5-1984

Saint George Greek Orthodox Church, Greenville, South Carolina

Paul Demosthenes
Clemson University

Follow this and additional works at: https://tigerprints.clemson.edu/arch_tp

Recommended Citation
Demosthenes, Paul, "Saint George Greek Orthodox Church, Greenville, South Carolina" (1984). Master of Architecture Terminal Projects. 18.
https://tigerprints.clemson.edu/arch_tp/18

This Terminal Project is brought to you for free and open access by the Non-thesis final projects at TigerPrints. It has been accepted for inclusion in Master of Architecture Terminal Projects by an authorized administrator of TigerPrints. For more information, please contact kokeefe@clemson.edu.
SAINT GEORGE GREEK ORTHODOX CHURCH
Greenville, South Carolina

A terminal project submitted by Paul Demosthenes, to the faculty of the College of Architecture, Clemson University, in partial fulfillment of the requirements for the degree of Master of Architecture.

Yūji Kishimoto, Committee Chairman
Mark Hudson, Committee Member
Péter R. Lee, Committee Member
Frederick G. Roth, Committee Member
Kenneth Russo, Head, Dept. of Architectural Studies
Harlan E. McClure, Dean, College of Architecture Clemson University
Thanks to all my fellow students.

Special thanks to the following:

Rev. George Alexson
Meredith Drakeford
David Hamilton
Mark Hudson
Lou and Alan Jurkowski
Yuji Kishimoto
Peter Lee
Joel Newman
Jeanée Redmond
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>THE GREEK ORTHODOX CHURCH</td>
<td></td>
</tr>
<tr>
<td>History</td>
<td>4</td>
</tr>
<tr>
<td>Beliefs</td>
<td>7</td>
</tr>
<tr>
<td>Purpose</td>
<td>9</td>
</tr>
<tr>
<td>Organization</td>
<td>10</td>
</tr>
<tr>
<td>DESIGN CRITERIA</td>
<td></td>
</tr>
<tr>
<td>The Building Exterior</td>
<td>12</td>
</tr>
<tr>
<td>The Building Interior</td>
<td>14</td>
</tr>
<tr>
<td>The Iconostasis</td>
<td>15</td>
</tr>
<tr>
<td>Icons</td>
<td>18</td>
</tr>
<tr>
<td>Church Furniture</td>
<td>19</td>
</tr>
<tr>
<td>INFLUENCES</td>
<td></td>
</tr>
<tr>
<td>Byzantine Architecture</td>
<td>20</td>
</tr>
<tr>
<td>Old St. Peter's</td>
<td>23</td>
</tr>
<tr>
<td>Mausoleum of Galla Placidia</td>
<td>25</td>
</tr>
<tr>
<td>Hagia Sophia</td>
<td>26</td>
</tr>
<tr>
<td>St. Mark's</td>
<td>28</td>
</tr>
<tr>
<td>SETTING</td>
<td></td>
</tr>
<tr>
<td>The Region</td>
<td>29</td>
</tr>
</tbody>
</table>
CONTENTS (Continued)

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greenville</td>
<td>30</td>
</tr>
<tr>
<td>The Site</td>
<td>33</td>
</tr>
<tr>
<td>Site Concept</td>
<td>35</td>
</tr>
<tr>
<td>SPACE REQUIREMENTS</td>
<td></td>
</tr>
<tr>
<td>Sanctuary</td>
<td>36</td>
</tr>
<tr>
<td>Social</td>
<td>38</td>
</tr>
<tr>
<td>Educational</td>
<td>38</td>
</tr>
<tr>
<td>Recreational</td>
<td>39</td>
</tr>
</tbody>
</table>
In the early 1840s, the Greek Orthodox community in Greenville, South Carolina, built a modest church — St. George — in the residential fringe of the city's central business district. Later years were marked by the piecemeal construction of a parish hall, an office wing, and finally a classroom building. Eventually, great changes in the church and its location occurred.

The residential buildings surrounding St. George were gradually removed to make room for the rapidly expanding commercial district. Being the highest point in the time Greenville, the land directly adjacent to the church was wisely allocated in the 1960s for the construction of the city's major cultural buildings. Called Heritage Green, this campus included the Greenville Tidelands Theatre, the Greenville County Museum of Art, and the Greenville Public Library.
In the early 1940s, the Greek Orthodox community in Greenville, South Carolina, built a modest church - St. George - in the residential fringe of the city's central business district. Later years were marked by the piecemeal construction of a parish hall, an office wing, and finally a classroom building. Eventually, great changes in the church and its location occurred.

The residential buildings surrounding St. George were gradually removed to make room for the rapidly expanding commercial district. Being the highest point in downtown Greenville, the land directly adjacent to the church was wisely allocated in the 1960s, for the construction of the city's major cultural buildings. Called Heritage Green, this complex included The Greenville Little Theater, The Greenville County Museum of Art, and The Greenville Public Library.
Echoing the growth of the city, the congregation of St. George steadily grew in number. Presently, the church has an active membership of 210 families scattered throughout Greenville and nearby cities such as Mauldin, Anderson and Seneca. This marks a near doubling in size over the past 15 years.

Conditions of the existing buildings, (constructed during World War II when more desirable materials were not readily available), coupled with a tremendous growth in membership, have rendered St. George's aesthetic and spatial properties inadequate. Therefore, individuals within the congregation are now discussing alternatives for the expansion of their church.

The purpose of this project is to study the needs of St. George, make a recommendation for the siting of the proposed structure, and follow through with a design which best reflects
the proud heritage of this congregation, while expressing its spirit and vitality in the contemporary world.
The Greek Orthodox Church claims to be the unbroken continuation of the original undivided church founded by Jesus Christ. After its rejection in Palestine, the Christian faith became established in the Greek speak of antiquity through the preaching of St. Paul. Christianity then spread to Rome. After being accepted by Constantine in the fourth century, the church was more successfully organized, with Constantinople (now Istanbul) as its center.

In 1554, the Great Schism Church was separated from the Greek Orthodox Church by mutual excommunication. The Turkish conquerors brought even greater hardship to the church, culminating with the capture of Constantinople in 1453. By 1830 and the overthrow of the Ottoman Empire.
HISTORY

The Greek Orthodox Church claims to be the unbroken continuation of the original and undivided church founded by Jesus Christ. After its rejection in Palestine, the Christian faith became established in the Greek world of antiquity through the preachings of St. Paul. Christianity then spread to Rome. After being accepted by Constantine in the fourth century, the church was more systematically organized, with Constantinople (New Rome) as its center.

In 1054, The Greek Orthodox Church was separated from the Roman Catholic Church by mutual Excommunication. The Turkish conquest brought even greater hardship to the church, culminating with the capture of Constantinople in 1453. The Greeks and the Orthodox Church became subject to a Moslem government and were
therefore greatly restricted until the Civil War in the nineteenth century. Constantinople, now called Istanbul, is still considered un-free'd territory by the Greeks.

Throughout its tumultuous history - quarrelling within the Roman Empire, subjection to the Turks, and unsuccessful attempts to influence by the Reformation - the Greek Orthodox Church has remained virtually un-changed in doctrine for nearly two thousand years.

The Nicene Creed was formulated by the Ecumenical Council, and gives a short, accurate summary of the Christian Truth. Those Truths were to be accepted by the Orthodox Christian for his salvation. In outline, these are:

Nicene Creed verses:

1: I believe in one God, the Father Almighty, Maker of all things, visible and
invisible; in Our Lord Jesus Christ, the only
begotten Son of God, of the same substance with the Father; who for our salvation came down from Heaven; was incarnate by
the Holy Spirit and of the Virgin
Mary, was crucified, suffered and
buried, and the third day He rose
BELIEFS

The beliefs of the Greek Orthodox Church are based upon the Bible, holy tradition, and the decrees of the seven Ecumenical Councils. The Church uses the original Greek version of the Old and New Testaments. As the Orthodox Church has not translated the Bible into English, reading of the Revised Standard version is permitted.

The Nicene Creed was formulated by the Ecumenical Councils, and gives a short, accurate summary of the Divine Truths. These Truths must be accepted by the Orthodox Christian for his salvation. In outline form, the Nicene Creed states:

I believe in one God, the Father Almighty, Maker of everything; in Our Lord Jesus Christ, the only begotten Son of God, of the same substance with the Father, who for our salvation came down from Heaven; was incarnate by the Holy Spirit and of the Virgin Mary, was crucified, suffered and buried, and the third day He rose
again, and ascended into Heaven, and shall come again to judge. And in the Holy Ghost who proceeds from the Father; in One (unity, all who are baptized), Holy (overall character of members), Catholic (authoritative and orthodox doctrine), Apostolic Church (based upon teachings of apostles). I acknowledge one baptism for the remission of sins, I look for the Resurrection of the dead and the everlasting life.

One of the most important beliefs of the Greek Orthodox Church is the dogma of the Holy Trinity — that God is One but that there are three Persons in God.

The essence of morality are the Ten Commandments, given by God to Moses, in addition to the Evangelical laws, revealed to us through the words of Christ in the Gospels.

There are seven sacraments. Also called the Sacred Mysteria, these sacraments include the ceremonies of Baptism, Chrismation, Eucharist, Confession, Ordination, Marriage, and Unction.

An important characteristic of the Ortho-
dox Church is its steady adherence to the holy tradition which it inherits from the early Catholic Church. Holy tradition has since early times been handed down from generation to generation, parallel to the written Word and equally revered.

The emphasis given to the Incarnation and the Divinity of Christ may be regarded as a fundamental principle in Orthodoxy. Easter, when Christ rose from death to life and from earth to Heaven, is the greatest and most brilliant festival in the Orthodox Church.
PURPOSE

Members of the Greek Orthodox Church comprise one sixth of the world's Christian population. The Church's mission is to bring all men to the truth revealed by Christ. (The word orthodox is derived from the Greek words meaning "truth"). Worship of God is the chief duty of the church, and is centered on celebration of the liturgy every Sunday and holy day.
Christ, Who at present is invisible to the living, is considered the Church's Head. The clergy, who are endowed with His Spirit and Life, trace their origin to Him, and govern His Church on earth as His visible representatives.

Locally, Priests are assisted in conducting church services and performance of sacraments by Deacons. Each special diocese or geographic area has a Bishop. Bishops are equal among themselves, but hold rank according to their years of service. Older Bishops who have been elevated are called Archbishops and Metropolitans. Patriarch is the highest rank in the Orthodox priesthood. Archbishop, Metropolitan, and Patriarch are honorary titles, indicating a wider jurisdiction or more impressive personal history. Deacons and Priests may be married, but Bishops and higher ranks
must be unmarried.

For the whole Orthodox Church, spread throughout the world, the highest visible authority is the Ecumenical Council; that is, the full meeting of all the Bishops of all the Orthodox communities.
Churches are temples of worship, the sanctuaries where divine services are conducted and where prayers are offered to God. According to The Greek Orthodox Catechism, "A church is always a large and imposing building proclaiming the pious of the congregation and is so built that those entering in shall look upward. The actual sacredness of a church is Nothing or Nothing."
THE BUILDING EXTERIOR

Churches are temples of worship—the sanctuaries where divine services are conducted and where prayers are offered to God. According to The Greek Orthodox Catechism, "A church is always a large and imposing building proclaiming the piety of the congregation and is so built that those who pray in it shall look Eastwards; for the natural sun was always considered as an emblem of 'the Father of lights.'"

Eastern Orthodox Churches are usually of Byzantine architectural style, with one or more domed roofs. The exterior shape of the church may take one of many forms, each with its own symbolic meaning. A church in the form of a cross is symbolic of Our Lord's suffering and passion; a circular form would symbolize God the pantocrator—creator of all things; while the shape of a ship would represent the
ship of salvation.

The interior of a Greek Orthodox Church is divided into three parts, analogous to the three orders of which the congregation is composed.

1) The narthex is the entrance area or vestibule; it is the place reserved for the catechumens and penitents.

2) The nave, or nave, is the middle section of the church, and the place where the congregation sits during worship services. It is also the place for the distribution of Holy Communion.

3) The sanctuary is the area where the divine mysteries are celebrated. The sanctuary is often enclosed by heavy curtains.
The interior of a Greek Orthodox Church is divided into three parts, analogous to the three orders of which the congregation is composed.

1) The narthex is the entrance area or vestibule. It is the place reserved for the catechumens and penitents.

2) The Catholicon, or nave, is the middle section of the church proper, and the place where the worshippers - the baptized and faithful - gather. The pulpit and choir sections are found in this area.

3) The sanctuary is the area where the divine services are conducted. The sanctuary is also called the altar area by many Orthodox.
THE ICONOSTASIS

The Iconostasis is a frame or screen which separates the sanctuary and altar area from the Catholicon or main body of the church. In early times it was of stone and was comparatively modest in size. By the twelfth century, wood has generally replaced stone and the Iconostasis had increased considerably in height. To it was affixed tier above tier of painted panels called icons. These icons depicted Christ and the Virgin and the more important saints. Often scenes from the New Testament were painted on the panels and the crucifixion was found at the summit.

The Iconostasis is thus an image screen pierced by three doors. The middle doors are called the Royal Doors or Holy Gates, because the Priest comes through them carrying the communion chalice representing
Christ Himself. Only Bishops, Priests, or Deacons may enter the Holy Gates and they only at specific times during the liturgy.

These middle doors are closed and covered with curtains at certain parts of the service.

Only icons are placed on the Iconostasis and these are arranged in a prescribed order. On the Royal Doors are icons portraying the four Evangelists, Matthew, Mark, Luke, and John. An icon portraying the Last Supper is placed above the Royal Doors. To the right of the Royal Doors is an icon of Our Lord, Jesus Christ, and to the left, an icon of Mary, the Mother of God. To the right of the icon of Christ there is usually placed an icon representing the saint or sacred event of which the church is named and to whom the church building is dedicated — in this case, St. George.
The Iconostasis is no doubt the most important design feature for the architect to plan in the interior.
In early days letters and symbols were employed to stand for holy persons or subjects. Gradually, these paintings began to depict more elaborate events. So the icon developed into something which is not merely a portrait but an object of veneration. They are not to be worshipped, for only God may be worshipped. They are symbols or reminders of the spiritual world to the believer. So in the Orthodox tradition, icons are not intended to be realistic paintings of events, but rather symbolic representations of the great spiritual qualities of the saints.
The Holy Table, or altar, is located behind the Iconostasis in the central part of the sanctuary. It represents the Throne of God in Heaven. The altar may be built of wood or stone, and is usually covered by a canopy supported by four columns. The altar itself is draped first in a white cloth of pure linen and then in a cover of gold or silver silk.

The pulpit is a reading desk usually made of wood. It projects from an elevated area in front of the Iconostasis.

The church is further decorated with hanging lights, candelabra, flowers, incense, vestments, holy vessels, holy banners, icons, murals, mosaics, crucifixes, and rich curtains.
The Byzantine period began when Constantine moved the capital of his empire from Rome to Constantinople in 330 A.D. An enormous amount of building ensued as Constantine brought with him enough intellectuals and craftsmen to convert a fishing village into the center of the Roman Empire. Naturally then, the design of these buildings is quite Roman in character. The Early Christian buildings took one of two practical forms: longitudinal basilicas were intended for congregational worship, whereas smaller churches had a burial or commemorative purpose. A subtle combination of these two forms is what one usually thinks of as true Byzantine.

The transformation of Early Christian building into a synthetic style took place through a process. The building style underwent
BYZANTINE ARCHITECTURE

The Byzantine period began when Constantine moved the capital of his empire from Rome to Constantinople in 330 A.D. An enormous amount of building ensued as Constantine brought with him enough intellectuals and craftsmen to convert a fishing village into the center of the Roman Empire. Naturally then, the design of these buildings is quite Roman in character. The Early Christian buildings took one of two principal forms; longitudinal basilicas were intended for congregational worship, whereas centralized churches had a burial or commemorative purpose. A subtle combination of these two forms is what one usually thinks of as typically Byzantine.

The transformation of these two forms into a synthetic third was a slow and deliberate process. The basilica with a wooden trussed
roof evolved into a basilica with a masonry barrel vault. With the addition of the dome, the basic building blocks of Byzantine architecture were established, ready for a thousand years of variations and refinement.

The character of Byzantine architecture became established concurrently with the resolution of several particular problems facing these innovative builders. The first problem to be solved was structural; the placement of a round dome over a square base. By use of pendentives and various types of buttressing, the treatment of corners and thrust from the dome were resolved. Next needed was a decorative system suitable for these huge, curvilinear spaces. While the exteriors remained austere with minimal articulation, the interior surfaces could be covered continuously with mosaics of glass, stone, and gold. The final step - the integration of plan and liturgy - was necessary to establish the identity of
Byzantine architecture; a unique, functional architecture, no longer dependent upon antique secular forms.

Built on the site of the apostle's martyrdom, this early church is a good example of the basilican characteristics: massive and rectangular in plan, divided into three by columns, with a semi-circular apse at the end. Basilicas were economical and easy to build, and at the service of the large body of people.

Old St. Peter's was of a basilica plan, which suited to a pope's chair. Above the massive giant, emptying steps, and outside the chapel through a handsome portal.

The apse was probably in stone, flanked and colonnaded according to a clerical feature of some of the Romanesque churches.
OLD ST. PETER'S, ROME, 333 AD

The basilica was used in the classical world long before Christian times. These Roman meeting halls, however, lent themselves well to the congregational needs of the Christians.

Built on the site of the apostle's martyrdom, this early church is a good example of the basilican characteristics; linear and rectangular in plan, divided into three aisles by columns, with a semi-circular apse at one end. Basilicas were economical and simple to build, and at the same time held a large body of people.

Old St. Peter's sat on a huge stone base which acted as a pedestal. After ascending a giant, cascading stair, one entered the church through a fountain court.

The desire and necessity to center, focus, and celebrate architecturally a specific feature or space is an outstanding characteristic
of Christian architecture. Old St. Peter's, with its axial strength and rhythm of columns, shows how simplicity may be employed to create such a focus.
Scholars agree that the decoration of this mausoleum is the most complete and most thoroughly successful that survives from early times. The unpretentious brick exterior gives no clues to the spatial qualities or beautiful mosaics within. The mausoleum is built in the form of a Latin cross. The arms of the cross are barrel vaults which converge to support a small dome. Every surface is covered with mosaic. The mosaics are seen bathed in the sparse honey-colored light that filters through small alabaster windows.

On the vertical surfaces are depicted scenes of Biblical importance. The vaults are indeed heavenly; covered with a background of deep blue, and studded brilliantly with colorful star/flowers.

Paradise is represented well here.
HAGIA SOPHIA, CONSTANTINOPLE, 532 AD

The most magnificent Byzantine structure is undoubtedly Hagia Sophia in Constantinople. Built by Justinian, this church dominates the entire city from its site, which on three sides slopes downward to the sea. As with other Byzantine churches, the exterior is treated as only the necessary and ineradicable reverse of the interior experience which was the whole being and meaning of the building.

The interior achieves profound harmony through paradoxes. One is immediately impressed by the horizontality of the longitudinal axis. At the same time the dome soars like a canopy one-hundred-eighty-five feet overhead.

The apparent weightlessness of the dome and the beauty of the mosaics, heightened by the effects of controlled light, have inspired many through the centuries — making a visit to Hagia
Sophia a truly religious experience.

Although its exterior is much more elaborate and ornate than other Byzantine churches, the interior design of St. Mark's is a direct descendant of the Church of the Holy Apostles in Constantinople. None of the greatest mosaic work covers its floors, walls, and ceilings.

St. Mark's greatest impact: mystical love in its sitting. Its Great Basin to the floor point for one of the most impressive piazzas, while moving north toward the sides,
ST. MARK'S, VENICE, 1063 AD

Although its exterior is much more elaborate and ornate than other Byzantine churches, the interior design of St. Mark's is a direct descendant of the Church of the Holy Apostles in Constantinople. Some of the greatest mosaic work covers its floors, walls and ceilings.

St. Mark's greatest impact, however, lies in its siting. Its front façade is the focal point for one of the world's grandest piazzes, while secondary courts radiate to the sides.
SETTING

THE REGION

If the evenly distributed dots of Greek Orthodox Churches in this region tell us nothing about these people, perhaps further reflection will. At the turn of the century when Greeks — along with many other Europeans — immigrated to the United States in large numbers, they settled in port-of-entry cities such as New York, Charleston, Savannah, Jacksonville, etc. We can see now that Americanized second and third generation Greeks have moved inland to large cities. Another peculiarity of this map is that the local Diocese is centered in Charlotte in some only. The Bishop of Charlotte lives and works in Atlanta. These shifts in population indicate that groups stick together, and gather in large cities.
THE REGION

If the evenly distributed dots of Greek Orthodox Churches in this region tell us nothing about these people, perhaps further reflection will. At the turn of the century when Greeks — along with many other Europeans — immigrated to the United States in large numbers, they settled in port-of-entry cities such as New York, Charleston, Savannah, Jacksonville, etc. We can see now that Americanized second and third generation Greeks have moved inland to large cities. Another peculiarity of this map is that the local diocese is centered in Charlotte in name only; the Bishop of Charlotte lives and works in Atlanta. These shifts in population indicate that Greeks stick together, and gather in large cities.
A map of Georgia showing the homes of Greek families. This reinforces the theory that Greeks gather together. This must be considered an early site for the new St. George Orthodox Greek Orthodox Church.

There are two different clusters of families. The first is the neighborhood directly adjacent to the present location downtown. The second is a middle-class subdivision two miles from the city center.

Suburban growth has affected the overall number of Greeks, and the relocation of Greenville has forced the Greeks away from downtown. There are indications that the new church should be in a wooded lot adjacent to the old Greek Orthodox Church.

Regional Greek Orthodox Churches:}

- Atlanta (Bishop)
- Augusta
- Macon
- Savannah
- Spartanburg
- Greenville
- Columbia
- Florence
- Charleston
- Asheville
- Greensboro
- High Point
- Durham
- Raleigh
- Fayetteville
- Savannah
- Columbus
- Macon
- Charleston
- Atlanta
GREENVILLE

A map of Greenville pinpointing the homes of Greeks reinforces the theory that Greeks gather together. This must be considered when choosing a site for the new St. George buildings.

There are two dominant clusters of member/families. One cluster is located in a neighborhood directly adjacent to the church's present location downtown. The other major grouping of families occurs in an upper middle class subdivision four miles from the city's center.

Suburban sprawl was kindled in the 1960s and '70s when the churches and businesses of Greenville followed the families away from downtown. There are those who feel that St. George should do the same. For this reason a wooded lot adjacent to the suburban cluster of families has been chosen to serve as
an alternative site for the church.

Given that both sites could yield workable solutions in the design of this church, it is strongly recommended that the church rebuild in its present location for the following reasons:

1) At a glance, the membership appears to encircle the suburban site - however - there are actually more members living within a four mile radius of the downtown site.

2) Area traffic arteries converge directly on the downtown site.

3) To remain in its present location would express a positive, hopeful attitude toward the revitalization of downtown Greenville.

4) This attitude would establish the church as an enduring leader within the community.

5) The site's proximity to the major
cultural buildings (Heritage Green, etc.) should be used to the church's advantage.

6) Historically, major churches are an indispensable part of the central city's fabric; they belong amid the hustle and bustle of everyday life.
THE SITE

The site is located toward the northern end of downtown Greenville. Its three and one half acres are amid the city's newest and most important cultural and business complexes. Bordering the site is a major thoroughfare, Academy St. (U.S. 123), which offers accessibility from all directions.

Surrounding buildings are predominantly brick, with large unarticulated façades. Much of the surrounding land is taken up by surface parking with scattered parking garages. Movement around the site is mostly vehicular, although there is much pedestrian traffic within the Heritage Green complex and also along the Main Street sidewalks. The design proposal will attempt to strengthen pedestrian movement between these two areas.

Because of their size, condition, and
incorrect orientation, (the altar is at the western end of the existing sanctuary), it is recommended that all existing buildings be removed to make way for the new church complex.
SITE CONCEPT

Since the land slopes downward in both directions from the western corner of the site, the dominant element of this church (the sanctuary) should be placed in this high corner. This positioning would allow the sanctuary to relate well to the configuration of the buildings on Heritage Green. The result would be a containment of open, urban space between the museum and church - similar to the containment enjoyed between the museum and bank tower.

The massing of the other church elements (classroom building and gymnasium) should be used to create gateways to the site and Heritage Green, while creating a private, inner courtyard.

Building fronts should continue and reinforce street lines along the heavily travelled Academy Street.
SITE CONCEPT
St. George's space requirements are typical of a church its size. The building may be broken down into four distinct sections: sanctuary, social, educational, and recreational. Descriptions and uses of these spaces are as follows:

**SANCTUARY**
A room in excess of 800 sq. ft. is required for the sanctuary. This will ensure that the sanctuary is large enough to accommodate the congregation.

The sanctuary shall be used exclusively for worship services. The Divine Liturgy is celebrated each Sunday morning, with other services occurring on Saints' Festivals, and other days of remembrance. Other activities/services include the Flower Distribution, Baptism, Confirmation, Chrismation, Holy Eucharist, Holy Vespers, and Burial.

On an average Sunday, the sanctuary at St. George's Church can accommodate 350 people. The church is designed to seat an additional 250 people, with overflow seating in the education and recreational areas.
St. George's space requirements are typical of a church its size. The building may be broken down into four zones: sanctuary, social, educational and recreational. Descriptions and uses of these spaces are as follows:

SANCTUARY

The sanctuary shall be used exclusively for worship services. The Divine Liturgy is celebrated each Sunday morning, with other services occurring on Saints' Festivals and other days of remembrance. Other occasional services include the Seven Sacraments: Baptism, Chrismation, Confession, Ordination, Marriage, Holy Unction, and Burial.

On an average Sunday, the service begins at eleven o'clock and is attended by approximately 350 people. (It is desired that the new sanctuary accommodate 650 people). Upon entering the
In the narthex, each member lights a tabor, crosses himself, kisses the icon of the Virgin Mary, crosses himself again, and proceeds into the Catholicon to his seat.

Congregation participation in the Divine Liturgy is very limited due to the intricacy of the music, and the fact that the entire service is chanted in Greek. All that is required, then, is to sit, kneel down, and stand at the appropriate times. Toward the end of the service each member files past the Priest to receive Eucharist.

The narthex is entered ceremonially from the outside, however, an unobtrusive link to the other spaces is desirable. The choir area must be somewhat removed from the altar area as choral hymns are not a traditional part of the service. Room for incidental storage and a large coat room are needed.
SOCIAL

A room with roughly the same floor area as the nave is necessary for dinners, receptions, dances and assemblies. Direct access to a roomy kitchen is a must.

A comfortably furnished lounge could also serve as a meeting room for the parish council, and as the church library. Access to the kitchen is required for the service of refreshments.

EDUCATIONAL

Two hundred children presently attend Sunday school at St. George on a regular basis. Classes are held each Sunday morning before the service, except during the summer months when the service is celebrated an hour earlier. Fourteen classrooms will be adequate.
Other related activities include the nursery, with two pre-school rooms, a crib room, bathroom, minimal kitchen, and direct access to an outdoor playground. The administrative spaces; receptionist, priest's office, and copy room, would also be located in the educational section.

RECREATIONAL

Many members feel that their children have no place to go for recreation after school and during the summer. Therefore, a gymnasium is desired to meet a variety of needs. Basketball, volleyball, gymnastics, and many other activities could be accommodated in a large, open structure.
SAINT GEORGE GREEK ORTHODOX CHURCH
Greenville, South Carolina

DRAWINGS
Sanctuary
BIBLIOGRAPHY

Callinicos, Rev. Constantine. The Greek Orthodox Catechism. New York: Greek Archdiocese of North and South America, 1956.


BIBLIOGRAPHY


