Figure 5.1  Christus Hoffnung der Welt, Wien-Donaucity, Austria (Heinz Tesar; 2000). Sunday Eucharist on April 7, 2013

Figure 5.2  St Gregory of Nyssa Episcopal Church, San Francisco, CA (John Goldman, 1995). Sunday Eucharist on January 8, 2012. Eucharistic doxology
CHAPTER 5

Eucharistic Space: Dance and Garden

Appropriating a Church – Appropriating the Mystery

For the celebration of the Lord’s supper a moderately large, well-proportioned room is needed, in its center a table and on the table a bowl of bread and a cup of wine. The table may be decorated with candles and surrounded by seats for the congregation. That is all. Table, space and walls make up the simplest church.

Rudolf Schwarz, *The Church Incarnate* (1958 (1938)), 35

There is a continuing need for the creation of festal places on the ground of everyday dwellings, places where individuals come together and affirm themselves as members of the community, as they join in public reenactments of the essential: celebrations of those central aspects of our life that maintain and give meaning to existence. The highest function of architecture remains what it has always been: to invite such festivals.


Liturgy alone must give form to what we are when in church; being-there is subordinate to it.


The primary purpose of the space [is] really to fold people into a sacred garment to act out, using carefully crafted verbal and nonverbal symbols, the stories of their ancestors as well as their own.


Celebrating Mysteries that Embody Hope

If it is true that the liturgy is a privileged process of Christian initiation, that which is created fits itself primarily in this process: the Mystery, although transcendent, is latent in nature, so that it is always by the latter that we are moving towards the former.

François Cassingena-Trévedy

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