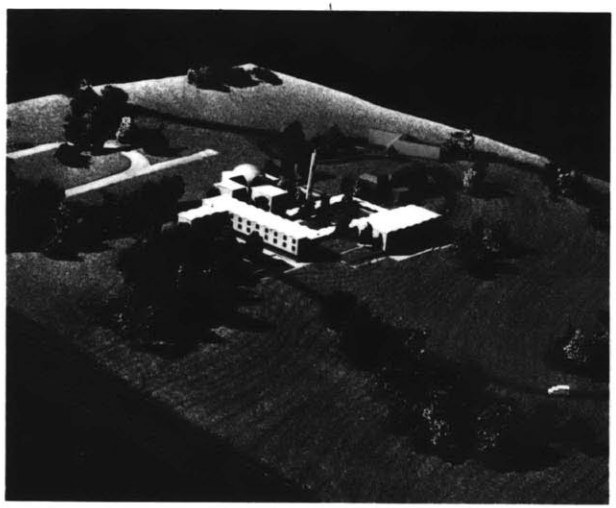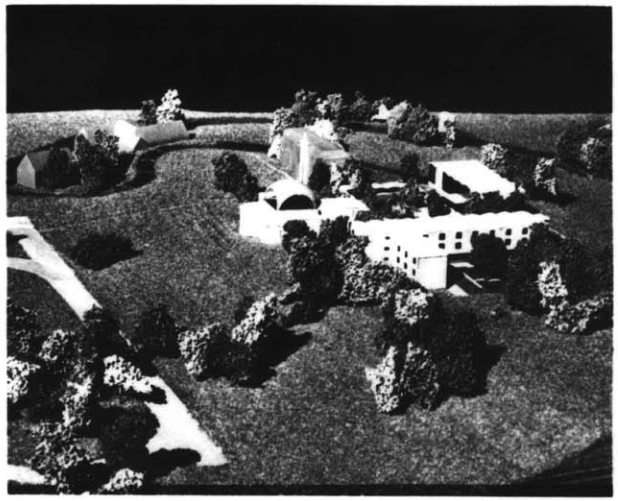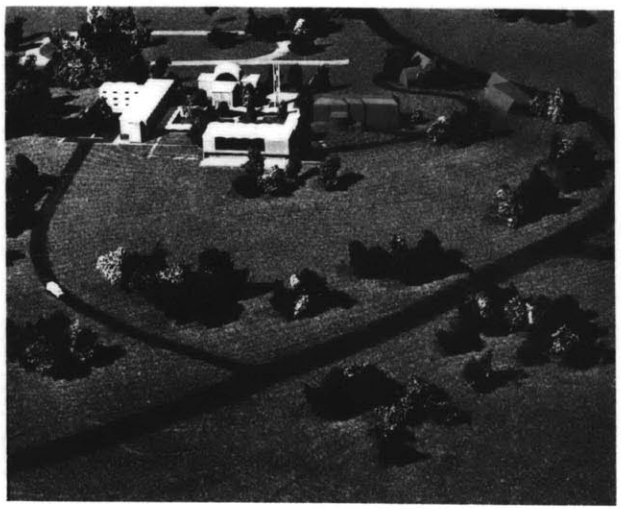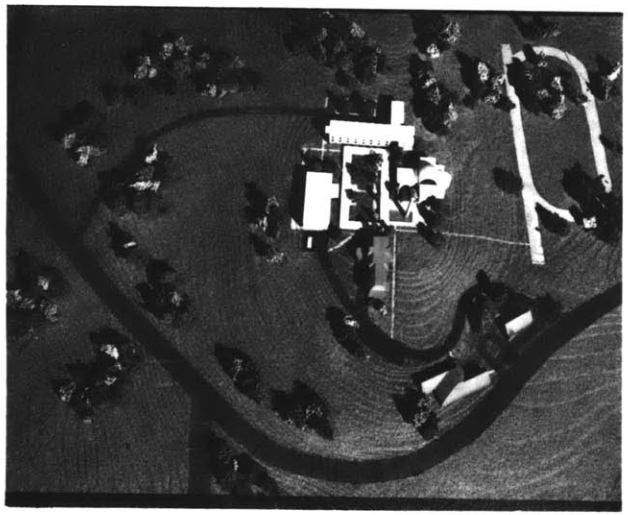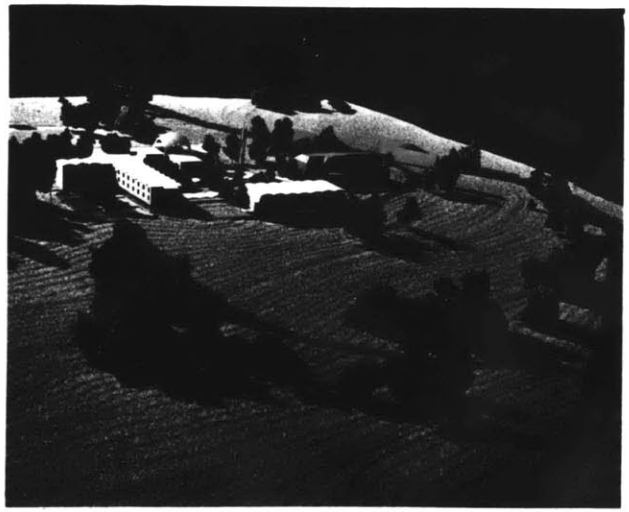
ELEVATIONS
1" = 16'-0"