

ROMAN CATHOLIC CHURCH
IN DESOTO, TEXAS

Presented to:
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In fulfillment of
the requirements for the
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Presented by;
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In dedication to my parents for their support and patience and to J.T. Also to the little people of the world, Mike, Cliff, Jana, Eddie, Tina, Chris, and Albert.

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THESIS STATEMENT

To design a place for Sacramental Worship in the Image of God, providing a foundation, a spiritual identity, and a religious unity for His people.

PHILISOPHICAL/THEORETICAL BASES

God is the Supreme Being, self-existing, the infinitely perfect Spirit. Creator of all things. He created man, who sinned against Him. Man is imperfect, but has strived hundreds of years for perfection. And in his quest, man has built architecture as his expression and devotion to perfection, to God.

To conceive the idea that man could justly build God's House, is to join the human race in their desire for excellence. A desire never to be achieved. It is this desire for perfection, the Image of God, that allows man the attempt to build the House of God. This feat has been attempted millions of times by men who have found in themselves a faith. Their conception of the House of God came from within this faith. And so, they built a Church.

It is because the perfect Church, God's House, has never been built, that this one and every other must. The church must express through its form and space the presence of God. The architecture must inspire the strong emotions nurtured through faith. And must exemplify the origins of this faith.

Architecture is a living organism, as is the body of God, the people. As a living process, the Church should not only express the life, the faith, within it, but also its stability, its foundation, upon which it's beliefs are based.

To understand the beliefs and doctrines of the Roman Catholic Church, is to create architecture with an environment which stimulates the beliefs and doctrines of the Church and does not stimulate any conflict between faith and science.

The goal here is to design the perfect piece of architecture. The objective is to design a church.

PRINCIPAL ISSUES

The users seek a place of worship where they can develop a spiritual foundation and identity in union with each other and God. They desire a place of beauty and serenity that emotionally inspires one's faith and maintains the dignity established by God. They also require a place that they can financially support.

The administration/management seek a place not only where they can independently provide maintenance and security for the property, but also an environment that enables them to coordinate and direct fellowship groups, education, office functions, and worship ceremonies suitably.

It is important to design according to the liturgy set by the Vatican II Council and according to the immediate governing body of the Roman Catholic Church.

In a dominantly protestant area, it is desired to be a respected new religious center and to be a useful resource to the community.

The Church must be incorporated into the surrounding environment and reflect the accepted image.

All interior activities, including all ceremonial Masses, education, fellowship, and administration, must be able to occur functionally with ease and with no constraints from other occurring activities. All exterior activities, including entering and exiting the parking lot and the church, parking, walking from one place to another, and visiting with others, should function smoothly, not obstructing other activities and flow continuously from Mass to Mass.

GOALS AND OBJECTIVES

Goals

- * A condition in which the people of the parish are drawn to God and His house.
- * A condition in which the spiritual needs of the people within its territorial division is cared for.
- * A condition in which a sense of spiritual bond is developed between the parishioners themselves and God.
- * A condition in which the congregation's worshipping is optimized.
- * A condition in which the attention of the congregation is not distracted from the altar and the ceremonies around the altar.
- * A condition in which the parish administration can effectively coordinate and direct all parish activities.
- * A condition in which the priest can comfortably live and worship.
- * A condition in which the priest and servers can perform their duties and conduct the ceremonies.
- * A condition in which the people of the parish learn and grow in the Lord.

Objectives

- * To create an environment where up to 600 people at a time can worship together in Mass.
- * To provide a place where up to 800-1000 persons can collectively practice special ceremonial rites at a seasonal rate.
- * To provide a place where up to 40-60 persons a day can attend and involve themselves in the Blessed Sacrament of Catholic Mass.
- * To provide a place where 11 people can administrate the worshipping activities of up to 600 persons, the fellowship activities of up to 600 persons, the educational activities of the congregation.
- * To provide a place where 600 persons a month can meet for multi-purposes.
- * To build a permanent structure of either stone, brick or concrete so it can be either consecrated or blessed.
- * To build a structure according to the requirements listed in the spatial criteria.
- * To incorporate natural and artificial light to optimize spiritual focus on the ceremonies.

BACKGROUND

ENVIRONMENT

Dallas County is in the northeastern part of Texas. The city of Dallas was established as the county seat and is the eighth largest city in the United States (see Figure 1).

DeSoto is 20 minutes south of downtown Dallas along interstate 35 (see Figure 2) It is bordered on three sides by major interstate highways (I-35, I-20, and highway 67), and is surrounded by an assortment of small towns.

On the east is the small city of Lancaster, which is a relatively old town with its historical qualities and attitudes still intact. To the northwest is the ever growing city of Duncanville. This town is somewhat larger than DeSoto, but shares many of the same characteristics. Southwest of DeSoto is a small town of Cedar Hill. Even with some of the most beautiful terrain in the area, this town is very slow in its development. Directly south of DeSoto is the very small and unique community of Glenn Heights. This is just a small area of housing that is established as a town but highly dependent on the city of DeSoto (see Figure 3).

DeSoto is characterized as being one of the fastest and most popular growing areas in the metroplex. With the second-highest per capita income in Dallas County, it is populated predominantly by professional and highly-skilled residents. Beautiful custom-built homes in rustic settings offer homeowners the tranquility of a suburban community with all the advantages of a big city. The residents strive to project the image of a progressive community with an ideal location. The city wants to attract professional residents with upper-middle to high income people. It has been able to accomplish this by restricting the types of housing to be built.

DeSoto has a tranquil setting among gentle rolling hills and spring-fed creeks (see Figure 4). It has been dubbed "the jewel of southwest Dallas County." It is peacefully sheltered from the congestion and pace of the big city yet easily in view of the dazzling skyline. Its close location to the Dallas-Fort Worth Metroplex provides access to a wide range of cultural and entertainment centers. The city of DeSoto has sometimes been referred to as "the best of two worlds."

The city started as a main intersection at the corner of Hampton Road and Beltline Road. It grew in a north direction along Hampton Road to Wintergreen Road. This created a major axis along Hampton Road which is still dominate today. Hampton Road and I-35, which parallel each other, are both major links to the city of Dallas (see Figure 5).

DeSoto quickly grew eastward toward I-35 and northward to Daniieldale Road. These growths consisted of residential areas, commercial areas and industrial parks.

South DeSoto grew rapidly with a new municipal complex, a high school, and intermediate school and various sections of new residential estates.

The growth to the west of Hampton Road was generated by the development of an \$80 million country club and new residential sections. This area of DeSoto is the newest direction of growth for the city. Currently, this side of DeSoto is mainly residential. With the addition of the Baptist Church, Catholic Church, and the public school, this area has the potential to grow as quickly and successfully as the rest of DeSoto (see Figure 6). See Site, Site Analysis, for further information.

Electricity is provided by Texas Power and Light Company, while gas is provided by Lone Star Gas Company. Telephone services are furnished by Southwestern Bell Telephone. DeSoto has its own water supply and distribution system with a back-up tie-in with the City of Dallas to assure adequate service for all residents and businesses.

This sun belt city has a mild temperate climate with an average annual temperature of 65.4°. This allows outdoor activities all year round.

DeSoto promises tremendous potential for future expansion with a land area of 23 square miles, only 25% of which is currently developed.

DeSoto has the fourth lowest crime rate of any suburban municipality in the greater Dallas area. Its rate of index crimes is 0.0182. Index crimes include murder, rape robbery, aggravated assault, burglary, larceny, and auto theft.

The population projections are based on a density of eight persons per acre, making the population capacity of DeSoto upon build-out 107,520. Presently, based on the 1980 census of 15,538 residents, plus additional total move-ins since 1980, it is estimated that DeSoto has a population of 23,150 people as of January 1985. When buildings are constructed on plats and zoning cases, which have been approved by the Zoning Commission, are completed, the population in DeSoto should equal 30,000 persons (possibly by January 1, 1988),

DeSoto has a variety of religious groups. The predominant church in DeSoto is the Church of Christ. This church is a main influence in the city's politics and school system. There is also a large number of Baptist churches located in DeSoto. The closest Catholic Church to the city, Holy Spirit Catholic Church, currently serves the Catholics of DeSoto, Duncanville, Cedar Hill, and south Grand Prairie.

The soil make-up of the site is Eddy-Urban Land complex. This complex is made up of gently sloping, shallow and very shallow, well drained soils (See Site, Site Analysis).

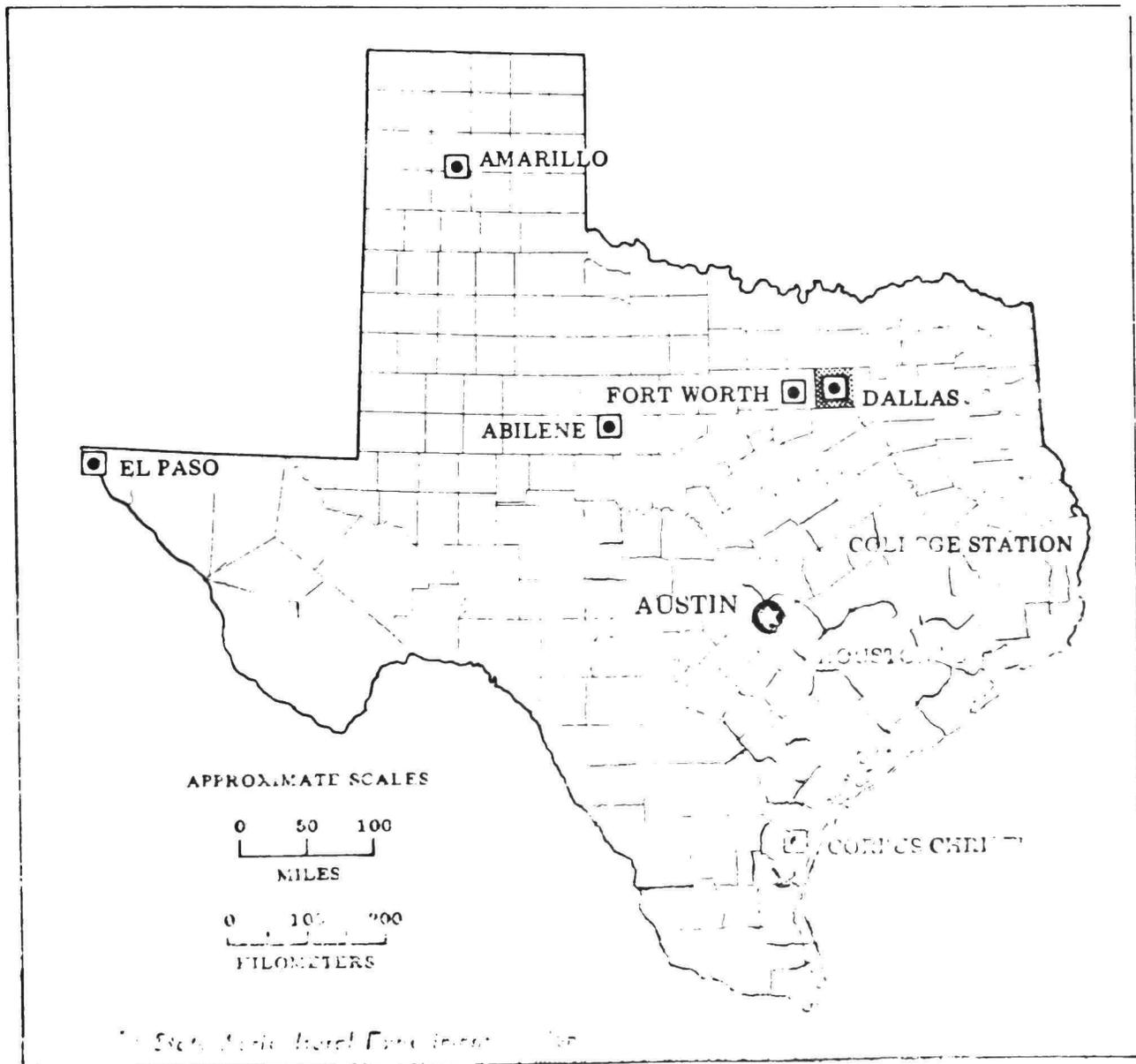


Figure 1. Location of Dallas County in Texas.

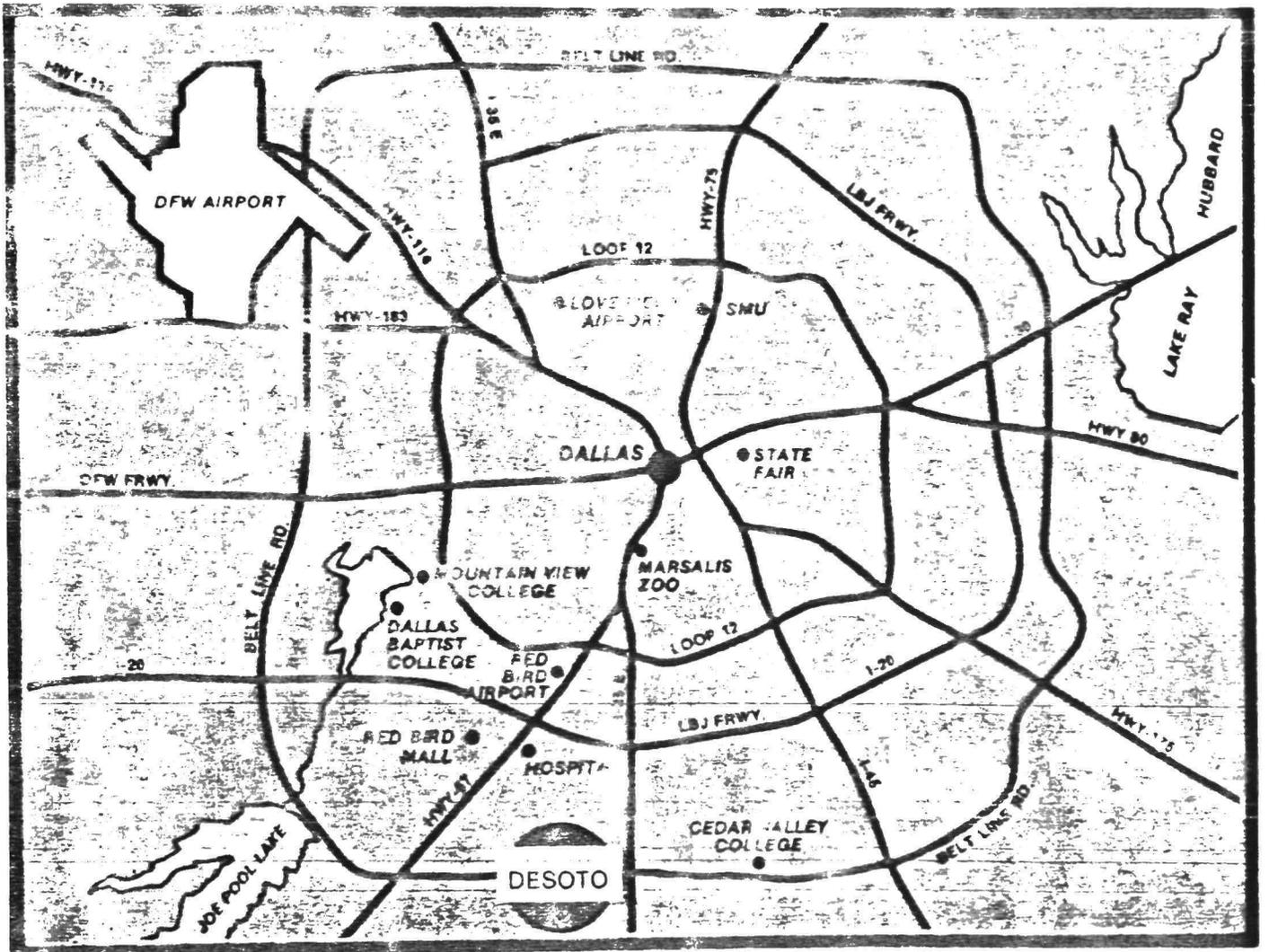


Figure 2, Location of DeSoto from downtown Dallas.

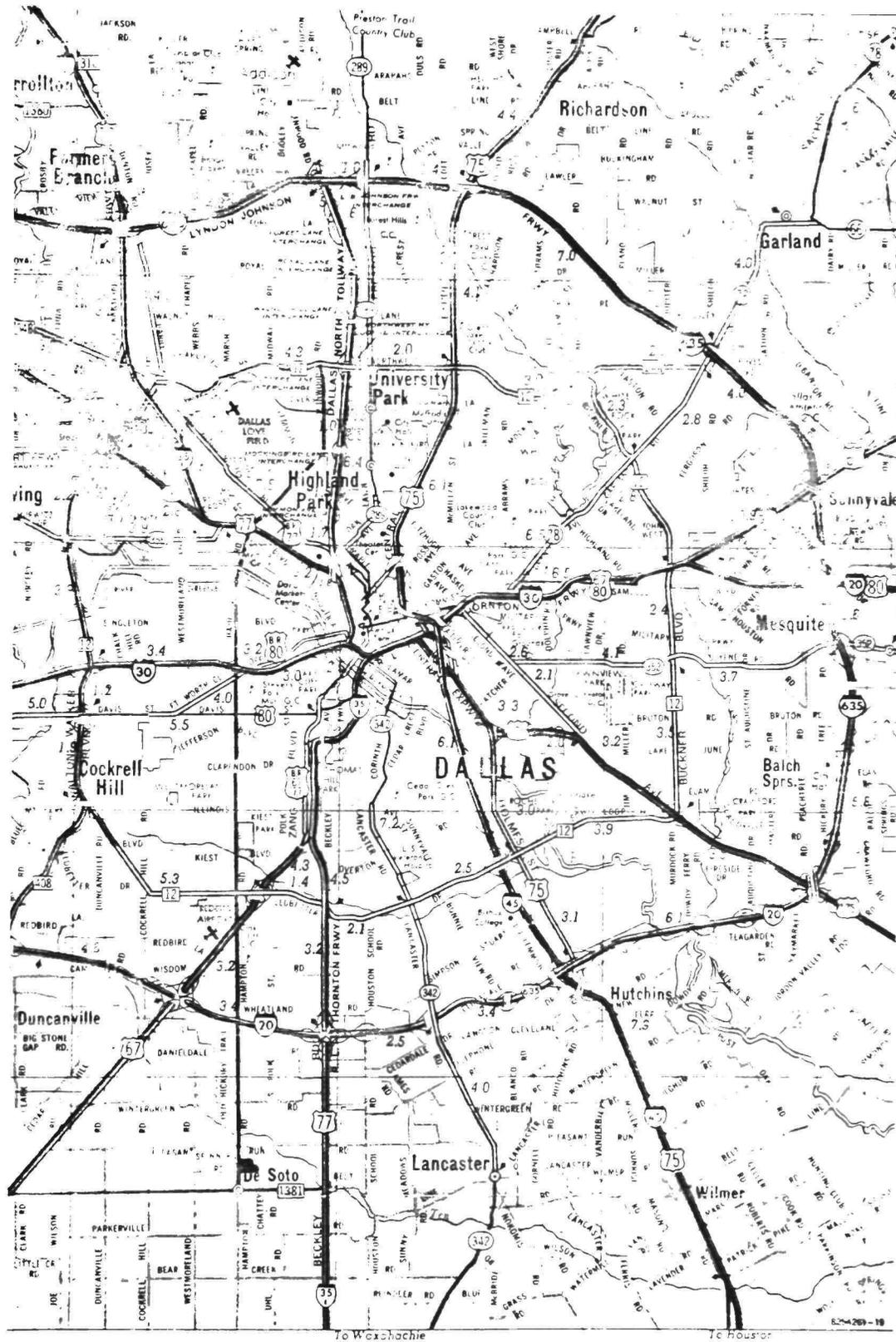


Figure 3. Location of DeSoto in reference of surrounding towns.

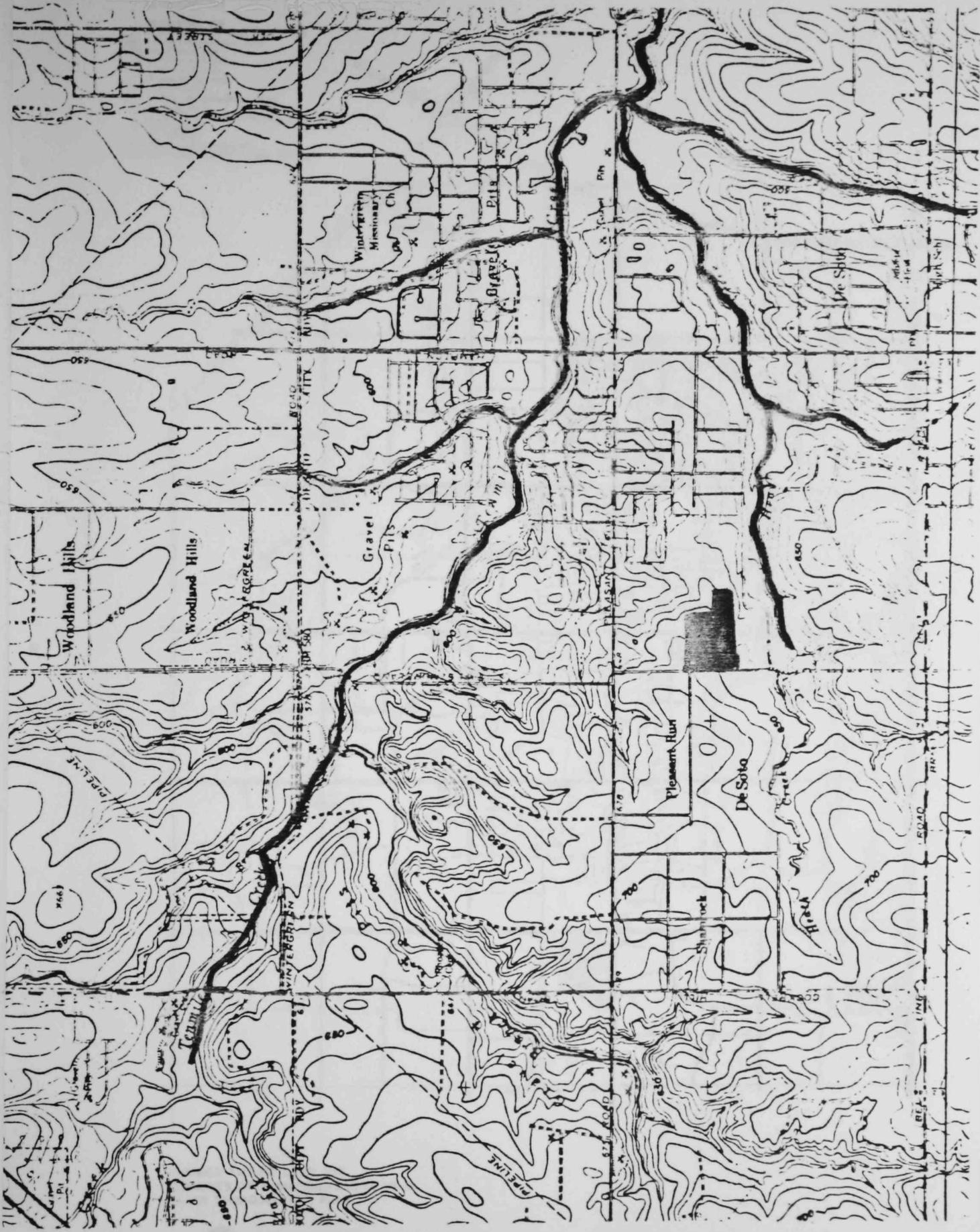
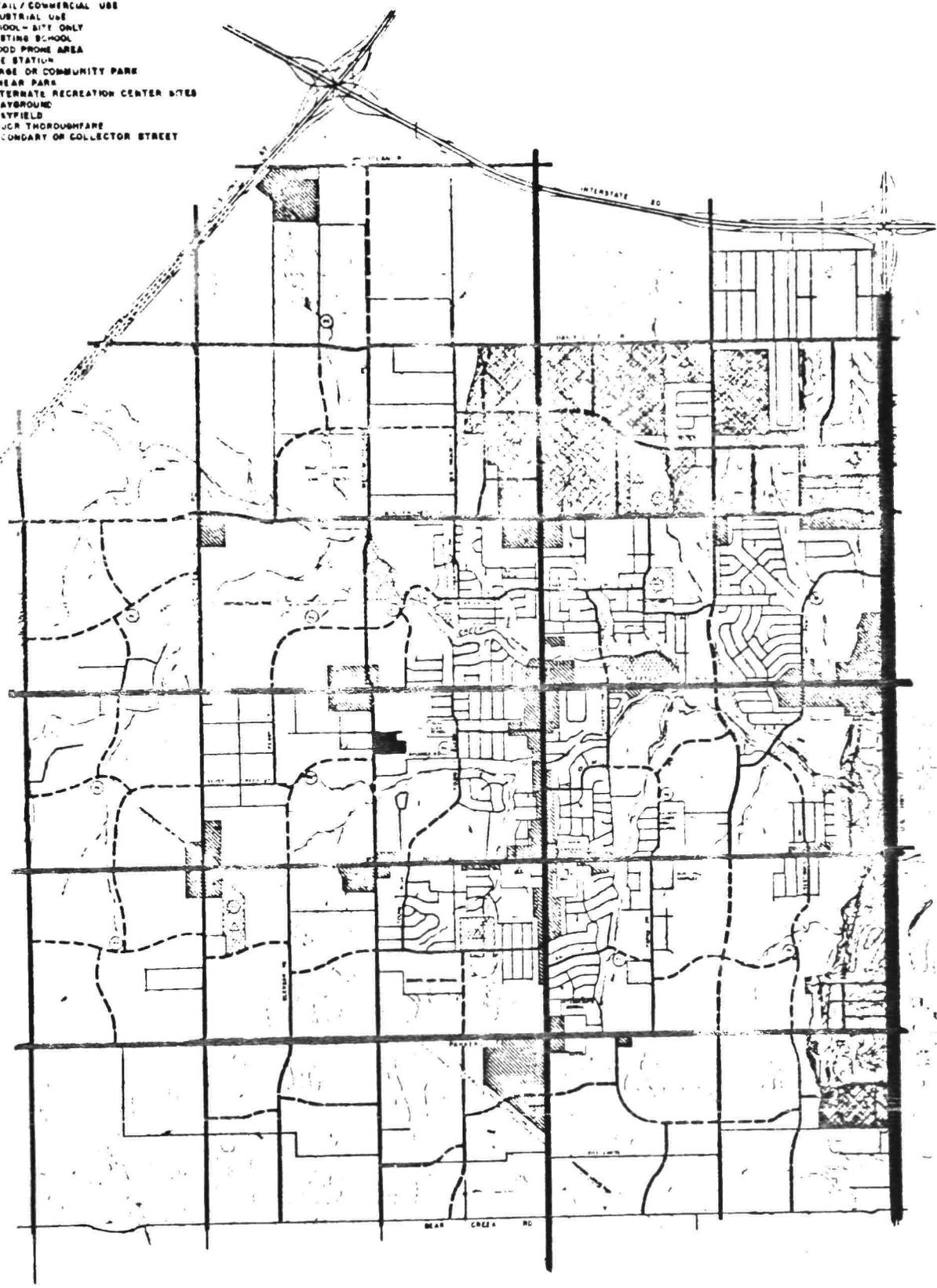


Figure 4. DeSoto: Routes of creeks.

- RESIDENTIAL USE
- MAJOR PUBLIC OR SEMI-PUBLIC USE
- RETAIL / COMMERCIAL USE
- INDUSTRIAL USE
- SCHOOL - SITE ONLY
- EXISTING SCHOOL
- FLOOD PRONE AREA
- FIRE STATION
- LAKE OR COMMUNITY PARK
- LINEAR PARK
- ALTERNATE RECREATION CENTER SITES
- PLAYGROUND
- PLAYFIELD
- MAJOR THOROUGHFARE
- SECONDARY OR COLLECTOR STREET



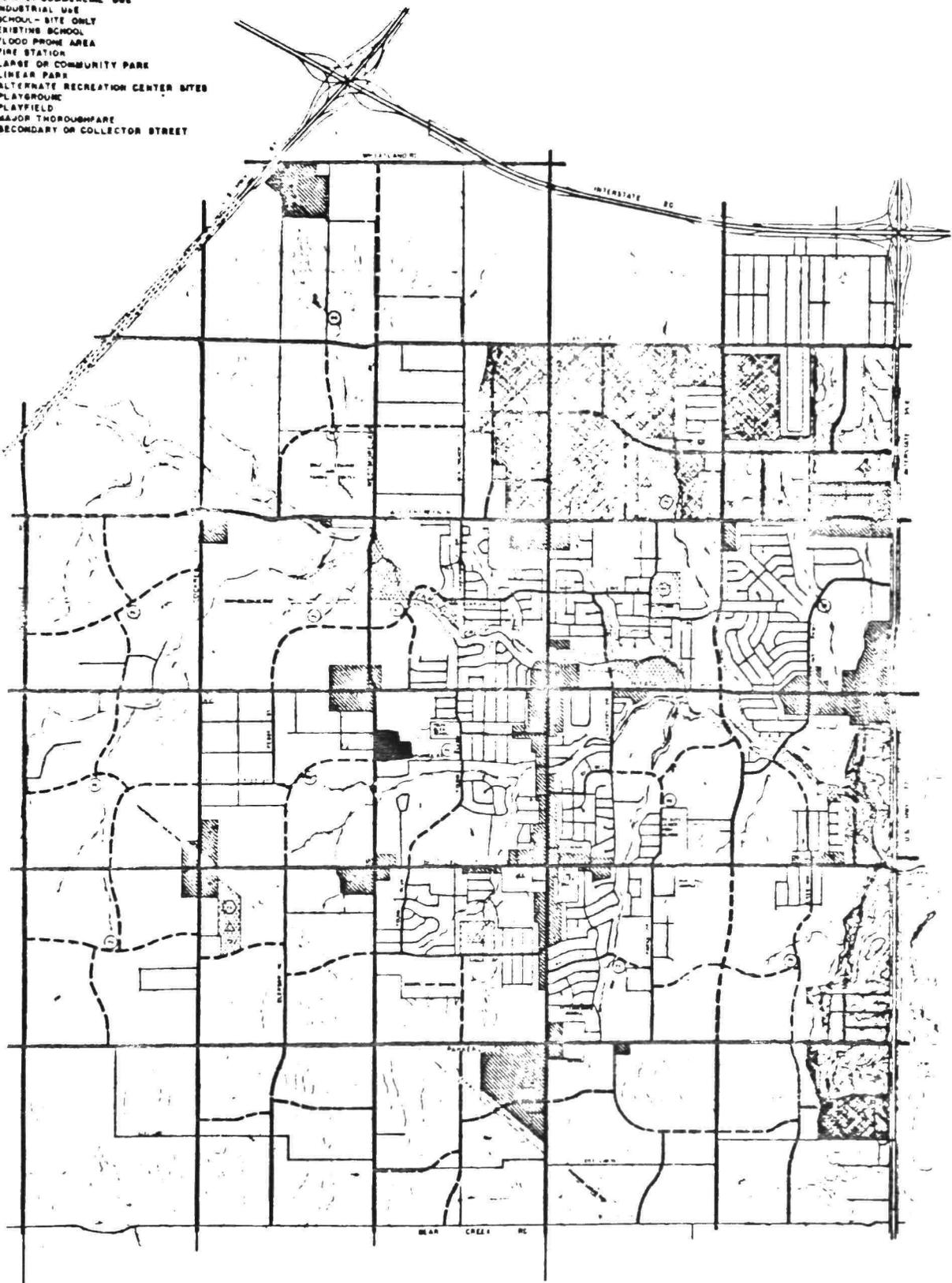
AMENDED FUTURE LAND USE,
ELEMENTS OF COMPREHENSIVE PLAN &
MAJOR THOROUGHFARE PLAN



CITY OF DESOTO, TEXAS

Figure 5. DeSoto: Major Streets.

- RECREATIONAL USE
- MAJOR PUBLIC OR SEMI-PUBLIC USE
- RETAIL / COMMERCIAL USE
- INDUSTRIAL USE
- SCHOOL - SITE ONLY
- EXISTING SCHOOL
- FLOOD PRONE AREA
- FIRE STATION
- LARGE OR COMMUNITY PARK
- LINEAR PARK
- ALTERNATE RECREATION CENTER SITES
- PLAYGROUND
- PLAYFIELD
- MAJOR THOROUGHFARE
- SECONDARY OR COLLECTOR STREET



AMENDED FUTURE LAND USE,
ELEMENTS OF COMPREHENSIVE PLAN &
MAJOR THOROUGHFARE PLAN



CITY OF DESOTO TEXAS

Figure 6. DeSoto: Major Developed Areas.

ENVIRONMENT INTERPRETATIONS

Based on the perjected population growth of DeSoto, the city will require its own Catholic Church that will maintain the same level of quality that the city's image projects. It is important that the image of the church lives up to the image of the city

The acceptance of the Catholic Church by the other churches is very important due to a number of reasons:

- *The community is highly influenced by these other churches.

- *So the church can have an active role in the community and its problems.

- *So the church can be respected by the community.

The church must live up to the "custom built" and "progressive" image of DeSoto.

BACKGROUND: THE CHURCH

The Catholic Church Philosophies

To comprehend the idea and design of the architecture of a Roman-Catholic Church, an awareness of the history, background, structure, purpose, liturgy, force and fulfillments of Catholicism must be obtained. Webster defines Roman Catholic, "...of or relating to the body of Christians being in communion with the Pope and having a hierarchy of priests and bishops under the Pope, a liturgy centered in a Mass, and a body of dogma formulated by the church as the infallible interpreter of revealed truth.'

Historical Background

Catholicism is a historical religion founded on concrete events and actual historical happenings. It was founded by Our Lord Jesus Christ, the Alpha and the Omega.

Jesus Christ established the Church "...to carry on His work in the world, bringing His ministry and truth to all men and all ages."¹

The Church is made up of all the members of the family of faith. The Second Vatican Council chose especially to speak of the Church as the "People of God." The "People of God" all "...receive the same Spirit in baptism, all are nourished with the one Eucharist, all share the same hope of our calling."²

Christ chose St. Peter to be the head of the Church, the first Pope. He promised him "...the keys of government and the power to bind and to loose with authority."³ Peter became the shepherd, leader of all the flock. He established his See in Rome about the year 42 A.D. Rome is still the principal See of the Roman Catholic Church.

Christ's congregation includes the Pope, layman, bishops, priests, and members of every degree and vocation, all gathered together in Christ are the Church.

As the first Bishops, the Twelve Apostles role was to spread the word of God which was taught to them by Jesus Christ. At the Last Supper He promised that "...He would send them the Spirit of Truth to guide and guard their work."⁴

The successor of Peter is the Pope, who holds the primacy over the whole Church. His jurisdiction would be over the entire Church. It was not only his right, but also his duty to rule or shepherd the Church. The Pope's "...authority and duty extend not only to the teaching of faith and moral doctrine, but also to whatever pertains to the

discipline and government of the Church throughout the world."⁵

In the Catholic Church there are many local churches or diocese. Each one is entrusted to an individual bishop called the Ordinary. "Within his diocese, the bishop works together with and through his priests and deacons."⁶

A priest carries many functions including preaching, praying for the Church, anointing the sick, and developing within men the divine life received in baptism by the administration of the other sacraments. "Again acting in the name and person of the Lord."⁷

The diaconate is traditionally traced back to the apostles. It is a sacramental order and of divine institution. He "...assists at the liturgy; he distributes Communion; and he baptizes. He proclaims the Gospel and preaches."⁸

By 300 A.D., Catholicism was the official religion of the Roman Empire. The Roman Catholic Church has stood as one of the strongest forces of theology in the world as evidenced by the presence of almost 50,000,000 Catholics presently in the United States alone.

Doctrines

The basic Catholic teaching is represented in the Apostle's Creed:

I BELIEVE IN GOD, THE FATHER ALMIGHTY,
CREATOR OF HEAVEN AND EARTH;
AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD;
WHO WAS CONCEIVED BY THE HOLY SPIRIT,
BORN OF THE VIRGIN MARY,
SUFFERED UNDER PONTIUS PILATE,
WAS CRUCIFIED, DIED AND WAS BURIED.
HE DESCENDED HELL:
THE THIRD DAY HE ROSE AGAIN ACCORDING TO THE SCRIPTURES;
HE ASCENDED INTO HEAVEN,
SITTETH AT THE RIGHT HAND OF GOD, THE FATHER ALMIGHTY;
FROM HENCE HE SHALL COME TO JUDGE THE LIVING AND DEAD.
I BELIEVE IN THE HOLY SPIRIT,
THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS,
THE FORGIVENESS OF SINS,
THE RESURRECTION OF THE BODY,

AND LIFE EVERLASTING, AMEN,

As the basic beliefs of the Catholic Church, the Apostle's Creed has been taught from the earliest days of the Church.

"I BELIEVE IN GOD." The Supreme Being, all knowing, all powerful, creator of all things. God is unchanging, eternal, omniscient, omnipotent, infinitely just, and infinitely merciful. God, the Father; God, the Son; and God, the Holy Spirit are on divinity the Holy Trinity. The Holy Trinity is the unity. "The Father is a distinct Person, the Son is a distinct Person, and the Holy Spirit is a distinct Person; but the Father and the Son and the Holy Spirit have one divinity, equal glory, and coeternal majesty."⁹

"GOD THE FATHER..." The term "Father" expresses absolute generosity. He produces another being similar to Himself.

"GOD THE SON..." The Son is the Father's perfect Image. Infinitely giving and receiving the love of His Father. This is the love which is revealed throughout the Gospels. Jesus never asks of Himself, receiving everything from the Father and rejoicing to possess everything only in order to return it to Him, nourishing Himself with His will and burning with desire to glorify and love Him. The mutual love of the Father and Son produces the Third Person, the Holy Spirit.

"JESUS CHRIST..." Christ is truly God and truly man. He accomplished redemption by His sufferings, death and resurrection. Before He departed from this world on His ascension, He established the Church to continue His teaching, sanctifying and ruling.

"BORN OF THE VIRGIN MARY..." The Mother of God, the spiritual mother of mankind, the one God chose to sanctify with the Immaculate Conception. She was saved in grace from original sin by the Almighty God, in view of the foreseen birth of Jesus Christ.

"SUFFERED, WAS CRUCIFIED, DIED AND WAS BURIED..." Christ suffered for the entire world. He suffered and died for man's sins. At Golgotha He was nailed to the cross and died for a new life of mankind. He had reconciled Man's sins. "The gates of heaven were opened."

"THE THIRD DAY HE ROSE..." Three days after Christ's crucifixion, Mary Magdalene, going to His tomb, found its stone rolled away and the tomb was empty. The Resurrection was the fulfillment of the revelation to which Christ was sent among men to die and rise from the dead three days later to conquer sin and symbolically build His church.

"THE ASCENSION..." After Jesus talked to His disciples, "He was taken up to heaven and sat at the right hand of God."

"THE JUDGEMENT..." Christ's second coming will be the resurrection of the body. The final judgement of the living and the dead where man's good and bad actions will be revealed, and God's justice and mercy will be manifest.

"THE HOLY SPIRIT..." "The Holy Spirit is a Person of the Blessed Trinity, truly and eternally God."¹⁰ The Spirit is sent by God to give light, comfort, and strength, and to stir up within us a newness of life. The Holy Spirit unites us with one another by the divine love He pours into our hearts.

"THE COMMUNION OF SAINTS..." The role of the saints are proposed by the Church to men as examples to be imitated and as intercessors who pray to God on behalf of men on earth.

"THE FORGIVENESS OF SINS..." Baptism washes us in the blood of Jesus for the forgiveness of our sins. But God knows our weakness, and, in His infinite patience, He has instituted the Sacrament of Penance which places His mercy within our reach so that we can be sure of being heard when we ask for forgiveness.

"THE RESURRECTION OF THE BODY..." At the end of the world, the bodies of all men will rise from the earth and be united again to their souls, never more to be separated.

"THE EVERLASTING..." Heaven or the Immaculate Conception is the primary fulfillment of our mind with the knowledge of God and our love for Him.

Other fundamental teachings that do not appear in the Apostle's Creed may be helpful in the designing of a Catholic Church.

Beliefs

"MAN." As descendants of the first man and woman, man is body and soul in the image and likeness of God.

"DIVINE PROVIDENCE." Divine Providence is God's guiding of every creature to its proper end.

"SUPERNATURAL REVELATION." This is the act whereby God speaks to man, informing him of the truth.

"FAITH." An intellectual act whereby man gives assent to the truths revealed by God.

"REDEMPTION." God sent His Son through the Immaculate Conception of Mary to come down to earth and redeem mankind.

"ACTUAL, MORTAL AND VENIAL SIN." Actual sin is a voluntary violation of God's law. Mortal sin has three qualities: serious matter, sufficient reflection and full consent of

the will. Venial sin is any actual sin which lacks one or more of these three qualities.

"PURGATORY." Those who die in grace in the friendship of God, but are burdened with venial sins and imperfections, or before they have done suitable penance for their sins go to purgatory where their souls are cleansed before their entry into heaven.

"HELL." Hell is the place and state of endless punishment for free and imputable rebellion against God.

Catholicism is faith in Christ and faith in His revelation. It is this living faith that leads man to salvation. "I am the resurrection and the life; he who believes in Me, even if he dies, shall live; and whoever lives and believes in me shall never die."

STRUCTURE

The Roman Catholic Church is made up of His Holiness, the Pope, assisted by the Sacred College of Cardinals and by several assist congregations of permanent ecclesiastic committees of which the Cardinals are the chief members, by the Apostolic Nuncios and Delegates, by the Patriarch, Archbishops, Bishops and Priests.

Pope John Paul II, resides in the Vatican and is the Supreme Head of the Catholic Church and Vicar of Christ.

The CARDINALS constitute the Senate of the Pope. They assist him in the government of the Church as principal advisors and assistants: The Pope appoints the Archbishops as Cardinals.

The ROMAN CURIA consists of the Sacred Congregations, Tribunals and Offices in the Government of the Church.

A PATRIARCH is a Bishop who possesses the prerogative of honor and precedence.

The ARCHBISHOP's title occurs in the Council of Nicea. He has the first place of honor and various powers of jurisdiction over the Bishops of an ecclesiastical province.

An APOSTOLIC DELEGATION is the personal representative of the Pope to the Catholics of a certain country. He is an intermediary between the Archbishops of his country and the Vatican.

An ORDINARY, or Bishop, has full jurisdiction over a certain Diocese. All the Priests, Brothers of the monastic orders, nuns and faithful in a Diocese are subject to the Bishop.

A DIOCESE is broken up into different parishes. Each parish is under the jurisdiction of an appointed Pastor. The Pastor's responsibilities are to care for the

spiritual welfare of his Parish, to promote faith and morals, and to conduct all services, functions, and ceremonies prescribed by the Church and his Bishop.

LITURGY

The LITURGY is the worship of the whole Church, of the family of God united together in Christ. "The Mass, the other sacraments, the Divine Office, and public ritual are all part of the Church's Liturgy."¹¹

Liturgy according to the Constitution issued by Vatican II is:

1. The incarnation of embodiment of the supreme mystery of our faith: the Pascha mystery of Christ, His dying and rising that we may have eternal life.
2. The concentration of worship, making us able to worship God in Spirit and in truth.
3. The expression and cause of the mystery of the Church, the fusing of human beings to Christ in action in this world and the next.
4. The beginning and end of all apostolic work, being the source of grace for the world through the Church and the purpose for which all men were designed and to which the Church calls them.
5. The objective expression of God's presence in the world, and the subjective experience of our own encounter with Him.

A new attitude towards the Liturgy has developed from one of sacrifice, an offering up to God, to that of celebration, the celebration of Christ's Resurrection. This theme is expressed in the Mass through the words, "Christ has died, Christ is risen, Christ will come again." The Resurrection is the central point of Christian belief.

THE MASS

"He who eats My flesh and drinks My blood has life everlasting."

The Mass is a celebration of the Eucharist. During Mass the Priest changes the bread and wine into the Body and Blood of Christ and offers it as a sacrifice to God. Thus the Mass, sometimes called Holy Eucharist, Holy Communion, or the Lord's Supper is both a sacrament and a sacrifice. A celebration of Christ, God, by His people.

THE SEVEN SACRAMENTS

A Sacrament is an outward sign made by Jesus Christ to give one grace. "In the case of the Seven Sacraments, the sign is an act which the Church does with some ceremony and in which Christ is present by His power really doing for us spiritually what the outward action indicates."¹²

BAPTISM takes away Original Sin, gives one birth in the life of Christ.

CONFIRMATION, our personal Pentecost, gives spiritual strengthening.

HOLY EUCHARIST gives one the Body and Blood of Jesus Christ as one's spiritual food.

PENANCE gives forgiveness of sins committed after Baptism.

ANONING OF THE SICK gives healing in time of serious illness.

HOLY ORDERS makes a man a priest of Jesus Christ.

MATRIMONY gives the graces needed to live a Christian married life.

SACRAMENTALS

Sacramentals are the "...arms of the Savior Himself by which he extends His action throughout place and time..."¹³ They are generally in the form of prayer, songs and hymns.

The secondary signs, the altar, the font, and sacred vessels, are also drawn directly into worship, "...supplementing the primary signs, indeed forming with them a constellation of signs for each sacrament whereby the meaning of the sacrament may be revealed, expressed, and shared by the worshipers."¹⁴

"THE ROSARY." A popular form of prayer that combines meditation on the mysteries of faith with the recitation of vocal prayers: Ten "Hail Marys" are said for each decade (a "decade" corresponds to each of the fifteen mysteries commemorated in the Rosary); they are preceded by an "Our Father" and followed by a "Glory Be to the Father."

"STATIONS OF THE CROSS." These are fourteen incidents or episodes in the Good Friday Journey of Christ. They are visited in order, as one pauses at each to pray and meditate. As an early custom, the pilgrims retraced the steps of Christ in the Holy City.

1st Station--Jesus is condemned to death.

2nd Station--Jesus carries His cross.

3rd Station--Jesus falls the first time beneath the cross.

- 4th Station--Jesus meets the afflicted Mother.
- 5th Station--Simon of Cyrene helps Jesus carry the cross.
- 6th Station--Veronica wipes the face of Jesus.
- 7th Station--Jesus falls the second time.
- 8th Station--The daughters of Jerusalem weep over Jesus.
- 9th Station--Jesus falls the third time
- 10th Station--Jesus is stripped of His garments.
- 11th Station--Jesus is nailed to the cross.
- 12th Station--Jesus Dies on the cross.
- 13th Station--Jesus is taken down from the cross.
- 14th Station--Jesus is laid in the tomb.

CATHOLIC CALENDAR

The liturgical year of the Catholic Church consist of liturgy that presents the mysteries of redemption. It is the astronomical cycle of 365-366 days. The church year begins with the First Sunday of Advent, a date varying from November 27 to December 3. Feasts and occasions of joy and penance occur during the year. The date is established by the occurrence of Easter Sunday, which follows the first full moon after the Vernal Equinox between March 21 and April 26 (see Figure 7).

"ADVENT." The time of approach or coming of Christ.

"CHRISTMASTIDE." Commemoration of the birth of Christ.

"EPIPHANY." The feast of the manifestation and commemorates the coming of the Magi to Jesus.

"SEPTUAGESIMA SEASON." A three week period in preparation for lent.

"LENT." Ash Wednesday begins this fast commemoration the "forty days" fast of Christ. Passion Week and Holy Week occur during Lent. Good Friday is the day on which the death of Christ is celebrated. Vigil service is held on the morning of Holy Saturday.

"EASTER." The day Christ rose from the dead. This is the feast of all feast.

"PASCHAL TIME." The time signifies the forty days during which the risen Christ appeared to His Apostles until His Ascension and then to Pentecost.

"PENTECOST." The birthday of the Catholic Church. The Apostles received the Holy Spirit and went forth and preached the Word.

"SUNDAYS AFTER PENTECOST." The actual number of Sundays after Pentecost may be

| | | | | |
|-----|-----------------------------------|-------------------------|------|------------------------------------------------------------|
| I | Septuagesima(Jan.-Mar.) | Remote Preparation | V | 18th Sunday after Pentecost to Last Sunday after Pentecost |
| | Septuagesima Sunday | | | |
| | Sexagesima Sunday | | | |
| | Quinquagesima Sunday | | | |
| II | Lent (Quadragesima) (Feb.-April) | Proximate Preparation | VI | Advent (Nov.-Dec.) |
| | Ash Wednesday | | | 1st Sunday |
| | 1st Sunday | Violet Vestments | | |
| | Ember Days(Spring) | Penance | | 2nd Sunday |
| | 2nd Sunday | | | |
| | 3rd Sunday | | | |
| | Laetare Sunday | | | Gaudete Sunday |
| | Passion Sunday | | | |
| | Holy Week | | | Ember Days(Winter) |
| | Palm Sunday | | | |
| | Maundy Thursday | Sacred Triduum | | 4th Sunday |
| | Good Friday | | | |
| | Holy Saturday | | | |
| III | Paschaltide (Mar.-June) | Celebration | VII | Christmastide(Dec.-Jan.) |
| | Holy Saturday Vigil | White and Red Vestments | | Christmas (Dec. 25) |
| | Easter Sunday | | | |
| | Low Sunday | Joy | | Sunday within Octave of Christmas |
| | 2nd Sunday | | | |
| | 3rd Sunday | | | |
| | 4th Sunday | | | |
| | 5th Sunday | | | Circumcision (Jan. 1) |
| | Rogation Days | Climax | | |
| | Ascension Thursday | | | |
| | Sunday within Octave of Ascension | | | |
| | Whitsunday (Pentecost) | | | Epiphany (Jan. 6) |
| | Ember Days (Summer) | | | Octave Day |
| IV | Time after Pentecost (May-Nov.) | Prolongation | VIII | Time after Epiphany (Jan.-Feb.) |
| | Trinity Sunday | Green Vestments | | 2nd Sunday |
| | to | Growth | | 3rd Sunday |
| | 17th Sunday after Pentecost | | | Purification (Feb. 2) |
| | Ember Days (Fall) | | | (Presentation of Our Lord) |

7. Temporal Cycle Calendar

anywhere from 24 to 28 depending on the day Easter occurs. Afterwards Advent comes again and another Liturgical year begins.

The vestments worn at Mass change colors with the different liturgical season. The colors signify: purity (white), hope (green), martyrdom (red), penance (purple), and death (black).

BACKGROUND INTERPRETATION: The Church

The church design is to follow the liturgy according to the Vatican II. It should be designed with a basis understanding of the Church's doctrines and beliefs.

The design should be a place that provides for the celebration of Mass, for the ceremonies of the Seven Sacraments, for the worshiping and teaching of God, and for the housing of God and His Flock.

CASE STUDIES

Bagsvaerd Church
Copenhagen, Denmark

This church is located in Copenhagen, Denmark. In a suburban development, the church faces main street in a industrial oriented community.

"Jorn Utzon has created a double-walled structure which articulates exterior and interior in two distinct formal codes."¹⁵ The exterior of the building has a very industrial character to it (see figure 7). It "...has overtones of both a castle and grain elevator in its form."¹⁶ The techniques and materials used successfully addresses: the noise from the main street, the severe winters of Denmark and its industrial setting. Although the exterior of the building projects "...no preconception of church type,"¹⁷ it does project a "...sense of calm, dignity, and being that the building possesses does create a religious aura that more than compensates for the lack of any overt formal precedent."¹⁸ "The interior, to the contrary, moves toward something curvilinear and soft and dissolved (see figure 8). Utzon, in an interview with Per Jenson states: 'I am inspired by the clouds and having created a space that fades upward.'"¹⁹

The church is designed in a linear fashion (see Figure 9). As one enters, a hierarchal ordering process begins; chapel to nave, and sanctuary with the sacristy to the rear. Behind the worship hall is the auxiliary administration and meeting halls. Two corridors link rooms and courtyards to create a ladderlike circulation system. "These corridors are among the most beautiful spaces in the church."²⁰

In section, one can best examine the worship hall. Vertical hierarchy dominates the configuration from the entry, through the nave seating and up to the altar (see Figure 10). "Thin shells of concrete span the nave lengthwise, modulating the interior of the sanctuary, emphasizing its breath, creating a soft lining within the harder outer box."²¹ This ceiling structure, along with the "...light from a single clerestory reflected into the sanctuary,"²² reflects the architects expression of plasticity. The architect used this unfolding ceiling and light from the hidden clerestory to draw the congregation towards the altar and create a sensuous feeling among the congregation.

In plan, the sanctuary is revealed as broad and shallow, which brings the altar closer to the congregation. The side aisles are delineated by the use of glass walled boundaries.

The building is constructed of a prefabricated frame supporting an undulating shell

structure. The "...walls are of gray concrete panels, some polished and some not, and the roof of galvanized metal. Both reflect--and change with-- the quality of light."²³ For the trim, the doors, and the pews a pale wood is used. It is the light that creates this place and is the major element of the color scheme. "This color scheme of white paint, light gray concrete, and soft, warming tint of the blond creates an interior that articulates each element without destroying the continuity."²⁴

The architect's intent toward the design was "...to provide a place that would contain many people, good acoustics, and a certain peace which is not theatrical; not a dark room facing a stage or a high altar, but something you are in together and sharing.... We chose a certain broad angle toward a place which is not so stagelike, but where what's going on happens lengthwise."²⁵

Concerning critiques, some mentioned how the corridors are flooded with light, acknowledging the act of movement and procession. There were other points of concern mentioned. From the nave, the pews seem high and heavy, clumsy in relation to the delicate and soft finishes. The triangulated brick screen behind the altar is disturbing. The large and busy pattern distracts from the altar furnishings.

Bagsvaerd Church, Copenhagen

- Legend**
- 1 Entrance
 - 4 Waiting room
 - 8 Meeting
 - 2 Church
 - 5 Office
 - 9 Kitchen
 - 3 Sanctuary
 - 6 Candidates' room
 - 10 Atrium
 - 7 Parish hall
 - 11 Chapel

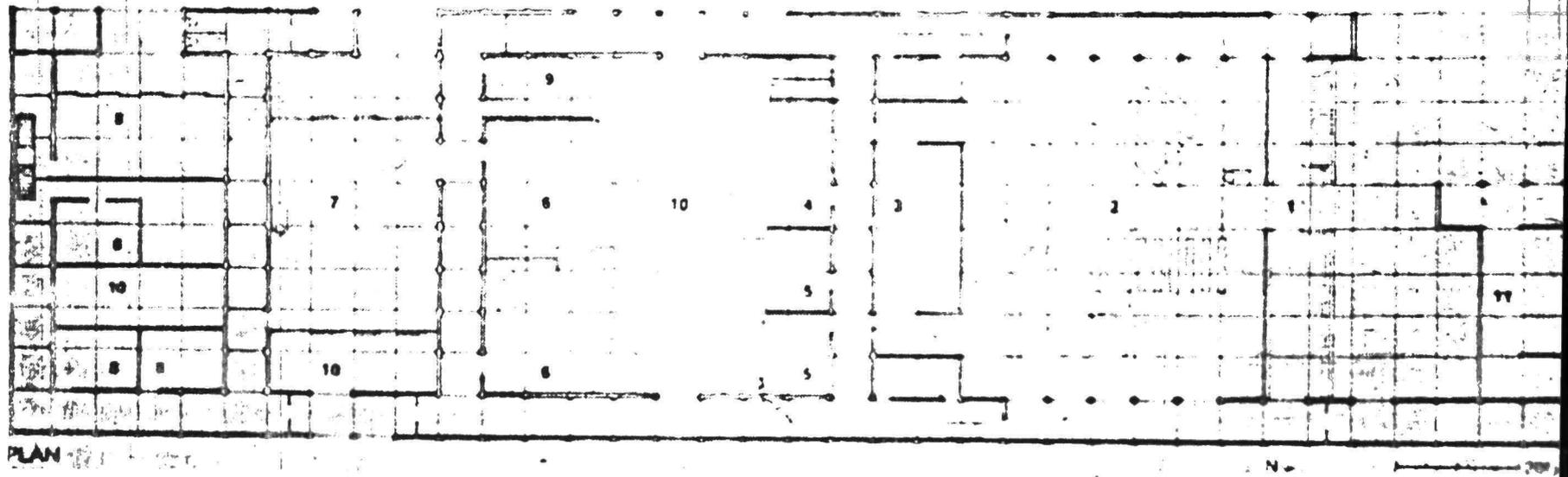


Figure 7. Bagsvaerd Church: Floor Plan.

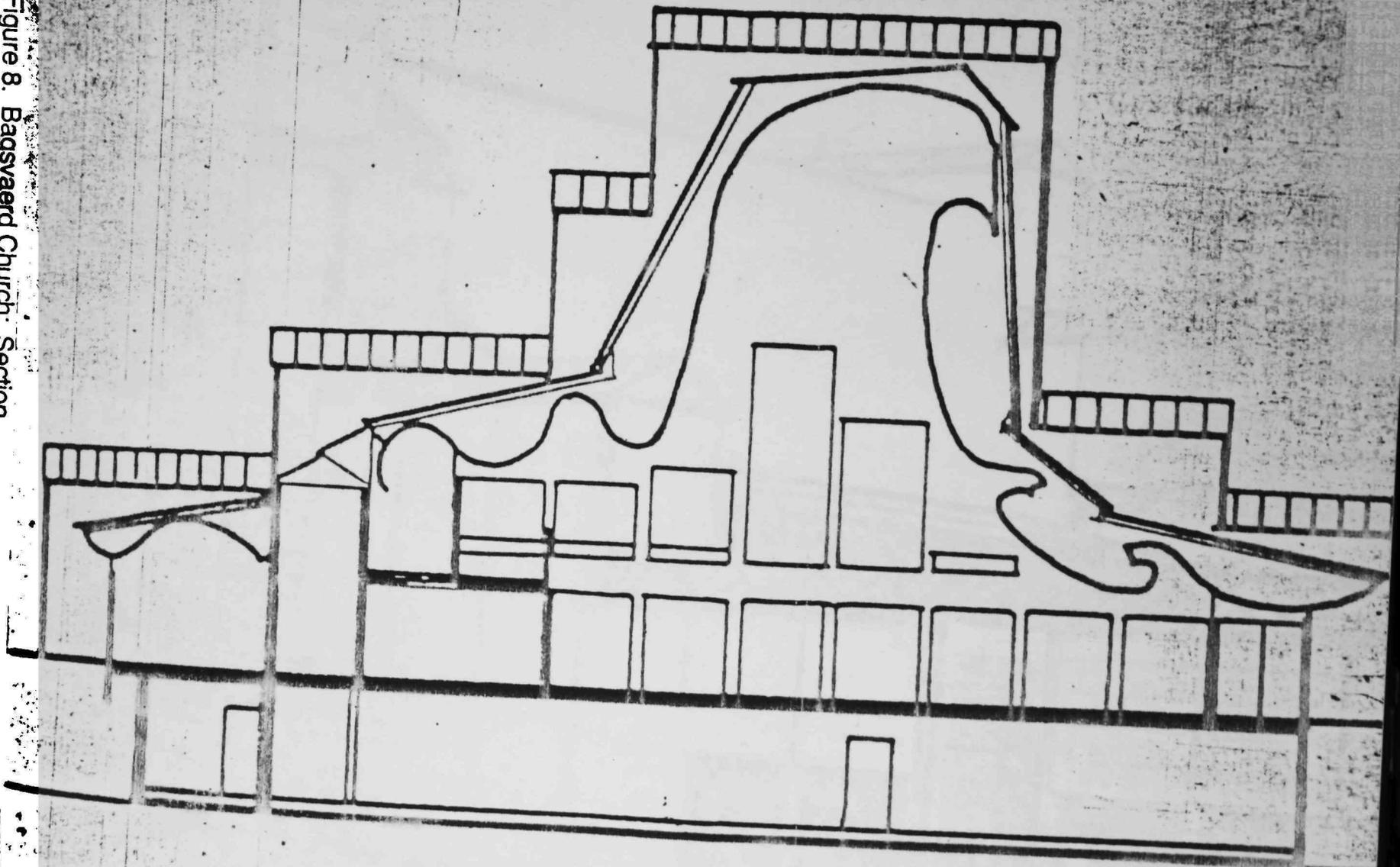


Figure 8. Bagsvaerd Church: Section.

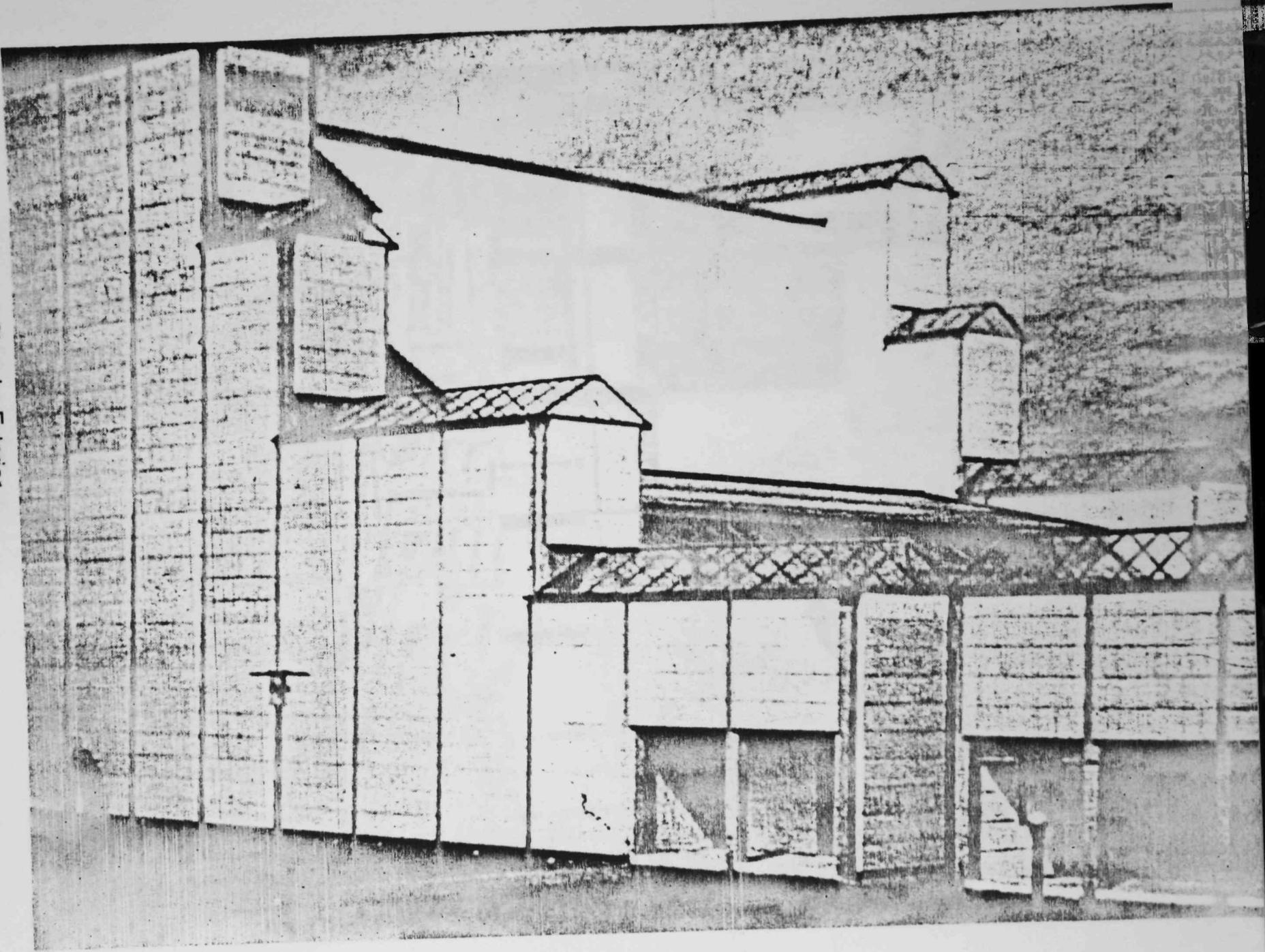


Figure 9. Bagsvaerd Church: Exterior.



Figure 10. Bagsvaerd Church: Interior.

Bagsvaerd Church: Interpretations

The exterior of the building says anything but "church." It is a very severe attempt of the architect to address the surrounding industrial community. The interior seems somewhat unique and rich in its design.

The architect's intent was successful in the interior design. Although certain details, the decorative brick design behind the altar, does project a theatrical setting which contradicts his idea of a peaceful setting.

The floor plan of the building seems successful. It has a ship-like quality to it.

St. John the Evangelist Catholic Church
Hopkins, Minnesota

The church is located in a small Minnesota town. On a nearly flat site, the church is surrounded on three sides by residential streets. The site contains a school and a rectory (see figure 11).

The program for the church was "...to provide seating for 700 people."²⁶ The baptistry area was to be integrated with the nave area at its entrance. A small chape was to be included which contained the Eucharistic reservation for the entire church. The program also included a library, garage facilities, guest quarters, administrative facilities, and a community center with kitchen for caterer's use (see figure 12). Due to a pre-existing restrictive agreement, only one corner of the site could be used. The existing school was to be connected physically to the church.

The configuration of the church has the narthex at the northend and is somewhat spacious. It leads to all parts of the new building and to the school. The baptistry as well as the community center, opens up to the front of the nave. The baptistry not only holds a congregation for the sacrament of baptism, but also serves as a overflow space for religious ceremonies (see figure 13).

In the main church area, which is fully visible from the baptistry, is the alter. It stands on a low platform, completely open to the congregation. Large skylights above the alter places further emphasis on the sanctuary. To encourage congregation participation, seating was placed on three sides of the alter (see figure 14).

Over the garage was the guest quarters which contained two bedrooms.

The building structure was simply solved. Reddish-buff brick bearing walls were used throughout. The interior walls were painted white with coffered concrete ceilings for all spaces except the main church area. It had an open roof of steel trusswork with a ceiling of 1" X 6" cedar boards. The floors were dark slate.

"The architects intent was to design a church that would harmonize with the neighborhood of well-maintained, single-family housing."²⁷ The existing school building was bulky and unattractive, and so the architects made an effort to mitigate the total effect of the building complex by a careful attention to the materials and scale of the new work.

Concerning critiques of the church, certain points are worth mentioning. The church is "... a very mature solution."²⁸ Its other functions "...are really subsidiary and support the main church,"²⁹ without taking away its churchlike qualities.

The exterior-interior relationship successfully conveys the notion of the church-community home. It was also noted that the lighting was handled nicely. A final anonymous quote sums up the favorable crits by saying, "...it's like a garment--the more you wear it, the more you like it."

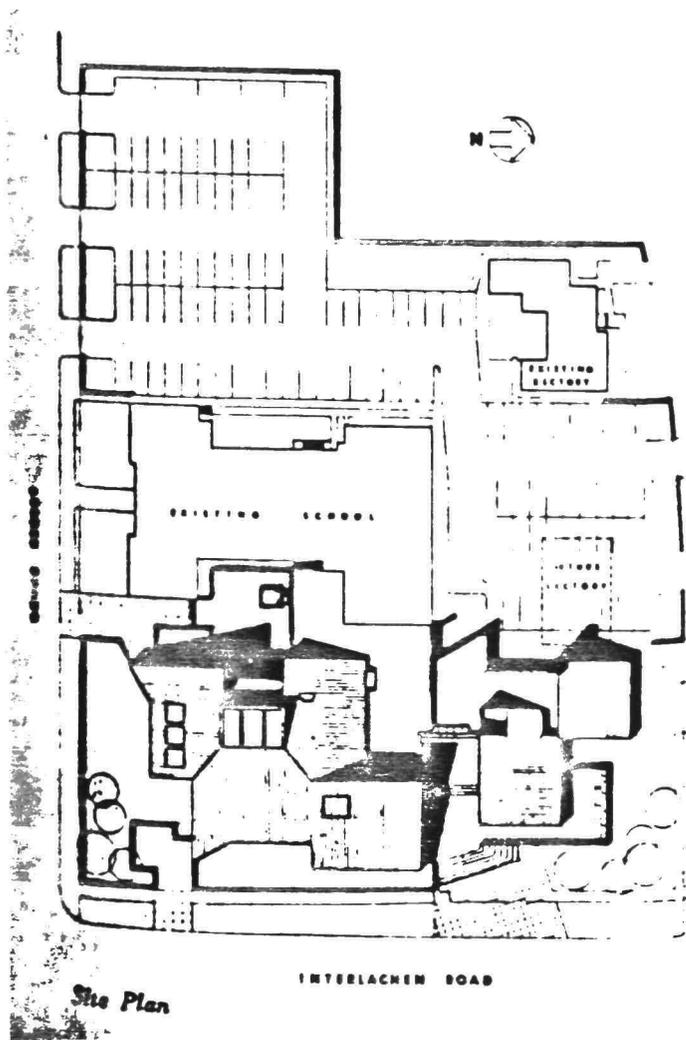


Figure 11. St. John: Site Plan.

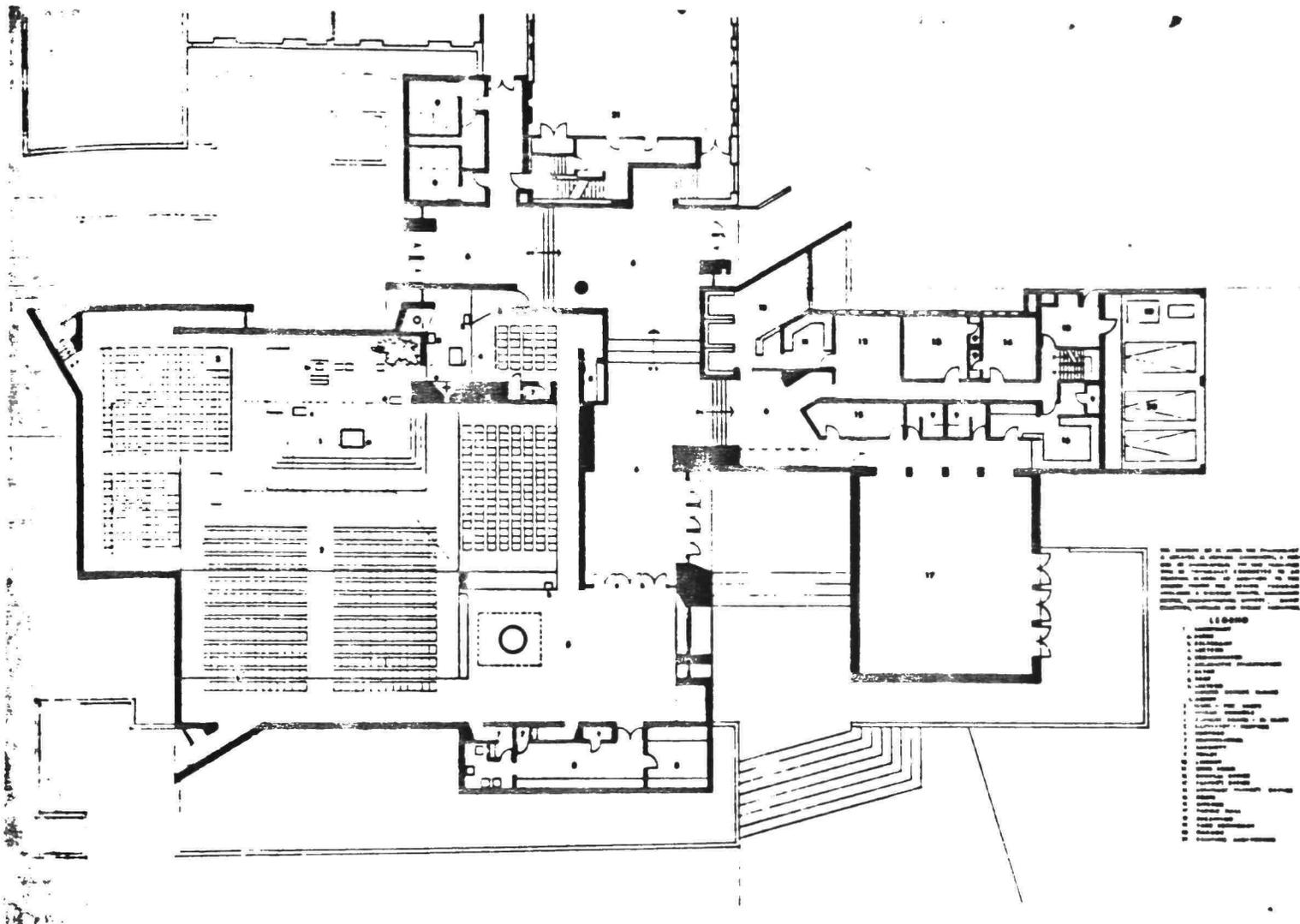
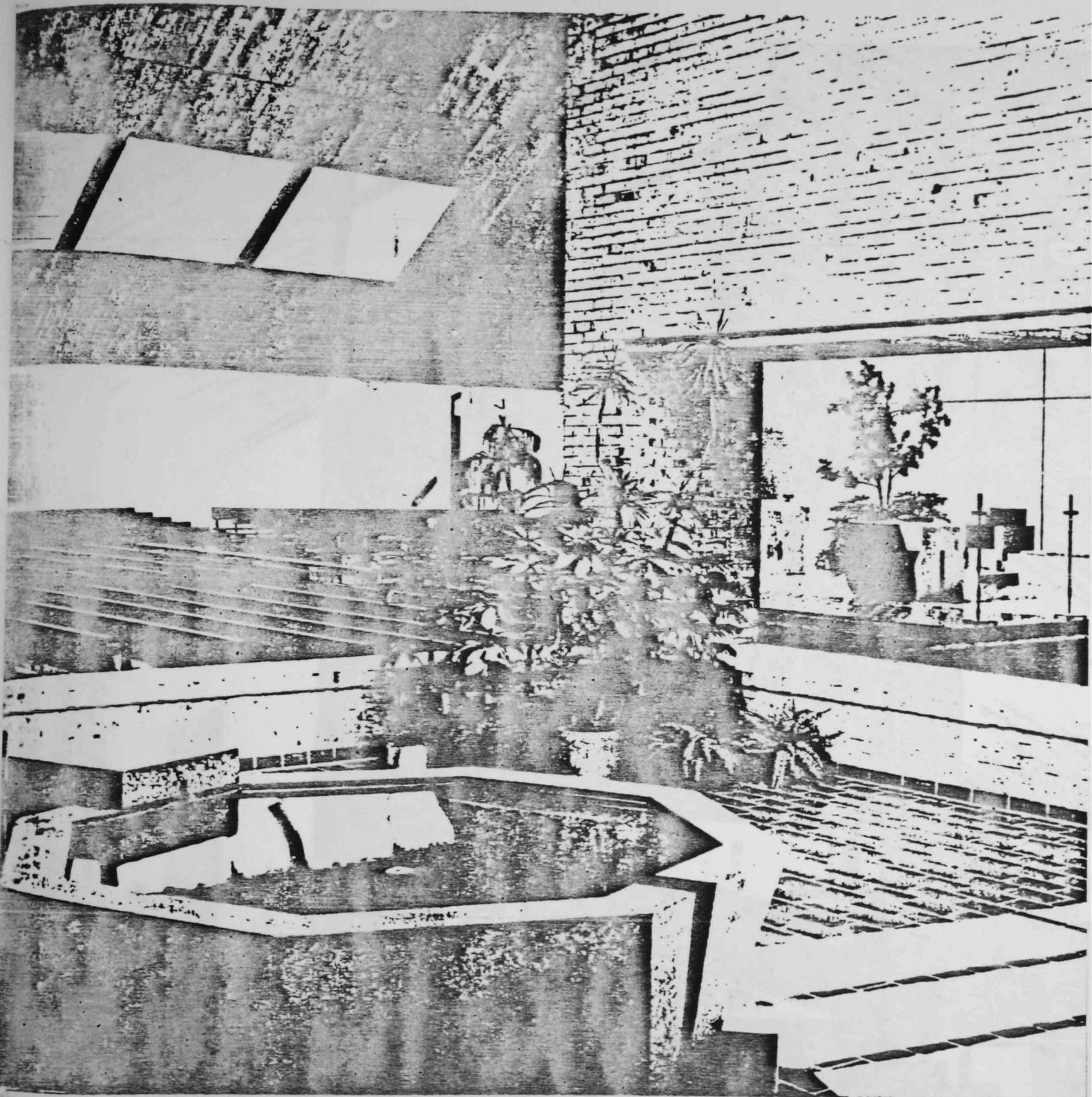
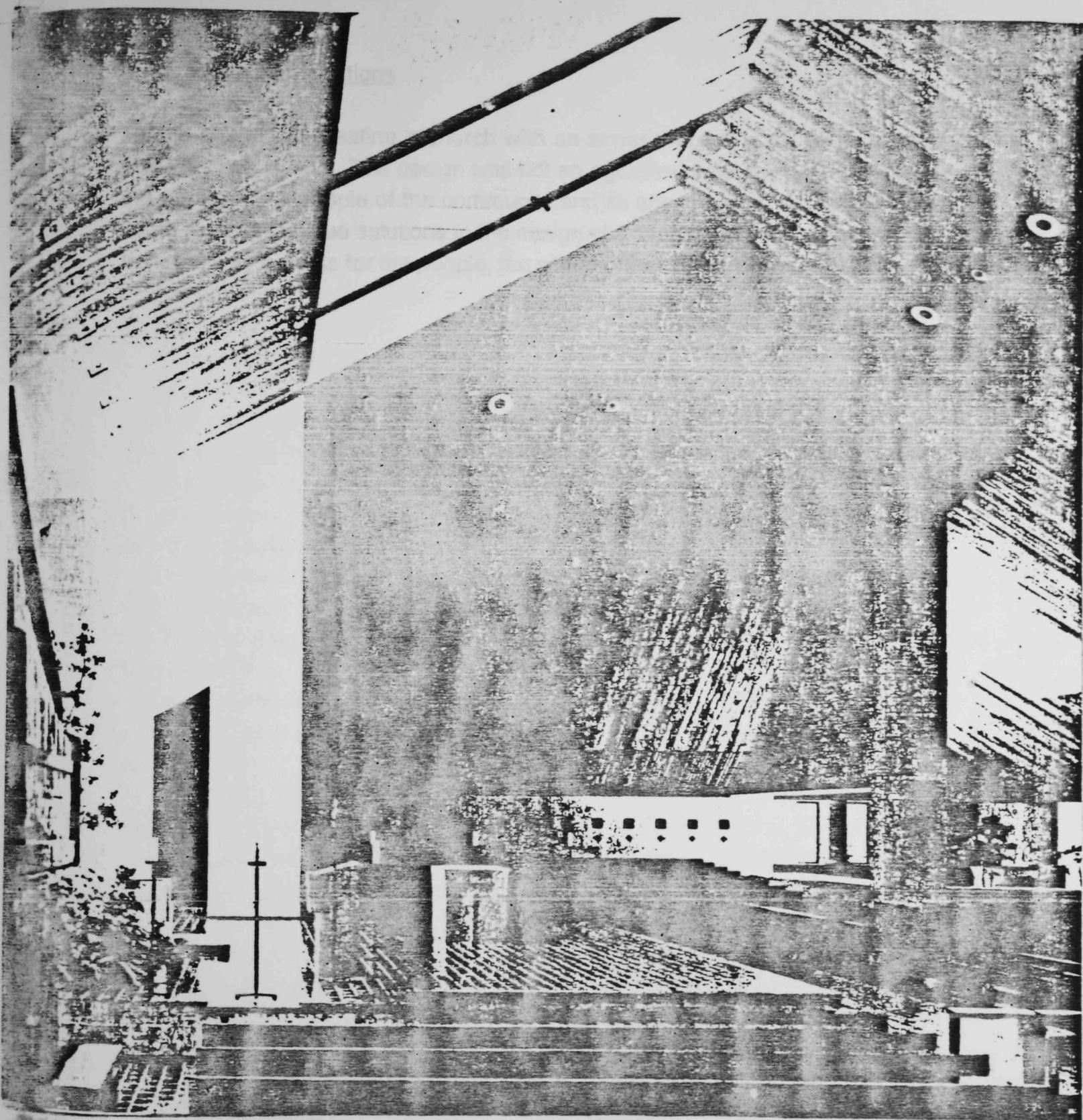


Figure 12. St. John: Floor Plan.



BAPISTRY is large and open room to enable congregation to be present at baptisms.

Figure 13. St. John: Baptistry.



View of altar, seating, and baptistry

Figure 14. St. John: Altar.

St. John: Interpretations

The attempt of creating a church with an atmosphere of a residential community was very successful. The design was not an egoistical solution. Instead it answered the needs of the people of the community and its environment. Its success does not come from any unique solutions to the design of a church. Instead its success comes from the way it works for the people, the site and the surrounding community.

St. Cecilea Catholic Church
Houston, Texas

This church was built in an established residential neighborhood in Houston. It was to be placed between the parish's school and an existing parking lot on the site.

As one enters from the parking lot, a serene garden is visible from the walk beneath the marque. It plays an important transitional role with "...its grass, espaliered wall and campanile which interpose a quiet enclave between the busy world and the sanctuary."³⁰

In the sanctuary, the altar is emphasized by a strong spatial axis and by the light (see figure 15). "The axis is defined both by the wide aisle and the barrel vault above it."³¹ Pews in the sanctuary curve around three sides of the altar to foster a sense of intimacy during mass (see figure 16).

A circular chapel serves as the repository for the tabernacle during the week and the baptistery (see figure 17). "Its chairs accommodate worshippers when priests celebrate the daily mass."³²

The church is brick with an overhanging copper roof (see figure 18). "Native Texas materials appear to special advantage on the chapel where rosy St. Joe brick protects the circular stucco chapel. Luedders limestone was used to accent cornice and springers."³³

"In the interior, the vault, of the same exposed wood and steel as the ceiling, is distinguished further by wood coffers lined with dark brown fabric and edged with copper."³⁴

St. Cecilia Catholic Church reflects the architect's expressions of liturgical symbolism. He chose "...to dignify what he thinks of as the holiest of physical symbols, the Host, in a manner unquestionably architectural: a strong processional axis from a minor chapel, where the tabernacle is kept between celebrations of the mass, to the main altar in the sanctuary. Gray-green slate flooring on the predella, in the chapel and in the aisle joining the two visually reinforces their connection."³⁵

The architect wanted to design a church that reflected "...the physical symbolism and architectural forms that might emerge from the liturgical changes..."³⁶ of Vatican II.

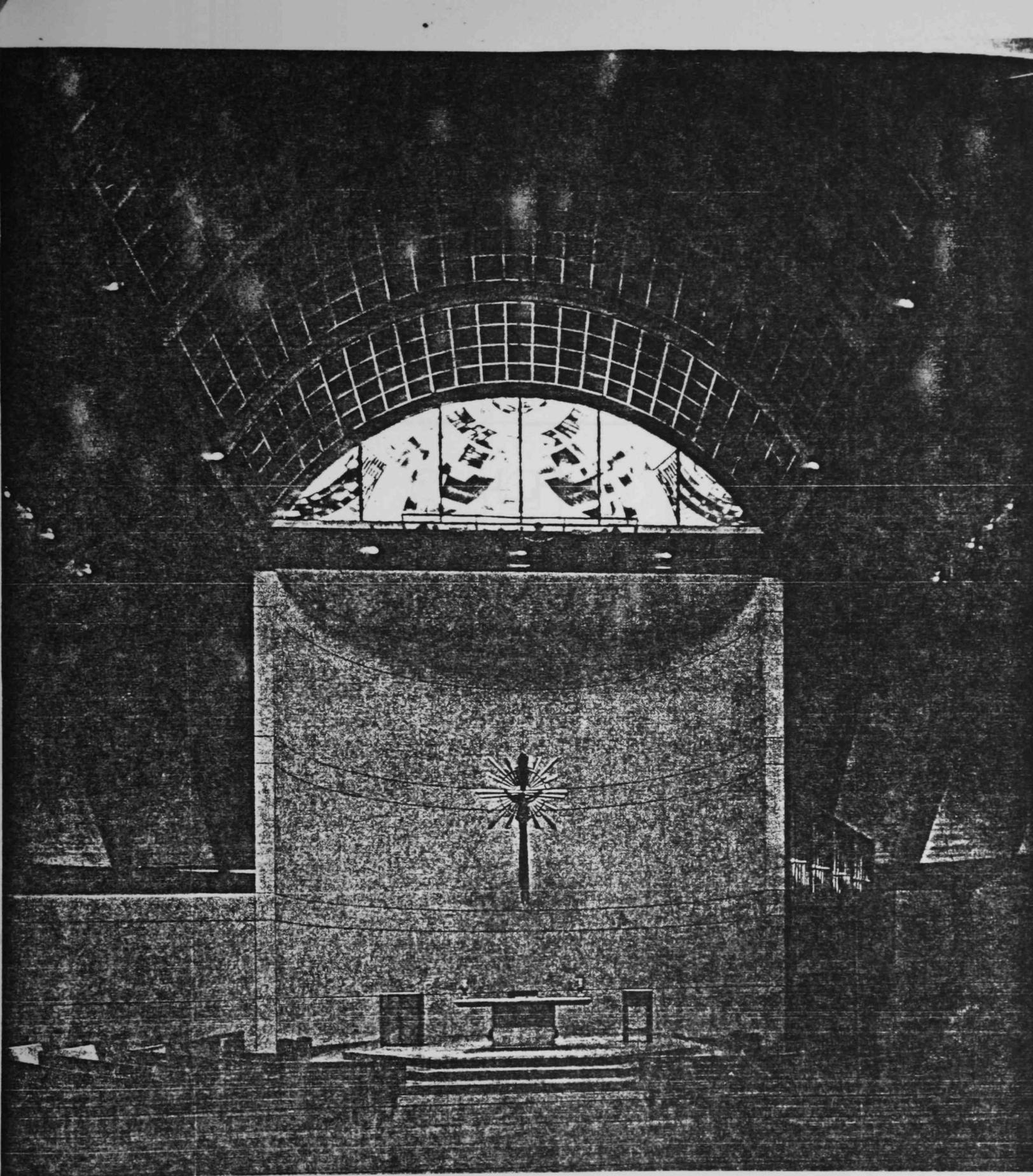


Figure 15. St. Cecilia: Interior Altar.

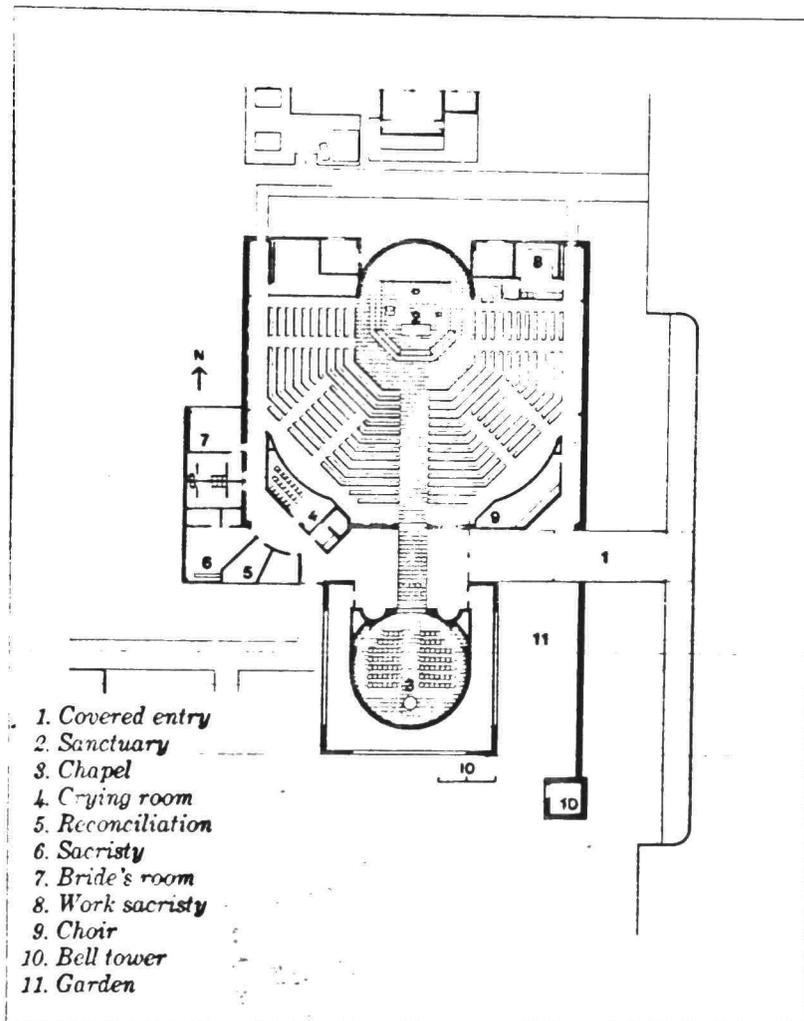


Figure 16. St. Cecilia: Floor Plan.

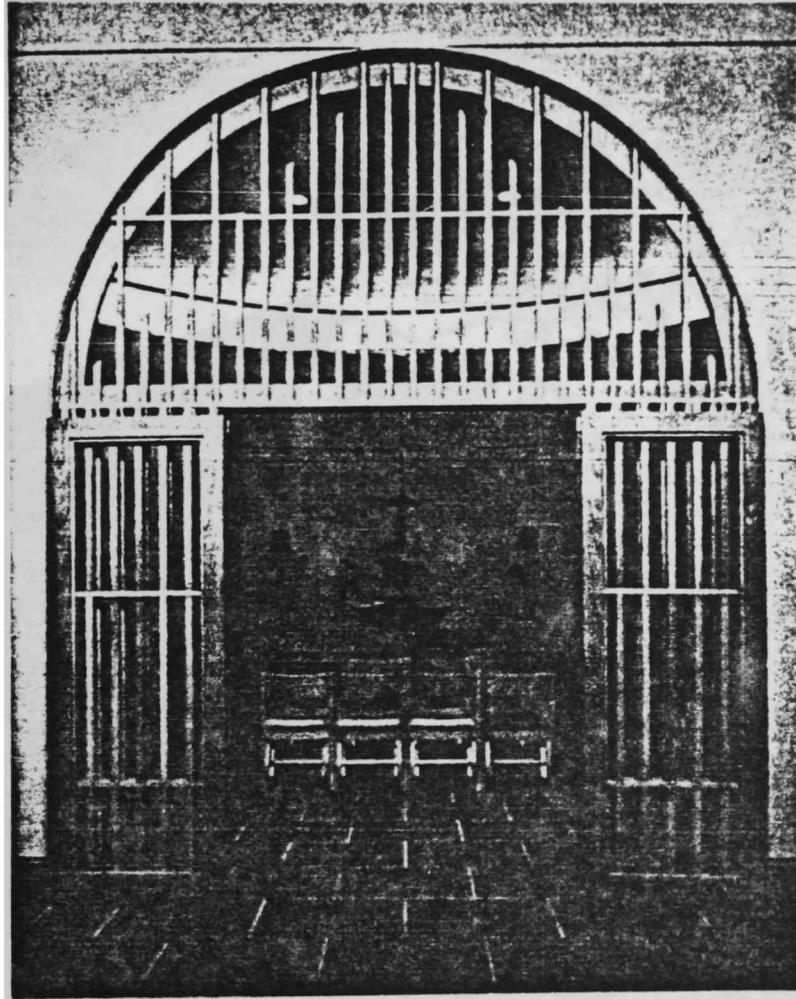


Figure 17. St. Cecilia: Baptistry.

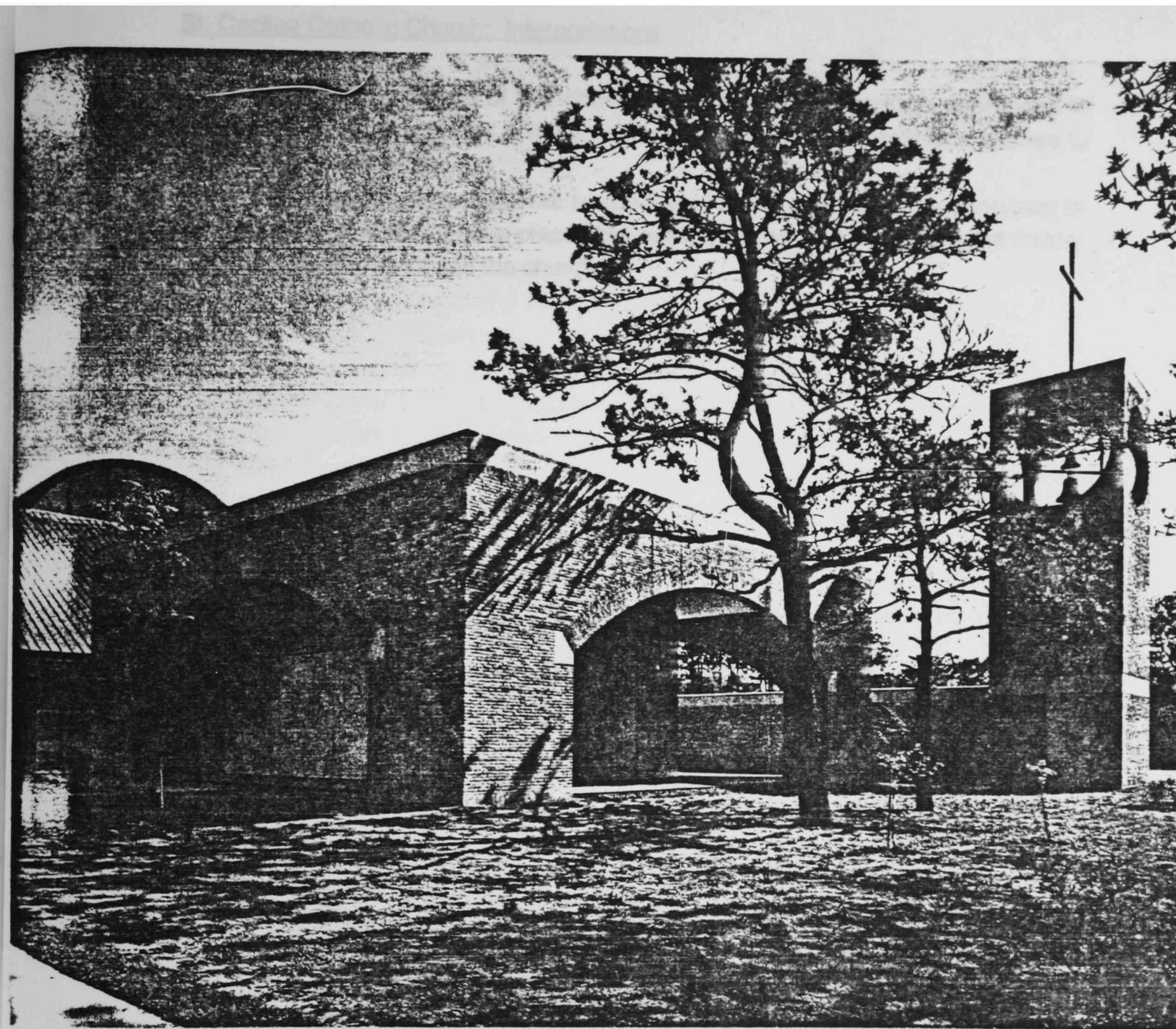


Figure 18. St. Cecilia: Exterior.

St. Cecilea Catholic Church: Interpretations

The distinct characteristic of this church is the liturgical symbolism expressed in the design. The architect used symbols other than the traditional steeple and cross to express the idea of church.

The idea of creating a transitional space from the busy world to the sanctuary is highly desirable. It could have been placed between the street and the parking lot instead of between the parking lot and the church.

Chapelle De Notre-Dama Du Haut
Ronchamp, France

This pilgrimage chapel crowns a mountain landscape above a very small town in eastern France. The church was built on this site to replace another that had been leveled by the second world war (see figure 19).

The intent was to build a Catholic shrine dedicated to a miraculous image of the Virgin Mary. As a pilgrimage church, an outdoor altar and pulpit had to be incorporated to serve up to 10,000 pilgrims who come to the church each June and September.

The south facade is composed of three major elements--a tower to the left, a boldly projected brown roof, and a wall pierced with a collection of rectangular openings (see figure 20). These forms extend a magnetism to the viewer as the special relations shift as one comes nearer to a brilliantly enamelled front door.

The south and the east wall uphold the roof cantilever which projects over the eastern outdoor sanctuary (see figure 21). This sanctuary is in direct touch with an inner chancel. The dividing wall of the interior and exterior sanctuaries contains a small square window supporting a statue of the Virgin Mary which can be seen by both congregations. The everyday entrance is on the north wall which also has an outdoor stairway leading to the sacristy (see figure 22). On rounding the north wall towards the west one encounters a gargoyle that spews collected rainfall into a catch-basin where "...the water dances."³⁷

The chapel is laid out by means of the modular with the altar to the east. (see figure 23). "The floor of the Chapel follows the natural slope of the hill down towards the altar."³⁸ The main body of the church is seen to increase in height from rear to front (see figure 24). This form indicates the flow of processions from nave, to main chancel, and finally to the outdoor sanctuary. Above the altar, to the left, are placed the elevated choir gallery and access to the sacristy. Confessionals are placed near the rear of the nave.

The church has three chapels which has a very special natural illumination. They are covered with half domes that receive light from three directions. The light falling vertically into and over the curved walls of the chapel is designed such that the worshippers' attention is drawn towards it, towards its altar and up above to the heavens where the light is brightest.

A small group of pews for 50 worshippers forms a parallelogram at one side of the nave, facing the altar and the Virgin Madonna image high above it. The whole plan is

irregular, and the forms are modeled into the wall and roof shapes that flare, curve and twist as if organic and alive.

The church contains almost no expressive references to any previously known church, yet it creates an impressively religious and deeply spiritual atmosphere. Externally it expresses itself as the revealer of form through the play of shade and shadow.

On entering the church, a gradual emotional appeal comes over one. This appeal is based on the shadowed dimness of indirect lighting, in which form is only vaguely revealed. The interior magically and mystically expresses the fact of light's existence and the distribution thereof in ways which couldn't be done by any transparent space frame. The effect of the interior is unique because the windows are of different sizes and proportions and their colored glass differs from window to window (see figure 25). The embrasures, in addition, slope at different angles, with the total result that one is impelled to walk about to see the others or to respond at one for an individual worship experience.

"The structure consists of two concrete membranes separated by a space of 2.26 meters forming a shell which constitutes the roof of the building."³⁹ The north, east and west walls are made of concrete reinforced stone (see figure 26). The south wall was built with a concrete frame with metal lath covering. "The towers are constructed of stone masonry and are capped by cement domes. The vertical elements of the chapel are surfaced with mortar sprayed on with a cement gun and then white-washed both on the interior and exterior. The concrete shell of the roof was left rough from the formwork."⁴⁰

A very important element is the fact that the roof does not rest directly on the east and south walls, but on small impost blocks--"their first such use in architecture, it might be added, and one widely copied since."⁴¹

Le Corbusier said in 1961, "An architecture must be walked through and traversed.. This is so true that architecture can be judged as dead or living by the degree to which the rule of movement has been disregarded or brilliantly exploited."

Le Corbusier has synthesized space into a room which "resembles no other in the world, while its brilliant exterior is the masterly, correct and magnificent play of masses brought together in light." Ronchamp is to many the most impressive church of the last 500 years.

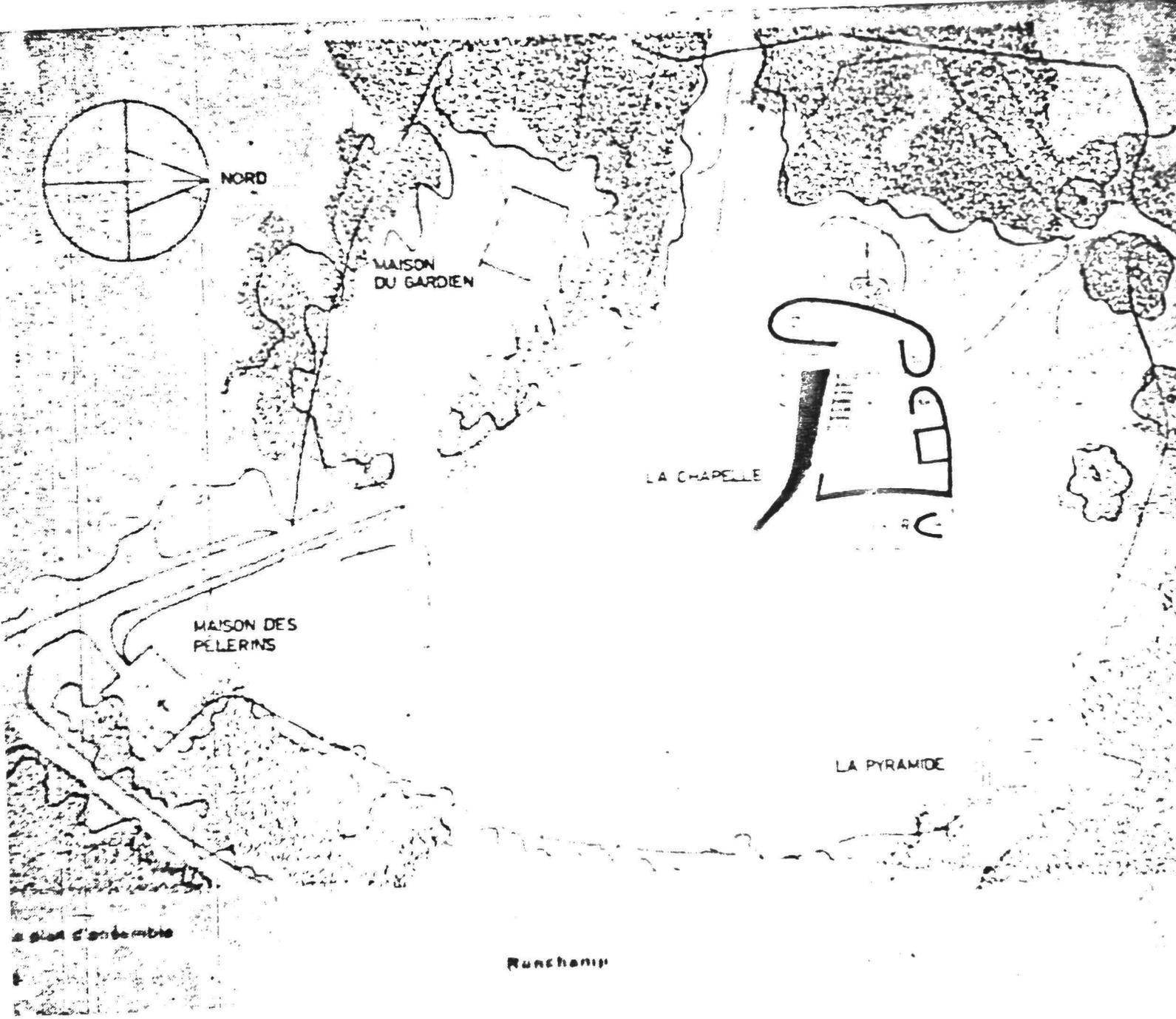


Figure 19. Ronchamp: Site Plan.

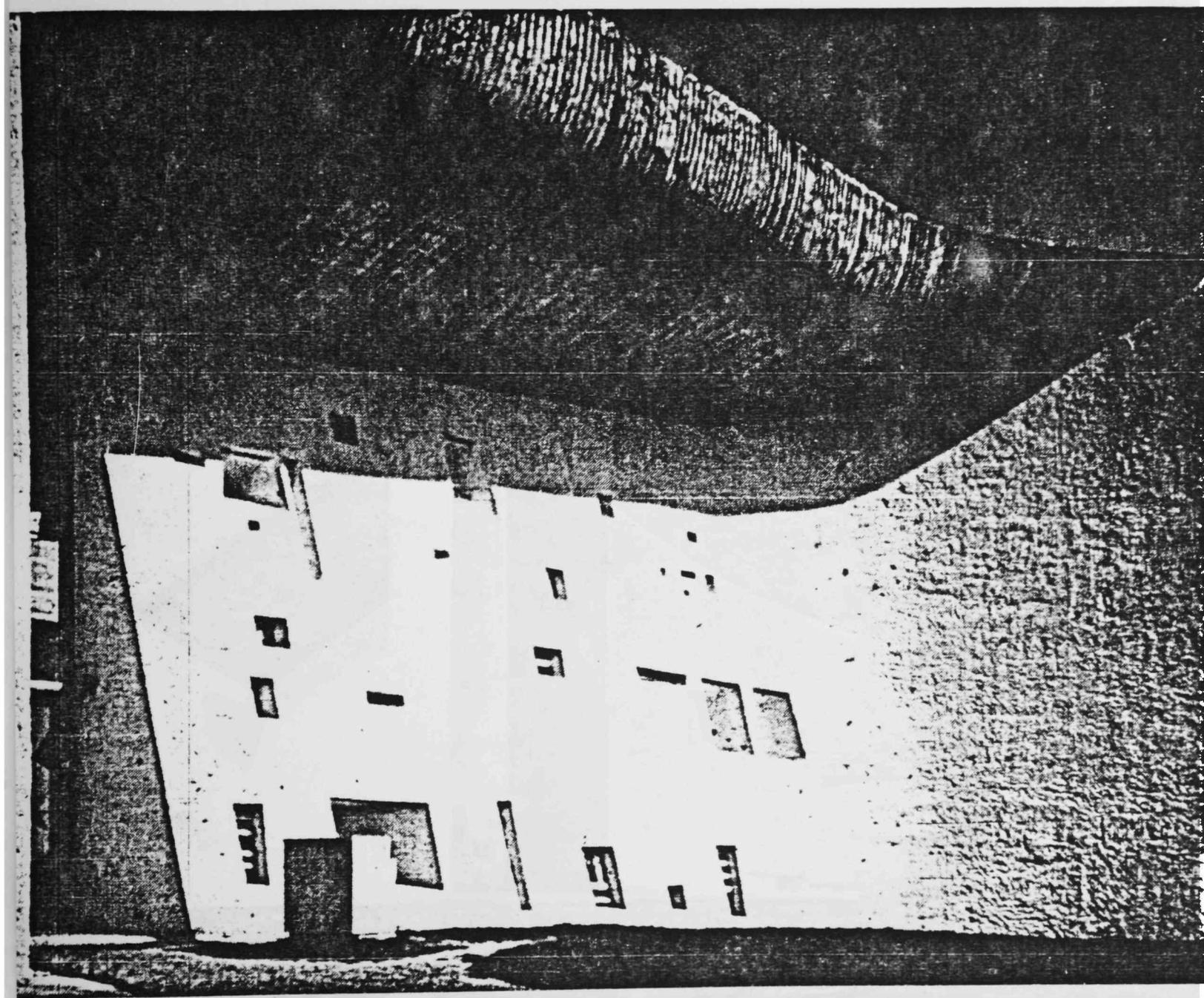


Figure 20. Ronchamp: Exterior South.

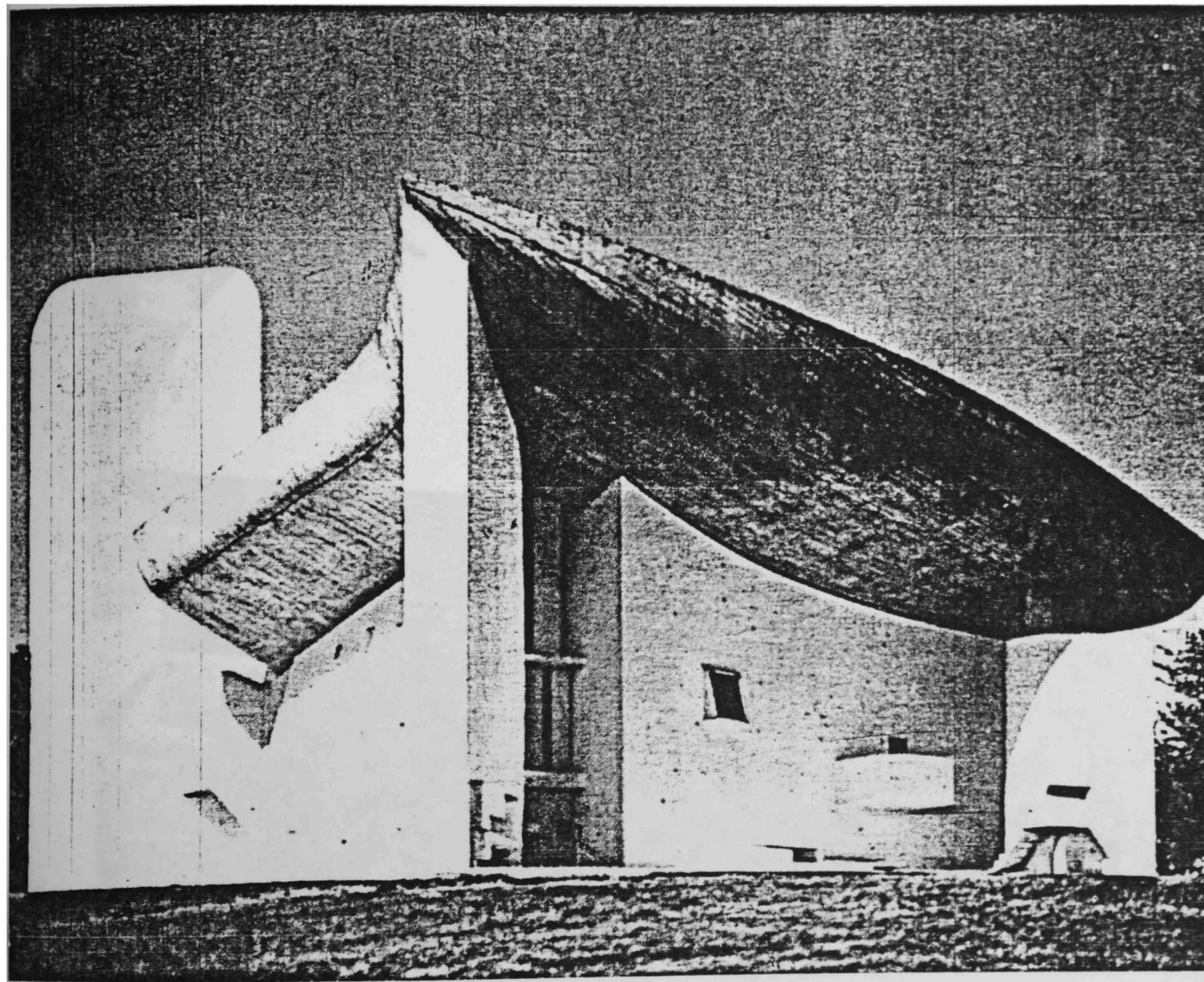


Figure 21. Ronchamp: Exterior South/East.

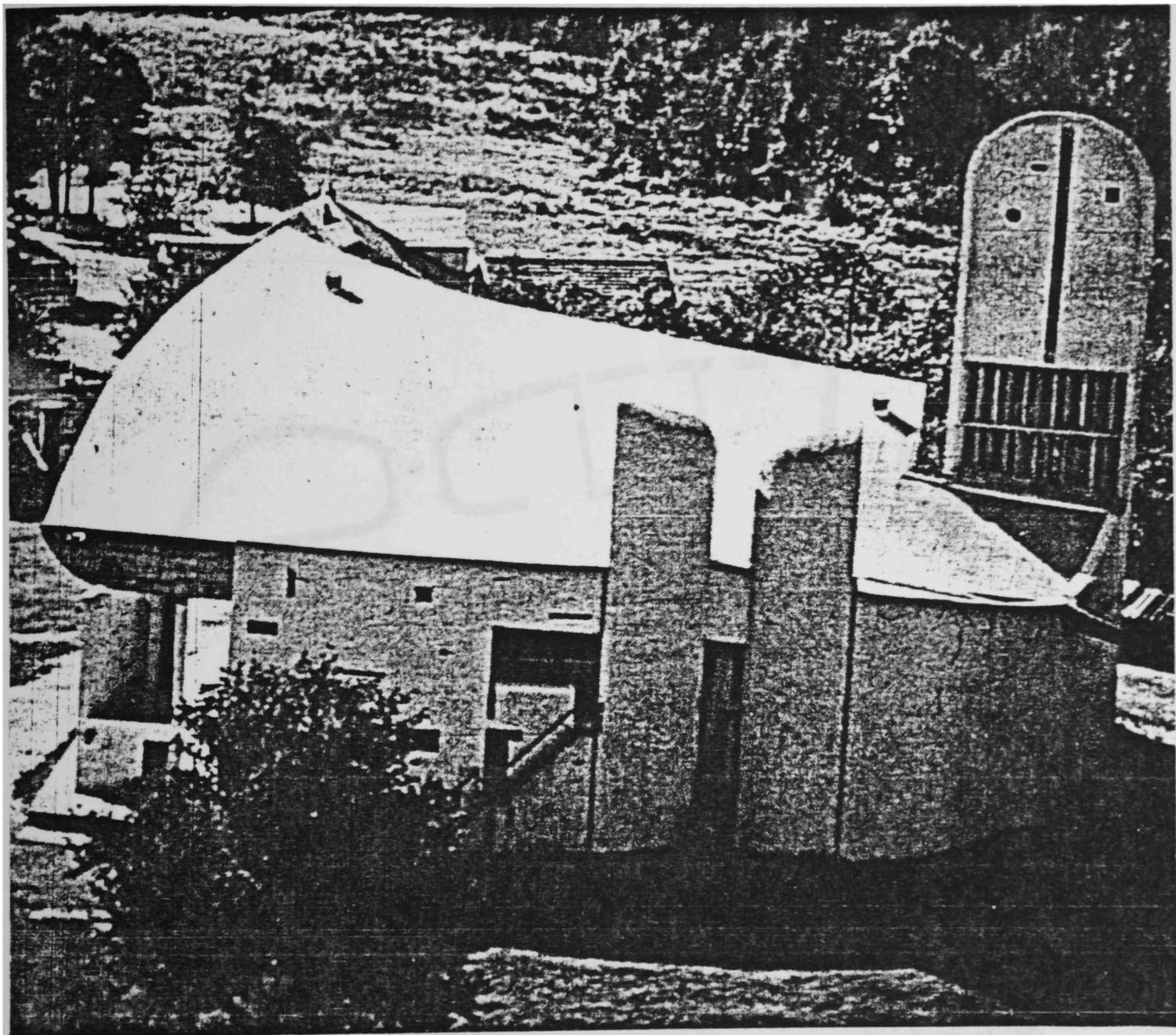


Figure 22. Ronchamp: Exterior North.

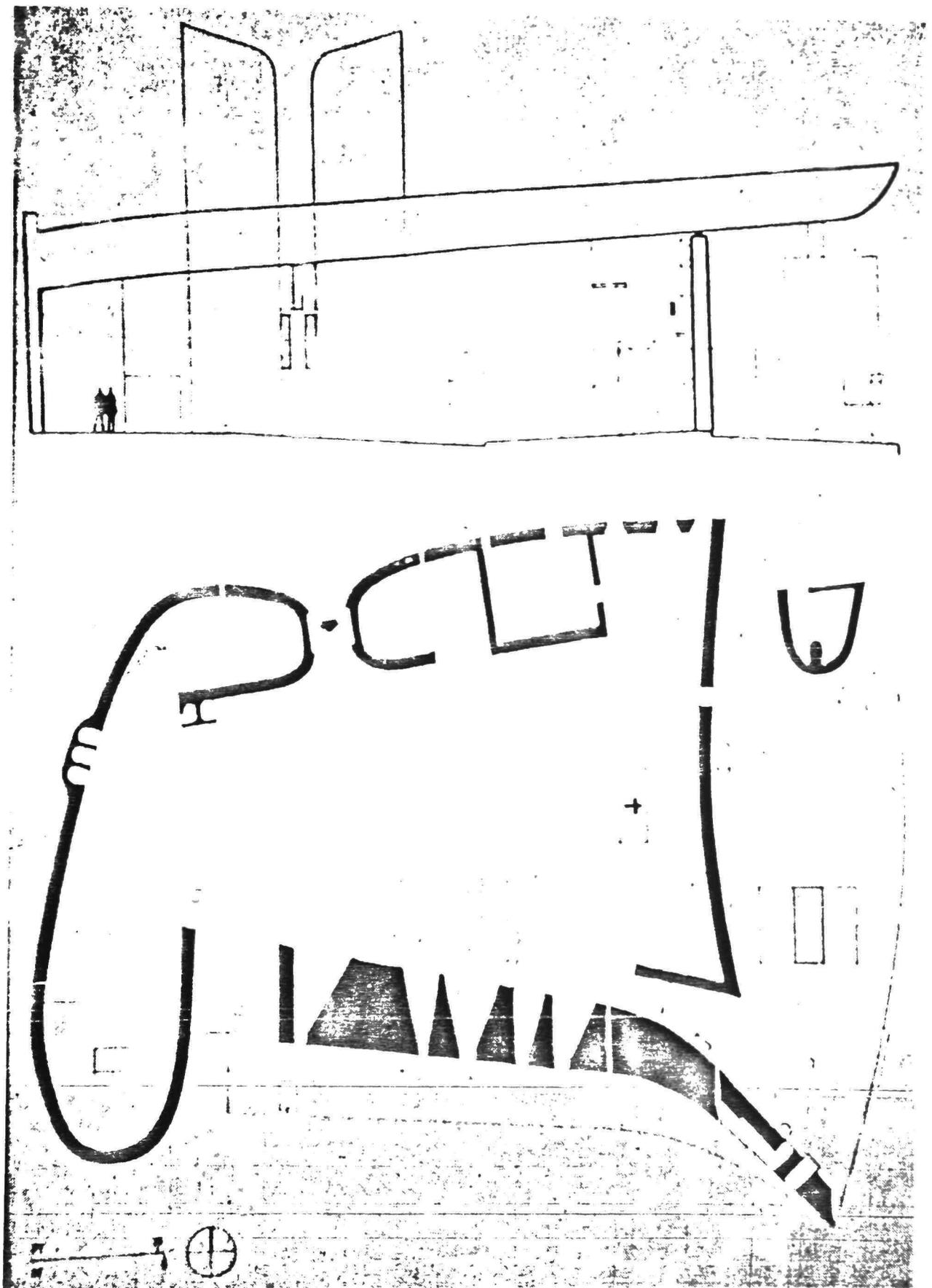


Figure 23. Ronchamp: Floor Plan & Section.

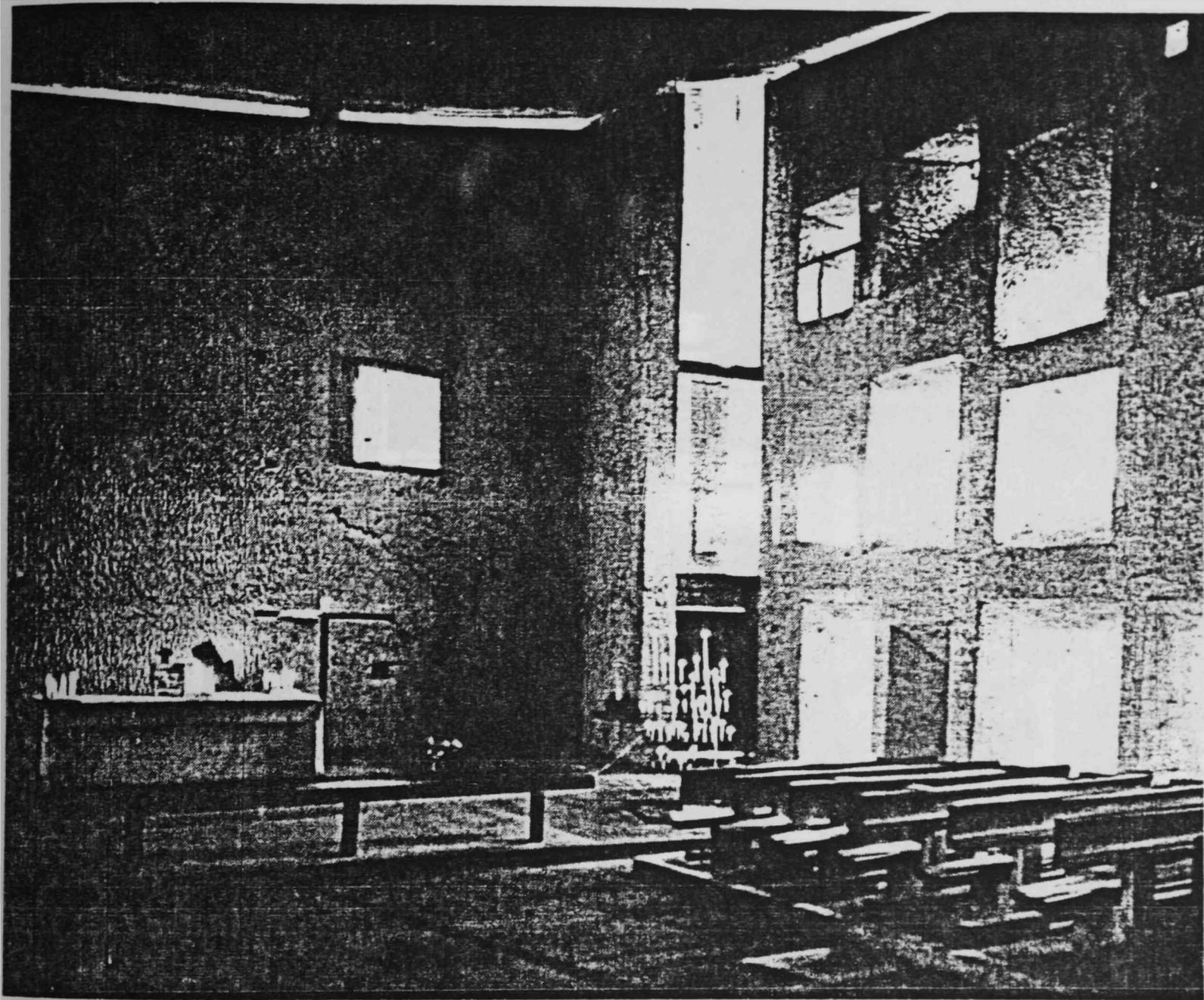


Figure 24. Ronchamp: Interior Altar.

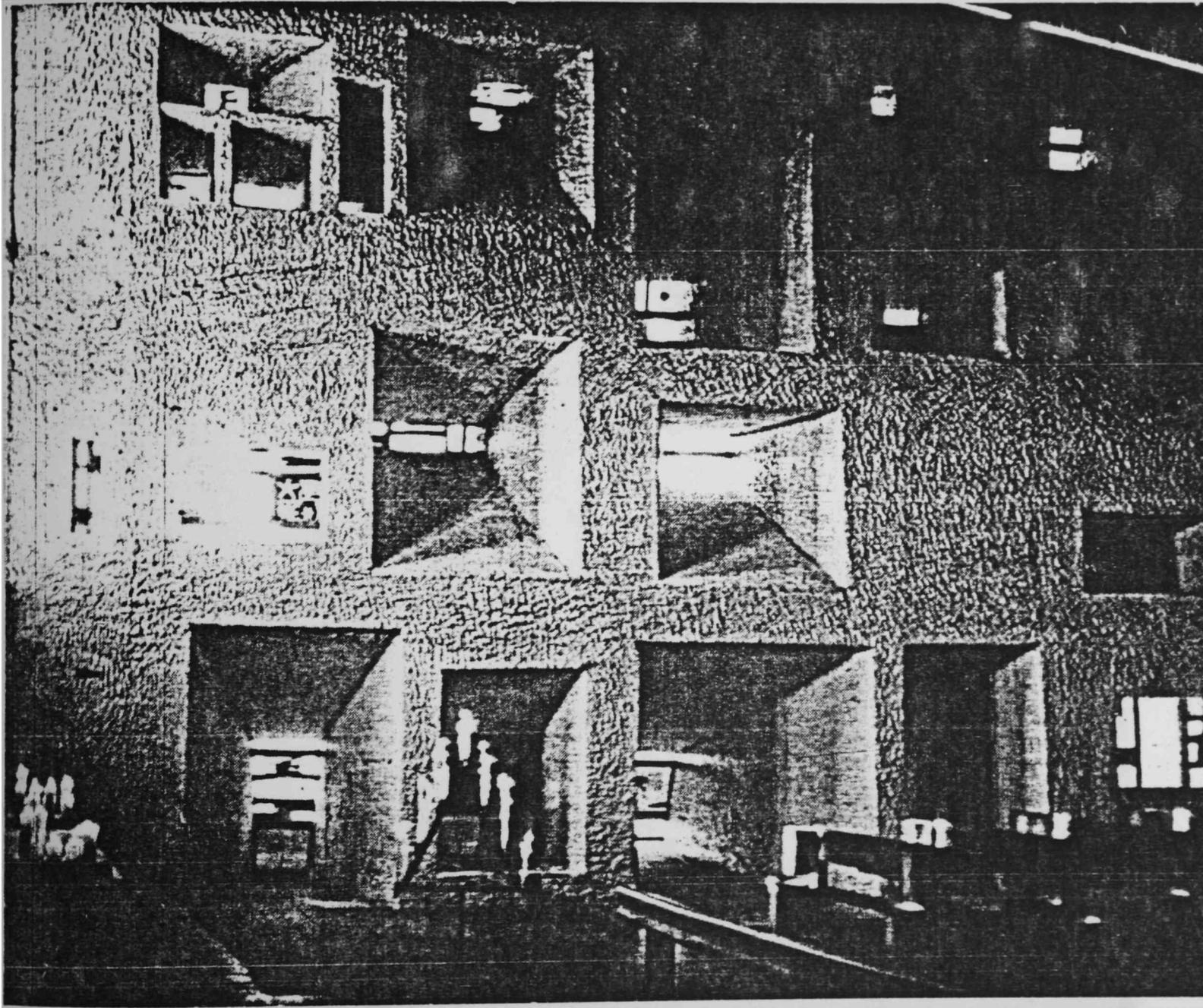


Figure 25. Ronchamp: Interior Windows.

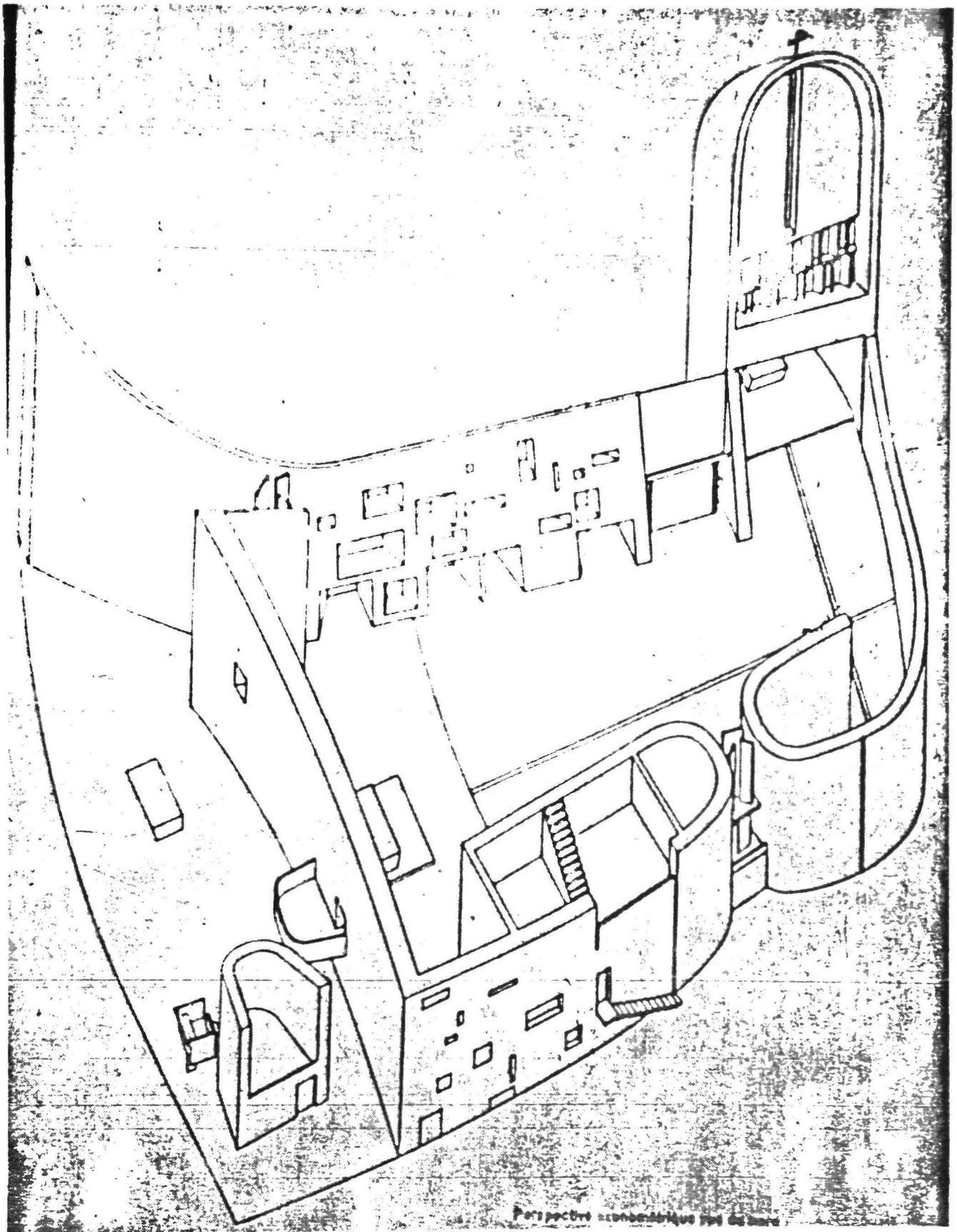
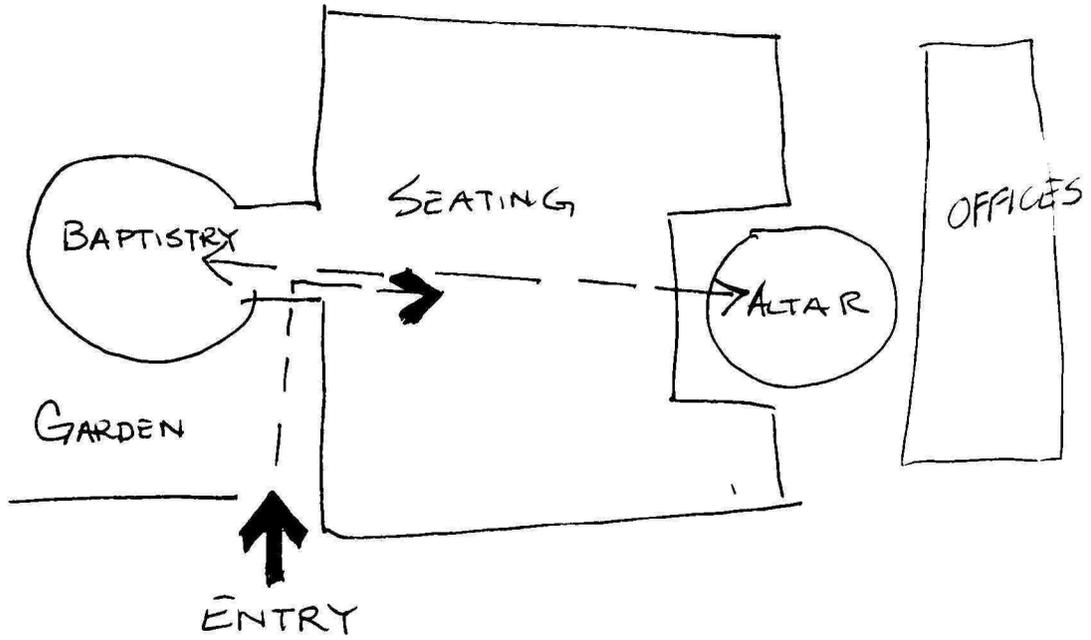


Figure 26. Ronchamp: Axonometric.

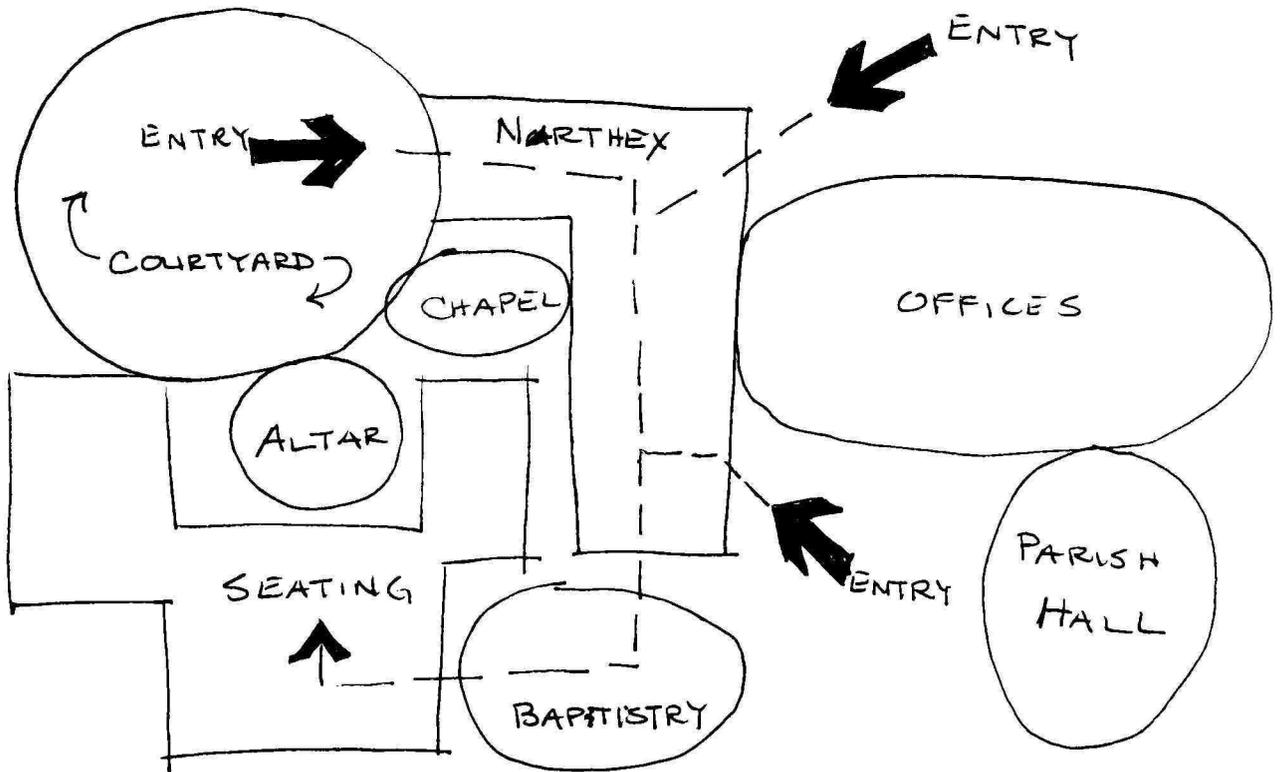
Chapelle De Notre-Dama Du Haut: Interpretations

To interpret this church, one would have to experience this church. Based on other interpretations, the appeal of this church comes from an individual emotional experience from a personal visit to the church. To interpret this church without such a visit would be unjust not only to the church itself, but also to the architect who believed that, "Architecture must be walked through and traversed...."

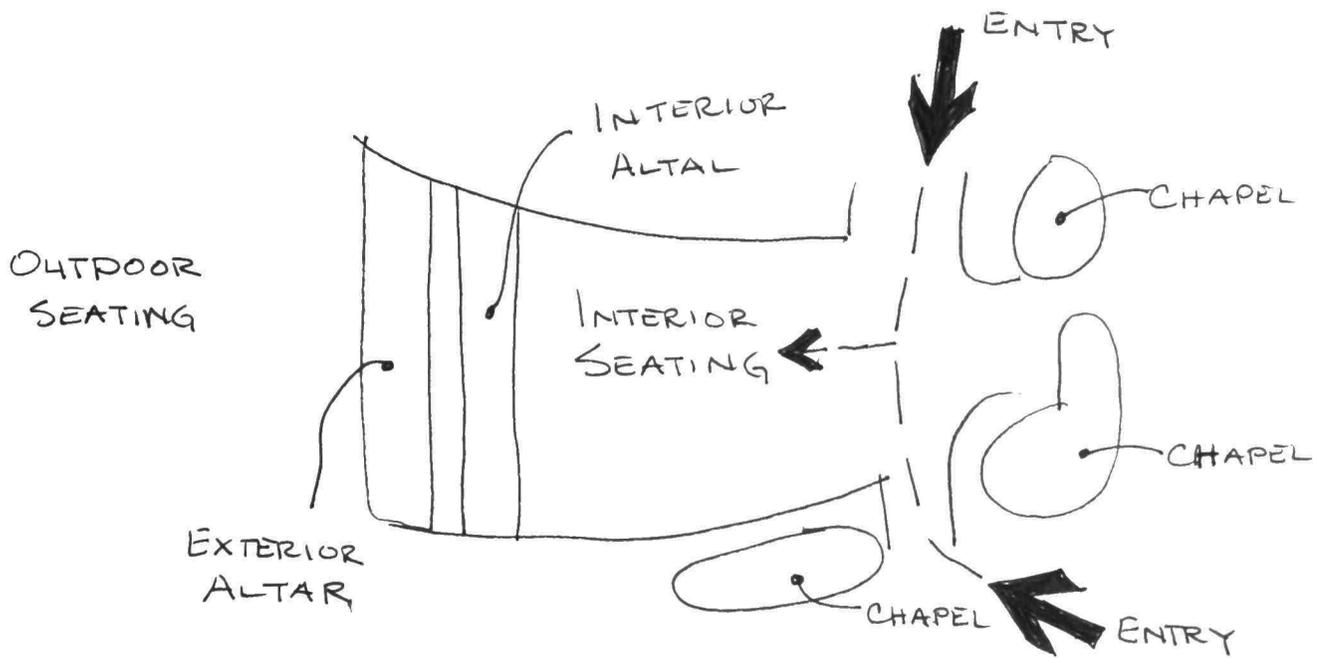
| | | | | |
|-----------------|-----------------------------------------------------------------------------|----------------------------------------------------------------------------------------------|-------------------------------------------------------------|---------------------------------------------------------------|
| CHURCH | Bagsvaerd Church | St. Cecilea | St. John | Chapella De Notre-Dama Du Haut. |
| Location | Copenhagen, Denmark | Houston, Tx. | Hopkins, Minn. | Ronchamp, France |
| Year | 1979 | 1981 | 1967 | 1955 |
| Cost | unavailable | 1.2 million | unavailable | unavailable |
| Seating | 700 | 850 | 700 | 10,000 |
| Setting | Industrial oriented community | established residential neighborhood | residential neighborhood | countryside town |
| Design Concepts | To contain many and have good accoustics and peace which is not theatrical. | to reflect the physical symbolism & architectural forms that emerge from liturgical changes. | church biulding to harmonize with residential neighborhood. | to build a pilgrimage church in the image of The Virgin Mary. |
| Architects | John Utzon | Charles Tapley | Progressive Design Assoc. | Le Corbusier |



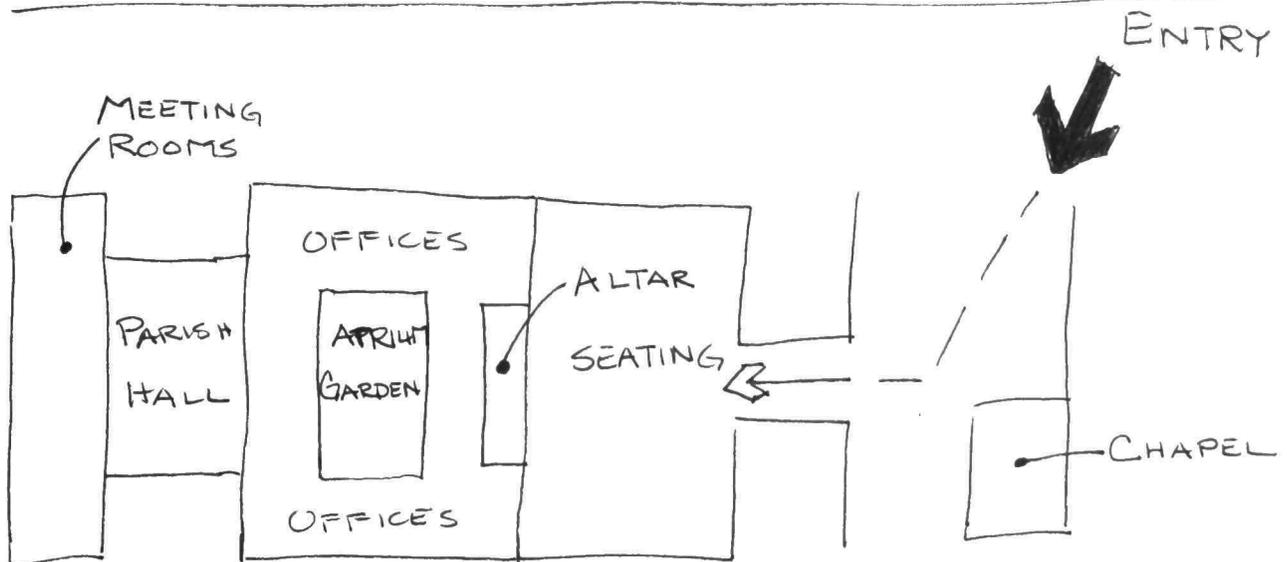
ST. CECILEA



ST JOHN THE EVANGELIST



CHAPELLE DE NOTRE-DAMA DU HAUT



BAGSVAERD CHURCH

ENDNOTES

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4. Ibid, p. 125.
5. Ibid, p. 128.
6. Ibid, p. 130.
7. Ibid, p. 292.
8. Ibid, p. 295.
9. Ibid, p. 109.
10. Ibid, p. 101.
11. Ibid, p. 263.
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13. Lawler, Abridged Edition THE TEACHING OF CHRIST a Catholic Catechism for Adults, p. 273.
14. Ibid, p. 273.
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31. Ibid.
32. Ibid.
33. Ibid, p. 78.
34. Ibid, p. 77.
35. Ibid.
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41. Ibid.

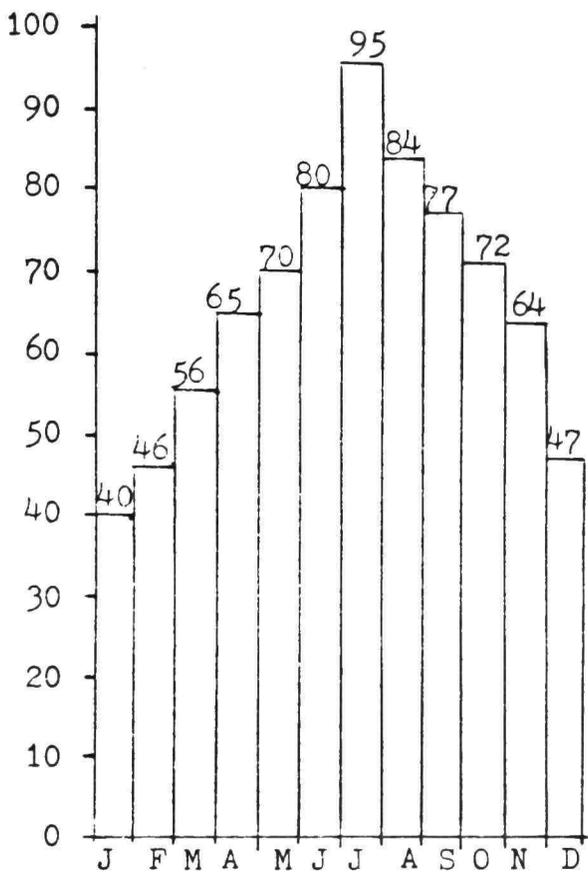
SITE ANALYSIS

The location for the new "Catholic Church" will be DeSoto, Texas. The Dallas-Fort Worth metroplex is located in the heart of the sunbelt and lies in the upper margins of the Coastal Plains. The weather in DeSoto is moderate and most activities can be scheduled year 'round.

The city of DeSoto is further characterized by the following:

1. Annual average temperature: 65 degrees
2. Hottest month: August @ 85 degrees - average
3. Coldest month: January @ 45 degrees - average
4. Geographical setting -- latitude: 32 - 54', longitude: 97 - 07'
5. Elevation: 500-800'
6. Area: 23 square miles
7. Temperature -- Record mean: 65.7, maximum: 76.1, minimum: 55.2
(degrees Fahrenheit)
8. Population: 23,150
9. Precipitation -- Average: 32 inches annually, but varies from year to year with less than 20 to more than 50 inches annually.
10. Evaporation lost: 48 inches
11. Surface water chemical composition: Calcium/Magnesium & Carbonate/Bicarbonate.
12. Mean Possible Sunshine: 66%
13. Mean Relative Humidity: 6 A.M. -- 81%, 6 P.M. -- 55 %.
14. Wind Velocity: Ranges from 13- 31 miles per hour.
15. Soil: Eddy-Urban Land complex, 1 to 4 percent slopes.

The following charts further help to identify the site's climatical data (see Figure 27 - Figure 33).

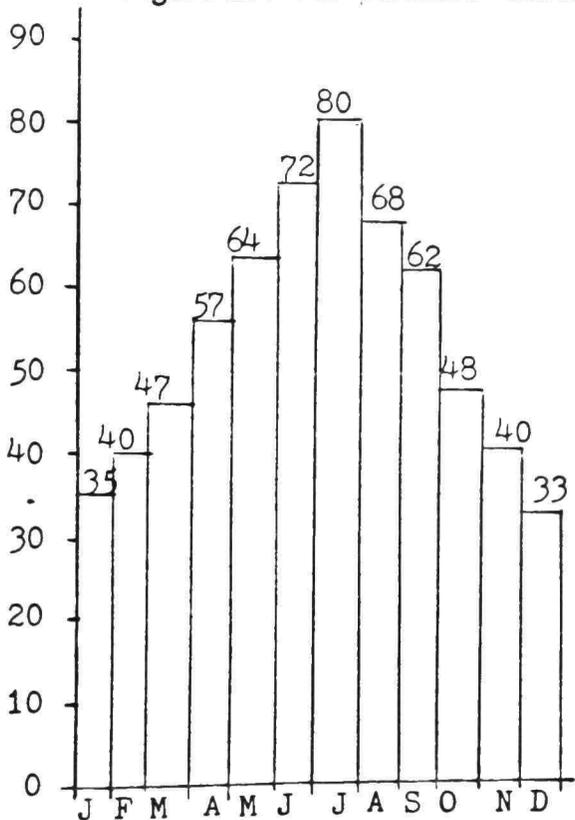


Annual Average: 65.6

*The purpose of this diagram is to show maximum temperatures in degrees Fahrenheit per month.

*Source: Climatology of the United States by Environmental Data for the U.S., No. 80.

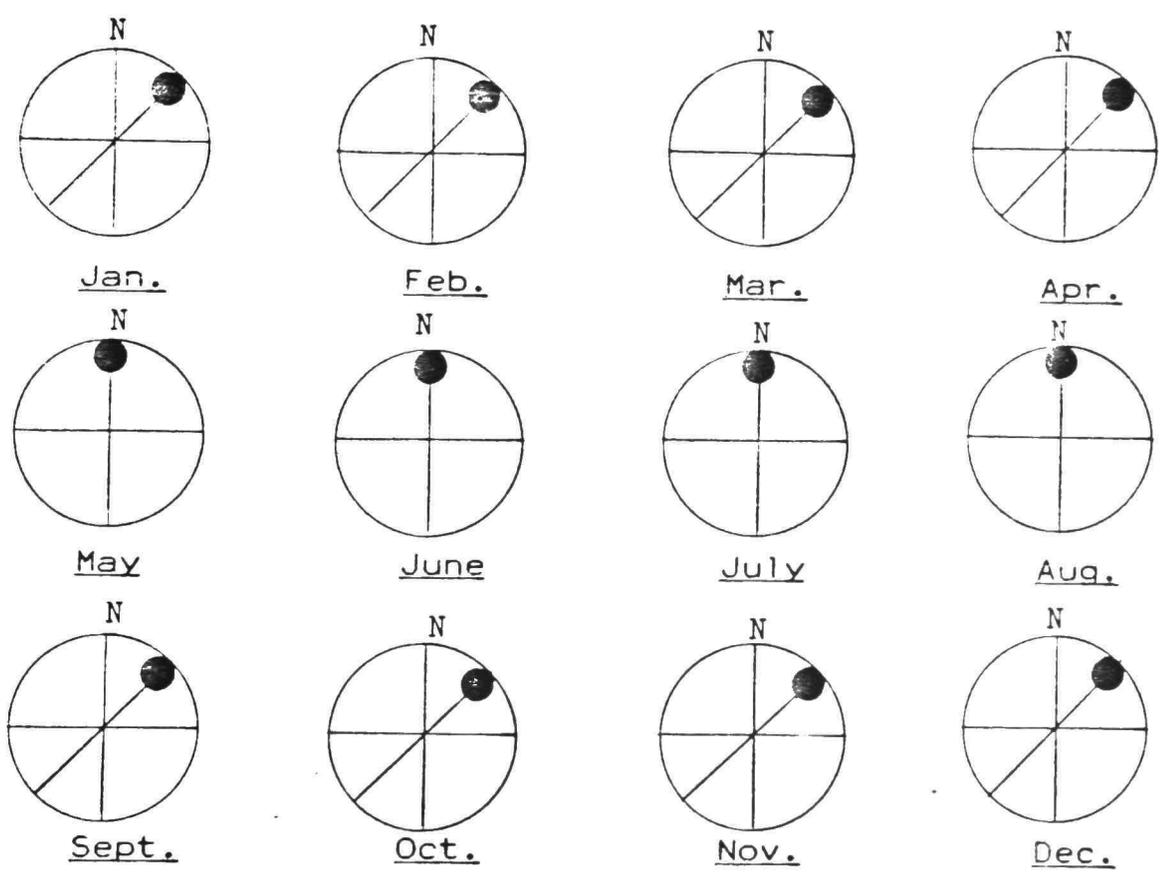
Figure 27. Temperature - Mean Degrees Fahrenheit (maximum).



*The purpose of this diagram is to show the minimum temperatures in degrees Fahrenheit per individual month.

*Source: Climatology of the United States by Environmental Data of the U.S., No. 80.

Figure 28. Temperature - Mean Degrees Fahrenheit (minimum).



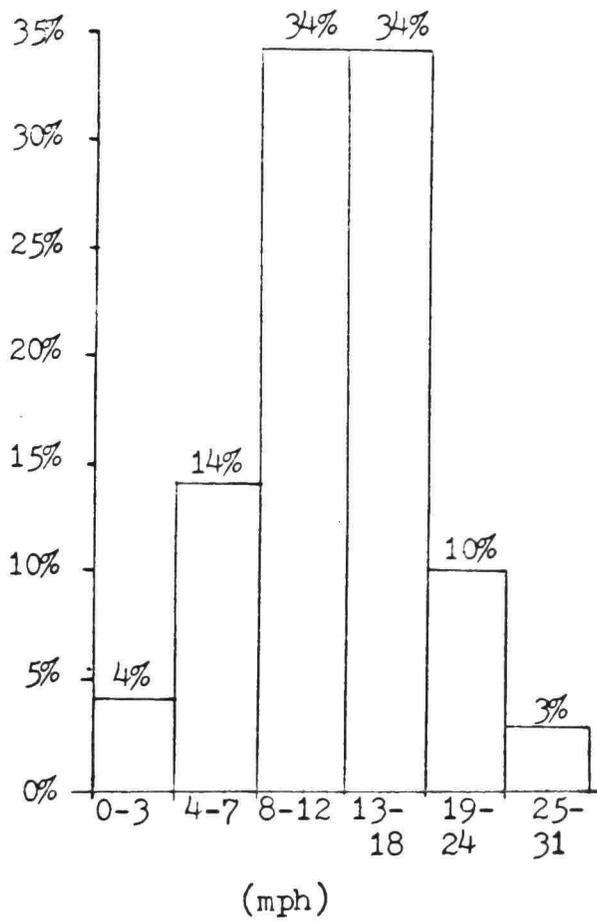
*The diagram above shows the average wind directions per month.

*Source: Climatology of the United States by Environmental Data for the U.S., #60.

Figure 29. Prevailing Wind Directions.

Mean Speed: 12.5%.

*The purpose of this diagram is to show the mean speed percentages of the wind.



*Source: Climatology of the United States by Environmental Data for the U.S., Tbl. B.

Figure 30. Annual Wind Speed Percentages.

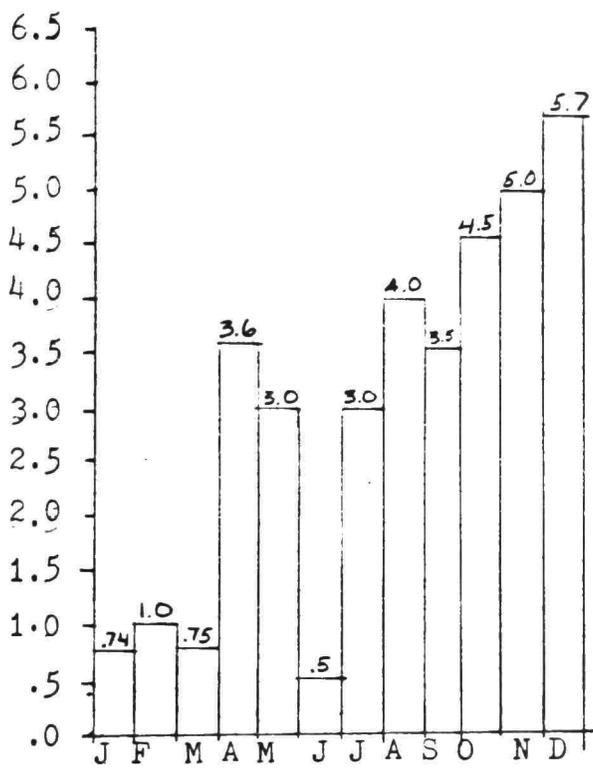
The purpose of this diagram is to show the sun angles and how they will affect the site at given periods of the day and month.

| MONTH | 7:00 A.M. | | 12:00 NOON | | 5:00 P.M. | |
|-------|-----------|--------|------------|-------|-----------|-------|
| | ALT. | BRNG. | ALT. | BRNG. | ALT. | BRNG. |
| JAN. | 2.5 | 64E | 35.5 | 17E | 11.5 | 56.5W |
| FEB. | 6.5 | 73E | 44.3 | 21.5E | 18 | 63.5W |
| MAR. | 1.5 | 89.5E | 56 | 25E | 23.5 | 73.5W |
| APR. | 9.5 | 98E | 59 | 56E | 41 | 76W |
| MAY | 14.5 | 105E | 64 | 70.5E | 45 | 87W |
| JUNE | 16 | 107.5E | 65 | 76E | 46.5 | 90W |
| JULY | 12.5 | 106.5E | 63 | 72.5E | 46 | 85.5W |
| AUG. | 8.5 | 98E | 57.5 | 58.5E | 41.5 | 75W |
| SEPT. | 4.5 | 88E | 50.1 | 43E | 33.5 | 65W |
| OCT. | 12 | 68.5E | 41 | 31.5E | 24 | 58W |
| NOV. | 1 | 65.5E | 35 | 19E | 12 | 55.5W |
| DEC. | 1 | 61.5E | 32 | 13E | 7 | 56W |

*Source: Graphic Standards.

Figure 31. Sun Angles at 32 degrees North Latitude.

*The purpose of this diagram is to show an average amount of rainfall in inches per month.



*Source: Climatology of the United States by Environmental Data for the U.S., No. 77.

Figure 32. Total Precipitation.

Texas Tornadoes:

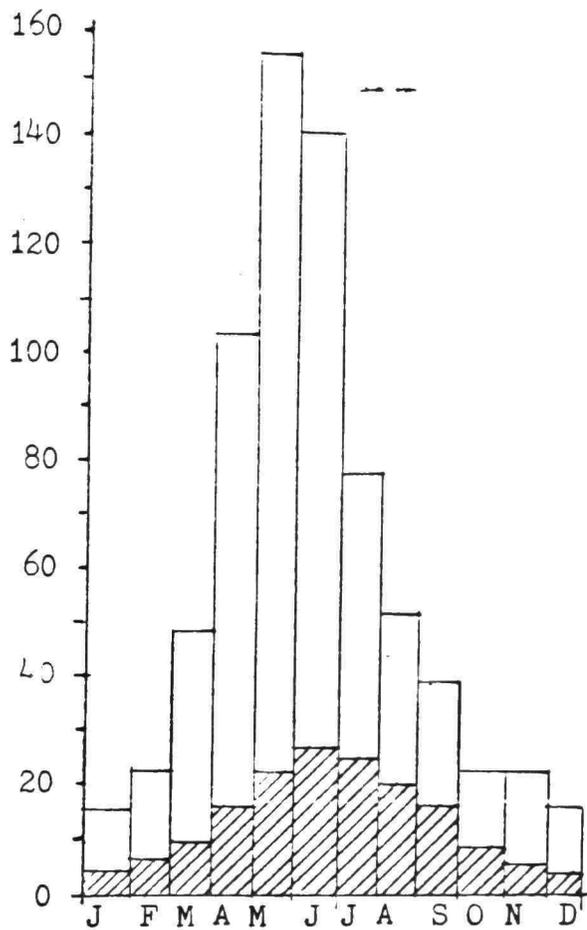
Avg/Year = 117

Greatest (1967) = 232

Least (1953) = 32

Total = 3035

No/10,000 sq. mi. = 4.37



Legend



Number of Tornadoes

Number of Days

*The purpose of this chart is to show the average number of tornadoes per month in the United States.

*Source: Climatology of the United States by Environmental Data of the U.S., No. 62.

Figure 33. Average Number of Tornadoes and Tornado Days per month in the United States (1953-1978).

Soils

The soil on the site for the Catholic Church is Eddy-Urban Land complex. This complex is made up of gently sloping, shallow and very shallow, well-drained soils.

The Eddy soil makes up about 55 percent of this complex, and Urban Land, which consists of areas covered with buildings and pavement, makes up 25 percent. Minor soils make up the rest. "Typically, the surface layer of the Eddy soil is grayish brown, moderately alkaline clay loam 5 inches thick. The layer below that, to a depth of 11 inches, consists of platy soft chalky limestone and about 15 percent grayish brown clay loam. The underlying material is white, soft chalky limestone."¹

Water capacity is very low and permeability is moderately slow. Runoff is medium and the hazard of erosion is severe.

The Eddy soil has medium potential for urban uses. The shallowness to rock and corrosivity are the main limitations. The rock is soft and rippable and provides a good footing for foundations. Because the erosion hazard is severe, care is needed during construction to prevent soil loss. Drainage is not needed.

There are several types of vegetation recommended for this land area. For flower and ground cover it is advisable to use zinnia, daylily, shasta daisy, grape, hyacinth, small flower narcissus, slyssum, euonymus, blue fescue, green or gray santolina, vinca or sedum. The types of vines that will best grow are Boston Ivy, trumpet creeper, honeysuckle, Virginia creeper, Quince, Japanese ligustrum, nandina, yucca and a Texas sage are shrub choices. Cedar elm, redbud, red cedar, Mexican plum, and Texas oak are favorable tree selections.

Site

The tract of land selected for the site is located on the east side of Westmoreland Drive, south 1212.61' from Pleasant Run Road. This tract of land is 13.300 acres (579,330 sq. ft.) (see Figure 34).

The site is easily accessible from the north by Pleasant Run Road and south by Belt Line Road of DeSoto. Westmoreland Drive runs north and south parallel to Hampton Road (the main axis of the city), with four major links, Wintergreen Road, Pleasant Road, Belt Line Road, and Parkerville Rooda (see Figure 35). Due to the amount of construction planned in this area, Westmoreland will be widened to carry the traffic load.

The site is bordered on the south by large residential lots. These lots are

characterized as having large custom built houses within a considerable amount of land which contains small amounts of horses.

On the east of the site is another large residential home with private tennis court facilities. There is also a tract of land (6.416 acres) which is the site for two ground level water tanks.

The site is bordered on the north by two tracts of land. The first tract (41.795 acres) is the site for a DeSoto public school. Just north of this is a tract of land (4.77 acres) which is currently under construction for a Baptist church.

The west of the site, across the street, Westmoreland, is an old farm that is currently up for sale (see Figure 36).

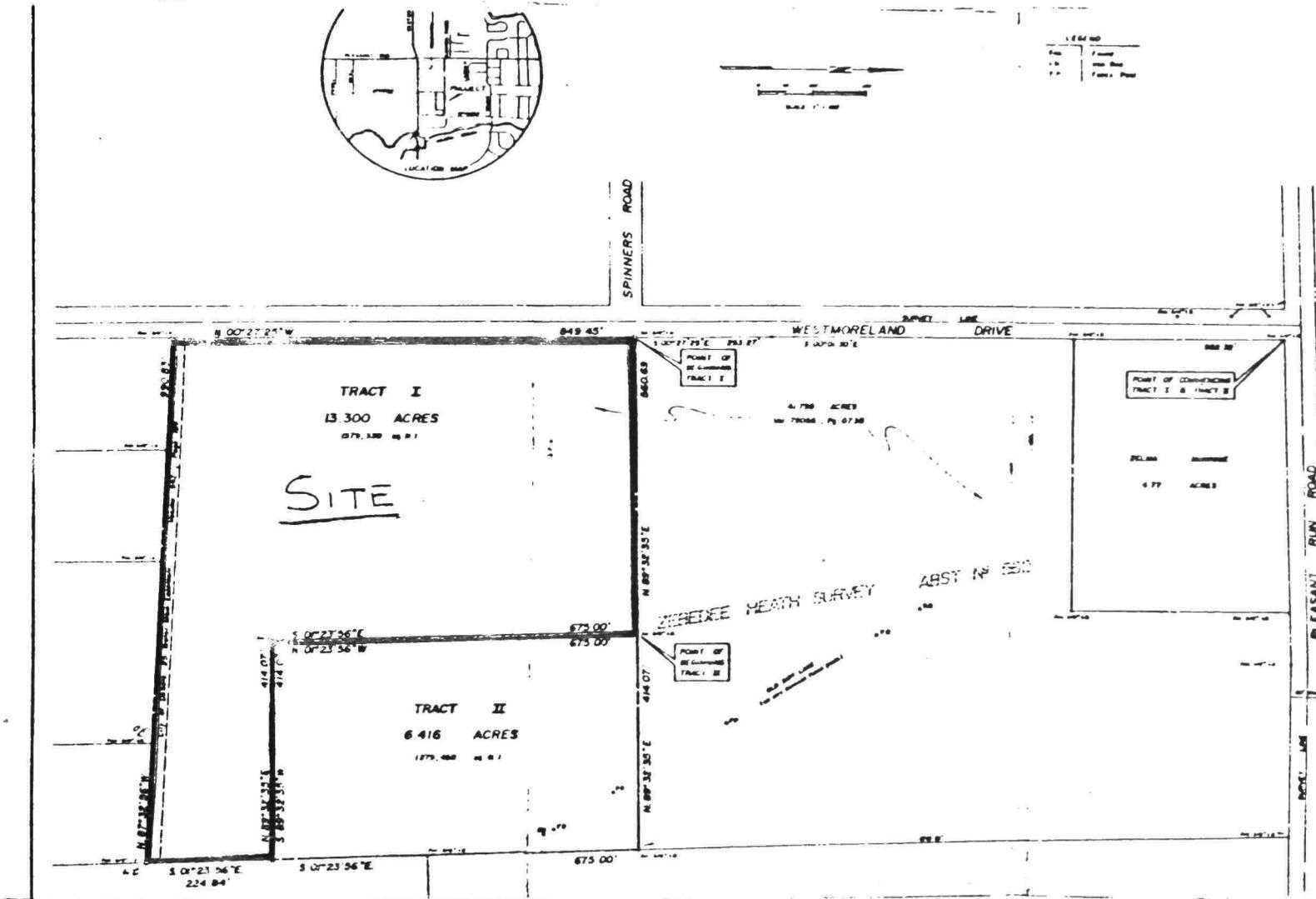
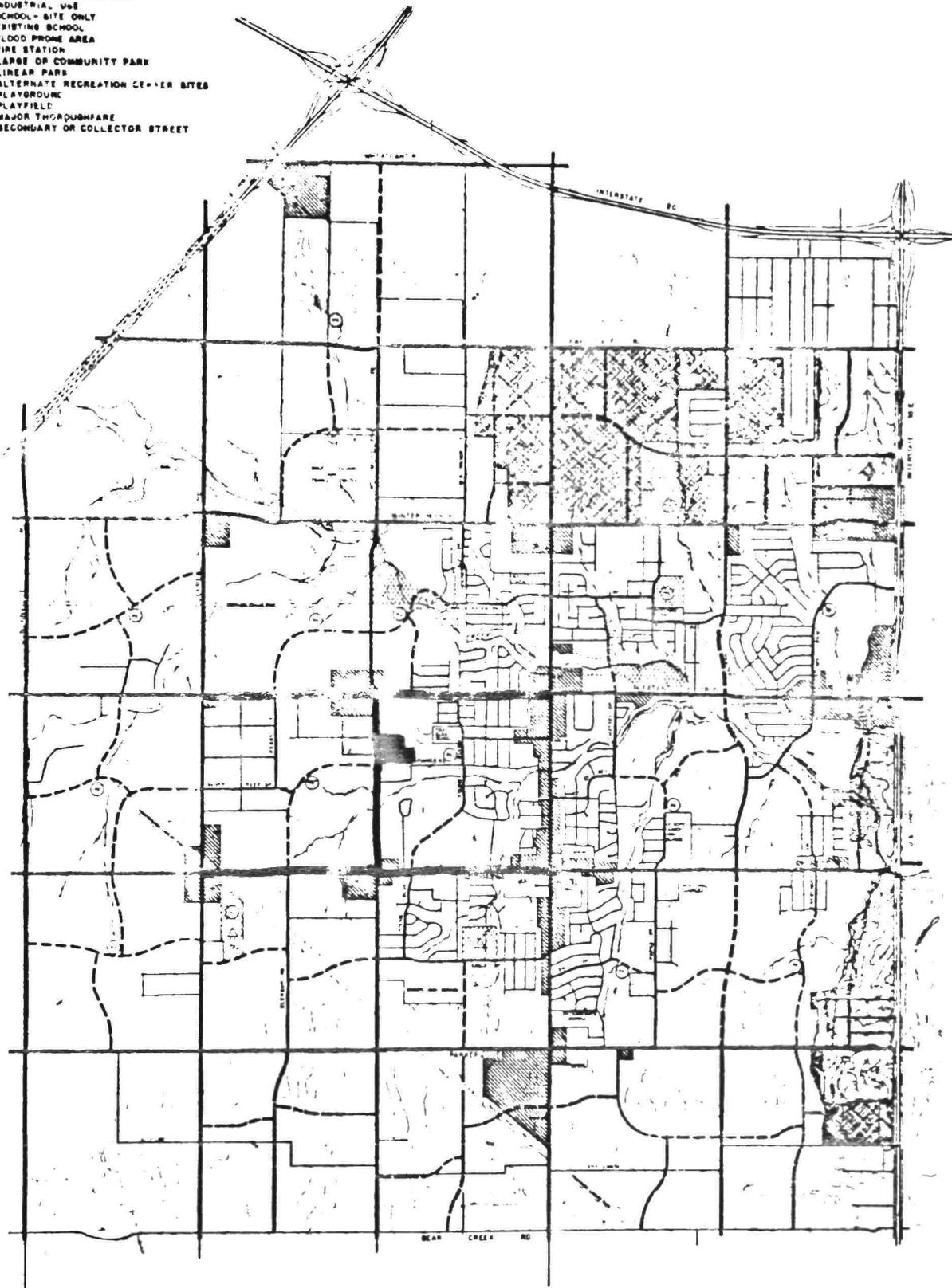


Figure 34. DeSoto: Site.

- RESIDENTIAL USE
- MAJOR PUBLIC OR SEMI-PUBLIC USE
- RETAIL/COMMERCIAL USE
- INDUSTRIAL USE
- SCHOOL - SITE ONLY
- EXISTING SCHOOL
- FLOOD PRONE AREA
- FIRE STATION
- LARGE OR COMMUNITY PARK
- LINEAR PARK
- ALTERNATE RECREATION CENTER SITES
- PLAYGROUND
- PLAYFIELD
- MAJOR THOROUGHFARE
- SECONDARY OR COLLECTOR STREET



AMENDED FUTURE LAND USE,
ELEMENTS OF COMPREHENSIVE PLAN &
MAJOR THOROUGHFARE PLAN



CITY OF DESOTO, TEXAS

Figure 35. DeSoto: Major Access to Site.

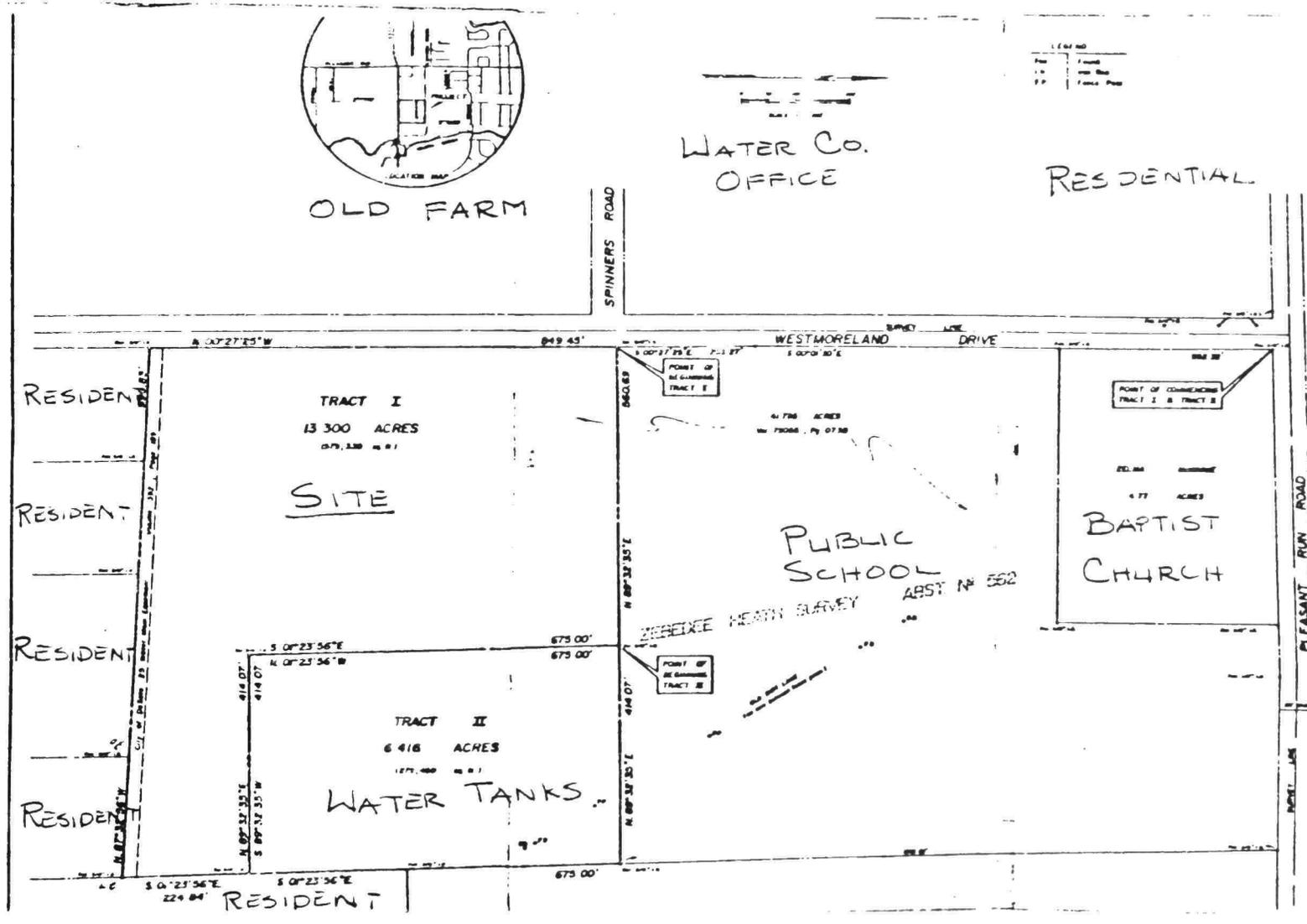


Figure 36. DeSoto: Site, Bordered Areas.

SITE INTERPRETATIONS

Due to the maximum and minimum temperatures and the high percentages of humidity throughout the year, some air-conditioning and heating will be required.

The shallow rock provides a good footing for foundations. Because the erosion hazard is severe, care is needed during construction to prevent soil loss. Drainage is not needed.

The location and mild, temperate climate of this site makes it a very desirable location to build.

ENDNOTES

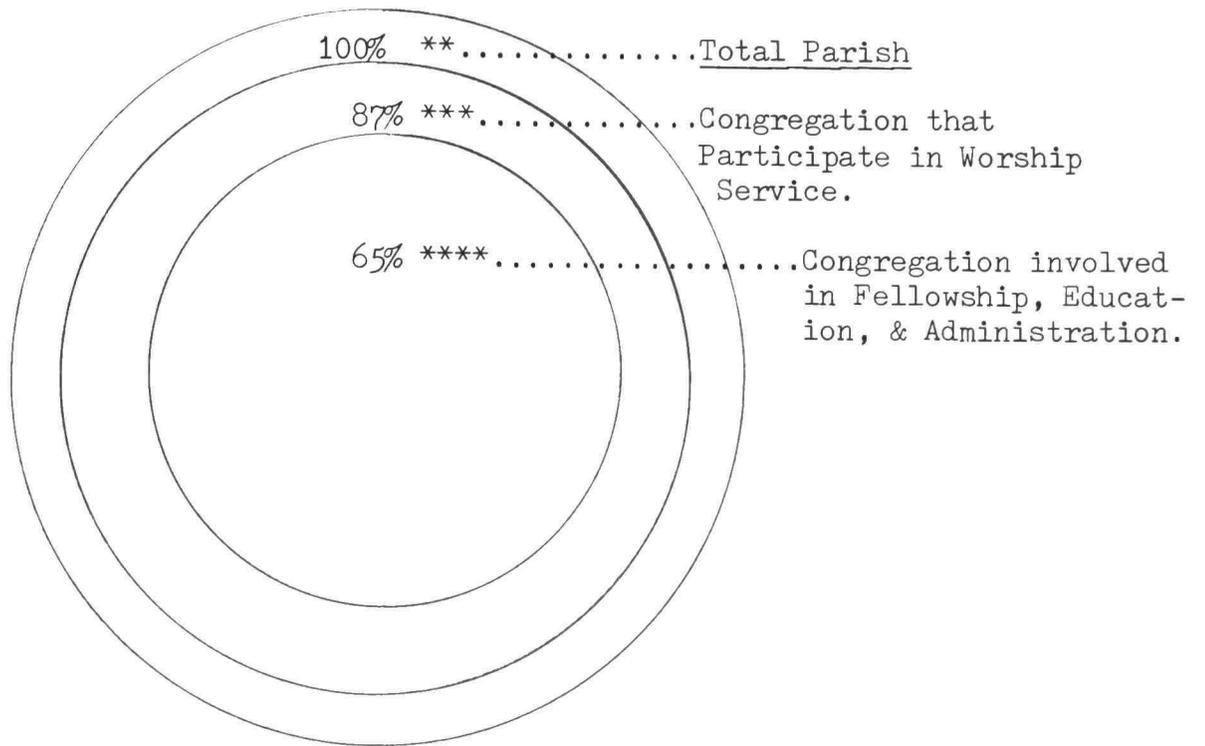
1. Soil Conservation Service, Soil Survey of Dallas County, Texas, p. 23.

ACTIVITY ANALYSIS

As a prerequisite to the design of the Catholic Church, the designer must understand the parts, the nature, the mode and the frequencies of activities that will occur within the church and community relationship. The designer must become informed as to who performs these activities and why. The activities will evolve out of parish needs and focus on people problems that will center on a place where christian oriented solutions can be found. This is the primary activity role as expressed by the parishioners.

The clients of this church is the parishioners, who must find in this place spaces in which to worship and pray. These members are the primary occupants of the total users. They are the ones who extend the catholic force into the community (see figure 37).

The physical activities within the church can be grouped according to the primary functions. These activities must be analyzed in order that the designer can focus on user needs and preferences. These activity groups are based upon conditions and functional relationships. They are comprised of worship, administration, education and fellowship (see figure 38).



Note: Percentages based on approximations.

Figure 37. Users of Church.

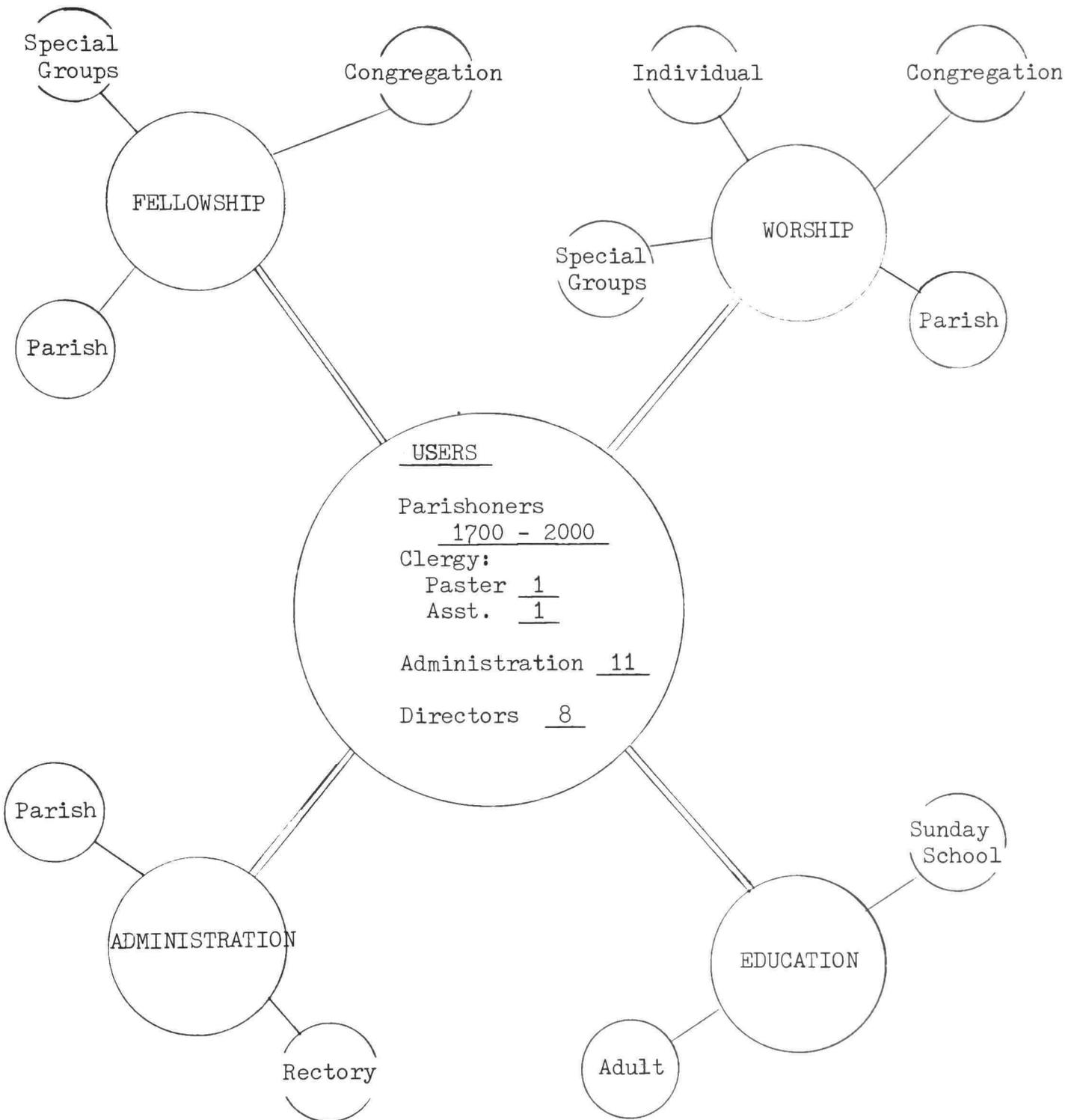


Figure 38. Activity Groups.

Worship

The church's primary focus will be on the need for the congregation to exercise worshipping activities. The Dallas Diocese recognizes the traditional roles and aspects of Catholic and liturgical beliefs for their religious ceremonies. These traditional and ceremonial activities are directly linked to traditional spaces, elements, ornaments, boundaries and sacred physical qualities. This section will concern itself with the activities and movements of the congregation and priests, while a later section will prescribe the physical elements, qualities and equipment needed to carry out these activities.

The Catholic community can be defined as a group who come together to express union among themselves through Christ by means of religious worship. An understanding and correct interpretation of the movements within this Sacramental worship is essential in the design of a Catholic Church.

The Mass is a ritual of a fixed order or framework of prayers and ceremonies. It is a sacrifice by which a sacrament, the Holy Eucharist, is preserved, provided and dispensed to the faithful by the priest.

The primary activity functions of the Catholic Church can be divided into three sections, the Celebration of the Mass, the Dispensing of the Sacraments, and the Preaching of the Word of God.

I Mass

The Mass originated from the Last Supper. "Christ there clarified the meaning of His sufferings and revealed the greatness of His saving love. He instituted the sacrament of the Eucharist, and the priesthood which serves the Eucharist. He made it clear that His death would inaugurate a new and eternal covenant between men and their God and that He, in His cross and His saving mercy, would always be present to His disciples in His sacrifice of the Mass."¹

After preparatory prayers and making an intention for which he is to offer the sacrifice, the priest vests himself for Mass in the Sacristy. At the same time, two servers, do the same and prepare the Sanctuary for the celebration (lighting the candles, preparing the cruets and displaying the linens).

The Mass begins with a hymn sung by the standing congregation and led by a priest or a lector as the priest approaches the altar from the Sacristy or the vestibule. After

arriving at the altar, the priest begins with, "In the name of the Father, and the Son and of the Holy Spirit." He then leads the standing congregation through preparatory prayers.

The congregation then sits and listens to the lector read the Epistle (readings from the scripture) from the pulpit.

The congregation rises for the reading of the Gospel (New Testament scripture) by the priest at the pulpit. Following the Gospel, the priest gives a homily (an attempt to make Christ's life, written in the Scripture, relevant to today) to the sitting congregation.

The congregation, together with the priest, recite the Apostle's Creed.

A hymn is sung while the offertory act is performed. This is a procession of certain members of the congregation who proceeds from the front of the Church to the altar and present to the priest the gifts to be offered during the Sacrament of Communion, and any collections which the congregation may have offered during the offertory preparation prayers. The priest places the consecrated Hosts in the Tabernacle and the chalice on the altar. He then prepares for the Canon of the Mass by washing his fingers at the altar (symbolic of Christ's action at the Last Supper). The congregation kneels, as the priest goes through the ritual of transforming the bread and wine into Christ's body. The congregation rises and recites, "Christ has died, Christ is risen, Christ will come again," in recognition of the transformation of the offering. This is one of the climatical points in the celebration of the Mass, only to be surpassed by the receiving of the Host in Communion.

The congregation stands and prays together the Lord's Prayer. Then the priest offers peace to the congregation by saying, "May the peace of the Lord be with you always." Then the congregation responds, "and also with you." Then the congregation turns to one another and shakes each others hands spreading peace throughout the people. This physical contact by all present signifies the Apostles being filled with the Holy Spirit and the anticipated Resurrection of Christ, which follows and is thus climinated and acknowledged by the congregation in the receiving of Holy Communion. The priest takes the consecrated Hosts from the Tabernacle which was placed there after the offertory. This action after the offertory is symbolic of the burial of christ in a stone tomb; the removal of the hosts from the Tabernacle before communion is symbolic of Christ's rising from the dead.

The priest meets the communicant at the foot of the altar area where he dispenses the Host while saying, "The Body of Christ." The Communicant responds, "Amen." This

is called receiving Communion. After the communicant has received Communion, he returns to his seat where he gives thanks in silent prayer.

After the priest and altar boys have prepared the altar and vessels for the closing of the Mass, the congregation stands and is confronted by the priest as he blesses them with the Sign of the Cross and says, "Go in Peace to love and serve the Lord." The congregation responds by saying, "Thanks be to God."

The congregation joins in a hymn as the priest and servers conclude the Mass with a procession from the altar (see Figure 11).

The participation of the congregation is more than responding to the priest, kneeling, sitting and standing. They are partaking in a celebration of the act of the Passion of Christ, a sacrifice. It is a celebration of the Resurrection of Christ.

II Sacraments

Each sacrament is dispensed in certain areas of the church. The Sacrament of Matrimony takes place before the altar of the church. The Sacrament of Penance occurs in a confessional area. The Sacrament of Confirmation takes place in the Sanctuary or immediately in front of the altar. The Sacrament of Holy Communion is received at the foot of the altar area, and finally the Sacrament of Baptism takes place in the Baptistry.

There are special types of participation involved in each Sacrament. The Sacraments are a Christian journey through life and as signs of our own resurrection and glory to come, is personally meaningful to the congregant.

Vatican II, suggest the need for full participation in Baptism. They want it to be more communal and less private and thus resulting in Baptizing during Mass.

The priest conducts the ritual during the Baptism. He anoints the person's head with oil, puts salt to his lips, and pours water over a portion of his head. The one receiving this Sacrament is usually supported by God Parents, whose task is to provide encouragement and help when needed to the baptized during his Christian life.

The Sacrament of Penance is performed in confessionals. The confessor may either sit and confess directly to the priest (face to face), or he may confess in an area where the priest can only hear him and not see him. The confession is very private and personal. The priest asks God for the forgiveness of the confessor and gives the confessor a penance to say.

The Sacrament of Holy Communion was discussed earlier in the Mass. The

Sacrament of Confirmation is a ritual where the person presents himself to the bishop and the congregation as a adult (one who understands the meaning of his faith and accepts it as his life) in the parish. This sacrament is a major event to the confirmer for he accepts a responsible position in the Roman Catholic Faith.

The Sacrament of Matrimony usually takes place on a Saturday. The activities follow the general role of the Mass with a few modifications in prayers and rituals.

III The Word of God

The reading and explanation of the Sacred Scriptures, occasional sermons, and homilies are delivered as a part of the services held in the church. As the conveyor of the Word, the priest speaks or leads prayers in different manners from the pulpit.

The activities of the congregation during the preaching of the Word of God consist of kneeling in front of their seat to pray, standing to sing and communicate, and sitting when listening or learning.

Other activities which take place during, before, and after the one-hour worship ceremonies are:

Entering the site to park.

Entering the site on foot.

Entering the building.

Social interactions preceding and after functions .

Choir and participants dress (usually special clothing is not provided for choir).

Choir rehearsal.

Choir and participants undress.

Faithful can perform personal prayers and worship.

Use restrooms.

Exit building and site.

Anticipated Masses.

| | |
|----------|------------|
| Saturday | 5:30 p.m. |
| Sunday | 8:00 a.m. |
| | 9:30 a.m. |
| | 11:00 a.m. |

| | |
|------------------------------------------|------------------------|
| | 12:30 p.m. |
| Mon. - Fri. | 7:00 a.m. |
| | 9:00 a.m. |
| Sacrament of Reconciliation (Confession) | |
| Saturday | 3:00 p.m. to 5:00 p.m. |

Two priest will serve the parish. One of the priest is referred to as the Pastor, head administrator. His activities will be to study and prepare worship material, visit prospective church members and the ill, provide private counseling, listen to confessions, conduct Masses, weddings and funerals, meet with parish councils and organizations, and supervise the staff. The assistant priest will perform Christiar related office activities such as research and preparation of worship material, consultation, receiving guests, conducting Masses and serving the pastor's duties upor his absence.

Living quarters for these two priest as well as for visiting priest must be provided on the site. A house keeper will be needed to clean the living quarters and possibly cook. This position is to be filled by a volunteer of the parish.

The people who help the priest during the celebration of Mass are the Servers, Lectors, Eucharistic Ministers, and the Choir.

The servers are young children who go throught special training in order to help the priest with the physical activities preformed up on the altar during Mass.

The lectors are adults who play as either "head of ceremonies" (he keeps the flow o the Mass in order, introducing songs and readings) or as a "Reader" (he reads from the scripture).

Eucharistic ministers consist of men and women who go through special training to receive the honor of dispensing Holy Communion.

There can be many different types of choirs in the Parish. Each one preforms at different Masses. There is usually a childrens choir, young adult choir, and a adult choir.

Sunday School

Sunday school classes will follow 9:30 a.m. Mass. The primary purpose will be to teach God's Word, the Bible. Reading, reciting, biblical story telling and group discussions are the secondary activities. The classes will be taught by volunteer

members of the parish. The participants will be broken up into the following age groups:

Pre-school age: Basically a baby-sitting service.

7 - 10: 20 maximum students and one faculty per class

11- 15: 20 maximum students and one faculty per class

16 - 19: 20 maximum students and one faculty per class

The church will also provide a mothers-day-out service. This service will occur one day a week between the hours of 1:00 p.m. - 5:00 p.m. The staff will be provided through volunteer members of the parish and will be offered to parents of children between the ages of 0 - 6 years.

Fellowship

Several organizations will be incorporated within the parish. These organizations will provide the opportunity for the members of the congregation to become more involved in the parish and the community and to unify the church. It will help to fulfill the parishioner with a full Christian life.

The Men's Club is a club just for the men in the parish. They provide a wide range of tasks for the church. Their services range from ground keeping to raising money. Their main activities are generated by the needs of the parish and the community at that moment.

The Women's Organization is provided for the women of the parish to come together and serve the parish and community. They take care of the altar and wash and press all the linens. This organization provides the cleaning services of the church. Their activities, like the Men's Club, are generated by the needs of the parish and the community at that moment.

A Single Again organization will be formed for those parishioners who are widowed, divorced or separated. This organization will allow this special group to share their problems and experiences with those who share the same problems and experiences. Together they will be able to grow in faith with those who can provide an understanding through common experiences.

The Single Spirit club is for those young adults who have never been married and want to grow, with those similar, in the Catholic Faith. This is a group that forms

friendships among each other through various religious activities as well as social activities outside the church.

There will be two youth groups, the Fellowship Christian Teens (grades 6 - 8), and the Active Christian Teens (grades 9 - 12). These two groups will provide these youths with religious activities inside the church and outside the church as well as social activities.

One other organization is provided through volunteer members of the parish and that is called the Sick-and-Shut-In. Their activities consist of helping those people in the community who are sick and/or incapable of helping themselves. They provide grocery services, cooking services, cleaning services and anything else that the person cannot do himself.

All these organizations will vary in their number depending on the voluntary participation. All of these parishioners will organize activities such as dances, receptions, meetings, Sunday meals and carnivals. Some of these activities raise money, while others stimulate unity and faith.

Flexibility should be carefully considered for these activities. Provisions should also be made for cooking activities.

Administration

The administrative services must direct all the functions of the church in keeping with the policies of the governing diocese. Service to the parishioners will be maximized through efficient means of administration.

The coordination and direction of the Sunday School, programs, schedule of worship ceremonies, and schedule and use of the parish hall are all responsibilities of this department.

The office work will be conducted by one full-time secretary and one part-time secretary. Their activities include typing, bookkeeping, filing, answering the telephone, taking dictation, handling postal items, and scheduling the use of the parish hall.

The Sunday School program will be under the responsibility of the Director of Religious Education. Supervision of Faculty and teaching materials, research, classroom teaching, and meeting with other groups are the duties of this position.

The parish bulletin will be the responsibility of the News Letter Editor. His activities include: collecting information and articles, editing material submitted,

having the newsletter printed.

No members of the staff will live on the site. All the positions are voluntary members of the parish.

ENDNOTES

1. Ronald Lawler, O.F.M.Cap, Donald W. Wuerl, Thomas Comerford Lawler, Abridged Edition THE TEACHING OF CHRIST a Catholic Catechism for Adults, (Huntington, Indiana: Our Sunday Visitor, Inc., 1979), p. 87.

SPACE SUMMARY

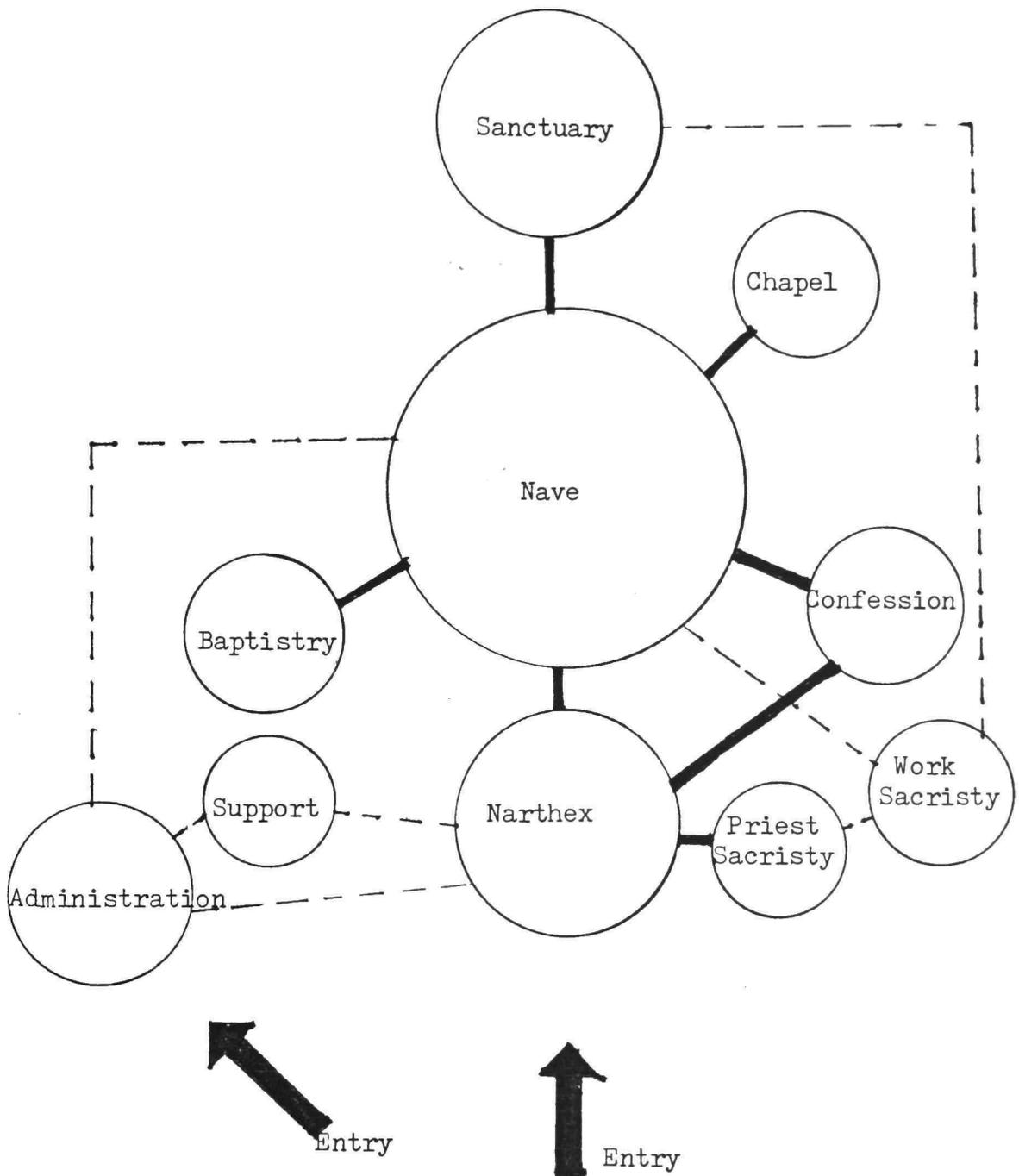
| CHURCH | | | | | | |
|-------------------------------------------------------------------------------|-------------------|-----------------|---------------|--------------|---------------|----------------|
| Group | Max Occup. | Sq. Ft./ Occup. | Biblio Source | Assign. Area | Quality Space | Group Subtotal |
| WORSHIP | | | | | | |
| Sanctuary | 7 | 100 | 24 | 700 | Elaborate | 7,042 |
| Baptistry | 10 | 15 | 25 | 150 | Elaborate | |
| Choir | 10 | 7 | 25 | 70 | Elaborate | |
| Nave | 600 | 8 | 24 | 4,800 | Elaborate | |
| Narthex | 50 | 5 | * | 250 | Elaborate | |
| Work Sacristy | 3 | 70 | 24 | 210 | Elaborate | |
| Priest Sacristy | 3 | 70 | 24 | 210 | Elaborate | |
| Open Conf. | 2 | 25 | 27 | 100 | Moderate | |
| Private Conf. | 3 | 12 | 27 | 72 | Moderate | |
| Chapel | 40 | 12 | 24 | 480 | Elaborate | |
| ADMINISTRATION | | | | | | |
| Lobby | 30 | 7 | ** | 210 | Moderate | 1,302 |
| Pastor's Off. | 4 | 56 | ** | 224 | Moderate | |
| Assist. Priest | 3 | 56 | ** | 168 | Moderate | |
| Dir. Rel. Ed. | 2 | 50 | ** | 100 | Moderate | |
| Gen. Off. | 2 | 100 | ** | 200 | Moderate | |
| Conference | 15 | 20 | ** | 300 | Moderate | |
| File/Vault | 1 | 100 | ** | 100 | Austere | |
| SUPPORT | | | | | | |
| M. Restroom | 7 | 20 | 22 | 140 | Austere | 906 |
| W. Restroom | 7 | 20 | 22 | 140 | Austere | |
| Gen. Stor. | 1 | 100 | ** | 100 | Austere | |
| Maintenance | 1 | 100 | ** | 100 | Austere | |
| Mech. | 5% of area served | | 19 | 426 | Austere | |
| Total Net Area = 9,250 sq. ft. ***Net to Gross Ratio 70% = 6,475 sq. ft. | | | | | | |
| Total Gross Sq. Ft. = 15,725 sq. ft. | | | | | | |

* Case Study

** Preferred

*** 1985 Dodge Construction Systems Cost

FUNCTIONAL RELATIONSHIPS - CHURCH



Heavy lines indicate direct spatial connection.

Dotted lines indicate necessity for easy access from one space to another.

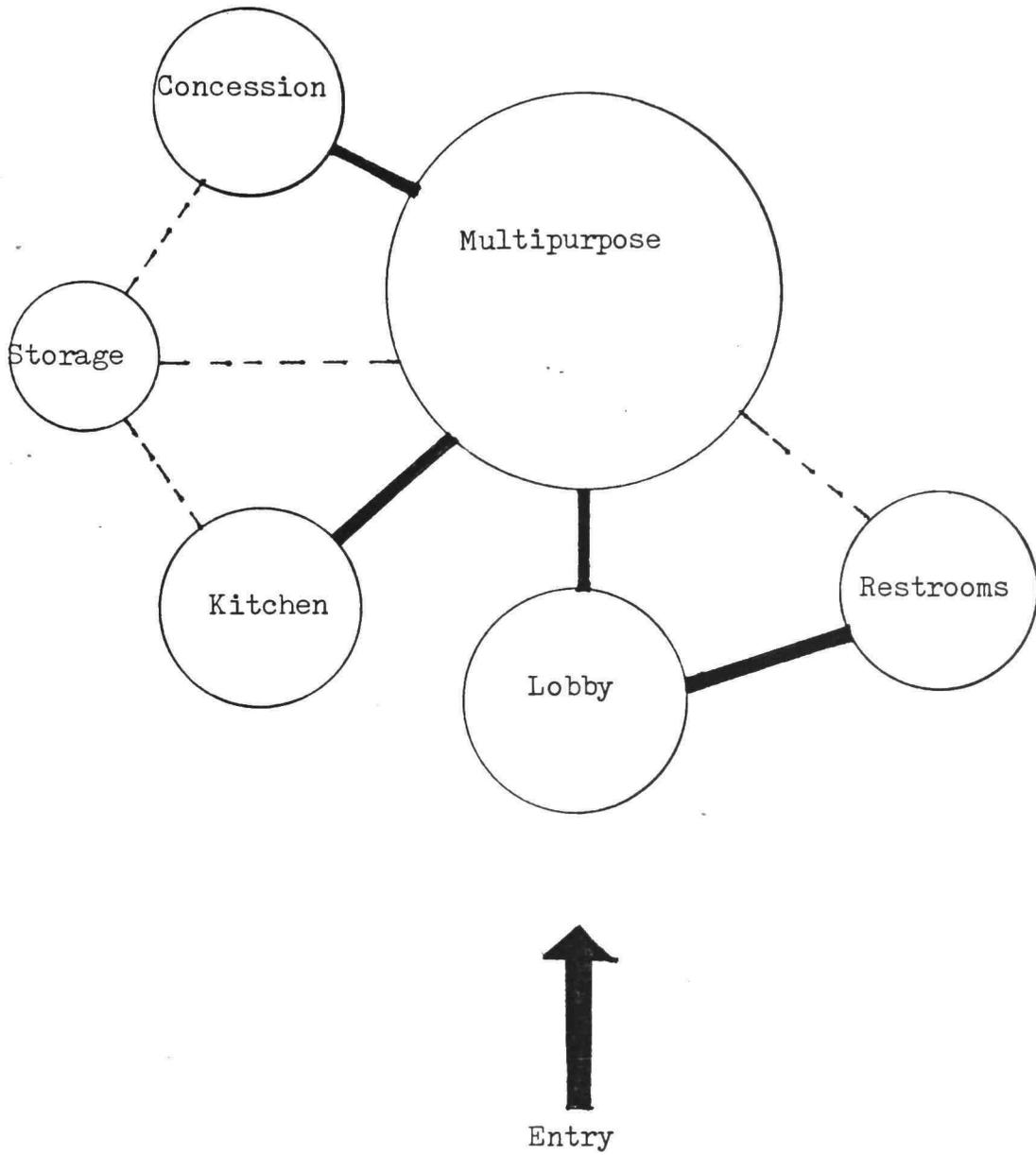
| PARISH HALL | | | | | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|-----------------|----------------|--------------|---------------|----------------|
| Group | Max. Occup. | Sq. Ft./ Occup. | Biblio. Source | Assign. Area | Quality Space | Group Subtotal |
| Hall | | | | | | |
| Lobby | 1.4 s.f. / person | | 19 | 1,500 | Moderate | |
| Multi-purpose | 1,000 | 15 | 25 | 15,000 | Austere | 16,500s.f. |
| SERVICE | | | | | | |
| Kitchen | 4 | 50 | ** | 200 | Austere | |
| Storage | 1 | 100 | ** | 100 | Austere | |
| Concession | 2 | 75 | ** | 150 | Austere | |
| M. Restroom | 10 | 20 | 22 | 200 | Austere | |
| W. Restroom | 10 | 20 | 22 | 200 | Austere | 850s.f. |
| SUPPORT | | | | | | |
| Gen. Stor. | 4% of gross area | | 19 | 690 | Austere | |
| Maintenance | 1 | 100 | ** | 100 | Austere | |
| Mech. | 5% of area | | 19 | 187 | Austere | 977s.f. |
| <p>Total Net Area = 18,327 sq. ft. ***Net to Gross Ratio 63% = 11,546 sq. ft. Total Gross Area = 29,873 sq. ft.</p> | | | | | | |

* Case Study

** Preferred

*** 1985 Dodge Construction Systems Cost

FUNCTIONAL RELATIONSHIPS - PARISH HALL



Heavy lines indicate direct spatial connection.

Dotted lines indicate necessity for easy access from one space to another.

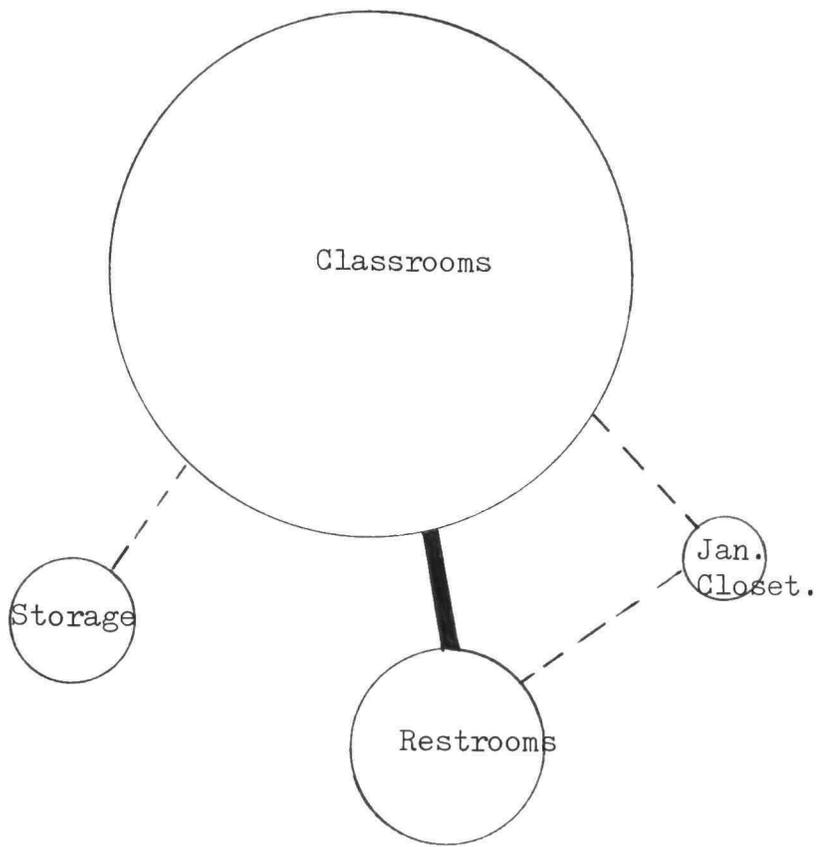
| SUNDAY SCHOOL | | | | | | |
|--------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------|----------------|--------------|---------------|----------------|
| Group | Max. Occup. | Sq. Ft./ Occup. | Biblio. Source | Assign. Area | Quality Space | Group Subtotal |
| CLASSROOM | | | | | | |
| Preschool | 20 | 16 | ** | 320 | Moderate | 1,920s.f. |
| Child (7-10) | 20 | 14 | ** | 280 | Moderate | |
| Child (7-10) | 20 | 14 | ** | 280 | Moderate | |
| Child (11-15) | 20 | 14 | ** | 280 | Moderate | |
| Child (11-15) | 20 | 14 | ** | 280 | Moderate | |
| Child (16-19) | 20 | 12 | ** | 240 | Moderate | |
| Child (16-19) | 20 | 12 | ** | 240 | Moderate | |
| SUPPORT | | | | | | |
| Work Stor. | 3 | 50 | ** | 150 | Austere | 728s.f. |
| M. Restroom | 7 | 20 | 22 | 140 | Austere | |
| W. Restroom | 7 | 20 | 22 | 140 | Austere | |
| Janitor Closet | 1 | 75 | ** | 75 | Austere | |
| Mech. Equip. | 6.5% of area served | | 19 | 223 | Austere | |
| <p>Total Net Area = 3,648 sq. ft. *** Net to Gross Ratio 35% = 1,277 sq. ft. Total Gross Sq. Ft. = 4,925 sq. ft.</p> | | | | | | |

* Case Study

** Preferred

*** 1985 Dodge Construction Systems Cost

FUNCTIONAL RELATIONSHIPS - SUNDAY SCHOOL



Heavy Lines indicate direct spatial connection.

Dotted lines indicate necessity for easy access from one space to another.

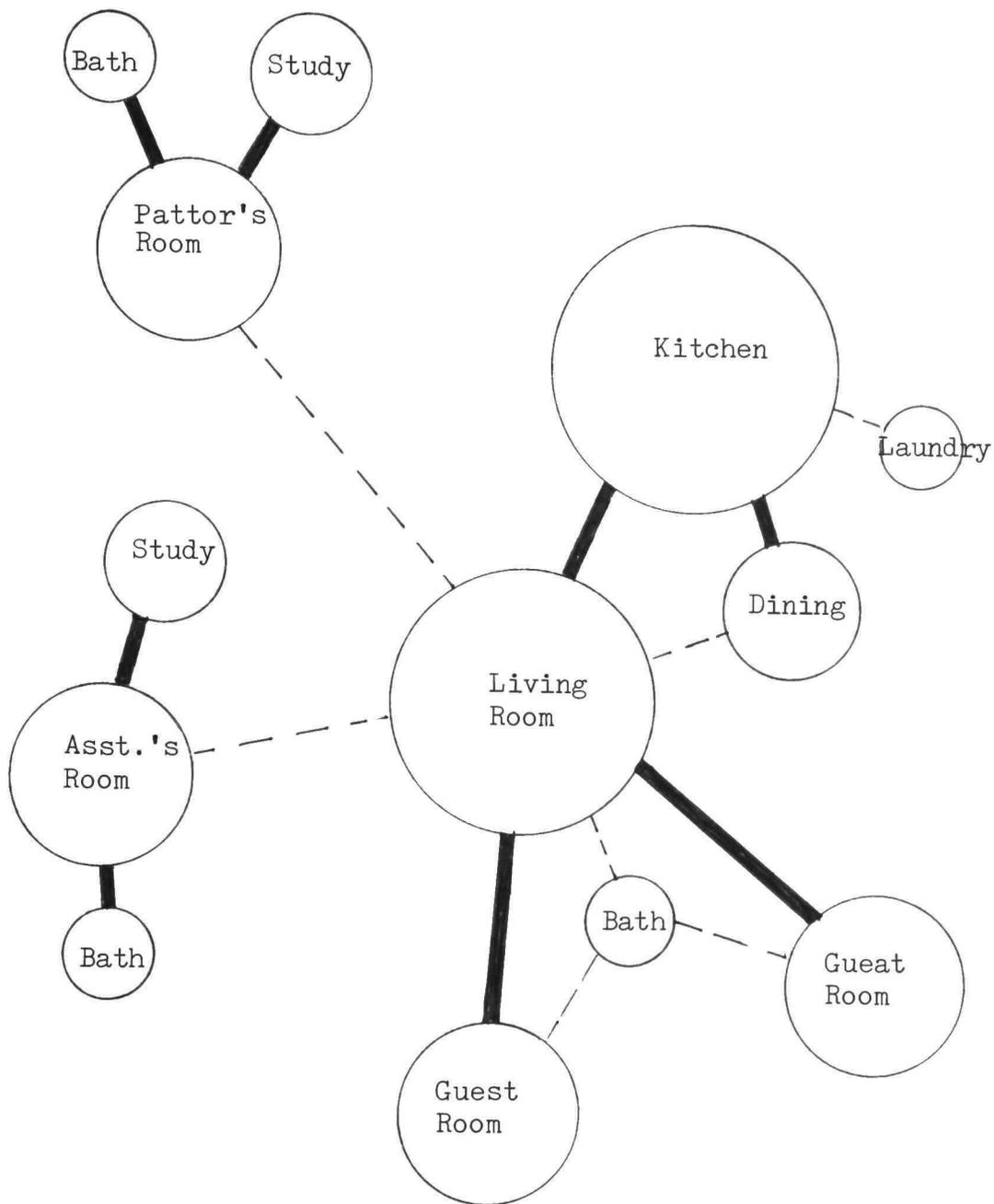
| RECTORY | | | | | | |
|------------------------------------------------------------------------------------------------------------------------------|---------------------|-----------------|----------------|--------------|---------------|----------------|
| Group | Max. Occup. | Sq. Ft./ Occup. | Biblio. Source | Assign. Area | Quality Space | Group Subtotal |
| RESIDENTS | | | | | | |
| Paster's Rm. | 2 | 90 | 22 | 180 | Moderate | 1,420s.f. |
| Paster's Study | 3 | 40 | 22 | 120 | Moderate | |
| Bath Rm. | 1 | 60 | 22 | 60 | Moderate | |
| Asst. Rm. | 2 | 90 | 22 | 180 | Moderate | |
| Asst.'s Study | 3 | 40 | 22 | 120 | Moderate | |
| Bath Rm. | 1 | 60 | 22 | 60 | Moderate | |
| Guest Rm. | 2 | 90 | 22 | 180 | Moderate | |
| Guest Rm. | 2 | 90 | 22 | 180 | Moderate | |
| Bathroom | 1 | 60 | 22 | 60 | Moderate | |
| Living Rm. | 8 | 35 | 22 | 280 | Moderate | |
| COMMON | | | | | | |
| Kitchen | 2 | 150 | 22 | 300 | Moderate | 498s.f. |
| Dining | 6 | 15 | 22 | 90 | Moderate | |
| Laundry | 2 | 25 | 22 | 50 | Moderate | |
| Mech. Equip. | 6.5% of area served | | | 58 | Austere | |
| <p>Total Net Area = 1,918 sq. ft. *** Net to Gross Ratio 27% = 518 sq. ft. Total Gross Sq. Ft. = 2,436 sq. ft.</p> | | | | | | |

* Case Study

** Preferred

*** 1985 Dodge Construction Systems Cost

FUNCTIONAL RELATIONSHIPS - RECTORY



Heavy lines indicate direct spatial connection.

Dotted lines indicate necessity for easy access from one space to another.

SYSTEMS PERFORMANCE STANDARD CRITERIA

The following information is presented to inform the designer of the various requirements and performance criteria necessary to successfully meet the needs of the users. These requirements indicate limits of acceptability and will be used to evaluate the end result.

Architectural Expressions

There exists the potential for expression, meaning and symbolism on this project. However, the end product should have integrity, simplicity, and beauty.

The architecture and spatial design should enhance the site. It must create an environment that clearly invites and needs people to complete it. It must also take into account the neighborhood, city, and area in which it is to be.

Spatial design is of extreme importance. Directional spaces and focal spaces should be ordered so as to provide orientation and give meaning to a space or series of spaces. The scale of the spaces should be hospitable. Within the church, special attention must be given to the unity of the entire liturgical space. The space should communicate a sense of oneness. Even though different areas correspond to different roles and functions, the wholeness of the total space should be strikingly evident.¹

Interior movement within the church must be defined and express the approach to the altar. Interior furnishings must be suitable for their purpose and be capable of making a visual or other sensory contribution to the activity. Genuine flowers, plants and trees are suitable for interior decoration as they are of nature. However, decorations should not impede the approach to or the encircling of the altar or any other ritual movement and action.

The design of the complex and the site must satisfy the users' desire and interest in God. There should be an expression of the Church's beliefs and values. The whole end product must psychologically support the efforts and activities of the Church and its parish.

The users aspire for a church that will provide them with a sense of place for worship and community interaction. They desire a place which will enable a friendly community atmosphere to grow and in which the whole community can take pride.

Design Constraints

It is not the purpose of this document to present in full the legal requirements that must be complied with. Instead, the sources for which compliance must be conformed

to will be defined.

The first group of regulations imposed is the DeSoto Zoning Ordinance. These determine items such as building setbacks, maximum height limits and signage.

The second group of constraints to be followed are The Uniform Building Code and the Life Safety Code. These stipulate specific safety design, construction technology, maintenance, dimensions, and building processes.

Systems

Structural:

The church proper and the parish hall must have clear open spans. Both spaces must be free of the interior columns so as not to obstruct the views or movements of the activities taking place.

The structure of the buildings shall have an aesthetic quality, one that expresses integrity, simplicity and beauty.

Enclosure:

Thermal insulation, thermal capacity and protection against moisture are three major factors to consider when designing the exterior walls. Materials must be used that will maximize these three items.

The location, type and size of windows and other fenestration must minimize heat gain and heat loss, allow for natural lighting, prevent glare, utilize ventilation resources and prevent air infiltration.

Mechanical:

The total mechanical system should respond to activity and scheduling characteristics of the church programs. The system must consist of different zones so that only the facilities being occupied at a particular time will receive conditioned air. Separate zones will include the church, the church administration, the chapel, the Sunday school rooms, and the parish hall.

The system should not transmit noise, both mechanical and from flowing air.

Odor producing areas such as the kitchens, toilets and parish hall should have the capacity to exhaust all return air.

The equipment should be designed for low maintenance and effort, the operation kept simple. Equipment sizes and capacities will be selected to fit the load requirements most efficiently.

The church shall receive 10 to 15 air changes per hour with 10 cmf per occupant.² Air velocity is not to exceed 700 fpm.³

The Sunday school rooms shall receive 10 to 30 air changes per hour with 10 cmf per child.⁴ Air velocity is not to exceed 350 fpm.⁵

Recommended indoor temperatures for both the church and the Sunday school rooms are 72° F dry bulb for winter, 78° dry bulb for summer.⁶

The parish hall shall receive 15 to 30 air changes per hour with 15 cfm per occupant.⁷ Air velocity is not to exceed 700 fpm. The recommended indoor temperature is 65° F dry bulb for both winter and summer during large occupancies and great activity.⁸

All conditioned air must be humidified and treated to preserve volumes and provide for the general comfort of the occupants.

Lighting:

Lighting will be one of the most important considerations in the sanctuary and the parish hall.

In the sanctuary, light will help to create the mood and atmosphere for the liturgical services. The speaker at the pulpit must be recognizable and his or her facial expressions easily determined. Lighting should be variable so as to achieve different effects in special services such as weddings and Christmas services.

Spot and accent lighting, as well as general lighting, shall be provided in both the church proper and the parish hall. Task lighting should be provided in other parts of the complex where visually demanding tasks take place. Fixtures should be easy to maintain.

Exterior lighting should also be provided for aesthetic and security reasons.

Electrical:

Convenience outlets of 110 volts shall be located throughout the facilities. In long walls, the outlets shall not be spaced more than 12 feet apart. In the church proper and the parish hall, the outlets should not be more than 15 feet apart and should be inconspicuous. All electrical panels should be accessible only to the administration or maintenance personnel.

The light control panel in the church proper should be placed where an attendant may control the lights during services without interfering or disturbing the services.

Sound reinforcing system:

A speaker system shall be provided in the sanctuary and the parish hall to amplify the spoken and musical sounds produced. The system should only pick up those sounds intended. Amplified sound in the sanctuary should reach the congregation in a way that gives the direction of the source. Cordless microphones are preferred.

Acoustics:

Consideration should be made so that no echo or dead spots exist in the sanctuary. Every point in the church proper should have the capability of hearing and understanding all that is presented.

Exterior noise must be prevented from entering any space as it disturbs activities taking place within.

Areas with high levels of noise generation will need special sound transmission treatments.

Sound absorbing materials and/or sound reflective surfaces shall be used where applicable.

Energy:

Consideration should be made for the conservation and efficient use of energy. Solar energy systems, both passive and active, should be considered for present and/o future uses. The use of alternate or several fuel resources should also be considered.

Safety:

A fire extinguishing system and fire alarm system shall be provided as recommended in the building codes.

Thorough planning consideration should also be placed on handicapped accessibility to the facilities.

Interior:

Interior surfaces must be durable and easy to maintain as the facilities will be used by large numbers of people.

Outdoor:

The landscaping of the site should order and define pedestrian movement and spaces.

Walks should connect the various buildings within the complex and be provided for pedestrian access and egress to the site. Integrated paving patterns and texture should be in unity with the building materials of the facilities.

Outdoor furniture and fixtures should be durable and consistent in design. Lighting fixtures should be durable and consistent in design. Lighting fixtures used for aesthetic purposes should be concealed and incorporated into the landscape.

Parking:

Entrances and exits to the site should be located as far from the intersections as possible. Drives should provide good circulation to unloading areas. Parking spaces for handicapped persons should also be made for delivery and service trucks. Waste containers should be screened.

Unique Spaces

Sanctuary

Environmental Requirements:

The congregation must be brought as close to the altar as possible. "One must be able to sense something special in everything that is seen and heard, touched and smelled, and tasted in the liturgy."⁹

Structure:

The liturgical actions must be free from interruption or obstruction and must be visible from every point of the congregation seating.

Sound Amplification:

Multiple microphone jacks should be provided with a permanent microphone at the lectern. All microphones shall connect to recording equipment in the sacristy.

Furnishings:

The main altar must be constructed separately from the wall so that one may go around it with ease and so that celebration may take place facing the people.

Established legislation concerning the fixed or immovable altar is quite definite and detailed. "Four parts constitute a fixed altar, namely; the mensa (table): the support or supports: the sepulchre and the sub-structure."¹⁰

"The table top, commonly called the mensa, of a fixed altar, must be a single slab of natural stone in one piece and of a quality that will not crumble or disintegrate."¹¹ The table should be smooth and polished. It must be oblong and rectangular. Five crosses must be engraved upon it; one cross in the center, and one at each corner directly above the supports. "The base of the fixed altar must be constructed either of a solid block of stone, or stone sides under the edges of the table, or stone columns under the corners of the mensa."¹² The table must cover the whole structure of the supports. "However, if the base is a solid block of the correct height, length and width the upper surface may serve as the mensa."¹³

The main altar must be set upon a solid foundation and immovable.

The sepulchre is a cavity for the relics of the saints placed therein. The size of the sepulchre is approximately 2" to 3" square and 1 1/2" deep. It can be placed either slightly forward of the cross engraved in the center of the mensa; at the front of the altar, between table and base, if the support is made of a solid block; in the center or top of the base or support.

The sub-structure must be set upon a solid foundation so that it is immovably fixed. "Stone, brick, concrete, terracotta will answer the requirements for the foundation.

The ideal, of course, would be a solid stone foundation resting directly upon the soil. However, this is not a requirement."¹⁴

The main altar should be raised from the sanctuary floor in an odd number of steps. The steps to be approximately 5 1/2" high and 15" wide. The top step is called the predella and should extend at least 4' from the front edge of the mensa. The mensa should be in proportion to the sanctuary, more or less 8' in length and 4' in depth.

The crucifix and candlesticks are permanent furnishings on the altar.

A seat for the celebrant and ministers shall be placed so that it may be easily seen by the congregation. It should clearly be in presiding position, although it should not suggest domination or remoteness.

The lecturn will only be used for reading and preaching. It must be placed on the Gospel side (left side when facing the altar) of the sanctuary.

Baptistry

Environmental Requirements:

The baptistry should be placed near an entrance and be readily visible so that it can bring people close together and make them feel involved.

Structure:

The action must be free from obstruction. Members of the congregation attending the Baptism should be able to see everything that happens. Allow for visibility into and from the baptistry to the nave.

Furnishings:

The baptismal font should be constructed to allow for the immersion of infants and to allow for the pouring of holy water over the foreheads of a child or adult. The font may have moving water and a provision for warming the water.

Provisions should be made for an ambry and a small cabinet to store accessories used during Baptism.

Choir

Environmental Requirements:

It must be clearly evident that the choir members form a part of the united congregation. However, the space must be arranged to facilitate the choir's function.

Structure:

The choir members must be able to clearly see the liturgical action. Therefore, the space must be free from any obstruction.

Acoustics:

Song and music must be able to carry over to the congregation. Microphone jacks should be placed in the area to provide for sound amplification.

Furnishings:

Seating for at least 10 choir members is the only furnishings required.

Nave

Environmental Requirements:

"The environment is appropriate when it is beautiful, when it is hospitable, when it clearly invites and needs an assembly of people.... Furthermore, it is appropriate when it brings people close together so that they can see and hear the entire liturgical action...."¹⁵

Structure:

The members of the congregation must be able to see the altar from any point of view within the nave. A center aisle, wide enough to accommodate processions, weddings, and funerals should be provided.

Acoustics:

Audibility of anything spoken or sung is a primary requirement. The use of sound absorbing materials and/ or sound reflecting surfaces should be strongly considered.

Floor:

Floor finish should absorb the sound of footsteps. Carpet is recommended. The floor should be sloped towards the sanctuary to provide visibility for the congregation.

Furnishings:

Pews shall be stationary and designed in such a manner that the congregation can kneel, stand, or sit comfortably.

A credence table on which the vessels for the bread and wine sit before consecration will be located at the entrance to the nave.

Eucharistic Chapel

Environmental Requirements:

The chapel must be specifically designed to house the eucharist. It must be separate from the major space so that no confusion can take place between the celebration of the eucharist and the reservation. This does not mean the reservation of the eucharist is relegated to a secondary place of no importance. The space must be carefully designed and appointed to give proper attention to the reservation. It should create an atmosphere of warmth and support private meditation without distractions.

Structure:

Visual connection may be provided from chapel to the main altar.

Furnishings:

The Tabernacle, as a receptacle for the reservation of the eucharist, should be solid and unbreakable, dignified and properly ornamented. It may be placed in a wall niche.

on a pillar, or eucharistic tower. It should not be placed on the altar. A sancturay lamp shall burn continuously near it. The reservation of the host should be the primary focus of the chapel.

A statue or image of the Blessed Virgin will also be located in the chapel.

An altar, to be built as the main altar, shall be placed here. Facing the altar shall be pew seating for approximately 40 - 60 people. The pews should be placed or arranged so that the worshippers may view the altar in the main sanctuary.

Note: The Eucharistic Chapel and the Baptistry may serve in the same place.

Narthex

Environmental Requirements:

The narthex should be treated in a dignified manner and should radiate a spirit of welcome.

Lighting:

Enough light should be provided so that the entering person's eye-sight may adjust comfortably during daylight hours.

Acoustics:

Consideration should be placed on selection of materials to control sound transmission.

Doors:

Entrance doors should be of type to allow visibility into and out of the space, both towards the nave and outside.

Furnishings:

Holy water fonts may be located in this area (or at the entrance to the nave), easily visible to the congregation.

Provisions for the placement of sacred literature shall also be available.

Work Sacristy

Environmental Requirements:

The sacristy should display aesthetic pleasantness to maximize work performance.

The sacristy should be located close to the narthex. This enables the priest to easily move into the narthex where the procession before Mass begins. Visibility into the nave and to the altar should also be provided.

Furnishings:

Provide storage space for items necessary for the sacred functions.

A vestment case should be furnished of such dimension that three priest can vest at the same time. A crucifix shall be above or built into the upper portion of the vestment case.

A sacrarium, a basin, for the disposal of water from liturgical ablutions and washing of altar linens shall also be provided. Its' drain must lead directly to a dry well, not the regular sewage drain.

Light linens should be stored in drawers similar to those used by architects. A desk, approximately 4 feet high will hold the register required by the canons, along with certificates, a large bible, and extra prayer books.

ENDNOTES

1. Bishop's Committee on the Liturgy, Environment and Art in Catholic Worship, (Washington, D.C.: United States Catholic Conference, 1978), p. 29.
2. David Egan, Concepts of Thermal Comfort, (New Jersey: Prentice Hall, Inc., 1975), pp.
3. William J. McGuinness, Benjamin Stein, and John S. Reynolds, Mechanical and Electrical Equipment for Buildings, (New York: John Wiley and Sons, 1980), p. 192.
4. Egan, p. 15.
5. McGuinness, p. 192.
6. Ibid., pp. 93 - 94.
7. Egan, p. 15.
8. Ibid., p. 10.
9. Bauman, Brother Cajetan J. B., "A Guide for Planning the Roman Catholic Church -- Part II," AIA Journal, Feb. 1962, p. 61.
10. Ibid.
11. Ibid.
12. Ibid.
13. Ibid.
14. Ibid.
15. Ibid, p. 63.

COST ANALYSIS

CHURCH

| | Sq. Ft. | Unit Cost | Cost |
|----------------|--------------|-----------------------|-------------|
| Worship | | | |
| | 6870 sq. ft. | X 73.70 (elaborate) | = 506,319.0 |
| | 72 sq. ft. | X 59.35 (moderate) | = 10,208.2 |
| Administration | | | |
| | 1202 sq. ft. | X 59.35 (moderate) | = 71,339.7 |
| | 100 sq. ft. | X 47.70 (austere) | = 4,770.0 |
| Support | | | |
| | 906 sq. ft. | X 47.70 (austere) | = 43,216.2 |
| | | <u>Total Cost</u> | = 635,852.1 |

PARISH HALL

HALL

| | | | |
|---------|---------------|---------------------|-------------|
| | 1500 sq. ft. | X 64.7 (moderate) | = 97,050.0 |
| | 15000 sq. ft. | X 45.6 (austere) | = 684,000.0 |
| Service | | | |
| | 850 sq. ft. | X 45.6 (austere) | = 38,760.0 |
| Support | | | |
| | 977 sq. ft. | X 45.6 (austere) | = 44,551.2 |
| | | <u>Total Cost</u> | = 864,361.2 |

SUNDAYSCHOOL

Classrooms

| | | | |
|---------|--------------|----------------------|-------------|
| | 1920 sq. ft. | X 48.95 (moderate) | = 93,984.0 |
| Support | | | |
| | 728 sq. ft. | X 41.74 (austere) | = 30,394.0 |
| | | <u>Total Cost</u> | = 124,378.0 |

RECTORY

RESIDENT

| | | | |
|--|--------------|----------------------|------------|
| | 1548 sq. ft. | X 45.15 (moderate) | = 82,534.2 |
| | 58 sq. ft. | X 33.1 (austere) | = 1,919.8 |
| | | <u>Total Cost</u> | = 84,454.0 |

Cost Analysis Totals

| | |
|---------------|-----------------|
| CHURCH | 635,852.1 |
| PARISH HALL | 864,361.0 |
| SUNDAY SCHOOL | 124,378.0 |
| RECTORY | <u>84,454.0</u> |

Total Building Cost 1,709,045.1

Site Development Cost Estimate

| | |
|-----------------------------------------------|---------|
| * Site preparation 1.5% building cost | 25,636 |
| * On-site utilities 1% building cost | 17,090 |
| * Sidewalks 1.25% building cost | 21,363 |
| * Landscape 1.5% building cost | 25,636 |
| * Outdoor lighting 2% building cost | 24,181 |
| * Fixed equipment 5% building cost | 85,452 |
| * Parking \$5.00 sq. ft. X 115,500 sq. ft. | 577,500 |

Total Site Development 786,858

Land Value (The land is owned by client) NA

| | |
|--------------------------------------|--------------|
| TOTAL BUILDING COST | \$ 1,709,045 |
| TOTAL SITE COST | \$ 786,858 |
| PROFESSIONAL FEES | \$ 199,672 |
| (8% of building cost) | |
| GENERAL CONDITIONS OVERHEAD & PROFIT | \$ 374,385 |
| (15% of building cost) | |
| <hr/> | |
| TOTAL PROJECT COST | \$ 3,069,961 |

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CATHOLIC CHURCH IN DE SOTO, TX

THE INSPIRATION FOR THE DESIGN CAME VERY SLOW AT FIRST. I FINNALLY HAD TO LEAVE THE CLASS STUDIO & SEARCH FOR A SPOT WHERE I COULD GET AWAY FROM EVERYTHING & MEDITATE BY MYSELF. I SPENT ABOUT 3 WEEKS OR SO DOING THAT. I STARTED COMEING ~~UP~~ UP WITH IDEAS & EMOTIONS THAT I WANT TO EXPRESS IN MY DESIGN, BUT THERE WAS STILL NO FORM.

ONE DAY I WAS STUDYING POLI-SCI AND THE FORM OF A PARABOLA STRUCK ME IN A WAY THATS HARD TO EXPLAIN IN WORDS. IN MY MIND I COULD SEE IT & FEEL THE EXPERIENCES THE FUNACULAR FORM COULD GIVE. MR STEWART PRESSED ME TO D... IT DOWN ON PAPER. SO
I DID.

MR. STEWART THAT HE LIKED MY FORM. SO I BEGAN TO PREPARE FOR A PRELIM WITH MY ADVISORS. THEY ALSO FELT THAT THE SHELL STRUCTURE WAS A POSITIVE MOVE, BUT THEY AS WELL AS MR. STEWART WANTED TO SEE MUCH MORE.

I THEN BEGAN ~~WITH~~ PREPARING FOR MY SECOND PRELIM. I WAS VERY WORRIED ABOUT HOW TO GET THE DESIGN OF THE OTHER BUILDINGS TO PERFORM WITH MY PARABOLA CHURCH. I FINNALLY DESIDED TO CARRY THE PARABOLA FORM THRU OUT THE ~~HOGE~~ WHOLE COMPLEX. INFAC T CREATE IT SO THAT IT ACTUALLY PROTRAYS A ONE BUILDING COMPLEX WITH THE CENTER BEING ~~AN~~ AN OPEN COURTYARD CONSISTING OF PATHS & GARDENS THAT WOULD DRAW IN & LEAD THEM TO

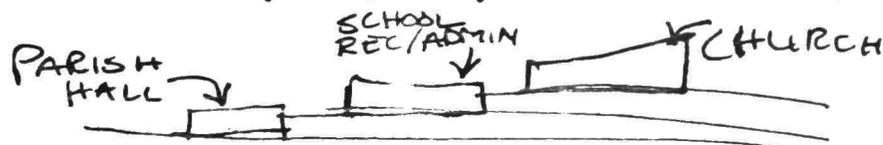
I PRESENT MY ~~THIRD~~ 2ND PRELIM TO THE ADVISORS & THEY SEEMED TO LIKE THE DIRECTION I WAS GOING BUT STILL WANTED TO SEE MORE.

SO I STARTED ON A THIRD PRELIM. THIS TIME ~~REDIGN~~ REDESIGNING THE CHURCH ~~HA~~ FLOOR PLAN, DESIGNING A COURTYARD, & STILL WORKING ON THE PARISH HALL.

THE PARISH HALL SEEMED TO BE THE BIGGEST PROBLEM. IT WAS TOO BIG. MR. COMBS WANTED IT DEVIDED UP. MR. STEWART (AS I AGREED WITH) FELT THE FUNCTIONS OF THE PARISH HALL COULD NOT BE SEPERATE. I TRIED THEM BOTH, BUT DECIDED IT WOULD HAVE TO STAY ONE BUILDING. I CUT THE SIZE OF THE BUILDING DOWN IN HALF & SUNK IT DOWN 6' BELOW THE ~~JUNIOR~~ LEVEL. I COULDN'T

WOULD BE THE ONE TO GIVE ME SO MANY PROBLEMS. MR. STEWART SEEMED TO LIKE MY SOLUTIONS ALTHOUGH THE FLOOR PLAN HAD TO BE REDESIGNED A FEW EXTRA TIMES.

NOTE: MR. STEWART MADE THE SUGGESTION DURING THE FINAL PRESENTATION THAT IT WAS PROBABLY TOO SMALL SHORT. THAT THE ROOF COULD OF GONE A LITTLE HIGHER NOW. I LIKE THE HIERARCHY THAT IT CREATED..



IF I HAD RAISED THE ROOF ANY MORE I MIGHT HAVE LOST IT.

AFTER I HAD COMPLETED MY DESIGN & MODEL, I REALIZED HOW GOOD IT MADE ME FEEL. I WAS PLEASED WITH THE DESIGN & ALL OF THE SOLUTIONS I HAD COME

I LOOKED AT THE

ALL WORKED.

THE FINAL PRESENTATION WENT FAIRLY WELL, EVEN THOUGH I HAD BEEN UP ALL NIGHT WITH A COLD & LACKED SOME ENTHUSIASM DURING IT. I FEEL THAT ALL THE JURY LIKED THE DESIGN & CONCEPTS. THEY ONLY SEEMED TO BE CONCERNED WITH INTERIOR DETAILS, WHICH IS UNDERSTANDABLE.

MY CONCERN WAS WITH MR. COMBS. I GOT THE IMPRESSION THAT HE DOESN'T LIKE ALL THE CHANGES THAT VATICAN II MADE AND HE WAS QUESTIONING ME & MY DESIGN ON THESE CHANGES. IN MY PROGRAM I STATE THAT I WILL DESIGN ACCORDING TO VATICAN II & I FEEL THAT I DO NOT HAVE THE AUTHORITY TO CHANGE ANY DECISION'S VATICAN II HAS MADE. I HOPE HE DOESN'T HOLD ANY ~~PERSONAL~~ PERSONAL OPINIONS ABOUT

I DO WANT TO NOTE THAT EVEN THOUGH I WAS BEHIND DURING THIS PROJECT, I'VE LEARNED A GREAT DEAL. TO ME THE MOST IMPORTANT THING I LEARNED HAD TO DEAL WITH THE ARCHITECTS INTENT.

THROUGHOUT MY COLLEGE CAREER I'VE ALWAYS WONDERED ABOUT THE ARCHITECTS INTENT. I WOULD READ IT & LOOK AT THE PICTURES & OF THE DESIGN & THEN SAY "SO WHAT". I COULDN'T SEE IT. BUT NOW I FEEL THAT I ~~AM~~ HAVE DESIGNED SOMETHING THAT EXPRESS MY INTENT, WHICH CAN BE FELT BY THE USERS.

I REALIZED THAT EACH USER & MYSELF WOULD INTERPRET THE EMOTIONAL EXPERIENCE OF MY CHURCH DIFFERENTLY. I COULD NOT CONTROL EXACTLY WHAT EMOTIONS, BUT I ^{COULD} CREATE A PLACE THAT

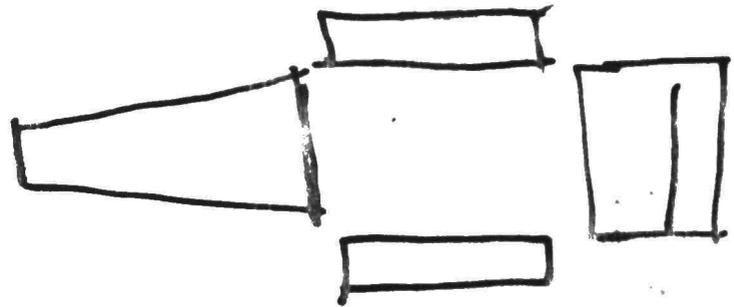
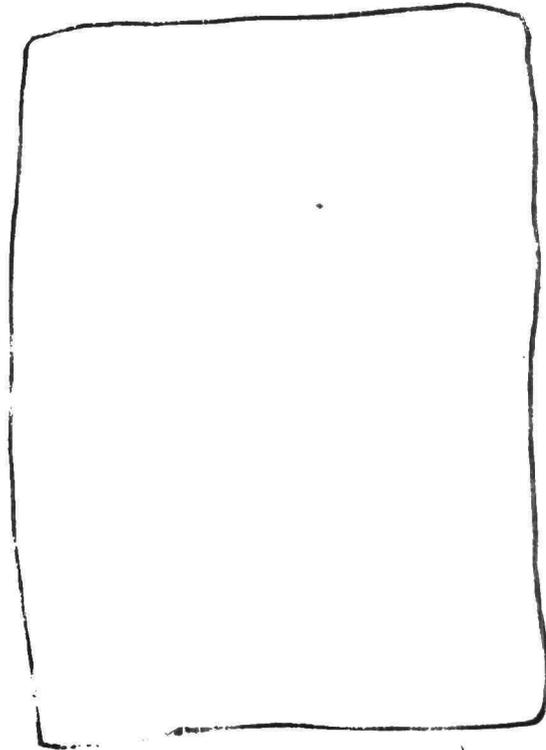
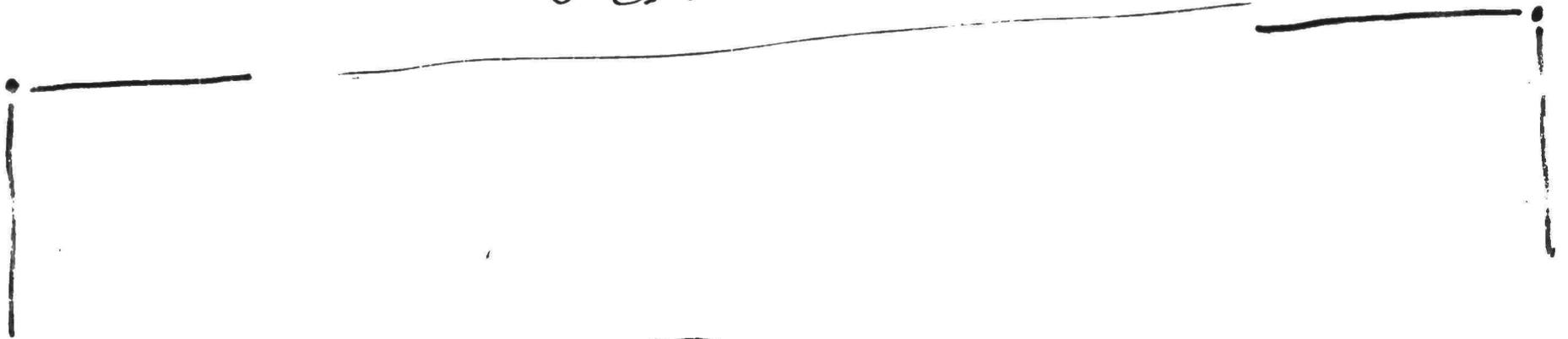
STIMULATE AN EMOTIONAL

MY GOAL WAS NOT TO GET
~~BE~~ THE USERS TO FEEL WHAT
I FELT BUT TO PROVOKE THEM
INTO FEELING SOMETHING
SPIRITUAL.

I WISH I HAD REALIZED
THIS A FEW YEARS AGO..

I WOULD LIKE TO THANK
~~IT~~ ~~IS~~ MR. STEWART FOR HIS
PATIENCE IN MY SLOWNESS. IT
WAS ~~Z~~ A TOUGH SEMISTER, BUT
IT WAS FUN.

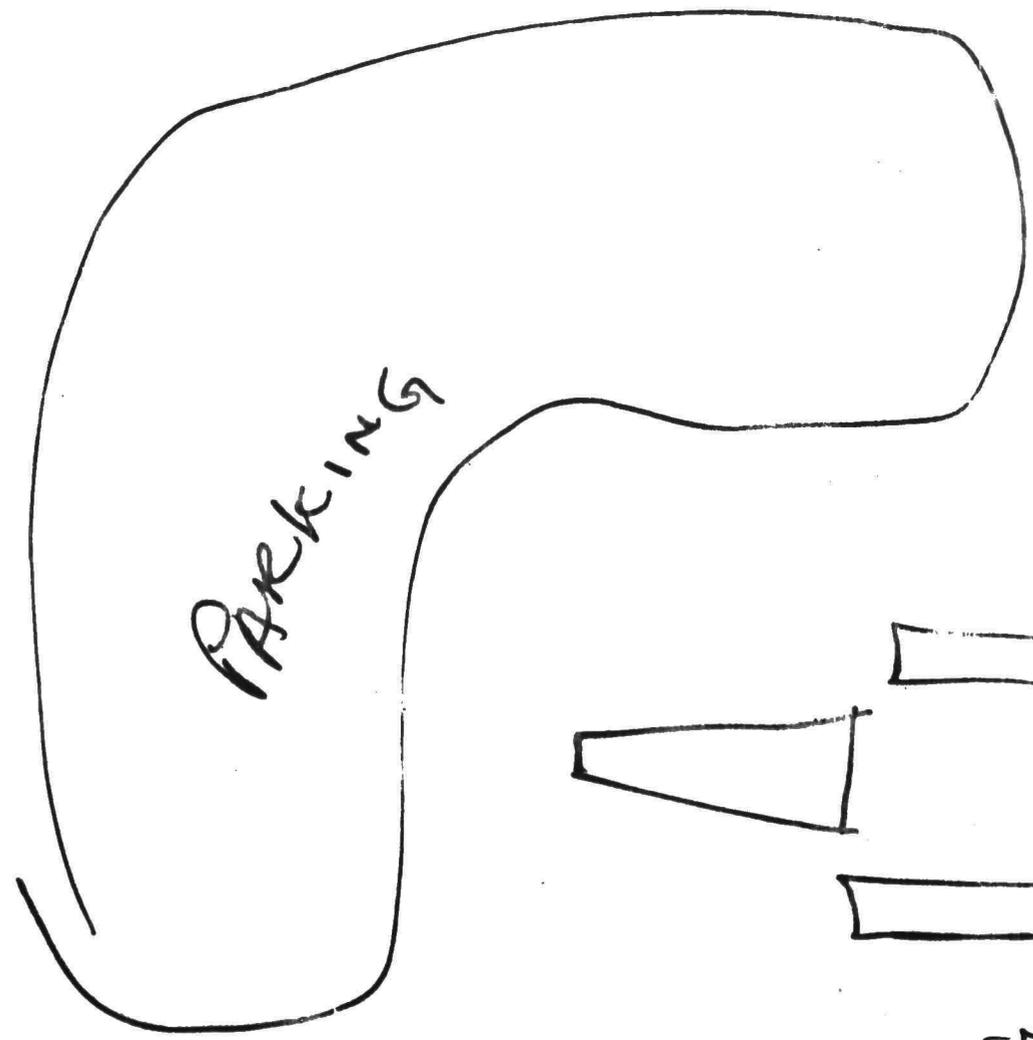
WEST MORELAND



SITE ARRANGEMENT



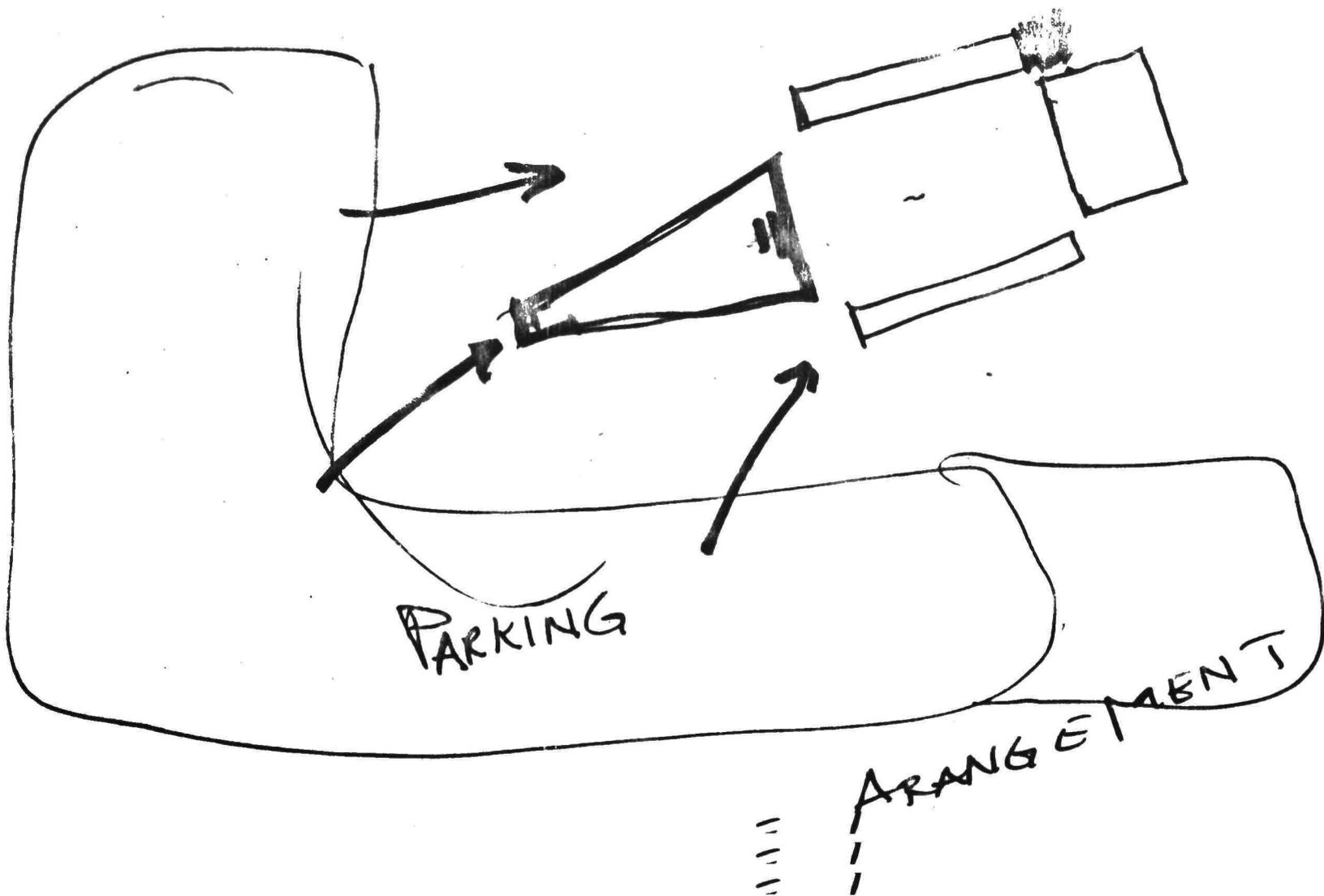
WEST MORELAND

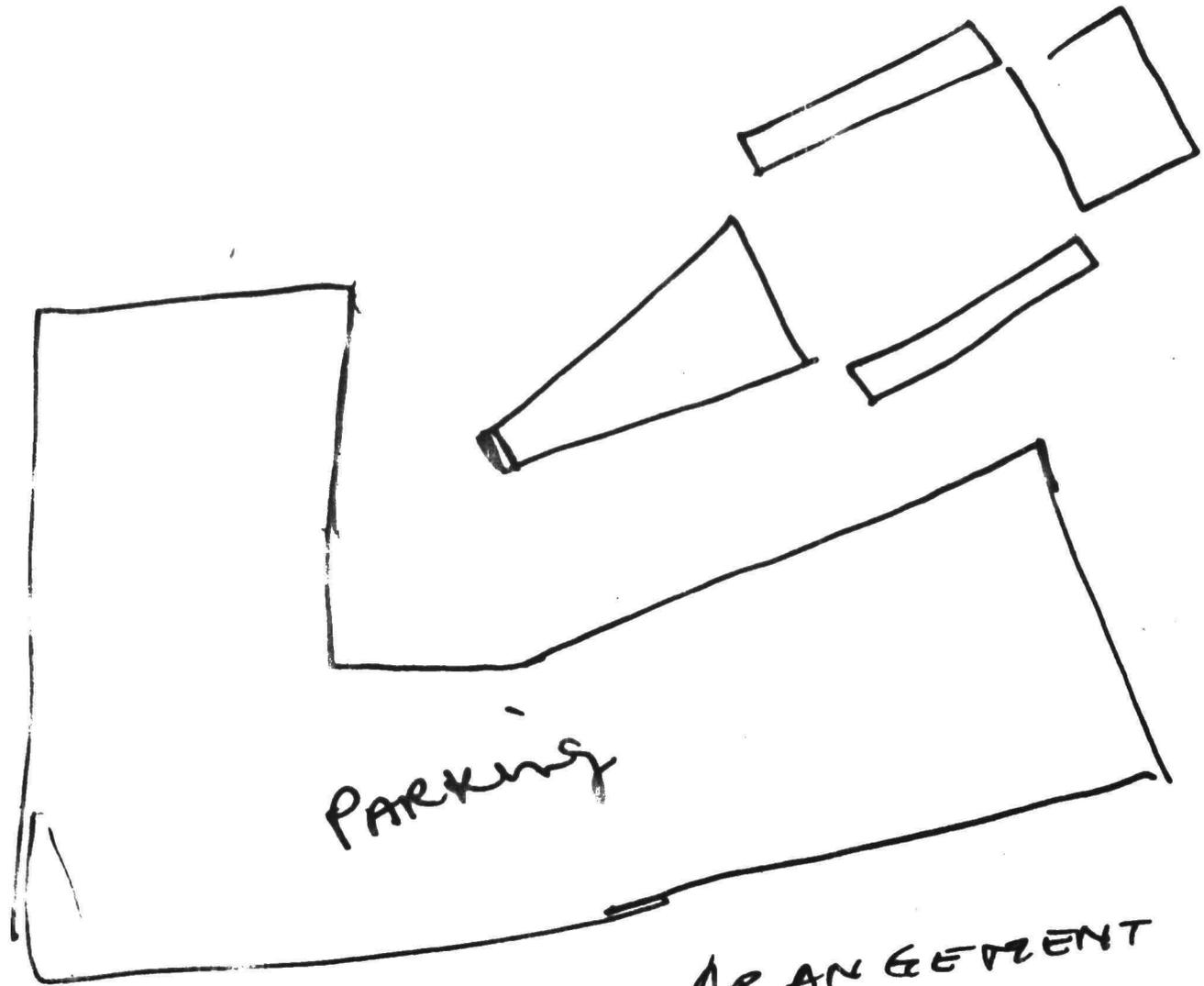


SITE ARRANGEMENT

WEST

MORE LAND



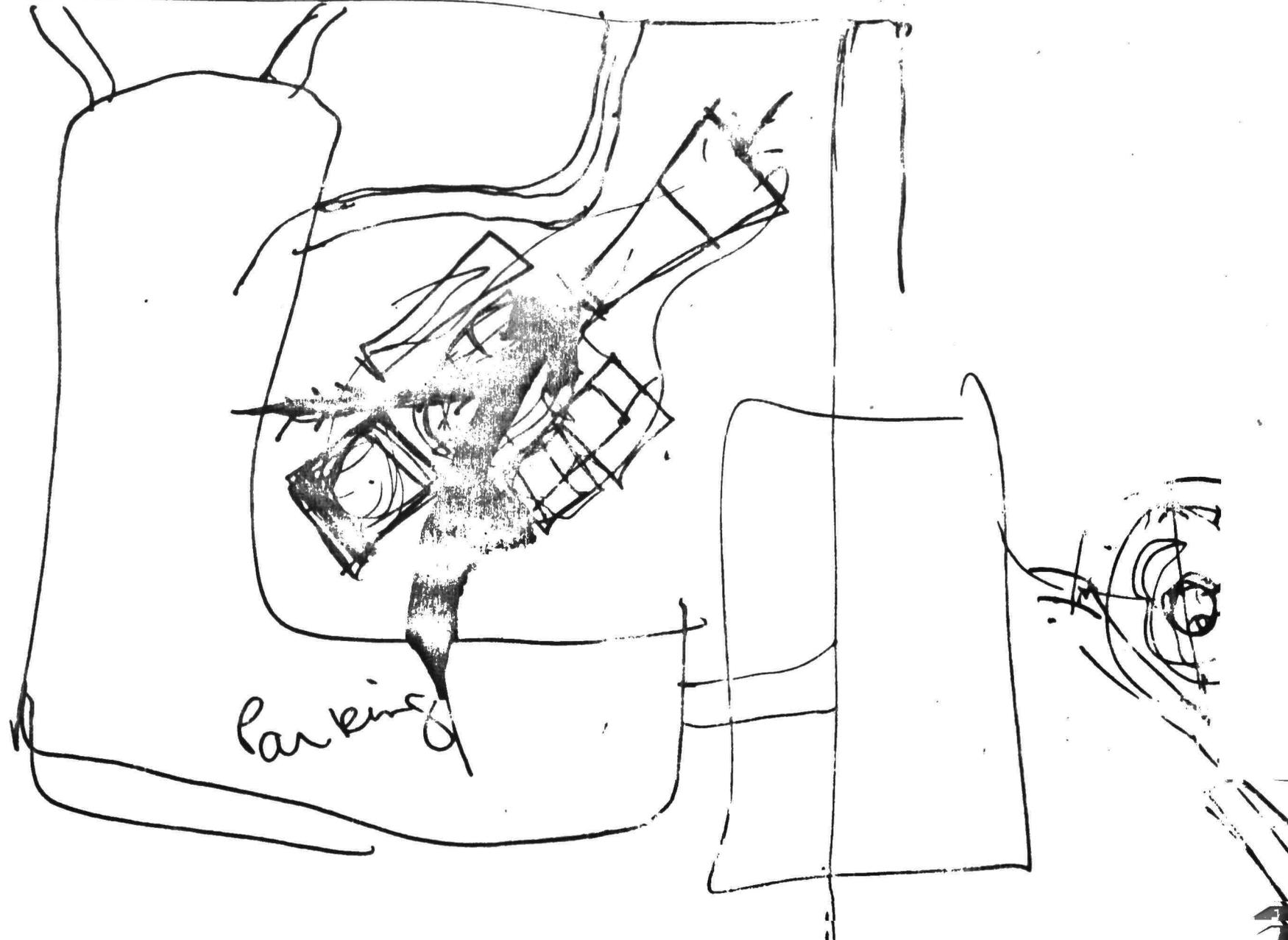


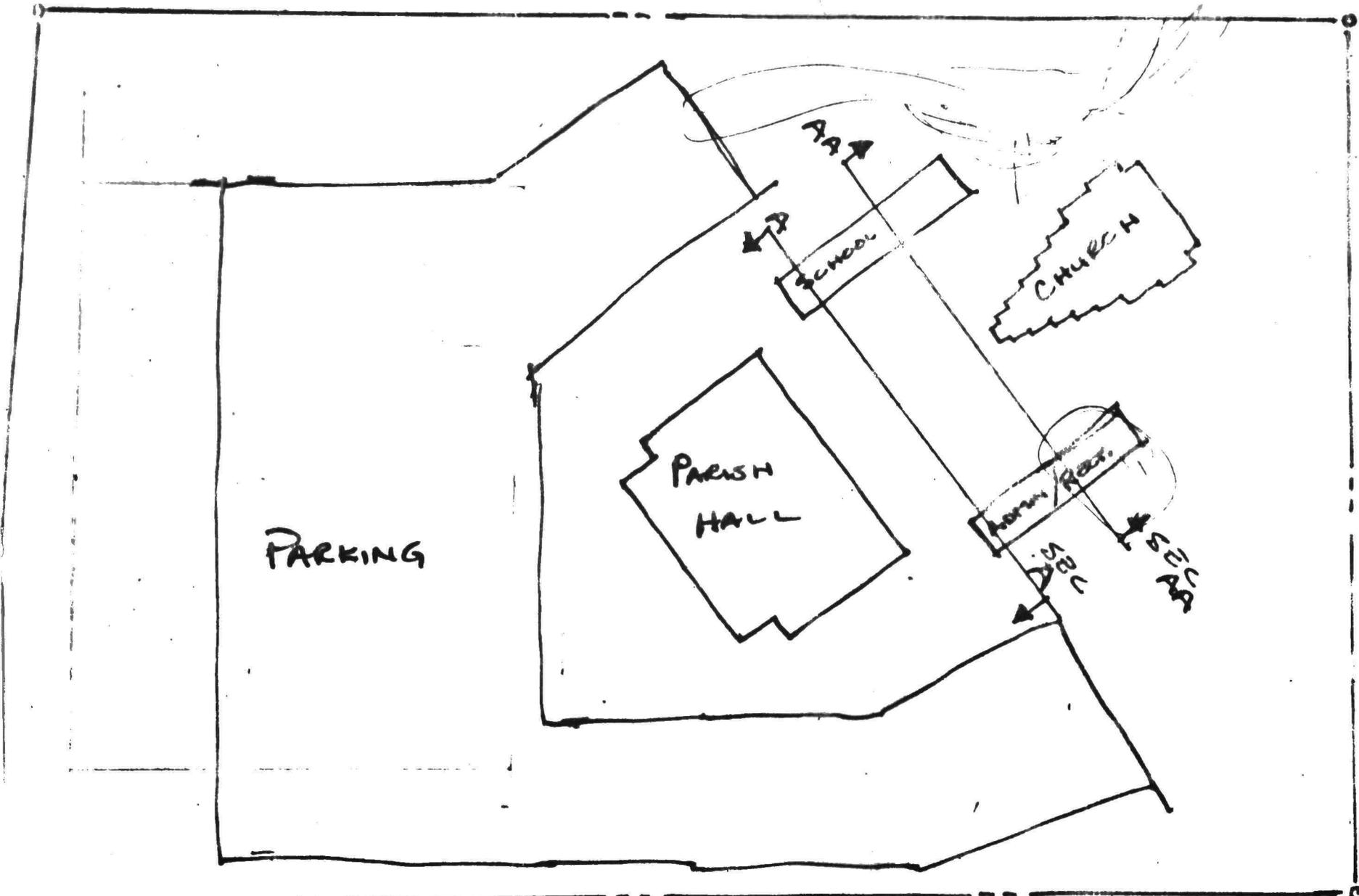
PARKING

SITE ARRANGEMENT

N →

WEST MORELAND





PARKING

PARISH
HALL

SCHOOL

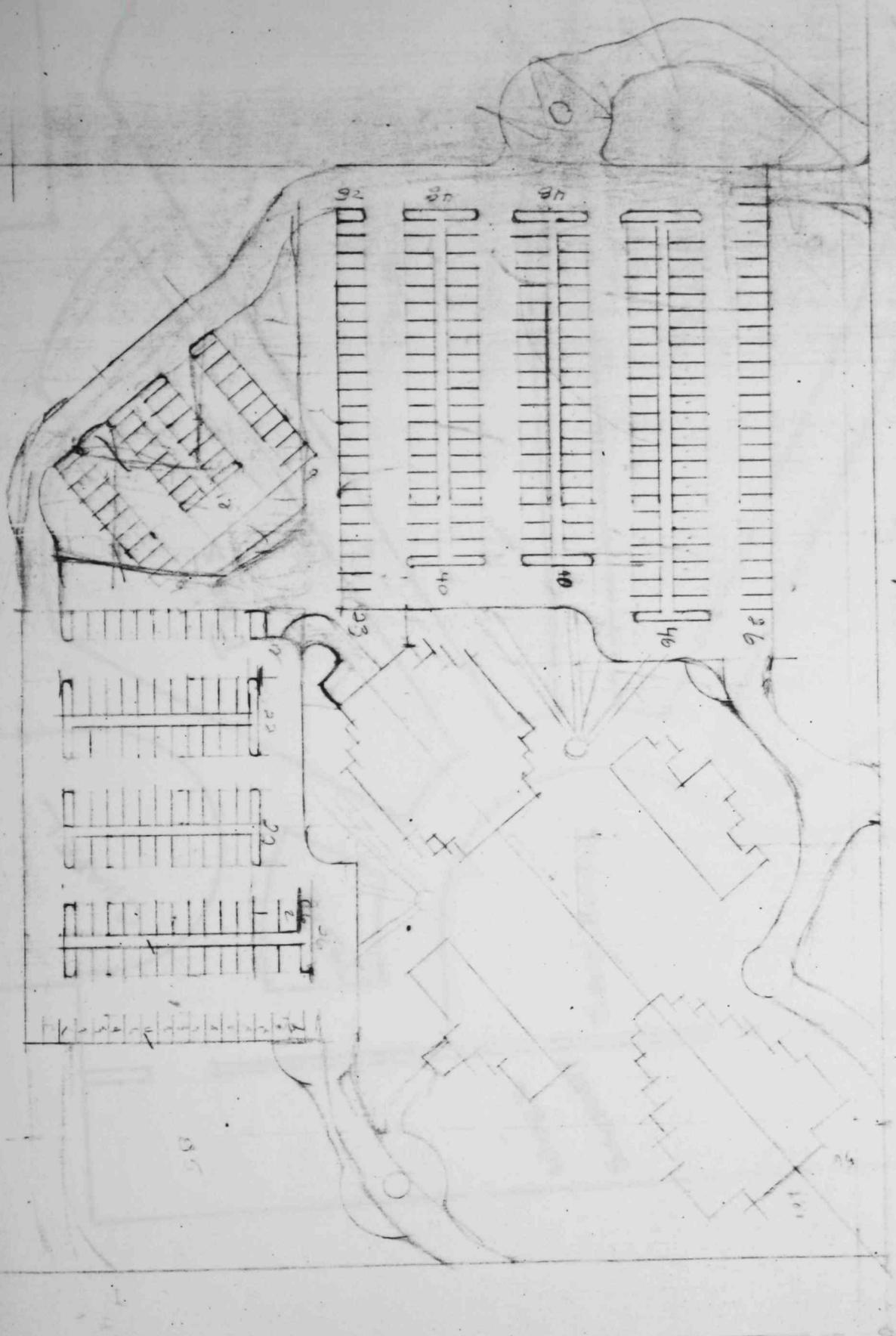
CHURCH

Home / Rec.

DINING ROOM

SEC AREA

AAA

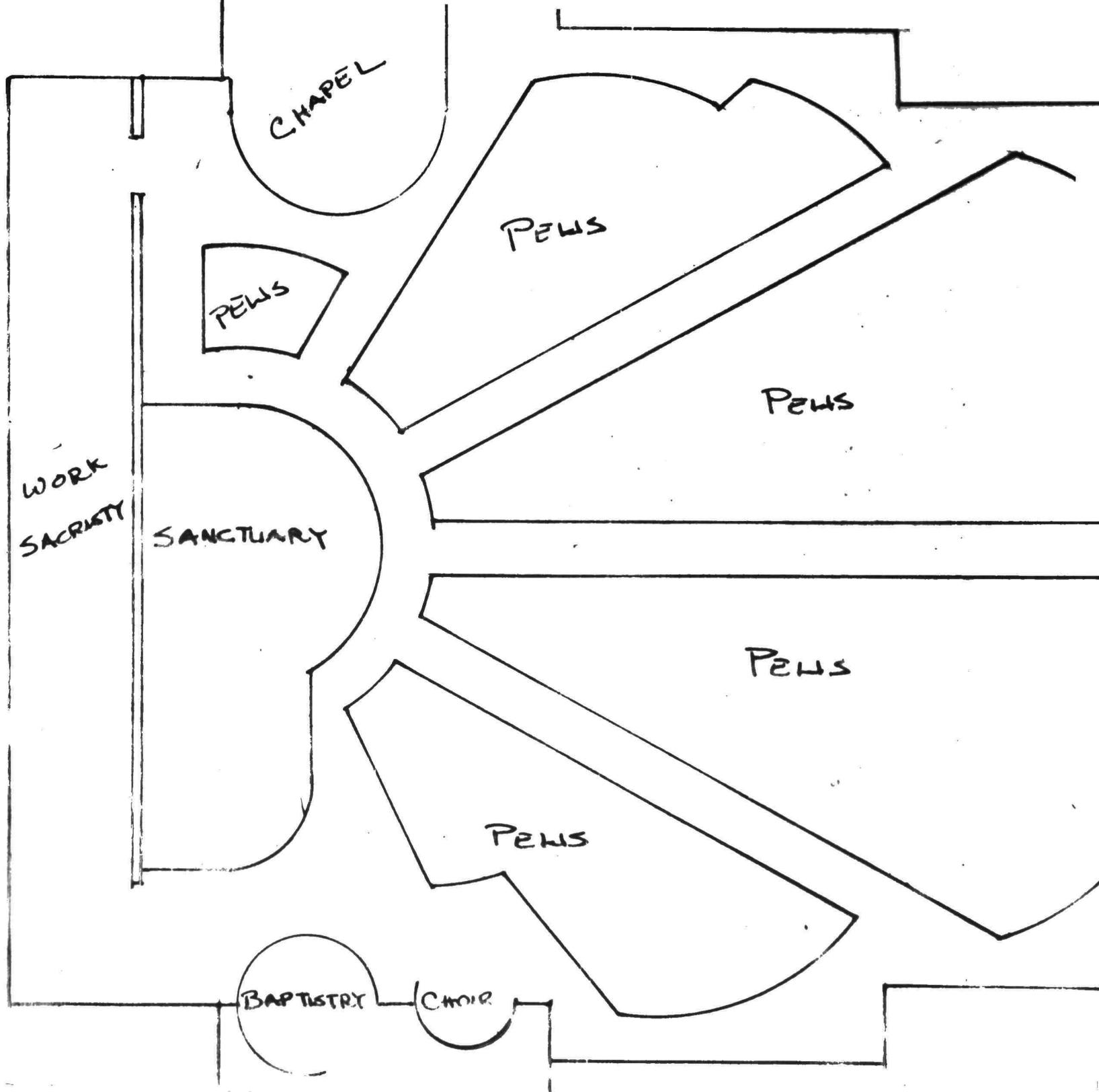


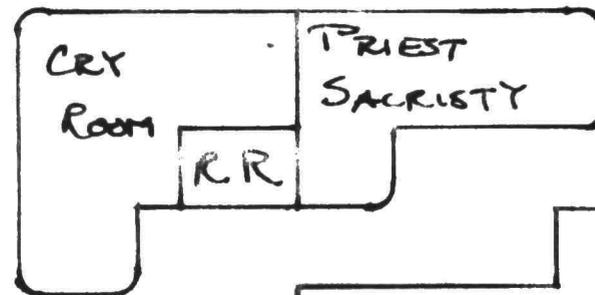
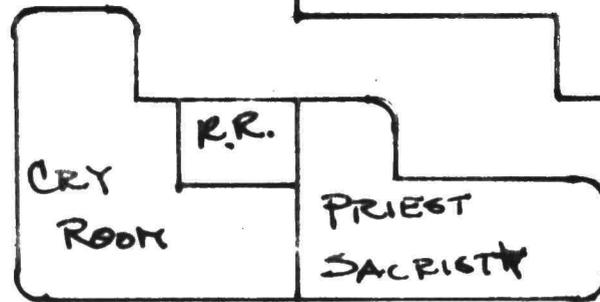
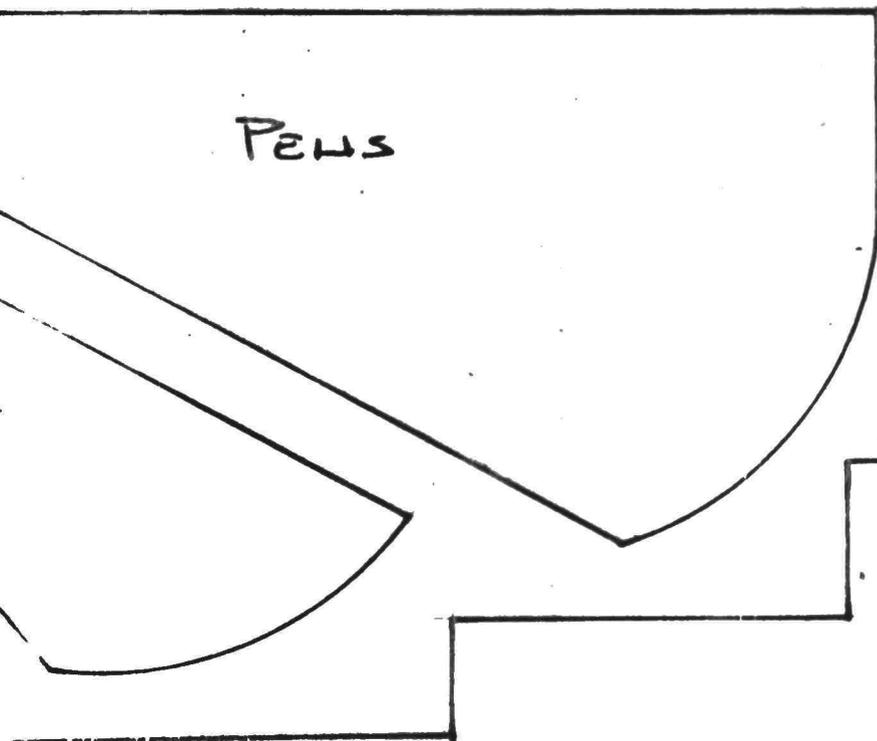
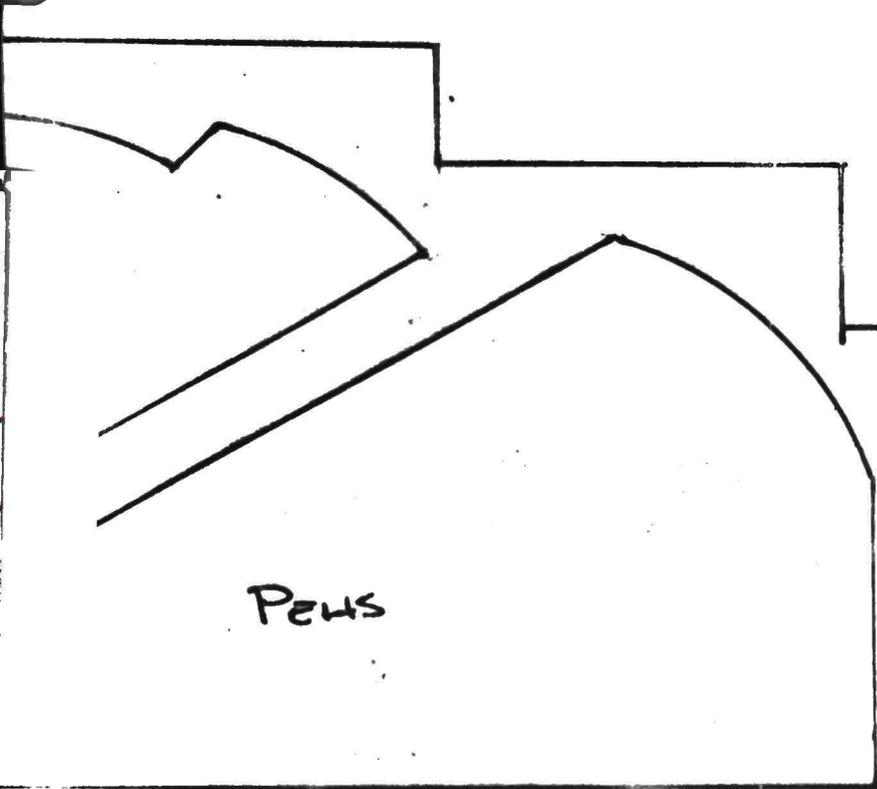
$$\begin{array}{r} 21 \\ 21 \\ \hline 42 \end{array}$$

$$\begin{array}{r} 21 \\ 21 \\ \hline 42 \end{array}$$

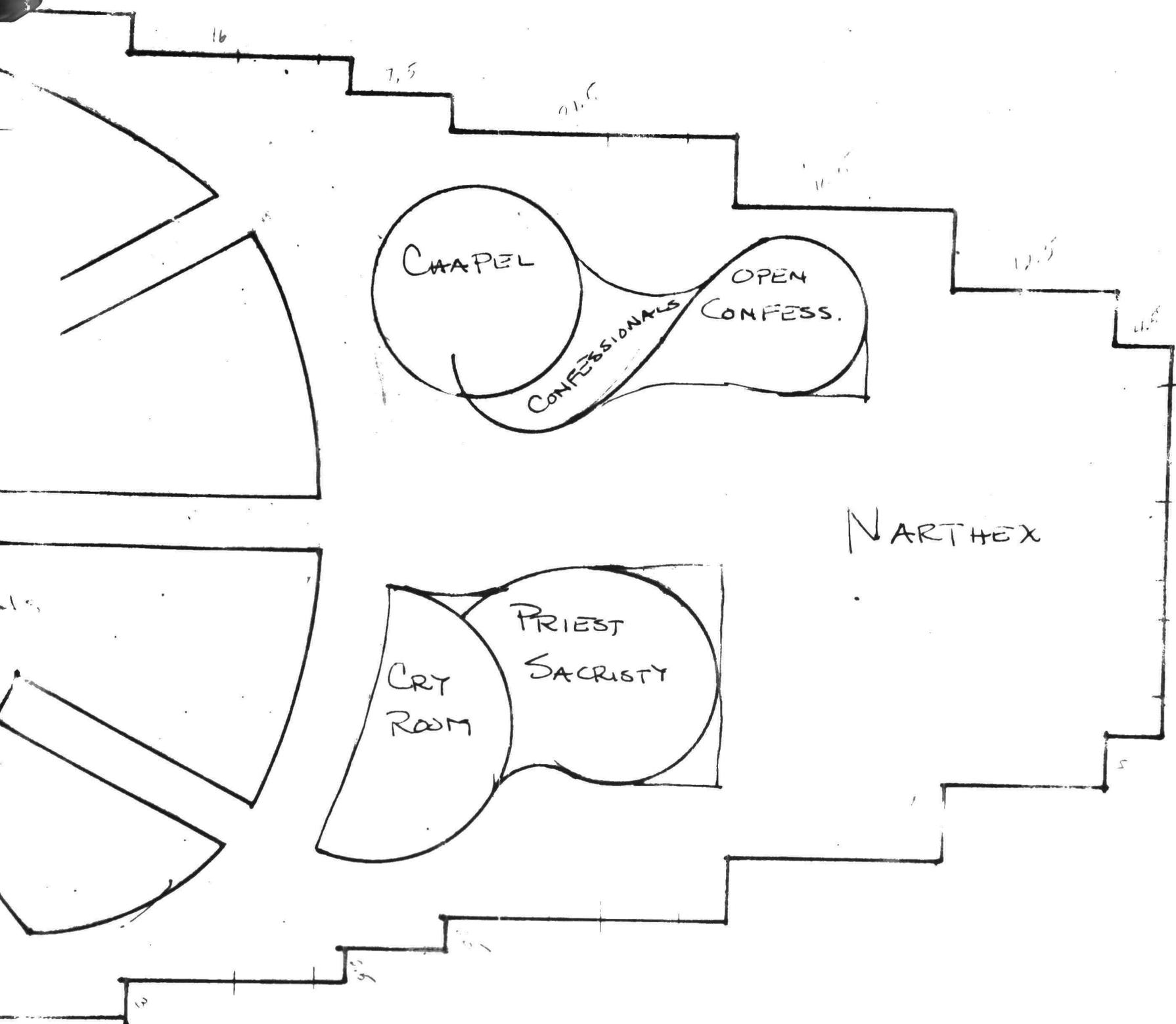
$$\begin{array}{r} 88 \\ 22 \\ \hline 110 \end{array}$$

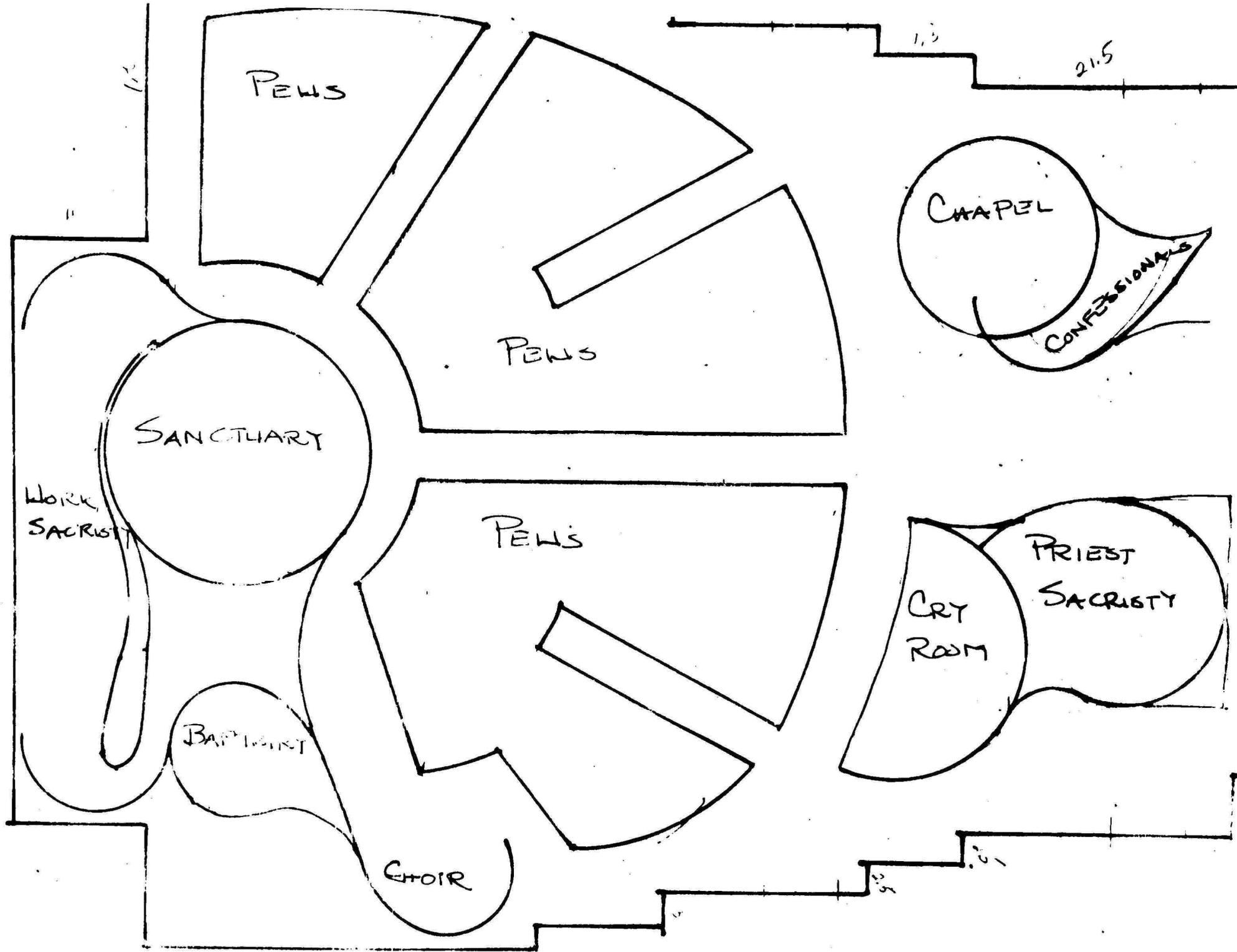
1" = 10'





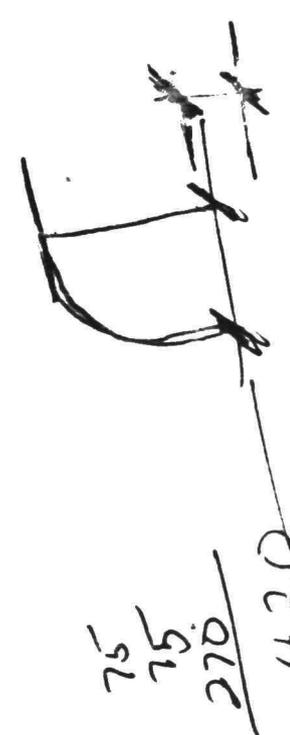
NARTHEX



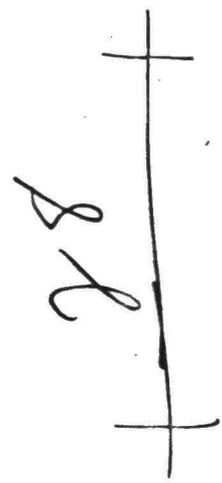
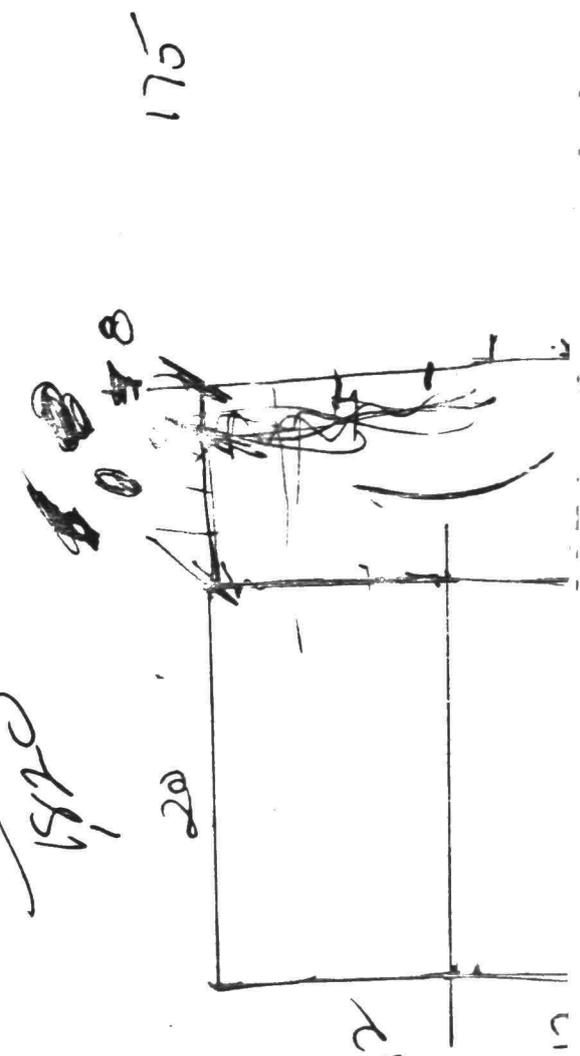




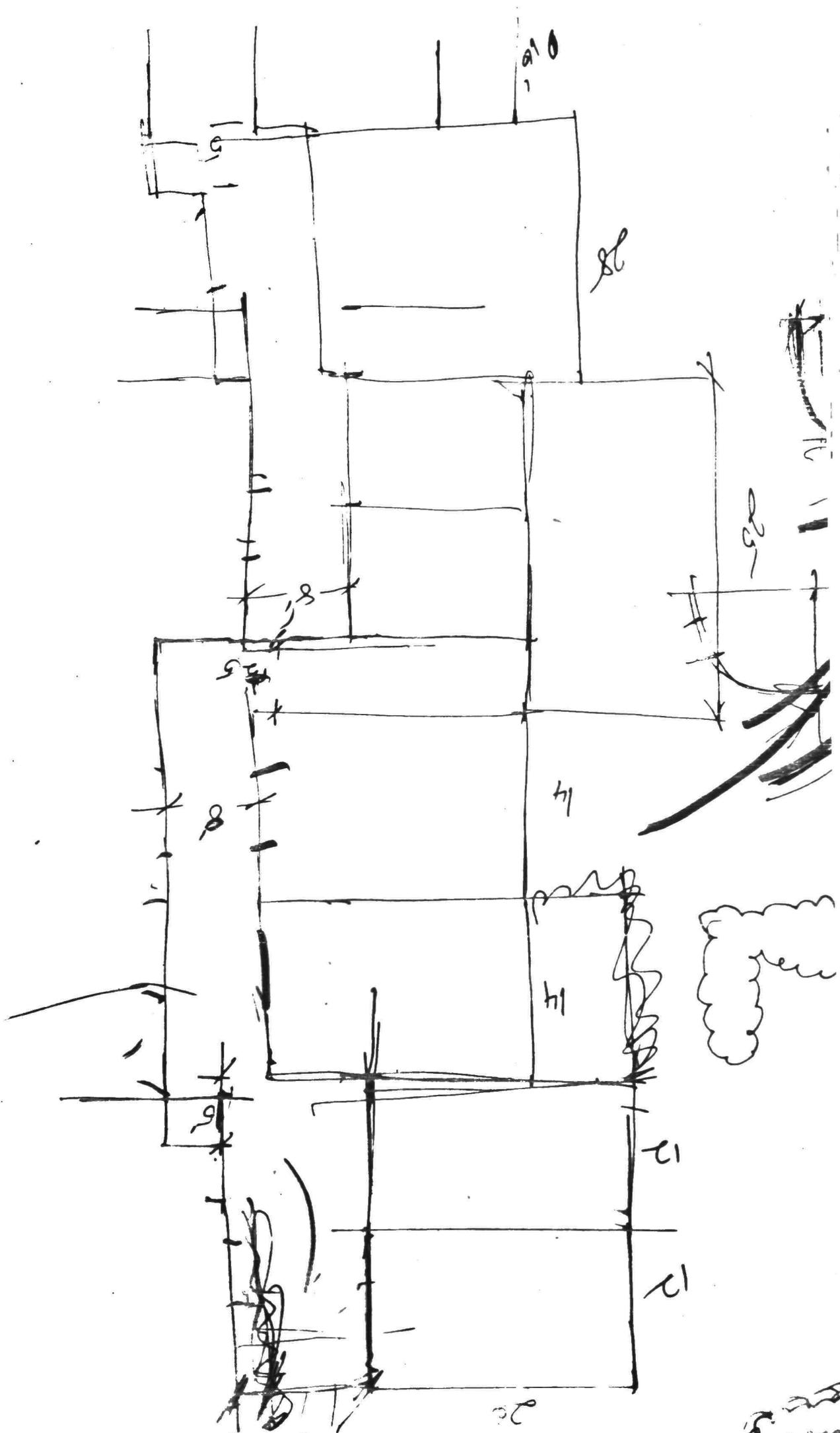
$$64' = 76 \times 35$$

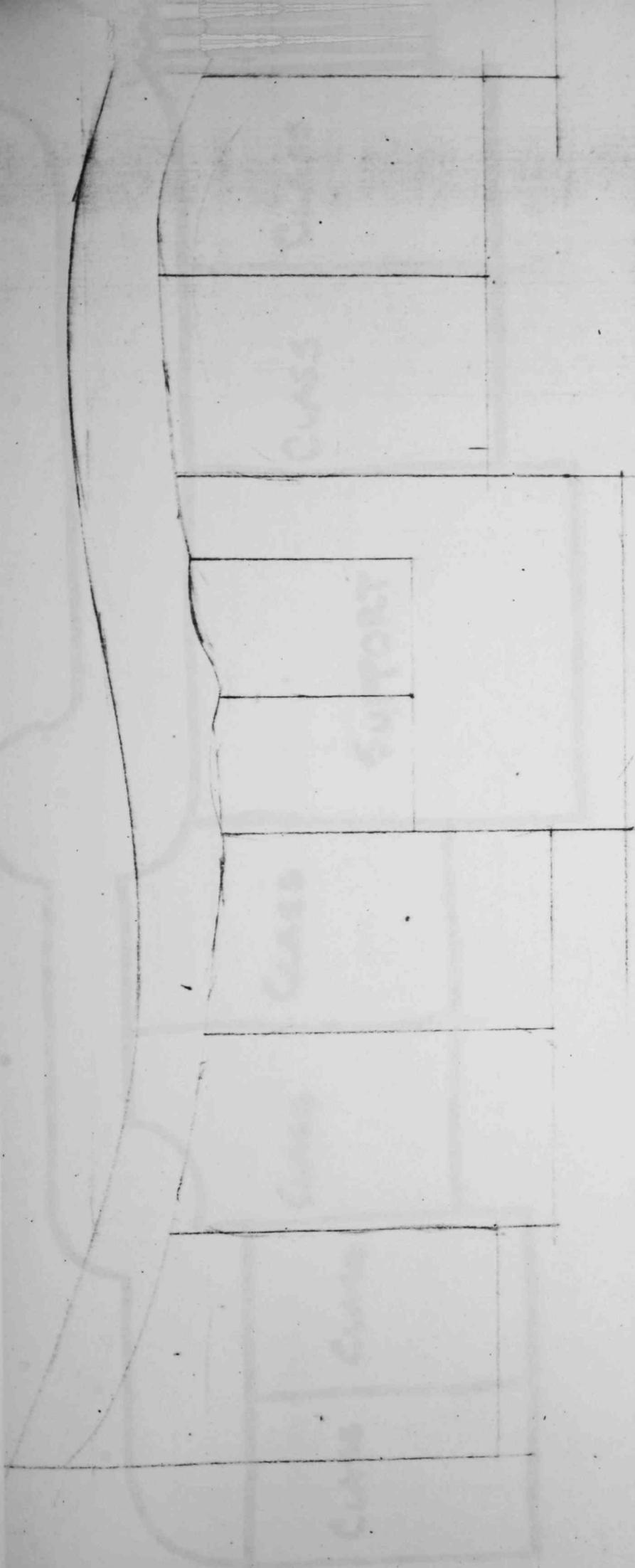


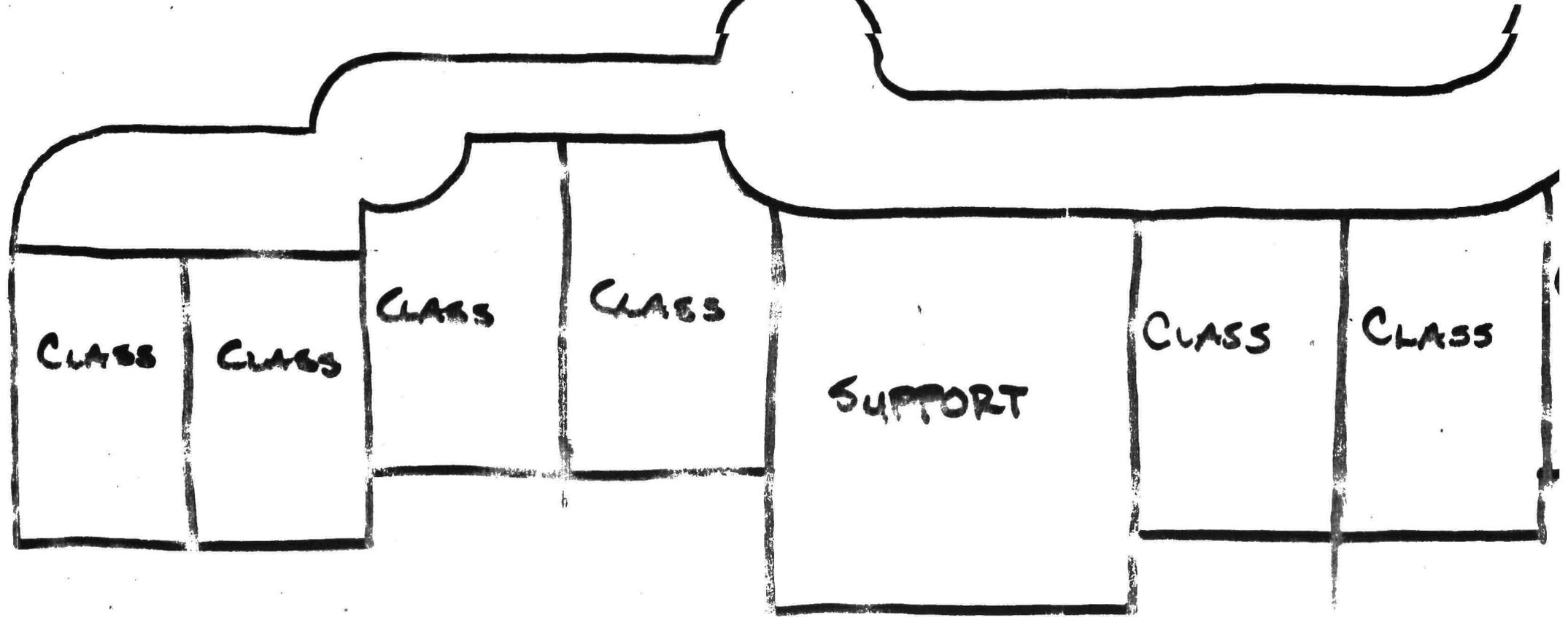
$$\begin{array}{r} 75 \\ 75 \\ \hline 270 \\ 420 \\ \hline 1575 \end{array}$$



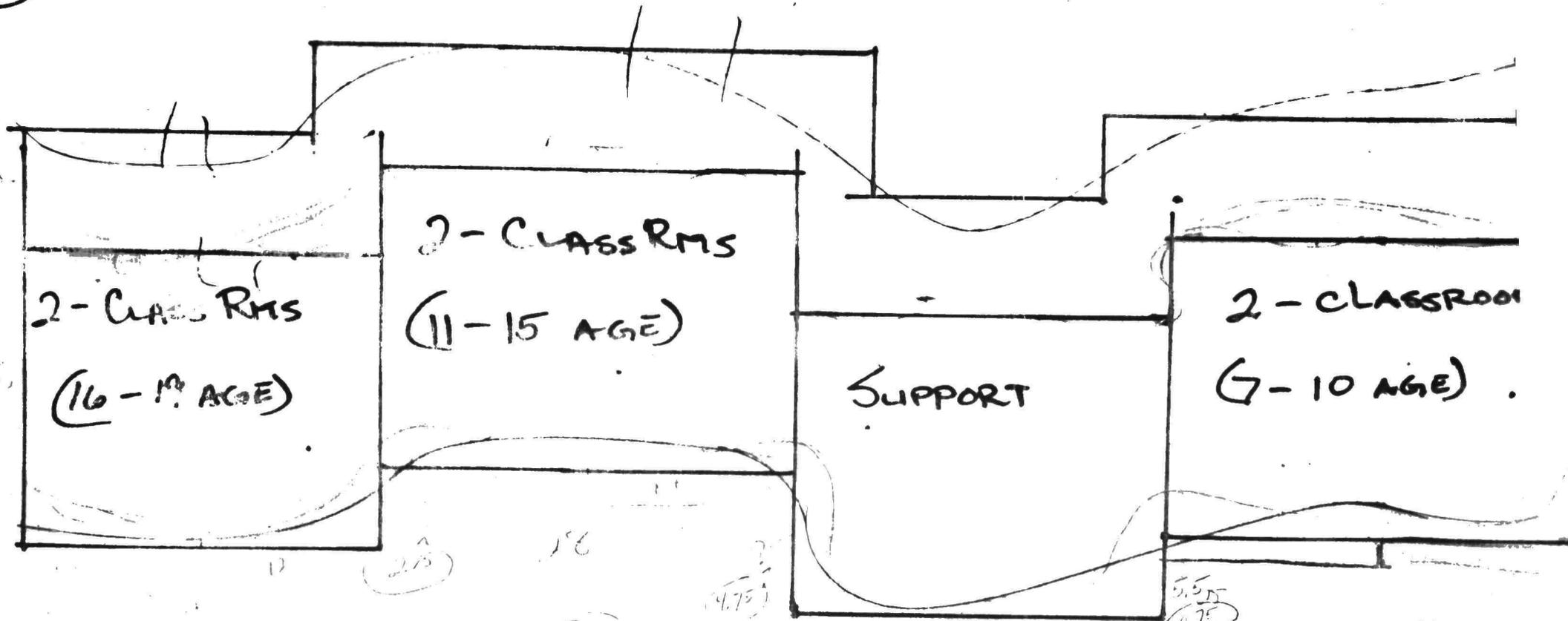
$$\begin{array}{r} 4925 \\ 3388 \\ \hline 15367 \end{array}$$







SCHOOL



(12)

20

11

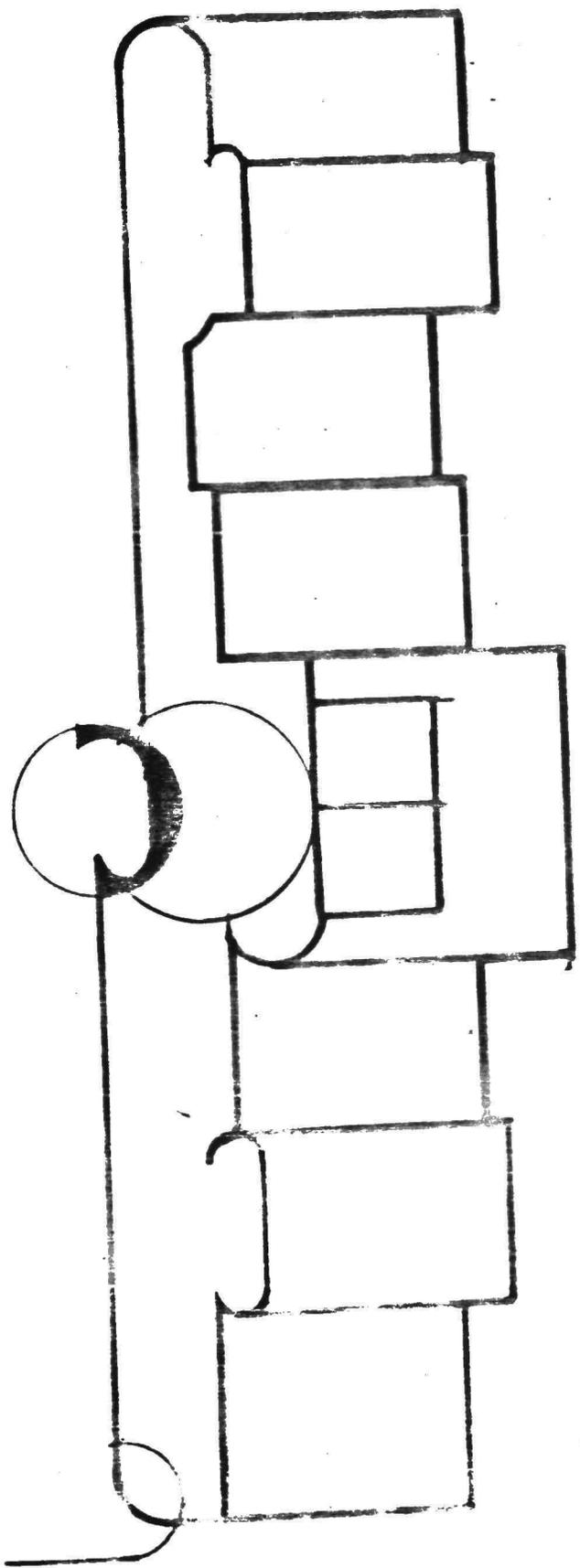
9.75

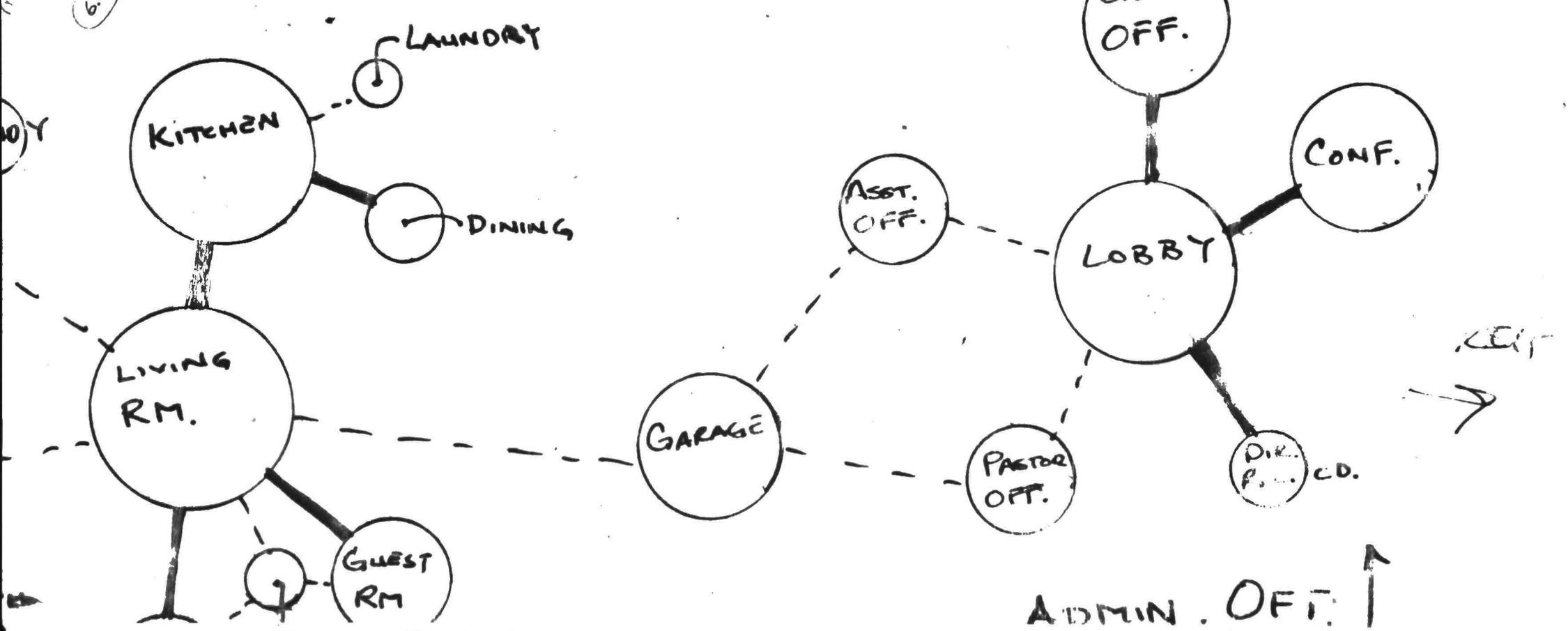
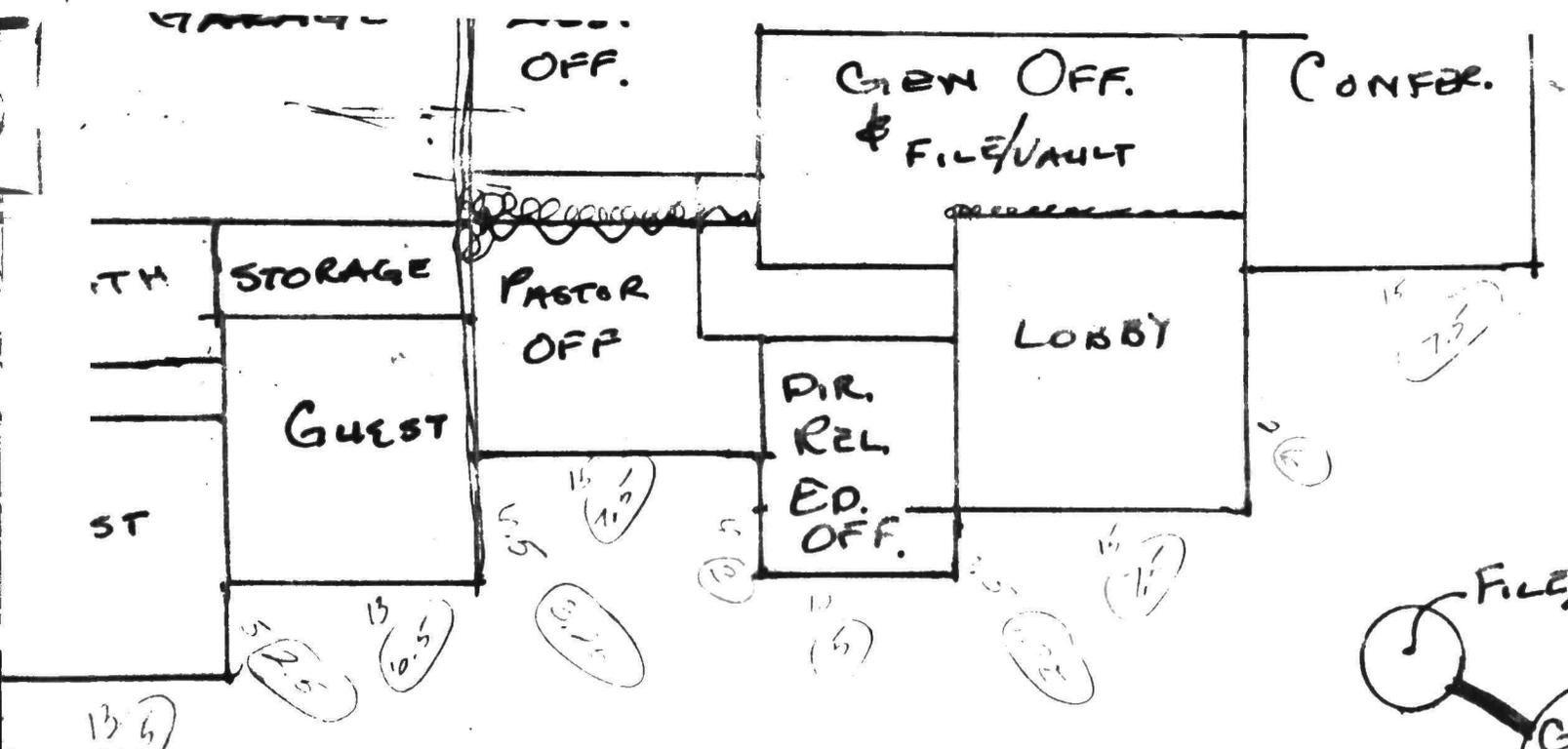
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12.5

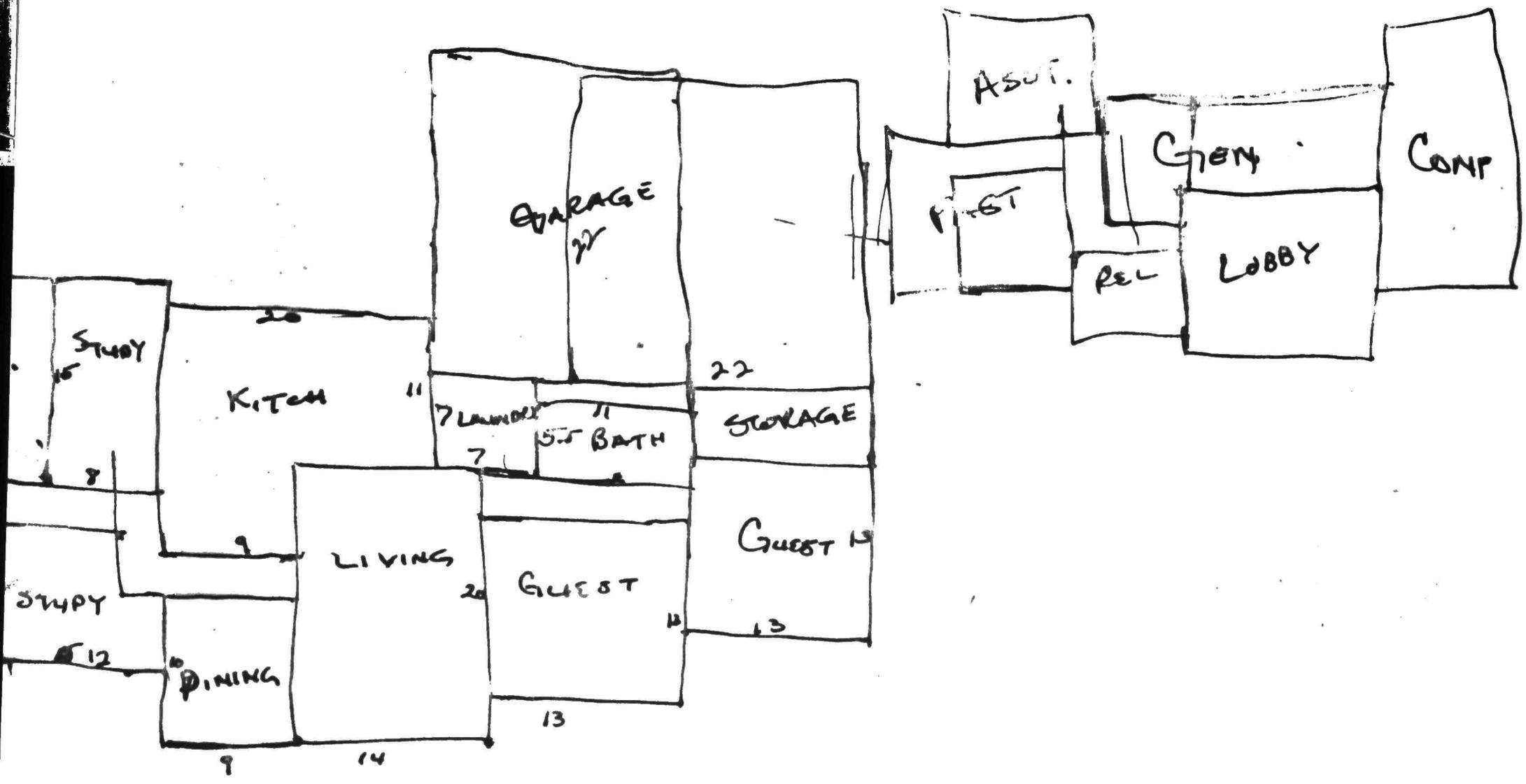
5.5
2.75

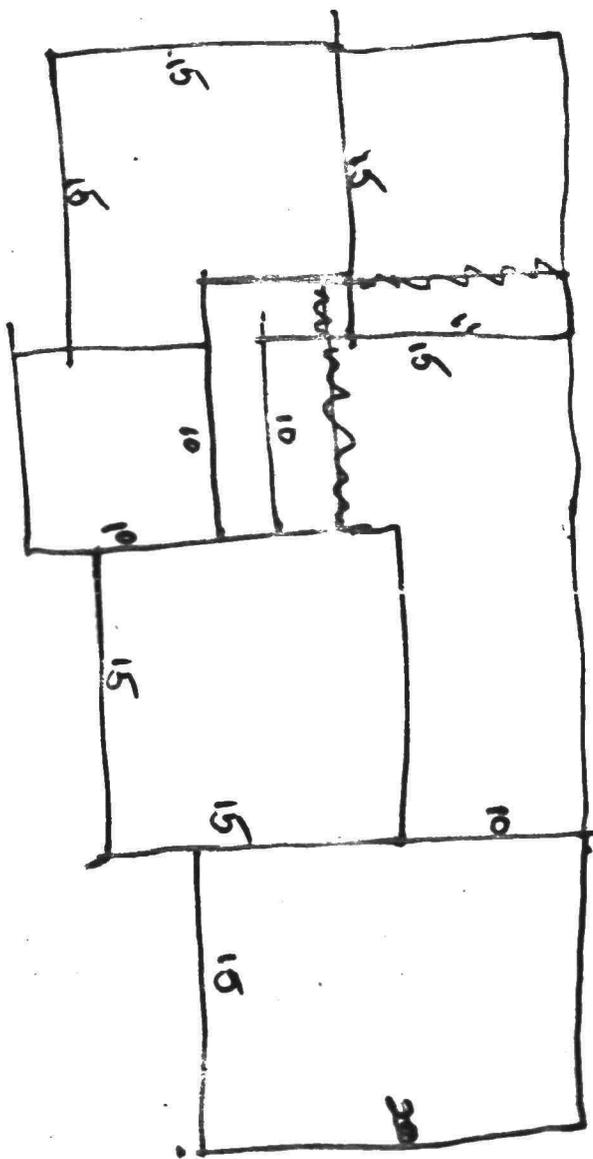
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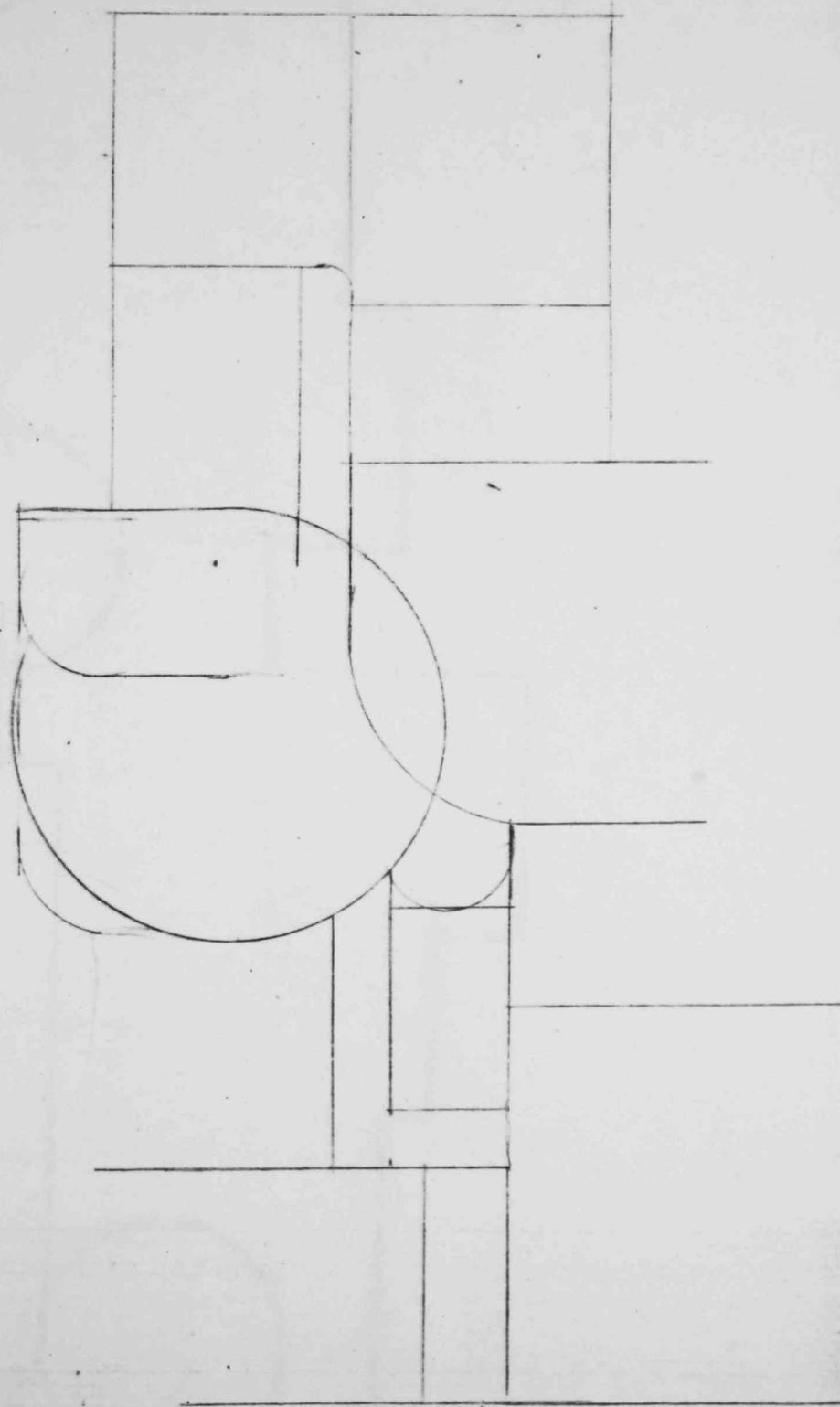
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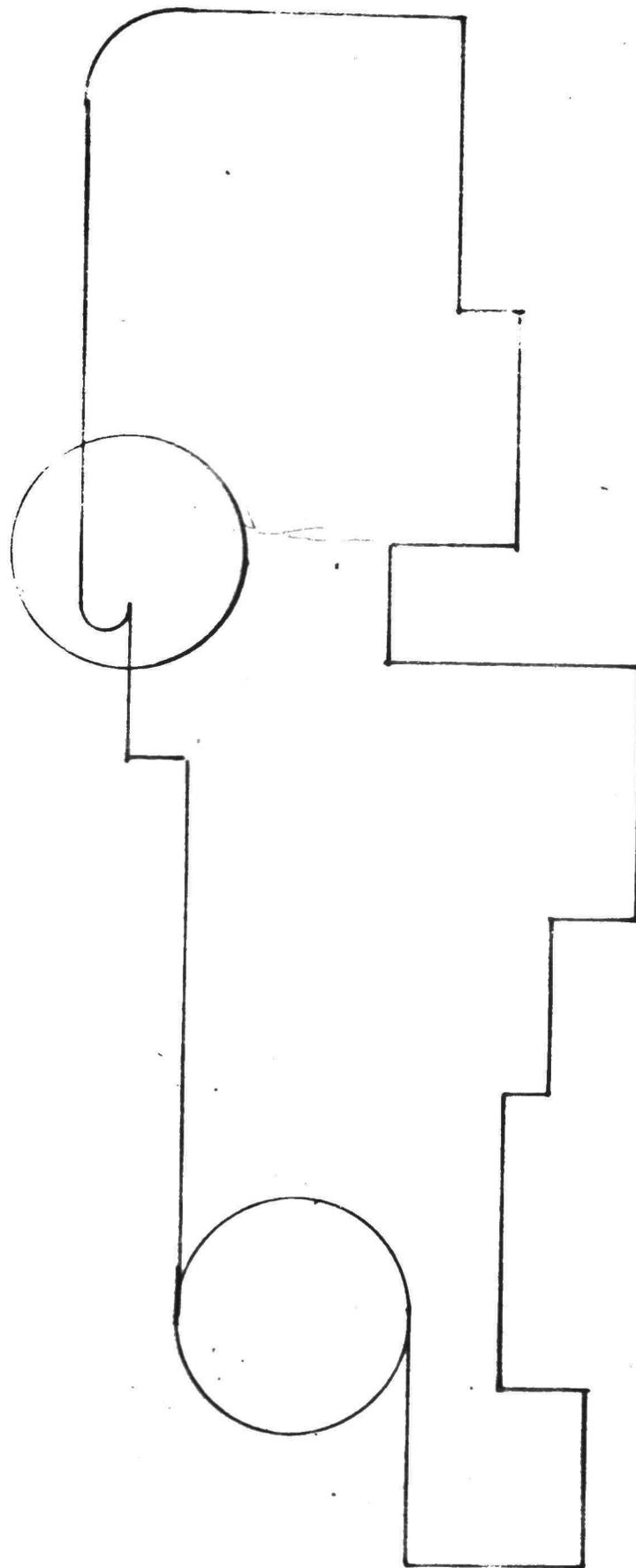


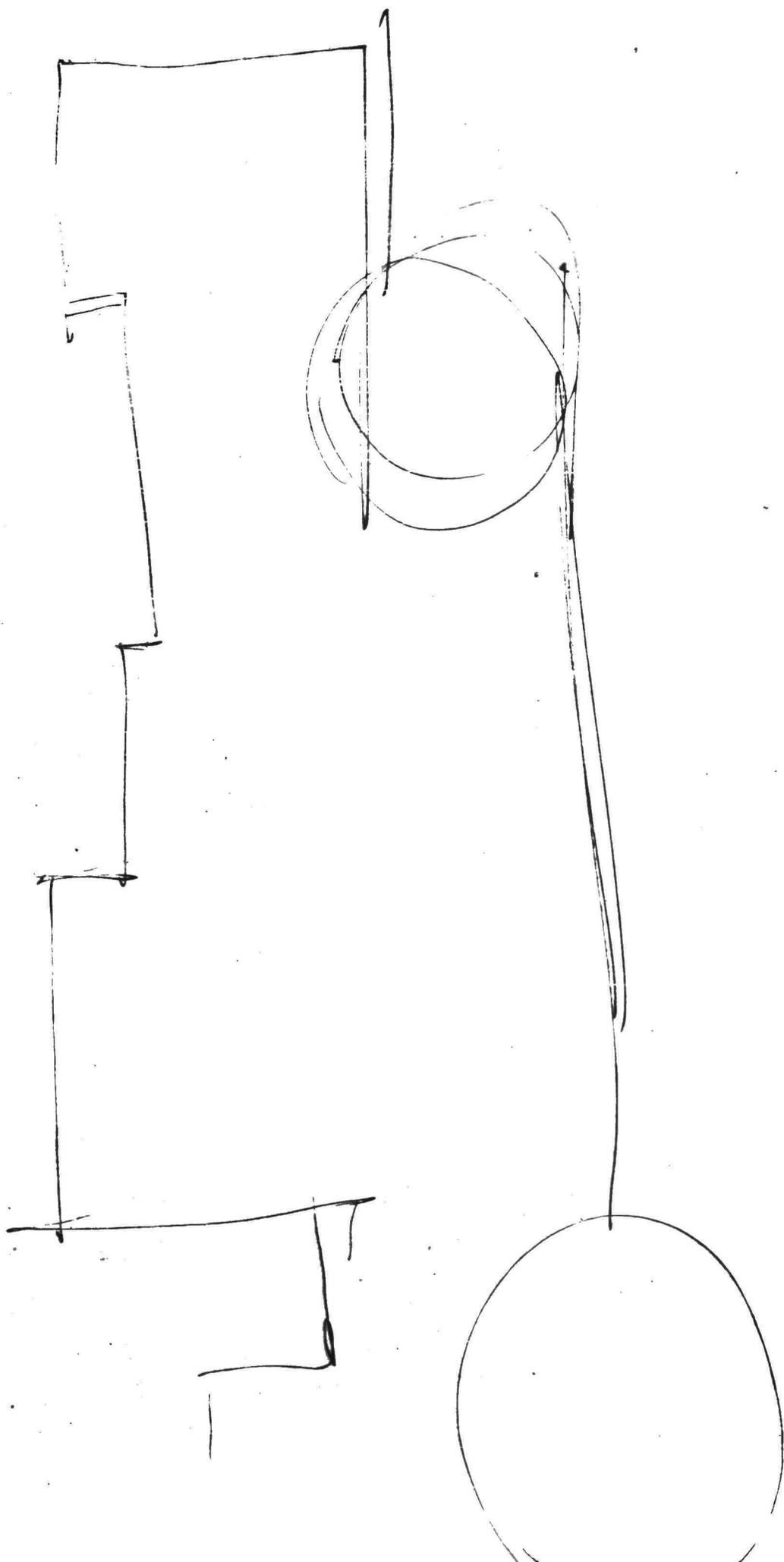




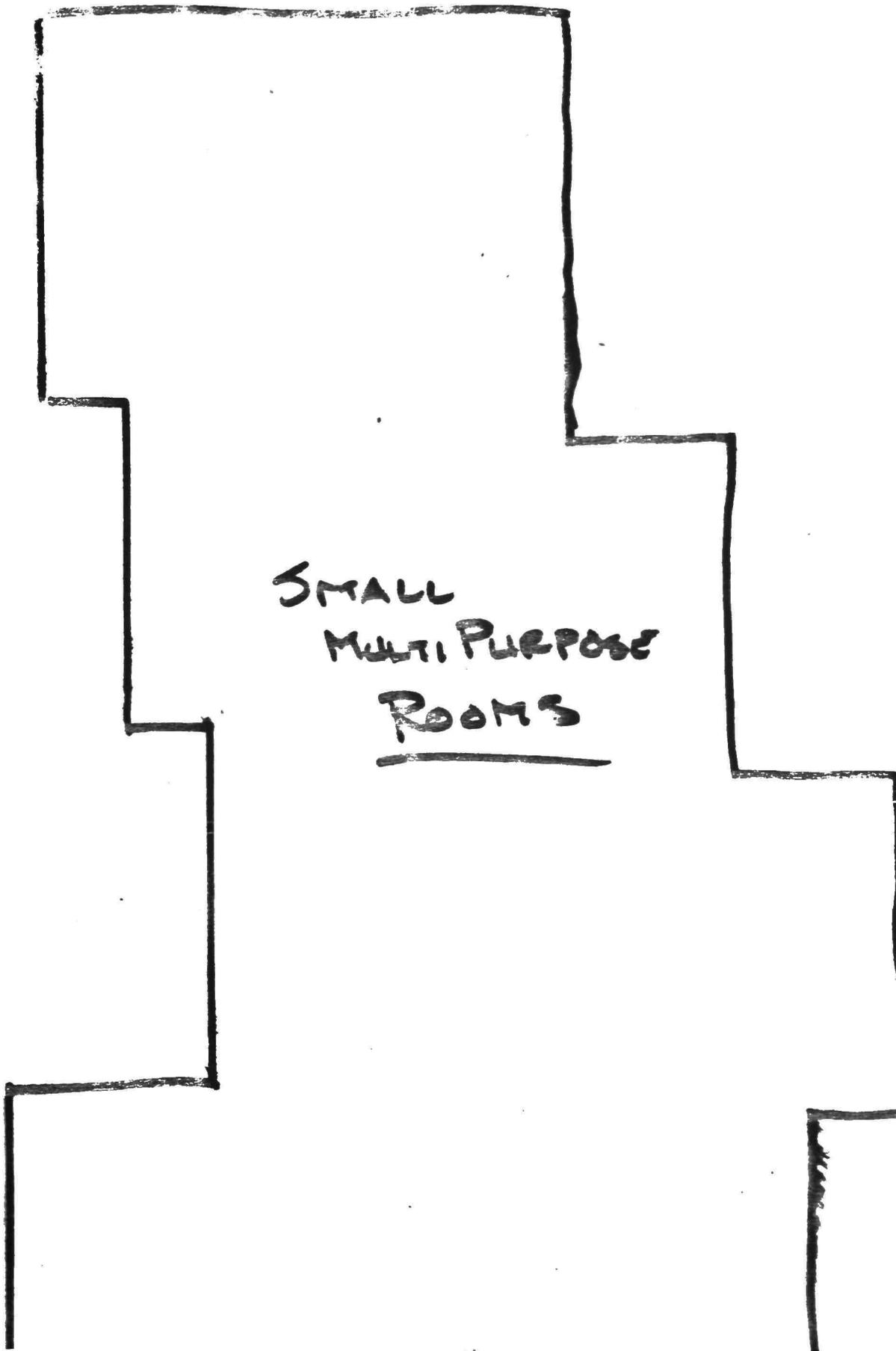




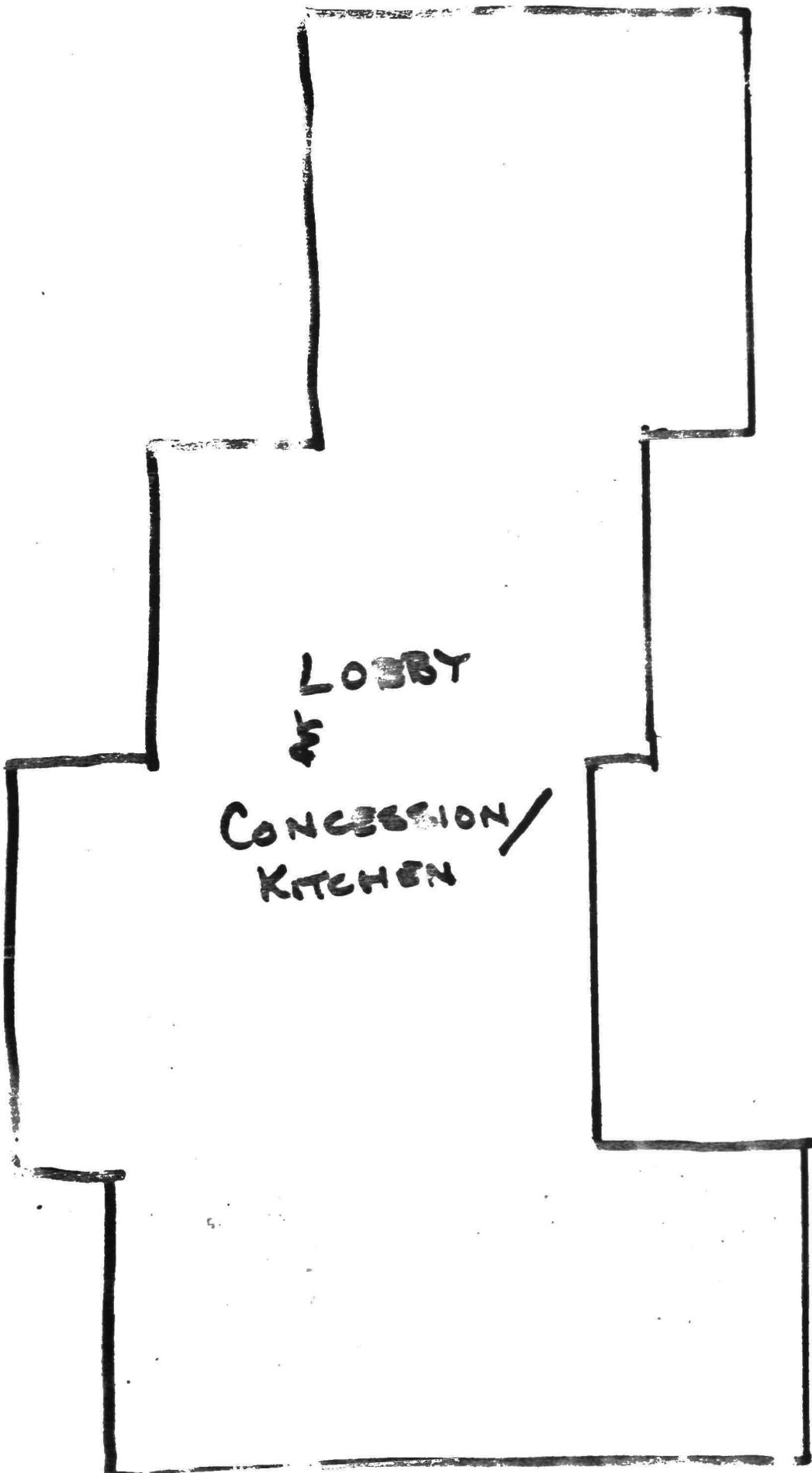




MS.



SMALL
MULTI PURPOSE
ROOMS



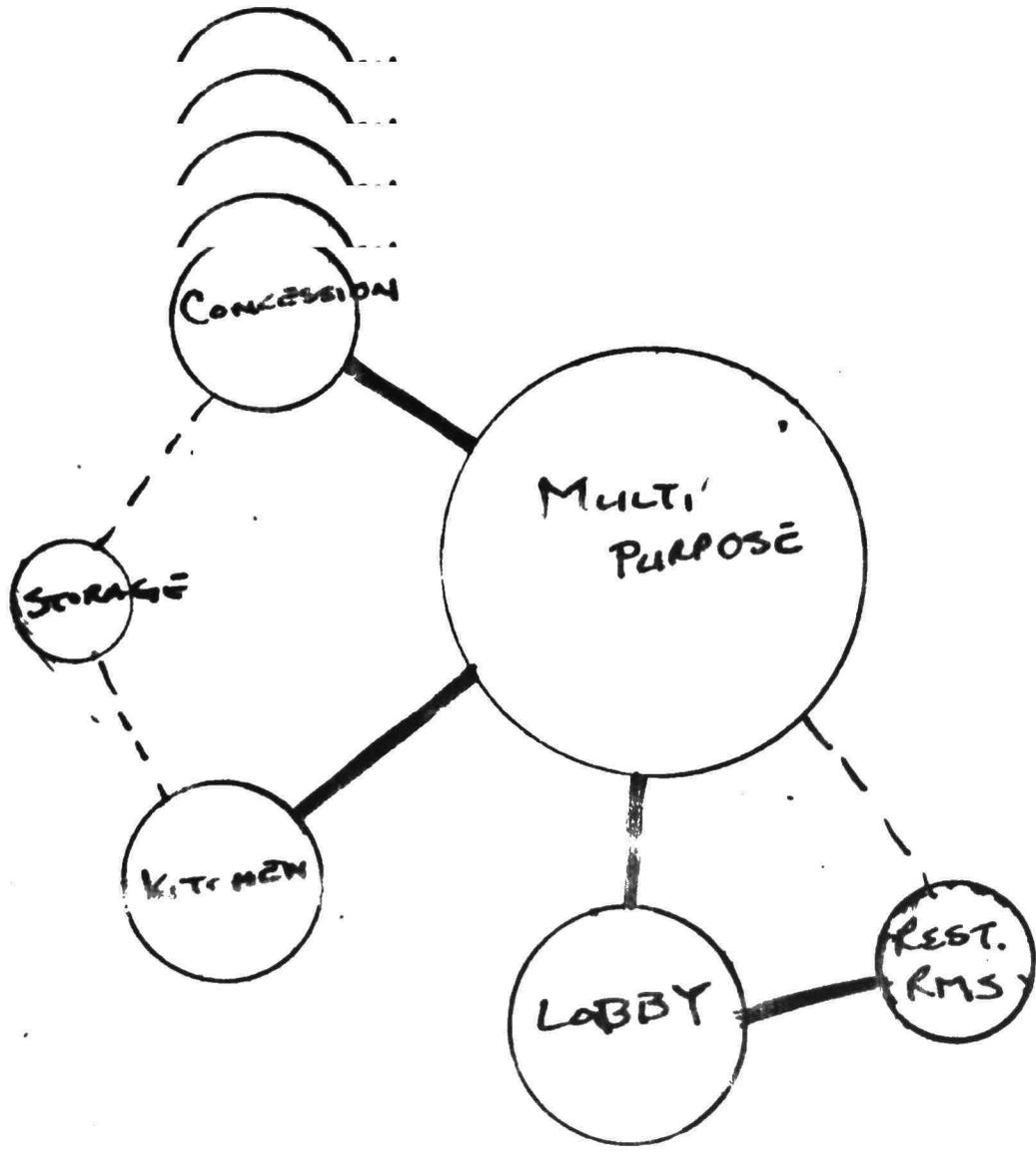
LOBBY
&
CONCESSION /
KITCHEN

KITCHEN &
STORAGE

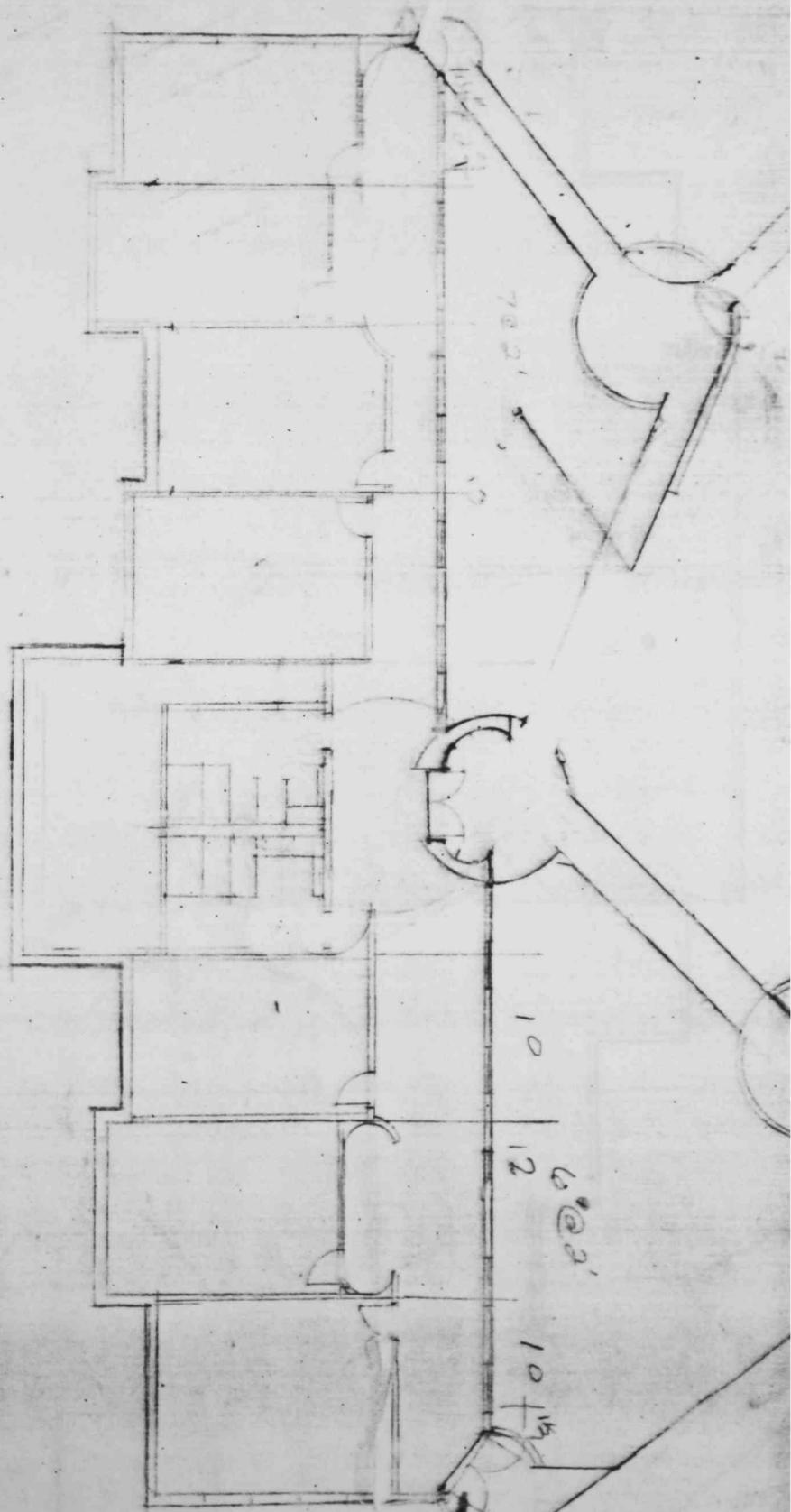
GEN STOR.
&
MAINTENANCE
&
MECH. RM.

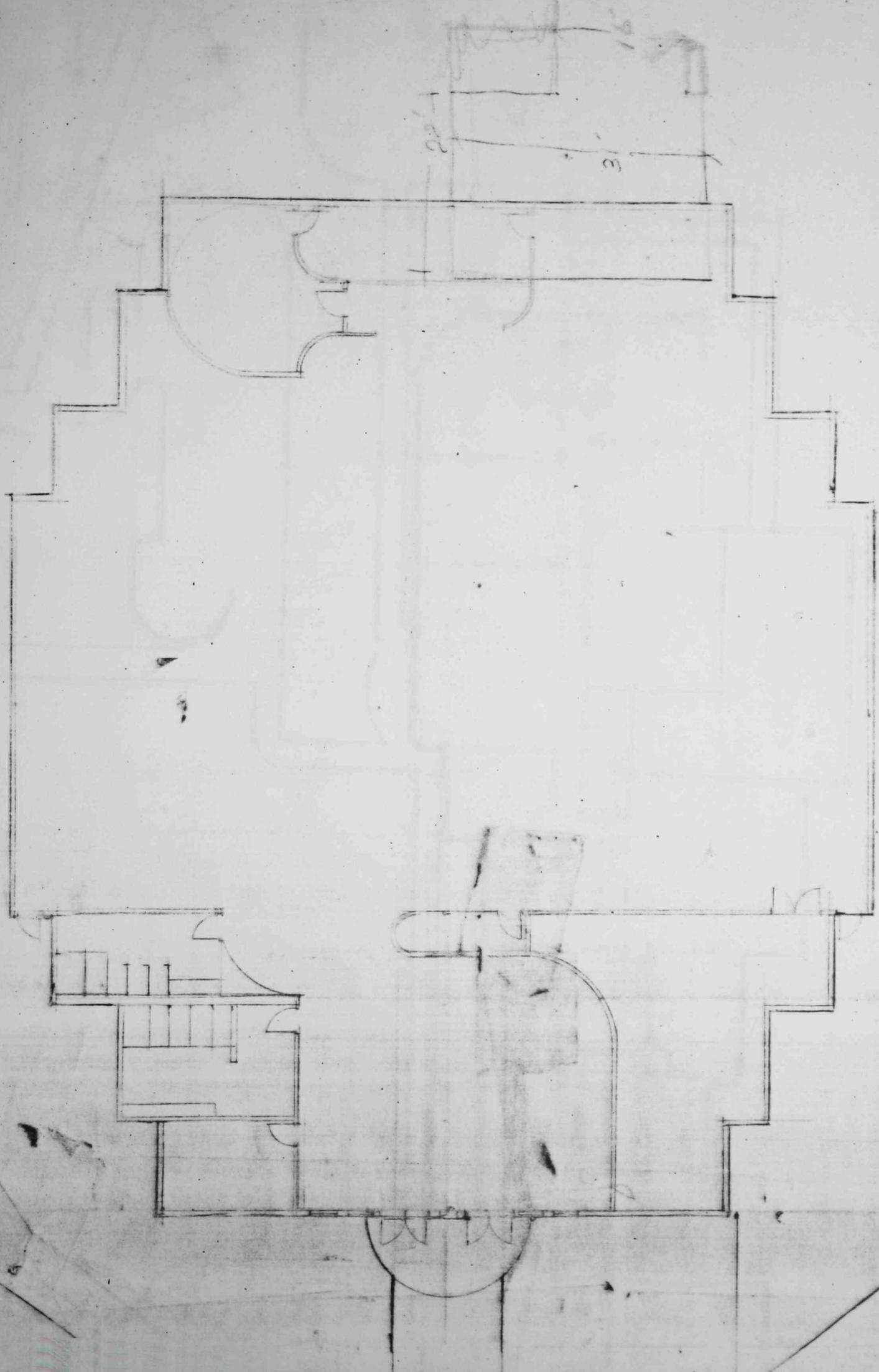
CONCESSION

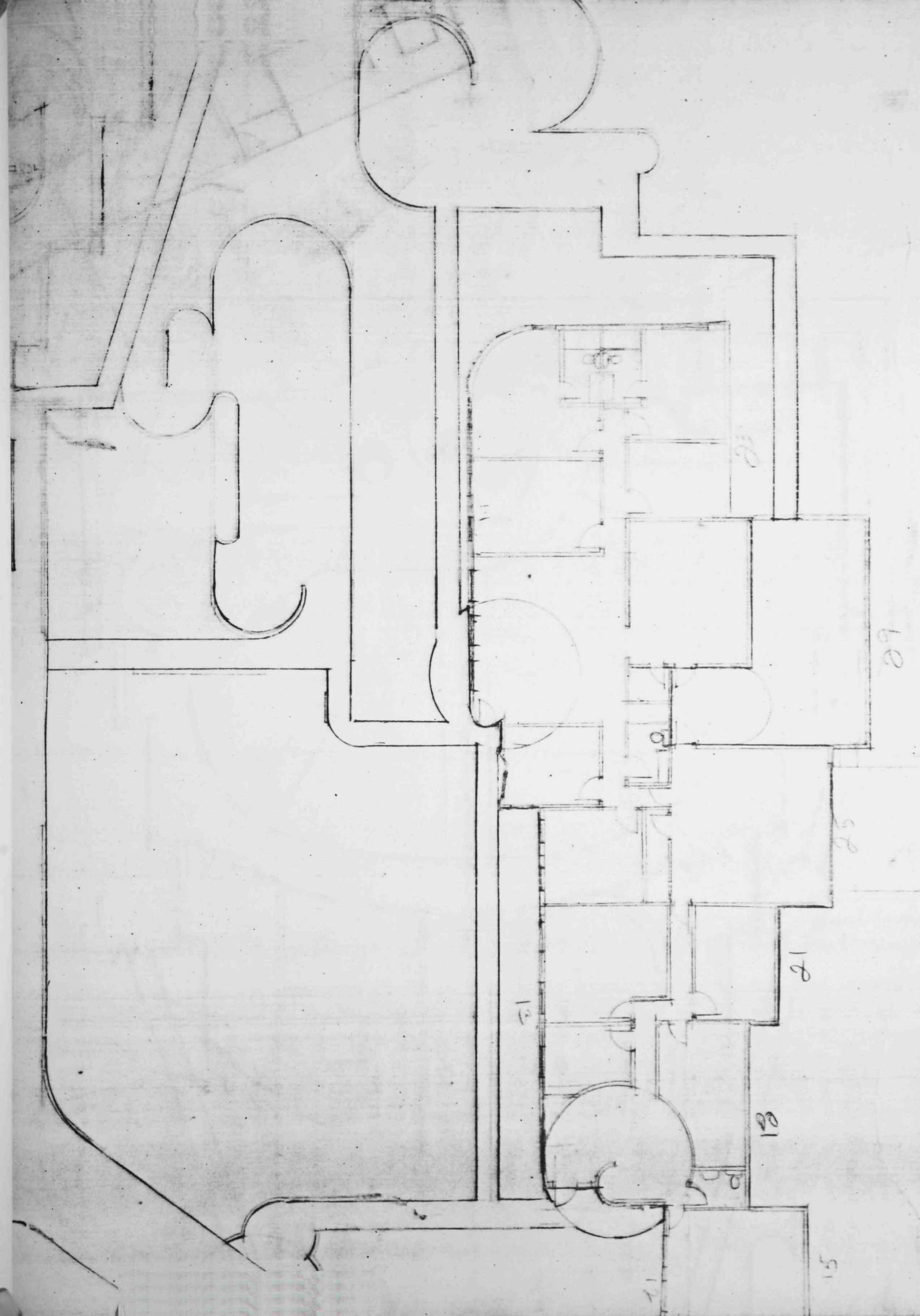
PURPOSE.

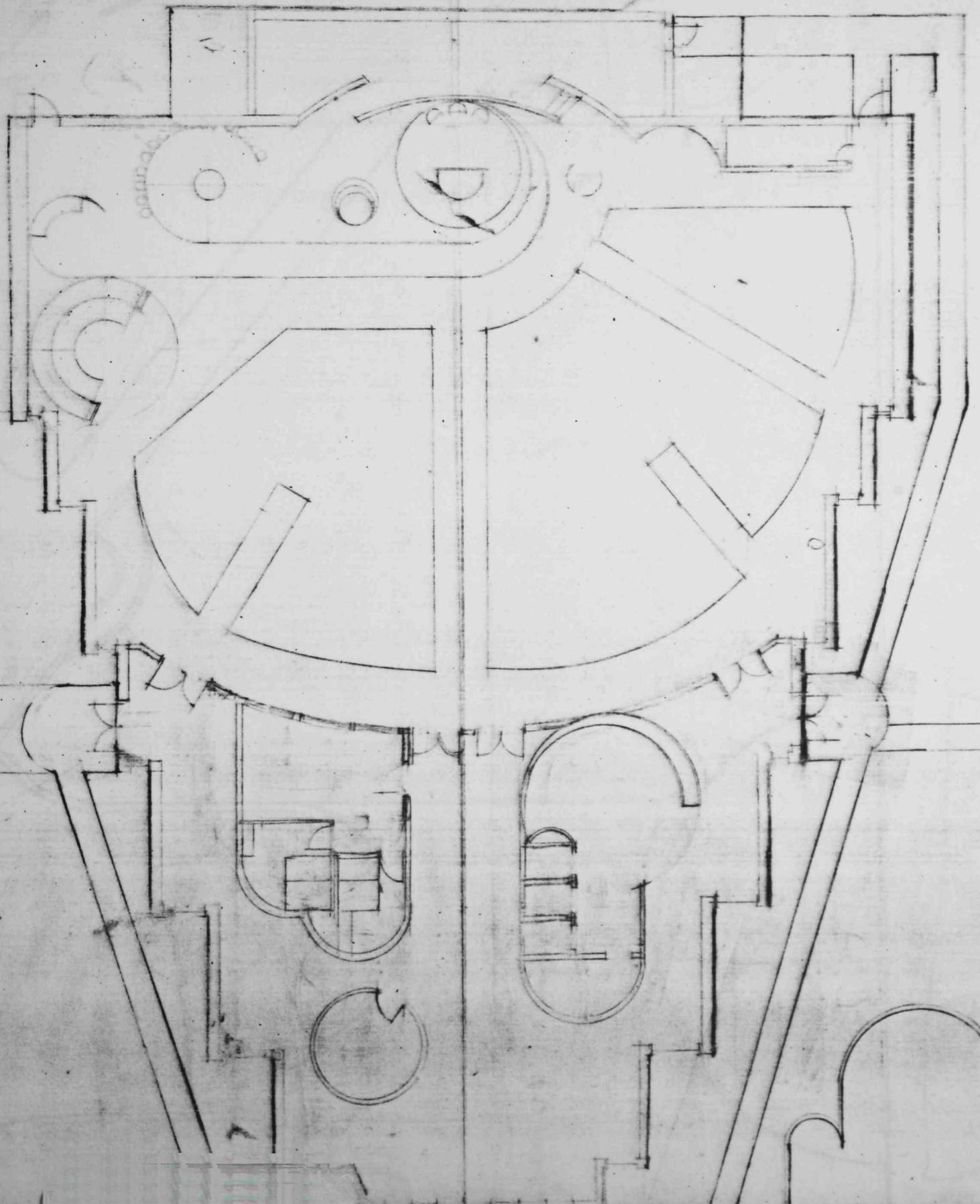


| | |
|----------|--|
| REST RM | |
| REST RM. | |



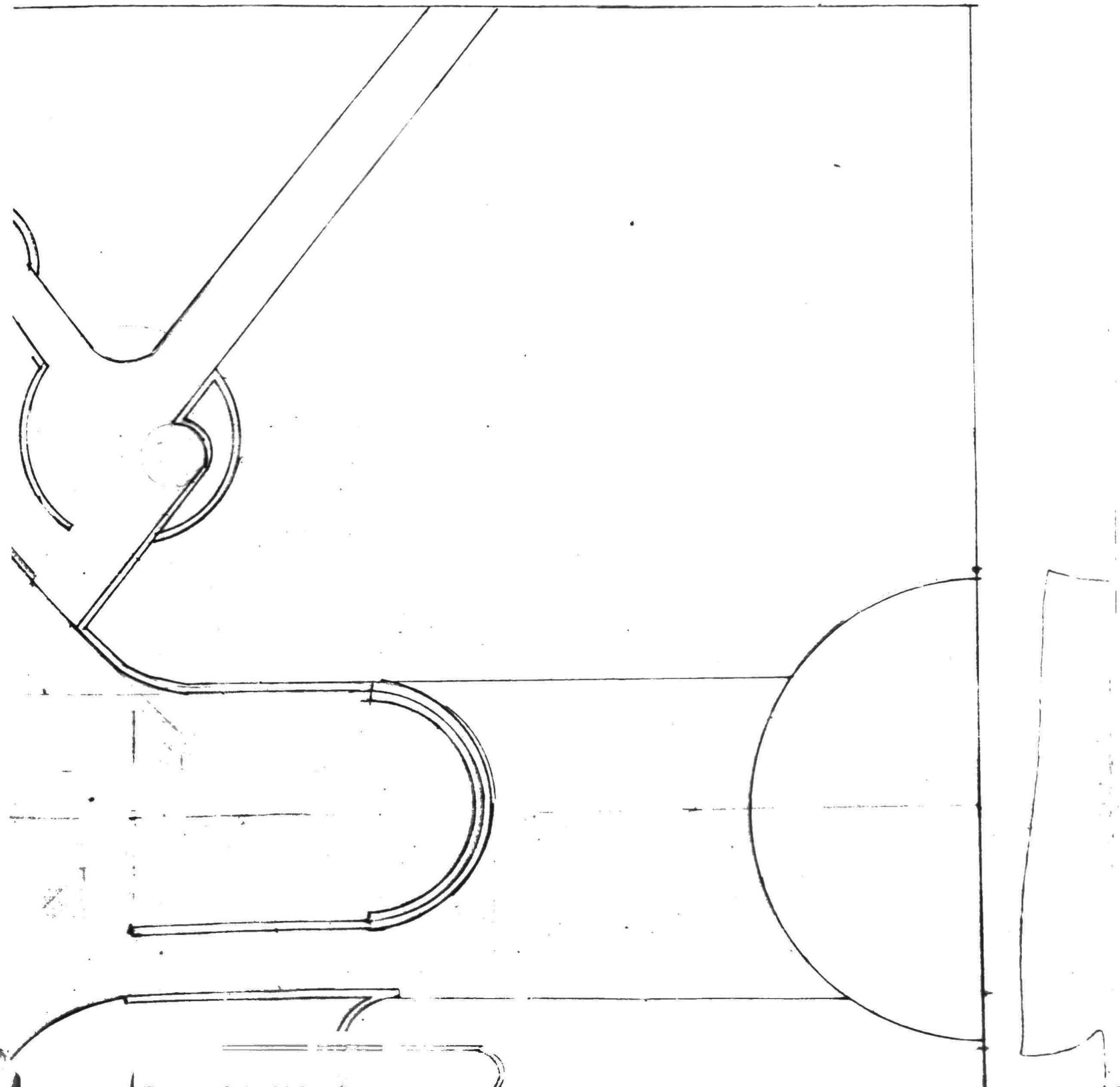






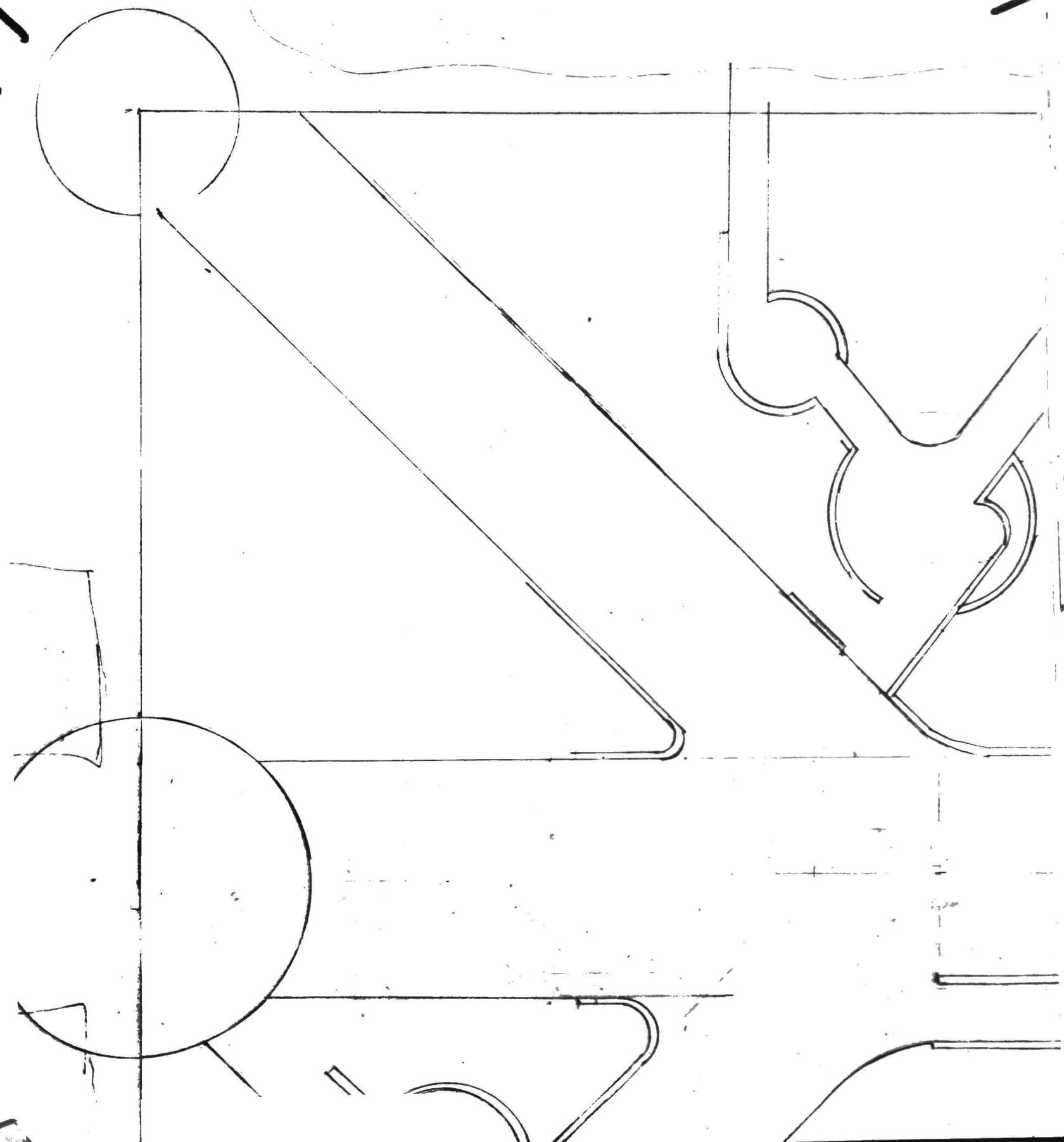
#1

SCHOOL

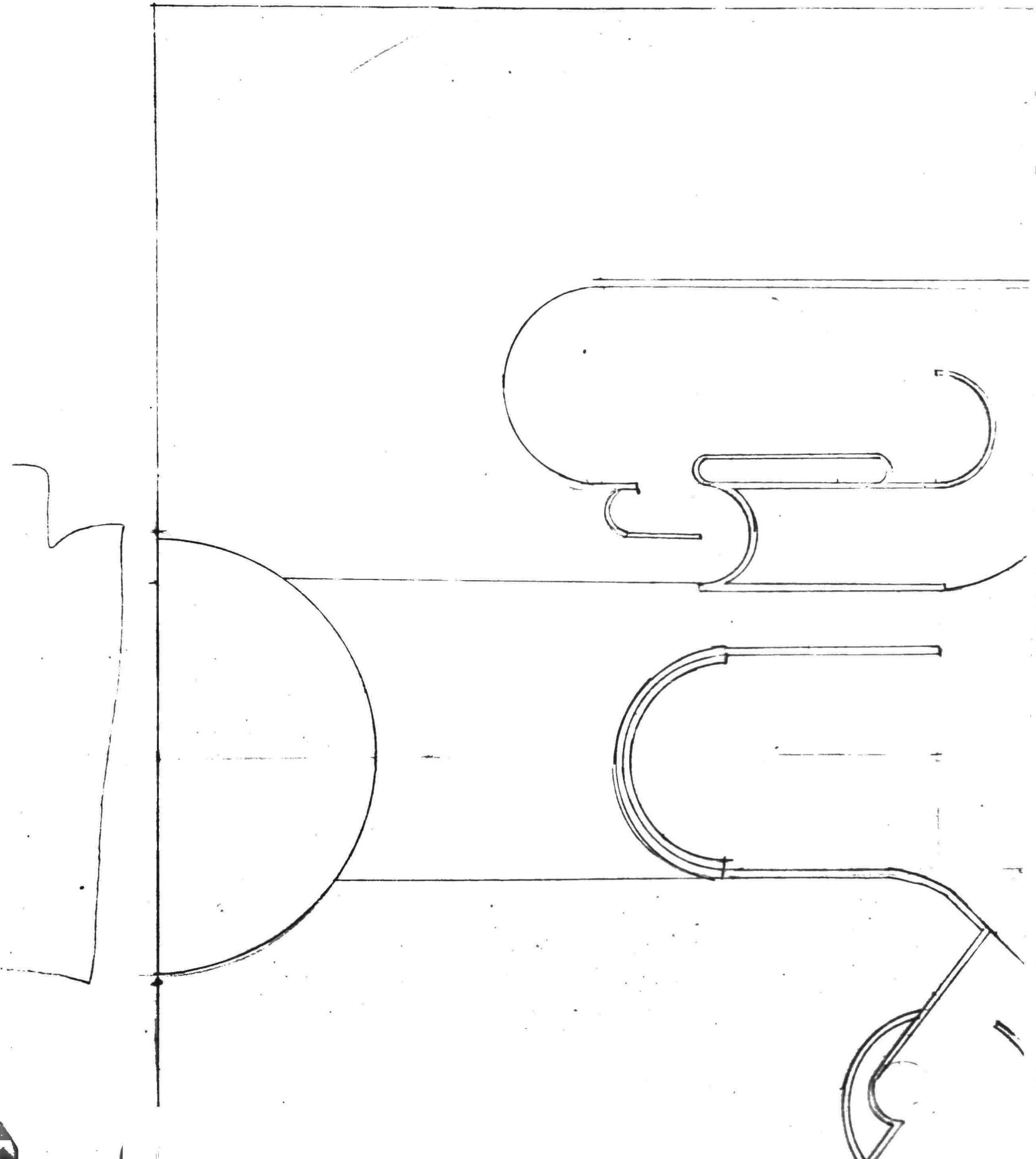


1764 E

SCHOOL

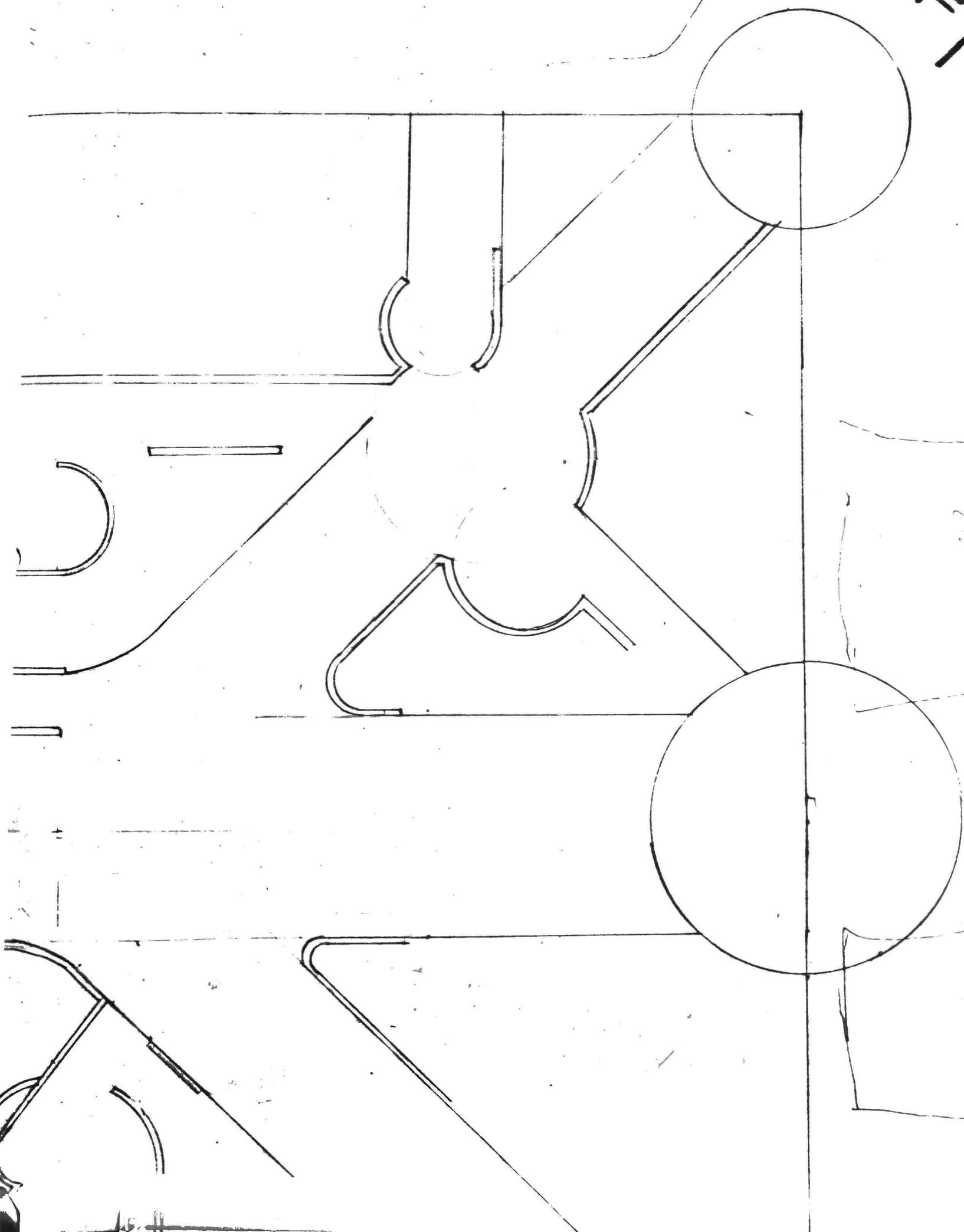


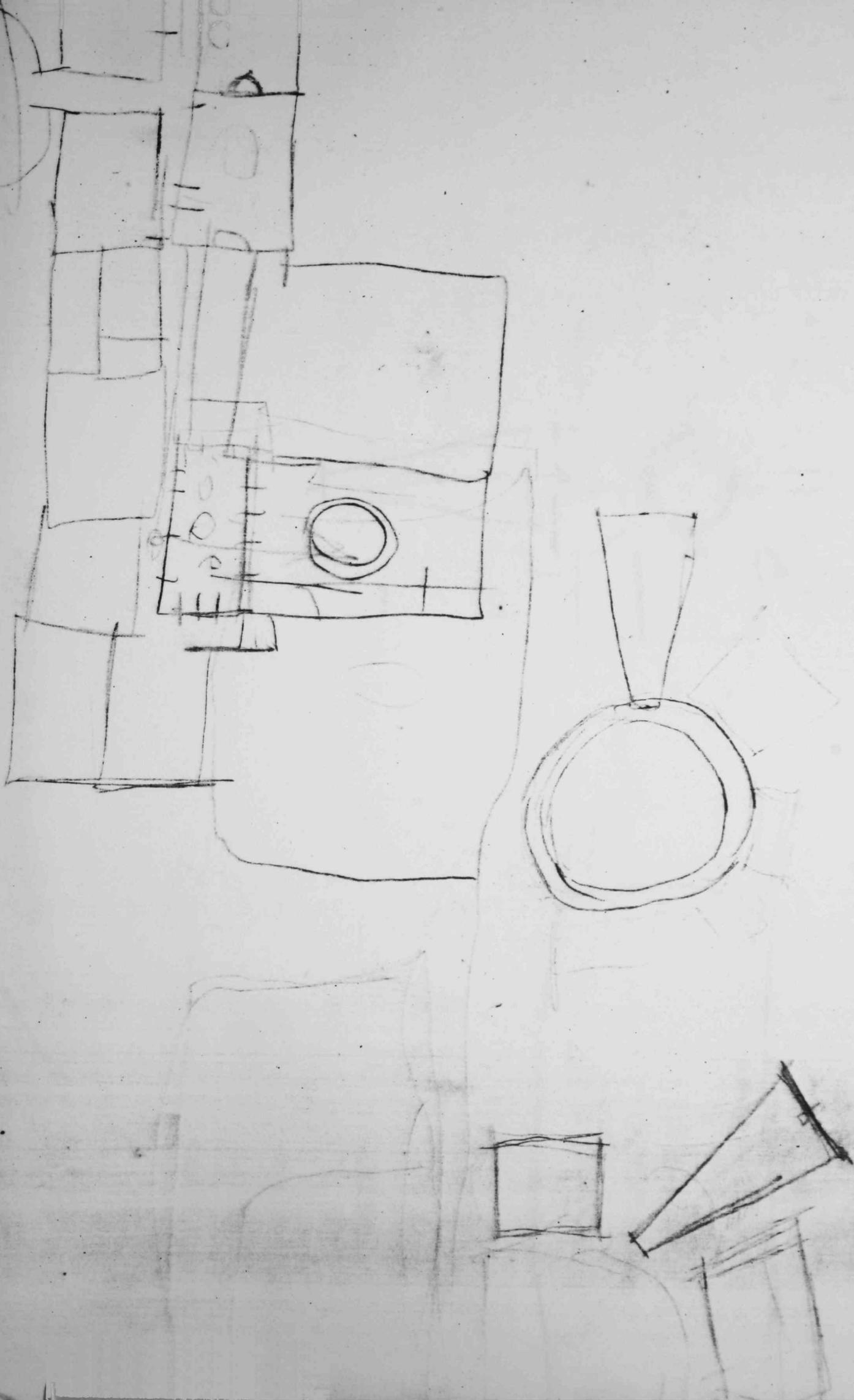
RECTORY

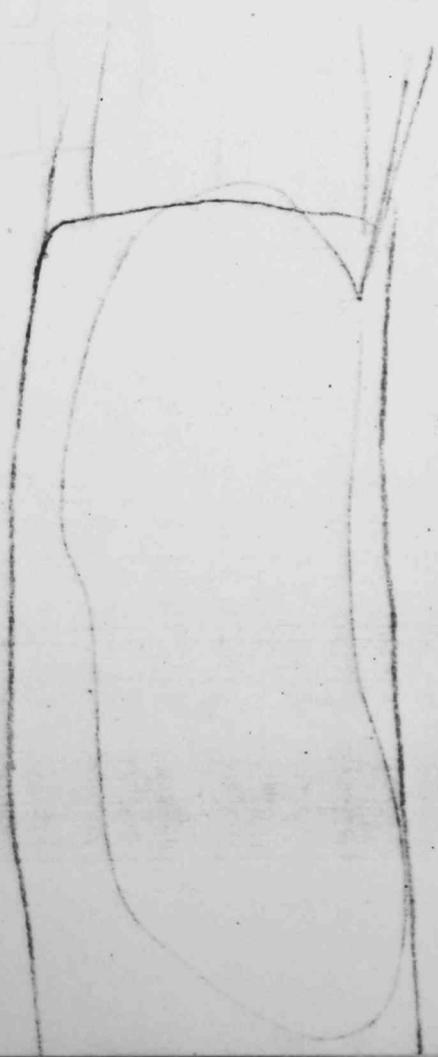
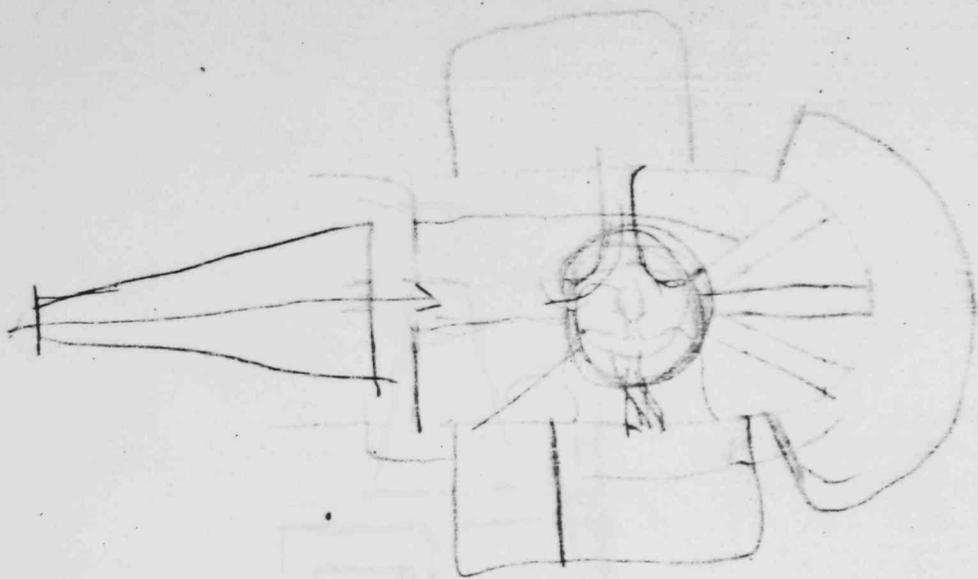


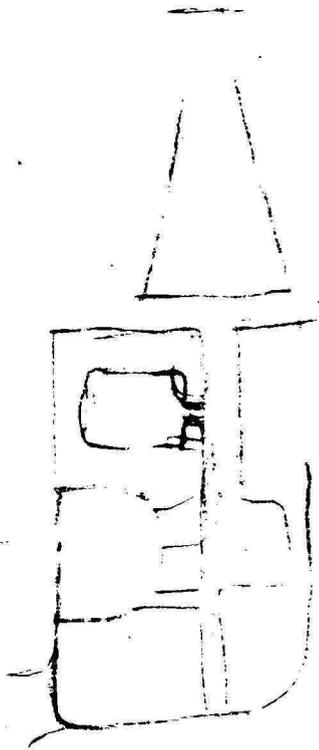
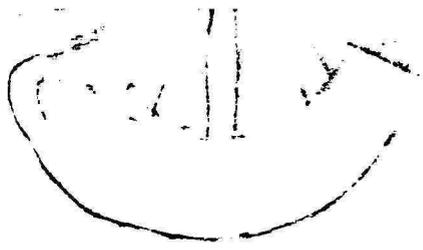
OFF.

To

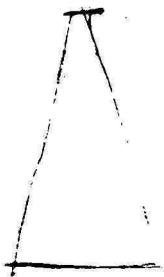


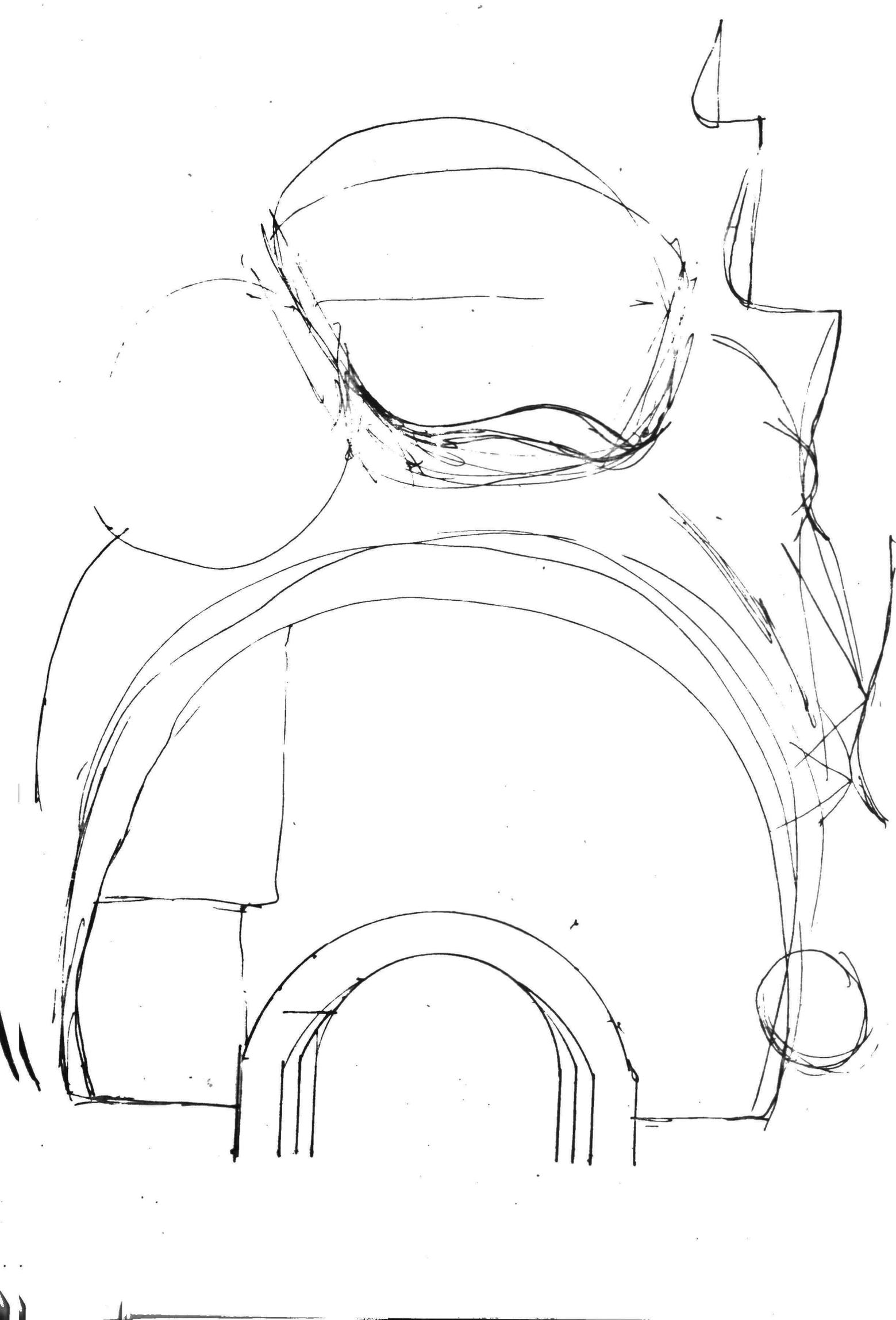


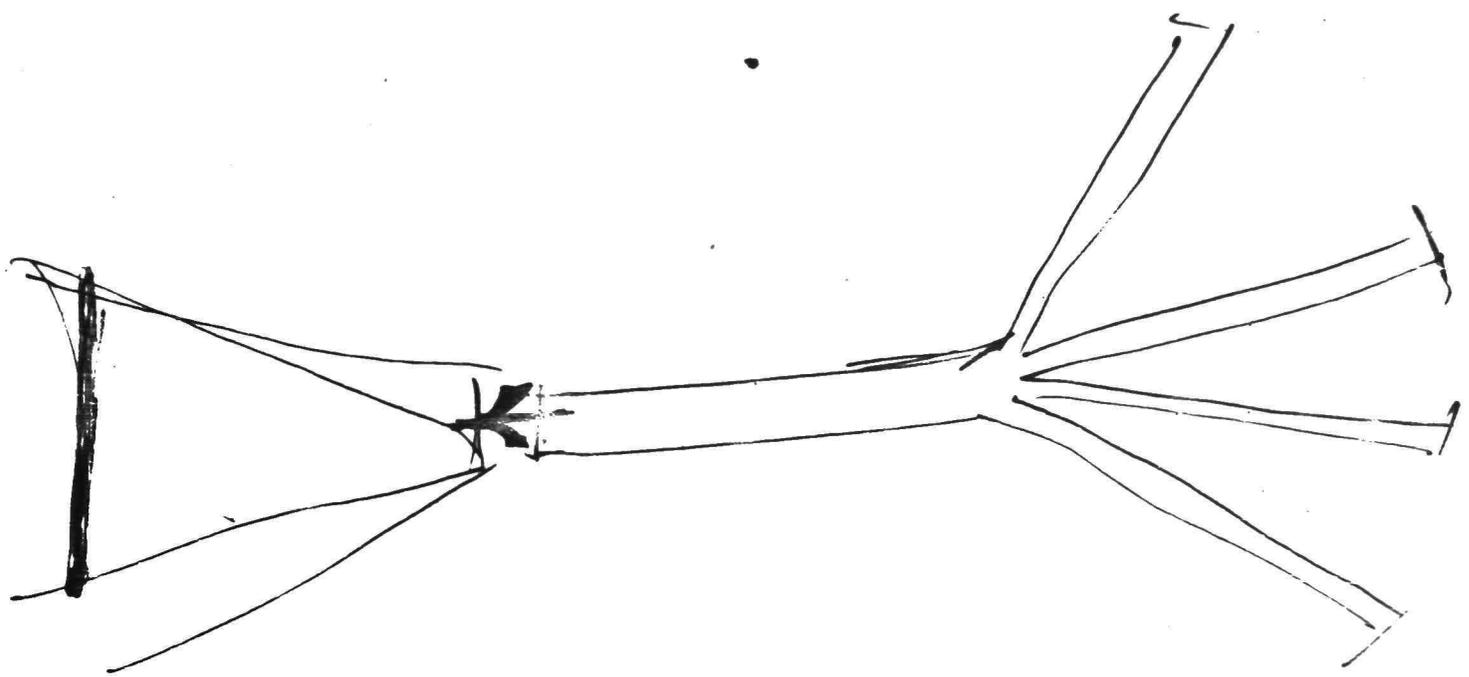
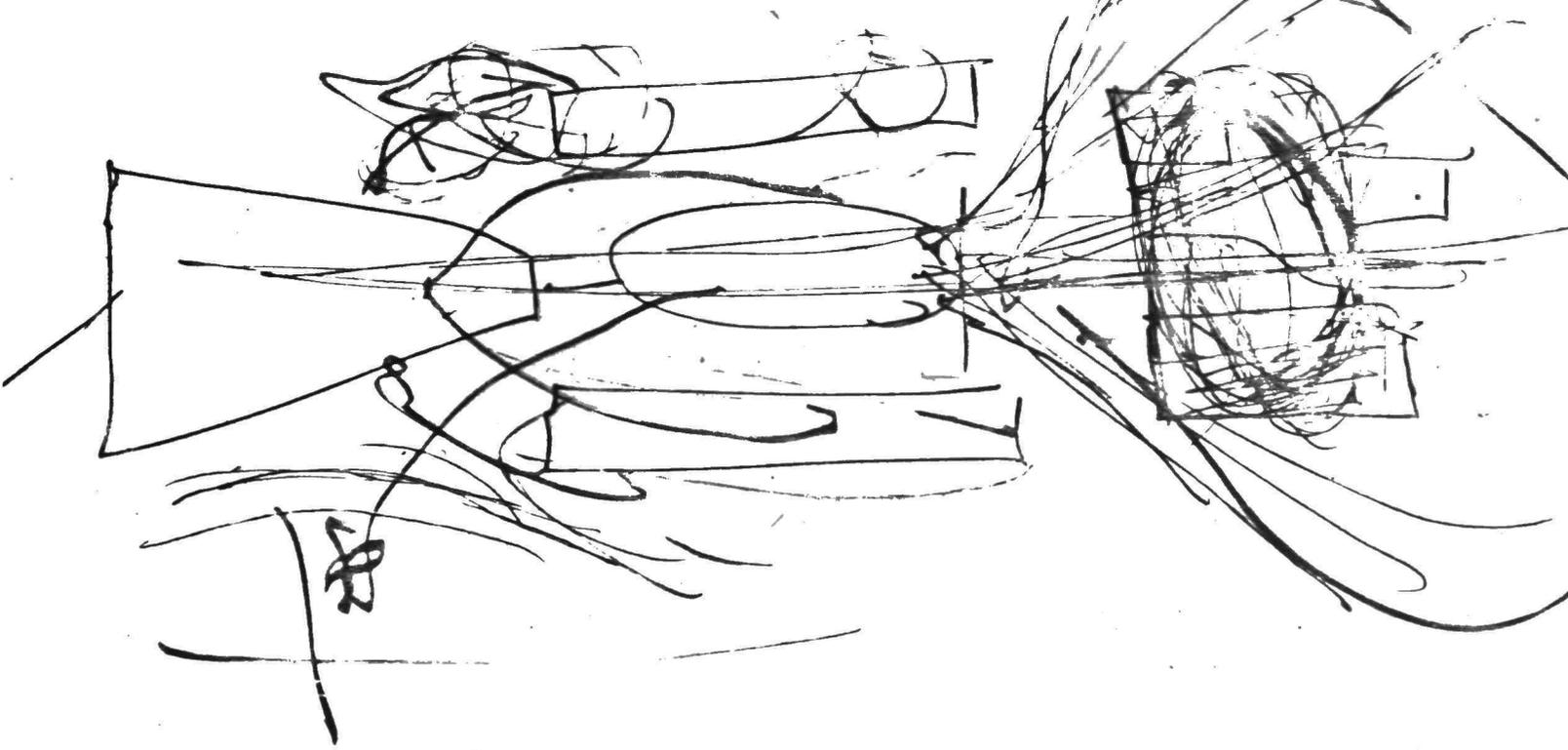


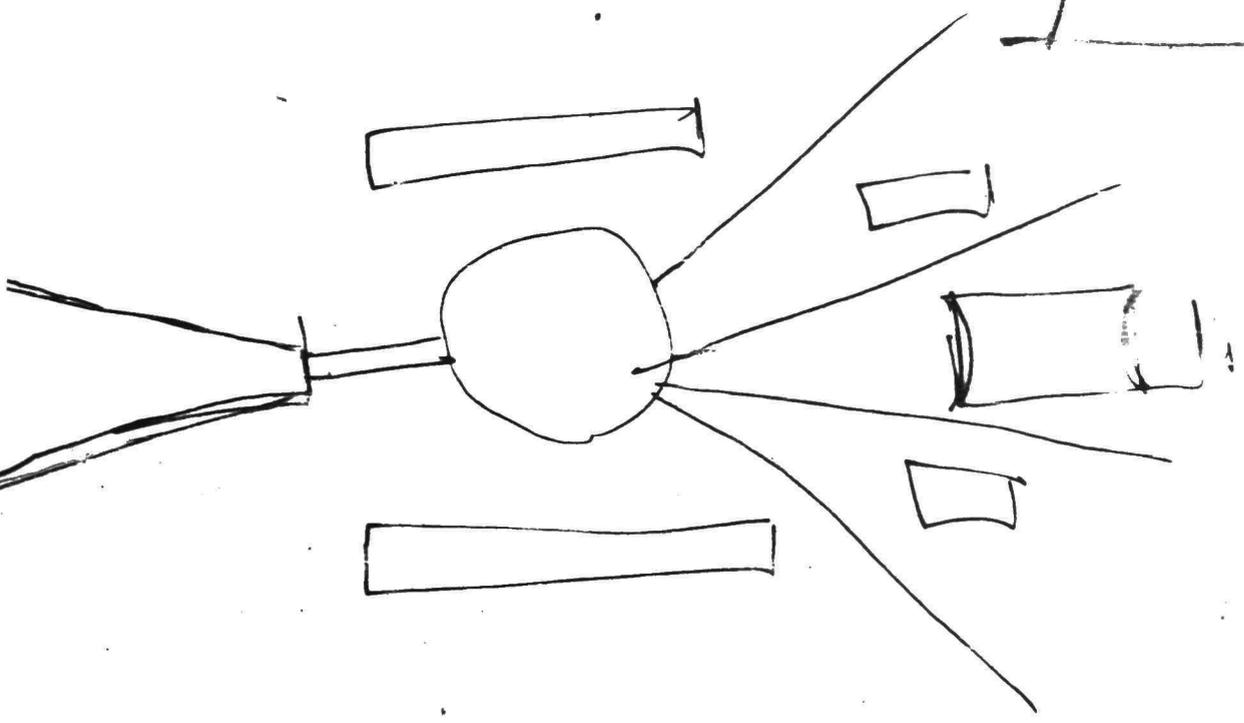
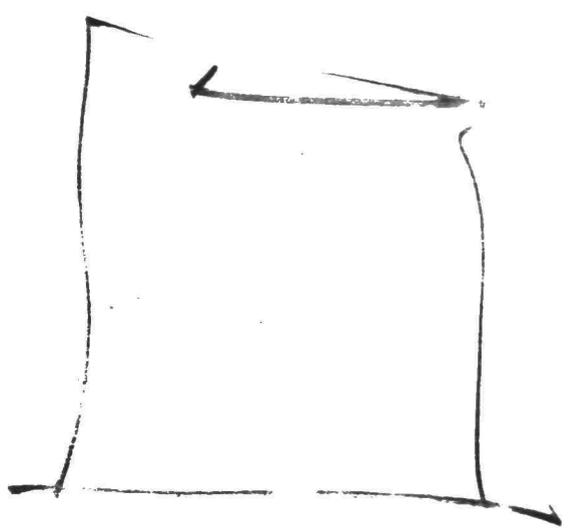
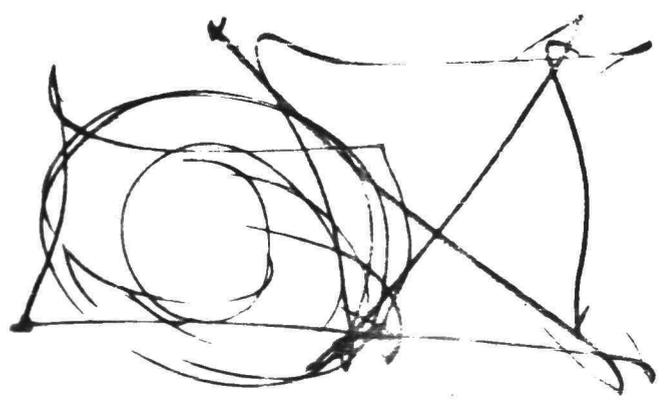
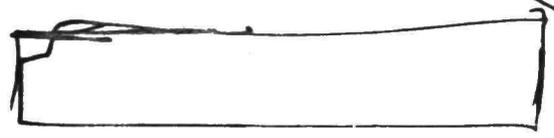
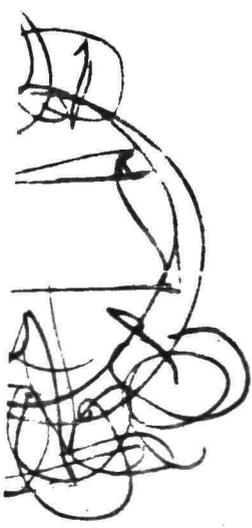
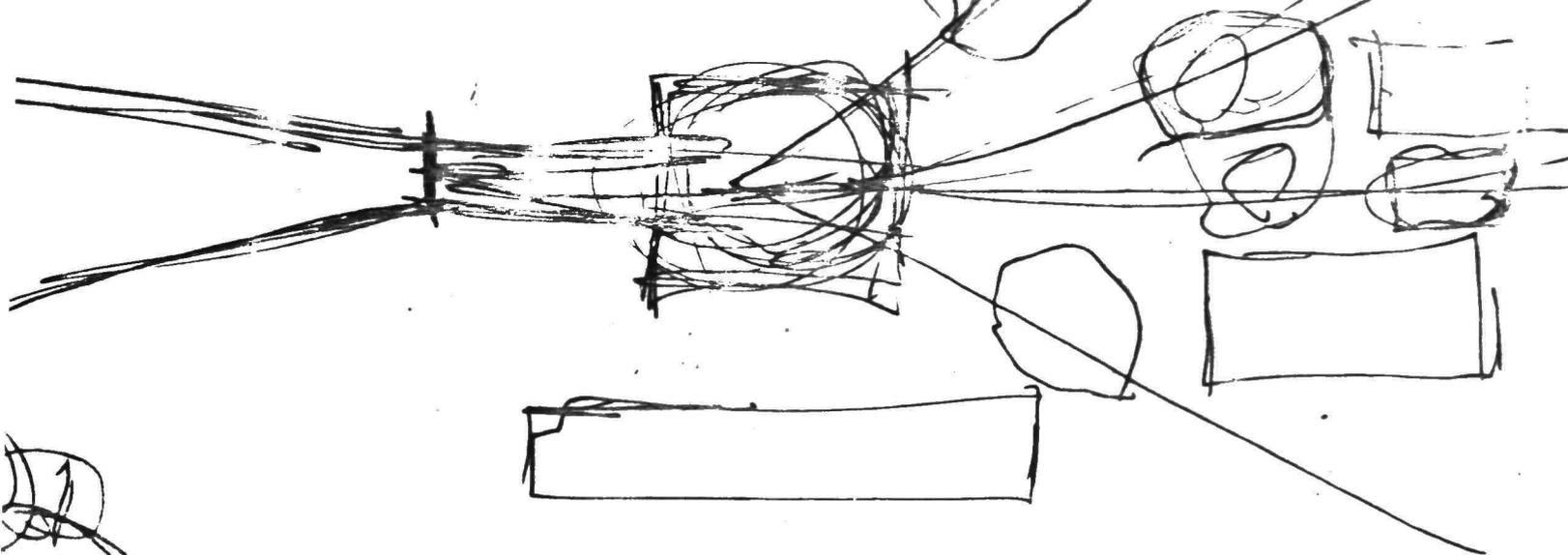


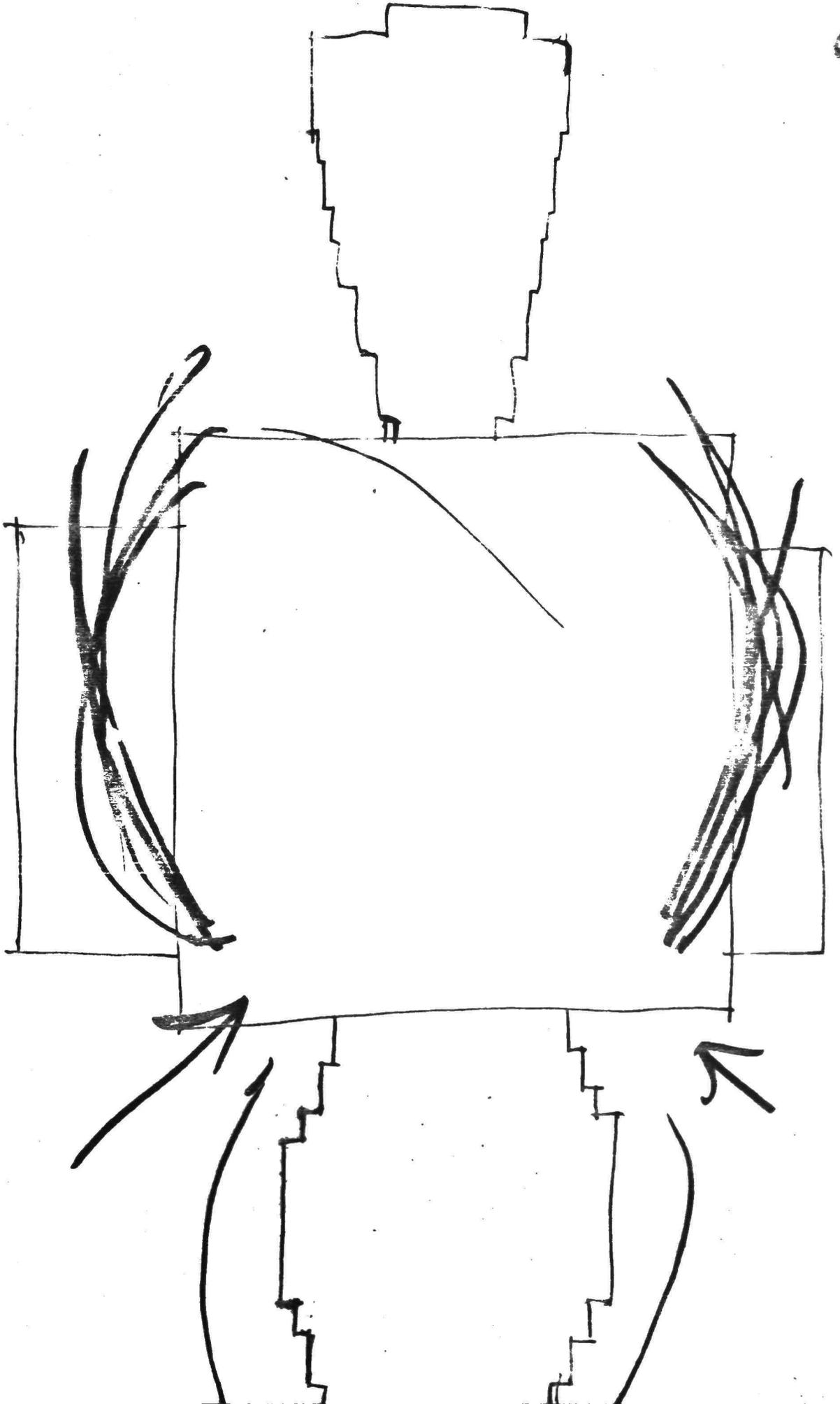
~~CONCEPT~~

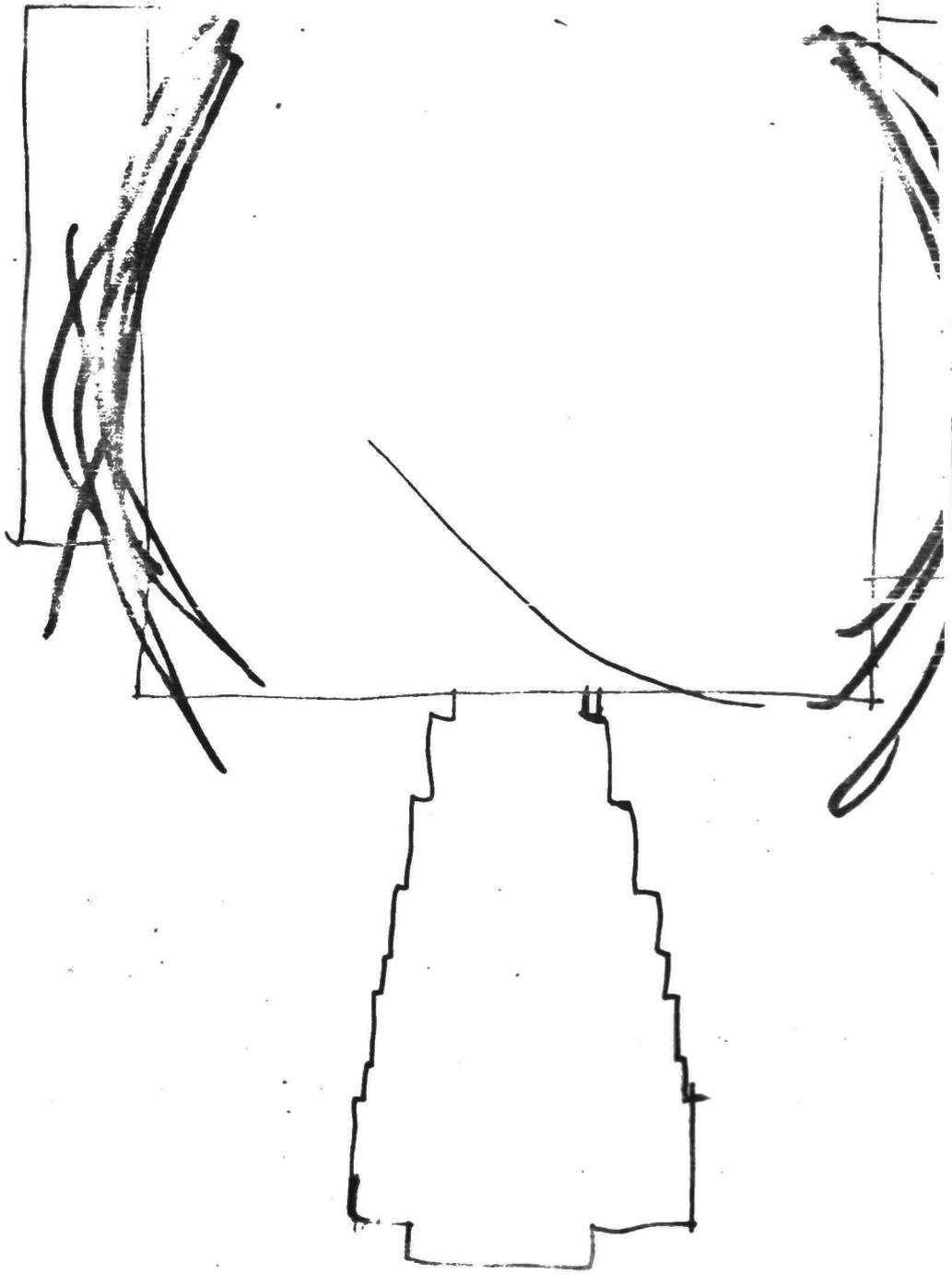
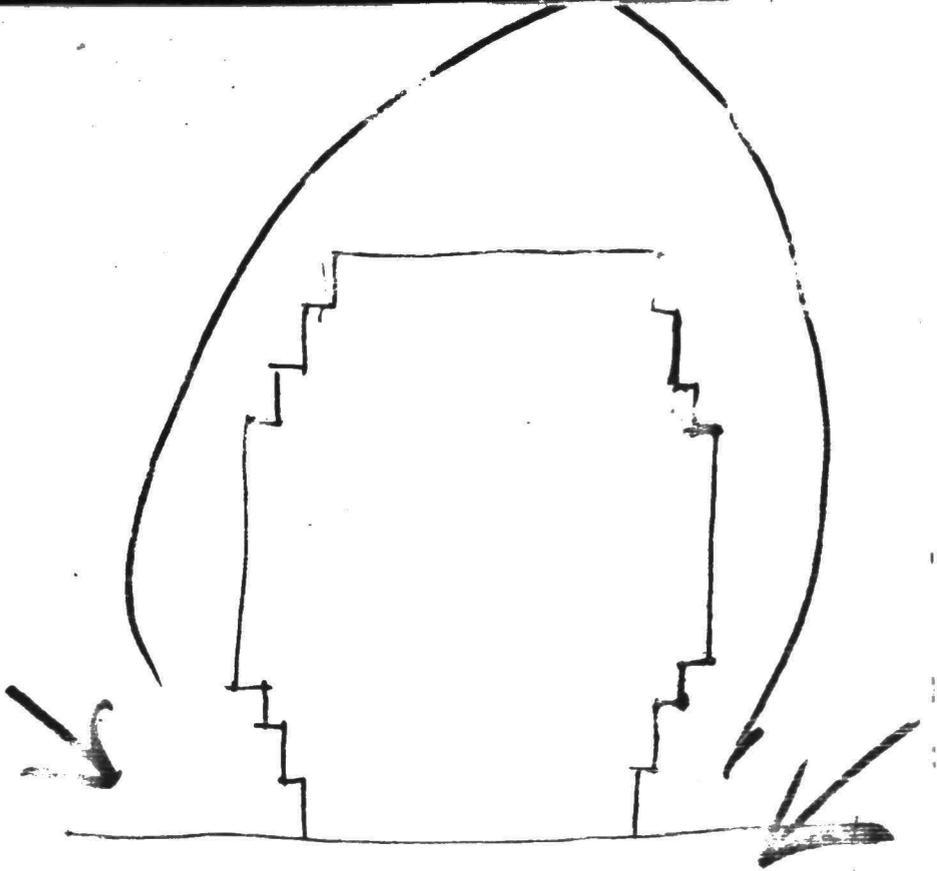


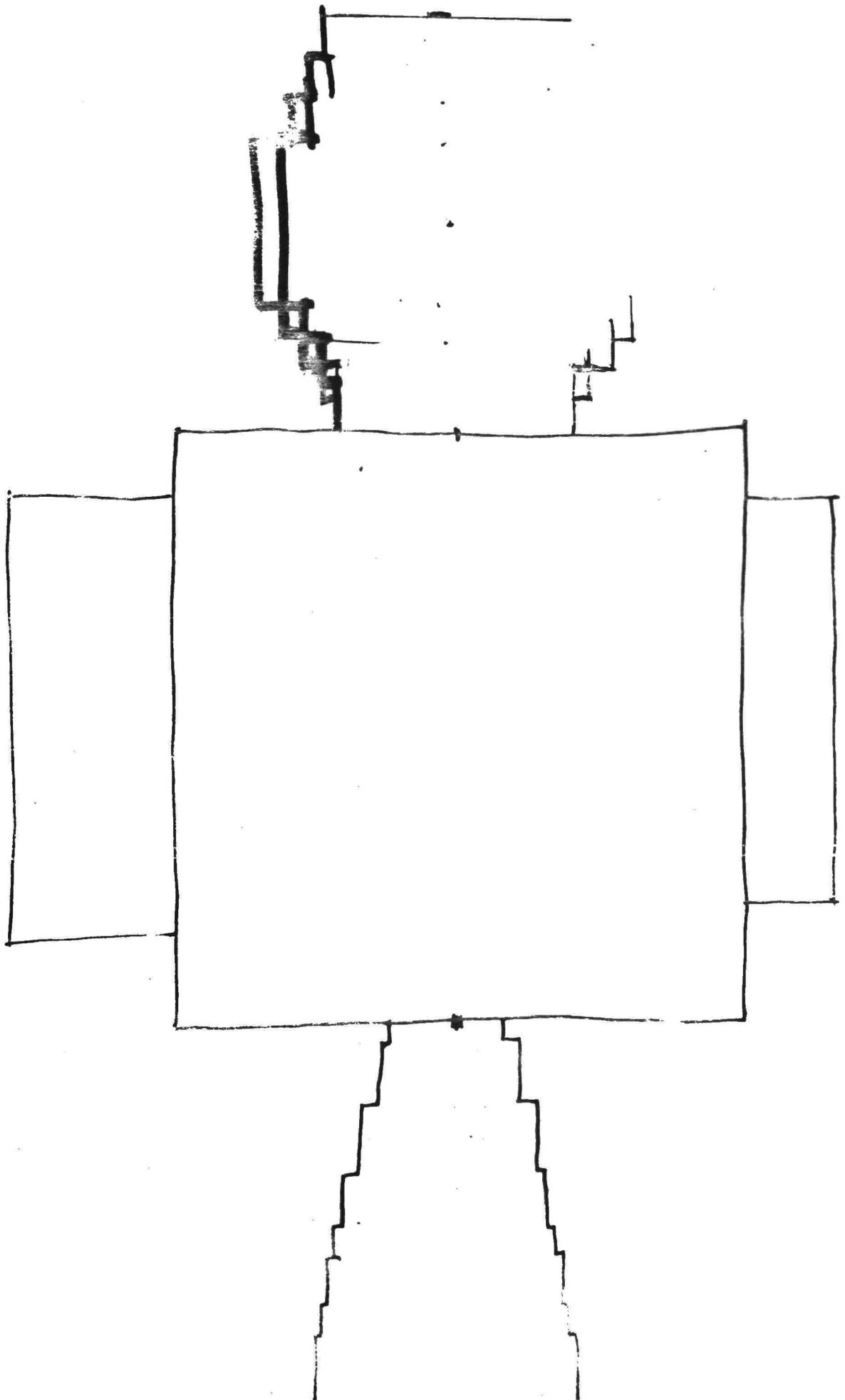


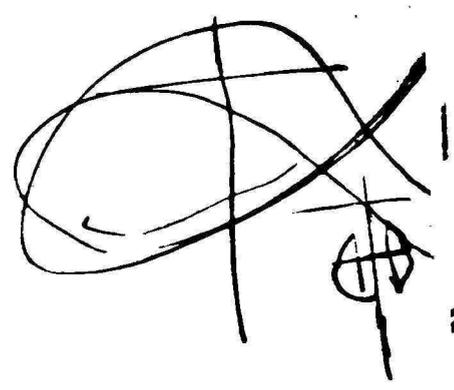
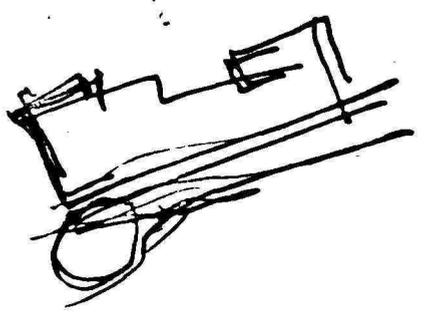
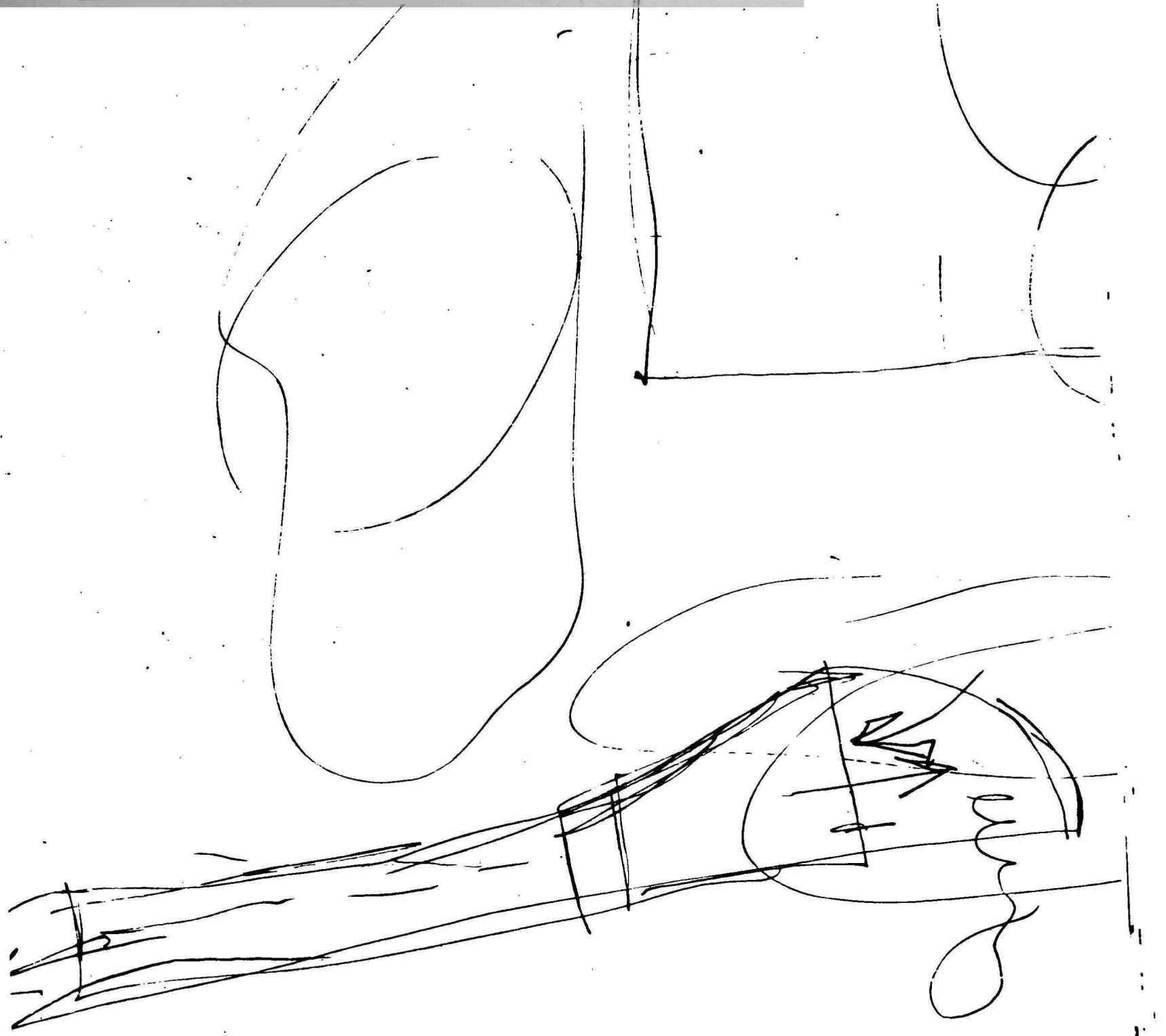


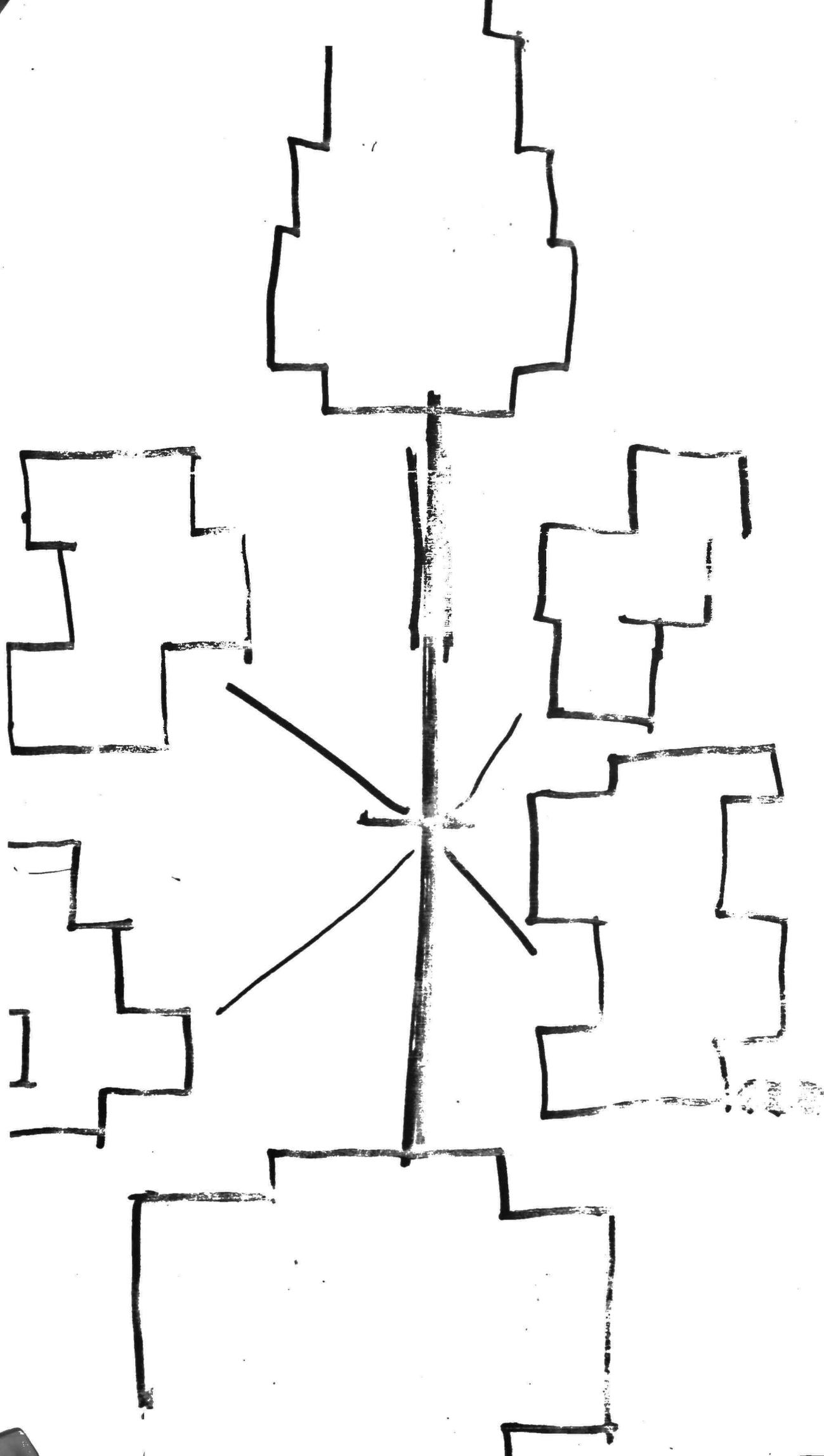




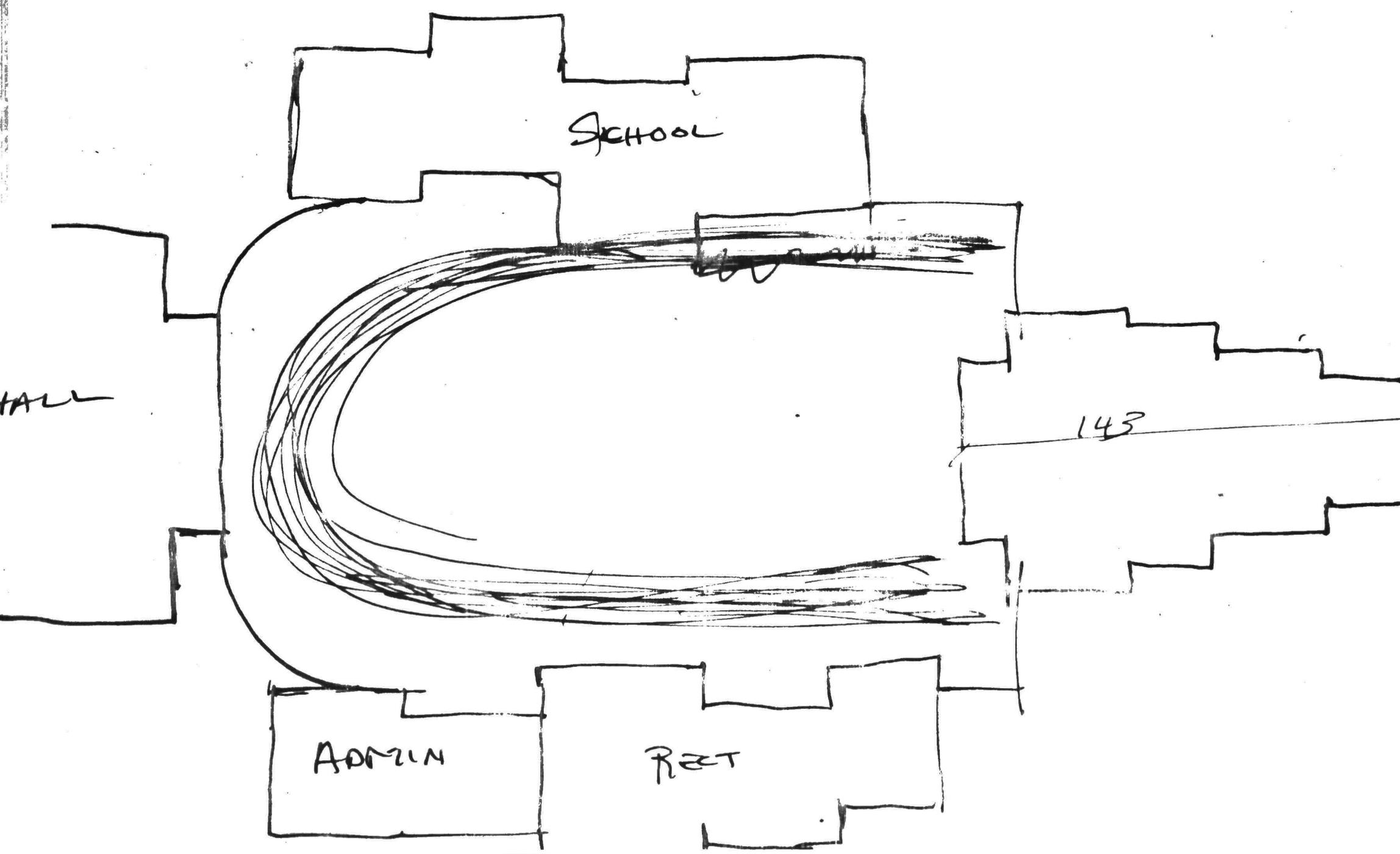


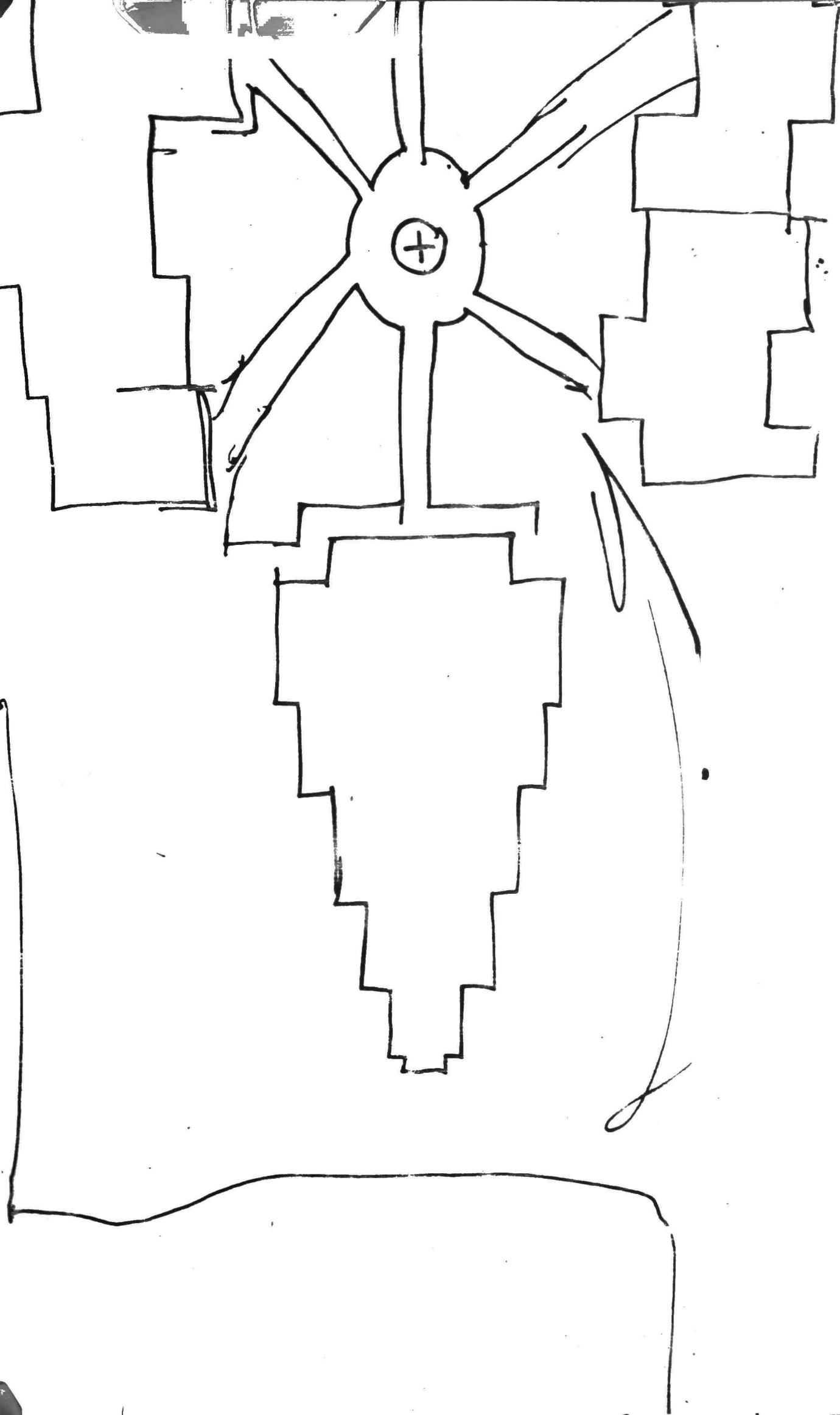


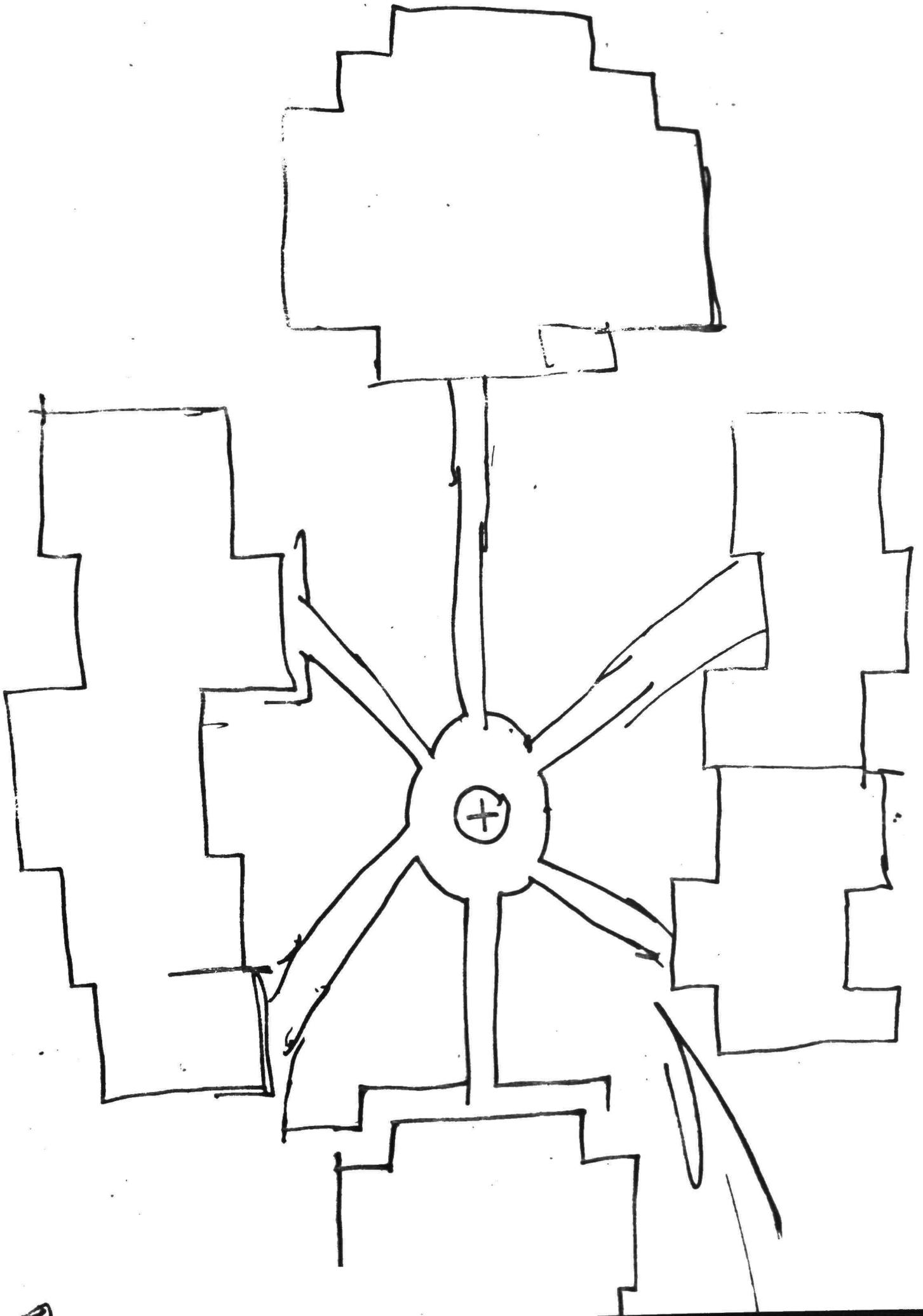


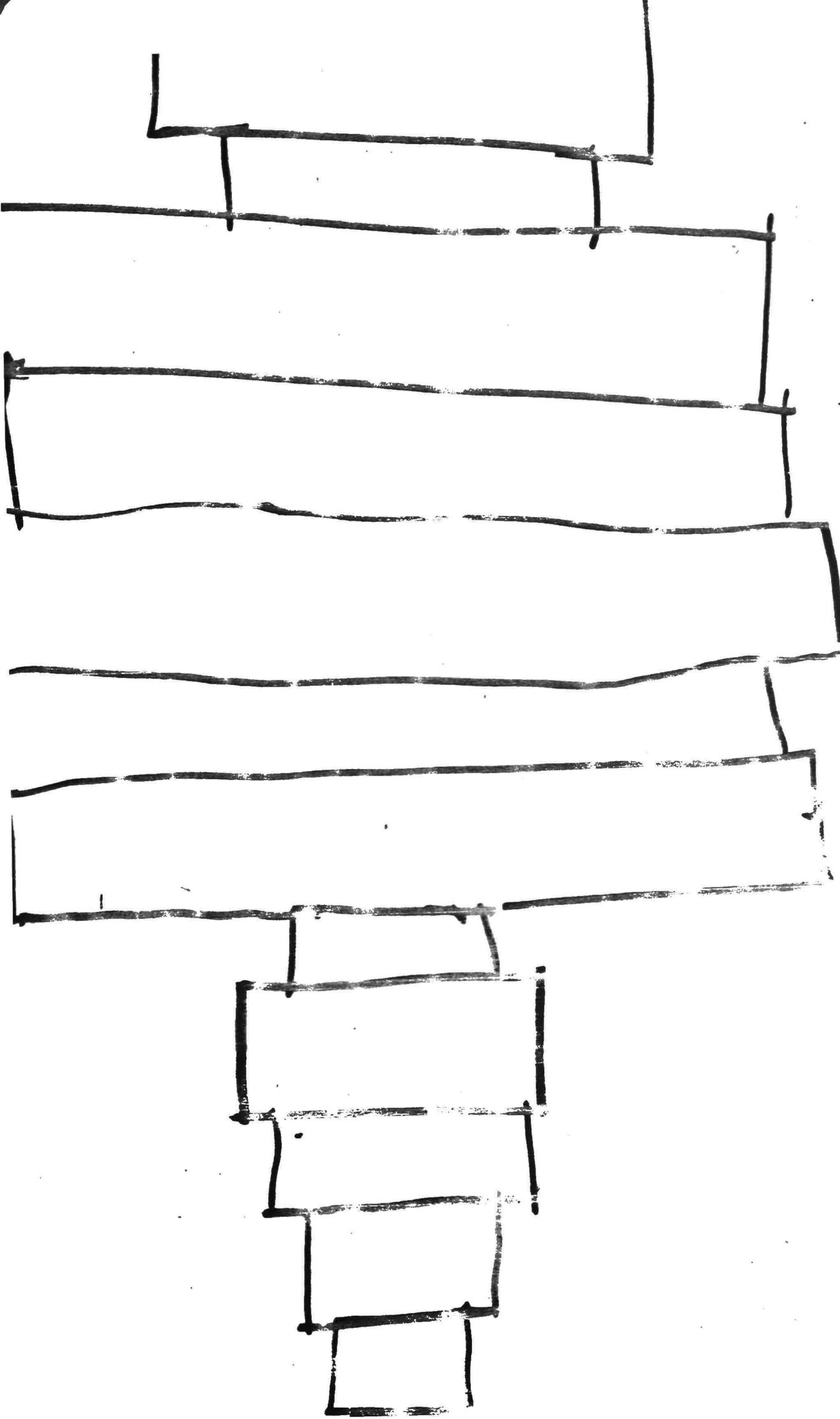


1-1-11



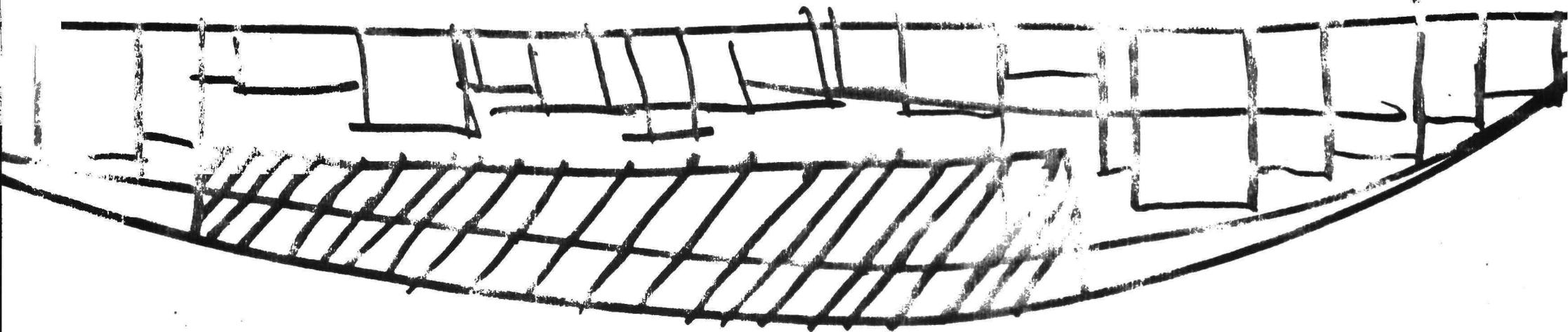




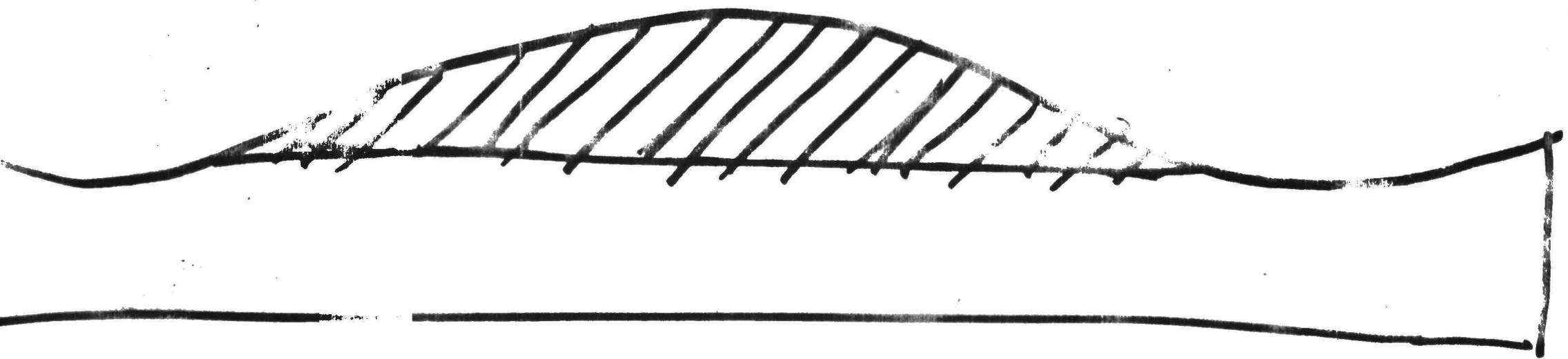
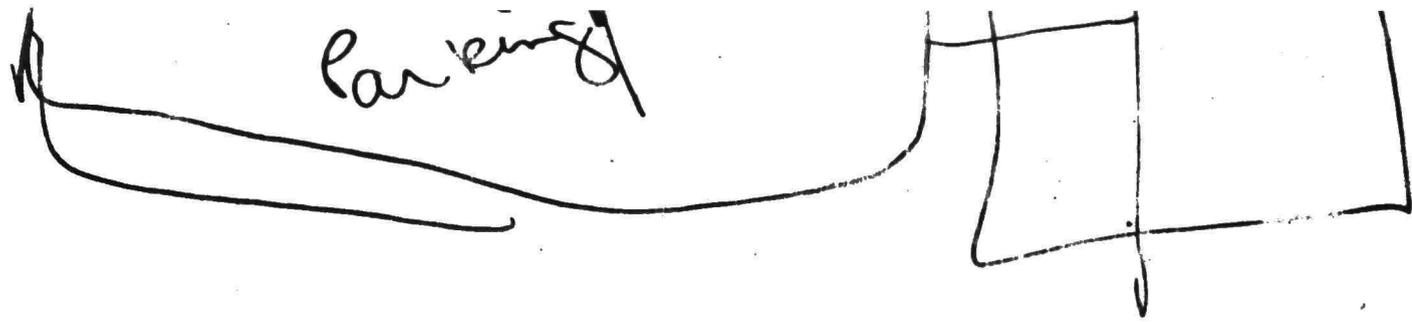


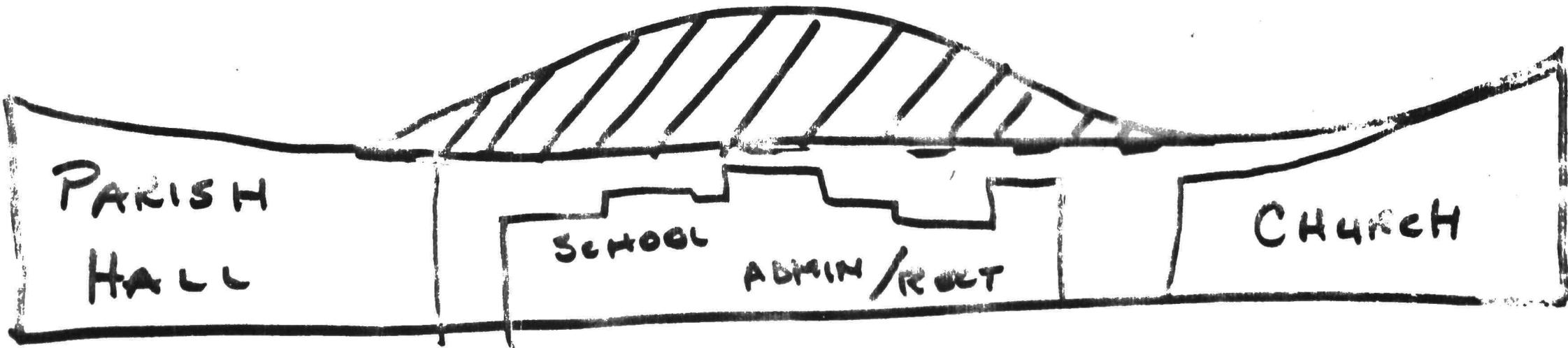
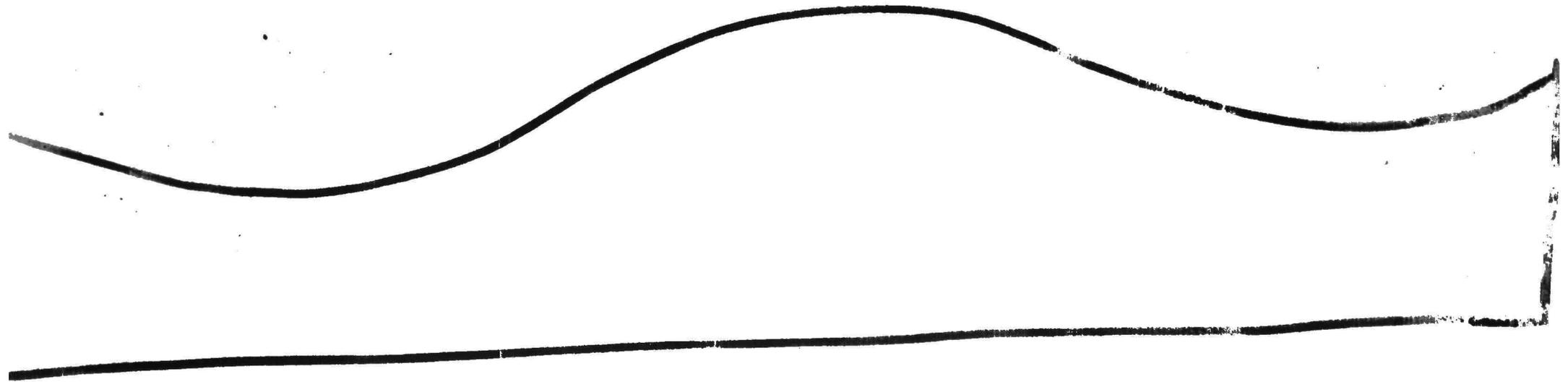
By Home Concept

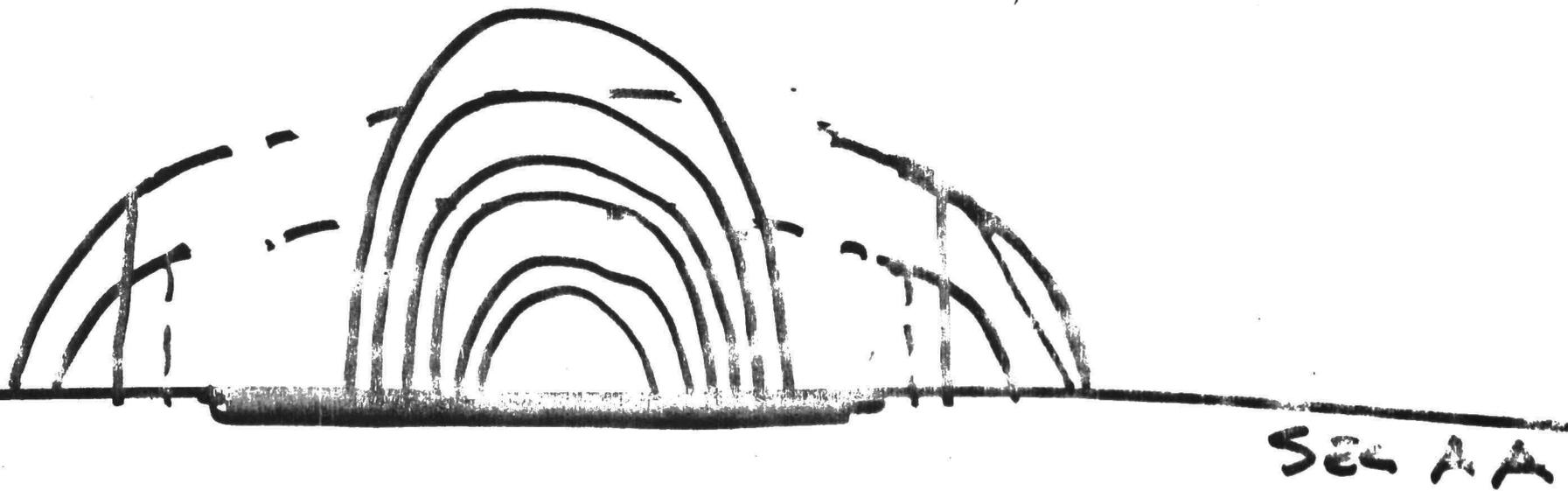
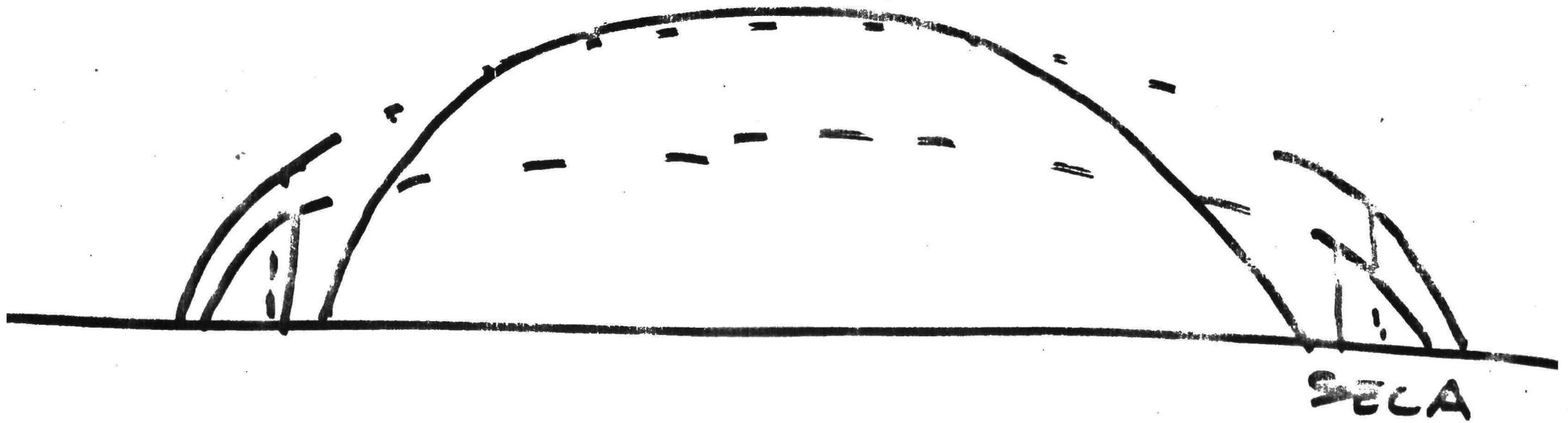
PHONE CONCEPT

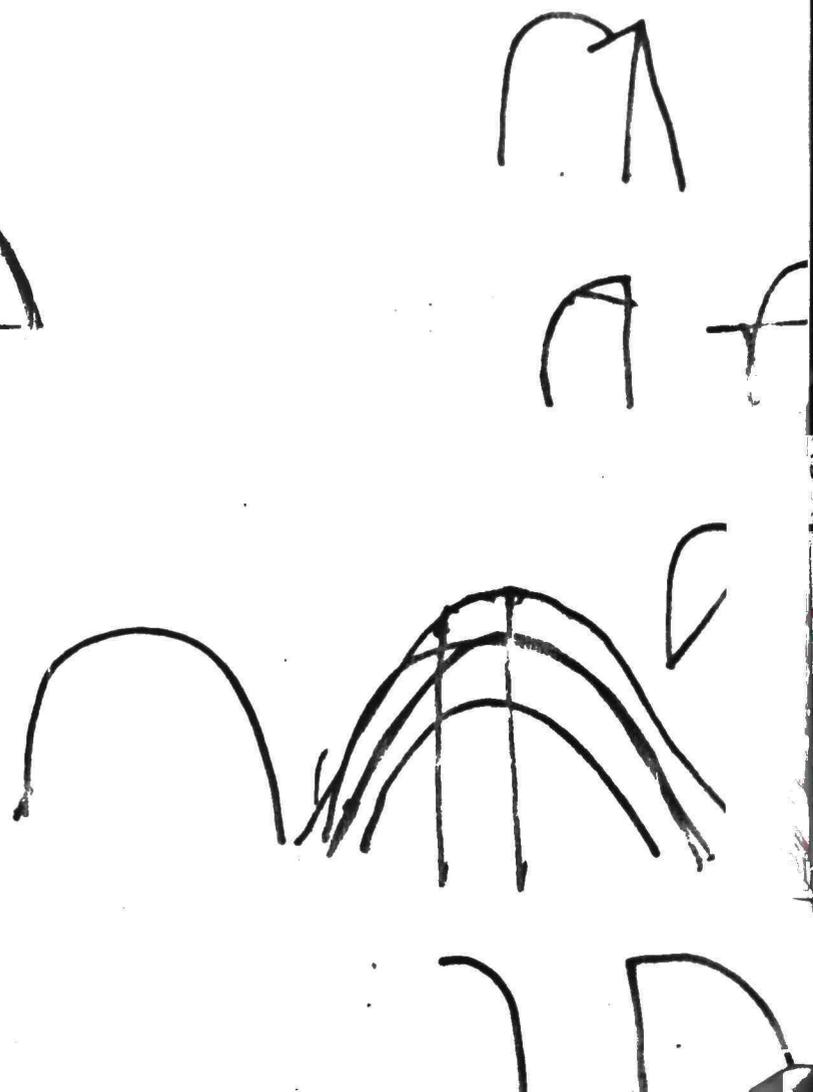
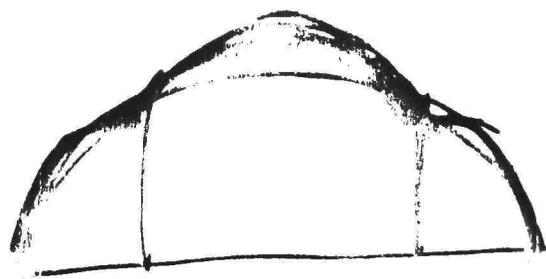
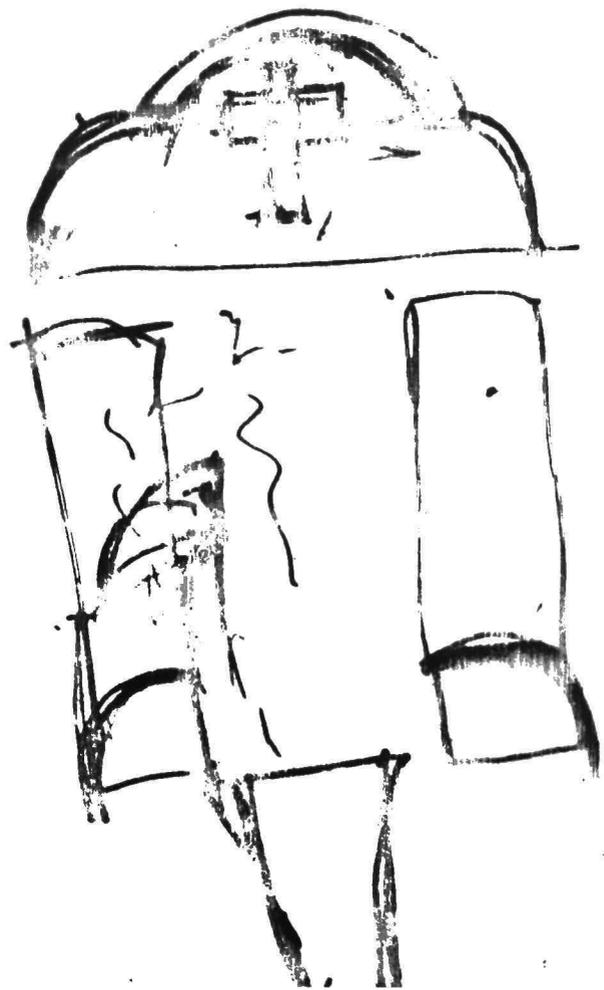


PHONE CONCEPT



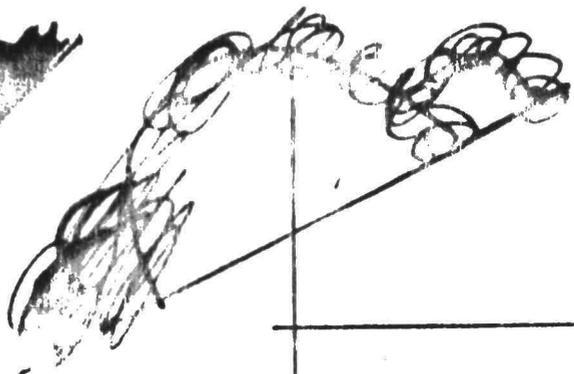






LA

VERY
A. GOOD



109
117

140
150

123
132

110

45

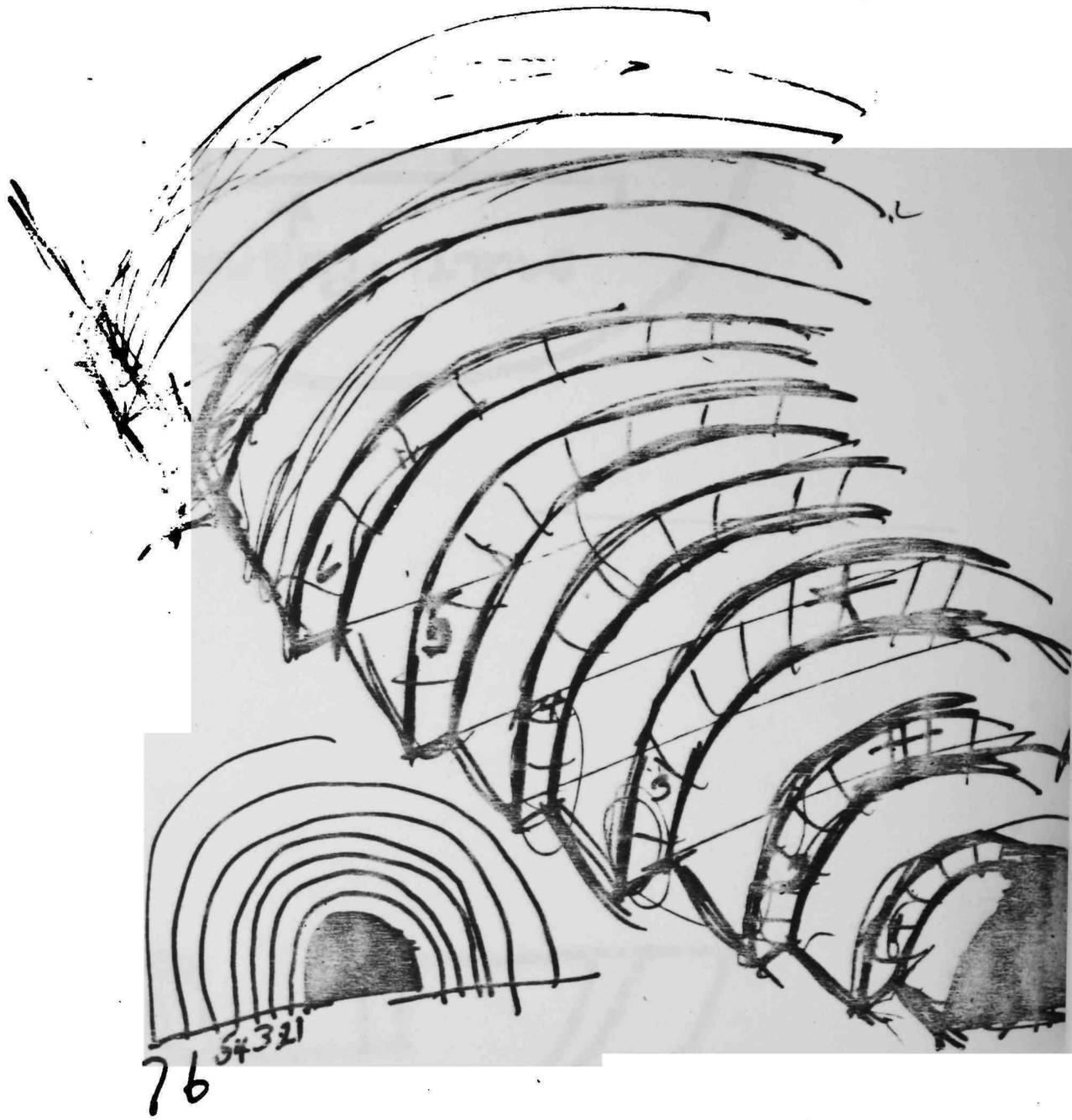
SUNDAY SCH
4925301

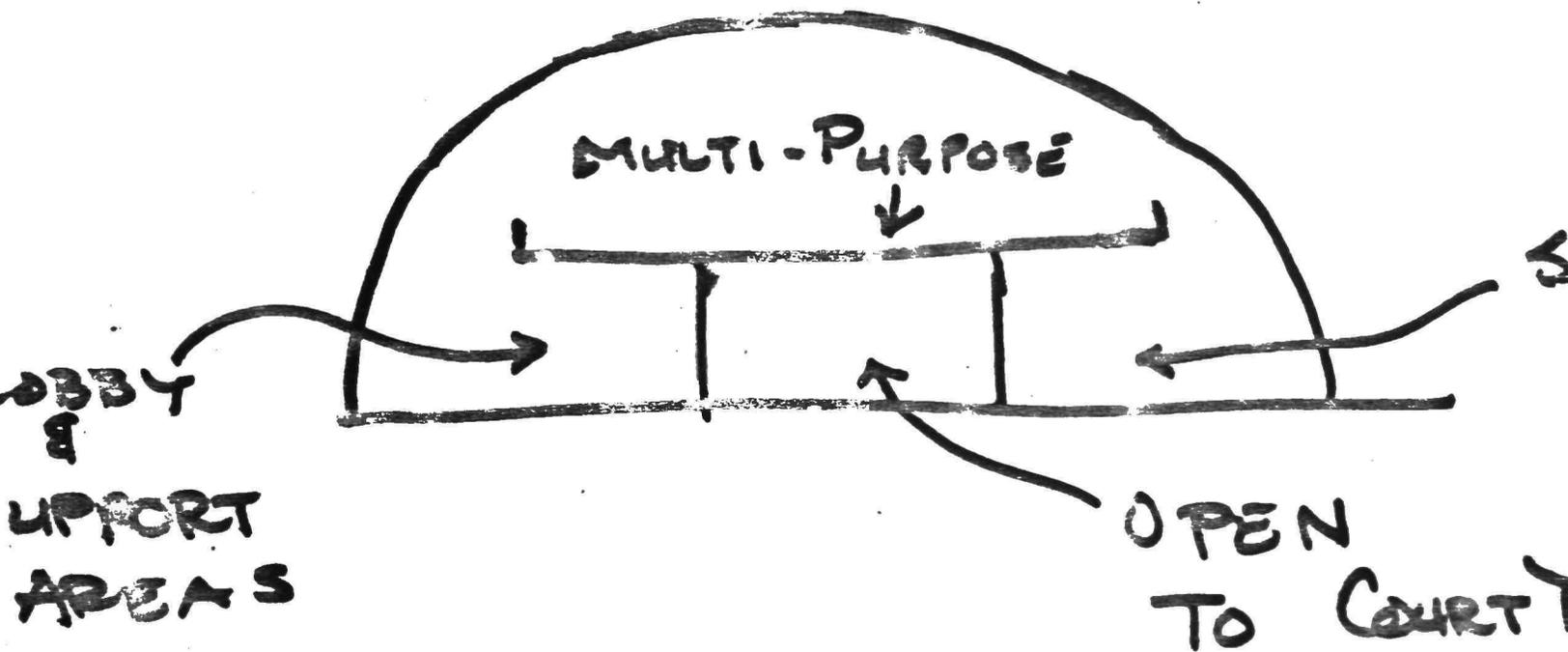
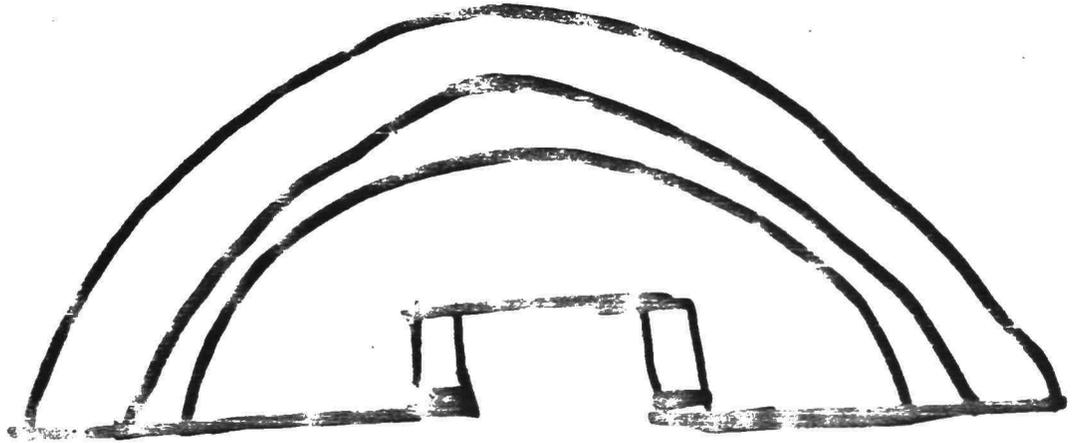


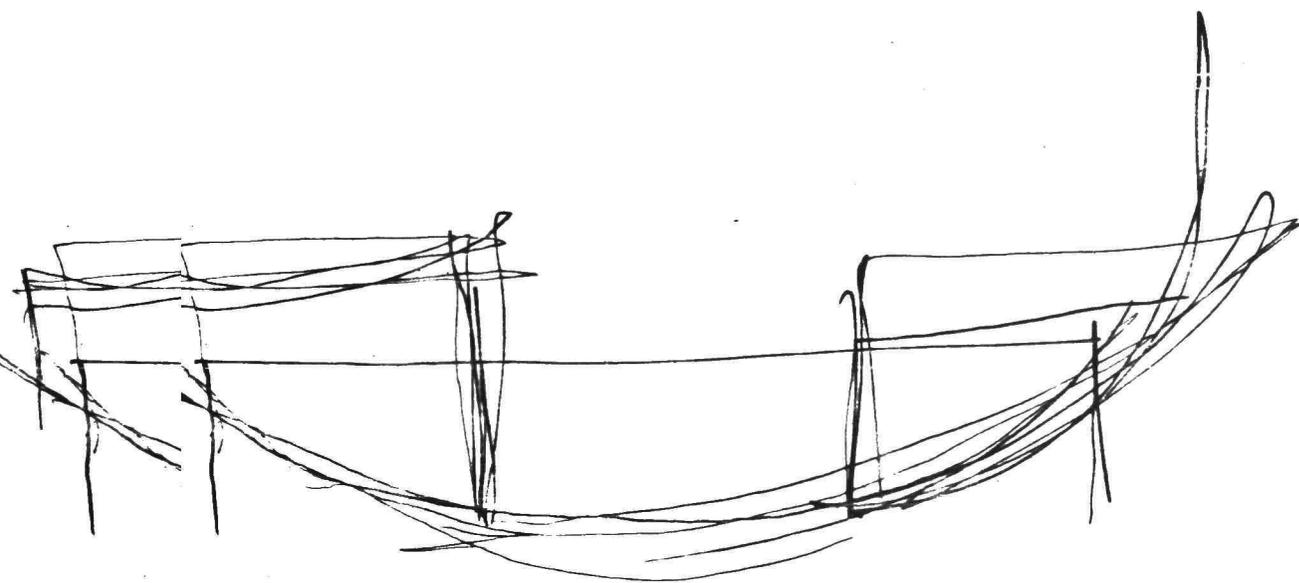


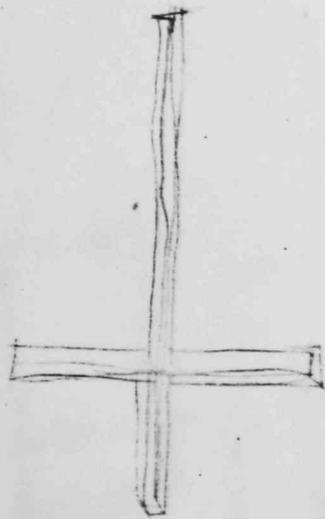
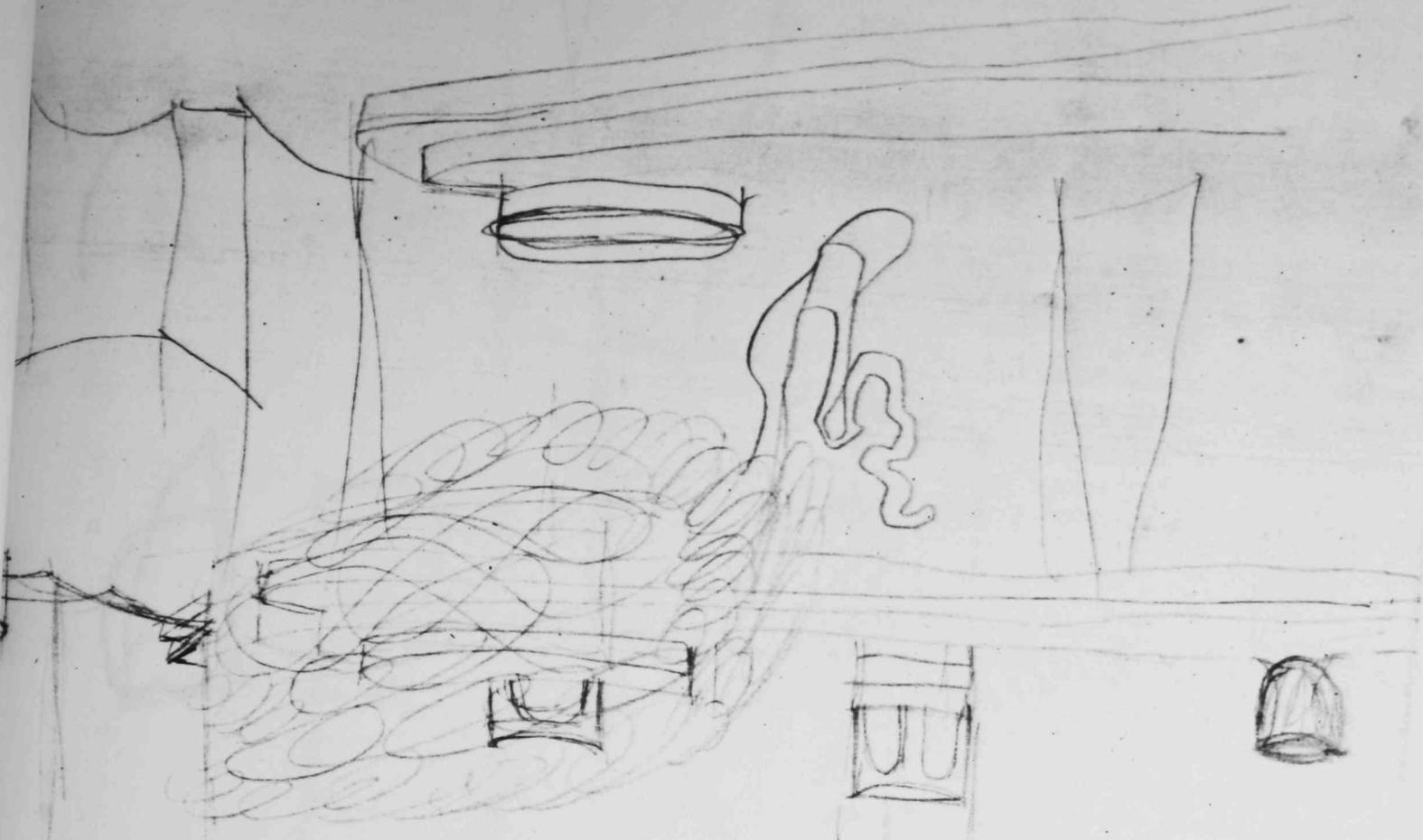
| | | | |
|--|-----|-----|------|
| | 117 | | |
| | | 132 | |
| | | | 150 |
| | | | 1661 |

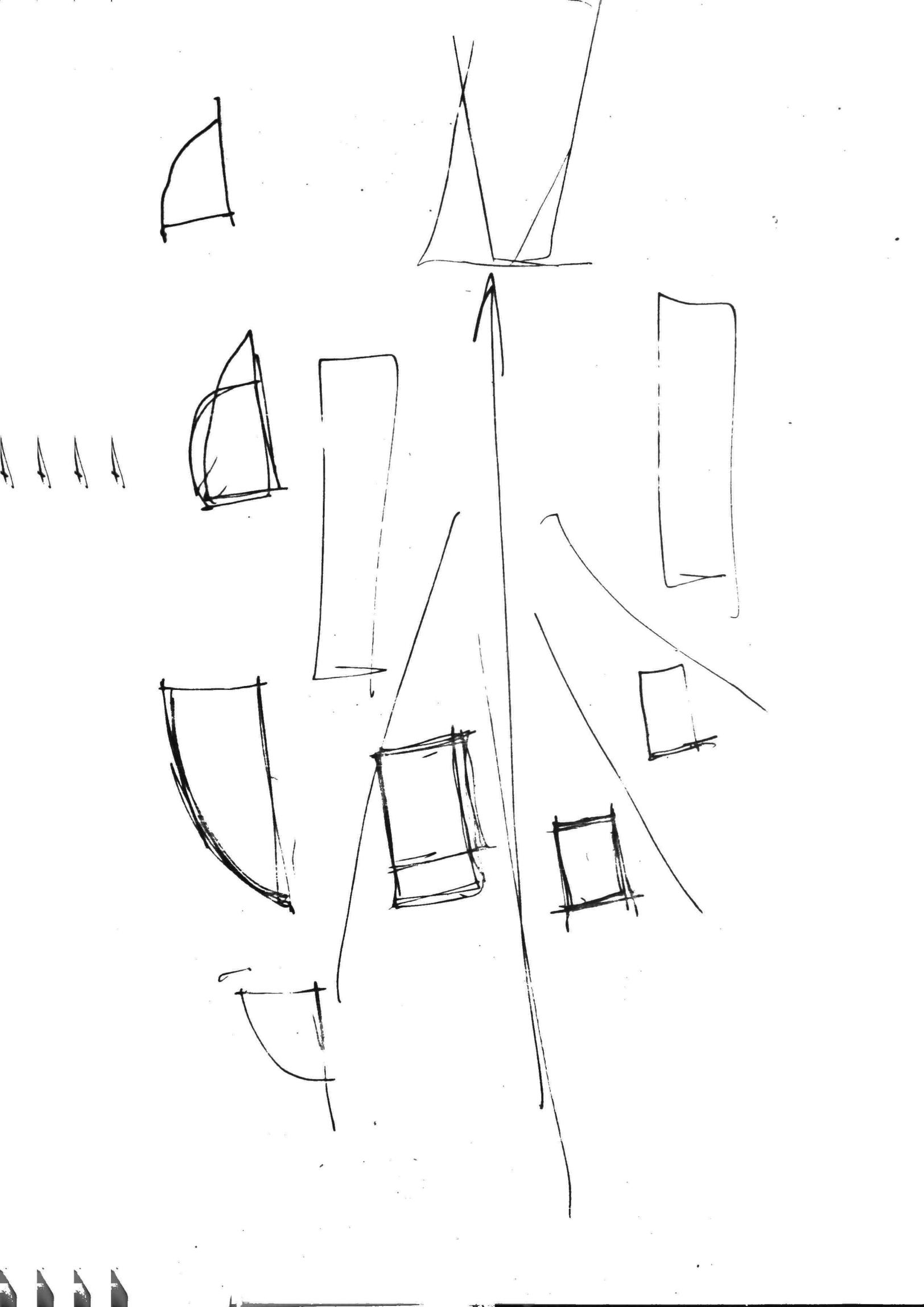
REC 5260 sq. ft.

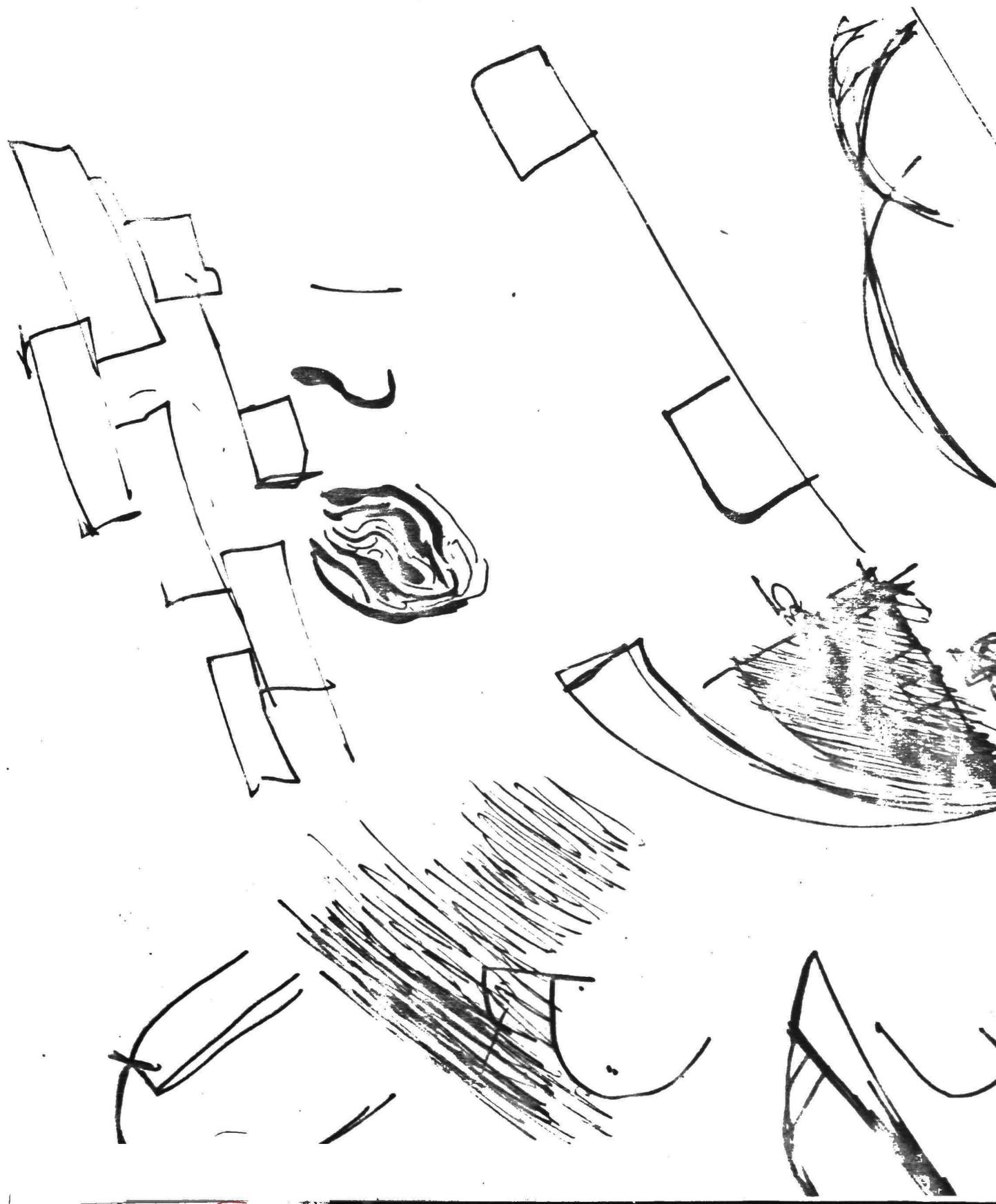








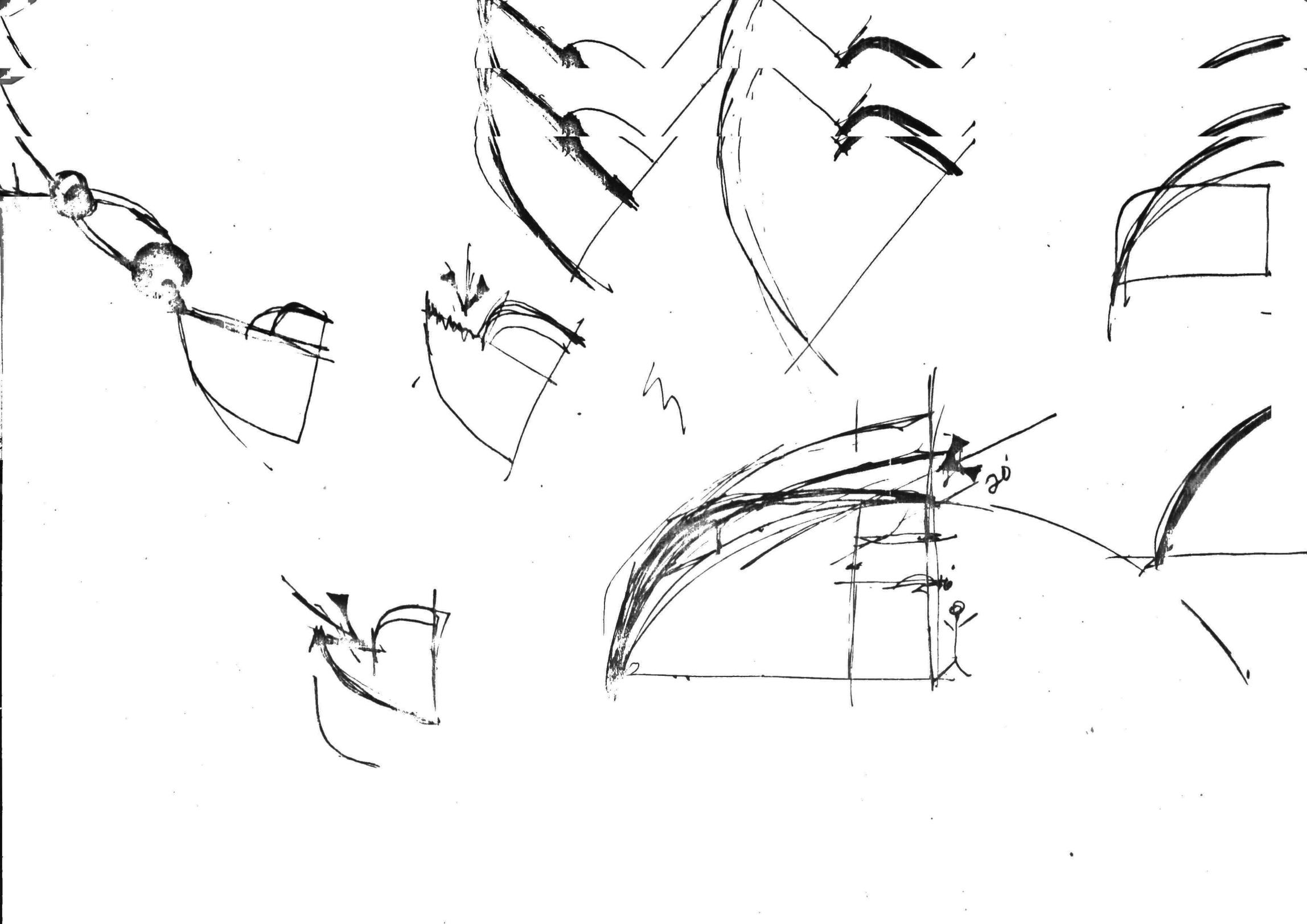


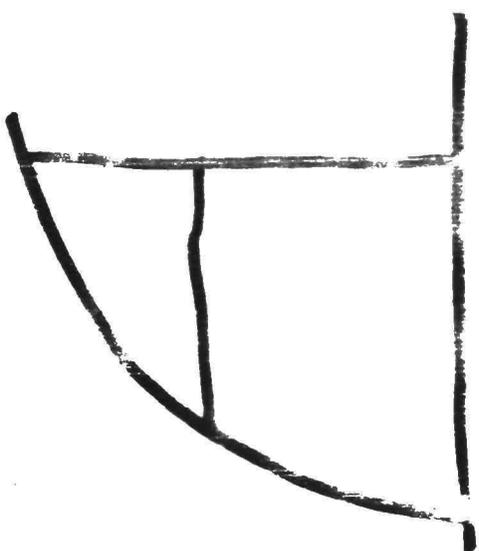
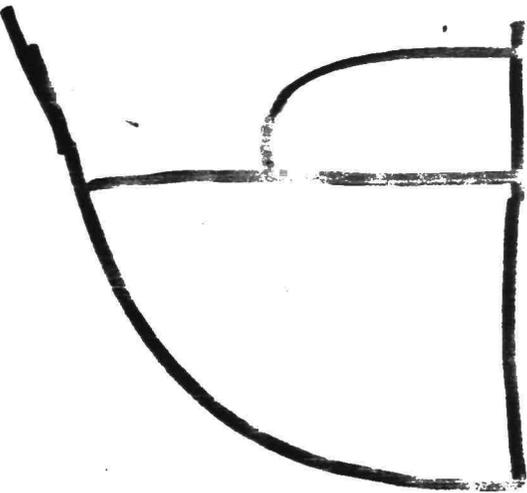
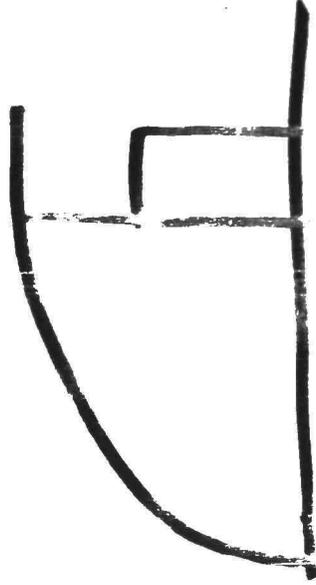


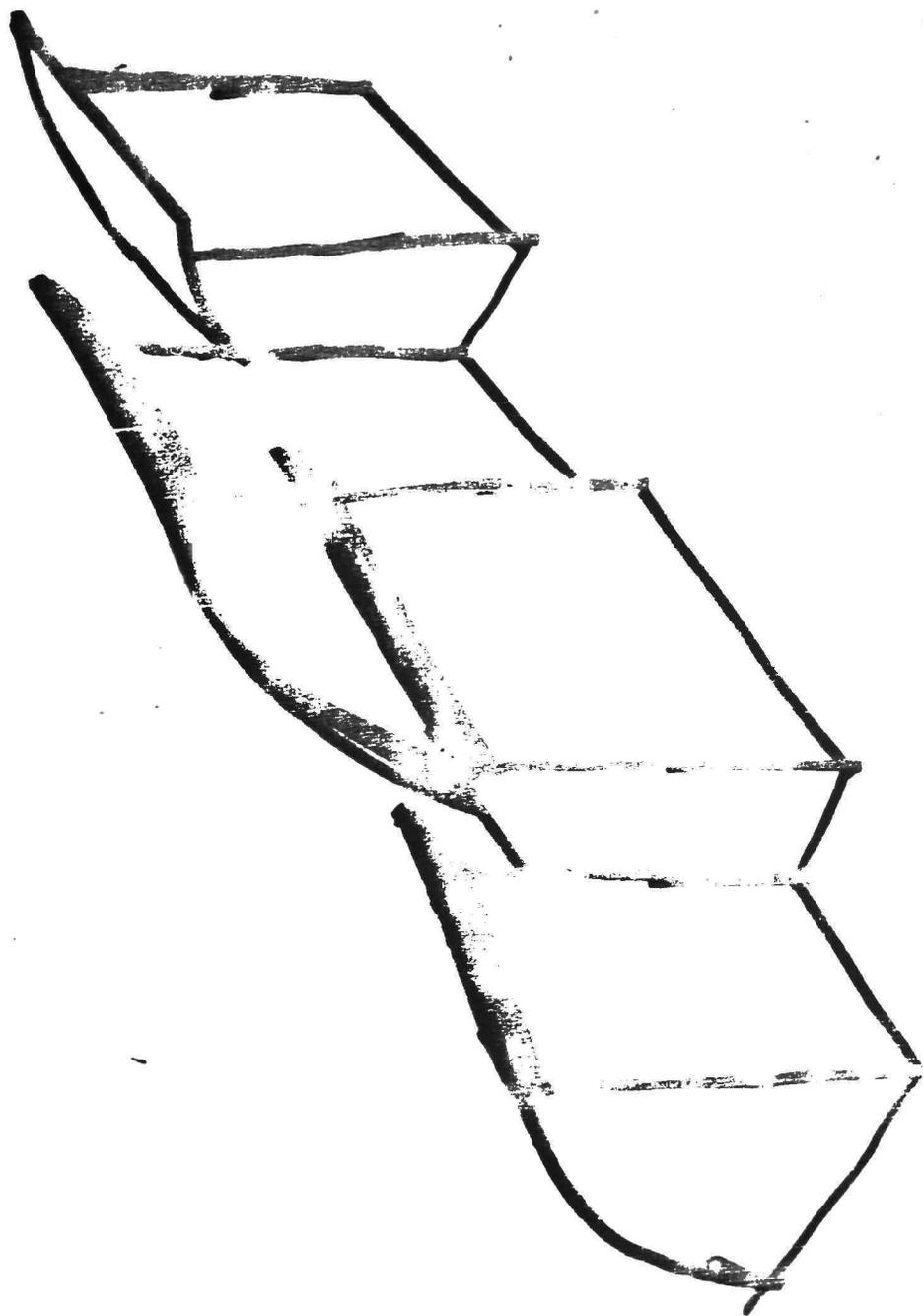


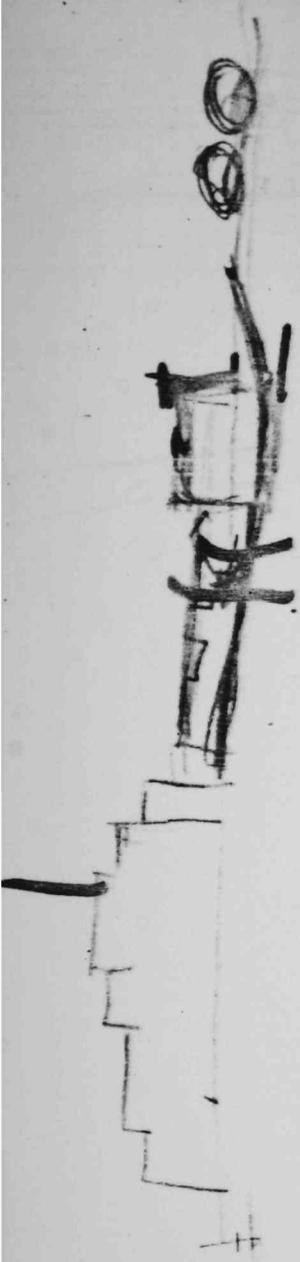
VERY GOOD
A-



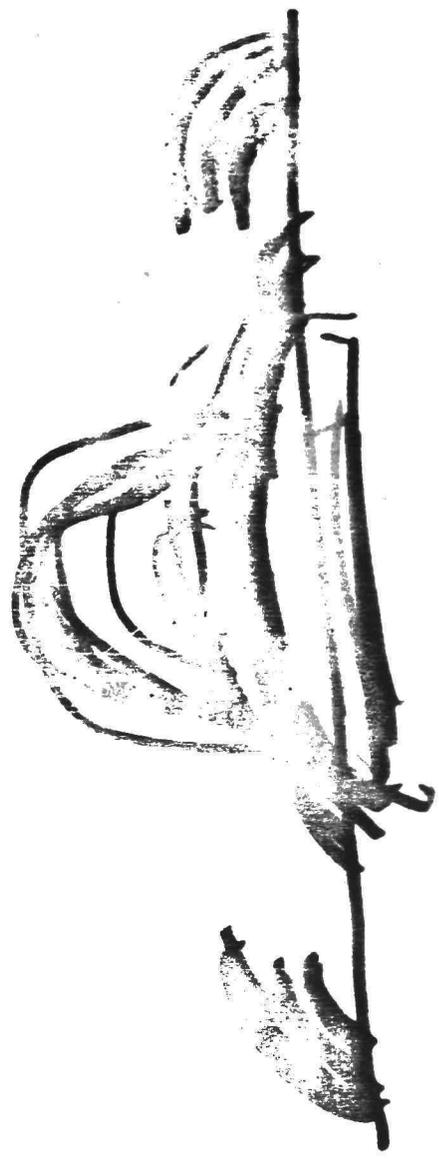








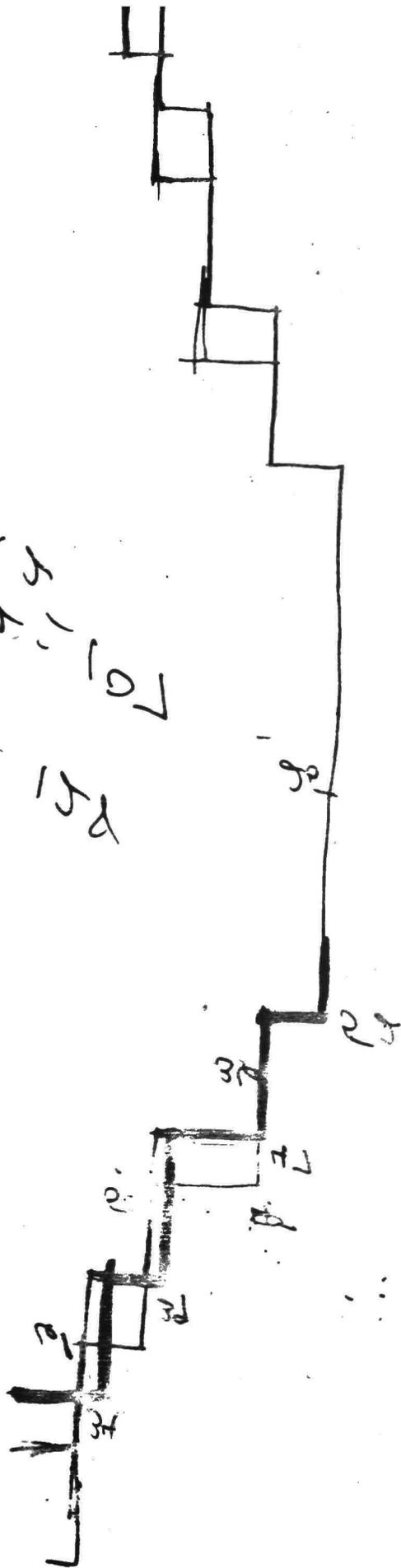
112.5
C-24 = 1-1-1-1-1-1



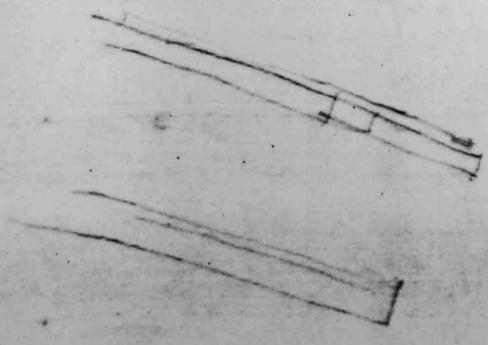
112.5



Handwritten notes in Hindi:
परीक्षा के लिए
सूची
25.2 + 25
25.2 + 25
25.2 + 25



Handwritten numbers:
120
25

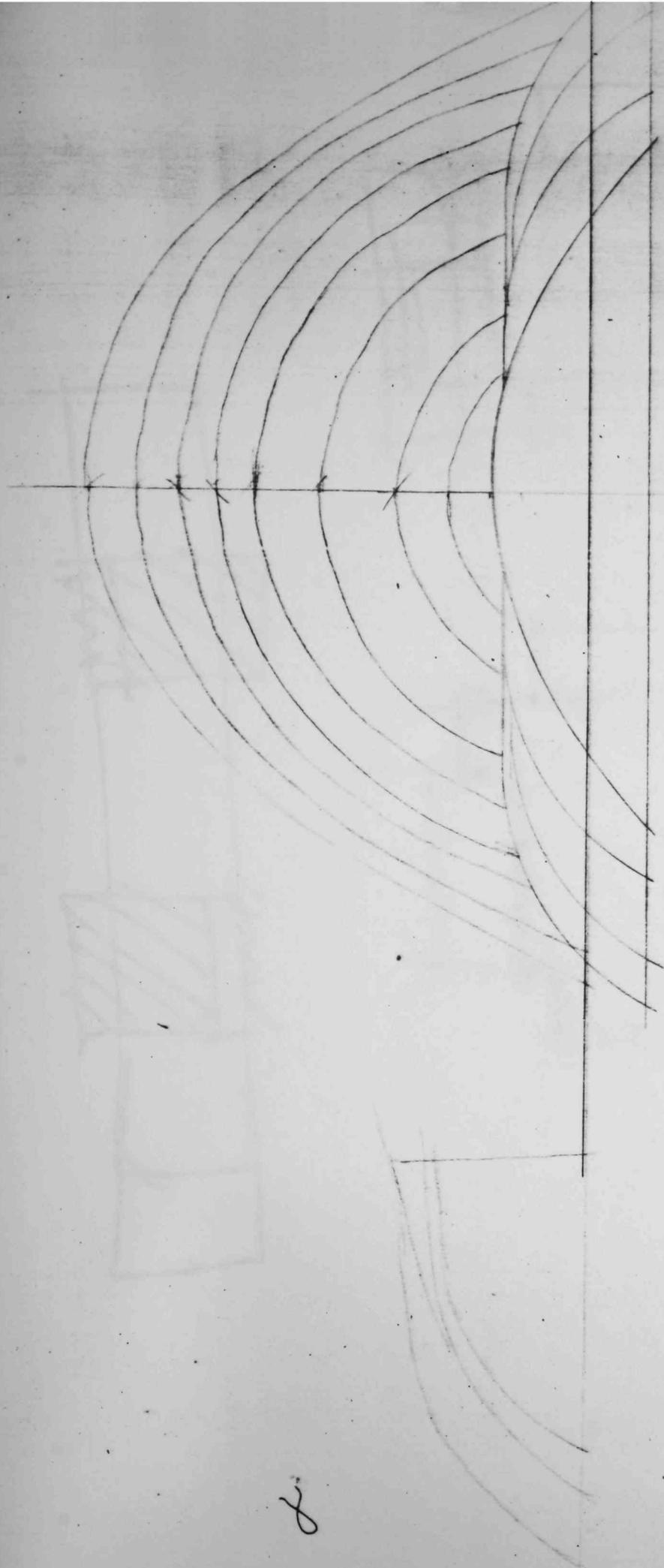


100
56
50

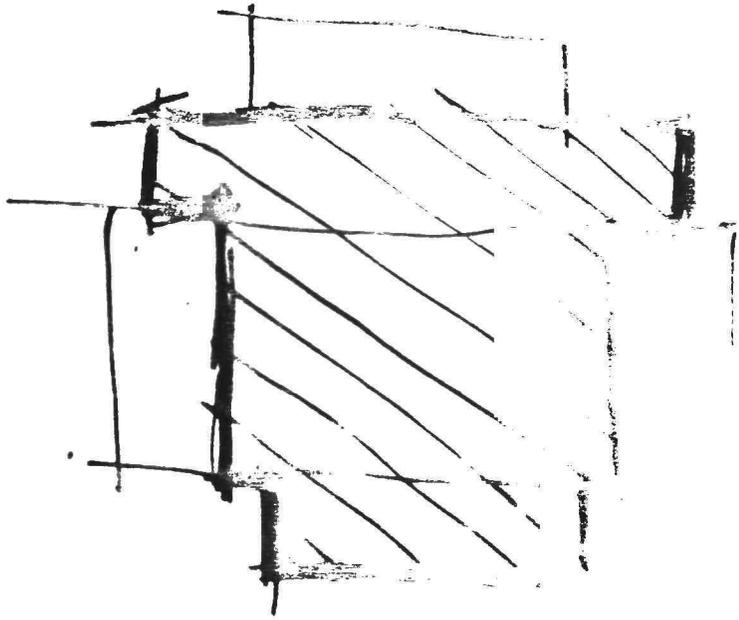
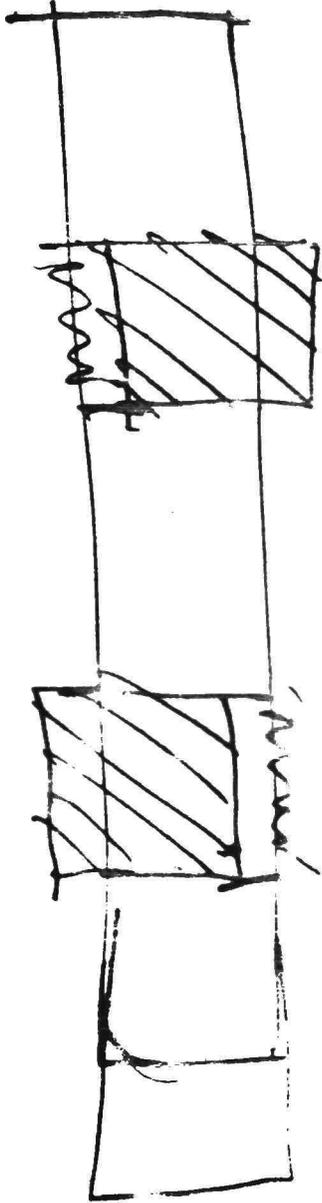
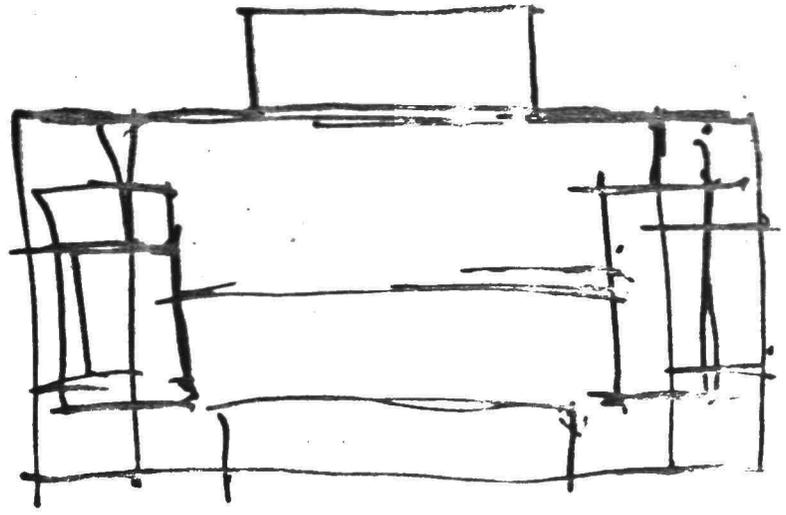


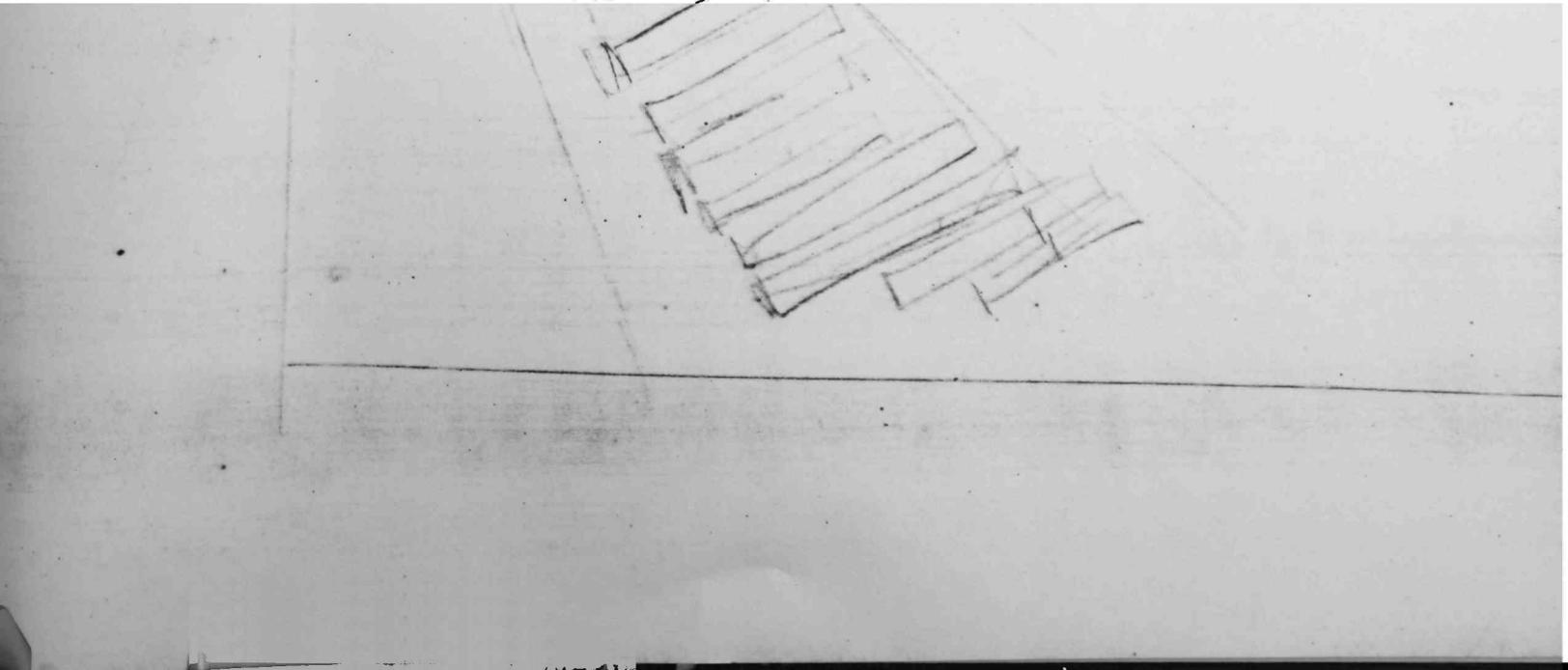
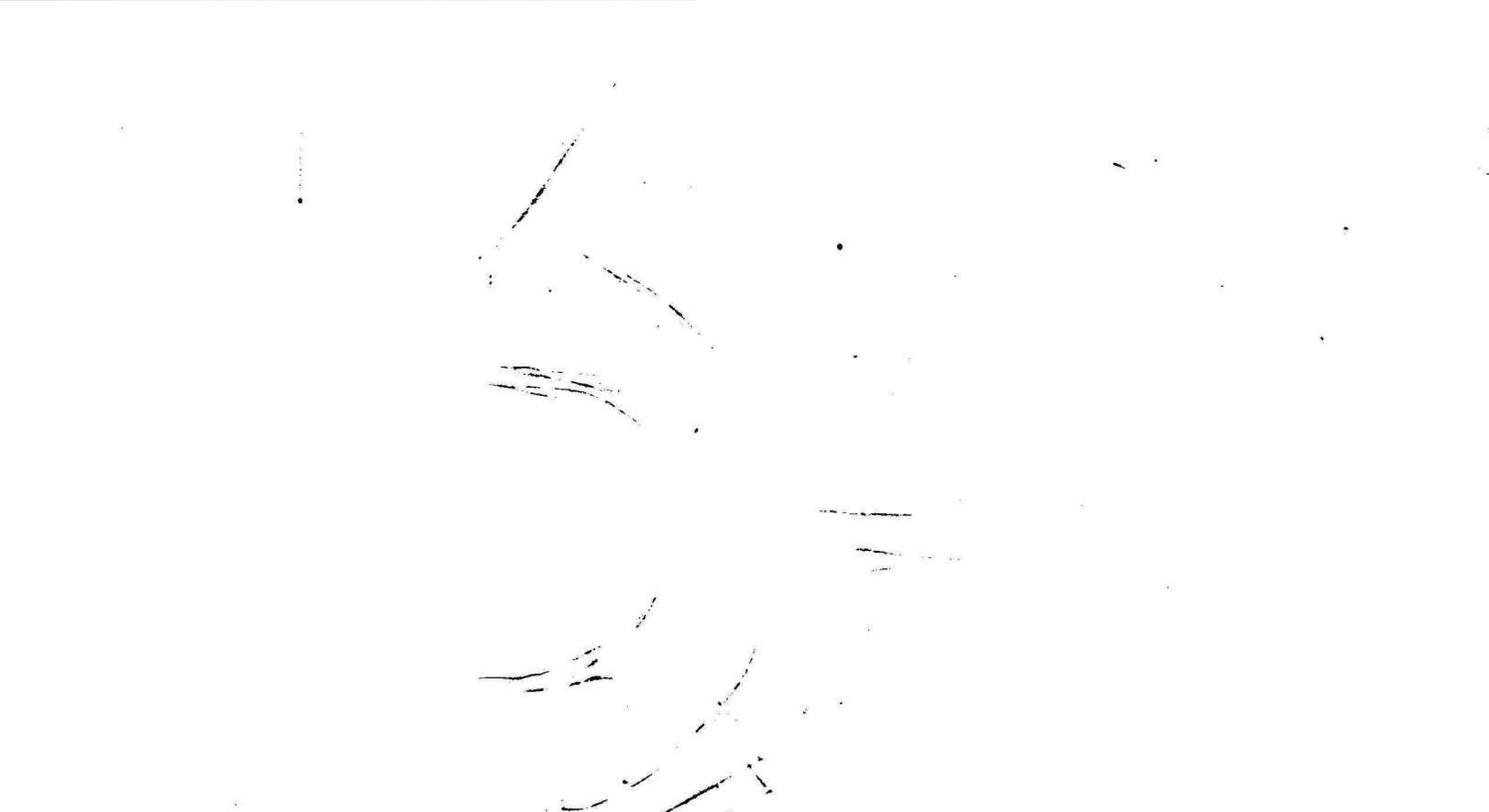
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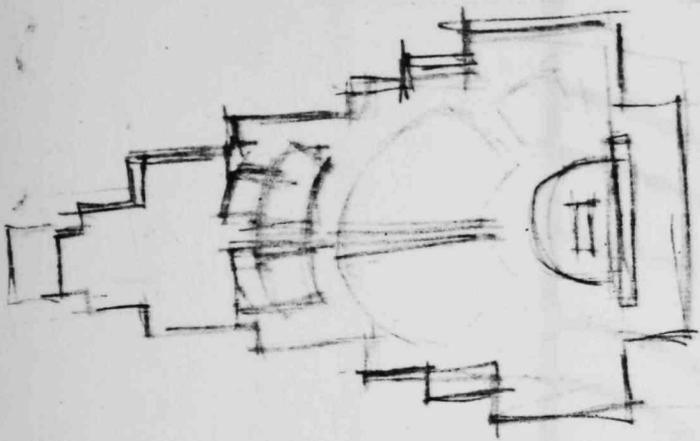
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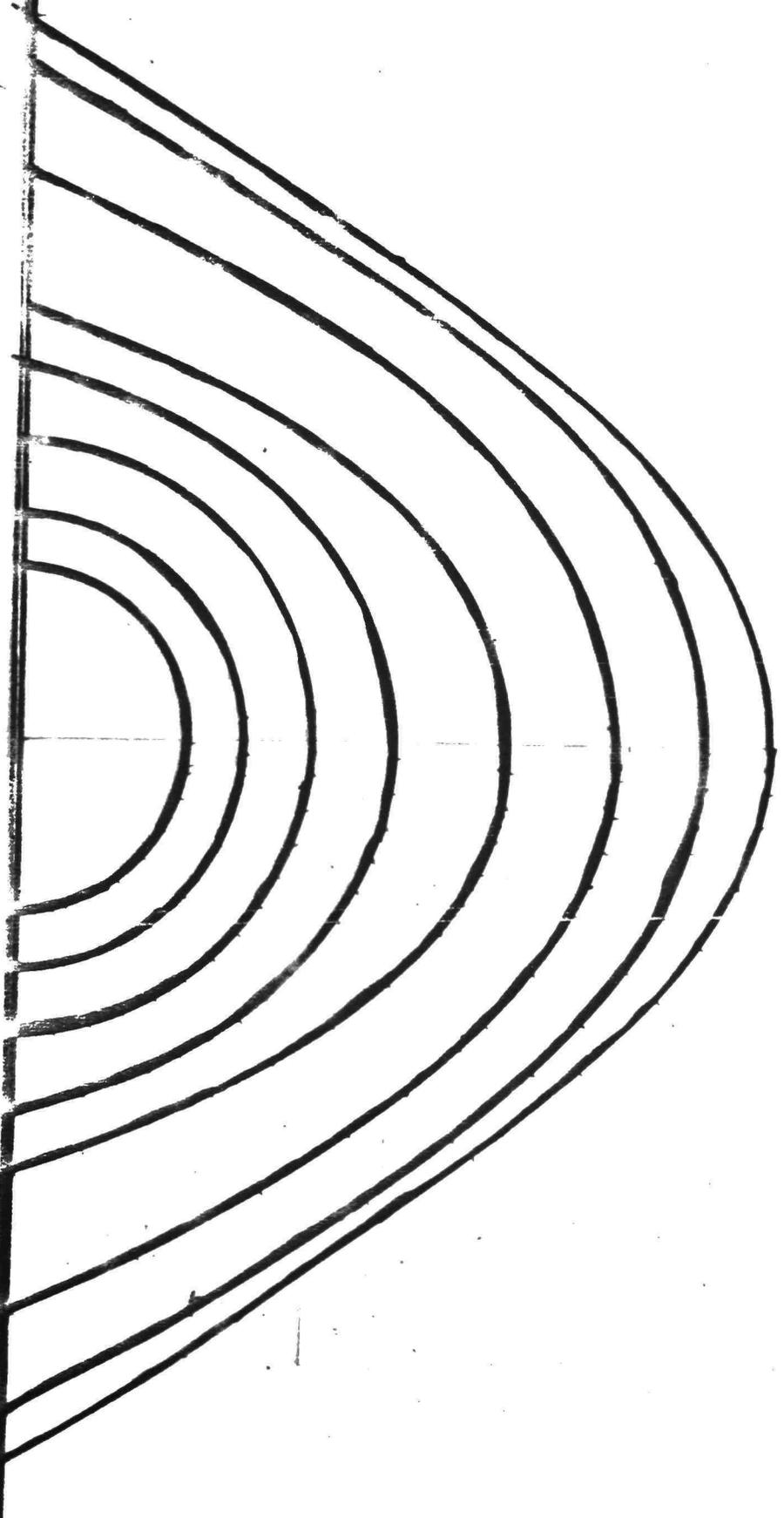
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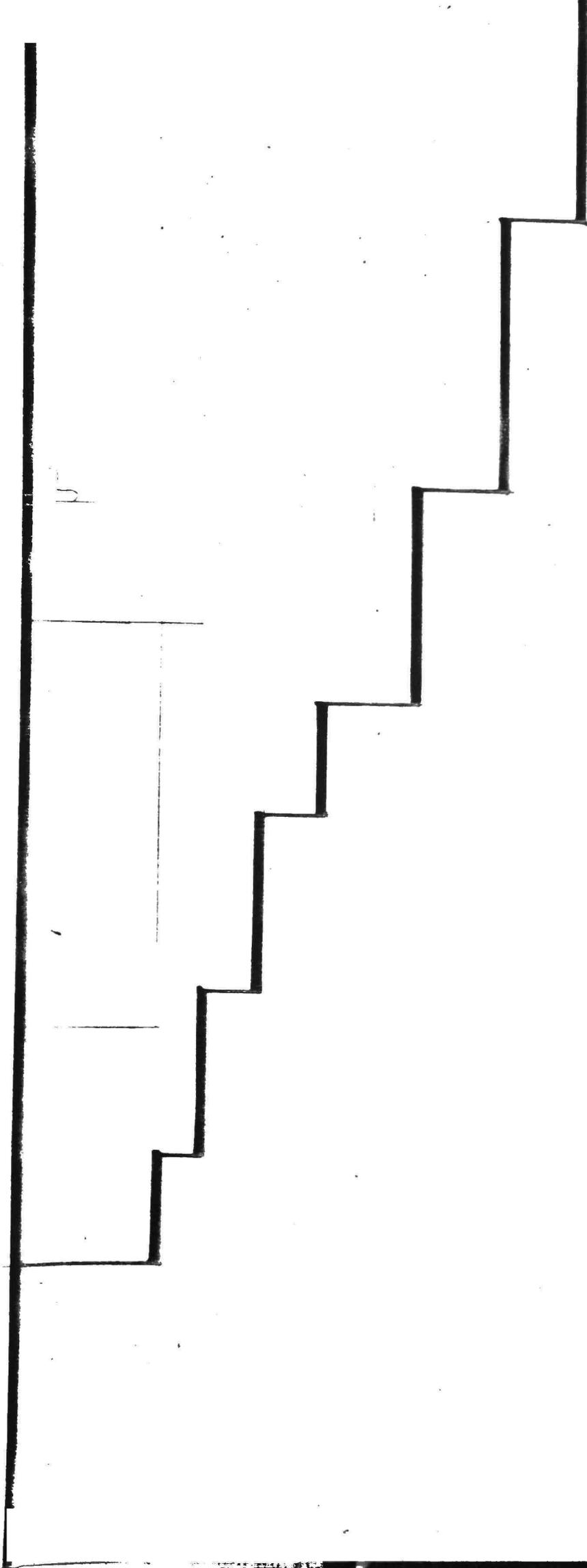


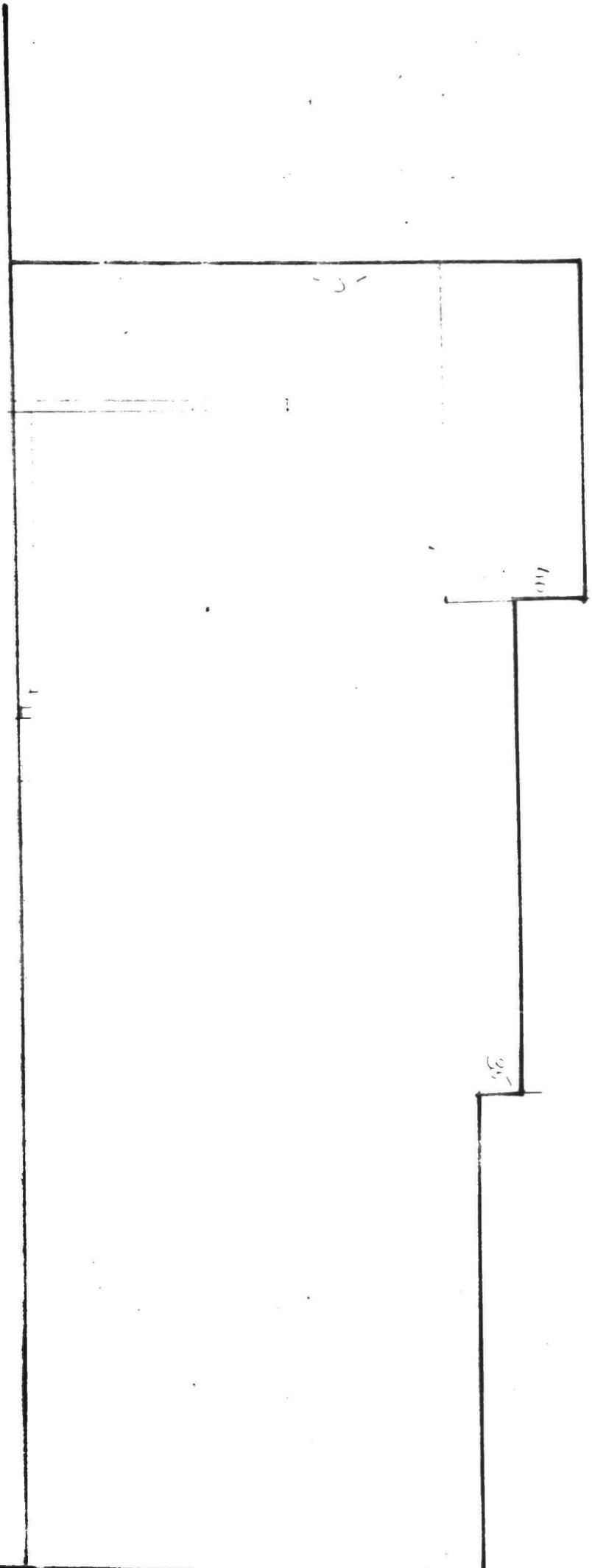


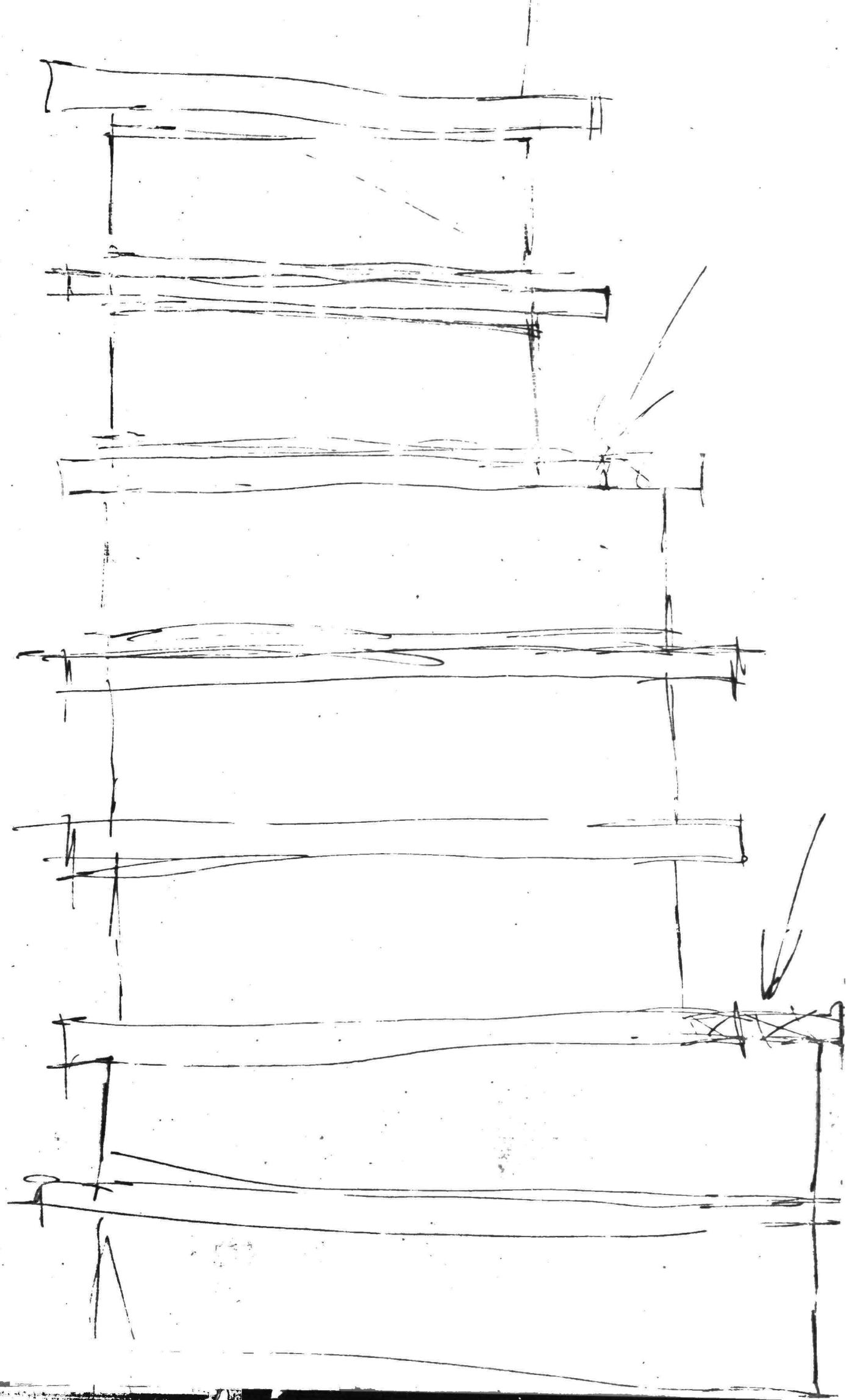


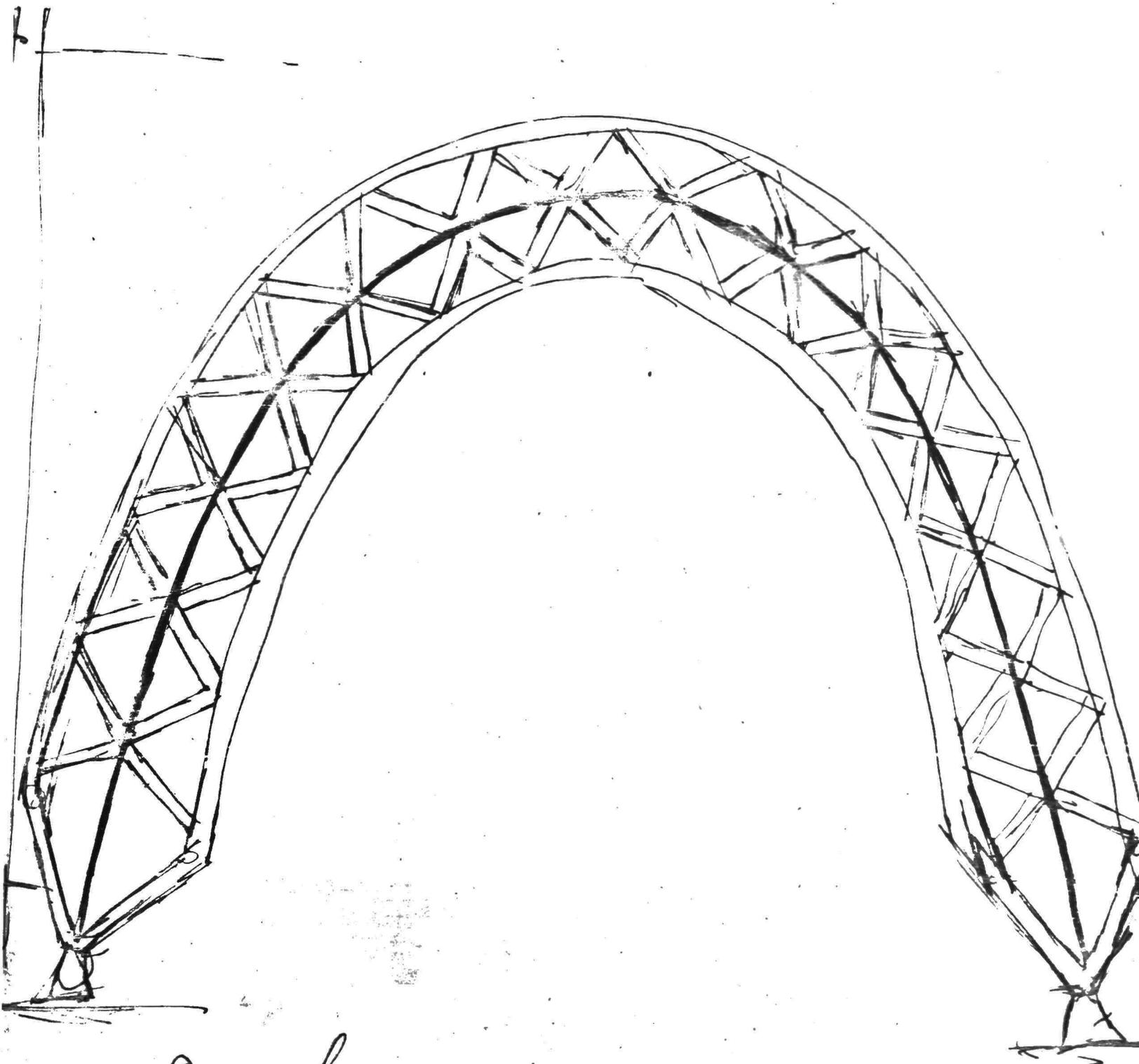
1875
D. J. [unclear]
[unclear] 5/18/75











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