Dear Authors,

We are pleased to inform you that your paper entitled “Sacred existential expression of the Cathedral Church on the Jalan Katedral no.7 - Jakarta” was reviewed by 2 reviewers and got positive opinion. This paper has been accepted for publication at the peer-reviewed “International Journal of Academic Research”, Baku, Azerbaijan to be published in November 30, 2014 (Vol. 6, No. 6).


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FROM AROUND THE WEB

20 Pics That Will ...
Sacred Existential Expression of the Cathedral Church on the Jalan Katedral no.7- Jakarta

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This reserach aims to explore the corelation between the function of the ritual activities and the expression of architectural form of the Cathedral Church, Jalan Katedral no.7, Jakarta, Indonesia. The methodology used for this research are : firstly, recording the Cathedral Church building and then recreate detailed drawing to analyze the building enclosure, structure, ornaments in detail. The next step is using a combined theory of sacrality by Eliade, Hoffman, Jones to browse through the fundamental of the rituals and the entire surface, while for the fundamental & expression form, the elaboration of architectural significance approach by Salura, Evens, Peirce is being used. The analysis are based from the structuralism approach that traces the existential expression from the surface expression in the Cathedral Church. The research concludes that the existential expression of the Cathedral Church radiates from the building elements that are accomodating the sacred existential activities. Therefore, if the existential building elements are present and complete, the whole architectural building for the Cathedral Church can be concluded to radiate sacred existential expression that are in line with the Catholic values.

Keywords : relation, function, form, expression, existential

INTRODUCTION

The second Vatican council is the latest deliberation in the Catholic church back in 1962 to 1965. This council renewed internal structure of the Catholic churches greatly, especially in the church inculturation. Hence, this brings positive impact to the architecture of the Catholic church where it is expected to adapt with the local situation to blend in with the local culture.

On the other side, the negative impact was that the Catholic church design architecture gain more independence or freedom in their style and hence it will not be based on the Catholic sacred liturgy. This has caused a reaction from Cardinal Antonio Canizares Lloversa, the head of Congregation for Divine Worship and The Discipline of The Sacraments. He stated that the fading of the sacred expression in the design of the modern Catholic church is caused by the substitution in the initial goal and the other non sacred goal. Cardinal even interpret the building as the garage style church, boldly shaped structure, cement cubes, glass boxes, crazy shapes and confused shapes [2].

Recently the architecture development of the Catholic church are dominated by the negative impact rather than positive impact. The repercussion of this development are marked with the very important circular letter from Pope Benedict. He created a new commissioon under the Congregation for Divine Worship and The Discipline of The Sacraments hierarchy. This commission was created based on the Pope’s concern towards the distortion in the architectural design of the Catholic churches worldwide [3].

The problem that is faced by the Council of the Catholic Church above is a classic and common problem in the architecture field. A building should be able to accommodate specific main activities effectively and efficiently. This building will then radiate the specific value of the activities through the entire building elements. In general, this problem has become increasingly important due to the fundamental relationship between the activities (function) and the building expression. Sacred expression has becoming particularly very important elements and it should be radiated from the Church building. This relationship issue is rarely openly-discussed, despite the concern from the Pope, as the leader in the Catholic churches. Hence, the discussion for the relationship between ritual activities and sacred expression in the Catholic Church architecture should be put forward and further in depth research should be conducted.

Based on the above findings, this research seek and analyse all the relationship between ritual activities with the form and the expression of the Catholic Church. This research put forward a new alternative perspective to elaborate and integrate the sacred ritual approach with the architectural form approach.

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The goal of the research are: Firstly, in depth relationship knowledge between ritual activities with the form expression of the Catholic Church. Secondly, the understanding on the mapping and formulation of the relationship based on the structuralism theory that is equipped with its operational methodology. Thirdly, in depth understanding for the importance of the relationship activity issue (function) with the expression (form) in the architectural knowledge. Fourth, in depth understanding for the importance of the research in the synthesis aspect of function on the Church with the local form in this global architecture era.

MATERIALS AND METHODS

Case Study

The Cathedral Church in Jakarta is the oldest Church that was built in 1900/01 by P. Dijkmans SJ before the second Vatican Council was established in 1962-1965. Up to 2004, the total number of Catholic people has grown to 9.995 people. This Church is also being strictly protected under the conservation bills by the government of Indonesia. Thus, the building remains intact and maintained until now as the building are not allowed to be totally changed and should be maintained at its original state [5,6].

Not only Cathedral is the oldest Church in Jakarta, the ritual activities inside this Church has always act as the reference for the other Catholic churches because of its completeness in its supporting functions. Similarly, from the aspect of the form, Cathedral Church relatively has the most complete shapes and ornament as a Catholic church. Based on the criteria above, Cathedral Church is very ideal and hence could represent this case study.

Analytical Steps

According to the principals, the analysis based on the triangle diagram that covers the function-form-meaning aspects. Even though in the real condition, those three aspects could not be separated from each other[7,8], this study focused on analyzing the relationship between function aspect and its form.

The first step is to record all the ritual activities in the Cathedral Church. The activities were recorded weekly, monthly, half yearly and yearly. It is recording the space used for the activities and the detailed building elements. Through Eliade and Hofman’s approach [9,10], the ritual concept in all of the activities are categorized. Later, referring to Jones’ approach [11] the character of all of the ritual activities including its meaning will be explored and interpreted.

The second step is to record the form of Cathedral church in detail. The recording result is then being converted to the 3D drawing by computer. This is to expose all of the edges in the Cathedral buildings and to be able to view it in the 3D format to provide better analysis. After the drawing, the form of this Cathedral church is being broken-down based on the architecture anatomy that are consist of the enclosure element (roof, wall, floor), structural element, space element and ornament in accordance with Salura and Evensen approach[6,12]. In this stage, the texture and the color of the element’s material are being identified. Based on the break down form in the architecture, the characteristic (centralised, linear), motion (flowing, static) and the composition (form of grouping) of the room could be interpreted. The characteristic and the composition are calculated based on the Pierce classification approach on the value of indexical, iconical and symbolical classification.

Referring to the first step, all of the surface-structure from the ritual activities in the Cathedral Church could be determined. While in the second step, we could determine the form of the surface-structure and the Cathedral Church expression. In this third step, the surface-structure for the activities, the form and the expression mentioned in the first and second step will be thoroughly explored. It is believed that the deep-structure could be existential activities that are accommodated with existential value from Cathedral Church. Build upon the existential activities and the existential form, the sacred existential of Cathedral Church could be radiated.

RESULTS AND DISCUSSION

Activity aspect in deep-structure

All of the ritual activities in the Cathedral Church are basically a process from profane condition to sacred condition. Hence, this process requires guidance based on the Catholic sacred concept standard. This ritual activity is generally consisting of the mass that take place every week and every year (Refer to table 01).
**Table 01:** Ritual activities from the weekly and yearly mass  
Source: Martasudjita, elaborated [14]

<table>
<thead>
<tr>
<th>NO.</th>
<th>LITURGY Procedures</th>
<th>WEEK (PROCEDURES)</th>
<th>EASTER</th>
<th>CHRISTMAS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Holy Water</td>
<td>Ash Wednesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>To The Seat</td>
<td>Palm Week</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Sermon &amp; Collector</td>
<td>White Thursday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Communion/ Hostil</td>
<td>Great Friday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>To The Seat</td>
<td>Easter Saturday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Holy Water</td>
<td>(40 days before Easter)</td>
<td>(3:00 PM)</td>
<td></td>
</tr>
</tbody>
</table>

Based on the elaboration with the approach by Eliade Hoffman, Jones and the detail recording for the whole activities in the Cathedral, the findings are there are mandatory activities weekly and yearly. These activities are always sourced from the Eucharist Liturgy in the Sanctuary area (Refer to Illustration 01).

The other findings after further exploring are the whole concepts that act as the fundamental the sacred activities in the Eucharist Liturgy are imaginary: 1) Sacred Hierarchy, 2) Sacred Orientation. It could be concluded that the main ritual activities that are always carried out in the all of the ritual activities above are the deep-structure of the activities aspect in the form of Eucharist Liturgy, while two of the concept of the sacred imaginary that are acting as the foundation of the activity structure could be stated as the structural liturgy concept in the activities.

**Form aspect in deep-structure**

Based on the structure in the ritual activities mentioned above, the form that could accommodate, cover and support all of the activities could be identified. Basically, all of the basic activities are being held in the Sanctuary area. In this area, the form that could support the basic ritual activities are: the enclosure of the sanctuary itself, Sanctuary room, the Altar, the Tabernacle and the Cross.

**Illustration 01:** Main Zoning in the Cathedral church: Narthex at the front part, Nave at the middle part and Sanctuary at the inner part
With further research and exploration, we found that the whole fundamental concept of the basic form is the same with the foundation of the basic activities above; which are: firstly, sacred hierarchy and sacred orientation. Secondly, pairing the concept with the principal from the interior architecture philosophy of balance and orientation in which the balance will be based on the hierarchy [15]. Hence, it could also be concluded that the aspect deep-structure of the form are 1) the form of the enclosure and the sanctuary 2) The Altar 3) The Tabernacle 4) The Cross (Refer to the Illustration 02).

The relationship between the activities, form and the expression

The deep-structure in the ritual activity aspect and the form aspect are complementing each other and it creates a strong bonds. This existential ritual activity will create high sacred value if it is supported with the enclosure form and the existential ornaments. While on the other hands, all of the enclosure form elements will not have any sacred value without the existential ritual activities. Both of this aspects (ritual activities and ornament form) are believed to radiate the sacred expression and existential. Hence, in the Cathedral Church, the existential expression that radiates the sanctity of the Catholic will be depending upon the two existential aspects above. It can be concluded that if every Catholic Churches has the existential aspect and if the arrangement are in accordance to the hierarchy concept and Catholic concept, the Catholic sacred expression will be automatically radiated. On the other hand, the value and the sacred concept will not be radiated in a Catholic Church that do not put forward both of those aspect above.

CONCLUSION

Based on the analysis above, it could be concluded that:

Firstly, existing basic ritual activities (Eucharist Liturgy) is closely related with the enclosure elements and the ornaments (Sanctuary, The Altar, The Tabernacle and The Cross).
Secondly, the research has formulated a breakthrough in the reading and the operational of exposing sacred existential expression in the Cathedral Church by further elaboration and exposing Eliade, Hofman, Jones approach with the enclosure elements aspect by Salura, Evensen, Pierce.
Thirdly, the relationship quality and the consistency between the ritual activities and the enclosure elements Catholic Church is very important to be comprehended, especially in the Catholic Church design and the architecture knowledge because this is the main issue in architecture.
Fourthly, the indepth understanding about the relationship issue and the basic ritual activities with the basic element of the enclosure form of the Catholic Church could be very beneficial in positioning the Catholic’s value of the sacred existential expression and to determine the development of the variety of the Church architecture in this globalized era.
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