A Thesis concerning the evolution of an ethnic society in the United States and how this evolution effects the design of religious and cultural buildings.

By: Sam G. Dimopoulos
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Investigated in the design of the Saint George Greek Orthodox Church and Community Center, Lake County, Indiana.

Completed August 11, 1985 at the College of Architecture and Planning, Ball State University.

Professors:

[Signature]

Jack Wyman

[Signature]

Andrew Seager
This Work is dedicated to my parents for without their never ending love and support these past five years would have been impossible.
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I.  History of St. George Greek Orthodox Community
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Abstract.

In order to conduct Religious services and partake in social events like festivals, the people of an ethnic community required the design of religious and cultural buildings. These building function as the focal point of the community where people of the same faith and heritage can associate with one another.

During the evolution of an ethnic society in the United States, the connection with its heritage became progressively weaker. Whether it is due to the lapse of time or the influence of American culture, the origins and traditional are no longer reflected in the community architecture. By studying the origins and evolution of culture and traditions of a particular ethnic group as found in images, symbols, motifs and ceremony in religious and social buildings a more vital architecture is achieved that becomes the focal point of that ethnic community.

In order for an ethnic society to co-exist within the “Melting Pot” of the United States, it must not release itself from its heritage. The bond which all its members share is embedded strongly within the ethnic society’s traditions. Once this bond is lost, the people become unattached and what once was a strong ethnic becomes a memory of times past.

This Thesis is a study involving the origins and evolution of the Saint George Greek Orthodox Community of Lake County, Indiana which is in its next stage of evolution.
Thesis Position & Implications.

Thesis: By studying the origin and evolution of culture and traditions of a particular ethnic group as found in images, symbols, motifs and ceremonies in religious and social buildings, a more vital architecture is achieved that becomes the focal point of that ethnic community.

In order for an ethnic society to co-exist within the "melting pot" of the United States, it must not release itself from its heritage. The bond which all its members share, is embedded strongly within the ethnic society's traditions. Once this bond is lost, the people become unattached and what once was a strong ethnic society becomes a memory of times past.

Within the Greek orthodox community of the United States, this bond is fading quickly. The interaction between American-Greek culture is weakening the traditions of the Greek community. This is most evident in the design of the Greek Orthodox church, which is the strongest bond of the Greek society. Since its evolution within the United States, the Greek Orthodox church has accepted some American characteristics of church design.

These characteristics have diluted the strong cohesive design of the Greek Orthodox church to a point where it no longer follows the ideas once established by the religion's original church design. In order for the Greek Orthodox Church of the United States to keep that strong cohesive design, the architect must first understand the design rationals behind the Greek Orthodox liturgy and the translation of the liturgy into the physical manifestation of architecture which is derived from the original Byzantine Church. Specifically, the architect must understand the church's images, symbols, motifs and ceremonies. He should also understand the community which he is
designing for. The architect should know church cultures, traditions and needs, to the point where he can integrated this knowledge into the design. If the architect neglects to do this, the design becomes superficial and will never become an integral part of the community.
Research & Conclusions.

During the first stages of research, I involved myself with the design of the Byzantine Church, (the church built at the height of the Byzantine Empire in Greece). In order to understand the Greek Orthodox Church, I felt it was necessary to look at the original design and draw some conclusions from it. I focused my studies on the interior spaces, the exterior composition, and the image it portrayed towards its community.

The Byzantine Church was a place for worship and for refuge. It was usually placed on the highest elevation of the community to withstand any type of attack. The walls of the church were quite heavy with very little fenestration. This occurred because of a few different reasons such as protection, crude building techniques and to create a sense of mystery. The exterior walls of the church were very humble. Usually they were painted white and had subtle detailing around the entry.
What little fenestration the church possessed was handled in a very simple way. The windows were small and usually did not have any glass inserts in them. The roofs of the church were covered with clay tiles to protect the church from any harsh weather.

The primary characteristic of the Byzantine design was to manipulate simple elements resulting in the manifestation of their beliefs in built form. The pendentive was derived from the combination of the sphere and the cube, the sphere representing God and the cube representing man. The combination of the sphere and cube brings forth the Greek Orthodox belief that man and God come together for the purpose of worship. As the Byzantine Empire reached its peak, the introduction of the dome and pendentive were found in every church design.

The interior of the Byzantine church was
quite different from the Exterior. While the exterior was somewhat plain, the interior was embellished with a great deal of religious artwork called "icons". Icons played a very important role in the church. They were the physical representation of God, Christ, Mary, the Saints, and the angels. The icons were utilized as tools in the liturgy and as aids for prayer.

The church was divided into three areas: the narthex, nave, and altar. There was a definite separation between each area. The spaces were placed in a linear fashion to emphasize the line of focus on to the altar. The narthex was first in the line of procession through the church. It was followed by the nave and finally the altar. Each space was assigned to a certain type of person from the community. The narthex was occupied by members of the community that were not baptized into the orthodox religion.
The nave was occupied by the men and women of the community that were baptized into the faith. The altar could only be entered by priests and altar boys. This segregation parallels the hierarchy of spaces within the church, with the altar being the holiest space and the narthex being the least holy.

This information is still valid today. The Greek Orthodox Church plan and liturgy has not changed since the beginning of the religion. In order for one to design a valid Greek Orthodox Church, it is imperative that this information is to be understood and incorporated into the design.

The second stage of my research dealt with the surveying of Greek Orthodox churches in the Chicago region. Basically, I was interested to see how their designs followed the original design of the Greek Orthodox Church. On the whole, all of the churches I visited had the...
three basic parts associated with the Greek Orthodox Church, but they did not follow the idea of complete separation between the parts. The spaces were only separated physically, not visually. In each case, the wall separating the narthex and the nave was glass and the wall between the nave and the altar consisted of a very open screen. The most evident difference involved the dome and the pendentive. Most of the churches had a dome, but only one made an attempt to represent the pendentive in the design. Another dissimilarity between the contemporary churches and the original Byzantine Churches concerns the treatment of fenestration. As stated earlier, the Byzantine Churches of Greece had small openings in the walls as compared to contemporary churches which utilize large stained glass windows that disturbed the solidarity of the walls. The emotional feeling of being enclosed in a dark, mysterious space, as found in the Byzantine churches, is lost with the introduction of large, translucent planes of glass. Even though the contemporary Greek Orthodox Churches fulfill the needs of their communities, their designs do not reflect the initial ideas represented within Byzantine Church design philosophies.
Since this thesis deals with the design of an Ethnic Community's religious buildings, the argument occurring in the areas of design philosophies and design process.

During the course of an Ethnic Community's evolution within the United States, the presence of American Culture influence the design of it's religious buildings. The design becomes a diluted facsimile of the fundamental concepts portrayed in the original. In the case of the Greek Orthodox Church, the outside influences have inserted various elements into the church that do not agree with the original intent of the Greek Orthodox faith. With the introduction of large stained glass windows and the disappearance of the pendentive and dome the church takes on a superficial character. If the original intent of the Byzantine Architects was to create a space of mystery and introverted focus, then the introduction of stained glass is absurd. Large windows convey a sense of openness within a space, almost directly opposing the original design. The disappearance of the dome and pendentive is another blatant error in the design. Since the dome and pendentive capture the essence of the Greek Orthodox faith, the coming together of God and man for the purpose of the worship, they should without question, be integrated within the design. A church without the representation of these two elements can not be considered as part of the Greek Orthodox Religion.

If the architect wishes to create a valid design, he must first research and understand the basic philosophy of the original Greek Orthodox church. He should then integrate this information, along with the tradition and culture of the evolved ethnic community, into the design. This will create a church that will
reflect the community's history and its present status.

The Further study of this thesis could occur in the design of the community center and and the entire community itself. Since the design of the church reflects its origins, the design of the community center could do the same. The major spaces within the community center, the gymnasium, the banquet hall, and the auditorium could possibly reflect their initial design concepts. The interjection of the history of these spaces could possibly create some new, interesting ideas of community center design.

The design of the community could be handled in the same way. If the designs of Greek communities were studied carefully and interjected into the design, a new language of community design could occur. Another path of study could deal with established concept of community design such as the Radburn Plan, and how they could be integrated into the design of this community.
The Final Design.

Site Plan of Church and Community Center
Church/Plaza Plan
Community Center Plan
West Elevation
North Section
THE SAINT GEORGE Greek ORTHODOX CHURCH  
8000 S.F.

A space where man meets God for the purpose of worship.

The church is designed according to the design of the traditional Greek Orthodox Church. It consists of a narthex, a nave, and an altar. Above the narthex is the choir loft. The church is designed to accommodate 500 people comfortably.

THE ST. GEORGE Greek ORTHODOX COMMUNITY CENTER  
38,000 S.F.

GYMNASIUIM  
10,000 S.F.

The gymnasium will be used for various indoor sports. It is primarily designed for basketball. It has the capacity to seat 400 people comfortably.

Supporting Facilities:
Locker Rooms 1350 S.F.
capacity: 25 people in each.
Office 150 S.F.
Storage 500 S.F.
Concession Stand 300 S.F.

BANQUET HALL  
6400 S.F.

The banquet hall will be used for various social occasions. It has a supporting kitchen and lounge. The hall can also be divided into two separate spaces to accommodate two parties. The banquet hall has a capacity of 600 people.

Supporting Facilities:
Kitchen 900 S.F.
Kitchen Storage 300 S.F.
Lounge 800 S.F.
Lounge Storage 350 S.F.
Table Storage 350 S.F.
AUDITORIUM: 3600 S.F.
The auditorium will be used for various events such as movies, lectures, dramas, etc. It has a capacity of 250 people.

CLASSROOMS: 3550 S.F.
There are thirteen classrooms to accommodate grades K-12. These classrooms will be used for Sunday School as well as Greek Language School.

ADMINISTRATION FACILITIES: 2600 S.F.
This area is devoted to all the administrative duties of the Church Board. It also consists of spaces for adult and youth organization meetings.

2 Conference Rooms 1000 S.F.
2 Offices 350 S.F.
2 Meeting Rooms 700 S.F.
Administration Office/File Room 550 S.F.

LOBBIES/CULTURAL EXHIBIT AREAS 3750 S.F.
WASHROOMS 650 S.F.
JANITOR CLOSETS 200 S.F.
PRIEST'S OFFICE 300 S.F.
WEDDING/BAPTISM DRESSING ROOM 250 S.F.
CHOIR/ALTAR BOY DRESSING ROOM 400 S.F.
By following the migration of the St. George Greek Orthodox community, I selected a site in anticipation of its continuing movement southward in Lake County, Indiana.

Originally, the St. George Greek Orthodox Community formed near one of the central business districts of East Chicago, Indiana. As the neighborhoods surrounding the church began to deteriorate, most of the families of the Greek community dispersed into the cities of Hammond and Highland, Indiana. Both of these cities are to the south of East Chicago. Now, since these areas are becoming less desirable, the families are moving southward again. They are, for the most part, moving to Shererville and Merriville, Indiana. Since there is yet another migration forming, I chose to look at the area directly south of Shererville and west of Merriville for a site. I feel this is where most of the families of the St. George community will
decide to move to, once they leave their less desirable neighborhoods.

The area I was particularly interested in was the St. John Township. As I searched this area for an acceptable site, I had a small list of criteria to follow. The site must be easily accessible from the northern parts of the county. There are a few families still living in those original communities. Another criterion for the selection of the site was that it should have enough space for the church, community center and for the families which will settle near the church. Eventually, I foresee most of the families of this community migrating to this area. Another criterion was that the site should be located near some type of business district so the residents of this community could do their everyday shopping without traveling a great distance. With the selection of this particular area, I feel the criteria will be fulfilled.

The site is located on 85th Street. It is bordered by Marquette Street on the east and Cline Avenue on the west. Cline Avenue is one of the major arteries that connects all of Lake County on a north-south axis. The presence of Cline Avenue fulfills one of the criterion. It will make the site easily accessible from the north. Less than a mile north of the site, lies U.S. 30, a major east-west axis for the county. Its presence fulfills another criterion. On U.S. 30, there is an abundance of shopping malls, grocery stores, gasoline stations, etc., everything the residents of this community need to fulfill their everyday needs. The site consists of 155 acres, with 17 acres devoted to church and community center and 138 acres devoted to housing for the community.
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SITE LOCATION
Schematic Design.

The criteria used at the initial stages of schematic design faced the issues I viewed as being the most important in the design of the church and community center. The criteria consisted of three major areas of design, church-to-community, validity of church design, and the fulfillment of the community's needs.

Church-to-community was broken down into a few parts. The first part addressed the concept of creating a focal point for the community. Another part addressed the idea of capturing the same type of identity in the design of the church as found in the communities of Greece. The third part addressed the question of the church's placement on the site.

The simplicity of the nine-square grid was utilized as the major ordering pattern of the Byzantine design. Because of its importance, I felt compelled to use it as an ordering pattern.
throughout every level of the project. The nine-square grid became the ordering pattern of the site, the community center and the church. The most important square of the grid is located in the center. Since the design criteria address the question of project placement, the church and community center were placed in the center square. The other squares of the grid were designated for residential housing. By placing the church in the center square, it also gave me the opportunity to make the church the definite focal point of the community. In most of the communities in Greece, the church is found on the highest ground. To capture the same type of church identity in the American community, the church should also be placed on the highest point of the site. Since the site was basically flat, it created a problem. To solve this problem, the church was placed above the community center. At that level, the dome of the church could be viewed from any point in the community. To reinforce the concept of the church being at the center, every street leading into the community as the church at the end of its line-of-focus.

The validity of church design was addressed very carefully. My goal was to bring forth the ideals and essence of the Byzantine Greek Orthodox Church and apply them to the design. The concept of God and man coming together in a place of worship, which is visible in the dome and pendentive, was placed in the center square of the grid. The altar was placed in the east center square and the narthex in the west center square to reinforce the idea or progression through the hierarchy of spaces. To achieve the sense of mystery, which was found in Greek Orthodox Byzantine churches, the lighting entered the church indirectly through a
series of screens. The light entering the church from around the dome is also traveling through a series of screens before it reaches the space. Once within the church, there is no visual connection with the outside. From the exterior, the church seems almost monolithic adding to the mystery of what is within.

The three spaces of the church, the narthex, nave, and altar are separated with opaque walls to prevent any visual connections. This concept relates to the separation of spaces within the Greek Orthodox Church of the Byzantine era. The detailing of the interior relates directly to the interiors of the Byzantine style. The walls, ceilings, pendentive and dome are to be embellished with icons. The floors of the church are to consist of mosaic marble patterns relating to the church's symbolism.

In order to fulfill the needs of the community, the community center was divided
into four different areas of social interaction. It contained areas devoted to physical competition, academic learning, social gathering, and church administration. Establishing the nine-square grid as the ordering pattern of the community center, brought significance to the placement of the major spaces. The gymnasium, banquet hall, auditorium and administration offices were placed at the four corners of the grid, keeping in mind the church occupied the most important square, the center. The four corner squares became the supporting areas to the center. The spaces between the corner squares contained the supporting facilities for the major spaces. They also contained any cultural exhibits and the circulation pattern throughout the complex.
Design Development

Within the design development phase of the design process, I incorporated new thought and information obtained, through various outside critiques, into the design of the church and community center. The changes in the church design helped reinforce the initial concepts addressed in the schematic design. The community center became smaller and more sensitive the needs of the people.

The major changes in the church occurred within its interior spaces. The same ideas of enclosure and mystery followed through into the design development stage. The pendentive and dome became more prominent in the design by extending the light screens away from the central space of the nave. With the new placement of the light screens, the dome and pendentive became the centerpiece of the whole design. It put on display the physical manifestation of the initial Greek Orthodox
concept, man and God coming together in a place of worship. The narthex of the church was enlarged and the priest's office was moved down into the community center. This would allow small groups to congregate in the narthex before entering the nave. It also provided a larger space for the choir above the narthex.

Through more research on Greek Orthodox churches, I decided to make most of the seating of the church optional and only for certain occasions. Within the design of the original Greek Orthodox Church, seating was minimal, only for the elderly and handicapped. I felt the concept of a standing congregation in the church was important and should be incorporated to the church design. Along the line of the pendentive, I supplied the congregation with a small amount of seating, anticipating its use as seating for the elderly and handicapped members of the community. For any certain
occasion, if it is necessary, chairs could be placed within the nave for seating. I do not perceive this occurring too often. With the absence of row seating, the congregation could relate the space within their church to the churches of their ancestors more clearly.

Most of the changes within the community center occurred in the supporting facilities of the major spaces. The space between the gymnasium, banquet hall, and auditorium was originally too large. There is no reason for the abundance of square footage used in the spaces. In order to correct this problem, the major spaces of the community center were brought closer to the church. The same concepts were followed as in the schematic phase, but with more reservation. The fourth major space, the church administration offices, was dropped and the offices were place within the supporting facilities spaces. That corner square became the design's connection with the site. This connection makes reference to the relationship between church and landscape as found in the original Greek Orthodox Church design. With further study, I discovered in almost every case, the landscape surrounding the church created a visual backdrop around the altar. By bringing the landscape into the organization of the nine-square grid, it created a similar type of backdrop around the church.

The land surrounding the church and community center was altered in the design development phase. Originally, the distance between parking and community center was too great. In the design development stages, the parking approaches the community center more closely. This shortened the distance between the automobile and community center, which is more advantageous in harsh weather.


Appendix.
Although the year, 1929, marks the official date of the St. George Greek Orthodox Church's funding, people of Greek descent were living in East Chicago at least 25 years earlier. In the early 1900's, when the flow of Greek immigrants coming to America was at its peak, it was inevitable that some would seek settlement in Lake County, Indiana. This area, which was booming with industrial advancements, offered stable employment and an opportunity for the Greek immigrants to create a new home for themselves.

The first known Greek inhabitant of East Chicago was Nicholas Mavronicholas. He immigrated to East Chicago in 1904. In 1905, Mavronicholas' brother, Elias, joined him in East Chicago. Before the year 1914, there were at least 20 Greek immigrants in East Chicago. These immigrants, adherent to the Greek Orthodox faith, began to arrive in a small but steady stream. In those early years, their numbers were not large enough to warrant the presence of a Greek Orthodox Church in East Chicago. Consequently, for almost 15 years, their religious needs were served by attending the neighboring Greek Orthodox churches in Chicago and Gary, or by seeking the assistance of the other Eastern Orthodox churches in the area.

In 1916, the first Greek organization in East Chicago was formed. It was called the "St. George Greek Society". Many of the early settlers joined this group, whose main purpose was to lay the groundwork for the establishment of a church of their own. In the meantime, traveling to neighboring Orthodox churches for religious services became
increasingly burdensome for many of the families. The St. George Society rented a room at the Katherine House where services were held on various religious holidays. On many Sunday’s, a priest from Chicago would come to celebrate the Divine Liturgy. In 1921, after experiencing many organizational difficulties, the St. George Society ceased to function. All money belonging to the St. George Society were kept in escrow for the purpose of assisting any future attempts to establish a church and community center for the Greek people in East Chicago.

In 1927, Calumet Chapter No. 157 of the Order of Ahepa, a national Greek fraternity, was instituted in East Chicago. The following year the Order of Ahepa formed another organization, the Plato School. The aim of the Plato School was to establish and maintain an evening Greek parochial school. Intensely proud of their ancestry, the Greek people hoped through this school to instill in their children a knowledge of the Greek language. In turn, the Greek language would help preserve the ideals, traditions, and teachings of the Greek Orthodox Church. Their efforts were greatly aided when the members of the old St. George Society agreed to forward the money in escrow to the Plato School organization for its financial stabilization.

Meanwhile, the religious needs of the Greek populace in East Chicago continued to be served by priests who came from Chicago to celebrate the Liturgy or by attending neighboring Orthodox churches. By 1929, it became apparent that this arrangement did not adequately serve the people. Many marriages and births increased the population, requiring regular church service and a permanent priest. Their numbers could now warrant and
guarantee the formation of a Greek Orthodox Church and community center.

In the fall of 1929, a group of East Chicagoans of Greek descent met to incorporate the St. George Greek Orthodox community. The application for a charter was made on October 22, 1929. John Contolukas was elected the first president of the newly formed community. To facilitate matters, the board of trustees gave their own money and formed the first working treasury. The community then rented a building and established this as their church. The Greek Orthodox Diocese of Chicago appointed Rev. Father Thales Demetriades as the first permanent priest of the church.

In 1931, the consolidation of the Plato School and Church formed a new corporation to be known as the "St. George Greek Orthodox Church and Plato School". The funds of the school were used to purchase land for the building of the new church.

On October 5, 1937, after a few months of preliminary planning, ground was broken and construction began. The cornerstone was laid on November 24, 1937. Overall, the church was completed on December 17, 1937. The first Liturgy was performed on Palm Sunday, April 17, 1938. Thus it was almost 35 years after the first Greek immigrant settled in East Chicago, before the people of this community had a church of their own.

The 1940's and 1950's brought a dramatic increase in the Greek population of East Chicago. A growing interest and common need for larger facilities to serve the Greek community gave birth to a new project—The Hellenic Community Center. In 1954, land was purchased by the church with the intention to build a community center there.

The community center was completed in
1957. The hall seated 600 people, and provided additional classroom space for the Plato School and Sunday school.

There were even church services performed there during every Holy Week. Socially, the parishioners used the center for receptions, as a meeting place, and for recreational activities of the youth.

As the population of the Greek community grew, several parishioners began to seek housing in the surrounding suburbs. This exodus to the suburbs was a small flow in the late 1960’s, but by the 1970’s, it became a steady flow.
BACKGROUND:

My career goals are to work abroad in a design position where I can study different lifestyles and different methods of design. I feel this will enhance by background and make me a greater asset in any firm. After returning to this country, I wish to eventually start my own practice where I can create new and innovative architecture which will enhance the human experience.

Throughout my internship employment I have been exposed to many different types of architectural projects. Projects ranging from renovations to new hospital facilities. All requiring a great deal of initial research and careful planning. Specifically, I worked on the renovation of the mayoral television studio.

With the assistance of the architects in the firm and through many meetings with the client, I reached a feasible conclusion to the problem. Another project I worked on was the development of 95 acres of land. The client came to the firm with no idea of what this site should be used for. The firm accepted the project and immediately started gathering information pertaining to the surrounding area and the needs of the community. Here again, through meeting with the client and many hours of research, the firm developed a final design that benefitted the client and served the needs of the surrounding community. The final design consisted of a shopping mall, a home for the elderly, a park, and areas set aside for the development of new neighborhoods.

During the course of my studies at Ball State, I have become quite interested in the development of community spaces. Whether
they are for various social groups or for different ethnic groups, I feel the success of these spaces relates directly to the needs and the evolution of that certain community.

During the course of my thesis studio, I would like to examine the evolution of an ethnic community here in the United States and objectively develop an environment that would enhance its cultural heritage, religion and unity; specifically the Greek Orthodox community.

PROBLEM STATEMENT:

Since the initial immigration of European people to the United States, one sees definite ethnic communities forming within major cities. These communities are held together through their common language and their cultural background. In some cases, religion is another factor that holds communities together. This is true for the Greek communities in the United States. Greece only has one religion, Greek Orthodox, therefore the church is a strong element in the community. It is the anchor of Greek culture and tradition.

As time passes, the community evolves and becomes “Americanized”. American culture starts to intermingle with Greek culture creating changes to fit the needs of the modern community. Changes are also occurring in the Greek Orthodox Church. Although the traditional services are still being performed, the language has been changed to English to fulfill the needs of the modern community. Also, the church is no longer just a place for worship. Facilities are being added to accommodate this “Americanized” community. For example, there are facilities for receptions, Sunday school classes, Greek language classes, meeting areas and gymnasiums. Because of this
evolution, the Greek community can no longer be considered Greek. It has evolved into a Greek-American community.

APPROACH:

I would like to approach my thesis in three basic parts.

Part 1. Research the evolution of the Greek Orthodox Church and community in the United States.

Part 2. Testing of the thesis which is outlined later in this proposal.

Part 3. All information from parts 1 and 2 will be incorporated into a final presentation.

PROJECT PROPOSED TO TEST THE THESIS:

The project will be the development of a modern Greek Orthodox Church and community center.

The site is located in Schererville, Indiana, (Lake County). It is specifically located at the North-East corner at the intersection of 77th
Street and Lincolnwood Drive. The site covers 11.75 acres and is typical of northern Indiana topography. It is located in the heart of a residential area with a small park directly to the north.

This site was selected because of the great number of Greek Families located in the surrounding subdivisions. I feel, because of the formation of a new Greek community in this area, the testing of my thesis is quite appropriate.

The site was also selected by the St. George Greek Orthodox Church board for the relocation of their church. The St. George Greek Orthodox Church was previously located in East Chicago, Indiana.

EVALUATION OF THESIS:

I wish to converse with my critics, faculty and fellow students, on a daily basis. I feel the accumulation of information throughout the design process will be valuable during the final stages of my thesis year.

The goal I wish to achieve is a sound conclusion to the questions asked at the beginning of the year.
Addendum.

THESIS STATEMENT:

My thesis will deal with the transition of an ethnic community in the United States. By studying the origin and evolution of culture and traditions of a particular ethnic group as found in images, symbols, motifs and ceremonies in religious and social buildings, a more vital architecture is achieved that becomes the focal point of that ethnic community.

ADDENDUM:

In order to investigate this thesis, I have chosen one of the many different ethnic groups that have migrated to Lake County, Indiana, specifically the St. George Greek Orthodox Community. This community, which has gone through many stages in its evolution, has recently decided to relocate their Greek Orthodox Church and community center. I feel this relocation will create yet another stage in the community's evolution and would be suitable for the exploration of my thesis.

During the course of my thesis presentation, there were certain questions raised that needed to be answered. At this time I would like to address these questions.
Site Considerations and Options:

The selection of a site for this study will be very important. If one looks at the formation of Greek Orthodox communities in the past, one finds the church and community center located in the core of the community. This basic idea is still true today.

At this time, I am searching for a site that will fulfill the needs of the new St. George Greek Orthodox community. Many of the families that belong to this community have moved, or are in the process of moving to the general area of Schererville, Indiana. I am looking at three sites that I feel will accommodate this new community. The final selection will occur after I meet with the community and discuss their needs and wants. This will be accomplished through community meetings, questionnaires and individual meetings with the community’s priest and church board members.

The Integration and segregation of Ethnic Groups:

The end product of my thesis, a Greek Orthodox Church and community center, will fit the sole needs of the Greek community and will only be occupied by the Greek community. In this way, it will be segregated from its surroundings. This is not to say that other ethnic groups will be banned from its use. There will be times when the Greek community will invite other ethnic groups to participate in festivals and other functions. In this way, the church and community center will be an integrated part of the whole community.
Clarification of the Word "Prototype":

I do not feel the end product of my thesis will or should be placed in every Greek community throughout the United States. I feel the information accumulated throughout my thesis will develop a criterion that could be used as a core for the design of other Greek Orthodox Churches and community centers. This criterion could be used along with the local needs of the community to individualize each separate Greek Orthodox Church and community center.
MAIN ARtery THROUGH COMMUNITY

CENTRAL FOCUS
Focal Path
OR NODE

This form allows
immediate contact
with focal object

CENTRAL FOCUS

Central Points
or Vision

Allows immediate
contact with focal
object

Path of Vision

Path of Vision

Straight on views

continues from automotive
path