The Trice-Holy Hymn - The Epistle & Gospel Readings

- Priest gives praise to God
  The choir replies Amen
- Priest stands behind the Holy Table (facing the people)
- The reader goes to the middle of the church
- The deacon calls for "attention" & the reader reads the prokeimenon of the day, which is repeated by the choir.
- The deacon commands attention again & the reader names the Epistle to be read & reads the lesson of the day. The priest sits in his seat at the rear of the Sanctuary, and the deacon censes the Sanctuary, the icons & the people.
- The deacon then brings out the book of Gospels from the Sanctuary. A lighted candle is carried before it, (this reminds us of the light of Christ's teaching). The book is placed on a special reading desk (analogion) in front of the open Doors.
- The priest standing within the Doors tells the people to listen & prepare to hear God's word. The deacon names the evangelist & the choir sing, "Glory to Thee, O Lord, Glory to Thee.
- The people stand with bowed head listening to the readings of God. The book of Gospels is the returned to the Sanctuary and the Doors closed.
The Litanies

- The fervent litany is said for all members of the church after hearing the Gospel.
- A special litany for the dead, if there are any offerings. It asks for forgiveness of sins and that they be granted rest in the kingdom of heaven.
- The reading of the Gospel ends this part of the Liturgy representing Christ's life as a teacher.
- It now goes to recall the Passion and the offering of the "bloodless sacrifice," the mystery of the Holy Eucharist. (in the early church only the faithful (the baptised, were allowed to be present then.)

Liturgy of the Faithful

- This part of the Liturgy symbolizes the Passion of Jesus, His Crucifixion, Death, Resurrection & Ascension into heaven.
- Only the faithful remained in the early church, for the Liturgy.
- It starts off with the deacon saying 3 short litanies asking for heavenly peace & grace.

The Cherubic Hymn & Great Entrance

- The deacon says "Wisdom after the litanies, and the Royal Doors are opened.
- The choir sings the 1st part of the Cherubic hymn.
- The priest prays silently before the Holy Table & the deacon censes the Alter, the icons and the people, while the choir is singing.
- The priest hands the paten with the "lamb" of sacrifice to the deacon, who raises it above his head. Then the priest takes the chalice, and the two walk slowly in procession out of the north door & pass into the chancel. Lighted candles are carried before them.
- The people stand with heads bowed in awe & reverence. The Priest & deacon pause before the Doors, face the people & say aloud: "May the Lord God remember in His Kingdom..." They then enter the Sanctuary & the choir finishes the Cherubic hymn. (Known as the Great Entrance.)
- After the paten & chalice are placed on the Corporal (on the Alter) the Royal Doors are closed & the curtain drawn.
- The priest continues praying silently, and the deacon comes out to say the Litany of supplication.
- The priest says "Peace be to you all" & the deacon adds "Let us love one another..."
- The choir replies for all, "Father, Son & Holy Spirit,..."
- No unbaptized person was allowed to be present during the part of the Liturgy. The sub-deacons & servers use to stand by the church doors to prevent any unbaptized person from entering when the deacon announced "doors, the doors. In wisdom let us attend."
- Today this is said to remind us to "close" the doors of our & mind to all worldly thoughts.
Confession of Faith

- The curtain is drawn form the Royal Doors as a sign that faith alone lifts the veil from God's mysteries.
- The choir or all the people sing or recite the Creed; "I believe in on God,...".
- The priest is raising the veil from the paten & chalice & waving it gently over the holy Gifts.
- The priest & deacon give each other the kiss of peace, saying; "Christ is in our midst, is now & shall be." This symbolizes that we must love one another in order to confess together our common faith & take part in the Holy Mystery.
- The deacon reminds us: "Let us stand well, ..." with pure & humble hearts.
- The choir replies for the people that they will offer to God " the mercy of peace, a sacrifice of praise,"
- The priest faces the people from the Sanctuary and blesses their resolve: "The grace of our Lord Jesus Christ,..."
- The people bow heads & the choir responds with, "And with thy spirit."
- The priest then bids the people to leave all their earthly thoughts & say, "Lift up your hearts," & the people reply "We lift them unto the Lord."

Consecration of the Holy Gifts

- This is the great mystery of the Body and Blood of our Lord Jesus Christ.
- The priest 1st gives thanks to the Lord. The people then kneel & bow in reverent thanksgiving and the choir sing: "It is meet & just to worship the Father, Son and Holy Spirit....."
- The priest is reading a prayer to himself, in thanks to God.
- The star is lifted from the paten & the priest continues his secret prayer.
- The priest says to himself: "In like manner He took the chalice after He had supped...." The deacon points to the chalice & the choir sing, "Amen."
- The deacon, with bowed head, crosses his hands & raises the paten and the chalice, while the priest recalls Christ's commandment to "do this in remembrance of Him.
- The priest says aloud "We offer Thee Thine own of Thine own in behalf of all and for all." (all we have comes from God.) The people reply "We praise Thee, we bless Thee,..." Everybody kneels (this is the great solemn moment of the Holy Mystery.
- The choir chants the hymn slowly, while the priest prays in a low voice.
Consecration of the Holy Gifts (cont.)

- The deacon with head bowed points to the Bread, asking the priest to bless the Bread. The priest does so.
- The same thing is done for the wine.
- In the solemn moment, by God's will & power of the Holy Spirit, the Bread & Wine become the True Body & Blood of Jesus Christ.
- The priest & deacon bow in adoration
- The people are standing or kneeling with heads bowed in reverence & awe before this Mystery of God's love.
- The priest continues praying for those who are about to take the Holy Communion.
- The choir sings the hymn to the Mother of God.
- The priest is praying for all the living, mentioning aloud the Patriarch or Archbishop, "that he may rightly & in peace teach the word of God's truth in the church." The choir replies: "And all, and all"
- The mystic Sacrifice end this most solemn part of the Liturgy as he began it—by a Blessing.

Preparation for the Holy Communion
- After the consecration of the holy Gifts the people prepare themselves to receive Communion.
- Deacon says the litany of fervent supplication, to aid in keeping the peoples minds & hearts on spiritual things.
- The people then pray for the angel of peace, the forgiveness of sins, right through to the end of the litany. The priest is praying that God may count us worthy to receive Communion.
- The people sing the Lord’s prayer
- The priest calls for "peace to all" bids the people to bow their heads while he prays secretly for God to look down mercifully upon them and send His divine help.
- Curtain is drawn across the Doors.
- Deacon says: "Let us attend" & enters the Sanctuary.
- The priest takes the Holy Lamb & lifts it above the paten to represent the Crucifixion, and say: "Holy things to the Holy." The choir replies: "One only is holy,..., Amen.
- He represents Christ's sufferings on the Cross, the priest then breaks the Lamb into 4 parts, saying: "Broken and distributed is the Lamb of God..." He then arranges the parts on the paten in the shape of a cross.
Preparation for the Holy Communion (cont.)

- Taking the upper portion (10), he makes the sign of the cross & drops it into the Chalice, & the deacon pours warm water into it.
- The priest & deacon take the Holy Communion.
- The priest breaks another part of the Lamb & the deacon & him pray God to forgive them their sins, ask forgiveness of one another & recite the prayers before the Communion.
- The priest, bows low over the altar with fear & reverence takes a particle, saying, "The precious & holy..."
- The priest takes the holy chalice, saying: "Moreover the precious & holy Blood..." using the same words as before eating the particle, drinks three times. The priest then gives Communion to the deacon as before.
- After Communion they say a prayer of thanksgiving.
- The priest breaks up the two other portions of the Lamb, places them in the Chalice & recites hymns of the Resurrection. (This is for the people who want to take Communion.) The choir is singing the Communion hymn.
- The curtain is drawn open & the Doors are opened. The deacon appears holding the Chalice, & summons the faithful: "In the fear of God and in faith, draw near."
- The choir sings, "Blesses is He who cometh..."
- Those who receive Communion repeat after the priest the Communion prayer (which every Orthodox Christain should know by heart.)
- The choir sings: "Of the Body of Christ partake ye, of the immortal source taste ye." Each person then kisses the Chalice & moves quietly away.
- The people do not kneel after Communion, because they have received Christ & their body & soul are glorified by His Holy Spirit.
- After communion, the priest places the Chalice on the Holy Table & adds into it all the particles from the paten.
- The priest then appears within the Royal Doors & blesses the people.
- The choir points out what mercies we have received in the hymn.
- The deacon & priest are by the Alter. The priest censes the paten & Chalice.
- He then takes the paten & places it on the deacon's head, who bears it silently past the Royal Doors & puts it on the Preparation table.
- The priest bows to the Chalice, raises saying softly "Blesses be God," then turns & raises it to the people saying: "Always, now & forever, world without end." The choir replies "Amen" & sings: "Let our mouths be filled with Thy praises,..."
WHILE DOORS & CURTAIN ARE CLOSED

AFTER CURTAIN IS DRAWN OPEN

HOLY RESURRECTION ORTHODOX CHURCH
The Last Prayers and the end of the Liturgy

- The deacon says a short litany of thanks for the Communion. While the priest folds up the corporal, makes the sign of the cross over it with the Book of Gospels, lays it on the Altar & puts the book on it saying: "For Thou art our hallowing."
- The priest invites the people, "Let us go forth in peace," and choir replies, "In the name of the Lord."
- The priest comes among the people to read the last "below chancel" prayer.
- The choir sings, "Blesses be the name of the Lord, now and forever," (3-times)
- The priest comes from the Holy Doors & gives the blessing. He then says the dismissal: "Glory be unto Thee, Christ, O God our hope, glory to Thee."
- The choir sings: "Glory be to the Father & to the Son..."
- The priest comes out with the cross & says to the people, "May Christ, our true God,..."
- The people now come up and kiss the crown & receive small pieces of blessed bread. The particles from the altar bread (Lamb) are given in memory of the love-suppers of the early Church.
- The priest may sometimes make announcements before the people come up to kiss the cross.
Good Friday

- This is the most solemn day of the Christian year.
- The people stand in awe & trembling before the Cross and see the image of Him dead.
- The story of the Lord’s Passion is given at the Friday eve matins service known as "the service of the 12 Gospels.
- A tall Crucifix usually stands in the middle of the church with many candles lighted around it & a reading desk draped in black in front of it.
- The choir sings, "Alleluia" & the Troparion of Great Thursday after the 6th psalms & the great litany.
- The priest & deacon bring the Great Book of Gospels out of the Sanctuary, and place it on the desk. The priest begins reading, while everybody stands with lighted candles.
- This is a very long service, lasting up to several hours in cathedrals & monasteries. In parish churches it will last about 1½ hours.
- The liturgy on Good Friday does not exist, it is replaced by the service of the "Royal hours" the 1st, 3rd, 6th & 9th.
- Vespers of Good Friday are said in the afternoon at the time of Jesus’s death.
- The choir sings a solemn anthem after the supplication litany.
- The people light candles, the Royal Doors are opened. The "winding sheet" (image of the dead Christ) lies on the Altar.
- The priest places it on his head, and goes down into the church with the deacon walking in front with candle and censer.
- The people kneel with bowed head before the image of the dead Savior. A bier stands in the middle of the Church, with candles lit around it. The winding Sheet is placed on it, & the priest censes it.
- The choir sings burial hymns & the people come up to kiss it.
- The priest gives the blessing & the last hymn is sung.

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[Diagram of Holy Resurrection Orthodox Church]
Easter

- All Sanctuary Doors are closed, & the church is in darkness. all lamps, candles, & candelabras are ready to be lit. The bearers of the econs, crosses & banners, the great Book of the Gospels, the icon of the resurrection are all ready & waiting for the procession. All of the people are holding a candle, and are standing in solemn, joyful waiting for the stroke of midnight.

- At midnight, the Royal Doors open & all the lights are lit. The priest in shining vestments comes out sing, "Thy resurrection,..."

- The people follow the procession out of the side door around the church (singing) to the closed west door.

- The priest carrying a cross & a three-branch candlestick in a bunch of flowers, raises the cross & proclaims in a loud voice: "Glory to the Holy Consubstantial,..."

- The choir replies "Amen"

- The priest sings the Easter Hymn.

- He then repeats the 1st, 2nd & 3rd verses of the 68th Psalms

- The choir replies to each "Christ is risen from the dead."

- The doors are opened & the procession enters the church. The priest raises the cross to right & the left & greets the people: "Christ is risen." & all reply: "Truly He is risen"

- After each ode the priest comes out of the Sanctuary censes the church & gives the Easter greeting: "Christ is risen."

- At the end of matins, after the Cross is kissed, the people greet & kiss each other 3 times saying "Christ is risen."

- Easter hours consist only of Easter hymns.

- The Liturgy is particularly solemn & joyful, because all Sanctuary doors are open at all times. This allows the people to see the consecration of the Holy Gifts.

- Nobody kneels during Easter week, because all sin are forgiven.

- The Gospel of Easter Liturgy is not about the resurrection, but the 1st chapter of St. John.

- If there are several clergy the Gospel is read in several languages to symbolize the teachings of Christ around the world.

- Easter Day there are special vespers with resurrection hymns.

- The whole week of Easter is kept as one glorious holiday. With processions round the church after the liturgy.
THE PROCESSION

AFTER THE PROCESSION

HOLY RESURRECTION ORTHODOX CHURCH
Funeral Service

- The body is brought to the church on the 3rd day.
- Before leaving the house, there is a short service, everyone is holding a candle and singing the thrice-holy hymn as the coffin is carried out.
- The coffin (usually open) is placed in the middle of the church facing the Sanctuary, with 4 candlesticks around it.
- The service begins with a liturgy for the dead.
  - A normal liturgy, except only the name of the departed is mentioned at the preparation & consecration.
  - There is a special litany & hymns, the Epistle & Gospel speak of the resurrection.
- After the liturgy comes the burial service. The people are standing with lighted candles.
- The service begins with "Blessed be God, always, now..."
- The soft chanting of verses from 91st, 119th Psalms.
  - "Between the verses are sung "Alleluia" & "Have mercy on Thy servant, O Lord."
  - Short litanies for the repose of the departed soul are said.
- More verses are sung.
- St. Paul's Epistle & St. John's Gospel are read on Christ's glorious message of the resurrection. The supplication litany is said, after which the priest read the prayer of absolution & absolves the departed from all sins.
- The service ends with a dirge, during which the "farewell kiss" is given to the departed.
- "Memory eternal" is sung & lid is closed.
Christmas

The Christmas service is the most joyful and bright of all fixed festivals. There is a forty day fast to prepare for Christmas, with Christmas eve as the strictest day of fasting.

The church is very bright with light, and the priest wears shining vestments. All hymns & the "canon" sing of the glory of the infant Christ.

The icon of the Nativity and a lighted candle are placed in the middle of the church at the end of the morning service on Christmas Eve.
second concepts
THE EXERCISE OF DESCRIBING A TYPICAL SERVICE AND OF FOLLOWING THE PATHS OF DIFFERENT USERS, WAS AS HELPFUL TO ME AS IT WAS TO MY DESIGN CRITICS. IT ENABLED ME TO SEE WHY HOW EACH SPACE RELATED TO EACH OTHER, AND IT ALSO AIDED ME IN COMMUNICATING WITH MY DESIGN CRITICS.

How these spaces connect to each other. How one space is connected to the other. To study in more detail how a person between the different areas, most develop a sense of scale. And form to a perceived scale in developing a sense of scale. These perspectives & study models.
one roof concept
ONE ROOF CONCEPT

After trying out several different types of concepts which treat each space as a separate unit, and reaching a dead end, I decided to try several concepts putting all the spaces under one roof. This was a two day exercise in which I worked in a bubble diagram form, to try and get some new ideas generated.

I went through five different schemes. All five schemes had the building on the eastern part of the site, and all had some type of transitional space. Two have underground parking, the other three have surface parking.

The exercise was successful in that it got me to think about other alternatives. It also showed me how out of scale a one roof building of this size, would be on this site, because of the nearby residential buildings.
design development
DESIGN DEVELOPMENT

The next series of drawings are an extension of the second set of concepts. In this phase of design, I choose the positive points from my conceptual stage and began putting them together & developing them. This phase deals with more exact square footage & height requirements. The smaller spaces within the major spaces are developed & organized.

Circulation is looked at in more detail in plan, section, perspective & model form. Using all of this different methods, can aide me not only in developing my circulation system, but they can aide me in looking at any & all parts of design development.

The plans where used to aide me in developing spatial relationships & circulation. This includes not only the physical building, but also the outside spaces around the building (in this case the entire site).
EACH OTHER.

AND SEEING. HOW EVERYTHING RELATED TO ME IN EXAMINING. RELATIONSHIP, THE ELEVATIONS LIKE THE SECTIONS.

RELATIONSHIP TO PEOPLE, PLANTS, AND BUILDINGS, AND HUMAN SPACES. AND ROOFING.

THE ROOF. THEY ALSO AID ME IN EXAMINING.

I CAN STRUCTURE THE BUILDING, I UNDERSTAND THE SECTIONS TO SEE HOW...
The two illustrations on this page represent several roof studies that I went through. They are only two of the several different studies in which I tried to place a roof on the buildings. They represent two ways of which I considered turning the corners with the roof system.
into the narthex & then into the nave.

The wall of the nave & the entrance

narthex. It shows one wall of expressing

nave. It also represents a part of the

study model. They are a section of the

these photographs represent the.
The photographs on these two pages represent my stage of development for the mid-winter quarter jury. This was the third review jury before our finally review which was to be at the end of the winter quarter.

The members of this jury suggested that I re-examine the circulation system, the entrances into the buildings & the courtyard. They also suggested that I examine a symmetrical solution.

The jury was also disturbed by the roof forms. They questioned the shed type roofs on the east-west axis, especially since I had the clearstory lighting from both the north & south.
further design development
This phase of design development represents my efforts after the midwinter quarter jury. After reviewing the jury's comments & suggestions, I decided to re-examine the areas which the jury suggested.

I looked at several different ways of arranging the spaces in an asymmetrical and symmetrical way. The photographs on the next four pages represent my studies the week after my jury. The main emphasis of my study was done in plan, with a few elevation studies of the nave.
The previous exercise I went through, aided me in developing this floor plan on the left. This is my final plan which I developed.

The solution has the offices, meeting room near the parking lot so that a visitor to the complex would not have to go through the entire complex to get to the space he wants. It also gives a control over the complex of the people who go in & out. On the south side of the courtyard, the classrooms, storage & mechanical spaces are located. The hall is located on the north side of the courtyard, adjacent to the office area. The church is located at the east end of the courtyard, opposite the main entrance into the complex. There is a covered walkway system in the courtyard area which connects the three buildings.
Solutions to the problem & justify that we came up with a solution that solved a particular problem. Models used to study areas in more detail. Also used sections, perspectives, & elevations to examine certain areas. I not only built assembly models of the project, but I also built an actual frame model to test the project. When using the models, a separate elevation of the development of this
Walk to the house. Place a flower bed over the new building. Place stone walls. Place above the garage door. The proposals are as follows:

Proposed to the existing building.

The proposals are axial.

The proposals represent a parking lot location. The photographs on this page are...
final solution