At John the Divine
Blessing of Cornerstones for New Tabernacle

7. The Cornerstones were purchased because of a
big price increase.
8. The Tabernacle will be built on this area adjoining
the Seminary.
9. From the Seminary, a view down of the
ceremonial site.
10. The Tabernacle property will be the site of the
ceremonial view of the Tabernacle.

Five stones were used in the blessing
ceremony. The largest black one was taken
from Philadelphia. The large one above it was
taken from the Church of St. John in New
York where the first ecumenical council was held
in 312 and where St. John obtained the
metropolitan status for our S.A. Church.

And where he was appointed bishop in
1219 - the large one in the corner shaped
like a cross is from Stavros, the
mother church of all church.

The smaller one is from Spain
and the other one is from the Monastery
of Cetinje, Montenegro which gave us
Peter I and Nigezi

Students walking to receive the Patriarch

The 5 stones + Holy Bells

Procession escorting the Patriarch

Patriarch Harma

Patriarch Harma being dressed

Blessing ceremony - Patriarch being assisted

by his secretary, Protetakes Liwé

Ceremonial procession

eor

Ceremonial procession - standing, joyful

Blessing of stones with Holy Water

Placing of stones

Ceremonial procession

Stones

Ceremonial procession

Stones

Ceremonial procession - Bishop Papareptun

Stones

Ceremonial procession - Patriarch speaking

Nikonor, Bishop of Nikonor speaking

Patriarch

We know - they gave 10,000 -
At John the Divine School of Theology
We will now see the construction program of
the new Facultet as of the first week of
May, 1989 - our PhD school of Theology in
Belgrade.

They have 160 workers on each of 2 shifts.
The Facultet Chapel and adjoining hall have a
capacity of 2000 persons.
The new school has 5 floors plus a basement.
It should be finished about Christmas 1989.

1. Bishops Stevan of Zica & Vasilije of Strum - the
3 of us examined the entire construction project.
2. "     "     "     "     "     "     "
3. Bishops with architect & driver
4. drvoric of Saint Sava Seminary
5. Bishops with architect & driver
6. General construction
7. "     "     5th floor
8. "
9. Part of the chapel construction
10. 5th floor
11. View of City
12. Pouring concrete
13. View of City
14. Reinforcing rods for concrete
15. Ready to receive concrete
16. "     "
17. Crane lifting concrete
18. 2nd floor - St. Sava Seminary in background
19. "     "     "     "     "
Architectural Renderings of New Studia

School of Theology

St. John the Divine

Capacity: 500 students
200 live-in capacity

Existing Studia has 325 student capacity, of which 220 are S.C. First time they had such a large enrollment. It was always less than 60-150.

We have a large number of students from Greece and other countries of the world.

Students are also enrolling in the Studia directly from public schools.

1. Aerial view of one side of the new building.
   4 floors plus an attic floor.

2. (Plan) Cross section showing:
   a) Student residence on left
   b) Church in center (Kipaka)
   c) Classrooms to the right

3. New Studia is being attached to the existing St. Varna Seminary - to the left.
   Center - Chapel with capacity of 300
   Right - Auditorium with capacity of 800

4. 3rd floor view - Classrooms top right.
   Classrooms right and bottom - Seminary left.
   Chapel center - Auditorium upper right corner.
5. Attic - (podlazno) Bedroom

6. Basement floor

7. A plate up showing the new chapel, dormitory and existing dormitory.

- The Serbian church is the most highly respected of all Orthodox Christian churches in south.

- The new Gafnutia will be the center of world Orthodox education.

8. 2nd floor view -
   - bedrooms
   - classrooms
   - library - reading room

9. 1st floor view -
   - student bedrooms
   - guest bedrooms
   - office
   - seminary
   - chapel
   - auditorium

10. Balcony view -

11. Sketch - existing dormitory - new dormitory.
    - Gafnutia, chapel + auditorium.
The cost of the new building is $3 million.

World Council of Churches promised $500,000.
This leaves a balance of $2.5 million.

As of June, they had collected $75,000 of which $10,000 was from Belgrade, $10,000 from the Russian Church, with Yugoslavia, the largest gifts were from Montenegro.

There are 4 categories of donors:
1. $150 - new utensils room - donor
2. $350 - new Rubriques - Benefactor
3. $750 - new Vatica Oblata - First Benefactor
4. $4000 - new Fundacion - Founder

All donors, benefactors & first benefactor will be permanently documented & recorded in the new school of theology.

All benefactors will be inscribed in marble.
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| 12 | DINARI | 7,784,357,90 |

SREDSTVA NA RAČUNU ZA NOVU ZGRADU BOGOSLOVSKOG FAKULTETA

DO 1-og FEBRUARA, 1985. godine
SHORT REPORT CONCERNING THE FUTURE BUILDING FOR THE
THEOLOGICAL FAKULTY IN BELGRADE

At the beginning of 1980, the initiative came down from the
faculty of professors of the Theological Fakulty in Belgrade for
the construction of a new building for the Theological Fakulty.
The condition of today's object serving this aim is very
poor. It is a hotel from before the last war, located at 7. juli
No. 2, where the students of the Theological Fakulty live and
study and where the offices of the Dean are located—an object
which under no criterium satisfies neither classes nor dormitory
life of this type of institution, which is totally dedicated to
religious, living and teaching activities.

Another reason for the construction of this new object is the
increasing interest of our youth, as well as that of for-
eigners, in theology.

The first step toward realization of the idea, the creating
of a new building for the Theological Fakulty, was the obtaining
of the land on which the new building would be raised. (That
was accomplished on the initiative of the Church, which had to
combat the move by the government to nationalize this land, which
had originally been the Church's—translator's note.)

By decision of the Executive Council of the city government
of Belgrade, the location immediately next to the present build-
ing (seminary—translator's note) was approved. The present seminary,
built before the war, is at the crossroad in the street of Nije
Kovacevića at the entrance to old Karaburma (a section of the
city—translator's note).

The second step towards realizing the idea of the construc-
tion of a new Fakulty was the selection of the commission for the
project—architects who would realize that kind of object, i.e.,
who would design the project for construction.

The selection for the organization of the project fell to the
Architectural Fakulty, i.e., on architect Matija Nenadović,
a professor of the Architectural Fakulty in Belgrade, who, by his
own ancestry (his great-grandfather was the V. Rev. Matija Nena-
dović a very important religious and national figure during the
First Serbian Uprising and President of the State Supreme Court
under the Serbian leader Karadjordje, and still a very popular
figure in Serbia—translator's note), in some ways already carried in
himself a certain necessary pre-ordination for the realization
of a religious object. And he affirmed himself for this type of
work by his own past projects (e.g., the dormitory complex of
the Physical Education Fakulty in Koštunić (another area of
Belgrade)—translator's note).

Professor Matija Nenadović formed the team of specialists
necessary for the realization of that large of a project, which
would need to unite many diversities in itself, put together by
the needs of the project listed by the Orthodox Church and the
Deanery of the Theological Fakulty.

That project-group is made up of: architect Dr. Milorad
Ristić, professor of the Architectural Fakulty, designer of the
construction; architect Dr. Jovan Jovanović, professor of the
Architectural Fakulty for the project's water-installation, a
laying of sewage lines and for estimates; engineer Višantić (pre-
formed blocks and sections) for heating; engineer Djordjević (ty-
train—transporting firm—translator's note) for electrical instal-
lation; "GROUP" for the geological inspection of the land and
others.
The project-task of the investors was a vision of the future contents of a Faculty building, a collection of wishes and needs which the designer would need to build into his project. In short, it covers: a theological faculty with school-instruction rooms, a chapel for a religious-instructive aim, and a dormitory for the every-day life and work of the students with all appendixed contents, refectory and kitchen for the use of the dormitory.

Architect Nenadović, with his co-workers, found himself before very serious problems which had to be solved before the diverse contents and specific needs could be united and solved. Firstly, it was necessary to plan into a very small and crowded space great and diverse contents, locking the new object, in its entirety, together with the one already present. The undesirable orientation of the object towards the Panonian flatlands--open to strong winds and the worst of winter on one side, or very high summer temperatures from the north on the other, the noise of the busy street Mije Kovačevića and Belgrade Stadium, laws on the height of the building--no more than the existing seminary, as also interior protection--all these are elements with which the architects are faced with in an urban placement of the object.

The bringing together of two clearly different functions--intended space--one, institutional/educational, the other, living space—for the dormitory life of students—would need to be filled-in with a multi-purpose auditorium—for festive, religious and other occasions and presentations—often open to the wider public.

Under these types of conditions, the designers put the building under three wings, which form the letter U, closing in the parcel on the three lower sides and, with small appendixes, attaching it to the seminary, by which the whole block, in form, is totally enclosed. In this way, they were able to create a type of functional ordering of rooms:

Towards the street Mije Kovačevića, as the most-important but also the most traffic-noisy intersection, the book-store, office for student services and the large entrance-hall to the inner contents of the complex, the auditorium and chapel, are placed on the ground-floor; on the first, second and third floors of this wing are placed, in order: deanery, library and reading-room, offices and, above that, seminar rooms and classrooms and, below the roof, areas for multi-purpose recreation-rooms, where they will be able to busy themselves with different sports and cultural disciplines in clubs and athletics. The wing towards the present children's hospital O. Dedier, exposed to less sound, is intended for teacher's rooms and offices, and after those, classrooms and, in part, through all floors, the rooms of the dormitory.

The third wing, facing west and bordering on a future street, in all ways the most quiet part, is totally dedicated to the seminarians: the ground-floor, where the self-service restaurant is located, a refectory with kitchen, and from the first floor to below the roof are the rooms of the dormitory (3-bed rooms for the younger and single-bed rooms for the oldest students), each with complete comfort for all the 180 students, as well as for a certain, limited number of guests.

The terrain, which is in decline on the side, makes possible the designing of a basement where the work-rooms are located (laundry-room and others), as well as a theater-area for the presenting of programs (which would be realized on the stage of the auditorium),
The auditorium isn't only an instruction area, but it is also planned to accommodate other activities: celebrations, festivities, gatherings, public lectures and similar. The auditorium has a central position between the more public and open part of the Faculty-for easier access for the wider public—and the dormitory area (section of the Faculty of a closed type). By good organization, it was made a realization that these two groups would not meet nor path cross, the seminarians being assigned to the balcony of the auditorium. Performers will come out from the opposite side of the stage by means of a spiral stair-case, clearly showing us the intended type of acting programs, choirs, recitations, musical groups and similar.

For large religious festivities, an internal increase of the area of the chapel is possible by the complete opening of one total side of the chapel towards the lobby of the auditorium, doubling the size of the church. With its connection to the refectory, for festive occasions, it turns into one united space for celebration. By its position—in the courtyard—the chapel and its vestibule is connected with that area, which allows students of the seminary access to the church.

By this type of division of space, the designers achieved and fulfilled, completely, the intended-functional needs of this type of object: from areas which need more contact with the public, i.e., with the outer-public, and from where the teachers enter and exit in access to the main street, to the school-rooms and dormitory, which allow an orientation either toward the calmer neighbours or toward the courtyard, that, in as far as is possible, the necessary peace is created. The most-peaceful side, little-accessed to the public, is divided between the students of Theology their personal life, studying and rest, which also allows for proper solution of the character of a dormitory, internally closed-in upon itself.

Well-placed and connected inner-passages and division of space allows the students immediate access to inner contents: deanery of the school, library and classrooms, auditorium and chapel, where instructional-spiritual education of the scholars stems from, and also with areas for entertainment and physical-conditioning activities of youth. The director of the dormitory, as well as the spiritual father, who have apartments in the last wing of the building, care for the students. A doctor, who has his own office and near-by dispensary, concerns himself with the health of the students. This shelter fulfills the law concerning the construction of a space in which larger gatherings of citizens would take place. The director of the building, also living in it, cares for the whole complex, and at the entrance, a porter keeps watch from his glassed-room.

The interior of the courtyard, which will shrink quite a bit by construction of the new border of this object, will be filled with diverse contents, where the central place will be taken by the chapel, connected to the lobby of the auditorium. That lobby, as well as the balcony of the hall, will be directly sun-lighted by a large glass roof and an opening in the floor of the balcony. Next to this is the refectory, all filled-in with a number of near-hand stair-wells. Only a small area of the courtyard will remain as a green oasis, among the walls of the surrounding buildings, a place for the rest and meditation of the seminarians.

It is necessary to give an outward appearance to that kind of building intended for an educational, dormitory and religious
character--a façade which will express its inner content and seriousness, something modern in the thought of architecture at the end of the 20th century, but still having a little of that spiritual character of a building with religious intents, as of a monastery or its buildings.

The designer, in measure, used mainly only two materials--brick and glass--full walls with lesser and greater openings, and a simple, flat façade, reached completely the type of expression of contrast of seriousness and comfortability, and, through a warm color of brick, expressively associating it to our modern architecture. Pyramidal glass corners of the building--places for student gatherings during free time--will create that necessary contact for this type of institution with its surroundings, towards which it is constantly open and in strong contact with.

To the letter, the designers accomplished the necessary modernizing in the designing of the chapel, which is a smart move, desired by everyone everywhere, by not changing the canonical laws of the Church and even keeping some elements of a triangular apse--which is rooted in old Christian-Jerusalem architecture of the twelfth century. The symbiosis of modern and classical architecture in the object is, in this way, successfully realized.

In the end, a word of thanks needs also be given to the designers, who, under difficult conditions, small volume and crowded space, cleverly succeeded in gathering together the necessities into a totality of multi-heterogeneous context, giving the space necessary for plenty of communicability, good orientation, stable and economic construction and not a heavy but rather attractive view.

After construction, the object will serve to the honor of both those who requested it and those who created it, which is actually the aim of good architecture.

Composed by:
Dr. Ž. Popović
Engineering Architect

Translation by:
Jdm

Translated from:
"Pravoslavlje - Official Newspaper of the Serbian Orthodox Church" from the 15th of January, 1985, No. 428, pp. 12-13
Faculty
Ground
Breaking
Started in 1920

Beograd was ravaged by WWI which among other things also caused a great problem.

The faculty members were very difficult to move from place to place frequently spending time out of several places.

In 1924 they finalized out of a small house which could accommodate only 5 students. In 1928

the little house was enlarged to accommodate 6 students but the demand was for 7500

Serbian students plus those from other countries.

In 1932 the faculty moved to its present location. Although still inadequate, the

space was an improvement.

In 1941, the German army took over the building and burned the original house which was being used to

house students. The Nazis destroyed the building so that after the

war the church had to start

over once again. The faculty

found itself in worse situation

than before the war. People

moved into the building immediately

and it was with great difficulty

that they were evicted to some

of them occupy a part of the building
To this very day.

The Faculty functioned with great difficulty through all these years. There was inadequate dormitory space; inadequate classroom space; no heat in the building, the building was so run down that it could not be repaired; there were inadequate finances.

As a result the Church and people suffered. The Faculty was unable to keep up with the demands for Prepa and Ments.

Our Church was dislocated through all these years when visiting clergy and public officials from other countries asked for a tour of the highest center of Serbian Orthodox education.

Because of our Faculty, is the only surviving center which teaches Orthodox Christianity as left to us by Christ and the Apostles, there is a great demand for acceptance. Presently, we have 130 students from various countries throughout the world.

We everyone of us must accept our share of the shame and disgrace which is directed toward the Serbian Orthodox Church and people for tolerating God's School
of theology in a location which is
not fit level for animals to live in.
It would be good if everyone of you
could spend several hours in this
building. If you've been through the
Chicago or New York slum district then
you know what sort of facilities
the Serbian Orthodox
Church teaches the Word of God.

For this new project to succeed, the
daily prayers of every 50 are needed;
in addition, your financial help,
no matter how big or small, is
needed.

It's very fitting that the new school of theology be
physically connected to the St. Sava Seminary in Chicago.
The impact of St. Sava on the Serbian people was phenomenal.
The desire to commit to Christ was so great that in
the 14th century Serbia had more than 400 priests
and though the parish priest priests could not be
ordained before the age of 20 years. One priest
for every 20 families. Today, we have a
shortage of more than 1000 priests.