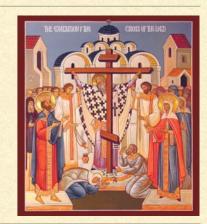


#### ORTHODOX ARCHITECTURE

Fr. Christopher Foley Sunday, April 17 2016 Holy Cross Orthodox Church

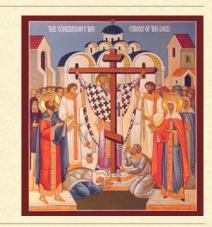
# THAT I MAY DWELL IN THE HOUSE OF THE LORD



One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

(Ps. 27:4)

## HEAVEN ON EARTH



Then we went to Greece and the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss how to describe it. We only know that God dwells there among men and their service is fairer than the ceremonies of other nations. For we cannot forget that beauty.

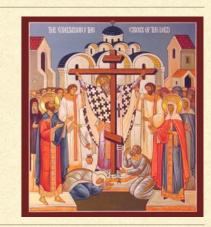
Emissaries sent out by St.Vladimir of Kiev in 988

#### EARLIEST CHRISTIAN GATHERINGS

- Before Persecution:
  - The Temple
  - Synagogues
  - Private Homes
- After Persecution:
  - Catacombs
  - Private Homes



### ROMAN BASILICA



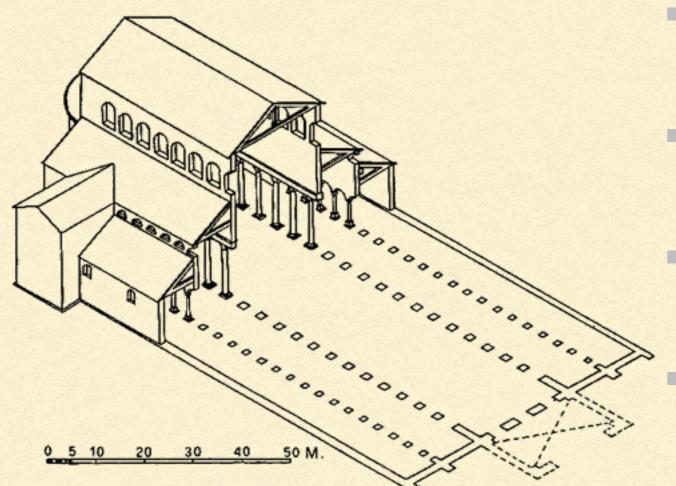
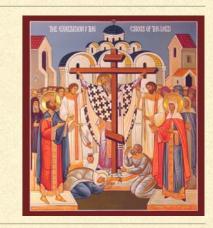
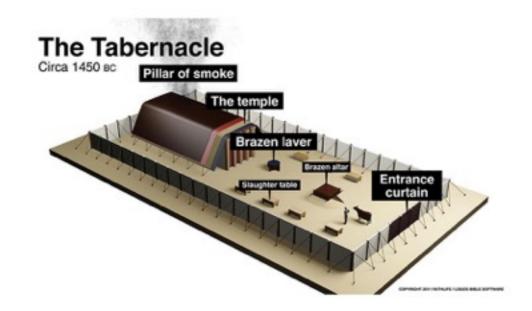


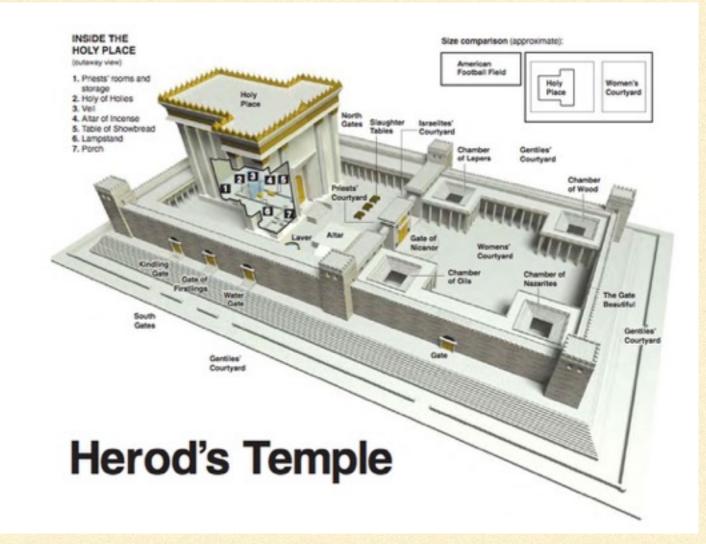
Fig. 3.3 S. Giovanni in Laterano. Isometric reconstruction. After CBCR.

- Long, columned, aisled hall with apse at one end.
- A common structure: law courts, audience halls, other public meetings.
- Many larger synagogues used this structure, scrolls // Shekinah in apse.
  - Christian basilicas: facing East to greet Christ, now the Shekinah.
- Basilicas were common in the East and the West in early centuries.

#### TABERNACLE & TEMPLE

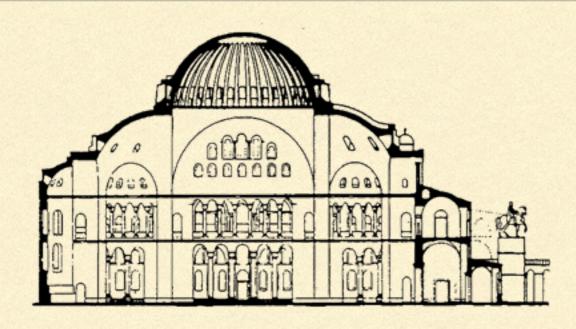


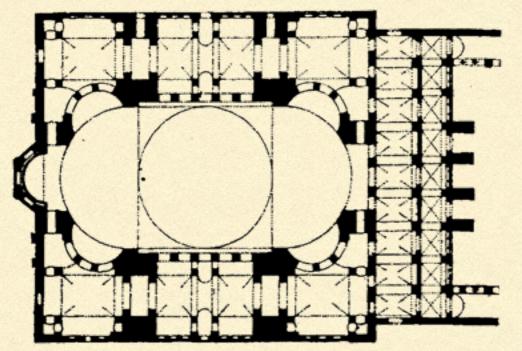




## BYZANTINE CHURCHES





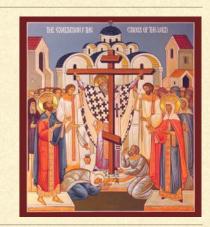


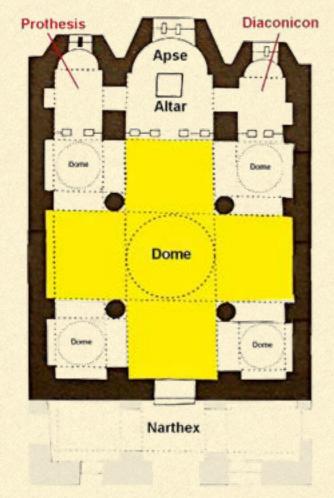


## CROSS-IN-SQUARE

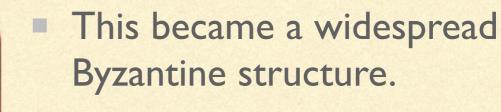
Barrel

Vaults



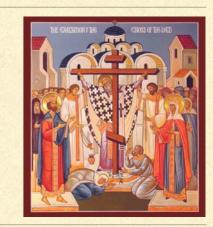


**Cross-in-Square Byzantine Plan** 



- Square-Cubical on the first level (Earth).
- Cruciform on the second level.
- Dome on top (Heaven).
- It is the Cross that allows Heaven and Earth to meet.

# SPIRE VS. DOME

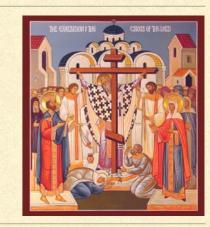


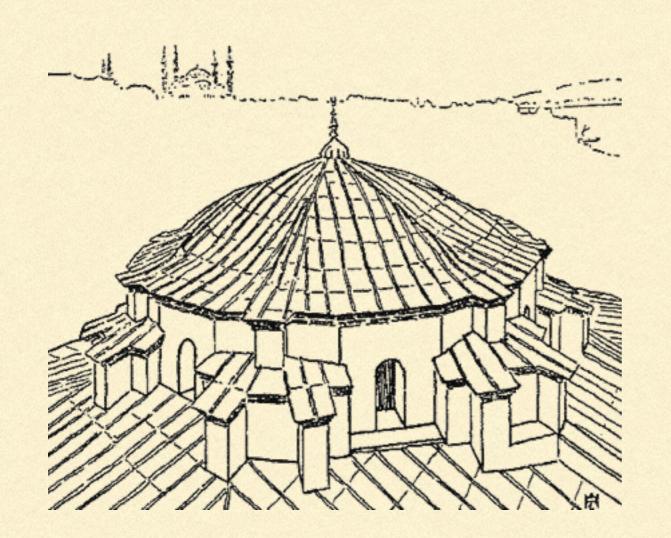


In the West, architecture came more and more to emphasize verticality, an upward thrust from earth to God, with towers and spires reaching ever higher.

 God is "up there" in Heaven, outside the Temple.

# SPIRE VS. DOME





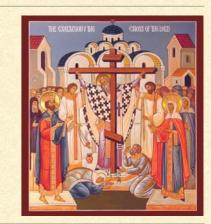
In the East, especially after the 6th Century, the dome more and more came to represent the vault of heaven. Rather than pointing outside the building, entering it iconically symbolized entering the presence of God in heaven, joining in the ever-ongoing heavenly worship of the saints and angels in the New Jerusalem.

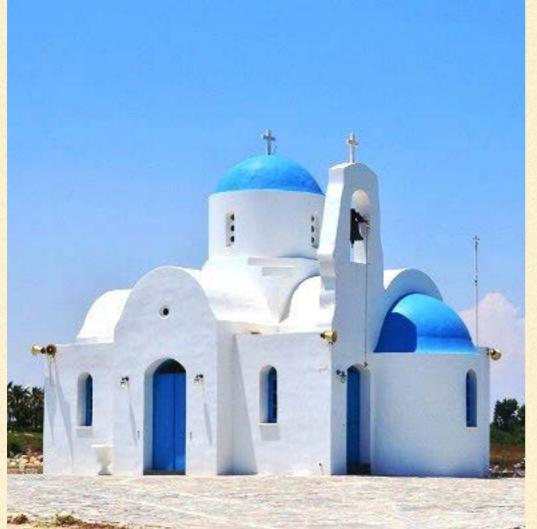
God is with us.



- Elongated: Symbolizing the ship as a means of salvation
- Cruciform
- Star-shaped
- Circular

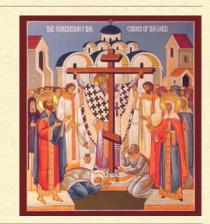
#### GREEK CHURCHES

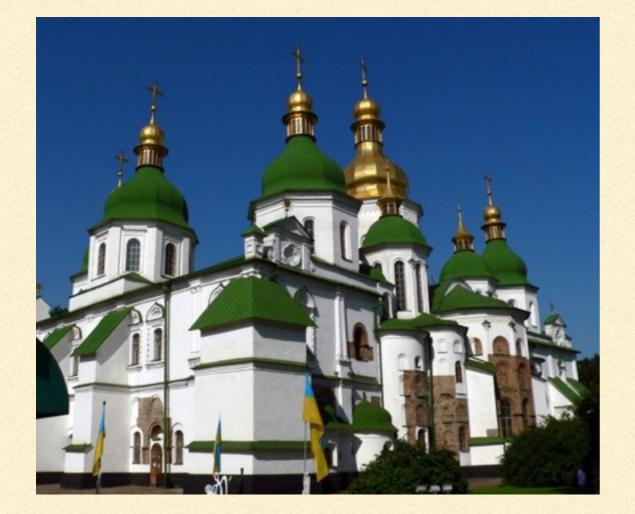






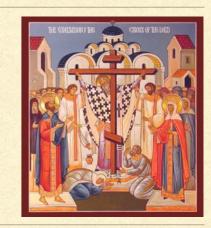
## KIEVAN RUS' STYLE







## RUSSIAN CHURCHES



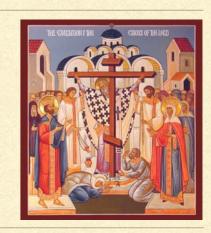


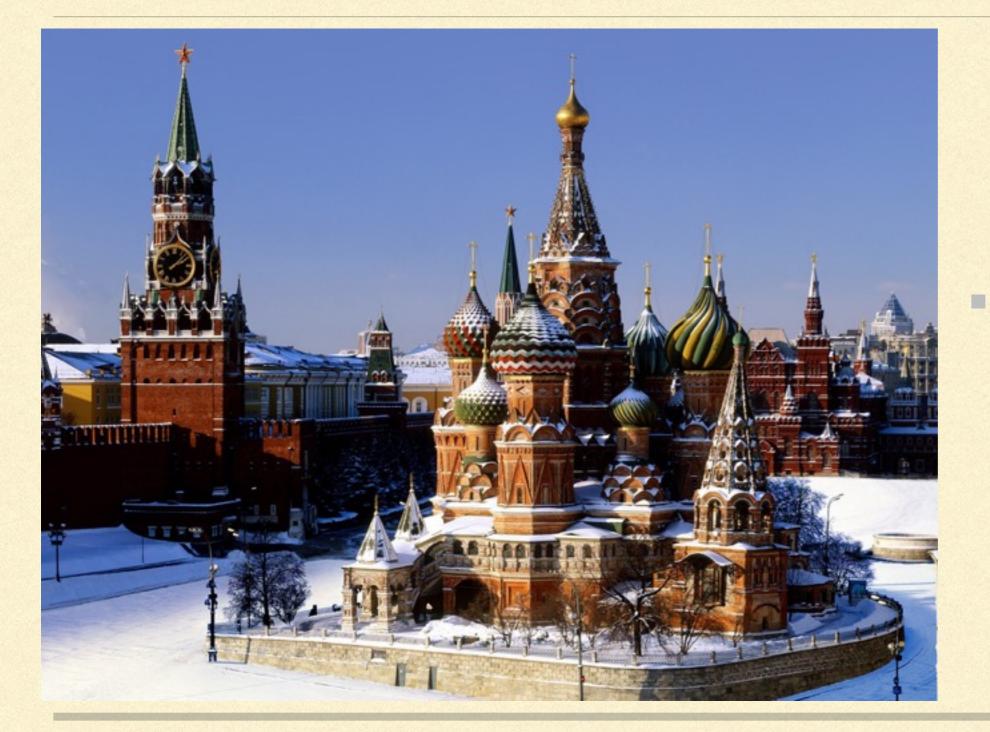


Two types often seen:

- Onion Domes, perhaps originally to shed snow, or representing a flame of prayer.
- "Tent" churches, with tall spires shaped a bit like a very tall tent with poles.

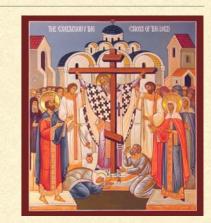
#### ST. BASIL'S CATHEDRAL, MOSCOW

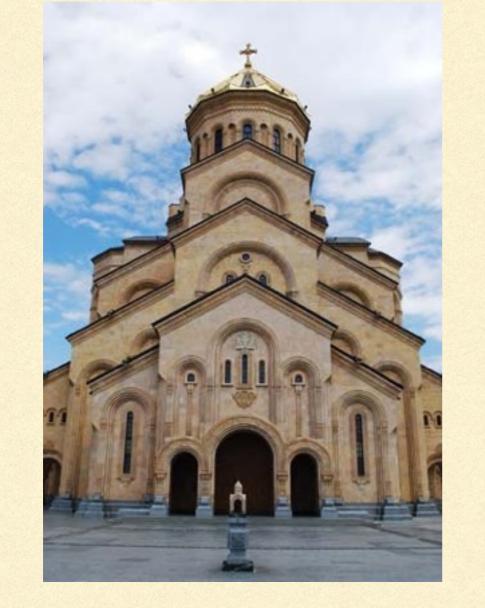


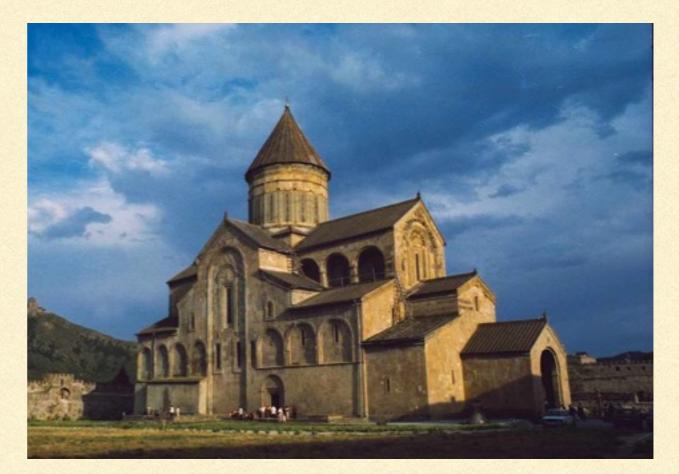


Combines onion dome cupola style with tent-style.

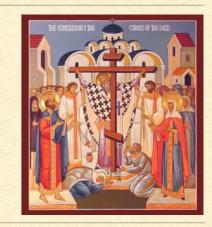
# GEORGIAN CHURCHES







#### ROMANIAN CHURCHES





 Some are very similar to Russian churches.

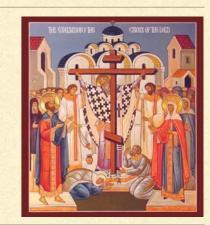
> Some are long and narrow, with a single roof with a generous overhang.

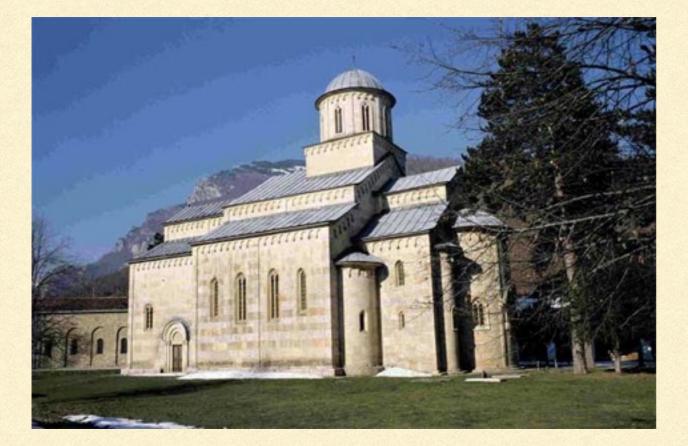
## BULGARIAN CHURCHES





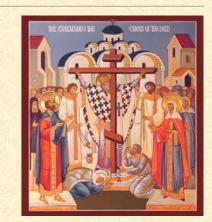
# SERBIAN CHURCHES

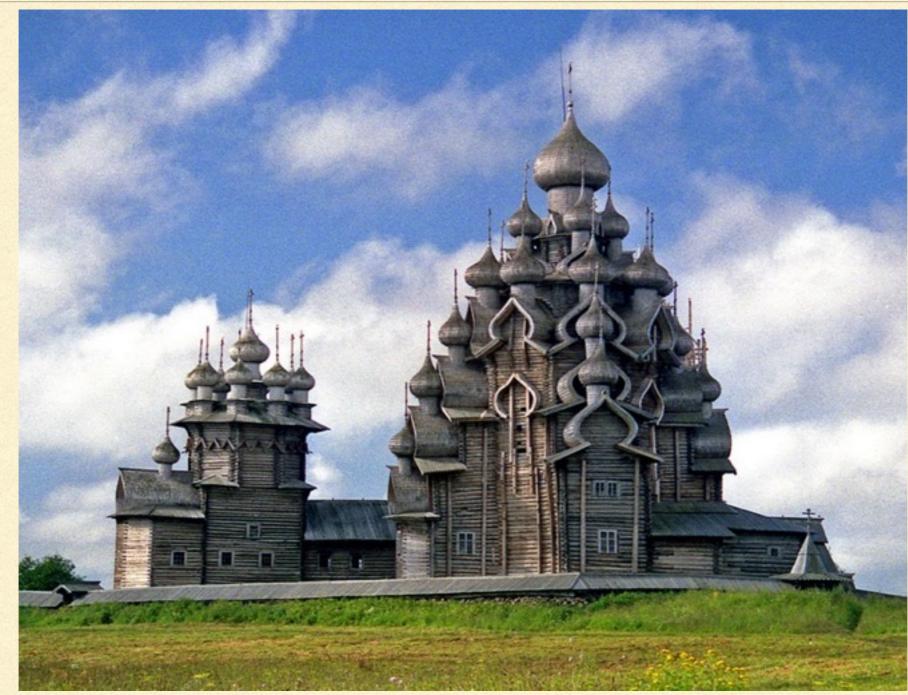




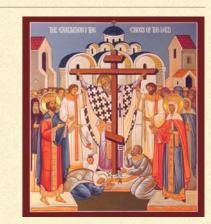


## WOODEN - KIZHI





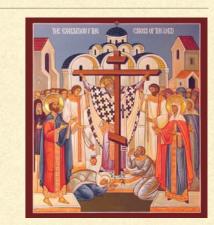
# WOODEN - UKRAINE







#### OTHER WOODEN CHURCHES

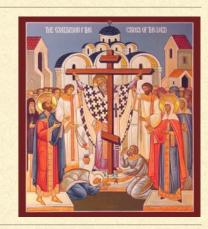




# UNITY IN DIVERSITY: STILL A "FAMILY RESEMBLANCE"

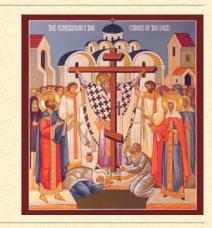
- Most have a vaulted superstructure that establishes a "celestial" space overhead.
- Interiors regularly covered with painted or mosaic icons.
- The iconostas is perhaps the most typical interior feature of most Orthodox churches.

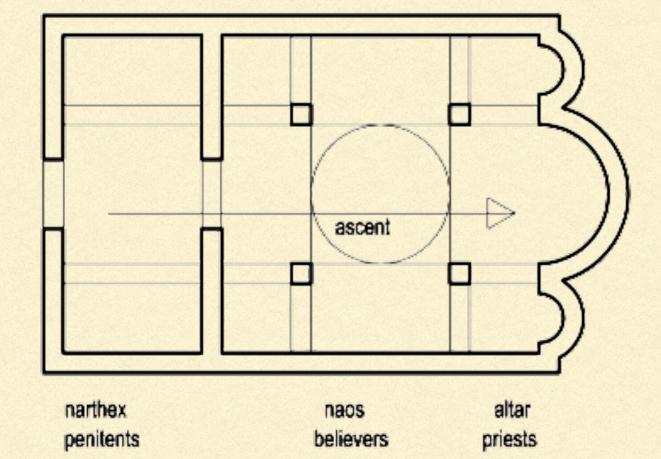
#### INTERIOR SPACE



- Dome/Cross-in-square the Cross makes possible the union of earth to heaven
- Use of Light transfiguration "the Light of Christ illumines all"
- 3 primary axes
  - West to East darkness to light
  - Vertical Earth to Heaven
  - Horizontal and circular the icon "program"
- Byzantine churches interplay of all three

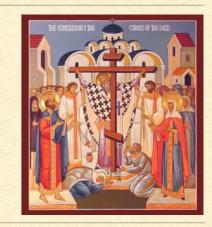
# TRIPARTITE STRUCTURE

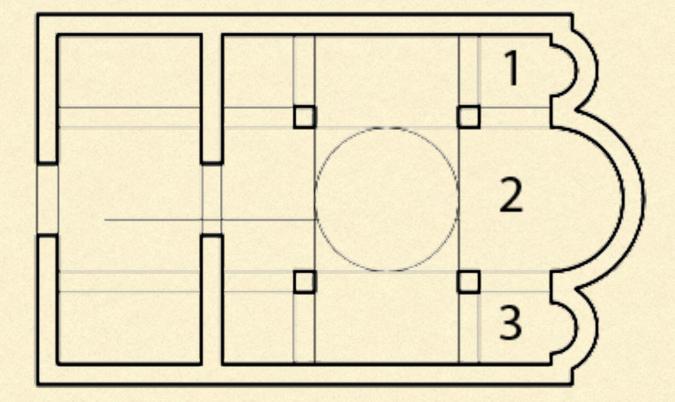




- Narthex: penitents and unbelievers.
- Nave: the faithful.
- Altar/Sanctuary: clergy.

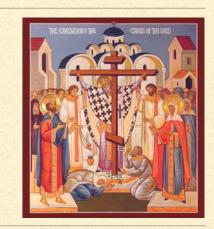
# TRIPARTITE STRUCTURE

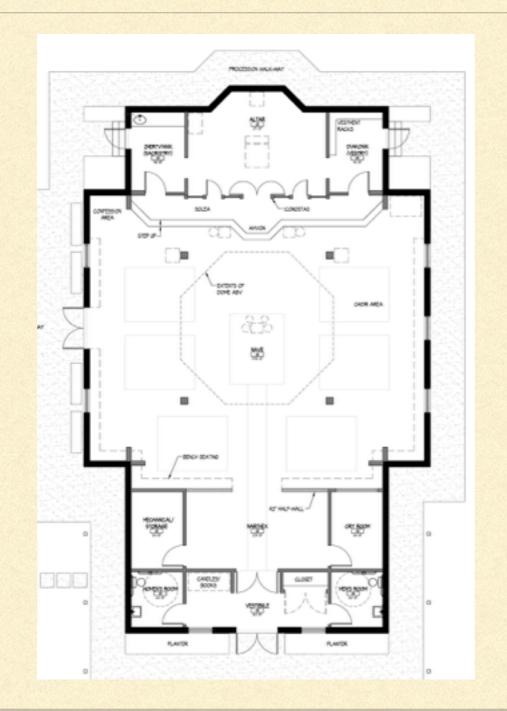




- I. Sacristy Proskomedia
- 2. Altar Table
- 3. Diakonikon

# INTERNAL ARRANGEMENT





Altar

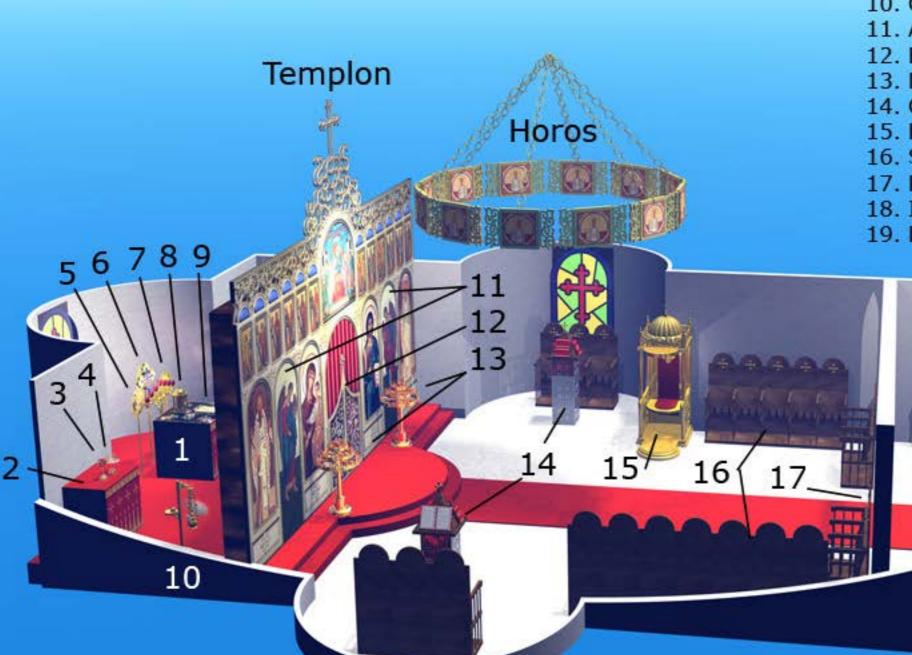
Nave

Narthex

Dome Christ - Pantocratoros Ruler of the Universe

Sanctuary





Nave

- 1. Altar
- 2. table of Preparation
- 3. Chalice
- 4. Discos & Asterisk
- 5. Fans Exiptera
- 6. Processional Cross
- 7. Candelabra
- 8. Tabernacle
- 9. Gospel Book
- 10. Censer
- 11. Angel (Deacon's Doors)
- 12. Beautiful Gates
- 13. Manoualia
- 14. Choirs (Psalteria)

>13

Narthex

19

Porch

18

- 15. Bishops Throne (Thronos)
- 16. Stacidia
- 17. Royal Doors
- 18. Icon Stand (Iconostasia)
- 19. Entrance

HOLY TRADITION: THE FULNESS OF THE GOSPEL

- Theological Vision
- Iconic it is more than a structure
- Liturgical the place where we meet God
- God is with us
- Spiritual fortification the Kingdom of God
- Missional evangelistic

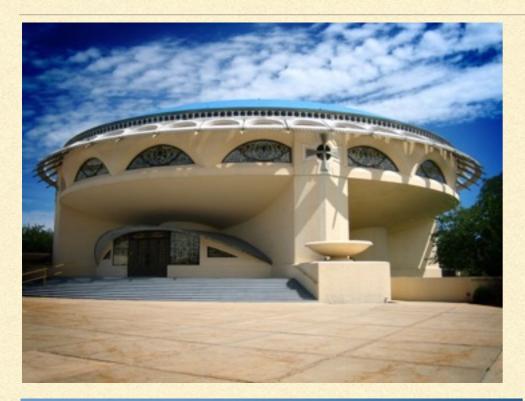


# EXAMPLES OF "LESS ICONIC" ORTHODOX CHURCHES



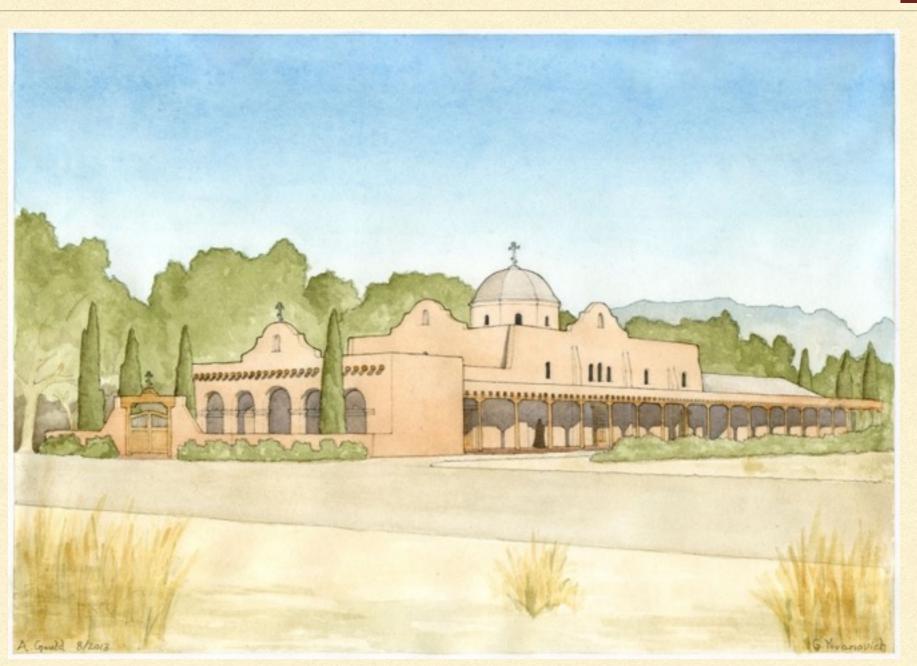


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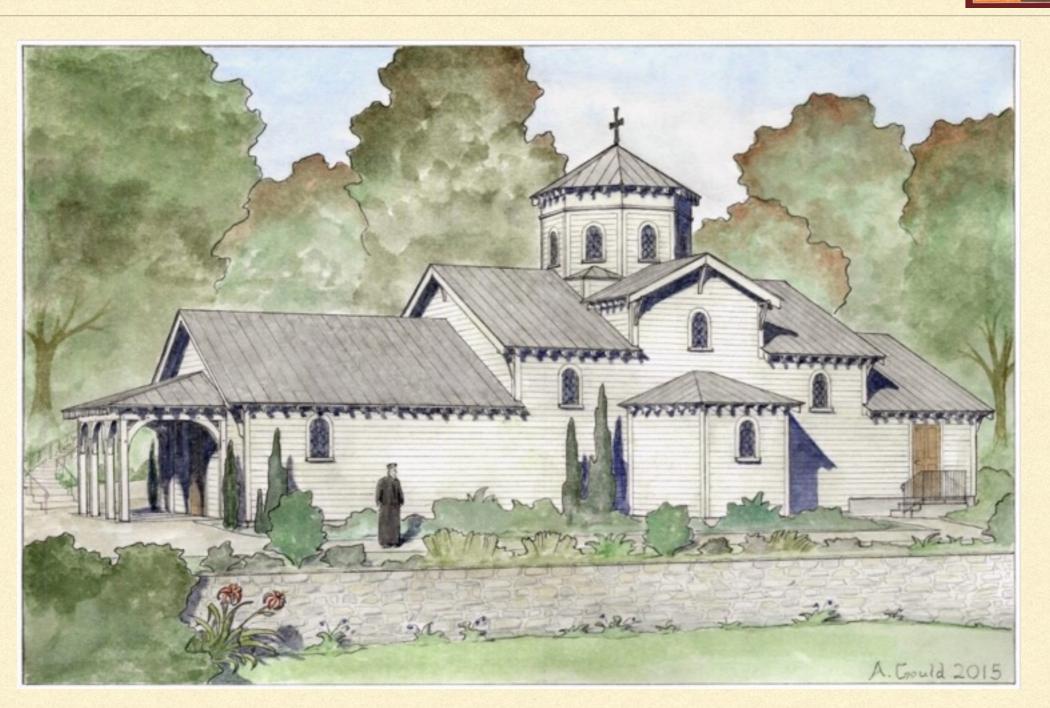


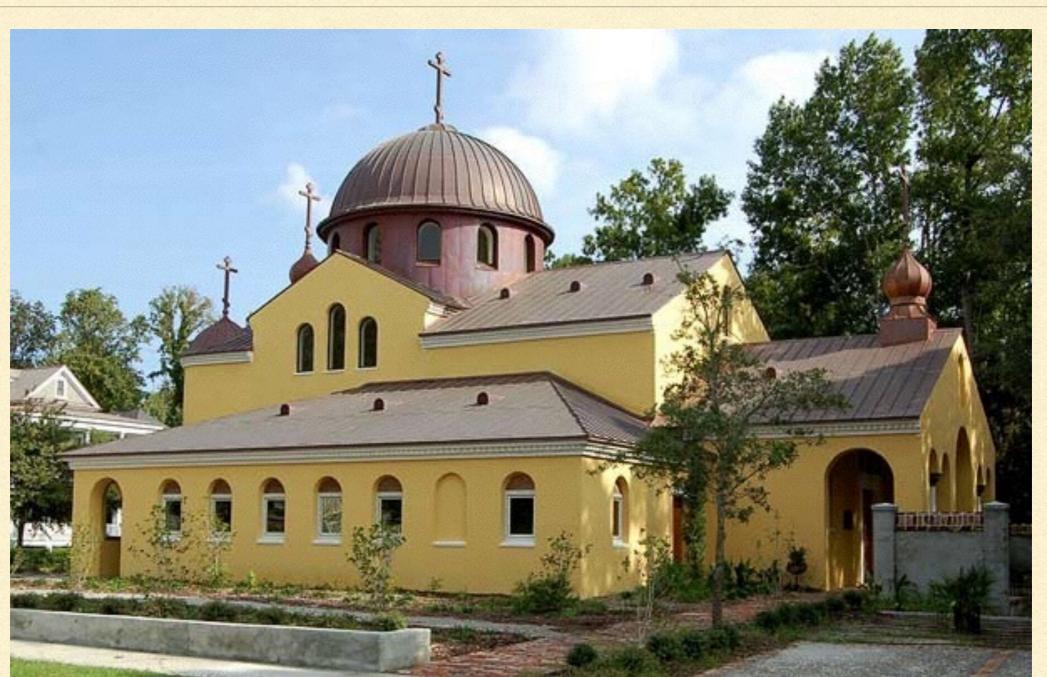


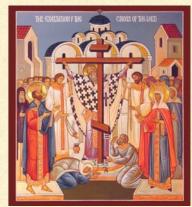


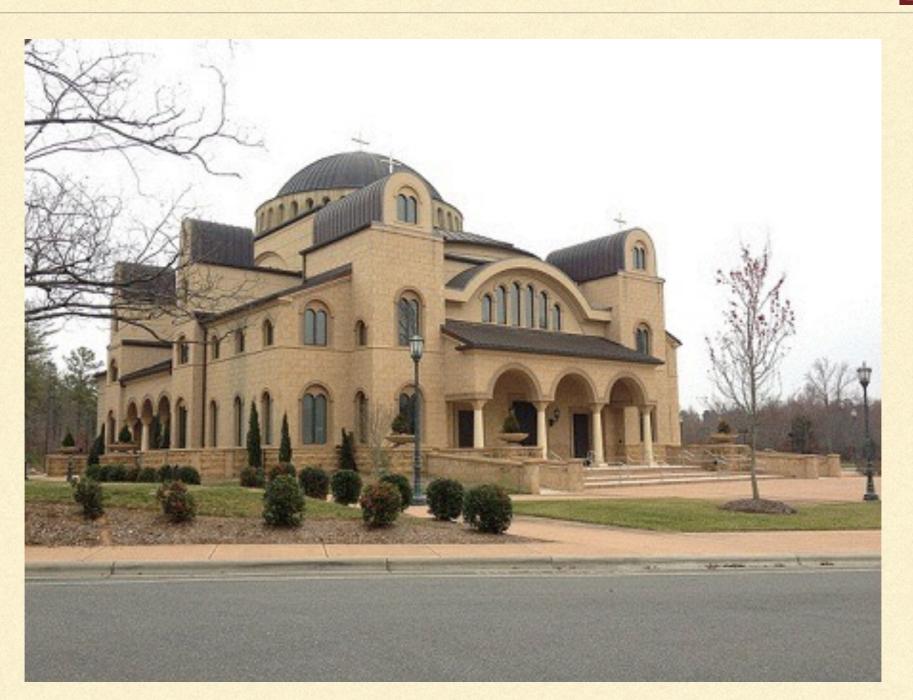


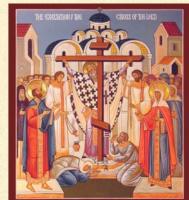
THE EXALLEMENT HE

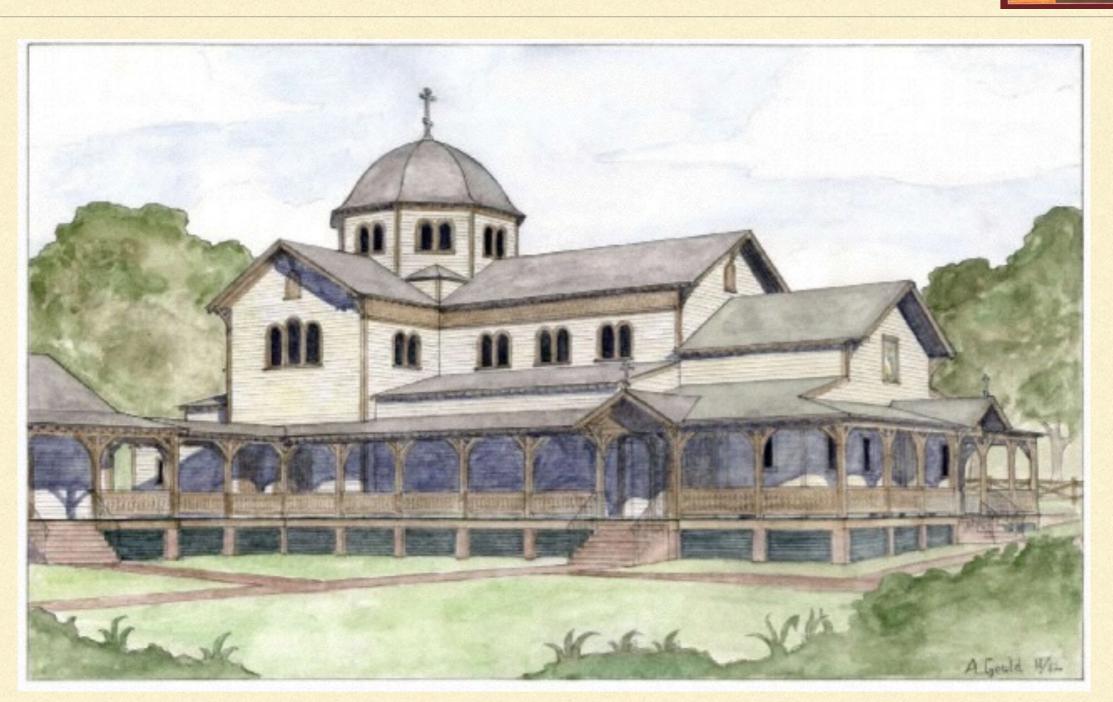


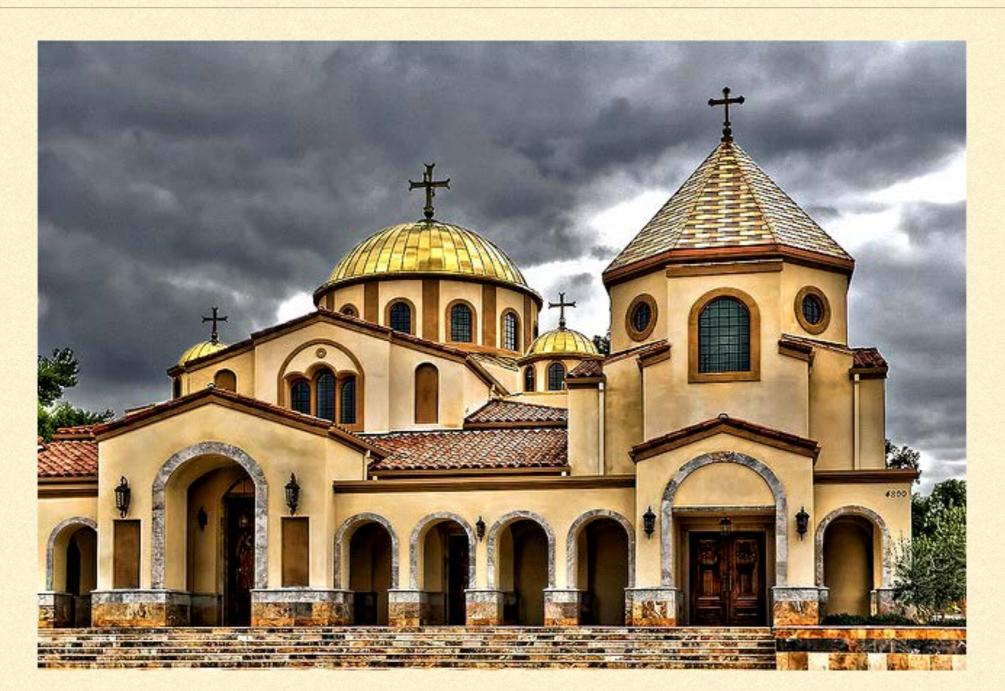


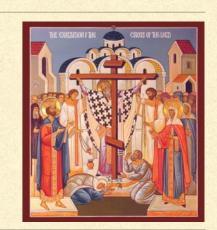




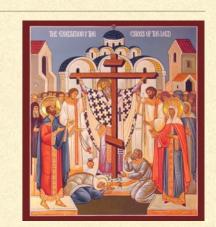




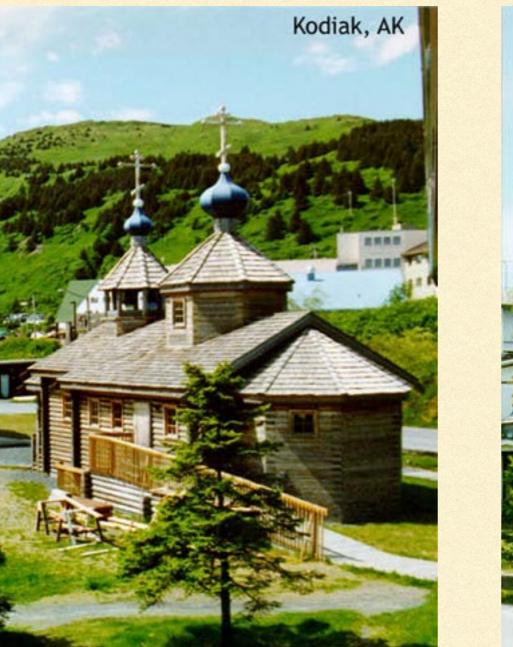






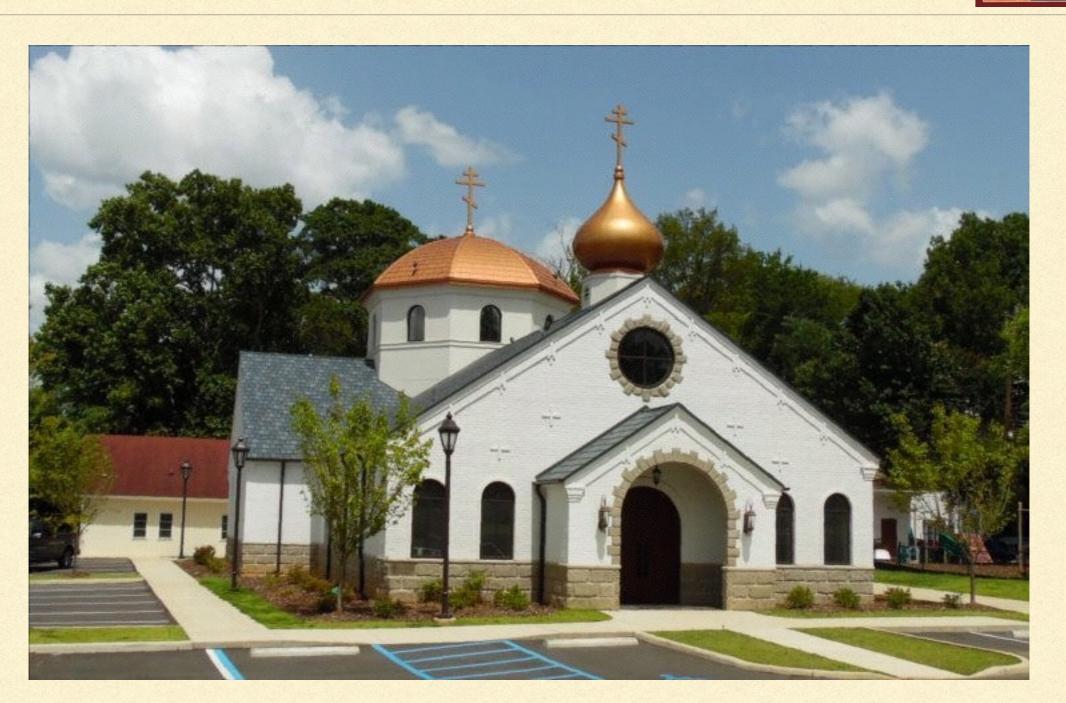


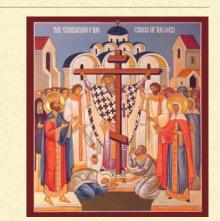




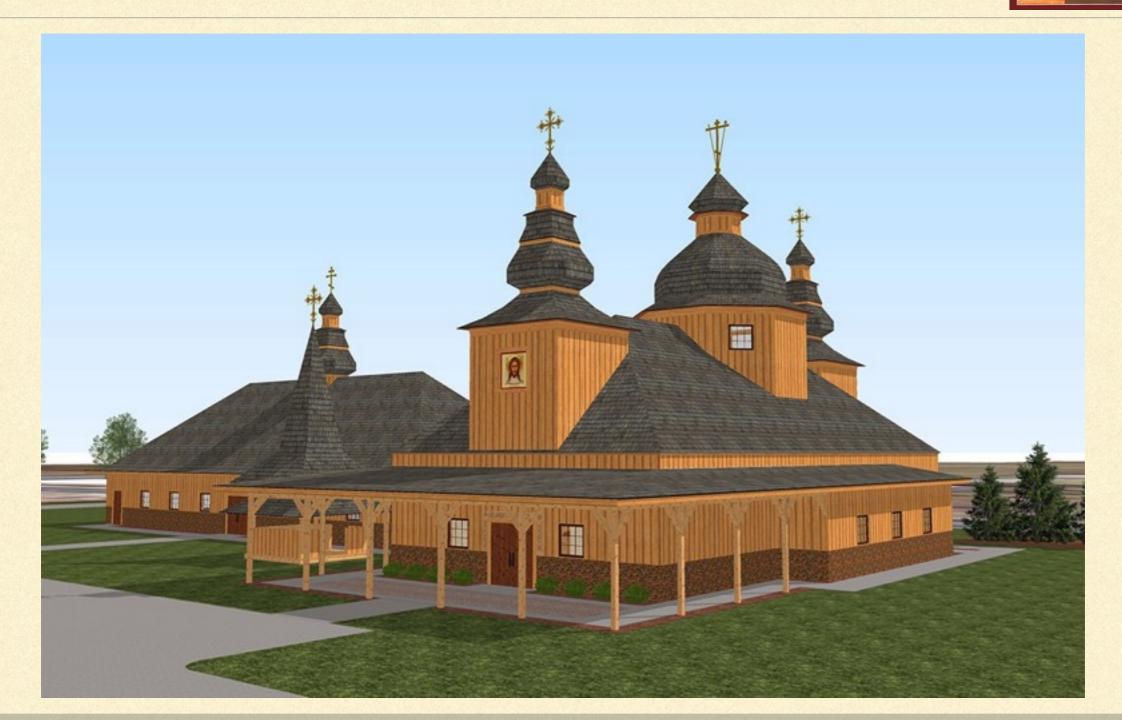


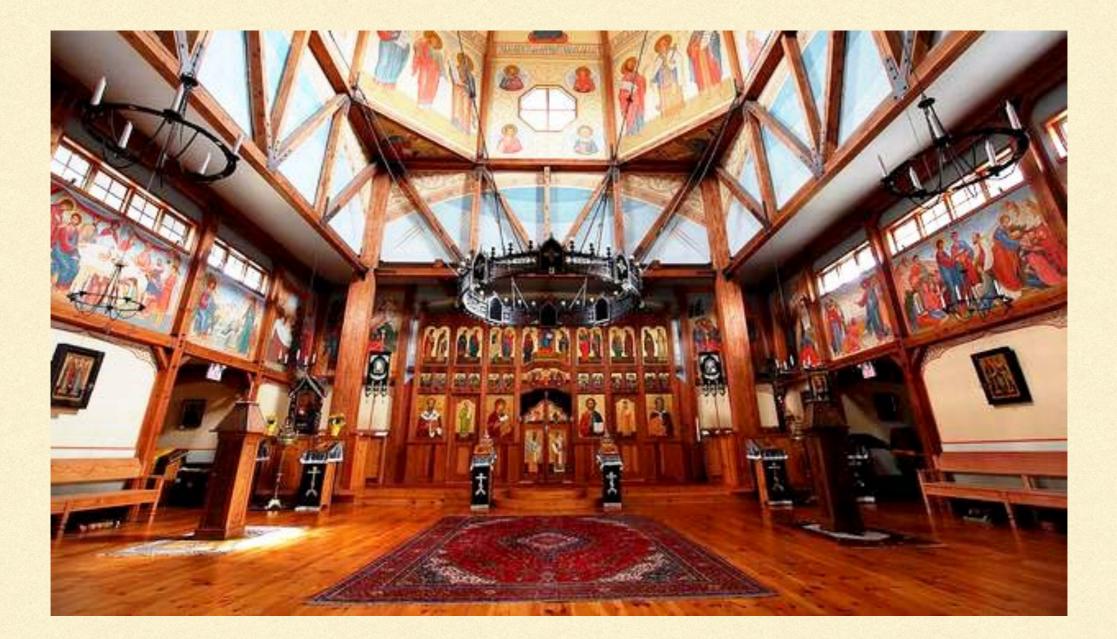




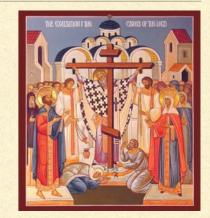




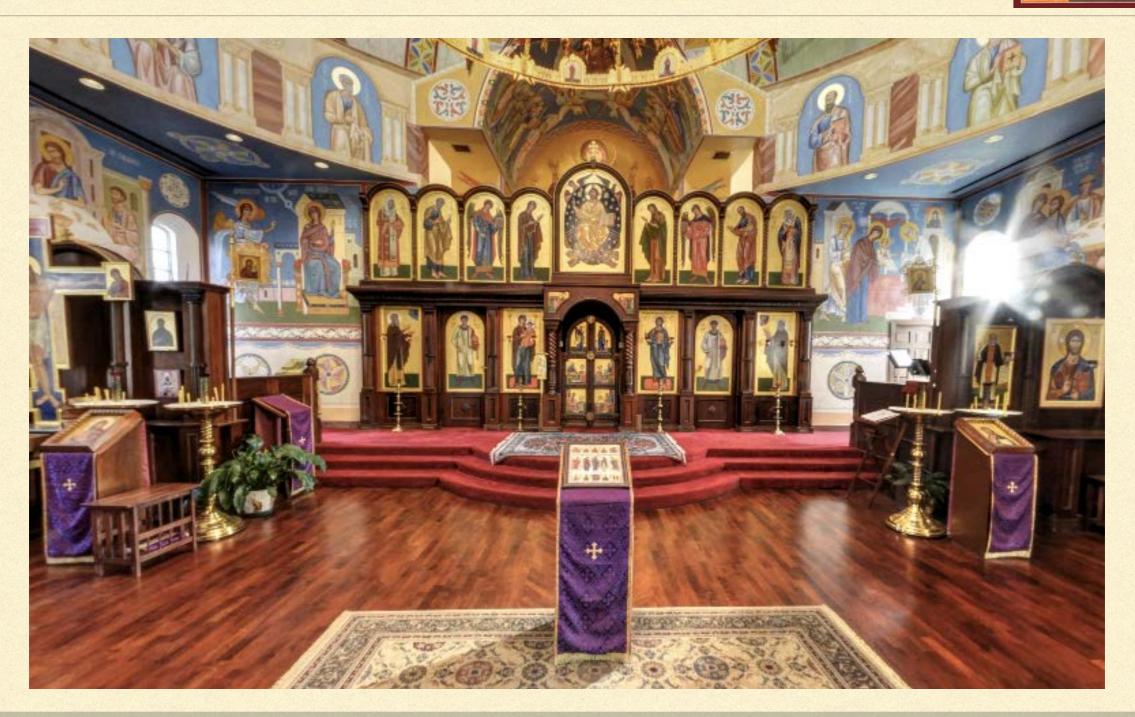






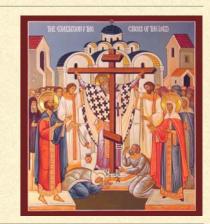






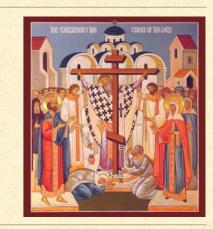


#### MISSIONAL



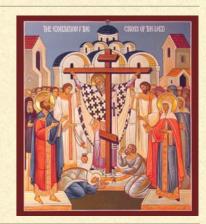
- Evangelical
- Traditional
- Indigenous

#### ANDREW GOULD



"The importance and benefit of using these local historic influences and a stylistic character that complements the natural landscape is that it makes the church seem like it naturally belongs in that region. This will give people a sense of ownership, belonging, and connectedness to the past that will strengthen their faith. We should recognize that it is a weakness of Orthodox Christianity that it is a transplant from distant and culturally exotic parts of the world. The very cultural connectedness that is a strength of Orthodoxy in the Old World may be a weakness of Orthodoxy in the New World, and we need to do what we can to unite Orthodoxy with those aspects of artistic tradition that are good and compatible here in America. We need to baptize those things into Orthodoxy so that our faith may not seem as so exotic and unrooted here... People react positively to a building constructed according to their own local stylistic tradition... so discovering what building practices and artistic traditions exist here and are compatible with an Orthodox ethos may simply be necessary in order to build a good Orthodox church."

# THAT I MAY DWELL IN THE HOUSE OF THE LORD



One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

(Ps. 27:4)

Questions/comments?