

**THE INFLUENCE OF PROTESTANT DOCTRINE ON THE
DEVELOPMENT OF CHURCH ARCHITECTURE:**

Towards the conceptualization of an Evangelical Resource Centre

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DECLARATION

I declare that this dissertation is my own, unaided work and carried out exclusively by me under the supervision of Prof A.G. Kucukkaya and P. Yavo. It is being submitted for the degree of Master in Architecture in the University of KwaZulu-Natal. It has not been submitted before for any degree or examination in any other University.

.....

Thandeka Maduna

.....day of.....year.....

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DEDICATION

This thesis is dedicated to my Lord and Saviour Jesus Christ, for saving me, for giving me direction and opening my eyes to see Him and to know Him.

I am what I am today, only by His grace.

ABSTRACT

Church architecture has evolved dramatically since its inception. It has changed shape, size and form, from simple houses converted to meeting places, to grand Gothic cathedrals, to high-tech auditoriums and modern structures of various shapes and sizes. Throughout the ages there have been many factors that have played a role in this evolution. Not only religious factors, but also economic, social, and political factors, have all contributed to the dynamic changes in church architecture. This thesis focuses on the manner in which the Protestant doctrine has influenced the development of church architecture.

This research explores the validity of the idea that spaces and forms of architecture are influenced by the values and beliefs of the people they belong to. There are many movements within Protestantism; because of this there are a variety of architectural forms for their buildings, therefore there is no particular Protestant church architectural style. This study determines how different doctrines and values have influenced church design throughout the ages, through examining various examples of religious architecture, focusing on the doctrinal issues that have played a major part in the design.

This is not a comprehensive survey of the history of church architecture. Theoretical discussions on place, meaning and the concept of function are directly relevant this study, which seeks to find ordering principles that inform the creation of functional and meaningful places for people. The main principle that arose from this research is that people, their beliefs and values, and the site need to be the primary design generators in the design of a church complex as they are in any other building.

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CHAPTER 1.

1.1. Introduction

The following chapters have been divided according to their subject matter. Chapter one gives a general background of the research topic and highlights the problems the research addresses. This chapter also deals with the key theoretical concepts that form the foundation of the research. The literature review is divided into three chapters; chapter two, three and four. The second chapter introduces the theological developments of Christianity from its inception to the birth of Protestantism and its developments till today. Chapter three discusses the key subject of the meaning in symbolism and sacredness in general and in relation to Protestant doctrine. Chapter two and three set the foundation of the research and Chapter four is analysed against the findings of these two chapters. The fifth chapter is an analysis of local case studies to establish the development of Protestant Churches within the African context. Chapter six is the analysis and discussion of the findings of the research and this forms the support for the conclusion and recommendations in chapter seven.

1.1.1. Background

Architecture has always been influenced by many physical and abstract factors, such as the belief systems, values and cultural context of the group of people it is created by and their available building materials and technology. Looking back at the history of architecture, there is a clear mark of culture and values of the people to whom the architecture belongs. Architecture has the ability to acknowledge, communicate and respond to the values and aspirations, cultural and political ideologies in a powerful manner (Lang, 1994). This is why many cities around the world bear the reminders of Greek and Roman architecture. Their architecture played a crucial role in establishing the power and influence of the empire. The architecture was a visible symbol of the empire for all to see. Roth (1993) confirms that the Greeks created architecture and art which was distinct to their culture, and thereby set in place a system of values that celebrated human capacities and this has formed the basis of Western civilisation. Norberg-Schultz, cited by Noble (2011) explains that:

“Public building embodies a set of beliefs or values; it ought to appear as an ‘explanation’, which makes the common world visible” (Noble, 2011).

The above is not only evident in secular architecture; it can also be seen in religious architecture. Because Christian worship is essentially something done, not only thought or said (Hammond, 1962),

it therefore revolves mainly around its liturgy and doctrine; any changes in these will inevitably influence the architecture. It is, however impossible to understand Christianity without studying the person of Jesus, as he is the source of this faith. This is a vast study on its own; therefore it will be reviewed briefly, focusing on his teachings, beliefs, character and life. Upon these is the foundation of Christianity and ultimately the foundation of this research. Models for present issues are often found in past history. The beginning of Christianity is the most important period as a starting point, although it may be considered void in terms of architecture; it is most valuable in terms of the foundation and doctrine of Christianity (Sovik, 1982).

This research stems from the need to establish a means for creating relevant and meaningful Protestant church architecture.

1.1.2. Justification of the study

*“If you are going to build a church
You are going to create a thing, which speaks.
It will speak of meanings, and values,
And it will go on speaking.
And if it speaks of the wrong values
It will go on destroying.
There is a responsibility here” (Maguire, 1962).*

Peter Hammond (1962) uses the above quote by Robert Maguire to illustrate the importance of the message architecture portrays in relationship to the Christian faith. Architecture is a tool to send a message to the public of the values represented within. This research aims to explore the messages the different church buildings are portraying and how these are expressed architecturally and to establish where the relationship between the church, its values and beliefs meet the built form.

All public buildings have an important role to play for the particular institution. Whether it is government buildings, banks, churches and mosques right down to a residential dwelling. In and amongst these mentioned examples are various common similarities, such as the building is designed to fulfill certain requirements, in terms of functionality and symbolically.

Many authors are in agreement, that architecture has and will always make a difference socially, politically and culturally, and that architectural designs are expressions, whether they be the expression

of the architect, client, society or the government - architecture has that ability to be a vehicle for social expression (Johnson, 1994). It will be beneficial for the Church to establish how they can use the abilities of the architecture to express themselves to their society. There are numerous archives on traditional church building history to review and learn from, but information regarding Protestant church architecture these are limited to certain Protestant branches and certain time periods and is virtually non-existent in the case of South Africa.

The motivation for this study is to address a need such as the one that Grace Gospel Church (GGC) is facing. GGC is a Protestant Evangelical church situated in Pinetown, KwaZulu-Natal, and is a partner church with Church Team Ministries International (CTMI) which is based in Mauritius. They work together with churches from over 25 countries in Africa and around the world. They have been renting school halls, civic halls, hotels and other buildings for many years for their meetings and functions and are looking to build a church complex of their own. Churches that do not have their own building facilities struggle to find suitable spaces to rent and therefore cannot efficiently fulfill their vision and missions. This study will establish a foundation for the creation of an architecture that meets the requirements of the proposed group and others that fall within the same category of beliefs and values.

1.2. DEFINITION OF THE PROBLEM, AIMS AND OBJECTIVES

1.2.1 Definition of the Problem

In general built environments should show significance to the lifestyles of the people that use them. In most areas this is not the case. Buildings are imposed on people and environments and do not reflect the needs and values of the people. This is true with many countries that were under colonial rule. There is therefore a need to create built environments that are adaptable to the needs and values of the users.

Where church buildings are concerned it is important for this research to start by going to the source or the root of Christianity, its origin, the meaning of the term 'the church'; its values and its initial relation to the built form. The early Christians met wherever it was convenient. For them worship involved the people and not physical structures or buildings. People were considered the church, holy temples and encounter with God was not limited to a particular place. So they initially met in homes and as they grew in numbers, larger meetings spaces where necessary. They used buildings which were secular in character, such as the Basilica, which was of civil assembly, unlike shrines or temples

(Sovik, 1973). When they built the buildings where multi-purpose, such as houses for people, secular events, and activities to nourish human life, festivals, civic meetings and celebrations.

The influences to the evolution in Christianity and its architecture within the first few centuries of its existence are crucial and need to be explored. This period gave birth to what has been referred to by many authors as the true expression of the faith. As this fledgling religion grew and spread to the rest of the world, the influence of different cultures resulted in a rise of doctrinal differences within the faith, and as a result, over a period of time, broke up into numerous forms under the umbrella of Christianity; namely *Catholicism, Orthodoxy, and Protestant* under which there is *Anglicanism, The Baptists, Lutheran, Methodism, The Reformed Churches, Evangelicalism and the Charismatic movement*, just to name a few. (McGrath, 1997).

After the 1994 democratic elections in South Africa, there have been many efforts to redefine space and culture and these have been reflected in new forms of architecture that reflect the past and present, as well as local values (Noble, 2011). This includes buildings such as the Constitutional Court in Johannesburg, the Apartheid museum and many other such buildings.

“Topical questions of African identity and imaginative traditions have inspired fascinating and impressive works of architecture” (Noble, 2011).

This redefining of architecture has not been fully achieved in terms of church architecture within the African context. A church is still expected by the majority to resemble traditional church architecture. According to Noble (2011):

“Due to the destructive legacy of colonial and apartheid rule, the terms of reference for a new public architecture are far from being clear”(Noble, 2010).

There is a great need for the architect to understand whom he is designing for and the purpose of his design and its core values in order to establish the lacking terms of reference.

1.2.2 Aims

The main aim of this study is to determine how doctrine, belief and values influence the design of church architecture, focusing mainly on the Evangelical Protestants within South Africa. The

architecture is to be an expression of the Christian faith in an open and transparent manner, for all people to have a clear understanding of the essence of Christianity.

1.2.3 Objectives

The objectives of this research will be: To examine various examples from the main forms of Christianity, Catholicism, Orthodoxy and Protestantism, focusing mainly within the Evangelical Protestants to find a suitable set of principles for the design of a church complex that will satisfy their doctrinal values, beliefs and lifestyle.

To highlight the importance of doctrine in the design of churches, and how churches influence the creation of identity of a society where it has been adopted.

To explore different means of expressing liturgy and doctrine in a way that is authentic and stays true to the core values represented through the built form.

1.3.SETTING OUT THE SCOPE

1.3.1 Delimitation of Research Problem

This study will focus mainly on exploring the theological and architectural challenges that arise when planning or designing a church. Place making and doctrinal theories will be the tools used to implement this study to investigate the broader issues of design with the aim of deriving an informed design solution which is vital in the creation of church architecture as a true reflection of Christianity. This study will only explore the South African Christian movements which fall under the Protestants in order to establish a more direct route for the research, looking at how the faith was adopted to the South African context and the impact thereof on the architecture.

1.3.2 Definition of Key Terms

Church – the word ‘church’ is an English translation of the Greek word ‘*ekklesia*’, which means ‘called out’. In Hebrew it is ‘*qahal*’ which is an assembly of people. It is also used to refer to the building used for public worship by Christians. In the context of this document it is refers to the congregation and in some cases the building of the congregation.

Christianity – the religion based on the person and teachings of Jesus of Nazareth, His beliefs and practices.

Catholicism – The Catholic Church, also known as the Roman Catholic Church. Its leader is the Pope. It believes that it was founded by Jesus Christ, that its bishops are successors of his apostles, and that the Pope as the successor of St Peter the apostle possesses a universal primacy.

Doctrine – a belief or set of beliefs or principles held and taught by a church, political party, or other group. In this document it refers to the teachings and beliefs of the Christian faith.

Evangelical Protestantism – is a Protestant Christian theological stream, which began in Great Britain in the 1730s. Its key commitments are the need for personal conversion or being born again, actively expressing and sharing the gospel, a high regard for biblical authority, especially inerrancy and an emphasis on teachings that proclaim the death and resurrection of Jesus.

Gentile – in the context of this research refers to a person who is non-Jewish.

Heretic – a person who hold an opinion contrary to or at odds with orthodox religious doctrine.

Iconoclasm – the rejection or destruction of religious images as heretical.

Liturgy – a fixed form of public worship used in churches, the activities undertaken as part of worship.

Orthodoxy – The Orthodox Church, and commonly referred to as the Eastern Orthodox Church. As in the Roman Catholic Church, Anglican Church, Oriental Orthodoxy and some other churches, Orthodox bishops trace their lineage back to the Apostles through the process of Apostolic Succession.

Protestantism – the faith, practice, and church order of the Protestant churches. Adherence to the forms of Christian doctrine that are generally regarded as Protestant rather than Catholic or Eastern Orthodox.

Relic - an object surviving from an earlier time, one of historical or sentimental interest, in the context of this document it refers to a part of a deceased holy person's body or belongings kept as an object of reverence.

1.3.3 Stating the Assumptions

In order to conduct the study it will be assumed that a basic understanding of Christianity is necessary and to a great extent doctrine the set of values and beliefs of the church body influence the church architecture.

1.3.4 Key Questions

- What is the appropriate interpretation and expression of the Christian doctrine in the built environment and should one or more philosophies define the architectural expression?
- How can the church contribute to the community as a whole socially, economically or spiritually through its built environment?
- What should be the driving principles of an approach to Church architecture?
- To what extent does liturgy and doctrine influence the design of church architecture?
- What is the current architectural approach towards the design of a church facility? Is there a biblical perspective to define the approach to church design?
- Should a church building be functional or emblematic?

1.3.5 Hypothesis

The founding statement for this research lies upon the idea that the spaces and forms of church architecture are influenced mainly by the values and beliefs of the body of people they belong to regardless of the time period.

1.4. CONCEPTS AND THEORIES

1.2.1 Place Theory and Place making

The place theory is the main theoretical concept of this research because it encompasses a variety of important concepts that are vital for this research such as place making, meaning and function. The

following quote by Norberg-Schultz (1963) expresses the essence of this theory of place in the following words:

“The challenge for architects is to work with the space they have to create meaningful places”(Norberg-Schultz, 1963; 1971).

The essence of place theory in spatial design lies in understanding the cultural and human characteristics of physical space. Space only becomes place when it is given a contextual meaning, which is derived from a cultural or regional context. Each place is unique and takes the characteristics of its surroundings. People need a relatively stable system of places in which to develop themselves, the social, spiritual and cultural aspects of their lives. The needs that people have are what give the space a context, a presence that is more than physical (Trancik, 1986; Norberg-Schultz, 1980).

It is a great challenge for architects to create meaningful places, which satisfy the needs of the users. Different views on how place is created will be reviewed. Architecture has profound effects on the human being, on place, and the world. There is a great responsibility in the creation of places. So much so, that Day (1990) cited by Jencks and Kropf (2006), states that architecture *‘is far too important to bother with stylistic means of appealing to fashion. It can have such powerful negative effects that we must also think, can it, if consciously worked with; have equally strong positive effects’*.

Church architecture has a direct influence on the people, their needs, values and belief systems. Therefore great care needs to be taken in the design of church buildings so that the effects thereof are positive. Place theory and place making provides valuable knowledge in the task of creating environments with meaningful and communicative qualities.

“Architecture has its own realm. It has a special physical relationship with life. I do not think of it primarily as either a message or a symbol, but as an envelope and background for life which goes on in and around it, a sensitive container for the rhythm of footsteps on the floor; for the concentration of work, for the silence of sleep”(Zumthor, 1999).

This quote by Peter Zumthor, 1999, in his book *Thinking Architecture* brings to attention the importance of architecture in relation to life and the creation of place. He highlights that architecture is not merely a symbol but an envelope for the happenings of life’s activities. This is crucial in church architecture, for it is not to be a mere symbol of Christian values but an envelope for the life of the Church.

Similar to Zumthor, Unwin, 2003, states that architecture is not merely a sculptural, three dimensional composition of forms in space, or applying aesthetic considerations to form buildings, the art of making buildings beautiful or even the introduction of poetic meaning into buildings, and neither is it merely the ordering of buildings according to an intellectual system such as classicism, functionalism or post-modernism although all these are part of what architecture is. He considers architecture to be a conceptual organisation, the intellectual structure that holds everything together and embodies meaning (Unwin, 2003; Norberg-Schultz, 1980). This definition is applicable to all kinds of examples of architecture from small simple buildings to formal urban settings. The essence of place theory is to understand the cultural and human characteristics of space, which only becomes place when given a contextual meaning that is derived from cultural and regional content (Trancik, 1986). With regards to place, this is referring to more than the abstract location but a combination of things with substance, shape, texture and colour, and together these determine the character of a place (Norberg-Schultz, 1980).



Figure 1.1. St Peter's Square, Rome. Showing the double theme of enclosure and direction. n.d. (Web 001).

St Peter's square (figure 1.1) is a good example of the creating an essence of place. It consists of a monumental colonnade which delimits an oval space, the centre being marked by an obelisk and from

there the axes of the oval clearly marked. Here one encounters the double theme of enclosure and direction at its basic level, the oval creates an enclosed space, while the axis provides a directional character. In Roman architecture, space is a primary concern and is shaped and articulated in design, there is a strong sense of special integration that is evident (Norberg-Schultz, 1980). The Square by Michelangelo Buonarroti at Capitoline hill in Rome, (figure 1.2), is composed of essentially two elements; an oval inscribed in the floor of the piazza and three buildings, which form a circumscribed trapezium. The oval appears to be expanding outwards because of the star-like pattern that increases in scale towards the edges. This convex quality appears to break through the building surfaces, whereas the trapezium seems to contract inwards. This is an exceptional example of the tension of forces that constitute the essence of the place (Norberg-Schultz, 1971; 1980).



Figure 1.2. (left) Michelangelo Buonarroti Capitoline Hill, Rome. n.d. (Web 002).

The needs that people have of a stable system of place in which to develop, is what gives space an emotional content that is beyond physical. The architecture and urban design needs to respond to and enhance the environmental identity and the sense of place. This is the essence of Norberg-Schultz genius loci. In that:

“a place is a space which has a distinct character. Since ancient times the genius loci, or spirit of place, has been recognized as the concrete reality man has to face...Architecture means to visualize the genius loci and the task of the architect is to create meaningful places where he helps man to dwell” (Trancik, 1986; Norberg-Schultz, 1971).

This distinct character of place can be achieved through the art of place making.

"Place making is the way in which all human beings transform the places they find themselves into the places where they live" (Schneekloth and Shibley, 1995).

Place is to architecture as meaning is to language. Like language, architecture has its arrangements, combinations and compositions as suggested by circumstances. Importantly for this research, architecture is directly related to the things people do, therefore it changes and evolves as new, or reinterpreted ways of identifying places that are invented or refined (Unwin, 2003). An important point raised by Unwin is that architecture at its basic level or stage does not deal with abstractions or ideas but with life as it is lived and its fundamental power is to identify place. Places make sense of the world either physically or psychologically and those who organize the spaces into places for people have a profound and great responsibility.

Place-making includes building up and breaking down, cultivating the land and the neighbourhood and is about understanding cities. Humans have always found ways to make their places meaningful; places such as homes, neighbourhoods, places of work and places of worship. The practice of place-making is about transformation, change, modification and preservation and this require an understanding of the basic values and assumptions that form human institutions and actions (Schneekloth and Shibley, 1995; Norberb-Schultz, 1971). The architecture one creates can either contend or harmonise with these conditions. This reinforces Unwins, 2003, statement that people and their activities are an indispensable part of architecture, not merely as spectators, but as contributors and participants. Kevin Lynch states that *‘every place should be made to be seen as developing, charged with predictions and intension...space and time, however conceived, as the great framework*

within which we order our experience' (Trancik, 1986).

The important questions to ask are how public spaces work culturally and socially and what meanings do the users of a particular space attach to it. Once these are answered it is a step closer to making successful public spaces where friends can meet, comfortable interaction with strangers can take place, and where people can feel a sense of place and belonging to their community. Key elements have been identified by PPS (n.d), in transforming public spaces into vibrant community places, whether they are parks, plazzas, public squares, streets, or sidewalks. A few of these elements are:

The Community Is The Expert - it will be very beneficial as a starting point to consult the potential users and finding information that is relevant to them

Create a Place, Not a Design - To create a place that will make people feel welcome and comfortable, using seating, landscaping and circulation patterns.

Have a Vision - essential to a vision for any public space is an idea of what kinds of activities might be happening in the space, a view that the space should be comfortable and have a good image, and that it should be an important place where people want to be. It should instill a sense of pride in the people who live and work in the surrounding area.

You Are Never Finished - By nature good public spaces that respond to the needs, the opinions and the ongoing changes of the community require attention. Amenities wear out, needs change and other things happen in an urban environment. Being open to the need for change and having the management flexibility to enact that change is what builds great public spaces and great cities and towns.

According to Norberg-Schultz (1980), when an environment is meaningful, people will feel at home in it. This meaningful character arises when the users can function efficiently in the environment created.

1.2.2 Meaning

Meaning in architecture, especially church architecture, is very important. The idea behind meaning is that any form in the environment is motivated or capable of being motivated. It helps to explain why forms come alive. As soon as there is a society, every activity or action is converted into a sign of itself (Jencks and Kropf, 1997). According to Jencks and Kropf (1997) meaning can have more than one meaning. In architecture the building is usually, the representation. Oliver (1975) in his book,

Shelter, sign and symbol, shows the confusion and disagreement of scholars and philosophers over the use and meaning of this term. Each scholar has his use and understanding. The usual experience is that of the semiological triangle, where there is a percept, a concept and a representation. This shows that there are connections and correlations between all things (Jencks and Kropf 2006).

Jencks argues that when architecture has been created with equal concern for form, function and technique, this creates an experience of many values or meanings where one moves back and forth from one meaning to another, always finding further justification and more depth (Jencks and Kropf, 1997, 2006). Preziosi (1979) references Ulric Neisser stating:

“Because perception and action take place in continuous dependence upon the environment, they cannot be understood without an understanding of that environment itself” (Neisser, 1976)

Architecture that enhances the lives of people needs to address all the senses simultaneously. The essential task of the architect is accommodation and integration (Pallasmaa, 2005). Pallasmaa stresses his view that architecture does not make people inhabit worlds of mere fabrication and fantasy by stating that:

“Instead of creating mere objects of visual seduction, architecture relates, mediates and projects meanings. The ultimate meaning of any building is beyond architecture; it directs our consciousness back to the world and towards our own sense of self and being. Significant architecture makes us experience ourselves as complete embodied and spiritual beings. In fact, this is the great function of all meaningful art” (Pallasmaa, 2005).

Buildings are extensions and shelters of bodies, memories and identities, which arise from actual confrontations, recollections and aspirations (Pallasmaa, 2005). All of society communicates and represents itself in the built environment. This needs to be the goal with church architecture, not only to create one literal representation of Christian values and beliefs, but also to create an environment that is rich in meaning on many levels. According to Oliver (1975), when architects create places that offer a variety of possibilities for use and reuse of different situations, then there can be meaningful environments. Norberg Shultz cited by Oliver (1975) confirms that:

“The task of the architect is not to do as little as possible but to create forms with an adequate capacity. The capacity of the forms defines their range of meaning” (Norberg Schultz, 1969).

It is this power to influence and generate responses, and to make concepts visible, that gives the symbol and meaning its longevity (Oliver, 1975).

1.2.3 The Concept of Function

Meaningful places are achieved through functional spaces. The concept of function lies within the functionalism movement. The intentions of the architects were:

“Instead of creating works of art, they wanted to explore the physical needs and functions of man, and the formal aesthetic of the past was replaced by clear construction and honest materials” (Oliver, 1975).

When it came to application of the concepts and theories in practice, the aims and intentions may have been followed only partially. Doubts and critics of this concept do not take away from the fact that any building should function, and function well. Function as a concept offers a lot of possibilities, which need *‘to be filled with life’* (Oliver, 1975). Oliver (1975) concludes that *‘there is a need for the extension of this concept’*, taking the whole of man into consideration.

The movement had great impact because it offered fast and economical construction and prevailing attitude was to start from a clean slate, but in the process regionalism and environmental identity were ignored (Trancik, 1986). This dissertation will align with those theorists who include regionalism and contextualism. The pure, unornamented architectural forms, exposed structure and honest expression of materials resulted from the attempt to reflect the aspirations of the working class in the built environment.

The intention of the functionalist movement was to establish a hierarchy of spaces, which respond to the user’s needs, which is the one of the key focuses of this research project that is to provide a solution, which responds to the user’s needs (Trancik, 1986; Ligo, 1984). Users have a variety of needs and these can all be placed in different categories. Therefore the functionality of a building needs to respond to all the categories of needs. Ligo (1984) states that there are four levels of function that architectural critics refer to; physical, psychological, social and cultural.

“Physical function includes the control of environmental factors and the building’s accommodation of the physical aspects of its intended purpose, such as traffic patterns and flexibility of space arrangement”,

“Psychological function refers to the feelings which buildings stir in their viewers, users and critics, including vertigo, claustrophobia, directional confusion, and comfort”,

“Social function refers to the concretization of social institutions and values characteristic of particular culture or eras” (Ligo, 1984).

The problem of church architecture is identified as centering on the question of Function, what the church is for. Churches have served different purposes at different times and places. The issue of style is theoretically irrelevant and architecturally misleading (Hammond, 1962). This point is the essence of the issue during the functionalism movement, which offered fast and economical construction and an attitude to start from a clean slate, but in the process regionalism and environmental identity were ignored. They developed pure and unornamented aesthetics and architectural forms, and exposed structure in an attempt to reflect the aspirations of the people, but ignoring the context and the purpose of people resulted in spiritless places (Trancik, 1986).

A church is a building with a definite, specific purpose. That purpose is to house the Christian community when it gathers together. Ligo’s view of function is that of utility fitness for purpose. The task that a building is meant to fulfil and the effect it has on those who use it or view it. This applies to the ‘commodity’ from Vitruvius’ commodity, firmness and delight. Therefore function cannot exist without form and construction, materials and techniques (Ligo, 1954). The architect creates a place, which takes its character from the activities that take place within it, and also gives form and expression of these activities. Architecture embodies the emotions and activities that are part of human activity. Christian worship is something that is done, not only thought or said. Physical action only becomes meaningful within a human relationship. However, because of the changes that resulted from Christianity becoming a state religion, there grew a false and un-Christian separation of spirit and body, which distorted the social nature of the Church and it has been suffering from this distortion ever since (Hammond, 1962).

The church building is a representation of the relationships of the people with their environment, it provides for their convenience and in order to accomplish this requires a close analysis of function. Le Corbusier writes:

‘The Architect, by his arrangement of forms, realizes an order which is a pure creation of his spirit; by forms and shapes he affects our senses to an acute degree and provokes plastic

emotions; by relationships which he creates he wakes profound echoes in us, he gives us the measure of an order which we feel to be in accordance with that of our world, he determines the various movements of our heart and of our understanding; it is then that we experience the sense of beauty.' (Le Corbusier, 1946).

For pioneer architects such as Louis Sullivan, Frank Lloyd Wright, Le Corbusier and Walter Gropius, their attitudes with regards to functionalism all somewhere have meaning or reference towards the intellectual, emotional, spiritual as well as the physical aspects of the use of a building. This shows how these great architects have always been aware of the far-reaching effects of their work, and were not only consumed with a narrow minded approach to functionalism purely aesthetic. Wright states that buildings perform their highest function in relation to human life (Ligo, 1954). None of the above-mentioned pioneer architects fit into J.M. Richards' definition of a strict functionalist, which he considered to be defined as the idea that good architecture is produced automatically by strict attention to utility, economy and other purely practical considerations (Richards, 1962). It is clear that none of the giants of the first generation of modern architecture thought of purely practical, utilitarian considerations as the totality of architecture.

Church architecture is not simply an irrelevant imaginative flight, but instead there is a depth of relevant insight that lies behind the design. When an architect is commissioned to design a school, he is not asked to erect a symbol of the nobility of education or of the advancement of science or the civilizing power of the humanities. He is instructed to design a building with a practical social function as a place of education. The building should do more than provide shelter from the elements for the users, it must give expression to its purpose as a school, but this should emerge in the process of solving practical issues presented in order to make it relevant. A good school building will show how society regards its children and what it wants for their education. It will also be a reflection of the contemporary understanding of education. Charles Davis, cited by Hammond (1962) feels that this same principle should be applied when dealing with church architecture.

1.5. RESEARCH METHODS AND MATERIALS

The research consists of primary data and secondary data. The nature of the research determines the most appropriate methods and materials to use. This is a predominantly qualitative research. The secondary sources were reviewed first; these then informed and guided the primary resource works. The **secondary data** was retrieved from various sources such as books, published and unpublished, journals, archives and Internet sources. This information will give the reader a reference of how other

writers have dealt with similar issues. This helped to formulate a foundation for the discussion of the research and provided a way forward for the conduction of the primary data collection.

The **primary data** was collected using short questionnaires and focused group interviews with different groups of Protestant churches, the leaders and the congregation. Getting primary data through interviews was important and useful in capturing the values and beliefs of each group and how architecture has been used or is viewed among Protestants, what the people feel, think, know and expect. Case studies were also used in the collection of primary data using observation techniques. Selected churches were visited on weekdays when there were minimum people in order to be able to do an analysis of the building on its own, and how it is used on days other than the norm. Observations were also carried out on days when the entire congregation was assembled together to establish how functional the building is for its intended users.

Focused group interview is a qualitative research method in the form of a loosely structured discussion that is conducted in different settings. This method introduced different views and understandings of the church architecture. The participants were leaders of churches and congregation members in order to get different levels of understanding. These were administered in a casual manner in small groups.

Questionnaires are also a qualitative method of research. The selected participants include a number of different individuals who present their own personal experiences; the participants were selected on the basis of gender, and various levels within the church structure. This gives a broader perspective for the research. A list of questions will be included in the appendix of the document.

Key informants and target groups that provided relevant information for this research included:

- Protestant church members
- Architects/ built environment professionals
- Members of the community

CHAPTER 2. LITERATURE REVIEW

2.1 THE ORIGINS AND DEVELOPMENT OF CHRISTIANITY

In order to research and gain understanding on how Protestant doctrine has influenced the development and evolution of church architecture, it is crucial to create a setting and a background for the reader to be able to understand everything within the appropriate context. Therefore the following literature has been divided into three chapters; the first chapter will be an introduction to Christianity, looking at core beliefs, theological developments and then focusing on Protestantism its origins and development to what it is today.

In this day and age there are numerous definitions and views on spirituality and sacredness. Since these concepts are crucial to this research, the second chapter will give a brief overview of sacredness and spirituality of space in general and then focus in terms of the context of this research. This will review literature on elements and principles that make up sacred space and the influences of the physical on the spiritual, focusing on the role the built form plays in spirituality.

The last chapter of the literature review focuses on how architecture has been interpreted at certain periods in time, looking at influences such as the beliefs, values, social and political systems of that particular time. A critical review of historical and contemporary church architecture will be carried out in this chapter to arrive at a revised model for church architecture that is in line with, and embodies, the beliefs and values of the Christian church as a way forward.

2.1.1 An Overview of Christianity

This brief overview of Christianity aims to introduce the reader to the vast subject of Christianity by focusing on the components that make up this faith. In his book, *An Introduction to Christianity*, Alister McGrath classifies Christianity into three main components. These represent the different categories of which the faith comprises.

Christianity is first, a set of beliefs, although as one studies this topic more, one will come across a variety of belief systems that exist within Christianity, but there are however, core beliefs which all those who call themselves Christians will believe or adhere to as the foundation of their faith. Next Christianity is a set of values, ethics that result from one being a Christian, not as it is often misunderstood, as a set of rules. These values arise from one being 'saved'. Lastly, Christianity is a way of life. This means that the everyday life of an individual is affected (McGrath, 1997). The

literature reviewed will be in aid of adequately conveying the richness and diversity that makes up Christianity.

'The study of Christianity is one of the most fascinating, stimulating and intellectually and spiritually rewarding undertakings available to anyone' (McGrath, 1997).

The above quotation by Alister McGrath is a preview of the passion and devotion to the faith of the countless examples of Christians, from the greatest leaders to the smallest members of the faith, from when it first began to today that can be discovered with such a study.

'Therefore, faithful Christian, seek the truth, hear the truth, learn the truth, love the truth, speak the truth, adhere to the truth, defend the truth to death; for the truth will make you free from sin, the devil, the death of the soul, and finally from eternal death' (Liardon, R, 2003).

John Hus, who Liardon refers to as the father of the Reform, is an example of such passion and devotion. He was burned to death as a heretic on July 6, 1415, a few years leading up to the Reformation. In the gospel of John, Jesus says:

"And you shall know the truth and the truth shall make you free" (John 8:32, NKJV).

This quote from Jesus, in the book of John, highlights the truth to Hus' words in the quote previous to this with regards to the truths of Christianity. This highlights that from Jesus himself, the source of Christianity, through the ages till today, the core message of the Christian faith remains the same.

2.1.2 Core message and beliefs

This message is referred to as the "gospel", which means the good news, because the Christian message is believed to be good news to all people about Jesus Christ, the central figure. The core message is that man is saved by the mercy and grace of God, through faith in Jesus Christ. There is great emphasis on the grace of God, because it is not by their works that people are saved, so that no one can boast (Ephesians 2: 8-9, NKJV).

The Bible, which contains all the record and history of the Christianity, is believed to be not just a compilation of factual events, but also the inspired authoritative word of God, as a whole. The two distinct sections of the Old and the New Testaments have often caused much conflict as some see them

as separate, or one more important than the other. The Old Testament illustrates the period when God dealt with his people, the Israelites according to the law, which is different to his dealings with them in the New Testament, which is by grace. The New Testament represents a new covenant, a new promise, from God that is received through Jesus Christ. St Augustine however, describes the two covenants as ‘the New Testament lies hidden in the Old, and the Old is unveiled in the New’ (McGrath, 1997). Christian theology places great emphasis on the continuity of the New Testament from the Old. The authors of the gospels make numerous comparisons such as that of Jesus, from the New Testament, and Moses from the Old Testament, grace from the New Testament, and the law from the Old Testament and the Church with the people of Israel. Similar examples can be found where the prophets in the Old Testament prophesy of Jesus’ coming (McGrath, 1997).

Christians believe Jesus to be God in the flesh. This is the contrasting element when compared to other Religions with gods. Most Religions teach all the ways to get right with God and to God, whereas in Christianity, Jesus is God who has come to earth to save his people (Keller, 2005). This establishes the importance of Jesus in Christianity that he is not just a prophet, a teacher or good man, but he is God. Jesus asked his disciples who the people thought he was and they replied:

“Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter answered and said, “You are the Christ, the Son of the living God.” Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven” (Matthew 16:14-17, NKJV).

In the gospel of John, the author begins with the core belief that Jesus was with God in the beginning and that nothing was created without him, that he became flesh and came to the world to shine his light in the darkness but the world did not accept him (John 1: 1-5, NKJV). The Bible states that Jesus was born of a virgin, Mary, conceived by the Holy Spirit. He began his public ministry at the age of 30 and was crucified 3 years later. Christians believe that he rose again after 3 days and ascended into heaven as he had told them he would.

Throughout his ministry, Jesus Christ’s message was for all people to repent and turn from their sins and be born again and identify their lives with his, that he is the way, the truth and the life and that no one can go to the Father except through him (John 14: 6, NKJV). People all over the world, from different walks of life, at different ages in time, have accepted Jesus as their saviour and lived their lives in accordance to the above-mentioned beliefs and teachings.

2.2 THEOLOGICAL DEVELOPMENTS

In accordance with Jesus' teaching, Christians are called to go and spread the good news to all the nations, starting with Jerusalem. This is known as the Great Commission; teaching people to repent and turn from their sins and follow Jesus (Luke 24: 45-47, Matthew 28: 19-20, Mark 16: 15-18, NKJV). This is how those disciples who were with Jesus began the mission to go out to the nations and shared what they knew and had witnessed about Jesus Christ, it was here that the Christian Church was born.

2.2.1 The Early Church

The most important source for the history of the early church can be found in the Bible is the book of Acts, written between 63 and 70AD (McGrath, 1997). Because of the closeness of the date to when Jesus died, most of the eye witnesses to Jesus, his teachings and miracles, were still alive and therefore anything that the apostles did or said in relation to Jesus, and who he said he was, would have easily been contradicted at the time, had they attempted to make any of it up (Keller, 2005).

After Jesus ascended into heaven, the book of Acts tells us that the Holy Spirit descended at Jerusalem and it is recorded that about 3000 people became followers of Jesus that day (Acts 2:40-41, NKJV). This addition of people to the apostles and disciples marked the birth of the Christian church.

The book of Acts is a record of the birth and growth of the church, highlighting the believers' teachings, practices and lifestyle. The second chapter of the book tells of how the church continued steadfastly in the apostles' teachings and was in constant fellowship with one another, sharing in the breaking of the bread, which is symbolic of the death and resurrection of Christ. The apostles performed many miracles. It does not say that the believers met once a week on a specific day, but that those who believed were together, sharing in all their possessions and goods and providing for each other's needs (Acts, NKJV). This is a clear picture of how the church began and rapidly grew and how it was the Lord who added believers on a daily basis and not their own efforts.

So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favour with all the people. And the Lord added to the church daily those who were being saved (Acts 2: 46-47, NKJV).

This emphasises the scripture where Jesus says that no one can come to me unless the Father draws him to him (John 6, NKJV). So as the believers devoted themselves to prayer, preaching the word, and worship, the Lord himself drew those he chose to his church. During the early church there was a freedom from the obligations of ritual laws, including the observance of the Sabbath, that had been assumed by the believers and this asserted the universality of the gospel, being for both Jews and Gentiles, rich and poor, male and female; a faith committed to service instead of sacrifice (Sovik, 1973). Because of this, a man named Paul was chosen by God to go and preach the Gospel to the Gentiles (Acts 9, NKJV).



Figure 2.1. Paul's missionary journeys. (McGee, 1998) (Web 003)

The Apostle Paul's mission was to spread the gospel not only to the Jews but also to the Gentiles, the non-Jews, as that was part of the Great Commission; for all the nations to receive the gospel. In Acts 13, Paul's journey with fellow Christians to the South Coast of Asia minor is discussed. Figure 2.1 shows his first few missionary journeys where he established Christian communities (McGrath, 1997).

Rome was the administrative centre of the empire for the whole Mediterranean region and early Christian evangelists such as Paul, spread Christianity quickly to this city and its surrounds. Due to the

faith's rapid growth, there was political instability with insecure rulers threatened by this expanding group of people and this resulted in the persecution of Christians (McGrath, 1997). However, in 313 AD the Edict of Milan, which was the emperor Constantine's proclamation of religious tolerance, set the stage for a great deal of change, ushering in a new era of Christianity that saw Christian symbols being introduced, and Sundays declared public holiday and the nature of worship altered. Gradually Rome became a Christian state because of Constantine's (McGrath, 1997; Sovik, 1973). Within this new found freedom, theologians were now able to debate ideas freely, not in fear of persecution, but it soon brought major divisions within the Christian theology (McGrath, 1997).

2.2.2 Monasticism

One result of all the debate and division among theologians of the day was the development of monasticism. The goal of this thinking was to come away from the major centres of civilisation with their worldly and sinful distractions and to pursue a life of discipline and solitude in the desert or the mountains. Monasteries were created along these lines to provide a communal life in isolation from the rest of the world (McGrath, 1997; Sovik, 1973). This concept is contrary to what most Protestants believe because of what the scriptures say regarding the life of Christians:

“You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven”(Matthew 5: 13-16, NKJV).



Figure 2.2. View of the Monastery on Mount Athos, The holy mountain. n.d. (Web 004)

In the above scripture from the book of Matthew, Jesus was talking to the people telling them to be a light to the world, so that their good works may be seen and glory given to God. Living a life of separation and exclusion from the people is not what Jesus instructed his followers to do. It is true that meditation and prayer away from distractions of the world is vital, but in order to be effective in this world the life of the believer needs to be exposed, like a city on a hill for all to see and turn to God. Dr Timothy Keller, in his talk on *The Gospel, the Church and the World*, stresses that the Bible says that Christians are not of this world, they are foreigners, but are to live in this world and be different in a non-defensive way. To have exclusive views, but to live the most embracive lives, that is the fundamental issue at hand (Keller, 2005). The physical structure of the monastery is a very defensive architecture, in that a wall surrounds the entire complex, and this further emphasized the idea of separation from the world. Most monasteries where located on mountains, figure 2.2, right against the edge of a cliff, so there is only one access point, so that whoever is going to enter, can be seen from a distance. By the 4th Century monasteries had been established in many locations in the east, regions of Syria and Asia Minor and much later in the West (McGrath, 1997).

Contrary to the initial reasons for the creation of monasteries, which was a life of devotion and seclusion, later in the tenth century; large amounts of cash, precious liturgical objects, and livestock had been acquired. Monasteries became major contributors to scholastic achievements of the time as

they produced books on hymnography and theology. They developed into intellectual centres, requiring literacy of brothers and sisters and creating libraries. When the Cistercian order was founded in 1098, it marked a very important monastic reform in history. Bernard of Clairvaux one of the most influential church leaders in the first half of the 12th Century and propagator of the Cistercian reform was against the excesses of contemporary monasticism at the time. He criticized the church because “*it clothes its stones in gold but leaves its children naked*”, meaning the church was spending money on material things and neglecting taking care of the people. Because of this the Cistercian movement was striving for a return to strict asceticism, avoiding pleasure and comfort by reducing all forms of material life to the bare minimum (Web 1). The Cistercians’ basic principles of living were silence, obedience, chastity, prayer and work. They replaced the fine black robes of the Benedictines with white robes and rejected all sources of luxury and wealth, which had infiltrated the monasteries at the time. The changes also influenced the services, which were stripped of complicated liturgies and only the essentials kept (Web 9).



Figure 2.3. Benedictine monks. (de Souza, 2009) (Web 005).



Figure 2.4. Cistercian monks, (Ipereira, 2008)(Web 006)

2.2.3 The Middle Ages

By the 5th century, Christianity had five major centres in the Mediterranean region; Alexandria, Antioch, Constantinople, Jerusalem and Rome. There was continual rivalry between them for the position as the superior centre above all others of the Christian faith and a great deal of tension between the churches, over issues such as the wording of creeds, political rivalry, cultural differences, dates for celebrations and the claims to authority of the Roman Pope sprang up. This resulted in the separation between the Catholic West and the Orthodox East around 1504 AD (McGrath, 1997).

Roman Catholic and Orthodox Churches

Since the conversion of Constantine to Christianity, Christianity had become very Roman in its culture and outlook. This is an important to note, as it was the beginning of the establishment of the many traditions of the Roman Catholic Church, which are still upheld to this day. Under Pope Innocent III from 1198 to 1216, the medieval papacy reached an unprecedented level of power throughout Western Europe. The western church was rooted in popular consciousness by the wearing of relics of the saints or the prophets, the introduction of pilgrimages and recognition of shrines as holy places (McGrath, 1997; Sovik, 1973). This foundational stage is very important to remember and will be reviewed at a later stage in respect to the architecture that arose during this period due to these developments. The Roman Catholic Church over and above the core beliefs of Christianity claimed that the pope is the head of the church founded by the Apostle Peter and that he was the rightful successor to Jesus on earth. Authority was thus passed from Pope to Pope from one generation to the next.



Figure 2.5. Pope Benedict celebrates Catholic mass. n.d. (Web 008).



Figure 2.6. Orthodox church service by the Russian orthodox church. n.d. (Web 007).

Before the division of the Eastern and Western Church, anyone professing to be a Christian at that time was automatically a Catholic. This was the case for many centuries. The split in 1504AD resulted in the birth of the Eastern Orthodox Churches, which was more philosophical, mystical and ideologically contrary to the Western church, which had amore practical and legal approach to issues. The word orthodox means ‘right believing’ highlighting the standpoint of the Eastern Church, believing that they had the right believing in comparison to other churches. They claim to have, and continue to preserve without alteration, the practices and beliefs of the early Christian church, which was established by Jesus and the apostles (Web 18). The main contradiction between the Eastern Orthodox Church and Protestant Churches is that of the importance of scripture. Protestants believe in scripture as the sole authority as will be discussed later in the following chapter whereas the Eastern Orthodox Church sees holy tradition as important as scripture.

2.2.4 The Reformation

The belief of ‘Solar *Scriptura*’, meaning scripture alone, is one of the chief causes of separation between Protestants and other churches. This doctrine of authority in the scripture alone is what set in motion the reformation during the 16th Century and gave rise to the term loosely called Protestantism. The term reformation is used to refer to the Western European movement, cantering upon individuals such as Martin Luther, John Calvin and others, who were concerned with the moral, theological and institutional reform of the Christian Church. The Reformation attempted to address fundamental social, political and economic issues of the time. The agendas varied from one nation to another, from

one reformer to another, depending on the issue that needed the most attention (McGrath, 1997). All of this was a result of what the early reformers saw as misinterpretation of the Bible and thereby the additions of man-made traditions which had no biblical foundations.

2.2.5 Reformation Hermeneutics

The interpretation of the Bible became a prominent subject among theologians during the Reformation, because of freedom from persecution. Four levels of interpretation were established; a literal or historical sense, and three spirituals; topological which deals with morals, the allegorical, concerned with doctrine, and anagogical sense which deals with the world to come. The system was to direct the reader to a deeper hidden meaning and truths, which are richer and spiritually valuable. This was especially strong with the case of the Old Testament whose literal sense is spiritually nourishing, and also for interpreting the New Testament, the actions and practices of Jesus and the Apostles (McGrath & Marks, 2007).

Luther and the other 16th century reformers found this system artificial and unnecessary. For them the gospel was not deep, with hidden meaning in the Bible but was present in the literal sense of scripture itself. The Old Testament they interpreted in the literal sense in a prophetic manner, as intrinsically oriented by God towards the coming of the Messiah. They do not however reject the spiritual sense of scripture but instead refer to that level with the use of the Holy Spirit who makes the letter of Scripture to awaken faith in the heart of the reader. So in this sense the spiritual does not refer to a secret hidden meaning beneath the letter, but refers to the literal sense that God speaks to his people through his word (McGrath & Marks, 2007).

‘And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life’ (2 Corinthians 3:6, NKJV).

The mission of the reformers was to return to biblical truths. One feature was the rule that scripture is its own interpreter. Critics of the Reformation did not agree with this view, claiming scripture as having much obscure imagery, therefore needing an equal authoritative interpreter. The reformer’s standpoint can be supported with the scripture regarding the priesthood of all believers in 1 Peter 2:5. Their argument was simple; the Bible’s clearest passages provide light to illuminate the more unclear verses (McGrath & Marks, 2007).

2.3 THE RISE OF PROTESTANTISM

2.3.1 Introduction

It is very important to establish how this rise of Protestants came to be, as it forms the basis and foundation that will be built on throughout this research. The term 'Protestant' is used to refer to the forms of Christianity that emerged in response to medieval Christianity. However, the actual term came about as a result of the protest of six German princes and fourteen cities against the oppression of Lutheranism. The more accurate term offered by scholars to refer to this movement is 'Evangelical'. 16th Century writers wishing to revert to more biblical beliefs and practices than those associated with the medieval church used Evangelical. Later in the 1530s, the term protestant became understood as 'anti-catholic'. McGrath notes that the term was imposed upon evangelicals by their Catholic opponents and was not of their own choosing (McGrath, 1997).

The history and development of Protestantism is highly complex. As stated earlier, it varied depending on the issue at hand, whether it be social, political, economic and theological matters. To explore this subject better, it is best to look at its three leading representatives and others who have made a notable contribution to the cause.

'I was born to war with fanatics and devils. Thus my books are very stormy and bellicose [war-like and belligerent]. I must root out the stumps and trunks hew away thorns and briar, fill in the puddles. I am the rough woodsman, who must pioneer and hew a path' (Liardon, R, 2003).

Martin Luther became a monk after a terrific experience during a thunderstorm, where he apparently made an oath to become a monk if St Anne would save him from the storm. After his priesthood training, Luther took on a teaching position at the University of Wittenberg in 1511, as a professor of biblical studies. It was during the course of his studies that he appeared to have undergone conversion (McGrath, 1997). This means that when he joined the priesthood, it was not out of a personal conviction and desire to serve the Lord, as it ought to have been. During that time and era, there were many superstitions regarding Christianity and the requirements of God from man. Many believed that a right relationship with God could only be achieved through good works and human achievements.

Through his study of the scriptures he understood justification by grace; justification in this context meaning to be made right. In the book of Titus, it clearly confirms Luther's revelation by declaring the

kindness and love of God came to man through Jesus Christ and not by the good works which men have done (Titus 3: 4-8, NKJV). From that point onwards, Luther was on a mission to create a reform within the Church; at the time it was the Roman Catholic Church. His first attempt was writing a thesis called the *Disputation of Doctor Martin Luther on the Power and Efficacy of Indulgences*, 1517, commonly known as the 95 theses. This thesis was a way to stimulate debate around the issues he found where not biblically founded in the church, desiring to highlight the truth. This is generally seen as act that set the Protestant reformation in motion, because most of the ideas that Luther brought to light in his 95theses, where shared by other protestant reformers such as Haldrych Zwingli and John Calvin.

Calvin was more concerned with the ideas and practices of the reformation, rather than the doctrine as Luther was, but he was building on the foundation laid by Luther of biblical authority. Calvin saw the needs to set out clearly the basic ideas of evangelical theology and to justify them on the basis of scripture and defend them in the face of Catholic criticism, which the Protestant reformers where receiving. His main concern was to be faithful to scripture and achieve a maximum clarity of presenting this to the people (McGrath, 1997). Amongst the leaders of the Protestant Reformation were many men and women who gave their lives to see the church return to biblical truths. One such example John Knox, whom, according to Roberts Liardon, has been most despised and criticized by critics throughout the generations (Liardon, 1962).

Many find fault with him for his crude, prophetic strength, his boldness, and his thirst for the blood of those who deceived the people. According to Liardon, John Knox has been compared to the outspoken Old Testament prophets, such as Elijah, Jeremiah and John the Baptist. He points out that Knox's critics forget that these prophets and especially John the Baptist were highly thought of by Jesus. John Knox's message was tough, harsh and straight to the point just as it was with John the Baptist. It was a message of warning to the people. He was wild and focused only on the mission he had and not sparing anyone's feelings. His message shook Scotland, England, France, Germany and John Calvin's Geneva. To be called Protestant in the times of the Reformation meant that one's culture, entire life and being was defined by it (Liardon, 1962).

2.3.2 Foundational beliefs and themes

As stated, being Protestant in that time defined one's entire lifestyle. The beliefs, values and principles gained, where a result of an individual's protestant faith. This term Protestant has since come to describe all non-Catholic Christians including Anglicans, Methodists, Baptists, Presbyterians, and

Evangelicals amongst others. Although there are many differences amongst these Churches, they all share common beliefs, such as the five Solas. '*Sola Scriptura*', means by scripture alone that is in opposition to the papal decree of the Catholic Church as earlier discussed, and '*Solar Fide*', which refers to the justification received by faith alone as opposed to human works and sacraments. '*Solar gratia*', means that salvation comes by grace alone, '*Solar Christus*', is the atonement for sins, which is by and through Christ alone, and '*Solar Deogloria*' means all glory is to be given to God alone (Liardon, 2003).

Typical themes of this movement apart from the five Solas are what establish the values that bind Protestants together and separate them from the Roman Catholic and the Eastern Orthodox churches. The rejection of papal authority, leads to the rejection of the medieval sacramental system of seven sacraments. Protestants believe that only two sacraments are biblical, that of baptism and the Lord's Supper or Holy Communion. Another important theme is the belief in the priesthood of all believers. This can be found in 1 Peter 2, where it talks of the believers as a royal priesthood, a holy nation and a special people of God. This is an important belief as it completely redefines the liturgy of the church. The congregation is seen as all being priests whom individually offer 'sacrifices' to God; it is no longer just the priest who does everything on behalf of the believers. Everyone acquires a responsibility of service. Protestants rejected Catholic beliefs concerning purgatory and praying for the dead, arguing that they are without biblical foundation. They also renounced the Marian veneration, which is praying to Mary, as it was seen as a potential source of idolatry (McGrath, 1997).

2.3.3 Protestantism in Africa

McGrath and Marks (1997) state that Protestantism came to Africa bearing the marks of its founding separation and division of the 16th Century; by the separating of Protestant churches not only from Catholicism, but also from each other as it was in Europe and America, so it came to be the case in Africa. Roman Catholicism had already been established in the continent since the 15th century and only later Protestant missionaries come to work in Africa as a consequence of the evangelical revival. Their goal to undo what they believed to be the deceitful work of the medieval Church and to bring a true representation of the gospel to the African people. Its marks included knowing the word of God, the offer of forgiveness and grace, a serious sense of accountability to God, belief in the love and the judgment of God, and an emphasis on a personal relationship with God and not superficial weekly rituals (McGrath and Marks, 2007). Within the African context, the issue of colonialism further complicated the story of these missionaries.

Many of them came to Africa as a result of the European trade, through invitations from the merchant companies. Because of this Christian missions were seen as just another part of the European colonial life in Africa. Added to this was the view of the founding churches in Europe as the parent churches of each mission outpost in Africa. This type of paternalism was seen as another way of white denomination through the guardianship. The structure of the churches was very hierarchal, and although there were local representatives on the board, the mission was governed from overseas. This resulted in numerous problems where the African cultural and ethnic boundaries were ignored and a European culture imposed on the people. These mission stations became mere replicas of the churches abroad in terms of theology, worship and building structures (McGrath and Marks, 2007).

For though I am free from all men, I have made myself a servant to all, that I might win the more; and to the Jews I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law to the weak I became as weak, that I might win the weak. I have become all things to all men that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you (1Corinthians 9: 19-23, NKJV).

The above quote by the Apostle Paul illustrates that the gospel and those carrying the message of the gospel to the world need to be all things to all men in order not to offend anyone and thereby blocking their ability to be open and receptive to the gospel. This is where most of the early missionaries failed in bringing the gospel to Africa. In their zeal to spread the faith they made little or no effort to understand the African way of life. It has been noted that the missionaries merely brought with them the same culture they had back home and therefore built the only way they knew how. That being said, accommodating the context, the environment, local materials and the way in which the indigenous people built and planned their dwellings may have been an approach more true to the Christian ethics and values than that which they were bringing to the people. With regards to the worship, the scriptures say that the Lord is looking for a people that will worship him in spirit and in truth, not according to human traditions (John 1:23-24, NKJV).

Protestant churches made their mark in Africa by introducing formal education in most countries, as a response to a need that was recognized. As a result of the diseases that were destroying the people, churches also took on a medical role as part of their missionary work. By doing this they showed their sincerity and concern for the people, following the biblical truth of taking care of each other as the early Christians did and as Jesus had instructed. The case of Kwasizabantu Mission, in South Africa,

KwaZulu Natal, figure 2.7 is an exceptional example of what a Protestant mission centre came to represent.

An African Protestantism – Kwasizabantu Mission

This mission was established in the 1980's to bring the gospel to the people of KwaZulu Natal in Africa. The missionaries were there to serve the people, physically, economically and spiritually. They adapted the language of the people and respected the aspects of their culture that were not contrary to the Gospel. The mission is based on the concept of a tree. That it is a place of rest along one's journey, provides shelter from the heat of the sun, and once one is revived they continue on their journey. This is the model of the mission centre.

There are many projects run on the centre to generate funds to help sustain the centre such as intensive farming and a variety of other projects for use at the mission and for sale. There are also educational facilities for all levels of education, from grade 1 to 12, to Higher and, adult education. In this way they attend to all the needs of the community and all the needs are met free of charge.

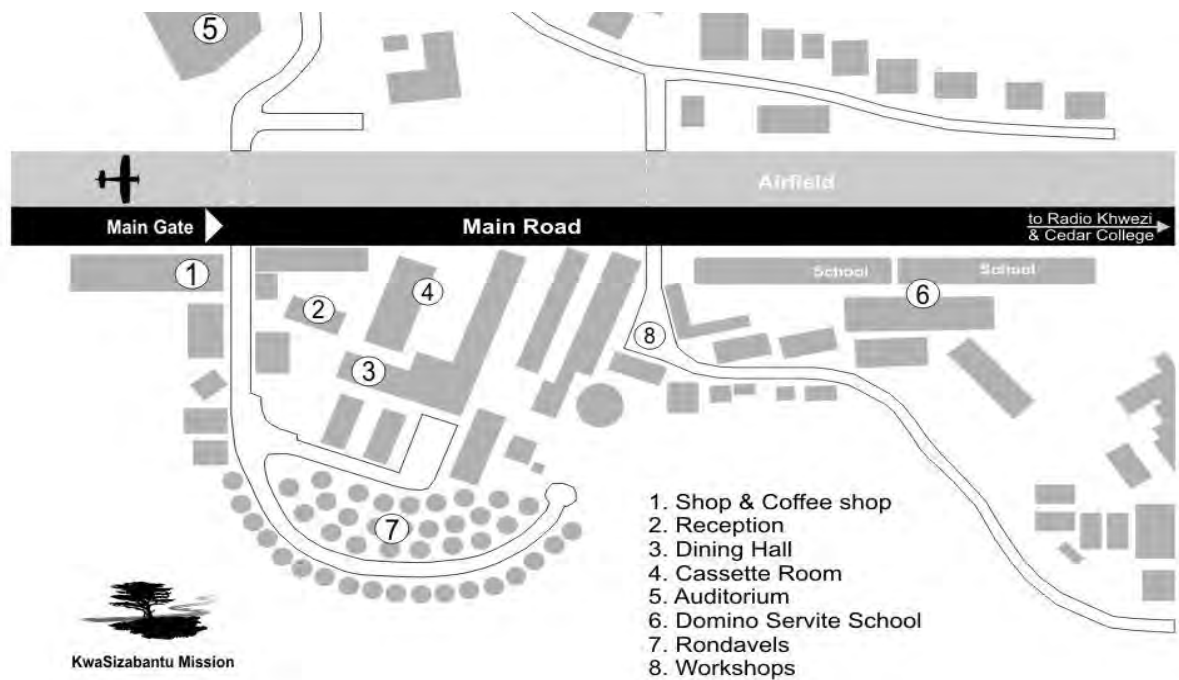


Figure 2.7. Site Map of Kwasizabantu mission. n.d. (Web 009)

From the map, figure 2.7, the layout of the mission centre shows the variety of activities on the site, including rondavels for accommodation, figure 2.9. These are useful for the workers and volunteers to the mission who may travel very far distances to get to the centre but also mainly there to accommodate visitors or those who need a place of refuge.



Figure 2.8 & 2.9. Aerial view of Kwasizabantu mission and workers rondavels. n.d. (Web 010).



Figure 2.9. rondavels at Kwasizabantu for visitors and volunteers. n.d. (Web 010).

The Kwasizabantu Mission Centre is not a replica of a church from a particular place and age, superimposed on a site with the people having to accommodate to it. It is in fact a mission centre, which responds to the environment, and the needs of the people as shown in the book of Acts of the New Testament. This is what the reformers were striving for, a representation of the Early Church, where the life and resources of the church are used for and by the people, to sustain them and to give glory to God as people see the changed lives of the church and community. This mission centre is a reflection of the values and beliefs of this particular church for a particular place and with relevance to the situations of the present day.

2.3.4 The Protestant Church Today

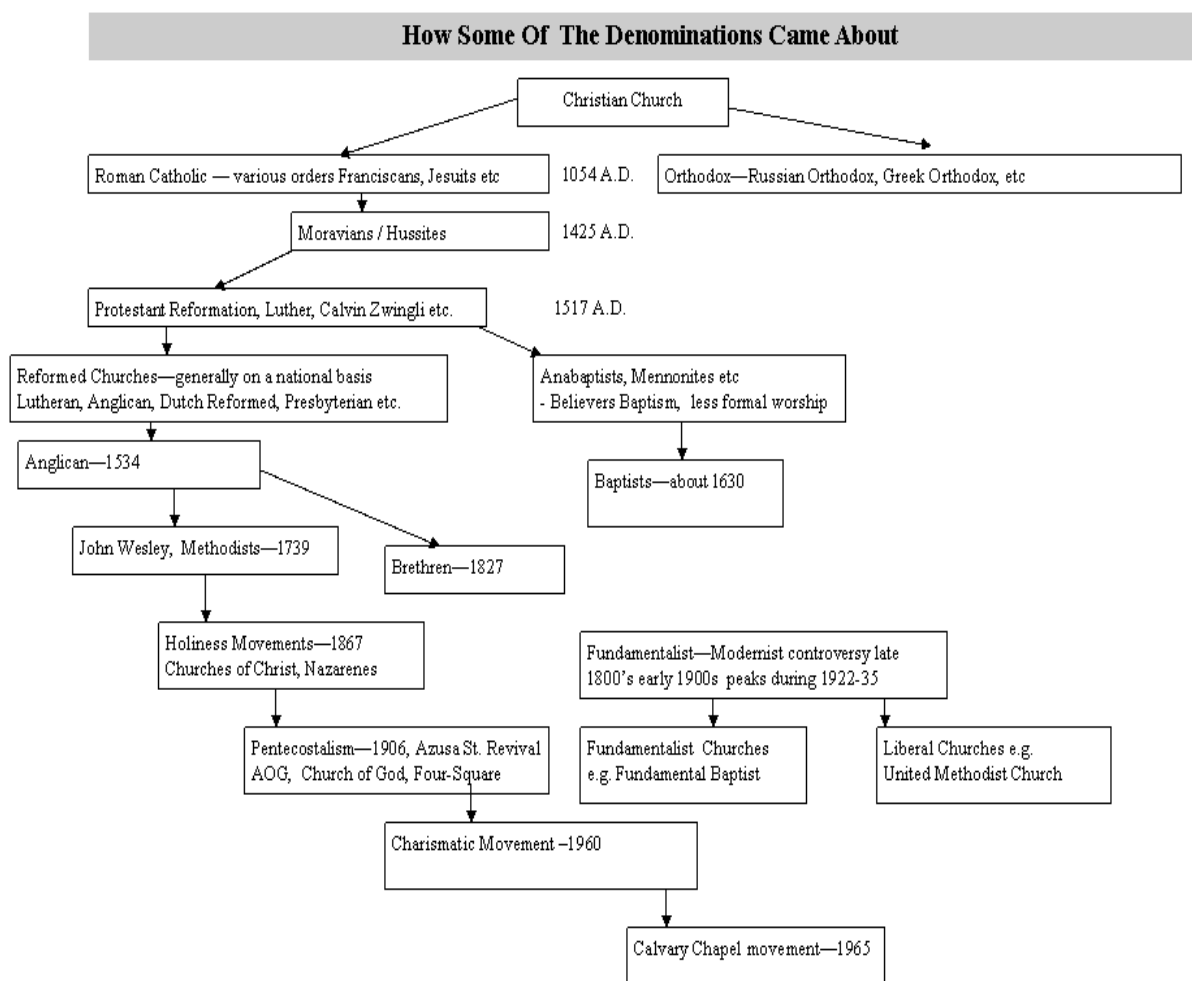


Figure 2. 10. A diagram showing a simplified version of Christian denominations. n.d. (Web 011).

At the beginning of the 21st Century, evangelical Christianity constituted the second largest worldwide group of Christian believers (McGrath and Marks, 2004). Achieving relevance with regards to the situations of today is one of the factors that have contributed to the many different Protestant movements and denominations. Figure 2.10 is a rough diagram illustrating the structure of the movements and their developments. Evangelical has several meanings, which are all related to the meaning of the good news. Throughout history it has been used to describe God's redemption of sinners by the work of Christ. During the Reformation in the 16th century it was synonymous with Protestantism. Most common uses come from the revival movements of the 18th century. Historians identify four key attributes of the Evangelicals convictions, attitudes and beliefs:

- **Conversion** –the need for a decisive turning away from self and sin to God in Jesus Christ.
- **The Bible** –church traditions are respected to varying degrees but the ultimate authority for all matters of faith and practice is the scriptures.
- **Activism** – works of charity and social reform, but above all, is the work of spreading the gospel.
- **The cross** – emphasise on the heart of Christianity as the death of Christ on the cross and his resurrection as a triumphant seal of what was accomplished (McGrath and marks, 2004).

These key beliefs are what set Protestant denominations apart from one another. There are those who see one or more of these attributes as unimportant and therefore placing more emphasis on other things, thereby becoming a separate branch of Protestantism.

In an email from Pastor R. Langworthy of Selborne Park Christian Centre, on the 7th February 2011, the findings were that today it is difficult to designate a specific movement since, all the different branches within Christianity, especially those that fall under Protestantism, often work side by side and tend to overlap. One may find that a traditional Baptist church now accepting the gifts of the spirit and thus becoming a Pentecostal Baptist church. It can also be true of Evangelical conservative church merging with Pentecostal ideas, becoming closely linked with those churches that are non-denominational and are tied together by the belief in what is termed the five-fold ministry as a means of building the church under the guidance of the apostolic ministry.

In the book of Ephesians chapter 4, the author describes how Jesus gave gifts to some people to be apostles, some prophets, some evangelist, some pastors and others teachers in order to equip the church for the work of the ministry, and this is the five-fold ministry (Ephesians 4: 11-13, NKJV). It demonstrates that the building of the church is not for one man only, but for all the gifts of the spirit to

work together building on the foundation laid by the apostle. This is how the New Testament churches were established and grew in spiritual maturity, the apostles worked as a team, and brothers with different gifts and anointing were sent to different churches to strengthen the believers.

At the centre of the New Testament church was the reality of God, the reality of the Christ's redeeming sacrifice on the cross. This is what united the believers and eliminated all barriers of social, cultural or economic circumstances. Men like Martin Luther set out to accomplish this very ideal in the church of the day, to bring about a reform, a return to New Testament Church system (Web 8). Davies (1993) describes Protestant associations of the 16th century as 'communities or groups of people, practising in their everyday lives the moral precepts of God and these communities were not ordain by priestly authority, but on voluntary membership'.

CHAPTER 3. MEANING AND SYMBOLISM OF THE SACRED AND SPIRITUAL

3.1 Notes on Sacred Space

There are numerous definitions of sacred space. Throughout early history, and across cultures and religions, mountains, caves, rocks, trees and water have been revered as sacred (Menin, 2003), such as Mount Sinai where Moses received the Ten Commandments from God, the River Jordan see figure 3.1 where Jesus was baptized. People go on pilgrims to the river Jordan because of sacredness that has been attributed to it. The attribute of sacredness is given to the space because of the importance of function or the natural beauty of the place. Religious buildings almost always are associated or described as sacred or holy by people, whether it is members of the congregation of the public. Although during the Reformation this is what the Reformers fought against. They saw the people as holy and sacred and not the buildings.



Figure 3.1. Baptisms at the River Jordan. n.d.(Web 012).

Some places have been described or called sacred because of particular important events that took place there. Areas associated with the life and death of Jesus, the place of the Last Supper, the Crucifixion and burial tomb or sites linked to martyrs, such as St Peter's Basilica in Rome, thought to be the burial site of St Peter (Norman, 1990). So what then can be said to constitute a place to be sacred or holy (Menin, 2003) since there is such a vast difference in typologies. This stresses the

question: are there architectural qualities that can cause a sense of holiness or sacredness to a place or space (Sovik, 1973).

3.2 Elements of Sacred Space

As stated earlier there are many definitions of the sacred. Some involve feelings of mystery and wonder (Menin, 2003). Sovik (1982) suggests that a place of worship should supply spaces that invite people into the presence of God. For most part of his argument Sovik looks at Rudolf Otto's book, *The Idea of the Holy*, where he analyses religion in general. Otto identifies three universal aspects to all religions: the devotion to truth or reality, the commitment to an ethical position and the awareness of the *Mysterium Tremendum*, meaning Overwhelming mystery (Otto, 1923).

Anyone who is acquainted with religion will know this to be true. The person is devoted to the truths of his particular religion, which creates a platform to take an ethical position on certain issues in life and within that religion becomes aware of the awesomeness and overwhelming mystery of the greater other, 'God' (Sovik, 1982).

3.2.1 Overwhelming Mystery

This awesome mystery is the most memorable element of any religion. It is about the unknowable, transcendent other, which cannot be perceived through reason, but through intuition or feeling (Menin, 2003; Sovik, 1982). Since this cannot be reasoned or rationalized, it poses a difficult challenge for architects and artists in the creation of environments that are symbolic of this mystery. But an answer can be found in the theory of using beauty as a symbol for this mystery, as discussed earlier, both being ineffable, unknowable, but yet perceivable, and remote, but fascinating (Sovik, 1982, Menin, 2003). This concept is proven to be true because all religious groups have sought after places of natural beauty for their religious activities in their efforts to connect with God. The varied differences in all such places highlight the fact that it is not so much a beauty connected with a particular kind or style but more about as area able to evoke the sense of a greater being and ultimate truth and reality.

3.2.2 Truth and Reality

Many designers of churches or religious architecture use varied devices, details and illusions in order to try and achieve this mystery; which Sovik refers to as mystification, because they are attempting to speak the unspeakable and rationalize the irrational. The danger however, of trying to manufacture this

mystery with devices like hidden lights, darkness etc. is that it creates a false mystery, and can easily be solved or discovered like anything humans try to construct. This is contrary to the real beauty and mystery of God; one that grows as it is contemplated (Sovik, 1982). This is what religious buildings need to encapsulate. Rudolf Otto identifies what he calls the essential qualities of religion as the search for the real and true. These mystifications that architects create are in fact not in line with this quality of truth and reality. Religion always proposes to deal with the authentic, to avoid illusion, the artificial and the superficial and to go beyond appearances (Otto, 1923). This raises a great challenge for those attempting to represent this religious quality and character in truth.

Architects need to be faithful to keeping in line with the objectives and aims of the Church. That is to provide an environment that encourages the search for truth, and not a false truth. This is not easy to accomplish. Even the ministers themselves are in this battle of trying to not manipulate people with illusions and elude them into following something of great mystery and beauty and then discover it to be false. They should aim to bring the truth of the Gospel to the people.

According to Sovik, 1982, the architect needs to avoid illusion and the artificial and must be honest. Some noted examples of this submission to what is real are the early Romanesque, the Cistercian Monasteries and the early New England meetinghouses. However the world of building is full of deceit in materials and methods, imitations and inventions that cause illusions. The Novy Dvur monastic cloister has many sub-programs, typically including the functions of church, home, office, school, workshop, guesthouse, hospital and farm.



Figure 3.2. View of monastery.
n.d. (Web 013).

The success of monastic architecture rests as much in the way it accommodates the everyday rituals of the body as it does the rituals of religion: a monastery is both a house of God and house for men. The

first task was to identify the functional and aesthetic values, which define the core of Cistercian monastic life and then to generate the best possible expression of these qualities, taking into account the time; the turn of the millennium, the place; an abandoned farm with baroque components in rural Bohemia, the monks' restricted budget.



Figure 3.3. The newly dedicated chapel at the Monastery of NovýDvůr in the Czech Republic. n.d. (Web 014).

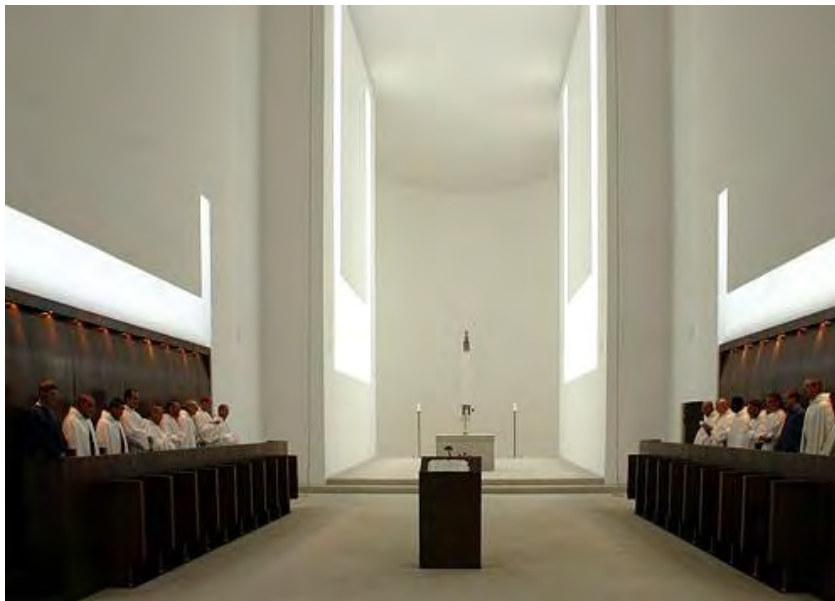


Figure 3.4. The newly dedicated chapel at the Monastery of NovýDvůr in the Czech Republic. n.d. (Web

The many challenges of the Novy Dvur project reflect the truth that authentically simple environments are almost inevitably the outcome of complex architectural processes. In keeping with Cistercian aesthetic preoccupations, effects of light read as essential components of the fabric of the architecture, being used variously to add precision, drama and a sense of mystery to the experience of the spaces.

3.2.3 Ethical sensibility

Sovik (1982) argues that all religions take ethical positions, but when one looks at the historical church or any Christian related buildings as symbols of the Christian ethic, it is not always easy to read from them Christian ethics, such as the greatest of all, love. Hundreds or thousands of other prestigious monuments, beautiful as they may be, provide similar images. St Peter's basilica in Rome (figure 3.5) for example, is noted as one of the most authoritatively symbolic structures in history. This is clearly a reflection of the time, the period and the values of the group of people it belongs to. During that era, the church and the state were one entity and the architecture a reflection of the power and authority it possessed.



Figure .3.5. St Peter's Basilica. n.d. (Web 015).

The might of ancient Rome was evident in all their civic buildings. The prototype for this was the Basilica, which served as administrative buildings. The planning and aesthetic were reflective of those

who were in authority, such as the magistrate, the Emperor and the Pope. But, if Christians are aiming to highlight an attribute of the church such as love, then the product of such a building will be very different.

It is interesting how buildings can be described as being noble, trivial, vigorous, charming or domineering, imposing, boring or pompous and with the same words, people can be given the same titles. Christians, as a people, strive to be humble, gracious, strong and gentle, hospitable, loving and honest and sincere. Therefore, a church building that tries to induce people into a mood of worship can be identified as being manipulative; this is contrary to Christian ethics. What one is most likely to come across in the analysis of historical church buildings is not in line with Christian ethics; rather most of these buildings are self-indulgent and self-assertive (Sovik, 1982).

Because of church building tradition and practice, to create an ethically sensible structure from a Christian standpoint is a great challenge. The early church built meeting spaces, which were domestic in character and these are good examples of Christian ethics, namely love and hospitality. The domestic character is not referring to the scale or style of the building, but a creation of humane (Sovik, 1982).

‘One way of defining good architecture is to ask oneself whether a building is a good place to be when one has nothing to do’ (Sovik, 1982).

This quote presents interesting deductions. Such that if beauty, is a metaphor of the sacred, then there is no such thing as a uniquely ecclesiastical expression in architecture or any other art. An example of this can be noted from Rembrandt’s landscapes and his work on biblical themes, (figure 3.6 and figure 3.7 consecutively), they are both good on the same level, the only difference is the subject matter, one is religious and the other is not. This shows that places other than those dedicated church buildings can also be recognized as good places for worship.



Figure 3.6. Jesus healing the Sick; commonly known as 'The Hundred Guilder Print', 1946, (Web 016).



Figure 3.7. The three trees, 1943.(Web 017).

This idea of places for worship being recognizably good places to be, other than a designated church building, is found with those that meet under a tree in a beautiful park as well as the early Christians who met in homes and later adopted secular buildings such as the basilica. Such spaces are able to demonstrate beauty, authenticity and hospitality, not particular styles, but they are metaphors of the sacred (Sovik, 1982).

'If a Christian takes the position that ugliness, inhumanity and artificiality are wrong in the place of worship, they are also wrong elsewhere. The burden Christians must undertake is to make not only church buildings into metaphors of the holy, but also all architecture for which they have responsibility. Anything less is a denial of the faith' (Sovik, 1982).

Therefore Christians need to strive to find metaphors of sacredness in the architecture, as the influence of the place on people is an important aspect to consider, especially in places of worship.

3.3 Influence of the Physical on the Spiritual

It has been discussed in the previous chapters that at the beginning of Christianity and for the majority of Protestants, there was and is no interdependence between worship and the built form. They view worship as an act that involves and requires people, not places and can encounter with God in any place. What is important is the life of the person and not places or things. This is what Jesus told the Samaritan woman when she asked him where people should worship God (John 4: 23-24 NKJV). For Protestants the issue of worshipping in truth is important based on this scripture.

Architecture for Worship, by E.A. Sovik, has been criticized as the cause for “ugly” architecture that is

not suitable as worship places. Authors such as Michael Rose and Moyra Doorly, wrote *Ugly As Sin* and *No Place for God* respectively, in reaction to the architecture resulting from Sovik's book. These authors and many others are calling for a return to the aesthetic of traditional historic churches. Their argument, in essence, is that a return to the traditional historic churches will bring the presence of God back into the church (Lofstrom, J, 2010). Protestants however, believe that as the scriptures say, where two or more are gathered in Jesus' name, he will be among them, therefore it is not the building or style of building that will bring the presence of God into the church, but the people (Matthew 18: 20, NKJV).

The Interfaith Spiritual Centre for Northeastern University is a good example of creating a space for various religious and cultural backgrounds without focusing on one particular style or religious tradition. The interior is unadorned for obvious reasons, but is given a beautiful surface and atmosphere that goes beyond religious boundaries without ignoring them, but acknowledging the quality of beauty in order to symbolize a sacred space. The room shimmers with polished wood surfaces, and subtle shapes, textures and materials. Light is an important aspect of religious buildings and it has been well executed in this space. Frost glass panels are backlit to emit a soft glow, which can be modulated for different purposes and requirements. The series of hanging domes have rotating shutters, which can also regulate the light according to the need (Richardson, 2004).



Figure.3.8 .Interior view showing empty main meeting space . n.d. (Web 018).

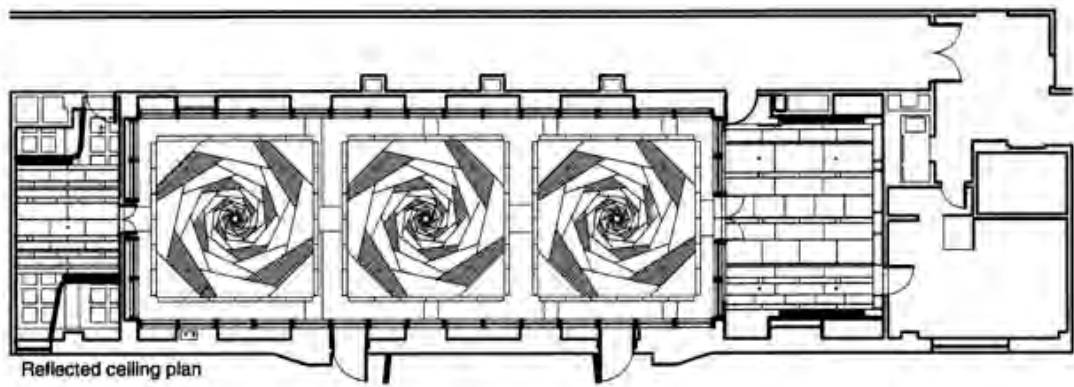


Figure.3.9.Reflected ceiling plan showing the spaces with the rotating shutters on the domes. n.d. (Web 018).



Figure.3.10. Image showing the main space with floor rugs for Muslim meeting. n.d. (Web 018).



Figure 3.11. Image of the main space with chairs laid out for a Christian meeting. n.d. (Web 018).

This project excels beyond its spatial limits. The spaces speak of beauty and solemnity of craft. What has been created is not just an empty multi-functional hall but also a sacred and meaningful place (Richardson, 2004). The creation of meaningful areas that do not distract or induce false impressions, but rather enhance the pleasure of experiencing the space, is what is important for Protestantism, as this will encourage people to enter worship in a free and honest manner.

Art and creativity were not the issue at hand, but rather the way certain themes were being used in visual art in the religious culture of the day was. The Reformers were directly concerned towards

what they saw as dangerous, anything that could lead to idolatry, they were concerned with the misuse of artistic objects and practices in the late-medieval Christianity. The history of the reformation and Protestantism shows that there has never been a uniform attitude towards art and symbols. Some reformers such as Martin Luther saw this issue as irrelevant and unimportant, while others such as John Calvin strongly expressed his rejection of images in liturgical and devotional contexts, on the grounds that the human soul inclines naturally to idolatry, wherever the opportunity arises (McGrath and Marks, 1997). Some Protestant churches have responded to this issue as neither accepting images or art for devotional purposes, nor rejecting it as a contribution to the enhancement of space, each church group making their own informed decision. These decisions greatly influenced Protestant missionaries, as when they traveled to other countries and continents, the way they interacted and adopted different points of view was based on mainly their view of sacredness, sacred space and symbolism.

3.4 Sacred Space in Africa

The concept of sacredness or sacred space in the context of Africa is just as diverse and inexplicable as is universally. Because of the diversity of religions and cultures there are many categories that describe sacred sites (Mathers, 2005). These include:

Burial grounds

Places where spiritual powers are believed to live

Location of religious ceremonies

Locations of rites of passages

Shrines

Sites of important historic events

Most of the above-mentioned sites contain no main-made structures or buildings but this does not make them less significant (Mathers, 2005). Looking at African history, according to Oxley (1992), for the early people of Africa, religion was essentially an element of life, and not a separate activity. There was acceptance of a Supreme Being who created the world, throughout majority of the cultures of the continent. Some tribes centred on the worship of nature while others on the worship of ancestral spirits. Their religions required no shrines or lasting memorials (Oxley, 1992). This is because the beliefs and practices are central to every aspect of life in Africa. From the way they live, arrange their dwellings, treat illness and bury the dead. Beliefs are expressed in sacred oral traditions, passed down from one generation to the next through, dance, song or storytelling (Web 13). Figure 3.12 shows the

site demarcated for a Shembe religious meeting. The white rocks mark the boundaries of the sacred space. Figure 3.13 shows people gathered for a meeting under a tree. This highlights the significance of something as simple as a tree to the people. The undertaking of important meetings and rituals under a space as this demarcated by a tree is what gives the space a sacred characteristic.



Figure 3.12. A Shembe church demarcated by a circle of white rocks. n.d. (Web 019).



Figure 3.13. A meeting in a rural district in Northern KwaZulu Natal, South Africa. (Cole, 1982) (Web 020).

In terms of the settlements, the village symbolized the strength of the community. *“A Tallen’s whole life revolved around his homestead; all his possessions and livestock were kept within its walls”* Denyer, 1978. The planning and layouts of villages and homesteads was often related to religious beliefs. The layouts of some villages are said to be entirely symbolic. In Southern Africa one finds the formal circular layout with houses round the circumference and the central space for the cattle byre, (figure 3.14), this is an important space, as it contains the wealth of the homestead and has sacred qualities to it. Because of the warm African weather, and the predictability of the rain, many activities could be performed outside; therefore many homesteads have a demarcated space for such activities, which is important as the buildings. Because of this even sacred, ceremonial and community activities are done outside. The trees, shade, and cooking stones, because they were a part of daily lives became ‘rooms’ in the home (Denyer, 1978). According to Denyer (1978) each settlement is a balanced solution to the problem of habitation and needs to be seen as a physical reflection of the life of the inhabitants.

3.5 A Protestant Approach on Signs and Symbols

There is and always has been division among Protestants with regards to iconoclasm. Some, such as the Reformed Christians believe, as Zwingli, that only those things explicitly authorized by scripture were allowed, whereas Martin Luther and his followers believed anything not forbidden by scripture was allowed. Anglicans who forged a compromise between Roman Catholic and Calvinist theology, adopted mostly reformed theology while maintaining a more Catholic worship, therefore their churches resemble Catholic ones more than Protestants (Web 7). In the Bible the book of Numbers tells us how God sent deadly serpents among the Israelites because they had become bitter against God. After the people confessed their sins, God told Moses, who prayed to God on behalf of the people, to make a bronze serpent and raise it on a staff above the people and whoever looked upon this statue would be healed. The important thing to note is that the serpent did not heal the people but it was a symbol of their sin and God’s powerful work of redemption.

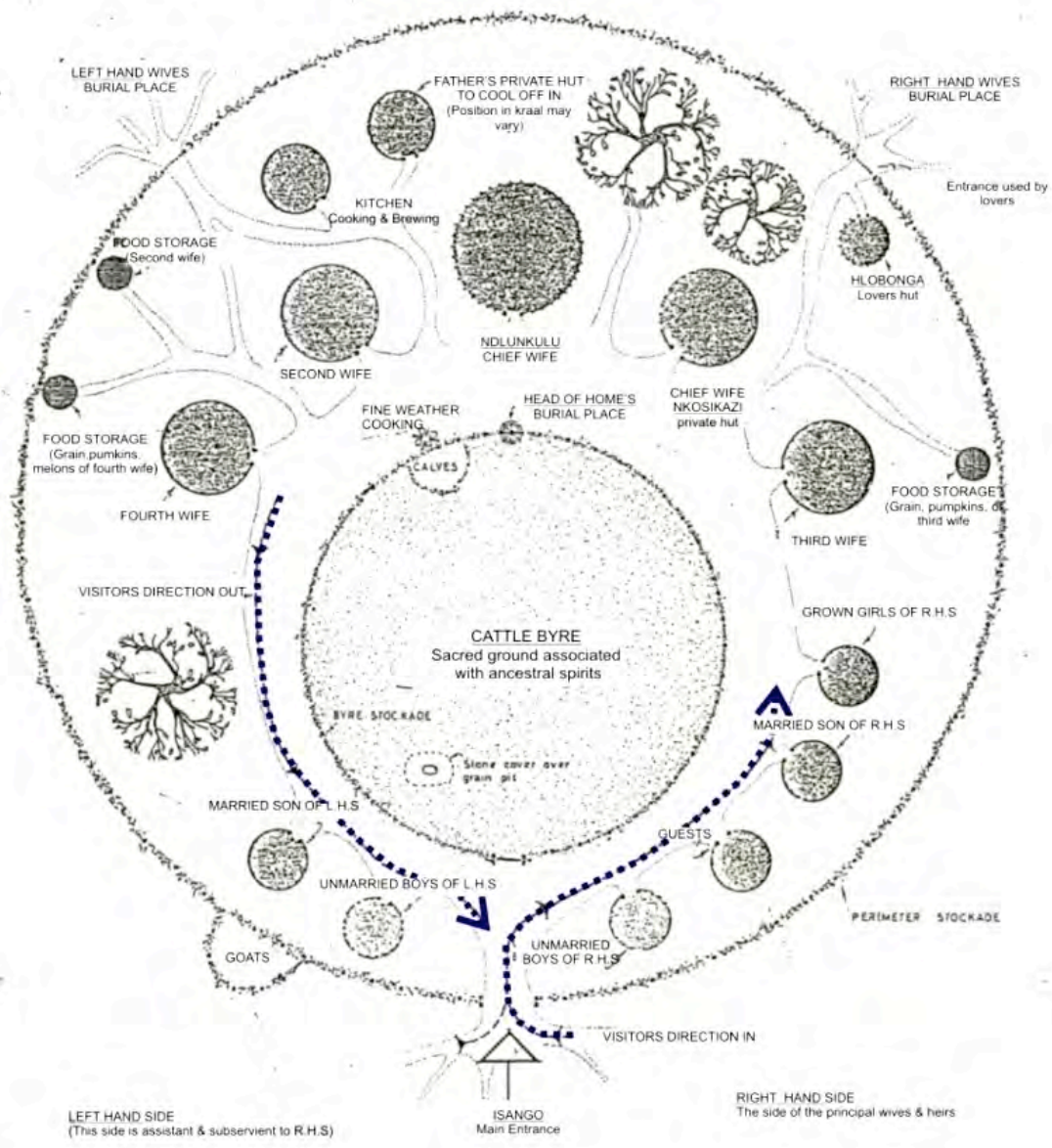


Figure 3.14. Layout of Zulu Kraal, South Africa.(Reitz, 1989).

This was also a sign of Jesus who was to come and be lifted up on a cross to save his people from their sins. But this symbol was misunderstood by the people of Israel, because generations later they began worshipping the bronze serpent, offering incense before it, which led to King Hezekiah destroying the statue (Numbers 21: 4-8, NKJV). This is an ideal example of how art can be used and misused in the church and reflects what the Protestant reformers were concerned with. By trying to avoid any form or anything that would lead to idolatry, they removed of all statues and paintings in churches.

As noted, from the very beginning, Protestants have not been in favour of the arts. Because of their belief in the power and importance of the word of God, there was a predominance of the ear over that of the eye. This resulted in Protestantism creating great music and poetry rather than painting or sculpture (Christ-Janer and Mix Foley, 1962). There are many symbols in Christianity as a religion, but among the Protestants only a few as a result of their focus on the word rather than images. However, the cross is present among both Protestants and non-Protestants throughout the periods of Christianity. Due to its importance because Jesus was crucified on a cross, Christians understand this as the foundation of salvation for humanity (McGrath, 1997). Therefore the cross represents this salvation. Throughout the New Testament there is frequent mention of the cross of Jesus, highlighting the importance of this symbol to Christians, because of the hope it represents.

When He had called the people to Himself, with His disciples also, He said to them, “Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me (Mark 8:34, NKJV).

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God (1 Corinthians 1:18, NKJV).

Because of its importance, almost all Christian churches will have a symbol of the cross. Some Protestant churches, have a crucifix (a cross with the body of Jesus still on it) similar to Roman Catholic churches, but more often than not, they will only have an empty cross, which signifies Christ’s resurrection. Other images often found in Protestant churches are those of the Trinity, by the use of three circles interlinked or trefoils, and the Holy Spirit, depicted by a dove. Another common image is a stylized depiction of a book, symbolizing the scripture or the word of God. Catholic Churches tend to place more emphasis on the passion of Christ through their imagery, such as the crucifix, scenes of Jesus’ suffering, the Stations of the Cross and prophetic heroes, whereas Protestants highlight the promises of the Gospel, and these are usually oral or written (Web 7). In the scriptures the Gospel itself is referred to as the message of the cross (1 Corinthians 1:18-25, NKJV).



Figure 3.15. The Latin cross.2009,(Web 021).



Figure 3. 16. The crucifix. 2009, (Web 022).



Figure 3.17. Christian cross plan of St Peters Basilica. n.d. (Web 023).

Not only used as a piece of art in churches, but even the buildings of worship are sometimes built in the shape of the cross. The cruciform shape of the Latin cross for church design came about because of its uses of space, and their layout. The chambers for the priest and the remains of the dead were added on either side of the nave of the basilicas, which formed the shape of the cross (Norman, 1990). St Peter's floor plan is in the shape of the Latin cross, (figure 3.17). There is also a real danger in symbolism dictating the form of buildings. Evidence of this is seen in buildings in the shape of a crown of thorns, a fish, praying hands and many others. This is just symbols imposed on people, these buildings don not grow out of a life of the worshippers and does not add to the that life. It is better not to use symbols than to use those, which offer no meaning or value at all.

Although the cross is the dominant symbol in Christianity, there are many other symbols. But because of the Protestant reservations on imagery, there are only a few symbols, which are common or accepted by most Protestants. Such symbols include that of the Holy Spirit, which is depicted by a dove; the lamb, representing the Jesus; the Lamb of God and the fish. Linked to the letters of the Greek word for fish are IXOYZ (i-ch-th-u-s) inscribed inside the fish symbol, (figure 3.20) which is an acronym for the central Christian beliefs that “Jesus Christ, is the Son of God, and Saviour” (McGrath, 1997).



Figure 3.18. Dove representation of the Holy Spirit. n.d. (Web 024).



Figure 3.19. The lamb, representing Jesus the lamb of God. n.d. (Web 025).



Figure 3.20. The symbol of the fish. n.d. (Web 026).



Figure 3.21. A symbol of praying hands. n.d. (Web 027).



Figure 3. 22. Image of the Bible representing the word of God. n.d. (Web 028).

These and a few other stylized symbols are likely to be found in Protestant churches, especially those further away from the traditions and beliefs of the Roman Catholic and Orthodox churches, because there has always been, and still are, different opinions with regards to art and symbols amongst Protestants. Initially the function of liturgical arts and symbols was to make the congregation more aware of the divine, to make what is invisible, visible. The early reformers saw the ability that the art had to remove focus from God, to the art itself, therefore removed it to ‘*safeguard the transcendence of God over His Creation*’ (White, 1964).

CHAPTER 4. ARCHITECTURAL INTERPRETATION THROUGH THE AGES

4.1 The Church in Context of the City

Cities are a mixture and blend of buildings and people. There are two types of cities, planned and unplanned. The planned city has its patterns determined by an authority, either a gridiron system or a central system with radial streets coming from the centre (Kostof, 1990). Medieval towns were stimulated by long-distance trade and therefore encouraged local trade through market towns that either developed naturally or were planted in favourable locations. Medieval town planning components were normally walls, towers, gates, streets, market place, church and church square and general town buildings with private gardens (Morris, 1979). Kostof states that:

“The city is the ultimate memorial of our struggles and glories: it is where the pride of the past is set on display” (Kostof, 1990).

The patterns of streets and squares have more of an impact on the form a city than any other element of its arrangement. Important streets tended to converge on the central square where the city hall or the principal church and market were located, and these may still be found today (Web 12). These early towns were normally dominated by the church or monastery. The church building had a large square where the faithful could gather before and after services and could also be used to listen to outdoor sermons. This area was also used for processions and plays that were sometimes performed there as from the 12th century onwards. The Church played a very important role in during the Middle Ages, it was a major part of everyday life and therefore was located in a prominent position. Visitors from out of town left their horses at the square and even stalls were set up, however this was not intended to compete with the market square (Morris, 1979).

From (figure 4.1 and 4.2) one can see the development of towns with the major public buildings, the church and the castle in prominent positions. There is a notably large square in front of the church building and on the opposite end of the town are the major streets opening out onto the market square. Figure 4.3 shows the town of Vézelay in France.

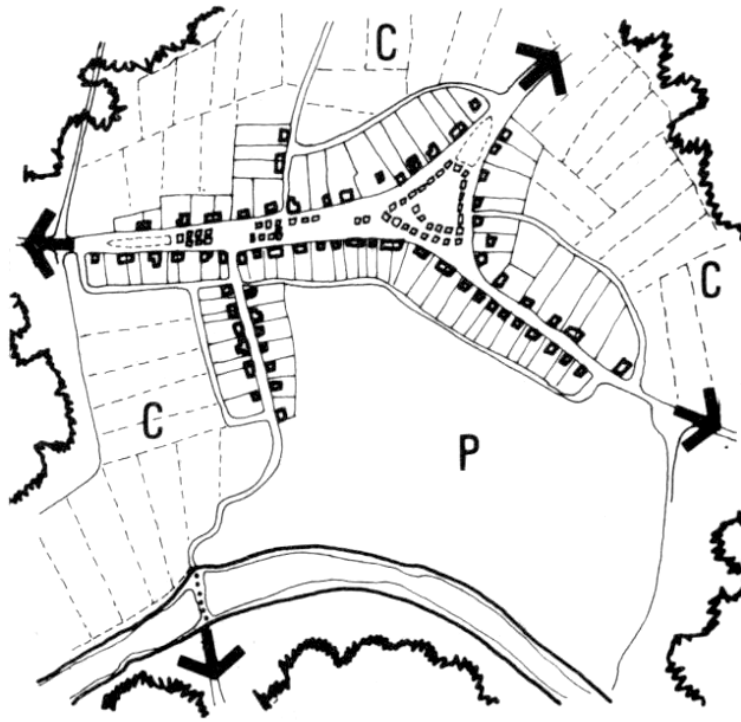


Figure 4.1. This diagram shows the early stages of a village (Morris, 1979).

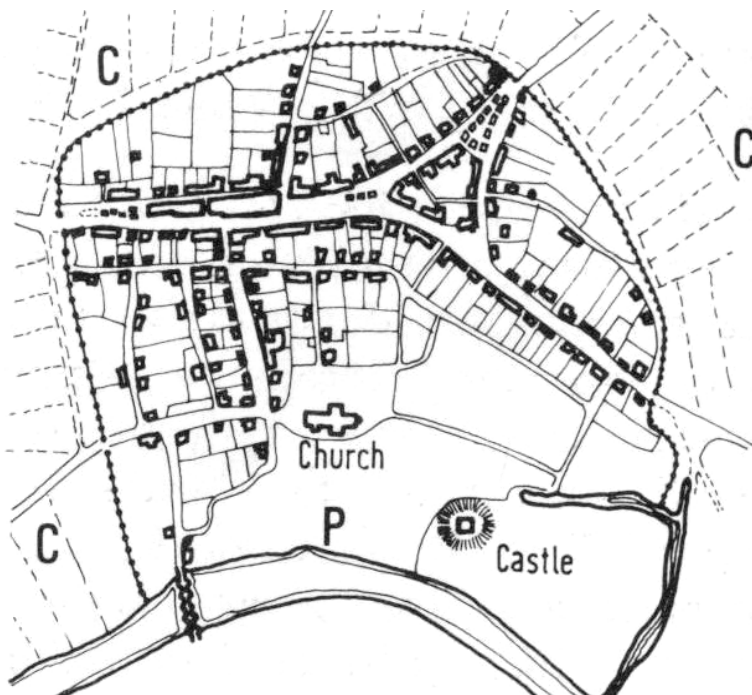


Figure 4.2. This diagram shows the transformation of a village into a market town. (Morris, 1979).

The image shows a curved street through the town with buildings on either side leading up to the most prominent position on the site where the church is positioned. The church was famous for being the resting place of the remains of Mary Magdalene and this religious aspect is what accelerated the town's growth (Kostof, 1990). The street opens up on to the church square where the many visitors to the site probably gathered.



Figure 4.3. Vézelay, France. Showing a curved street leading up to the church. Kostof, 1991.

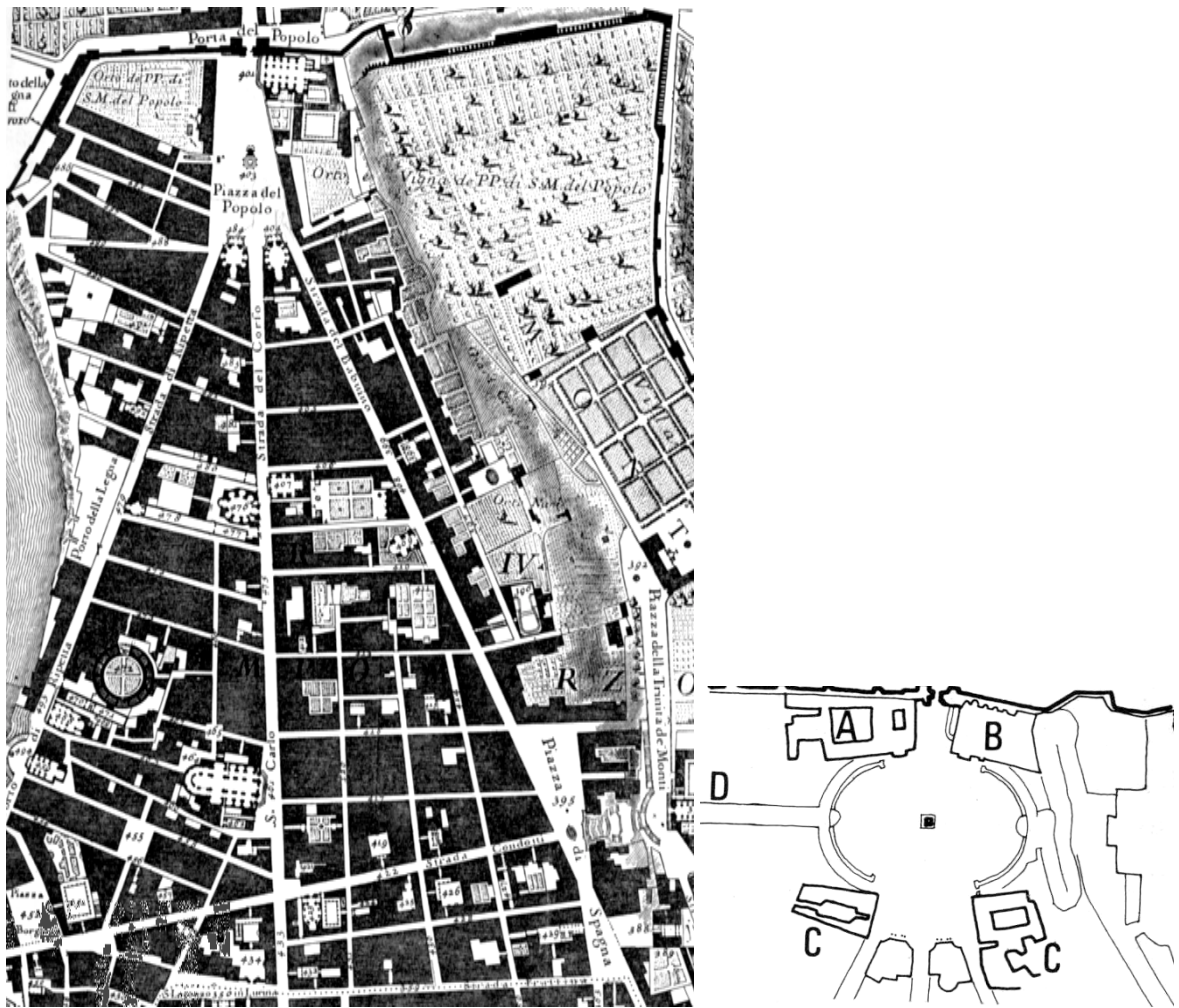


Figure 4.4. & 4.5. Rome, the Piazza del Popolo as completed in the 19th century, with the new church building additions. (A) church if same design as church (B), (C) other buildings, (D) a street from the river. (Morris, 1979).

Another good example of this is the Piazza del Popolo in Rome (figure 4.4 & 4.5). Because of the river and street layout it became the main entrance into the city. There are three streets which converge at the piazza. Initially there was had an obelisk in the centre, but figure 4.5 shows how it was developed to make it a more impressive and grand entrance to the city. B indicates the church building Santa Maria del Popolo and A was built to the same design. Other buildings (C) were added opposite the two churches as well (Morris, 1979).

4.2 The Church in the African City

It has been established that buildings reflect the history of the country and this is especially true in the case of Africa and the many countries, which were under colonial rule. When one looks at the architecture of South Africa, it is a clear reflection of this country's history. Availability of resources, such as water, was the main factor for settling on a particular site. With regards to Cape Town, founded in 1652 by Jan van Riebeeck, it was established to serve as a provision station for the sea route to the East. The planning was influenced by the gridiron system as well as its relationship to the site because of the positioning of the mountain behind forming a backdrop and the sea on the front. According to the Cape Provincial Institute of Architects (1978), the architecture of Cape Town was influenced by that of Europe for the first two centuries but later a Dutch Renaissance spirit was adhered to. The religious tendency of the town resulted in many churches erected in 1792 (CPIA, 1978).

Figure 4.6 shows a map of Cape Town with buildings and sites of national and local historic importance highlighted. The buildings of importance just to name a few are, St Stephen's Church on Riebeeck Square, the old Town House on Green market Square, and the old civil club on Church square. The historic city spaces indicated are the company gardens, the Grand parade, Greenmarket Square, Riebeeck Square and Church Square (CPIA, 1978). This map shows that the various churches in the town each had their own squares as was established in Roman town planning. Roman architecture was focused not only on buildings but also in the creation and formation of public spaces and this is evident in this town in South Africa.

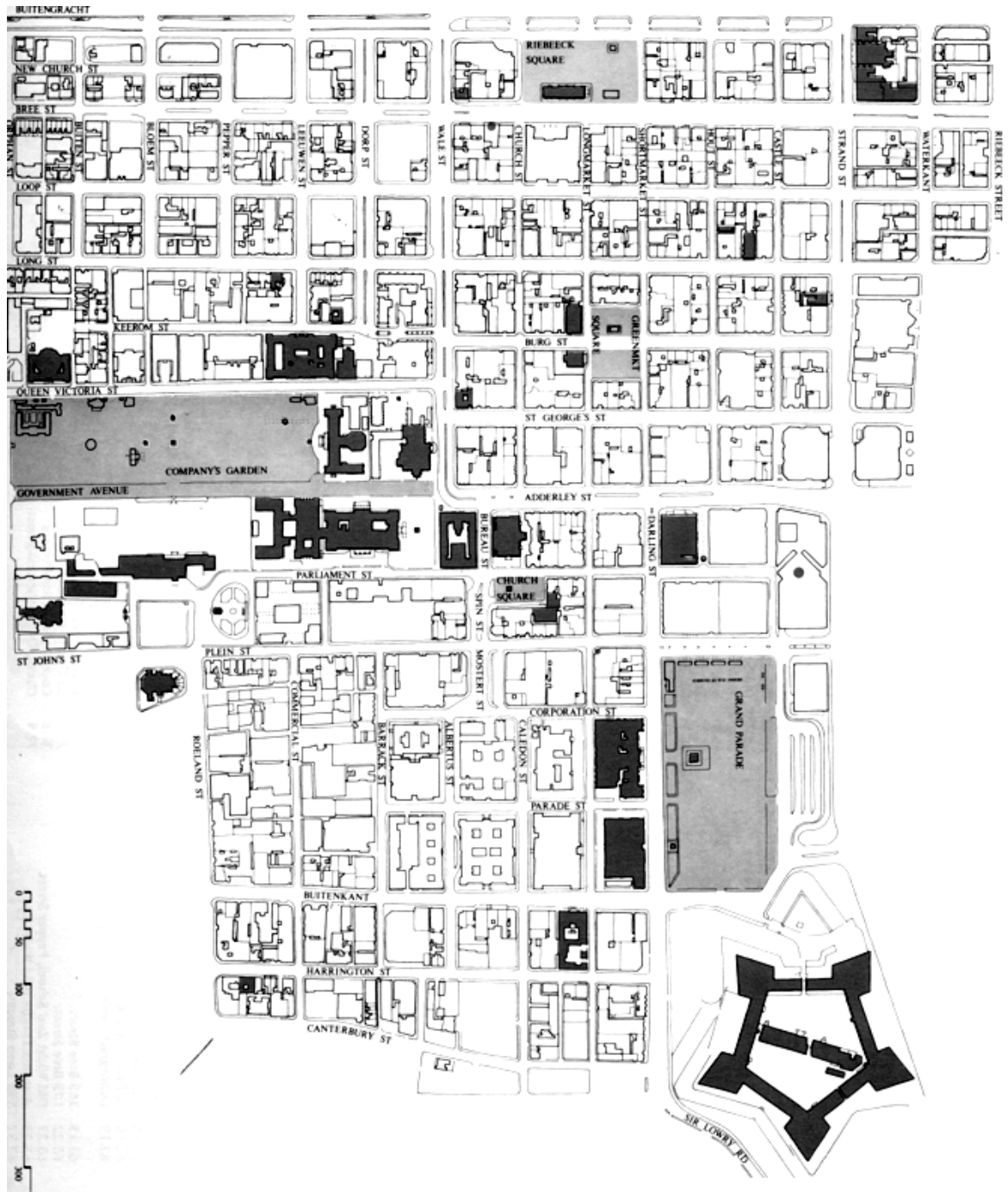


Figure 4.6. Map of early Cape Town highlighting the buildings and sites which are of national and historic importance. (C.P.I.A, 1978).



Figure 4.7. View from Lower High Street looking towards the Cathedral. (Van derRiet 1974).

The town of Grahamstown located in South Africa (figure 4.7) shows the prominent position of the church in relation to the other buildings. This highlights the importance of the Church in the town similar to that of the Middle Ages. As one enters the town along the main road, the street leads the visitor to the open square and the eye is directed up the hill to the church, which emphasizes its authority, importance and monumentality.

According to Elleh (2002), in his book *Architecture and Power in Africa*, citing Guyer, states that there are a few monumental buildings in Africa, which are a true representation of the African context, such as the rock churches of Ethiopia, the pyramids, and Great Zimbabwe. These buildings dominated their surroundings by their appearance and great scale. As concluded earlier regarding Roman city planning, the architecture and layout was to demonstrate the power and authority of the empire. Contrary to historic Africa,

“Political and spiritual power on earth was not conceptualized as permanent, and the permanence of an imposing structure did not ensure its rulers continuing power over people’s life and thought” (Elleh, 2002).

In African culture, everything revolves around the actions and rituals of the people, therefore the people are very important to consider, especially in the new expressions of African identity. The Basilica of Our Lady of Peace in Yamoussoukro (figure 4.8), Ivory Coast built in 1990, built by President Felix Houphouet-Boigny as a gift to the Catholic Church, is one interesting example to explore. Elleh (2000) points out that the basilica is outdated, abnormal and pointing to an era of colonialism, which has long passed because this building is of a Greco-Roman style following the precedent from St Peter’s Basilica in Rome. This could lead to it and other such buildings in this context to being neglected or rejected. The question that Ellen raises is of the landscape, as to how it was considered in the design. Ellen (2002) cites Rapoport (1969) who agrees that urban design projects and monumental architecture are built to:

“Impress either the populace with the power of the patron, or the peer group of designers and cognoscenti with the cleverness of the designer and good taste of the patron” and also that the,

“Folk tradition of building is the direct and unselfconscious translation into physical form of a culture, its needs and values, as well as the desires, dreams, and passions of a people.”

When considering the context of the Basilica (figure 4.9 &4.10) it appears to reinforce the words of Rapoport stated above. The building does not appear to be a translation of its cultural context, and the people’s needs and values. In a country where barely 15% of the population are Catholic, to build such a grand monument seems to be very inconsiderate of the needs of the people but rather appears to be more about show of power of the patron.



Figure 4.8. Aerial view of basilica in Yamoussoukro, Ivory Coast. (2008)(Web 029).



Figure 4.9. View of basilica of Our Lady of Peace, Yamoussoukro, Ivory Coast. n.d. (Web 030).



Figure 4.10. View of the basilica of Our lady of Peace of Yamoussoukro, Ivory Coast. n.d. (Web 031).

The above-mentioned examples illustrate that even within the context of Africa, the Church played an important role, which was demonstrated in its location. Elleh (2000) points out that architects and users have different reactions and views to their environments; because of this their objectives will also vary. In an attempt to create new architecture that is reflective of the present, that cleanses the

memories of the past, the people and the context need to become a priority to the designers. There are many examples within the continent of Africa that are a demonstration of what not to do as a designer.

4.3 THE WISDOM OF HINDSIGHT

The following literature will examine a selected number of the most interesting and influential examples through the ages and not an entire survey. The primary focus is to determine the liturgical factors that have affected church designs. This is not to be an exhaustive study on the history of church architecture, but rather an indication of the experiments with regards to churches, and to provide suggestions for possibilities open to church building today (White, 1964).

In the book of Acts the apostle Paul speaks to some Greeks and philosophers and tells them that the God he is preaching about does not live in temples made with human hands, nor is he worshiped by men's hands, and therefore they cannot think that the Divine Nature is like precious stones and metals, or something shaped by man's devising (Acts 17:23-29, NKJV). In Isaiah, the Lord says that the heaven is his throne and the earth his footstool, and asks where is the house that humans can build for him? (Isaiah 66: 1-2, NKJV) These scriptures enhance the early Christians belief that the purpose of the church was to shelter the believers and not for God, like the other religions of the time who built shrines for their gods. Because of this they were able to use a variety of places for their worship and adapt them to suit their needs.

4.3.1 The House of the people of God

The early Christians were mainly Jewish, so initially they met where the Jews met, which was in the Temple and Synagogue. The Temple in Jerusalem was the centre of Judaism, however because of the beliefs of the Christians, such as the ritual of sacrifice no longer being necessary, believing that Jesus' death on the cross was a once and for all sacrifice for human sin, they therefore needed not to offer sacrifices, this meant that the Temple was not a suitable building for them. The Jewish synagogue, in contrast to the Temple, was a meeting-place of the local community (figure4.1) (Clowney, 1982).

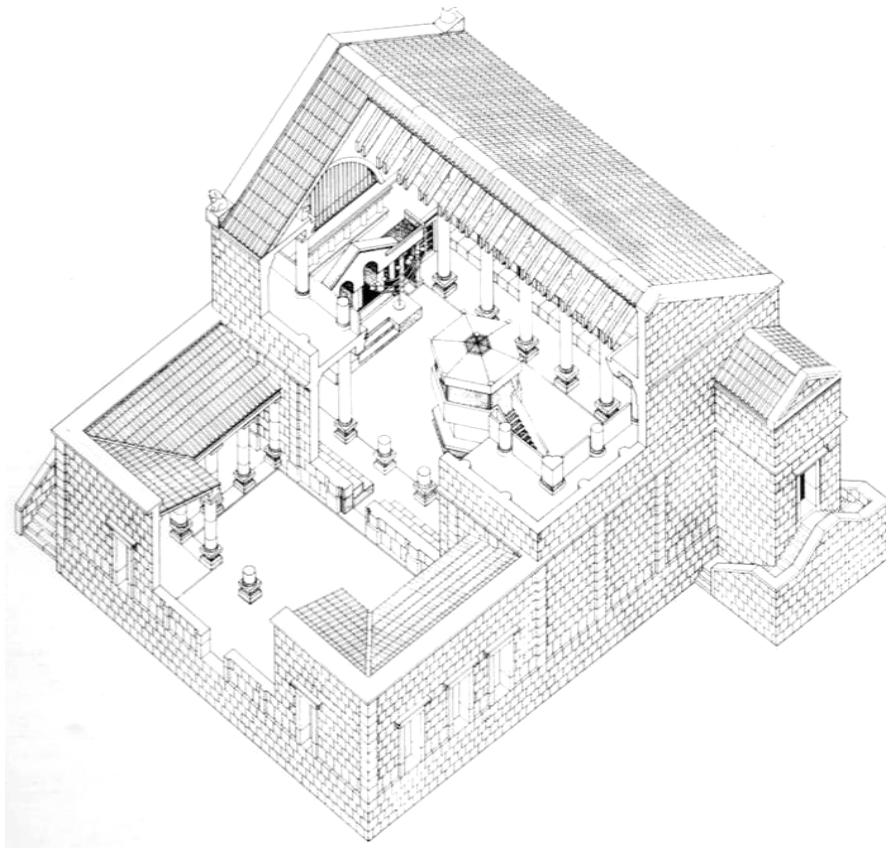
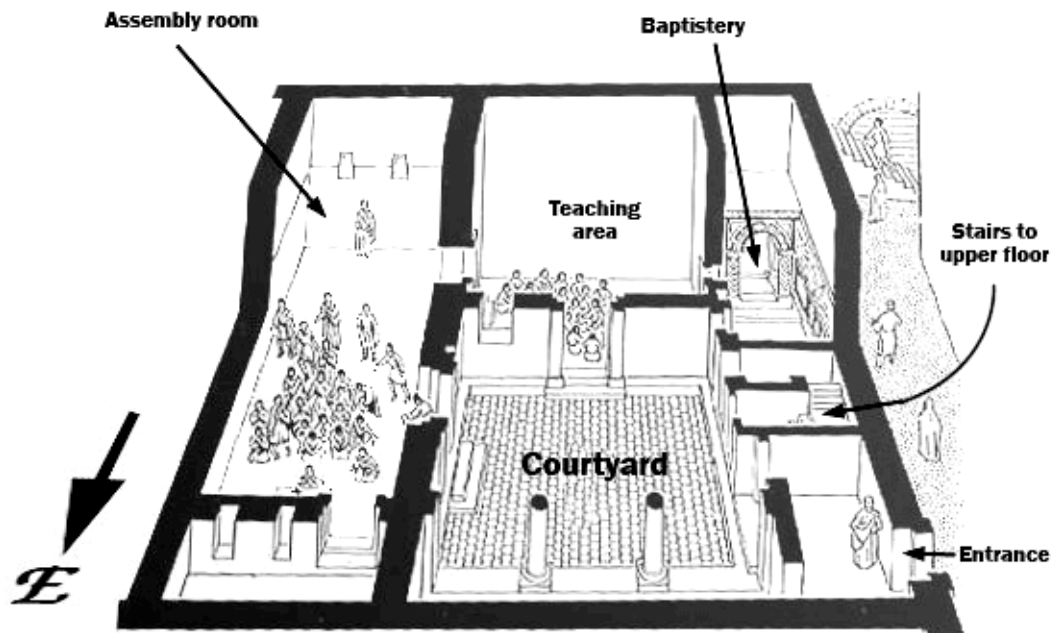


Figure 4.11. A Jewish synagogue.(Clowney, 1982).

As persecution against Christians began, they could no longer meet publicly as they had. They had to meet in secret. Initially they celebrated the Lord's Supper together; in the dining room of their own homes. Other meetings were determined by circumstance, such as a public meeting in the market place for preaching the word, or in the Temple precincts to engage in dialogue with the Jews (Clowney, 1982). As a result of the persecution, the early Christians' lives were completely given to the gospel; therefore there was a strong and personal involvement among the believers. There was a direct relationship between church life and the daily life of the believers (White, 1964). It was not something that only took place once a week for an hour or two, since being Christian was a part of their daily lives. They even converted the houses used for meeting in, entirely into places of worship. The house-church at Dura Europos (figure 4.12) is a good example of this. A wall was removed from the living to make the space large enough for the gathering of the whole congregation. There was an open courtyard, with the meeting hall, baptistery and sacristy looking into the court, possibly for light and air, with no exterior windows. The house was focused inwards, which was a reflection of the introspection of the people as well as protection from those who were persecuting the early believers (Web 21).



3rd-C. CHURCH AT DURA-EUROPOS

Figure 4.12. 3rd Century House Church at Dura Europos. n.d. (Web 032).

The first buildings built for the purpose of worship were mainly domestic in character, with what would have been the living quarters used as schools or to store goods to be distributed to the poor and the upper room as the meeting place. The meetinghouses were secular in character, form and detail and where used for a variety of public functions. House churches were consciously non-ecclesiastical in nature, because the people believed that the building itself was not a place of Divine presence, but rather the people. The presence of God was not associated with places or particular architectural styles (Sovik, 1973). Norman asserts that:

'There is no way of knowing what the earliest places of worship were like. Religious bodies afflicted with persistent persecution leave faith, not buildings, behind them as the evidence of their vitality' (Norman, 1990).

This statement highlights the great importance of faith in the Christian religion compared to anything else. Jesus asks if, when he returns the second time, will he find faith on earth. (Luke 18:8, NKJV). As the Christian population increased during the first few centuries, larger church buildings were constructed and patterned on the form of larger halls, such as the basilica (Clowney, 1982). It was also

a common thing to convert other buildings such as shops and even pagan temples to churches, large enough to accommodate the growing congregation.

The famous Pantheon, erected by the Emperor Hadrian as a shrine to all the gods, was converted into a Christian church in 608 AD (Norman, 1990). The interior is a cylinder crowned by a hemispherical dome, with the only source of natural light entering through the oculus at its centre. The church was rededicated to St Mary and all the martyrs, which then occupied the various shrines in the temple.

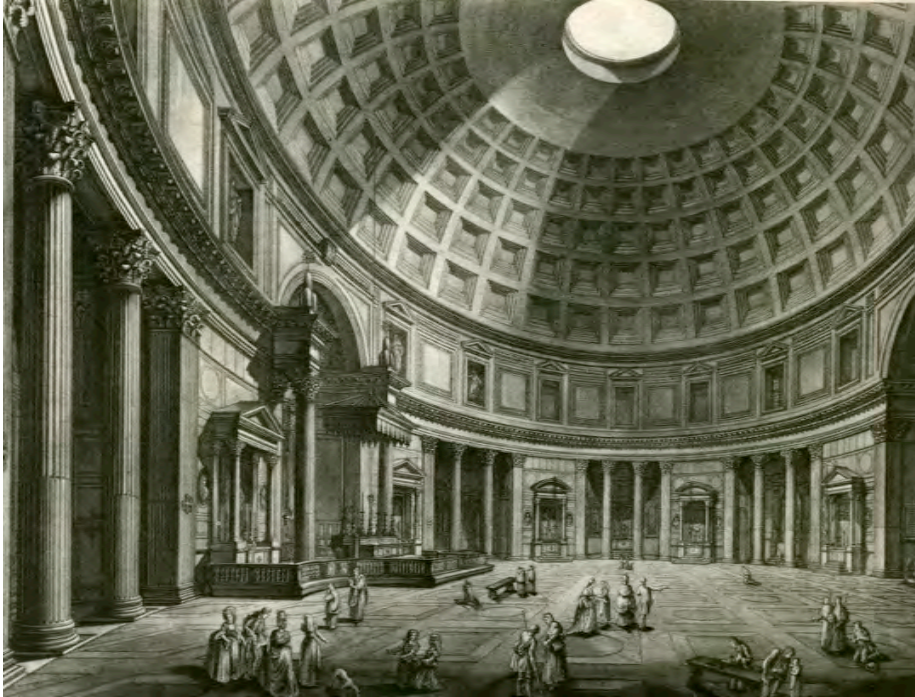


Figure 4.13. Interior etching of the Pantheon by Piranesi. (Norman, 1990).

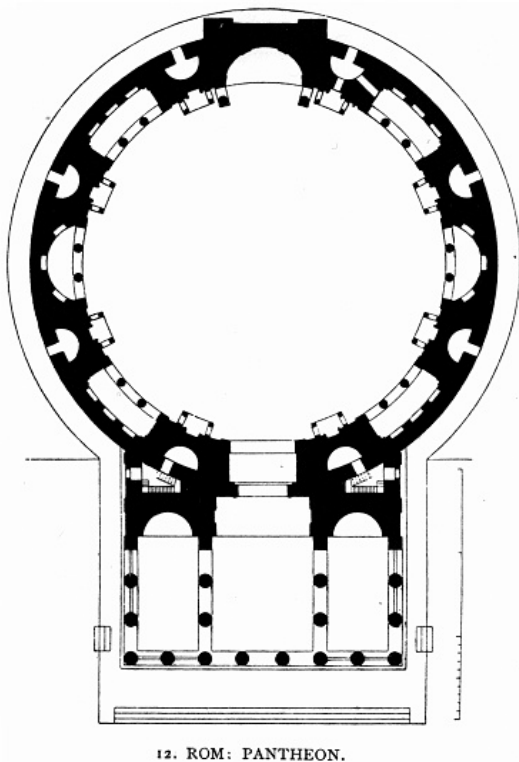


Figure. 4.14. Floor plan of the Pantheon, Rome, Italy.
n.d. (Web 033).



Figure 4.15. Interior view of the main altar inside the Pantheon. n.d. (Web 034).

Since it was a temple dedicated for many gods, the planning was circular, this made every space of similar importance, and there was no dominant direction or hierarchy of space and this was very suitable for the early believers. Predominantly about space the essence of Roman architecture was in shaping areas, internally and externally. The Pantheon demonstrates supremacy of space through its vast interior. Rome built buildings that enclosed space for public use. It is for such requirements and civic activities that the basilicas were designed (Roth, 1993).

4.3.2 The House of God

As with the Roman Basilica, church buildings that have been built by Christians in the past have not always been places for worship. Some, because of the choice of location, were erected as shrines in remembrance to a particular event or by their grand structure were an expression of the majesty of God. The early Christians, not to be confused with the early church in Acts, chose places associated with the life and death of Jesus, and where miracles had taken place, or even the burial or site of a

martyr or saint, as well as areas where holy relics were discovered (Norman 1990; Clowney, 1982; Sovik, 1973). The Church of St. George in Ethiopia is one example of such a church. Carved out of pure rock in the shape of a cross and accessed via a series of tunnels, it was built for St George after he apparently requested it in a dream from the king at the time. Because of such choices, church buildings acquired a symbolic significance.



Figure 4.16. The Church of St. George, Lalibela. n.d. (Web 035).



Figure.4.17. Aerial view of the church of St George. (2006)(Web 036).

4.3.2.1 The Basilica and Byzantine Achievement

Following the Emperor Constantine's conversion to Christianity, it moved from an unauthorized and often persecuted religion to being recognized as the state religion. Because of the sponsorship of the state, many things in the church changed. The house church gave way to larger congregations managed by full time professional clergy (Clowney, 1982). The era that followed ushered in a change in the church towards associating the presence of God with places rather than with people. Holiness was attributed to places and things and no longer just the people (Sovik, 1973). Participation of the ordinary people decreased, as ceremonies became more pronounced in church services.

The church officials became separate from the congregation; they wore colours and symbols of rank on their garments were influenced by those of the imperial court. The changes in the social profile of the church inevitably affected church architecture. The clergy were separated by a screen, and on a raised floor from the laity to show their authority above the people. The simple wooden communion table was replaced by a more substantial and ornate altar, some being covered with precious metals

and jewels. There was therefore a demand for buildings of the highest order (Clowney, 1982; Norman, 1990).

The models for the church buildings soon took on the architectural forms of public buildings, palaces and temples. The temple form, impractical for true Christian worship because it was not designed for congregational worship but rather for individuals to adore an image. Many chapels were built as monuments to martyrs because of the great respect for those who had died under persecution. Some churches, such as the old St Peter's basilica where designed to accommodate both the congregation and to honour a saint or martyr. People would circulate in front of the shrine, there was no seating provided for the congregation, so that they were able to move around to view the pattern of the service more clearly (Clowney, 1982).

The basilicas served a variety of functions such as trading market, banquet hall and imperial forum, because it was basically a long hall with parallel colonnades leading to a semi-secular end, the apse. The general attributes or dominant characteristics are its long length, with a long central axis, basically rectangular in shape. The basilica is made up of a simple timber roof, not vaulted; a courtyard or atrium, the nave, the aisles, transept and crossing and the apse, which is used as the sanctuary. Initially used for the throne of the judge, the semicircular apse flanked by scribes on either side. The church adopted this pattern of use, using the apse for the throne of the bishop, with ministers on either side (White, 1964).

The basilica is formed out of parts that are distinguishable and comprises a union of paths and places. Figure 4.10 of The Church of the Nativity in Bethlehem shows the pattern of the basilica, which is made up of edges, seams and nodes. This plan, with minor variations here and there, was the norm for Western Europe for over 1000 years (Davies, 1982).

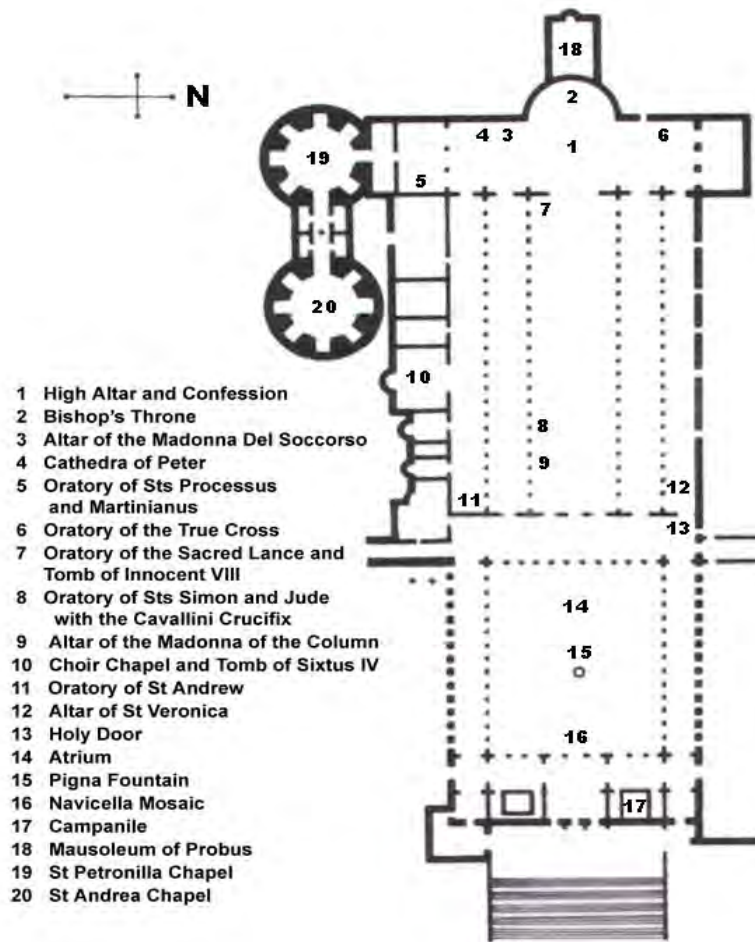


Figure 4.18. Plan of the Old St Peter's Basilica. n.d. (Web 037).

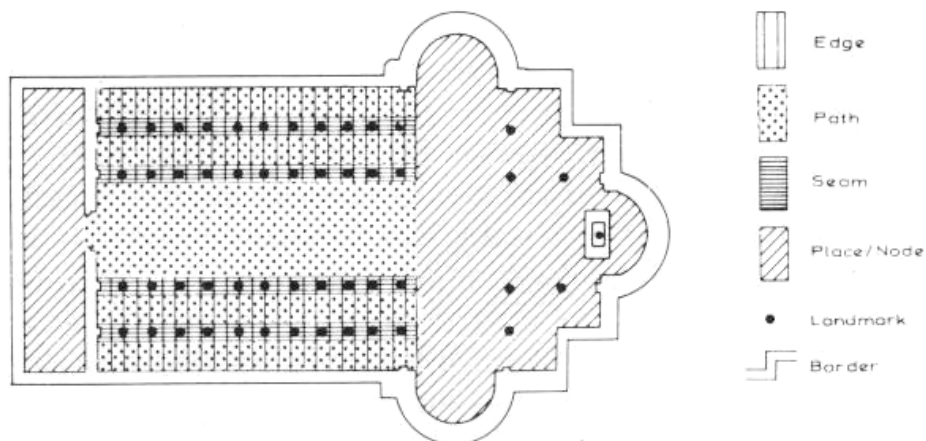


Figure 4.19. Diagram of The Church of the Nativity showing patterns of the basilican plan.(Davies, 1982).

The interior space creates a forward movement to the east where the altar is placed. This is the most dominant space, because of the importance of the meaning of the Lord's Supper or communion, which takes place there; every other architectural feature is subordinate to this. Because seating was almost entirely absent in the early Christian basilica, the floor was free of any obstruction and the mosaic patterns indicated and directed movement forward. The linear arrangement of the columns enhanced this forward directional movement. This was further enhanced by the introduction of processional figures of martyrs on the walls as seen in S. Apollinare Nuovo in Ravenna, figure 4.20. When an element is cumulative in one direction, there is no confusion as to which way to go as one enters the building (Davies, 1982).



Figure. 4.20. Interior of S. Apollinare showing processional figures along the walls. n.d. (Web 038).

Mosaic art was the most used decorative element. Although paintings were used, sculpture was not much favoured because the most common and popular interest was the modeling of space rather than objects. Later on during the 4th Century, mosaics of coloured glass were introduced because of their ability to provide for colour and the reflection of light (Davies, 1982). According to James White, 1964, the ancient world expected splendor and dignity at public occasions, and since the change in the church to being state religion, it became a public occasion. The worship offered in these magnificent buildings soon reflected that of the etiquette of the imperial court.

4.3.2.2 The Hanging Architecture – Byzantine

In the 6th century there was a clear break from the basilican plan tradition in the East under the emperor Justinian. Compared to the churches near Rome, the Eastern part was different in needs, beliefs and traditions. The church placed great emphasis on symbol and ritual. The clergy in the east dominated the liturgy even more so that the west and services were priestly actions carried out on behalf of the people. The Eucharist was celebrated in the chancel, separated from the common people by screens. In the western church, the nave was for the people, but in the Eastern Church it was used for processions and the congregation used the side aisles. The Eastern Church felt that the basilica had no centre; therefore a new type of building was required to accommodate the shift in doctrinal view (Clowney, 1982). Eastern churches are built on the Greek cross plan, which has four arms of equal length, as seen in the church of S. Mark, (figure 4.21). The central-plan building reflects the centrality of ritual in the Eastern Church.

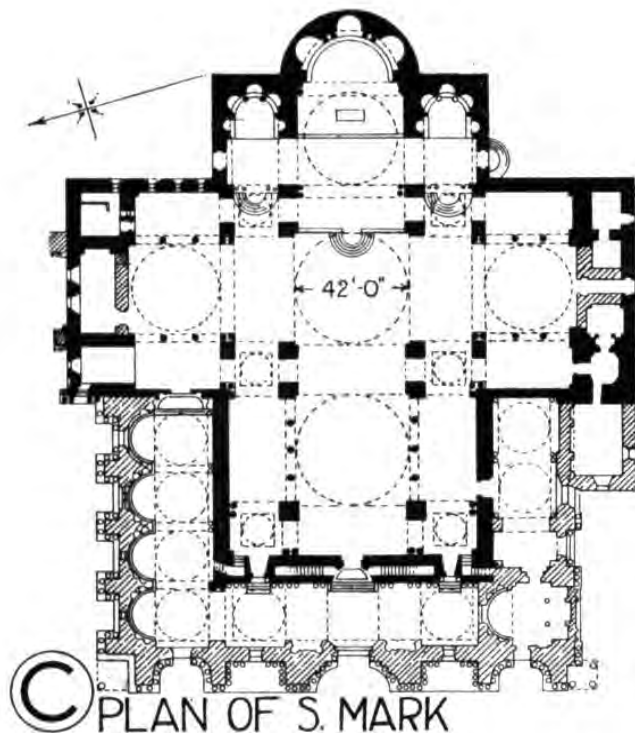


Figure 4.21. Greek cross plan of S. Mark. n.d. (Web 039).

The dome became the primary space-defining element; this is known as the Baldachin principle. A hemisphere on four supports, the walls are free from load-bearing purposes and can therefore be perforated, curved or eliminated with the dome determining the space below. The Byzantine method

of accommodating the roundness of the dome to the rectangular volume below was the pendentive. The light illuminating the building makes the dome appear to brood over the building and it directs the gaze downwards, unlike the basilica which directs the gaze forward to the altar (Davies, 1982). The building is understood in its entirety from beneath the dome at the core. The effect of the dome is that of a hanging architecture, appearing as a self-supporting sphere that descends from above (Davies, 1982).

All surfaces in the Byzantine church are smooth and free from plastic decoration. The sculpture is two-dimensional in character and the same applies to the mosaic; it covers the walls like a skin. There is a descending and hierarchical sequence, a representation of Christ looking down at His people. The mosaic unifies the interior by covering both the vaults and the substructure.

Today this style is associated with the Orthodox Christian church. The leading building of Byzantine architecture is the Hagia Sophia or the Church of the Holy Wisdom, Istanbul, constructed between 532 A.D. and 537 A.D. The style is characterized by the dome as noted earlier, the cruciform shape, round arches and circular windows. From the exterior, the Baldachin character is clear, with its dome dominating and descending earthwards (Davies, 1982).



Figure 4.22. View of the Hagia Sophia. n.d. (Web 040).

The impressions of the interior are those of amplified light and space. The expansion of space is illustrated by the main dome, which fits seamlessly into the pendentives and expands into the semi-

domes. A well-defined axis follows the basic plan and lies parallel to the aisles that act as edges. There is a simultaneous function of both the vertical and horizontal axes (Davies, 1982).

With regards to the exterior, initially there was no great importance attached to it, mainly because sides of a centralized building are all similar and the byzantine church is without a strong directional quality. Later the walls were enriched with brick patterns and this allowed byzantine buildings to have a dual character. After Constantine moved the capital of the Roman Empire to Constantinople, Istanbul, political and church administration merged and became intertwined. The rebuilding of Hagia Sophia by the emperor Justinian was a physical representation of the union between the empire and the church of the day (Roth, 1993). According to Davies, 1982, Byzantine architecture began with its masterpiece. Hagia Sophia was and is the supreme Byzantine achievement. Considering the church had the power and influence of the state, it is no surprise that they were able to create such a masterpiece.



Figure 4.23. Interior view of Hagia Sophia. n.d. (Web 041).

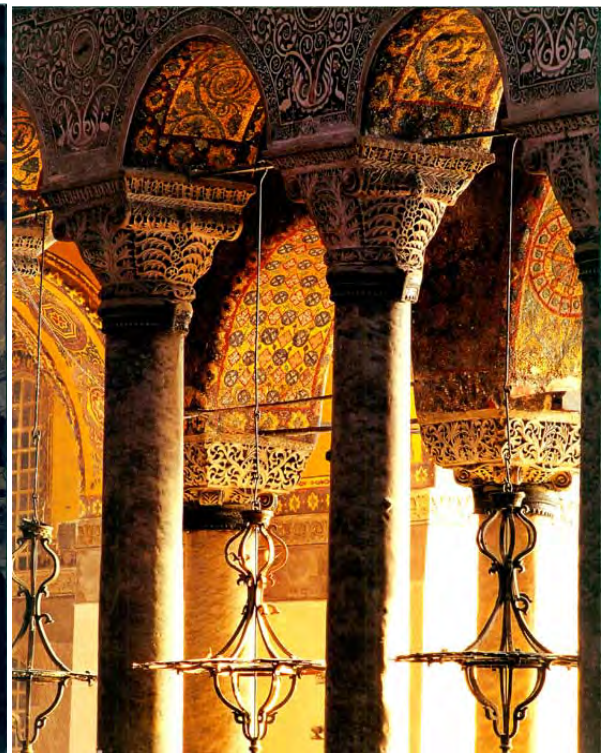


Figure 4.24. Interior detail and ornamentation of Hagia Sophia. n.d. (Web 042).

For byzantine, the model of building was a model of the universe. They endeavored to create a heaven on earth. The silver, gold and mosaics splinter the light from the clerestory windows in the rim of the

dome and create a sense of mystery. For the 6th Century man, the church building was a model of heaven on earth, a preview of the presence of God in the company of the saints (Clowney, 1982).

4.3.2.3 The Glory of God's presence- Romanesque and Gothic Architecture

Changes in spiritual exercise and forms of worship affected the architecture in which they were performed. As early as the 5th Century veneration of the saints was gaining immense popularity, and because of this, attention was given to the location and means of housing relics of the saints. There was also a need to accommodate the large masses of people on pilgrimages to honour such relics, as they believed these provided miracles. This resulted in the creation of crypts, underground burial chambers and multiple altars for the different martyrs with increased circulation space for the pilgrims. Because of these factors, the early Christian basilica was altered by the addition of ambulatories, galleries, transepts, crypts, side chapels and choirs (Davies, 1982).



Figure 4.25. Tomb of St Ambrose, an advisor of emperor Theodosius in the 4th C. (Clowney, 1982).

Previously with Byzantine architecture, the dome represented the revelation of God but in the Romanesque, and better achieved in the Gothic period, this revelation was symbolized by a verticality that is expressed in the nave (Web 21). The rhythm towards the altar is slowed down, because of the introduction of piers and bays, which encouraged lingering as one progress forward. With the Basilica the focus was the altar, however with the Romanesque and Gothic, the interior is a sum of the total of

equal parts. The nave remains the main highway, but the aisles are also given prominence by an increase in illumination, so that they become a part of the whole (Davies, 1982).



Figure 4.26. Interior view of the nave of Vézelay Cathedral. n.d. (Web 043).

Although mosaics, frescos, stained glass and painting was used, sculpture dominated both during the Romanesque and Gothic period. It was not independent from the architecture though. The sculpture was entirely one with the wall surfaces, depicting scenes from the Bible and the lives of the saints. The sculptor conformed to the external conditions, such as the surfaces on which they were spread out. During the Romanesque period, was an age of genuine piety and religious fervor. People lived more in the anticipation of the next life more than ever before. Sculptures were a confirmation of the people's aspirations of the life to come and, being a part of the architecture, served an instructive function for the population that was largely illiterate; this included even the priests (Roth, 1993; Davies, 1982).



Figure 4.27. Interior view of Worcester Cathedral. n.d. (Web 044).



Figure. 4.28. Integrated sculpture with the architecture of Chartes Cathedral. n.d. (Web 045).

As one enters a Gothic church, the first inescapable impression is one of soaring height with the gaze carried swiftly upwards to the ceiling where the vault reigns supreme, contrary to the basilican roof, which did not attract the eye to it at all. Gothic architecture has been the subject of controversy with its critics dismissing it as barbarous and its admirers declaring it to be the most perfect and only appropriate style for churches. The ribs express the nature of the Gothic vault. They are the essential components of the style, expressing diagonality, projection, division and unity. The Gothic arches lead on from bay to bay continuously, unlike its Romanesque counterparts, which created separate bays. The tower at Worcester Cathedral shows how Gothic towers have no separate story's; the bell opening takes up more than one story, buttresses are vertically continuous and the pinnacles override any division. The spaces in the plan flow into one another; each is a subdivision of a whole (Davies, 1982).

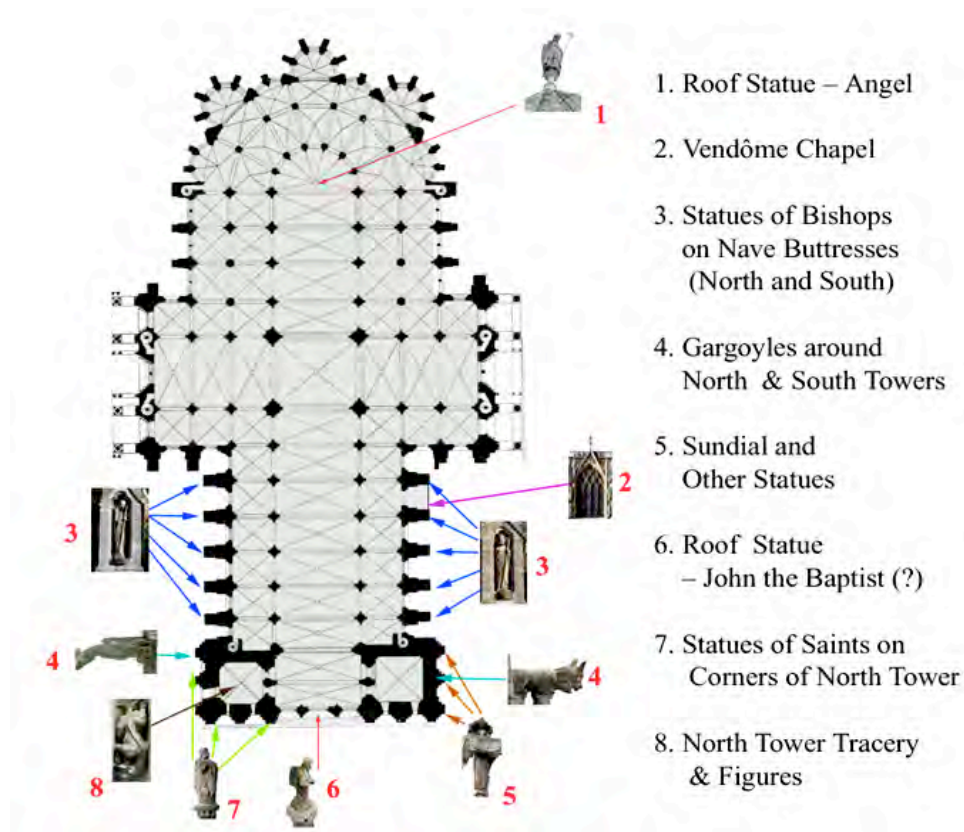


Figure 4.29. Floor layout of Chartes Cathedral indicating positions of statues. n.d. (Web 046).

Gothic architecture was an improvement on the Romanesque church achieved mostly by including pointed arches and rib vaulting. It provided a lighter, more visually transparent architecture. Filtering and transforming sunlight through stained glass windows so that it symbolized divine illumination. This style was a physical expression of a new assertive, more positive outlook on life contrary to the

previous periods. It was a period that embraced the earthly life, which is a contradiction however, to creating an architecture that aspired to heaven (Roth, 1993).

4.3.2.4 The Drama of Baroque

At this period in time the Protestant Reformation was in full swing, and the Catholics began the Counter Reformation to reinforce the role of the Church, which had been undermined. Because of this, an appropriate architectural style was required, one that would embody the '*exultant vigour and overflowing strength*' of the Church. The designs needed to be grand in manner, imposing and have a large scale. Buildings had to be a celebration of power, expressing the self-assurance and authority of the Catholic Church as the representative of God on earth (Davies, 1982).

The aims of the Church of the day were to stimulate the religious experience and incite piety and devotion, to represent spiritual striving and to instigate involvement not to simply demonstrate the truths of religion, but to actively persuade people to accept their religion. The church facades and interiors were designed to entice visitors, delight the senses and excite people into belief (Davies, 1982). This architecture has been likened to that of the theatre due to the activity, movement and experience it presented in its entirety. To combat the heresy aimed against the Catholic Church they began to shift the focus placing more emphasis on teaching and this was reflected in the floor plans of the churches built.

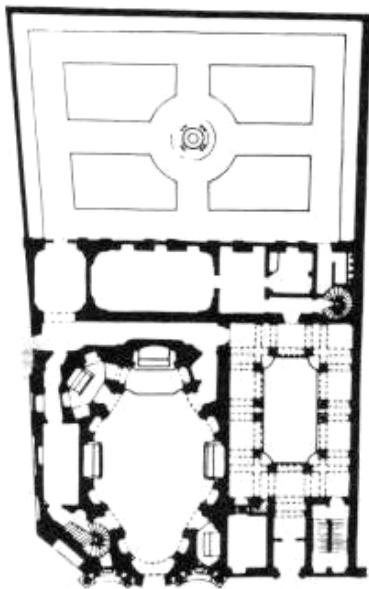


Figure 4.30. S. Carlo alle Quattro Fontane, Rome. (Davies, 1982).

The longitudinal hall-like plan was suitable for sermons, while the centralized plan suggested conditions of contemplation and creation of place, which provided a setting for the liturgy to take place. The Quattro Fontane, (figure 4.30) is an example of this centralized plan. It uses the typical Baroque oval and undulating walls, but also is a reinterpretation of the central plan by synthesizing centralization and extension, because of the longitudinal character it also embodies. So *'it binds and points, it unifies movement and concentration, linearity and radiation'* (Davies, 1982). Baroque architecture gives expression to the exultation and vigour demanded by the Church of the Counter Reformation.

The decoration contributes to the sense of motion of the interiors. All elements, architecture, sculpture and painting are interdependent and reinforce one another. The light is manipulated to enhance and heighten the drama of salvation and not just to provide illumination as in previous church styles. This quote from Davies (1982) emphasizes this:

"the light has become almost a physical force with great visual impact, acting as a dramatic and unifying element."



Figure 4.31. (left) Pietro da Cortona, Triumph of Divine Providence, 1633-39, Rome. Palazzo Barberini Ceiling Fresco, salon. (Toman, 2004).



Figure 4.32 & 4.33. René Frémin and Jean Thierryy, Fountains at La Granja. (Toman, 2004)

Baroque churches were not isolated structures. They were positioned as focal points in the landscape of rural areas, and in the towns were planned in relation to the urban space. The exterior of the church became the internal space to the square. The facades embraced the space and its environment and enticed people to draw near. This is exemplified in churches such as the S. Andrea al Quirinale, (figure 4.34) and St Peters in Rome.

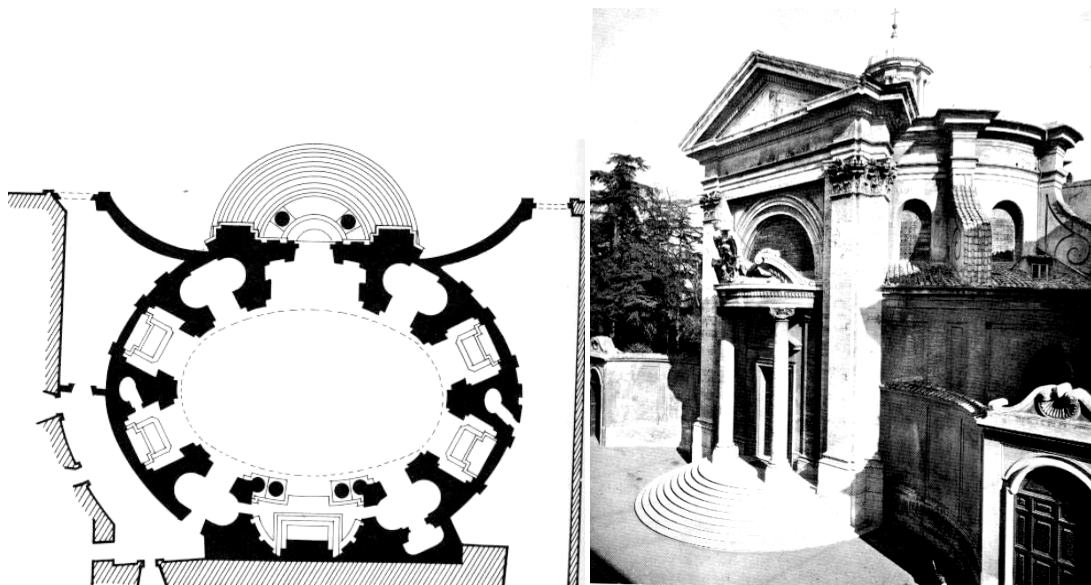


Figure 4.34. S. Andrea al Quirinale ground plan and façade. (Roth, 1993)

According to Toman (2004), as early as 1450, papal policy on construction of churches was to build impressive architectural structures, expressive of the authority of the church, to lead the weak in the faith back to God. Toman states that according to Bernini,

“the first architectural undertaking of Pope Alexander VII, St Peters, was intended to bring all Catholics into the fold and to strengthen their faith, to reunite heretics with their church, and to shed light of the true faith in unbelievers” (Toman, 2004).

4.3.2.5 Experiments of the Protestant Reformation Period

As stated earlier, by the time the Reformation was in full swing, the church of the day also began a reform by reviewing their theology and the architecture, which gave birth to Baroque architecture. One of the main aims of the Reformation was to re establish the Church as consisting of all believers, lay and clergy, as this was something which had been greatly obscured during the Medieval Ages (White, 1964). In order to achieve this aim, the architecture needed to change to accommodate the alterations that needed to be made. The changes executed were varied, so much so that only a few will be mentioned in this study. These included people being able to hear distinctly the words of the services, in their own languages, by the introduction of galleries, experiments with new shapes and the removal of screens so that the entire service was visible to all. An important change they made was to give the pulpit a more dominant and central position because of the centrality of the word of God during this period. Stone alters were replaced by movable wooden tables because they felt ‘*Christ had put an end to sacrifices and that the table was the primitive form*’ (White, 1964).

According to White (1964) the emphasis was placed on function rather than symbol, on the people being able to see, hear and do the liturgy. The main goal was to bring as many of the congregation as possible to the centre to create a sense of unity. The polygonal and circular churches were very popular. An old example of a simple solution for this unity can be seen in the Mare Church in Leiden, (Figure 4.35). Another interesting example is that of the Church in Hague, 1656, (figure 4.36). The plan is in the shape of a dumb-bell, with the pulpit positioned in the crossarm.

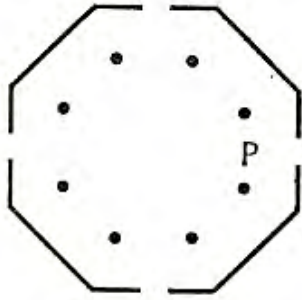


Figure 4.35. Diagrammatic plan of Mare Church in Leiden. (P)-Pulpit. (White, 1964).

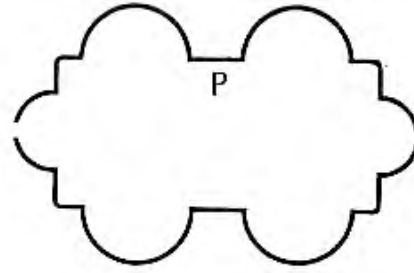


Figure 4.36. Diagrammatic plan of Church in Hague, 1656. (P) – Pulpit. (White, 1964).

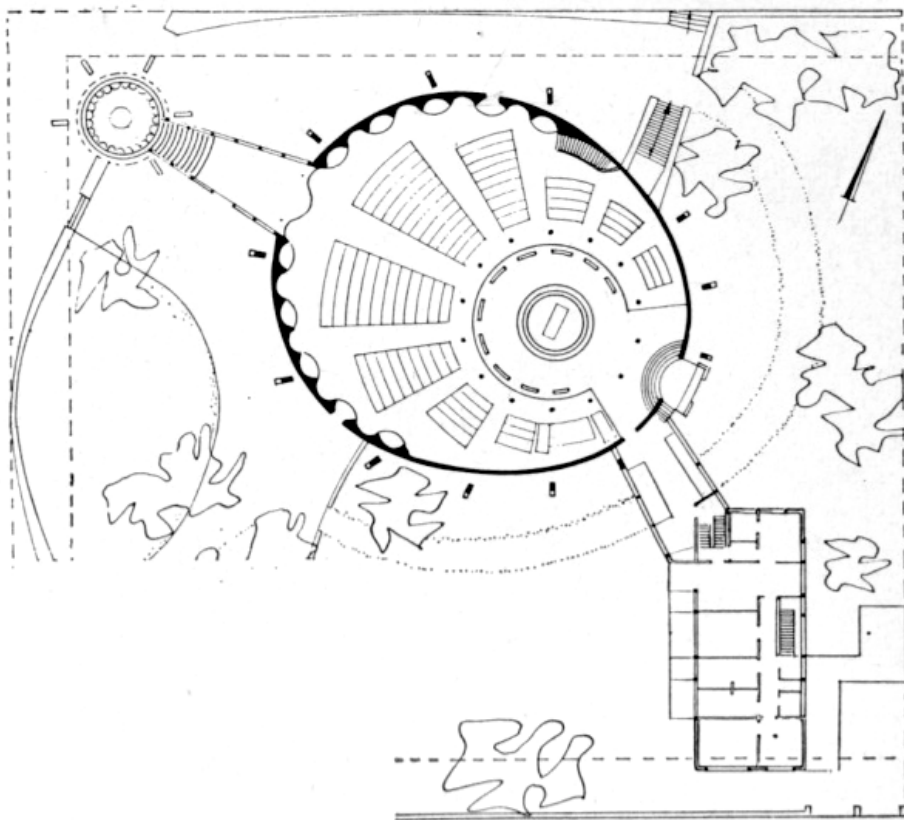


Figure 4.37. Plan of St Albert RC.(Maguire& Murray, 1965).

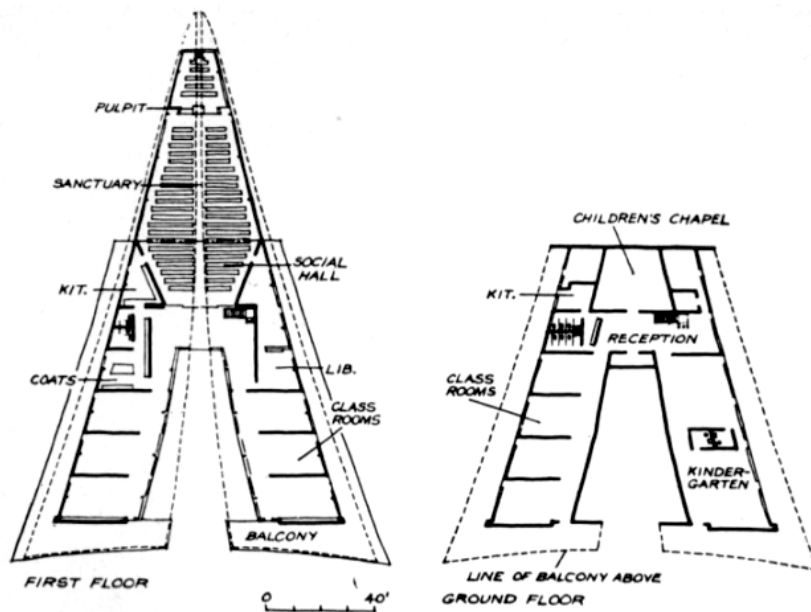


Figure 4.38. Plan of First Unitarian Church, Connecticut.(Maguire & Murray, 1965).

Figure 4.37 illustrates how the reformation experiments tried to defined church space, to create a place that is set apart for a specific purpose. The circular plan suggests the attempt to bring unity among the congregation and focusing everyone to the word of God at the centre. Figure 4.38 is the plan of the First Unitarian church in Connecticut, U.S.A. This is a great timber roof with a variety of functions arranged under it. The architect took on a sentimental approach, as he intended to create a building that ‘moved’ people.

Not all the examples of the Reformation were successful in reflecting the renewed view of worship space. However, there are common traits that can be seen, such as a willingness to let go of tradition, learn from it and to search for adequate forms. These forms suggest points of departure for contemporary church architecture because of the richness of this period (White, 1964). To White (1964), the question of style was not the most important issue. He states that: “if *the liturgical questions are discussed carefully it is possible that contemporary architecture will appear as the only real possibility especially when a novel floor plan seems necessary*”.

4.4 CONTEMPORARY CHURCH DESIGN

Great modern architecture will emerge by incorporating all the developmental streams that have been attempted through the ages as noted in the previous chapters. Five major developmental streams have been followed in church design in the past; the renewal of the liturgy that requires new plans and forms in architecture; new technologies by which new plans can be expressed in form; regaining the traditional position of the Church as patron of contemporary arts; the search for simplicity in architecture; and the expansion of contemporary philosophy of design to allow suitable decorative enrichment. Great architecture is about balancing the different elements of design and resolving them into a harmonious whole (Christ-Janer and Mix Foley, 1962).

Although all of these five streams have always been considered in some way, one of these usually takes precedence over the others in many church designs, usually because of certain limits or constraints such as budget, choice of materials, a particular building tradition of that area and beliefs and values of the client. A desire to focus more on the people by a church may make functionality of the design become the major focus compared to one whose main focus is the meaning of the liturgy and expression of it. The merger of these five streams will produce an architecture that is as expressive of its own age as the Gothic was expressive of medieval times (Christ-Janer and Mix Foley, 1962).

The pilgrimage chapel of Notre Dame du haut at Ronchamp, France, designed by Le Corbusier, is one representation of a balanced design of church architecture. This design creates a seamless mix of the streams of development in a wholesome way. It is a study of reinforced concrete; the integration of art and architecture; and a study in the new liturgy of plan and form. Resembling nothing that has been designed before it, it still manages to create an atmosphere that is authentic and true to religion itself. Dominican Father Regamey, of Ronchamp describes the chapel as:

“Hard and soft at the same time, like the Gospels... It shows a way back to the truth and clearness of Christianity” (Christ-Janer and Mix Foley, 1962).

4.4.1 Integration of art and architecture



Figure. 4.39. View of the chapel showing the outdoor sanctuary.(Delgado, 2001)(Web 047).

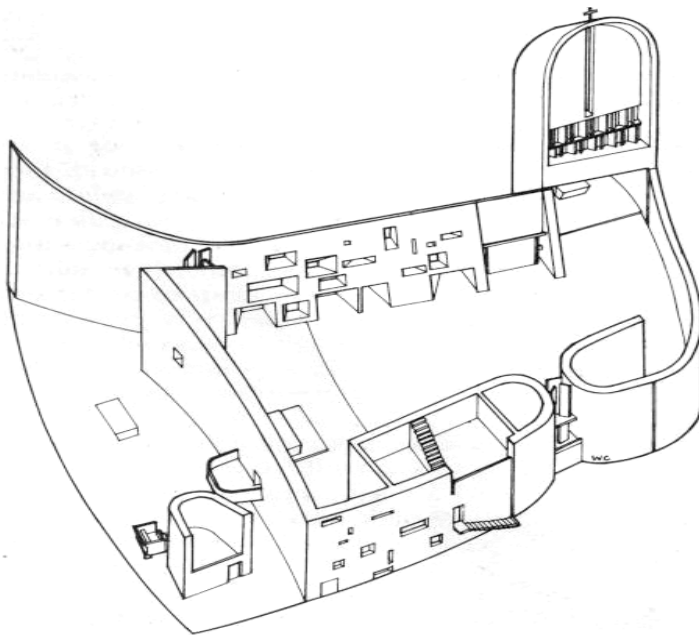


Figure 4.40. Isometric perspective of plan of the chapel at Ronchamp. Roth, 1993

The plan of the chapel forms a trapezoid as the nave opens out from the back to the front, the widest point being the sanctuary. This layout enables all the worshippers to be as close to the altar as possible.

There is no separation between the nave and the sanctuary with just a one-step level difference. The arrangement creates an atmosphere of unity and intimacy. Secluded chapels exist for individuals and small groups, because it is a pilgrimage church, while the place for large gatherings is created outside in the open. The outdoor sanctuary is backed against the interior sanctuary and opens out onto the meadow. A small side door forms the connection between the inner and outer sanctuary. There is not one wall that does not turn into a curve somewhere. There is no formal balance at all in this building; it is rather a flowing sculpture (Christ-Janer and Mix Foley, 1962).



Figure 4.41. View of outdoor sanctuary at Ronchamp (Taillard, 2008) (Web 048).

The attribute of beauty is most difficult to define. Sovik (1982) uses beauty as a symbol for mystery because they are both similar. They are indescribable, overwhelming, unknowable but recognizable, remote but fascinating. This beauty is not a particular beauty or beauty in the limited sense of the word as we know something to be pretty, but all beauty. It can be sensed but not deduced; it is an experience, not a rational conclusion. He highlights that the beautiful thing invites us into a state of wonder, and for those who are receptive to it, it can point, as all symbols do, to the greater beauty or greater mystery than itself. In Christianity, Jesus is often referred to as beautiful. It is not in the natural sense of the word as the Bible indicates that there was nothing beautiful or majestic about his appearance, nothing to attract us to him (Isaiah 53: 2, NKJV). It is this mysterious kind of beauty that

is overwhelming and indescribable and causes us to be in awe of him. When a person experiences the beauty of Jesus, it points the receiver to God the Father, if they are receptive to him.

This beauty cannot be conformed to one or two architectural styles. McNamara (2009), proposes three criteria for beauty as necessary characteristics for good architecture: the way in which the art reflects the integrity of the message and embodies integrity itself; the way in which the art reveals the message rather than obscures it and uses clarity in its shapes, forms and colors; the way in which each element of the building and the art works together, as well as the way in which the message and the architecture are in agreement.

The virtues that architecture embodies are not issues of style. They are rather about characteristics, which the building and the community ought to possess in order to truly be representatives of the Christian faith. A church is at its best when the people who worship in it determine the form and style. It most clearly transmits its truth when it gives material expression to their beliefs and values and effectively facilitates their worship. Worship is not only a matter of personal reflection but service to the community as a whole, and the building needs to facilitate this function as well (Web 14).

Whether built for the glory of God or for the glory of man, churches and cathedrals represent a great commitment of time, skill and money, and were mostly built by the best craftsmen of the day, using the most up to date techniques in building. As discussed in the elements of sacred architecture, the architecture of medieval times was and is reflective of the state of the church at that time but that age has past.

4.4.2 An Architecture Reflective of its time

The Jubilee Church was a designed to celebrate two thousand years since the birth of Christ. This project, begun in 1998, highlights the readiness of the church to face and respond to the problems of its time in a manner appropriate to the time. The new church and community centre in the Tor TreTeste area was a way to reach out to deprived areas and to create 'places of welcome'. Designed by Richard Meier, it combines secular public facilities with a new church for a disadvantaged neighbourhood. The complex is a combination of shell-shaped walls, with large sections of glass and an L-shaped community centre.



Figure 4.42. Jubilee Church by Richard Meier & Partners. Rome. n.d. (Web 049).

Traditional elements are expressed symbolically through the three shell walls, which represent the Holy Trinity, their height creating the effect of a large dome or steeple. Glass sheets between the walls represent the clerestory. The layout was designed to create a place that is welcoming, using walkways, a reflecting pool, courtyard and planting .The triangular site is overlooked by 10-story apartment buildings which makes it a part of the community as it is be watched over by the people themselves. The paving layout from the eastern entrance extends right up to the residential complex and creates an open plaza for public assembly, helping to further integrate the church and the community centre with the existing neighbourhood (Richardson, 2004). The four –level community centre functions as a gathering place for social, educational and recreational activities. To the south is the area for worship, to the north is the secular precinct and pedestrian access is from both the east and the west, from the housing complex and the parking (Web 20).

Interaction with the world can be seen as a mixture of two responses; that is to accept it or to change it. This is very much the case with architecture. It is not possible to change everything and neither is it wise, but it is also not feasible to leave everything as it is. As it has been discussed earlier, architecture is influenced by people’s beliefs, interpretations and understandings, and as these change, so will the architecture. It therefore includes both change and acceptance, because architecture is about trying to understand how the world works and what the response should be (Unwin, 2003).

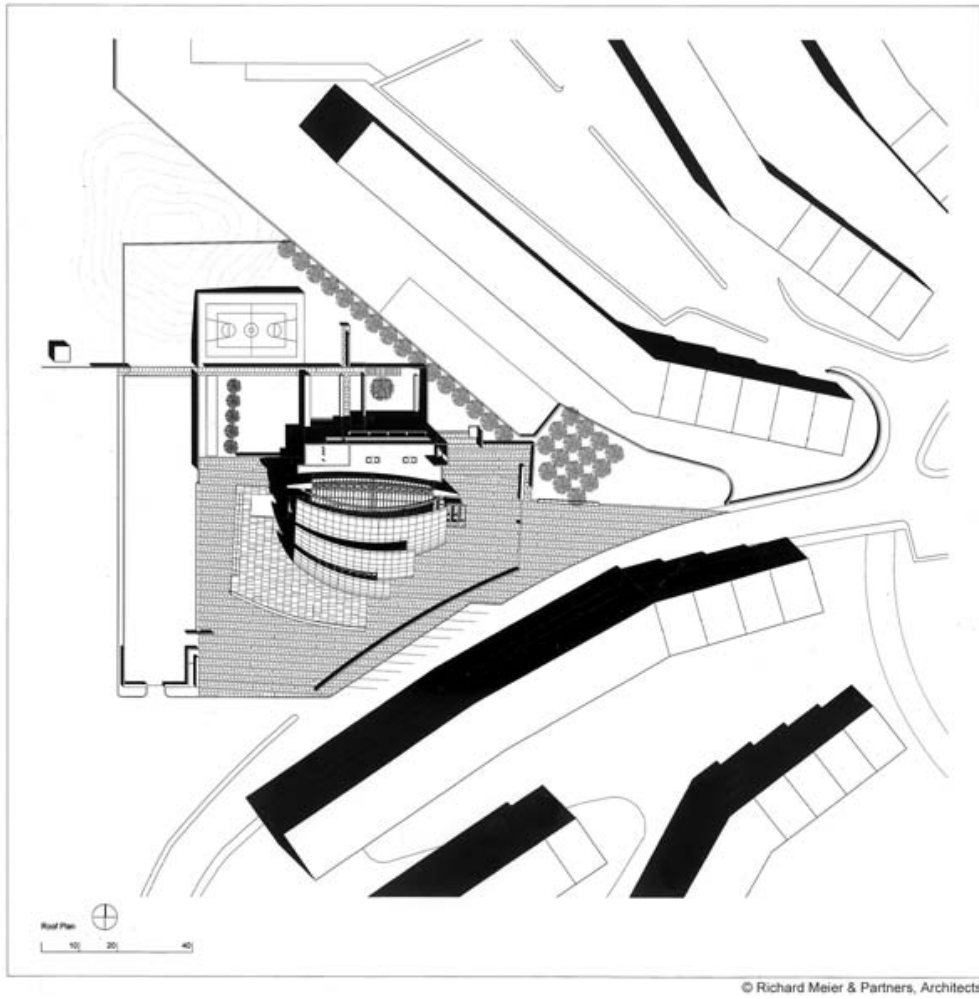


Figure 4.43.Site Plan of Jubilee Church. Rome. n.d. (Web 050).

The curving of the concrete shell walls in elevation seem to embrace the rest of the building. The glazing grid mirrors of the concrete panels, create an effect neither of verticality nor horizontality through the building as a whole (Richardson, 2004).



Figure 4.44.Elevation of Jubilee Church. Rome n.d. (Web 050).



Figure 4.45.and 4.46. Interior of Jubilee Church showing balcony. Rome n.d. (Web 051).

Contrary to the cold glass and concrete the interior of the church is more intimate, because of its small scale. Pure white surfaces enhance the effects of the natural light to its maximum. The grid of the glass casts many shadows of crosses on the white walls and this play of lines with light and shadow is carried through in the balcony by cutting out shapes in the concrete and having light shine from behind (Richardson, 2004). The only piece of ornamentation in the sanctuary is a large crucifix hanging above the simple pale travertine altar.

According to Lofstrom (2010), a successful church is one that follows the traditional design standards of the Catholic cathedral: vertical emphasis, permanence, and iconography. These three traditional design standards will define church architecture because the church defines the worshipper. *“Church architecture affects the way man worships; the way he worships affects what he believes; and what he believes affects not only his personal relationship with God but how he conducts himself in his daily life”*. This is not a traditional church design. It is a contemporary work of architecture that is meaningful for its time, a time that is marked by openness and transparency (Web 20).

4.5 CONCLUSION

The Modern Movement redefined the traditional church design standards to better match society's beliefs, technology, and standardization of the time. Modernism was not just the rejection of the past but also an acceptance of new ideas of community and representation (Lofstrom, 2010). According to Peter Hammond there are hardly any churches, which are truly modern because a proper understanding between architect and client is very rare in a church brief. The challenge for architects is to do for churches what has already been done for other buildings, to use theological and architectural knowledge to clarify the meaning and purpose of various forms of worship and to establish a set of realistic architectural principles for approaching church design (Hammond, 1962).

CHAPTER 5. CASE STUDIES

5.1 Introduction

There have been efforts in the past from the Reformation period till today being made by Protestant churches to go back to the biblical foundations of a church, and with that comes changes not only to the life of the people as a church, but also as the buildings and facilities need to line up and speak of that vision. A comparative study of St Agnes church in Kloof, Cathedral of the Holy nativity in Pietermaritzburg, Glenridge Church International in Durban and Redemption Point Church, in Pinetown, will be carried out as they will add great value to this research by comparatively analysing the cases to not only test the hypothesis, but also to see how the Gospel has been successfully packaged into architecture, and also to identify any shortcomings.

As noted in the first part of the document, the research will consist of primary data and secondary data. This is a qualitative research. The secondary sources have been reviewed first; these are what have informed and guided the primary resource works. The secondary data has been retrieved from various sources such books published and unpublished, journals, archives and the Internet. These helped to lay a foundation for a point of departure for the conduction of the primary data collection.

The primary data was collected using questionnaires, observations and interviews with different groups of Protestant churches, the leaders and the congregation. Getting primary data through interviews is very important and useful in order to capture the values and beliefs of a particular group and also to discover how the building is used. The observations help to establish the users related to the building and spaces created. Some of these were carried out at times when the buildings were

occupied only by the office staff in order to find out how the building functions at all times and not just on a Sunday. Others were carried out at the maximum usage times to establish how well the buildings cater for the users and whether they enhance user experience.

5.2 LINKING THE OLD AND THE NEW - St Agnes Anglican Church, Kloof

St Agnes church is a very old church in the area of Kloof and has a rich history, not only because it is a church but also due to the significance of the buildings themselves. They have on their site an old traditional stone building chapel, which was built many years ago and have since added new buildings of a completely different architecture to accommodate the growth of the congregation.

5.2.1 Justification Of Case Study

The church of St Agnes is an example that represents a variety of opportunities to learn how church growth and new visions are incorporated and accommodated into the existing, in a way that creates a dialogue between the old and the new without turning its back on the old as it is still an important part of the church, a reminder of where it has coming from. As an Anglican church, their liturgy and form of worship is simple and they operate under the vision or mission of Renewed Evangelical. This is important because it is centred around a strong focus on the Kingdom God according to the New Testament pattern (Web 4). An analysis of how this Renewed Evangelical heart of the church has been captured in the building context will be very beneficial in establishing a point of departure, not only for the proposed church but for more traditional churches as well.

The case of St Agnes embodies some key issues, which have been already been looked at for instance; the beliefs and values of a group of people at a particular time is what influences the type of architecture they create; and mainly the principals of the Reformation, of a return to the New Testament church model is the driving force of the new emerging architecture.

5.2.2 Location



Figure 5.1. Google earth map of St Agnes Church. (Google earth).

The above google earth map shows the location of St Agnes Church. It is situated on the corner of Church road and Abelia Road, Kloof. This is an ideal area, as it is surrounded by a residential community and the Kloof Village shopping centre is ready allowing a variety of people easy access to the site. The church caters for the needs of a variety of users and this is reflected in the built environment. The church is visible from the main roads and the openness of the layout boundaries, which allow for easy unrestricted access to the passerbys and demonstrates a character of openness and transparency.

5.2.3 Historical And Social Context Of Case Study

St Agnes Church is a parish church in the Diocese of Natal, South Africa within the Archdeaconry of Pinetown. The site was originally part of a large farm, Richmond farm, owned by the Field family in the mid 1890's. The first formal Christian worship took place in the waiting room of Kloof Station, which is presently Stokers restaurant. The clergy from St John's Anglican Church would come up Field's Hill to conduct services to the few residents of the farm (Web 4).



Figure 5.2. View of the old stone church. (Author, 2011).

In 1904 as the population increased, the first church of Kloof was built. It was a wood and iron church built on the present property and became known as the Church of the Holy Spirit. In 1936 the old stone church, which can be seen in figure 5.2, was constructed because the Church of the Holy Spirit became too small for the people. The stone church was consecrated as St Agnes Church after the mother of one of the donors to the building. The bell tower was added in memory of King George V but no bells were hung in the tower because it was too weak to support them and instead a recording of bells was used. The wood and iron Church of the Holy Spirit is presently standing in Pineville Junction in Pinetown (Web 4).

The current Parish offices (figure 5.3) were built in 1957 as the residence of the vicar. Today the elders live off site unlike before.

Additions and alterations have been made to the old stone church in 1993 due to church growth. There was a baptism pool installed in the old sanctuary and an organ. In 2006 the church took on a major building project of a 1000-seater auditorium and children's ministry centre. Phase 1 of the project was completed in April 2007. They demolished the old hall built in 1960 that had served as the Church offices, Sunday school; youth group meetings, church socials, weddings and a badminton court. This hall also used to serve the poor community and was a refuge for the surrounding township people during times of turbulence. The hall held sewing clubs, was a place for the bead workers to sell their

goods and housed the employment Bureau. All these functions still operate today in the new buildings (Web 4).



Figure 5.3. Current Parish offices.
(Author, 2011).

'Together we can win the world for Him'; this is a quote from the leadership of St Agnes church. This church has been effective in the community of Kloof through the Gospel for over a hundred years and is still in action today with renewed and revised visions and a desire to see the world transformed by the Gospel of Jesus Christ (Web 4).

5.2.4 Empirical Data

The purpose of St Agnes is to live a life that allows the Holy Spirit to transform them into being more like Jesus so that they are able to express God's love to a damaged and hurting world. This is captured in their vision to be a Significant Kingdom Church. With regards to this vision, they aim to pioneer new experiences of being a Church and to act as a model to inspire and impact the wider church with a heart guided by both the Word of God and the Spirit and creating a place where people are inclusively connected and help each other grow in Christ (Web 4).

The challenge was for the architect to capture in the planning, this vision of the church. This project was a competition and the winning scheme was awarded to Paton Taylor Architects in Durban. Their aim was to capture the heart of the ministry and vision of this church and create a built environment that will influence and enhance the ministry.

Because the site had the existing stone church building, which is of importance to the congregation, in terms of traditional architecture, this posed the challenge of creating something new that will speak to and recognise the old. The new buildings also needed to be representative of the new visions of the church. The architects designed the new facilities on the opposite end of the old stone church building so they face each other and create a focal social space in the centre for the congregation to spill out on and gather before and after the services. In order for the new buildings to have elements of the old, the proposal was for stone cladding on the columns and pergolas running from the old to the new facilities to create a whole seamless environment. However, these have not yet been done because of finances, which are a big reality in church projects, since funding comes mainly from the congregation.

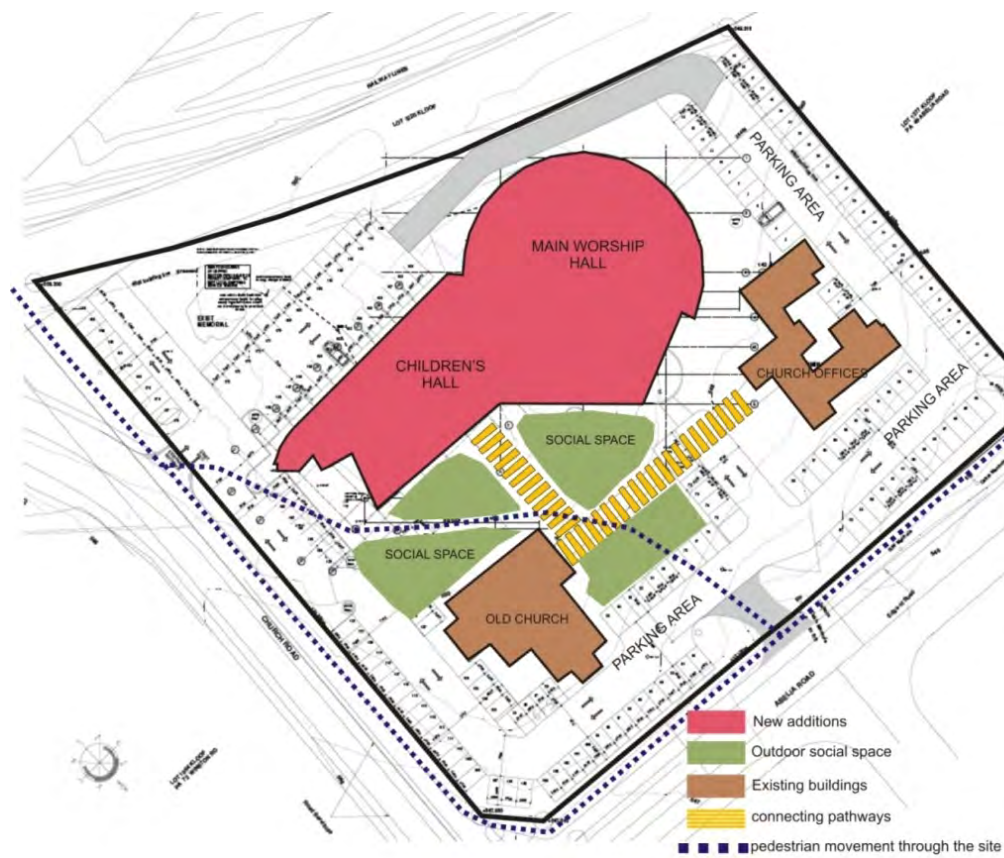


Figure 5.4. Analysis of the Site layout of St Agnes. (Author, 2011).

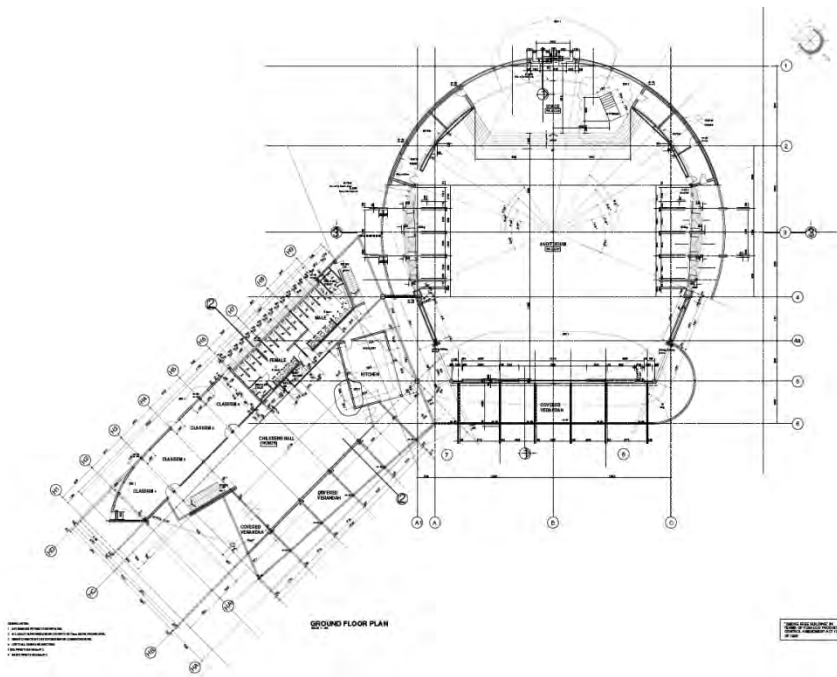


Figure 5.5. Floor plan of new auditorium and Children’s hall. n.d. (Paton Taylor Architects).



Figure 5.6. Social space with seating. (Author, 2011).



Figure 5.7. View from verandah of new buildings to social space. (Author, 2011).

The central social space was to be landscaped and have seating in order to encourage lingering and gathering after services (figures 5.6 & 5.7). This is an important part of the planning because it helps to enhance the vision of reaching out to people and the surrounding community. The location of the site and the transparency of the new facilities emphasised this even further. As people gather and socialise in the open areas outside and in the buildings, the public passing by is able to see the interaction of the church and can be drawn to be part of the community. The children’s ministry building is very open

and transparent (figure5.8) allowing a lot of natural lighting into the hall, while also creating a connection between the public and the church.

The children's ministry hall is a large open space and level floor for ease of flexible usage as seen in figures 5.8 and 5.9, as this building is used also for other community projects such as the bead workers, the Sunday school and the employment bureau as mentioned earlier. To the one side is a solid wall allowing for the display of artwork of the children while the opposite wall features the offices on two levels.



Figure 5.8. Children's ministry building exterior.(Author, 2011).

The main 1000-seater auditorium is designed strategically to be of a monumental structural dimension facing the street (figure5.10) so that it can be clearly visible from afar but the scale is brought down to a more human scale towards the interior courtyard in order to create a sense of comfort for the users and relationship with the existing buildings.



Figure 5.9. Children's ministry building interior.(Author, 2011).

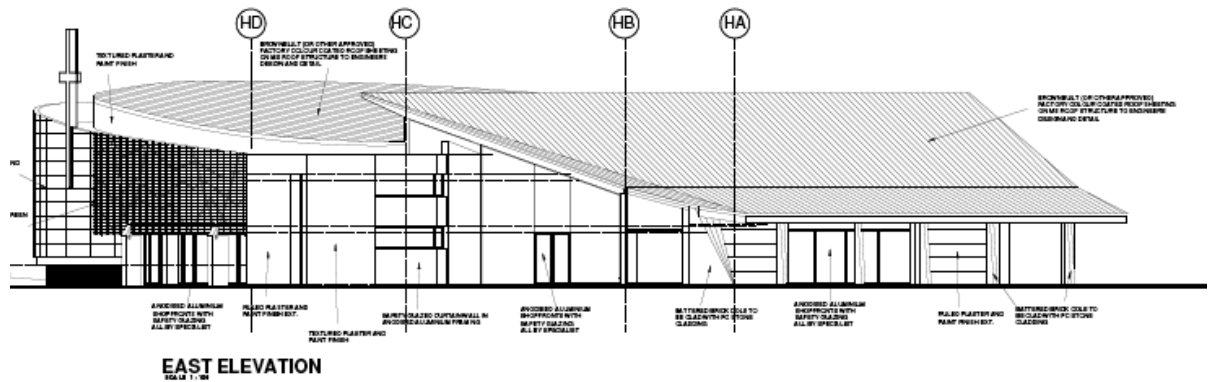


Figure 5.10. East elevation of auditorium. n.d. (Paton Taylor Architects).



Figure 5. 11. View of main auditorium scale from back. (Author, 2011).



Figure 5. 12. Side view of main auditorium and courtyard. (Author, 2011).

The auditorium building is designed with large folding doors, that create the opportunity to fully open up thereby creating an indoor/outdoor open worship environment, which is ideal for the Durban climate. The interior was designed to suit the brief of a functional hall, which would not only be used

for the worship services, but also for youth concerts, indoor games and other such activities. This resulted in a level floor surface. Because the church wanted this hall to be multifunctional and able to be used as an indoor sport hall, it is clear that they did not view it as a sacred and holy space and therefore has no ecclesiastical imagery like that of the old stone building. The only form of decoration is the multi-coloured glass brick on the stage wall of the hall,(figure 15). The ceiling was designed by acousticians, because of the shape of the hall but the walls were also to have an acoustic material finish were left as is since the church felt the sound was good enough.

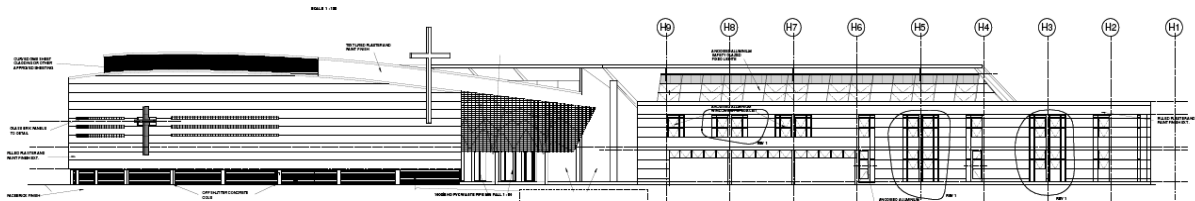


Figure 5.13. South Elevation of new complex. n.d. (Paton Taylor Architects)



Figure 5.14. Interior view of the auditorium. (Author, 2011).

An important aspect of a church that is focused on people, and encouraging a social interactive environment is the kitchen. As in a home, the kitchen is where the food is prepared and is directly linked to the dining areas. As discussed earlier about the domestic character of the early church, not in structure but in function, so most churches seem to be striving to revive the heart for people. The size of the kitchen is directly proportional to the emphasis on fellowship of a particular church. This

becomes the heart that keeps the fellowship pumping. At St Agnes the kitchen is large and opens out on to the verandahs where the people will be served from, as in a home.

5.2.5 Conclusion

At St Agnes, the architects have been very successful in capturing the heart of the ministry of the church and in using the built environment to further this ministry. There is great emphasis on resources placed for the youth ministry and the poor community and the new buildings play a great role in keeping those ministries moving forward efficiently. The environment created enhances the values of St Agnes church, such as an environment that is accepting, inclusive and supportive; where people feel safe to come 'just as they are' to receive healing and grow in their relationship with God and in His service, and to reach out to the community both spiritually, by evangelism, and physically, by caring and seeking justice for the broken, hurt, marginalised and poor (St Agnes website). The focus of the church is the people, family life, outreach to the poor, caring for the community and the young people, prayer and worship. It is no longer just a holy ritual performed by people to a God that is high and mighty, but there is a reality to transfer the heart of God to the people of the world and this is evident in the facilities of the church.

5.3 LINKING THE OLD AND THE NEW –Cathedral of The Holy Nativity, Pietermaritzburg



Figure 5.16. View of the Cathedral of the Holy Nativity from the street. (Architect & Builder, 1983)



Figure 5.17. View from the nave towards the altar. (Architect & Builder, 1983)

This is an interesting case study in terms of how the old and the new architecture and the old and the new beliefs are translated and linked together. The Cathedral of the Holy Nativity was built from a design competition, which was won by architects Heinrich Kammeyer and Norbert Rosendal in 1976. They designed a '*spiritual sanctuary appropriate to the ethos of our time*' in terms of form and function (Architect & Builder, 1983). The building symbolizes the unity and joining together of two Anglican churches in the community of Pietermaritzburg, St Saviours and St Peters, which had been separate entities for many years.

5.3.1 Justification of Case Study

The Cathedral of the Holy Nativity is similar to that of St Agnes in Kloof, in terms of being an interpretation of new visions along with the old being incorporated in the building. There is much opportunity to learn from how the architects kept the old and created a new language that was representation of both groups of churches in a manner that is reflective of the time and place. Since the cathedral is situated in the city centre it will provide ways of how to deal with creating a place within the city centre. The use of materials in the building is simple yet effective and is a good precedent to learn from.

5.3.2 Location



Figure 5.18. Aerial view of location of the Cathedral of the Holy Nativity. (Google Earth).

The Cathedral of the Holy Nativity and the old St Peters building are located between Church Street and Langalibalele Street in the Pietermaritzburg central business district. Therefore it is easily accessible to all people because it is very close proximity to major public transport facilities. There is access to the church from both streets. People can freely walk through the site from one street to the other.

5.3.3 Historical and Social Context of Case Study

For many years the Pietermaritzburg Anglican Church was divided, with two Bishops and two cathedrals, The St Peters (figure 5.19) and St Saviours. In 1976 a national design competition was held to find a design that would best symbolize the unity of the formerly divided church community. The competitors were informed that:

“ it is the people and the people altogether who are the church, and it is they therefore who are the true focus of the ‘Temple of God’...the church buildings...although necessary are secondary and must never assume an importance they do not possess” (Architect and Builder, 1983).

The architects Kammer and Rozendal successfully realised the vision of the church in the building. The structure is simple but significant as it expresses the new values of the two church communities without favouring one or the other. Also because of the location in the city, the church had the opportunity to be a part of the people of the city and to extend its functions and services to the public life.

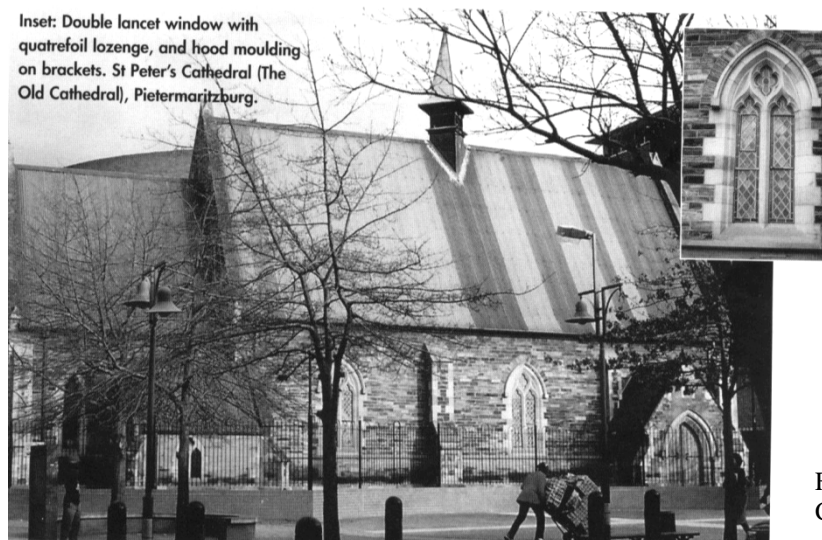


Figure 5.19. View of the Old St Peter's Cathedral. (KZNIA, 2004)

5.3.4 Empirical Data

On the site is the 120 yrs old existing building of St Peter's church, of Victorian Anglican architecture (figure 5.19) clad in sandstone and shale, with a steep pitched slate roof, but later replaced with corrugated iron roof sheeting. On the site is a grove of yellow trees, which were preserved and integrated with the site. Therefore the site was a major influence in the design (Architect & Builder, 1983). The design is about the control of the edges of the site in order to create a precinct within the precinct of the city. The building unifies the functions of the church that is the worship, fellowship and administration in a single urban statement; therefore there is free movement in all directions on the site (Architect & Builder, 1983).

The worship space is a 1000 seater flexible space, which can also be used for smaller mid-week meetings. The plan of the cathedral complex reveals the concept of oneness and the perfection and

unity of a circle. The form is a large sourcing drum but at lower level is broken up and organic to create a sense of human scale and to relate it to its surroundings (Architect & Builder, 1983).

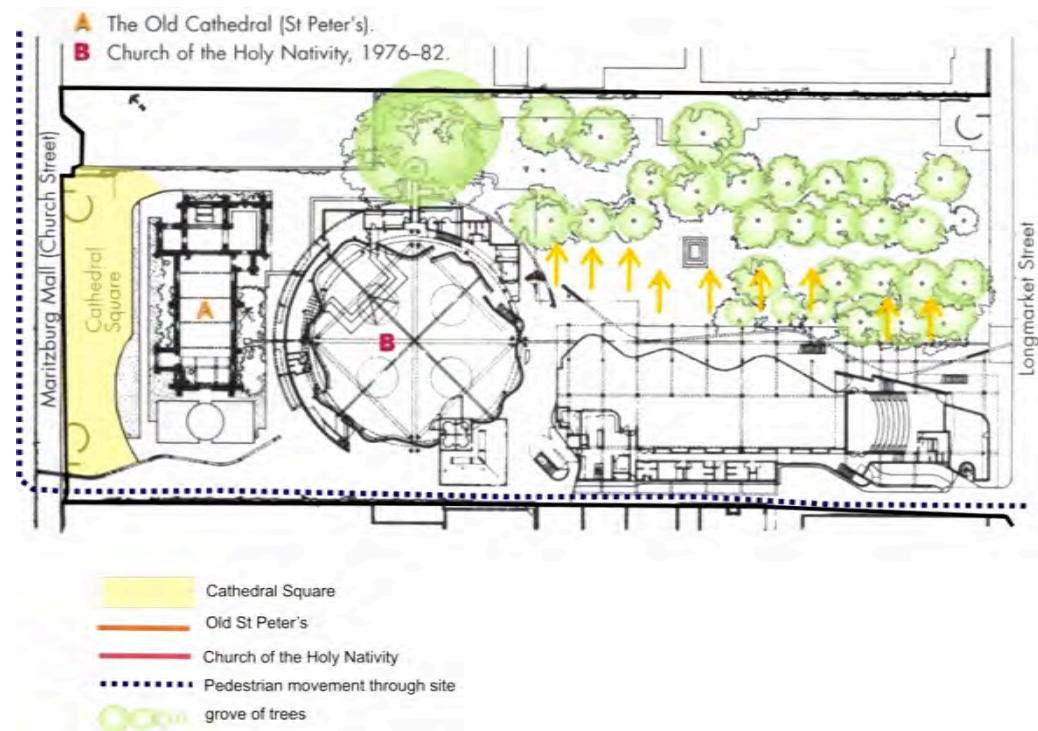


Figure 5.20. Analysis of Site plan of the Cathedral. (KZNIA, 2004.)

The concept sketches (Figure 5.21& 5.22) of the architect show the layers and ideas, which are superimposed and interacting to make up the building. (1) There is the circle form, (2) the cross, (3) the square inside the circle, (4) the organic shape, (5) the result of the combination of the ideas and concepts. On the interior the floor is one level and this emphasizes the sense of togetherness and flexible use of space. The sanctuary is naturally ventilated on convection principle. The air enters at the base of the drum between the skins and is drawn out mechanically at the clerestory at roof level. The interior spaces because of the flexibility of the design can be used in isolation simultaneously or opened up to allow for use of large activity.

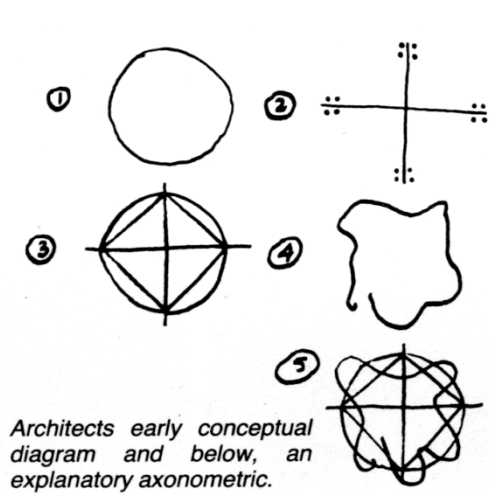


Figure 5.21. Concept sketches of the building.(Architect & Builder, 1983).

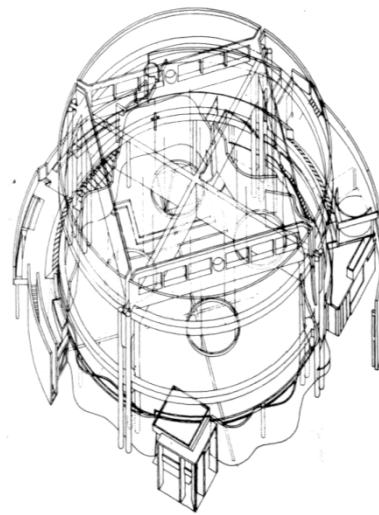


Figure 5.22. An axonometric showing the ideas superimposed in the building. (Architect & Builder, 1983).

The jury wrote:

“this scheme has an outstanding conceptual clarity which sets it apart from the other schemes submitted...it is the relationship between the natural park land and the accommodation structure which is one of the significant qualities of this design” (Architect & Builder, 1983).



Figure 5.23. View showing well crafted entrance using concrete and brick. (Architect & Builder, 1983).



Figure 5.24. Congregation assembled outside in the distinct spaces of the complex. (Architect & Builder, 1983).

5.3.5 Conclusion

The Cathedral of the Holy Nativity is a fine example of expressing and representing, the different values of the Anglican Church in Pietermaritzburg from the old to the new. It is reflective of the time that the church is living in today. The focus on creation of places for people within the complex highlights the importance the people in the congregation have in relation to the building, which is secondary. Although the building is secondary, the Cathedral of the Holy Nativity shows that it can still be expressive and well designed in order to better accommodate the users.



Figure 5.25. Glenridge Church International. n.d. (Web 052).

5.4 A TOOL FOR A TASK –Glenridge Church International

Glenridge church is one of many churches that have rented from place to place for their worship and activities. They have moved from a garage to a drill hall to a marquee, always with the desire to have their own permanent building, as it is not easy as a church to be fully effective in your ministries without a home base. They finally found such a place on the top of the Durban station parking lot. This is an interesting place for a church considering the surrounding context. This case study explores how structural constraints and budget can be used to create an effective church space.

5.4.1 Justification Of Case Study

The case of Glenridge Church International has great value for this research, as it is not a typical church in form and in function. The building is a shed-like structure, which houses all the variety of functions available. This case study deals with real issues that the church faces and has to live with such as creating buildings that will fully meet their diverse needs but also within the limitations of budget. It highlights the shift in emphasis of the church in general from the building to the people.

5.4.2 Location

After moving from place to place, Glenridge Church International settled on the top of the Durban Station complex on 65 Masabalala Yengwa Avenue. As one enters the Durban Station complex, there is a sign leading to the church. This very unique location has the potential to bring in wide variety of people, both local and international. However if one misses the sign, there is no way of knowing there is a church on the rooftop as it is not visible from street level. This means the church does not rely on what people see, but on the congregation itself going out to the world, being examples and making disciples. So instead of people coming to the church because they have seen it, they come because they have seen the lives of the church, which are the people. The location poses a threat to the growth of the church building because of the limited roof space. There is, however, more than enough parking for the congregation as the station parking is mostly vacant on Sundays.



Figure 5.26. Aerial view of Glenridge church on the Durban Station. Google earth.

5.4.3 Historical And Social Context Of Case Study

Glenridge Church International grew out of a church called The Invisible Church, which was planted in 1976. In 1982, The Invisible Church dispersed and a small group of people went on to start a new church, which became known as Glenridge Christian Fellowship. Chris Wienand, who was a high school teacher at the time, became the leader of the church. During this vulnerable place of transition, Chris met a man named Dudley Daniel, a mature church leader who helped lay apostolic foundations within the church. From that point onwards, the church flourished, growing in maturity as well as in numbers (Web 3).

As noted earlier the church moved from a variety of places, they moved from The Albany Hotel to Parkview School to Glenwood High School and then to the D.L.I. Hall. They needed to have a permanent and undisturbed meeting place; this led to the building of the current place of worship on top of the Durban Station. The name Glenridge came about because of the church's impact into both the Glenwood and Ridge areas and International because of its involvement and influence into and throughout the nations. After fourteen years of leading Glenridge, Chris and Meryl Wienand handed over the leadership of the church to Rory and Melanie Dyer, who have been leading since 1996(Web 3).

5.4.4 Empirical Data

"We are an apostolic, prophetic, community of friends, who love god, love each other, and desire to impact and change the world"(Web 3).

The first impression one gets as they enter the Glenridge church is not a sense of being in a holy and sacred space. The architect was successful in fulfilling one of the church's values and beliefs; that the building is just a tool to do God's work, and that the people are the temple of God, the holy and sacred things. This is what the reformers were fighting to make people aware of.

The opening quote highlights another important vision of the church; to be used to impact and change the world. This is what the building responds to and provides a platform for the church to impact the world in more than one way, because of its flexibility. Mainly the budget and the existing structural grid of the platforms of the station determined the shed-like structure. This type of construction was the most cost effective and thus enabling the church to focus on other areas of their ministries.

The entrance to the church complex is directly on axis with the main entrance door and the stage. The church hall was extended to include a portion of the verandah and the coffee shop. Because of the layout of the plan, it would be easy to extend the entire complex without difficulty if the space was not limited. One way they have proposed to extend the facilities is upwards (figure 11&12). On the right side are all the office space, reception and other ministry departments such as children’s ministry, media department, staff facilities, feeding rooms and ablutions.

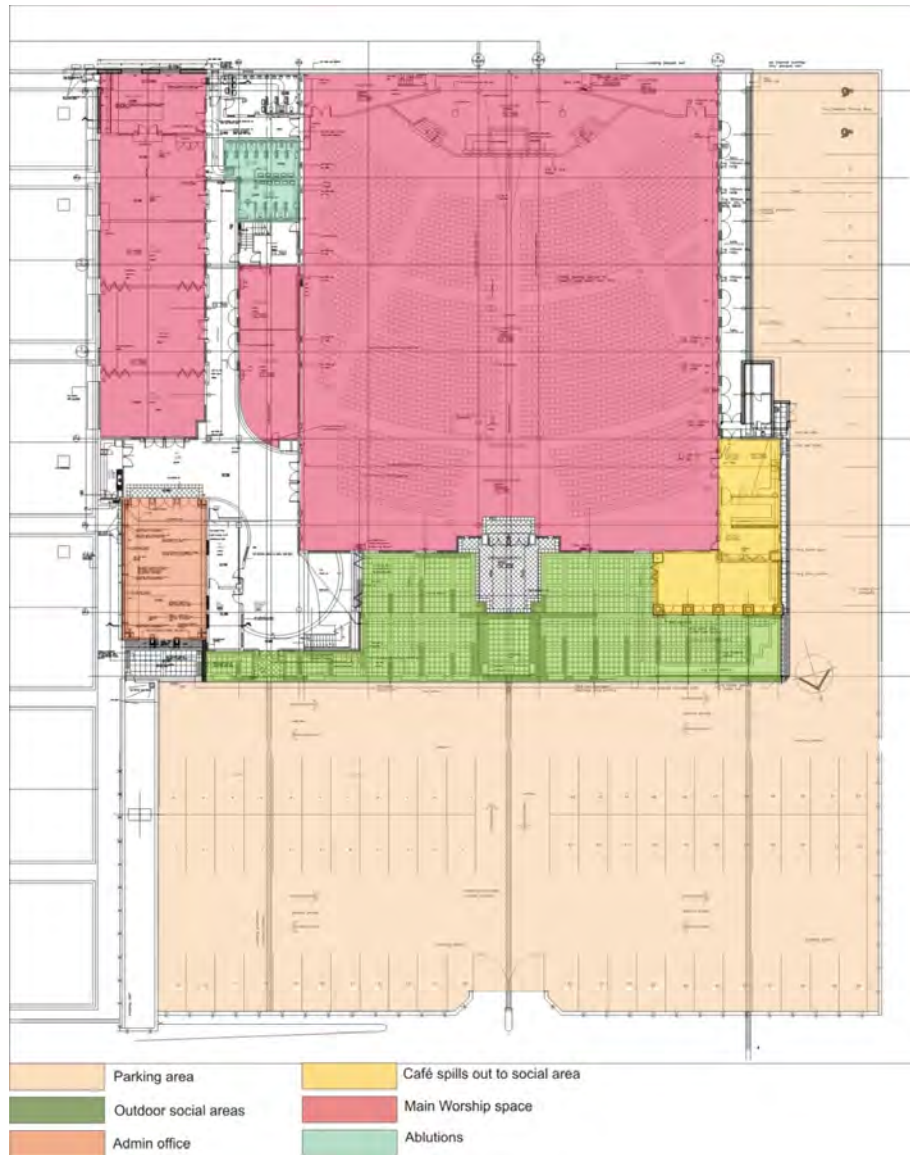


Figure 5.27. Analysis of Layout of floor plan by author, showing parking. n.d. (Glenridge Church International).

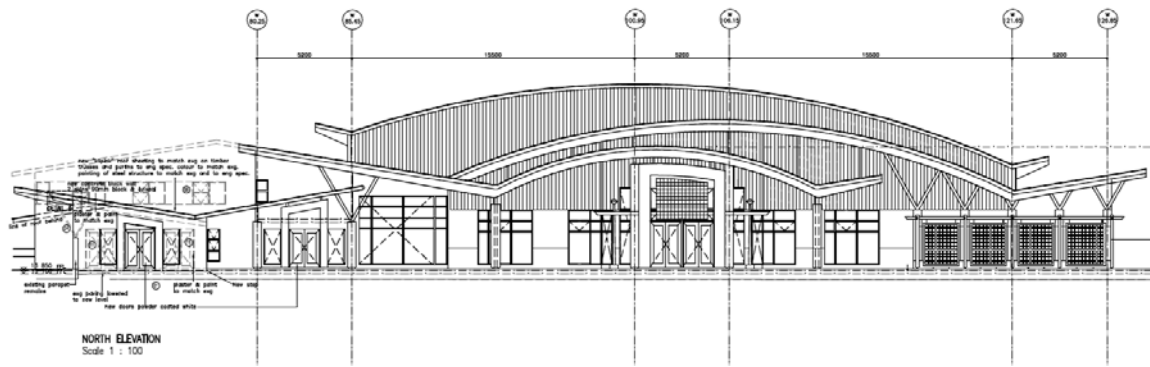


Figure 5.28. Front entrance North elevation of Glenridge. n.d. (Glenridge church International).

The large verandah is used as a transition space between the hall and the car park and acts as a spill out social area for the congregation before and after church meetings allowing people to linger around and get to know each other. The coffee shop area also serves out onto this large verandah, with tables and chairs under umbrellas for the people to gather and share meals together. Because of the location of the building, the entire complex is hard landscaping. There is no soft landscaping that encourages outdoor use of space, especially for the children. They are located in small compartments of space within the buildings (figure 5.27) and are not exposed to natural lighting and ventilation.



Figure 5.29 & 5.30. Large veranda and coffee shop area. (Author, 2011).

The main hall was fully airconditioned in the past few years due to the heat radiating from the exposed roof structure. Not only from outside, but inside too, the appearance of the hall is that of a storage warehouse as one can see chairs stacked against the wall, table tennis tables, shooting hoops, coffee stations on wheels and lounge areas all around the area. This highlights that the building is highly functional and accommodates as many functions as possible. It is in many ways symbolic of the congregation, who are focused on being fully effective as a people for the gospel.

The main hall is not only used by the church for their youth meetings and activities and other church meetings, but it is used by other secular people needing a space to meet and have their meetings and the coffee shop is open throughout the week for the use of the public. This helps the building to pay for its own maintainance costs and is not a burden on the church.

5.4.5 Conclusion

Glenridge Church International describes their life as being on a spiritual adventure with their King and Saviour Jesus Christ, and live as a people who have been changed by the love of God and are all responding to Him by loving Him, loving his people, the church and the world He came to save (Web 3). The Glenridge church building is, in a way, a base to carry out this mission to change and impact the world and functions to its full capacity in furthering this mission. The building itself is not trying to symbolize anything but to be place that tends to the functions and needs of the users. It achieves the role of being merely 'a tool for a task'.

5.5 CREATING MEANINGFUL PLACES -Redemption Point Church, Pinetown

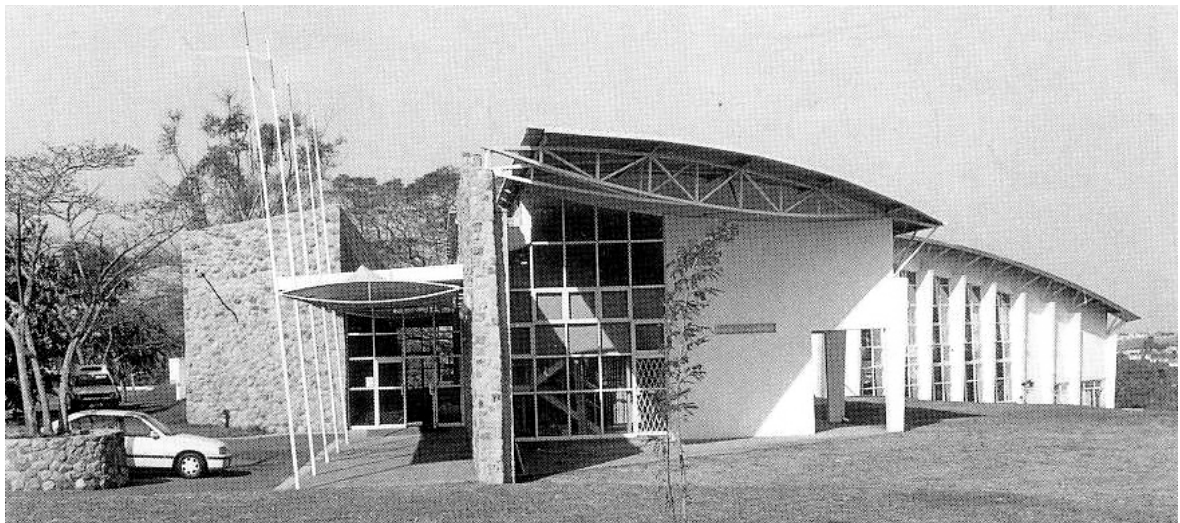


Figure 5.31. Side view of main entrance to Redeption Point Church. (Architect& Builder, 1983.)

The uniqueness of the development of this church complex makes the case study of Redemption Point Church (Red.Point church) one that is interesting and enlightening. This is a showcase of the life of the New Testament church embodied in the built environment. This case breaks the mould of not only traditional church architecture but also that of the life of the church as a community of believers.

5.5.1 Justification Of Case Study

The case studies were done in search of an example that best captures the gospel in built form. Architect Ian Bell describes church architecture as the process of designing the gospel in brick and mortar. The architect's brief was to capture the vision for this church given through a prophetic drawing (figure 5.32) of what the church was to become. This is crucial in designing for any institution, to capture their vision and future, and to represent it in the architecture. The vision was to create a place of people, park-like grounds, a schooling centre, day-care, library, a place of rest and seclusion, a centre for worship and prayer and accommodation for members and shelter for the needy. All these things are part and parcel of the gospel and should, therefore, be a part of all Christians' lives and their environments should be a reminder of this. Therefore this case study will explore how these different aspects of the gospel are captured in the built environment without losing the essence of the gospel.



Figure 5.32. Prophetic drawing for the new Red.Point church complex.(Author, 2011).

5.5.2 Location



Figure 5.33. Map of Red.Point Church previously Victory Faith Church. n.d. (Web 053).

Red.Point Church is located alongside the N3 freeway right in the heart of many residential communities of Pinetown. As one drives along the freeway there is a Red.Point signage board, but the church complex itself is not entirely visible because there are many trees blocking the line of vision from the highway. There are two entrances, one is on 80 Caversham Road, and the other is 90 Seventh Avenue, Pinetown. Red.Point church is well situated on the edge of a hill overlooking the residential community below and is equally visible to this community. The church has the opportunity to serve as the centre of activity for the surrounding communities as it was with the early church.

5.5.3 Historical And Social Context Of Case Study

Red.Point Church, short for Redemption Point Church, was previously known as Victory Faith Church. The name change came about as a result of a change of heart and vision for the church. The vision and mission was no longer about proclaiming faith and victory, but a return to the simplicity of the gospel of the cross of Jesus, where the lonely, lost and confused find peace and redemption at the foot of the cross. This meant a shift in focus towards the people of God, and providing a point of redemption for the many lives of the community and surroundings. This brought about the project for the building of the new church complex. The brief for the architect, as stated earlier, was in line with the new vision and heart of the church.

5.5.4 Empirical Data

The proposed design for the new church complex for Red.Point addressed all the aforementioned values and visions of the church in a seamless and wholesome scheme that used the site to its full potential. The project was proposed in phases in order to be able to grow and accommodate as the people grew in numbers (Figure5.34). This ensures that as the church grows, the buildings are able to grow seamlessly with it.

The first phase of the project is indicated by the colour orange, this included the reception and offices and kitchen, the auditorium, secondary hall and ablutions block. The second phase indicated by the colour pink, included more office space, a larger kitchen and more ablutions, and children's ministries to accommodate the growing congregation. The final phase, indicated in yellow, is the accommodation, has not yet been built as the need is still being assessed in relation to finances.

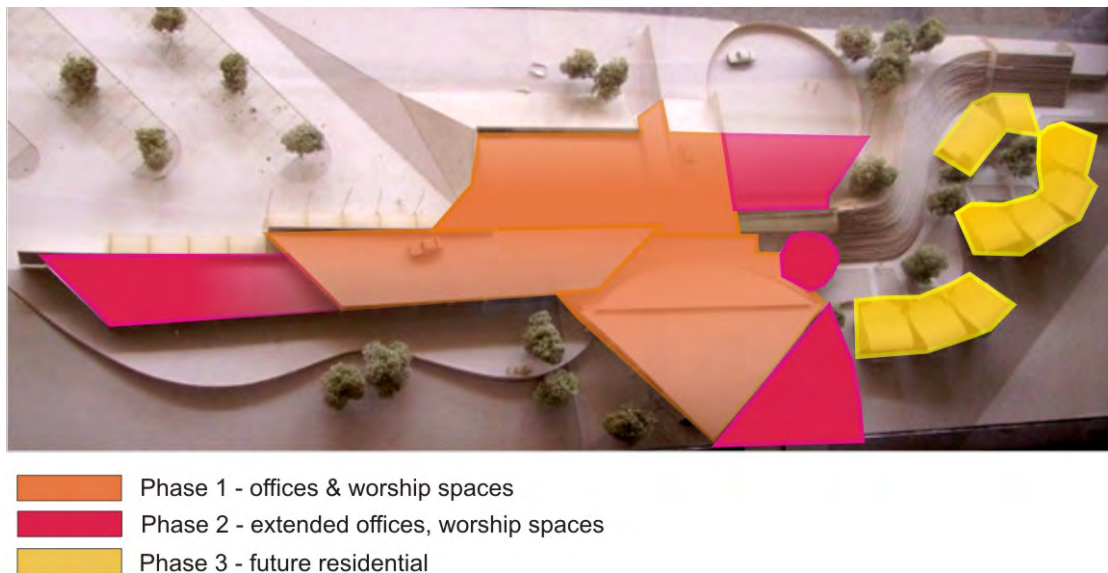


Figure 5.34. Proposed phases of the Red.Point Church complex. (Author, 2011).

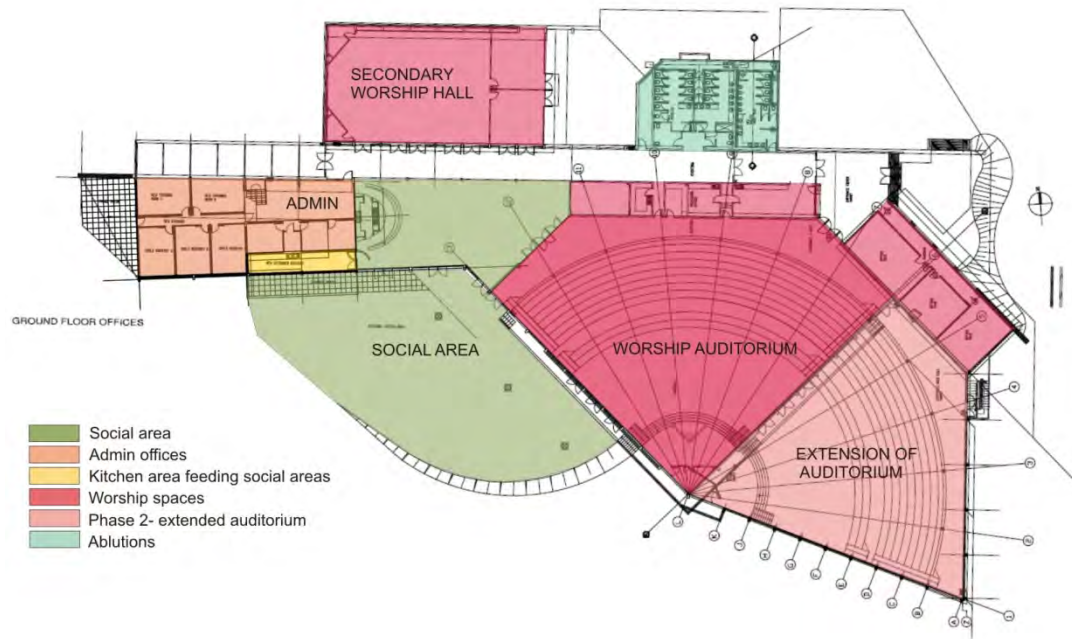


Figure 5.35. Analysis of Ground floor layout of Red. Point Church by author. n.d. (Paton Taylor Architects).

Redemption Point Church exists, free and alive under the loving kindness of God for the benefit of people, places and the planet. Their mission is to be faithful to life (Red.Point Church). This is translated through the church complex in various ways. (Figure35.6) shows the main entrance to the church where a large continuous stonewall acts as a buffer from the noise of the freeway alongside it. This image of the church as one approaches, does not speak of an ecclesiastical architecture. It is a practical solution to the fulfillment of the mission and vision of the church. The character is not one of dominion, power and authority but of a human nature and scale, responsive to its context. The flagpoles are a symbol of the many nations of the world influenced and in fellowship with the church. They enhance the vision of a place for all the nations and not just a particular group of people.



Figure 5.36. View of entrance to Red.Point church.(Author, 2011).

Figure 5.37 shows the view the user encounters as they enter the Church complex. Through the lounge entrance foyer with the secretary and administration offices to the immediate left. The interior and exterior spaces of the complex are a response to the ministry by creating gathering spaces for fellowship. The entire complex is people focused. The environment puts the user at ease, disarms any fears or concerns they have and prepares them to enter into the main auditorium.



Figure 5.37. Coffee bar in entrance foyer. (Author, 2011).



Figure 5.38. Coffee bar and entrance foyer. (Author, 2011).

The main auditorium has raked flooring which limits the flexibility of the space. However there are numerous activities which take place in the auditorium, such as weddings of members of the congregation. The church is open to the surrounding community using the auditoriums for personal functions by request. They do not let the halls out for money, because their desire is to be available and to be a support to the community when and as the need arises. The large openings of the auditorium allow in a great deal of natural light which caused an issue with glare during the morning meetings, therefore the church has added blinds to help control this problem (figures 5.39 and 5.40). Because the auditorium is so wide in depth it is able to stay cool passively.

Figures 5.41 and 5.42 shows tables, chairs and couches have been set up to create places to linger after the meeting. Teas and coffee are served from the bar area and as the church meeting ends, people spill out onto this space to get to know each other better.



Figure 5.39. Main auditorium. (Author, 2011).



Figure 5.40. Auditorium during a church meeting. (Author, 2011).



Figure 5.41. Social lounge foyer. (Author, 2011).



Figure 5.42. Social lounge foyer after church meeting. (Author, 2011).

From the inside foyer there is the opportunity to move further outside to the social area created with tables and benches and umbrellas. This space can be accessed directly from the main auditorium or from the foyer. The large kitchen serves this outdoor area through numerous counters (figure 5.44). At Red.Point church the aim is creating environments that encourage fellowship among the believers. This adds great importance to the kitchen area as, it becomes the heart that feeds the fellowship and, therefore, needs to be large enough to efficiently serve the entire congregation and be extended as the need arises. The fields are used as social areas as well, for outdoor events such as picnics and games. This is a wonderful feature because of the great outdoor climate in Durban. It brings to life the image of an African people worshipping and praising out in the open, under trees (Figure 5.45).



Figure 5.43 outside social area. (Author, 2011).



Figure 5.44. Exterior social area serviced from kitchen windows. (Author, 2011).



Figure 5.45. Picnic social on church grounds. (Author, 2011).



Figure 5.46. Church parking on the grounds. (Author, 2011).

5.5.5 Conclusion

Redemption Point Church strives to stay true and fulfill the mission of all Christians, to love God and stay faithful to his word. The word of God encourages believers to be in constant fellowship with each other as that will strengthen them and keep them in the faith. The Bible gives the proverb of iron sharpening iron, so a man sharpens the countenance of his friend (Proverbs 27:17, NKJV). This is what is the main goal for the creation of this church complex, to create a place for the people to form and grow meaningful relationships. The focus is once again on the people and the building is there to cater to their needs.

5.6 CREATING MEANINGFUL PLACES –KwaSizabantu Mission



Figure 5.47. Auditorium at Kwasizabantu mission. (Author, 2011).

5.6.1 Justification Of Case Study

From the discussions in the literature review, the case of Kwasizabantu Mission is an ideal example of what a Protestant Evangelical mission is. This is a model showing the lifestyle that the early reformers were trying to revive, a lifestyle of the New Testament church. Where the believers were in constant fellowship, and where what they had or attained was shared among the believers daily. This mission does exactly that. The concept of the mission is based on the idea of a tree. It is a place of rest from one's journey, provides shelter from the heat of the sun and for free, once one has recovered, they continue with their journey. This is the essence of the mission and the reason for this study. The aim is to establish whether or not this model is successful, and if so how it achieves this success. Also to analyse their built environment in relation to their values and beliefs.

5.6.2 Location



Figure 5.48. locality map of Kwazizabantu Mission. n.d.(Web 009).

Kwazizabantu is located deep in the heart of KwaZulu Natal, South Africa. Figure 5.48 indicates the location of the mission in relation to Durban and other major towns. The mission is located in a village 2km after Maphumulo. Although being so far inland, away from the National roads, it is very easy to get to the mission by car. The mission also has a small plane and their own airfield strip to land the small aircraft. The mission is entirely surrounded by villages of people from the Zulu tribe and these are the people it services. However because of its location, it can also serve as a stop for refreshments or night accommodation to those travelling along the R74 towards Ladysmith or Greytown as visitors are always welcome.

5.6.3 Historical & Social Context of Case Study

The aim of the mission was to bring the Gospel to the people of KwaZulu Natal. Kwazizabantu means ‘a place where people are helped’. This is the vision of the missionaries such as Erlo Stegen, to live as God commanded in the Bible, and the mission centre is a result of that. The Kwazizabantu mission was started in 1966 with a small parcel of land and now has 340ha of land used purely for intensive farming. The produce is used for the mission, to feed the volunteers, visitors and the needy on a daily basis for free, and the rest is sold to generate funds for the running of the mission.

“CHRIST says if you see the poor help them; if they are hungry feed them, you can preach the best sermons, but unless you are living it, its of no use” Stegen, 2010.

The Mercury described the mission as “A thriving community, which offers a blueprint of how country towns and economies could and should run”(The Mercury, 2010). Thousands of people come for spiritual and or physical help on a monthly basis and hundreds of the local people are employed on the farm. The site map (figure 5.47) shows the layout of the buildings on the site of the mission and the different functions they house. There are however furtherer away large factories and greenhouses for the production of bottled water, dairy products, a bakery and vegetables.

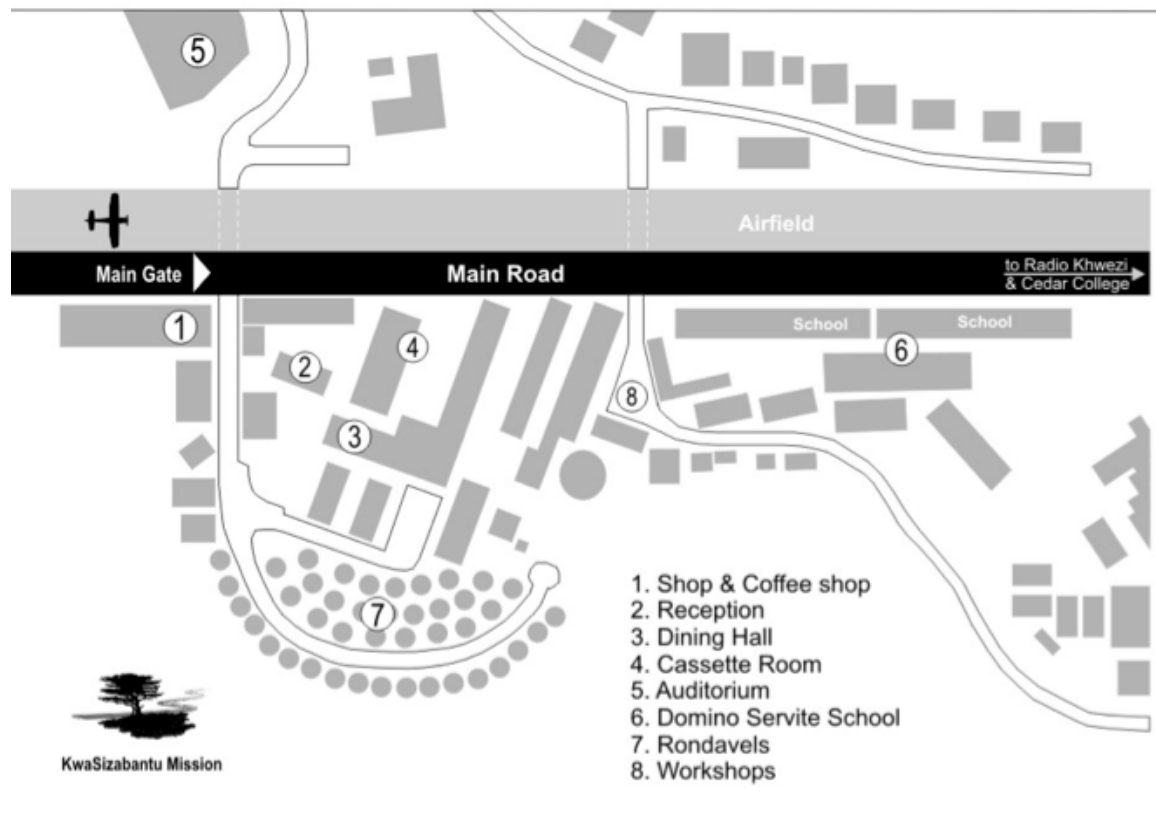


Figure 5.49. Site Map of Kwasizabantu Mission, KZN. n.d.(Web 009).



Figure 5. 50. Arial view of Kwasizabantu Mission. n.d.(Web 009).

5.6.4 Empirical Data

The motto of Kwasizabantu is “*WE PRAY AND WORK HARD*”. There is a hub of activities with hundreds of people on the mission of meeting the needs of the poor. Such as:

Hot houses for green peppers

Aquella bottled water from natural springs

A dairy factory, manufacturing jams, pickles, yoghurt,

A bakery

A hospice for women in their final staes of AIDS

A Church with an 8000 seater auditorium

A School 250 pupils and a College of Education

Kindergarten 50 children

Orchards of Kiwi fruit and avocado trees

Printing press,
Radio Khwezi,
55 rondavels and 14 room guesthouse for visitors and workers

The 8000 seater auditorium of Kwasizabantu was built over a period of 10years. The initial structure was constructed from reject steel. In 2007 a fire started in one of the rooms of the auditorium and the entire steel structure melted within an hour. The new roof structure of the auditorium is constructed from imported laminated timber, which is so thick and strong that during a fire it has a higher rating.

There is no religious concept behind the design of the building. It is there to fulfill a functional need as pleasantly as possible. Only ornamentation in the building is the cross on the pulpit that is there because someone offered to make it for the mission. The size of the pulpit is also functional, to accommodate at least three interpreters during a service.

Maximum light is received through the large glass facades on the short ends of the auditorium. The skylight in the roof regulates and opens according to the temperature inside and the wind direction outside. There is no air conditioning, only natural ventilation. The acoustics of the building were calculated so that the entire audience can hear the speaker naturally. The purlins are at specific angles to enhance the acoustics. The floors are carpeted which also enhances the acoustics of the space.

The auditorium is used the mission on Sundays, however it is used mainly as a conference centre for conferences, youth or pastors.

5.6.5 Conclusion

Everything on the mission centre is within walking distance. People walk from their homes to the mission, to the auditorium, to the dining hall, to the factories and the accommodation facilities. The main area where the mission needs to expand is in the area of accommodation as there are constantly people coming to the centre for aid and they all need to be housed.



Figure 5.51. Interior view of the auditorium. n.d.(Web 2009).

CHAPTER 6. ANALYSIS AND DISCUSSION

6.1 Development of the Church

Various discussions and literature review of Church history, has established that in the first few centuries of Christianity, many great things were achieved architecturally. However, research of the doctrinal beliefs and values of particular times in history proves that the architecture created was a pure representative of the state of the Church. A great deal can be learnt from these ages, in terms of how the faith was interpreted in the architecture, such principles can be applied to present situations. Problems in Church architecture are different from age to age, Hammond (1962) citing Meihuish, points out that there is seldom an attempt, by the Church and designers, to connect the problems of church buildings with the presents situation of the church or current developments of theology and sociology. Church architecture has been in the background, ignored and neglected by the architectural profession. This may mainly be because in the eyes of the architectural industry, church architecture appears to have already achieved the best it can be during Medieval Times and there is no need to attempt to create an architecture different to what was created otherwise it will not be viewed as a true representation of Christian faith. This comes from the fact that many people expect church buildings to have certain architectural elements in order for them to be acceptable as churches such as spires, towers, stained glass windows, pews, baptismal fonts, axis and many others.

The review of the theological developments of the Christian faith has brought some light to the concept of the Church, what it is and what it embodies. Today it appears, is a time similar to that of the beginning of the Reformation, a time for a return to the essentials, a time for purification in worship and church architecture (White, 1964). It is clear that the church is the body of believers and that each individual believer has a role to play in the furthering of the message of the Gospel, because of the belief in the priesthood of all believers found in the New Testament. This knowledge of what the church is has been able to remove the many preconceived ideas of what a church building should resemble. The evidence of this can be seen in the numerous new church buildings that have been built in an attempt to express the newfound understanding of the Church and worship. Protestants throughout the ages have been exploring ways to express the Gospel in built form.

The nature of Protestantism resulted in many movements arising from within it. It is difficult to classify these into specific categories because they over the years have become interrelated and more often than not, they overlap. Therefore each church group needs to be viewed in the light of what they believe. However in the context of this document, Protestant Churches will be referring to those that

accept and adhere to the basic foundational beliefs, such as the five Solas, Scripture alone, by faith alone, by grace alone, through Christ alone and glory to God alone and the four key attributes and beliefs which are the need for conversion, the authority of the Bible, activism in spreading the Gospel and the work of the cross of Christ. The New Testament books of Acts illustrates that there were many believers in different regions of the world who held the same doctrinal beliefs and practices, and that there was a unity of mind and this unity is what held the believers together and propelled their growth not only in numbers and in spiritual maturity.

6.2 Interpretation of Meaning and the Sacred

The unity of mind that the early Christians held was gradually lost as Christianity became a state religion and began to be influenced by a variety authorities and opinions even those who were not in the Church, such as Emperors and Kings. To this day there are numerous definitions and interpretations on a variety of subjects such as that of sacredness and symbolism. Majority of the cases reviewed show that there is consensus among Protestants with regards to how they perceive the sacred. For these, the focus is the people; they are the sacred vessels and not the buildings nor the spaces around them. This view of sacredness is also evident in many different cultures, and this is important to consider in the design of meaningful places. Since the mystery of sacred space cannot be reasoned or rationalised, it is a great challenge for architects (Menin, 2003; Sovik, 1982). Architects tended to use illusions and artificial means to achieve the mystery of the sacred, however this is not in line with objectives of the Church of portraying truth and reality at all times. People need meaningful environments that will encourage a direct relationship with the spaces created (Menin, 2003).

Meaningful places are achieved from the consideration of the cultural and regional context, because of the uniqueness of each place. Addressing and catering for the functions and needs of the people is what will give that space a presence that is more than physical (Trancik, 1986; Norberg-Schultz, 1980). It is clear that the creation of meaningful places is not about mere symbolism but is about providing an envelope of the activities of the users. Pallasma (2005) states that *'instead of creating mere objects of visual seduction, architecture relates, mediates and projects meanings.'* Oliver (1975) affirms that it is the power to influence and generate responses, and to make concepts visible that gives meaning and longevity to the symbol.

The focus and importance of people and doctrinal beliefs over symbolism and sacredness has had direct influence on church design concepts. These include concepts that use the people and not architectural style as their point of departure in church design.

6.3 Church design concepts

Studies show that there is no accurate and flawless teaching to give concerning the desirability of one architectural style to another (Watkin, 1977). According to White (1964) style is not of the utmost importance. During the Protestant Reformation there resulted a variety of church designs, experiments expressing different concepts. This resulted in plans of various shapes, which helped to emphasize and highlight beliefs such as the importance of the word over ritual, the importance of the church as a community of believers and the priesthood of all believers, resulting in the importance of the pulpit over the altar, circular buildings for better involvement of the entire congregation and removal of choirs and baptismal fonts. These beliefs and many others are what the architecture of the Reformation attempted to express. There are many buildings that proclaim false or deceptive statements, which are contrary to the users, and this includes church buildings. This is discovered by the use and the experience of the architecture. It is when one experiences the building that what it embodies is realised (Maguire, 1962). Designers of the built environment should be careful not to impose alien traditions or theories which are in sharp contrast to society's beliefs or ways of life, instead designers should create environment where he helps man to dwell and develop himself through incorporating dignity and drawing on identifiable components in the that environment.

Frank Lloyd Wright said, an architect should first be a poet, and the good poet observes closely and listens carefully. The architect should observe the people who will worship in the building and listen to them before beginning the design. The designer should make the structure express them in such a way that they would continue on their path of progress without losing their way (Baker, 1982). Today, the priorities and beliefs of the church have changed; they invest more time and money in the people and the spreading of the message of the gospel. Church architecture is rich in cultural history and each generation leaves its marks on the building, different to the previous generation (Clowney, 1982).

However it was not merely an issue of architectural aesthetics, but redefining religious faith and correcting the errors of certain misinterpretations and deviation from fundamental Christian values and beliefs, that needs to be addressed. Contemporary churches have been described as generic homogenous meeting spaces, but they are in fact the reflection of a particular church's striving to serve the community in its entirety as well as the needs of the church. Some of these churches are used as classrooms, daycare centres, and public meeting spaces and conference venues and no longer as just places for worship. This helps to establish the relationship between the church and the public which is vital in order for the church to effectively fulfill its calling to spread the message of the Gospel. This cannot be effectively achieved if there is no relationship with the people. White (1964) considers contemporary architecture to be the only real possibility for the creation of a new floor plan. However,

it appears that many churches are contemporary only in form, their planning and layout is that of a medieval congregation. The great advantage of contemporary architecture is the variety of forms that can be created, which cannot work with other styles of architecture.

The research has revealed that many people have their concept of the Church mainly determined by the exterior of churches they have seen. This picture is what forms the impressions that people have in mind regarding the Church and its purposes (White, 1964). This is where the significance of the church needs to be portrayed to the world passing by. Architecture is seen as a mirror that reflects the values and ideals of a particular people; it should continue to play that role in religious architecture. The building becomes a witness to those outside the Church. The task for architecture today is to 'seek the inner kernel of worship and provide the most direct architectural setting for it' (White, 1964).

CHAPTER 7. CONCLUSION AND RECOMMENDATIONS

This study revealed that Protestant doctrine has been a major contributor to Church architecture development. Attempts to establish a Protestant architecture also influenced other branches of Christianity to re-evaluate their architectural expressions. The research also showed that there is gap in the area of readily available archives for Protestant architecture compared to periodic church architecture. This gap inevitably leads to lack of awareness among designers and lay people. The importance of the role that doctrinal beliefs and values play in the design of churches has been established throughout this study. Designers need to familiarize themselves more seriously with these factors when approaching a new church design. However the church needs to sort out their doctrine. They need to be clear about their beliefs because the doctrine not only covers what one believes but what one lives by. Therefore church buildings need not only be expressions of the 'words' but the lifestyle of the faith. To build a new church in a style from a past age is backward looking and sentimental. There is a modern architectural style. Building in a modern style will show the readiness and willingness of the Church to face the problems of that particular age. Architecture is not a matter of superimposed style that does not face the reality of life (Hammond, 1962). Any building that is built or designed for a special purpose will and should reflect and express that purpose. A church should be a symbol of its congregation, their values and reflect the character of their liturgy. The significance of the symbolism comes from a proper adaptation of the building to its purpose.

The message of the gospel is the same since the beginning of Christianity, it never changes, just as God is the same yesterday today and forever and his word never changes (bible reference). The message is simple, clear, bold and powerful but also humble, accessible and free. Many church buildings fall short in expressing this. The site, the people and the gospel itself need to be design generators, in order for the world to see the church for what it really is and not through the eyes of tradition. In conclusion the following quote from the apostle Paul illustrate that what he preached was followed and matched up with what he lived. The church today needs to take heed and put the house of God in order and line up with the message of Jesus Christ and the Church needs to seek to attain the unity of mind that was present during the Early Church.

“But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra – what persecutions I endured. And out of them all the Lord delivered me” (2 Timothy 3:10-11, NKJV).

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APPENDICES – Questionnaires

APPENDIX I

THE INFLUENCE OF PROTESTANT DOCTRINE ON THE DEVELOPMENT OF CHURCH ARCHITECTURE.

QUESTIONNAIRE

INSTRUCTIONS: Fill in the information required or tick the box were applicable

NAME: Elizabeth Putzger

1. Age: 21

2. Gender: Male female

3. What is your profession?

Student

4. Are you a Christian?

Yes

No

5. What is your understanding of Protestantism?

It is a departure from Catholicism

6. What is your understanding of a church?

It is a body of people sharing in their belief in Jesus Christ.

7. Apart from Sunday and religious holidays, how often do you go to church?

None

Daily

Twice a week

Three times a week or more

8. In your opinion, does the church have a role to play in the community? Please elaborate.

Yes, in sharing the Word of God and helping those in need

9. Is it important for a church to have its own building? Yes No Why? Although it is a great tool for a church to have a base it is not vital for a church to operate as a church can meet anywhere

10. List 3 things that come to mind when you think of a church building?
• Children's church building/area
• Equipment room
• Social area - for casual times of fellowship

11. In your understanding, is a church building a sacred and holy place? Yes No Why? It is not the building itself that is sacred.

Is there anything else you would like to add?

Thank you for taking the time to fill in this questionnaire!

APPENDIX II

THE INFLUENCE OF PROTESTANT DOCTRINE ON THE DEVELOPMENT OF CHURCH ARCHITECTURE.

QUESTIONNAIRE

INSTRUCTIONS: *Fill in the information required or tick the box were applicable*

NAME: Luthando Mbalo

1. Age: 25

2. Gender: Male female

3. What is your profession?

Architectural Technician

4. Are you a Christian?

Yes

No

5. What is your understanding of Protestantism?

Nothing at all, just a different interpretation of Christianity.

6. What is your understanding of a church?

A gathering of Christian individuals with in order to pray and to worship.

7. Apart from Sunday and religious holidays, how often do you go to church?

None

Daily

Twice a week

Three times a week or more

8. In your opinion, does the church have a role to play in the community? Please elaborate.

I believe that once again this depends on the individual. If religion means something that you believe in then yes.

9. Is it important for a church to have its own building? Yes No Why?

Although one could say that there isn't much difference between a Church and Religion, in my personal opinion there is a difference. The worship and praise is what matters most. And

APPENDIX III

THE INFLUENCE OF PROTESTANT DOCTRINE ON THE DEVELOPMENT OF CHURCH ARCHITECTURE.

QUESTIONNAIRE

INSTRUCTIONS: Fill in the information required or tick the box were applicable

NAME: Mamello Maduna

1. Age: 53

2. Gender: Male female

3. What is your profession?

TEACHER

4. Are you a Christian?

Yes

No

5. What is your understanding of Protestantism?

A group of Christians who broke away from the Catholic Church for various reasons.

6. What is your understanding of a church?

A community of people who pray together at a building - with common beliefs and ways of worshipping.

7. Apart from Sunday and religious holidays, how often do you go to church?

None

Daily

Twice a week

Three times a week or more

8. In your opinion, does the church have a role to play in the community? Please elaborate.

Yes. To bring communities together - to pray together and for community members to help one another.

PTO

.....
.....
.....
9. Is it important for a church to have its own building? Yes No Why?

Yes. So that there is a place of worship.

.....
.....
10. List 3 things that come to mind when you think of a church building?

Pews, big, altar

.....
.....
11. In your understanding, is a church building a sacred and holy place? Yes No Why?

It is a place where people go to pray and meditate about their lives.

.....
.....
Is there anything else you would like to add?

No.

.....
.....
Thank you for taking the time to fill in this questionnaire!

APPENDIX IV

THE INFLUENCE OF PROTESTANT DOCTRINE ON THE DEVELOPMENT OF CHURCH ARCHITECTURE.

QUESTIONNAIRE

INSTRUCTIONS: Fill in the information required or tick the box were applicable

NAME: Numbusa Maduna

1. Age: 17

2. Gender: Male female

3. What is your profession?

Student

4. Are you a Christian?

Yes

No

5. What is your understanding of Protestantism?

I don't know

6. What is your understanding of a church?

I think of a place where the people of God come together for fellowship but meet importantly to worship and glorify God - also to hear his word

7. Apart from Sunday and religious holidays, how often do you go to church?

None

Daily

Twice a week

Three times a week or more

8. In your opinion, does the church have a role to play in the community? Please elaborate.

Yes, it brings together the people

of the community. It's also a great influence
to community life

9. Is it important for a church to have its own building? Yes No Why?

Yes, it is important to have a place to go to and
praise God together but I rate that there's nothing
wrong with a church beginning off in someone's home.

10. List 3 things that come to mind when you think of a church building?

- I think of a big, brick building
- I think of a big steeple & a cross outside
- I'd also think of it being spacious

11. In your understanding, is a church building a sacred and holy place? Yes No Why?

It's a place where you go to worship and
praise God for His glory and you hear His Word

Is there anything else you would like to add?

No

Thank you for taking the time to fill in this questionnaire!

DESIGN REPORT_ EXPRESSING THE ESSENCE OF CHRISTIANITY

TOWARDS THE CONCEPTUALIZATION OF AN EVANGELICAL RESOURCE CENTRE

Thandeka Maduna 204511094



PART TWO

DESIGN REPORT

CHAPTER 1 INTRODUCTION

1.2 PROJECT DESCRIPTION.....

1.3 THE NOTIONAL CLIENT

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1.3.2 The Client's Requirements.....

1.3.2 Detailed Client Brief.....

1.4 CONCLUSION

CHAPTER 2 SITE SELECTION, SURVEY AND ANALYSIS

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2.2 SITE SELECTION AND DISCUSSIONS (OPTIONS).....

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2.3.1 History.....

2.3.2 Location.....

2.4 DESCRIPTION OF EXISTING SITE CONDITIONS (SITE SURVEY).....

2.5 SITE ANALYSIS.....

CHAPTER 3 DESIGN DEVELOPMENT AND RESOLUTION

3.1 CONCEPTUAL AND THEORETICAL ISSUES

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3.1.2 Precedent & Case Studies.....

3.2 FINAL DESIGN PROPOSAL

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3.2.2 Conceptual Developments.....

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CHAPTER 1 INTRODUCTION

BACKGROUND OF THE DOCUMENT

Church architecture has evolved dramatically since its inception. It has changed shape and form, from simple meetinghouses, to grand Gothic cathedrals, to high-tech auditoriums and modern creations of various sizes. This research focuses on the manner in which Protestant doctrine has influenced the development of church architecture. Because of the many movements within Protestantism; there is a variety of architectural forms, therefore there is no particular Protestant church architectural style. This study determines how different doctrines and values have influenced design throughout the ages.

Theoretical debates on place, meaning and function are directly relevant to such a study, which seeks to find ordering principles that inform and facilitate the creation of functional and meaningful places.

PLACE THEORY & PLACE MAKING

The essence of place theory in spatial design lies in understanding the cultural and human characteristics of physical space. Space only becomes place when it is given a contextual meaning, which is derived from a cultural or regional context.

Each place is unique and takes the characteristics of its surroundings. People need a relatively stable system of places in which to develop themselves, the social, spiritual and cultural aspect of their lives. (Trancik, 1986; Norberg-Schultz, 1980).

The practice of place-making is about transformation, change, modification and preservation and this require an understanding of the basic values and assumptions that form human institutions and actions (Schneekloth and Shibley, 1995; Norberb-Schultz, 1971).

MEANING

Creating architecture with equal concern for form, function and technique, creates an experience of many values or meanings because there are connections and correlations between all things (Jencks and Kroit, 1997, 2006).

Buildings are extensions and shelters of bodies, memories and identities (Pallasma, 2005). All of society communicates and represents itself in the built environment.

Church architecture is not to create a literal representation of Christian values and beliefs, but to create an environment that is rich in meaning on many levels

MEANINGFUL PLACES ARE ACHIEVED THROUGH FUNCTIONAL SPACES.

A church building is a representation of the relationships of the people with each other and their environment, it provides for their convenience and in order to accomplish this requires a close analysis of function. Church architecture, is not to be a mere symbol of Christian values but an envelope for the life of the Church. Addressing and catering for the functions and needs of the people is what will give that space a presence that is more than physical (Trancik, 1986; Norberg-Schultz, 1980).

The task for architecture today is to 'seek the inner kernel of worship and provide the most direct architectural setting for it' (White, 1964)

RESEARCH FINDINGS:

PEOPLE-ORIENTATED DESIGN

Each community of believers has its own combination of needs, ranging from schools, child care, youth centres, cultural centres, shops and restaurants. The complex need not necessarily be a church, but a place through which the church can minister. The location of such a complex is established in consideration of effective ministry, such as accessibility, economy and other practical considerations. It is to be a meeting place for people.

People are regarded as sacred, not the buildings or the spaces around them. The focus of the architectural space changes according to the activity.

If it is the preaching = the pulpit is the focus

If it is the lords Supper = the table is the focus

If it is baptism = the water is the focus

The spaces need to encourage human interaction.

PROTESTANT SYMBOLISM & SACRED SPACE

Key symbolism is directed to the key doctrines of salvation by faith in the life, death, and resurrection of Jesus, the priesthood of all believers this downplays the use of symbols and ministers are not different from the congregation, and sola scriptura which emphasizes the importance of the word of God.

i.e various seating arrangements to express the priesthood of all believers

The stage or platform may not be to accent a “sanctuary” as separate from the congregation, but to provide enough elevation to give visibility.

The 16th Century reformation led to the removal of medieval altars, because they were no longer conceived as a table to share a meal around, they were removed from the people and the proportions were no longer related to humans. They instead set up temporary tables when needed. To give the people freedom to move around, share and celebrate the Lords Supper in freedom.

If the complex is to be used for other events, the liturgical furniture can be features, such as a water fontation which can be used for baptism can become an asset to the place.

*“If you are going to build a church you are going to create a thing, which speaks.
It will speak of meanings, and values, and it will go on speaking.
And if it speaks of the wrong values it will go on destroying.
There is a responsibility here” - (Maguire, 1962).*

THE FIVE SOLAS

The common beliefs among Protestants are known as The five solas. These principles separate Protestants from Orthodox and Catholic churches, they also carry theological differences that distinguish the branches of Protestant Christianity from one to the other.

Sola gratia - by grace alone

Sola fide - by faith alone

Sola scriptura - by Scripture alone

Solus Christus - In Christ alone

Soli Deo gloria - Glory to God alone

PROTESTANT RITES AND CEREMONIES

Because of the 5 Solas Protestants believe there are only two sacraments, that of baptism and the Lord's Supper. This allows a great freedom in terms of the architecture because all that is required from these ceremonies is flexibility of space for celebrating the Lords Supper and a water feature for baptism. The rest, such as ecclesiastical images can be used freely according to the congregations desire.

1.2 PROJECT DESCRIPTION

The proposed Evangelical Resource Centre will aspire to be a home base, not only for the client and the churches working with the client but also a base that will service the needs of its community.

The proposed Evangelical Resource Centre will aspire to be a home base, not only for the client and the churches working with the client but also a base that will service the needs of its community. The site is located on the south west corner of the Victoria Park, on the Durban beachfront. The proposed centre will embody the characteristics of the New Testament Church found in the Bible in the book of Acts. Apart from the worship facilities, it will include training facilities, media department, meeting spaces indoor and outdoor, sports and recreational and educational facilities, and a residential component.

The centre through the Gospel, will be a place of refuge for the community, a place where people will find strength and hope for life, and a house of prayer for all nations (Isaiah 56:7). The purpose of the centre is to enhance and enrich the lives of the users, both believers and non-believers, by responding to the pressures and issues of the community and providing meaning and direction and a stable environment.

The architecture is a reflection of the qualities of the Gospel, such as openness, transparency, love, hospitable, bold and humble, and is also to be a reflection of the diverse cultural context in which it is situated in order to create an environment that will encourage people to use it. To refer to the literature reviewed and precedents will establish the elements and principles to draw from to best create this character. As established in the literature review that there is no unifying style to best represent Protestantism, there is a greater opportunity for a variety of buildings than ever before.

Client

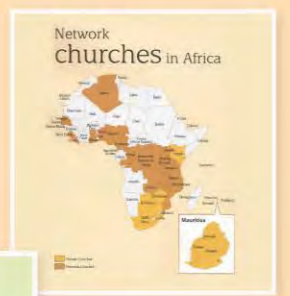


All the churches working with **Church Team Ministries International (CTMI)** will share the responsibility for the Centre. CTMI is a network of churches working together to spread the message of the Cross of Jesus Christ to the world.

This network of churches is made up of Partner Churches, Network Churches, and Satellite Groups. CTMI is 'reaching out to as many as 25 countries', where lives are being transformed and restored through the Gospel of the cross.

The VISION of CTMI and its partner churches is:

- To present a living testimony to the Church of the power of the Cross of Jesus Christ that transforms lives, families, churches and ministries.
- To strengthen, equip and help Church leaders through the message of the Cross and the Grace of God, in order to see the Church restored and established on the foundation of Christ.



CLIENT ATTRIBUTES

Open

Accessible to all

Christ-Centred

People focused

Servant heart

Project Description

The proposed Evangelical Resource Centre will aspire to be a home base, not only for the client and its affiliated churches but also a base that will service the needs of its community it is located in, which is on the North East corner of the Victoria Park, on the Durban beachfront.

The aim of the project is to create a liveable, integrated and cohesive community in a high-density urban environment. Meeting the needs of people from different backgrounds and creating opportunities for social, spiritual and economic growth. The centre will help to **enhance and enrich the lives of the users**, both believers and non-believers. It is a place that will also providing **meaning, direction and a stable environment**, a place of refuge for the community, a place where people will find strength and hope for life, and a house of prayer for all nations (Isaiah 56:7).

The proposed centre facilities, will include training facilities, media department, meeting spaces indoor and outdoor, sports and recreational and educational facilities.

The architecture should be a reflection of the clients values, such as **openness, transparency, love, hospitable, boldness and humility**, and is also to be a reflection of the **diverse cultural context** in which it is situated in order to create an environment that will encourage people to use it.

Guiding Principles

Create a pedestrian friendly environment – offer transportation choices such as walking, cycling. Interconnection of spaces, reduce traffic.

Create a spirit of place/ sense of community – recognise and celebrate the diverse culture in functional and meaningful ways and create a focal point for community interaction.

PUBLIC GATHERING PLACES
public realm fore everyday social life
places to meet
people watch
backdrop for events
experiential space



DESIGN DIRECTIVES

home

Welcoming, comfortable, sense of belonging, warm

integrated

Works with environment, part of the community

transparent

Open, integrity, clear

place of refuge

secure environment, serene atmosphere, protected environment

landmark

Visible



1.3 THE NOTIONAL CLIENT

1.3.1 The Client's Organisation

All the churches working with Church Team Ministries International (CTMI) will share the responsibility for the Evangelical Resource Centre. CTMI is a network of churches working together to spread the message of the Cross of Jesus Christ to the world.

“There are no contracts or written agreements binding the churches that work together, only the relationships that have developed between men of God of diverse cultures and races, from different countries, churches and denominations” (CTMI, 2011). This network of churches is made up of Partner Churches, Network Churches, and Satellite Groups. CTMI is ‘reaching out to as many as 25 countries’, where lives are being transformed and restored through the Gospel of the cross.

Figure 1. A map showing the CTMI Network and Partner Churches.

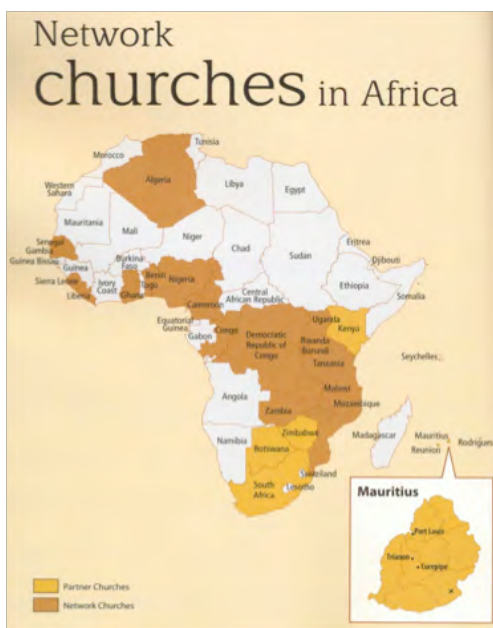


Figure. 1. Map of CTMI network churches in Africa. (CTMI, 2011)

Grace Gospel Church is a Partner church of CTMI founded in 2003 when Basil O’Connell Jones was sent from Selborne Park Christian Church in Bulawayo, Zimbabwe to Durban, South Africa. Grace Gospel Church will be responsible for the running and functioning of the centre on a day-to-day basis. For the activities of the church, they rent out school halls, hotels, and civic halls which all depend on availability. This makes it difficult for the church to fulfil their vision and mission in an efficient manner

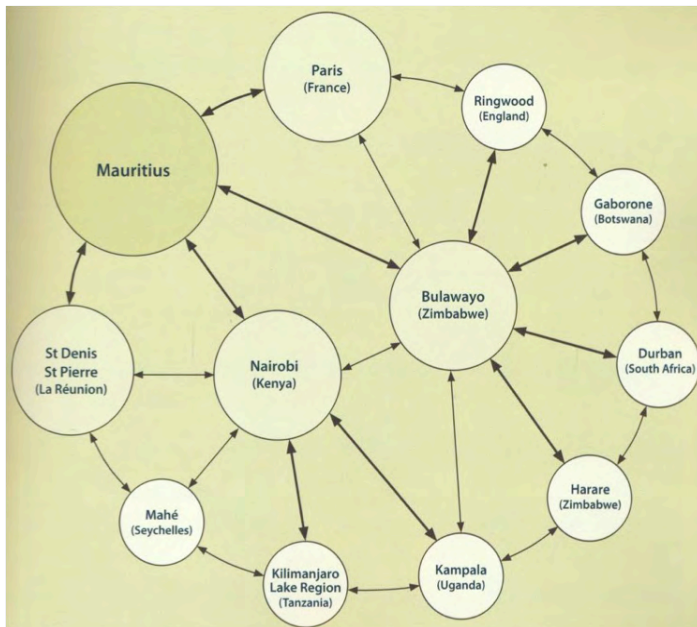


Figure 2. A diagram showing the CTMI network. (CTMI, 2011)

The vision of CTMI and its partner churches is:

- To present a living testimony to the Church of the power of the Cross of Jesus Christ that transforms lives, families, churches and ministries.
- To strengthen, equip and help Church leaders through the message of the Cross and the Grace of God, in order to see the Church restored and established on the foundation of Christ.

“Through conferences and seminars, the medium of radio, television, the internet and magazines, many individual lives, families, churches and ministries have been impacted and continue to be” (CTMI, 2011).

Client Attributes

- Open
- Transparent
- Christ-Centred
- People focused
- Servant heart
- Bold yet humble
- Accessible to all

1.3.2 The Client's Requirements

The require for the centre have been determined through interviews with the leaders and those who are responsible in the clients organisation, the congregation, members of the community and from analysis of precedents and case studies.

The Primary functions include:

- Administration offices
- Worship facilities - worship hall with cry room for mothers with babies, children's church facilities, midweek meetings area to accommodate small number of people, outdoor meeting area for evangelisms and gathering before and after meetings, ablutions, prayer garden for solitude, baptismal font for baptisms.
- Training facilities – lecture rooms for bible school classes,
- Media and production centre – reference library for information on Christianity, mainly Protestantism, audio/visual library, computers, bookstore.
- Day-care centre – classrooms, ablutions, play area,

Other functions include:

- Conference facilities – meeting rooms for pastors meetings, community meetings
- Food court – professional kitchen to serve the church and the community, indoor and outdoor dining areas,
- Sports and recreation facilities – fields, indoor sports area, ablutions/showers, games area
- Craft/Trading centre – work areas, display areas, storage, ablutions
- Accommodation – accommodation for conferences, youth camps, family camps, visitors passing through
- Parking – limited on site parking, basement parking, street parking, pick up and drop off zones
- Maintenance facilities – Plant rooms, transformer, storerooms, caretakers flat
- Landscaping - hard/soft landscaping, pathways, picnic areas, water features,

1.3.3 Detailed Client Brief

Aim of the project to create livable integrated and cohesive community in a high-density environment. Meeting the needs of people from different backgrounds and creating opportunities for social, spiritual and economic growth.

Accommodation Schedule:

Room Name	Qty	Area(m ²)	Total Area
Ground Floor			
Conference Centre			
- Multi-purpose Hall	1	491,85	491,85
- Entrance lobby	1	64,03	64,03
- Mother's room	1	16,21	16,21
- Stage	1	127,10	127,10
- Electrical room	1	14,09	14,09
- Mechanical room	1	15,77	15,77
- Storage	1	15,77	15,77
- Machine room	1	15,77	15,77
Sub-Total Area (m²)		762,56m²	762,56m²
Administrative department			
- Meeting room	1	33,53	33,53
- Secretaries	1	25,99	25,99
- Office 1	1	26,12	26,12
- Office 1	1	25,49	25,49
- Waiting area & circulation	1	65,62	65,62
- Kitchen	1	7,97	7,97
- Staff lounge	1	47,93	47,93
- Disable wc	1	4,69	4,69

	- Staff wc	1	11,22	11,22
	- Male ablutions	1	14,25	14,25
	- Female ablutions	1	26,90	26,90
	- Outdoor deck	1	129,79	129,79
Sub-Total Area (m ²)			419,50m ²	419,50m ²
Food Court				
	- Dining hall	1	132,54	132,54
	- Professional Kitchen	1	28,11	28,11
	- Wash Area	1	12,72	12,72
	- Fridges	1	10,44	10,44
	- Book shop	1	48,86	48,86
	- Outdoor deck	1	109,93	109,93
Sub-Total Area (m ²)			342,60m ²	342,60m ²
Skills development Centre				
	- Exhibition area	1	103,95	103,95
	- Skills workshop 1	1	66,72	66,72
	- Skills workshop 2	1	25,63	25,63
	- storage	1	28,75	28,75
	- office 1	1	35,69	35,69
	- office 2	1	38,24	38,24
	- circulation	1	59,47	59,47
	- Male ablution	1	12,88	12,88
	- Female ablution	1	16,11	16,11
Sub-Total Area (m ²)			387,44m ²	387,44m ²
Media Centre				
	- Reference floor	1	166,73	166,73
	- Video room	1	17,68	17,68
	- Office	1	19,78	19,78
	- Issue desk	1	7,17	7,17

	- AHU	1	17,58	17,58
	- Female ablutions	1	18,50	18,50
	- Male ablutions	1	13,88	13,88
	- Disable wc	1	3,07	3,07
	- Entrance foyer	1	41,07	41,07
	- Lobby	1	56,70	56,70
Sub-Total Area (m ²)			362,16m ²	362,16m ²
Youth Centre				
	- Youth Centre hall	1	99,30	99,30
	- Lounge	1	38,36	38,36
	- Corridor	1	77,89	77,89
Sub-Total Area (m ²)			215,55m ²	215,55m ²
Children's Centre				
	- Meeting hall	1	44,79	44,79
	- Indoor play area	1	77,96	77,96
	- Boys toilets	1	12,39	12,39
	- Girls toilets	1	14,07	14,07
	- Staff wc	1	3,11	3,11
	- Store	1	2,06	2,06
	- Kitchen	1	35,84	35,84
	- Sick bay	1	14,09	14,09
	- Storage	1	19,81	19,81
	- Admin office	1	32,93	32,93
	- Group 1	1	42,61	42,61
	- Group 2	1	42,64	42,64
	- Group 3	1	42,29	42,29
	- Office 1	1	10,93	10,93
	- Office 2	1	10,95	10,95

	- Corridor	1	63,04	63,04
Sub-Total Area (m ²)			469,51m ²	469,51m ²
First Floor				
	Multipurpose Hall – balcony (incl foyer)	1	394,06	394,06
Sub-Total Area (m ²)			394,06m ²	394,06m ²
Media production department				
	- Lobby	1	37,68	37,68
	- Open plan office	1	53,93	53,93
	- Storage	1	28,60	28,60
	- Archives	1	30,52	30,52
	- Translations team	1	38,90	38,90
	- Newsletter & graphics studio	1	81,77	81,77
	- Video editing	1	38,25	38,25
	- Room 1	1	8,21	8,21
	- Circulation	1	9,12	9,12
	- Male ablutions	1	2,37	2,37
	- Female ablutions	1	2,18	2,18
	- AHU	1	17,58	17,58
Sub-Total Area (m ²)			347,74m ²	347,74m ²
Bible School				
	- Bible school hall	1	99,59	99,59
	- Admin office	1	15,72	15,72
	- Corridor	1	162,89	162,89
	- Classrooms 1	1	54,49	54,49
	- Classrooms 2	1	66,91	66,91
	- Classrooms 3	1	66,25	66,25

	- Classrooms 4	1	35,86	35,86
	- Classrooms 5	1	35,11	35,11
	- Office	1	32,87	32,87
Sub-Total Area (m ²)			569,69m ²	569,69m ²
Counseling centre				
	- Counseling	1	40,85	40,85
	- Office	1	16,93	16,93
	- Centre	1	82,90	82,90
	- Male ablutions	1	2,44	2,44
	- Female ablutions	1	8,95	8,95
Sub-Total Area (m ²)			152,10m ²	152,10m ²
Permaculture mezzanine floor				
	- Permaculture skills training	1	80,04	80,04
	- Gardens	1	236,89	236,89
Sub-Total Area (m ²)			316.93m ²	316.93m ²
Administrative department				
	- Finance department	1	33,65	33,65
	- Development projects	1	22,56	22,56
	- office	1	19,27	19,27
	- Missions office	1	30,37	30,37
	- storage	1	14,48	14,48
	- office 1	1	18,42	18,42
	- office 2	1	14,93	14,93
	- office 3	1	22,37	22,37
	- office 4	1	23,86	23,86
	- fundraising department	1	80,91	80,91
	- corridor	1	78,16	78,16
Sub-Total Area (m ²)		1	358,98m ²	358,98m ²

	Second / Third floor			
	Youth Centre			
	- youth hall	2	139,77	279,54
	- lobby	2	37,68	75,36
	Sub-Total Area (m ²)		177,45m ²	354,90m ²
	TOTAL AREA			5051,66m ²

Guiding principles

- To create a complete and compact community – a place where residents can work, play, learn, shop and live
- Create a pedestrian friendly environment – offer transportation choices such as walking, cycling. Interconnection of spaces, reduce traffic
- Propose housing that meets the needs of the whole community – a variety of housing types for a variety of incomes
- Create a spirit of place/ sense of community – recognise and celebrate the diverse culture in functional and meaningful ways and create a focal point for community interaction
- The community knows best – constant consultation with the community and users will ensure the design meets the needs and desires of the people.

1.4 CONCLUSION

Important factors to be taken into consideration during the design phase:

Development to take place in phases to give allowance for funds to be raised for the next phase

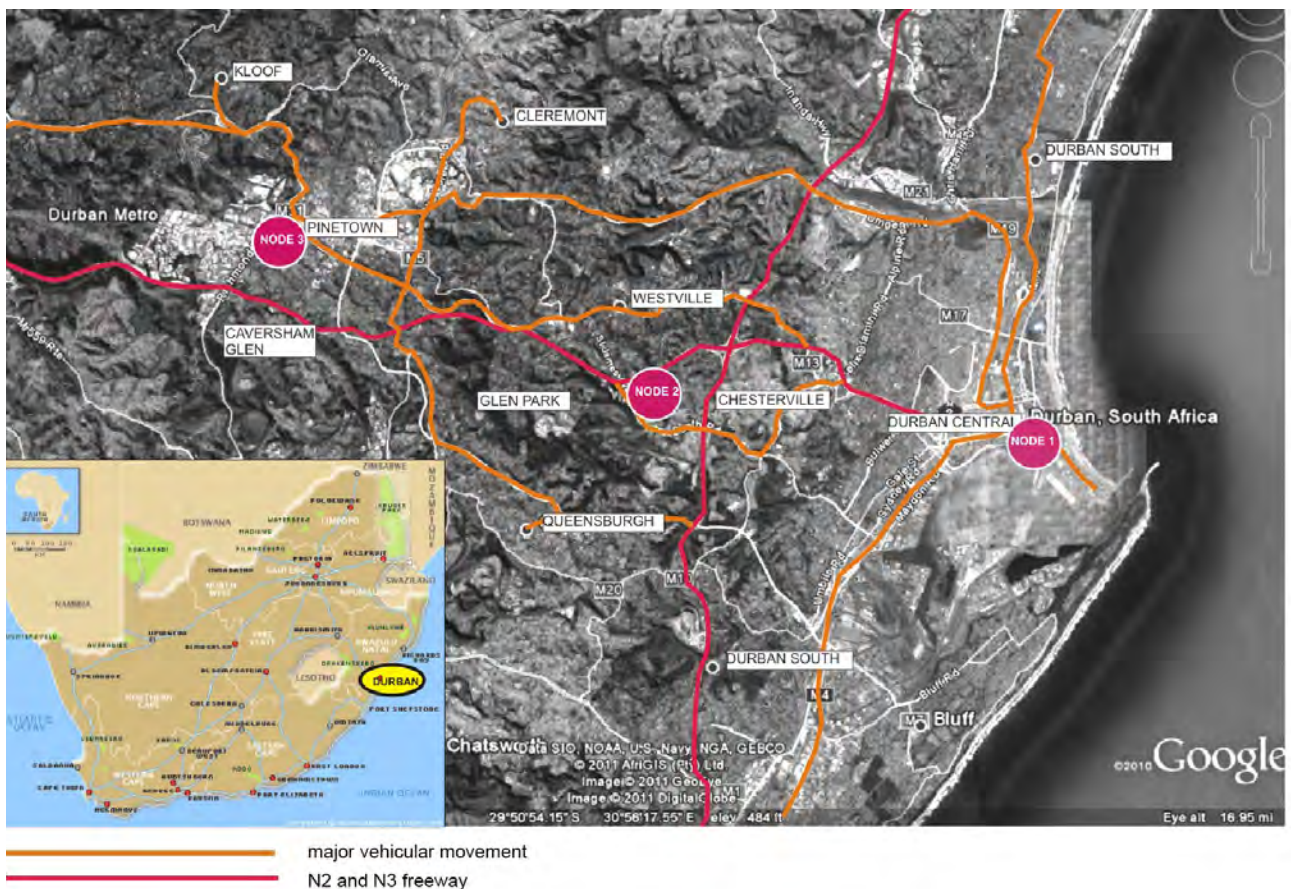
Flexibility to adapt to changes in the lifecycle of the church, growth, additions

CHAPTER 2. SITE SELECTION, SURVEY AND ANALYSIS

2.1 INTRODUCTION

The site options for the proposed centre are located in Pinetown and Durban city as indicated. Pinetown serves a variety of communities of different levels of income and development. These include Hillcrest, Kloof, Molweni and Cleremont Township, New Germany and Glenpark. These are within a very close radius to the Pinetown central business district. Therefore this is an ideal location for site selection that will enhance the vision and aims of the client, to be among people in order to better serve them and share the life of the Gospel with them.

Durban is the meeting place for people from all over KZN and the surrounding communities. The CBD has a vibrant residential community that is in great need of a centre that will serve its needs and build a community that is integrated and whole. This is an ideal location for the client to carry out and fulfil their vision and mission.



Site 1: Pinetown - NODE 3



- LEGEND:**
- residential
 - environmental conservation
 - waterworks reservoir
 - transport zone
 - general industry
 - light industry
 - education
 - special zone
 - commercial zone
 - place of worship
 - transition zone
- N3 highway

ANALYSIS – SITE OPTION 1	
STRENGTHS	It is located near major public transport route. It is a visually prominent location, easily accessible. Near small retail facilities and residential community.
WEAKENESSES	The major traffic route will create a lot of noise for the complex, which will need to be dealt with. On the West side of the site is a light industrial area.
OPPORTUNITIES	The site is large enough to for future expansion and effective landscaping. Has the opportunity to be a retreat area for the neighbourhood and a stop for passers by.
THREATS	The site is located at the corner of a busy intersection, which would need high monitoring for safety of the users.

Site 2: Durban Point - NODE 1



LEGEND:

- sports precinct
- private open space
- beachfront
- government and municipal
- general business
- educational
- public open space
- general shopping
- residential
- special zone
- cemetery
- place of worship
- major pedestrian movement
- major vehicular movement

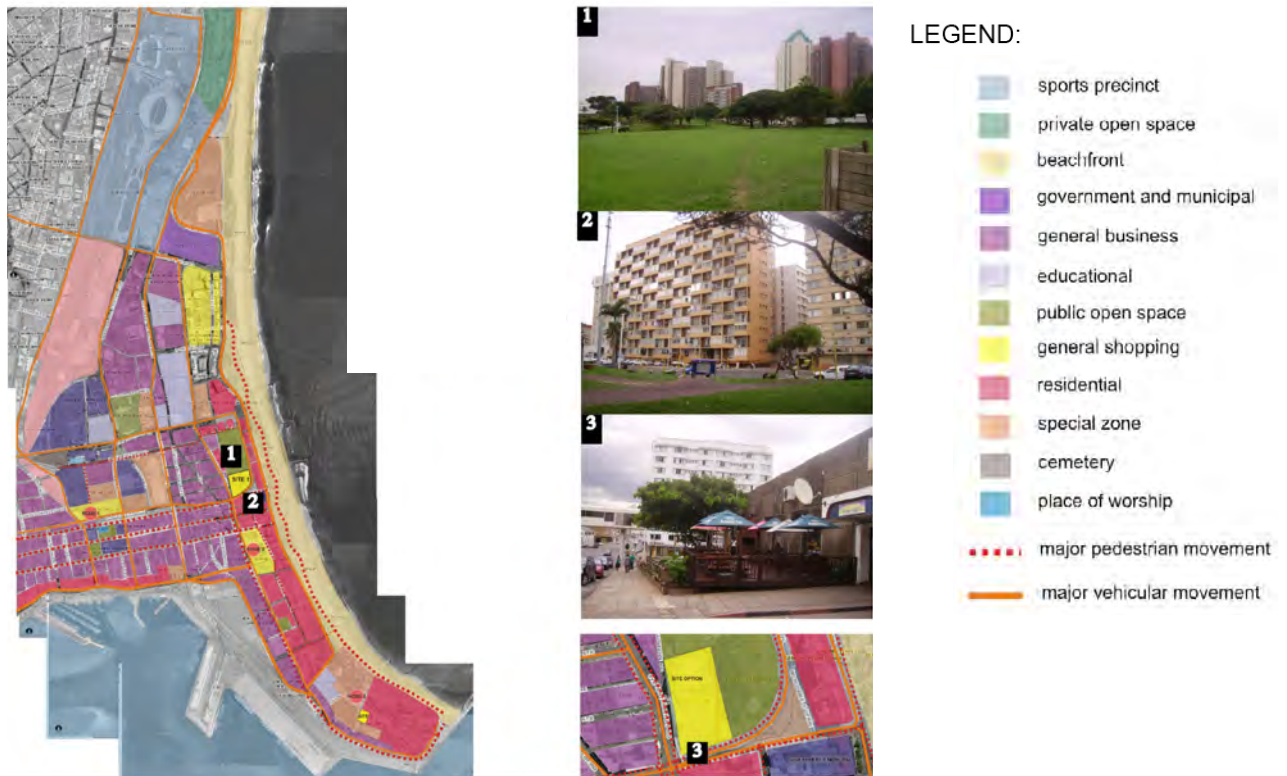
SITE OPTION 2 –DURBAN POINT

The Durban CBD area is alive with a variety of residential communities as can be seen in the macro-zoning diagram. Site option 2 is located between the new upmarket residential apartments and the historical low-income flats along Point road/ Mahatma Gandhi road. This symbolises bridging the gap between two very different communities. On the North corner of the site is The uShaka Marine world centre. This is the main draw card for people from all over the city to come to this particular area, to enjoy themselves with family and friends. The site gradient is almost flat because there is a large parking lot for the uShaka Marine world; the site is visible from afar.

Durban is the meeting place for people from all over KZN and the surrounding communities. The CBD has a vibrant residential community that is in great need of a centre that will serve its needs and build a community that is integrated and whole. This is an deal location for the client to carryout and fulfil their vision and mission.

ANALYSIS OF SITE OPTION 2	
STRENGTHS:	It is a visually accessible area to many coming to Ushaka Marine world. It is elevated therefore enhancing visibility and prominence.
WEAKNESSES:	The site is not easily accessible for pedestrians. It is a long walk. It is not large enough for future expansion and landscaping.
OPPORTUNITIES:	Has the opportunity to bring together very different communities.
THREATS:	To be unused because it is so detached from the community it is created to serve.

Site 3: Durban Vitoria Park - NODE 1



Site option 3 is on the Victoria Park. Near the vicinity of the park are many residential communities and hotels. Monty Naicker road on the south of the site, is one of the many thoroughfares to the beachfront for pedestrians and motorists. On the site next to it is a small library within the park. This site presents an opportunity to be of service to a community that is in needed, it is an opportunity for the church to truly express its role in the community.

ANALYSIS OF SITE OPTION 3	
STRENGTHS:	<p>The site is located on a high level above the ground thus making it prominent and visual from all sides. There is a large, variety of community, which is need within walking distance. There is a small police branch nearby making it a safe area. The site gradient is flat.</p>
WEAKENESSES:	<p>There are a lot of general businesses next to and around the site.</p>
OPPORTUNITIES:	<p>The basement can be used for parking for the complex. The site is large enough to hold large events for the community and evangelical meetings. The park can be used in conjunction with the complex to enhance the life of the users. The beachfront is just 5mins walk away. There are high-rise flats overlooking the site, providing passive surveillance.</p> <p>Opportunity to make a difference!</p>
THREATS:	<p>There are many dangers in this area, such as drugs and dangerous street life.</p>

2.2 SITE SELECTION AND DISCUSSIONS (OPTIONS)

The success of a church is not measured by the attendance register or membership. It is measured by the changed lives of the people, and their givenness to spreading the gospel in any way possible. The following need to be considered for the site selection:

SITE SELECTION CRITERIA

LOCATION -The location is of prime importance, the place needs to be used in order to be successful

ACCESSIBILITY - Easily accessible by vehicles and mainly by pedestrians.

VISUAL QUALITY - It needs to be able to enhance and complement the surroundings.

ACCESSIBILITY - Easily accessible by vehicles and mainly by pedestrians.

VISIBILITY - A prominent location to attract people.

SITE CAPACITY - Large enough to provide sufficient footprint, parking, setbacks, future expansion and landscaping for open meetings

DEMOGRAPHICS - Close to amenities and infrastructure, near existing activities people use. A meeting place for diverse groups of people use within walking distance of a residential community.

Site Selection Criteria	SITE 1	SITE 2	SITE3
Location	5	2	5
Accessibility	5	3	4
Visual quality	4	4	5
Visibility	5	2	5
Site Capacity	5	1	4
Demographics	3	3	5
A meeting place for variety of people	3	3	5
Gentle site gradient	4	5	5
Close proximity to major public transport routes	3	1	5
Total	37	24	43

5 = Excellent 4 = Good 3 = Adequate 2 = Satisfactory 1 = Poor

The above chart determines the site with most strength and opportunities and the least weakness and threats for the proposed centre. Site 3, at Victoria Park, Durban responds the best to the selection criteria compared to the other two site options.

2.3 HISTORICAL BACKGROUND OF SELECTED SITE

2.3.1 History

There are a few public spaces within Durban’s central business district. Victoria Park is one of the oldest parks in Durban. However there is little to no documentation, regarding this park. In fact people the use the city on a regular basis do not know of the park’s existence. This may partially be because of the wall of hotels along beachfront, which turn their backs on the Victoria Park. The essence of the park has been forgotten.

2.3.2 Location

As seen in figure 3 Victoria Park was demarcated as far back as 1868 along the Durban Coastline. Only Albert Park, Greyville racecourse and Botanical Gardens where also demarcated as parks or green spaces at the time. This suggests that Victoria Park in more than 100 years old, making it a heritage landmark to be preserved, restored and celebrated.

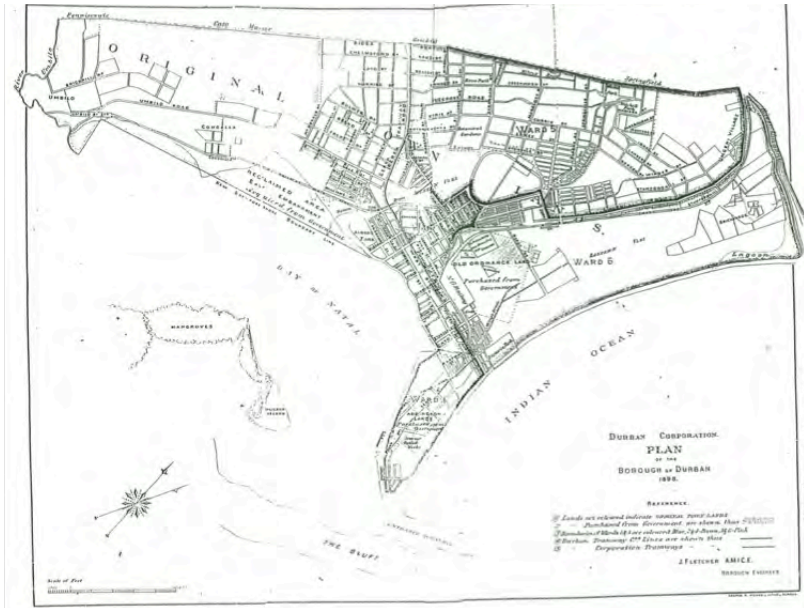


Figure 3. Map of Durban in 1868. (Library Archives, 2011)

Albert Park, originally named West End Park, was renamed in 1865 in honor of Prince Albert who had died a few years before (being Queen Victoria's Prince Consort), so was East End Park renamed to Victoria Park after Queen Victoria.

In a map from 1964 (Fig 4 & 5) of Victoria Park it can be shown that the entire area was functionally a sports recreation setting. From the Northern end of the site with numerous tennis courts to the southern end of the site with bowls fields and a playground.

The western side of the site was on an embankment with developments on all sides, the main one being the buildings to the right hand side separating the park from the beachfront Marine Parade.

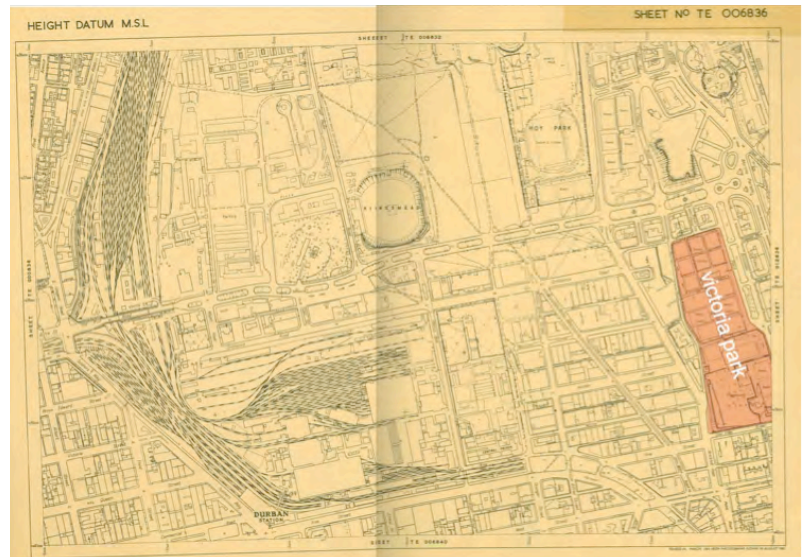
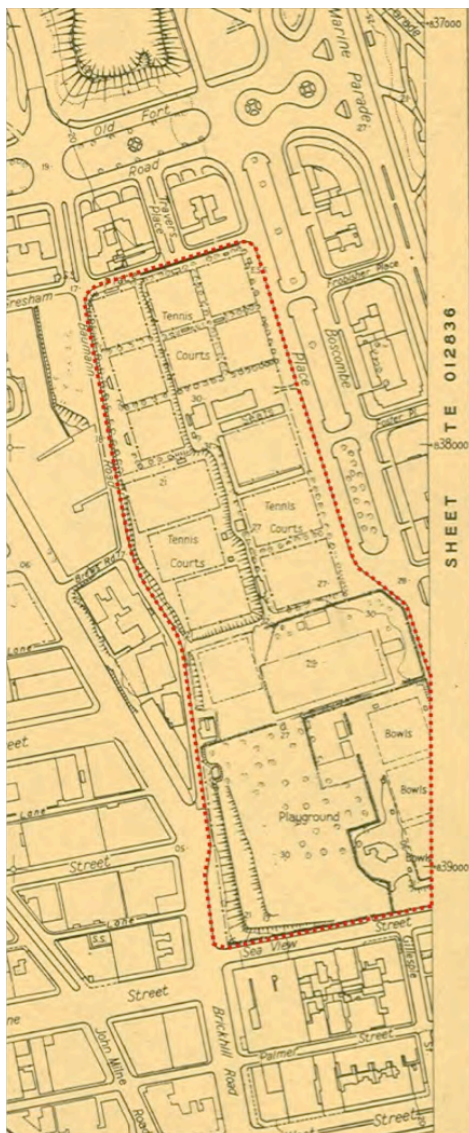
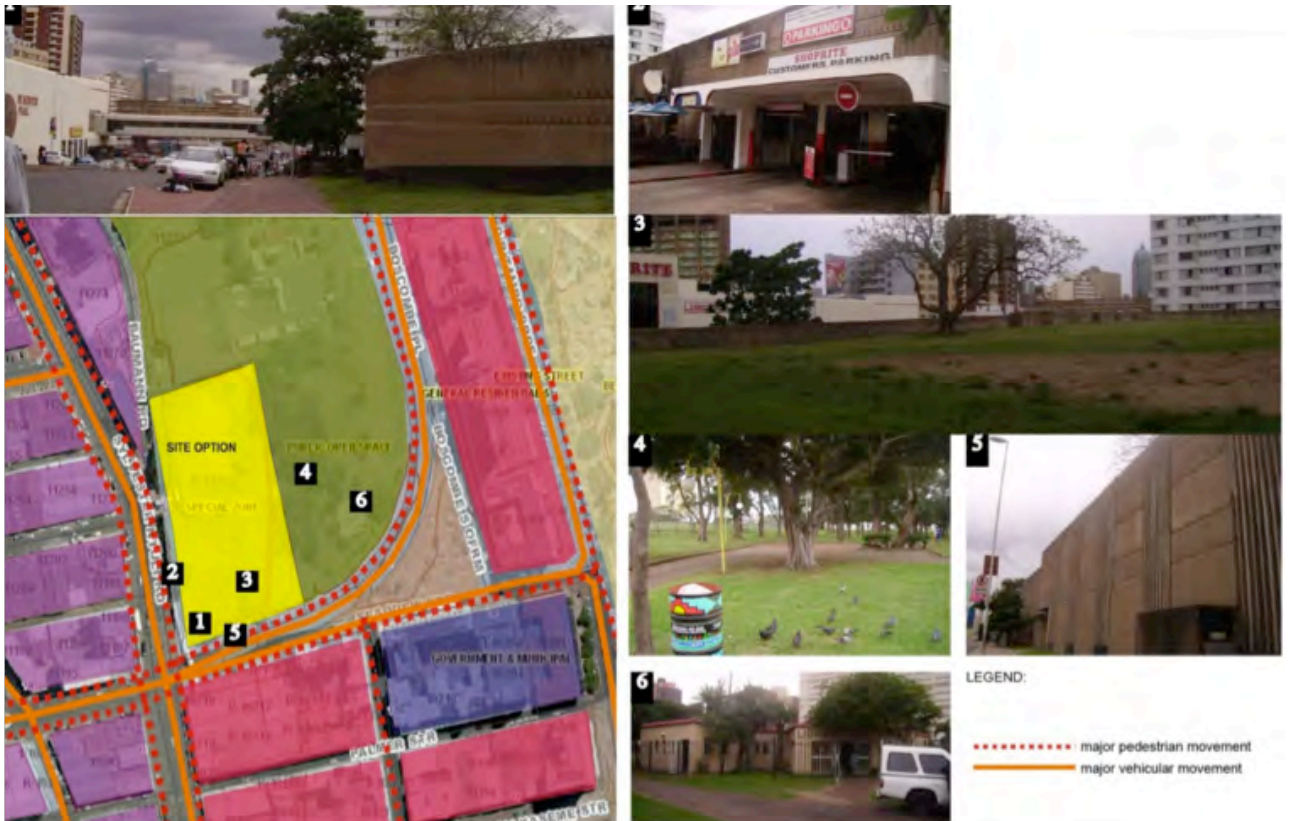


Figure 4 & 5. 1964 Map with Victoria Park highlighted in red on the East side of Durban's CBD. (Library Archives, 2011)

It can be seen through a report submitted to the city done by planning consultants William Holford and Roy Kantorowich, that Victoria Park was a proposed site for new parking garages or extensions to existing garages for the CBD (Fig 4). The thickened darker lines where the proposals for new roads and road widening, and in the case of Victoria Park the road bordering it on the South end, Commercial Street was intended to be widened continuing the East-West axis from the Warwick Junction Cemetery down towards the beachfront.

2.4. DESCRIPTION OF EXISTING SITE CONDITIONS (SITE SURVEY)



ANALYSIS OF TAXI/BUS LOCATIONS & PEOPLE MOVER ROUTES IN RELATION TO PEDESTRIAN MOVEMENT PATTERNS

ANALYSIS OF VEHICULAR MOVEMENT



ANALYSIS OF MAJOR NODES & GREEN SPACES IN RELATION





■ LOW DENSITY RESIDENTIAL
■ HIGH DENSITY RESIDENTIAL

REFERENCE: KEN BREETZKE, POPULATION ANALYST
 SOURCE: JEFF TIMM, LAUREN PEARCE



ANALYSIS OF EXISTING RESIDENTIAL NEIGHBOURHOODS IN DURBAN



KEY

- vehicular movement
- Residential communities
- 5min & 10min walking radius
- A Neighbourhood centre - The Point
- B Neighbourhood centre - Victoria Park
- C Neighbourhood centre - The Centrum
- D Neighbourhood centre - Albert Park

URBAN VILLAGE CONCEPT

Create a foundation for intergration and soci-economic upliftment, planning that promotes protecting public good & environment, embrace compact, intergrated & mixed use developement.

Urban Village Forum (UVF) defines Urban Villages as:

- A settlement which is small enough to create a community in the truest sense of the word, a group of people who support each other. Big enough to support reasonalbe cross section of facilities.
- Walking determines the size - 10min walk from one end to the other.
- Density development to be high - to provide a range of facilities within walking distance.
- Public square & Key community focal points.

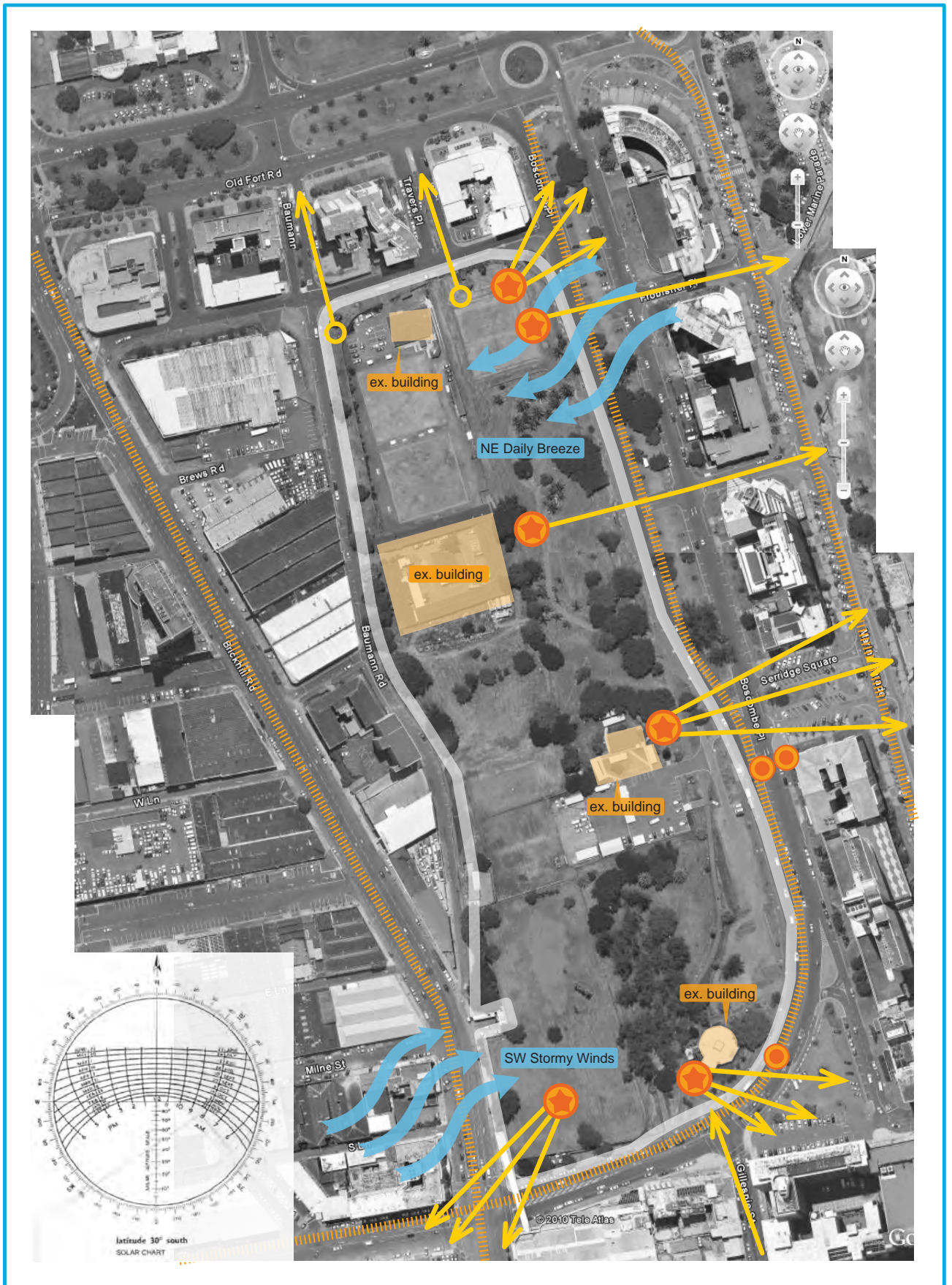
APPROACH TO PROMOTE

- Revitalisation of urban areas through mixed-used development, pedestrian accessibility, nodal development & strong activity corridors.
- A multiude of sustainale neighbourhoods around small public spaces, connected by activity corridors & supported by public transport system
- The urban framework supports the individual 'urban villages'
(Taxi ranks, police station, sports stadium, market & trading facilities)

KEY PRINCIPALS OF THE SDF (SPATIAL DEVELOPMENT FRAMEWORK)

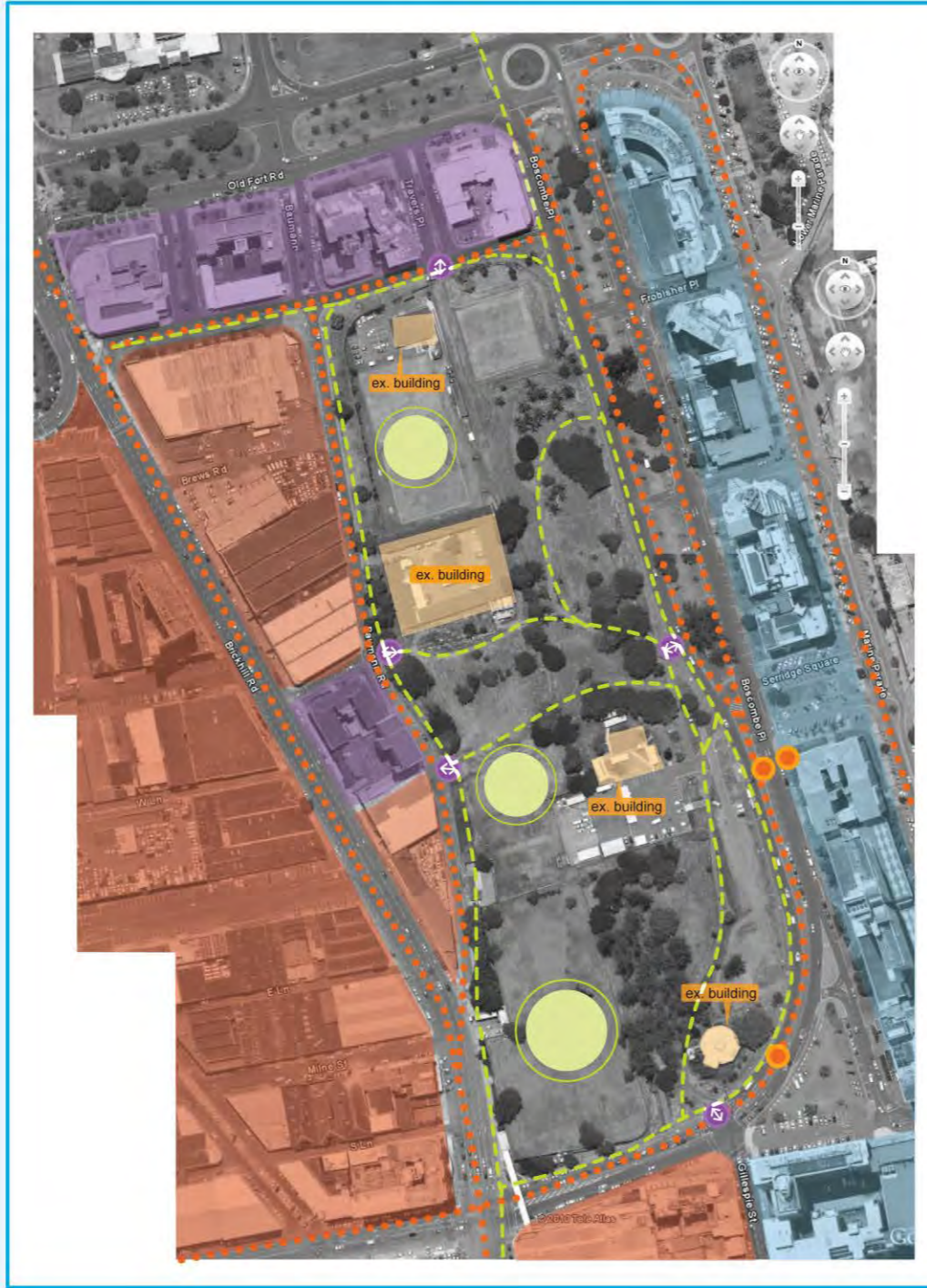
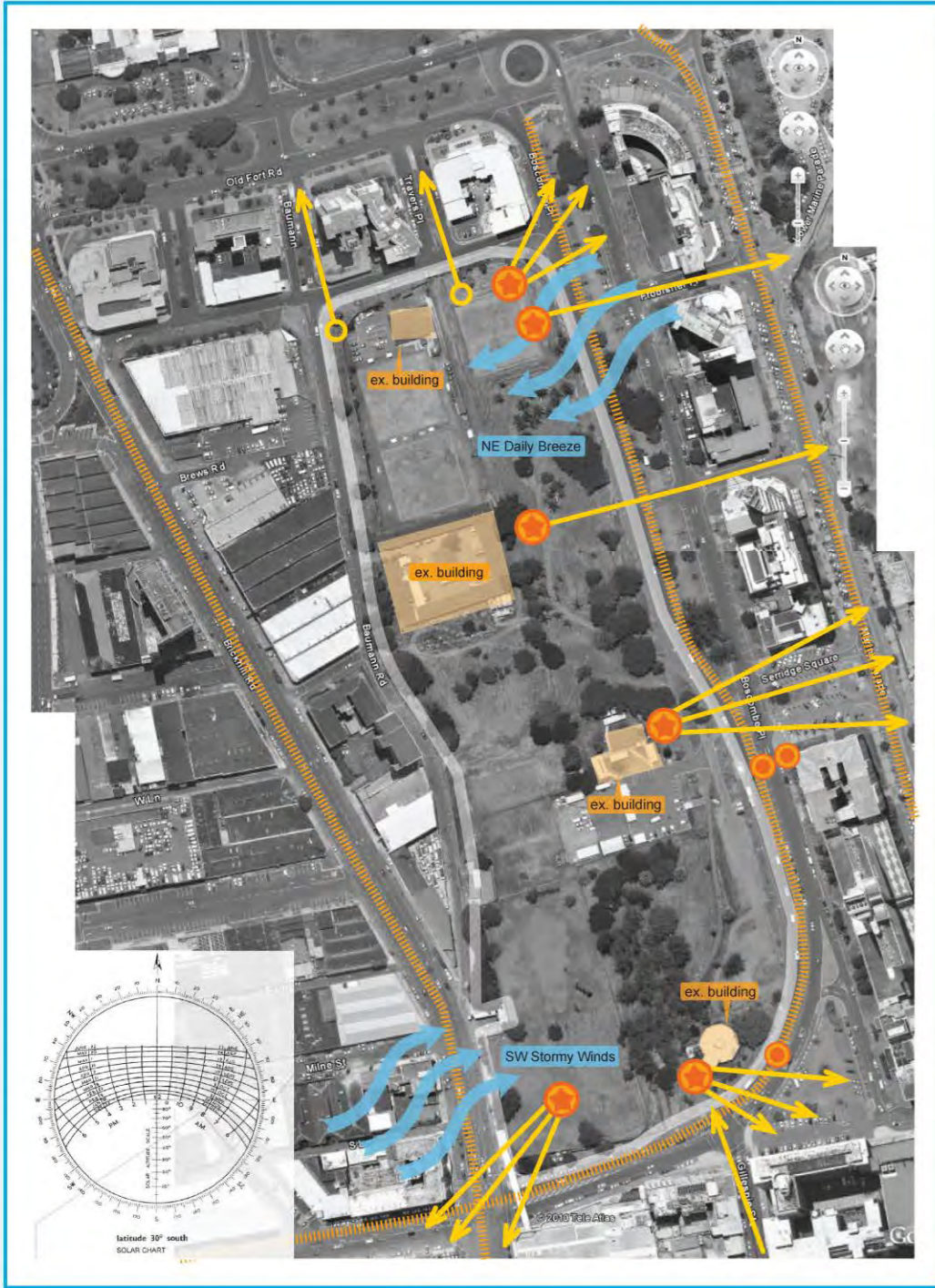
- Strive towards a compact city model with servicing capacityThe urban framework
- Emphasis on accessibility and convinience in compact urban areas
- Smaller priority nodes which social support

2.5. SITE ANALYSIS



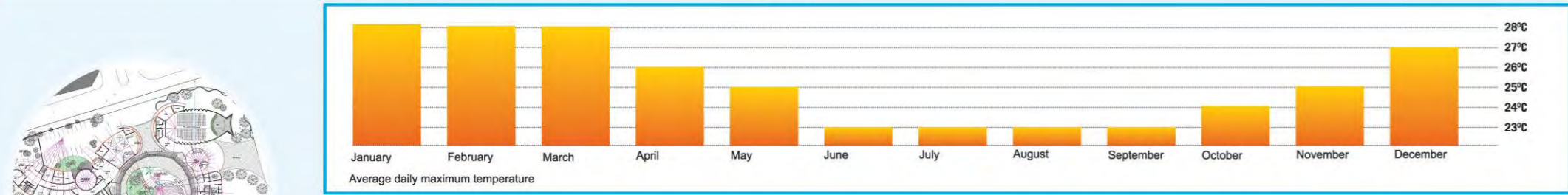
SITE CHARACTER ANALYSIS





KEY

- Wind Direction
- Noise
- Areas of Visibility
- Focal Points
- Vehicular Routes
- Pedestrian Routes
- Bus Route
- Active Nodes
- Entrances into Park
- Residential Blocks
- Hotels
- Industrial Retail Blocks



Background of the Document



Church architecture has evolved dramatically since its inception. It has changed shape and form, from simple meetinghouses, to grand Gothic cathedrals, to high-tech auditoriums and modern creations of various sizes.

This research focuses on the manner in which Protestant doctrine has influenced the development of church architecture.

Because of the many movements within Protestantism; there is a variety of architectural forms, therefore there is no particular Protestant church architectural style. This study determines how different doctrines and values have influenced design throughout the ages.

Theoretical debates on place, meaning and function are directly relevant to such a study, which seeks to find ordering principles that inform and facilitate the creation of functional and meaningful places.

PLACE THEORY & PLACE MAKING

The essence of place theory in spatial design lies in understanding the cultural and human characteristics of physical space. Space only becomes place when it is given a contextual meaning, which is derived from a cultural or regional context.

Each place is unique and takes the characteristics of its surroundings. People need a relatively stable system of places in which to develop themselves, the social, spiritual and cultural aspect of their lives. (Trancik, 1986; Norberg-Schultz, 1980).

The practice of place-making is about transformation, change, modification and preservation and this require an understanding of the basic values and assumptions that form human institutions and actions (Schneekloth and Shibley, 1995; Norberb-Schultz, 1971).

MEANING

Creating architecture with equal concern for form, function and technique, creates an experience of many values or meanings because there are connections and correlations between all things (Jencks and Kropf, 1997, 2006).

Buildings are extensions and shelters of bodies, memories and identities (Pallasma, 2005). All of society communicates and represents itself in the built environment. Church architecture is not to create a literal representation of Christian values and beliefs, but to create an environment that is rich in meaning on many levels

MEANINGFUL PLACES ARE ACHIEVED THROUGH FUNCTIONAL SPACES.

A church building is a representation of the relationships of the people with each other and their environment, it provides for their convenience and in order to accomplish this requires a close analysis of function.

Church architecture, is not to be a mere symbol of Christian values but an envelope for the life of the Church.

Addressing and catering for the functions and needs of the people is what will give that space a presence that is more than physical (Trancik, 1986; Norberg-Schultz, 1980).

The task for architecture today is to 'seek the inner kernel of worship and provide the most direct architectural setting for it' (White, 1964)

Research Findings

PEOPLE-ORIENTATED DESIGN

Each community of believers has its own combination of needs, ranging from schools, child care, youth centres, cultural centres, shops and restaurants. The complex need not necessarily be a church, but a place through which the church can minister.

The location of such a complex is established in consideration of effective ministry, such as accessibility, economy and other practical considerations. It is to be a meeting place for people.

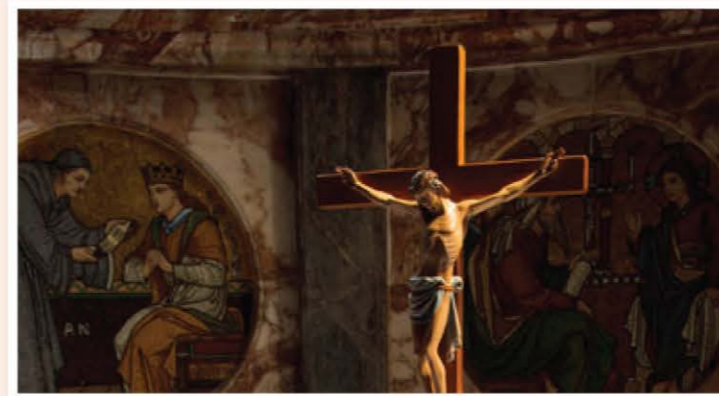
People are regarded as sacred, not the buildings or the spaces around them. The focus of the architectural space changes according to the activity. If it is the preaching = the pulpit is the focus
If it is the lords Supper = the table is the focus
If it is baptism = the water is the focus

The spaces need to encourage human interaction.

PROTESTANT SYMBOLISM & SACRED SPACE

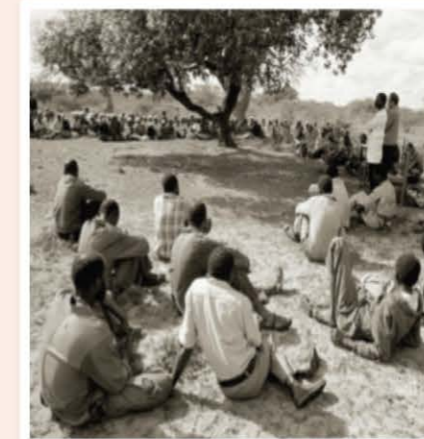
Key symbolism is directed to the key doctrines of salvation by faith in the life, death, and resurrection of Jesus, the priesthood of all believers this downplays the use of symbols and ministers are not different from the congregation, and sola scriptura which emphasizes the importance of the word of God.

i.e various seating arrangements to express the priesthood of all believers
The stage or platform may not be to accent a "sanctuary" as separate from the congregation, but to provide enough elevation to give visibility.



The 16th Century reformation led to the removal of medieval altars, because they were no longer conceived as a table to share a meal around, they were removed from the people and the proportions were no longer related to humans. They instead set up temporary tables when needed. To give the people freedom to move around, share and celebrate the Lords Supper in freedom.

If the complex is to be used for other events, the liturgical furniture can be feautres, such as a water fountain which can be used for baptism can become asn asset to the place.



"If you are going to build a church you are going to create a thing, which speaks. It will speak of meanings, and values, and it will go on speaking. And if it speaks of the wrong values It will go on destroying. There is a responsibility here" - (Maguire, 1962).

THE FIVE SOLAS

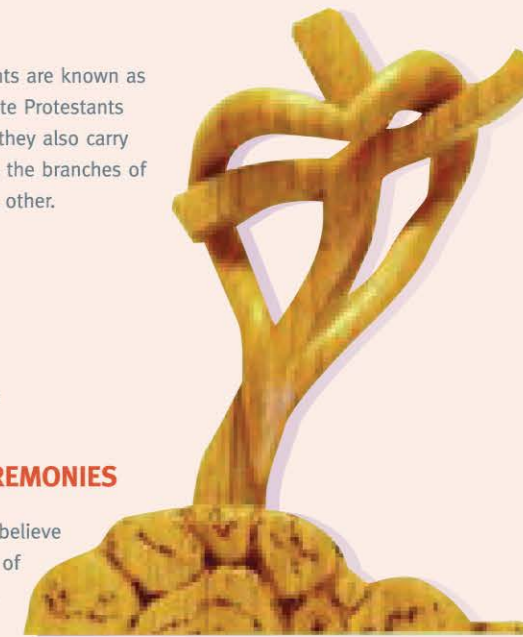
The common beliefs among Protestants are known as The five solas. These principles separete Protestants from Orthodox and Catholic churches, they also carry theological differences that distinguish the branches of Protestant Christianity from one to the other.

- Sola gratia - by grace alone
- Sola fide - by faith alone
- Sola scriptura - by Scripture alone
- Solus Christus - In Christ alone
- Soli Deo gloria - Glory to God alone

PROTESTANT RITES AND CEREMONIES

Because of the 5 Solas Protestants believe there are only two sacraments, that of baptism and the Lord's Supper. This allows a great freedom in terms of the architecture because all that is required from these ceremonies is flexibility of space for celebrating the Lords Supper and a water feature for baptism.

The rest, such as ecclesiastical images can be used freely according to the congregations desire.



THE SITE & THE PEOPLE NEED TO BE THE DESIGN GENERATORS.

Precedent Study

SUNSET COMMUNITY CENTRE- VANCOUVER

Located in an ethnically diverse neighbourhood. SUNSET COMMUNITY CENTRE has Become a meeting point for people of different backgrounds.

Since its completion in 2007, membership to the centre has increased by 40%, which is a good indication of the community support and pride in the building. With its strong formal presence and engaging social spaces, it inspires and anchors its community.

The playful design stands out from its setting of subdued modest homes, while responding to the neighbouring Punjabi Market. The undulating leaf-like roof forms responds to the adjacent plant nursery. All the earth excavated during construction was reused on the site to form large rolling grassy hills, and these form a natural outdoor amphitheatre for large summer events and festivals.

Source: Bing Tom Architects



"A sense of play was achieved through the creative use of basic and economical materials and through creating a strong connection to the exterior landscape"
- Bing Tom Architects



JUBILEE CHURCH - ROME

The Jubilee Church is a combination of shell-shaped walls, with large sections of glass and an L-shaped community centre. Traditional elements are expressed symbolically through the three shell walls, which represent the Holy Trinity, their height creating the effect of a large dome or steeple. Glass sheets between the walls represent the clerestory. The layout was designed to create a place that is welcoming, using walkways, a reflecting pool, courtyard and planting.



The curving of the concrete shell walls in elevation seem to embrace the rest of the building. The glazing grid mirrors of the concrete panels, create an effect neither of verticality nor horizontality through the building as a whole (Richardson, 2004).



The triangular site is overlooked by 10-story apartment buildings which makes it a part of the community as it is watched over by the people themselves. The paving layout from the eastern entrance extends right up to the residential complex and creates an open plaza for public assembly, helping to further integrate the church and the community centre with the existing neighbourhood (Richardson, 2004).

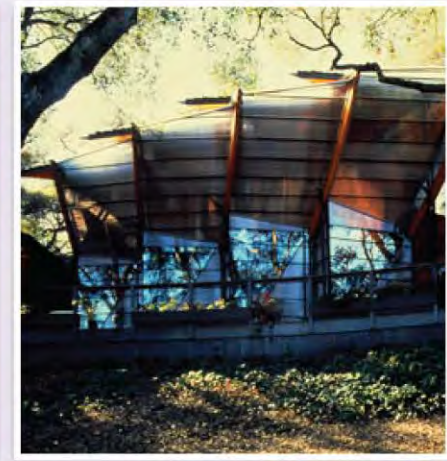
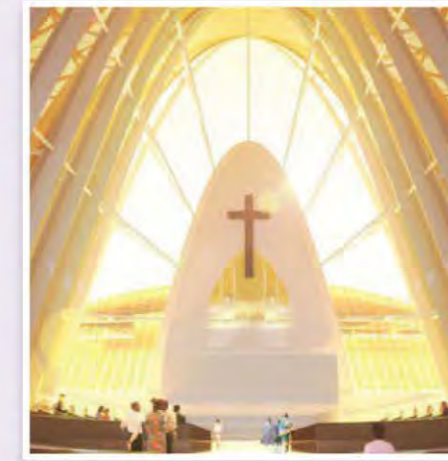


The four-level community centre functions as a gathering place for social, educational and recreational activities. To the south is the area for worship, to the north is the secular precinct and pedestrian access is from both the east and the west, from the housing complex and the parking.

Pure white surfaces enhance the effects of the natural light to its maximum. The grid of the glass casts many shadows of crosses on the white walls and this play of lines with light and shadow is carried throughout the building (Richardson, 2004). The only piece of ornamentation in the sanctuary is a large crucifix hanging above the simple pale travertine altar.

This is not a traditional church design. It is a contemporary work of architecture that is meaningful for its time, a time that is marked by openness and transparency

The new church and community centre in the Tor Tre Teste area was a way to reach out to deprived areas and to create 'places of welcome'.



Case Studies

KWASIZABANTU MISSION - SOUTH AFRICA



The VISION of KWASIZABANTU is "Live as God commanded in the Bible". "CHRIST says if you see the poor help them; if they are hungry feed them, you can preach the best sermons, but unless you are living it, its of no use".

KWASIZABANTU has been described as "a thriving community which offers a blueprint of how country towns and economies could and should run (The Mercury, 2010)"



Thousands of people from not only the surrounding communities but also nationally and internationally, come here to find spiritual and or physical help. It is a hub of activities with hundreds of international volunteers on a mission to meet the needs of the poor and needy. The Mission is completely self sustainable, with projects ranging from dairy farming to bottled water. It has a 250 pupil school, FET College and Kindergarten. There for offering employment to the local and surrounding communities. It also owns a printing press, radio station, and offers free accommodation of 55 rondavals and a 14 room guesthouse for all visitors.

Kwasizabantu has a 8000 seater auditorium which was built over a period of 10years.

The roof structure of the auditorium is constructed from imported laminated timber, which is so thick and strong that during a fire it has a higher rating.

There is no religious concept behind the design of the building. It is there to fulfill a functional need as pleasantly as possible. The only ornamentation in the building is the cross on the pulpit. The size of the

pulpit is also functional, to accommodate at least three interpreters.

Maximum light is received through the large glass facades on the short ends of the auditorium. The skylight in the roof regulates and opens according to the temperature inside and the wind direction outside. The acoustics of the building were calculated so that the entire audience can hear the speaker naturally.

REDEMPTION POINT CHURCH - PINETOWN

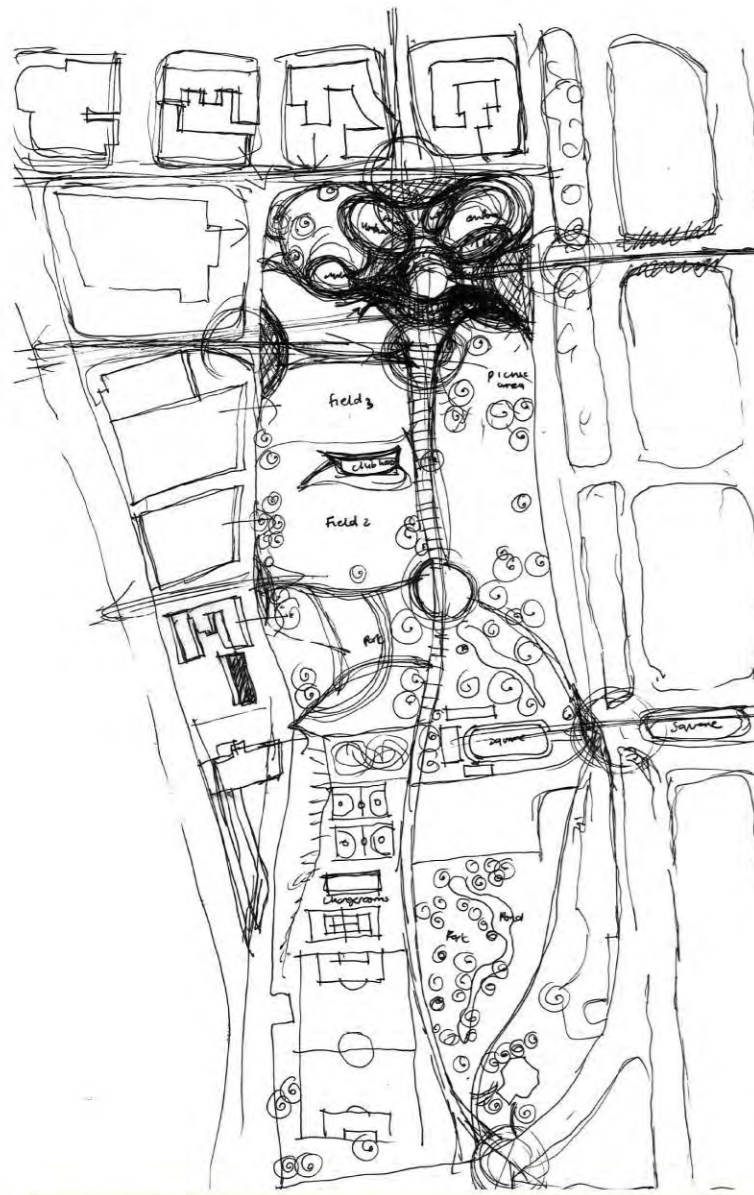


This image of the church does not speak of an ecclesiastical architecture. It is a practical solution to the fulfillment of the mission and vision of the church. The flagpoles are a symbol of the many nations of the world influenced and in fellowship with the church. They enhance the vision of a place for all the nations.

The main auditorium has raked flooring which limits the flexibility of the space. However there are numerous activities which take place in the auditorium, such as weddings, funerals etc. The church is open to the surrounding community using the auditoriums for personal functions by request. They do not let the halls out for money, because their desire is to be available and to be a support to the community when and as the need arises.

The large openings of the auditorium allow in a great deal of natural light which caused an issue with glare during the morning meetings, therefore the church has added blinds to help control this problem. Because the auditorium is so wide in depth it is able to stay cool passively.





URBAN CONCEPTUAL PLANNING

Using existing linkages, entrances, and places to design the park in a manner that will revitalise the park itself and the surrounding areas.

FOCAL POINT

Creating a focal point, an activity node on one end of the site, that will draw people and disperse them throughout the activities of the park.



PUBLIC BUILDINGS IN PARKS

Public parks function more efficiently when there is a major public building on the park that will feed and sustain activity throughout the park.

Urban Design Development





PROPOSED DENSE & DIVERSE RESIDENTIAL BLOCKS

PROPOSED MIXED USE BLOCKS

EXISTING BUILDINGS

EXISTING RESIDENTIAL BLOCKS

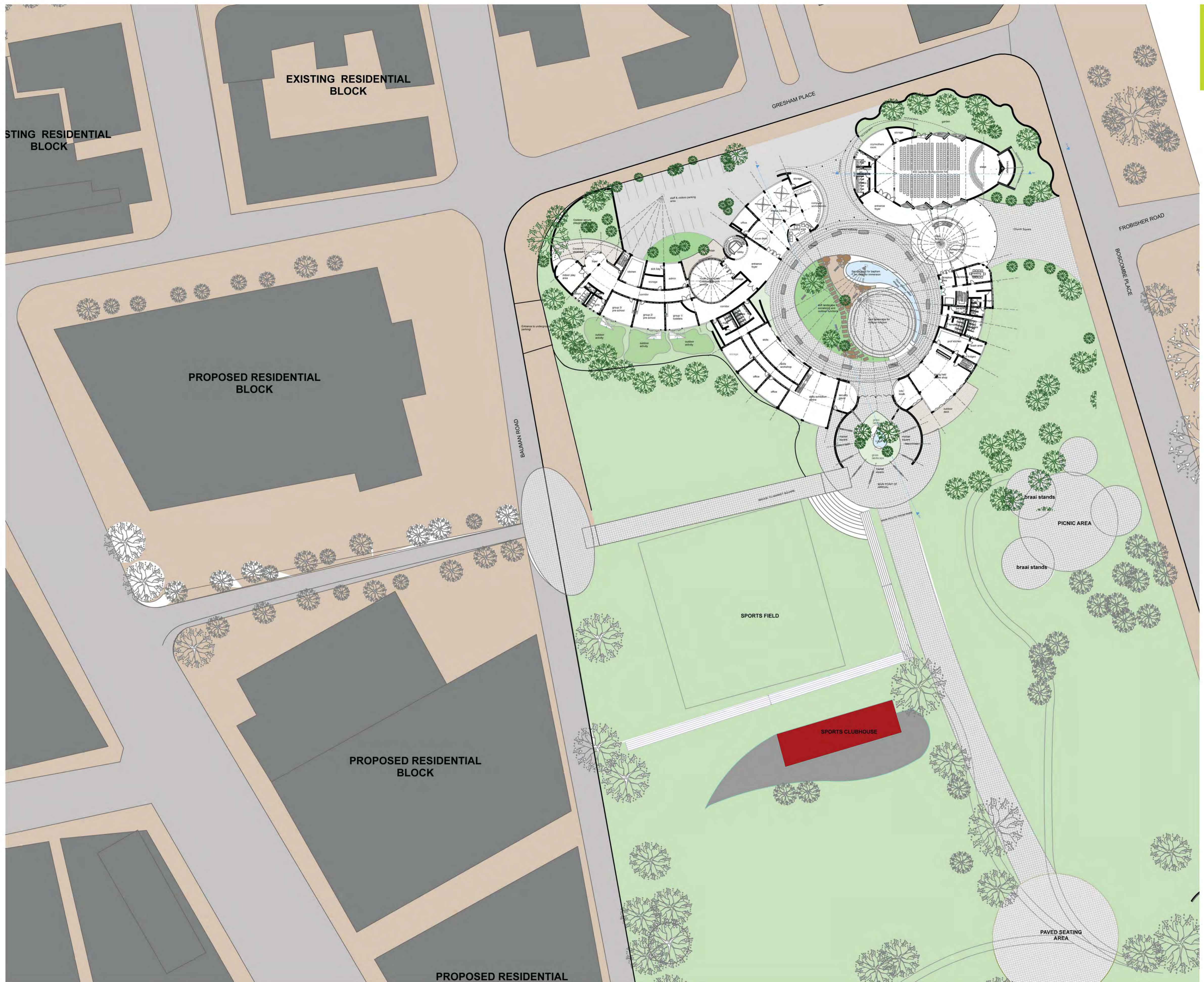
URBAN CONCEPTUAL PLANNING

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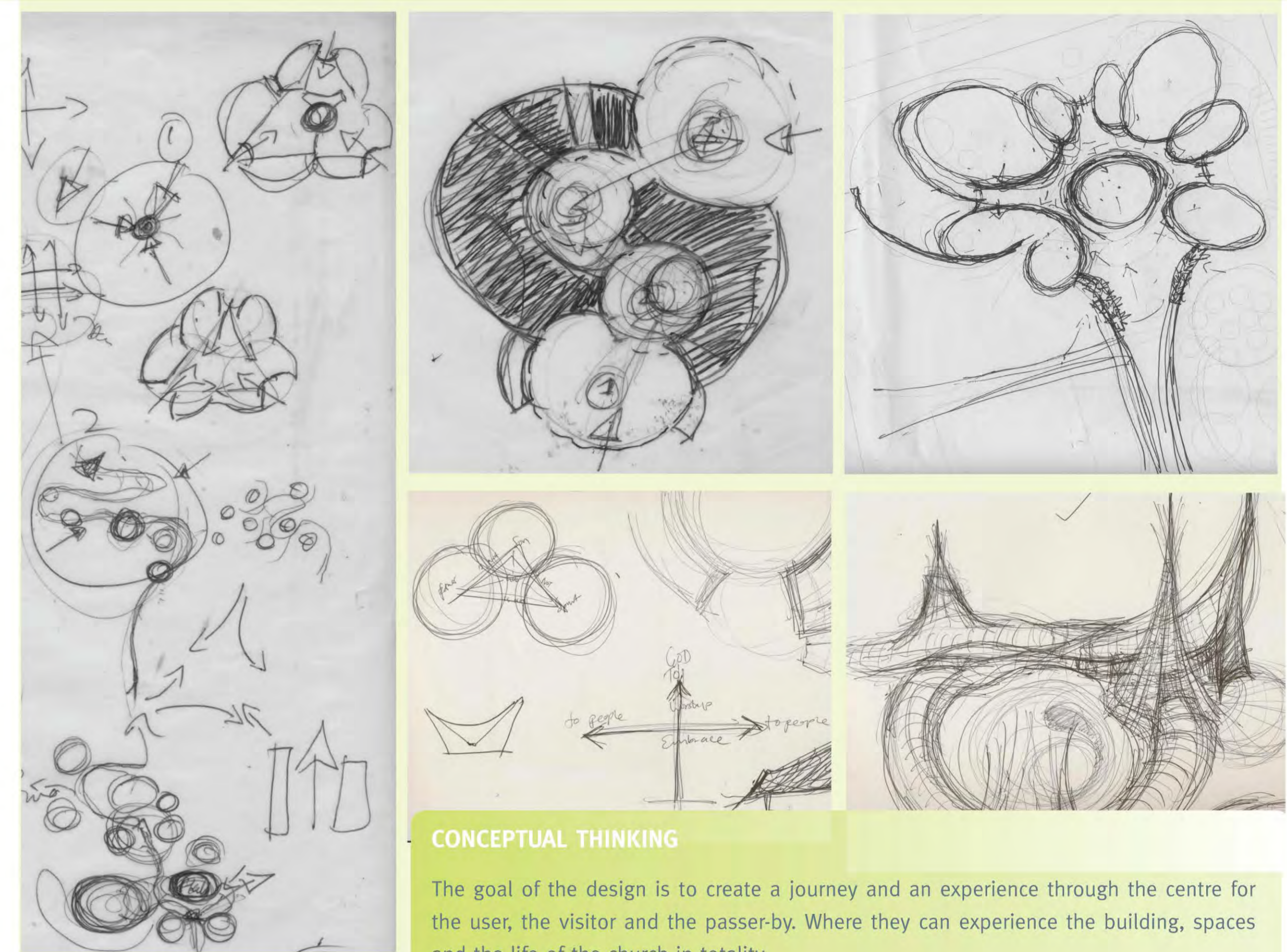
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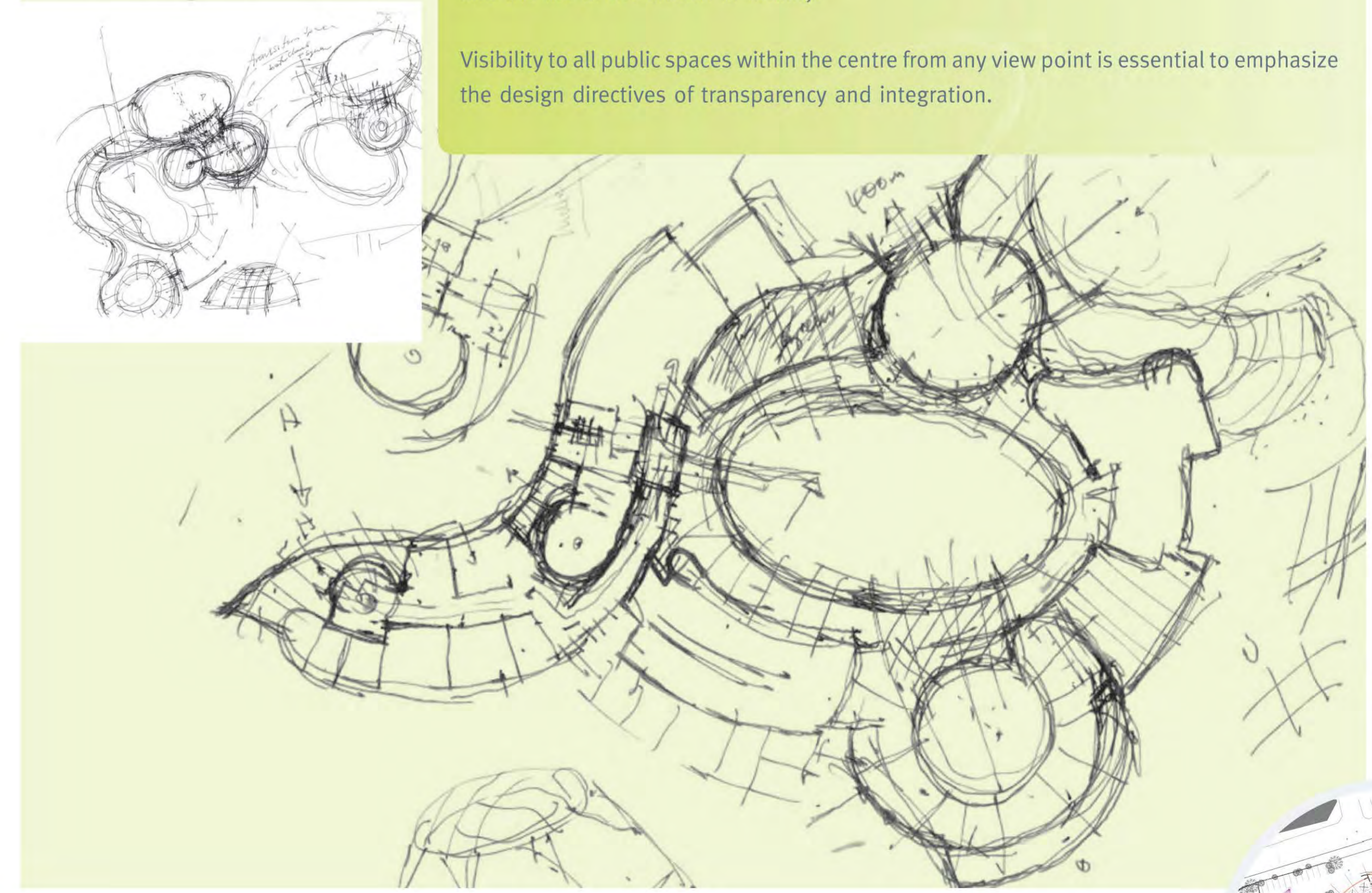
Conceptual Sketches



CONCEPTUAL THINKING

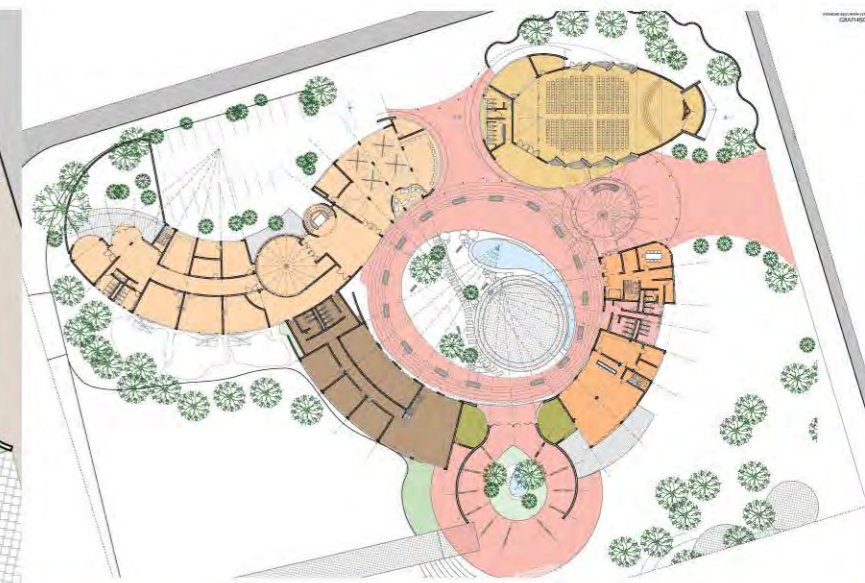
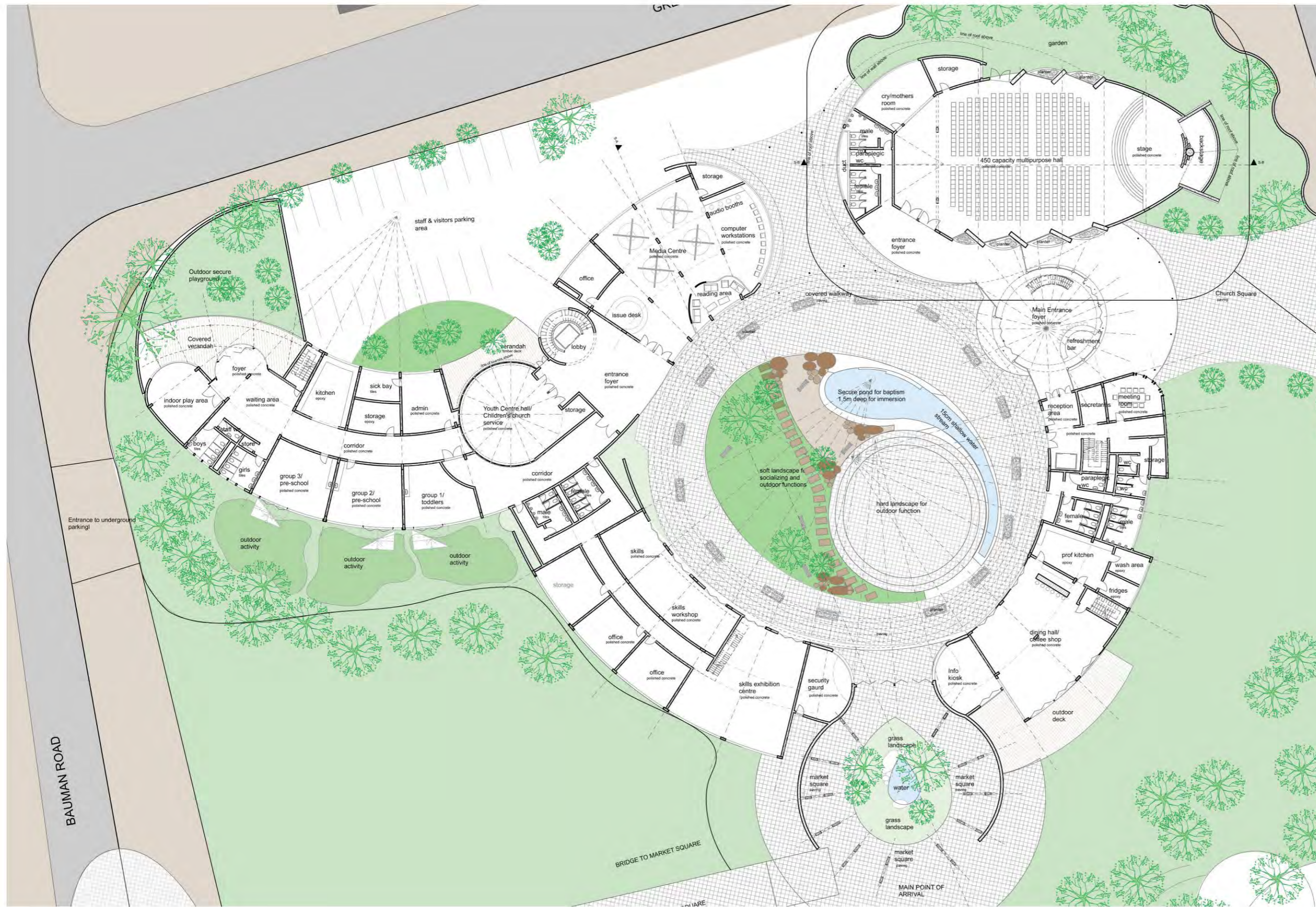
The goal of the design is to create a journey and an experience through the centre for the user, the visitor and the passer-by. Where they can experience the building, spaces and the life of the church in totality.

Visibility to all public spaces within the centre from any view point is essential to emphasize the design directives of transparency and integration.



Conceptual Development Site Layout 1:200





- Public Areas
- Educational facilities
- Skills development facilities
- Administrative facilities
- Conference facilities
- Information/Security

Design Development_Ground floor plan 1:200

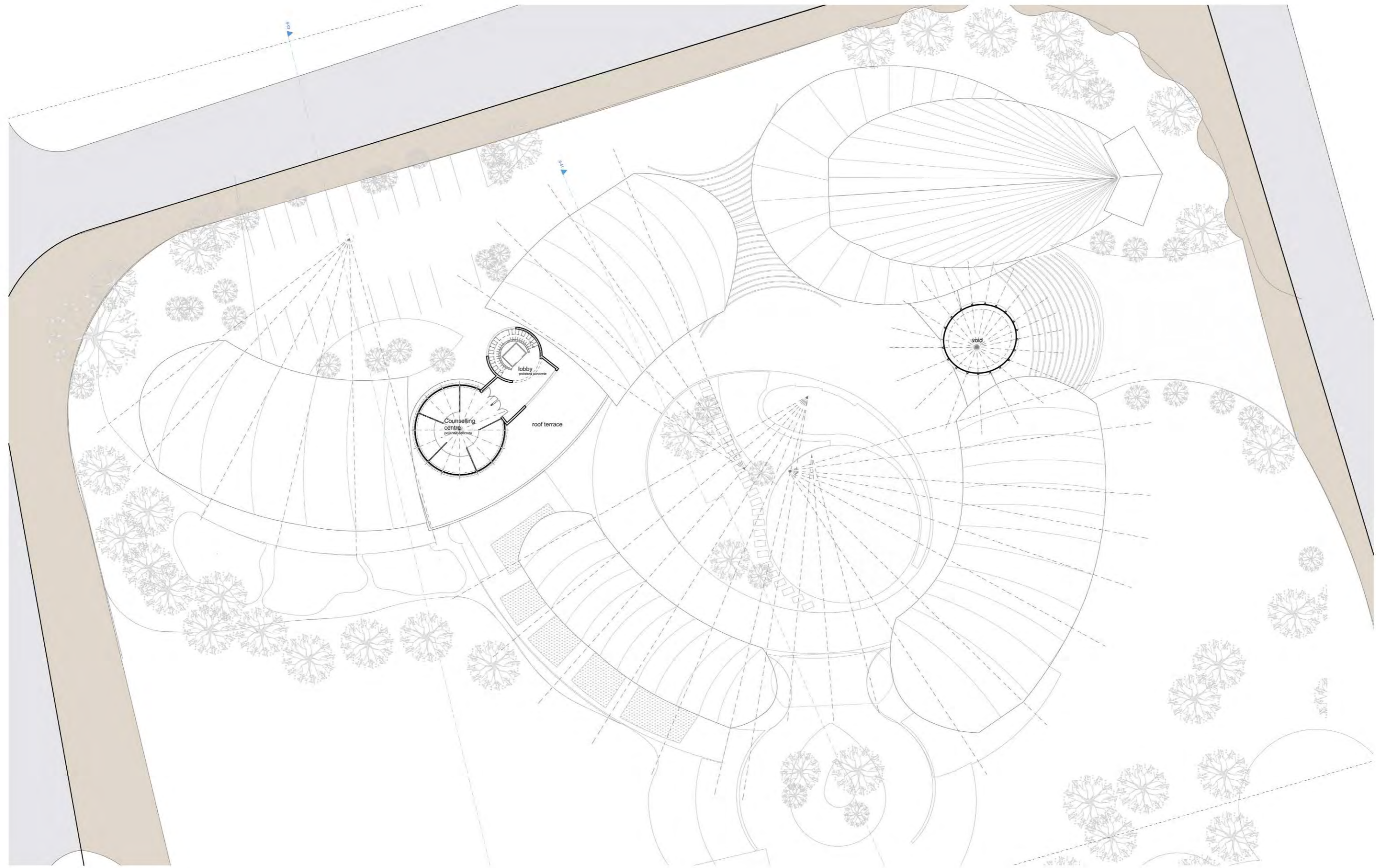




Design Development_First floor plan 1:200

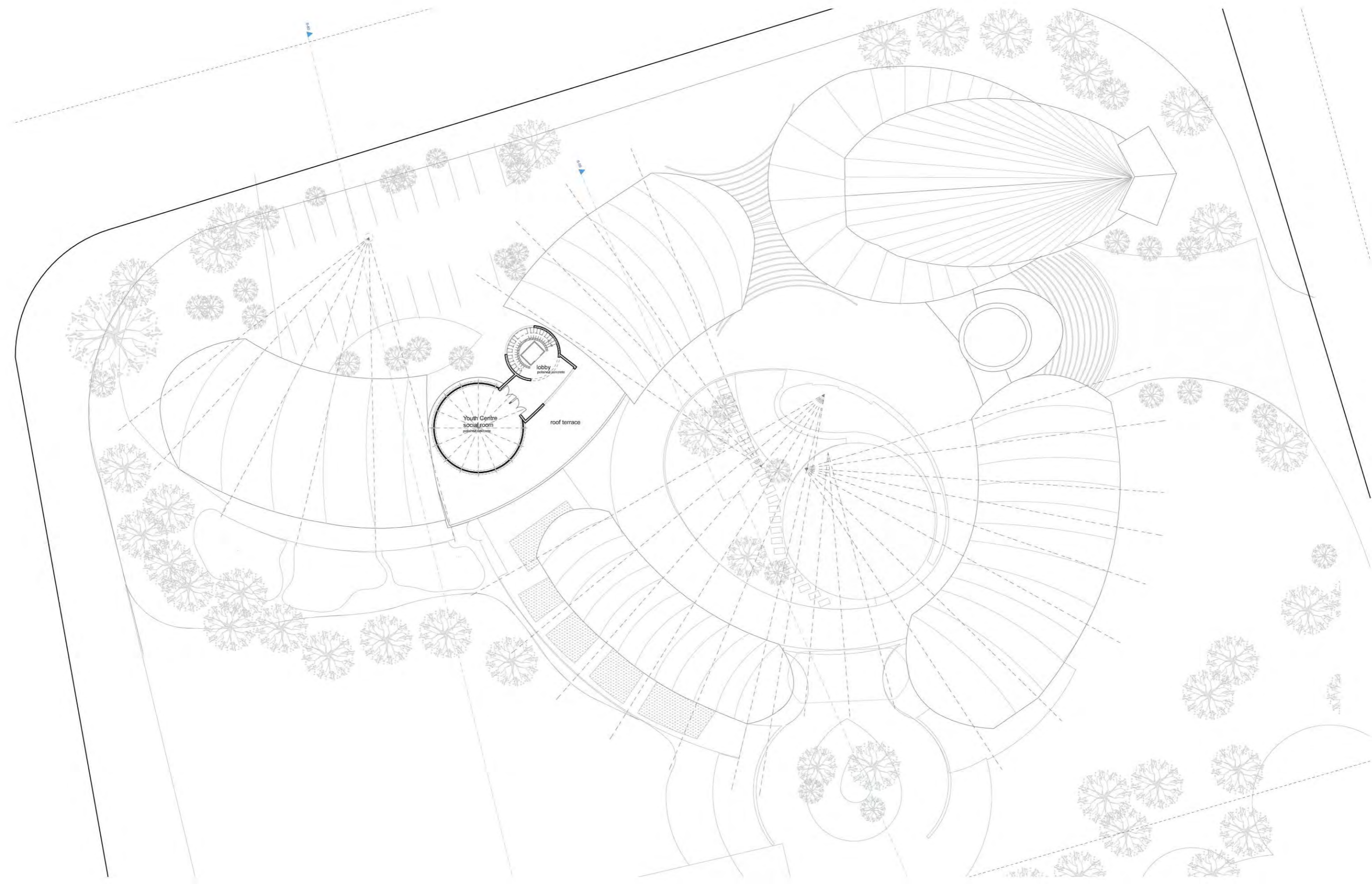


An Evangelical Resource Centre Towards the Conceptualization of An Evangelical Resource Centre



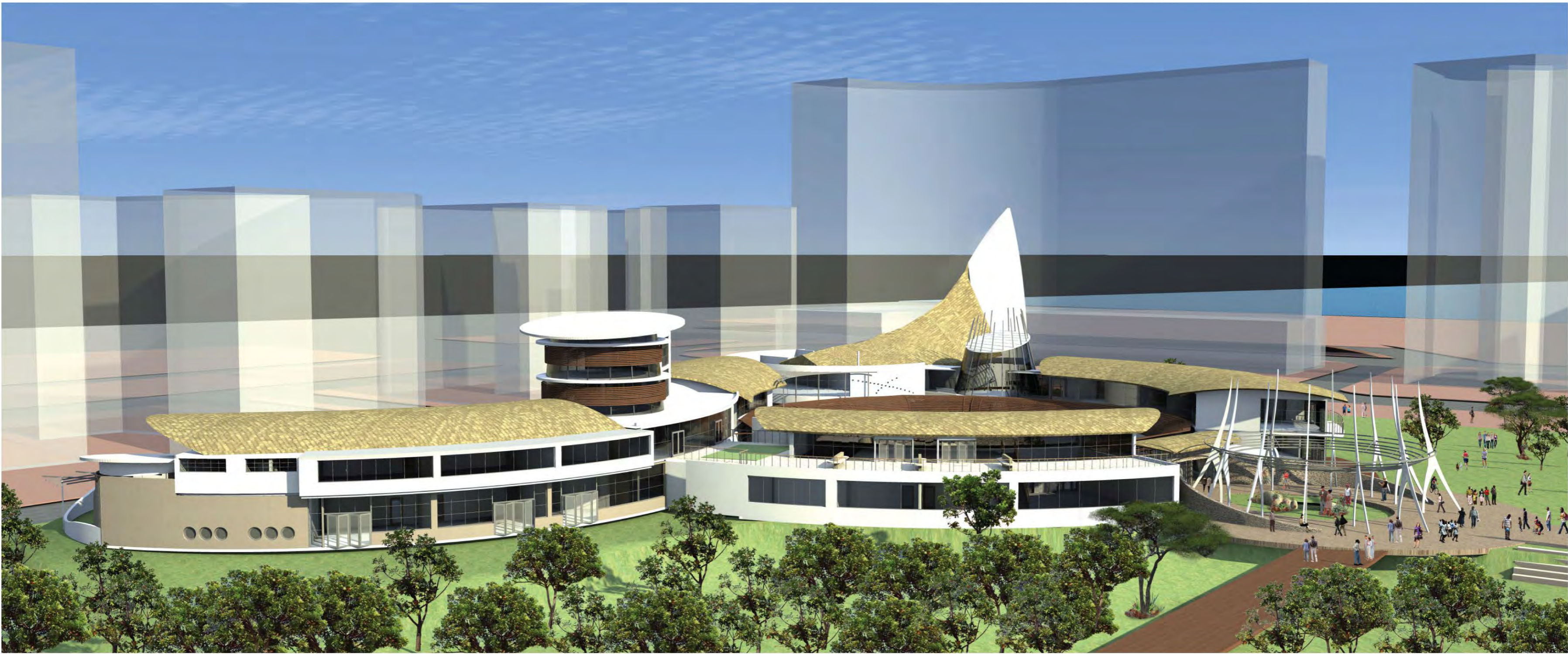
Design Development_Second floor plan 1:200





Design Development_Third floor plan 1:200





Conceptual Development
Conceptual Development

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An Evangelical Resource Centre Towards The Conceptualization Of An Evangelical



Conceptual Development
Conceptual Development

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Conceptual Development
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Conceptual Development





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Conceptual Development
Conceptual Development



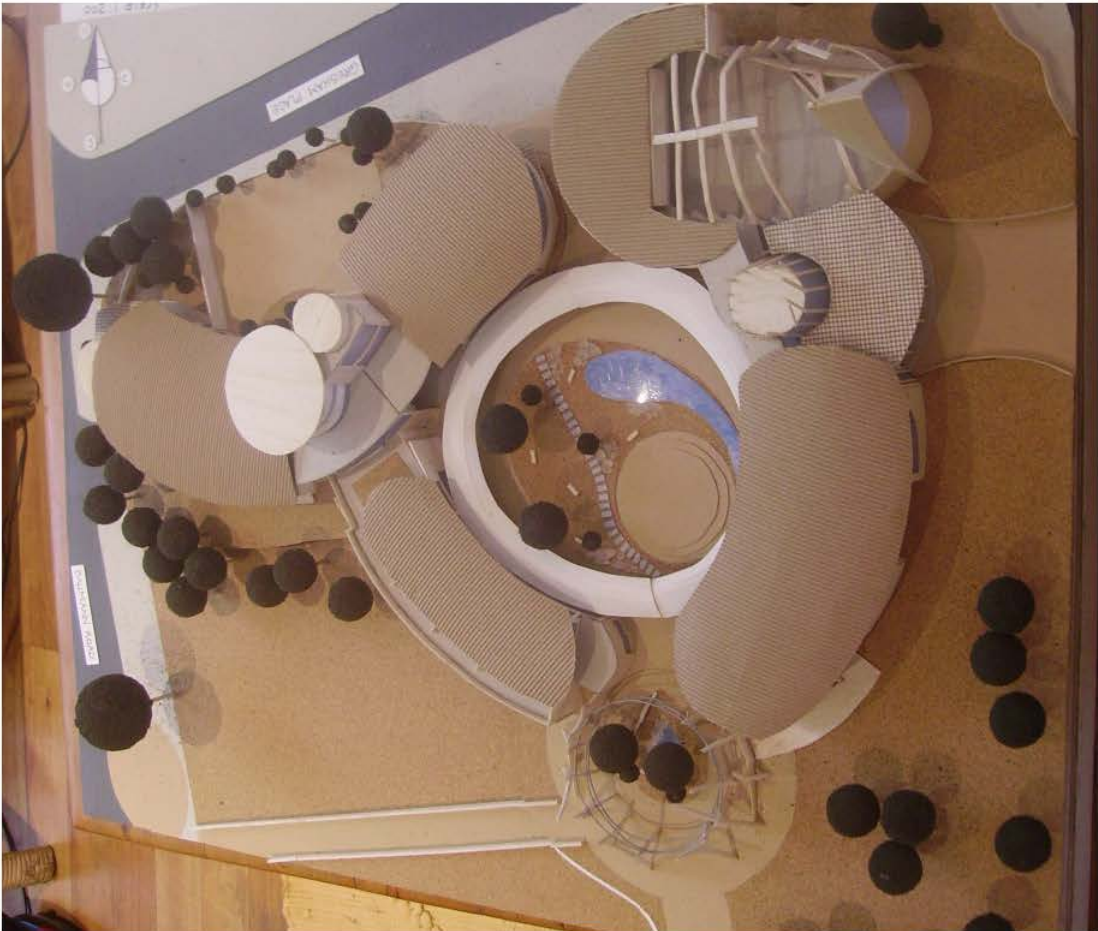
3.2.4 PHYSICAL MODEL - CONTEXUAL MODEL



3.2.4 PHYSICAL MODEL - CONTEXUAL MODEL

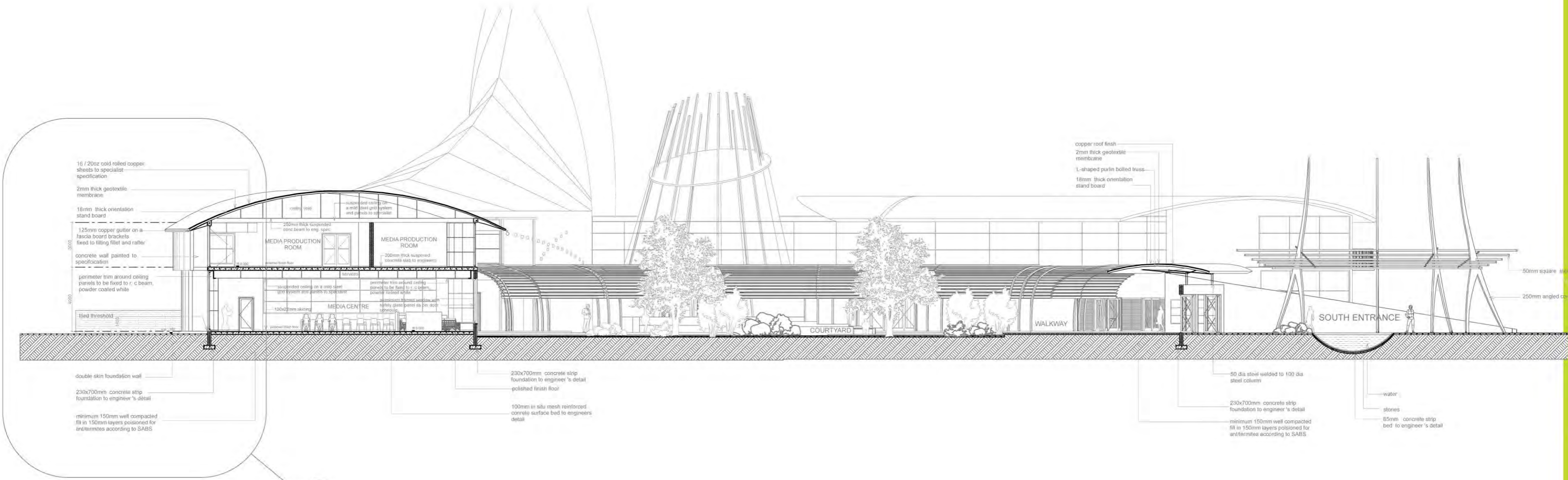


3.2.4 PHYSICAL MODEL

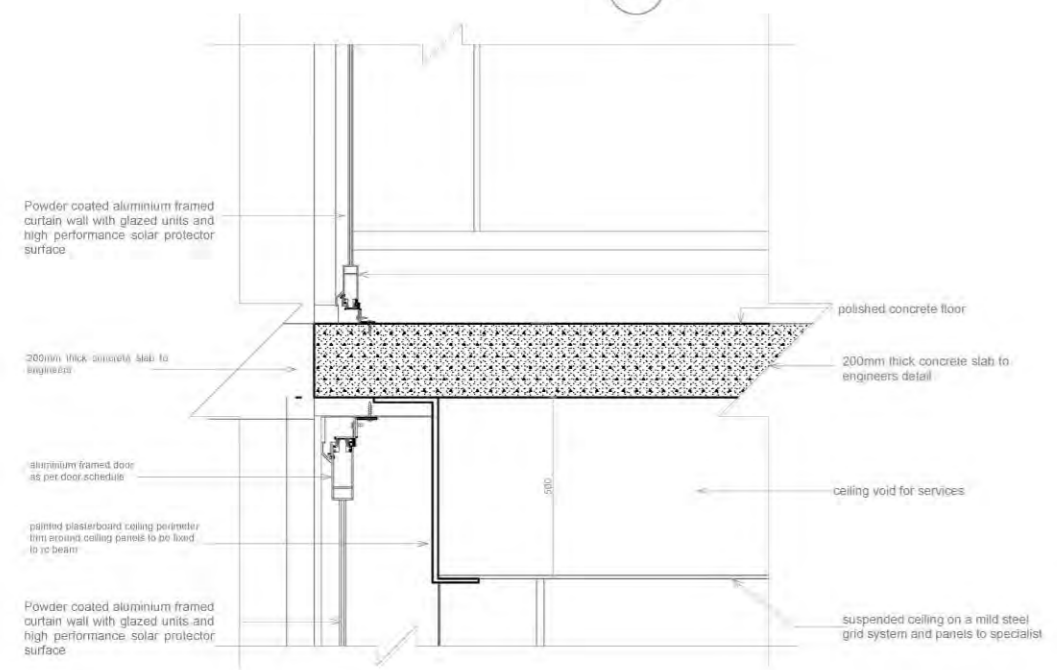


3.2.4 PHYSICAL MODEL





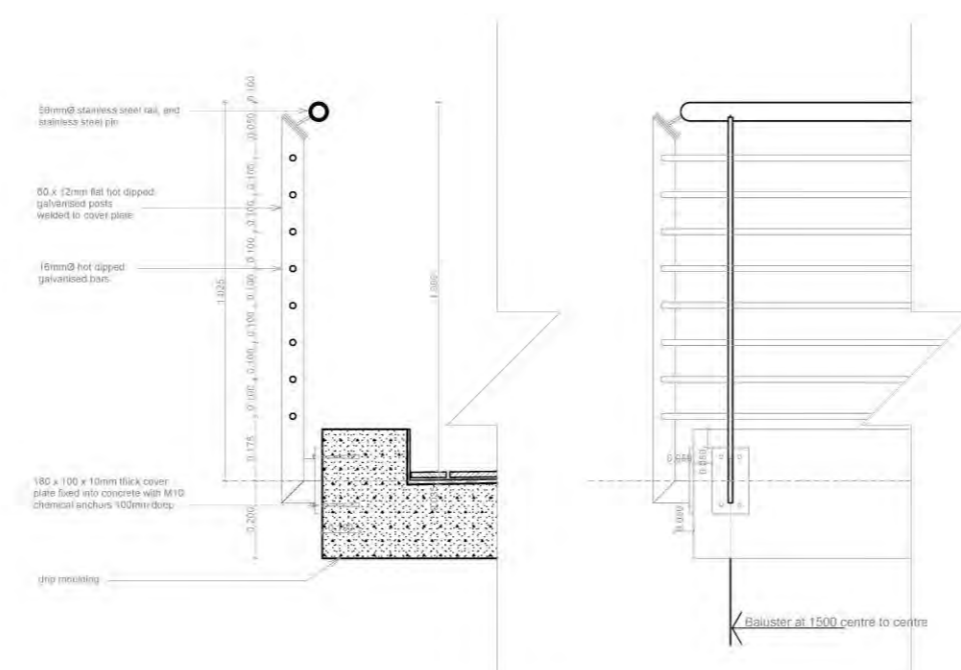
D-01 Detail



D-02

Detail

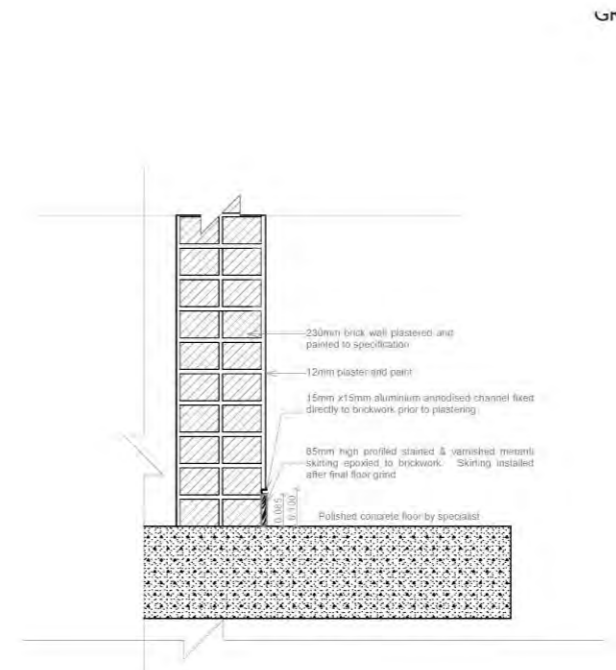
1:10



D-03

Typical balustrade detail

1:10

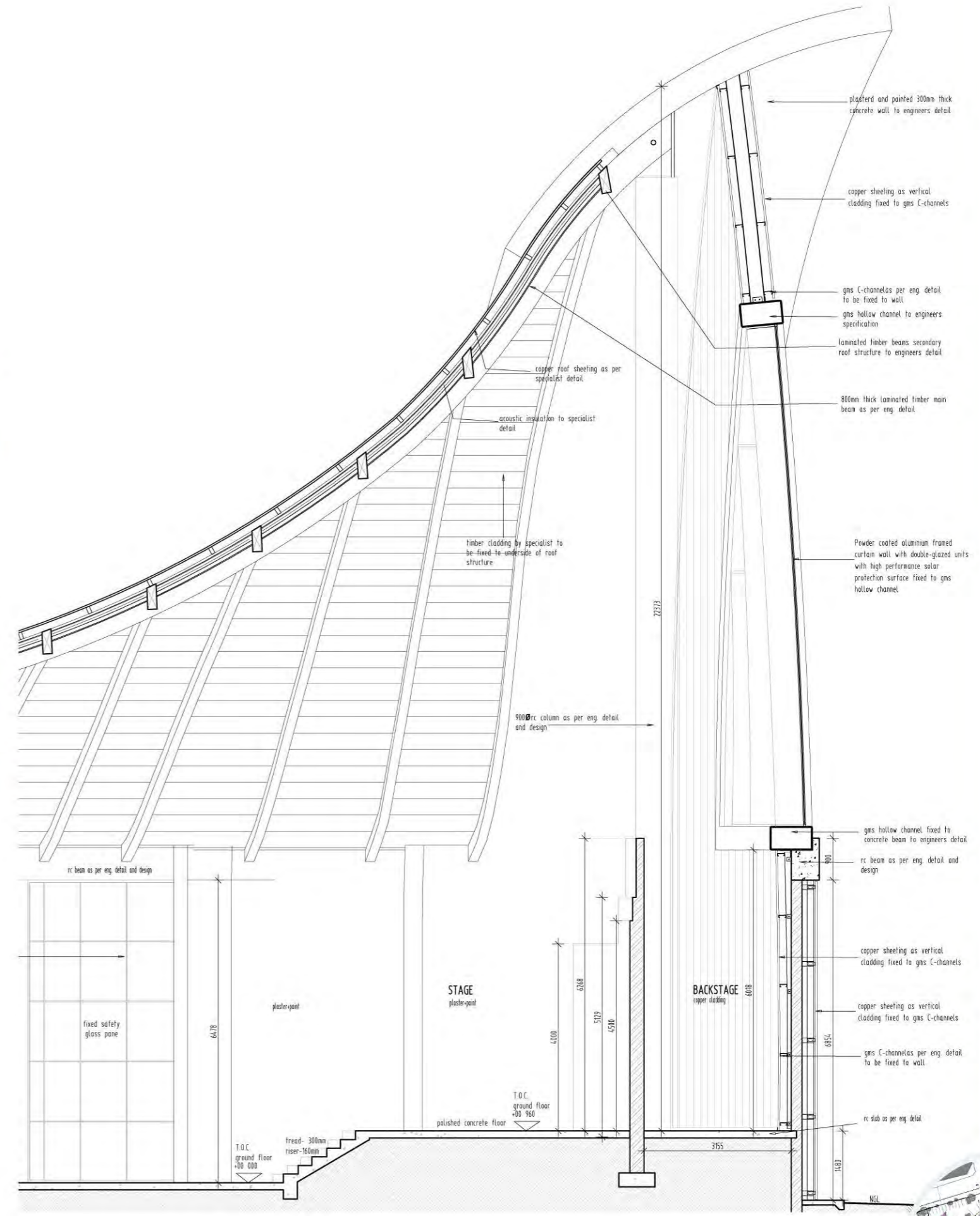
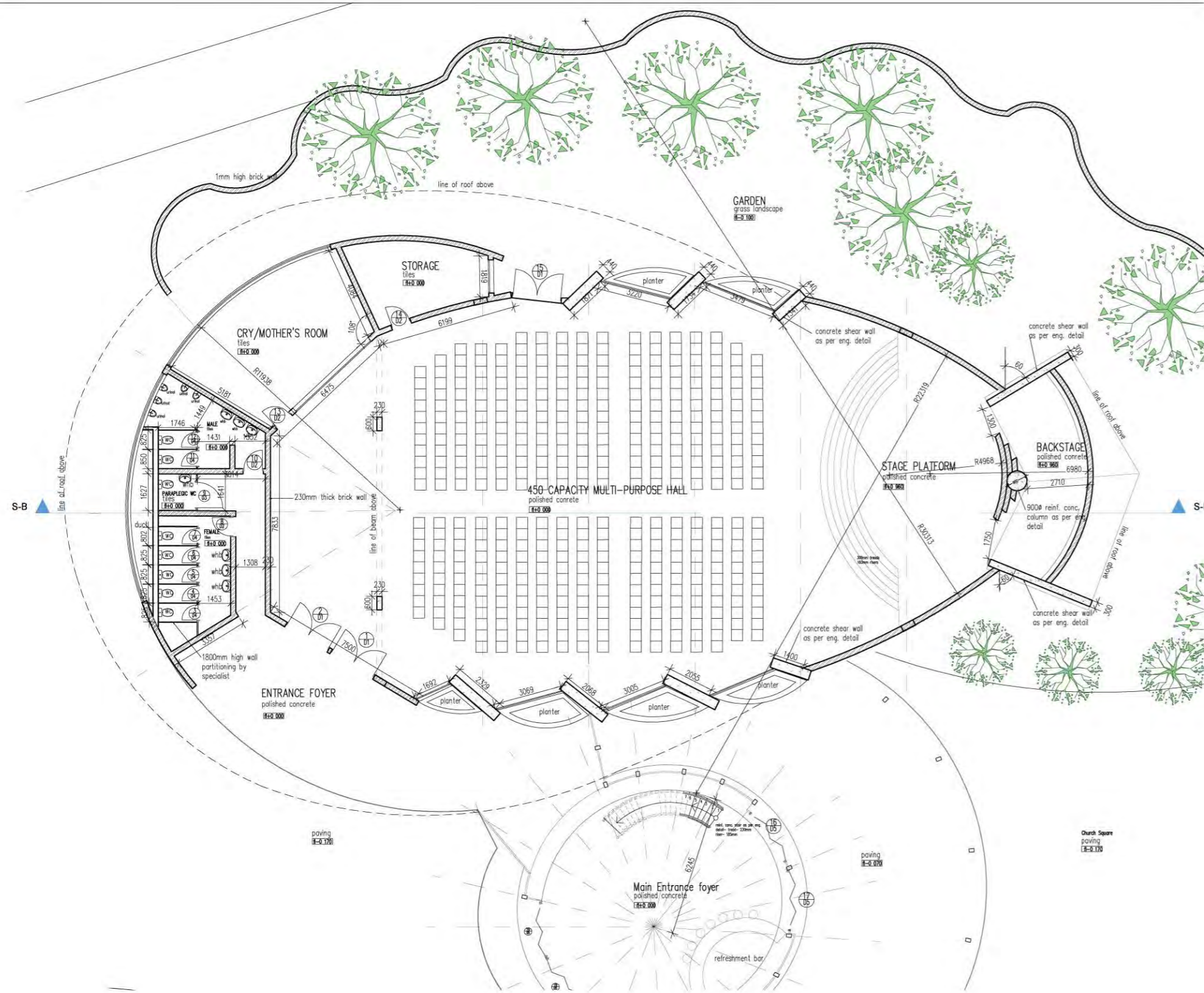


D-04

Typical skirting detail

1:10





Design Development_Detailed plan 1:100/1:50 section

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