

The Harmony between the Sacred Function and the Expression Form in Santo Matias Rasul Church

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ABSTRACT

This study aims to explore the relationship between the sacred function from the liturgy process and the expression form in the Catholic Church after the 2nd Vatican Council in Santo Matias Rasul Church, Jakarta. Jakarta is the pioneer for the growth and it has the largest number of Catholic Church. The method used in this study were: Firstly, recording the Santo Matias Rasul Church's building and then re-draw the church in detail so that the architectural building and the ornament can be analyzed. Secondly, the relationship between the sacred function concept, liturgy process and form expression concept were used. The analysis between these three items were triangulated with the user in Santo Matias Rasul Church. The result of the study conclude that the relationship between the sacred function and the expression form in Santo Matias Rasul Church were shown from the building element that accommodates the sacred function activities from the liturgy process. Hence, if the building element were present and completed it could be said that the whole architecture from Santo Matias Rasul church radiates the sacred expression that is in line with the Catholic value.

KEY WORDS : Relation, Function, Form, Expression, Sacred

INTRODUCTION

The 2nd Vatican Council delivered a decision about renewing the liturgy that is associated with the local value. This decision triggered many new form of Church that did not necessarily follow a certain style and has made Catholic Church's form became very diverse [1]. The Catholic Church should express the sacred liturgy not creating a new form that will eventually fade the sacred value.

This issue has generated Pope Benedict to create a congregation under direct supervision from the Cardinal Llovera to avoid the fading of the sacred form in the Catholic Church [2]. This issue has become very important to be discussed because it was directly related with the relationship between liturgy function and the Catholic Church's sacred form.

From the description above, this study discussed and analysed all of the relationship in the function of the liturgy process and the sacred expression in the Catholic Church in detail. This study brought forward a new alternative approach that elaborates and integrates the sacred liturgy function approach with the expression form in the Catholic Church.

The purpose from this study are: firstly, to observe the beneficial relationship between the function and the form in the case study; Secondly, to elaborate a new way to understand the relationship between the function and the form in the architecture context; Thirdly, to give a specific input for all of the stakeholders about the form of the Catholic Church that is in line with the Catholic value; Fourth, to positioned the development of the sacred form of the Catholic Church in the context of post 2nd Vatican Council.

MATERIALS AND METHODS

Case study Santo Matias Rasul Church

Santo Matias Rasul Church in North Jakarta is a cylinder- shaped modern styled church; it was built in 2005 after the 2nd Vatican Council and was designed by Ir. M.V. Elidanita S.H (Lily). Up to 2005, the number of people who joined the Catholic Church has grown steadily and reached the total of 5.488 people[3]. Because of its cylinder shape, the location of the altar, priest and the people in Santo Matias Rasul Church has to be facing each other. This uniqueness has become the strongest point for the choice for this case study.

Analysis

The principal analysis for this was based on the triangular diagram on the architectural function aspect, form and meaning. Even though in reality, the three concepts mentioned above could not be separated, [4,5], in this study, the analysis will only be emphasized in the function and form aspect only.

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This study discussed about the meaning of the sacred expression form [6] in Santo Matias Rasul. To achieve this there was several steps as below:

The first step was analyzing the liturgy function with the Matasudjita approach [7], and then the result of this analysis was compared to the sacred concept from Eliade, Jones and Hoffman [8,9,10] to obtained a three-dimensional image of the space and sacred form of Catholic Church [11]. The analysis for the sign of the Catholic Church ornaments was done by Peirce approach [12]. This step was the elaboration from Martasudjita, Eliade, Jones, Hoffman and Peirce approach. This approach produced the sacred function concept that includes identification, orientation and hierarchy.

Second step was analyzing the shape by recording the case study and re-drawing it in a form of 2 dimensional and 3 Dimensional for thorough observation. This recording was being analyzed with Salura[4] and Evensen[13] approach that generated the building anatomy. This building anatomy was being faced with the image result and the sacred form of Catholic Church. This step was the elaboration from Salura and Evensen approach and this step has resulted in the form expression concept that includes the sequential of the environment scope, site scope, building scope, building element scope, space scope and sustainability scope.

Based on the first and second step, the meaning of the relationship between sacred function concepts from the liturgy process with expression form of Santo Matias Rasul Church was found. This analysis were being reviewed by the people in the church, church manager and general public from the questioner by triangulation to achieve the sacred meaning that were not only derived from the analysis theory but also from the church's user to enhance representation of the sacred meaning.

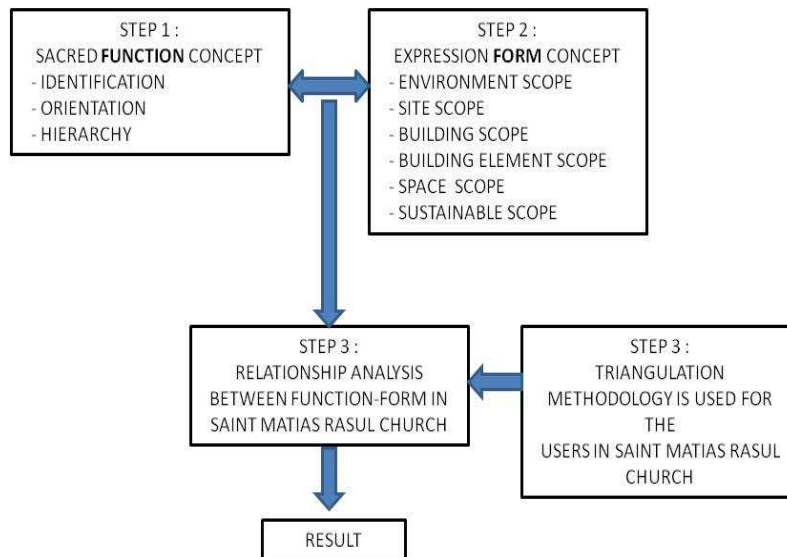


Figure 1: Schematic diagram of method

RESULTS AND DISCUSSION

Sacred Function Relations and Form Expression

Relationship between the sacred function with the expression concept is to signify the sacred meaning and to understand whether this relationship will be supporting or not supporting the sacred value [4,14]. The description for the sacred function from the liturgy activity and the expression form could be seen in Table 1.

Table 1. Relationship between the sacred function with the form expression in Santo Matias Rasul Church
Source : Ir. M. V. Eliadanita. S.H. (Lily) and elaborated with Sketchup dan Autocad



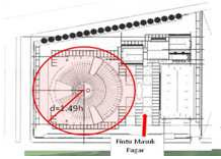
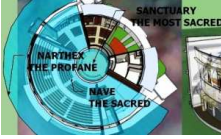

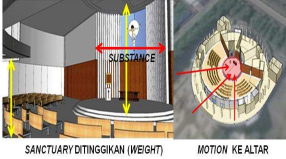


No	Sacred Liturgy Function >I-O-H	Description	Conclusion
Liturgy Process Element			
1	ENVIRONMENT SCOPE	Exterior pattern became sacred with the identification, orientation and hierarchy because it is located in the corner of the road, not too crowded and the surrounding area is positioned according to the building line and basic building coefficient	Became sacred
	a. Pattern		
	b. Visibility	The visibility became sacred with the identification, orientation and hierarchy because it is visible from the environment scope. The distance limit(d) is twice the height (h) or 54.2M	Became sacred
			
2	SITE SCOPE	The position of the Mass with the identification, orientation and hierarchy is related with the site scope, it is said to be sacred because the organization of the church's mass could be seen in the yard area and the domination from Santo Matius Rasul against the other building mass	Became sacred
	a. Mass		
	b. Exterior	The Exterior was said to be sacred with the identification, orientation and hierarchy because the outdoor area was used not only for the Palm Sunday liturgy and for the Maria Cave but also to form the distance observation by comparing distance (d) and height (h) and the result is 1.49. The outdoor area was also used for the car park, away from the pedestrian passage.	Became sacred
			
3	BUILDING SCOPE		
	a. Zoning	There are hierarchy for the zoning in Santo Matias Rasul church, from the sacred to the most sacred, starting from Narthex, Nave and Sanctuary. This horizontal hierarchy distribution was not in a one straight line and has appeared to be centralized in more than one axis. The Sanctuary is smaller than Nave and the zoning could be concluded as not sacred.	Not sacred
			
	b. Movement	The movement as form of the building orientation could be concluded as not sacred because the distance to the sanctuary is too short .This is by comparing the distance (d) and the height (h) = 1.16 (It should be >2 to suit the Catholic Church liturgy process)	Not sacred
			
	c. Ornament	Identification from the ornament is not sacred because the guardian Saint is not visible in the building, but in the yard.	Not Sacred
	I-O-H = Identification Orientation- Hierarchy		

Table 1 Continued

No	Sacred Liturgy Function >I-O-H	Description	Conclusion
Liturgy Process Element			
4	BUILDING ELEMENT SCOPE		
	Element enclosure	Building element includes floor, wall and ceiling. This has been concluded as sacred because the identification, orientation and hierarchy to Sanctuary are existential expression	Became sacred
5	SPACE SCOPE		
	a. Interior	The rooms inside the building has followed the hierarchy and not hindering the orientation to the sanctuary:	Became sacred
		<p>[a] Nave area = Confessing room (the ceiling is lower than Nave).</p> <p>[b] Sanctuary area is included in the Sacristy room and the ceiling is lower than Nave.</p>	
	b. Ornamen	Identification of the ornament in:	
		<p><u>Narthex</u>: Holy water cup.</p> <p><u>Nave</u>: Maria Sculpture, Jesus Sculpture, Picture of scriptural way of cross and choir.</p> <p><u>Sanctuary</u>: Lectern, priest's seat, Cross, Tabernacle, Tabernacle's light and altar</p>	Became sacred
6	SUSTAINABILITY SCOPE		
		Santo Matias Rasul Church has sound systems, LCD projector and air conditioners. According to the field observation, even though there will be changes in the building, it will not have significant impact in the hierarchy, orientation and identification. Hence, the sustainability scope will still be sacred	Became sacred
	I-O-H = Identification-Orientaion-Hierarchy		

According to the description in Table 1, it could be concluded that:

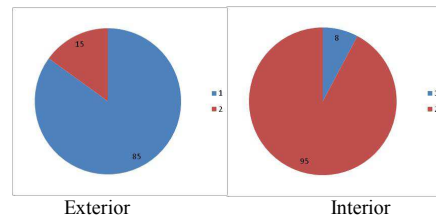
Firstly, the non sacred part in the exterior including the environment scope, site scope and building scope covered in analysis in Table 1 is only the building form.

Secondly, all of the interior that includes building element, space scope and sustainability scope covered in analysis in Table 1 are sacred

Third, in order to enhance the analysis result, the triangulation were made for the Santo Matias Church's user with the research question of "Are the exterior and the interior of this church shows that this church is sacred?"

Sacred triangulation with Santo Matias Rasul Church's user

Based on this question, sampling was made to the people in the church, church manager and public and with 20 respondents. 85% respondents said that the exterior is not sacred while the 5% said that the interior is not sacred



Note : 1 not sacred, 2 sacred

Figure 2. Exterior and Interior correlated with sacred

CONCLUSION

From the analysis, the conclusions was:

First, there is harmonic relationship in the sacred function from the liturgy process and the expression form in Santo Matias Rasul Church – this harmonic relationship has created the sacred value in the form expression for both exterior and the interior.

Secondly, this study has presented a new way to read and it is operational in expressing Santo Matias Rasul Church by further elaboration and using Eliade, Hofman, Jones, Martasudjita and Peirce approach to obtain new sacred function from the liturgy process that later on was connected with Salura and Evensen approach to obtain form of expression concept. Finally this result was being triangulated with Santo Matias Rasul Church's users.

Third, to present an input to the architectural field that it is vital to fully understand the relationship of the quality and the consistency that exist between the sacred function from the liturgy and the form expression, especially in the Santo Matias Rasul Church and other Catholic church's design as this has becoming a major issue in the architectural field.

Fourth, positioning the in depth understanding for the relationship issue between sacred function and liturgy together with the form expression in the architecture of the Catholic Church could be beneficial for the positioning of the sacred value and also the development of the Catholic Church concept after the 2nd Vatican council.

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