

THE STRATEGIC TASK OF THE CHURCH IN CREATING SPACES FOR SPIRITUALITY

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AFFIRMATION OF EDITING

Under-mentioned hereby affirm that I have edited the doctoral thesis:

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SUMMARY

THE STRATEGIC TASK OF THE CHURCH IN CREATING SPACES FOR SPIRITUALITY

The self-revelation of God through His manifested Presence took place in a variety of natural, cultural and historical spaces. Most importantly it was found in the liturgical communion of His people with Him. This was found in the public worship events, which in the Old Testament took place in the Tabernacle, synagogues and the Temple. This Temple of God, as a spiritual and symbolic space, had always been characterised by the indwelling Presence of God. In the New Testament the role of the Temple changed and the Church as God's community became the space where the believer experienced his/her spirituality. From Jesus Christ came forth His glorious Church that would be the dwelling-place of the Presence of God. The historical development of the Church brought about a diversity of theological and spiritual developments. These developments were always aided by the spaces that were created for spiritual experience and liturgical communion. These spaces included grand basilicas, small stone Churches and natural monastic spaces. In these spaces spirituality was nurtured and aided by liturgical activities, music, art and other aesthetic symbols. With the dawning of the 21st century the world has changed drastically. The process of post-modernism has changed the way people live and also the way people experience their spirituality. Therefore, the Church has a task to think and plan strategically about the spaces for people to experience spirituality that she creates in this postmodern world.

OPSOMMING

DIE STRATEGIESE TAAK VAN DIE KERK IN DIE SKEPPING VAN RUIMTES VIR GEESTELIKE BELEWENIS

Die selfopenbaring van God deur Sy gemanifesteerde Teenwoordigheid het plaasgevind in 'n verskeidenheid van natuurlike, kultuuruele en historiese ruimtes. Dit is meestal gevind in die liturgiese gemeenskap van Sy kinders met Hom en by die openbare aanbiddingsgeleenthede, wat tydens die Ou Testament plaasgevind het in die Tabernakel, sinagoges en die Tempel. Hierdie Tempel van God, as 'n geestelike en simboliese ruimte, is altyd gekenmerk deur die Teenwoordigheid van God. In die Nuwe Testament het die rol van die Tempel verander en die Kerk as God se gemeenskap het die ruimte geword waar spiritualiteit belewe is. Vanuit Jesus Christus het die glorieryke Kerk te voorskyn gekom waarin die Teenwoordigheid van God sou woon. Die historiese ontwikkeling van die Kerk is gekenmerk deur 'n verskeidenheid van teologiese en geestelike ontwikkelinge. Hierdie ontwikkelinge het hand aan hand gegaan met die ruimtes wat vir geestelike belewenis en liturgiese gemeenskap geskep is. Hierdie ruimtes het groot basilikas, klein klipkerkies en natuurlike kloosterlike ruimtes ingesluit. In hierdie ruimtes is geestelike belewenisse aangemoedig en ondersteun deur liturgiese aktiwiteite, musiek, kuns en ander estetiese simbole. By die aanbreek van die 21ste eeu het die wêreld drasties verander. Die proses van postmodernisme het die wyse waarop mense leef, verander asook die manier waarop mense hul spiritualiteit beleef. Die kerk moet derhalwe strategies dink en beplan oor die ruimtes wat dit in hierdie postmoderne wêreld vir mense skep om hulle spiritualiteit te beleef.

KEYWORDS:

***SPACES, SPIRITUALITY, CHURCH, STRATEGIC TASK,
PRACTICAL THEOLOGY***

SLEUTELWOORDE:

***RUIMTES, SPIRITUALITEIT, KERK, STRATEGIESE TAAK,
PRAKTIESE TEOLOGIE***

Chapter 1

INTRODUCTION

1.1 TITLE

The strategic task of the church in creating spaces for spirituality

Keywords: Spaces, Spirituality, Church, Strategic task

Sleutelwoorde: Ruimtes, Spiritualiteit, Kerk, Strategiese taak

1.2 PROBLEM STATEMENT

According to Adam (1995:1-3) these current fundamental changes in a world influenced by the post-modern phenomenon are not some fashion that will pass, but have long-term implications. Naude (1992:99) shows that every age has to think and talk anew about the gospel. Sweet (1999:2) points out that the church must start to look the future in the eye and stop making faces at those who do. Bakke and Hart (1987:59) continue with the same pattern of thought by showing that one of the biggest problems the church faces is her own resistance to change. For Vorster (1993:523) the subject of “church renewal” is one of the most important in modern ecclesiology. Shawchuck and Heuser (1993:167) argue that the only congregations that will survive the coming age will be those where the leaders have learned to accept change and not ignore it. According to Hendriks (1996:489) the church finds herself in a place where

direction changes are necessary. Different languages, ways of communication and diverse methods have to be implemented. Buitendag (2002:942) concludes that because time and space are the foundations for the understanding of reality in order to communicate post-modernism correctly, it is necessary to deconstruct time and space.

The concept of space is for Shell Drake (2001:1) not simply geographical location but points at a dialectical relationship between environment and human narrative. Space is place that has the capacity to be remembered and to evoke what is most precious. We need to think about where we are and about what is special and unique to our surroundings so that we can better understand ourselves and how we relate to others. Because of this, the human sense of space is a critical theological and spiritual issue. White (1993:163) has the same pattern in mind when showing that space forms faith and also holds the potential to deform and distort faith. In other words, the way we perceive space is important to the way we will relate to others and, in the context of this study, how we relate spiritually to God.

Keeping these arguments in mind White (1993:163) shows that there is constantly a conflict between the faith we profess and the faith proclaimed in the physical church building we use. The apparent conflict between space and faith against the background of a changing world is not to be taken lightly. White (1993:163) indicates that pastors have to develop a new sensitivity in learning to read, interpret and utilise space. Church architecture is an important constituent in forming the faith of the people who gather within it. Frequent remodelling or renovation of a church building is one of the most significant occasions for reshaping the life of a community of faith. Renovations ought to be regarded as a vital change to rethink the mission of the church and to reinforce that mission by giving it physical form.

However, there is more to the spiritual experience of the believers than the physical space. The development of technology, rapid travel, increased communication and contemporary economic processes have increased

regional and global connections. Du Toit (2000:18) calls the world a global village and according to him the post-modern mindset has brought about a moving away from the traditional worldview that the world is simply a mosaic of separate cultures (cf. Nash, 1997:30). Shelldrake (2001:4-6) shows that space is no longer simply local and that this has a significant impact on our perceptions of space. Spaces form landscapes and landscapes may be defined as sets of relational places each embodying (literally and metaphorically) emotions, memories and accusations derived from personal and interpersonal shared experience. The meanings of spaces unfold in stories, myths, rituals and naming. The social significance of spaces finds expression in music, art and architecture. This brings about that physical spaces are vital sources of metaphors for our social construction of reality (Shelldrake, 2001:4-6). The point thus being made is that the church has to acknowledge the social significance of spaces in her endeavour to guide people in Christian spiritual experience and growth.

When looking at the church's task to create and understand these spaces used for spirituality, it is important to have a definition of what is understood by "church". According to Du Plooy (1979:26) the church must be understood as being local as well as universal. This differentiation between local and universal must not be understood as being dualistic. The church is in its being united, *one body* of Christ and one people of God. The local church is the universal church in a given space. The local church is A complete body of Christ, but not THE complete body of Christ. In the smallest defining form the Church is "the called together community (koinonia) of believers" (Du Plooy, 1979:26). This is the way it is confessed in the Apostles' Creed. It is also taught by Acts 2:47 that the Lord added those people that came to faith in Christ to the Church (Oostenbrink and Lotter, 1999:17). For Heyns and Pieterse (1991:62) the local church is well defined as a "body". This describes the church as a community or body of holy people. In the urban world where more and more people live, the local church provides space for people to relate with each other and mostly with God. According to Hendriks (1999:19) people today choose a local church that can enable them morally, emotionally and spiritually to face the

everyday challenges. People choose churches that can create the necessary *space* for them to live in a growing relationship with God. However, Prins (1997:40) now calls to attention the fact that the post-modern person is not bound any more by traditions, structure or uses of past generations. The diversity of options plays a bigger role. According to Du Toit (2000:65), black and white thought patterns are not possible any more. There is too much grey to be able to make final and absolute assumptions. According to the same pattern, Beukes (1996:5) shows that part of the post-modern thought is that uniformity within groups is being replaced by diversity. There is a resistance to an autocratic – from the top down-type of communication and *space* will have to be made for a dialogic type of communication. The post-modern context brings about that in the church there is a moving away from hierarchical structure to a more informal style of ministry. All these aspects have an impact on the spaces the church creates in which to deliver the gospel and guide people spiritually. These aspects therefore emphasise the need for the church to find new strategies in creating spaces for spirituality.

The emphasis on spirituality is very important. It is widely accepted that human beings are not only physical beings, but also spiritual and emotional beings. As Duffield and Van Cleave (1987:125) point out, man was at creation not only given a body formed from the dust of the earth, but also the breath of God that brought the dust to life. Furthermore Paul in II Thessalonians 5:23 wrote of the body, soul and spirit of man. In Ecclesiastes 12:6 the silver life cord that keeps man alive is described and this is more than just something physical. It is in this space of spirituality, in the inmost being of man, that the Holy Spirit comes to dwell and where a relationship with the God of Jesus Christ is cultivated (Lotter, 2005:490). In connection with spirituality Nash (1997:49) points to a large awakening that is happening in the Western world. However, much of this awakening is happening *outside* the boundaries of the church. The post-modern era has mixed a spiritual hunger with a resistance to autocratic institutions, including the church. That is all the more reason for the church to look afresh at the spaces she creates and ask if they are relevant or whether

there is a need for enhancing these spaces or even the creation of new ones. As has already been noted by Shelldrake (2001:4-6) the meanings of spaces unfold also in stories, myths, rituals and naming. The social significance of spaces finds expression in music, art and architecture. This brings about that physical spaces are vital sources of metaphors for our social construction of reality, indicating that the Church not only needs physical architectural spaces to guide spiritual growth, but also symbolic and emotional spaces that are found in liturgy, music, art and other ways of expression. In a post-modern technological age, all these spaces can be aided and enhanced by the use of technology and other means.

Finally, it is important to note the emphasis that was placed on space throughout the Old and New Testaments. In the Old Testament there was always a central meeting place that was created under special divine instructions. This came in the form of the Tabernacle, the Tent of Meeting and later the Temple of Solomon. In the New Testament Jesus taught about spirituality and worship from the heart (cf. John 4:24). This gave a new sense of space and intimacy with God (Brodie, 1997:223), which was carried forward in the teachings of Paul. These teachings did not deny space as a physical meeting place but emphasised the spiritual character of space.

1.3 RESEARCH QUESTION

All the above leads to the following research question:

How should the church fulfil her strategic task of creating spaces for spirituality?

Questions that arise from the research question can be divided as follows:

- What is the basis-theoretical perspective towards creating spaces for spirituality by the Church?

- What is the meta-theoretical perspective towards creating spaces for spirituality?
- What practice-theoretical perspective can be arrived at?

1.4 AIM OF STUDY

The primary aim of the study is to research how spaces should be created by the church for growth of spirituality.

To reach this aim, the following objectives must be fulfilled:

- To research the biblical and theological perspectives on the role that spaces play regarding spirituality
- To research the role that certain aspects including architecture, sociology, music and technology may play in creating spaces used for spirituality
- Based on the interplay between the biblical and theological perspectives, literature study and empirical research, effective strategies will be formulated and a model proposed for the church in her task to create effective spaces for spirituality.

1.5 CENTRAL THEORETICAL ARGUMENT:

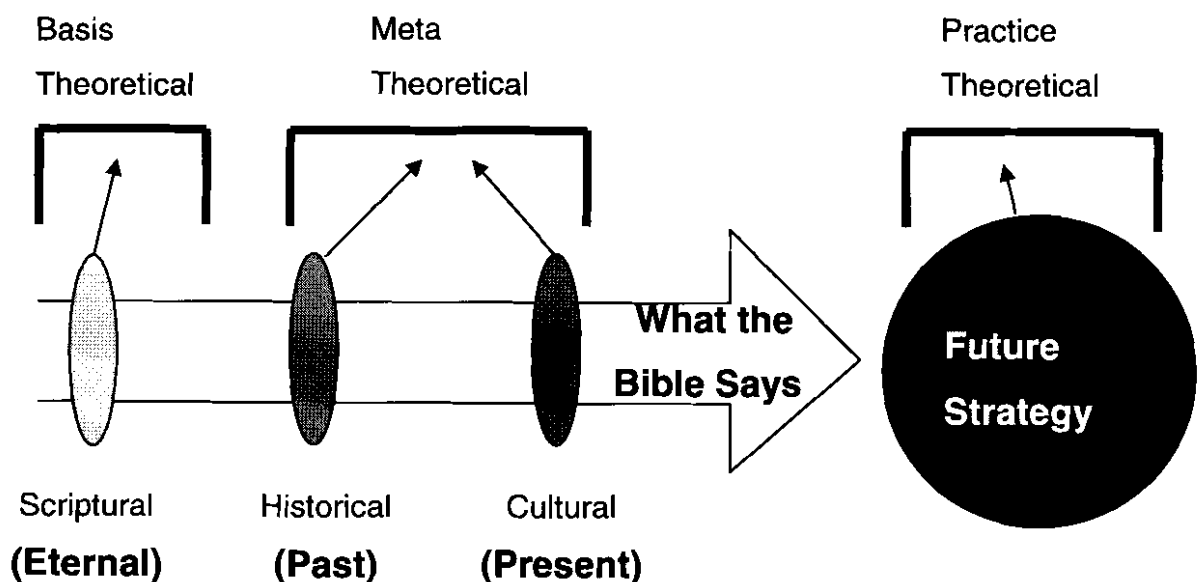
The central theoretical argument of this study is that the strategic task of the church is to create spaces for the experience and growth of spirituality.

1.6 METHOD

In answering the research questions, there will be made use of the model created by Zerfass as explained by Heyns and Pieterse (1991:39) (cf. Heystek, 2000:10). Hereby the current practice is based on the theological

and biblical tradition. When the need is identified for the current practice to be rethought or changed, a study is done of this theological and biblical tradition (basis- theoretical perspective). This is then followed by an empirical situation analysis whereby useful knowledge from other fields and sciences is gained (meta-theoretical perspective). After hermeneutical interaction between the above basis- and meta-theoretical perspectives, a new practical theological theory can be developed (Steyn, 2005:4), which then must be implemented as a new practice (practice-theoretical perspective), which will show how the church must strategically create or recreate spaces for people to live their spirituality to the full in today's world.

Additionally, the model as created by Getz (1980:16), (cf. Getz & Wall, 2000:9) will be used to complement the research. By the time of submitting the proposal the model of Getz was not yet part of the research. This model is based upon the use of lenses to determine a contemporary strategy, as is seen in the following diagram.



For this study the basis-theoretical, meta-theoretical and practice-theoretical perspectives of Zeffass have been aligned with Getz's lenses of scriptural, historical and cultural in order to reach a new future strategy. The basis-theoretical perspective has been aligned with the scriptural research, the meta-theoretical perspective with the historical and cultural research and lastly the practice-theoretical perspective with the future strategy.

The methodology will be set out as follows:

- **Basis-theoretical perspectives** will be developed from literature study of scriptural information and the theological tradition.
- **Meta-theoretical perspectives** will be developed from:
 - ▣ **Literature study** of architectural, musical, sociological and technological fields, in order to understand the role that these fields play in assisting the task of the Church in creating spaces for spirituality.
 - ▣ **Empirical study** will be done mainly by discussions with co-researchers who will be people that are leaders in the fields of architecture, music, sociology and technology. Together there will be worked towards a strategy regarding spaces that can be effective and serve the purpose of creating spaces for the development of spirituality in the present world context.
- **A Practice-theoretical perspective** will be reached by putting the basis-theoretical and meta-theoretical research information in a hermeneutical interaction towards a proposal for creating a model for dynamic life-giving spaces for spirituality.

1.7 TECHNICAL ASPECTS

- Abbreviations for biblical books are used according to the New King James version.
- Scriptures quoted are from the New King James version or as indicated in the text.
- Throughout the research the word “*presence*”, when in context of the “*presence of God*” will be spelled with a capital letter in order to highlight the importance thereof, i.e. “*P*resence of God”.

1.8 CHAPTER OUTLINE

The following is an outline of the planned structure for the study.

CHAPTER 1	Introduction
CHAPTER 2	The basis-theoretical perspective of creating spaces for spirituality by the church – A biblical understanding
CHAPTER 3	The meta-theoretical perspective towards creating spaces for spirituality – General historical and theological trends
CHAPTER 4	The meta-theoretical perspective towards creating spaces for spirituality – The cultural context
CHAPTER 5	The practice-theoretical perspective towards creating spaces for spirituality – A future strategy
BIBLIOGRAPHY	

Chapter 2

THE BASIS-THEORETICAL PERSPECTIVE OF CREATING SPACES FOR SPIRITUALITY BY THE CHURCH – A BIBLICAL UNDERSTANDING

2.1 INTRODUCTION

This chapter will focus on the basis-theoretical perspective of creating spaces for spirituality. This basis-theoretical perspective is built upon the model created by Zerfass (1974:166)(cf. Heyns & Pieterse, 1991:39).

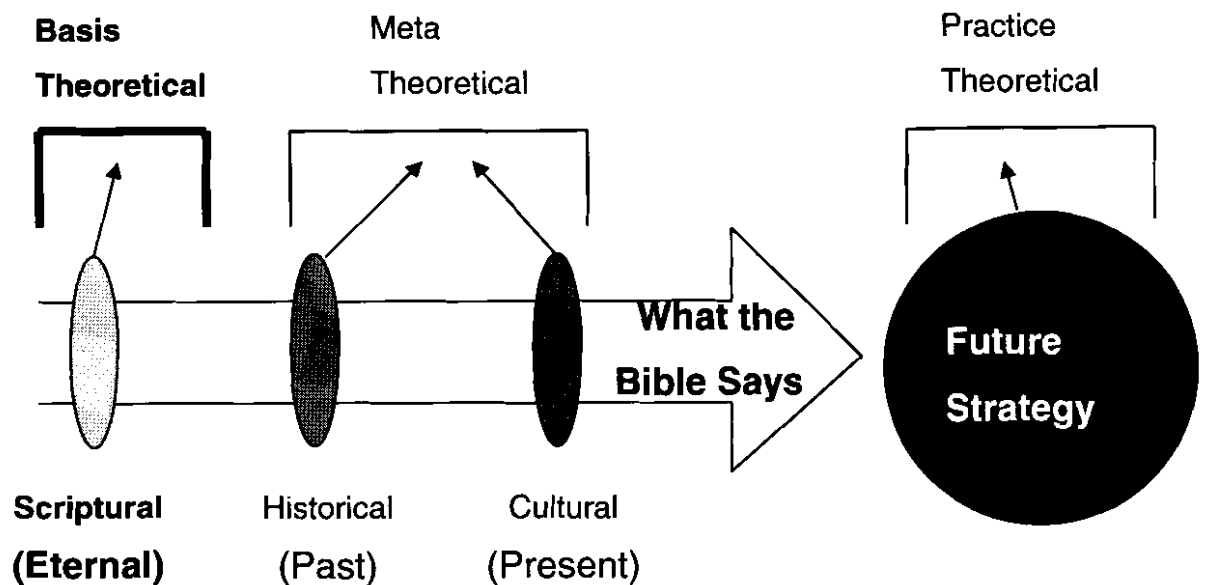
To define the basis theory we use the thoughts of Venter (1995:198). According to him the basis theory give a detailed, systematic description from Scripture about the content and purpose of the research topic.

The basis theory is based on Scripture because (Heystek, 2000:25):

- the researcher use as pre-conception that the Bible is the inspired revelation from God;
- Scripture gives the practical-theological foundation of the whole subject.

As has been shown (chapter 1.6), the model of Zerfass is complemented by the use of Getz's model (Getz, 1980:16), (cf. Getz & Wall, 2000:9). This model makes uses of lenses to determine a contemporary strategy.

LENS OF SCRIPTURE (ETERNAL) – BASIS THEORETICAL PERSPECTIVE



A detailed study of scriptural evidence is firstly necessary because it forms the foundation of all spirituality. The research questions must be studied theologically in order to bring perspective on further study. This basis-theoretical study of the Bible will search after the importance of the manifested Presence of God as the key to true spiritual spaces. This manifested Presence of God runs through the Old and New Testament like a golden thread. To understand this manifested Presence of God a deductive strategy will be followed. Firstly there will be looked at the broader spaces found biblically where the Presence of God was manifested. Secondly the focus will be narrowed down on the importance and use of liturgy in the public worship service as a space for the manifested Presence of God. These liturgical worship events are mostly found in the space created by religious architecture, filled with acts of spiritual devotion and aided by instruments like the use of aesthetical art, symbolism and music. Of this, the temple is the primary biblical example

and therefore the importance of the temple will be researched as the primary space of God manifesting His Presence in the midst of His people.

2.2 BIBLICAL SPACES USED FOR SPIRITUALITY

2.2.1 God's Presence manifested in various spaces

The Old Testament religion according to Helberg (1988:299) is based upon revelation history. According to Erickson (2001:42) the traditional modes of general revelation is that God revealed Himself in nature, history and the constitution of the human being. God revealed Himself to people in various times, spaces and ways. Inge (2005:33) indicates that one only has to open the Bible at the beginning of Genesis, read a few pages, and be left with the impression that place is important to the writer. In Genesis we see with creation that God took this first initiative by creating a space in the form of the paradise as a setting for the human beings, which would be created later. Duffield and Van Cleave (1991:135) point out that God placed man in this garden setting to maintain and keep it. Furthermore the paradise became a space where God regularly met with Adam and Eve. According to Gen. 3:8 & 9, God walked in the cool of the day and called out to Adam. Thus man was made for companionship in this created space, with God and other human beings (Duffield & Van Cleave, 1991:135). It is interesting to note the reference to the "cool of day" as if God was looking for a good time, space and atmosphere in which to meet with His people. God was creating a space where He could visit His people with His Presence. This Presence of God with His people has become the central focal point of Jewish and Christian faith. As Brueggeman (1994:679) shows, it is this Presence of God in the midst of His people that made of the Hebrew community a very special one, a community like there have never been. Hill and Walton (1991:117) draw attention to the fact that during Moses' life and the Exodus we see an important outcome of the covenant agreement between God and Israel in the very Presence of God accompanying His people manifested in miraculous and creative ways (cf.

also Durham, 1987:258). A burning bush (Ex. 3:2), the red sea crossing (Ex. 14:1-30), manna from heaven (Ex. 16), water from a rock (Ex. 17) and God's visit on Mount Sinai with fire and smoke (Ex. 19:18), to name but a few.

Closely connected to this covenant between Israel and God was the Ark of the Covenant and the Tent of Meeting that were the forerunners of the temple. Both these objects signified Yahweh's Presence in the midst of His people (Nereparampil, 1984:162). De Klerk (1999a:171) shows that God has initiated the meeting between Himself and His people. The most important element that characterises this meeting space is the proclamation of God's Word. It is evident that a formal meeting between God and His People cannot happen without the people *hearing* God's Word (De Klerk, 1999a:172). In this hearing God's Presence is continually confirmed. De Klerk (1999a:172) also shows that God's Presence was furthermore confirmed by the celebration of different festivals the people of God had within the temple, but also at their houses. These festivals celebrated God's work through history, and also His continual Presence with His people.

From these festivals, which were celebrated in the houses, it is evident that the self-revelation of God was never limited to His Presence in the tabernacle and later the temple only. According to Ouweneel (1991:384) God's self-revelation came to existence in nature, history and culture. Ouweneel (1991:395) further shows that the whole of creation is the embodiment of the eternal Word of God. Although the temple was for the Hebrew people the most significant symbol of God's presence in their lives, it is clear through the Old Testament history that God never limited His presence to the temple alone. As Destro & Pesce (2002:497) conclude, even though Jesus Christ continued to recognise the Presence of God that resided within the temple, He also stressed the need of having a direct contact with God. There are many instances where God revealed Himself to individuals or groups of people in nature. Examples of this are found from earliest times where God met with Adam and Eve in the garden (Gen.

3:8), Moses at the burning bush (Ex. 3:2), Moses at mount Sinai (Ex. 19), Moses and the elders of Israel (Ex. 24:9-10), and more. We also see how God spoke to the prophets, kings and people throughout the Old Testament through numerous visitations, visions and revelations. Note for example Joshua (Josh. 1:1-9), Daniel (Dan. 7), Isaiah (Is. 1:1), Solomon (1 Kin. 3:5, 9:2), Ezekiel (Ezek. 1) and others. According to Helberg (1990:176) it was never God's intention to live in lifeless buildings. It was always His intention to live among and within His people. The Old Testament prophets understood this and therefore, according to Orlinsky (1975: X), they instituted prayer gatherings in different geographic spaces. This led to the development of the Jewish synagogue. De Klerk (1999a:172) confirms this by showing that the liturgy in the synagogue was an important addition to temple liturgy. It is thus evident that God moved between his people much more closely than just residing in the inner sanctuary of the tabernacle and temple. It is as if these buildings were there to symbolise and remind the people of God's Presence in their midst, but they were never meant to lock up the Presence of God (cf. Helberg, 1990:181). This is shown by God's promise to His people in Ezekiel 11:16 where He promises to be a sanctuary unto them wherever they have gone. Giles (2004:14) shows how God's instructions were that the altar be made in such a way that it could be carried by God's people on their journey (Ex. 27:4-6). By means of this sanctuary God would come to be with His people wherever they went (Giles, 2004:14). Thus the Jewish religious genius gave a new dimension to the concept of sacred space. God would indeed come to His people in a particular way in space and time, but not in a static way. God would come to His people on the move, wherever they were (Giles, 2004:15).

The tabernacle of the desert, the later temple and the grandeur of the temple of Solomon were always symbolic of the manifested glory of God with His people, but the magnificent omnipresence of God was never limited to these spaces only (Duffield & Van Cleave, 1991:70). Duffield & Van Cleave (1991:70) present the omnipresence of God as follows: "God is everywhere, but not at all points in the same sense". In other words,

although He is present everywhere, He manifests Himself in some specific places. These spaces are found where He meets with His people like a burning bush, the temple, in a church service and in the heart of the believer. Berkhof (1994:61) indicates that God's omnipresence is clearly revealed in Scripture (cf. Ps. 139), but that the measure of His Presence differs in all of His creation and creatures.

It is by the work of the person of the Holy Spirit that God is present as He is. Wilson (2004:17) refers to the person of the Holy Spirit that was hovering (Gen. 1:1) over the water right at the beginning, ready to perform God's spoken Word and create something out of nothing. Stubbs (2004:24) uses the thoughts of Calvin to show how each person of the trinity functions and complements the other. "To the Father is attributed the beginning of activity, and the fountain and wellspring of all things; to the Son, wisdom, counsel, and the ordered disposition of all things; but to the Spirit is assigned the power and efficacy of that activity." Thus Calvin understands that in every work of God, all three persons are united in action, but are also distinct (Stubbs, 2004:24). Van der Merwe (2004:29) confirms this function of the Holy Spirit by directing us to the notion that the Holy Spirit's foremost activity is to make God Present in the individual believer's life. His task is to help people experience God's presence in their lives so that they can live in harmony with God, people and nature. Ferguson (1996:18) describes the Holy Spirit as God extending Himself in active engagement with His creation in a personal way. Berman (2004:32) continues by showing that the Holy Spirit works to inspire relationships of community and is the active person of the triune God in social formations of family, neighbourhood and religious association. It is the Presence of God through the person of the Holy Spirit that completes God's contact with His creatures in every sphere (Berkhof, 1994:98).

It is therefore clear that the manifested Presence of God with His people is the starting point for relationship with Him as well as spiritual experience and growth. It is further evident that God has the freedom to manifest His

Presence by any means and in any space as He deems fit and necessary. In other words, human beings cannot fabricate the Presence of God. However, on the other hand, God's people can follow the unction and guidance of the Holy Spirit and create spaces where God will manifest Himself, as for example the cool of day where God met with Adam and Eve, the tabernacle that was build on God's instruction and Moses' obedience to take off his shoes for the ground that he was standing on was holy.

2.2.2 God's Presence manifested in liturgical space

According to Vos (2003:180), the liturgy is of a metaphorical design, because this is the only way we can speak to and about the invisible God. These metaphors are intended to feed spirituality and allow people to discover the power of metaphors in their daily lives. According to Deist (1990:145), liturgy is the prescribed form and order of the acts to be performed at a public religious ceremony. Dawn (1995:71) shows that the deepest identity of liturgy is that God is the centre thereof. According to De Klerk (2000:461) it was this presence of God in the midst of His people that led to the origination of liturgy in Israel. It is because of this Presence of God with His people that they are blessed, that they fear and respect Him, and that liturgical acts like prayer, song, feasts, and offerings developed (Dawn, 1995:71). God, by living in the midst of His people by His Holy Spirit, makes liturgical acts possible (De Klerk, 2000:461). It is further evident that most of these liturgical acts happen when the community gathers in the public worship service.

2.2.2.1 The public worship service at the heart of spirituality

Barnard (1981:61) shows that the public worship service has always been at the heart of Christian spirituality. For him this particular event is the face and the heart of the Christian church (cf. De Klerk, 2000:462 ; Cilliers, 2004:1). He argues that the roots for the modern day worship service are found in the Old Testament where the nation regularly met to worship God

in the temple and synagogues (1981:67; 86). De Klerk (1999a: 173) confirms this by showing that Jesus Christ and His disciples, as well as Paul, continued to follow the model of the synagogue service in their Christian worship services. Nereparampil (1984:161) writes about the importance of the temple as space for spirituality. The Temple has always held special liturgical significance in the Jewish and later in Christian faith. Zimmer (1975:41) indicates that the temple Of God is an integral part of the history of the people of God. He continues by showing that what made the temple holy was not the physical building, but the Presence in it of the Living God. This is the same Presence of God that has worked in His people throughout history. This is important to Helberg (1988:299) who shows that the key to the self-revelation of God through history was **relationship**. According to Kloppers (2002b:62) it is this working of God through history especially in the personal experiences of people that has drawn them into a relationship with God. This is a relationship with the God that is not far away, but who is the God that is with us, and within us (Anon., 1996:1). This meeting of God with people has always been in special ways and spaces, also in normal daily living. It has, however, always culminated in the gathering of God's people in special liturgical spaces, celebrating His Presence with them by worshipping and performing spiritual activities like prayer, song, teaching, sacrifices and offering. Smit (2002:126) indicates that these liturgical activities have direct bearing on how people live their daily lives. Therefore the public worship event is of primary importance in the study of creating spaces for spirituality.

2.2.2.2 The role of architecture, aesthetics and music in creating space for spirituality

McGrath (1999:130) uses the concepts of spiritual geography and the structuring of space when he discusses the role of spaces with regard to spiritual life. For him Christian spirituality involves space, whether it is natural locations such as deserts or mountains, or human constructions, such as church buildings. Witvliet (2005:5) also points out that the only

space or geography that is ultimately necessary is whether or not we worship “in Jesus Christ’s name”, and continues to show that architecture and church buildings also quietly preach messages about God. This was true about the temple, and is also true today because it conveys every congregation’s implicit understanding of God and His ways for them. Therefore McGrath (1999:130) argues that it is important to take note of the way that architecture relates to spirituality because one clear function of religious architecture is to stress the transcendent Presence of God. Religious architecture has always been used to create spaces where people could meet for public worship and liturgy. Cilliers (2004:1) does not only stay with architecture but shows that the processes of aesthetics can enhance the dynamics of liturgy. According to Greeff (2002:11) the search for symbolism in the church has been noticeable for a long time. Phillips (2003:108) shows that symbols give meaning to life. Religious symbols represent value systems with which people orientate themselves towards general society. Crockett (1989:236) indicates that symbols in the ancient world were understood as vehicles that mediated to the community the meaning of life in society and in the cosmos as a whole. For Thiesen (2001:13) there is a growing consensus that the re-cultivation of aesthetics is needed, and not only as theological addendum, but as locus theologicus (cf. Cilliers, 2003:8). Cilliers (2004:2) continues by noting that it is from the art of aesthetics that we can look theologically at the realities around us and reflect these in a responsible liturgical way in our public service. Therefore the conclusion of Hoffmann (1988:155; 265) can be taken seriously that the power of liturgy lies therein that it can create an *alternative world* where time and space unfold in structured ways indicative of pattern, plan and purpose – despite the temptation to view the world as random, chaotic and accidental. For Cilliers (2004:2) the purpose of aesthetics is to speak to the believer on levels where words cannot reach. Cilliers (2003:39) is of the impression that the use of art and aesthetics is an under-developed source of theology. For Buchner (1962:180) the general public does not come into regular contact with imaginary art and therefore an artistic planning of church architecture can enrich people to experience art at a deeper level. Buchner (1962:190) further shows the

importance of correct architecture for the church. It must always be to the glory of God, and must always serve as an instrument in furthering the proclamation of the Gospel. It is also an important testimony to the relationship that the people in these buildings have with a living and present God.

This relationship between God and people is also aided by the use of music. According to d'Assonville (2002:19) history shows that the use of song is a part of the being of the Church. Guthrie (2003:633) confirms this by showing that every era of Church history, every culture, social setting and major liturgical tradition has adorned its gatherings with song. Guthrie (2003:633) continues to show that music is one of a handful of practices, which has been and remains an almost universal feature of Christian worship. For White (1981:98) the chief function of Church music is to add a deeper dimension of involvement to worship. He argues that music gives an added dimension to any event. One of the reasons that music aids worship is that it is a more expressive medium than ordinary speech. Music enables people to express an intensity of feeling through a variety of tempo, volume, melody, harmony, and rhythm. Kloppers (2002a:12) calls for an acknowledgement and greater use of the role of music as part of liturgy. She is of opinion that the fullness of the gospel in all dimensions can be creatively proclaimed by the use of music. Throughout biblical history, music has always played an important role in enriching liturgy and spiritual experience (cf. Van Dyk, 1991:374). Viljoen (2005:14) shows that especially the Psalms enriched the worship services in the temple and synagogues (cf. Anon., 1994:3). Barnard (1985:80) also stresses the importance of music in the temple meetings. Song and instrument were used in guiding the believers through the liturgy in the worship. A Levitical choir guided the singing (Fourie & Duvenage, 1997:19). However, Van Dyk (1991:379) clearly shows that religious music did not belong to the temple alone. There were songs for every occasion in life like personal prayers, love songs, funeral songs, war songs and working songs. Israel knew songs that glorified God for what He had done for them. This includes the Song of Moses (Ex. 15:1-3, 20-21) and the use of the Psalms.

Viljoen (2005:12) notes that the Jews, in comparison to the other Semitic nations, were gifted in the area of music. Van Dyk (1991:375) also shows that the development of music was in many instances attributed to the kings. He therefore shows that both David and Solomon were great musicians and paid much attention to music in Israel. Viljoen (2005:12) confirms this by showing that the periods of David and Solomon were of the most glorious temple music eras in the history of the Jews.

The New Testament writings make it clear that music played a role in early Church spirituality. According to Viljoen (2005:15) the music as found in the temple service stayed relevant in the synagogue and was widely used in early church singing. Furthermore a variety of songs are found in the New Testament. According to Viljoen (2001:8) a better understanding of these songs can enhance the use of music in the Church. In the Gospel of Luke there are songs of praise by Elizabeth, Maria, Zechariah, Simeon and the angels (cf. Luke 1&2). In the Pauline writings we read of a singing church (Eph. 5:19, Phil. 2:6-11, Col. 1:15-20). In the Revelation of John (5:9-10, 12-14, 15:3-4) singing is also mentioned (Viljoen, 2001:9). The music in the early church had great spiritual significance for the believers as we see Paul admonishing the believers to “speak to one another in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord” (Eph. 5:19). Barnard (1981:146) shows that this kind of singing gave the church a great spiritual power (Matt. 26:30, Acts 16:25, 1 Cor. 14:26, Col. 3:16), and that the believers were constantly reminded of the worship around the throne of God where there is great singing (Rev. 5:9, 14:3).

2.2.2.3 The hermeneutics of space, spirituality and reality

Adams (1993:176) indicates the interaction between the architectural liturgical spaces and the public worship events with his apology for variable liturgical space. He uses the thoughts of Marchita Mauck who believes that the goal of liturgical space is to create spaces that honours the sanctity of God’s people and shapes their experience of being church. Klingbeil

(1995:59) shows that space plays a key role in the structure of ritual. Space in religious ritual action is sacred space and distinguished from other spaces. Leder (2005:8) shows that worship begins with the entry into the worship area, and adds that although worship can happen in an open field, it is the walls of worship space that enable us to focus on the rhythms of worship, for here we are wholly separated for worship alone. According to White (1993:163) it is therefore necessary that the church should realise that there exists a correlation between faith and spaces. The church must therefore create spaces for the believer to experience his/her faith in order to be enabled to correctly find meaning in their daily world. Kloppers (2002b:62) confirms this by showing that people's expectations of liturgical space are partly determined by the time and social situation wherein they live. Bosman *et al.* (1991:168), rightly state that all people want to live a meaningful life, but the experience of this meaningfulness is dependent on a variety of factors. They show that throughout the Old Testament there was a changing pattern in the believer's way of perceiving God as a result of their changing social circumstances. A study of religious history of the Old Testament shows that the Old Testament developed over a very long period of time and that people in different historical settings had different religious understandings. Different people from different ages and settings gave different answers to the questions that their society posed. This understanding of their spirituality reflected in the spaces they used for it, including their buildings and other spiritual aiding features like feasts, songs, prayer, etc. One such factor has to do with the setting within which a person finds his / her life. According to Buitendag (2002:942) the human understanding of reality is based upon the concepts of time and space. One characteristic of faith is that it gives meaning to the world or, in other words, the time and space (cf. Buitendag, 2002:940) in which the believer finds himself / herself. It is the believer's faith that enables him / her to give meaningful answers to the world in which they live their lives. *There is therefore no purpose for the church to create spaces that give answers to bygone worlds, but not answering the existing world of the believer.* A hermeneutics of spaces or as Adams (1993:176) puts it, variable liturgical spaces, is needed to correctly guide

the believer in their faith and daily living. According to Duke (1995:1011) these changes are not necessarily a threat to the church. He shows that all temples, sacred spaces and sacred moments have a lifespan, which eventually pass because of natural reasons, neglect or impossible idolatrous additions. However, Duke (1995:1011) continues to show that from the mournful ruins of these temples, sacred spaces and moments, there always arise occasions for new and fresh forms of faith, spaces and sacred moments. Therefore White (1993:163) insists that there is in many instances a conflict between the faith we profess and the faith our spaces or buildings proclaim, and this should not be taken lightly. He continues to show that because the ways of worship and liturgy change over time, so must the spaces. Since people express their faith differently than those that went before them, so will the spaces that reflect this faith also change. White (1993:164) concludes that the church should learn from the past without imposing it on the present or future.

It is therefore clear that the liturgical space forms an important space for worship. Instruments like architecture, music and art aid these spaces of worship. It is also important to keep in mind that this space itself conveys a message about the community of believers that worship there, but also about the God they meet there.

Before the conclusions can be reached, it is necessary to come to a Biblical understanding of the key moments in revelation history where the setting and spaces of worship and spiritual life were affected by, or had an effect on the lives of the ordinary believers. It is therefore necessary to comprehend the importance of the Presence of God as well as the key spaces in which the Presence of God was manifested.

2.2.3 The active Presence of God as key to spirituality

The most important aspect that made the tabernacle and later temple holy and sacred was the Presence of God within it. Viljoen (1992:11) shows that this Presence of God in the tabernacle is the central symbolic message of the tabernacle. This Presence of God with Israel is what made them special, holy and different as a nation, and the tabernacle with them is what made this visible (Viljoen, 1992:11). Zimmer (1975:41) shows how God instructed His ancient people to “make Me a sanctuary, that I may dwell in their midst” (Ex. 25:8, 29:43-46). According to Nereparampil (1984:166) the Deuteronomic theologians tried to explain the Presence of God in the temple as the dwelling of God’s Name there (Deut. 12:5, 14:23, 15:20, 16:7). According to them it is a presence through the dwelling of God’s Name, while His permanent abode is in heaven. This Presence by God’s Name is used sometimes interchangeably with His presence through His ‘glory’. Gradually this presence came to be expressed through the term *shekinah* (Nereparampil 1984:167). This word derived from the Hebrew verb *shakan* that means ‘dwelling’ rather than ‘presence’. Thus, God is said to “dwell” in the temple, which implies on the part of God an active presence (Deist, 1990:236). God is present in the temple through His *shekinah* means that He is active there. Stern (1994:355) indicates that the *shekinah*, or according to the Hebrew spelling; *Sh’khi-nah*; means the glorious manifest Presence of God. Thus the ark of the covenant, the tent of meeting and the temple signified Yahweh’s tangible presence in the midst of His people. We see at the dedication of the tabernacle how there was a cloud that covered the tent of meeting, and the glory of the Lord filled the tabernacle, so that Moses was not able to enter it (Ex. 40:34-35). It was the visible manifestation of the Presence of God in the midst of His people. This Presence of God was again observed at the dedication of the temple of Solomon (1 Kin. 8:10-11). The temple is thus the place where God’s Name or glory dwells. However, in this sense He is not confined to the temple. He is still free to be present elsewhere (cf. Berkhof, 1994:61, Duffield & Van Cleave, 1991:70). It is this same Presence of the living God that continued to set apart the New

Testament Church and Christian believers as holy, sacred temples and priests unto the Lord (1 Pet. 2: 4-10, Eph. 2:21, 1 Cor. 3:16, 6:19). It is still this same Presence that is at work within God's people today. It is this Presence of the living God that makes temples out of earthen vessels and fills lives and spaces with His own Presence and glory (1 Cor. 4:6-7). As Stacer (2001:443) clearly shows, the Presence of God sustains us, enlivens us, gives us purpose, and opens us up to our responsibility and reality as it is.

2.2.3.1 The ark of the covenant

The ark was so intimately connected with God's presence that one could say, "Where the ark is, there is God " (Heb. 9:1-5, 2 Sam. 6:6-7). The ark was always placed at a very central place in the tent of meeting and later the temple (Leuschner, 2004:56). The ark was a box containing the two tablets of stone with the law of the covenant written upon them, which Moses received from God at Mount Sinai. These laws written upon the stones were a symbol of God's covenant with His people and therefore the ark was the most holy and most important property of the Hebrew people, symbolising the covenant between God and themselves (Hill & Walton, 1991:195). Therefore it was a dreadful day in Israelite history when the ark was captured by the Philistines (1 Sam. 4:10/11). The presence of the ark also brought so much discomfort and sickness to the Philistines, that they returned it to Israel (1 Sam. 5/6). The returned ark brought great joy to the people of Israel, because of the importance it had to them (1 Sam. 6:13-15). It was as if God Himself had returned (1 Sam. 6:20).

2.2.3.2 The tent of meeting

The Presence of God in the midst of His people led to the creation of the tent of meeting (Ex. 33:7-11) that would be a forerunner to the temple (Zimmer, 1975:41). This tent was carried with the Hebrew people on their route to Canaan and was put up temporarily on the way for religious events (Leuschner, 2004:55). We see how God with great creativity and detail

laid out a plan for Moses of how he should make this tabernacle (Ex. 25-30, 35-40), which would become the central space of meeting with God (Ex. 26) (Hill & Walton, 1991:113). Douglas *et al.* (1990:1159) indicate the significance of this tabernacle by pointing to Hebrews 8:5, which states that it was “*a copy and shadow of heavenly things*”. In other words the divine inspiration in the creation of worship spaces is clearly manifested. This tabernacle with the ark of covenant later on found more permanent residence at Shiloh (Josh. 18:1). The prominence given to the tabernacle of Shiloh was lost when it was destroyed in 1050 B.C. and the Philistines captured the ark. When David came to power, He brought the ark to Jerusalem, his capital city, that gained prominence in the life and worship of Israel (2 Sam. 6:16) (Leuschner, 2004:57).

2.2.3.3 Liturgy in the tabernacle

Klingbeil (1995:59) gives an overview of the outline of the tabernacle, which is important for the liturgical activities performed within. The altar of burnt offering was placed directly between the entrance of the tent and the entrance to the sanctuary. The tent was divided into two parts, namely the Holy Place which held the altar of incense, the candlestick, the table of showbread, and the Holy of Holies with the ark of the covenant as its only furniture. A curtain divided the two parts (cf. Ex. 25-31, 35-40). Sacrifices took on a significant symbolic role in the liturgy of Israel (Barnard, 1981:77) (cf. Lev. 1-5). The priests performed these sacrifices and their ministry was fundamental to the religious life in Israel. As Leuschner (2004:59) points out the basic concept in Hebrew religious life was the theocracy, which meant that God is living among His people with His visible glory. Leuschner (2004:59) gives some basic perspectives on the liturgy in the tabernacle.

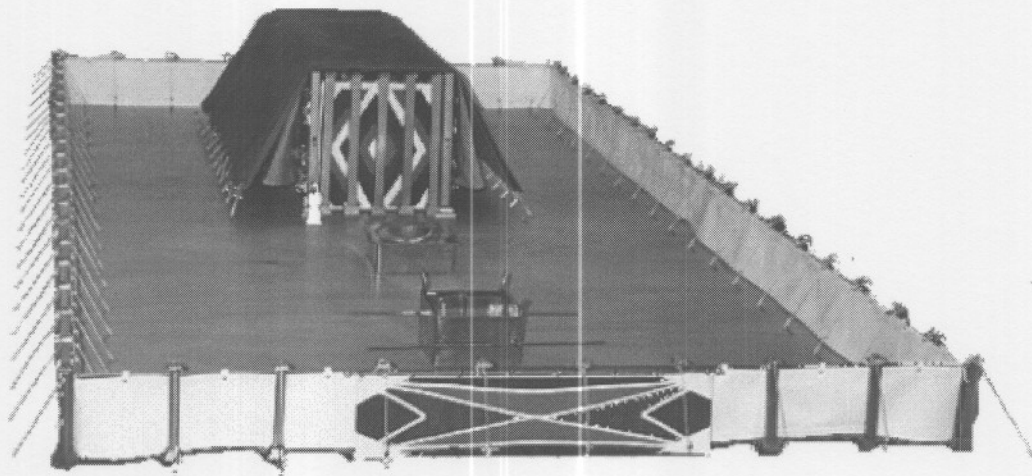
- Firstly, God was present in the midst of His people during the liturgical presentation.
- Secondly, the created space, which included the different metals and used materials, the three stages of holiness and even the measurements of the tabernacle in multiples of three, four, seven

and ten, mirrored the completeness and harmony of God's character.

- Thirdly, the symbolic richness was important to bring the person in his / her total being to a point of meeting with God.
- Fourthly, in the tabernacle service there was a distance between the people and God, which was bridged by the work of the priests.
- Lastly, there was an atmosphere of awe and respect for God, remorse about sin, but also joy and thankfulness for salvation.

It is therefore clear that the active Presence of God is what gave importance and substance to all the used spaces and celebrations of God's people. Without God actively present all the above would have been merely ritualistic processes.

The following is a picture of the tabernacle (Barrow, 1995).

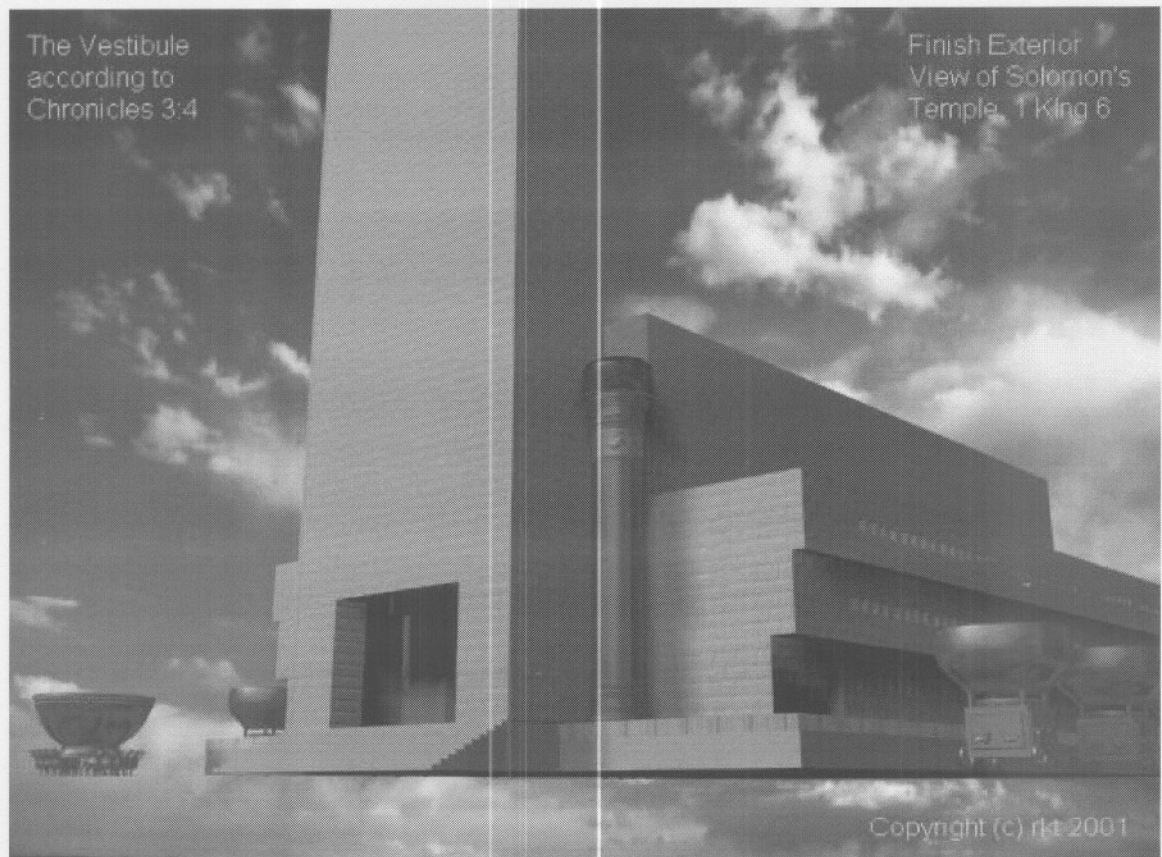


2.3 THE SIGNIFICANCE OF THE TEMPLE OF SOLOMON AS

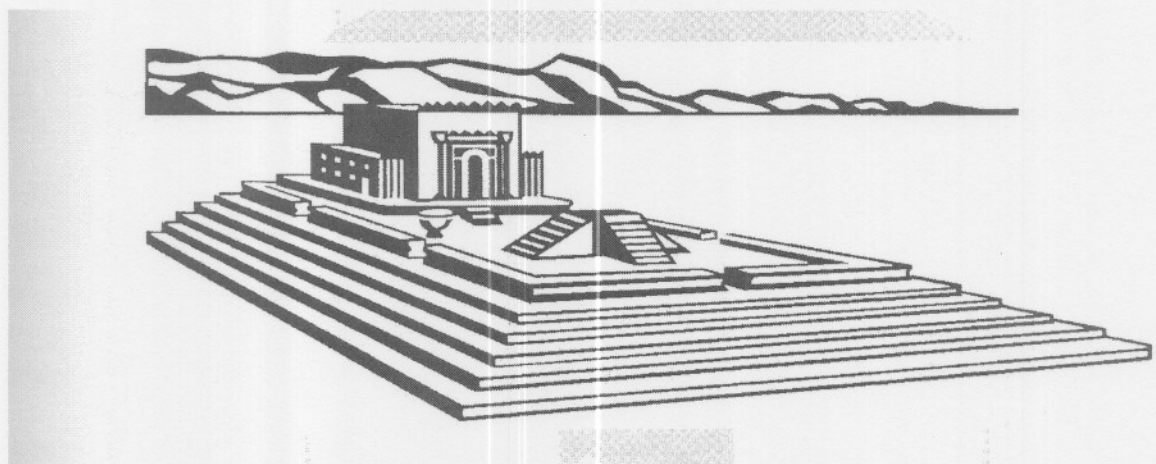
A SPACE FOR SPIRITUALITY

David wanted to build a temple for the Lord, but Nathan the prophet discouraged him (Helberg, 1990:168). However David did secure a site for the worship centre by purchasing the threshing floor of Araunah, the Jebusite. The site purchased by David became the site of the great temple of Solomon (1 Kin. 6) built about the year 960 B.C. This is another instance where no stone was left unturned in order to create an amazing space where God's Presence could dwell in the midst of His people. This temple was incomparably grander than the tabernacle but built according to the same ground-plan (Leuschner, 2004:60). We see here that detailed attention was given to the outlay of the temple, the cosmetic look thereof, the place and role of the musicians and an array of other small detail. The total construction took seven years to complete (1 Kin. 6:38), and the whole project was done with expensive imported materials by the hands of thousands of craftsmen. (cf. Douglas *et al.*, 1990:1169). Leuschner (2004:60) shows that this temple had two main spaces. The Most Holy Place or inner sanctuary where the ark of the covenant was placed. Second was the Holy Place or porch with the lamp stand, incense altar and showbread table. The most important part of the temple was the golden lid of the ark of the covenant called the mercy seat (Lev. 16:11-17) because atonement for the sin of the people was made here. The temple itself was built high upon a platform of steps. The entrance had two large pillars of bronze, which were named Jakin and Boas (1 Kin. 7:21). In front of the entrance there was also an altar and a washbasin. All around the temple they built chambers, which according to Leuschner (2004:60) were used for storage, accommodation and offices.

The following is a three dimensional projection of the temple of Solomon (Earthlink homepage, 2006).



The following is a sketch of the temple of Solomon (Stigers, 1993:126).



2.3.1 The importance of the temple of Solomon

Shelldrake (2001:33) shows that central to Old Testament scriptures were the importance of spaces such as land and temple. Now with this temple of Solomon and the ark of the covenant presiding in it, the Jerusalem temple became the central sanctuary of Israel. Therefore Helberg (1990:167) shows that the temple was the resemblance of the Jewish belief that God owned and ruled over the land (Ps. 46,48,99). McGrath (2001:131) confirms this by also pointing to the fact that the Old Testament clearly regarded Jerusalem as a holy place, and its temple was seen as the central focus of the religion of Israel. Thus for the Israelite nation God chose Jerusalem as a dwelling-place, and the city and its temple were thus set apart as possessing religious significance denied to other locations in Israel. As Leuschner (2004:61) points out, the temple was the place for Israel to celebrate before God and remember His great blessings towards them, especially during the three annual feasts (Deut. 12:12). Most importantly, the temple was the symbol of God's Presence in the midst of His people. Unfortunately, however, as Giles (2004:25) points out, the temple in Jerusalem nationalised, centralised and politicised the Jewish religion, and thus it became so static, that it ended in apostasy, and was destroyed (Van der Walt, 2006:45; 1991:14)

2.3.2 Liturgy in the temple

Leuschner (2004:62) points to the symbolic character of the temple as one of its most valued aspects. Holy spaces, holy rituals and holy priestly ministers further characterise it. The spaces in the temple outer court, inner court, Holy Place and Most Holy Place symbolised the distance between God and the worshipper. All the other artefacts like the basin, the altar, the lamp stands, etc. were symbolic in the process of bridging this gap with the meeting between God and His people. God furthermore exactly ordained all this, as he gave it in revelation to David who wrote it down (1 Chr. 28:19). As in the tabernacle, the sacrifice was prominent in the liturgy and was accompanied by prayers. The liturgy was furthermore

similar to that of the tabernacle. According to Fourie & Duvenage (1997:19) it included the daily burnt offering where the people knelt in silence and worshiped as the priests burnt the perfumery. This was followed by the drink offering which was the signal to the Levitical choir to start singing the psalm chosen for the day. Then the public worship was finished and the people turned each to their individual offerings.

2.3.2.1 The caring character of God as portrayed in the temple

One important aspect of the temple was that it signified the caring character of God for His people. According to De Klerk (1999a: 172) the festivals, which were celebrated in the temple, was an important way in which the people met with God. In these meetings the work of God in their lives and through history was celebrated, as well as God's continual Presence with His people. The caring character of God was further emphasised in that the temple's purpose was to become a shelter for the stranger (1 Kin. 8:41-43) and a house of prayer for all nations (Is. 56:7) in order that all people should come to know God (1 Kin. 8:43). According to Moulton (2004:562) God expected fruitfulness from His people. This fruitfulness was epitomised in proper worship and prayer. By serving God fervently, the Hebrew people would be blessed, and this blessing would draw even the Gentiles toward God (Gen. 12:3, Is. 2:2-4) (König, 2004:20). In this way God would reach His purpose of drawing all mankind into a relationship with Him (König, 2004:21).

2.3.3 Destruction and rebuilding of the temple

According to Nereparampil (1984:163) this temple worship served to maintain unity in Israel as the annual pilgrimages to the Jerusalem temple strengthened the feeling of oneness. Gradually, however, there came a displacement of trust as the people began to put their trust rather in the temple and Holy Places rather than the God of the temple and Holy Places (Zimmer, 1975:42). The people's persistent and willful disobedience of God could not go unpunished (Seow, 1999:294). This led to the prophet's

denunciation and call to repentance (Jer. 7:3-15). In 586 B.C. the Babylonian king Nebuchadnezzar destroyed the temple (Fourie & Duvenage, 1997:18). The exiles in Babylon, Egypt and other foreign lands felt deeply the loss of their Jerusalem temple and saw it as a loss of God's presence (Ezek. 9:3, 10:4, 11:23). Substitute temples and synagogues were built but nothing could really be a substitute for the sacred and magnificent temple of Jerusalem (cf. Fourie & Duvenage, 1997:18).

During the exile, prophets like Ezekiel and Deutero-Isaiah gave the people the hope of a new temple, which would be perfect in every respect. This temple would not only gather and re-unite the divided nation of Israel, but would also include gentile nations (Zimmer, 1975:42). When the Babylonian empire fell and the Persians came to power, the temple of Jerusalem was restored under the leadership of Zerubbabel in the year 515 B.C (cf. Fourie & Duvenage, 1997:18; Jordaan, 1996:8). However, this temple was not as great as the former and left mixed feelings in the Israelite nation (Ezra 3:12/13) (cf. Fourie & Duvenage, 1997:18). In 167 B.C. Antiochus Epiphanes desecrated the temple as he installed an idol in it for worship. The Maccabees captured Jerusalem and cleansed the temple. They rededicated it to Yahweh on December 25, 164 B.C. During the reign of Herod the great, the temple was enlarged and beautified by Herod as a sign of goodwill towards the Jews (Fourie & Duvenage, 1997:18). It became one of the wonders of the world at that time. This was the temple that existed in the time of Jesus Christ. In 70 A.D. this temple was completely destroyed by the Roman army in the civil war between the Roman government and the Jews, just as Jesus Christ had predicted. Thereafter the material temple has not yet been in any way restored, but would remain part of the theology and life of Israel and Christians throughout the ages (Nereparampil, 1984:163).

2.3.4 Jesus Christ and the temple

At the time when Jesus Christ entered the arena, the covenantal symbolism of the temple was eclipsed by the emergence of a merely ritualistic and formalistic temple worship (Moulton, 2004:564). It was the prophetic outcry of Jeremiah (7:8-11) “has this house, which is called by My Name, become a den of robbers in your eyes” that was brought to a climax by Jesus Christ when He cleansed the Temple (Van der Walt, 2006:241). Destro & Pesce (2002:488) are of opinion that Jesus Christ’s reaction presupposes that He attached importance to the temple and defended its dignity. The view Jesus Christ had of the temple was one of respect. From a very young age He was found teaching in the Temple. It even seemed as if Jesus Christ acknowledged and respected the liturgical activities and sacrifices that happened in the temple. This is indicated by the fact that He told the leper to (Mark 1:40-44) “Go and show yourself to the priest, and offer...what Moses prescribed” (Destro & Pesce, 2002:489). This confirms the view of Douglas *et al.* (1990:1171) that Jesus Christ had great respect for the temple as the house of God (Matt. 12:4, cf. John 2:16). However they point out that Jesus Christ’s view of the temple had two opposing features. On the one hand He respected it, but on the other hand He attached little importance to it. He saw Himself as greater than the temple (Matt. 12:6) and saw it as a cover for the spiritual barrenness of Israel. According to Fourie & Duvenage (1997:18) many negative practices became part of the temple service by the time of Jesus Christ, and this can be seen as the background for His dealings with the temple. Moulton (2004:564) clearly shows that according to Mathew 21:12-13 Jesus Christ defined the purpose of the temple in terms of prayer and worship and he continues to show that it was in the temple that God was to receive the purest form of worship, but that His complaint was that the house of God was being used in ways that distracted from its being the centre of worship that it should be. This was already a sign that the foundation had been laid for the “new” temple that would be ushered in by Jesus Christ. This is because the imminent outmoding of the existing

temple called for a bolder and more profound type of worship and prayer (Moulton, 2004:563).

Van der Walt (2006:241) gives five outcomes of the cleansing of the temple by Jesus Christ:

- It shows how bankrupt the Hebrew religious life was at this stage.
- In the process of ending the apostasy, Jesus opened the door again for normal people to have an intimate relationship with God.
- This is a prophetic fulfilment of Malachi 3:1: “...*the Lord, whom you seek, will suddenly come to His temple, even the messenger of the covenant in whom you delight. ...*”.
- The area of the temple that Jesus cleansed was the portal where mostly the gentiles were. This portion was the least important for the Jews, but Jesus showed that He is Lord of everything and everybody.
- It gave a prophetic view of the future, in that God would raise up a new temple, with a new covenant, which would be the church, the body of Christ and the temple of the Spirit.

This new temple spoken of above would be grander than a building and inclusive of the gentile nations. As Duke (1995:1011) points out, Jesus Christ would be looking for people that would have the courage to leave the ruins of the old systems and bear new faith and the persecutions that go with it. We see Jesus Christ teaching a non-Jewish, sinful woman about true worship that is a space of the heart. “*God is searching for people that will worship Him in spirit and in truth*” (John 4:23). Jesus Christ stated it clearly in this Scripture passage (John 4:21) that spirituality and worship would not be limited any more to the temple and that the space for a relationship with God would not be geographically determined. As Kerr (2002:168) points out, Jesus Christ was showing this Samaritan woman that a new era had dawned in which the temple was being replaced by Him

(Jesus Christ), and that He now became the place and central focus of worship. He also went on to show that if the temple were destroyed He would rebuild it in three days, thus symbolising that by His death and resurrection the space of spirituality would be consummated into something much greater than just the physical temple in Jerusalem. According to Destro & Pesce (2002:498) Jesus Christ transformed and relocated the religion of the temple. He modified fundamental elements with special regard to time and space. In His concept the forgiveness of sins and a new beginning in people's lives can happen anywhere (not only in the temple), and at any time. This came into being when the curtain in the temple that separated the Most Holy Place and the Holy Place was torn in two from top to bottom at the crucifixion of Jesus Christ (Matt. 27:51). This meant that the entrance to the Presence and mercy of God was open to all, and that sinful human beings could now boldly approach the throne of grace (Malan, 1996:6). The physical temple was only a symbol and shadow of the perfect messianic temple to be realised in the person of Jesus Christ. From Him the Church would arise which would be a newer, better and greater temple, and that would truly be a place of prayer for all nations and generations. Through His passion would flow salvation to the Gentiles and the life-giving stream for the renewal of the world (Zimmer, 1975:44). This would bring about a new priesthood in service of Christ with full access to the Presence of God (Postma, 2001:3).

2.3.5 The temple and the early believers

Shelldrake (2001:33) shows that it is clear from the foundational texts of the New Testament that there was a different and urgent concern for Christian disciples in the apostolic era. This was to move *out* from what was local to them (the temple), into the entire world in their mission to preach the gospel. This meant that God was increasingly to be worshipped in whatever space they found and this brought a paradigm shift regarding their view of the sacredness of the temple. Shelldrake (2001:51) notes that the apostolic church that followed the resurrection and

ascension of Jesus Christ remained a network of small cells that did not need to meet in permanent buildings. Orlinsky (1975: 14) shows that this in part has to do with the fact that the church was a daughter to the Jewish synagogue that according to some can be traced back to the prayer gatherings that the prophets instituted at a much earlier time (Orlinsky, 1975:X). For the followers of Jesus Christ spiritual space was much more than Jerusalem and its temple. McGrath (2001:132) confirms this withdrawal of importance given to the sacred spaces of the Old Testament as found in the temple and Jerusalem. The New Testament does not endorse this special sacred status, which is evident in the speech of Stephen the first martyr in his argument according to Acts 7 that the temple would be destroyed. As a matter of fact, the essential accusation against Stephen was that he proclaimed that Jesus Christ would destroy the temple and change the customs handed down from Moses. Stephen made it clear that God does not live in man-made buildings and desires true worship that is not limited to a building. According to Van der Walt (1991:194) this also didn't mean a total withdrawal from the old covenant temple. The first Christians were continually present at the temple, seeking to worship the living God (Luke 24:53; Acts 2:46; 3:1; 4:1; 4:20; 5:42 etc.). As Barker (2004:11) shows, the physical temple was the foundation for the restoration of the new true temple that was ushered in by Jesus Christ. However, Van der Walt (1991:194) makes it further clear that the early believers also had the understanding that worship to God was not limited to the physical temple, and therefore they regularly met for worship and prayer at places *away* from the temple, for instance at their houses (Acts 1:13-14; 2:46; 5:45; 12:12). What is important to acknowledge about this early Christian community is the sense of community and belonging that they had. Oostenbrink & Lotter (1999:16) confirm this by showing how Luke portrays the early Christians in Acts 2:42-47 as a community characterised by a deep love for one another which flowed forth in their relationship with one another. Their space of worship was not so much determined by the religious architecture of the day, but as Van der Walt (1991:195) points out it was found in their coming together as a community. They also shared whatever they could, like their

houses for meetings, food and care (Acts 2:42-46; 4:32 etc.). De Klerk (1999a:173) shows that the centre of this coming together was the reading of Scripture, and the communal breaking of bread. It was in this community that they experienced the true values of the temple, the living presence of God, the space of true Christian community, living love in action, all because of the one heavenly Father that they shared (Van der Walt, 1991:195).

2.3.6 Paul's view of the temple

With these thoughts in the background Paul taught that the New Testament space for the Presence of the living God would be the body of Christ, which is the *church* (1 Cor. 12). According to Duffield and Van Cleave (1991:419) this *church* is the divinely constituted body through which the gospel is preached and believers are nurtured. Berkhof (1994:556) indicates that this *church* denotes the whole body, throughout the world, of those who outwardly profess Christ and organise for purposes of worship under the guidance of appointed officers. Shelldrake (2001:37) shows that Christianity was powered by a belief that revelation was focused on a person, Jesus Christ, and not on land or a temple. What mattered in Christianity was not the spaces itself but what happened *in* them. Therefore places where Jesus Christ lived, died and was resurrected had importance for believers as spiritual spaces, but only because of Jesus Christ who is the source of meaning and the focus of hope (Shelldrake, 2001:37). According to Shelldrake (2001:37) a significant emphasis in the Pauline corpus was the fundamental locus of 'the holy', which was also the community of believers who in baptism were gifted with the Holy Spirit. Paul saw himself as the master builder that had been given the divine task of building this living temple. In Paul's teaching we see that this space that would be created on earth for God's purposes would be found in the different gifts that the Holy Spirit gives to people (1 Cor. 12:2-4); it would be found in all geographic regions (1 Cor. 1:2), It would be open to all cultures and social stances (1 Cor. 12:13); it would include the use of a variety of

buildings (1 Cor. 16:19, Col 4:16). This living temple would create new kinds of responsibilities like deacons, elders, pastors, teachers, evangelists and apostles (Phil. 1:1, Eph. 4:11) that would perform their work of the gospel in a variety of spaces for a variety of people and groupings (1 Tim. 1:3 & 5:1, Titus 1:5). The body of Christ would be the new temple of God in which His Presence dwells on earth (2 Cor. 6:16). As Zimmer (1975:44) shows, Paul brings together the ideas regarding the temple in one unified statement. He does so in what can be considered three concentric circles.

- Firstly, in 1 Corinthians 6:19 he shows how God through His Spirit indwells the individual believer so that his / her body becomes the temple of the Holy Spirit.
- Secondly, through His Holy Spirit God indwells the local assembly of believers who collectively become the temple of God (1 Cor. 3:16).
- Thirdly, the whole universal church, in its widest sense, made up of believing Jews and Gentiles, the whole body of Christ is a holy temple in the Lord, in which all individual members are built together to become a **dwelling place of God** in the Spirit (Eph. 2:21-22).

2.3.7 New Testament metaphors of the temple

The apostle Peter writes in 1 Pet 2:5 that believers as living stones are built up as “a spiritual house”. According to Berkhof (1994:557) the connection clearly shows that Peter is thinking about the temple, and that this figure suggests the church as holy and inviolable. To further enhance the importance of this living temple, we see how the apostle John writes about the new Jerusalem in which there is no temple, but the Lord God Almighty and the Lamb are its temple (Rev. 21:22). The connection is thus made between the people of the living God as temple, only because of the indwelling presence of the Living Temple Himself. The Hebrew writer shows in Heb 8:5 that the first tabernacle shown to Moses on the mountain was built by him as a copy and shadow of the heavenly,. Then in the

following verse (Heb. 8:6) the writer confirms that Christ has now ushered in a new and better covenant, built upon better promises. In the following chapter (Heb. 9:11) the writer speaks of Christ coming as high priest of a greater and more perfect tabernacle, not made with hands and not of this creation. In 1 Peter 2:6 we see Christ as the chief cornerstone of this great new temple. Clearly this better tabernacle is the living God Himself and the Lamb of Revelation 21:22, combined with the believers who form this great new living spiritual house (1 Pet. 2:5-6).

2.3.8 The Eschatological temple

According to Revelation 21:22, the new coming Jerusalem will be characterised by the temple within the city (Hoeksema, 1974:701). However, what is special and unique about this temple is that God Himself and the Lamb are the temple (Carson *et al*, 1992:467). The people of God will never again have to go to a certain space or building to meet with God. The Presence and glory of God will fill the city and intimate relationship between God and His people will be direct and immediate (Duffield & Van Cleave, 1987:552). God will be living with His people, and they will continually be in His immediate and loving Presence (cf. Rev. 7:15; 21:3, Zech. 2:5). The prophecy of Jeremiah (3:16; 31:33) had its provisional fulfilment in the new dispensation of the New Testament, but will only be fulfilled in total with the coming new heaven and earth. As Hoeksema (1974:702) describes it, the temple theme will then come to its highest and fullest realisation.

It is evident that the temple has always had a significant place in the lives of all God's people, whether as a physical building or as a space of the heart, and will continue to be so. It is furthermore evident that God has placed a much higher value on people being the carriers of His Presence, rather than buildings and physical spaces, although these physical spaces have an important role to play as practical meeting places and conveyers of a message about God and His people. Lastly these physical spaces,

aided by instruments such as music and art have the ability to help people experience the Presence of God within them at a deeper level.

2.4 CONCLUSION

The self-revelation of God through His manifested Presence took place in a variety of natural, cultural and historical spaces (Ps.104, Ps. 139). Most importantly, however, it was found in the liturgical communion of His people. This was found in the public worship events, which took place in the tabernacle, synagogues and temple. However, this temple of God, as a spiritual and symbolic space, which was always characterised by the indwelling Presence of God, has become greater and bigger in Christ's death and resurrection. The temple is not only a physical space any more, but has become a space of community in the Church, and a space of the heart in the individual believer. The temple has always played a prominent part in the history of God's people. However, more important than the physical buildings was the Presence of God that resided there. Whether the wilderness tabernacle, Solomon's magnificent edifice, or the church of the Living God, the temple has been the dwelling place of God's presence in history, the point of contact between eternity and time, the manifestation of the Presence and glory of God.

The apostasy of Israel and the subsequent destruction of the temple opened the way for Jesus Christ to enter the arena and proclaim a dispensation of worship that would not be limited to the temple any more.

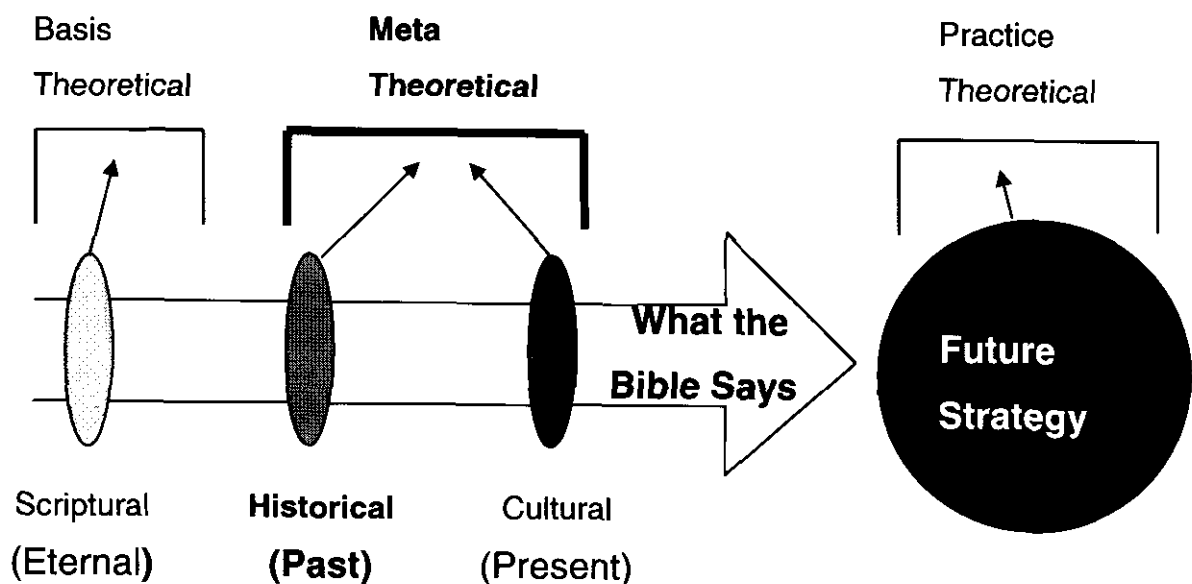
This was still only the beginning, because from Jesus Christ would come forth His glorious church that would be the dwelling place of God even into the 21st century. We now turn our attention to the history of the church and her endeavours to create spaces for spirituality.

Chapter 3

THE META-THEORETICAL PERSPECTIVE TOWARDS CREATING SPACES FOR SPIRITUALITY - GENERAL HISTORICAL AND THEOLOGICAL TRENDS

3.1 INTRODUCTION

THE HISTORICAL LENS (PAST) – META THEORETICAL PERSPECTIVE



This study continues through the second lens of history (cf. Getz, 1980:16, Getz & Wall, 2000:9). It is important to learn how the history of the church handled the aspect of creating spaces for spirituality and to learn from her progress and mistakes. As in the preceding chapter where the Scriptural lens was discussed, the key to spaces was shown to be the Presence of God. This chapter will start off with an overview of the continuous importance of the Presence of God in the church as His temple (cf. 2.3.4.) The purpose of this chapter is to give a meta-theoretical perspective as set out by Zerfass (1974:166)(cf. Heystek, 2000:10; Heyns & Pieterse, 1991:39). Hereby an empirical situation analysis is done, whereby useful knowledge from other fields and sciences is gained (meta-theoretical perspective). In the case of this study, this will firstly include historical data about the spaces of the church throughout the centuries. Secondly, in the following chapter it will include present-day cultural data. The meta-theoretical perspective, combined with the lens of history in this particular chapter will be about the spaces created by the church for spirituality throughout history. It is important to understand that the historical development of the church brought about a diversity of theological and spiritual changes. This spiritual development was always aided by the spaces that were created, although what mattered in Christianity were not the spaces themselves, but what happened *in* them (Shelldrake, 2001:37). These spaces were instrumental in the experience of spirituality and were transcendental “bridges” between human beings and the divine.

This chapter will therefore propose to look at the spaces created throughout history for spirituality. It will be done under different headings. After looking at the continuous importance of the Presence of God, the focus will include the development of liturgy and the use of the sacraments as part of worship. Furthermore it will include the use and development of religious architecture; the use of aesthetics, art and music as facilitators for spirituality; and lastly the wider experience of spirituality in movements like the monastic movement not limited to buildings but with more emphasis on *experience*.

3.2 The continuous Presence of God after Christ's ascension

“Risen, Ascended, Expected and yet Present”.

Latourette (1975:57) starts a new paragraph in his work on Christian history with the above heading, herewith expressively stating that the Presence of God did not depart after the ascension of Jesus Christ, but was manifested in and through believers by the Holy Spirit that came to abide within them.

According to Barrett (2004a:107), the book of Acts chapter 1 contains a number of hints that Jesus Christ's work was not complete, and His followers were not fully prepared for the work entrusted to them, until a notable activity of the Holy Spirit had taken place. According to the narrative in the Acts of the Apostles, Jesus Christ's last words before his ascension were the promise that power would come upon his disciples as a result of the Holy Spirit's Presence (Acts 1:8) (Saracco, 2004,414). It was this Presence of God manifested through the Holy Spirit that gave the church her impetus for growth in the first couple of years after Christ's ascension. As has already been seen in the preceding chapter (cf. 2.1), the foremost activity of the Holy Spirit in the Trinity is to make God present in the individual believers' lives (Van der Merwe, 2004:29). His task is to help people experience God's Presence in their lives so that they can live in harmony with God, people and nature. Berman (2004:32) continues by showing that the Holy Spirit works to inspire relationships of community and is the active person of the Triune God in social formations of family, neighbourhood and religious association. It is the Presence of God through the triune person of the Holy Spirit that completes God's contact with His creatures in every sphere (Berkhof, 1994:98), and applies the work of Jesus Christ (Lotter, 2005:489).

This was the Presence of God testified about in Acts 2:1 with the Pentecost feast. It was this same Presence of God empowering Peter to stand before a crowd (Acts 2:14) and testify about Jesus Christ. It was this manifested Presence that made 3000 converts out of Peter's message, and that made the Church grew daily (Acts 2:47) (Elwell & Yarbrough, 1998:201). The book of Acts further shows us how the disciples performed miracles and did powerful works in the name of Jesus Christ. According to Saracco (2004:418) the church, as a community of faith, is composed of those who have experienced in their own lives the freedom that comes from Christ's sacrifice on the cross and then follow him. Saracco (2004:418) continues to show that this community is built up by the Word, lives in the power of the Spirit and places its hope in the action of the risen Christ. It is a community of new beings, who are journeying in the midst of the destructive principalities and powers of this world towards the consummation of the age, when the victorious Christ will destroy forever all principalities and powers, and every tongue will confess that He is Lord (Phil. 2: 11). By the Presence of the Spirit, who anticipates the future, the church seeks to reproduce the kingdom of Christ in its own life. In that way it becomes a model of God's new order, and at the same time is an instrument for that new order (Saracco, 2004:418). Elwell & Yarbrough (1998:201) state that these disciples have become new people in Christ by the Presence of God through the Holy Spirit within them. As new people the principle of community became very important to them. Hurtado (1999:41) calls this need for community *intimacy*. Therefore they regularly met for prayer and communion in their houses and also attended the temple for prayer (Wegman, 1985:11). This highlighted the fact that these early Christians already understood that the symbolism of the temple had shifted from a sacrificial space to a space of prayer and community (Skarsaune, 2002:158), or intimacy (Hurtado, 1999:41). Mckinion (2001:43) shows clearly that this Christian community believed it was important for them to assemble for instruction in the matters of their faith and for the corporate worship of God. Hurtado (1999:49) confirms this by showing that although they met in houses, they deemed these gatherings to be a very important part of their faith. This regular meeting developed

into the church (Acts 2:37-47) that would become the “called together community of believers” (cf. Olivier & van Deventer, 2004:1).

It is therefore clear that God’s Presence did not leave His people at the ascension of Jesus Christ, but that this was exactly in His plan, because now the promise could be fulfilled of the Holy Spirit that would come and indwell believers in order to create temples in the space of their hearts.

3.2.1 Persecution and the Presence of God

According to Elwell & Yarbrough (1998:202) the early years of the church were characterised by persecution, which had the effect that many believers decided to leave Jerusalem. As Van der Walt (1991:197) points out, this persecution came as a shock to many of these Christians. Although Jesus Christ had warned them about this, they did not expect it so soon. Following the stoning of Stephen, the first known Christian martyr (Acts 7), a great persecution of Christians started in Jerusalem (Acts 8:1). However, as Van der Walt (1991:197) shows, the persecution had a purifying effect on the church. Only those that were serious about their faith and spirituality stayed with the church, as the cost of membership became very high. This helped the church to lay a pure foundation on the teaching of Jesus Christ and in the power of God’s Presence in their lives. A pure foundation was necessary, because the church was also suddenly haunted by the development of heresies like Gnosticism. According to van Oort (2001:120) Gnostics believed there is a sharp contrast between the heavenly spirit and evil matter. Gnosticism propagates the idea that there is salvation through gnosis and that the soul is already a part of God, and Christ is only the revealer who makes us aware of this co-subsistence, developed from earliest times. Paul was already struggling with this heresy as can be seen from his writings in the letters to the Corinthians, Colossians, 1 Timothy, etc. Other heresies included the Docetics, who denied the reality of Christ’s humanity and the Monophysites, who rejected the dual nature of Christ (Duffield & Van Cleave, 1987:14). Without the

Presence of the Holy Spirit the church would never have been able to survive the persecution and heresies. All these challenges actually had the opposite effect from that which the persecutors hoped for. Because these true believers were filled with the Presence of God, they made new converts wherever they went (Skarsaune, 2002:426). The persecutions led to Christianity spreading quickly around Judea and Samaria and even further away (Acts 8:1) (Walker, 1997:24). Walker (1997:25) shows how the Christians that fled Jerusalem preached to people and made converts in places like Samaria where the Samaritans lived, but also at Antioch, a centre for Greek and Hellenistic culture. This was true to the vision of spiritual universality that Jesus Christ had when He proclaimed that the Gospel had to be preached to all the world (Matt. 28:19), and that the temple of God, which now was the church (the believers), was a space of prayer for all nations. **Thus the “space” of the church was where the Holy Spirit was present and active.**

Even during times of persecution and trouble the believers were characterised by the Presence of God that indwelt them. Because of this glorious power they had within them, the believers went on to spread the good news of Jesus Christ, and it is evident that even in the midst of persecution the church flourished and continued to grow.

3.2.2 The church for all people

The gospel of Matthew ends with Jesus Christ's great command of converting people and making disciples (Matt. 28:18). Jesus Christ confirmed this calling to witness in Acts 1:8, and also promised that power from the Holy Spirit would guide and strengthen the believers in fulfilling this task (Johnson, 1992:26). According to Skarsaune (2002:166) it was Peter (Acts 10) that learned by the outpouring of the Holy Spirit on Cornelius that the Presence of God was not limited to Jews only. After the great start of the church in Jerusalem, characterised by the outpouring and manifestation of the Presence of God, and the following persecution, it

seems as if the hub of the church moved to Antioch north of Jerusalem (Elwell & Yarbrough, 1998:238; Walker, 1997:24; Van der Walt, 1991:200). According to Johnson (1992:207) this congregation was founded by messianic Diaspora Jews, but drew her members from mostly non-Jews and included Greeks. (cf. Skarsaune, 2002:167, Latourette (1975:73). Johnson (1992:107) continues to show that Luke, the writer of Acts, in the space of two verses (11:20-21) wanted to show that the church was being founded outside the cultural boundaries of the Jewish people, and that it enjoyed the “the hand of the Lord” (11:21) in that the preaching was accompanied by wonders. Furthermore, he shows that the grace of God was with this church of “Gentiles” and that the congregation was growing ever larger. It was from this congregation in Antioch that Paul was sent on his missionary journeys after a divine revelation given to the leaders by the Holy Spirit (Acts 13:2) (Barrett, 2004a:599). Through these journeys, as well as the work of others like Peter and Apollos, the message of Christ spread through the empire and we read of many congregations that developed in major centres like Corinth, Philippi, Colosse and even Rome (Skarsaune, 2002:176; cf. Barrett, 2004b:752). These congregations were bound together by the teachings of the Apostles, the Presence of the Holy Spirit, and their sense of community. They regularly met in houses and other spaces for communion, breaking of bread and prayer (Walker, 1997:24). According to Walker (1997:41) the church continued to grow and expand and by A.D. 100, Christians were found in Asia Minor, Syria, Macedonia, Greece and even Rome. By A.D. 130 the church was even present in Egypt. This growth continued throughout the third century after Christ, and was marked by periods of peace and then again of violent persecution. According to Latourette (1975:87), however, throughout all this the church was a haven for people in uncertain times because of the security it offered in inclusive strong fellowship.

Finally, the plan of God to reach and bless all the families of the earth was set in place (König, 2004:27). The fulfilment of the promise that all the families would be blessed in Abraham had been started, and no longer would God’s Presence only be locked away in the Most Holy Place of the

temple. From the church would spring forth a well of living water whereby the Presence of God would flow to everybody, from whatever nation that would accept it in faith (Rom. 4:13-16). This would then have the effect that space would be created by the believers, who are now the living temples of God all over the world, for people to experience God in a direct and intimate way (John 4:24).

3.2.3 Reflection

It is thus evident that the Church of the New Testament was built on the same foundation as we have seen right through the Old Testament, namely the Presence of God in the midst of His people. Since the ascension of Jesus Christ and the outpouring of the Holy Spirit, the church was characterised by the manifest Presence of God in and with His people. It was this Presence that gave prominence to the spaces they used and created for gathering in the faith. Furthermore, the Presence of God was now, more than ever open to all peoples and nationalities. Relationship with God was not limited to the Hebrew people and their temple any more. The church had now truly arisen as the new temple of the living God.

3.3 THE DEVELOPMENT OF LITURGY AND THE NEW TESTAMENT CANON

3.3.1 Liturgy

For Saliers (1994:26) liturgy is an intentionally gathered community in mutual dialogue with God's self-communication. Liturgy is the art of acknowledging the Holy One who creates us, who loves us into freedom, and who knows the pathos of our lives, and therefore brings people to worship God in organised ways. Liturgy is the dance floor of worship according to Saliers (1994:26). De Klerk (2004:158) shows that liturgy is the meeting of God with the congregation, and from that meeting flows

forth the meeting of the congregation with God and with each other. De Klerk (2002:57) shows that because liturgy is practised in the space of God's presence it is firstly aimed at *God*. But secondly liturgy is also practised in the space of *other believers*, therefore the liturgical acts have bearing on these other believers as well. The Holy Spirit energises true worship in liturgy. Guthrie (2003:639) shows how Paul in the book of Ephesians (5:18) links the work and filling of the Holy Spirit with worship. It is the Holy Spirit in liturgy that gives worship its sense of immediacy and vitality (Liesch, 1988:42). Liturgy creates a certain "space" for growth in spirituality. According to Vos & Pieterse (1997:195) the public worship service is the space where a person's spirituality is fed by the liturgical acts. Mckinion (2001:43) shows that as time progressed in the beginning stages of the church, the components of the worship service became more standardised, and the constituent elements of Christian worship were collectively called the liturgy, from the Greek word for service. Although the order of the liturgy would differ with different congregations, some parts would be nearly universal. These included prayers for one another and those outside the community, reading from the Scriptures, preaching or expounding what had been read, practical instruction concerning right Christian living, the singing of hymns, and sharing in Communion, or the Lord's Supper. Of great importance were the acts of Christian initiation, which included both the baptism in a water bath, and the baptism with the Holy Spirit (Rom. 6:1; Gal. 3:26-38; Col. 2:11-12; 1 Cor. 6:11) (Wegner, 1985:12)(cf. Walker, 1997:23). After the legalisation of the church by the Emperor Constantine in 312 A.D. the liturgy could develop more and was much more public, open and majestic (Wegman, 1985:53). This was also attributed to the fact that large cathedrals were built and worship was not limited to gatherings in houses any more. Years later the Reformation brought about many changes, and much of the liturgy as used by the Protestant church of today has its roots in the Reformation (Pieterse, 1998:345). Pieterse (1998:345) concludes that the liturgy of the Reformers was built upon the foundation of the Word of God and is therefore still valid today. According to De Klerk (1999b:311), in the last three decades there has been a dramatic increase in knowledge in the

field of liturgics, hence his argument that there should now be an intensified effort to recognise, experience, acknowledge and confess God's mighty Presence in the gathering of the congregation and during each element of the worship service.

Liturgy then has developed as a structured way in which believers can worship, celebrate, reflect and give deeper meaning to the practice of their faith in the allocated spaces.

3.3.2 The importance of sacraments and worship

A number of significant rites or ceremonies that Christians saw as indicative of their mission and message, developed in the early church (Mckinion, 2001:5). These rites or ceremonies illustrated for these early Christians elements of the message they believed and preached. Spykman (1969: 134) shows that the function of the sacraments is to help people understand the truth of God's Word better. According to Mckinion (2001:5) Christians believed that Christ himself had instituted these rites. This cannot be accepted uncritically, but it is true that Jesus Christ taught His disciples about Holy Communion (John 6) and baptism (Matt. 28). As Walker (1997:23) points out, this community had its own special institutions, which expressed its particular identity. According to Walker (1997:344) the sacraments developed within the church as the divinely ordained vehicles of grace. These vehicles have been given to the church to administer for strengthening of the faith. Even until the twelfth century the idea was still alive that all sacred actions were sacraments. It was only at the Council of Florence in 1439 that the sacraments were limited to seven (Walker, 1997:344). These sacraments were baptism, confirmation, Holy Communion, penance, extreme unction, ordination and matrimony. According to tradition, without these there is no true union between Christ the head and the members of His mystical body, the church (Walker, 1997:344). The church accepted these seven sacraments up to the Reformation. However, Luther challenged this in 1520 by showing that

Scripture only recognised two sacraments instituted by Christ himself namely *baptism* and *Holy Communion* (Walker, 1997:429). With the birth of the Protestant movement these two were accepted as the only sacraments, although the Roman Catholic Church still keeps seven as decided in 1429. For the purpose of this study only the two sacraments as kept by the Protestant movement and set out by the Heidelberg Catechism (Oberholzer, 1986:3) will further be discussed in detail.

Baptism was the means of initiation (Hurtado, 1999:53). This was the way a person could enter into the living community of believers, namely the church. The entering and washing or immersing in a water bath of a person symbolised this initiation. This took place at any place where water was available (Cabaniss, 1989:10). This was not, according to Hurtado (1999:53), simply an act of individual obedience, but was to be seen as a powerful connection of believers with Jesus Christ's death and resurrection. It was to usher in an eschatological 'newness of life' expressed in the present in moral transformation (Rom. 6:1-4)(cf. also Groenewald & Van Aarde, 2002:304), and ultimately in the full resurrection life of the age to come. This participation in the "dying and rising of Jesus Christ" is at the heart of the Christian faith (Saliers, 1984:57). In the act of baptism a renewal of the person is found by the working of the life-giving Holy Spirit (Pfatteicher, 1997:232; cf. Noakes, 1992:113). Through baptism converts were joined in one spiritual body, thus transcending their individual differences of nationality or social status (1 Cor. 12:12-13) (Hurtado, 1999:53). With this joining in one spiritual body, the candidate made a commitment of faithfulness to the community and obedience to Christ (Mckinion, 2001:6). According to Mckinion (2001:6) in most cases the baptism or bath of regeneration consisted of immersing the candidate into water and anointing him / her with oil. Some writers allowed for baptism by effusion, or pouring water over the initiate's head. Mckinion (2001:6) further shows that there is little doubt that the baptism of infants was a quite early development (cf. Noakes, 1992:122). One finds in Cyprian of Carthage an African synod's decision to approve such a practice in the third century, with the Latin theologian Augustine of Hippo firmly

supporting such a practice in the fifth century. For the purpose of this study the way in which baptism was done is not so important, as is the understanding of the fact that baptism always played a large role in the spirituality of Christian believers. Baptism has always been a liturgical activity that created a space where the believer experienced his / her faith in Jesus Christ in a practical, symbolic way. Whether through adult immersion, pouring of water over the believer's head, or infant baptism, this symbolic act of baptism has always had immense spiritual value for believers as a liturgical space created for the experiencing of their spirituality, and relationship with Jesus Christ.

Holy Communion was a key component in Christian worship (De Klerk, 1982:49). From the beginning Christians, according to Volz (1997:151), understood God to be omnipresent and that He could be worshipped anywhere and at any time, but to be a Christian meant to be incorporated into the church or "body of Christ". The principal reason for coming together was to worship God in Christ, and the central act of worship was Communion (Hurtado, 1999:84; Volz, 1997:151). In this liturgical rite one received Holy Communion through the eating of bread and drinking of wine in imitation of the meal Christ shared with His closest disciples on the eve of His crucifixion (Mckinion, 2001:99). By sharing Communion with one another, believers expressed their common faith and their membership within the Christian community (Van't Spijker *et al*, 1980:54). The taking of bread and wine is directly associated with Jesus Christ's redemptive death, which in fact is made constitutive of the new covenant (1 Cor. 11:24-27) (Hurtado, 1999:85). Van't Spijker *et al* (1980:58) shows that the Holy Communion is an act of remembrance, proclamation and expectation. For Saliers (1984:76) the taking of the bread and wine signifies for every believer a remembrance of the history into which they have been adopted.

Saliers (1984:16) points out that remembering is essential to people's sense of identity. The deepest emotions of people are intimately linked to how they remember and what they recall. This is seen, for example, when a loved one is lost or a special memory is celebrated. This capacity to

remember passionately is closely linked in Communion to the liturgy of the worship service. Saliers (1984:17) shows that authentic worship is based upon a living remembrance of the whole biblical story that flows from the communal memory around the liturgical font, Book and table. Stories of creation, covenant, and redemption, visions recalled, encounters proclaimed, prophecies uttered, God's mercies celebrated – all these form part of the corporate memories of the religious tradition (Saliers, 1984:18). It is in these experiences, celebrations and liturgy that "emotional spaces" are created for people to experience a true sense of spirituality, communion with God and other believers. It seems well to conclude here with the thoughts of Crichton (1992:28):

"Liturgy is the communal celebration by the church, which is Christ's body and in which he with the Holy Spirit is active, of the paschal mystery. Through this celebration, which is by nature sacramental, Christ, the high priest of the community, makes present and available to men and woman of today the reality of his salvation."

3.3.3 The New Testament canon

Pillay (2001:2) shows how remarkably the canon of the New Testament emerged with all its diversity, and how it has been held together meaningfully and sufficiently in the context of the Christian communities of the first two hundred years. It held an obvious authority in the context of early Christian life and worship, and so much so that the Church pronounced it the inspired source of an authentic witness to the apostolic faith in Jesus Christ (Pillay, 2001:2). Carson et al. (1992:492) shows that after numerous developments and processes the canon was finally accepted at the third council of Carthage (397), with the attendance of Augustine. This gave the church a collection of all the writings and letters since the life of Jesus Christ that held authority in the structuring of the church and also the lives of the believers. This included the twenty-seven

books of the New Testament as we have it today (Duffield & Van Cleave, 1897:15). The Bible as we know it has since developed into an important space of Christian spirituality as it is used in connection with spiritual experience in private individual spiritual activities, communal liturgical activities and even as a reference book for universities, Bible schools, history and archaeology.

3.3.4 Reflection

The development of liturgy played a large role in organising the believers and the way they expressed their faith, and arranged the spaces in which Christians celebrated and worshipped. Liturgy was instrumental in guiding the believers into a better understanding and fuller expression of what they believed. As long as people who were full of the Presence of God practised it, it remained a powerful mirror of the relationship between God and His people. Furthermore, the sacraments became important because of the symbolic way it expressed real and intimate processes between God and His people. The sacraments gave value and understanding to the believer for certain spiritual experiences, for example dying and being resurrected with Jesus Christ in baptism, and experiencing the power and importance of the new covenant in drinking the wine and eating the bread of Holy Communion.

Of even greater importance was the development of the New Testament canon, which was a witness of the apostolic faith, and a guide with which Christians could continue to express and understand their faith even after the death of the apostles. The New Testament, together with the Old Testament, which formed the Bible, always held special importance in the spirituality of the Church. Although it was much neglected before the Reformation, its prominence was restored by Reformers like Luther, Calvin and Zwingli.

3.4 THE APPLICATION AND DEVELOPMENT OF RELIGIOUS ARCHITECTURE

Space can be a powerful expression of the presence of the divine. Sacred places imply a continuity of holiness (Pfatteicher, 1997:142). Hurtado (1999:19) shows that though appeals to the gods might be made wherever the need arose, throughout history it was usually thought that there was special efficacy in approaching them in the temples, shrines and other sacred spaces with which they were more directly associated. Therefore, it is fair to conclude with Bruggink & Droppers (1965:1) that architecture is also a matter of the gospel. They define a church's interest in proclaiming the gospel as going hand in hand with her architecture. The given reason is that year after year the architecture of the church either confirms the preached Word, or conflicts with it. Hestenes (1993:294) continues with the same thought pattern by showing that the church continually gives expression to the outside and the inside of her identity by the community that gathers there and with her architectural styles. Although architecture is not the only space that is created for spirituality, it is one of the primary spaces. It is therefore necessary to get a general understanding of the history of architecture in the church and some of the theological thinking behind it. As has already been noted, different ages and people groups that lived in different situations and sociological environments used different styles of spaces for their spirituality (cf. Kloppers, 2002b:62; White, 1993:163; Bosman, *et al.* 1991:168). This is mostly seen in the architectural styles of spaces provided through the ages.

3.4.1 The early church and architectural spaces

It is clear from Acts 3:1 that the disciples and early believers went daily to the temple for prayer. The fact that the Presence of God was now indwelling these believers and made of them the new temple of God, did not mean that they did not have the need of a spiritual space or a spiritual gathering. Paul wrote several times about congregations of believers that

met in houses. Oostenbrink & Lotter (2002:101) shows that these believers met in a large group at the temple, but also in small groups at other places, for example their houses. Therefore, the larger congregational spirituality is not differentiated from the small group spirituality. Both played an equally important role in the corporate spirituality of the congregation. Until the third century there was no real church buildings, so groups of 30-60 Christians met in houses to minister to one another and worship God (Oostenbrink & Lotter, 1999: 17). The Bible describes (Acts 2:46) how these early Christians met in these houses for celebration and Communion. As time progressed several houses were bought or donated in which these communities held their meetings for spiritual activity (Cobb, 1992:529). Van der Walt (1991:195) also indicates that these believers had an enormous feeling of community, and shared all they had with each other. Participation in their worship services was of primary importance (Leuschner, 2004:120).

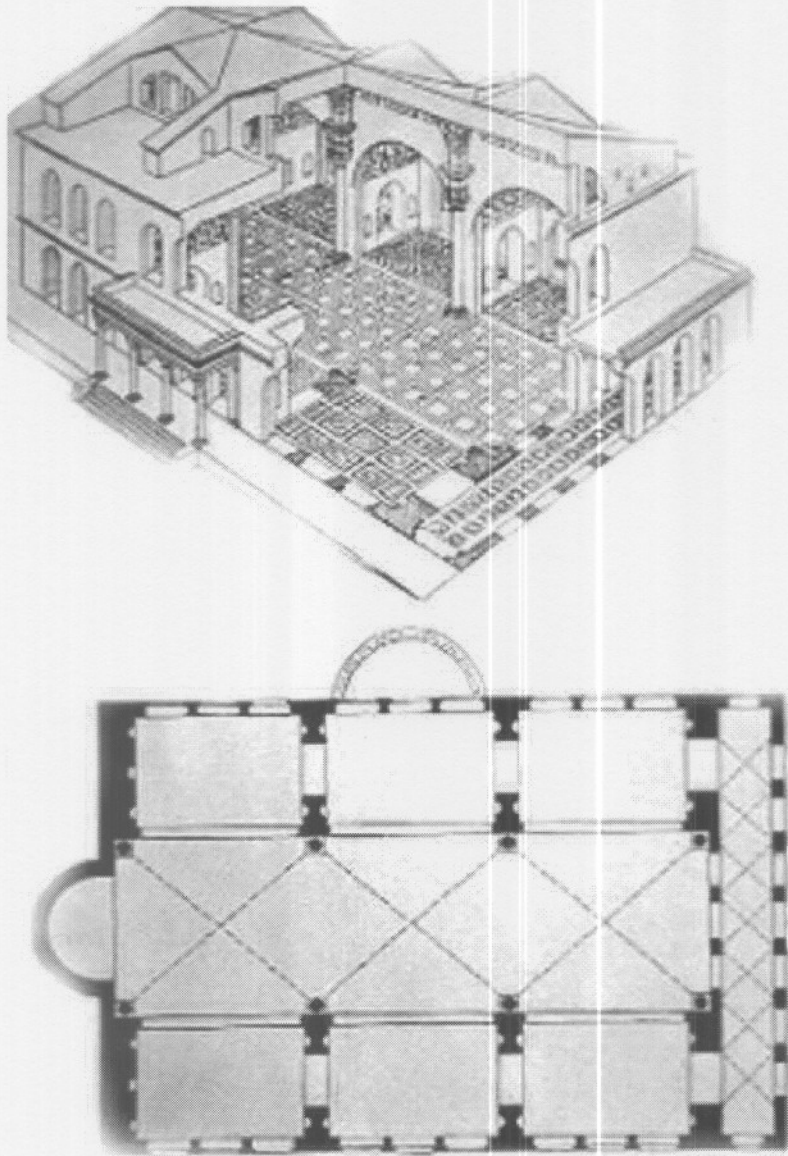
It is therefore clear, as is also found from the Pauline writings and the book of Acts, that spirituality was for these believers found on three levels: Firstly within themselves individually in a personal relationship with God (1 Cor. 3:17/18; 6:19/20), secondly in the community they shared with other believers (Eph. 4:16), and thirdly in created liturgical spaces like the temple (Acts 3:1) and their houses (Rom. 16:5) (cf. van der Walt, 1991:190). The important link between spirituality and the spaces wherein it is practised is thus clearly seen.

3.4.2 Architecture and the church of the empire

According to history it was in the year A.D. 312 after a deeply spiritual experience that the emperor Constantine became a Christian (Skarsaune, 2002:428). This brought the church out of the underground systems and private houses into the public basilican church, and gave it much prominence and stature in the empire. Wepener (2003:195) shows that the church now rapidly grew in numbers and assets. According to Wybrew

(1992:486) the bishops became public figures, soon invested with the dignity of magistrates. Wybrew (1992:486) continues by showing that Christian worship rapidly became a public performance, and its ceremonies became correspondingly more elaborate. Constantine started to help the bishops with architecture for churches and this, according to Skarsaune (2002:431), brought about substantive changes in the worship and community life of the church. Walker (1997:129) shows that Constantine helped build basilicas at his own expense to serve as Christian places of worship (cf. Pfatteicher, 1997:150). Constantine helped to build nine churches in Rome as well as churches in Jerusalem, Bethlehem and Constantinople. These buildings were as impressive and grand as the emperor's courts and palaces. Latourette (1975:201) shows that these grand big buildings espoused the faith and gave direction to the elaboration of the liturgy. The churches were mostly built on the model of the courthouses and as Estep (1992:11) points out they were simply rectangular. The seat of the judge was changed to be the seat of the bishop. Preaching was difficult in these basilicas because of the size, but according to Wegman (1985:94) they were beautiful on the inside because of all the ornamentation and aesthetics (cf. Cobb, 1992:530). De Klerk (1982:53) shows that with the development of the Roman liturgy, the altar gradually replaced the reading of Scripture and preaching (cf. also Giles, 2004:40). According to Webber (1982:62) the chief officiate of the worship service was the bishop, although the deacons were also still highly involved. Unfortunately at this stage in history there started to develop a distance between the clergy and laity (cf. Skarsaune, 2002:431). These developments brought greater emphasis on the traditions of the church and the role of the clergy, and lesser emphasis on the Presence of God in the life of the normal Christian believer. Leuschner (2004:125) shows that the different offices in the church were elevated, and the congregation's involvement in the liturgy declined more and more. Even the Latin language used by the priests in the liturgy was not understood by the ordinary people. This, however, would lead again to a spiritual revival found in the monastic movement (cf. Chapter 3.5) and later the Reformation.

The following is a picture and floor plan of the Basilica of Constantine in Rome (Cleary, 2001):



3.4.3 The monastic movement

With the sudden peace and wealth the Christians enjoyed in the Constantine Empire, also came a certain amount of laxity and mediocrity in many of these professed Christians. In reaction against this laxity and moral decadence we find the historic rise of the monastic movement (Latourette, 1975:221; Wegman, 1985:56). This movement was based upon the fact that the church was now free and public with the Edict of Milan in full swing (Skarsaune, 2002:429). However, this created the dilemma for Christians about how they should “renounce the world” in these new circumstances (Skarsaune, 2002:431). The answer came in a new form of Christian life: that of the hermit or monk, the ascetic, celibate follower of Christ’s command: “Sell everything, follow me!” *Into a life of fellowship and closeness with their Lord.* According to Volz (1997:14) these were deliberate decisions taken by men and women to cut themselves off from worldly culture in order to devote themselves to prayer and meditation under simple conditions in remote areas. De Bhaldrathe (2001:176) shows that according to Cassian there were three qualities observed by the monks: chastity, poverty and non-violence. This started the development and growth of the monasteries where these people would live communally to focus on their devotion to God and abstain from worldly pleasures. They mostly worked the land and lived from their agricultural gains.

The goals of the monastic movement were twofold:

- Consistent discipleship and
- Consistent imitation of the Lord (Wegman, 1985:56).

The monastic movement was a movement of spiritual experience and found space for this experience in the love for reading, especially Scripture and meditation. It was followed with the monastic vows in which many people laid down their earthly possessions and lived a life of prayer, fasting, meditation, missionary work, and work with the poor. Architecture did not play such a big role in the monastic movement as they rather

worshipped in natural spaces like deserts and mountains, but also in the monasteries where they lived. According to Wegman (1985:57) most of the Christianising of Europe was because of this deeply spiritual movement. MacMullen (2001:97) shows that Christianity spread rapidly in the West between the fourth and eighth centuries. It was also in the monastic movement that the developments of the communal living of monks in monasteries were found (Wegman, 1985:86). These were spaces created especially for people who wanted to live lives of spirituality and solitude. In its founding years the movement was popular with the monks and laity and was very insubordinate to the church structures. By the end of the 5th century this movement had spread so widely that it became a characteristic of the Catholic Church. Where at first the church was apathetic towards the movement, the leaders of the church now became part of it (Walker, 1997:154). According to Wegman (1985:62) it moved into the cities and the bishops started to come from their ranks. McGrath (2001:34) shows that many outstanding writers and thinkers came from these monasteries such as Lanfranc, Anselm, Albert the Great and Thomas Aquinas.

Leclercq (1988:53) shows that the spaces for monastic experience as found with the fathers of the movement were always of two kinds:

- First it was of a literary nature, written texts, mostly Scripture, whose content must be assimilated through meditative reading or study.
- The second source was that of spiritual experience.

The content of monastic culture seemed to be symbolised by two words: grammar and spirituality. This love for reading and meditation is also confirmed by Panimolle (1990:69) when he shows that in the year 400 it was evident that the rule in monasticism was to spend three hours per day in reading. This reading, according to Panimolle (1990:7), together with work and prayer, constitutes one of the three fundamental activities of the monastic culture. This careful reading of Scripture was not meant to satisfy intellectual curiosity, but rather to nourish the life of faith. This spiritual

revival found in monasticism would eventually also diminish in fervency, but as Latourette (1975:234) points out, would be even more compelling in the nineteenth and twentieth centuries.

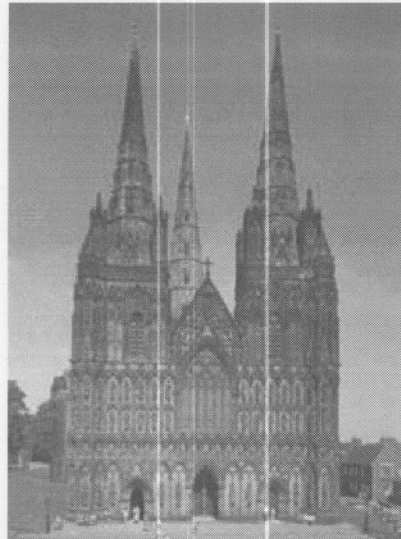
3.4.4 Architecture in the Middle Ages

Gonzalez (1985:143) calls the Middle Ages the dark centuries of lead and iron. The church was going through difficult times as the Popes were political puppets and strife, irregularity and immorality surrounded the Holy See. The monastic movement in the monasteries mostly brought about the little spiritual life that existed within the church, although nothing original was developed. Even the architecture of those times was dark and sombre. During the eighth to the twelfth centuries the Roman architecture came into being as the predominant form of building styles. These buildings reflected mostly the style of the castles and fortresses of the time. These churches did not have a lot of windows and were mostly darkened inside. Where the one big room in the centre identified Constantinople's basilicas, the Roman churches changed this by making use of mathematically ordered rooms with different chapels, altars and spaces. This different style was directly linked to the form of liturgy that was practiced and these spaces were ordered in such a style, as to enhance the liturgies and spiritualities practised in there. Another important feature was the choir stands, as music was increasingly used in the liturgies. These buildings were suited very well for singing and other forms of liturgy, but were not good for preaching. In the agricultural areas away from the big cities, parish churches were usually small frame buildings, but after 1200 stone buildings came into general use (Volz, 1997:145). Volz (1997:145) also shows that the land around the church, including the cemetery, was considered sacred. However, at the same time these churches were the meeting place of the community, which included playing children, secular business and used even for storage of grain. This was not out of disrespect but from a general belief that God was close and friendly (Volz, 1997:146). This was in contrast to the later Middle Ages

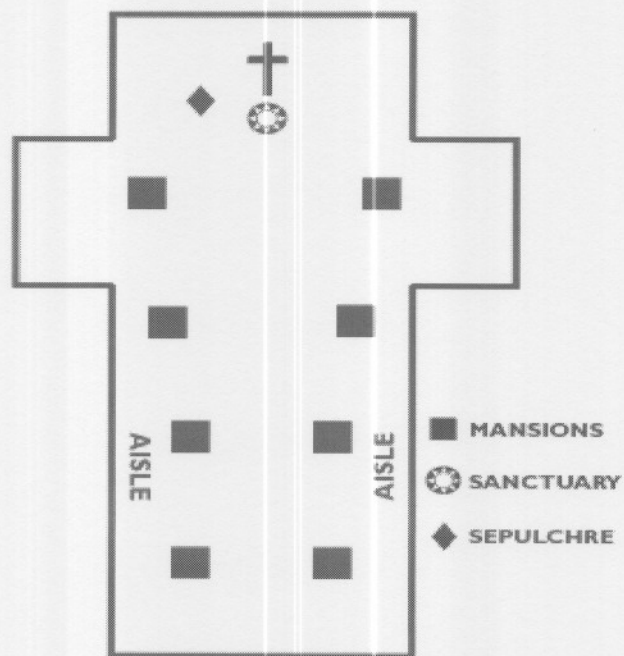
where God became more remote, and the church a place of awe and silence (Volz, 1997:146).

Between 1200AC and 1400AC the Gothic style of architecture came into being with the emphasis on height, width and the entry of light. At this stage the influence of the monastic movement on theology and spirituality reached a climax (cf. Pfatteicher, 1997:151). The Scholastic movement was birthed. European society experienced a regeneration of intellectual and cultural life that set it apart from the rest of the Middle Ages. In practically every arena of human endeavour – artistic, literary, architectural, musical, scholarly, scientific, and theological – there was a new self-confidence and a vigorous pursuit of hitherto neglected resources (Volz, 1997:118). These were the ages that saw a spiritual reform in the church and as Gonzalez (1985:157) puts it, a theological awakening swept over the empire, which coincided with a huge building programme of impressive and creative church structures (cf. Pfatteicher, 1997:150). Along with the growth in engineering science, different cities were competing for buildings that were bigger, better and higher, although the liturgical activity stayed more or less the same as in the Roman period. Estep (1992:12) points to the fact that these buildings were mostly cruciform. They were designed primarily for the celebration of mass, intended to be a visual reminder of the sacrifice of Christ, and adorned with important portrait scenes from the Bible.

The following picture of the Lichfield Cathedral will give an impression of what the medieval Gothic architecture looked like (Lichfield-cathedral homepage, 2006):



The following is a floor plan of a medieval Gothic style cathedral (Watts, 2001). It is important to note the shape of the cross.



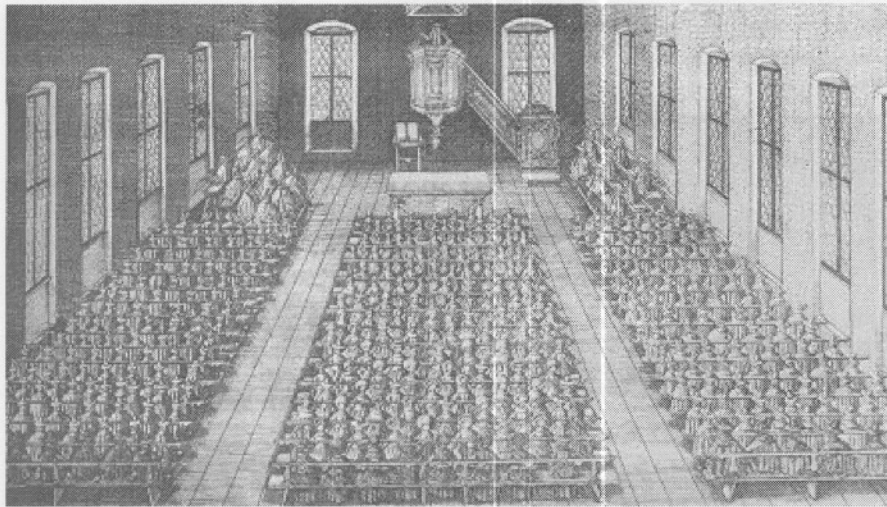
FLOOR PLAN OF A MEDIEVAL CATHEDRAL

3.4.5 Architecture during the Reformation

With the coming of the Reformation there was a renewed sense of the meaning of spirituality and the space wherein it was found. As Walker (1997:420) shows, people were hungry, not for less religion, but for “better”. The Church and especially the papacy developed into a spiritually weak, immoral and greedy institution, which was more politically motivated than spiritual. The Church had huge, grand buildings, but these had no spiritual value as the whole movement were spiritually empty. The ordinary people, who had to bear the financial and spiritual burden for the lack of sound management from the Church, desired a return to the “pure, apostolic, biblical church” (Walker, 1997: 420). As Matheson (2000:124) points out, the power of the religious imagination of the Reformation, the light, the truth, fertility, freshness and healing energy sprang forth from Reformers *‘living Word of God’*. The cry for reform was led by Christian humanists like Erasmus, and found its impetus under the leadership of men like Luther and Calvin (Estep, 1992:78/111). This renewal was even found in the architecture of church buildings as they were once again drastically altered in order to create space for this renewed sense of spirituality. For the Reformers (Estep, 1992:155, 214,245) the greatest emphasis was on the Word of God and the preaching thereof. As Gonzalez (1985:29) points out, Luther was not just a rigid Biblicist, but he understood the Word of God as more than just the written Word in the Bible. The Word of God is Christ incarnate that comes to human beings. This Word of God had to be heard and understood by the people (Jünghans, 1999:318). There was a transition from altar to pulpit, as the preaching of the Word now gained priority over the mass at the altar (Estep, 1992:155). Therefore, they started building churches where the Word of God could be heard and experienced. Simplicity was the order of the day and only sacramental necessities were included like the bell, the pulpit, the baptismal font and the communion table. For Luther Communion was a place of communion and community. De Klerk (1982:53) shows that the priesthood of all believers was once again emphasised as in the early church and the building was

ordered in such a way that all believers could be close to the pulpit. Chadwick (2003:181) points out that all the Reformers agreed that the worship services should be simpler, with less elaborate ritual; that they should be in a language that the people understood; and that they should contain nothing that was contrary to Scripture or could not be justified from Scripture. The Reformers emphasised centralised spaces where the believers could all meet and were equal. Cobb (1992:537) confirms this by showing that the new churches that were built were one-roomed buildings of a size to enable all present both to hear and see everything clearly. Chadwick (2003:184) shows that older buildings were also renovated, although not always theologically by the Reformers, but were sometimes vandalised by the throngs and masses. The people tore down statues and other artistic elements that were symbolically used in the Roman Catholic system. This did not always carry the Reformers' blessing as they were still struggling with the place and importance that these art, statues and symbols should carry in their movement (Chadwick, 2003:184). Luther did not have such a big problem with art and iconoclasm, but other Reformers like Karlstadt and Zwingli denounced it as horrible and dangerous (Collinson, 2005:158). After many of the Reformers had passed away, there was widespread theological debate, and the reorganising and reforming of the church could not effectively be brought about without a unified statement of the main theological issues at hand (Oberholzer, 1986:2). This led to the forming of the Heidelberg Catechism in 1563. A main characteristic of the catechism was that it was used as part of the liturgical activity of the church. Portions of it were read in each service to help the people understand their faith (Oberholzer, 1986:20).

The following picture shows a service in a Calvinist church. It shows the centrality of the pulpit and preaching in the Reformed tradition (Lerner, 2006).



According to Cobb (1992:537) the eighteenth-century church interior was dominated by the pulpit, surrounded by pews. Galleries were also a common feature to increase the seating capacity of the building without enlarging it. The nineteenth century was dominated by a Gothic revival in architecture, especially in Britain. Churches were built and restored according to an imagined medieval ideal. However, although the Gothic revival was responsible for a return of the basic two-roomed medieval arrangement, the nave for the people and the chancel for the clergy and now a lay choir, it nevertheless tried to use it as one entity (Cobb, 1992:537).

3.4.6 Architecture in the twentieth century church

Later in the twentieth century with the development of the cell church concept the need arose for more multi-functional buildings with rooms for numerous activities, all around a bigger central space for general meetings of believers. This structure tries to give expression to the living plurality that coincides with the existing challenges of the believer's life. As Ford (2003:285) highlights, there are certain transformations of the world and human life generated by post-modernism, and the expansion of this phenomenon has affected every sphere of existence and has posed crude

and subtle challenges to the world's religious traditions. Furthermore Ford (2003:285) shows that post-modernism has been especially acute in exploring the significance of differences in the particularities of gender, culture, race, class, language, age and so on. The different spaces required for present-day church buildings represent the multiple values of modern life including the meditative, liturgical, practical, social and celebrative values. According to Theron (1992:10), the architectural style of the building in the late twentieth century will have to fulfil a new purpose especially in the urbanised world. De Klerk (2000:452) shows that the Western world has had an identity change brought about by a technological society that enhances secularism and the forming of a monoculture. This places extreme pressure on the liturgical activity of the church, and will therefore have a direct influence on the spaces used for these liturgical activities. It must not only be a space where people can be preached to, but has to be a space where members of the congregation can get involved in meaningful relationships with one another and where they can reach out in a caring way to others. Therefore, many churches have opted to do away with the highly elevated pulpits and replace it with functional communicative spaces, with more space for movement, music, drama and multi-media presentations. Kelderman (2005:3) shows how they opted for a pulpit that is not a communication barrier but that will actually enhance the preaching. This pulpit is not high and big, but close to the people and made in such a way that it is moveable and light. Theron (1992:10) continues by showing that in the urbanised world, the mission field is not distant any more, but lies within reach of the Church. Schultze (2004:17) confirms this by showing that churches have modified liturgies through the ages so that worship remains relevant and meaningful to congregants. Witvliet (2005:5) is of the opinion that our buildings convey a lot of theology, and in a world where religion has lost much of its authority; this theology is of prime importance. Therefore, the building in modern times must not only be a space for believers to meet, but must be a tool in proclaiming the gospel to the community surrounding it, and drawing them into the liturgical experience of worship.

Something that became of great importance in the architecture of church buildings in the second half of the twentieth century was the development of technology. The impact it had on the church and spiritual life in general cannot be brushed aside. Fourie (2000:14) shows that the development of technology has had a massive influence on the way people live their lives. Initially there was the development of radio and television, rapidly followed by the development of the CD, DVD and video, the burst of the internet onto the scene together with the use of e-mail, cellular technology with SMS and MMS, multimedia instruments and multimedia software. All these developments have a great impact on society and also on the church. For Naude (1992:99) every age has the obligation to think and talk anew about the gospel. From a practical-theological perspective every age has to ask anew how should the communicative acts that are used in service of the gospel look like to create space for people to meet with God in that particular time. It is with these questions in mind that many churches are using technology as part of their architecture for the communication of the Gospel. The role of sound equipment, multimedia projectors, visual messages, air conditioners and intelligent lighting has played a much more meaningful role in church architecture the last couple of years. As Schultze (2004:102) mentions, the value and potential of these new technologies should not be underestimated. He calls for the technically, artistically and liturgically gifted believers to take hands and create a liturgy that truly enhances worship.

3.4.7 Reflection

Architecture was probably one of the most important spaces, next to liturgy, that man created for experiencing his spirituality. Throughout the ages, Christians have always expressed their faith by the buildings in which they gathered. It is important to realise that these buildings were not the dwelling place of God's Presence, but were only spaces created for the people in whom God dwelled to gather together in His name, celebrate their faith through liturgical activity, and worship communally the One they

all adored and loved. Unfortunately, there were stages where apostasy crept in, and the spiritual vitality of the community of believers was lost in the struggle for prominence, power and wealth. In these eras, the buildings were still large and beautiful, but were actually spiritually empty because the people of God were not allowed to understand and practise their faith. The rise of renewals like monasticism and the Reformation brought the emphasis back to the Presence of God in the lives of ordinary people. By a deep sense of spirituality in monasticism, a focused emphasis on God's word in the Reformation, and a greater experience of the gifts, power and Presence of God in the later pentecostal and charismatic movements, the spiritual vitality of the church continued to be a strong force in the lives of millions of people across the globe.

With every age and era new challenges arise in the creation of spaces, suitable for the spiritual experience of the people that are being ministered to. Especially in the last decade or two the rise of technology brought new challenges for the church. These included questions on how to use technology as an instrument of liturgy and worship, as well as how to effectively create spiritual spaces for people that live technologically-minded lives in a post-modern world.

3.5 MUSIC, AESTHETICS AND ART.

3.5.1 THE IMPORTANCE AND DEVELOPMENT OF MUSIC, AESTHETICS AND ART IN THE HISTORY OF THE CHURCH

The New Testament writings make it clear that music played a role in early Church spirituality (Viljoen, 2005:15). According to Hurtado (1999:88) the psalms as found in the Jewish Scriptures were widely used in early church singing. The music in the early church had great spiritual significance for the believers as we see Paul admonishing the believers to "speak to one another in psalms, hymns and spiritual songs, singing and making melody

in your heart to the Lord" (Eph. 5:19). Barnard (1985:146) shows that this kind of singing gave the church a strong spiritual power (Matt. 26:30, Acts 16:25, 1 Cor. 14:26, Col. 3:16), and that the believers were constantly reminded of the worship around the throne of God where there is continual singing (Rev. 5:9, 14:3).

Mckinion (2001:43) indicates that one important point of disagreement in the development of the early church was regarding the use of music in worship. Both Clement of Alexandria and John Chrysostom were opposed to musical instruments in the assembly. Their main argument was that musical instruments aroused earthly as opposed to heavenly passions. We find Basil of Caesarea on the other hand defending the singing of psalms against those who objected to the practice. Latourette shows (1975:196) that it was only after Constantine came to the faith that music became an invaluable part of church life as great hymn writers started to emerge and songs, instruments and choirs were created. Augustine (354-430) encouraged the monks to sing while they worked and were famous for his statement that "they that sing, are praying twice". Latourette (1975:536) continues to show that the four centuries from 950 to 1350 AD saw a luxuriant flowering in religious poetry including hymns. This was closely related to the rising tide of devotion and enthusiasm and much of this work came from members of new monastic orders that sprang from the religious awakening of this period. Some of the greatest scholars were among these hymn writers including people such as Peter Abelard, Thomas Aquinas and Bonaventura.

For Reformers like Luther and Calvin the use of music was important (Viljoen, 2005:26). According to Jünghans (1999:326) Luther constructed a completely sung worship service that incorporated the congregation. Estep (1992:153) shows that for Luther music was ranked only second to theology as an incomparable art. For Luther music was also second to theology in quieting and cheering up the soul of man. Luther was a frontrunner in teaching the church community and the priests to sing. He himself was a musician. For Calvin music was important but he limited the

use thereof because he was afraid that it would take attention away from the Word of God. Therefore he liked to make use of psalms for songs, but was sceptical of instruments and choirs. However, according to Viljoen (2005:28) he did make important theological statements about the use of music in liturgy. For Zwingli music was to be totally rejected, but after his death music was restored to its proper place in worship (Collinson, 2005:158).

In the seventeenth to the nineteenth centuries the church lost much of her authority in society and science (Viljoen, 2005:31). Thus, as Viljoen (2005:32) shows, the church was forced to focus more on the needs of the people, and the awakening of religious feelings than praising God. The main purpose of church music in this era was to uplift the listener, and create a still knowledge of, and yearning within them towards God (Viljoen, 2005:32)

In modern times there are a lot of new developments on the music front, with new hymns, instruments, styles and methods being introduced in churches. According to Janse & Hendriks (2002:71) there is a renewed focus on the role of praise, worship and thanksgiving in the church. For White (1981:98) the chief function of church music is to add a deeper dimension of involvement to worship. He (White, 1981:98) argues that music gives an added dimension to any event. One of the reasons that music aids worship and creates space for spirituality is that it is a more expressive medium than ordinary speech. Music enables us to express an intensity of spirituality and feeling through a variety of tempo, volume, melody, harmony, and rhythm. Another reason why music aids worship is because of its beauty. In worship something beautiful is offered to God and this beauty is greatly enhanced by the beauty of music. Music is thus a created space in which worship is offered and human beings experience a greater depth of spirituality. For Wolfaardt et al. (1993:21) in many church services music is probably the best form of communicating the gospel.

Liturgy was not only aided by music, but the use of art and aesthetics always had a significant role as well. Wolfaardt et al. (1993:4) show that there is a diversity of art forms available in which a person can come to spiritual experience. For him the communication of the gospel and the Word of God is not limited to preaching only, but can also include the use of mime, dance, plays, music, meditation and art. Therefore Brink (2005:10) is of opinion that churches must create their worship space in such a way that it enables the participating more than just observing of the congregation. The diversity of communication available in this day and age must be used to create space for the believer to have a greater experience of his / her spirituality in daily living.

3.5.2 Reflection

The church has always been in the fortunate position to make use of a number of space creating instruments to aid the spiritual experience of the community of believers. These instruments included music, art and aesthetics. Although these instruments were never supposed to be the focus of spirituality, they all have the inherent ability to give colour and symbolic value to the spaces that are created for spiritual experience. These instruments guide the believers in reflecting on their faith and understanding the history and core values of what they believe in a symbolic way. Lastly they guide the believers in focusing their worship, and understanding who they worship in a more tangible way.

3.6 CONCLUSION

The purpose of this chapter was to show the historical development of the church and the spaces created by the church for spirituality. It is important to understand that the historical development of the church brought about a diversity of theological and spiritual development, and this was all practiced in a variety of spaces that were created for the purpose of spiritual experience, growth and theological understanding. This spiritual

experience is the reason behind the development of liturgy, the symbolic importance of the sacraments, the conclusion of the canon, the atmosphere created by the architecture and aesthetics as well as the significance of music in worship.

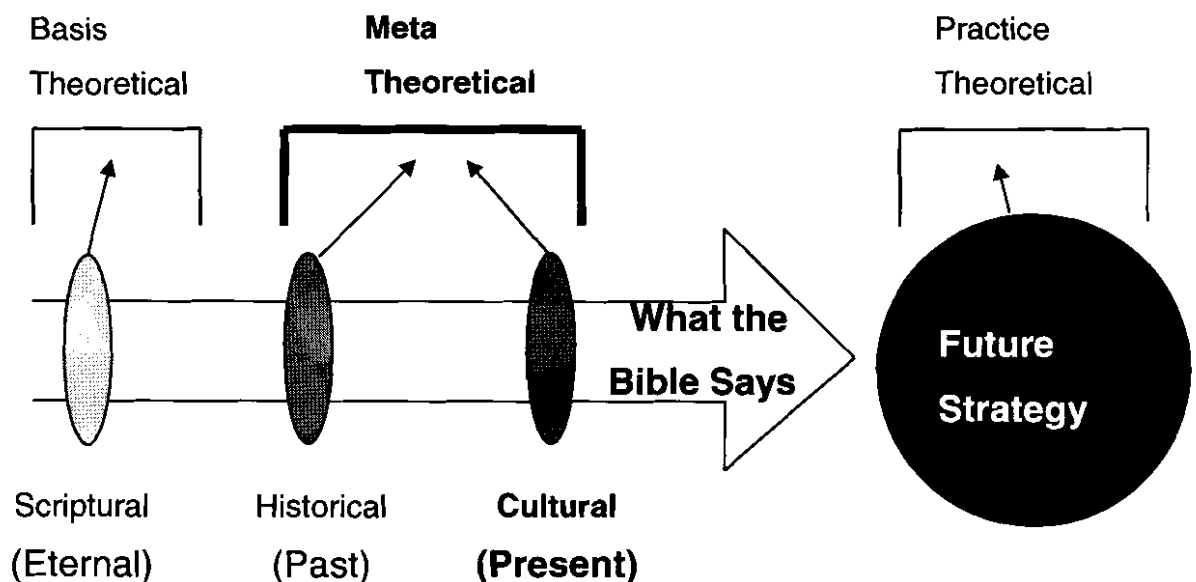
In the next chapter we will still be working with the meta-theoretical theory of Zerfass (1974:166) but will be looking through the third lens of the Getz model, which is the cultural lens. This lens will look at society, the world and the church, as they exist today. The important processes of post-modernism and technological development will be studied. The next chapter will indicate the way people experience spirituality in the twenty first century by discussing spaces, which are already created or need to be created for these experiences.

Chapter 4

THE META-THEORETICAL PERSPECTIVE TOWARDS CREATING SPACES FOR SPIRITUALITY – THE CULTURAL CONTEXT

4.1 INTRODUCTION

THE CULTURAL LENS (PRESENT) – META-THEORETICAL PERSPECTIVE



In the previous chapters a biblical and historical foundation was laid toward the creating of spaces in the church. The purpose of this chapter is to look at the meta-theoretical perspective, as set out by Zerfass (1974:166)(cf. Heystek, 2000:10; Heyns & Pieterse, 1991:39). In order to reach this goal an understanding must be gained of the meta-theoretical forces that are at work in the world today and which have an influence on the way that the church strategise regarding creation of spaces for spirituality. This will be done with the support of the third lens of the model created by Getz (cf. Getz, 1980:16, Getz & Wall, 2000:9). The present cultural processes are looked at through this lens.

In this chapter there will firstly be looked at the phenomenon of post-modernism and its effect on culture today. Together with this is the effect of post-modern culture on the ministry of the Church. Secondly, a method of qualitative research will be followed. Growing churches will be visited, literature study will be conducted, information will be gathered from the Internet and interviews will be used to study active churches and their space-creating programs. This will be done in order to get a general understanding of how the present cultural context is influencing the church to change her methods and spaces, but still be faithful to the Word of God and relevant to the world.

4.2 THE PRESENT-DAY CULTURAL LENS

4.2.1 Changes in Western culture

The Western culture we live in is mostly determined by the phenomenon of post-modernism (Oostenbrink & Lotter, 1999:13) The primary effect that post-modernism has on culture in general, and more specifically on the church must be understood on a meta-theoretical level. According to Erickson (2001:35) there must be an acknowledgement that whatever our exact description and assessment of the post-modern shift, it is happening

and the modern era is passing away. Olivier (2002: 59) comes to the conclusion that the cultural changes brought about by post-modernism especially in the Western world will inevitably have an influence on the church. According to Burger (2000:4) this does not imply a compromising of the central truth, message and being of the church, but it does imply a strategy with new methods and packaging. For Smit and Vorster (2000:521) it is important that the way the Word of God is used should be relevant to daily living without losing the depth and substance thereof. Olivier and Van Deventer (2004:14) argue that the church must not stagnate. It is necessary for the church to be church in a way that is understandable and effective for people in the world where they live. The example used by Olivier and Van Deventer (2004:14) is that the church cannot communicate the gospel in the biblical languages when the world they work in speaks English. What must change is the language used, but not the truth of the Gospel. Therefore it is necessary for the church to do an in-depth study of the spaces that she creates in this world for people to experience their spirituality. These experiences cannot singularly be guided by the basis-theoretical theories that are being built upon the tradition, history and biblical understanding of the church. The influence of the meta-theoretical facets in the world wherein the church is ministering must also be taken into account. In other words, the church cannot only look through lenses from a biblical world and the history of the church to gain knowledge about the creation of spaces. There has to be looked through the present-day cultural lens as well in order to hermeneutically interact with the information of the other lenses, so that spaces for the experience of spirituality can be created that are effective and life-giving for people in today's world. Therefore, understanding the process of post-modernism and the influence it has on culture is an important part of the strategy of the church in creating spaces for spirituality.

4.2.2 The development of post-modernism

The development of post-modernism, especially in the Western world, led to a turn-around in traditional existence. These developments will therefore also have a definite influence on the strategy of the church in creating spaces for spirituality.

Grosskopf and Lotter (2003:25) show that the post-modern era had its origin in the First World War (1914-1918) when a worldwide re-arranging took place in the ways hierarchies were arranged until then. According to Naudé (1992:98), the term post-modernism refers on a philosophical level to the movement in fundamental criticism against modernism and the tradition of the enlightenment. For Neutjens (2000:286) one of the main characteristics of post-modernism is the fact that rationality is no longer seen as the only basis on which culture is built. Therefore, according to Neutjens (2000:283), post-modernism is the process to move beyond the rational boundaries of modernism. According to this view the concept "post-modernism" is still vague but Janse van Rensburg (2001:34) shows that, because of differences between important exponents of this concept, a closer definition is hampering. Wherever one looks at the future with responsibility, the symptoms of this important cultural change that is manifested in many areas, have to be treated seriously. In the words of Hans Küng:

"Post-modernity is neither a magic word that explains everything nor a polemical catch phrase, but a heuristic term. It characterizes an epoch that upon closer inspection proves to have set in decades ago (in the face of all the resistance to it on the Right and on the Left) and is now making inroads into the conscience of the masses" (Cf. Dreyer, 1998:16).

Post-modernism has mostly to do with the change in the way that humanity understands itself and its world. Modernism placed an emphasis on the competence of reason, birthed from the Enlightenment (McGrath, 1994:7). Where modernism thus trusted in reason and science to show the way to truth and fulfilment, post-modernism distrusts these rational fields. Olthuis (1999:140-152) gives an extensive list of the difference between modernism and post-modernism that shows how deep these differences go, and how many facets they touch.

The following table will show these differences:

Modernism	Postmodernism
Confidence in reason (and science) as way to truth and happiness	Distrust in reason (and science) as the way to truth and happiness
Modernism privileges	In reaction to resulting imbalances, post-modernism emphasises
'The real is logical'	'Life is more than logic'
Universality	Particularity
Iron-clad arguments	No knock-down arguments
Closure	Open-ended
Clarity	Ambiguity
Unity	Multiplicity
Autonomy	Interdependence
Uniformity	Diversity
Sameness	Difference
Homogeneity	Heterogeneity
Totality	Partiality
Wholes	Fragments
Stability	Change
Safety	Risk
Progress	Discrimination/oppression
Presence	Absence
Control	Flow / attunement
Mastery	Mutuality
Power over	Power with
Neutrality	Prejudice
Timelessness	Timed
Genderless (read: male)	Gendered
Equality	Uniqueness
Sameness	Otherness
Centre	Margins
System	Positions

Public / private	Continuum
Essential	Relational
Identity	Difference
Cohesion	Dispersion
Mind	Body
Rational	Emotional
Systematic	Eclectic
Law	Justice beyond law
Continuity	Discontinuity
Patterns	Ruptures
Predictability	Unpredictability / surprise
What we know	What is unknown
What is seen	What is unseen
Representable	Unrepresentable
Answers	Questions
Faith is illogical	Faith goes beyond knowledge
Master story	Stories
Truth	Truths
Univocal	Equivocal

In the extensive corpus of scientific literature on post-modernism, Janse Van Rensburg (2001:13) found a common denominator. Reality is in a constant state of flux, in other words, nothing ever stays static. This brings about that the concept of 'reality' can never be defined. According to Janse van Rensburg (2001:13-34) writers like Nietzsche, De Saussure, Heidegger, Levi-Strauss, Foucault, Derrida and Lyotard have all played a part in forming the roots of the tree of post-modernism. The common denominator as mentioned above ties them all together, although they all hold widely different ideas on the subject. Together with this realisation that reality is in a constant flux, since the beginning of the twentieth century there has developed an awareness of the shortcomings of science and rationality (Nash, 1997:17). Events like the two world wars, ethnic cleansing, nuclear weapons being used on Hiroshima en Nagasaki, and the nuclear disasters of Chernobyl and Three Mile Island have all contributed to the acknowledgement that the rationalism of the human mind is not the only way of dealing with the world's problems, and in many instances is the direct source of these problems (Du Toit, 2000:51-52).

The fact that the foundation of modernism, which is a trust in reason and scientific methods (Adam, 1995:15) has been questioned, together with the acknowledgement of presuppositions on scientific work (Adam, 1995:13), opened up another characteristic of post-modernism, which is a tolerance towards pluralism. Different religious, cultural and political worldviews had come in touch with one another because of the advance in transport and communication infrastructure. Humanity became part of a global village (Du Toit, 2000:58). This brought about a crossover from a single religious and cultural worldview to a pluralistic, multi-religious and multi-cultural worldview. The exposure of the traditional Western environment to it and the infiltration of diverse worldviews led to the “truth” becoming very relative. Within this context new methods of communication like satellite TV and the internet opened up which brought these “other” worlds into people’s houses, and the church lost much of her prominence in the function of “gatekeeper” that she held in a one-dimensional world.

These changes, like the changes from pre-modernistic to modernistic are not just a passing parade. Adam (1995:xiii) shows in his work that even the most formidable criticism of post-modernism must acknowledge that this phenomenon has a big impact on philosophy, theology and biblical interpretation.

4.2.3 Church and culture today

Dreyer (2003: 34) shows that the church has to think about her testimony in the community, but also about her own church life. The church must not be tempted to be totally overwhelmed by the post-modern culture, but must purpose to bring the post-modern context and God’s unique narrative from the Bible into correlation with each other. However, the church has to be effective in ministry. Janse van Rensburg (2002:39) makes it clear that for ministering the Word of God in a relevant and effective manner, the people who are being ministered to will have to be taken into consideration. In order to do this, an understanding will have to be gained of the context

people find themselves in today. This will be done by looking at some characteristics of the post-modern world.

4.2.3.1 A pluralistic society

The church finds herself within a world where freedom of speech, freedom of thought, freedom of choice and human rights form important parts of the paradigm for living. The unity culture of the past has been substituted by a fragmented culture (Dreyer, 2003:41). De Klerk (1999b:315) summarises the present tendency as a resistance to the church, against instructionism, against church language and song, confession, preaching and church involvement in general. Hendriks and Erasmus (2001:60) show that the way people think about truth has changed drastically. The plea that is consequently made, is that the church must cut deeper than just style. Old truths must be rethought and interpreted in a fresh way. Many mainstream churches are currently experiencing a negative growth in numbers. (cf. Hendriks & Erasmus, 2001:62; Oostenbrink & Lotter, 1999:13; Van der Walt, 1999:1). Oostenbrink and Lotter (1999:21) give a reason for this in the fact that modern people find it difficult to express their spirituality in traditional church spaces. Confirming this, Du Toit (2000:59) shows that people have in fact a new searching for the spiritual because of post-modernism. People currently experience the traditional church spaces as cold and the loving God as far away. The reason for this is that the spaces the church creates do not appeal to the whole person. This includes their social and emotional needs. Louw (1998:18) rightly sums up the situation by stating that the church is still differentiating between church *and* society and must learn to become church *in* society (cf. Burger, 1999:1).

4.2.3.2 A spiritual hunger

Nash (1997:49) refers to the process whereby there is a big spiritual awakening in the Western world (cf. also Steyn, 2005:53), but sadly much of this awakening is outside the boundaries of the church. Lotter & Thompson (2001:199) show that new religions like the pantheism of the

New Age movement, and even the occult, attract people in a post-modern world. Post-modernism has mixed a spiritual hunger with a distrust in authoritative organised religion and institutions, including the church (Steyn, 2005:67). Spirituality is back in the public environment without a compass (Cray, 1998:13). It is therefore clear that the church will have to take advantage of this spiritual hunger, by creating spaces that will draw people towards the living bread (John 6:51). Care should be taken to use correct methods and not let traditions undo the potential success.

4.2.3.3 An era of uncertainty

One of the main characteristics of the post-modern era is that it is an era of uncertainty (Janse Van Rensburg, 2002:46). Cray (1998:12) points to the notion that the most important intellectual enemy of modernism was secularisation, but that this role is taken over in post-modernism by relativism. We live in an age of information, and people are bombarded with different claims to truth, or the lack thereof. The overarching worldview of the pre-modernistic and modernistic eras is gone. Newspapers, television, radio and the internet are instruments in this general crumbling of an overarching worldview. The uncertainty that comes with this has diverse negative consequences. According to Cray (1998:16) young people pay for this uncertainty in their bodies and personalities. There is an increase in fear, depression, eating disorders, violence and other tendencies. Prins (2003:143) shows that there is a deep feeling of despair and hopelessness in young people today. Rightly U2 confirms this in their song "Zooropa" with the following words: "And I have no compass, and I have no map, and I have no reason, no reason to get back. And I have no religion, and I don't know what's what, and I don't know the limit, the limit of what we got" (U2, 1993). Because of this uncertainty the need for intimate relationships is very high. Furthermore, according to Jutte (2005:16) there has been a rediscovery of the senses. These include touching, tasting, scenting, listening, seeing and extra-sensory perception (Jutte, 2005:vi). According to Jutte (2005:16) this rediscovery certainly has a lot to do with commercialisation, but is also a

response to the growing needs of a post-industrial leisure society, in which the senses are befuddled by artificial worlds and overstrained by incessant stimulation.

4.2.3.4 A consumer's world

In the post-modern world, the way we consume is another important element in the identity of a person. The shopping mall has become the community centre where people meet and live and spaces there are created toward the spirit of consumerism. According to Veith (1994:117) the mall stands as a temple to consumerism and is attractively designed and decorated around one message: "Spend money!". This consumerism holds the subjective promise that products and services will do something for a person. The desire for the latest and newest is continually stimulated. Janse van Rensburg (2002:48) shows that for post-modern people the ability to live life to the fullest is important. In other words, every second must count. Everything must be experienced, and the ability to buy stimulates this process. For Sine (1999:23) consumerism is one of the primary values of the current generation. For Boeve (1999:30) the post-modern person is degraded to a consumer or a factor in the market and freedom is identified with the ability to buy. Cray (1998:5) shows that the problem with consumerism is that a culture of dissatisfaction or discontentment is created. This does not exclude spirituality, but puts it on the shelf as one of the consumer items. This new culture has the result of the emancipation of self as the primary factor. A person's world turns around what he / she can consume, and within this they find their identity. This in part leads to the fact that people also want to *experience* their religion. Something must happen to them at church otherwise it is boring. It is not the purpose of the church to give a pleasant experience to each person. However, if the post-modern culture is understood properly it will bring the church to realise the necessity of moving away from spiritual spaces that are experienced as empty and cold toward spaces that are more experiential and life-changing to a current generation.

4.2.3.5 A question of identity

The post-modern person furthermore spends much time and energy on the question: Who am I? People work to develop a personal identity and when this is done, they start looking for society affiliations to complement this identity (Nash, 1997:88). What happens at these affiliations must happen to them. The idea is that organisations and affiliations must serve people and not the other way around. The key to be remembered is “choice”. The post-modern person has a choice and they will use their freedom to choose. Identity in the modernistic era was determined by function and position in the public sector. In post-modernism identity is a question of experience, how I look and what I consume. The question of identity is a central question in pastoral care because it is inherently a question of self-worth and self-consciousness.

4.2.3.6 Challenges and implications for the church

All the above-mentioned developments raise direct challenges to the church. They are the following:

- The first is the fact that people are spiritually hungry and in need of guidance.
- Secondly, the church needs spiritual vitality to counter the challenges of this day and age.

For Erickson (2001:37) one of the differences that post-modernism makes to theology will be the way that theology is presented to non-believers. Post-modern people are looking for spaces in this world where they can live and interact in a dynamic relationship with God that is life-changing and life-giving. As Barnard (1985:41) correctly notes, the church must give people something that cannot be found at *any other place* in the world, but which is needed for life. The task of the church is to create spiritual spaces where the creature is guided back to the Creator so that a personal relationship is cultivated. For Vos and Pieterse (1997:1) the purpose of the worship service in the church is to awaken the person’s inner hunger to

meet with the living God. Spiritual vitality is needed to handle the large cultural changes that the world is experiencing. Therefore it is wise to take note of Oostenbrink and Lotter (1999:13) who show that the church is standing before a big wave of change. If the wave is resisted it will plainly break and crush it, but if the energy of the wave can be managed rightly it can give the church new meaning, and fresh growth can be found.

Post-modernism have serious implications for the ministry of the church to its members. Lotter and Kingma (2002:317) summarise these implications in four points as follows:

- The fact that absolute truth is denied asks for the relationship of God's kingly authority and the salvation that can only be appropriated through faith in Christ.
- The new interest in religion and the search of the modern person to find sense in life must be handled by the gospel and with compassion.
- The rise of spirituality challenges the church to place emphasis on true Christian spirituality and to build this true Christian spirituality into their lives.
- The need for affection must be fulfilled by the giving of sincere attention to members and those that have been estranged.

4.2.4 The impact of post-modernism on architecture.

According to Lotter & Thompson (2001:199) the area in which post-modernism is most conspicuous is architecture. They show that modern architecture criticises the edifices of the past as old-fashioned. The industrial revolution introduced new materials and techniques, which played a pivotal role in modern architecture. Buildings made of glass and steel best describe this type of architecture. Lotter & Thompson (2001:199) continue to show that post-modern architecture embraces complexity and contradiction. Post-modern buildings should have meaning and symbols. Allen (1993: 118) shows that post-modern

architecture is very keen on a rich particularity of a diverse environment. Therefore, even in architecture, pluralism is celebrated. All these developments in architecture are of primary importance for the church, because now they have to ask the question about their own buildings; “Do the church buildings interact with the post-modern person?” In other words, are the spaces the church use architecturally relevant and effective to minister to a post-modern person in a post-modern world?

4.2.5 Conclusion

The defining question to ask now is: How are spaces that are created by the church through architecture, music, art and technology affected and influenced by the above-mentioned cultural changes? The following part of this chapter is directed towards researching vibrant growing churches that are leaders in the field of creating spaces for spirituality in the current generation and culture. This will be done by research and discussions with Christian leaders in the fields of architecture, music, art and technology. Furthermore, case studies will be drawn from the internet and information will be gathered by visiting church services. It is important to understand how spaces created for spirituality have already changed or will have to be changed, to be effective and relevant to society today.

Finally, along with the research results from the other lenses in the preceding chapters, a strategy will be proposed for creating spaces for spirituality.

4.3 QUALITATIVE SOCIAL SCIENCE RESEARCH

METHODOLOGY

4.3.1 Introduction

Qualitative research is most commonly encountered when conducting exploratory research (Joppe, 2005). Exploratory research allows the researcher to familiarise himself / herself with the problem or concept to be studied, and perhaps generate a hypothesis to be tested. According to Heitink (1999:230) exploratory research places the main emphasis on explanation and interpretation. Exploratory research can be quite informal, relying on secondary research such as reviewing literature and/or data, or qualitative approaches such as informal discussions (Joppe, 2005). In this particular study the qualitative research through exploratory research will be the reviewing of literature and data as found on the internet and other literature sources, and the conducting of interviews with people involved in the creation of spaces for spirituality. An interview is a conversation between two or more people where questions are asked to obtain information about the subject (Wikipedia, 2005). There will be made use of the unstructured face-to-face method of conducting interviews (Scheurich, 1997:61-79; Schurink, 1998:297-312; Neuman, 2000:344, 371-374). An interview is a meeting between people with the purpose of developing a greater understanding of each other (Silverman, 2001:92).

According to Berg (1998:3) another way of defining qualitative research, is that it focuses on "quality", a term referring to the essence or ambience of something. Berg (1998:3) continues to show that qualitative research refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of things. In social science, qualitative research is a broad term that describes research that focuses on how individuals and groups view and understand the world and construct meaning out of their experiences (Wikipedia, 2005). Qualitative research implies an emphasis on qualities, processes and meanings that cannot be researched

in an experimental way in terms of quantity, intensity, frequency or amount. Qualitative research places emphasis on the socially constructed nature of reality, the intimate relationship between the researcher and respondent, research and the situational aspect of the research (Denzin & Lincoln, 2003:13). Qualitative methods have a more descriptive nature and are holistic, while aspects of the matter are studied in light of the whole matter (Ragin, 1994:120). For Adler & Adler (1987:87) the researcher is also his / her own research instrument by acquiring knowledge each time he / she delves into a specific research world. According to DeWalt & DeWalt (2002:2) there are a number of qualitative research methods which include participant observation, structured and semi-structured interviewing, and collection and analysis of texts. Various studies or particular techniques may rely more heavily on one data gathering technique than another. Each of these techniques represents a continuum of from less structured to more structured (Adler & Adler, 1987:85).

4.3.2 Qualitative research methodology used in this study

This particular research will use the three techniques, but combine two of them, i.e. participant observation and document or artefact analysis. Therefore the information that is gathered will be summarised under two headings.

These headings will be:

- Qualitative research information gathered by participant observation and document analysis.
- Qualitative research information gathered by interviews and case study.

All this will be done in the following way:

- Firstly by means of **Participant Observation**: It is a process of immersing oneself in the study of people. The researcher will not reveal his/her true identity or purpose (O'Connor, 2004). This will be exercised visiting some churches and congregations and noting the ways they perform the task of creating spaces for spirituality.
 - Participant Observation will also be done by visiting the websites of these, and other churches and also the websites of other international leading churches, reading about them and studying them by using the available material. This is where the third technique of document or artefact analysis will be utilised in electronic format.
 - The information gathered will be structured and summarised and become part of the chapter on the meta-theoretical perspectives of creating spaces for spirituality, which, together with interaction between the basis theory, form the practice theory.
- Secondly, the third technique of **interview or case study** will be used. This involves unstructured interviews where different people are allowed to express their views in their own words (O'Connor, 2004).
 - Case study research excels at bringing us to an understanding of a complex issue or object and can extend experience or add strength to what is already known through previous research.
 - Case studies emphasise detailed contextual analysis of a limited number of events or conditions and their relationships.
 - Researchers have used the case study research method for many years across a variety of disciplines. Social scientists, in particular, have made wide use of this qualitative research method to examine contemporary real-life situations and

provide the basis for the application of ideas and extension of methods (Soy, 1998).

The way a case study will be used in this particular research project is as follows:

The researcher will draw up a short summary of the strategic task of the church to create spaces for spirituality, as he perceives it, which will be given to two people to read in advance. These people are specialists in the fields of physical church architecture, construction project management and spiritual oversight of space creation, and lastly specialists in the use of music, art and aesthetics in the liturgical activity of the church. In informal interviews these people will be asked to comment on the summary and express his / her own views on the subject. The information gathered from these interviews will be summarised and become part of the chapter on the meta-theoretical perspective of creating spaces for spirituality.

It is important to note the purpose of the research in this chapter is to gather information about space-creating activities in a post-modern western cultural society, and not to reach definite conclusions as yet. In the next chapter conclusions will be based on the information gathered from the three lenses used in chapters two, three and four. In these conclusions practical ways for creating spaces for spirituality will be explored.

4.3.3 The summary given to co-researchers for discussion

The following summary was given to the co-researchers, to have an overview of what the content and the purpose of the study are, in order to guide them to effectively give feedback from the world of their personal experience on the subject discussed in this study.

4.3.3.1 The strategic task of the church in creating spaces for spirituality

The self-revelation of God through His manifested Presence took place in a variety of natural, cultural and historical spaces. Most importantly, however, it was found in the liturgical communion of His people. This was found in the public worship events, which in the Old Testament took place in the Tabernacle, synagogues and Temple. This Temple of God, as a spiritual and symbolic space, was always characterised by the indwelling Presence of God. The Temple has always played a prominent part in the history of God's people. More important than the actual building was the Presence of God that resided there. Whether the wilderness Tabernacle or Solomon's magnificent edifice, it has been the dwelling-place of God's Presence in history, the point of contact between eternity and time, the manifestation of the Presence and glory of God as the Old Testament described it.

The New Testament teaches that from Jesus Christ would come forth His glorious church that would be the dwelling-place of the presence of God even into the 21st century. It is important to understand that the historical development of the church brought about a diversity of theological and spiritual development. This spiritual development was always in some way or another, aided by the spaces that were created, spaces that include homes, grand basilicas, small stone churches and natural monastic spaces. In these spaces spirituality was nurtured and aided by liturgical activities, music, art and other aesthetical symbols. However, with the coming of the 21st century, the world has changed drastically. The processes of post-modernism and technological development have changed the way people think, live and experience spirituality. This has a big influence on the way people experience their spirituality, and therefore the church has a task to think strategically about the spaces she creates for people to be spiritually active in the post-modern world.

4.3.3.2 Points of discussion given to participants beforehand.

(Please note: There are no right or wrong answers)

- Do you think cognisance of the Presence of God is important in the planning of the architecture of the new church building?
- In your view, does the architecture of the church enhance spirituality? In other words, do you think there is a link?
- Do you plan for liturgical activities when you are involved with the church's architecture?
- Do you think the architecture of the church will enhance people's experience of spirituality?
- In what way can aesthetics, music and symbolism be used in the architecture of the church?
- In what way should aesthetics, music and symbolism be used in the liturgy of the church?
- Do you think the physical building can enhance Christian community? In what way?
- Do you think that the architecture and physical building will make visitors and newcomers feel welcome and comfortable?
- What about the use of music, art and aesthetics? Will it make visitors and newcomers feel welcome and comfortable?
- What, in your opinion will the building communicate to post-modern, technologically advanced people?
- How important do you think is the use of music, art and aesthetics in creating an atmosphere for experiencing spirituality?
- Do you give me permission to use your name, function and quotations from this interview as part of my Ph.D. research?

4.4 QUALITATIVE RESEARCH INFORMATION GATHERED BY INTERVIEWS AND CASE STUDY

4.4.1 Dutch Reformed Congregation, Morelettapark

The Dutch Reformed Church of Morelettapark in Pretoria is building a multi-million rand, 7200 seat complex, which will be the new venue of their services and organisation. The complex will be opened for use in April 2006 (Beeld Tuisblad, 2006). The project manager is Mr Johan Van der Merwe from the company Pro-arnan. This is a commercial company that does project management for large construction projects. Johan is also a Christian and member of another large church in Pretoria. The following are the highlights of the discussion the researcher had with him on Friday 23 September 2005.

4.4.1.1 The thoughts of Johan Van der Merwe as highlighted from the interview

4.4.1.1.1 The importance of the Presence of God

According to Johan the Presence of God is a primary value in the planning of the project. He refers to the fact that Rev. Dirkie Van der Spuy has kept the spiritual purpose of everything done in the building of the complex as a primary focus from the start. This spiritual purpose of the complex is to create a worship centre that is liturgically functional and also shows quality and excellence. The liturgical activities and programs that will be hosted within the complex must all mirror this spiritual purpose of the congregation as well as their striving for quality and excellence.

The spirituality present in the whole project is very important to Johan and his team. They recognise the fact that the building itself cannot contain God's Presence as God does not live in buildings. However, in the whole project, values like prayer and ethical living are of prime importance. The

team that has been assembled to co-ordinate the project has all been chosen because they share the same spiritual values. In all the planning, discussions and work the barometer in the background are always these spiritual values.

4.4.1.1.2 The link between architecture and spirituality

According to Johan the building is not a spiritual place that will create an experience for somebody that has no relationship with God and never practises a spiritual relationship with God. Spirituality starts with the individual's heart where God lives through His Holy Spirit. However, there will be enough symbolism and aesthetics in the building that will connect with the person who already has a relationship with God and practises his / her spirituality on a regular basis. One of the main symbolic features of the complex will be a wooden cross that will be erected in the entrance hall. This wooden cross was placed on the property when it was bought and has ever since served as a memorial to the fact that God has provided the property in a miraculous way to the congregation. This wooden cross will connect with the church members who know why the cross is there, but will also communicate the message to a visitor that the "space" within which the service is hosted, is a space consecrated to God.

4.4.1.1.3 The space for liturgical activity

According to Johan the stage of the auditorium should be based on the focus of the congregation. This particular congregation is focused on ministering in a caring way to people, in the first place by preaching and teaching God's Word. That is why all the spaces in the auditorium are created around this focus.

This is done in the following ways:

- The stage is large enough to host a band, or even a dance or drama performance if necessary.
- There is a special pulpit for the minister with access to the stage if he / she should want to move around.
- Everything on stage is made more visible to the congregation by the use of big screens and multi-media projectors. The screens are situated in such a way that the congregation will always keep the minister and the stage in sight while looking at the screens. This is so that everyone will feel a part of what is happening.
- This feeling of community is further enhanced by the way the seats in the auditorium are arranged. The congregation can always see the other members in the service and this creates the feeling of oneness and community.
- Special care has been taken to make everybody feel they belong there, for example, there are even special spaces available for visitors in wheel-chairs.
- The total experience of spirituality and community is further enhanced by the quality of the sound and the acoustics. Professional engineers were hired to create a quality sound and acoustic system. The ability to hear well and enjoy the quality of sound is of vital importance in creating a space for spirituality of this magnitude. If people struggle to hear, or if the quality of the acoustics and sound is too noisy, it will have a direct impact on the spiritual experience of the person during the liturgy.
- Furthermore the use of multi-media, big screens and lights is important in creating the atmosphere of community, oneness and spiritual experience.
- The space left around the pulpit and stage is of such a nature that people can easily gather around it for ministry. The style of the congregation is to invite people forward for conversion, repentance, prayer, ministry and counselling. Therefore the space around the stage is a space where people normally find themselves spiritually

and emotionally open to the working of God in their lives, and the aesthetics around the stage complements this feeling of openness. This space should be comfortable for the person, and easily accessible.

- Accessibility is the reason why nobody from anywhere in the auditorium has to leave the auditorium in order to reach the front. Even from the top galleries there are walkways leading directly down to the front. This is just another way of trying to keep the atmosphere of community and spirituality active and alive.

4.4.1.1.4 Symbolism, art, colour and aesthetics

The symbolic value of certain spaces and other images is important in the decorative finishing of the complex. Some examples of symbolic features are:

- A wooden cross at the entrance. This cross is to remind the visitors of the faith that is professed by the believers in the congregation, as well as to serve as a reminder of the road that has been travelled to get to the place where the congregation finds itself at this stage.
- In the planning is also a water feature at the entrance to the church, being symbolic of the water of life flowing from the congregation to the world outside.

There is a specific committee that will handle the artwork and symbolic features in the complex. The building is functionally created, but this committee will find spaces and fill it with artwork and symbolic features. The colours used within the building are mostly earthy colours to accompany the earthy materials that are used outside as building material and decorative finishes. Inside biblical colours like purple are used to accentuate the earthy colours. Also of primary importance in the aesthetics of the worship services is the use of multi-media, quality sound and also effective lighting.

4.4.1.2 Evaluation

Dutch Reformed Church Morelettpark is a vibrant church that has spent an enormous effort to create a complex that will add value to their vision and the spiritual experience of their congregation. The size and visibility of the congregation will also have an impact on the general society to which they minister. In their planning, they have given prime importance to the spiritual end of everything that is done architecturally. Together with the structure of the building they made a great effort to ensure that everything inside the building will be of high quality and mirror the faith of the congregation. The use of symbolism, colour, multi-media, sound, lighting and earthy decorative materials all combine to create an atmosphere where visitors will feel welcome and comfortable, and members can express their spirituality in a practical and experiential way.

4.4.2 Duet Congregation, Potchefstroom

The Duet Congregation in Potchefstroom was started as an independent church in 1997. The venue they have used is a hall rented from a local hotel. Currently they are still using this hall but have purchased a site in Potchefstroom where they are building a new complex for the church.

The researcher visited their morning service on the 25th of September 2005, after which he interviewed one of the ministers of the congregation, Rev. Abri Erasmus. He was surprised by the large number of people that attended the service as well as the relaxed atmosphere which prevailed. After the praise and worship in song, the minister brought his sermon with the help of a PowerPoint presentation and interaction with the people. The service lasted about 70 Minutes.

4.4.2.1 The thoughts of Abri Erasmus as highlighted from the interview

4.4.2.1.1 The importance of the Presence of God

According to Abri, the Presence of God is extremely important to their church. It is, however, important to note that this Presence of God does not have a physical address because it resides within the people. This does not mean that the people filled with the Presence of God do not need a place to meet. The building is important for the church, but is not its focus. The building should be a functional place serving the vision and interest of the congregation. The focus of the church is more on creating the knowledge in the people that the Living God is present within them, and that they are facilitators of this Presence wherever they go.

4.4.2.1.2 A multifunctional building

For the Duet congregation it is important to build a place of spiritual experience, but also of multi-functionality. The building program consists of four entities.

- The first is a large *office building* with counselling rooms and other meeting rooms. This is the operational centre of the church.
- The second entity is an *auditorium* which is suited for worship services, but can also be used for other events like concerts, shows, etc.
- The third entity is a *chapel*. The exclusive purpose of the chapel is to be a place of spiritual gathering for prayer, weddings, funerals and other liturgical events. The chapel is not multi-functional like the auditorium, but is rather a space of silence, solitude and intense spiritual experience. At the chapel there is a garden which will also be exclusively used for spiritual activities like prayer.
- The last entity is the *larger garden* of the property. The plan is to have a dam with grass and other natural surroundings. Once or twice a year the baptismal services will be hosted here. This will

also be a place where people can have picnics and enjoy the natural surroundings with their friends, family, etc. Some of the liturgical events will also take place in this natural atmosphere for example the hosting of a communion meal.

4.4.2.1.3 *The focus of the Church*

The focus of the Duet Congregation is on relationships and connections between people, one to the other, but also between people and God. For this reason the planning of their buildings and surrounding park is formulated in such a way that they can reach this focus. In all their buildings and surroundings they want to *create space where people can connect with God*, but also with one another. In Abri's own words; "In Potch we have a coffee-drinking culture". In other words, they want to create a space where people can still enjoy this coffee-drinking culture in an environment that complements their spiritual experience. This goal they want to reach by creating a total experience for people by the building they are developing. This experience must not only include the building, but also the programs, relationships and the connections that Duet stands for.

4.4.2.1.4 *Preaching and teaching*

Although the auditorium is the space where Sunday services will be hosted and the sermons will be delivered, preaching and teaching is for the Duet Church not limited to this space. According to Abri the proclamation of God's Word extends much further into the seminar, the chapel, the small group and outside the parameters of the church into relationships, connections and outreach. Therefore Sunday services will be important as a communal gathering where the Word of God will be preached, but it will not be the only space where this happens.

4.4.2.1.5 The use of technology

The architecture of the new buildings is very modern. Therefore the use of technology will also play a large role in the services. For the Duet Congregation the use of technology is especially important as an instrument to create multi-functionality and a diversity of programs. Because programs in the auditorium will not only be limited to Sunday worship, but will include seminars, theatre productions, musical productions and other, it is important to have the best available lighting, multi-media and sound technology.

4.4.2.1.6 Aesthetics, art and symbolism

According to Abri, the symbolism in the auditorium will be minimalistic. This is to enhance the multi-functionality of the building. Symbolism will rather be created artificially with overhead projectors, lightning and music that accompany the particular event that is hosted within the auditorium. However, in a space like the chapel more religious artefacts and symbolism will be used, in order to stimulate the creation of spirituality in the spaces. This will be an environment where individuals and small groups will spend time in prayer, Bible study and other devotions; therefore, the aesthetics, art and symbolism will complement this experience of solitude and intense spirituality.

4.4.2.2 Evaluation

The Duet Congregation is a very dynamic and focused congregation. They have a solid spiritual foundation, and focus on connecting God with people and people with each other in a friendly and relaxed environment. They want to use the spaces they create in their buildings and surroundings to enrich the believers in their congregation with a continual spiritual experience, and to make a dynamic impact on their city. Since the building of the complex is still due, it will have to be seen how these ideals will be reached.

4.5 QUALITATIVE RESEARCH INFORMATION GATHERED BY PARTICIPANT OBSERVATION AND DOCUMENT ANALYSIS

4.5.1 The Taizé Community

4.5.1.1 Overview of the Taizé Community

According to the Taizé homepage (2004), Taizé in the south of Burgundy, France, is the home of an international, ecumenical community, founded there in 1940 by Brother Roger. It is with sadness that we have to note here that Brother Roger was murdered in 2005 in front of thousands of people (iAfrica news home page, 2005). In a very monastic way, the brothers are committed for their whole life to material and spiritual sharing, to celibacy, and to a great simplicity of life. Today, the community is made up of over a hundred brothers, Catholics and from various Protestant backgrounds, from more than twenty-five nations. By its very existence, the community is thus a concrete sign of reconciliation between divided Christians and separated peoples.

At the heart of life in Taizé are three daily prayer meetings. The brothers live by their own work. They do not accept gifts or donations for themselves or for their community. In the same way, if a brother inherits something from his family, the community gives it to the poor. Some of the brothers are living in small groups – “fraternities” - among the very poor (Taize Home, 2004).

Since the late 1950s, many thousands of young adults from many countries have found their way to Taizé to take part in weekly meetings of prayer and reflection. In other words, they join the brothers of the community in the spaces they have created to join

the special spiritual experience available in Taizé. In addition, Taizé brothers make visits and lead meetings, large and small, in Africa, North and South America, Asia, and in Europe. This they do to create a spiritual experience wherever they go as part of a "pilgrimage of trust on earth".

According to the Taizé Homepage (2004), part of creating this pilgrimage of trust is working with and living among poor and suffering people. Already in the 1950s brothers went to live in disadvantaged places to be with people who were suffering from poverty or divisions. Today, small groups of brothers are present in Asia, Africa and South America. As far as possible they share the living conditions of those who surround them, striving to be a presence of love among the very poor, street children, prisoners, the dying, and those who are wounded in their spirits by broken relationships or by being abandoned.

Church leaders also come to Taizé (Taize Home, 2004). The community has welcomed Pope John Paul II, three Archbishops of Canterbury, Orthodox metropolitans, the fourteen Lutheran bishops of Sweden, and countless pastors from all over the world. Over the years, the number of visitors to Taizé has continued to grow. At the end of the 1950s young adults between the ages of 17 and 30 began to arrive in ever greater numbers. In 1966 the Sisters of Saint Andrew, an international Catholic community founded seven centuries ago, came to live in the adjacent village and began to take on some of the tasks involved in welcoming people. Sisters of other communities sometimes help them. Much later, a small group of Polish Ursuline sisters came to help with the welcoming of youths. Every week from early spring to late autumn, young adults from different continents arrive on the hill of Taizé. They are searching for meaning in their lives, in communion with many others. By going to the wellsprings of trust in God, they set out on an inner pilgrimage that encourages them to build relationships of trust among human beings. During some weeks in the summer months more than 5000 young people from 75 different countries thus take part in a common adventure. During

the three daily meetings all those present gather for prayer and worshipping God together in singing and silence. Each day, brothers of the community give Bible introductions that are followed by times of reflection and discussion. Participants also help with practical tasks. This is not where it ends. This adventure continues when they return home. It is expressed in their concern to deepen an inner life and by their readiness to take on responsibilities in order to make the world a better place to live in (Taize Home, 2004).

The spaces created by the brothers of the community are not limited to locating places where people can go and practice spirituality. It is very much focused on drawing these young people into contact with each other and creating spaces for spiritual experience by communal prayer, discussion, worship and joining in the number of liturgical activities. For example, in the afternoon, groups devoted to specific topics allow people to make the connection between the wellsprings of the faith and the pluralistic reality of contemporary society: "Is forgiveness possible?" "The challenge of globalisation," "How can we respond to God's call?" "What kind of Europe do we want?"... There are also topics related to art and music (Taize Home, 2004).

A week in Taizé is a way of realising the intimate relationship between an experience of communion with God in prayer and personal reflection on the one hand, and an experience of communion and solidarity among peoples on the other. By meeting other young people from throughout the world in a climate of openness and listening, participants discover that roads to unity can be opened up amidst the diversity of cultures and Christian traditions. This provides a solid basis to be creators of trust and peace in a world wounded by divisions, violence and isolation (Taize Home, 2004).

In undertaking a "pilgrimage of trust on earth," Taizé does not organise a movement around the community. All are invited, after their stay, to express in their own situation what they have understood, with greater awareness of the inner life within them as well as of their bonds with many

others who are involved in a similar search for what really matters (Taizé Home, 2004).

4.5.1.2 Evaluation of the Taizé Community

Taizé is a spiritual community, welcoming thousands of people from across the world to share in the unique spaces they have created for experiencing spirituality and growing into a deeper and intimate knowledge of the work and presence of Christ within them, the living temples of God's Presence. Taizé is effective in creating a space where people can break away from their normal day to day world and retreat into an environment of solitude, prayer, worship and fellowship. They give people not only a good spiritual experience, but also draw them into a relational network with many other Taizé visitors with whom they can keep contact and continue to be relationally active even after their visit at Taizé. The Taizé Community draws people from all over the world to join in a spiritual experience and cultivate new friendships. Furthermore, they give visitors skills and material that they can take home with them and use in their daily lives in order to keep the deep spiritual experience of Taizé going in their lives after their visit there. This includes material like literature and skills like practising spiritual disciplines, continuing steadfast in prayer and life. Lastly they put effort into taking the Taizé experience all over the world by the brothers travelling to outlying corners of the earth to live among the poor and the suffering, sharing in their discomfort but also bringing a message of trust and goodwill.

Although Taizé is highly effective in their task of creating spaces where people can experience spirituality at a very intense level, a question has to be posed on the ability of Taizé to keep this experience alive within the visitors on a continual long-term basis. Because people visit Taizé only for a week or two, the experience can quickly diminish when the people return home to their normal activities. Because Taizé does not have congregations all over the world, people have to make a choice to share in further spiritual guidance and experience at a *local church* where they live.

On the other hand, it is exactly this fact that Taizé does not function as a normal congregation that gives them the ability to be different and give people something they would be willing to travel far and spend a week of their time there. Although they are not continuously active in the visitor's lives as a local congregation would be, they do have the visitor's full attention for the full time they visit there, where local congregations have to compete with numerous other activities in their member's normal lives, and mostly have their attention only for a couple of hours per week. This leaves us then with the conclusion that Taizé is unique in its working, and although its long-term effect in people's lives might diminish, it will undoubtedly leave a mark on its visitor's lives.

4.5.2 The eChurch

4.5.2.1 Overview of the eChurch

True to the age of technology and information comes the birth of the eChurch. The eChurch was initiated by Stephan Joubert, a Dutch Reformed minister who was at one point also Professor in New Testament studies at the University of Pretoria. The space where this church can be visited is by logging onto the internet and going to the following address: www.echurch.co.za / www.ekerk.co.za .

This is an electronic church that is not in a building but finds her space of existence on the World Wide Web. According to the eChurch homepage (2005), the aim of the **eChurch** is to minister to people all over the world by bringing them the Good News of the Lord on the Internet. In **eChurch**, Stephan Joubert and a team of dedicated Christian leaders focus on different facets of being a church.

On the eChurch homepage (2005), they give the following reasons for an eChurch:

- To tell people, across virtual space, about the Good News that Jesus Christ is the Lord and Saviour. It is particularly the Internet that should ring with this wonderful message in new ways!
- To hearten and spiritually prepare believers all over the world
- To give concrete assistance to believers that are in need
- From time to time to give support to Christian groups all over the world by way of ministry, visits and courses

To the initiators of the eChurch it is important to make it clear what it is they believe in.

This is summarised by the following (eChurch home, 2005):

- That Jesus Christ is the only Deliverer and Saviour: He alone can bring us to the right relationship with God through the work of the Holy Spirit. He alone grants eternal new life.
- That the Bible is the unique, authoritative Word of God
- That the church of the Lord includes everyone all over the world that bows to the Holy Trinity and professes that the Lord is taking us along on His road to a completely new world

The question arises to how membership is administrated on this electronic church, seeing that there is no physical contact and / or sense of community for the people visiting the eChurch.

The question of membership is addressed as follows (eChurch home, 2005):

The **eChurch** is not in any way an exclusive church. At **eChurch** you may have double membership, because we know that you must join your local church as well! Together with the church that you belong to, **eChurch** wishes to minister to and guide you to come to an even better understanding of the goodness of our wonderful God. If you live far from a church, or if you are in a foreign country and are finding it difficult to join a church there, then **eChurch** would like to be your church!

The next obvious question will be about the functioning of a church like this.

The eChurch functions in the following way (eChurch, 2005):

Each week, a Good News and an E-Power message will be emailed to all **eChurch** members. (Subscribe on the website by clicking on "Subscribe to Good News" if you would like to receive it.) Milanie Vosloo also writes a piece for the ladies each week.

The different contributors, each an expert in his/her field, may be contacted directly at their e-mail addresses given on the website. The **eChurch** is registered as a non-profitable organisation and is managed and administered by a group of Christian leaders from different fields, as well as a chartered accountant. Donations to **eChurch** may be made directly on the website, www.ekerk.co.za. Ten per cent of all gross income (as on receipt), as well as any funds that remain after administrative costs have been deducted, is donated to the needy. Reports on this service of love are published from time to time on the website.

4.5.2.2 Evaluation of the eChurch

The eChurch is effective in guiding self-disciplined people to sit regularly in reading and interaction with the material available from the eChurch website and e-mails. It is obvious that the eChurch cannot create all the necessary spaces needed for communal spiritual experience, but is definitely a very effective tool in guiding people who are working or living in diverse situations where normal church visits are difficult. This may include people working in foreign countries where the gospel has not been established as in a South African context, or people who have to travel a lot, or even missionaries who have a need for Bible studies and interaction with other Christians, but can only do it via the Internet. It is clearly not the purpose of the eChurch to be a substitute for the local congregation, but only to operate as an instrument to be used by Christians who can use it to enhance their spiritual life in the different circumstances of their lives.

4.5.3 Saddleback Church – Lake Forest, California, USA

4.5.3.1 Overview of Saddleback Church

Saddleback Church in Lake Forest, California is a very large congregation with over 20 000 members. The Senior Pastor, Rick Warren is world-renowned for the books he authored, viz. i.a. *The Purpose Driven Church*, and *The Purpose Driven Life*. The church is currently an internationally leading congregation in church growth, effective church management, organisation and other matters.

4.5.3.1.1 The Church's purpose statement is as follows (saddleback home, 2005) :

Saddleback's Purpose Statement

To bring people to Jesus and **membership** in his family, develop them to Christ like **maturity**, and equip them for their **ministry** in the church and life **mission** in the world, in order to **magnify** God's name.

At Saddleback they try to realise their purpose statement by making people feel welcome and at ease when they visit the church. They see themselves as a seeker-friendly church. They are very focused on making the church accessible to all who visit there. They invest a lot of energy in

the way they treat the visitors and their children and fulfil all of their spiritual and emotional needs.

This is made clear by the following statements from their homepage (2005):

- *“At Saddleback, we feel that it’s OUR responsibility to “clear the way” for you to come to church. We want you to be able to experience the great music, encouraging messages, friendly people and enjoyable atmosphere that are a part of Saddleback”.*
- *“You’ll enjoy upbeat music and practical messages that help you deal with real life issues. We’ll even give you a helpful outline with the Bible passages. What you learn on the weekend, you’ll be able to use during the week. Whether you join us in the main worship center or in one of our several worship venues, we want to help you connect with the personal hope and practical help that God can give us”.*
- *“Here at Saddleback, we’ll make sure the first face you see when you approach the church has a smile on it. Whether you need childcare or are looking for a place for your teens, a greeter will be nearby to help you get where you need to go”.*
- *“We’re more concerned with meeting your real life needs than with what you wear. So, dress casually and you’ll fit right in. After all, we have a pastor who wears Hawaiian shirts... and no socks!”*
- *“We know that as a parent you need be sure that your children are in a SAFE learning environment. And we know that your children are looking for a FUN place to learn. We’ve invested a lot to make sure that both of these goals are reached”.*
- *“The offering is for those who are part of the Saddleback family. Instead of wanting you to give something, we want you to get something!”*
- *“If it’s been a long time since you’ve been to church, Saddleback has you in mind! There’s already enough you have to think about when you’re visiting a church for the first time. We hope that getting some of this “stuff” out of the way not only encourages you to join us*

for church, but also helps you to connect with the hope and encouragement that God has for you” (Saddleback home, 2005).

4.5.3.1.2 The vision of the Church.

All of the effort they put in at Saddleback to create an environment where people can experience the love of God in a practical way is based on the vision with which they started off in March 1980.

This vision is the backbone of their ministry and is found as follows on their homepage (2005).

The Saddleback Vision

From Pastor Rick's first sermon, March 30, 1980

It is the dream of a place where the hurting, the depressed, the frustrated, and the confused can find love, acceptance, help, hope, forgiveness, guidance, and encouragement.

It is the dream of sharing the Good News of Jesus Christ with the hundreds of thousands of residents in South Orange County.

It is the dream of welcoming 20,000 members into the fellowship of our church family - loving, learning, laughing, and living in harmony together.

It is the dream of developing people to spiritual maturity through Bible studies, small groups, seminars, retreats, and a Bible school for our members.

It is the dream of equipping every believer for a significant ministry by helping them discover the gifts and talents God gave them.

It is the dream of sending out hundreds of career missionaries and church workers all around the world, and empowering every member for a personal life mission in the world. It is the dream of sending our members by the thousands on short-term mission projects to every continent. It is the dream of starting at least one new daughter church every year.

It is the dream of at least fifty acres of land, on which will be built a regional church for South Orange County-with beautiful, yet simple, facilities including a worship center seating thousands, a counseling and prayer center, classrooms for Bible studies and training lay ministers, and a recreation area. All of this will be designed to minister to the local person - spiritually, emotionally physically, and socially - and set in a peaceful, inspiring garden landscape.

I stand before you today and state in confident assurance that these dreams will become reality. Why? Because they are inspired by God.

Although they have a strong vision statement, it is furthermore important for the church to make it clear what it is that they believe in. This is found in the following.

4.5.3.1.3 What we believe (saddleback, 2005)

God is bigger and better and closer than we can imagine.

The Bible is God's perfect guidebook for living.

Jesus Christ is God showing himself to us.

Through His Holy Spirit, God lives in and through us now.

Nothing in creation "just happened." God made it all.

Grace is the only way to have a relationship with God.

Faith is the only way to grow in our relationship with God.

God has allowed evil to provide us with a choice, God can bring good even out of evil events and God promises victory over evil to those who choose him.

Heaven and hell are real places. Death is a beginning, not the end.

The church is to serve people like Jesus Christ served people.

Jesus Christ is coming again.

4.5.3.1.4 Worship and liturgy at Saddleback

At Saddleback it is of primary importance to help people experience spirituality in a way that they need and feel comfortable with. Therefore the spaces that Saddleback creates through venues, music, worship styles, etc. is of great importance. They have diversified the venues and worship styles they use, in order to give each person the chance to choose where and in what type of environment they want to worship and join in the liturgical activities. The following is a list of the different venues and styles that are available, as well as the times for each worship service.

Try One of Our Worship Venues! (saddleback home, 2005)

We have something for everyone!

One of our few "traditions" at Saddleback is to keep trying new ways to tell the good news of God's love. What is a worship venue? It's a live feed of the message on a large bright LED screen. It's live bands with different styles than in the Worship Center. It's a smaller, more intimate atmosphere for worship. AND you can even bring your coffee with you into the service!

SADDLEBACK
WORSHIP
CENTER

**Saturdays 4:30 &
6:30pm -
Sundays 9:00*,
11:15am, 4:30 &
6:30pm
in Worship Center:**

This is where you hear all the familiar sounds of Saddleback. The teaching is live every weekend and is video cast to our other venues.

* ASL Interpreted

SADDLEBACK
PRAISE!

**Sundays 9:00am &
11:15am in Tent 3:**

Hear gospel music that always moves your heart and usually your feet! It's a big choir worship experience with the video cast message.

SADDLEBACK
OverDrive

**Saturdays 4:30 &
6:30pm Tent 2 -
Starts 9/17:**

For those who like guitar-driven rock band worship in a concert-like setting that you can FEEL! Rev it up in worship and get ready for the video cast message.

**Saturday 6:30pm in
Room 404:**

Get away to the islands for a time of worship, complete with hula and island-style music. Message is by video cast. There's a potluck "luau" right after the service on the first Saturday of every month (food, fun, fellowship and hula lessons).

**Fridays 7:00pm
Tent 2 - Starts 9/23:**

Single adults who like current Christian radio hits. After the video cast message there's time around tables to discuss specific applications.

**Sunday 11:15am in
Tent 2 - Starts 9/18:**

Single adults who prefer a Sunday morning worship time with a more laid back music style. The video cast message is followed by grabbing an optional lunch together.

**Sundays 6:30pm in
Tent 2:**

Enjoy a relaxed atmosphere where you can experience a deep and passionate encounter with God. The music is followed by the video cast message.

SADDLEBACK
¡El Encuentro!
The Encounter!

Sundays 9:00am
in the Plaza Room:

La alabanza y el
mensaje son en
Español. Si su familia
es bilingüe la
traducción del
mensaje será
disponible en inglés
por medio de
audífonos.

SADDLEBACK
TRADITIONS

Sundays 9:00am
in Tent 2 -
Starts 9/18

Enjoy a lower volume
worship experience
with a mix of classic
hymns, old favorites,
and cherished
choruses. The
message is video cast
on the big screen for
great viewing.

SADDLEBACK
COUNTRY

Fridays 7:00pm
in Worship Center -
Starts 9/23

Country music, boots,
and buckles are all
part of this worship
experience with a
video cast message.
Line dancing for
novices and
experienced dancers
happens after the
service. (Note:
Children and youth
programming is not
available for this
venue.)

4.5.3.2 Evaluation of Saddleback Church

It is clear that Saddleback Church is very focused on the individual taste and needs in a post-modern diverse situation. They understand that 21st century people are very diverse individuals, have strong tastes and reserve the right to choose. Therefore, they try to create an environment wherein everybody can be himself/herself, but still be a part of God's family and experience His love and grace in his/her life.

Saddleback is a very large congregation and subsequently has the infrastructure to create a variety of spaces for different people to experience and enhance their spiritual lives. The question can be asked; "is Saddleback not too big for people to experience a true sense of

belonging and communal worship?" In such a large congregation it can be easy to lose focus of the individual and his / her need for belonging and fellowship. At Saddleback they try to overcome this challenge by creating different services as was seen in the preceding part (4.3.1). Each service has a different atmosphere and use different techniques to cater for people of different identities. This, however, is not an entirely satisfactory answer to the question posed above. Although this is not a satisfactory position, the effect and stature in general society of a congregation of this size is definitely important, and this importance gives a definite place to these large congregations in the general Christian church.

Saddleback is also a church focused on creating an environment where visitors and non-members feel welcome and comfortable. Saddleback feel that it is their responsibility to "clear the way" for people to come to church. They want people to experience great music, encouraging messages, friendly people, and an enjoyable atmosphere. They want to meet the general concerns and needs of people. Whether people need childcare or are looking for a place for their teens, a greeter will be nearby to help them to get where they need to go. Furthermore, they are more concerned with meeting people's real life needs than with what they wear. Therefore, they advise people to dress casually. Saddleback invites people who have not gone to church for a long time. They hope that by removing the obstacles people experience in visiting a church for the first time after a period of absence will help them to connect with the hope and encouragement that God has for them.

4.5.4 Impetus Congregation – Port Elizabeth, RSA

4.5.4.1 Overview of Impetus Congregation

As part of the qualitative research exercise, the researcher visited this congregation on the 10th of July 2005. As a visitor I was treated in a friendly manner and introduced to other people in the church. The venue for the worship services is the school hall of a primary school in Port

Elizabeth. This congregation works on a “seeker-friendly” model and focuses mostly on Afrikaans speaking people. Although a school hall is used, the congregation creates a pleasant and warm atmosphere by the use of lightning, the way the chairs are organised, and modern interior aesthetic decor. This decor is seasonal and changes with the themes of preaching and liturgical activity. The program is very well-structured and one has access to all the congregational detail, as well as the sermon structure by a pamphlet that is handed out at the entrance. The liturgy is started by music and song in the form of praise and worship. All the words to the songs are creatively displayed on a big screen by a multi-media projector. The sermon follows and multimedia are again used in a creative and colourful way. The sermon closes with the offering being taken, a prayer and an invitation to stay after church for coffee and some fellowship. From the service it is clear that they are true to their mission statement from their web home page (Impetus, 2005).

4.5.4.1.1 Mission Statement (impetus, 2005):

“To live in a relationship with God and with one another”.

This mission statement flows from their vision, which is:

“To build a congregation where people are guided into a meaningful relationship with God and one another”.

It is thus that relationships play a very important role in the philosophy of Impetus Congregation. The way they decorate the school hall, structure their program and run their church is all built around the central focus of *relationships*. This is also the reason why they make use of small groups as part of their effort to create healthy relationships. According to the Impetus homepage (2005), they view small groups as the place where people can care for one another, serve one another, minister to each other with the gifts of the Holy Spirit, and befriend one another. Central to their existence is the creation of spaces where people can live in relationship with God, but also experience healthy relationships with other church

members, family members and other peers. These spaces include the Sunday worship service, the coffee and tea afterwards, the weekly home fellowship meeting, the band practice, the Sunday school, different courses and the numerous get-together functions that are spontaneously arranged by different people on a social level.

4.5.4.2 Evaluation of Impetus Congregation

The Impetus Congregation is a dynamic and vibrant church. The prominence they give to *relationships* is relevant in a post-modern world where relationships are of prime importance. By these relationships they create a sense of belonging for the believer and visitor. The school hall they use might pose more challenges for the congregation because there is very little in the architecture that speaks of the faith the people who gather there profess. This, however, can easily be overcome, as they are doing, with creativity in the areas of removable aesthetics, art, symbols, lights and other instruments. On the other hand, the school hall might even be saying a lot of things about the faith they profess, such as the fact that physical architecture is a less important space than the other spaces created in fellowship and relationship. Furthermore it can tell the visitor something about the Congregation's focus on learning to be Christian relevant in a post-modern society, whatever the venue used. It also speaks something of the fact that many of the people in the congregation have left traditional churches to be part of something less traditional but more effective towards their particular spiritual needs. In other words, the nature of the building speaks a lot of the pilgrimage the believers in this congregation has made in their personal spiritual lives.

4.6 CONCLUSION

The purpose of this chapter was to look at the meta-theoretical perspective regarding creation of spaces for spirituality. In order to reach this goal an understanding had to be gained of the meta-theoretical forces that are at work in the world today, which have an influence on the way the church should strategise regarding creation of spaces for spirituality. Therefore, the phenomenon of post-modernism and its effect on culture and church today was discussed. Furthermore, methods of qualitative research were followed. This included visits, readings, web surfing and in-depth conversations with people involved with active churches and their space-creating program. This was done in order to get a general understanding of how the present cultural lens is influencing the church to change her methods and spaces, but still be relevant in the world as it is. In the following chapter we will conclude the study by coming to a practice theory where general conclusions are reached and practical ways of creating spaces for spirituality are proposed.

Chapter 5

THE PRACTICE-THEORETICAL PERSPECTIVE TOWARDS CREATING SPACES FOR SPIRITUALITY - A FUTURE STRATEGY

5.1 INTRODUCTION

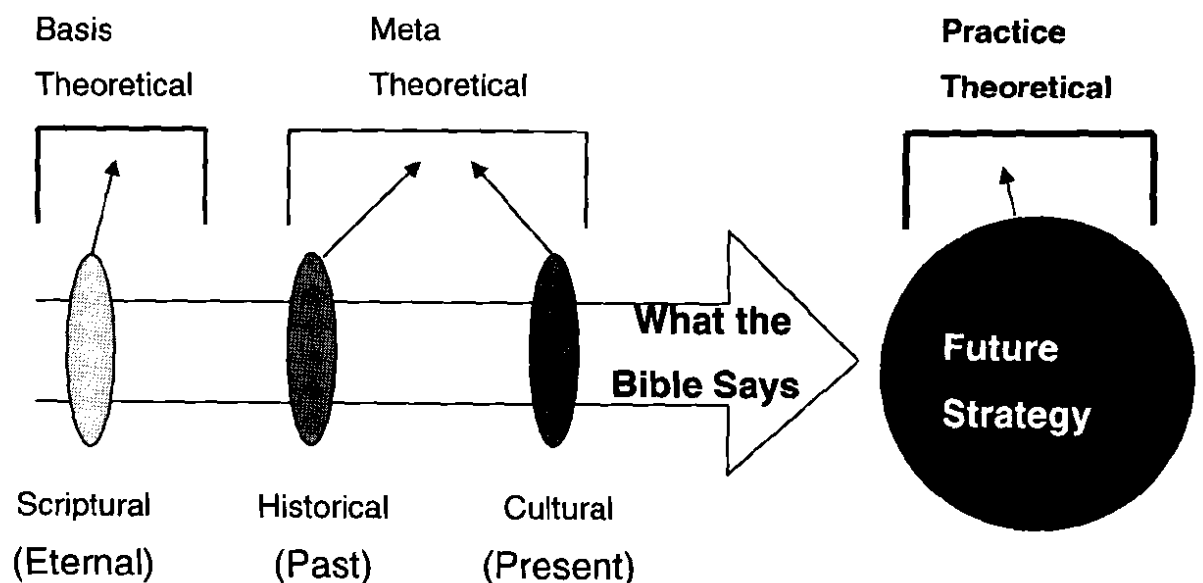
In this chapter the general information gathered throughout the research will be structured and used to reach practical conclusions regarding the creation of spaces for spiritual experience. This will be done by bringing together what has been “seen” through all the different lenses, in order to propose a strategy according to the model by Getz (1980:16)(cf. 1.6, 2.1, 3.1, 4.1).

In chapter two the basis-theoretical theory was developed as foundation of the research by looking through the scriptural lens. In chapters three and four the meta-theoretical theory was developed with research done on the history of the church and cultural tendencies regarding the research question. This was done in order to get an overall understanding of how the historical developments and present cultural tendencies are influencing the church to change her methods and spaces, but still be relevant in the world as it is. Now, in chapter five, we will turn our attention to the developing of the new practice theory (cf. 1.6, 2.1, 3.1, 4.1). In developing

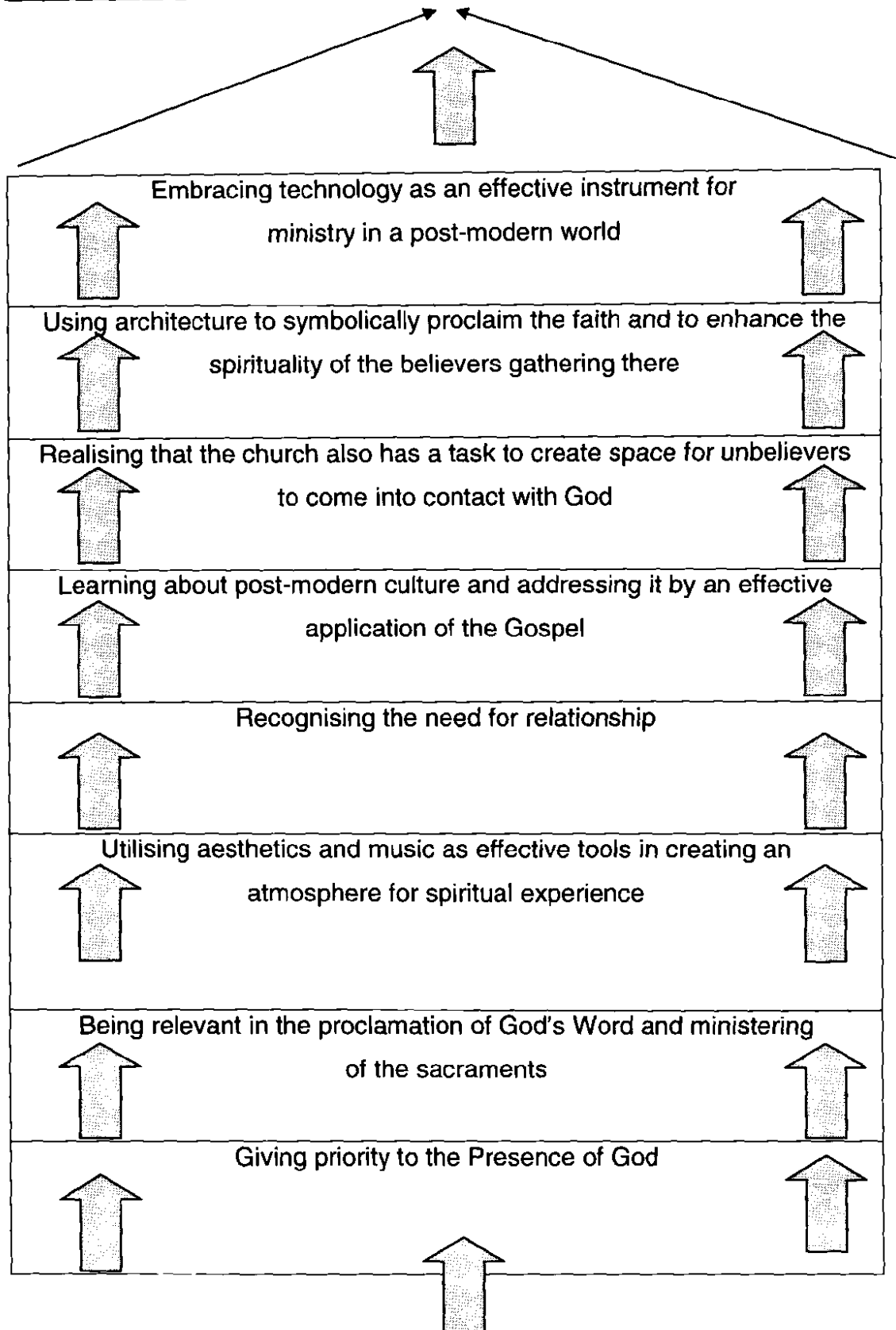
this practice theory we will be getting to a point of general conclusions and practical ways of creating spaces for spirituality.

From all the material gathered by looking through the different lenses this chapter will show that the church's task to create space for spirituality is based on the following key building blocks. Together these building blocks form the proposed future strategy (cf. model below)(Getz, 1980:16, Getz & Wall, 2000:9), the new theory as set out by Zerfass (1974:166).

FUTURE STRATEGY – PRACTICE-THEORETICAL PERSPECTIVE



THE STRATEGIC TASK OF THE CHURCH IN CREATING SPACES FOR SPIRITUALITY



5.2 GIVE PRIORITY TO THE PRESENCE OF GOD

5.2.1 The Church needs the Presence of God

As we have already noted at the beginning of Chapter 4 (4.2.3.2), the post-modern{x"postmodern"} communities are drifting around without religious{x"religious"} anchors, although they acknowledge a need for spirituality{x"spirituality"} in a variety of ways. The fact that people are spiritually hungry opens great opportunities for the church{x"church"}, because new ways can now be found to satisfy this spiritual hunger{x"hungry"} by the effective communication{x"communication"} of the gospel{x"gospel"}. However, the problem exists that Western churches are clinging so tightly to their traditions and methods that they often lack the spiritual vitality to effectively handle the crossover from modernism{x"modernism"} to post-modernism{x"postmodernism"}. The tendency that there is a resistance{x"resistance"} to change also aggravates the situation. The church should learn from history that those eras when there was a lack of the acknowledgement of the Presence of God and when traditions and rituals took foremost priority were the times that the church struggled greatly to have an effect on ordinary people's lives (4.2.3). These were the times when the church was split, there was political infighting, and the people were in spiritual darkness. To keep or bring a post-modern generation into or back to the church there should be a spiritual liveliness. This liveliness is directly the result of the continuous Presence of God in the midst of His people. This Presence of God should be the main characteristic of the spaces that the church creates for people to have spiritual experiences. Spiritual liveliness may look different in different denominations and congregations{x"congregations"}, in methods and symbols used, but as long as it is based on the strong foundation of the Presence of the Holy Spirit within the believers, it will be effective{x"Holy Spirit"}. For the post-modern world the question of identity is very important (4.2.3.5). Each person's spirituality is closely linked to his/her personal identity, and thus it is important for the church, in

all her own diversity, {xe "spirituality models"}to recognise this quest for identity. This should be done in order to help each person to find his/her own spiritual identity where faith in God{xe "God"} makes sense to him/her and where he/she can experience{xe "experience"} God as a reality in his/her life. As was shown previously (2.2.1) the Presence of God has been manifested in various ways and spaces since the beginning, and these spaces where God now dwells is a matter of the heart (John 4:24) (2.3.4), and will not be limited any more to buildings or temples (John 4:23)(2.3.4). Therefore, God's Presence will also not be limited to just one type of identity or personality. The living God indwells people who have faith in His Son, and worships the triune God, no matter who they are, where they live and how they look like. The Church as the corporate living temple of God has the task of taking this message to the people in the entire world (Matt. 28:19-20) (2.3.4, 3.2, 3.2.2), and creates the necessary spaces where they come in contact with other people. These spiritual spaces are not only for conversion, but also for continuous spiritual growth and experience by teaching the believers the Word of God (Matt. 28:20)(2.2.2.1). It is further important to note that God's Presence was important in connection with spaces created for spirituality right from the beginning.

5.2.2 God's Presence from the beginning

We have noted that God introduced Himself to people in various times, spaces and ways (2.2.1). From the beginning in Genesis, we see that God created paradise as a meeting place with the humans that would follow. This paradise became a space where God regularly met with Adam and Eve. According to Gen 3:8 & 9, God walked in the cool of the day and called out to Adam. Thus, it is important that man was made for companionship and fellowship in this created space with God. God was creating a space where He could visit His people with His Presence (2.2.1). It is thus right to conclude that the Presence of God was important in

connection with the spaces He created to meet with His people. This was seen throughout the Old Testament.

5.2.3 The Presence of God in the Old Testament

The most important aspect that made the Tabernacle and later Temple holy and sacred was the Presence of God within them. As has been concluded throughout the study, this Presence of God in the Tabernacle is the central symbolic message of the Tabernacle. This Presence of God with Israel is what made them special, holy and different as a nation, and the Tabernacle with them is what made this visible (2.2.1, 2.2.3.3). During Moses' life and the Exodus we see an important outcome of the covenant agreement between God and Israel in the very Presence of God accompanying His people, manifested in miraculous and creative ways: a burning bush (Ex 3:2), the Red Sea crossing (Ex 14:1-30), manna from heaven (Ex 16), water from a rock (Ex 17) and God's visit on Mount Sinai with fire and smoke (Ex 19:18), to name but a few. In other words, the spirituality of the Israelite nation and their leaders was always based on and followed the revelation of God *Himself* in their midst. For example, it was God's miraculous Presence at the burning bush that sent Moses on his journey of leading Israel from bondage and slavery (Ex. 3). Throughout the Old Testament, this glorious Presence of God always accompanied the act of people worshipping and obeying Him. This is seen in the lives of kings like David, Solomon, and Hezekiah, as well as of the prophets like Ezekiel, Jeremiah and many others. Most importantly this was seen in the life and miracles of Jesus Christ. However, this is not where it remained. After the ascension of Jesus Christ, the outpouring of the Holy Spirit took the Presence of God with His people even to a deeper and more intimate level.

5.2.4 The Presence of God after the ascension of Jesus Christ

The Presence of God did not leave after the ascension of Jesus Christ, but was manifested in and through believers by the Holy Spirit that came to abide within them, as was promised in John 16 (3.2). It was this Presence of God manifested through the Holy Spirit that gave the church her impetus for growth in the first couple of years after Christ's ascension. This was the Presence of God testified about (Acts 2:1) at the Pentecost feast. It was this same Presence of God empowering Peter to stand before a crowd (Acts 2:14) and to testify about Jesus Christ. It was this manifested Presence that made 3000 converts following Peter's message, and that made the Church grow daily (Acts 2:47). The book of Acts further shows us how the disciples performed miracles and did powerful works in the name of Jesus Christ with the guiding Presence of the Holy Spirit within them (3.2). As the Church continued to grow and develop, God's Presence was manifested by the liturgical acts as exercised by the believers.

5.2.5 God's Presence manifested in liturgical space

As we have seen (2.2.2, 3.3, 3.3.1) liturgy is the prescribed form and order of the acts to be performed at a public religious ceremony. However, the deepest identity of liturgy is that God is the centre thereof. It was this Presence of God in the midst of His people that led to the origination of liturgical acts in Israel (2.2.2.1). It is because of this Presence of God with His people that they were blessed, that they feared and respected Him, and that their liturgical acts like prayer, song, feasts, and offerings developed. By living in the midst of His people by His Holy Spirit God makes liturgical acts possible (2.2.2). In other words, liturgical acts that are only performed from a traditional perspective, without any reverence for God, or knowledge of His manifested Presence, are empty and without any power. However, when liturgy is performed in the atmosphere of worship and awe, and there is knowledge of the manifested Presence of God within the people performing these acts, then a spiritual liveliness is experienced.

This is when people connect with God in these liturgical acts, and when God meets the emotional and spiritual needs of these people. The spaces created by the liturgical acts can now become a channel for God's miraculous healing power to flow toward the person, and touch this person and reassure this person of His present grace, love and power.

5.2.6 God's Presence in the history of the Church

Throughout the history of the Church the liturgical acts as practiced in a variety of ways by the different congregations and later denominations became an integral part of church life (3.3.1). This was the symbolic way in which Christians found meaning in their faith, worshipped God, and experienced spirituality. There were times when this only became rituals and lost its power, directly because God's Presence was substituted by traditions and other things (3.4.2). However, there was always a spiritual revival that brought the emphasis on God's Presence back to the church like the development of monasticism (3.4.3), the Reformation (3.4.5), the charismatic renewal (3.4.6), etc. This leads to the fact that, even now in modern times, the manifested Presence of God in the lives of believers remains just as important.

5.2.7 The public worship service at the heart of spirituality

The public worship service has always been at the heart of Christian spirituality. This particular event has been the face and the heart of the Christian church. As has already been seen, the roots for the modern-day worship service are found in the Old Testament where the nation regularly met to worship God in the Temple and synagogues (2.2.2.1). The Temple has always held special liturgical significance in the Jewish faith and later in the Christian faith.

5.2.8 The Presence of God in modern space-creating programs

According to the empirical research conducted (4.4.1.1.1, 4.4.2.1.1), it was clearly seen that the experience of the Presence of God continues to be of great importance, even in modern-day space creating programs.

5.2.8.1 {xe "intimate"}{xe "relationship"}{xe "God"}The Presence of God within the believer is of primary importance – highlights from the empirical study

It is evident from the empirical research done that the Presence of God is of primary importance to all the co-researchers in their space-creating programs. This Presence of God is so important, that the physical spaces created in the form of buildings are only functional spaces where the people that have the Presence of God in their lives meet to worship God and connect at an even greater communal level with God. The focus of the congregations where they serve is not so much to have a great building, but more to have people filled by and living in the great Presence of God.

For Johan van der Merwe (4.4.1.1.1) the Presence of God is important in the planning of their new building project. He referred to the fact that from the start Rev. Dirkie Van der Spuy has kept the spiritual end purpose of everything done in the building of the complex as a primary focus. The end purpose of the complex is to create a space of worship that is functional, but also shows quality and excellence. This quality, excellence and functionality should also be brought forth by the liturgical activities and programs that will be hosted within the complex. The emphasis on spirituality present in the whole project is very important to Johan and his team. They recognise the fact that the building itself cannot contain God's Presence as God does not live in buildings, but in the whole project disciplines like prayer and ethical living is of prime importance. The team

members that have been assembled to co-ordinate the project have all been chosen because they share the same spiritual values. In all the planning, discussions and work these spiritual values are always the barometer in the background (4.4.1.1.1). This is practically implemented in the following ways:

- By keeping the vision of spirituality in the complex as initiated by the leaders of the Church continually in mind
- By conducting regular prayer meetings for all the staff and workers of the project
- By conducting regular Bible studies with the believing staff and workers
- By reaching out with the Gospel to the unbelieving staff and workers

According to Abri Erasmus (4.4.2.1.1.), the Presence of God is extremely important to their Church. For him, however, it is important to note that this Presence of God does not have a physical address as it resides within the people. This does not mean that their people, filled with the Presence of God do not need a place to meet. The building is important for the Church, but is not its focus. The building is a functional place serving the vision and interest of the congregation. The focus of the Church is more on creating the knowledge with people that the Living God is present within them, and that they are facilitators of this Presence wherever they go.

It was furthermore evident from the empirical research that the Taizé community places much emphasis on the Presence of God in their programs. By leading the visitors in regular Bible study, prayer services, worship services and other forms of solitude and meditation, they try to cultivate a personal spiritual experience for each person within the Presence of God (4.5.1.1). It was further evident that the eChurch (4.5.2.1) wants to create an awareness of the Presence of God with people by the biblical teachings they send out to them. Furthermore, the Saddleback Church (4.5.3.1.1) and the Impetus Congregation (4.5.4.1.1) make it clear in their mission statements that they want to bring people into

God's family and help them grow in their spiritual life. The Presence of God is thus playing a major role in the strategy and purpose of all the above churches and organisations.

5.2.8.2 The building's importance lies in its functionality as a meeting space

The building's importance comes when these people, filled with God's Presence, want to meet for liturgical activity, communal worship and prayer. The building's importance is thus found in the fact that people do need a space to meet and collectively worship God (4.4.1.1.2, 4.4.2.1.2). Furthermore, the church needs something that is a visible symbol of the Presence of God that resides with His people. This was the reason for the Tabernacle and Temple. The actual Presence of God resides within His people individually and collectively. According to Paul this collective residing of God's Presence is just as important as in the individual residing is (2.3.6). Therefore, the building is a functional and practical space that brings the people together to collectively experience the Presence of God, and practically give expression to their spiritual experience by taking part in the liturgical activities.

5.2.9 Conclusions regarding the practice theory for the importance of the Presence of God.

- Every congregation needs to primarily focus on the importance of the Presence of God.
- The Presence of God is found in the lives of the individual believers, but also in the collective believing community.

- The public worship event lies at the heart of the church's collective spirituality.
- The Presence of God is also found in this public worship event where the communal liturgical activity of the church takes place.
- The church building's importance lies therein that it is a created space where people can meet to communally worship God and connect with Him on a deeper and more intense level.
- The building is important as a symbol of the Presence of God in the collective believing community.

5.3 THE RELEVANCE OF THE PROCLAMATION OF GOD'S WORD AND MINISTERING OF THE SACRAMENTS

5.3.1 {xe "God"}The importance of God's Word

The preaching of the Word of God is of primary importance (3.3.3, 3.4.5). Jesus Christ himself said He came to proclaim God's Word to people (Mark 1:38). Paul also emphasises this importance of people hearing God's Word and the effect it will have on them. Only by the hearing of God's Word can faith develop in the heart of the individual (Rom. 10:14-17). This importance of the revealed Word of God was confirmed with the canonisation of the New Testament (3.3.3), the emphasis of reading and meditation placed on it in the monastic movement (3.4.3) and also the way the Reformers made it the centre of their teachings and church services (3.4.5). Even in the modern Church arena there is a great emphasis on proclaiming God's Word (4.4, 4.5). With the coming of technology, the preaching of God's Word is aided by colourful multi-media and creative presentations (3.4.6). However, in a post-modern society with a great emphasis on relationships mixed with a spiritual hunger (3.4.6, 4.2.3.2), the challenge of proclaiming God's Word is still a huge task. The spiritual answer for a post-modern society lies with what the church{xe "church"} is going to do with the Presence of God{xe "God"} and His Word. This cannot be a shallow version of the Word that is used only as a human activity

within the Sunday services. It will have to be a Word ministry, guided by the Holy Spirit{x" Holy Spirit"}, which is presented to the people in a creative, passionate and dialogical way. It is about the method or way of presentation, without losing depth and substance (3.4.6).

5.3.2 God's Word as the starting point for spiritual experience

Without a doubt, God and His Word should be used as starting points for spiritual experience{x" experience"}. The manner in which this takes place is important. In learning from the empirical research (4.4.2), Abri of the Duet Congregation shows that in their congregation the auditorium is the space where Sunday services will be hosted and the sermons will be delivered, but the preaching and teaching for the Duet Congregation are not limited to this space alone. According to Abri the proclamation of God's Word extends much further into the seminar, the chapel, the small group and outside the parameters of the church into relationships, connections and outreach (4.4.2.1.4).

All the churches subjected to the empirical study placed the preaching of God's Word at the centre of their strategy to lead people into the Presence of God, and create an opportunity for them to experience their spirituality (4.4.1, 4.4.2, 4.5.3.1.4, 4.5.4.1.1).

According to Johan van der Merwe, the project co-coordinator of the new church complex of the Dutch Reformed Church Moreletpark, the design of the stage of the auditorium should be based on the primary vision of the congregation (4.4.1.1.3). This is to minister to people, and foremost this is done in the preaching and teaching of God's Word. This does not relate to the stage only, but the whole space that is created in the building for effectively sharing the liturgical activities and the ministry of the Word by all the people.

5.3.3 Space for the sacraments

A number of significant rites or ceremonies that Christians saw as indicative of their mission and message developed in the early church (3.3.1, 3.3.2, 3.3.3). These rites or ceremonies illustrated for these early Christians elements of the message they believed and preached. Christians believed that Christ himself had instituted these rites like Communion and baptism (3.3.2). However, it is obvious that these rites have to take place within a particular setting, using practical instruments that are symbolic of the spiritual values that are inherent in the liturgical act. Communion, for example, cannot be Communion without the bread and wine that is symbolic of the blood and body of Jesus Christ. A bowl of fruit and ice cream, for example, will not have the same symbolic value should it be used for Communion in the place of bread and wine. Furthermore, the space where this Communion is taken is of primary importance to experience its message to the full. For example, taking Communion on the pavilion in the midst of a big, noisy sporting event is possible, but it is likely that the person sharing it will never have the same spiritual experience as when it is taken in a space of silence and solitude like a church building. The obvious conclusion is thus that although the sacraments can be taken and administered anywhere, the space wherein it takes place will have a definite effect on the meaning and experience thereof.

5.3.4 Practice-theoretical conclusions regarding the space created for God's Word and the sacraments

To a generation rejecting absolutism{x "absolutism"}, a one-way authoritarian message{x "message"} is of little value. What is important to this culture is to participate in the dialogue and to grow in the truth through communicative interaction (Eph 4:16). To experience the message internally, it has to touch the whole person. This includes the use of all the senses (4.2.3.3). The person who is used to full colour stimulation from the media{x "media"} and film industries is looking for a message that will

involve his *heart, emotions* and *senses*. Through the conversation and the experience linked to it the person will integrate the truth in himself/herself and realise the absolutes in his/her life as a relationship{xe "relationship"}-orientated God bearer (Col 3:16).

The following summarises the key points that the church has to remember and work with, in order to effectively proclaim God's Word, and administer the sacraments in a modern world.

- The ministry of the Word remains central to the experience of spirituality.
- The space wherein the sacraments are administered will have a definite effect on the meaning and experience thereof.
- Word ministry should be thoroughly saturated by the Holy Spirit{xe "Holy Spirit"}, and presented to the people in a creative, passionate and dialogical way.
- The Church building is not the only space where the liturgy and the Word can be administered. Other spaces include the seminar room, the chapel, the small group, relational connections and nature (3.4.6).
- Ministry is focused on people, and should therefore take place in spaces that are easily accessible for the people that share therein.

5.4 UTILISING AESTHETICS AND MUSIC AS EFFECTIVE TOOLS IN CREATING AN ATMOSPHERE FOR SPIRITUAL EXPERIENCE

5.4.1 Aesthetics gives a deeper dimension to creating space for spirituality

Christian spirituality involves space, whether it is natural locations such as deserts or mountains, or human constructions, such as church buildings or school halls. The purpose of aesthetics is to speak to the believer on levels where verbal symbols cannot reach (4.4.1.1.4, 4.4.2.1.6). Therefore, an artful planning of church architecture can enrich people to experience their faith at a deeper level. It will also serve as an important testimony to the relationship that the people in these buildings have with a living and Present God.

From the empirical study we learned the following from Johan van der Merwe about the Dutch Reformed Church Moreletpark (4.4.1.1.4): Symbolism is important in the new building complex. An example is the wooden cross at the entrance foyer of the new auditorium. This is symbolic of the faith they profess, but also a reminder of the pilgrim's road they as a church had to follow in order to reach the point where they are now. There is also a planned water feature at the entrance to the church, to be symbolic of the water of life flowing from the congregation to the world outside. There is a specific committee that will handle the artwork in the complex. Once again the use of multi-media, quality sound and also effective lightning is of primary importance in the aesthetics of the worship services. The use of symbolism, colour, multi-media, sound, lightning and earthy decorative materials all combine to create an atmosphere where visitors feel welcome and at home, and members can express their

spirituality in a practical and experiential way. The role of symbolism and the correct use of colour, lighting and other aesthetics were also emphasised by Abri Erasmus of the Duet Congregation (4.4.2.1.6). They plan to utilise the potential of these instruments to create space for the experience of spirituality and intimacy with God mostly in their chapel. The sole purpose of the chapel is to spend time in God's Presence in small groups, and as individuals. Symbolism and aesthetica will be created in the worship services in the auditorium by the use of multimedia, lighting and other technology. This is to enhance the multi-functionality of the building. In the Impetus Congregation (4.5.4.1) the use of symbolism also plays an important role in structuring their worship services. The theme of the message for a particular service is always aided by physical symbols that have been created and placed at strategic places within the meeting place. Furthermore, they use multimedia to complement the message, for instance the backgrounds on the slideshow for the announcements and worship session will already carry the theme of the message imprinted on it. Lastly, they will sing songs that also complement the Biblical message that will follow later.

5.4.2 Music gives a deeper dimension to creating space for spirituality

This relationship between God and people is also aided by the use of music (2.2.2.2). History shows that the use of song is a part of the being of the Church (3.5.1). The chief function of church music is to add a deeper dimension of involvement to worship. Music gives an added dimension to any event. One of the reasons why music aids worship is that it is a more expressive medium than ordinary speech. Music enables people to express an intensity of feeling through a variety of tempo, volume, melody, harmony, and rhythm. Throughout Biblical history, music always played an important role in enriching liturgy and spiritual experience. Especially the Psalms enriched the worship services in the Temple and synagogues. Song and instrument were used in guiding the

believers through the liturgy in the worship. Israel knew songs that glorified God for what He did for them. This includes the Song of Moses (Ex 15:1-3, 20-21) and the use of the Psalms. In the Saddleback Church (4.5.3.1) and the Impetus Congregation (4.5.4.1), music plays an important role in defining their way of ministry to people. Saddleback understands that post-modern people place high priority on their identity (4.2.3.5) and therefore they have services with different styles of music to enable people to worship at a place that complements their identity, but also leads them to a place of finding their identity in Christ.

5.4.3 Practice-theoretical conclusions about the use of aesthetics and music

- Aesthetics and music give a deeper dimension to creating space for spirituality. Therefore, an artful planning of church architecture can open the way for people to be enriched in their experience of their faith.
- The relationship between God and people is also aided by the use of music. History shows that the use of song is a part of the being of the Church.
- Large growing congregations are realising the importance of effectively using music and aesthetics to enhance the spiritual experience of the people joining in their liturgy.

5.5 RECOGNISING THE NEED FOR RELATIONSHIP

5.5.1 EXAMPLES OF THE IMPORTANCE OF RELATIONSHIPS

5.5.1.1 In the Old Testament

God created a space for relationship between Himself and His human creatures in the Garden of Eden (Gen 3:8&) (2.2.1). It is evident that

God's whole plan with humankind right from the beginning was based on relationship. God wanted people to live in a relationship with Him. He also created humans with the purpose and ability to live in relationship with one another (Gen 2:18). This can also be seen by the festivals and celebrations that happened in the Temple and synagogues throughout the Old Testament times. These were times when the people communally celebrated God's Presence and working in their lives, and when the elders could teach the younger ones all about God and their faith (2.2.1).

5.5.1.2 The early Christians

The principle of community became very important to the early Christians; therefore, they regularly met for prayer and communion in their houses and also attended the Temple for prayer. This Christian community believed it was important for them to assemble for instruction in the matters of their faith and for the corporate worship of God. They also shared in all they had, like food and houses (3.4.1).

5.5.1.3 During the history of the church

Unfortunately, the church did not always put great emphasis on the role of relationships. After the church became public on the conversion of Constantine in 312AD (3.3.1) the separation of the priesthood and the ordinary believers broke down the importance of communal relationships (3.4.2). People only went through the motions of rituals and had no intimate spiritual contact with God or one another. This remained shut away from the focus of the church until recently when the understanding came of the importance of relationships and intimate contact in a post-modern society.

5.5.1.4 Relationships in a post-modern society

Relationships and contact between people are very important phenomena in a post-modern society. Because people live in such a pluralistic society

(4.2.3.1) and also in an era of uncertainty (4.2.3.3), they find security and comfort in relationships, and no longer in authority or the big meta-narrative's claim to truth.

By looking through the lens of culture and doing empirical research, we have learned that relationships play a very important role in the philosophy of the Impetus Congregation (4.5.4.1). The way they decorate the school hall, structure their program and run their church is built around the central focus of relationships and community. Central to their existence is the creation of spaces where people can live in relationship with God, but also experience healthy relationships with their fellow church members, family members and other peers.

The focus of the Duet Congregation is relationships and connections (4.4.2.1.3). For this reason the planning of their buildings and surrounding park is formulated in such a way that they can create spaces for community. In all their buildings and surroundings they want to create space where people can connect with God, but also with one another. They want to reach this goal by creating a *total experience* for people and not just a building. This experience should include the building, but also the programs and the connections that Duet stands for. The same goal is what makes the Taizé community so effective. Young adults from many countries have found their way to Taizé to take part in daily meetings of prayer and reflection (4.5.1.1). Three times each day all those present gather for prayer, worshipping God together in singing and in silence. Each day, brothers of the community give Bible introductions that are followed by times of reflection and discussion and participants also help with practical tasks. The spaces created by the brothers of the community are not limited to locating places where people can go and practice spirituality. They are very much focused on drawing these young people into contact with each other and creating spaces for spiritual experience by communal prayer, discussion, worship and joining in the number of liturgical activities. A week in Taizé is a way of realising the intimate relationship between an experience of communion with God in

prayer and personal reflection on the one hand, and an experience of communion and solidarity among people on the other. By meeting other young people from all over the world in a climate of openness and listening, participants discover that roads to unity can be opened up amidst the diversity of cultures and Christian traditions. This provides a solid basis to be creators of trust and peace in a world wounded by divisions, violence and isolation.

5.5.2 A STRATEGY FOR THE CREATION OF SPACE FOR CULTIVATING RELATIONSHIPS BY THE CHURCH.

5.5.2.1 Community{xe "community"} groups with the same interests and way of thinking have to be formed

In the last couple of years there has been a big shift towards small group ministry or cell ministry within congregations{xe "congregations"}. This tendency should be expanded by creating networks{xe "networks"} and opportunities for people to share their knowledge, experiences and stories with one another. This can even be done across denominational boundaries. One of the results of post-modernism{xe "postmodernism"} is the fact that people want a deeper spirituality{xe "spirituality"} as well as more quality relationships with those around them. The message{xe "message"} that will truly find its way into the post-modern{xe "postmodern"} person's heart will not always be that of a mass-meeting, but rather the dialogical message that comes to them in a personal relationship{xe "relationship"} situation.

However, churches should be cautious not to give too much structure to these community{xe "community"} groups and not try to manage it from the top of a hierarchy{xe "hierarchy"}. The secret to reaching the post-modern generation is found in spontaneity and relationships.

5.5.2.2 Meaningful social{xe "social"} relationships should be cultivated

Powerful impact will be added to the church should people get involved in meaningful relationships regardless of age, race and other differences.

Within such relationships the reality of God{xe "God"}'s grace in Christ{xe "Christ"} should be experienced in word and deed. This will include relationship{xe "relationship"} building within families, marriages, couples, friendships and even work relationships. To accomplish this, the Church will have to dig deeper than just merely restructuring the congregation{xe "congregation"}. Post-modern people are looking for a relationship with God that is dynamic and life changing and that will also lead to healthy social{xe "social"} relationships (3.4.6, 4.2.5).

5.5.2.3 Conclusions regarding the importance of relationships

- The principle of community was very important to the early Christians, and is once again the focus point of many current congregations.
- Central to the task of creating spaces for spirituality is creating spaces where people can live in relationship with God, but also experience healthy relationships with their fellow church members, family members and other peers.
- Churches should try to create a space where people can connect with God, but also with one another by means of their buildings and surroundings. This goal can be reached by creating a total experience for people and not just a building. This experience includes the building, surroundings but also the programs and activities of the church.
- Community is best created in a climate of openness, communication, dialogue and listening to one another.
- The church should create networks{xe "networks"} and opportunities for people to share their knowledge, experiences and stories with

one another in spaces that are comfortable and usable for community.

- The secret to reaching the post-modern generation is found in spontaneity and relationships.
- Post-modern people are looking for a relationship with God that is dynamic and life changing and that will also lead to healthy social{xe "social"} relationships.

5.6 LEARNING ABOUT POST-MODERN CULTURE AND ADDRESSING IT BY AN EFFECTIVE APPLICATION OF THE GOSPEL

5.6.1 THE CHURCH IN A POST-MODERN WORLD

The church finds herself within a world where freedom of speech, freedom of thought, freedom of choice and human rights form an important part of the paradigm for living (4.2.2). The post-modern person has mixed a spiritual hunger with distrust in authoritative institutions, including the church. The present tendency is a resistance to the church, against instructionism, against church language and song, confession, preaching and church involvement in general (4.2.3). The way people think about truth has changed drastically. Many people currently experience the traditional church spaces as cold and the loving God as far away. The reason for this is that their *whole person* is not stimulated by the spaces the church creates. This includes their social and emotional needs. We live in an age of information and people are bombarded with different claims to truth, or the lack thereof. The overarching worldview of the pre-modernistic and modernistic eras is gone. Newspapers, television, radio and the internet are instrumental in this general crumbling of an overarching worldview. The uncertainty that comes with this has diverse negative consequences (4.2.3).

5.6.1.1 The post-modern world raises direct challenges to the Church

All this in part leads to the fact that people want to experience their religion. They have a hunger for spirituality (4.2.3.2). It has to be something real unto them. Something should *happen* to them at church. It is definitely not the purpose of the church to give to each person a pleasant experience. However, if the post-modern culture is understood it will bring the church to grasp the necessity of moving away from spiritual spaces that are experienced as empty and cold, toward spaces that are more experiential and life changing to a current generation. All the above-mentioned developments raise direct challenges to the church. Post-modern people are looking for spaces in this world where they can live and interact in a dynamic relationship with God that is life changing and life giving. The task of the church is to create spiritual spaces where the creature is guided back to the Creator so that a personal relationship can exist.

5.6.2 PRACTICE CONCLUSIONS REGARDING LEARNING ABOUT THE POST-MODERN CULTURE AND ADDRESSING IT WITH THE GOSPEL

5.6.2.1 Christians should learn to renew their thinking about the world{x_e "world"} that should be reached

The first priority at which all church{x_e "church"} leaders and Christians will have to work is renewing their thinking about the world they function in, the methods they use to minister to this world and about the spaces that are created in this world for people to experience their spirituality. From the empirical research we have seen how this is already happening in a diverse number of denominations and models. The Taizé community, for instance, is drawing thousands of young people with their strategy of making them part of a brotherhood of trust (4.5.1.1), the Impetus

Congregation moved away from traditional church architecture without being concerned that people will feel it is not a “real” church (4.5.4.1), the eChurch is trying to reach people by using technology as an effective instrument (4.5.2.1), and Saddleback Church reaches out to a diversity of identities by creating different services in which each individual can feel welcome and at home (4.5.3.1.4). In other words, the examples of renewed thinking are already out there. This renewed thinking has the following implications:

- {xe "renewal mentality"}This renewed thinking means an informed understanding of the philosophical{xe "philosophical"} foundation of the times in which the church is functioning, in other words, an understanding of the movement from modernism{xe "modernism"} to post-modernism{xe "postmodernism"} and the implications it holds for society and the church.
- It also involves an understanding of the diverse cosmopolitan and globalised world in which the church finds herself.
- Furthermore, it involves an informed understanding of the current religious and space-creating trends that are seen worldwide.
- Lastly it means a fresh understanding of God’s Word and how it should be applied effectively to this day and age.

5.6.2.2 Christians should realise that their tradition is not enough

Churches should realise that their tradition is not enough. In order to face the new millennium in a dynamic and relevant way (4.2.3.6), they will have to find the age-old spiritual vitality again which was evident in the early church. This will have the following implications:

- This means that the church{xe "church"} will have to get involved in dialogue with this post-modern{xe "postmodern"} urban{xe "urban"} world{xe "world"}.
- This includes trying to understand people and their realities instead of continuing to give traditional answers.

- The emphasis should be more on caring{xe "caring"} than on solutions.
- Empathy is more important than giving advice.
- A deeper intimate{xe "intimate"} relationship{xe "relationship"} with God is much more{xe "God"} important than denominational affiliation. {xe "membership"}

5.7 REALISING THAT THE CHURCH ALSO HAS A TASK TO CREATE SPACE FOR UNBELIEVERS TO COME INTO CONTACT WITH GOD

5.7.1 THE CHURCH{xe "church"} SHOULD BE ACCESSIBLE FOR UNBELIEVERS

The mission field of the church is not far away any more, but is right around the church. Post-modern urban{xe "urban"} people are used to a world{xe "world"} where everything is fast and easily accessible{xe "accessible"} - from speedy transport systems, mind{xe "mind"}-blowing communications technology to Macdonald's. The church should present her faith to these non-believers (4.2.3.6). The church{xe "church"} and her people should be accessible to unbelievers that are looking for help. With 'accessibility' it is meant that people should be able to *see*, *hear* and *experience*{xe "experience"} the church locally and universally, not so much as a building with a high tower on the corner of the street, but more as a living organism{xe "organism"} or community{xe "community"} that lives in this world and that stands in such a serving relationship to God{xe "God"} that other people are touched by it, and are drawn into this community. People should have access to the church. The church building{xe "church building"} should serve{xe "serve"} the community of believers{xe "believers"} to be accessible in this world. The church should be recognised in this world by the loving relationships existing within the

community of believers. Jesus Christ{xe "Christ"} states it plainly in John 13:35 that when the believers love each other, the world will know that they are His disciples.

5.7.1.1 Accessibility comes through a church{xe "church"} that is visible with her 'story{xe "story"}' of Jesus Christ

In the post-modern{xe "postmodern"} culture there is plenty of space for visibility. The church{xe "church"} can become visible by communicating her 'story{xe "story"}' of the gospel{xe "gospel"}. This is a 'story' of salvation that is found in Jesus Christ{xe "Christ"}, the 'story' of a Father that gave His Son so that others can live, the 'story' of an intimate{xe "intimate"} relationship{xe "relationship"} with the Father and His Son through His Spirit that He gave us, and the 'story' of hope{xe "hope"} and salvation and of a new and better world{xe "world"} that is coming. 'Story' does not mean fiction, but rather the truth that is presented with colour, passion and creativity. This will not be the only 'story' that is told, but because our 'story' has substance it can be communicated successfully to the hearers.

5.7.1.2 Christians should understand the demands of accessibility{xe "accessibility"}

Being part of the community{xe "community"} of believers{xe "believers"} has serious consequences in a believer's life because of the demands of discipleship{xe "discipleship"}. Believers{xe "believers"} have a divine command and calling and should be willing to realise their testimony in such a way that it is visible to this present world{xe "world"}. The church{xe "church"} can expand her visibility and accessibility{xe "accessibility"} in this world through Christians that live their 'story{xe "story"}' daily. This is a 'story' that is centred on Christ{xe "Christ"}; His coming, His life, His cross, His resurrection and His present reign. It is a 'story' that wants to embody Christ in people's lives by His saving grace,

salvation, freedom{xe "freedom"}, victory and with an intimate{xe "intimate"} relationship{xe "relationship"} with God{xe "God"}. The Holy Spirit is the One sent to do this work in the believer. He is the One, according to John 14-16, who convicts of sin, who will act as Comforter and Helper, and who will guide the believer into the full truth.

5.7.1.3 Pastoral care{xe "care"} has become one of the primary ways of evangelism

Traditionally pastoral care{xe "care"} was focused on believers{xe "believers"} within congregational structures, and those outside these structures were an object of missions or evangelisation. However, in a new cultural environment pastoral ministry has become an important way of evangelisation and missions. See for example how the Taizé community sends people all over the world to care for the poor (4.5.1.1), and how the eChurch (4.5.2.1) tries to reach people in circumstances where they do not have ready access to a congregation, by using the Internet. Saddleback is a church focused on creating an environment where visitors and non-members feel welcome and comfortable (4.5.3.1). They want to meet the general concerns and needs of people. Saddleback invites people who have not been to church for a long time. They hope that by removing the obstacles people have in visiting a church for the first time will help them to connect with the hope and encouragement that God has for one. The Taizé Community draws people from all over the world to join in a spiritual experience, and cultivate new friendships (4.5.1.1).

Consider the way in which the love of God{xe "God"} stands in relation to the 'world{xe "world"}' in John 3:16. It seems that pastoral ministry is moving out of the traditional church{xe "church"} structures{xe "church structures"} towards an environment where believers and non-believers co-exist, for example in schools and workplaces. It is as if the field of ministry has moved away from traditional church programs to ministry in the public spaces. The Impetus Congregation, for example, uses a school hall for

assembly (4.5.4.1). Furthermore, a variety of spontaneous groupings are developing in society where ministry is carried into public spaces, for example, women's and men's prayer groups and Bible{xe "Bible"} study groups at businesses during lunch times, etc. It has become the norm in these instances to encourage other believers by this type of pastoral care, but also to win non-believers to Christ{xe "Christ"} with the same type of pastoral approach.

5.7.2 CONCLUSIONS REGARDING THE CREATION OF SPACES FOR UNBELIEVERS TO COME INTO CONTACT WITH GOD

5.7.2.1 Spaces created should not only be for believers, but should be {xe "church"}accessible {xe "accessible"}for all people.

- Accessibility means that people, also people from the outside, should be able to *see, hear* and *experience*{xe "experience"} the church locally and universally.
- Christians should understand the demands of accessibility.
- Being part of the community{xe "community"} of believers{xe "believers"} has serious consequences in a believer's life because of the demands of discipleship{xe "discipleship"}. Believers{xe "believers"} have a divine command and calling and should be willing to realise their testimony in such a way that it is visible to this present world{xe "world"}.
- {xe "care"}{xe "believers"}In a new cultural environment pastoral ministry will become an important way of evangelisation and missions.

5.8 USING ARCHITECTURE TO SYMBOLICALLY PROCLAIM THE FAITH AND TO ENHANCE THE SPIRITUALITY OF THE BELIEVERS GATHERING THERE

5.8.1 SPACE CAN BE A POWERFUL EXPRESSION OF THE PRESENCE OF THE DIVINE

Sacred places imply a continuity of holiness. It is evident that through the history of the Temple and the church, architecture always played a prominent role in creating spaces where the congregation could gather (2.3, 3.4). Therefore, we can conclude that architecture is also a matter of the Gospel. The proclamation of the gospel is not limited to architecture, but goes hand in hand with it. The church continually gives expression of her identity to the outside world as well as to herself by the community that gathers there and this is also mirrored by her architectural styles. Although architecture is not the only space that is used for spirituality, it is one of the primary spaces.

5.8.1.1 The role of the church{xe "church"} complex will have to change

The church complex will have to play a new role especially in urban{xe "urban"} areas. It can no longer only be a place in which there is being preached to people, but it should become a *home* where all the members of the congregation{xe "congregation"} can be part of relationships and reach out to others in a caring manner. The fields of mission and evangelisation are no longer far away from the church. This can be seen by the way congregations like Saddleback, Impetus, Duet and Dutch Reformed Church Morelettapark structure their buildings and architectural spaces (4.4, 4.5). Therefore, the church complex should be adjusted to make provision not only for the congregation, but also for the community{xe "community"} that should be reached for Christ{xe "Christ"}. Such an evangelical process{xe "process"} should be based on pastoral care and relationship{xe "relationship"} cultivation in and around the complex rather than just a message{xe "message"} or a crusade. Different venues should be available for worship services, education{xe "education"}, performances and seminars, in order that several group activities can be hosted simultaneously. The main fact is, the church building cannot be reserved only for Sunday services any more. Along with the post-modern{xe "postmodern"} tendencies as well as the lack of space caused by urbanisation, there should be a realisation that smaller is not always bad. In other words, intimate{xe "intimate"} gatherings{xe "gatherings"} are very important. It can also be beneficial to congregations{xe "congregations"} to host a couple of smaller services where people can be involved rather than one or two bigger services. It is interesting to note the tendency where larger congregations in the cities{xe "cities"} sometimes rent a theatre or other big auditoriums for special occasions, but then in general minister to their congregations in smaller services on a Sunday. In a post-modern{xe "postmodern"} society, experience{xe "experience"} and relationships count more than authoritarian one-way preaching{xe "preaching"}. People today want to know the following: "Does it work?" "What does it mean to me?" and "Can I

experience it?" Therefore, the church{xe "church"} will have to think about practical effectiveness. The equipment that can aid experience{xe "experience"} and visualisation is probably more important than the number of people a building can handle at any given time. The depth of the experience, the power of the Holy Spirit{xe "Holy Spirit"} and the fulfilment of emotional needs are more important than the number of people surrounding the believer. Numbers are not wrong or unnecessary, and they will most probably grow as churches do the right things right, but it is important to remember the church{xe "church"}'s identity{xe "identity"} as a *community{xe "community"} of believers{xe "believers"}* with the focus on community, rather than on a mass gathering{xe "mass gathering"} of believers.

5.8.1.2 The link between architecture and spirituality

Spirituality starts with the individual's heart where the Presence of God resides. In the empirical study this was seen from the interviews conducted (4.4.1.1.2, 4.4.2.1.2). According to the interviews, buildings are not spiritual places that will create an experience for somebody that has no relationship with God and never practises a spiritual relationship with God. However, there should be enough symbolism and aesthetics in the building that can connect with the person who already has a relationship with God and practices his / her spirituality on a regular basis. In other words, it is like steel and a magnet. Two pieces of steel with no magnetic fields will never attract one another. One piece with a magnetic field will, on the other hand, attract a normal piece of steel, but will never attract something like wood. If we can use this metaphor by saying the person with the Presence of God within is like a piece of steel with a magnetic field, and the architecture and symbolism in the church is like another piece of steel, obviously without a magnetic field because God does not reside in buildings or symbolic items. However, these items and architectural spaces and the person with God's Presence will be attracted to one another like the normal piece of steel, and the steel with the magnetic field. Using the same metaphor, like steel with a magnetic field is not drawn

toward wood, so the person with God's Presence within will not be drawn to objects that do not symbolise the glory of God, or reject the gospel in total. Such a person is stimulated by the symbolism and architecture that connect with the Presence of God within them.

5.8.1.3 Multi-functionality is very important

For the co-researchers from the interviews (4.4.1.1.2, 4.4.2.1.2), it is important to build a building and lay out surrounding gardens being spaces for spiritual experience, but also of multi-functionality. Multi-functionality means that the spaces created by the church are not only used on Sundays, but are available for a variety of activities during the week. This includes the following:

- Being a meeting place for people to connect with one another socially
- Being a place of teaching
- Using the gardens and chapel to be a 24 hour place for spirituality and solitude
- Using the children's quarters for playing, teaching, training and as a day-care centre through-out the week, and for children's church on Sundays
- Using the offices as an operational centre for the church as well as the place for counselling, meetings and other functions
- Using the auditorium for conferences, and other large events
- Hiring out the facilities to other institutions for events like weddings, shows, conferences, etc., and through this earning an extra income for the church and using the opportunity to get people exposed to the Gospel

5.8.2 CONCLUSIONS REGARDING ARCHITECTURE AS AN INSTRUMENT OF SPIRITUALITY

- Space can be a powerful expression of the Presence of the divine. The proclamation of the gospel is not limited to, but goes hand in hand with, her architecture. The church continually gives expression to the outside world and herself of her identity by the community that gathers there and this is also mirrored by her architectural styles.
- The church complex will have to play a new role especially in urban{xe "urban"} areas. It has to become a home where all the members of the congregation{xe "congregation"} can be part of relationships and reach out to others in a caring manner.
- The equipment that can aid experience{xe "experience"} and visualisation is of high importance.
- The depth of the experience, the power of the Holy Spirit{xe "Holy Spirit"} and the fulfilment of emotional needs are more important than the size of the building.
- Spirituality starts with the individual's heart where the Presence of God resides. However, the building with enough symbolism and aesthetics will connect with the person who already has a relationship with God and practises his / her spirituality on a regular basis.
- The Church complex in today's world should be a space for spiritual experience, but also of multi-functionality.
- Multi-functionality means that the spaces created by the church are not only used on Sundays, but are available for a variety of activities during the week.

5.9 EMBRACING TECHNOLOGY AS AN EFFECTIVE INSTRUMENT FOR MINISTRY IN A POST-MODERN WORLD

5.9.1 TECHNOLOGY, ENHANCING THE SPACES CREATED FOR SPIRITUALITY

{xe "*gatherings*"}

{xe "gatherings"} Much more use will have to be made of arts, multi-media {xe "media"}, graphic arts, visualisation, illustrations, music, etc. The present-day person is used to good and colourful presentations in the film world {xe "world"}, arts, websites and the general media. This is why they can easily be bored with a tedious worship service {xe "service"} where the preaching {xe "preaching"} is colourless and the liturgy {xe "liturgy"} without experience {xe "experience"}. New methods will have to be found to communicate the age-old truth of the gospel {xe "gospel"} to a new generation in a relevant way. This does not mean that the power and Presence of the Holy Spirit {xe "Holy Spirit"} can be neglected. The emphasis that modern-day congregations place on the use of technology was seen through the empirical study conducted at Impetus Church, Saddleback Church, Duet Congregation and especially the eChurch.

5.9.1.1 The church {xe "church"} has to realise that she should minister {xe "minister"} to a different generation {xe "generations"}

The life philosophy {xe "philosophy"} of a generation that grows up in this urbanised {xe "urbanised"} post-modern {xe "postmodern"} world {xe "world"} differs drastically from the life philosophy that comes from a modernistic age (4.2.2). Many churches are still built around the modernistic philosophies where authority {xe "authority"} and structure are

of importance. In a post-modern philosophy, *relationships*, *experience*{xe "experience"} and *creativity* are more important. This means that the church{xe "church"} will have to take another look at her application of tradition, culture, structure, liturgical{xe "liturgical"} forms, rules{xe "rules"} and prescriptions – specifically whether they are prescribed by the Bible{xe "Bible"} or whether they are just human attachments and interpretations. Then the church will have to communicate her message{xe "message"} in a way that will speak to this new generation on the level they understand. This generation is computer literate, live in a multi-media world and is used to technology, colour and creativity. The church will have to make use of these instruments in order to communicate her message effectively. It is of no use trying to communicate the message in biblical Hebrew when the language people now speak is English. The message does not have to change, but the language used has to change. The language this new generation speaks is one of technology and information, so the church will have to learn this language if she wants to be creative in the spaces she creates for communicating the Gospel.

5.9.1.2 Examples of the use of technology from the empirical research

The eChurch (4.5.2)

True to this age of technology and information comes the birth of the eChurch. This church can be visited by logging onto the internet and going to their web address: www.echurch.co.za / www.ekerk.co.za. This is an electronic church that is not in a building but finds her space of existence on the World Wide Web, and aims to minister to people all over the world by bringing them the Good News of the Lord on the Internet.

The use of technology according to Abri Erasmus & Johan Van der Merwe (4.4.1, 4.4.2).

The use of technology will play a large role in both of these congregations' new church complexes. To create the multi-functionality and diversity of programs they intend to present, it is important to have the best available lightning, multi-media and sound equipment. The use of technology enhances the feeling of one-ness and community, and helps people to take part in the liturgical activities in a very real way. It enhances the functionality of spaces created for spirituality, and is also a continuous moving space for new themes and different seasons of the Church calendar because all it takes is a new multi-media presentation to have a total new space for spiritual guidance.

5.9.2 Conclusions regarding the use of technology

- Technology can enhance the spaces created for spirituality, because the new methods used will communicate the age-old truth of the gospel{xe "gospel"} to a new generation in a relevant way.
- The message the church brings does not have to change, but the language used has to change. The language this new generation speaks is one of technology and information, so the church will have to learn this language to communicate the Gospel effectively.
- To create multi-functionality and diversity of programs, it is important to learn how to effectively make use of lightning, multi-media and sound equipment.
- Technology is here to stay, and if wisely used can enhance the ministry of the church in an effective way.

5.10SUMMARY

The general conclusion that is reached in this study is that no space that is created for spiritual experience is of any value without the Presence of God. The Presence of God is the central point in the spaces created for liturgical activity. Without the Presence of God the entire variety of spaces, including technological, architectural, aesthetical, musical and communal, will only be empty spaces without any spiritual value. Next to this importance of the Presence of God, are the instruments that are used to aid the spiritual experience. These instruments include the valuable use of aesthetics, music and liturgy. However, all these instruments have to be focused not only on the individual, but also as contact points for community and relationship between God and His people, as well as people with one another. Furthermore, the church should keep in mind that it is very important to create spaces and use the instruments in such a way that they are relevant to the cultural phenomena in the world as it is today. The task of the church has always been to reach out to people outside of the community and draw them into a relationship with God, and make them part of the community. Therefore, the spaces created for spiritual experience should be done in such a way that they will effectively communicate the gospel to post-modern people in a broken world.

5.11 FINAL CONCLUSION

The practice theory that is thus reached as a new and future strategy according to the three lenses of Getz is as follows:

The church has a strategic task in creating spaces for spirituality by giving priority to the Presence of God, proclaiming God's Word and administering the sacraments in a relevant way, utilising aesthetics and music as effective tools, recognising the need for relationship and creating opportunities for the building of community, learning about post-modern culture and addressing it by an effective application of the gospel, realising the church's task to create space for unbelievers to meet with God, using architecture to symbolically proclaim the faith and enhance the spirituality of the believers gathering there and lastly embracing technology as an instrument for ministry in the post-modern world.

5.12 FURTHER FIELDS FOR RESEARCH

- The Church's strategic task to facilitate relationship among people.
- The importance of the Presence of God in the task of the church to reach the unchurched world.
- A Practical-theological approach in cultivating the Presence of God in the individual's life.
- A strategy to reach the post-modern world in the use of "work" – spaces.
- An architectural approach to change traditional churches into places of warmth and acceptance: a pastoral-theological study.

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