Contents

PREFACE	•	•	•	•	•	•	•	•	• •	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	•	V	11	

PART ONE: PHENOMENOLOGICAL ANALYSIS THE SACRED PLACE AND ITS BIBLICAL VERSIONS

1. METHODS OF APPROACH	3
1.1 Different starting points	4
1.2 Need for a theology of space	6
	7
1.4 Phenomenological analysis of sacred space	9
1.5 The two main types discovered	11
1.6 Relation between phenomenology and theology	
2. The sacred place	13
2.1 The spatial reference in religious language and worship	
2.2 The earliest sacred places	
2.3 Their divine origins	
2.4 Their four functions	
2.4.1 The sacred place as centre	
2.4.2 The sacred place as meeting point	
2.4.3 The sacred place as microcosm of the heavenly realm	26
	31
3. The temple type	34
3.1 The temple as centre	34
3.2 The temple as microcosm	35
3.3 The temple as meeting point	37

	 3.4 The temple as immanent-transcendent presence 3.5 The temple type, or <i>domus dei</i> 3.6 Examples: Syria, China, West Africa, United States 	42
4.	THE TEMPLE IN JERUSALEM4.1 Religious inheritance of Solomon's temple4.2 The divine sanction4.3 The function as centre4.4 The function as microcosm4.5 The function as meeting point4.6 The function as immanent-transcendent presence	48 52 54 57 60
5.	THE PROBLEM OF THE JERUSALEM TEMPLE5.1 Ambivalent attitudes: criticism and support5.2 Efforts to relieve the tension5.3 Radical opposition: Nathan5.4 Radical replacement: the holy community5.5 Modern discussions: in defence of the temple5.6 Conclusions	69 71 73 75 78
6.	NEW FORMS: TABERNACLE AND SYNAGOGUE	88 96
7.	THE NEW TESTAMENT7.1 The practice of Jesus7.2 The teaching of Jesus7.3 The early Church: the temple old and new7.4 Radical opposition: Stephen7.5 A theology for the new temple: Paul7.6 The consensus of thought: Peter, Luke, Hebrews,	107 108 114 116
	the Revelation of John	

8. PHENOMENOLOGICAL ANALYSIS OF NEW TESTAMENT CONTRIBUTION	vs 131
8.1 Divine origin of the new sanctuary	. 131
8.2 The new temple	
8.2.1 As centre	. 134
8.2.2 As meeting point	. 138
8.2.3 As microcosm	. 140
8.2.4 As immanent-transcendent presence	. 143
8.3 The tent of meeting in the New Testament	. 147
8.4 The transition from place to person and its symbol	. 149
8.5 Non-sacred places of worship: the meeting room	. 151

PART TWO: HISTORICAL APPLICATION PHENOMENOLOGICAL ANALYSIS OF PLACES OF WORSHIP IN THE SEMITIC RELIGIONS

9. CHURCHES IN THE EARLY CHRISTIAN CENTURIES	157
9.1 Worship in a domestic setting	158
9.2 Back to the domus dei	
9.3 Funerary influences	
9.4 The cult of the saints	
9.5 Further influences of the temple tradition	
9.6 Conclusions	
10. A THOUSAND YEARS OF THE DOMUS DEL	178
10.1 The return of the sacred place	
10.2 Churches as sacred buildings	
10.2.1 The gradation of sanctity	185
10.2.2 Symbolism in churches	187
10.3 Gothic: a new and Christian form?	189
10.4 The Renaissance: a new theory of church architecture .	
10.5 Other forms in the Middle Ages	
10.6 The Orthodox church of Ethiopia	
11. Reformations and their aftermaths	205
11.1 Protestant statements	

....

.

11.2 Frustrated insights	. 212
11.3 Adapting and transforming the old churches	
11.4 Tokens of what might have been	
11.5 Other Reformations: left wing and right	
11.5 Other Reformations. left wing and fight	• 444
12. Advances and retreats	. 227
12.1 Developing the Protestant plain style	. 227
12.2 The new Anglican tradition	. 230
12.3 The Protestant plain style in other areas	. 233
12.4 The loss of the <i>domus ecclesiae</i> : the auditorium	
12.5 The return of the domus dei: the Gothic Revival	. 241
12.5.1 Theories in the Gothic Revival	
12.5.2 Gothic Revival symbolism	
12.6 The new-old image of a church	
12.7 An international pattern	
12.7.1 Gothic Revivals in the United States	
12.7.2 Across all lands and denominations	
12.8 Conclusions	
13. The experience of other traditions: Islam	260
13.1 Islam's ancient temple	
13.2 Muhammad's new form	
13.3 Return of the temple tradition	
13.4 Survival of the original forms	
13.5 Homogeneity of mosque history	
10.0 Homogenency of mosque mistory	. 270
14. THE EXPERIENCE OF OTHER TRADITIONS: JUDAISM	. 278
14.1 Synagogues in antiquity	
14.2 The inconspicuous thousand years	
14.3 Persistence of the meeting house: 16th to 18th centurie	
14.4 The spatial problem of the synagogue interior	
14.5 From meeting house to temple: the variant influence	
of modern Jewish denominations	. 295
14.6 Rediscovering the Jewish norm	
EPILOGUE: THE SEMITIC EXPERIENCE	. 302

PART THREE: THEOLOGICAL SYNTHESIS

15. THEOLOGICAL ISSUES IN TWENTIETH CENTURY CHURCH BUILDING .	309
15.1 The second great age of church building	309
15.2 Liturgical revival and current consensus	
15.3 The nature of the Church: hierarchies and sanctuaries?.	314
15.4 The structure of worship: word and sacraments	316
15.5 The purpose of the church building	
16. MEETING HOUSE AND TEMPLE IN THEOLOGICAL PERSPECTIVE	323
16.1 Are buildings really necessary?	323
16.2 Are church buildings merely instrumental?	325
16.3 Derivative holiness by association?	327
16.4 Representative holiness by sacramental function?	328
16.5 Critique of sacramental holiness and autonomous	
witness	330
16.6 Survival of the numinous house of God	333
16.7 Temples for civil religion	336
16.8 Domus dei et ecclesiae?	
16.9 The function of the Christian norm	341
16.10 The practical consequences in the building	344
17. The wider implications for phenomenology and theology $\$.	
17.1 The phenomenological and historical procedures	
17.2 Procedural assumptions	
17.2.1 Religions as authentic phenomena	348
17.2.2 Religion as universal phenomenon	
17.2.3 Religions as both ideal and actual	
17.3 Personal stance	350
17.4 The interaction between phenomenology and theology	351
17.4.1 Phenomenology's contribution to theology	351
17.4.2 Consequent theological reworking	353
17.4.3 Feedback for phenomenological reworking	354
17.4.4 Beyond phenomenology to commitment	354
17.5 A theology of other religions	356
17.5.1 A common language of discourse	357

.

	17.5.2 Increased self-understanding for Christians	358
	17.5.3 Self-understanding in all religions	359
17.6	The Christian norm in a theology of religions	360
17.7	Theological definition of the sacred place	363
	17.7.1 Ontological-Christological definition of temple .	363
	17.7.2 The two analogies: models for, and models of	365
Notes .		367
Indexes		39 1
Indexes	1. Index of subjects	
Indexes		391
INDEXES	1. Index of subjects	391 397
Indexes	 Index of subjects Index of churches and chapels, individual 	391 397 399
INDEXES	 Index of subjects Index of churches and chapels, individual Index of mosques and shrines, individual 	391 397 399 400
INDEXES	 Index of subjects Index of churches and chapels, individual Index of mosques and shrines, individual Index of synagogues, individual 	391 397 399 400 400

.

,