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Syncretism - urban church: role of the church in inner city Johannesburg ; unification of sacredness, urban culture, and contemporary needs

Denhere, Tichaona C.

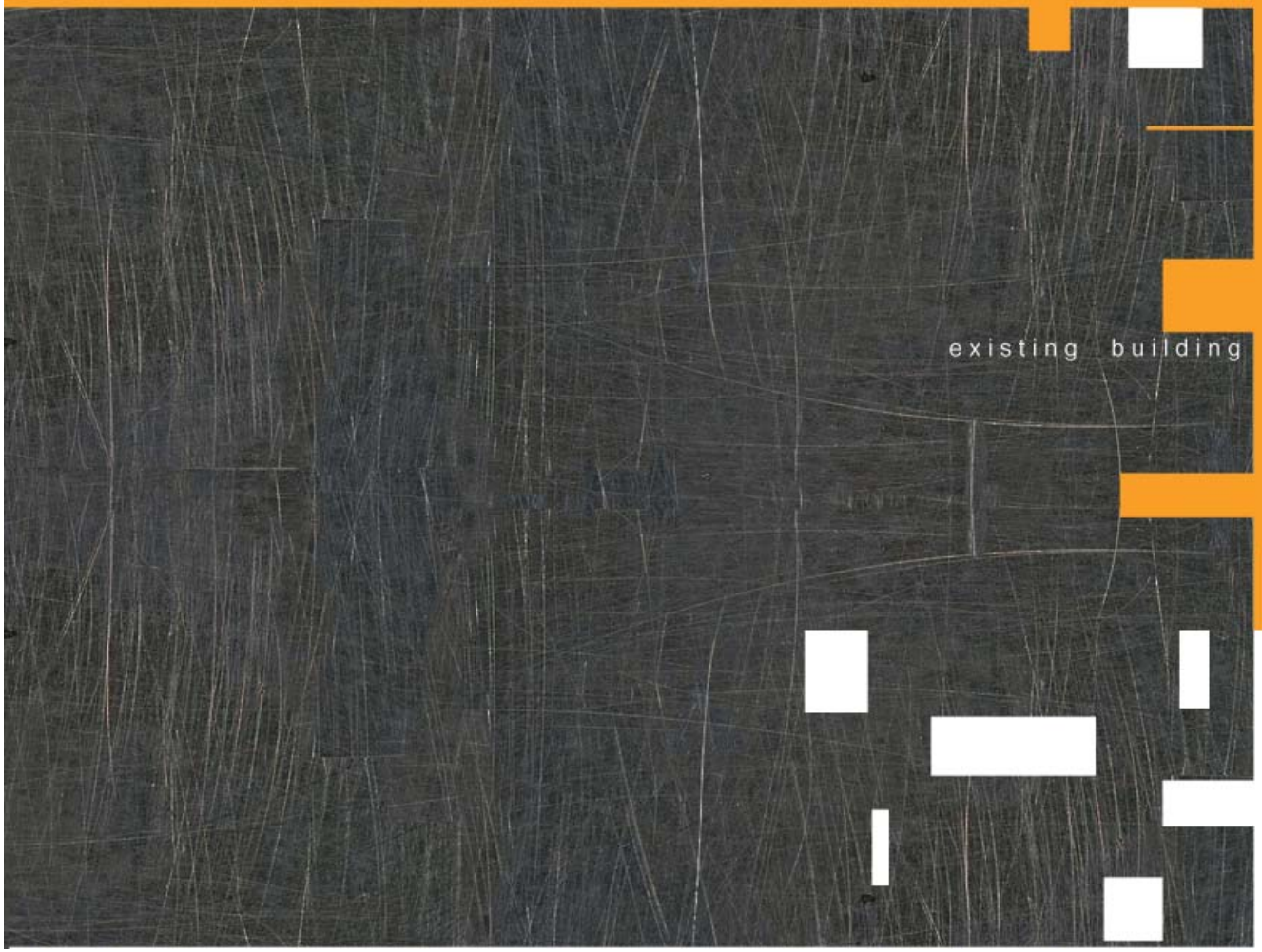
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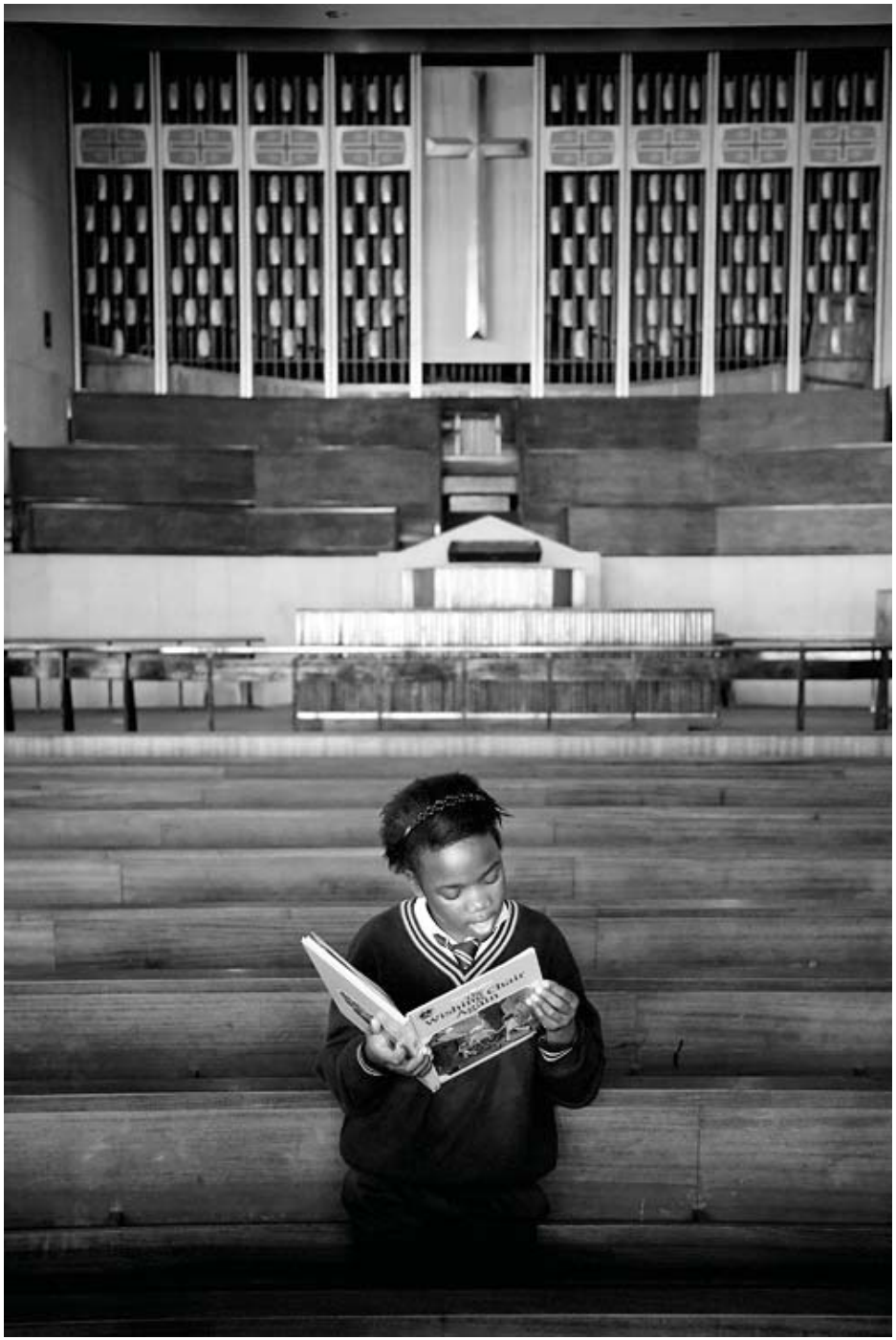
syncretism

urban church

Role of the church in inner city Johannesburg:
unification of sacredness, urban culture, and contemporary needs.



Tichaona C. Denhere



Johannesburg Central Methodist Church
Photograph: Benjamin Breit Egger : 2009

d e c l a r a t i o n

I, tichaona. C. Denhere 0411697r am a student registered for the course Master of Architecture [Professional] in the year 2010. I hereby declare the following:

I am aware that plagiarism [the use of someone else's work without permission and/or without acknowledging the original sources] is wrong. I confirm that the work submitted for assessment for the above course is my own unaided work except where I have stated explicitly otherwise. I have followed the required conventions in referencing thoughts, ideas, and visual materials of others. For this purpose, I have referred to the Graduate School of Engineering and the Built Environment style guide. I understand that the University of the Witwatersrand may take disciplinary action against me if there is a belief that this is not my unaided work or that I have failed to acknowledge the source of the ideas or words in my in my own work.

This document is submitted in parial fulfilment for the degree:

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South Africa

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Tichaona. C. Denhere date

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shumba, mhazi

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Jinda mutasa.

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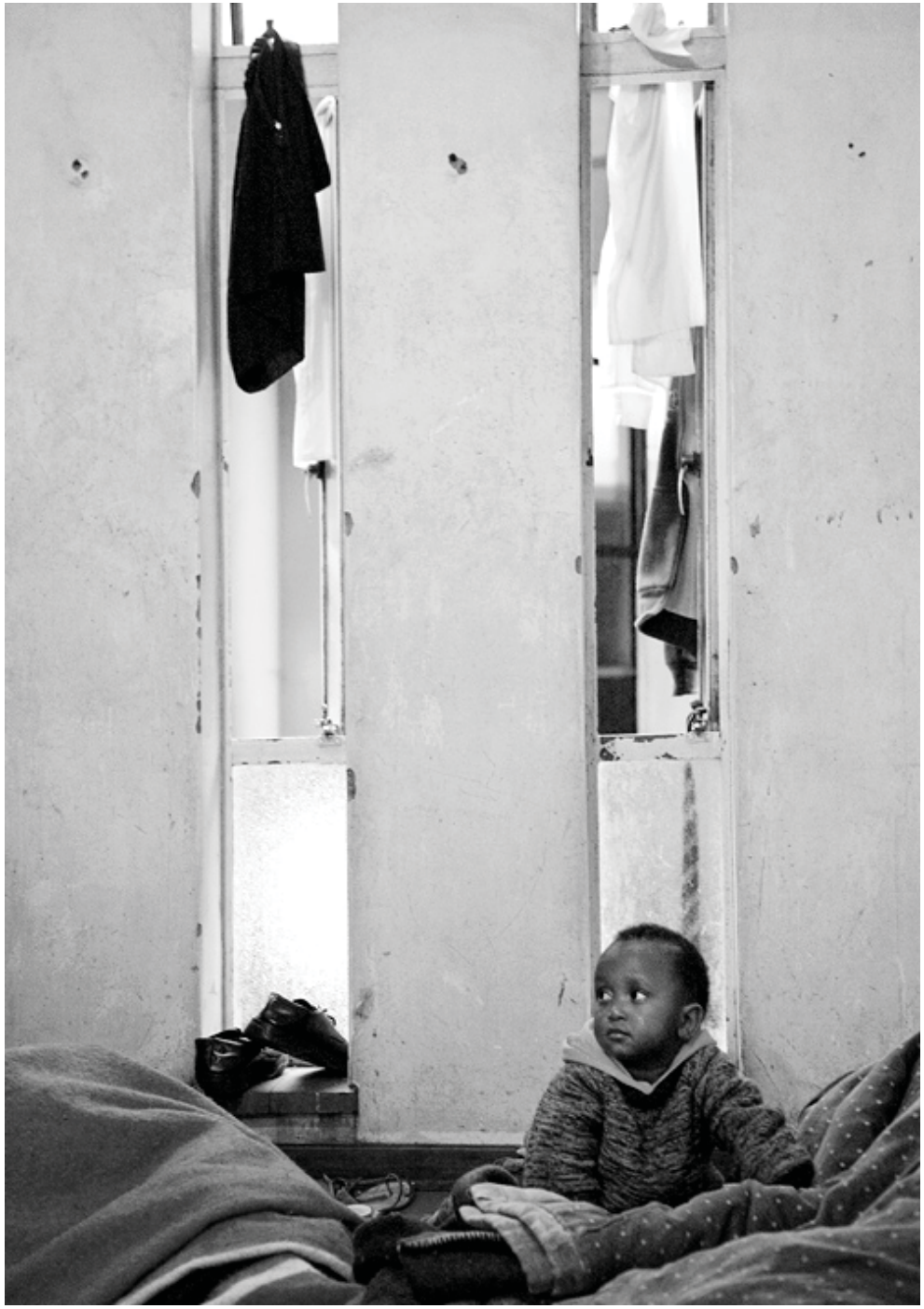
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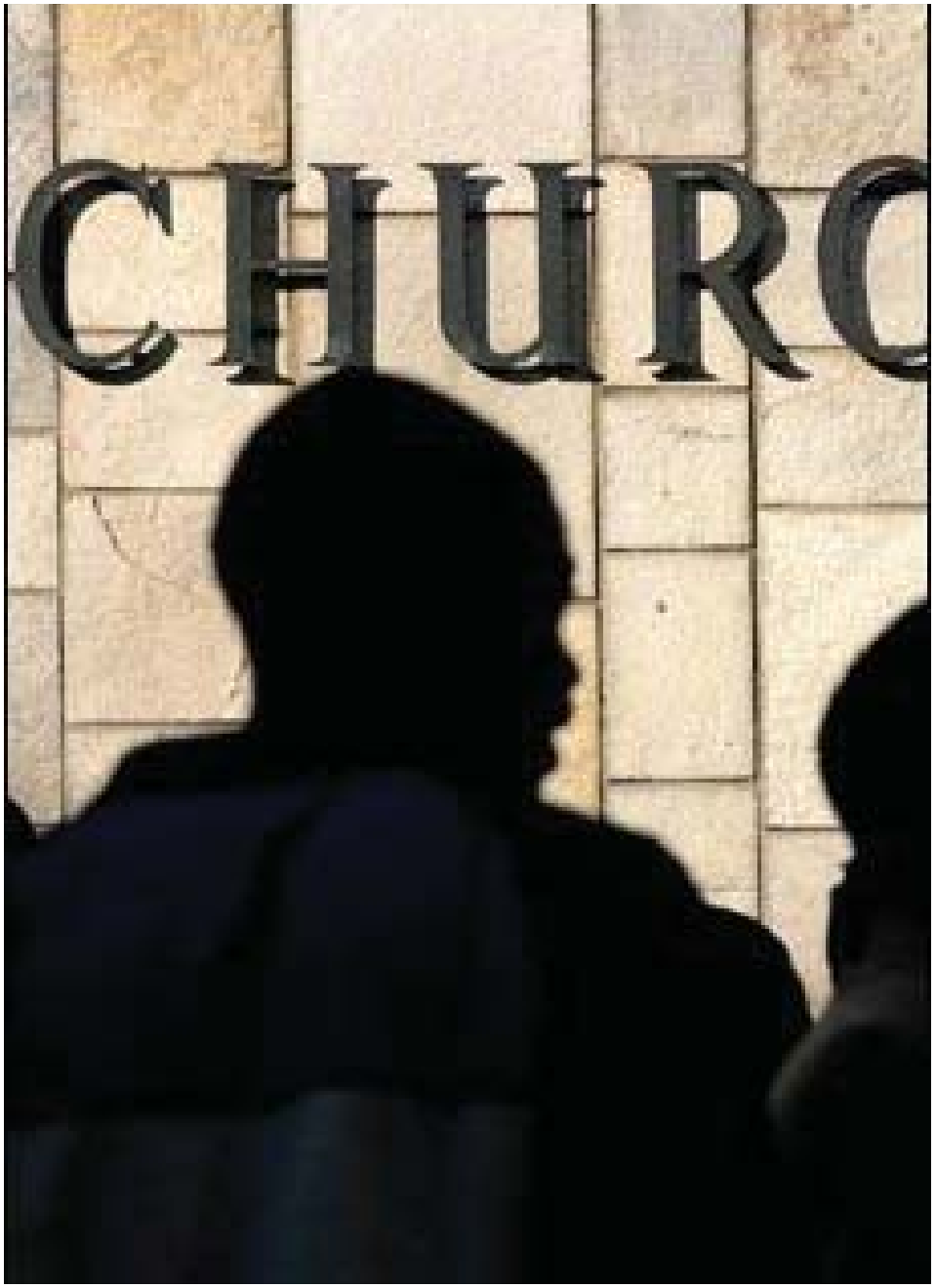
- Abstract

This document seeks to discuss how the role of the church in Johannesburg inner-city has changed through time. The first sections trace the establishment of churches in the inner-city. This is followed by a discussion of the current realities in the inner-city including international migration which is giving rise to culturally cosmopolitan society in which urban ethnic spaces are emerging, often in the form of ethnic ghettos. Both formal and informal spaces of worship and religious organizations in the inner-city are mapped to help understand the contexts' sacredness, urban culture and contemporary needs. The concluding sections discuss the ways in which the role of churches are likely to change in the inner-city in future. The document is concluded with a architectural proposal on how the church could deal with the challenges faced in Johannesburg inner-city today and in the future.



Johannesburg Central Methodist Church
Photograph: Benjamin Breit Egger : 2009

01 introduction



Johannesburg Central Methodist Church
Photograph: Benjamin Breit Egger : 2009

1.1 - Proposition

This thesis aims to investigate and identify the form and role of the church in Johannesburg inner-city. The term church is used to describe both a Christian association of people and a place of worship. Most traditional churches, for example Catholic churches, have certain principles and philosophies in worship and design which need to be followed. Christian architecture encompasses a wide range of both secular and religious styles from the foundation of Christianity to the present day. However within the context of Johannesburg inner-city, what role does the church play? Despite the traditional association or uses of the church, what other support and outreach responsibilities could the church offer? This thesis seeks to explore the point of intersection between the church and the inner-city community.
According to the Oxford Dictionary of Current English, syncretism deals with unifying differing schools of thought. This thesis seeks to identify multiple cultures, identities and religions within the context of Johannesburg inner-city by unifying sacredness, urban culture and contemporary needs. Architecture is then used as a tool to implement syncretism. In his book on *New Sacred Architecture*, Richardson talks of the multifunctional use of architecture:

> "Architecture is asked to deliver many things to many people - shelter, comfort and perhaps beauty, expanding to more specialized programmatic or formalistic requirements. The demand for religious structures may includes all these, but it is the extra thing that they must provide or at least facilitate - spirituality - that sets apart from secular buildings. This is a quality that contributes greatly to their cultural value since they are meant to inspire something beyond the physical satisfactions of space and, in many cases, say something about the community that they serve." (Richardson 2004 :7)

In order to make a contribution to the creation of a more inclusive built environment, Richardson talks about architecture responding to the community. However the biggest challenge for this project is to investigate multiple cultures and contemporary needs in the inner city. This thesis proposes the development of a hybrid space that will address the current role of the church in the Johannesburg inner-city.

1.2 - issues

This research is informed by my identity, as a Shona Karanga who was born in a Christian Catholic family. My cultural identity is hybrid, formed by both its African and Christian roots. Based on the interviews conducted, it is my opinion that many back Africans have similar backgrounds. This broad question of identity, religion and culture lead to the investigation of the role of the urban church in the South African society. In his article "*Faith as Self-help: Toward an African Rebirth?*", C. Mavhunga poses the question: "In a place like Africa, where the majority live in the shadows of hunger, poverty, AIDS, war, and unresolved colonial theft of their resources, what is the role of the church?" (2006 :4)

This document strives to answer Mavunga's question by using architecture to explore the possibilities for unifying sacredness, urban culture and contemporary needs. In his speech at the university of Pretoria, Methodist bishop, Paul Verryn claims that in contemporary South Africa, the role of the church has changed.



Johannesburg Central Methodist Church

Image: transcribed from YouTube video edited by author

"We run a chess club... We've a karate club…

We have Latin American and ballroom dancing...

We have soccer teams… which are sporadic…

We have a drama club...

Which is being ran by the children from the school...

We have two music group sat the moment...

We have plumbers…

We have a person teaching people how to do electricity...

We have carpenters... We have opened up the school...

We now have 80 learners...

Everything is illegal of course…

We are teaching them Cambridge...

Our teachers are all Zimbabwean...

They are magnificent educators…

We have got five sets of examinations…

We have got a 98% pass rate…

We have got a 40% distinction rate…

And this is South Africans being trained literacy and numeracy…By Zimbabweans..."

(Paul Verryn : 2008, Transcribed from YouTube video)

Verryn admits that what is happening at the church is illegal yet his efforts are helping to improve the lives of many people. According to the "*Mail & Guardian Online"* (09-02- 2010), Johannesburg's Central Methodist Church was criticized by many people including civil society groups for sheltering thousands of displaced and migrants. They described the condition as unsustainable. However Verryn has been regarded as a 'hero' for doing what no one else could do that is, offering sanctuary to the homeless and the needy within the city despite limited resources.

The church was not designed for residential use, its main purpose is worship. Other support functions like offices and meeting rooms are also provided. However Varryn has left the church open to his fellow human beings thus suggesting that it's function can be changed. Due to these facts it can be argued that what bishop Paul Verryn is doing is ethically right but based on the practical implications it is wrong. Form follows function is one of the principles of architecture which was theorized by an American architect Louis Sullivan. Sullivan believed that the shape of a building or object should be primarily based upon its intended function or purpose. This idea of form and function could be used to argue against Verryn's actions. According to the Johannesburg City Council regulations the church is not fit for residential purposes. However despite all these facts, principles and legislations the church still houses thousands of displaced and migrants. This clearly shows change in the role of the church.

1.3 - Approach

The primary aim of this thesis is to integrate theory, research and technology to inform the architecture of the end product which could be a building or spaces in the city. There is a lot of knowledge within people some of which has not been published. This unpublished information could however mislead people. In most African countries way before colonialism transfer of knowledge was done by elders through amongst others, rituals, initiation and storytelling (Knowledge and Learning Center: http://www.worldbank.org/afr/ik/iknotes.htm). Although some of this knowledge has been published today I believe that there is still a lot of knowledge within people which needs to be documented and published. As they say in Shona, "Pasichigare, pasi pasati parohwa nenyundo" (long ago before the ground was hardened by a hammer), before Western missionaries came to southern Africa, there were no libraries and museums, elders were the source of knowledge.

Although written sources are used, research for this thesis uses information from within communities by collecting oral sources. Historical resources on the city will also be reviewed. This document developed and evolved through the following research methods:

- literature searches,
- talking with ordinary people within the Johannesburg inner-city
- focus groups,
- personal interviews,
- telephone surveys,
- mail surveys,
- email surveys,
- internet surveys.

The following strategies were also used:

- Observations
- Photo and hand drawn sketches
- Visiting public gathering places

These investigations are done to establish results which are balanced. The hybrid space that will be produced, named the Urban Church aims to unify sacredness, urban culture and contemporary needs in Johannesburg inner-city. A place like Johannesburg inner-city, where there is a cosmopolitan society, lacks no sense of community. By identifying and understanding the cosmopolitan society and its contemporary needs through research, this document proposes a method of practice that would create and bond the Johannesburg inner-city community. This aim differs from that of conventional community multifunctional halls which are conceived as non denominational sacred spaces for no specific religion. The aim is to establish a Urban Church that could be adapted to accomodate different religions specifically. Rather than a nondescript space, the Urban Church would be a changeable venue that accommodates distinct types of ceremonies, gatherings and contemporary needs. This method of practice strives to address the changing role of the church in the inner-city.

02 layers of change :

establishment and role of the church through time, 1800 - 2000

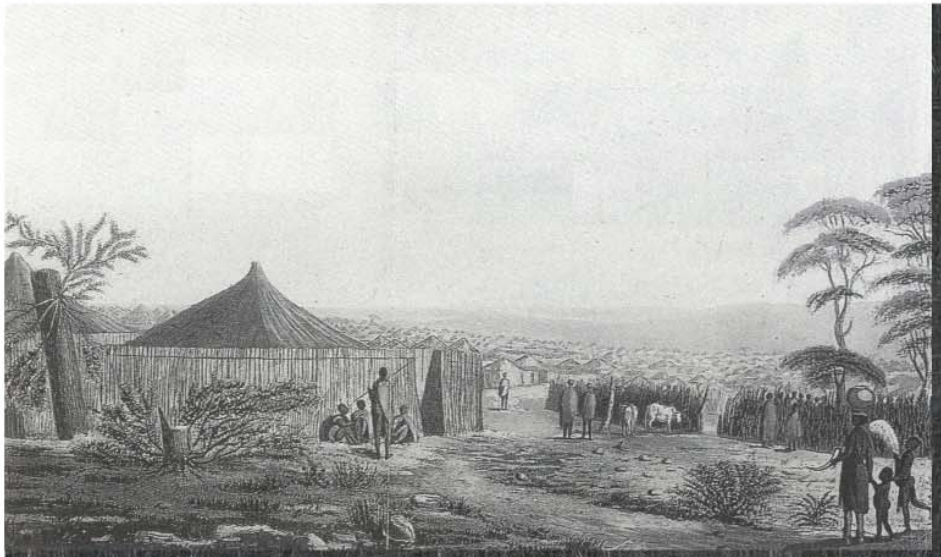
2.1 - introduction

In order to understand this cosmopolitan city which is the main economic centre on the African continent, this section aims to trace the layers of change in the inner-city of Johannesburg. The main focus being on the establishment and the role played by churches between the early nineteenth century and early twentieth century. According to Van Der Waal, “A historical review of Johannesburg’s growth can add to one’s understanding of Johannesburg’s cultural life.” (1986: 1)









The town of Dithakong drawn by William Burchell in 1812 showing a typical pre colonial Twsana village in Witwatersrand area. (Chipkin 1993:2)



Fig 2.2 Ferreira's Camp, 1886 (Van Der Waal 1986:2)

early nineteenth century

According to Chipkin, in 1936 Captain Cornwallis Harris (a Boer trekker) travelled through the terrain of the Witwatersrand on his journey across the Vaal. This clearly implies that Johannesburg was once a open piece of land. Chipkin also explains that the Sotho and Tswana speaking people settled in the Southern African interior before the colonial intrusion in the nineteenth century. Bonner (2001) also agrees that the Sotho and Tswana people occupied the region of Gauteng from the Witwatersrand to the Magliesberg. During this period as implied by Mavunga C, there were no churches but however people worshiped ancestors and it was all about faith. "As one generation grew old and prepared to go to the spirit-world, they imparted to their protégés the laws and taboos of the land. These were Africa's village intellectuals, our academy, whose credentials were written by the dead." (Mavunga : 2006). Johannesburg started as a open ground, it was just a terrain and due to the discovery of gold, people started flocking into the area and settlements started to emerge.

According to the catholic Archdiocese of Johannesburg, in 1870 the freedom of Catholic Worship was granted in South Africa and the first mission was established in Potchefstroom. With the finding of gold in the Eastern Transval in 1875 a small church was built. When the diggers travelled from the Diamond fields with the exciting news that gold had been found in Barberton and De Kaap, they didn't realize that they were crossing over the goldfields of Witwatersrand.

(http://www.catholic-johannesburg.org)

An outcrop of gold bearing rock was found by chance at Langlaagte and in September 1886 President Kruger declared the fields "a public digging" and that is when Johannesburg was founded.(Brady 1960:3) As shown on Fig 2.2, during this period, the area was a gold rush tent town. As the news spread came from all other the world to seek their fortune on the 'Ridge of White Waters'. (Brady 1960:3)

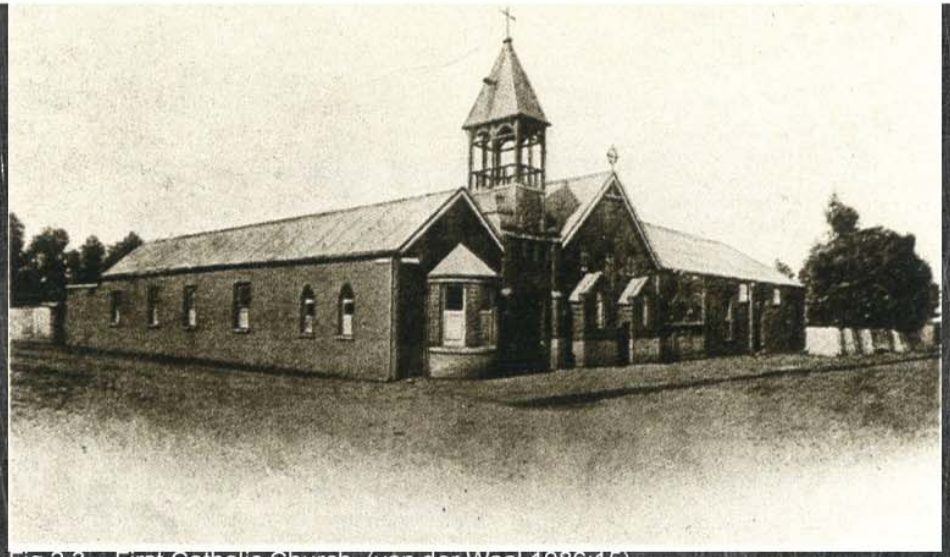


Fig 2.3, First Catholic Church, (van der Waal 1986:15)



fig 2.4, St Mary's Church Building, (van der Waal 1986:14)

1887

Due to the rapid developments on the Johannesburg diggings of gold and illegal auctions, in 1887 the mining camps were established. These mining camps were an important source of revenue for the government and at the same time a large number of foreigners were streaming into the area. (Van der Waal 1987:13) As the numbers increased, in February 1887 arrangements were made to say Mass for the Catholics among the prospectors. (Brady 1960:3)The government during that period considered it expedient to establish a strong and visible presence in these communities and as a result, Government buildings, recreational, commercial, residential and Church buildings were established.

Church buildings played a subordinate role in the mining camp, they were built flush with the street boundary line and there was no open space to set them apart from neighboring structures. During this period there were two main communities, the Boer and gold diggers. The significance attached to the church by the Boer communities differed markedly from that of the diggers who seemed to prefer action to quiet introspection at all times. (Van der Waal 1987:15)

The three most important religious buildings were St Mary's Anglican Church Fig 2.3, Roman Catholic Church Fig 2.4, and the Masonic Temple Fig 2.6. See the map on Fig 2.5 for exact location.

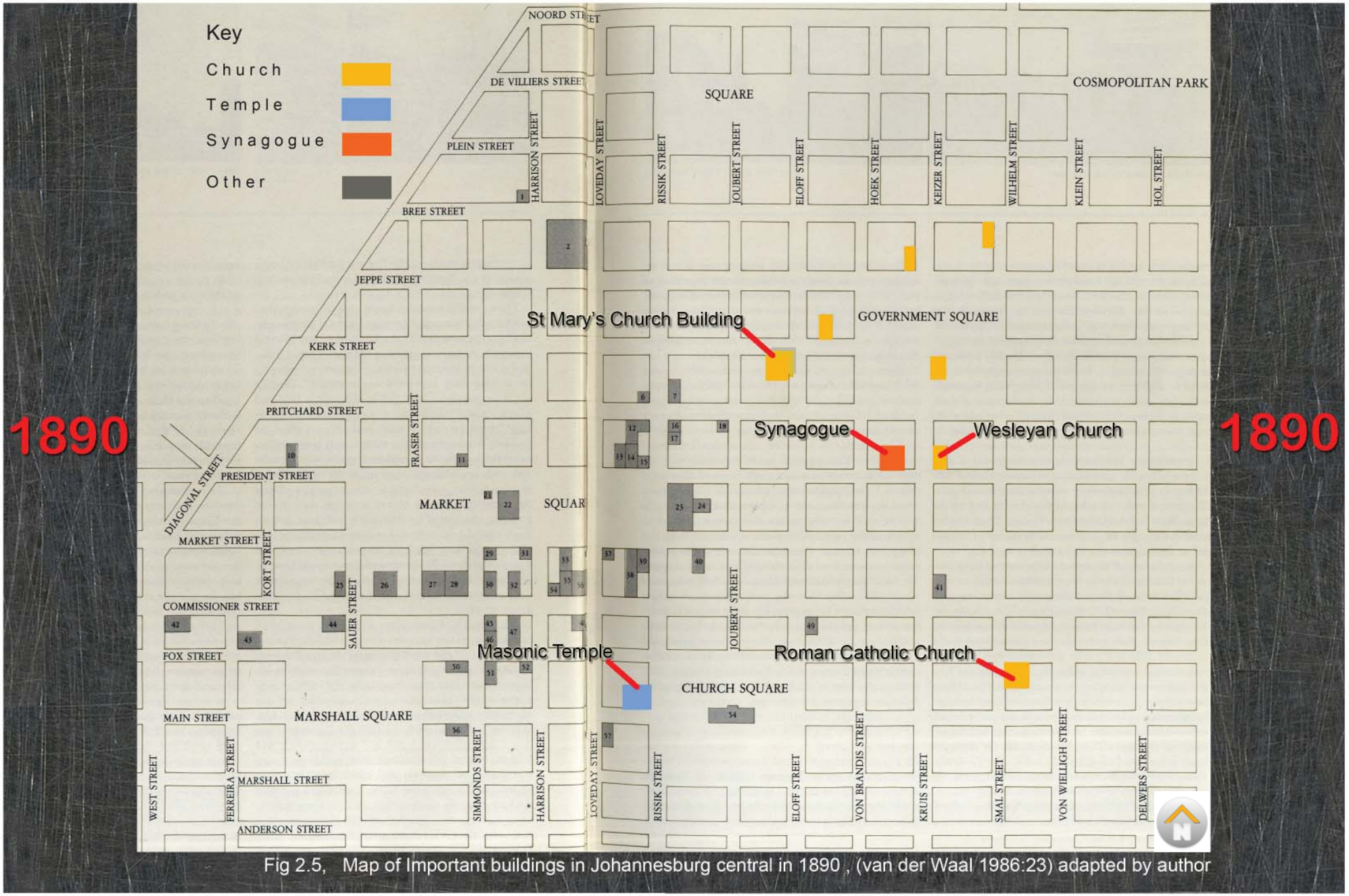


Fig 2.5, Map of Important buildings in Johannesburg central in 1890 , (van der Waal 1986:23) adapted by author



Fig 2.6, First Synagogue, 1888 (van der Waal 1986: 30)

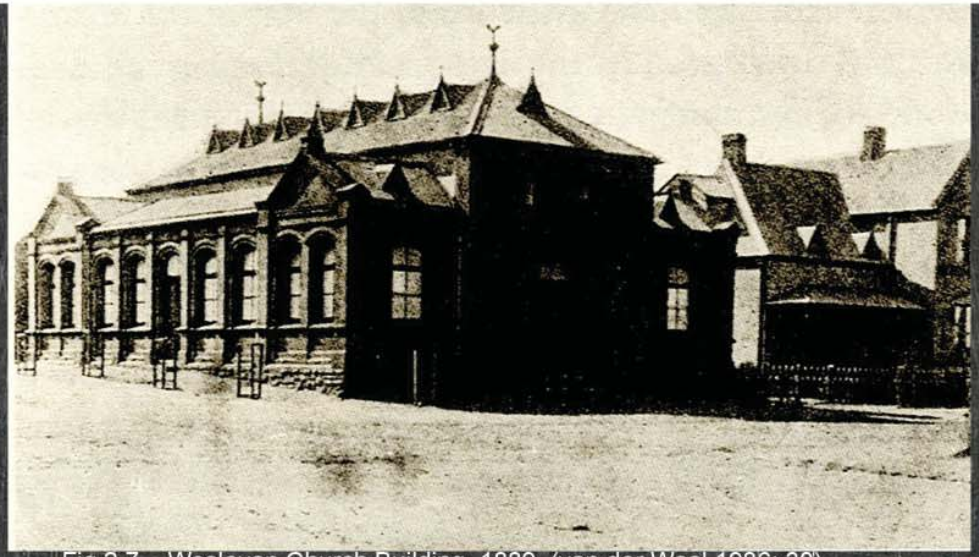


Fig 2.7, Wesleyan Church Building, 1889 (van der Waal 1986: 30)

1888-1890

As in 1887, churches and schools were more of modest design. Schooling was largely in the hands of the various church denominations which conducted classes in modest rooms adjacent to church buildings. Church congregations were not dependent on profit for survival, unlike clubs and theatres.Most church buildings consisted of simple rectangular hall constructed in brick and many had clerestory's and lateral naves. Examples include the Synagogue Fig 2.6, and the Wesleyan Church Building Fig 2.7, also see the map on Fig 2.5 for exact location.

(Van der Waal 1987:31)

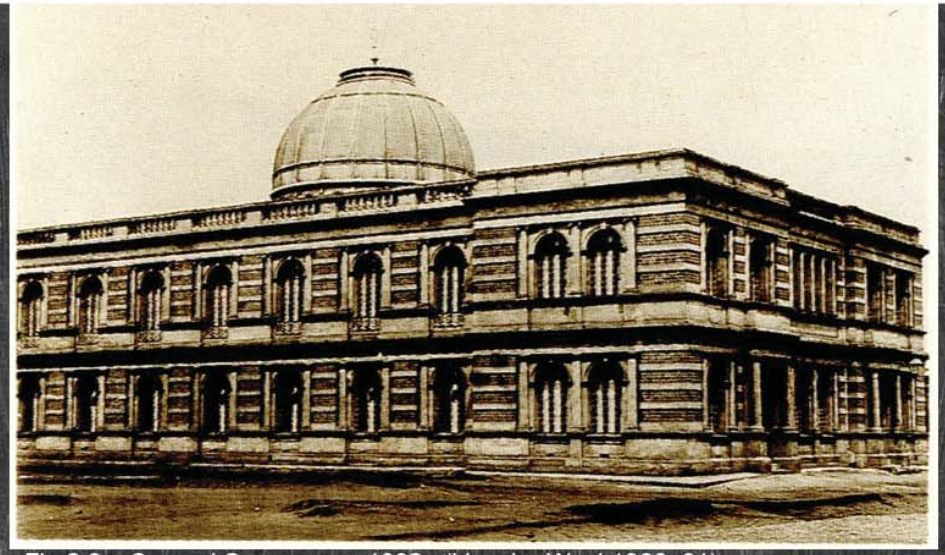


Fig 2.8, Second Synagogue, 1892 (Van der Waal 1986: 61)

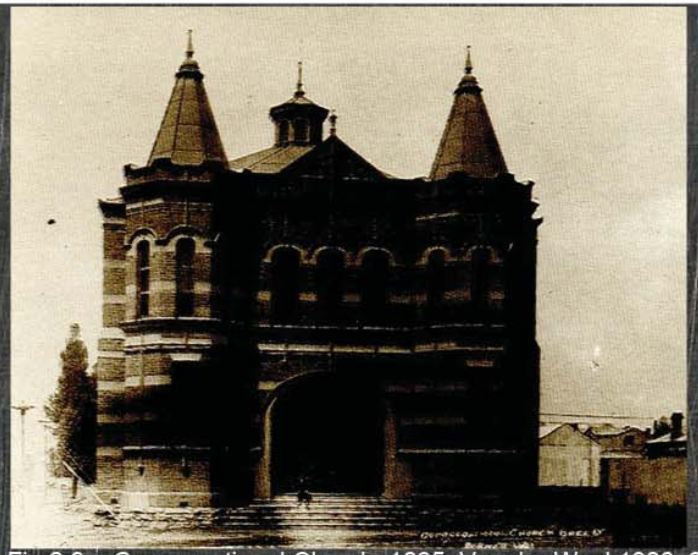


Fig 2.9, Congregational Church, 1895 Van der Waal 1986: 60)

1892-1896

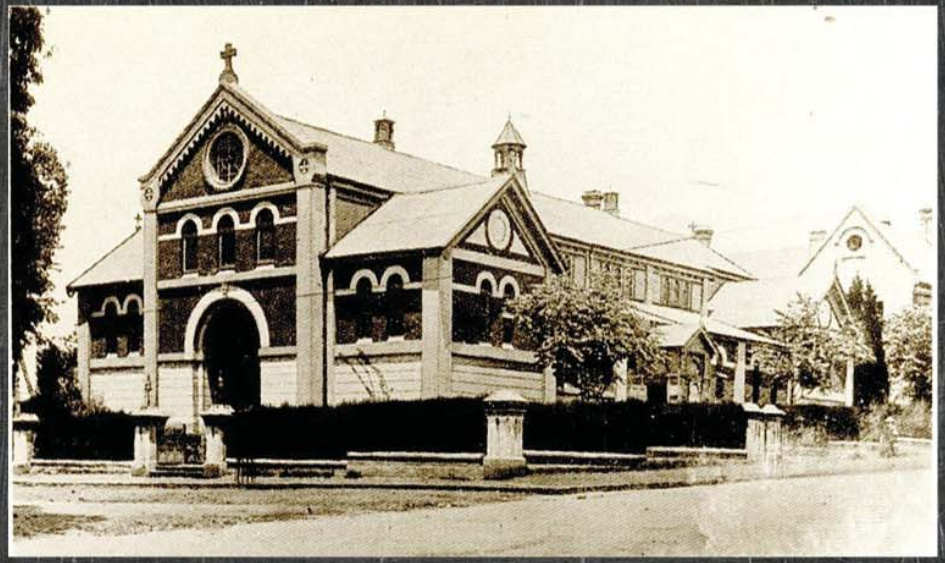


Fig 2.10, Pro Cathedral, (van der Waal 1986: 59)

In relation to general building development, church and school buildings occupied a more modest position than before. Churches played no significant role in the community. One of the church buildings, the Dutch Reformed Church was actually sold and converted into a bakery. During this period, Johannesburg's population was predominantly English-speaking hence English denominations predominated. The Synagogue (1892)Fig 2.8, Congregational Church(1895) Fig 2.09, and the Roman Catholic Pro Cathedral (1896) Fig 2.10, were the main church building during this period, see the map on Fig 2.11 for exact location.(van der Waal 1986: 59)



Fig 2.11, Map of Important buildings in Johannesburg central in 1900 , (van der Waal 1986:44,45) adapted by author



Fig 2.12, Masonic Temple, 1897 (Van der Waal 1986: 62)

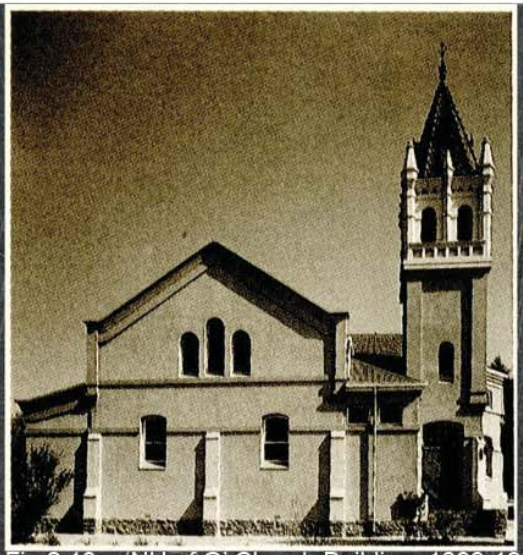


Fig 2.13, 'NH of G' Church Building, 1899-1902
Van der Waal 1986: 85)

1895-1902

During the 1890s, group formation within the Johannesburg community led to a decentralisation of interests which was reflected in among other things, the emergence of suburban commercial centers, which consisted together with others of buildings with public or semipublic functions. Church buildings were dispersed all over the suburbs, usually at a distance from the commercial centers. These churches were conceived as simple halls and there were usually built next to the street. Examples include the Masonic Temple, Fig 2.12, and the 'NH of G' Church, Fig 2.13, see the map on Fig 2.11 for exact location. The Roman Catholics did not build a church but rather a charity institution in Yeolille, Nazareth Home (1895). (van der Waal 1986: 59)
Charity was hence one of the roles of churches during this period.



Fig 2.15, St Mary's Hall, 1904 (van der Waal 1986:118)

1904-1905

During the early 1900s church buildings began to play a role of much greater significance in the city aspect as compared to their subordinate role which they played during the mining town days of Johannesburg. They became landmarks, their size and architectural style significantly elevated them above their environment. Churches were not only spiritual focal points but were also mostly located within the geographic center of the community. Hence the distribution of church buildings was a reliable indicator of the concentration of specific population groups in the city. Churches were built either on the edge of the city center or in suburbs when the domination concerned was too large that several congregations had to be formed to accommodate all members. The most grand project during this period was St Mary's Church Building, Fig 2.15, also see the map on Fig 2.14 for exact location (van der Waal 1986: 117)

Main activities at the church during this period included amongst others, weddings, funerals, church services and Sunday school. There was a board of management of mission schools and there was also a church club which was basically a social club.

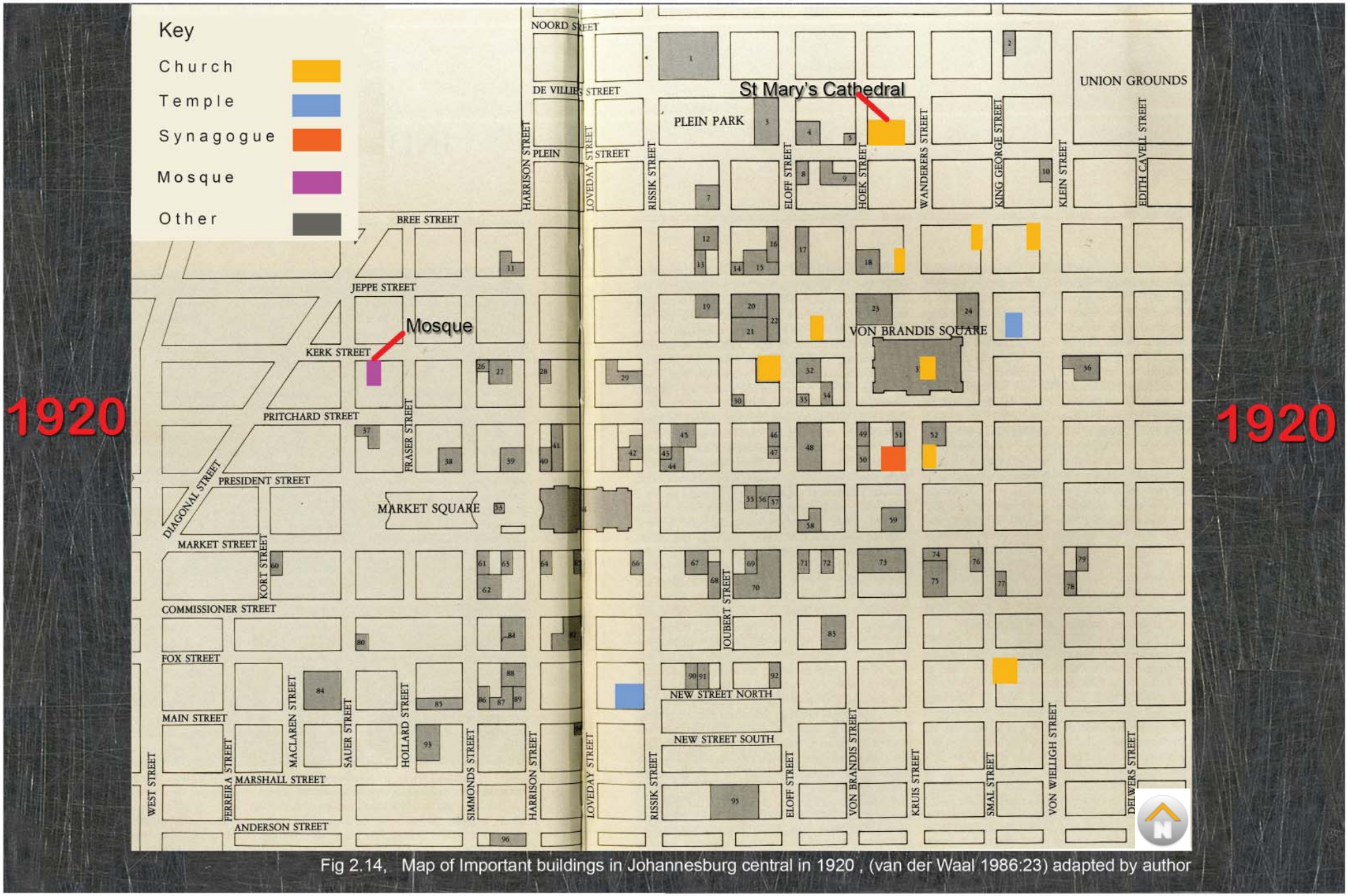


Fig 2.14, Map of Important buildings in Johannesburg central in 1920 , (van der Waal 1986:23) adapted by author

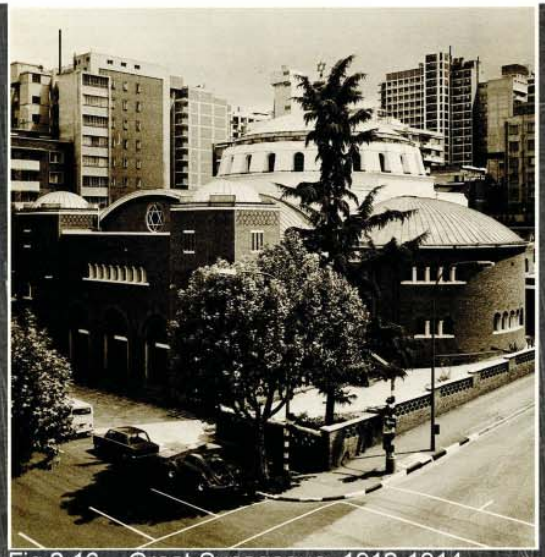


Fig 2.16, Great Synagogue, 1912-1914 (Van der Waal 1986: 120)

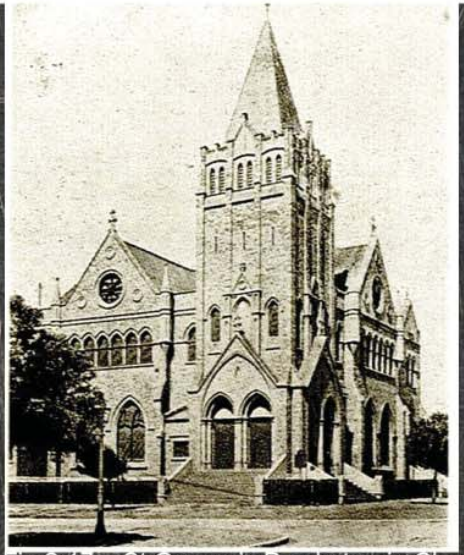


Fig 2.17, St George's Presbyterain Church, 1905 (Van der Waal 1986: 120)

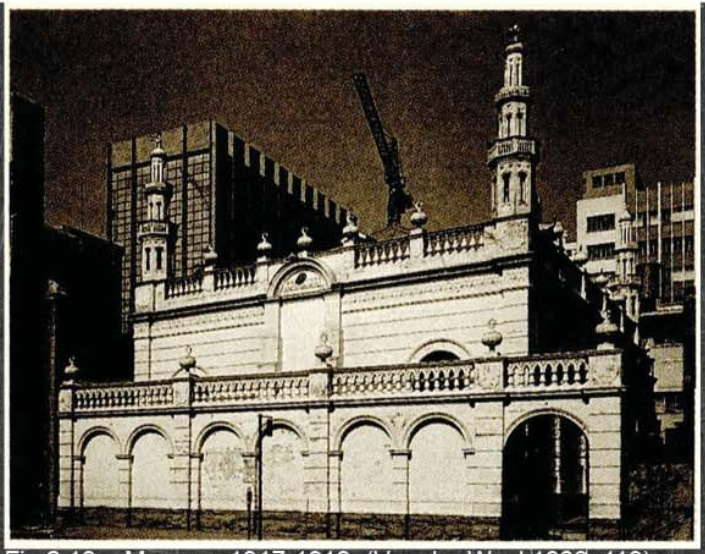


Fig 2.18, Mosque, 1917-1918 (Van der Waal 1986: 119)

1912-1915

The Great Synagogue (1912-1914), Fig 2.16, St George's Presbyterain Church (1905), Fig 2.17, and the Mosque (1917-1918), Fig 2.18 clearly shows the diversity of people in the city. These religious buildings show that by this time minority groups were so well established in Johannesburg that they built their own prayer houses in the city.

1920 - 1940

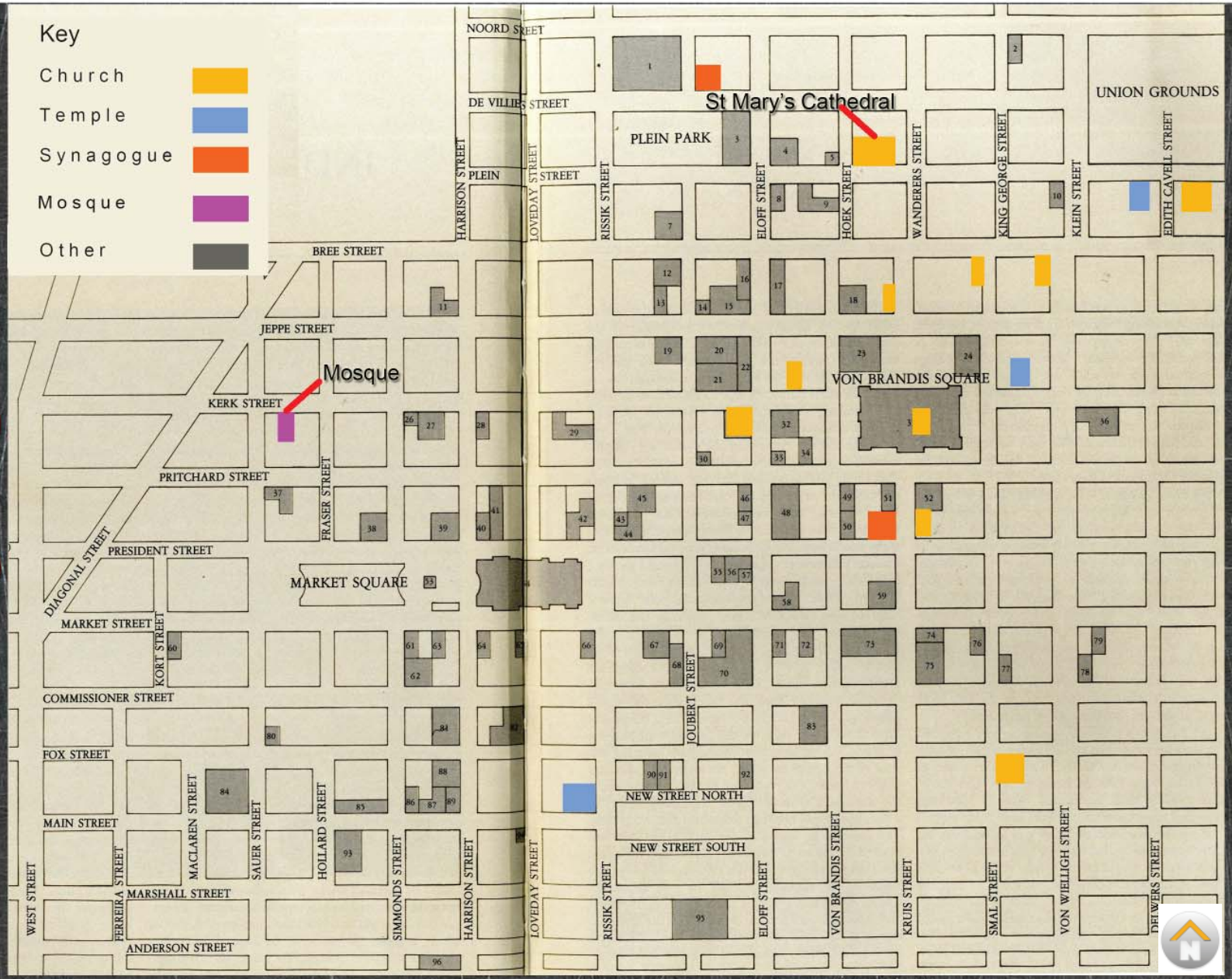


Fig 2.19, Map of Important buildings in Johannesburg central in 1940 , (van der Waal 1986:23) adapted by author

1920 - 1940

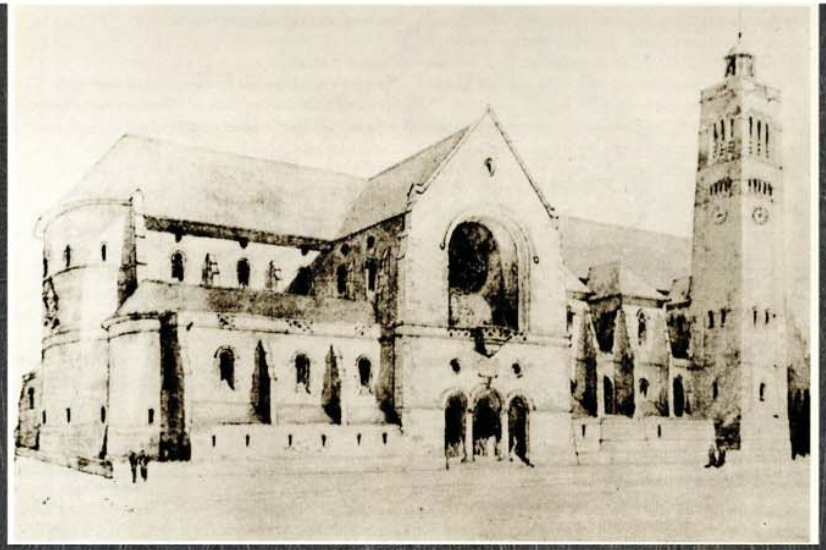


Fig 2.20, St Mary's Cathedral, 1919-1929 (Van der Waal 1986: 194)

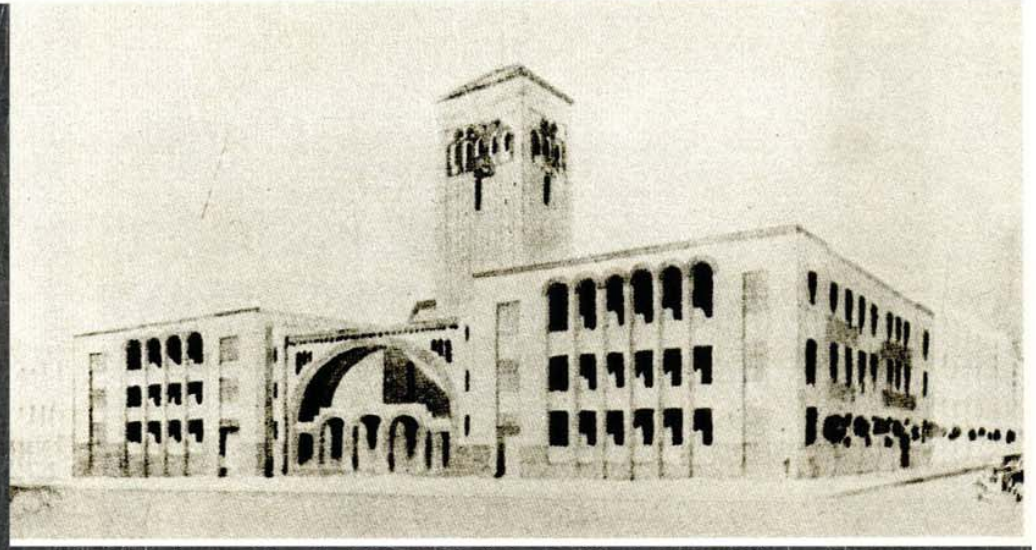


Fig 2.21, Irene Church, 1932-1933 (Van der Waal 1986: 196)

1920-1940

During this period only a few church buildings were erected, according to Van der Waal, this was proberbly because of people's obsession with economic prosperity and industrial development in preference to a collective relationship with God. Most of the church buildings were driven from the city to the outskirts mainly because community interests were displaced by individual archievements and many people considered religious buildings irrelevant. Most of these religious buildings gave provision for Sunday-school rooms, offices and other support functions. St Mary's Cathedral, Fig 2.20, and the Irene Church, Fig 2.21, were the two most important church buildings built during this period, also see the map on Fig 2.19 for exact location.

(van der Waal 1986: 193,195)



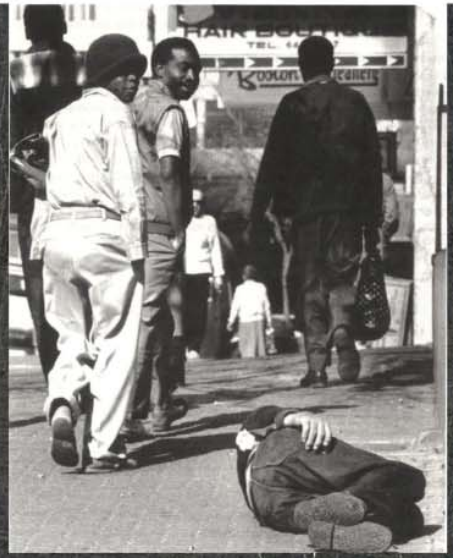
illegal tenant surveys his domain



evicted illegal tenants protest



residential building



homeless person

Fig 2.22, Inner-City Transition in Hillbrow
images : (Morris 1999) edited by author

1940 - 2000

The rapid increase in the size of Johannesburg's African population in the 1930s and 1940s - 50 % between 1936 and 1946 - resulted in a considerable increase in a number of Africans living in the rooms on the roofs of inner city buildings. Although these rooms usually provided spartan accommodation, their locality and shortage of accommodation for African people in the Johannesburg area meant that they were highly sought after. In 1948, the National Party came into power. There was a renewed emphasis on controlling the influx of African people in the cities and the territorial segregation of different racial categories in the countryside in the city. In May 1955 legislation was passed restricting the number of Africans allowed to live on a roof of a building to maximum of five per roof. In 1956 forced removals of Johannesburg inner city roof top residents started. In 1962 it was established that 8000 to 10000 people had been moved to hostels in Soweto. The government succeeded in significantly reducing the number of black people living in the inner city and by the mid-1960s.

(Morris 1999,Mather 1987:125, ibid: 127)

Fig 2.22 shows images of the inner-city transition in Hilbrow. In 1977 the issue of residents of Hillbrow not classified white surfaced again. This time the black people who posed the threat to the sanctity of this inner-city white group area where no longer living on the roofs, but had become tenants in blocks of flats and their racial classification was not African but in almost all instances, Indians or colored. In 1977 migration of a few dozen colored and Indian families into the inner-city neighborhoods Johannesburg. Mid 1980s Africans once more became substantial part of the Hillbrow population. An integrated inner-city in Johannesburg was inevitable. In 1991, there was the scrapping of the group areas act of 1950. In 1993- 85 % of Hillbrow's population was black. (Morris 1999: 120)

During this period, churches worked for moral reconstruction in South Africa, focusing on issues of justice, reconciliation, integrity of creation and the eradication of poverty and contributing towards the empowerment of all who are spiritually, socially and economically marginalized.



Fig 2.23, St Mary's Hall, 1900s (University of the Witwatersrand, William Cullen Library,2010)

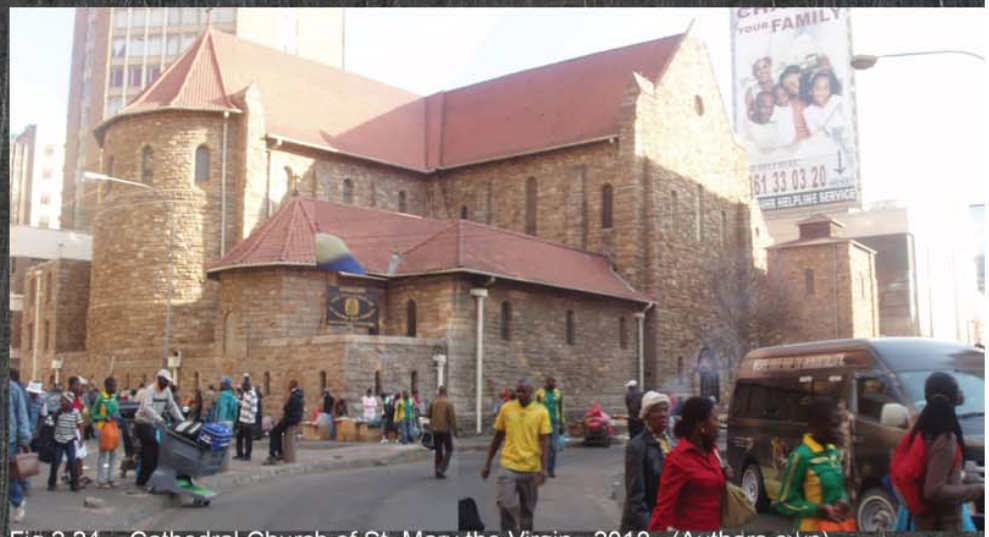


Fig 2.24, Cathedral Church of St. Mary the Virgin, 2010 (Authors own)

conclusion

Based on the research done, there has been a change on the role of the church in the inner-city, mainly because of the change in the community being served by the churches. Fig 2.23 shows the St Mary's Church in the 1900s, during this period the church played a basic role because the community which was being served was small and more bonded. Fig 2.24 shows the same church about hundred years later (today). After the 1994 constitutional reform when South Africa was declared a rainbow nation, the community has grown bigger and more diverse. There are different categories of both foreign and local population in the inner-city, each of them different in their own beliefs.

Due to the development of the many mines, Johannesburg grew rapidly into a town, then a city extending itself into new suburbs on every side. It became increasingly difficult for the priests to keep up with the expansion; however, small Churches were established to accommodate the needs of the growing diverse population(Brady 1960:3). Church buildings have been either extended or relocated while others are adapting to the existing buildings. The next chapter maps some of these spaces of worship in the inner-city and the roles they play to serve the inner-city community. The chapter also looks at challenges faced by these churches.

03 current role of the church:

mapping of spaces of worship and roles of churches and different organisations

3.1 - introduction

Johannesburg is made up of a rich diversity of communities, and its multi-cultural population is reflected in the wide variety of places of worship found around the city. As explained by Egan (see appendix 16.1), there are two kinds of churches, formal and informal. In this document, formal churches are defined as buildings, structures or any spaces designed for the primary purpose of worship, for example cathedrals.
Informal churches on the other hand are defined as buildings, structures or any spaces not designed for the primary purpose of worship, for example when a church gathering takes place in a community hall. Most of these informal churches are nomadic. Almost every religion is represented and practiced but the question is whether these worship spaces are serving the community needs or not.

3.2 - formal worship spaces

This section describes some of the formal worship spaces and the religions and community roles which they play in the inner-city of Johannesburg. Fig 3.1 shows a map of Johannesburg inner-city showing some of the formal churches.



First Church of Christ Scientist, security fence (*Fig 3.1 No 13)*



Synagogue/ University of Johannesburg Hall (*Fig 3.1 No 18)*



Revelation Church of God (*Fig 3.1 No 11)*



The Hellenic Community of Johannesburg (*Fig 3.1 No 15)*

key

1. Holy Family Convent
2. Holy Trinity Catholic Church
3. Uptown Church
4. The YW Christian Residents for Women
5. Methodist House
6. Church building renovated to flats
7. Good Hope Church
8. Hillbrow Independent Baptist Church
9. Church building renovated to flats
10. St. George's Presbyterian Church
11. Revelation Church of God
12. Believers Success Charismatic Ministry
13. First Church of Christ Scientist
14. Church building renovated to flats
15. The Hellenic Community of Johannesburg and
16. Cathedral of Christ the King
17. Yad vashem Memorial Hall
18. Synagogue/ University of Johannesburg Hall
19. MES Irene Church
20. Universal Church of the Kingdom of God
21. Seventh day Adventist Church
22. Masjid Himayatul Islam (Nugget Street Mosque)
23. Church building renovated to mixed use building
24. Johannesburg Central Methodist Church
25. Church building renovated to mixed use building
26. Cathedral Church of St. Mary the Virgin
27. Universal Church of the Kingdom of God
28. Kerk Street Mosque
29. Universal Church of the Kingdom of God
30. Methodist Church

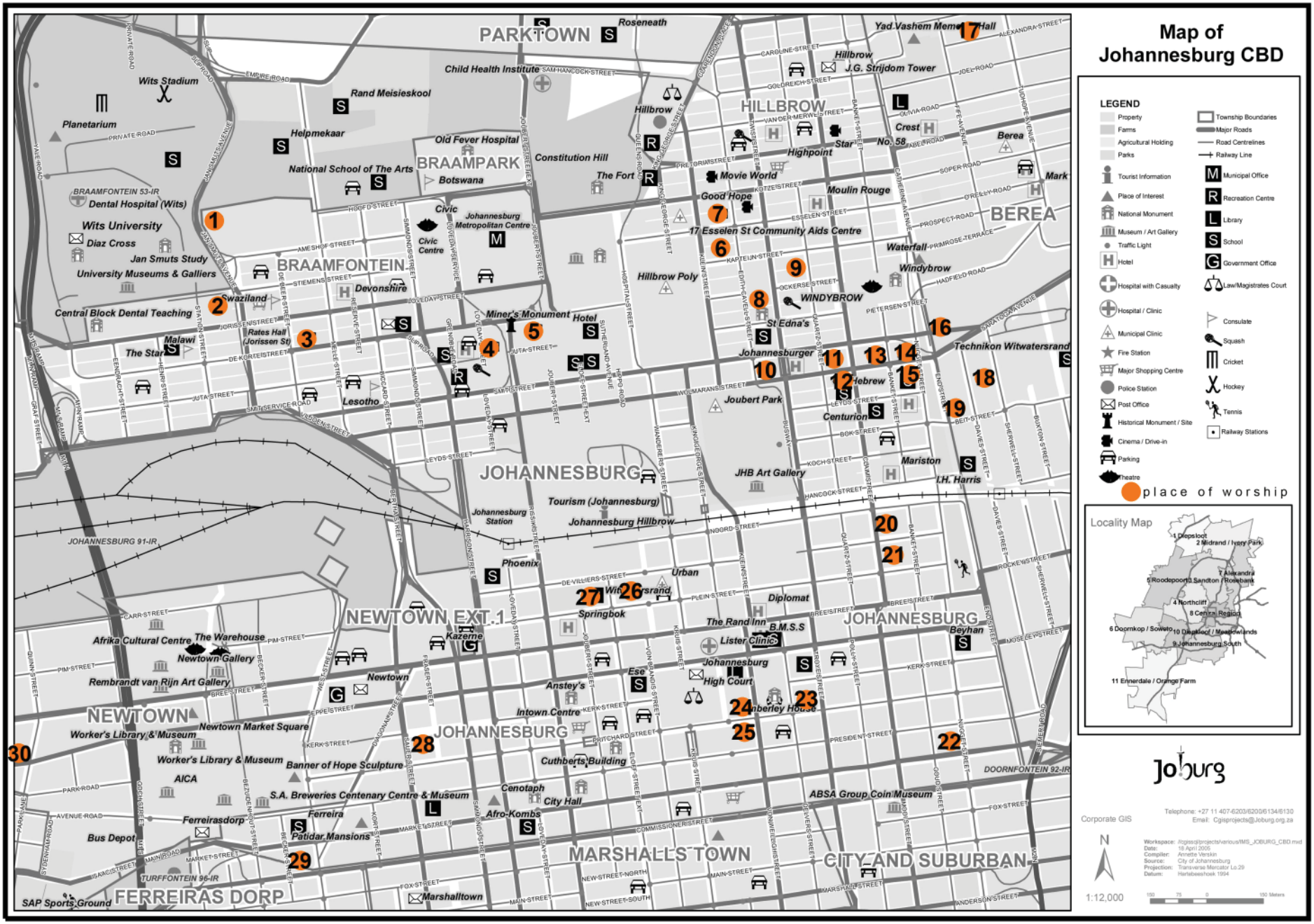


Fig 3.1, Map of Johannesburg CBD, City of Johannesburg - Maps, http://www.joburg.org.za/content/view/393/145/. cited 12-06-2010 @ 1126hrs (adapted by author)



Fig 3.2, Kerk Street Mosque, Johannesburg.
Photograph: Authors own 2010

Kerk Street Mosque (*Fig 3.1 No 28)*

location
Cnr Kerk & Sauer Street

capacity
1 700 people and it is usually full to capacity on Friday.

history and role
The Kerk Street Mosque(*Fig 3.2)* was the first mosque in the city, it is however the third mosque on the site. The first one was erected in 1906 and the second one was opened in 1918. It served the community until the late 1980s, when it became too small. In 1989 the building was demolished and the Kerk Street Mosque was built. This clearly shows that this mosque has been changed three times in order to adapt to conditions faced in different periods of time.

Muslims pray five times a day and therefore its main purpose is for worship, although they are involved with charity.



Fig 3.3, Masjid Himayatul Islam, Johannesburg.

Photograph: Authors own 2010

Masjid Himayatul Islam (*Fig 3.1 No 22)*

location

CBD Cnr Market & Nugget Streets
Johannesburg

role

The Masjid Himayatul Mosque's main purpose is for worship but they are involved with charity in the form of outreach programmes.



Fig 3.4, Masjid Himayatul Islam, Johannesburg.

Photograph: Authors own 2010



Fig 3.5, JCMC street view
Photograph: A. Mucave :2008



Fig 3.6, JCMC circulation steps/sleeping area
Photograph: Egger, B.B :2009



Fig 3.7, JCMC play area
. Photograph: Egger, B.B :2009

24. Johannesburg Central Methodist Church (JCMC) (*Fig 3.1 No 24)*

location
79 Pritchard Street, Johannesburg

history and role
Like any other church, Johannesburg Central Methodist Church was designed to serve its community for others church services, weddings and funerals. Due to the movement of people into the inner-city, many people are displaced and under the leadership of bishop Paul Varryn the church is trying to accommodate as many people as it can. Some of the activities occurring at the church includes:

- chess, karate, drama and music clubs
- Latin American and ballroom dancing
- soccer teams
- accommodation/shelter
- day-care and schooling
- trades training e.g. electrical, carpentry, plumbing
- feeding/soup kitchen



Fig 3.8, JCMC worship space/ sleeping area
Photograph: Egger, B.B :2009



Fig 3.9, Johannesburg Central Methodist Church
Photograph: Egger, B.B :2009



Fig 3.10, JCMC circulation steps/sleeping area
Photograph: Egger, B.B :2009



Fig 3.11, JCMC lobby/sleeping space
Photograph: Egger, B.B :2009



Fig 3.12, JCMC indoor games
Photograph: Egger, B.B :2009



Fig 3.13, JCMC worship space
Photograph: Egger, B.B :2009



Fig 3.14, JCMC worship space
Photograph: Egger, B.B :2009



Fig 3.15, JCMC day care
Photograph: Egger, B.B :2009



Fig 3.16, JCMC worship space/ sleeping area
Photograph: Egger, B.B :2009



Fig 3.17, JCMC front facade/ trading space
Photograph: Egger, B.B :2009



Fig 3.18, JCMC washing areas
Photograph: Egger, B.B :2009



Fig 3.19, Albert Street Methodist Refugee School, Johannesburg.
Photograph: Authors own 2010



Fig 3.20, Albert Street Methodist Refugee School, Johannesburg.
Photograph: www.worldmissionspossible.org cited 23-06-2010

Albert Street Methodist Church/ Refugee School

location

Albert Street

history and role

Located in downtown Johannesburg, the school was shut down in 1958 during the Apartheid era. It recently reopened in July of 2008 as a refugee school under the direction of Bishop Paul Verryn and the Central City Mission.
The school now teaches Grade 1 to 12 and comprises approximately 585 refugee children and has a staff of 21 teachers, 3 administrators, 5 cooks, 2 guards, one secretary, and one maintenance staff person. There are currently 120 unaccompanied minors.
The school is in great need of reconstruction and repair. New mobile chalkboards, classroom doors, student lockers, desks, classroom partitions, and the refurbishment and replacement of kitchen equipment are required. There are also several larger projects like drainage issues, fire escapes, showering and dressing rooms, and the construction of student and staff sleeping quarters that need to be addressed.

Albert Street Methodist Refugee School's main purposes are:

-Education for healing and rehabilitation

-Education for skills development of the refugee or the displaced person

Other services provided includes:

(a) Accommodation
(b) Food
(c) Clothing
(d) Counselling
(e) Free education
(f) Recreational facilities



Fig 3.21, SDA Church, street view.

Photograph: Authors own 2010

Seventh Day Adventist Church (SDA) (*Fig 3.1 No 21)*

location

14 Claim Str Cnr de Villiers, Johannesburg

history and role

Like any other church, the SDA Church was designed to serve its community through amongst others church services, weddings and funerals.

According to one of the caretakers, the church is just a worship space, other activities would mess up the place and the house of God is open only on Sabbath.



Fig 3.22, SDA, parking signage.

Photograph: Authors own 2010



Fig 3.23, SDA, programme signage

Photograph: Authors own 2010



Fig 3.24, Universal Church of the Kingdom of God, Johannesburg.
Photograph: Authors own 2010

Universal Church of the Kingdom of God (*Fig 3.1 No 27)*

location
25 Plein Street, Johannesburg

history and role
Universal Church of the Kingdom of God is a Pentecostal church which was established in South Africa in 1992. It is a charity and Christian spiritual centre. The 25 Plein Street church otherwise known as the park station branch is the headquarters of the church. It is the largest church in the inner-city in terms of both the size and congregation. It is entirely funded by charitable donations.
Some of the activities include:

- therapy of love
- helping people with drug addictions
- help people to have successful marriages
- charity



Fig 3.25, Universal Church of the Kingdom of God, Johannesburg.
Photograph: Authors own 2010

Universal Church of the Kingdom of God (*Fig 3.1 No 20)*

location
Claim Street, Johannesburg



Fig 3.26, Universal Church of the Kingdom of God, Johannesburg.
Photograph: Authors own 2010



Fig 3.27, Universal Church of the Kingdom of God, Johannesburg.
Photograph: Authors own 2010



Fig 3.28, Universal Church of the Kingdom of God, Johannesburg.
Photograph: Authors own 2010

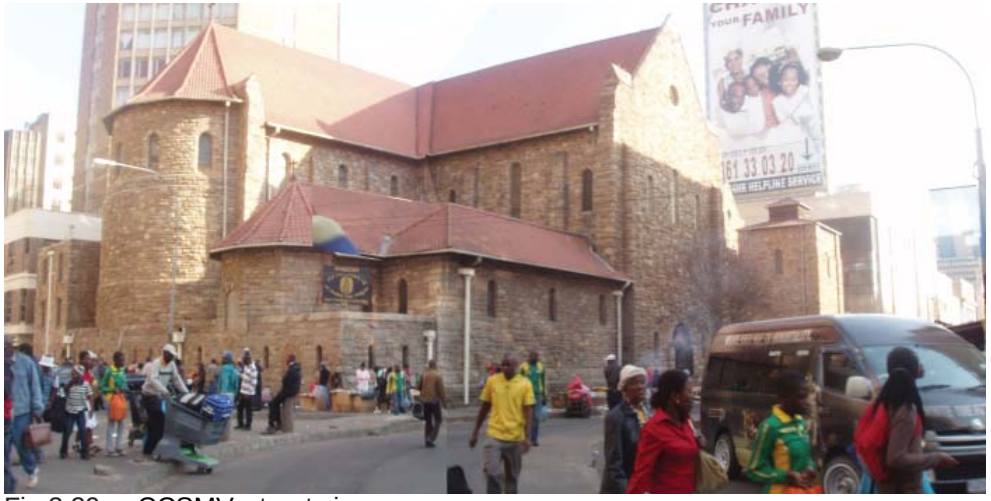


Fig 3.29, CCSMV, street view

Photograph: Authors own 2010



Fig 3.30, CCSMV, main entrance

Photograph: Authors own 2010

Cathedral Church of St. Mary the Virgin (CCSMV) (*Fig 3.1 No 26)*

location

25 Plein Street, Johannesburg

capacity

1 200

history and role

The church is central to all activities in the inner-city. According to Reverend John Warren(parish reverend), after 1946 the church became a place of refuge for people standing up against apartheid. A 'private' school was established and it was later closed in the late 1990s. Between 1940s and 1993 the church's role was to fight apartheid and it was under the leadership of Desmond Tutu. The Church is opposite the main Johannesburg (Park Station) Railway Station, and so has a huge amount of foot traffic past the West End doors. The street at that end is closed to vehicles, as a pedestrian mall. The streets are filled with a busy casual market bazaar, hoping to catch prospective customers going from or to the station. The church doors can only be opened when access is needed, specifically for certain services and events.
There have been fairly high incidences of thefts and assaults in the area. Warren further explained that income from the parishioners is not enough therefore the church is sustained by rentals from the flats which are part of their property built about 30 years ago. The main challenge faced is crime therefore it is difficult to do anything a normal church does. Due to safety reasons, the church does minimum to interact with the community. About 25% of the congregation are foreigners. (Warren: 2010)


Fig 3.31, CCSMV, locked access

Photograph: Authors own 2010



Fig 3.32, MES Irene, Dutch Reformed Church, Johannesburg.
Photograph: Authors own 2010

19. MES Irene (*Fig 3.1 No 19)*

Dutch Reformed Church
Soul Saving Bible Church
The Early Church of revival
Uniting Reformed Church
Portugese Dutch Reformed Church

location

Hillbrow

capacity

3 000 - 4 000

history and role

The building was originally a Dutch Reformed church but it was abandoned by its community during the 1990s. Just like some of the buildings in the inner-city, it became dilapidated and MES (Metro Evangelical Services) started managing it. The Building is now being rented out to five churches accommodating the new diverse community which it is serving. There is no segregation, the building is open to the general public although bookings to use the spaces have to be done. There is a pre-school which is being run on the premises. The main challenges faced at the church are maintenance expenses and security and access control. (Brother Mike, Rev N. Setshedi: 2010)





Fig 3.33, MES Irene, signage showing the mixed programme
Photograph: Authors own 2010



Fig 3.34, Cathedral of Christ the King, 1900s
Photograph: Catholic Archdiocese of Johannesburg, cited 24-05-2010



Fig 3.35, Cathedral of Christ the King, 2010.
Panorama Photograph: Authors own 2010

Cathedral of Christ the King (*Fig 3.1 No 16)*

location
Cnr Hadfield & Nugget Streets
Johannesburg

history and role
The Cathedral was built to replace the Pro-Cathedral which was located in Kerk street. One of the reasons why the Cathedral was located on the corner of Hadfield & Nugget Streets is that the area was well served by the City Transport, with facilities for parking and with a commanding position below the residential areas of Hilbrow and Berea. Fig3.34 and Fig3,35 shows the Cathedral before and after the construction of the fence respectively.
The Cathedral was built to serve its community through church services, weddings and funerals. There is a day care centre which is under the management of the Cathedral and a pre-school which is however not managed by the Church. They have two halls and other facilities for social programmes including soup kitchen which is run by St. Vincent DePaul. The sisters of mercy are also involved in these social programmes like handing out clothes and food to the poor. They depend mostly on donors. Fig3.36 shows the panorama of the support services which are located at the back of the church.



Fig 3.36, Cathedral of Christ the King, support serves
Panorama Photograph: Authors own 2010

Catholic Centre

location
98 Kerk street, Johannesburg

history and role
Shelter for the homeless under the management of Catholic Churches. The centre offers accommodation for a duration ranging from over night to three months.



Fig 3.37, Catholic Centre facade, Johannesburg.
Photograph: Authors own 2010



Fig 3.38, Catholic Centre signage board, Johannesburg.
Photograph: Authors own 2010

3.3 - informal worship spaces

Informal churches in this document are defined as buildings, structures or any spaces not designed for the primary purpose to facilitate worshiping, for example when a church gathering takes place in a office building, open spaces, under bridges, open fields, parks etc. Most of these informal churches can't afford a building of their own hence they tend to temporarily rent spaces.



Jesus is Love hair salon signage, street view



Jesus is Love hair salon signage zoomed in



Believers Success Charismatic Ministry



Kings Royal Assembly International



Glorious Faith Ministries.



Omega Power Ministries



Overcomers Christian Mission



Usindiso Ministries

Photographs: Authors own 2010



Lets go to glory - interior space



Yahweh Shammah Christian Family Church



Yahweh Shammah christian family church



Jesus Hair salon



Prophet Ngwenya, poster



Light of life ministries

Photographs: Authors own 2010

Many of the informal churches are defined by signage on buildings and one has to look for the entrance as they are not clearly defined. Fig 3.39a-c shows an analysis of Speaking Faith Ministries, one of the informal churches in Hillbrow.



Fig 3.39a, Signage on the city block



Fig 3.39b, Narrow main entrance into the church


Fig 3.39c, Narrow entrance stairs to the maim worship space

Photographs: Authors own 2010

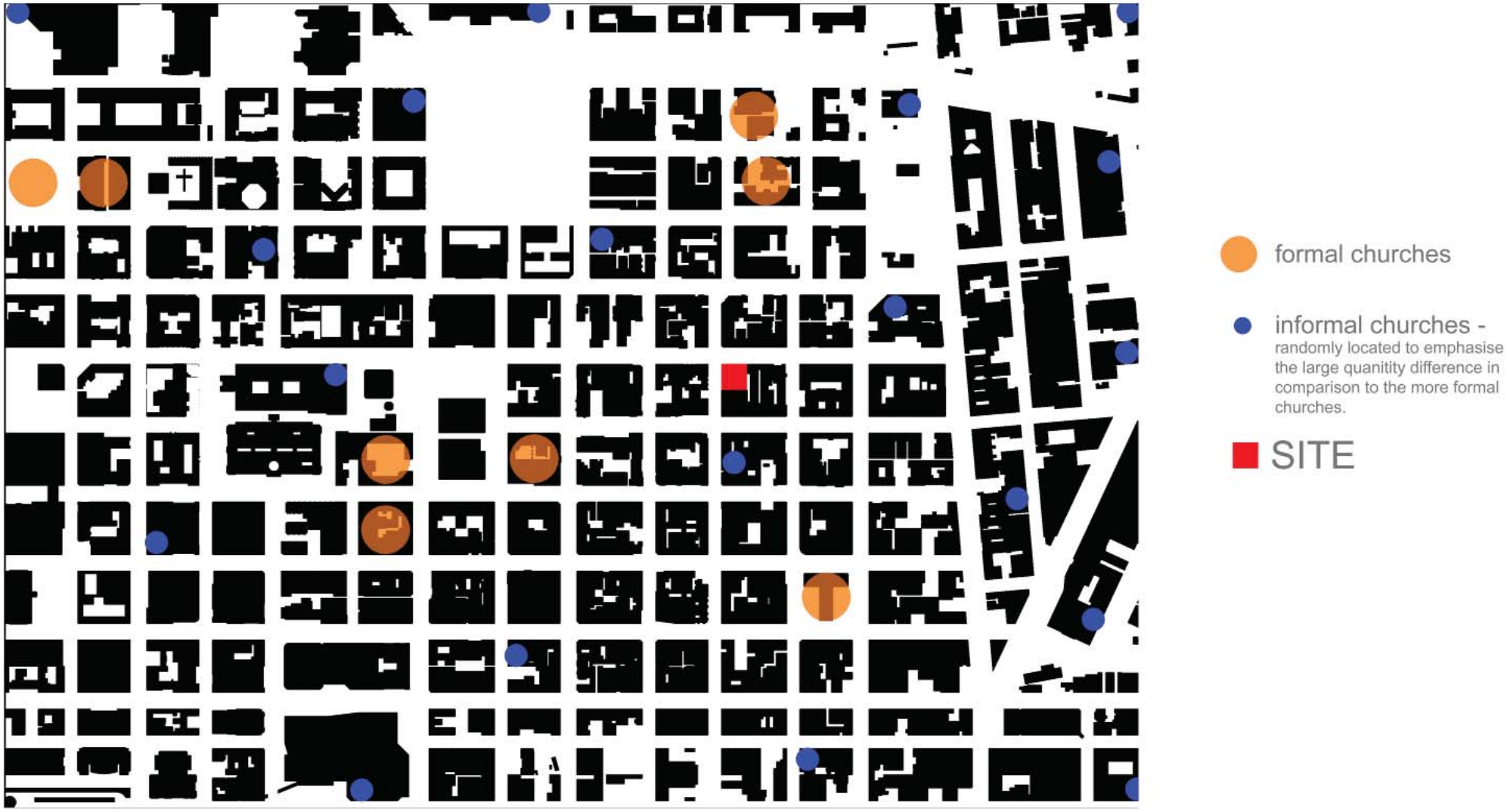


Fig 3.40, Formal vs informal places of worship

3.4 - conclusion

Based on the mapping of places of worship, the majority of these places are Christian Churches which follow Christian principles when dealing with the community. Some of the principles focus on reflecting love and care for others, advancing the voice of righteousness and promoting and enhancing inclusivity in terms of development programmes by reaching out to all people regardless of race, culture, religion or gender. It is for this reason that this thesis proposes a hybrid worship space, an Urban Church space which will also have support elements to serve the Johannesburg inner-city community. The mapping exercise shows that many churches visited, both formal and informal, serve predominantly the purpose of worship with less response to the other needs of the community which they serve. The proposed Urban Church will seek to serve the inner-city community by providing spaces which will empower the people spiritually, emotionally and physically.

04 current realities in Johannesburg inner-city

4.1 - introduction

The current realities in the inner-city of Johannesburg comprises of desperately poor people engaged in a daily struggle to survive and many of them living in unsafe buildings. Informal traders dominate the streets. The inner-city has therefore become the residential and trading home to an increasing African population, both migrants and immigrants.

4.2 - current realities

The inner-city covers Yeoville and Braamfontein in the north to Marshalltown and Benrose in the south, and Vrededorp and Fordsburg in the west to Jeppestown, Bertams and Troyeville in the east. Johannesburg's great symbolic landmarks are all found in the inner-city: Hillbrow tower, Diagonal Street, the Carlton Centre, Constitution Hill and the Nelson Mandela Bridge (www.joburg.org.za). The main area of study in this thesis will focus as shown on the area between the old CBD area and Hillbrow residential area. The inner-city is a key location and a transportation hub. It is the biggest transport interchange in South Africa, with many different modes - car, taxi, bus and train, both local, national and international - coming together in the same place. It is estimated that well over 800 000 people pass through the City daily as they go to their different destinations (www.joburg.org.za). This clearly shows that the inner-city is a busy area in terms of pedestrian movement therefore the proposed Urban Church should be able to deal with these high volumes of pedestrian movement. Fig4.1 shows a typical busy street of Johannesburg inner-city.

The question of where these people come from and why they choose the Johannesburg inner-city has many answers. Since the fall of apartheid and the opening of South Africa's borders, a new wave of immigrants has descended on Johannesburg, dominated by Africans from West and Central Africa (Landau 2004). According to the Human Rights Watch (2005),Johannesburg's Department of Home Affairs office currently has the largest number of pending asylum seekers applications, approximately 75,000 out of 115,000 applications as at the end of 2004. These refugees have emigrated from their home countries because of prevailing push factors: civil war, economic crisis, unemployment, poverty, etc, in their respective countries, and immigrated into South Africa because of certain pull factors: stable economy, job opportunities, education, health service, etc. South Africa's refugee population is massive. In 2009, the country received more than 222,000 new asylum requests, according to UNHCR, the U.N. refugee agency, making it the number one asylum destination in the world. (O'Connor: 2010)
The proposed Urban Church could also provide some sort of resource centre which could help these people with food and shelter while they sort out their documents. There are different categories of both foreign and local population in Johannesburg; each of them different in their terms of, ethnicity, beliefs and identity. For this reason Johannesburg inner-city is said to be a melting pot of cultural diversity.



Fig 4.1, Busy streets of johannesburg Inner City.
image: Johannesburg Inner City Business Coalition Initiative, 2009

The current realities in the inner-city of Johannesburg comprises of desperate poor people engaged in a daily struggle to survive most of them living in unsafe buildings. Informal traders dominate the streets, and the inner-city has become the residential and trading home to an increasing African migrants population. In this context, does architecture mean anything to the community and does it really matter? Mitias explains what architecture is:

> Architecture abounds, but its status is unusual. When approached by aesthetics, architecture is problematic. While we may visit a work of architecture to view it much as we would visit a stature in a plaza or a painting in a museum, we usually can enter the architectural work and move around inside it. In such buildings we may conduct the full range of human activities. We engage in commerce, have dinner, teach, defecate, pray, love and sleep. Office buildings, palace, railway station, cathedrals, city hall, apartment block and private home may all be works of architecture. (Mitias 1994)

According to the interviews conducted, most people in the city are there for opportunities mainly employment and a better life style. In his song ‘Stimela’, Hugh Masekela portrayed in such simple but poignant words the plight of miners coming from all over Southern Africa to work in Johannesburg’s mines (Morris 1999). The inner-city buildings are works of architecture and surely many people gain pleasure from the architecture without understanding what it is. To many of this inner-city community, any building can be used for any activity. The buildings are defined by the use of spaces for example the Central Methodist Church in inner-city
Johannesburg is housing displaced people. One of the management and security staff explained that every tread as one moves up the stairs, is someone’s bedroom. At present day, the building is used as a shelter and other community activities take place there. There are a many dilapidated buildings in the city and most of them are illegally occupied, sheltering the homeless. People are actually adapting to the spaces available and making them their own. Some people are used to these spaces and any changes made whether good or bad would negatively affect them. However, most of the people do not have a choice but to adapt the harsh conditions. Fig4.2 and Fig4.3 shows San Jose Flats, a “condemned” building in Hillbrow. The residents of San Jose building were facing eviction by the City of Johannesburg but the Constitutional Court ruled that people could not be evict without offering a suitable alternative (Bloom: 2010).



Fig 4.2, San Jose, a “condemned” building in Hillbrow

image: MvCork , 2010



Fig 4.3, San Jose, a “condemned” building in Hillbrow

image: MvCork , 2010

Layers of change clearly show that the inner city has been abandoned by the rich and invaded by the poor. Most of the buildings which used to be active are now dilapidated (unknown: 2010). Fig4.4a shows a dilapidated building for sale. Most of these dilapidated buildings are illegally occupied by homeless people. Simultaneously, the Johannesburg inner-city is undergoing a regeneration process and fig4.4b and 4.4c show newly renovated building in the inner-city.



Fig 4.4a, dilapidated building for sale



Fig 4.4b, newly renovated building to let

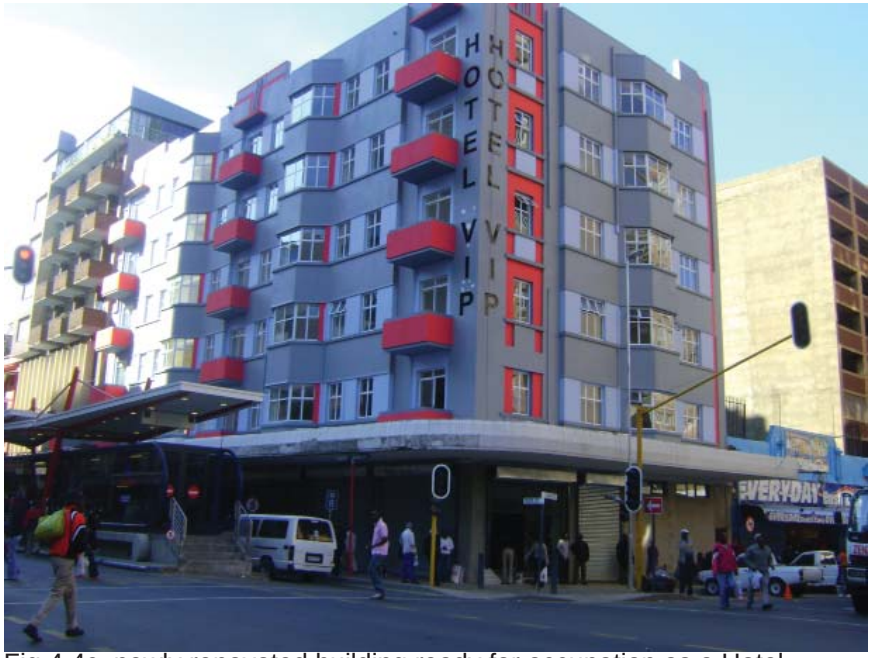


Fig 4.4c, newly renovated building ready for occupation as a Hotel

Photographs: Authors own 2010

4.3 - conclusion

Current realities in Johannesburg show that there are many challenges which need to be addressed. Sony Labou Tausi in *The Antipeople* explains that the sense of throwing things together does not necessarily make a society more flexible or productive (1988). The proposed Urban Church does not aim on serving the community by throwing things together but it aims on arranging things together and giving meaning to architecture.

05 design theory: the meaning of church

5. 1 - i n t r o d u c t i o n

Different sources have different meanings for the term ‘Church’. The meaning varies from the use of space to its form. This chapter explores the meaning of the church in Johannesburg inner-city. Both oral and written sources will be explored. The chapter is concluded by proposing and defining a new church prototype, the Urban Church.

5.2 - what is a church?

The term church could be said to have different meanings and people understand it in different ways. Amongst many, the following selected definitions form part of both written and oral sources.

definitions from written sources

-A Jewish or heathen temple.
-A formally organized body of Christian believers worshiping together.
-The body of people who attend or belong to a particular local church
-a place for public (especially Christian) worship
(Accurate and reliable dictionary:
http://ardictionary.com/Church/5625 cited 22-05- 2010)



Fig 5.1, Chapel of Notre Dame du Haut. France.
image: Downey T.C, Le Corbusier's Chapel at Fifty cited 09-05-2010 @ 0304hrs



Fig 5.2, Catholic temporary tent Church, Vereeniging.
Photograph: Authors own 2010

definitions from oral sources

- a place of worship, it can be a sports field, under a tree on the streets, in a tent (Fig5.2) or even on a bus stop. (T.K: Johannesburg, 2010)
- Sanctuary (unnamed: Johannesburg inner-city, 2010)
- Politics of the highest order. Promises and no delivery. Just ask the Christians who have been waiting for Jesus for more than 2000 years yet they still believe he's coming back to 'save' them.
(Kaetano: Johannesburg, 2010)
- Slavery, Spiritual prison and whole lot of profit...
(Machailoe: Johannesburg inner-city, 2010)
- Bassline reggae night! (Mafu: Johannesburg inner-city, 2010)
- Christian Organisation where people congregate to practice their faith.
(Wizy: Johannesburg inner-city, 2010)

A church could then be defined as a Christian Organisation were people congregate to practice their faith. According to the Macmillan English Dictionary, the term Christian refers to the ideas of Jesus Christ. Although Van der Waal classified all places of worship as Church buildings (1987, 31, 57), or a church building is space meant for Christian fellowship (Bowyer: 1977).
Based on the interviews conducted by the author many devoted Christians believe that a church is a space where two or more are gathered in the name of Jesus. Commenting on the chapel of Notre-Dame-du-Haut Fig5.1, Le Corbusier said; “I wanted to create a place of silence, of prayer, of peace and of internal joy” (R. Phyllis: 2004,18). This shows that a church could also be defined as a place, a destination.

In most scenarios a church is represented by a cross. The Christian cross is seen as a representation of the instrument of the crucifixion of Jesus Christ, is the best-known religious symbol of Christianity(David: 2010). Fig5.3 shows a church in Sudan and one would know that it’s a church because of the sign of the cross.



Fig 5.3, The Obbo Congregation Church, Sudan.
Photograph: Isaya. sudan-project cited 09-06-2010 @ 2104hrs



Fig 5.4, Sizzla Kalonji at Baseline, Johannesburg.
Photograph: Jason S, 2010

But in the context of Johannesburg inner-city where people come from all over South Africa and Africa seeking opportunities and a better lifestyle, is a place of silence, of prayer, of peace and of internal joy enough?

Based on the research conducted, many of Johannesburg’s inner-city youth regard night life as their place of peace and internal joy. Fig5.4 shows a image of Sizzla Kalonji, (a famous reggae artist) performing at the Baseline(Johannesburg’s top live music venue and production house). One of the interviewee defined the term church as Baseline reggae nights. Fig5.3 actually shows Sizzla Kalonji praying for the crowd. Before, during and after clubbing economic opportunities arise including food vendors, car guards and door guards. Night life clubbing therefore could be said to be part of the contemporary needs in Johannesburg inner-city.

5.3 - role of the church.

Churches have an important role to play in the urban environment. Previous chapters looked at the establishment and some of the roles played by churches in Johannesburg inner-city. Mavunga argues that beyond functioning as collection points for tithes and confusing the flock with verse, churches could lead the charge towards nurturing the growth of self-confident, innovative, and resolute Africans proud of their own place in the community of nations (2006:4).
Their role include fellowship in Christ, performing weddings ceremonies, funerals, baptism and various outreach programmes.
Depending on the principles of the church, day care centres and other educational programmes are offered.
The question of the exact role of the church based on the research conducted varied but was based on the challenges faced by the people. Poverty, unemployment, lack of skills, lack of accommodation and ethnic segregation are some of the main challenges faced by many people in Johannesburg inner-city today. Most churches are working hard to alleviate these issues.
In most parts of Africa, churches exists in every society. In residential areas where communities already exist, churches tend to bind the communities together. Fig5.5 shows a Catholic Church Compound, people are queuing for food aid in the church hall. In a the urban context, like the inner-city of Johannesburg, churches strive to bring people together to create a community and give people hope. A good example are the soup kitchen groups in Johannesburg which bring homeless and destitute together. As explained by Father Thomas(Roman Catholic Priest based in Orlando): “The role and style of churches change according to the needs,” hence one has to identify the needs of the community being served before providing facilities.
Due to its diverse community, Johannesburg inner-city context could be described as a melting pot of many cultures. Since 1994, Johannesburg has become a center of attraction and a magnet for many South Africans and immigrants from all over the world. Most prominent are immigrants from the rest of Africa seeking asylum, and/or greener pastures. Studies have shown that the majority of refugees and asylum seekers entering South Africa for the first time often settle in Johannesburg largely because of the city’s socio-economic potential. (Rogerson, 1996;Rogerson, 1997; Chamba, 2005). The community therefore has to adapt to the urban culture.



Fig 5.5, Catholic Church Compound, Munsieville.
Photograph: David Quarles, 2009

Believers and non-believers have a mutual understanding regarding the role of the churches in society. Both groups see churches primarily as moral guardians and helpers of the poor and needy. They are also seen as important providers of opportunities for public worship and a range of social services. Expectations differ, however, between devoted Christians and non- devoted Christians in relation to the churches’ role in providing meaning or spiritual direction. Devoted Christians across all denominations place great importance on such a role, whereas for non- devoted Christians it has a low priority (Kaldor, Dixon and Powell, Taking Stock: 1999). In his article on “Faith as Self-help: Toward an African Rebirth?”, Mavhunga argues that Christianity was one of the tools for colonialism. Faith ‘Before the Ground Was Hardened by the Hammer’, southern Africa was already a nation at prayer, submitting problems to the ancestors. (2006:4) Surely this clearly shows that when people face challenges they turn to prayer hence the church today is seen as a place for hope.

5.4 - syncretism, urban church

There are many kinds of churches in the inner-city and there are different ways in which they worship therefore the design of the proposed “Urban Church” has to accommodate these different denominations. According to the Oxford Dictionary of Current English, syncretism deals with unifying differing schools of thought. The aim for this thesis as shown in fig5.6, is to find a foundation for mutual understanding of sacredness, urban culture and contemporary needs, where sacredness will be looking at different denominations in the inner-city. Urban culture acknowledges the diversity of the cosmopolitan community and contemporary needs involves the challenges faced by the community in context. The church imagery is quite important, and hence form, visual/symbolic meaning plays an important role.

Based on the research conducted, many Christian churches in Johannesburg inner-city hold services in people’s homes. It is therefore my opinion that all these different Christian churches can adapt to any space. For this reason, a multi-denominational space could be designed to bring all Christian churches together. Sound, light and volume are the three main aspects which according to many of the church leaders need to be considered when designing a church. According to Fr David from the Roman Catholic Church, the church can adapt to any space but the main element to be considered is the space for the tabernacle, that is the place for the exclusive reservation of the consecrated Eucharist (2010). However in other denominations, this is not as strict a requirement.

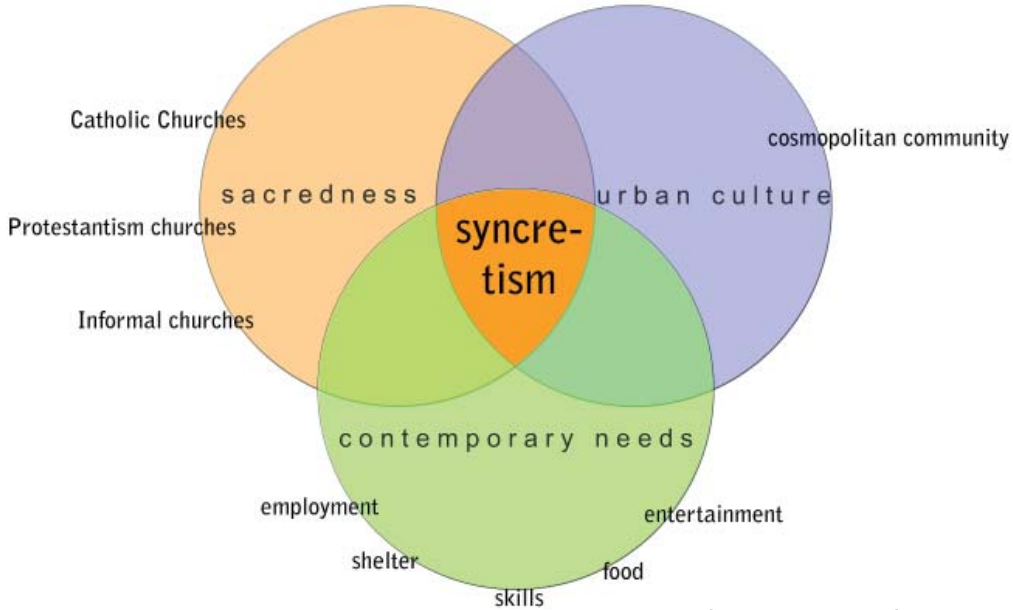


Fig 5.6, Syncretism
Diagram: Authors own, 2010.

The church is a place of social interaction, it’s a gathering place where people meet and interact. In the context of Johannesburg inner-city, where there is a cosmopolitan community, the church tends to create and bond diverse people together. Most churches get busy during weekends. The community participates in various rituals and celebrations such as weddings and funerals are normally held during the weekend when people are more flexible. In this context, the church is also the place where new comers introduce themselves into the community and share their talents and interests.

5.5 - conclusion.

The Johannesburg cosmopolitan inner-city community defines a church as being more than a worship space. Based on the interviews conducted by author, most people go to church just because they were brought up going to church. The proposed Urban Church seeks to add meaning to the church and facilitate its functioning through architecture. The proposed Urban Church has to cater for the community needs, accommodate different cultures and it has to be multi-denominational. There are various churches and organizations in Johannesburg inner-city which offer assistance to refugees and migrants, new arrivals and vulnerable groups with regard to certain basic needs including health, accommodation, food and education. These organizations include Jesuit Refugee Services (JRS), South African Red Cross Society, Coordinating Body for Refugee Communities (CBRC), Refugee Ministries Centre, Refugee Children's Project, Central Methodist Church, Christians for Peace in Africa and the MES (Metro Evangelical Services). The next chapter looks the some of these churches and organizations as case studies.

06 case studies

6. 1 - introduction

An in-depth investigation of churches and organizations that address urban culture, sacredness and contemporary needs is used as a research strategy to assist in understanding what the role of the church is today. Three types of case studies will be analysed, the first is a Church in Johannesburg inner-city, the second is also a church but located in a more suburban/business area and the third is a organisation in Johannesburg inner-city. The case studies are Holy Trinity Catholic Church in Braamfontein, the Catholic Parish of the Immaculate Conception in Rosebank and Metro Evangelical Services (MES) are the three case studies selected.

Fig 6.1 shows the location of Johannesburg inner-city map showing the locations of Holy Trinity Catholic Church (HTCC) and the Metro Evangelical Services (MES)programmes.

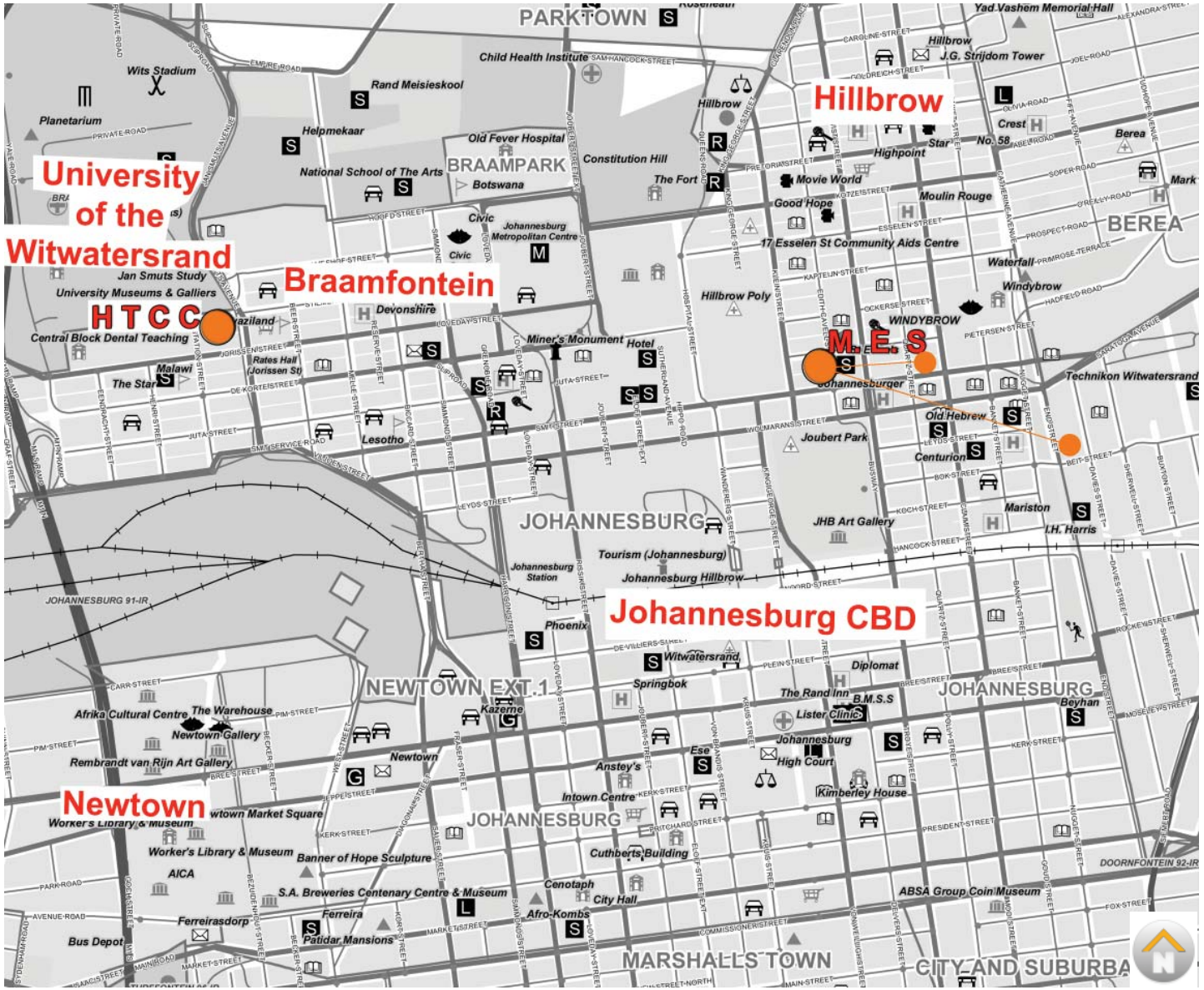


Fig 6.1, Johannesburg inner-city map.

Diagram: retrieved from City of Joburg, adapted by author, 2010.

6.2 - Holy Trinity Catholic Church.

Location

Holy Trinity Catholic Church is located at number 16 Stiemens Street Braamfontein in Johannesburg on the south eastern corner of the University of the Witwatersrand. Figs 6.1 and 6.2 shows the location of Holy Trinity Catholic Church(HTCC). On fig 6.2, *a* is the church worship building and *b* is the residents building.



Fig 6.2, Location of Holy Trinity Catholic Church(HTCC).
Diagram: retrieved from Google earth, edited by author, 2010.

History of the Church

According to the Catholic Diocese of Johannesburg, in 1897 the Trappist Monks from Mariannhill set up a mission to serve migrant mine workers in Stiemens Street. The first church was built and opened in 1899. Soon after this the Anglo-Boer war broke out and the Trappists returned to Natal. The Oblates of Mary Immaculate served the new parish. The current church was completed and opened in 1938. In 1966 the Paulist Fathers looked after the parish and university chaplaincy. In 1969 the parish was handed over to the diocese for a short period. In 1973 the Society of Jesus were given responsibility for the parish and have served the community ever since. The Jesuits oversaw the building of Trinity House, a residence for Catholic students studying at the University of the Witwatersrand. The residence was opened in 1991.
The present parish population is made up of approximately 800 families, drawn from all over Johannesburg as well as the universities. The parish is being run by Father Russell Pollitt, SJ assisted by Father Bruce Botha, SJ.

Parish activities

The Parish serves its immediate community but also serves surrounding communities. The parish is responsible for the pastoral care of those in the Milpark Hospital and the Donald Gordon Hospital. The parish team is available to help in the case of an emergency. The parish team is closely associated with and regularly ministers at McAuley House school in Milpark and Holy Family Convent school in Parktown. The parish is also responsible for and runs the chaplaincies for the University of the Witwatersrand (Wits) and the University of Johannesburg (UJ). A student Eucharist is celebrated every Sunday evening at the parish for students at Wits and Eucharist is celebrated at the UJ, in one of the residences, at 19h30, every Sunday.



Fig 6.3, Holy Trinity catholic church, after Ash Wednesday Mass.
Photograph: Authors own 2007.



Fig 6.4, Holy Trinity catholic church, during a evening Mass.
Photograph: Authors own 2006

Music at the church plays an important role and all masses are celebrated with music usually performed by the church choir and led by a organ or other instruments like drums. Music adds to the vibrancy in all masses and the church building's high ceiling volume coupled with appropriate room acoustics ensures that optimum audible conditions for worshipers. The use of both artificial and natural lighting is superb and according to many parishioners, the combination of light and stained windows gives a spiritual feeling. Fig6.4 shows the effect of light on the stained windows.
Spiritually, the church serves its community as there is at least a mass everyday of the week. One mass is held during lunch time from Monday to Friday, a evening mass is held on Saturday and on Sunday three masses are held, two in the morning and one in the evening. During public holidays and special days of the Catholic calendar for example Ash Wednesday (Fig 6.3), Masses are also held. Special events like marriages and funerals are guided by a Mass.

Almost all the activities which take place at the church are spiritual and they are usually guided by a prayer. Some of the activities include Baptism, Confirmation, Marriage, Ministry to the Sick, First Reconciliation, Trinity Clinic and feeding scheme, funerals and first
Eucharist.

The Trinity Clinic and feeding scheme(Soup Kitchen) is run in conjunction with medical students at the University of the Witwatersrand. It provides medical service to the many street people who come to Holy Trinity on a Monday evening. It has long been the task of the Braamfontein St Vincent de Paul conference (SVP) to provide supper for the local street people every Monday night. Other parishes in the vicinity provide supper for the remainder of the week. Students have always been a part of helping to prepare, distribute food and washing up afterwards. In 2004 a Clinic under the supervision of medical students was established. This Clinic has arisen out of a definite need for medical attention for those with life threatening diseases, especially HIV/Aids. Although the students may not prescribe medicines, they are able to give to the people living on the streets a service which they would not normally have access to. However these things always work both ways, as the students gain valuable experience in the process.

Photographs 1-4 shows the church on a Soup Kitchen day.
On fig6.5, a-f show the sequence of activities which take place on a Monday Soup Kitchen day, where a- preparation of the soup, b- pouring of the soup into cups, c- prayer, d- serving the soup and bread, e- washing of cups, f- cleaning up. (all photographs by author)


1- day view

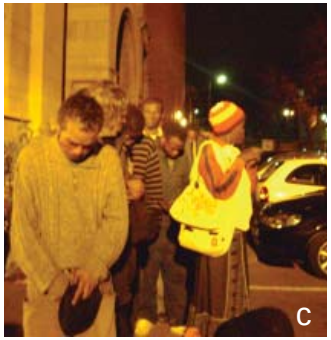

2- night view

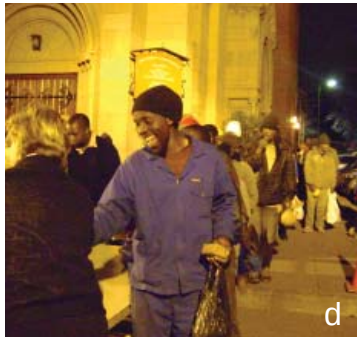

3- preparations for Soup Kitchen


4- during Soup Kitchen


a


b


c


d


e

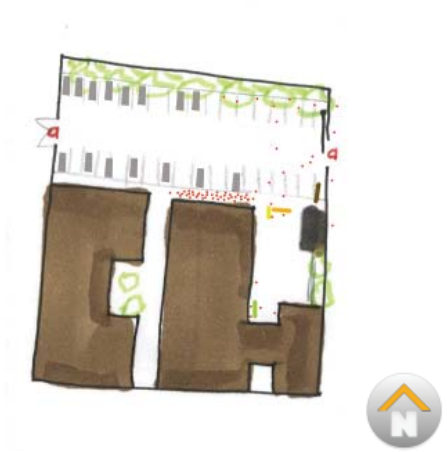

f



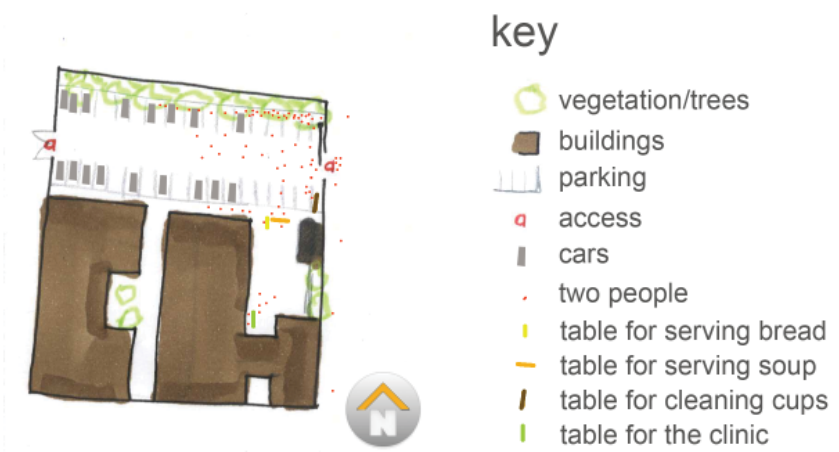
a- during the day,
before Soup Kitchen starts.



b- in the evening,
just before Soup Kitchen starts.



c- in the evening,
during Soup Kitchen.



d- in the evening,
towards the end of Soup Kitchen.

Fig 6.5, Holy Trinity catholic church, the sequence of activities which take place on a Monday Soup Kitchen day.

Diagrams: Authors own 2010

Almost any community function can be held on the church premises. There is a courtyard on the first floor of Trinity House (residents). Fig 6.7 shows the Trinity House courtyard during a residents braai.

There are different church organizations at Holy Trinity Catholic Church and most of them have to financially sustain themselves. One of the organisations is a student's society called ACTS. Fig 6.8 shows Trinity Catholic Church during ACTS fundraising Hot Dog Sale. Most of these fundraising activities occurs after the mass.

Holy Trinity Catholic Church is not just a place of worship but it addresses the challenges of the community which it serves. Although some activities being offered were not considered during the design and planning of the premises, people are compromising and adapting to the current situation.



Fig 6.7, Trinity House cortyard, during a braai.

Photograph: Authors own 2006



Fig 6.6, Holy Trinity catholic Church, after the evening Mass.

Photograph: Authors own 2006



Fig 6.8, Trinity Catholic Church, during a fund-raising Hot Dog Sale.

Photograph: Authors own 2007

6.3 - Rosebank Catholic Church.

The Catholic parish of the Immaculate Conception in Rosebank Johannesburg(fig 6.9), has a AIDS Orphans Project which deals with a number of children, ranging in age from 5 to 18 years who have been orphaned as a result of AIDS. These children are cared for on a regular basis by arranging outings for them, supplying food, and assisting generally in their wellbeing.

There is a shelter for the homeless, Immaculata Hall at the back of the Church which is managed by the Sisters of Mercy. Fig 6.11 shows the Homeless Shelter. These homeless people are catered for during the evenings and during the day the beds are converted to couches. During the day some of the homeless people go to work while other go out to look for work. The parish also operate a number of other shelters for the homeless around Gauteng.

The Peter Jackson Project is one of the outreach programmes run by the church. It is committed to helping children from the Diepsloot Informal Settlement through various educational initiatives.

Two schools St Teresa's Mercy High School and Primary School are run under the ministries of the Church. Fig 6.9 shows the signage of the two school. Signage photos were taken because both schools are girls schools therefore entry into the premises especially for males is very strict.

Rosebank Church is not just a place of worship but it addressed the challenges of the community which it serves. Although some facilities, like the homeless shelter which uses the hall space, were not considered during the design and planning of the premises, the church is compromising and adapting to the current situation.



Fig 6.9, St Teresa High School and Primary School.

Photograph: Authors own 2010



Fig 6.10, Rosebank Church of the Immaculate Conception.

Photograph: Authors own 2010



Fig 6.11, Immaculata Hall (homeless shelter).

Photograph: Authors own 2010

6.4 - Metro Evangelical Services (MES)

Background

MES (Metro Evangelical Services) serve the homeless and destitute in the inner-city of Johannesburg. The organization started as a small soup kitchen group under the Dutch Reformed Church and it became a bigger feeding programme in 1986. It handed out food parcels to the homeless and unemployed community of Hillbrow. In 1989 the project achieved Section 21 status with a Board of Directors. The organization was started to address the pressing needs of the poor in the inner-city of Johannesburg. Especially addressing the physical, emotional, mental and spiritual needs of the homeless and unemployed, challenging individuals to take responsibility for their lives and become sustainable. Its main vision being “To change the heart of the city” by empowering people holistically to live independent, sustainable and meaningful lives.

Current role

MES could be said to be identifying a new role for the church in the inner-city of Johannesburg. One of their buildings the Irene Church as discussed in chapter 3 is now being rented out to five churches accommodating the new diverse community which it is serving. To date, MES has three main programmes that is Othandweni, Impilo and Madulammoho. Othandweni mainly addresses the needs of children/youth on all levels of development within the inner city. Impilo aims to deliver a professional and holistic healthcare service to the homeless and destitute within the inner city. Madulammoho aims on providing clean, safe, affordable and sustainable housing units in Gauteng.

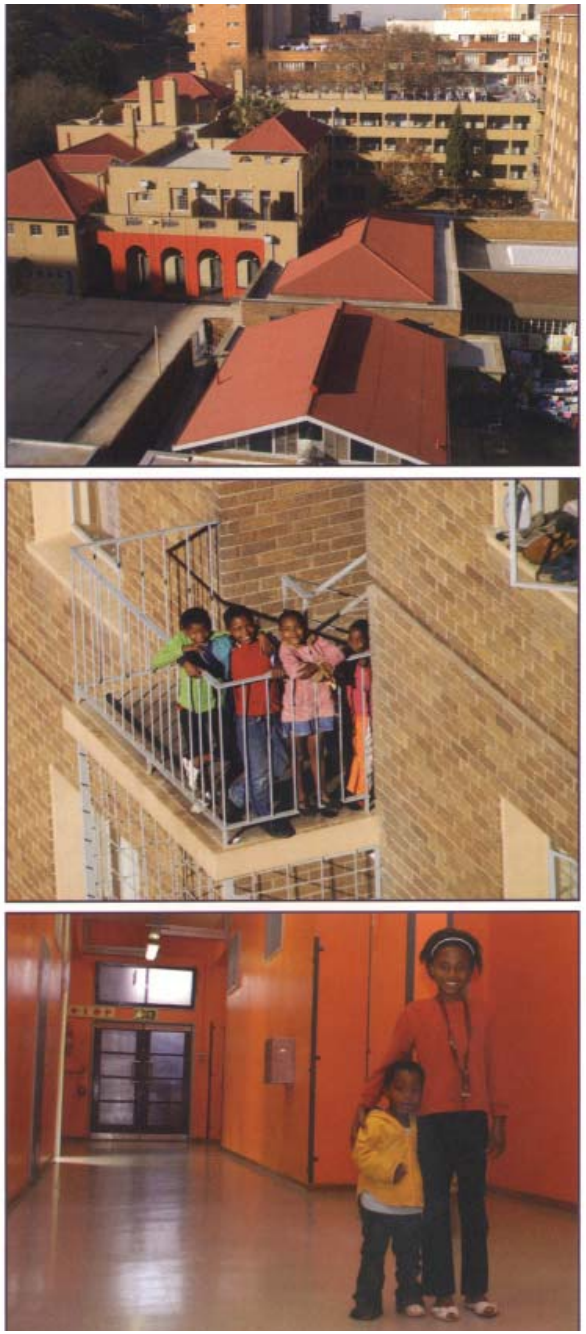


Fig 6.12, MES Madulammoho Housing Developments.
images: Mes annual reports 2009/2010

Othandweni Life Haven

During 2007 Othandweni was approached by Christian Life Haven to take over the management of this centre. After careful review Othandweni agreed. At the time, the main focus was to undertake an assessment of the facility and the children/youth residing there. All were referred successfully. It is important to note that residential care is viewed as the last option in terms of care. Essentially the best option remains a return to family/community based care. Over the next few months the necessary renovations took place and in 2008 the first intake took place with 13 children.

Unfortunately the registration papers for the home were only valid for Christian Life Haven and as a result the programme was informed in May 2008 that no more children may be admitted to the programme. MES had to reapply for the registration of the home and its health certificate. This process will sadly take a minimum of 10 months and whilst awaiting this process, it will be illegal for the children to be accommodated at Life Haven. Implementation of the Children's Act 38/2005 as amended needs to happen and this includes the following:

- Finalisation of the Regulations;
- Training of service providers on the new legislation;
- Registration of Child and Youth Care Centres as per new legislation;
- Transformation of Child and Youth Care Centres;
- Children working and/or living on the streets found to be in need of care and support;

All this needs to be finalised by parliament before the full registration of new centres is implemented.

After careful consideration and negotiations the home's management has agreed to find alternative placement for these children with the following outcomes:

- 1 was reunited with his mother
- 6 were transferred to RESDOC – one of the new transitional housing facilities of Madulamoho and MES(these children are over 18 years old)
- 6 were referred to the Children's Court for placement.

The ALL STAR shelter was willing to accommodate them.

The reopening of Life Haven is therefore placed on hold whilst the registration process is being completed. To date the health certificate has been issued and it is estimated that the registration process will be completed by June 2009.

The focus in the New Year will be on providing accommodation for assessed and screened trainees in one central residence namely RESDOC. This excludes Life Haven and Lufuneni.

Sports and Recreation

AIMS

- To offer a soccer development programme
- To offer a cricket development programme
- To offer arts and crafts classes
- To offer an adventure camp to develop life-skills
- To promote life-skills within all the activities

As part of the **prevention/intake & intervention** phase of the model:

Sport and recreation remains an important part of the intervention phase of the activities. This forms part of the holistic approach and life skills are taught through sport and recreation.

Othandweni is delighted that the relationship with Outward Bound SA was restored and two camps were organised for the youth. 89 candidates attended the Outward Bound adventure camp (June & October and December). This served as a very empowering learning experience for all involved.

The development soccer team returned to the SAFA Southern Gauteng Soccer league as well in the past year. 19 players were registered and 24 matches were played in total. The team also participated in the Rand Central Football Association Cup Trophy. Although the team didn't win, it was a positive experience as a whole and the team learned some valuable lessons about winning and losing - the importance of teamwork and competition assists in developing valuable life skills. These activities also keep them occupied constructively and serve as healthy alternatives to street dwelling and potentially crime. We are proud to announce that the Bidvest Wits Football Club still continues to nominate Othandweni as the beneficiary for the Telkom Charity Foundation, an honour we cherish. The club has also pledged increased support for sports development in partnership with the Netherlands Government.

In addition to the soccer, Othandweni is also involved with the Pirates Cricket Club. 53 children/youth participated in this programme with some players evening having the opportunity to play in the Pirates Cricket League. Twelve youth participated in 3 workshops for arts & culture groups and are learning to play musical instruments. Othandweni started a gumboot dance group, practice weekly and also performed at a few functions i.e. the MES Annual Feedback Function and at Corporate Service Days hosted by MES.

The focus in the New Year will be on establishing a co-ordinated sports and development programme for all MES programmes.

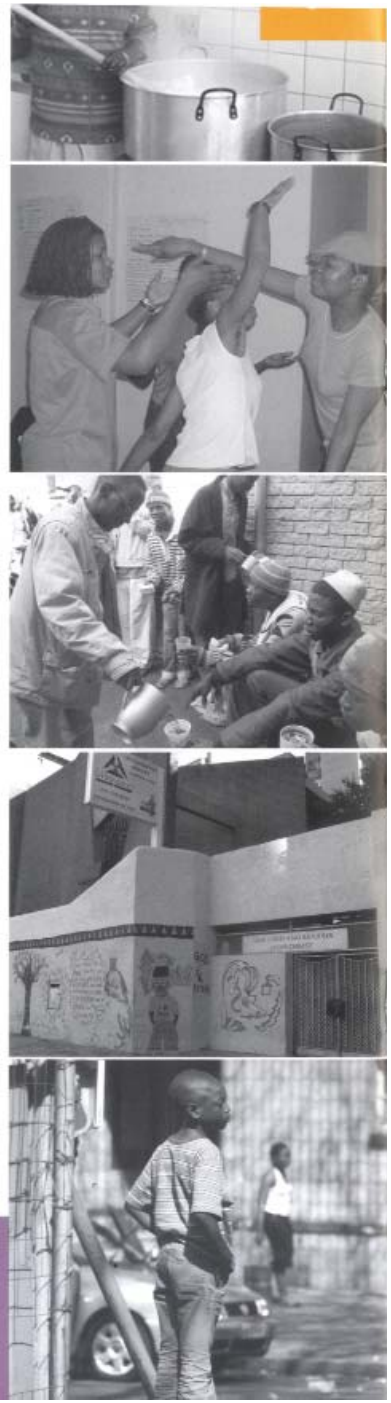


Fig 6.13, MES Othandweni .
images: Mes annual reports 2009/2010

Highlights and Activities of the MES Impilo Health Programme

We are grateful that we could provide services to the homeless people in the form of **Home Based Nursing Care** that included Primary Health Care. An average of 45 patients per month was assessed by the Home Based Care team during the year and various interventions were offered to the patients. Intervention methods were: professional nursing care, wound care, DOT (Direct Observed Treatment), referrals, nutritional care, education etc. The sickbay was open 2 days a week at various times.

The **mobile clinic** assisted the Home Based Care team with outreaches 3 times a week. In addition the mobile clinic went out to the community in the Inner City of Johannesburg to render Primary Health care. Places visited included the Irene Church Feeding Scheme, Bertrams, Jeppestown Informal Settlements and Madulamoho. The Home Based Care team also has an in-patient sickbay where patients that need short term care can be treated. 10 Beds are available for this purpose.

Currently we are converting some space within the Resdoc building as additional offices for the Home Based Care Team. These offices are connected to the container sick bay. Clinic days will be held there starting from 20 March 2009. We are very excited about the space that is available to us.

As mentioned in the Programme Managers' report, in September 2009 MES Impilo facilitated the **Equal Health Outreach**, which is a focused two-week medical outreach in partnership with health professionals from Australia. The team treated and examined 616 patients during this period. This annual outreach is a highlight on the calendar for the community. In 2008/2009 the University of Johannesburg partnered with this particular outreach by means of optometry services. This venture proved to be a great success.

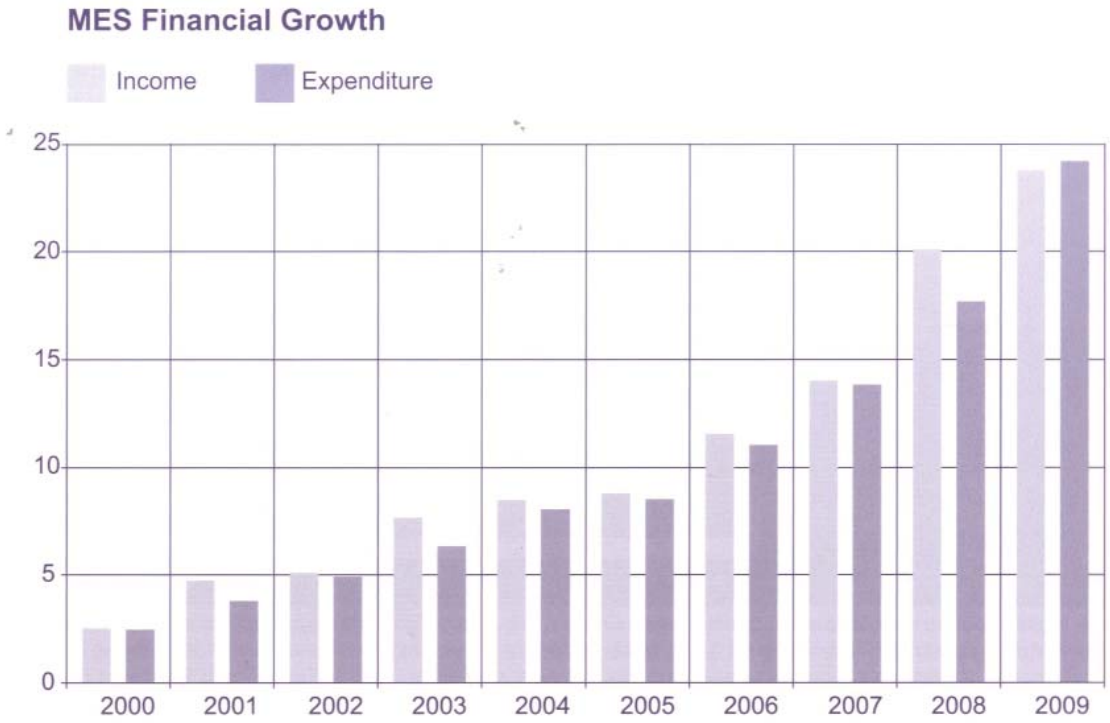


Baby Gcobani came to MES Impilo during the Equal Health outreach in September 2006. He was malnourished and at the age of 18 months unable to do anything independently. This included basic developmental steps such holding his own bottle. He was admitted to Johannesburg General Hospital where his health was stabilised after which he was then placed in the Care of MES Impilo where he stayed until he was 3 years old. In this time his health rapidly improved - he started to talk, walk and play and essentially became a happy, active toddler. In March 2008 he was transferred to a place of safety for children – his life a testimony of what the care and love of the personnel of MES Impilo can accomplish. We wish him well on his road of life and trust that he will bless the people around him with the captivating smile that we have grown to love.

Through the **Health Promotion and Education Unit** the community gained access to support groups, focus groups, campaigns, workshops and counseling services to increase their knowledge about different health topics. The health education team started to go on outreaches with the home based care team and so a number of extra focus groups were held during the year. The health educators also did a great job regarding voluntary counseling and testing assessments (VCTs). They amazingly managed to do 159 more VCTs than the previous year. The total number of VCTs done was 234. VCTs are done in conjunction with the Home Based Care and Wellness Units. They also increased the number of information campaigns from 3 to 14. Well done to each team member and his/her excellent work.



Fig 6.14, MES Impilo Health Programme.
images: Mes annual reports 2009/2010



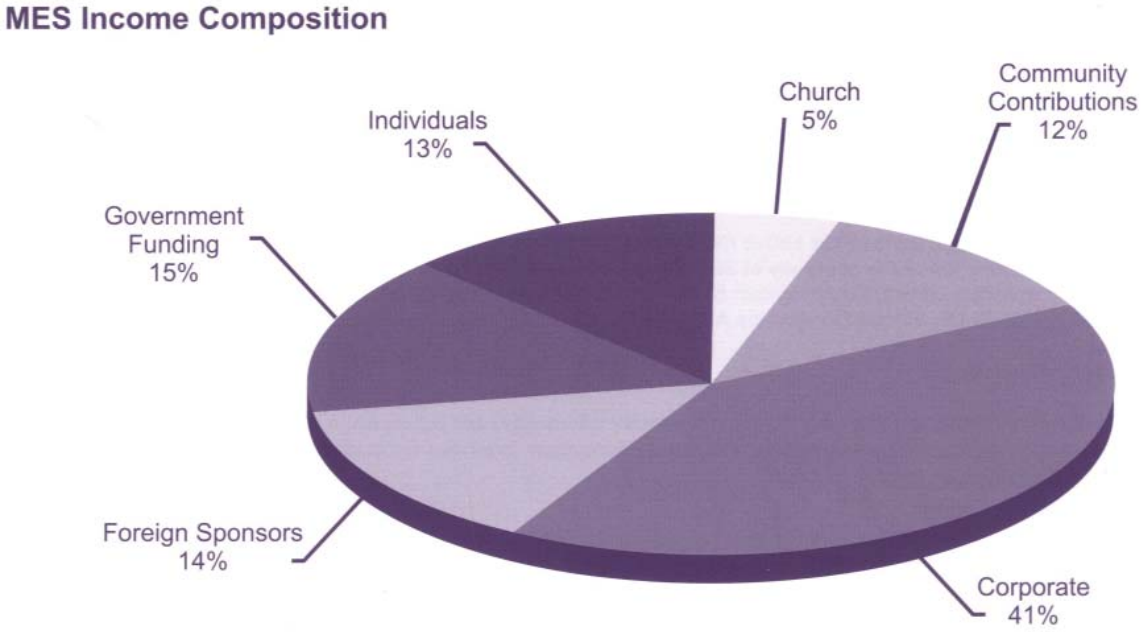


Fig 6.15, MES Budgets.
images: Mes annual reports 2009/2010

6. 4 - c o n c l u s i o n

The two church case studies picked forms part of many churches around Johannesburg and even the whole world which are not just places of worship but addressing the challenges of the community which they serve. Although some activities being offered were not considered during the design and planning of the premises, these churches are compromising and adapting to the current situation. MES could be said to be addressing the role of the Church in Johannesburg inner-city, this thesis seeks to unify sacredness, urban culture and contemporary needs in the proposed “Urban Church” space. The proposed “Urban Church” seek to address some of these challenges faced by the Johannesburg inner-city community. Since there are multiple challenges in the city, multifunctional spaces will be proposed and people would still have to adapt to the proposed spaces.

07 site selection

7. 1 - introduction

Johannesburg inner-city community is facing multiple challenges, the purpose of this thesis is using church as the main tool to address these challenges. The proposed “Urban Church” could be placed where the main challenges are or it could be placed away from the challenges in a way to relieve pressure on where the problems are. This section looks at four possible sites within the inner-city.

7.2 - potential sites

Four potential sites where explored. Fig 8.1 shows the map of Johannesburg inner-city showing the four potential sites for the proposed "Urban Church".

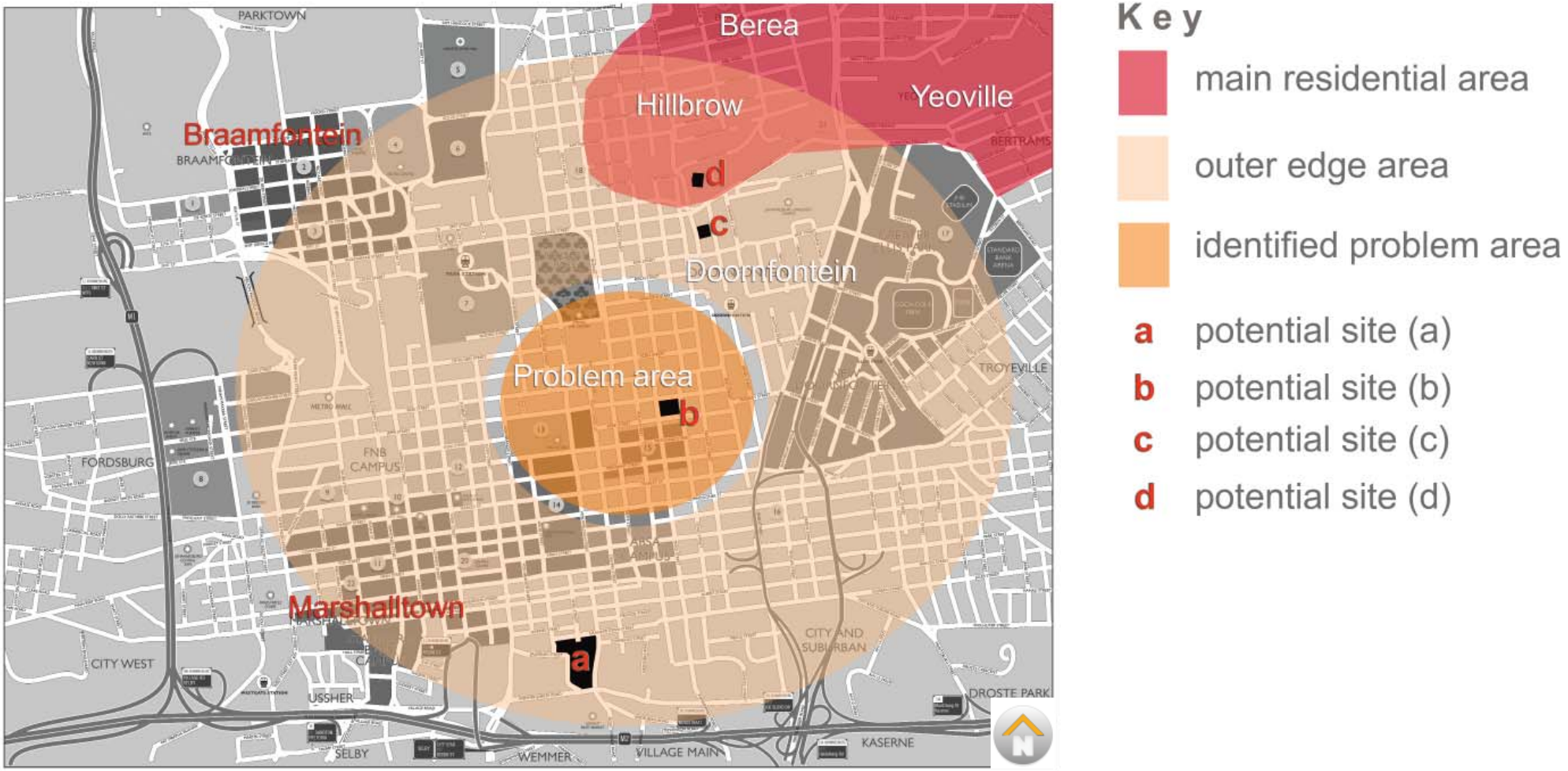


Fig 7.1, Potential sites.

image: Johannesburg Inner City Business Coalition Initiative 2009, adapted by author 2010

- potential site (a)

Site (a) is located on the outer edge of the identified problem area region. The context is generally quiet, as shown on Figs 7.3a-7.3d, there is little pedestrian and vehicular movement around the area as compared to the other three proposed sites. The site is dominated by informal light industries. Fig 7.2 shows site location south of the identified problem area.

analysis:

- available land
- a bit remote from the problem area
- mostly day-time and weekend activity in the area
- good access by public transport



Fig 7.2, Proposed site (a) location map.
image: google earth, edited by Author, 2010



Fig 7.3a, quiet street



Fig 7.3b, informal scrap yard



Fig 7.3c, quiet street



Fig 7.3d, quiet street facing the northern problem area

Photographs: Authors own 2010

- potential site (b)

Potential site (b) is located within what has been identified as the problem area based on the mapping conducted. Fig 7.5 shows the site location map of the proposed site (b). The site is vibrant and is surrounded by multiple activities such as pre-schools, retail shops, residential flats, informal traders and transport stations. There are high volumes of both pedestrian and vehicular traffic. Pedestrian traffic ranges from traders, customers, in transit, tourists and people just loitering. Fig7.4+ shows a panoramic photograph of the site showing the vibrancy around the area. The community is cosmopolitan although the majority is black African. Based on the interviews conducted the area is dominated by foreign nationals seeking opportunities. There is good public transport access including a BRT bus stop adjacent to the site.

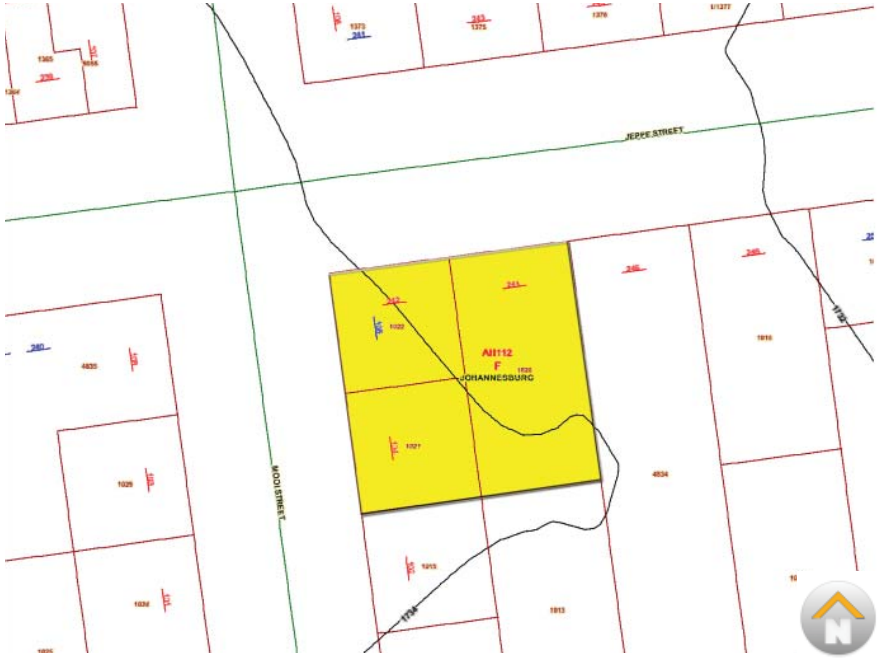


Fig 7.5, Site location map of proposed site (b).
image: City of Joburg, edited by Author, 2010



Fig 7.4, Panoramic photograph of proposed site (b).
Photograph: Authors own 2010

- potential site (c)

Potential site (c) is located within the area with the most residential community in Johannesburg inner-city. Fig 7.6 shows the location map of the proposed site (c). The site is surrounded by mainly residential buildings, educational buildings, church buildings and a park. The context is not as busy as compared to the identified problem area. As shown on Fig 7.7a-7.7d, there is a little pedestrian and vehicular movement around the area as compared to the identified problem area. The streets are usually busy during peak hours as people will be commuting to and from their residential areas. The area is easily accessible by public transport.



Fig 7.6, Proposed site (c) location map.
image: google earth, edited by Author, 2010



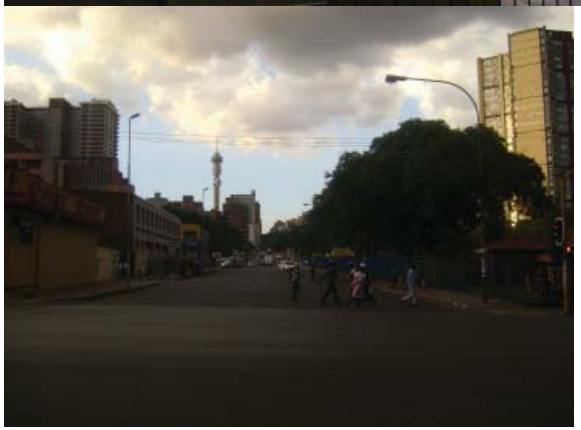


Fig 7.7a, fairly busy street



Fig 7.7b, children's park



Fig 7.7c, Irene Church



Fig 7.7d, fairly busy street

Photographs: Authors own 2010

- potential site (d)

Potential site (d) is located adjacent to the identified problem area and the area with the most residential community in Johannesburg inner-city. Fig7.10 shows the location of the proposed site (d). Fig 7.8 shows a photograph of the site facing south. Fig 7.9 shows a panoramic photograph of the site showing the vibrancy around the area. However there is little pedestrian and vehicular movement around the area as compared to the identified problem area. The streets are usually busy during peak hours as people will be community to or from their residential areas. This site was explored for its adjacency to the Catholic Cathedral and potential collaboration between the church and community facilities.



Fig 7.8, Proposed site (d) photograph facing south.

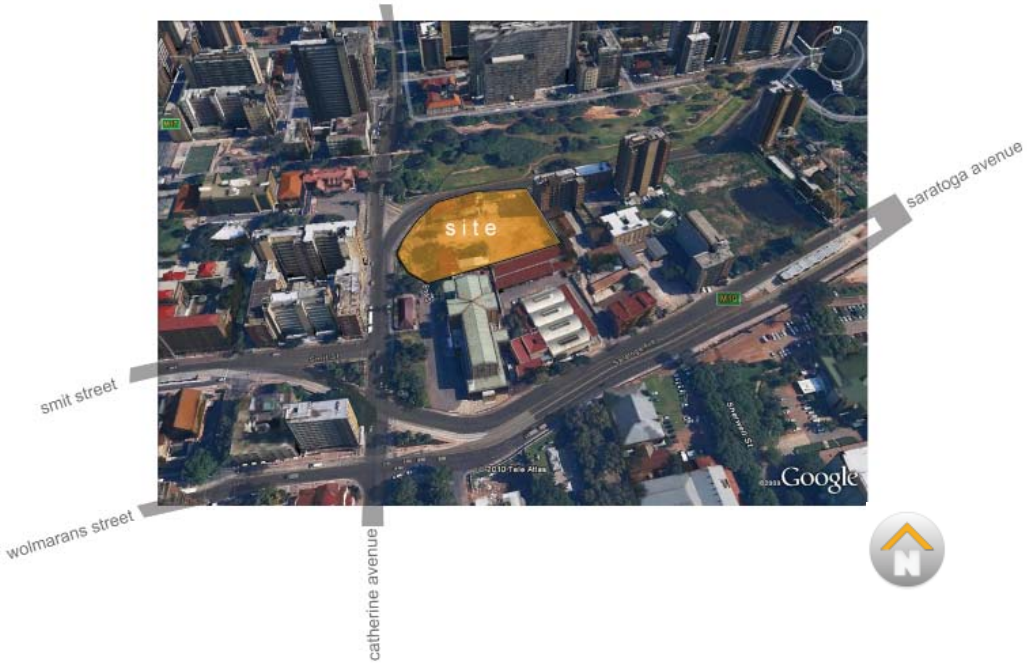


Fig 7.10, Proposed site (d) location map.

image: google earth, edited by Author, 2010



Fig 7.9, Panoramic photograph of proposed site (d).

Photograph: Authors own 2010

- chosen site [site (b)]

Based on the mapping conducted, site (b) has be chosen to be the site for the proposed Urban Church. It is located within the identified problem area. The architecture of this thesis aims to address the challenges faced in Johannesburg inner-city and site (b) seems to be the most appropriate area. Of the four sites, site (b) is nearest to the Department of Home Affairs offices and a resource centre is one of the programmes to be Incooperated within the proposed Urban Church spaces. The site was chosen because it is the most accessible, and has the most varied activities. The intended programme for the Urban Church would most relevantly and feasibly be implemented of site (b). The next section looks at the proposed programme for this project.

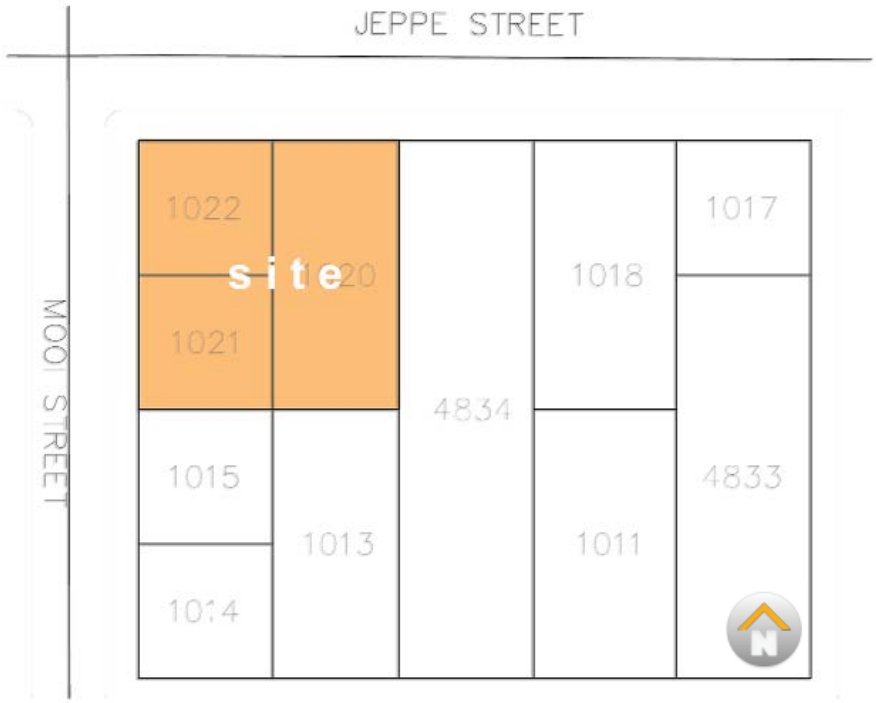


Fig 7.11, Site location map of proposed site (b).
image: City of Joburg, edited by Author, 2010

7. 3 - c o n c l u s i o n

The chosen site has a number of development limitations. Johannesburg inner-city just like any other urban city has certain regulations which need to be followed. The design of the proposed Urban Church on this site will have certain constraints but these constrains will actually provide a challenge for dealing with the architectural requirements in this urban context. The proposed programme discussed in chapter 9 intends to explore the point of intersection between the church and the inner-city community.

08 site: mapping and analysis

8. 1 - i n t r o d u c t i o n

This chapter covers elements in site planning and design. Location, neighborhood context, site and zoning, legal elements, circulation and climate components will be the main focus.

8. 2 - site mapping and analysis

- Location

The site is located at the corner of Mooi and Jeppe street as shown on the figure ground map on fig. 9.1 and aerial photograh on fig. 9.2.



Fig 8.1, Figure ground with proposed site.
image: google earth pro, edited by Author, 2010



Fig 8.2, Aerial photograph of proposed site.
image: google earth pro, edited by Author, 2010

- Neighborhood context

The proposed site falls under Region F, Johannesburg CBD/ inner-city. According to the Regional Spatial Development Framework (RSDF 2008-2009) the inner-city is the primary business, financial and commercial anchor of the urban system. The neighborhood context comprises of the full spectrum of mixed uses, from manufacturing, commerce, business, financial, institutional, retail, entertainment, medical, educational, public amenities and facilities, public transport, emergency services, residential, recreation and sport amenities, and high density residential development.

Fig8.3 shows the building uses around the chosen site.

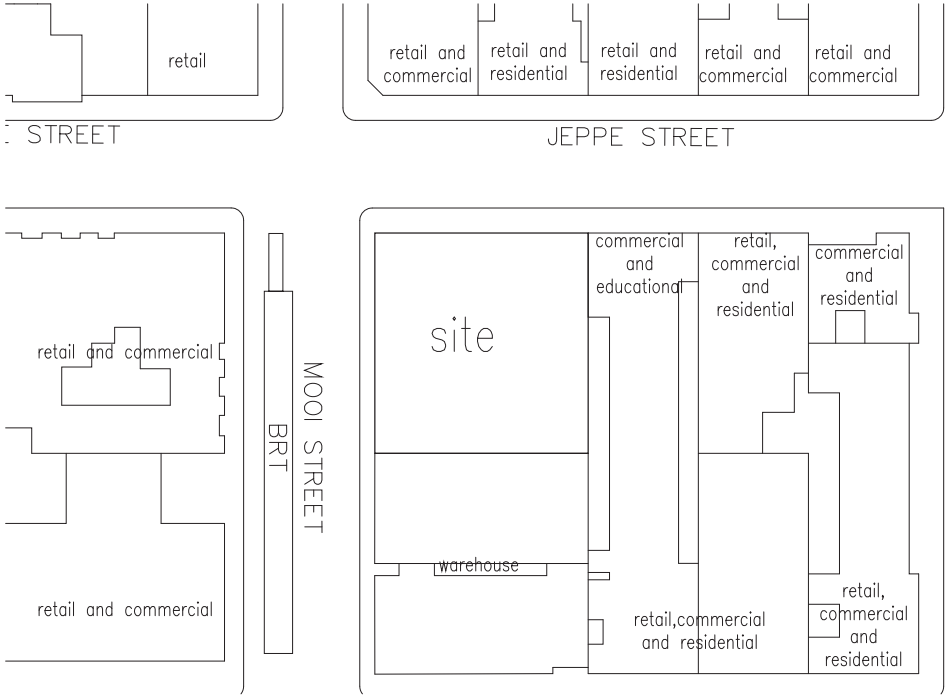


Fig 8.3, land use drawing

Diagram: Authors own 2010



Fig 8.4, panorama view, corner of Mooi and Jeppe.

Photograph: Authors own 2010

- Circulation

Pedestrian circulation. In order to understand the movement of people, the analysis of pedestrian circulation has been split into four segments. Fig 8.5a, general pedestrian movement, peak hours, Fig 8.5b, general pedestrian movement during the day, Fig 8.5c, general pedestrian movement at night and Fig 8.5d, general pedestrian movement, weekend.

Vehicular circulation. In order to understand the movement of vehicles, the analysis of vehicular circulation has been split into four segments. Fig 8.6a, general vehicular movement, peak hours, Fig 8.6b, general vehicular movement during the day, Fig 8.6c, general vehicular movement at night and Fig 8.6d, general vehicular movement, weekend.

Pedestrian circulation occurs generally in the street sidewalks but due to the high volumes of pedestrian traffic in the streets, circulation occurs in vehicular roads. One of causes of these high volumes of traffic is the shortage of public spaces in the city. Vehicular circulation is dominated by public transport mainly taxis. There is a BRT station along Mooi street.



Fig 8.5a



Fig 8.5b



Fig 8.5c



Fig 8.5d

Note: = 2 people



Fig 8.6a



Fig 8.6b



Fig 8.6c



Fig 8.6d

Note: = 5 vehicles

Diagrams: Authors own 2010

- Site and zoning

Site boundaries were retrieved from the City of Johannesburg - Electronic Services website and the dimensions were verified physically on site. Fig 8.7, shows sketch of the site bounderies verified on site.

The zoning information as per city of Johannesburg is as follows:

- height zone = H2
- allowable site coverage = 100%
- land use = mixed-use
- parking requirements = as per building use
- Floor area ratio = as per building use
- zone use = Business 1



Fig 8.7, Verified site bounderies.
image: City of Johannesburg - Electronic Services, edited by Author, 2010

- Climate

Fig 8.8 shows Johannesburg climate data according to World Meteorological Organization (WMO) prescripts, based on monthly averages for the 30-year period 1961 – 1990.

	Data Period	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Mean Maximum Temperature (deg. C)	1961-1990	25.6	25.1	24.0	21.1	18.9	16.0	16.7	19.4	22.8	23.8	24.2	25.2
Mean Minimum Temperature (deg. C)	1961-1990	14.7	14.1	13.1	10.3	7.2	4.1	4.1	6.2	9.3	11.2	12.7	13.9
Rainfall Amount (mm)	1961-1990	125.0	90.0	91.0	54.0	13.0	9.0	4.0	6.0	27.0	72.0	117.0	105.0
Days with Rain*	1961-1990	15.9	11.2	11.9	8.6	2.9	2.0	1.0	2.1	3.7	9.8	15.2	14.9
Mean Daily Sunshine Duration (hours)	1961-1990	8.1	8.0	7.7	7.9	8.9	8.9	9.2	9.2	9.4	8.7	8.3	8.5

Fig 9.10, Johannesburg climate data
image: South African Weather Service, 2010

Fig 8.9 shows an analytical sketch of the proposed site.

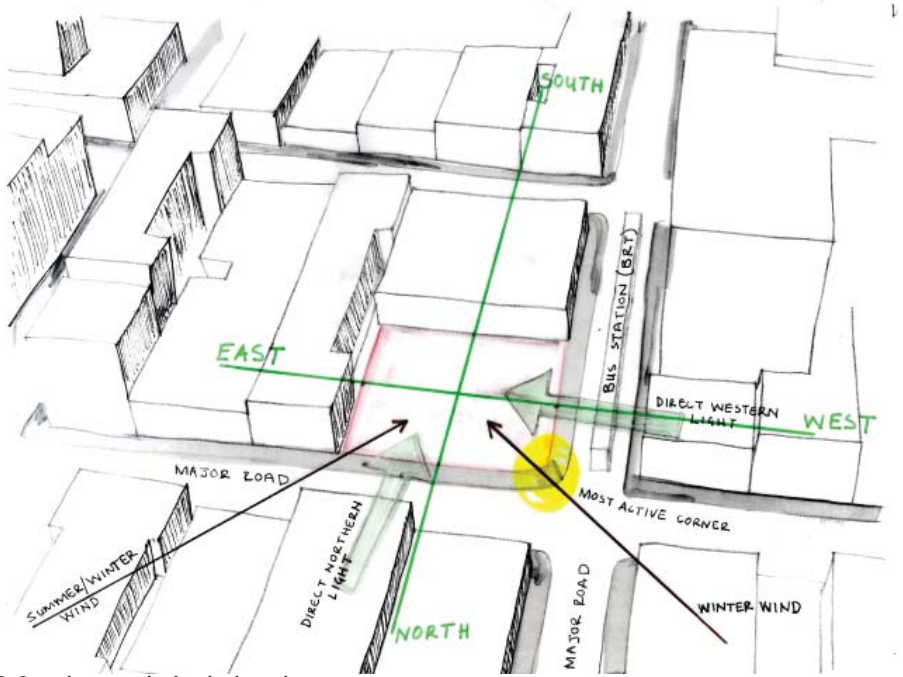


Fig 8.9, site analytical sketch

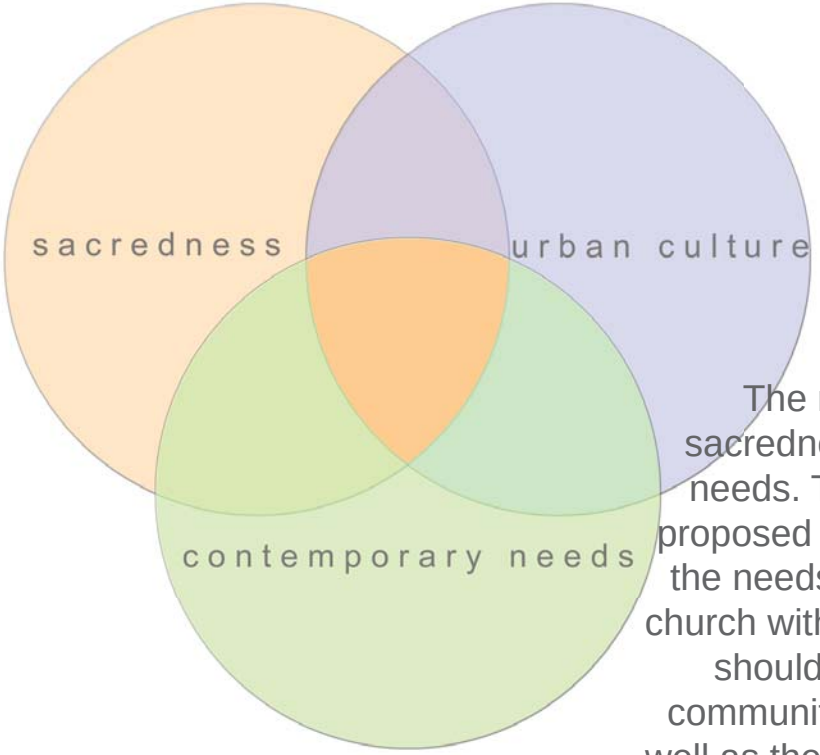
sketch: Authors own 2010

8. 3 - c o n c l u s i o n

The elements covered in this chapter will help in site planning and design of the proposed “Urban Church”

09 programme

9.1 - introduction



The main aim for this thesis is to unify sacredness, urban culture and contemporary needs. The programme requirements for the proposed “Urban Church” were determined from the needs of the community and the role of the church within the community. The “Urban Church” should serve the Johannesburg inner-city community as a spiritual, social, economical as well as the major node which facilitates the needs of the church activities(any denomination) and other organizations.

9. 2 - c o n t e m p o r a r y n e e d s

1 - community spiritual upliftment
2 - counseling
3 - music
4 - shelter (daily, weekly, monthly, place of safety)
5 - education
6 - pre-school
7 - sports facilities
8 - seminars on solving community projects
9 - food
10 - a universal place of worship
11 - gymnasium
12 - computers
13 - performance space
14 - resource and information centre
15 - spiritual guidance
16 - entertainment
17 - skills centre
18 - youth centre
19 - soup kitchen
20 - reduction in crime
21 - employment
22 - guidance
23 - out reach programmes
24 - moral and community building
25 - fellowship programmes
26 - events hall

<u>Sacredness</u>

Multi denominational spiritual spaces - light
- volume
- sound

**This information is derived from the interviews conducted by author, see appendix 16. 2.*

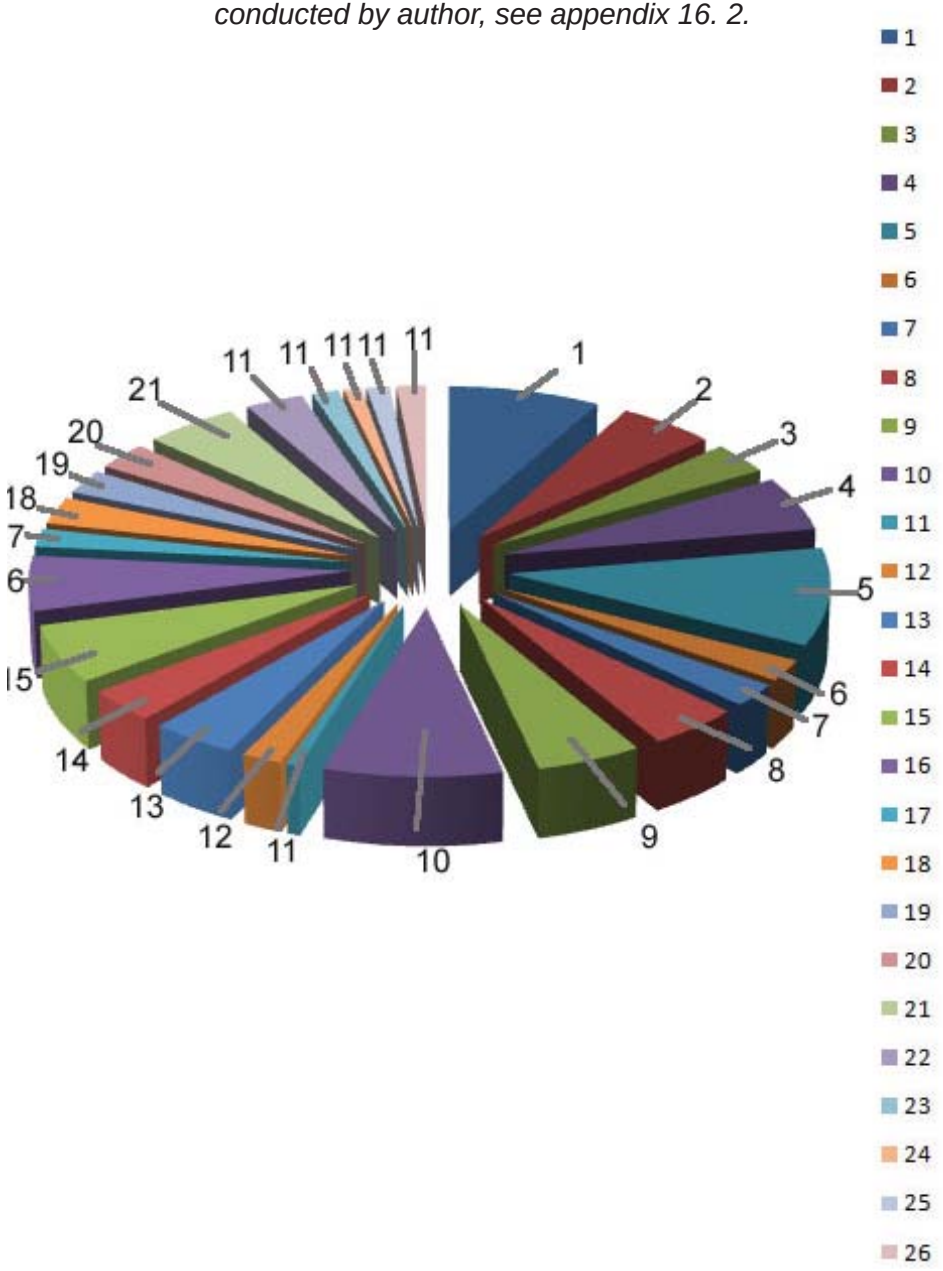


Fig 9.1, Contemporary needs.

diagram: by Author, 2010

9.3 - programme development

The contemporary needs can be grouped into different sections inorder to come up with the facilities.

Facilities

Church (big space/ multifunctional space)
-7,8,10,11,13,16,18,20,24,25,26

Small general/retail/ technical space
-1,2,3,5,15,16,17,18,21,22,23,25
-retail and commercial
-informal trading

Residential
-4, sleeping spaces with shared facilities

food and catering
-9,19

service core and support
-ablutions
-storage
-service core

Parking and loading
-bus,staff and visitors parking
-loading area

The core of the project is the multidenominational worship space (Church) . The Church will be supported by
retail, residential, core and parking and loading spaces.

User analysis
The proposed intervention includes community spaces and therefore is open to the public. The spaces are meant to create a community for the people within and beyond the inner-city. The proposal is meant mainly to cater for the displaced and the poor within the inner-city. However the general city users, that is people living, studying, working, doing business or just in transit should also be accommodated. As shown on the questionnaires, see appex. 16.2, the programme was particulary derived from the interviews conducted from people of different classes, age, sex personal history, occupation and culture. The proposal is meant to be the meeting place between the poor and the rich. However there should also be control, and the control will be based on the management of activity taking place in the building.

Programme:
Church space
- weddings
- funerals
- events

Community programme
- counseling
- meetings
- resource center
- soup kitchen
- washing facilities

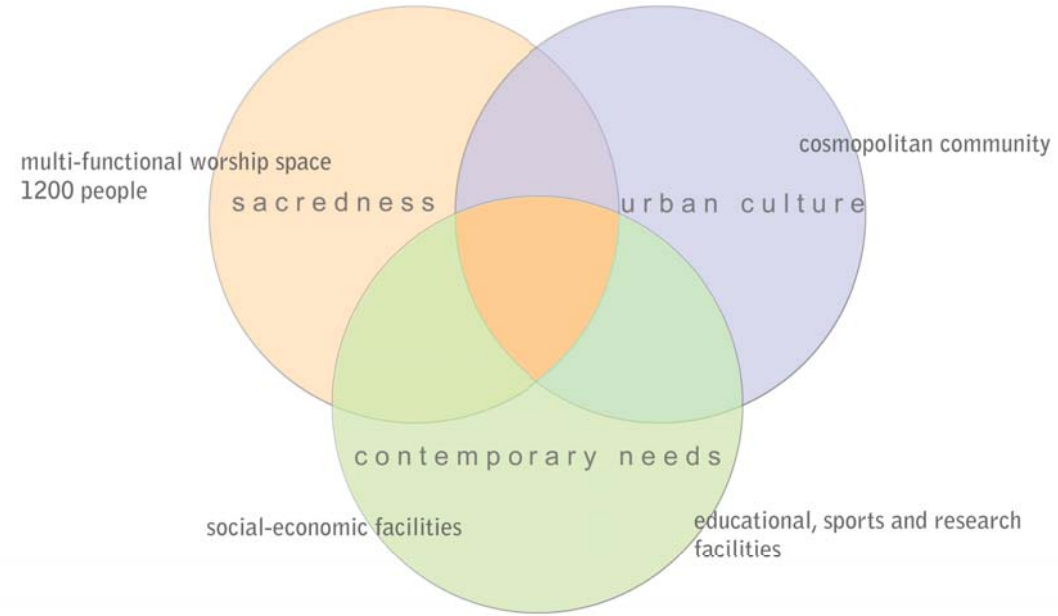
Accommodation
- temporary shelter
- rental rooms with shared facilities
- resource center
- caretaker's flat and staff

services
- ablutions
- storage
- service core

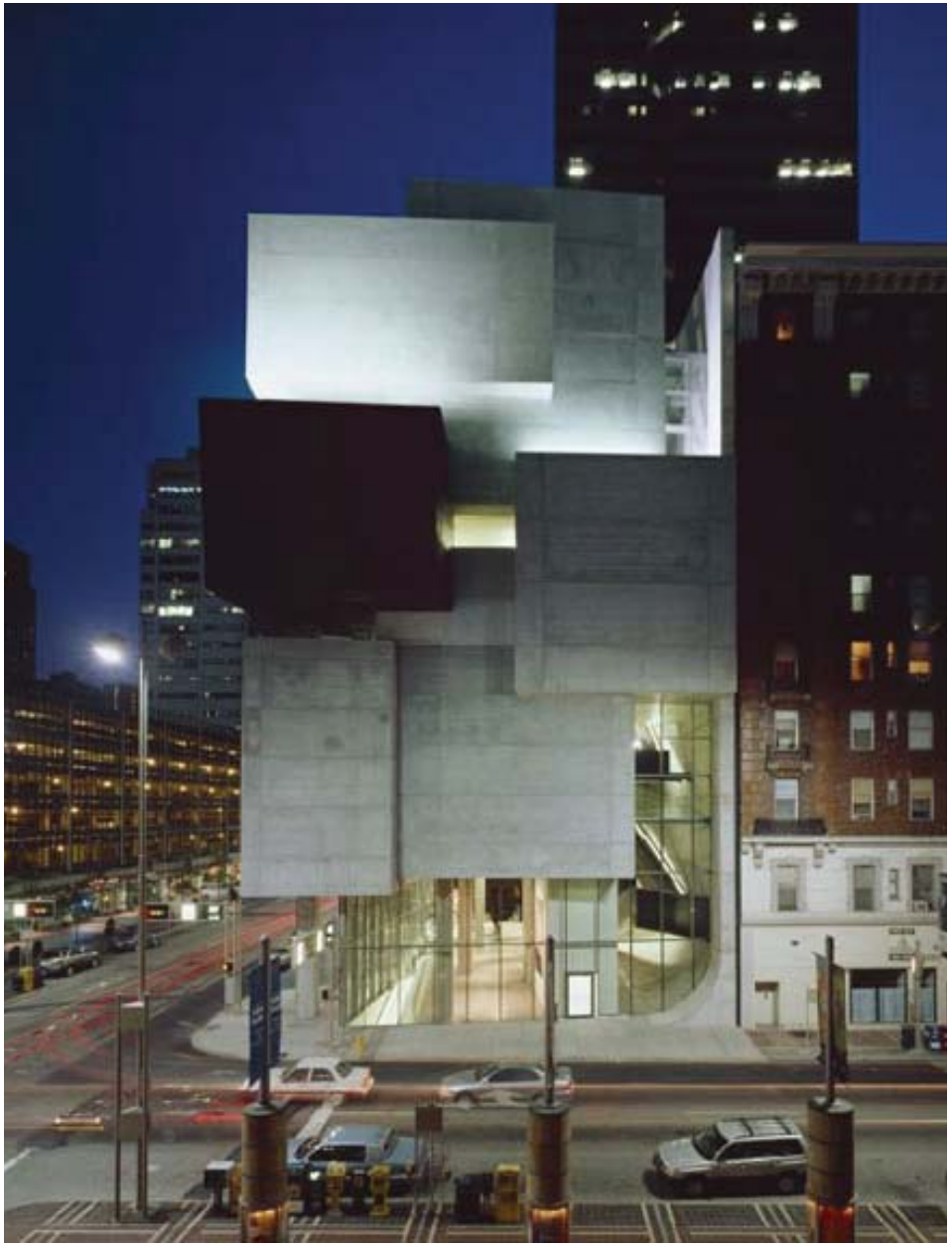
parking and loading
- parking for staff members only, public transport easily accessible

9.4 - conclusion

The programme requirements for the proposed “Urban Church” was designed such that the facilities would be flexible in order for people to find it easy to adapt to the spaces. No area schedule provided as the areas will be determined by the design.



10 precedent studies:



Rosenthal Center, corner view.

image: Woodman. E, Grandorge. D : 2003



China church.

image: Anthony James : 2008

10. 1 - introduction

The Lois and Richard Rosenthal Center for Contemporary Art has been selected as a precedent study because of its response to the urban context of downtown Cincinnati, USA. Amongst other traffic circulation, use of light, response to noise, height and its mixed programme helps in understanding how to deal with the urban challenges. China church has also been selected as a precedent study because of the way it deals with light to give a sacred feel.

10. 2 - Lois & Richard Rosenthal Center for Contemporary Art (CAC)

Quick facts

- Design Architect: Zaha Hadid
- Building Footprint: 1,000 m2
- Total Area: 7,400 m2
- Floors: 7
- Project Cost: $34 million
- Groundbreaking: May 2001
- Completion: Spring 2003
- Major Design Features: Urban Carpet, Jigsaw Puzzle, Skin/Sculpture

Project Description:
The Lois & Richard Rosenthal Center for Contemporary Art was designed to support the Contemporary Arts Center's distinct mission as a non-collecting institution dedicated to organizing and presenting a diverse array of temporary exhibitions, site-specific installations and performances. The building's rich spatial possibilities and the adaptable configurations of the galleries accommodates the unpredictable scale and media of the works of art to be exhibited. The building also support the Center's role as a dynamic public gathering space and civic institution through amenities such as a children's education facility, art preparation areas, a museum store, a cafe kiosk, public areas and administrative facilities. The building's provocatively inviting design facilitates radical new programming opportunities for the Center, promising an even more engaging experience for the local, regional and international audiences it serves. (http://www.zaha-hadid.com)

Location: 44 East Sixth Street, Cincinnati.
The Rosenthal Center is situated in downtown Cincinnati's cultural and entertainment area.
The glass transparency of the ground floor mingles with the urban surroundings, while the vertical sequence of galleries responds to the site's compact footprint, maximizing the opportunities for interaction afforded by the Center's location at the heart of the city's urban and cultural life.
(http://www.zaha-hadid.com)



Fig 10.1, Rosenthal Center, corner view.
image: Woodman. E, Grandorge. D : 2003

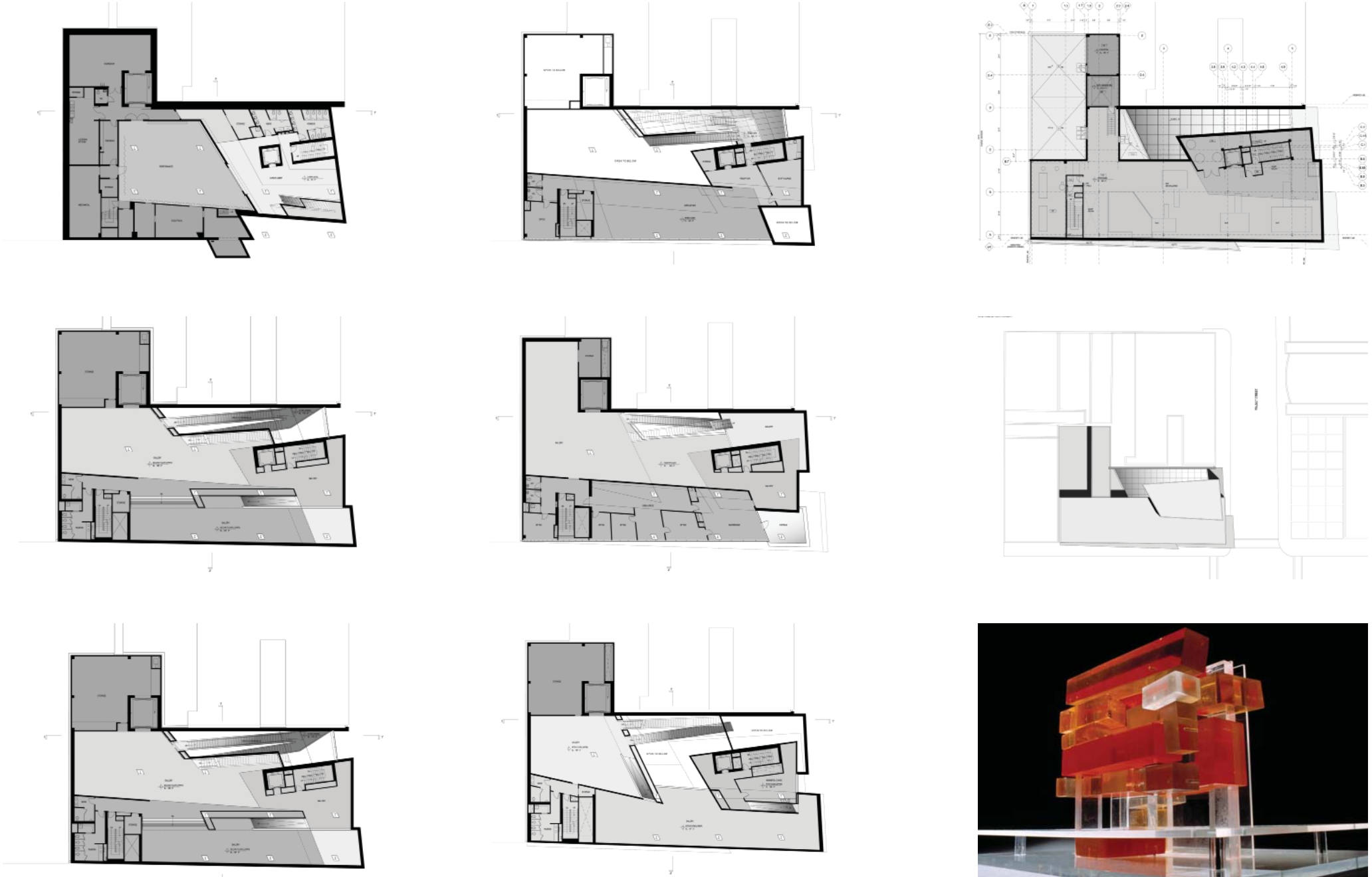


Fig 10.3, Rosenthal Center, floor plans.
image: Woodman. E, Grandorge. D : 2003

Fig 10.4, Rosenthal Center, conceptual model.
image: Woodman. E, Grandorge. D : 2003



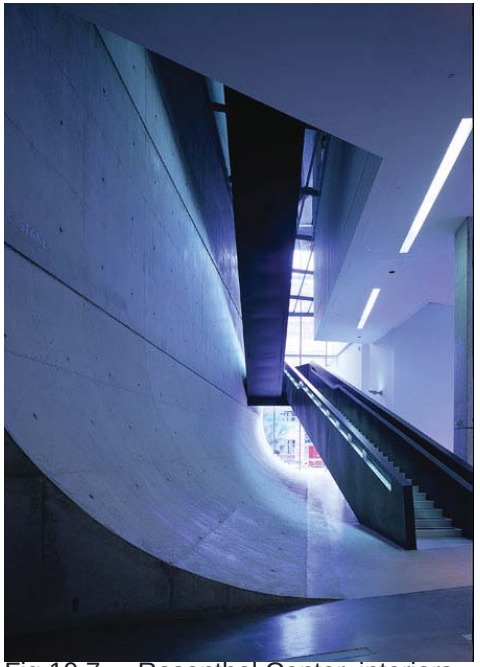
Fig 10.5, Rosenthal Center, interior.

image: Woodman. E, Grandorge. D : 2003



Fig 10.6, Rosenthal Center, rendering.

image: Woodman. E, Grandorge. D : 2003



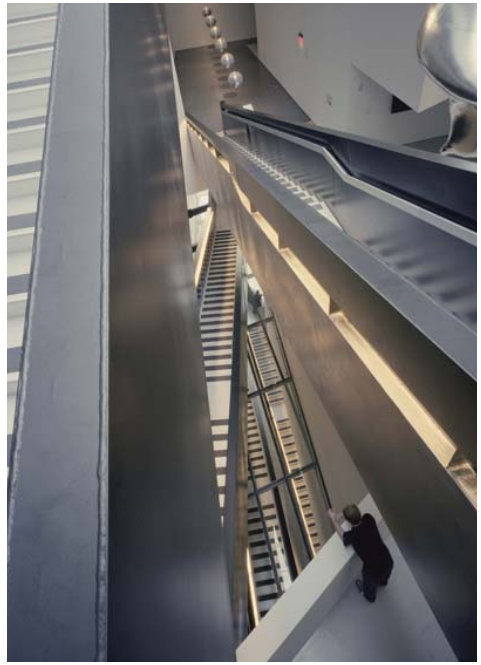


Fig 10.7, Rosenthal Center, interiors.

images: Woodman. E, Grandorge. D : 2003



Fig 10.8, Rosenthal Center, conceptual models.

image: Woodman. E, Grandorge. D : 2003

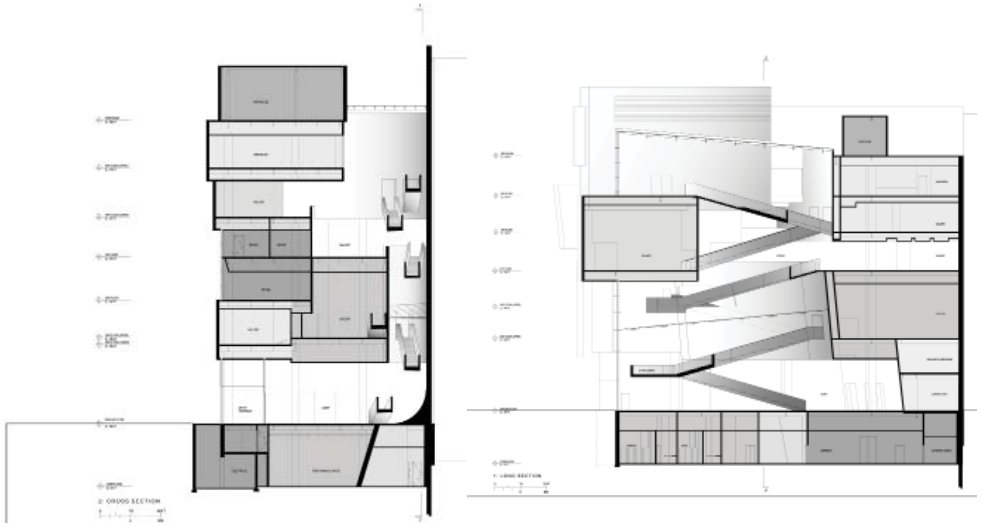


Fig 10.9, Rosenthal Center, sections

images: Woodman. E, Grandorge. D : 2003

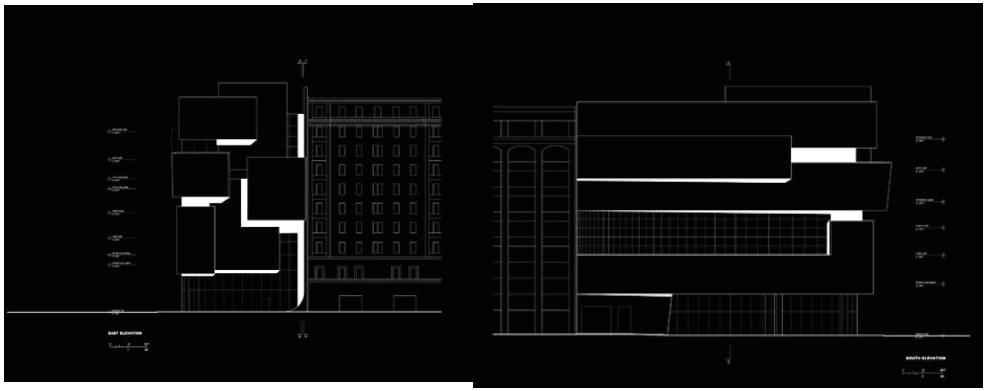


Fig 10.10, Rosenthal Center, elevations

image: Woodman. E, Grandorge. D : 2003

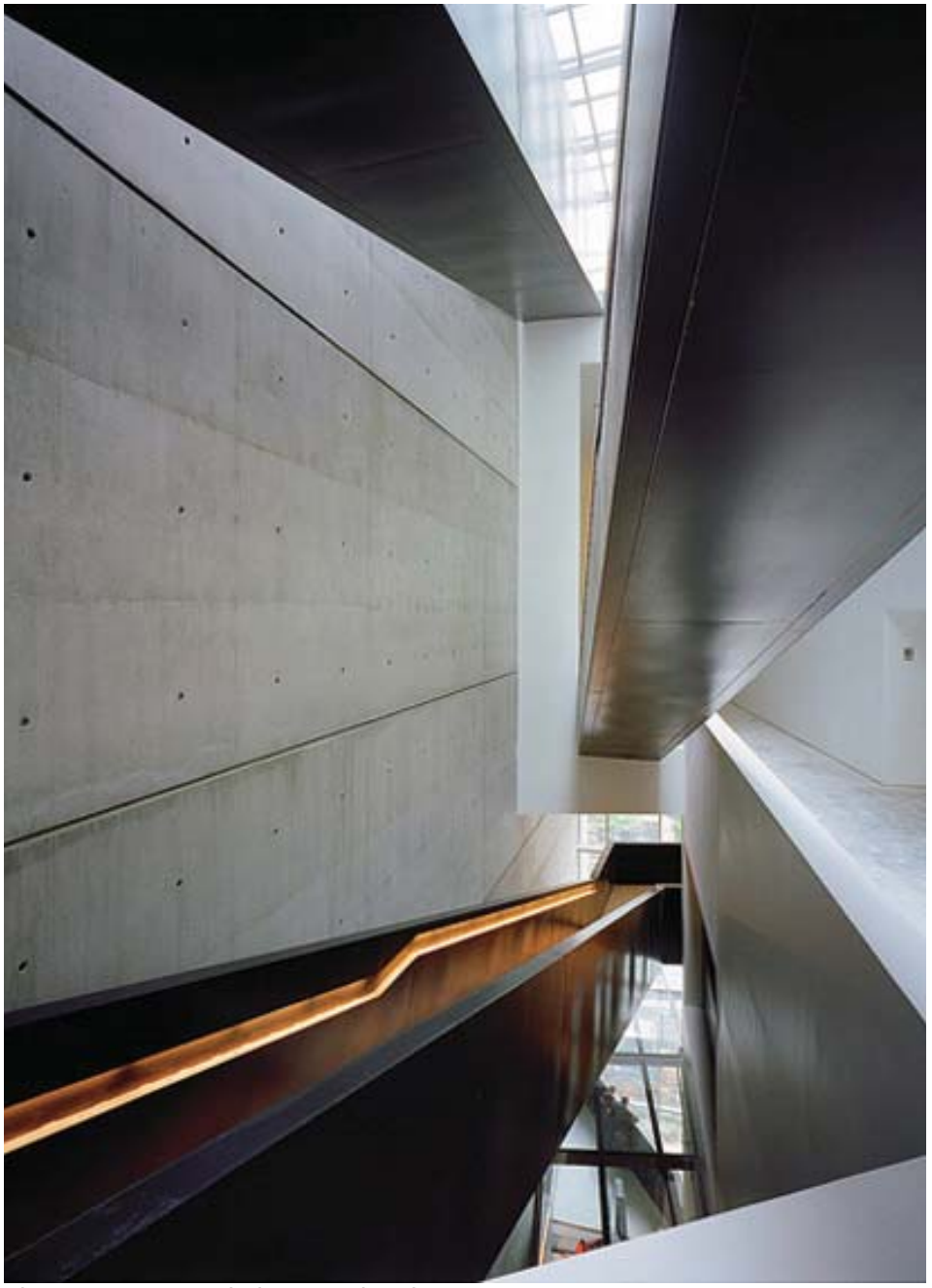


Fig 10.11, Rosenthal Center, interior.

image: Woodman. E, Grandorge. D : 2003

The Center's corner location led to the development of two different but complementary facades. The building appears to be made up of stacked horizontal blocks of glass, metal and concrete dramatically cantilevered toward Sixth and Walnut streets, which express the dense composition of galleries and public and administrative spaces within. The lightness of the glass at the ground level, topped by the heavy, raw concrete and metal blocks that float above, gives the building a seemingly weightless, sculptural quality. The south façade reveals the programmatic uses inside: gallery floors are expressed in concrete and metal, and administrative and public spaces are glass, inviting views into the building and to the urban landscape outside. Individually, these forms reflect the scale of the city plan and collectively, a compressed vertical abstraction of the cityscape. In effect, the building is an assemblage of spaces that are shaped by and connected to the dynamism of the surrounding urban fabric, resonating with the Center's role as a mediator between the world of contemporary art and the public realm of the city.(http://www.zaha-hadid.com)

conclusion as to why the building is relevant to my thesis:

- corner site
- complex programme on a small site
- sculptural expression of the programme
- complex circulation
- light quality
- visual connection to public

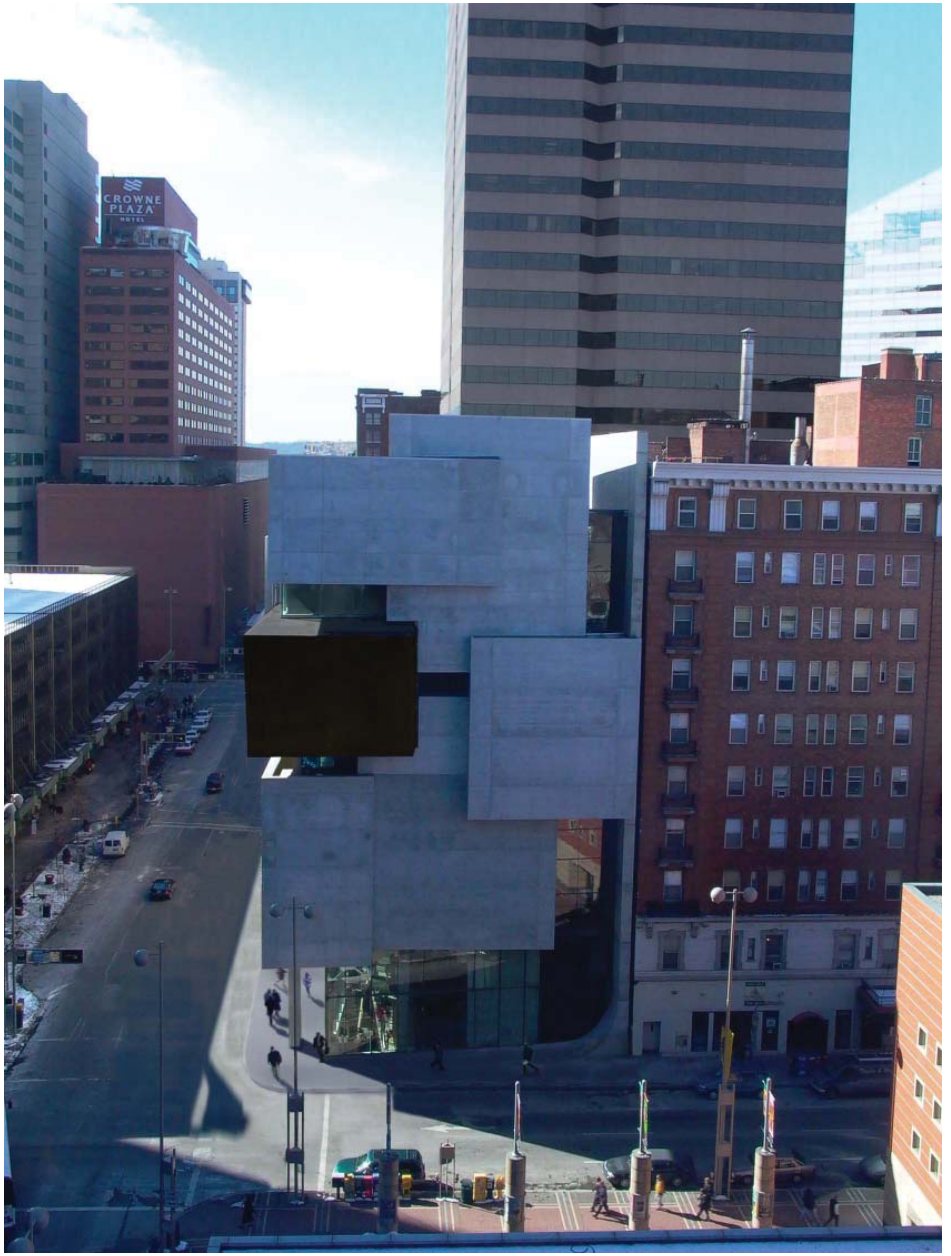


Fig 10.2, Rosenthal Center, corner view.
image: Woodman. E, Grandorge. D : 2003

10. 3 - Christian Church, Beijing, China



Fig 10.12, China Christian Church, street view.

image: Anthony James : 2008



Fig 10.13, China Christian Church, interior view.

image: Anthony James : 2008

Quick facts

- Design Architect: Meinhard von Gerkan
- Location:Beijing, China
- Building period: 2005-2007

The symbol of the cross is seen from the street, identifying the building as a Christian church and it develops from the facade rod system. Through a large portal-type door, worshippers mount a stairway to enter the main church hall on the first upper floor. They then turn east towards the altar. With its alternation of openings and massive wall sections, the facade rod system creates a special lighting atmosphere, matching the ecclesiastical function of the space. (www.yankodesign.com)

China Christian Church serves as China's largest Christian church, with repeating vertical lines reaching to the heavens, the architects created an open and bright space that reflects the community's openness and belief in their state of enlightenment. The interior reflects the less-is-more lessons Jesus preached to his followers and is in sharp contrast to the opulent and ornate gothic cathedrals commonly seen in Catholic churches. The rod system forms a unifying building skin which lets in sufficient daylight and at the same time decisively counteracts the impression of a heterogeneous structure. (http://www.gmp-architekten)

conclusion as to why the building is relevant to my thesis:

- contemporary church in a urban context
- spatial qualities
- light quality
- image and identity

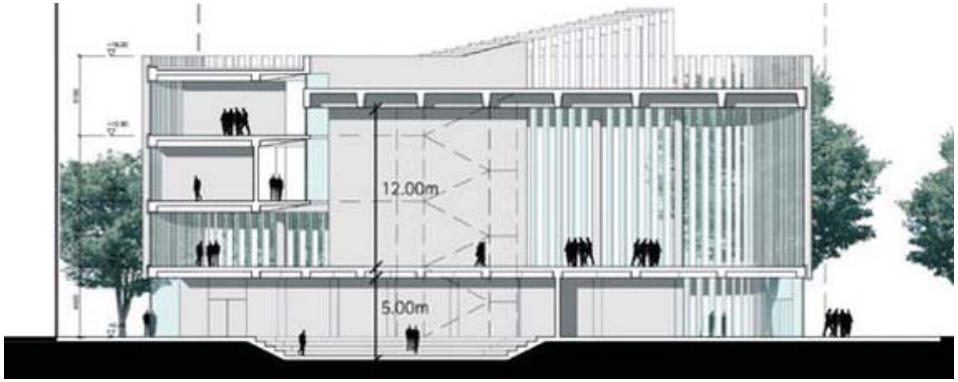


Fig 10.14, China Christian Church, section.

image: Anthony James : 2008

10. 4 - c o n c l u s i o n

The two precedent studies clearly show that in every context architecture has to address the people being served. The two would not work well without addressing the public and therefore the programme had to accommodate the community. The proposed “Urban Church” just like the Lois & Richard Rosenthal Center for Contemporary Art and the China church should have a programme which addresses the public and the urban challenges and also give people a sacred feel.

11 design proposal

11. 1 - conceptual design studies and sketches

The following principles will be used during the design of the proposed “Urban Church”.

1• maximising site footprint - 31 X 32meter perimeter

2• respecting privacy gradient

3• natural ventilation and lighting

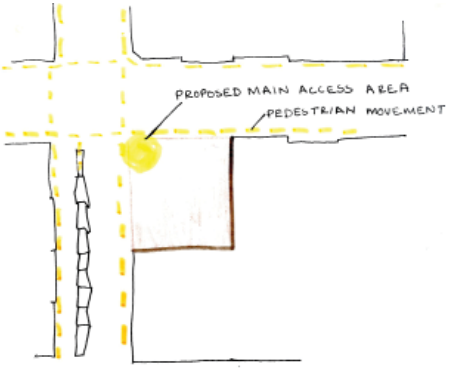
4• respecting urban design principles

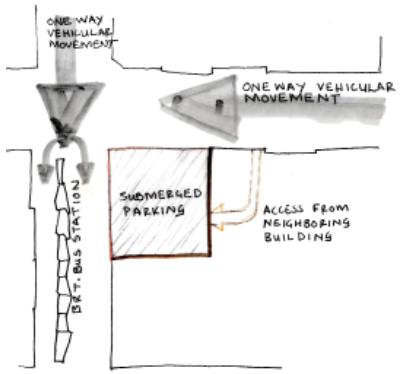
5• disabled-friendly building

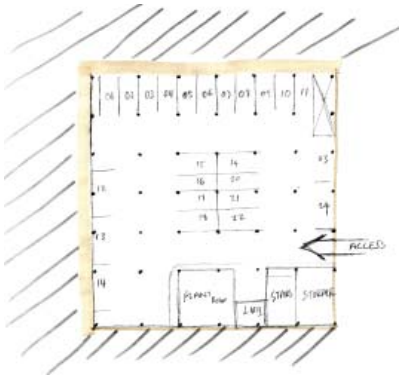
6• expressing image and public visibility


WIND/VENTILATIO


WELL LIT AND VENTILATED AREA
DARK AND NOT VENTILATED AREA


PROPOSED MAIN ACCESS AREA
PEDESTRIAN MOVEMENT

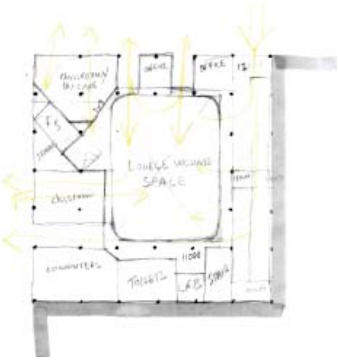

ONE WAY VEHICULAR MOVEMENT
ONE WAY VEHICULAR MOVEMENT
BUS STATION
SUBMERGED PARKING
ACCESS FROM NEIGHBORING BUILDING

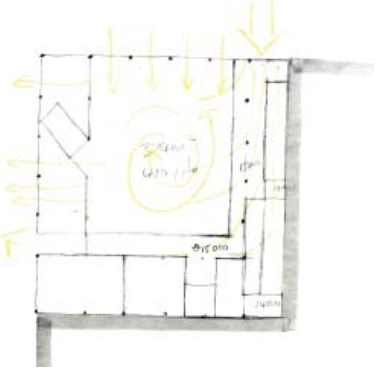

ACCESS


JEPPE STREET



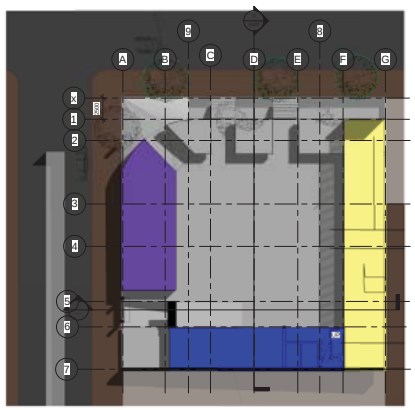


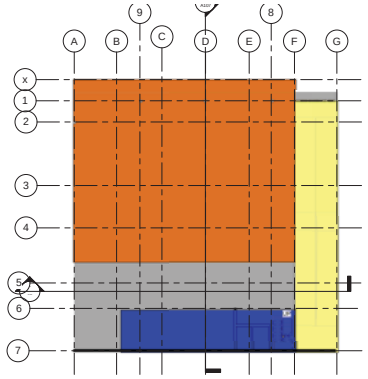


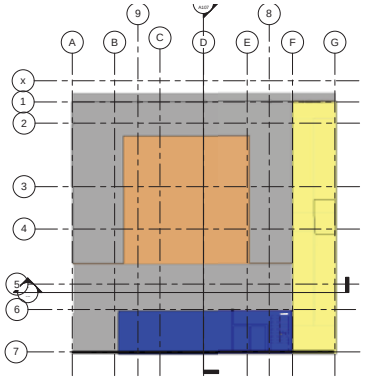


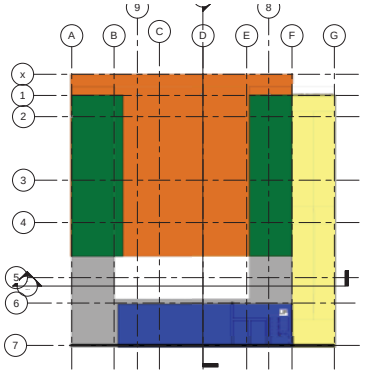


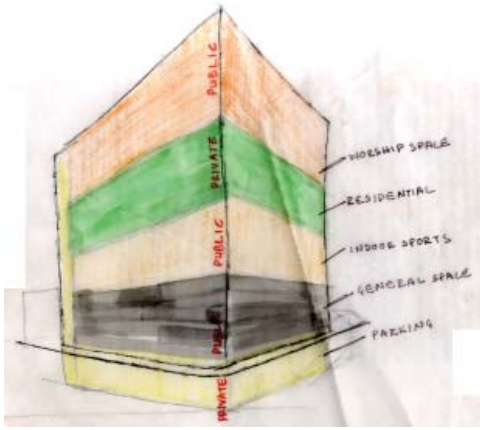


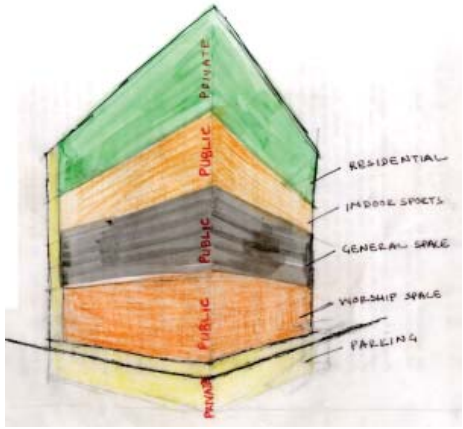


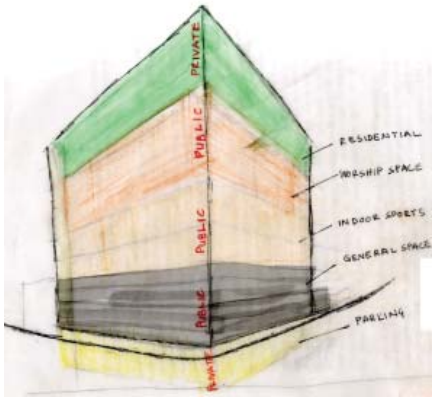


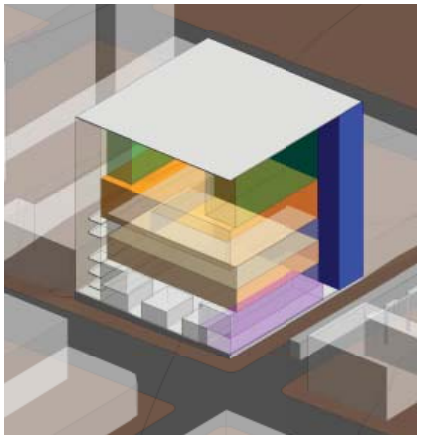


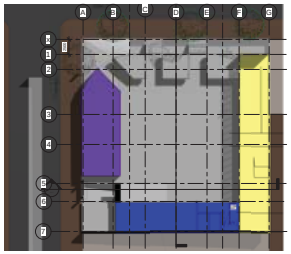


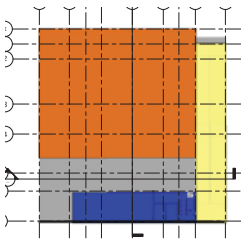

PUBLIC
PRIVATE
PUBLIC
PRIVATE
WORSHIP SPACE
RESIDENTIAL
INDOOR SPORTS
GENERAL SPACE
PARKING

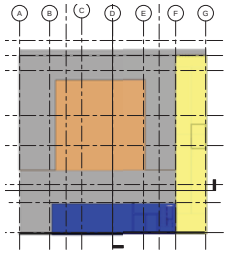

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PARKING

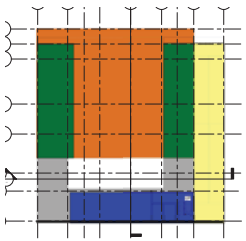

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WORSHIP SPACE
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GENERAL SPACE
PARKING



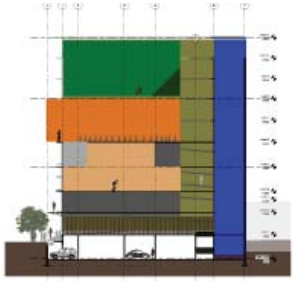


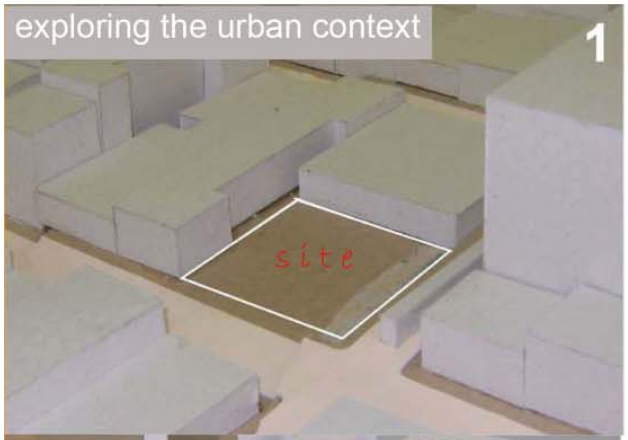


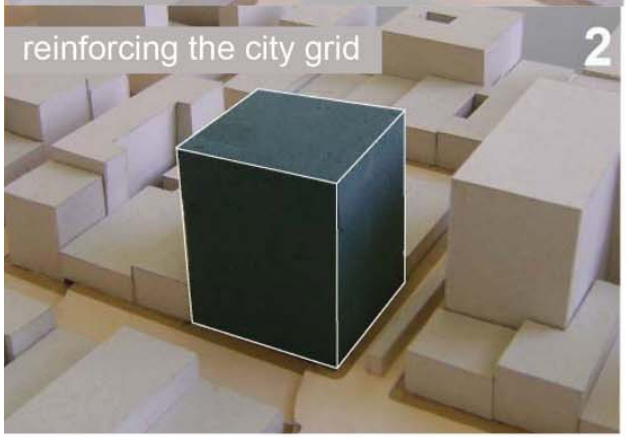


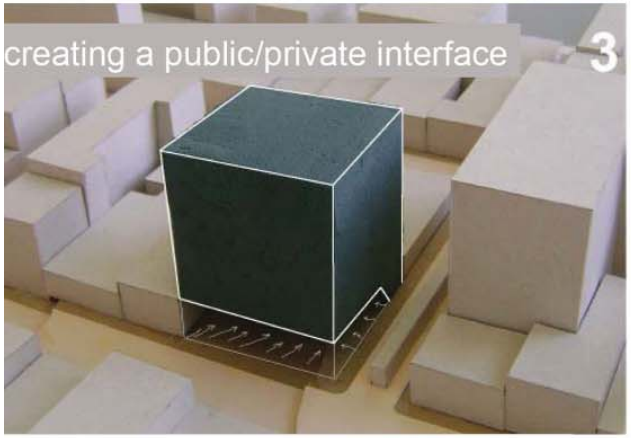


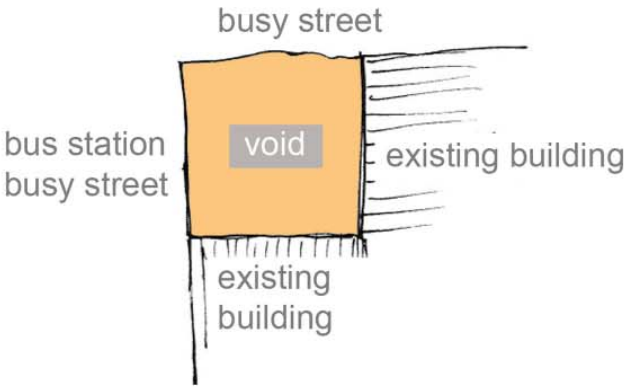


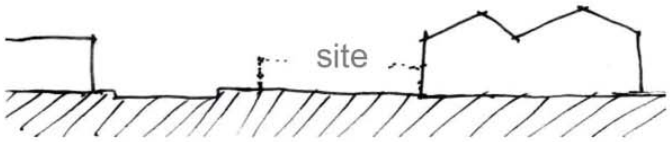



exploring the urban context
1
site

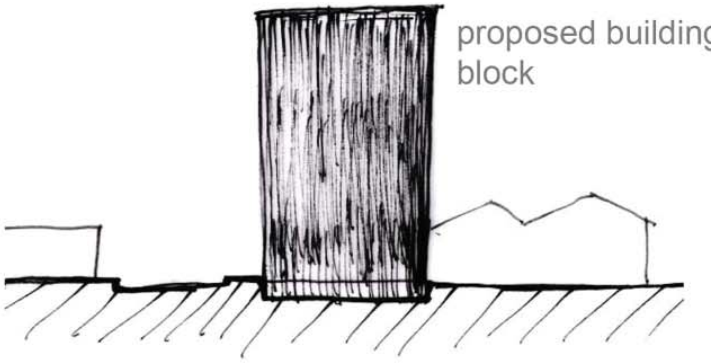

reinforcing the city grid
2

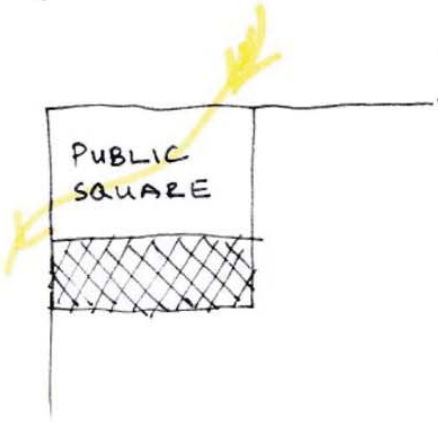

creating a public/private interface
3

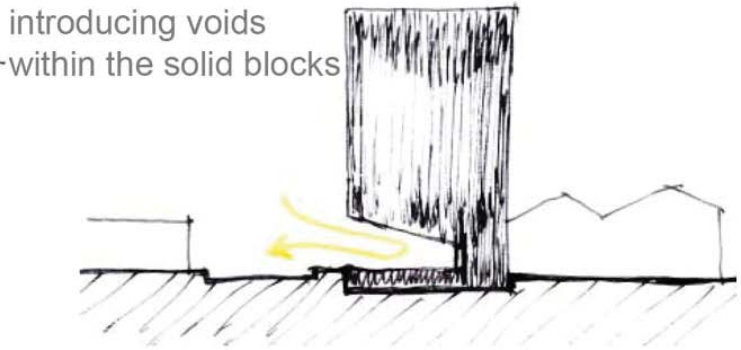

busy street
bus station
busy street
void
existing building
existing
building

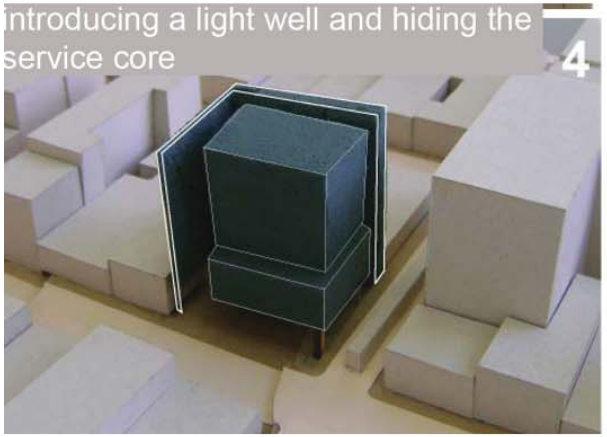

site

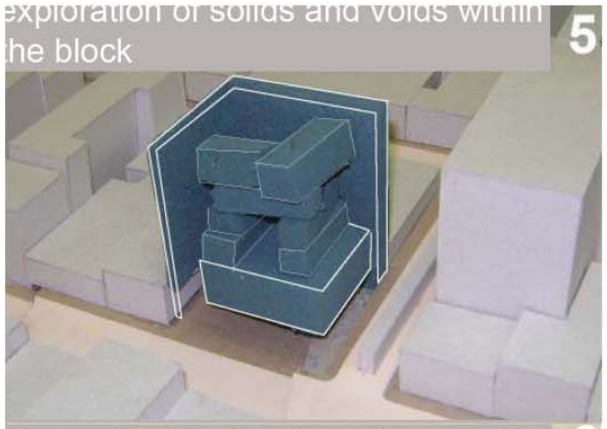

maximising
footprint


proposed building
block

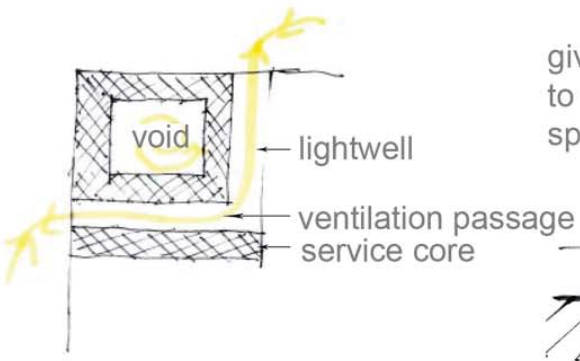

PUBLIC
SQUARE

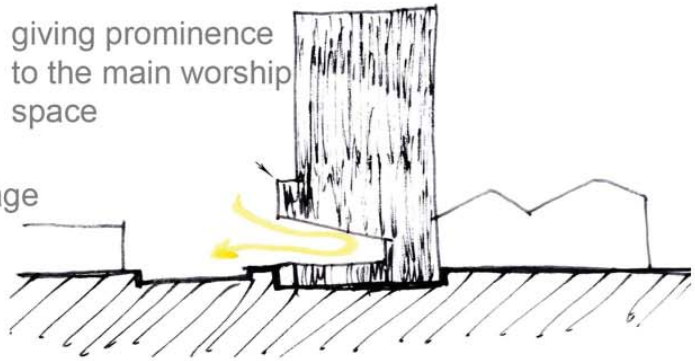

introducing voids
within the solid blocks

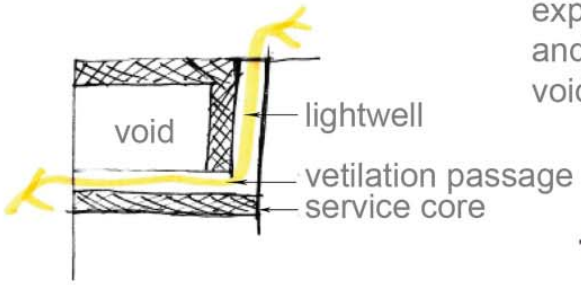

ntroducing a light well and hiding the
service core
4

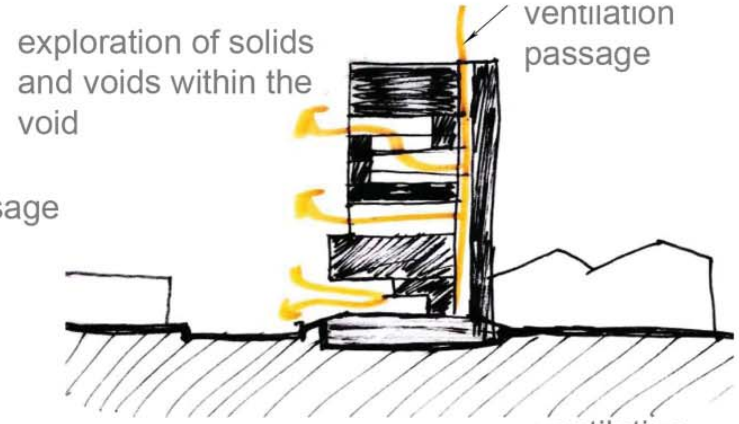

exploration of solids and voids within
he block
5

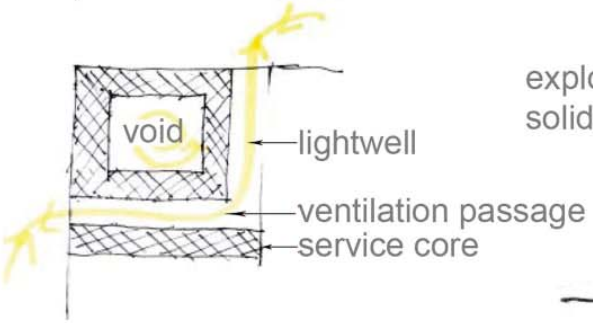

ntroducing the bell tower/fire escape
6

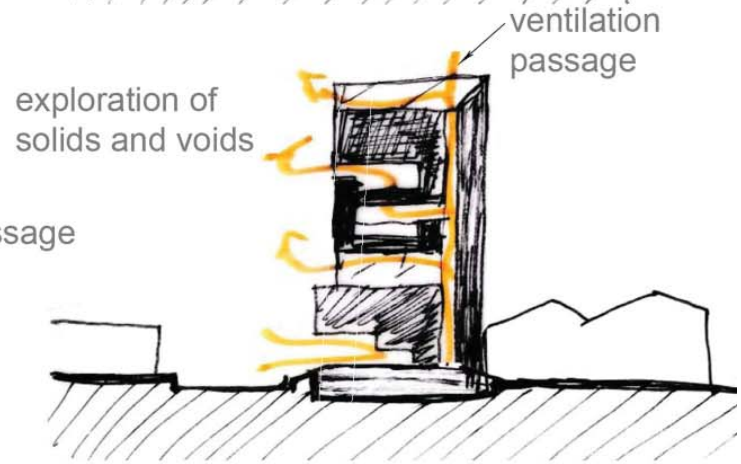

void
lightwell
ventilation passage
service core


giving prominence
to the main worship
space


void
lightwell
vetilation passage
service core


exploration of solids
and voids within the
void
ventilation
passage


void
lightwell
ventilation passage
service core


exploration of
solids and voids
ventilation
passage

11. 2 - site responses



- The street level of the surrounding context is comprised of mainly retail and public spaces. It is due to this reason that a public square was been proposed on the street level of the proposed Urban Church.





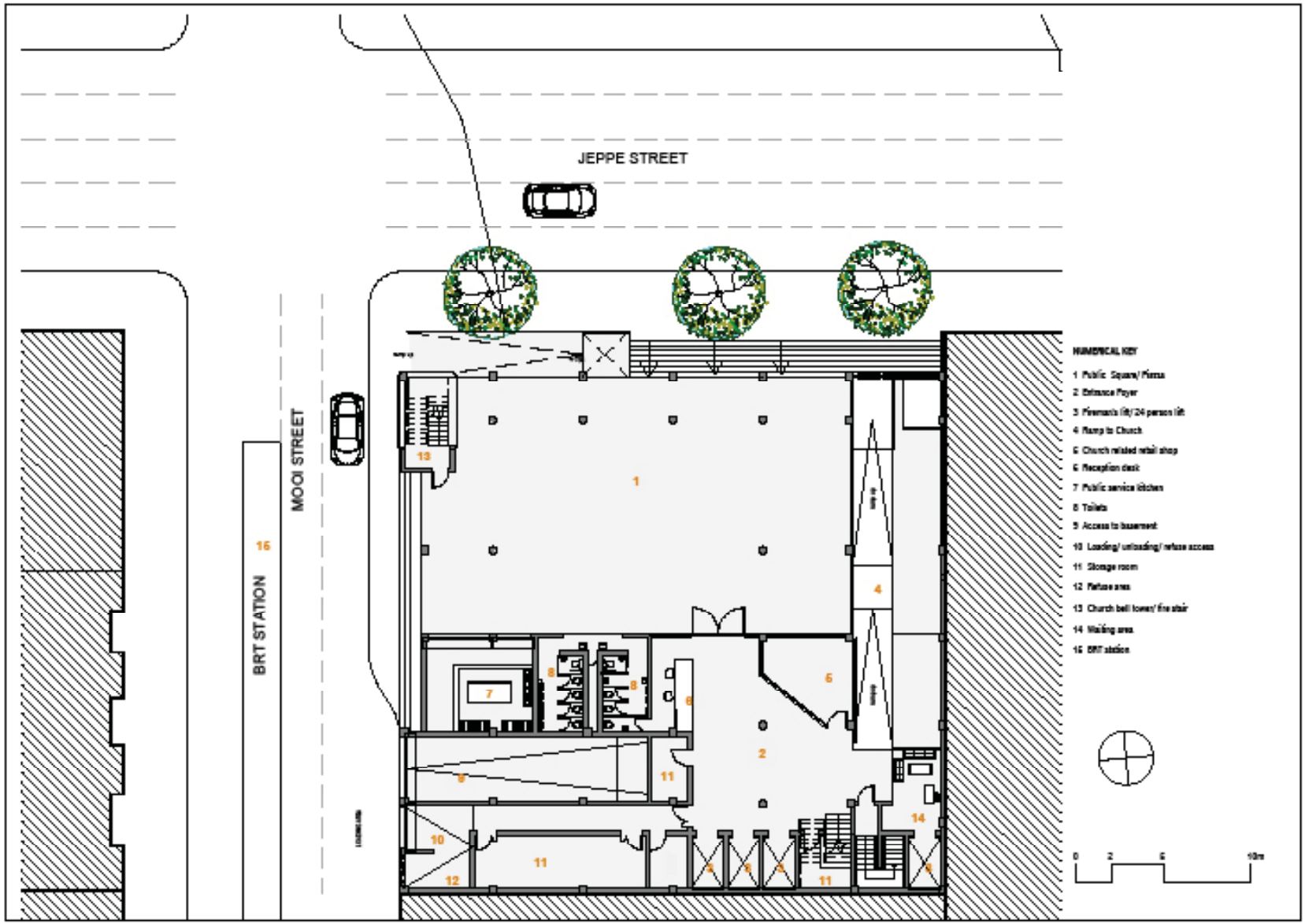
- There are three existing trees on the northern side of the site and these are to be kept in order to provide more shade to the public square and the spaces above the square.
- Along jeppe street there are cardboard informal traders causing congestion and narrowing the street. The proposed public square will became an extension of the street hence relieving the pressure on the corner of Mooi and Jeppe

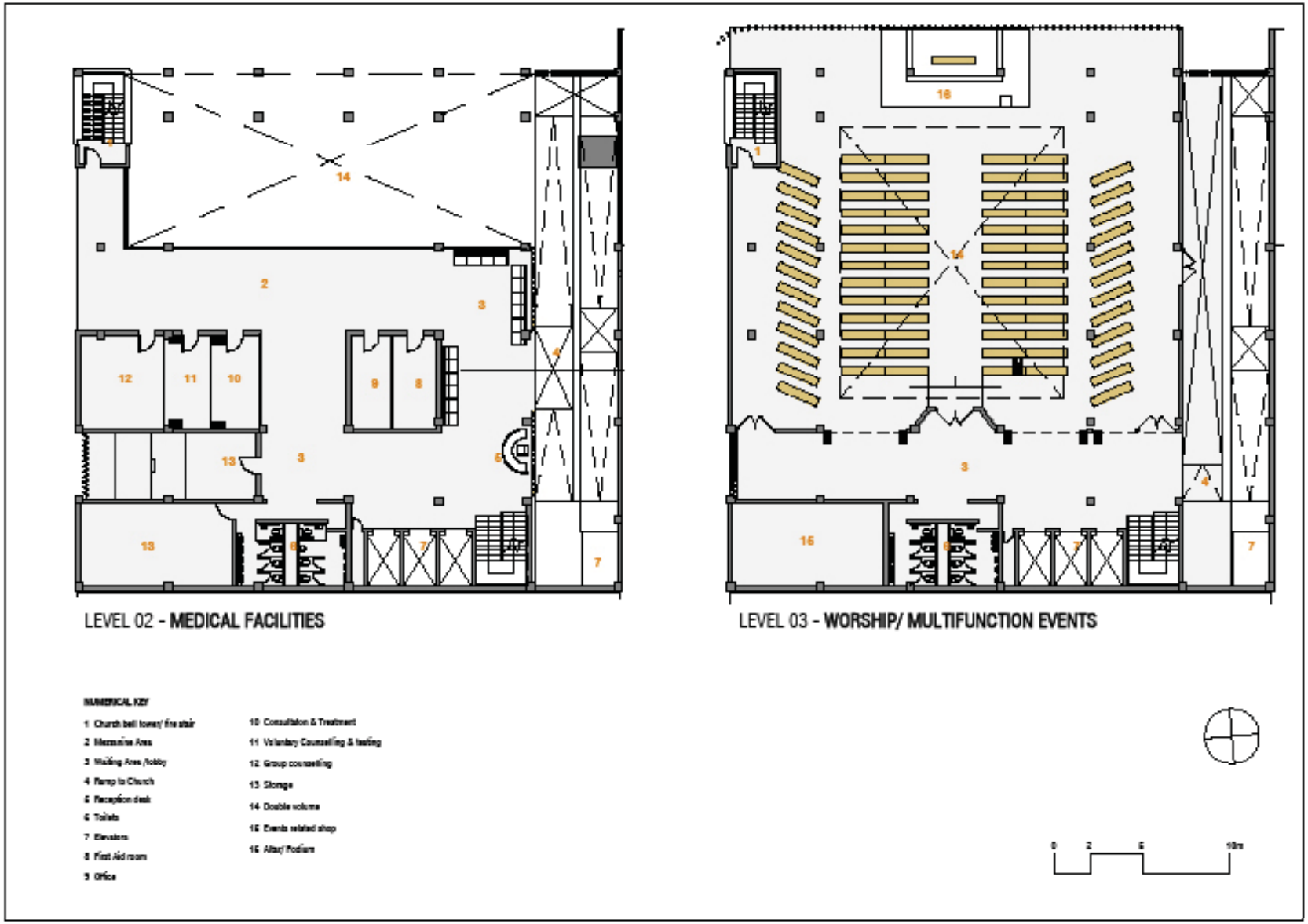


10. 3 - final concept

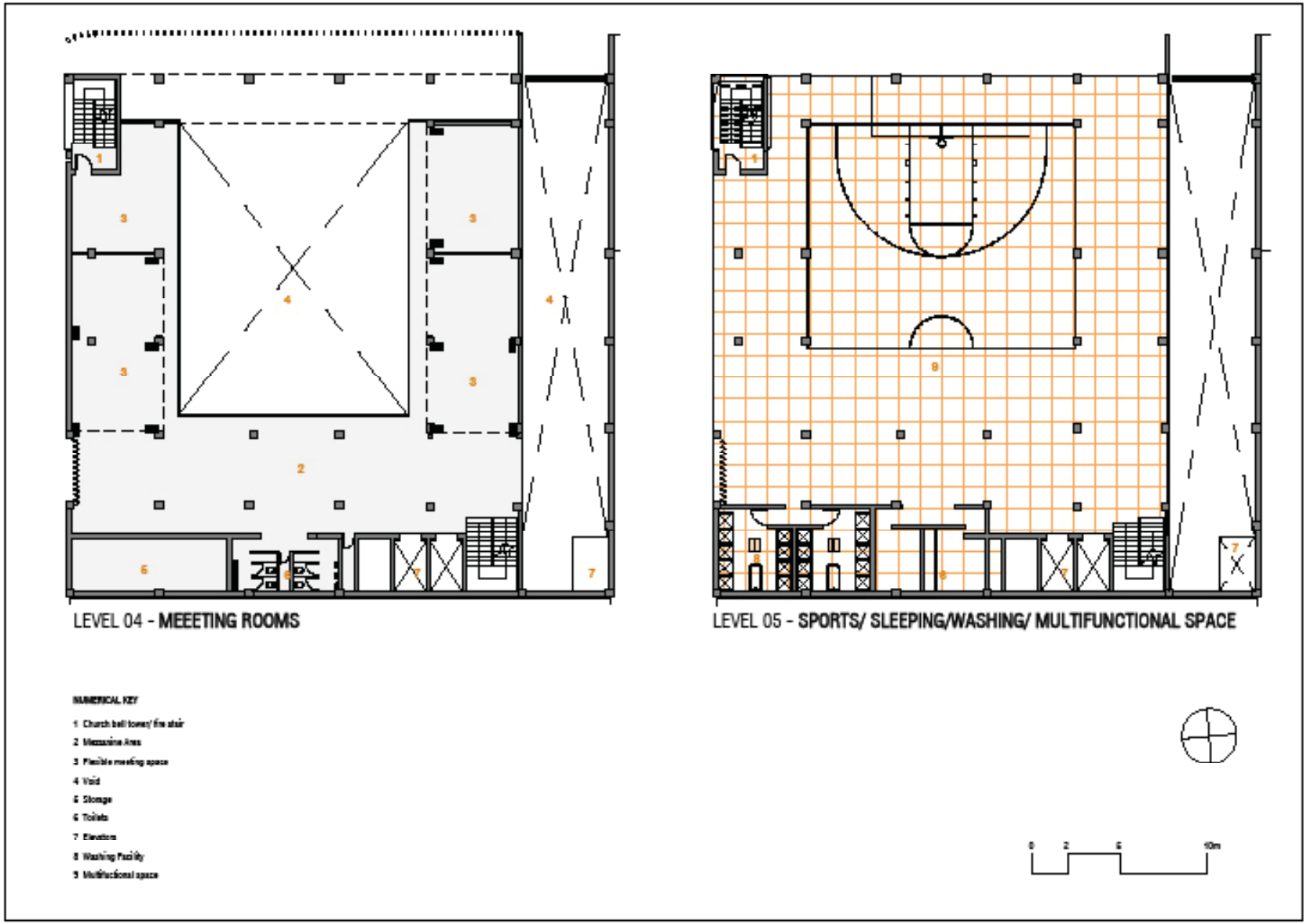


12 design development

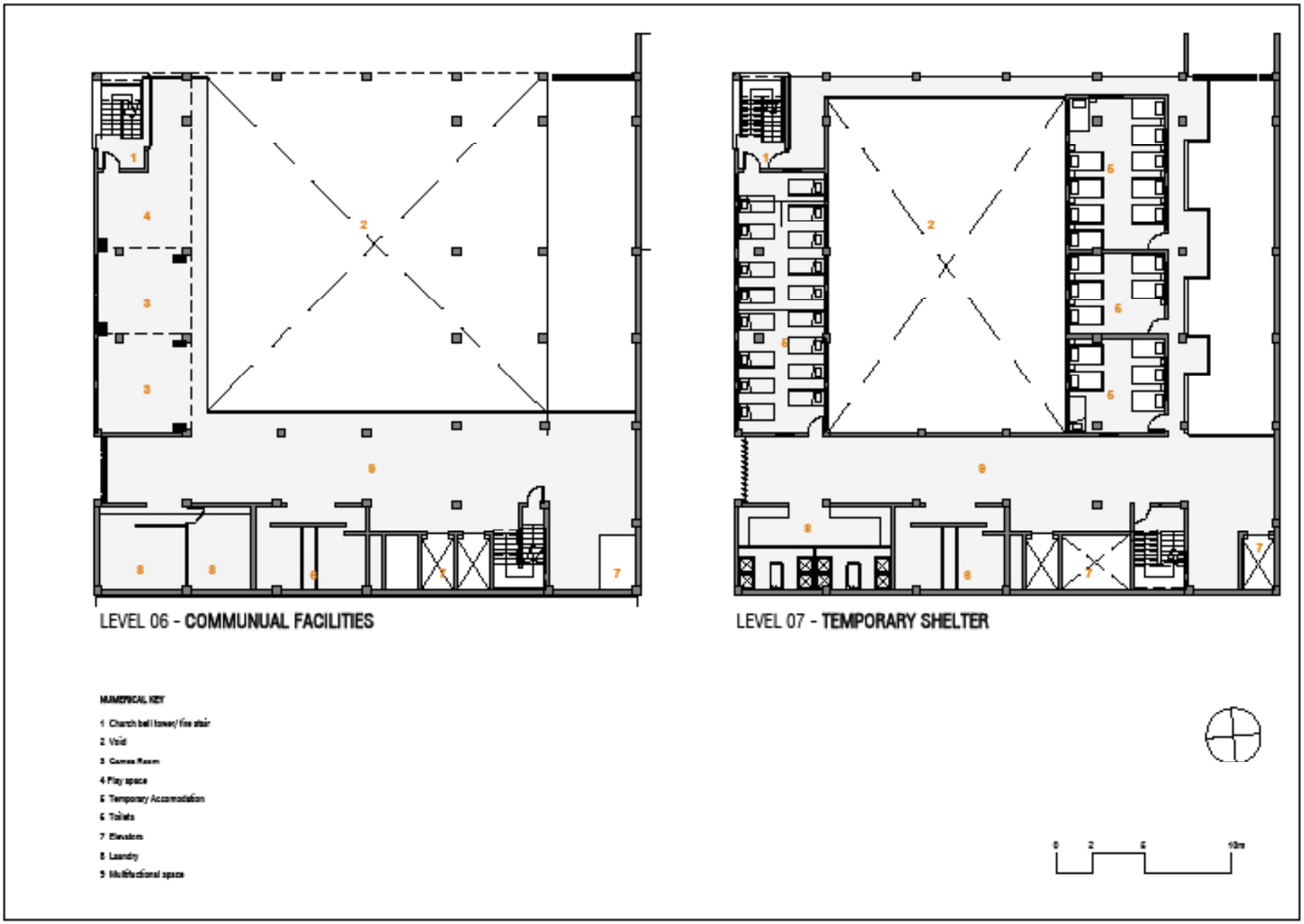

JEPPE STREET
MOOI STREET
BRT STATION
16
NUMERICAL KEY
1 Public Square/ Piazza
2 Entrance Foyer
3 Fireman's lift/ 24 person lift
4 Ramp to Church
5 Church related retail shop
6 Reception desk
7 Public service kitchen
8 Toilets
9 Access to basement
10 Loading/ unloading/ refuse access
11 Storage room
12 Refuse area
13 Church bell tower/ fire stair
14 Waiting area
15 BRT station
0
2
5
10m



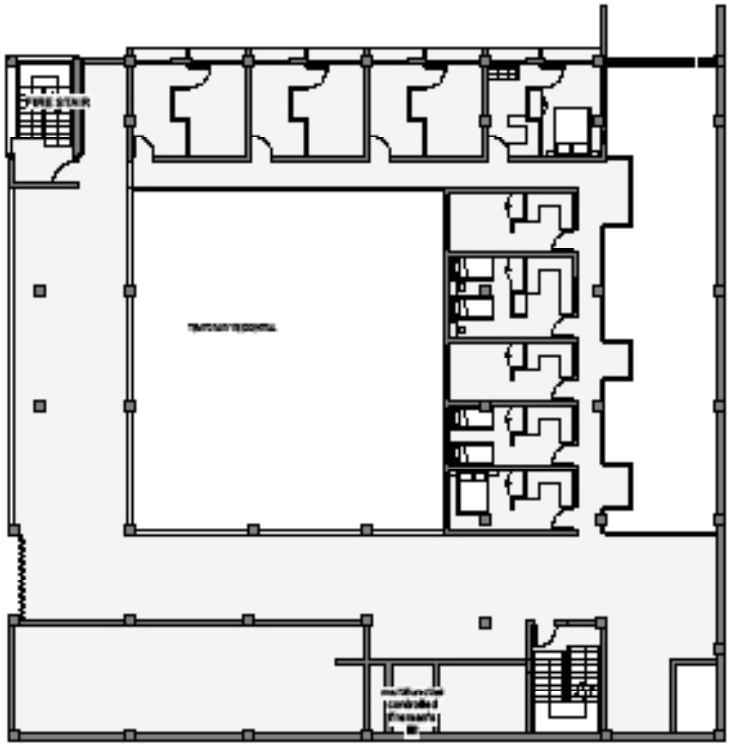
level 02 medical facilities and level 03 worship space

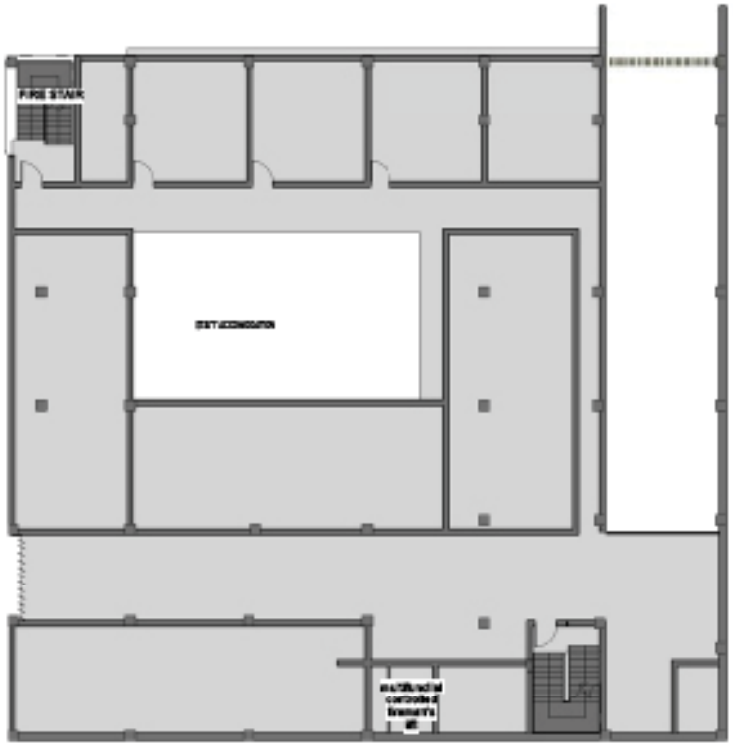


level 04 worship mezzanine and level 03 communal facilities

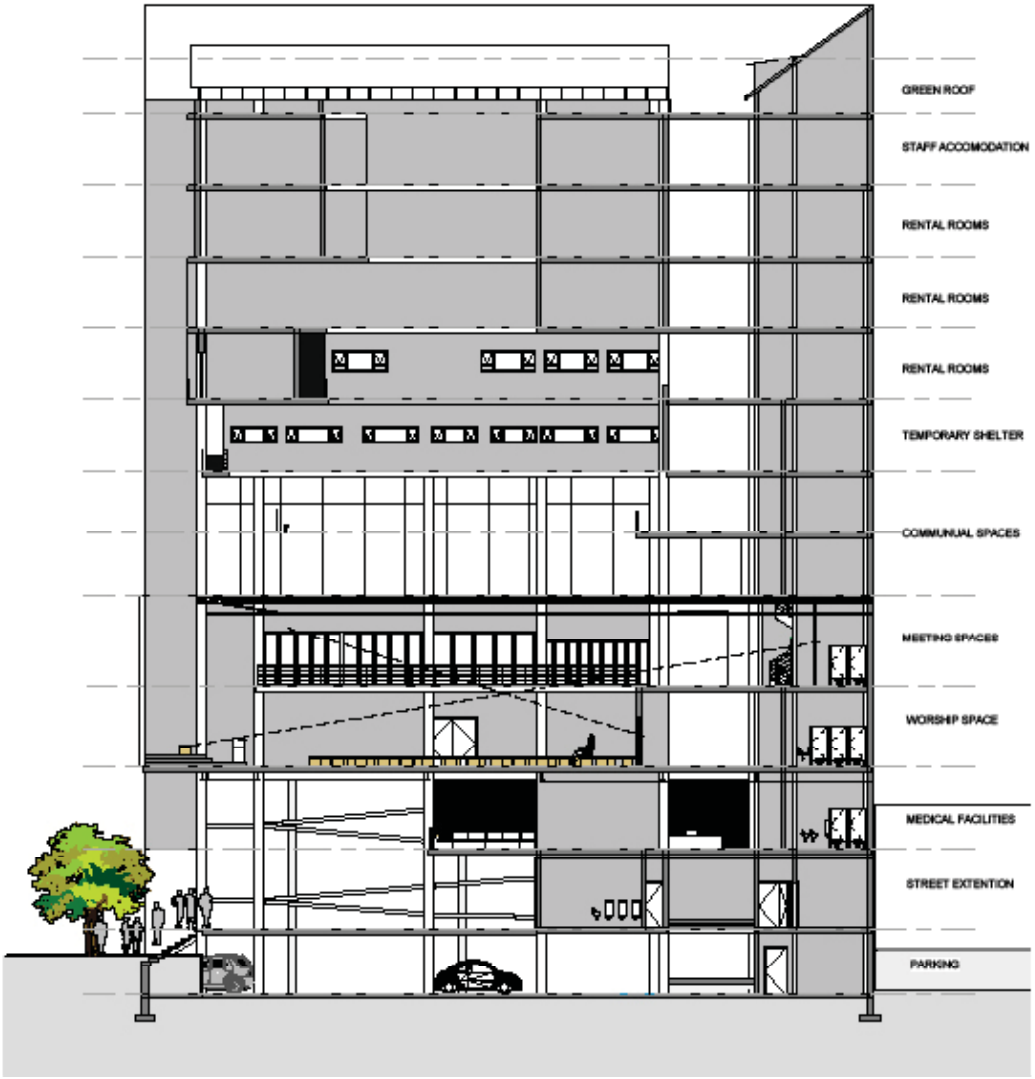


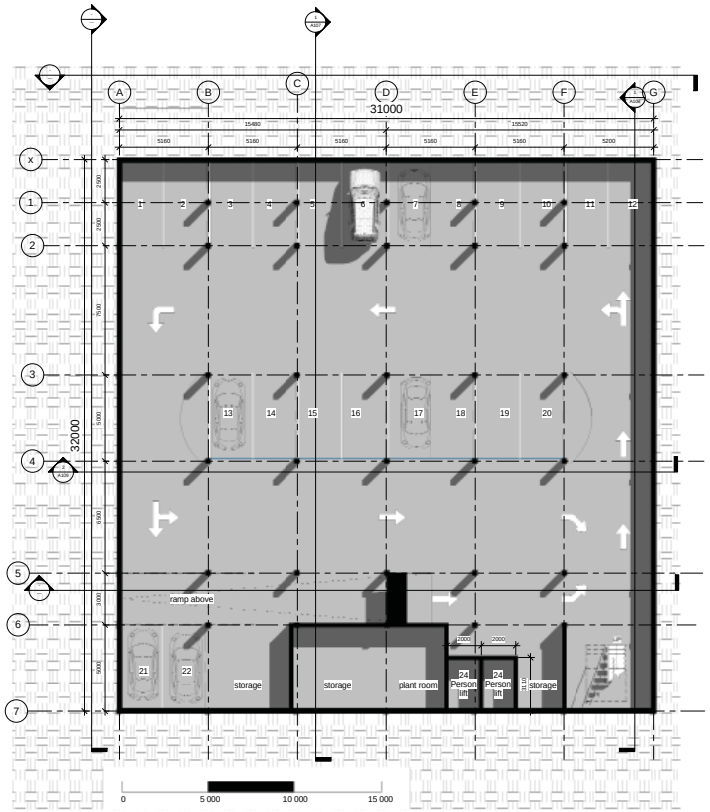
level 06 communual facilities and level 07 temporary shelter





level 08 rental rooms and level 10 staff accomodation





preliminary section and basement parking plan



sketch artist impression

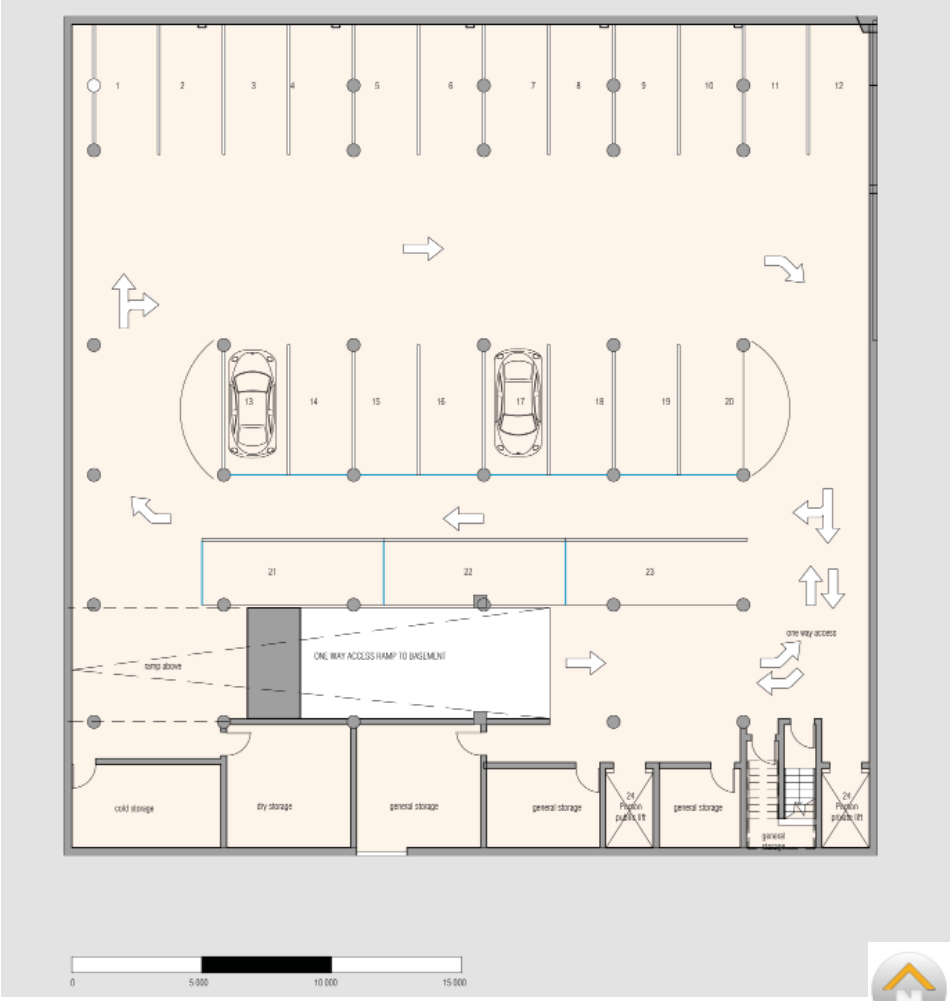
13 final design



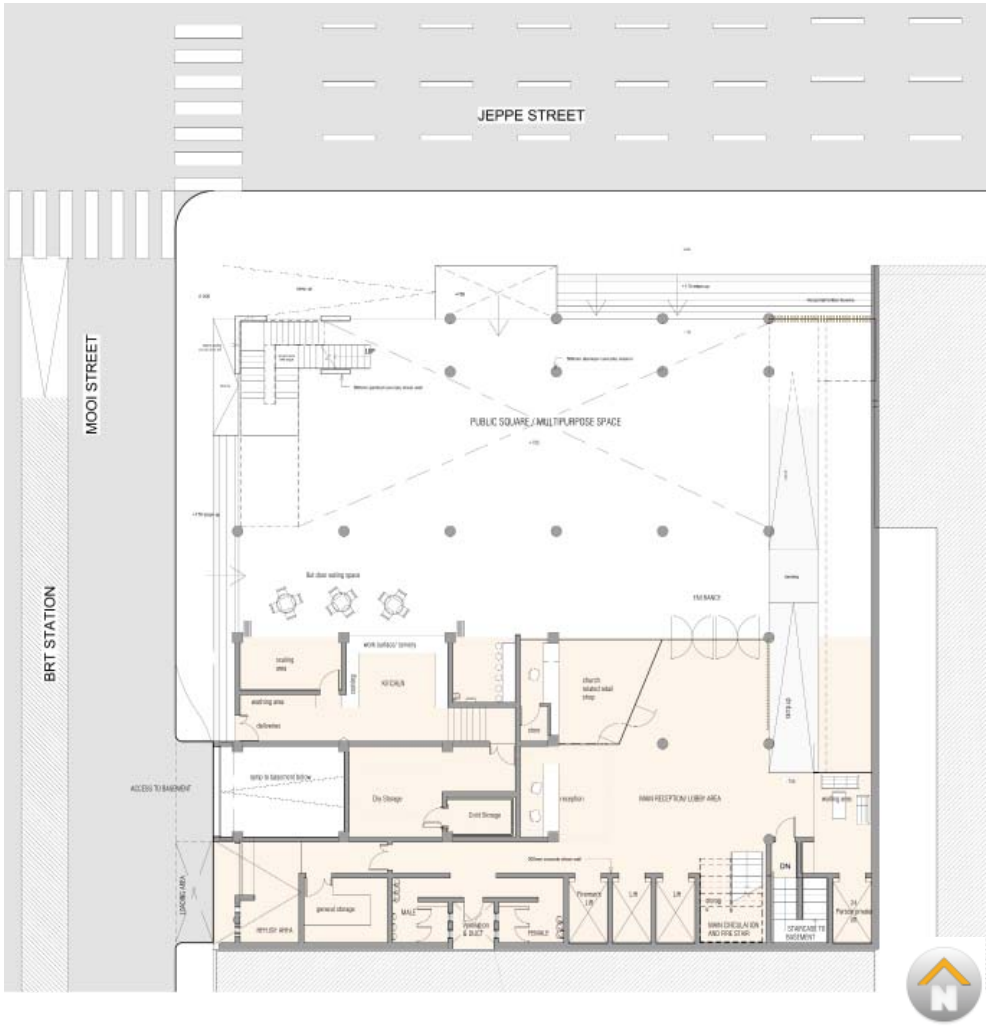
artist impression



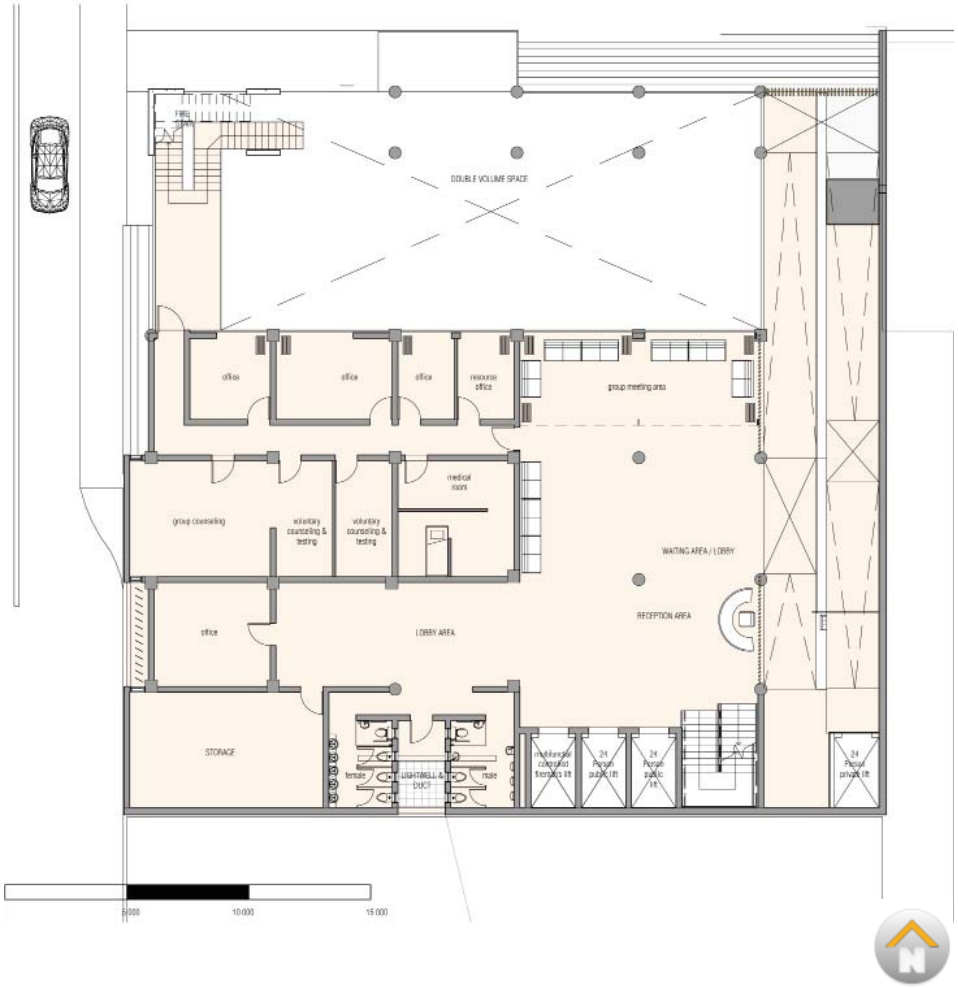
aerial view



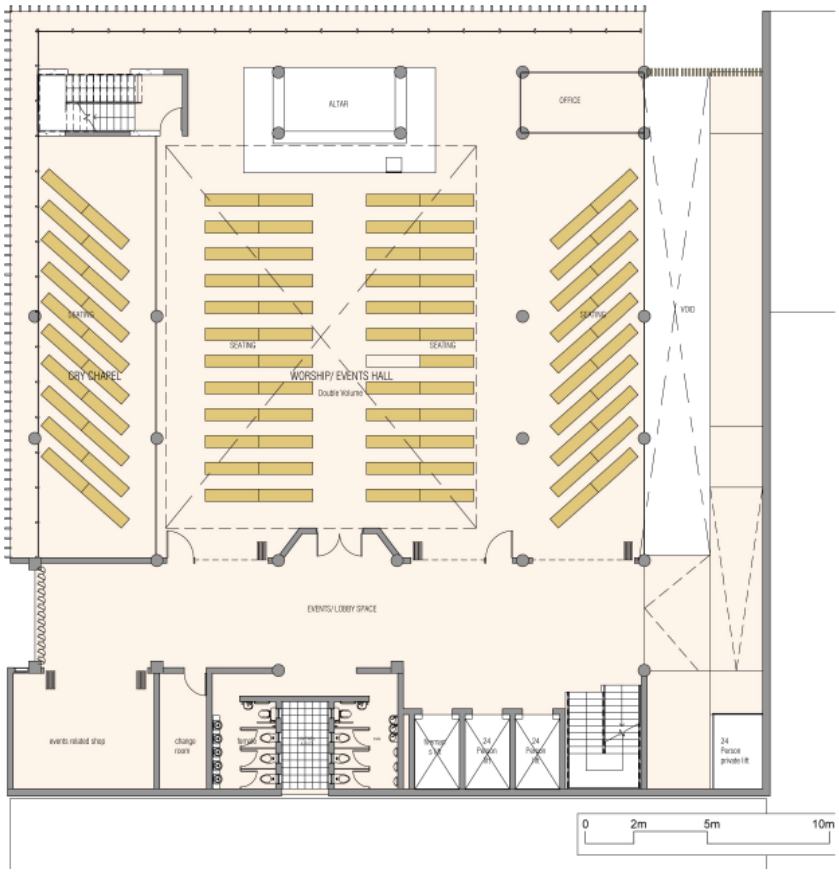
01 - parking



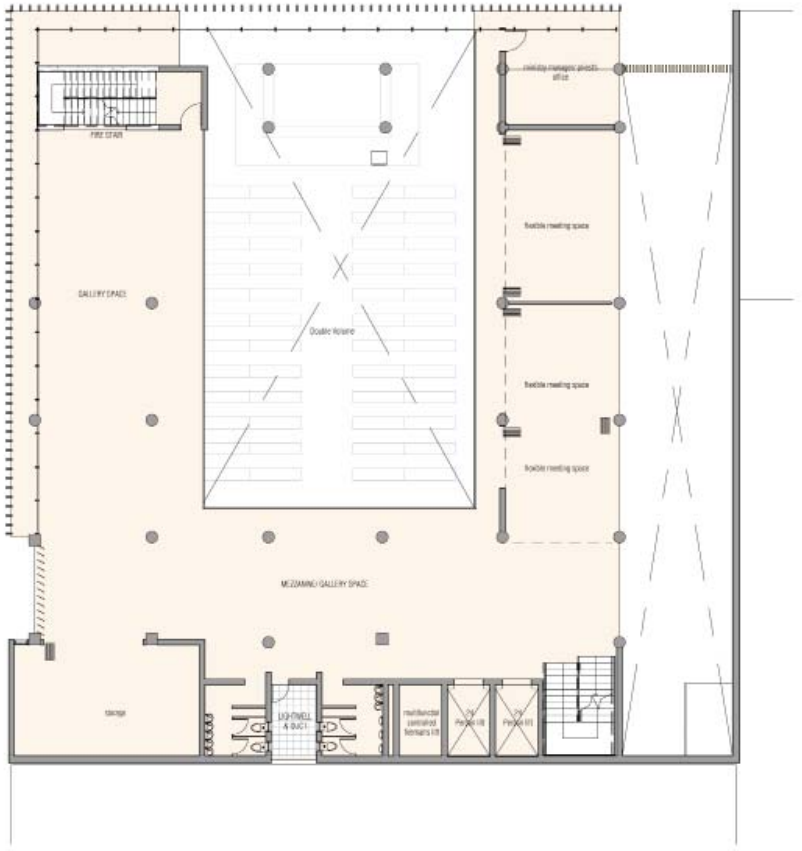
02 - public interface



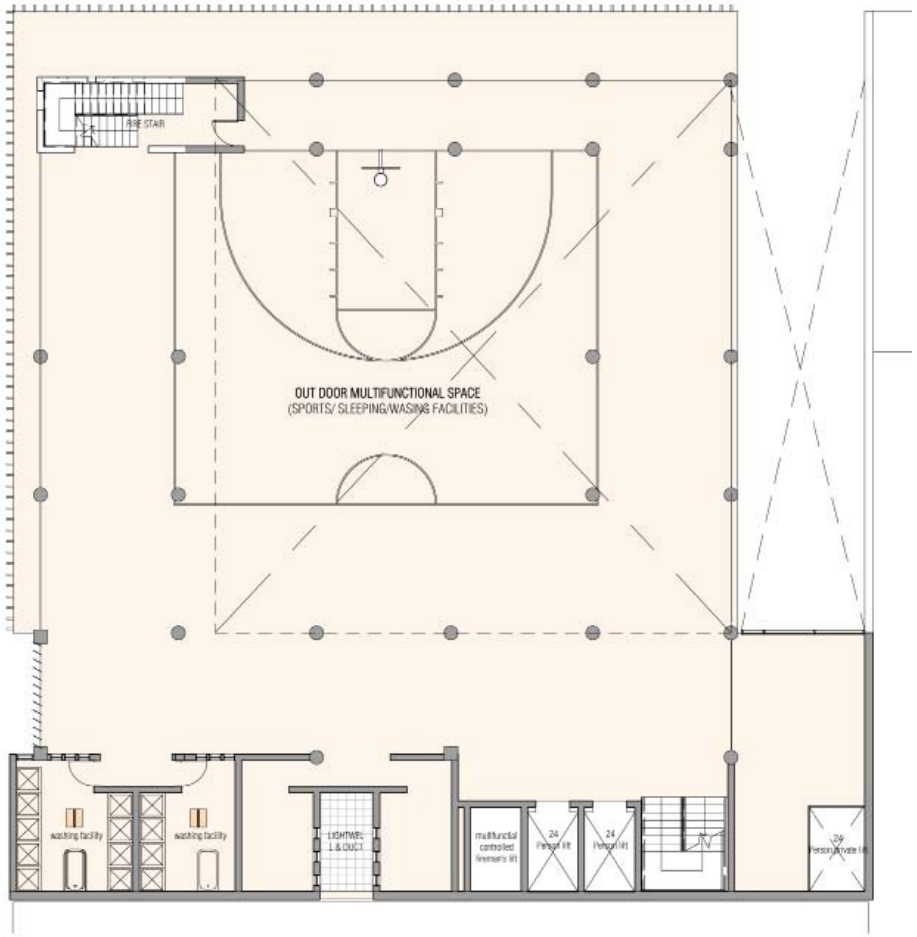
03 - resource center



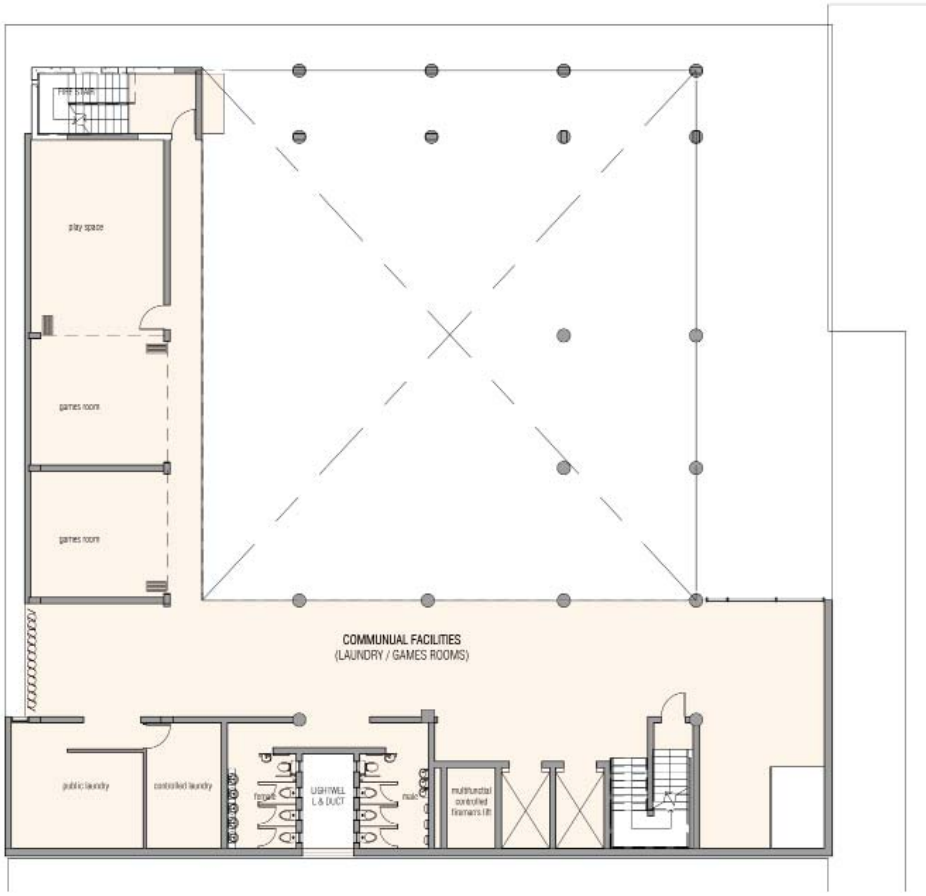
04 - worship space



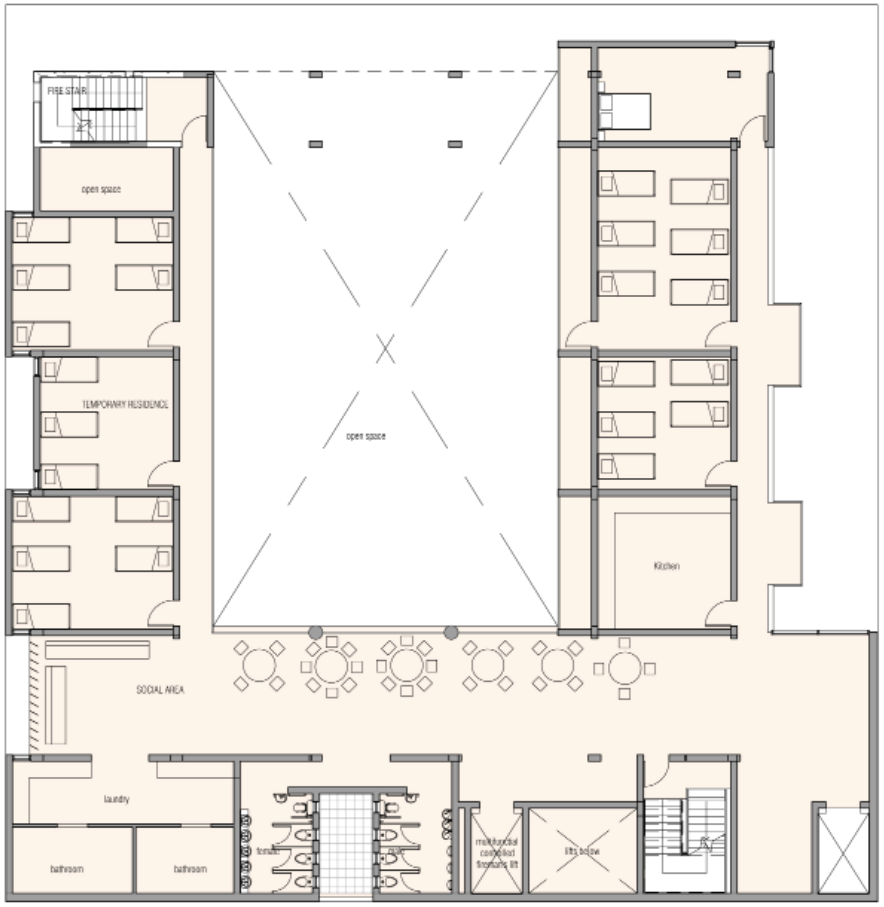
05 - worship mezzanine/ gallery



06 - outdoor recreation space



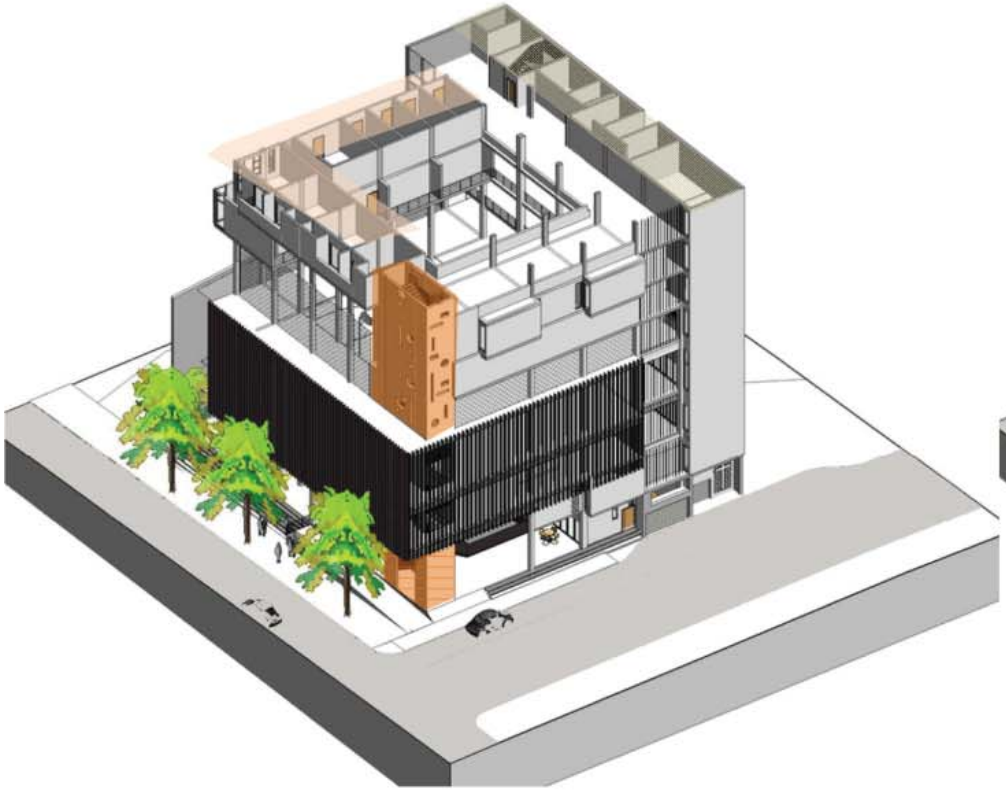
07 - laundry/community



08 temporary accommodation



09 temporary accommodation



10 - commune level A



11 - commune level B



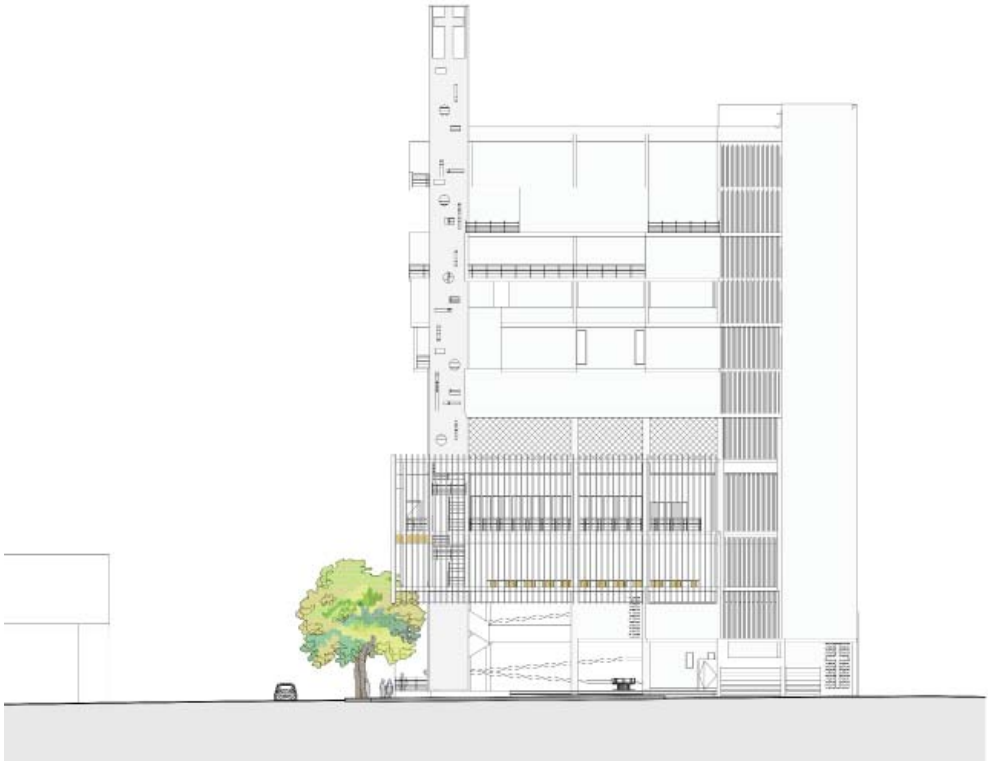
12 caretaker/ ministry manager apartment



13 private roof space



north elevation



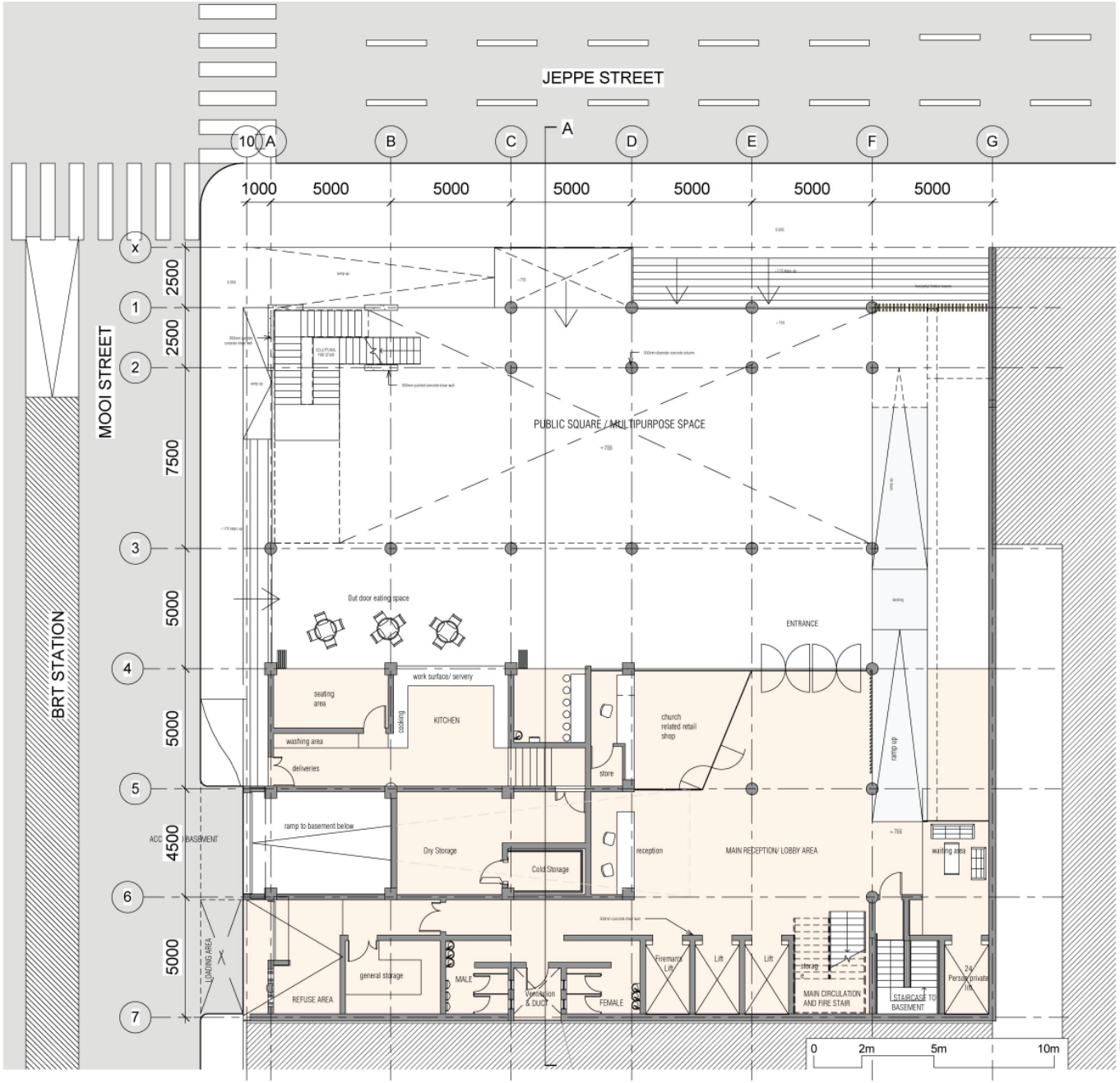
west elevation


13 PRIVATE ROOF SPACE
12 CARETAKER/MINISTRY MANAGER APARTMENT
11 COMMUNE LEVEL B
10 COMMUNE LEVEL A
09 TEMPORARY ACCOMODATION
08 TEMPORARY ACCOMODATION
07 LAUNDRY/COMMUNITY FACILITIES
06 OUTDOOR RECREATION SPACE
05 WORSHIP MEZZANINE/ GALLERY
04 WORSHIP SPACE
03 RESOURCE CENTER
02 PUBLIC INTERFACE
01 PARKING

section A-A

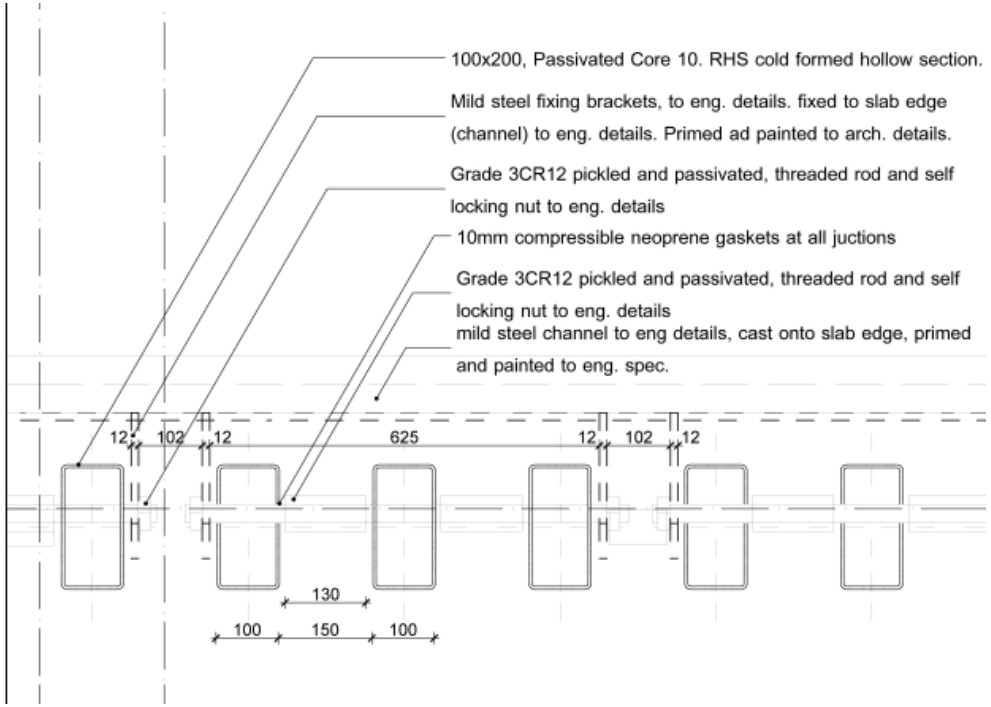


cut-away section

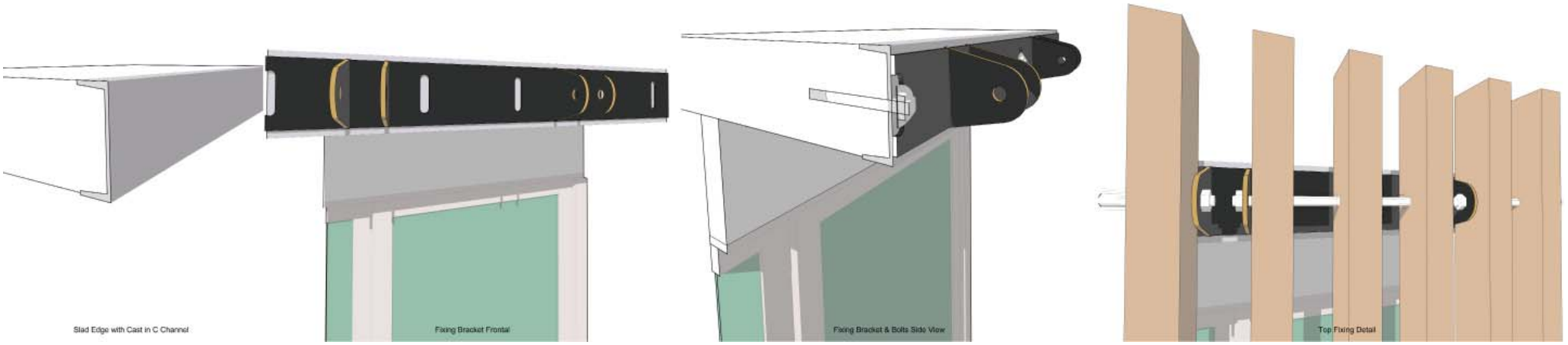


technical plan-public interface

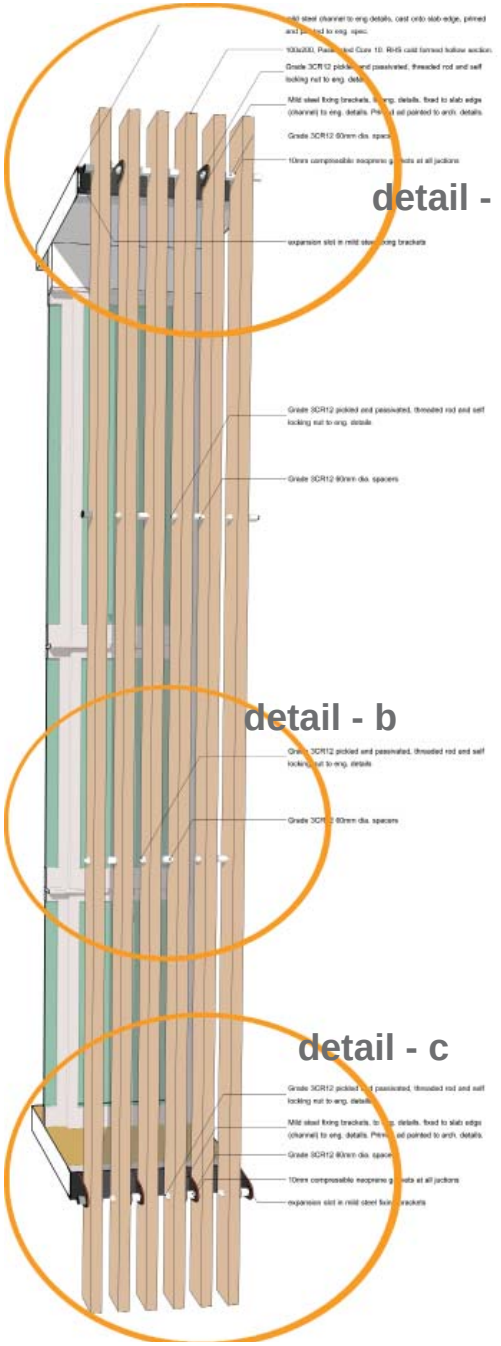
screen detail



detail plan



assembly detail

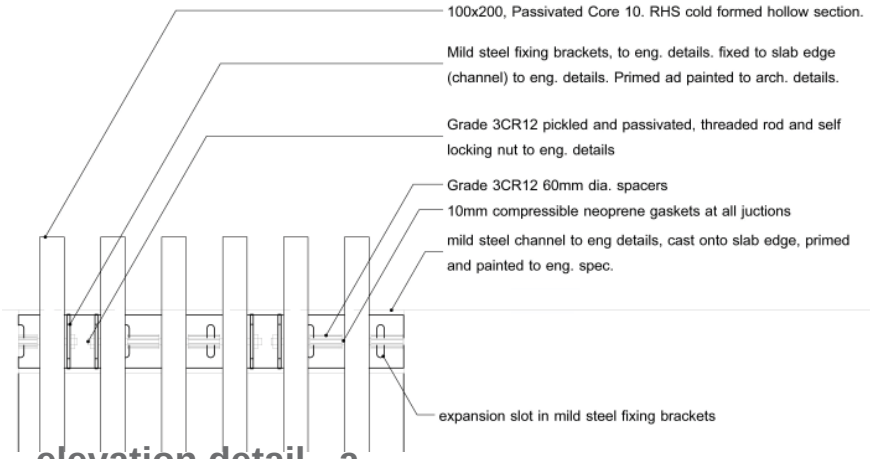


detail - a

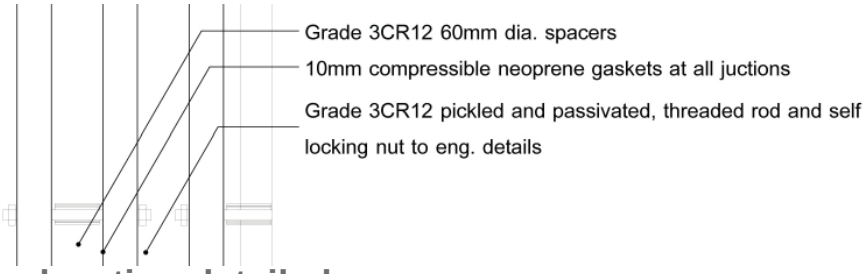
detail - b

detail - c

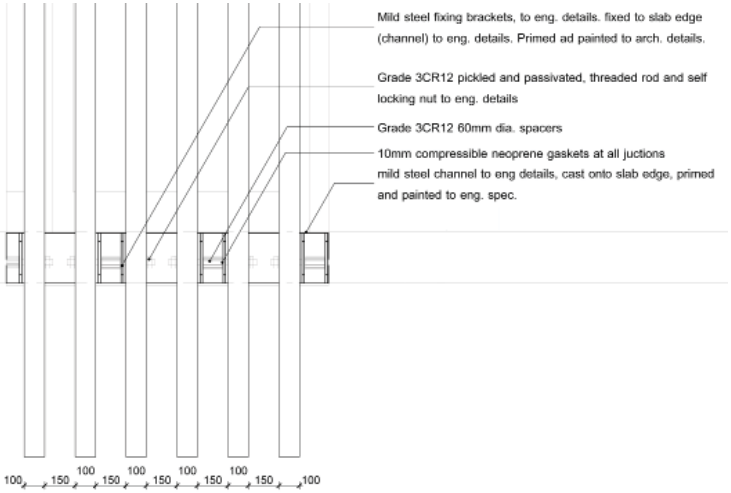
full screen frontal view



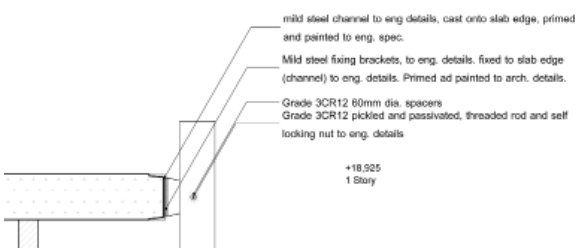
elevation detail - a



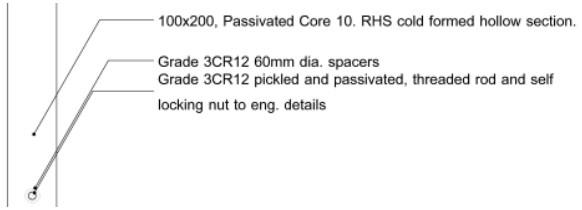
elevation detail - b



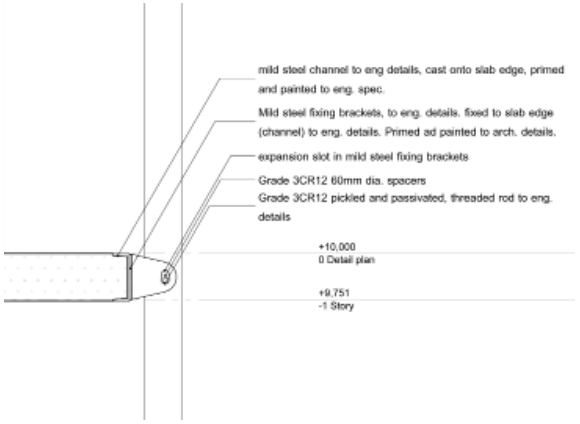
elevation detail - c



section detail - a

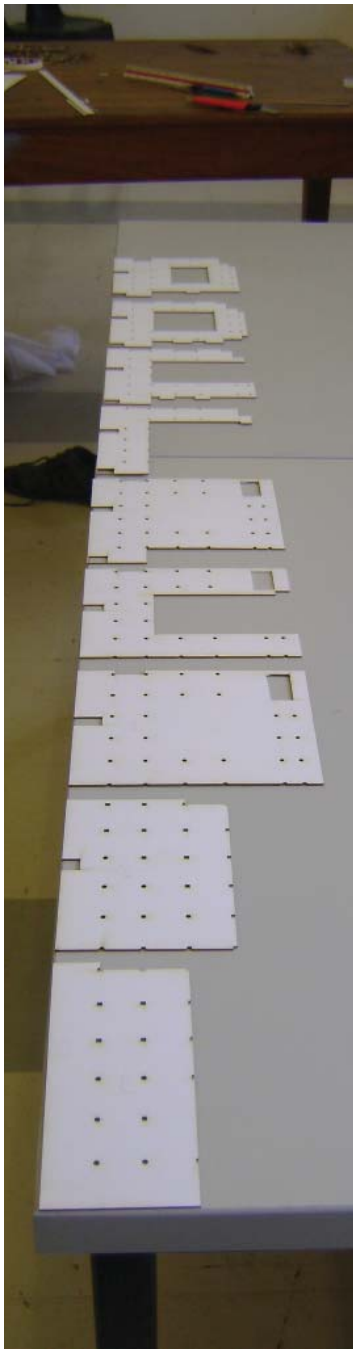


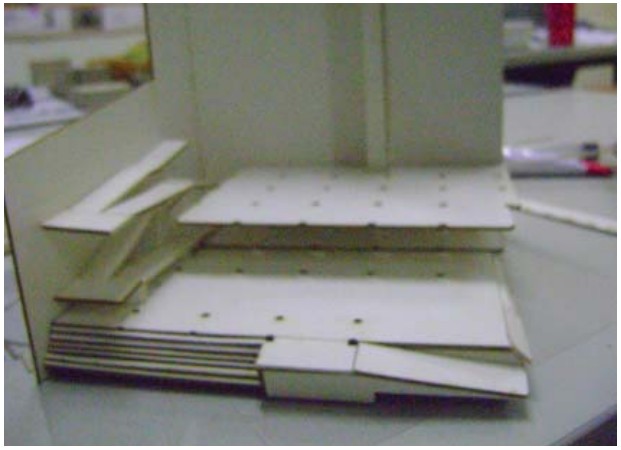
section detail - b

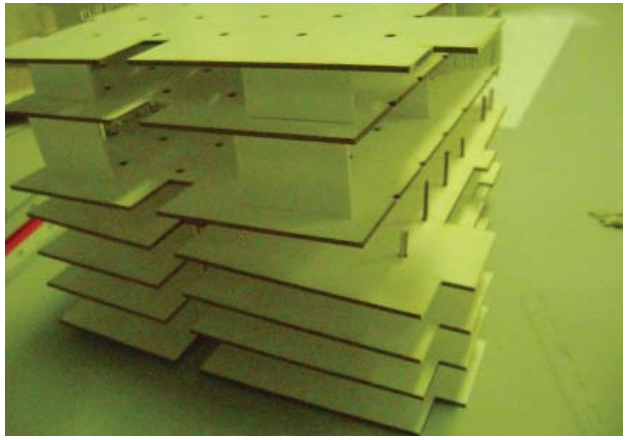


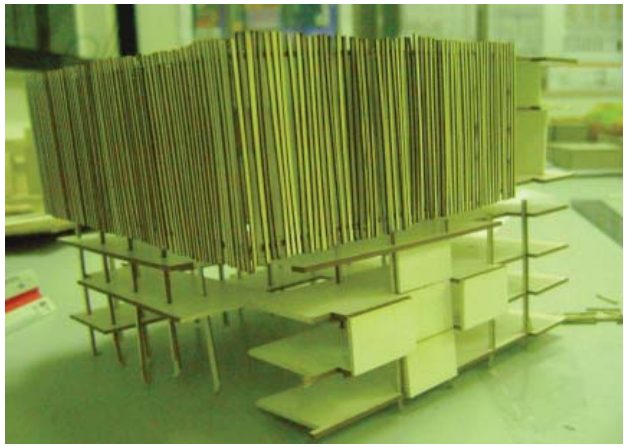
section detail - c

- p h y s i c a l m o d e l











model development



exhibition poster

14 conclusion

The role of the church in Johannesburg inner-city hasn't changed, however there is increase in people's needs as they turn to the church as their source of hope, as a result the proposed "Urban Church" seek to address these needs through its built intervention. The principles of maximising site footprint, respecting privacy gradient, natural ventilation and lighting, respecting urban design principles, disabled-friendly building, expressing image and public visibility where used as the design guidance to the built intervention. This intervention in a way is a solution to the challenges faced in urban African cities today, just like the Johannesburg Central Methodist Church. Syncretism therefore unifies contemporary needs, urban culture and sacredness through a sustainable, sacred, sculpture, Urban Church.

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16 appendix

16.1 - appendix A : internet surveys

Mail & Guardian Online: The smart news source.

comments on **Central Methodist Church 'unsuitable' for children**
JOHANNESBURG, SOUTH AFRICA Feb 09 2010 05:21

Disaster!!!! All this because the ANC turns a blind eye to it's "brothers and sisters" streaming over our borders Can't understand why this incompetent government allows things to become wrotten before they act

Olof Bergh on February 9, 2010, 8:38 am

If the government had structures in place to care for these children Paul Verryn's help would not have been required.
This man did what the majority failed to do. He did not look the other way and say to himself that it was not his problem.
He tried to help and he deserves our admiration, not the criticism that seems to creep into the articles that are written about him.

Joe Irwin on February 9, 2010, 10:06 am

This country has a fashion of never being satisfied with anything that anyone does. There is always some degree of critism that is raised to show that ones efforts could have been improved. I'm most pleased with the efforts of Paul Verryn. Yes budgets may deflate in efforts to deal with these children but the point is they are already here, and something must be done for our own country's sake. If the Government wont take a quick enough stand... then Shelters such as the Central Methodist Church are good enough.

Zama Zulu on February 9, 2010, 10:24 am

Please do not be fooled, Paul has been rumored on numerous occasions to be relieving himself on the helpless and hopeless kids, for me to personally conclude that there's no smoke without fire.

our beloved anc "government" have known about these rumors since the days of Stompie (the boys who was allegedly killed by winnie) and till today they have ignored the administration of children into that church. It costs our "government" millions to take care of the kids of our nation and Africa at large, thus they decide to turn a blind eye and keep re-appointing paul to carry out his dirty business in exchange for his silence about what really happened to stompie, who by the way was also a resident of that church before he was abducted and allegedly killed by winnie.
It just goes to show that this new anc "governemnt" has it's own agenda's top carry out, they seemingly have no real concerns about working together for a better future, it's more like working together to enrich their pockets.

Nangamso Kwinana on February 9, 2010, 12:24 pm

Nangamso Kwinana, you should be held up for libel. Paul Verryn is not the bitter and vindictive person you are or he would probably have placed charges against you for the utter garbage you have alleged above.
Fortunately your voice is in the minority, like Village Idiot, and your yapping can't stain the image of a man as committed to the day-to-day defense of human rights as Paul Verryn.

Jon Poole on February 9, 2010, 9:49 pm

Mail & Guardian Online: The smart news source.

comments on **'Jo'burg church no place for Zim refugees'**
JOHANNESBURG Mar 13 2009 17:54

"I think [Methodist Bishop Paul Verryn] is exposing them to more danger. We are not condoning what he is doing. We condemn it," she [Mahlangu] said.
Shame on you, Dorothy!! The city has been inept, uncaring and just plane putrid in its response to the crises (plural) facing Zimbabweans in South Africa. They almost totally ignored the xenophobic attacks - in fact without the rapid response of churches across Gauteng the victims would have been in a really bad state. Seeking out NGO's to help. I guess the city and province have no money to help. Will we have an underspent budget or will the money line the pockets of ANC officials.
Don't through stones when all you can build is glass houses.

Brencis Price on March 13, 2009, 11:18 pm

Verryn once sheltered ANC members too.- Jon Low on March 14, 2009, 6:57 am

You start a fire, throw more wood on it and then blame everyone else because it is hot. What a ridiculous fool she is. What would the minister like these refugees to do if government has removed all other options for them. They closed down Musina in a paranoid frenzy, where did they think they would go?

on March 14, 2009, 8:03 am

Humm an age old question? When as a christian a man comes to you asking for food or shelter what does one do? Does one do what the govenment asks? or what God compels the man to do? Beacause as i see it, the govenment has done little to either help the zimbabwean in his own country, or help the refugee in ours. I note with intrest that most of the aid, help has come from NGO's and volunteers.

brigitta stone on March 14, 2009, 2:46 pm



Sicebi Infinity Ndlovu

welcome to d global community.



Anthony Egan

Inner city JHB churches - 2 kinds, formal & informal. The problem with formal is that there is a constant question about congregants...if the congregants move out what happens to the Church? Usually new congregants move in, eg the new immigrants in city centre go to the church. This raises interesting questions about how to worship (languages, devotional practices etc) and also about church architecture. I think of the Catholic Cathedral I know quite well - its very modern, 60s, European style design but with many Nigerian & Congolese parishioners. my sense is that as a worship space it still works very well. THe challenge is inculturation of its liturgy...Has Latin Mass and various other languages, but do these really represent the daily/weekly mass attenders?
For the most part architecture of churches in inner city tends to reflect a past reality, where they were very much run within a white-dominated city centre that has now passed to Sandton ...inner city flight. Have they caught up with the new city centre inhabitants? I don't think so.
Role has certainly changed: much of it now to do with migrant ministry (forced or voluntary, illegal or legal, foreign or new arrivals from outside city). Churches as cenrtres for social outreach/migrant support ...how might this change their look? Possibly - offices & counselling rooms, places to distribute food etc.
It may be worth studying the architectural shifts and use of space at Holy Trinity...just over the Mandela Bridge to see how an 'edge' parish has developed
Informal church architecture is worth examining - the open spaces (eg under bridges, open fields, parks) where AICs worship on Saturdays and Sundays gives a different view. Prgamatism of a 'poor' church...worship where you can, take up your 'tent' and walk. No building required, bring your own 'props'. It would be interesting to visit a few of these impromptu 'buildings' and see how they function in the city, what they do re: migration, social welfare etc.



Florence Matondo June 2 at 3:11pm

Well from a social point of veiw, the presence of the church as a building in a place like the inner city, could act as a psychological tool to reduce crime, when a stray Christian identifies with the building, I believe they may be beckoned from indulging in criminal activities..



Naazneen Kagee

try to find ways of bringing different communities together. Help to bring about tolerance and understanding.
Religion, despite appearances, is border crossing, so the church must try to find a way erasing those borders and making people see that we aren't that much different from one another



Lana Patterson

A place of refuge?
Paul Veryn from the Methodist Church tried his best & 4 many it was the only place they had to stay.



Thet Paw Tun

I don't think the space of spiritual gathering in the JHB inner city should be called a church. Church has assoications with demoniation, ritual, classification and at time exclusivity. It should rather be refered to as a spiritual place or a space where the the basic ethics of Humanity or the idealised Ethical Principals of humanity can be expressed or
nurtured. This I think is a far better appraoch in both bringing people together as well as providing a non biased space for spirituality and refuge.



Dlamini Mabura

church should be contagious, influencial..... bt dont runaway from principles....



Jacqueline Casson

firsty the question is what is church? tradition and christian doctrine? or a place of gathering and community support? and then each each church carries its own tradition, whether it be a sotho language ceremony at an ng kerk hang its own culture version type afrikaans service, both act more as a place of meeting as well as a place of guidance and teaching.
refuge: central methodist church- thats got its own section.
Hope

16. 2 - appendix B : questionnaires / interviews

question asked: *What should churchesprovide in the city?*



unknown
-its all about servival



unknown
i am from Malawi
the churches are good.
i get food and clothes.
i can't get job



Tshepo and Mbale
we go to church every
sunday, there is hope



Uknown
-these new churches are just after money
we need a place for our children to play



Uknown
-any opportunity I get to keep me going



Uknown, 3 primary school children
- we need more play spaces

Photograph: Authors own 2010

*120 repondants

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	AMBROSE
2	Age	31
3	Gender	✓ Male __ Female
4	Occupation	Security
5	Where are you from (culture and race)	Zimbabwean
6	Reason for being in the city	✓ Work ✓ live __ schooling __ in transit __ other looking of opotunitys
7	Do you go to church	✓ Yes __ No I mean diff ppl ∴ ↑ opportunities
8	If yes, Which church do you go to	Methodist (Joburg) ; SDA (Zim)
9	Are you involved in the church	Steward
10	What role do you think the church should play in the city	The Shelter for the poor, help disadvantages, financial; food. Help Enforce human rights.
Notes		

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	NAOMI
2	Age	24
3	Gender	__ Male __ Female ✓
4	Occupation	STUDENT
5	Where are you from (culture and race)	VENDA
6	Reason for being in the city	__ Work __ live __ schooling ✓ in transit __ other
7	Do you go to church	__ Yes ✓ No
8	If yes, Which church do you go to	REVELATION OF CHRIST CHURCH
9	Are you involved in the church	YES
10	What role do you think the church should play in the city	The city is full of people from different cultures and beliefs so sometimes we end up being confused and not knowing what is right or wrong so the church should give us some guidance about what is morally right but of course it is going to also depend on ones religion
Notes		

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	Thando
2	Age	19
3	Gender	☐ Male ☑ Female
4	Occupation	Student.
5	Where are you from (culture and race)	Zimbabwe.
6	Reason for being in the city	☐ Work ☐ live ☑ schooling ☐ in transit ☐ other parents working here
7	Do you go to church	☑ Yes ☐ No
8	If yes, Which church do you go to	~~Hatfield Church~~ GRM
9	Are you involved in the church	Youth Group.
10	What role do you think the church should play in the city	They can help the general public and ~~Arran~~ foreign refugees allow.

Notes

Already in place - they give accomodating ; jobs

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	
2	Age	30 - 30
3	Gender	☐ Male ☑ Female
4	Occupation	Unemployed
5	Where are you from (culture and race)	Xhosa
6	Reason for being in the city	☐ Work ☑ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	☑ Yes ☐ No
8	If yes, Which church do you go to	Assemblies of God.
9	Are you involved in the church	Choir
10	What role do you think the church should play in the city	SHELTER, EMPLOYMENT

Notes

Donate shelter for people

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	Admire Tsiko
2	Age	27
3	Gender	✓ Male ☐ Female
4	Occupation	IT Consultant
5	Where are you from (culture and race)	Zimbabwe, Shona, Black.
6	Reason for being in the city	✓ Work ☐ live ✓ schooling ☐ in transit ☐ other
7	Do you go to church	✓ Yes ☐ No
8	If yes, Which church do you go to	Christ Embassy, United Methodist
9	Are you involved in the church	Evangelism, soul winning, technical team (cameras etc)
10	What role do you think the church should play in the city	Win souls. Teach righteousness, so people will stop doing evil things. Stop violence, stealing, killing and committing other crimes in the city.

Notes: A church is place of worship, and that is your heart. Hence the verse in the book of Corinthians, "your body is a temple of God".

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	Charles
2	Age	25
3	Gender	☐ Male ✓ Female
4	Occupation	Sound Industry(ai)?
5	Where are you from (culture and race)	Cape Town (white)
6	Reason for being in the city	✓ Work ☐ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	☐ Yes X No Don't ~~today i'm~~ believe in it.
8	If yes, Which church do you go to	~~Friends~~
9	Are you involved in the church	Invisible
10	What role do you think the church should play in the city	Government should play role. in incity life.

Notes: Feels church judges instead of helping

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	B. Futshane
2	Age	34
3	Gender	✓ Male ☐ Female
4	Occupation	INSTALLER, TV, SOUND, ACCOSTICS
5	Where are you from (culture and race)	CAPETOWN Xhosa Black
6	Reason for being in the city	☐ Work ☐ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	✓ Yes ☐ No
8	If yes, Which church do you go to	WESELL RSA
9	Are you involved in the church	CHURCH CHOIR LEADER
10	What role do you think the church should play in the city	Reduce crime in the city Raise voice to the govt so that them can help the people
Notes		Help the young ones 13 - 16 give them skills, make their own money

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	Antios
2	Age	32
3	Gender	✓ Male ☐ Female
4	Occupation	Musician
5	Where are you from (culture and race)	Black, Cameroon
6	Reason for being in the city	✓ Work ☐ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	✓ Yes ☐ No
8	If yes, Which church do you go to	Roman Catholic
9	Are you involved in the church	CMA, Catholic Man Association
10	What role do you think the church should play in the city	Teach people how to Church should bring about activity that promote clean conscious, agreeable state of mind.
Notes		Today a church is just a money-making issue.

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	Mpho Mafokeng
2	Age	38
3	Gender	✓ Male ☐ Female
4	Occupation	Self - Employed
5	Where are you from (culture and race)	Black, Sesotho
6	Reason for being in the city	✓ Work ☐ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	✓ Yes ☐ No
8	If yes, Which church do you go to	Church of Jesus Christ of Latter Day Saints.
9	Are you involved in the church	Ward Mission Leader.
10	What role do you think the church should play in the city	There should be heavens / people who need help. There are people from all over rural areas and other African Coountries. So, it should be a shelter for their temporary needs, like food,

Notes shelter, etc until people find their

Conscious ness awareness, crimeless society, show alternative way
Good example is the Methodist in Pritchard

Thank you very much for your participation.

Questionnaire

I am a architectural student studying at the University of the Witwatersrand. I am doing a research on the role of the church in Johannesburg inner city. This information is meant only for academic purpose. Please feel free to answer the questions which you are comfortable with.

1	Name	?
2	Age	late 20s
3	Gender	✓ Male ☐ Female
4	Occupation	CHIMERA MEN (informal)
5	Where are you from (culture and race)	Xhosa
6	Reason for being in the city	✓ Work ☐ live ☐ schooling ☐ in transit ☐ other
7	Do you go to church	✓ Yes ☐ No
8	If yes, Which church do you go to	METHODIST CHURCH, HISIRI
9	Are you involved in the church	GENERAL PARASHONER
10	What role do you think the church should play in the city	PROJECTS TO HELP PEOPLE DEVELOP SKILLS TO MAKE THEIR OWN LIVING SOUP KITCHEN

Notes

@ the moment the methodist church help people like when they want to go home a dut have money financial assistant,

Thank you very much for your participation.