

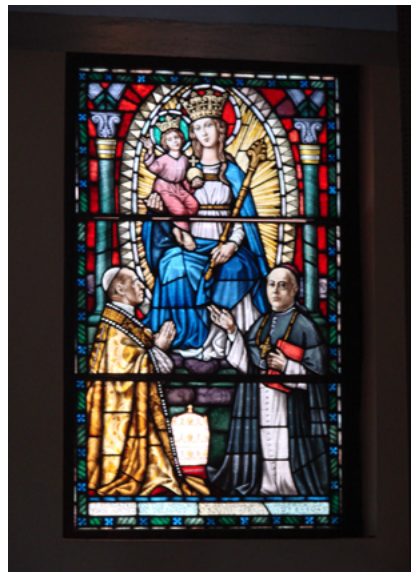
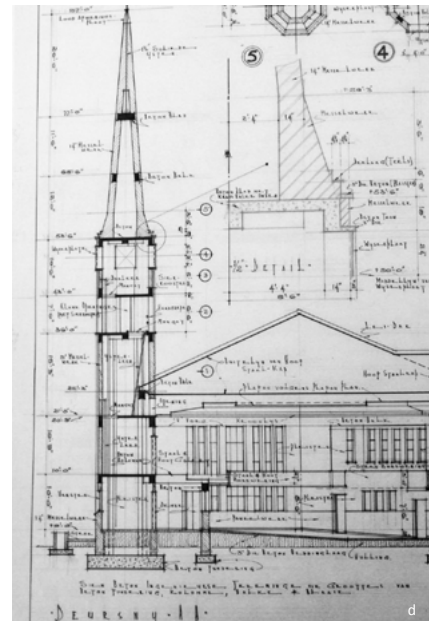
A STUDY OF THE LIFE-CYCLE, RE-USE, AND ADAPTATION OF PLACES OF WORSHIP IN BLOEMFONTEIN FROM 1948 TO THE PRESENT, WITH SPECIFIC REFERENCE TO THE AFRIKAANS REFORMED CHURCHES

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Ek gaan by die deur in. Die reuk van politoer en meubelolie en stof in orrelpype begelei my in die paadjie af. Die lig – ek raak altyd eerste van die lig in so 'n kerk bewus. Of dalk is dit die gebrek aan lig, want sulke kerke het dikwels loodglasvensters, soos dié een. In die dag is dit altyd 'n gelerige skemer hier. Party mense sê dis te somber vir hulle in so 'n ou NG kerk, te ouwêrelds, te styf en gewyd. Ek is juis op soek daarna, want dis die skemerplekke in myself wat my bekommer.

Dana Snyman – *Hiervandaan: Op Reis in die geliefde land* (2011:121)



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Submitted in partial fulfilment of the requirements for the degree Magister Architecturae at the University of the Free State. Unless stated otherwise the research and creative work in this document are entirely my own.

Ingedien om gedeeltelik te voldoen aan die vereistes vir die graad Magister Architecturae aan die Universiteit van die Vrystaat. Tensy daar anders vermeld word is die navorsing en die kreatiewe werk in hierdie dokument volledig my eie.

DECLARATION

Unless otherwise stated, the work in this dissertation is entirely my own.

Die werk in hierdie verhandeling is deurgaans my eie tensy anders vermeld.

W. Verster

1 February 2013

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GLOSSARY OF TERMS

Adaptive Re-use	Re-use is a term used to describe the renewed use of a building with its original function or the recycling of its material. Adaptive reuse on the other hand refers to the same recycling of a building but with a new function attached to it (Velthuis & Spenneman 2007:45).
Afrikaner	Term used to define the mainly white Afrikaans-speaking population of Southern Africa. The Oxford Dictionary describes the term as someone from South Africa, often of Dutch origin, whose first language is Afrikaans. “Name adopted by the white descendants of European settlers ..., who identified themselves with a Dutch, rather than British, colonial past” (Worden 1998:16).
Afrikaans Protestant sister churches	The Dutch Reformed (<i>Nederduits Gereformeerde</i>), Reformed (<i>Gereformeerde Kerk</i>) and Restructured Churches (<i>Nederduits Hervormde Kerk in Suid Afrika</i>) form the three Afrikaans sister churches. These denominations are grouped together in this manner because of their close theological ties. All three are Afrikaans, Reformed and have strong connections to the theology of the Reformed church of the Netherlands.
<i>Afrikaanse Protestantse Kerk (APK)</i>	Founded in 1987 by members of the Dutch Reformed Church who were critical of the socio-political direction the church was taking. There are 236 congregations throughout South Africa. “ <i>Lidmate van die AP Kerk is oortuig van die gereformeerde beskouing dat die eenheid van die Kerk in Christus oor alle tye en kultuurgrense heen ‘n gegewe is, maar dat die kerk in die histories-kulturele diversiteit van die tyd gestalte in ooreenstemmend afsonderlike kerkformasies</i> ” (Smith in Gaum 2008:17).
Apartheid	A socio-political system implemented in increasing degrees of severity from 1948 onward, through a series of laws such as the Group Areas Act of 1950. It was abolished in 1990 with the release of Nelson Mandela and the 1994 democratic election.
<i>Apostoliese Geloofsending van Suid-Afrika (AGS)</i>	Apostolic Faith Mission in South Africa (AFMSA) Founded in 1908 from the work of John Lake and Thomas Hezmalhalch the church is the oldest Pentecostal Church in South Africa. The church did not come into being because of a church split or fundamental differences in teachings. It is about the baptising with the Holy Spirit with the sign of speaking in many tongues. Signs such as adult baptising, prayer, evangelisation, a living second coming are important to the Church. There are 1400 congregations throughout South Africa (Burger in Gaum <i>et al.</i> 2008:60).
Belhar Confession	Nascent at the Synod meeting of the NG Sendingkerk in October 1982, and accepted as an official confession in September 1986. Belhar is described as a reaction to the historic moment wherein aspects of the gospel were threatened, referring to the ideologies that underpinned

apartheid. Also seen by some as a criticism on the NGK, it remains a point of contention within the various NG churches especially in terms of discussion on unity since the VGK views the confession as inherent to their identity (Botha & Naudé 1998: 23, 80, 84).

Bloemfontein

The capital city of the Free State province, as well as the judiciary capital of South Africa. The metropolitan area of Bloemfontein within the current Mangaung Metropolitan Municipality is indicated in Chapter 1 and this forms the geographic limit of the study.

Basilica

Defined by Ching (1996:379) as: “a large oblong building used as a justice and public meeting place in ancient Rome, typically having a high central space lit by a clerestory and covered by timber trusses, and a raised dais in a semi-circular apse for the tribunal”. It served as the model for early Christian churches, characterised by long, rectangular plan, high colonnaded nave lit by a clerestory with two or four lower side isles. Roth (1993:245) notes that the term basilica refers first to a public gathering place and second to a particular form of public building, which is similar to the concept of the term church as a gathering space.

Cathedral

Cathedral refers specifically to a church containing the official chair of the bishop, the cathedra in the Roman Catholic and Anglican tradition (Roth 1993:245).

Charismatic

Churches such as the CRC, Shofar and Fountainhead are regarded as charismatic churches. The founding of the charismatic movement is associated with the baptism in the Holy Spirit. In South-Africa it developed from within the Anglican Church. The first independent charismatic church formed from the Hatfield Baptist Church in Pretoria. The charismatic movement encompasses a larger diversity of convictions than the Pentecostal movement. The main characteristic, however, is the baptism through the Holy Spirit that provides the strength to witness. Charismatic churches are usually led by one person, and this preacher will not leave the specific church or congregation in favour of another (Gaum *et al.* 2008:165).

Church

The term first refers to the assembly of people, a specific structure is not necessary for worship. The term may secondly refer to the institution of organised Christian worship and lastly to the building. When used with the capital letter in this study it refers to the institution and not the specific building.

church

The building in which Christian worship takes place, rich in symbolism (Roth 1993:245). The term church is the most generally used word for any place where Christians assemble for worship (The Architects’ Journal 1967:367). When used with lower case in this study it refers to the building not the institution or gathering *per se*.

Church of Jesus Christ of the Latter Day Saints (Mormon)

This denomination was founded at Fayette, New York in the United States of America by Joseph Smith and some of his supporters. The key beliefs of the denomination are founded on the fact that the Book of Mormon is equal to the Bible; baptism is essential, and persons will be judged by their works (Butterworth 1981: 99).

Church of England in South Africa (CESA)

The church was founded when a minority of Anglican congregations refused to join the newly founded church of the Province of Southern Africa (CPSA) in 1870. The CESA is Episcopal, evangelical and non-sectarian and dismisses the CPSA's Anglo-Catholicism. The church is politically and theologically conservative and Calvinistic (Gaum *et al.* 2008:175).

Church of the Province of Southern Africa (CPSA) (Anglican Church)

The church traces its roots to the British occupation of the Cape in 1806. It represents the mainstream Anglicanism in South Africa and it forms part of the High Church in orientation. The Church is the denomination of Bishop Robert Gray and his wife Sophia, who would become South Africa's first female architect. She designed and built approximately 58 churches in the 25 years during which they established the Anglican church in South Africa (online: <http://artefacts.co.za/main/Buildings> accessed 2012-06-08).

Clerestory

The upper part of the nave, choir and transepts of a church containing a series of windows. But it generally means to have light entering from above. It can also refer to an upper zone of wall pierced with windows that admit light to the centre of a lofty room (Harris 1977:120).

Congregation

It is either a group of people assembled for religious worship or a group of people regularly attending a particular place of worship (online: dictionary.com accessed 2012-06-08).

Community

The term refers to identity of character, fellowship; an organised political, municipal or social body; a body of people living in the same locality; body of people sharing the same religion or profession (Concise Oxford Dictionary of Current English 1974:245).

Culture

The total equipment of ideas and institutions and conventionalised activities of a people. The arts and other manifestations of human intellectual achievement regarded collectively. Also the behaviours and beliefs characteristic of a particular social, ethnic or age group (<http://dictionary.reference.com/browse/culture:online>).

Diaken

Deacon, member of church council responsible for financial matters and welfare of members of the congregation.

Denomination	“Name, designation, esp. characteristic or class name” (Concise Oxford Dictionary of Current English 1974:326). In the Church this refers to the specific distinct church groups, for example the Roman Catholic Church as distinct from the Anglican or Baptist or <i>Nederduits Gereformeerde Kerk</i> .
Dominee	From the latin <i>dominus</i> , the term translates as minister, clergy, spiritual leader, preacher or pastor, and is used specifically in the Afrikaans Reformed tradition. The abbreviation ds. is used to indicate the title.
Dopper	Informal term (sometimes seen as derogative) used to describe the Gereformeerde Kerk and its members in South Africa (GK).
Doctrine	This term refers to what is taught or a body of instruction, be it religious, political or scientific in terms of belief or dogma (Concise Oxford Dictionary of Current English, 1974:360).
Ecclesia	The term refers to the congregation or community of believers. It probably derives from the Greek meaning <i>called together</i> . The Church in this sense is those called together by God (Gaum 2008:286).
Erediens	Is translated as public worship (Bosman, Van der Merwe & Hiemstra, 1980:188). It is also the traditional name of the congregation’s gathering. The aspects of worship and praise are also encompassed by this term.
Ecumenical	Refers to the inter-denominational relationships between various churches.
Evangelical	It refers to the teaching of the Gospel or the Christian religion, especially of the Protestant school of thought maintaining that the essence of the Gospel consists in doctrine of salvation by faith; good works and sacraments having no saving efficacy. The term is used to refer to variations of Protestant spirituality with an emphasis on personal conversion, a passion for the preaching of the Gospel, baptism through the Spirit as is visible through speaking in tongues (Guam <i>et al.</i> 2008:329).

Free State Province Council of Churches (FSPCC)

The council serves as a subdivision of the South African council of churches that is affiliated to the World Council of Churches. The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit. It is a community of churches on the way to visible unity in one

faith and one Eucharistic fellowship, expressed in worship and in common life in Christ (online: <http://www.oikoumene.org/en/who-are-we.html>, 2012).

Gallery	A platform or upper floor, projecting from the back or side wall of a church providing space for an audience or choir, but it can also be a generic element for additional seating. The organ and organist may also be accommodated here.
Gemeente	Translated to mean congregation or body assembled for worship. A congregation forms the members of a parish. Parishes in the NGK used to be specific regions with geographic boundaries and members living in that area would belong to a certain congregation. However congregations are no longer limited to specific geographical areas and members may choose to worship at any church within their denomination.
Gereformeerde Kerk (GKSA)	Reformed Church in South Africa (RCSA) Forming part of the three Afrikaans Protestant sister churches, the church was founded in 1859 in Rustenburg. The church has three rites for unity, namely the <i>Heidelbergse Kategismus</i> , <i>Nederlandse Geloofsbelydenis</i> and the <i>Dortse Leerreëls</i> . There are currently about 409 congregations. The GKSA's identity is strongly influenced by a focus on the authority of the Word (Gaum <i>et al.</i> 2008:383). The members of the Church are sometimes referred to as the <i>Doppers</i> (see explanation above).
High Churches	The description given to the Roman Catholic, Anglican and other similar churches where Holy Communion and the altar are the most significant liturgical elements.
Kerkraad	Church Council caters to the spiritual and administrative wellbeing of the congregation. The complement include elders, deacons and the ministers (<i>dominees</i>).
Kappiekerk	Directly translated as bonnet church and often referred to as the 'Tent type' – A type of church design favoured in South Africa during the 1950s and 1960s where both the plan and section is a wedge and the roof of the main space is enlarged and highly pitched with the effect of resembling a tent, bonnet, or <i>Voortrekkerkappie</i> . The spire is often detached (<i>campanille</i>) from the main space (Koorts 1974; Van Schalkwyk 1982).
Kateder	The Afrikaans term for a lectern or similar piece of furniture, used in a church as a reading or singing desk (Concise Oxford English Dictionary 1974:690).
Kerkgebou	Meaning church building. The church building is described as a place of celebration, meeting and service. It is also the place where God's Word is

explained. The sacraments as symbols should be visible to remind the congregation of God's presence and grace. In this building there should be space for both aesthetic and symbolic qualities (Gaum *et al.* 2008:585).

Kerkraadsbanke

The pews for use by the church council and those who officiate during a service, such as the deacons.

Konsistorie

Consistory, sometimes translated as vestry or sacristy, but in terms of function is a meeting place for the church council before and after services. It is not considered sacred or more significant than other spaces related to the church. Usually the space attached to the main worship space to provide ease of access for the church council as they enter and leave the church from this space. This differs from the dictionary description of a vestry: "The room in a church where a priest prepares for a service by putting on special clothes and where various objects used in worship are kept" (1974:1448). The latter refers to the High church tradition. For the purposes of clarity the term *konsistorie* is used when describing this meeting space in the case of the Afrikaans Reformed Churches.

Liturgical space

In the reformed churches the space is designated for Holy Communion, where baptism is administered, church council affirmed, and confirmation of new members takes place. The space is not considered more sacred than the rest of the church building - it simply has a level of functional importance. There is no altar in this space. A table is placed used and set only for the *nagmaal* (Holy Communion) service. See also sanctuary.

Mainline Churches

This refers to the largest historic Christian denominations such as the Roman Catholic Church, Protestant Churches such as the Anglican, Afrikaans Reformed, Methodist, Lutheran, Presbyterian and Baptist Churches.

Mission

The act of delivering the gospel to people who have not been converted to Christianity. The term also refers to the act of expansion of the church, of crossing boundaries between faith and non-faith.

Missiology

Is generally regarded as the study of the expansion of the church, and all theological aspects relating to it.

Moederkerk

Meaning mother church, the term is used to describe the founding congregation of a specific Reformed denomination in a town. This usually refers to the building as well. The NG Tweeporing is the *moederkerk* of the NGK in Bloemfontein.

Nagmaal

Holy Communion is served during the *Nagmaal Erediens* but is not regarded in the reformed tradition that the elements of bread and wine are transubstantiated to the blood and flesh of Christ, rather it is seen through the Holy spirit as a reminder of the death of Christ. In the reformed

tradition it is celebrated quarterly. Baptism and *nagmaal* forms the two sacraments in the reformed churches. The *nagmaaldiens* is the specific service during which *nagmaal* takes place.

Narthex	An antechamber or a type of porch in a church historically reserved for those not yet baptised. “An enclosed porch or vestibule at the entrance to some early Christian churches” (Harris 1977:371).
Nave	The central longitudinal part of a church building that accommodates the congregation, the middle aisle of a church, as well as that part of a church intended primarily for the laity (Harris 1977:371).

NG Sendingkerk in Suid Afrika (NGSK)

The NG *Sendingkerk* founded in 1881 (previously known as the ‘Coloured church’) became the VGKSA in 1994 when it combined with the *Nederduits Gereformeerde Kerk in Afrika* (formerly the branch of the NGK for the black population.) During the apartheid era the NGK had separate church communities for each racial group as classified under apartheid law. The *Sendingkerk* functioned as the NGK within the coloured community. Starting out as ‘daughter’ churches to the NGK, the *Sendingkerk* and DRC in Africa founded their own Synods and became independent entities, though still having the same theological grounding. The *Sendingkerk* and *NGK in Afrika* founded the Federal Council as an expression of their unity but was later abandoned due to criticism (Gaum et al. 2008:788, online: <http://www.ngkerk.org.za/index.asp?bodyType=ngkfamilie>, accessed 2012-10-13).

Nederduits Gereformeerde Kerk (NGK) Dutch Reformed Church

The largest of the three Afrikaans Protestant churches, the church’s historical roots lie in the Netherlands. The first congregation was founded in Cape Town in 1665. The theological underpinning of this denomination is grounded in the Dutch Reformed tradition and on three ecumenical confessions 12 articles of Apostolicism, confession of Nisei, and Athanasius, the Belgic confession and the canons of Dort. It is also based on three reformed confessions, namely the *Nederlandse Geloofsbelydenis* (Belgic confession), *Heidelbergse Kategismus* (Heidelberg Catechisms) and the *Dortse Leerreëls* (canons of Dort). The church supported the apartheid ideology during the years that the National Party was in government. In the 1990s ecumenical relations were broadened. Church unity with the NGK in Afrika and VGKSA is being discussed on many levels in earnest. There are currently about 1150 congregations in Southern Africa (Gaum *et al.* 2008:788).

Nederduits Gereformeerde Kerk in Afrika (NGKA) Dutch Reformed Church in Africa

Founded in 1963 the church developed from the missionary work of the Dutch Reformed Church among the Black population. As with the *Sendingkerk* it functioned as a separate entity of the DRC during Apartheid. In 1994 the church combined with the NG *Sendingkerk* to form the *Verenigende*

Gereformeerde Kerk (VGKSA) or Uniting Church in South Africa. Some congregations (most in the Free State) did not want to join the VGKSA, mainly because of disagreement over the Belhar confession and the name ‘Uniting Church’. These churches that did not join the VGKSA now form the Dutch Reformed Church in Africa. There are currently about 166 congregations in Southern Africa (Pauw in Gaum *et al.* 2008:788).

Nederduits Hervormde Kerk in Suid-Afrika (NHK)

Dutch Restructured Church in South Africa

The *Hervormde* church forms part of the three Afrikaans Protestant sister churches, it is theologically more liberal than the other two Afrikaans sister churches. It was the first of the sister Churches to allow women in all the offices but is ecumenically isolated due to its stance on apartheid and its politically conservative views. There are about 320 congregations in South Africa (Botha in Gaum *et al.* 2008: 786).

Organ loft	A specific gallery or platform in a church for the organ.
Ouderling	Elder – Member of the church council responsible for the spiritual wellbeing of the congregation.
Parish	A geographic “area that has its own church and that a priest is responsible for” (Concise Oxford English Dictionary 1974:980). A specific area where residents are affiliated to a specific church. Afrikaans Reformed churches also functioned on a parish system but this has since changed.
Pentecostal	The Pentecostal movement can be summed up in the so-called Four Square Gospel. Jesus is the saviour, the healer, the Baptist with the Spirit and the coming King. The movement places emphasis on personal conversion referred to as rebirth. When reformed spirituality is sober, evangelical spirituality is fervent and Pentecostal and charismatic spirituality spontaneous. The services are casual and spontaneous, and the worshippers are completely physically involved. The congregations of the Pentecostal movement or small and pastors come and go (Gaum <i>et al.</i> 2008:875).
Places of worship	A general term describing the buildings used for worship by different religions.
Preekstoel	Pulpit
Protestant	“A member of a part of the Western Christian Church that separated from the Roman Catholic Church in the 16th century after the Reformation of 1517” (Concise Oxford English Dictionary, 1974:984).
Retrofit	Referring to the addition of a component or an accessory to something that it did not have when originally manufactured or built.

Ring	Meaning circuit. In certain geographical areas a circuit is formed consisting of a number of congregations. The circuit forms part of the church governing system and administration. Congregations form unities in circuits and circuits form a unity in the Synod. The meetings of the circuit are not superior but are larger in number. This is not a hierarchical system, rather a method to facilitate equal participation.
Sanctuary	Consecrated area of a church around the altar. This is not the case in Reformed Churches; the sacred area of the church is the liturgical centre in these denominations. Altars are not used in the reformed tradition and the pulpit is the visual focus.
South African Council of Churches (SACC)	The Council was founded in 1936 and serves as a national council of churches and institutions and sees as its mission to work moral reconstruction, focusing on justice, reconciliation, integrity, the eradication of poverty and the empowerment of the spiritually, socially and economically marginalised. The council has nine provincial councils of which the Free State Council is one.
Seventh Day Adventists	This denomination claims to know the precise date of Christ's second coming. The necessity of keeping the seventh day of the week (Saturday), the Sabbath, is emphasised so that the second coming may take place (Compaan in Gaum <i>et al.</i> 2008:13).
Sister churches	The three Afrikaans Reformed Churches are often referred to as the sister churches. The denominations have a similar theological grounding and all originate in the Netherlands. Although there are differences, the denominations have several strong similarities.
Spire	"Tapering structure in the form of a tall cone or pyramid rising above a tower" (Concise Oxford Dictionary of Current English 1974:1236).
Synod	The governing body of the Reformed churches. Each of the Afrikaans reformed churches has their own independent synod, including the Dutch Reformed Church in Africa and VGKSA.
Sola Scriptura	The latin translation for the 'word alone', the theological focus of Reformed Protestant Churches.
Tower	Tall structure, often forming part of a church or other large building (Concise Oxford Dictionary of Current English, 1974:1373).

***Verenigende Gereformeerde Kerk (VGK SA)* Uniting Church**

The Church was founded in 1994 from the combination of the NG *Kerk in Afrika* and the NG *Sendingkerk*. The confession of Belhar is an important base for the VGK and was accepted by the Church in 1986. There are currently 683 congregations throughout South Africa, seven of which are located in Bloemfontein. Theologically the confessions of Nisei, Athanasius and Apostolic Faith as well as the Netherlands Faith confession, Heidelberg Catechisms and canons of Dort form the foundation of the church as in the other Dutch Reformed (NG) churches (Gaum *et al* 2008: 1148).

Wyk Meaning ward, it can be described as small geographic sub-sections within a parish (*gemeente*); a deacon and an elder preside over each section. The congregation is divided into these smaller manageable sections in order to facilitate fellowship and ease of administration.

ACRONYMS

ANC	African National Congress
AGS	Apostoliese Geloofsending (Apostolic Faith Mission)
APK	<i>Afrikaanse Protestantse Kerk</i> (Afrikaans Protestant Church)
CESA	Church of England in South Africa
CPSA	Church of the Province of Southern Africa (Anglican)
CRC	Christian Revival Church
FSPCC	Free State Province Council of Churches
GK	<i>Gereformeerde Kerk</i> (Reformed Church)
NHK	<i>Nederduits Hervormde Kerk</i> (Dutch Restructured Church)
NGK	<i>Nederduits Gereformeerde Kerk</i> (Dutch Reformed Church)
NGKA	<i>Nederduits Gereformeerde Kerk in Afrika</i> (Dutch Reformed Church in Africa)
NGSK	<i>Nederduits Gereformeerde Sendingkerk</i> (Dutch Reformed Mission Church)
NP	<i>Nasionale Party</i> (National Party)
SACC	South African Council of Churches
SAHRA	South African Heritage Resources Agency
SAIA	South African Institute of Architects
VGK	<i>Verenigende Gereformeerde Kerk</i> (Uniting Reformed Church)

CHAPTER 1 - INTRODUCTION

1.1. PURPOSE OF STUDY



FIGURE 1. The church tower as a point of orientation in the landscape

What is the significance of studying the changes in modern or contemporary church buildings? When we are faced with redundant buildings, what is to be done?

These questions have been studied by various researchers, including Bullen (2007, 2011), Johnson (2004), Lueg (2011) and Velthuis and Spenneman (2007) in the last decade. The themes in these studies range from the adaptive reuse of commercial buildings, to the adaptation of churches in the United States or the Netherlands and the issues that influence adaptation.

The focus of this study is on the adaptation of churches and the factors that influence adaptation, but it is specific to Bloemfontein. The *Nederduits Gereformeerde Kerk* (NGK) as the dominant denomination in the city, further narrows the focus. The majority of the case studies are of this denomination.

In times where sustainability and green building methods and the ethical issue of sustainable design have become increasingly significant, one must consider what becomes of vacant or redundant buildings. The most sustainable solution is to re-use a building, as it by-passes the waste of demolition and expense of complete reconstruction. It is uneconomical to simply demolish an available resource (Yung & Chan 2012:352). However, when a building has so much inherent symbolism and emotional connotation as a church, adaptation could prove difficult.

1.1.1. AIMS

This study aims to determine in which cases interventions have proved successful, what the level of intervention could be and in which cases no alternative to demolition presents itself. Places of worship

(and specifically churches) are the focus of the study, not only because of the challenges in changing the function or structure of a building with so much inherent symbolism, but also because churches form an important part of the social, economical and cultural fibre of a community. Specific societal issues become clear through the buildings of a community. When these buildings are considered collectively, larger patterns of trade, culture and the transmission of ideas are apparent (Morris in Binney 1977:140), broadening our understanding of a certain culture, place or time period. When church buildings are changed, become redundant or are adapted to serve new functions, this also serves to reveal underlying social, cultural or political developments. Redundant churches in the Central Business District (CBD) reveal the movement of residents towards suburbs; the demolition of another may reveal the need for commercial property over that of places of worship.

Church buildings have served as landmarks, both in medieval towns in Europe and in South African towns in the 19th and early 20th centuries. In many cases, a spire rising above the landscape is still the first element to draw one's attention when driving through the Free State and many other rural areas of South Africa.

Because of the significance of these buildings, the adaptive reuse of churches can cause controversy, much more so than other building types. The religious community may have very different ideas about the proper new use of a church building. This can be attributed to the different values people associate with the building type and its sacred use (Lueg 2011:1).

The type of design that may be more multi-functional and easily repurposed may be held as an example as to what may be the best typology allowing for the layering of different functions. Loose fit rather than rigid custom design lends itself to adaptation. Case studies of specific churches in Bloemfontein are identified as being good examples of a specific period in design, a specific typology or a good example by a certain architect. Case studies are critically examined in order to determine if attempts at changing the function of these churches were suitable and successful.

The main research question at hand is why certain redundant church buildings are converted to new uses whilst others are demolished? This is investigated in order to determine the suitability of various designs with strong inherent symbolism and auditorium type space to future adaptation. For example, are church buildings with an auditorium type design more likely to be demolished than other types? The role of the architectural design in the longevity of a church building as well as on the extent of changes made are investigated.

- The extent to which design development toward multifunctional buildings have influenced the reuse of church buildings is studied as a subsidiary question.
- In cases where changes have been made, the extent of permissible adaptation to provide adequate spaces for the new function is investigated.
- The typology is also analysed in order to determine if there is a point when it is impossible to convert a certain design to a new function.

If it is more sustainable to reuse churches than to demolish them, how

can this be achieved most effectively? Churches are one of the most under-used building types, with most only being fully functional during Sunday services. Can this vast investment still be justified, especially if a building is not designed to serve beyond Sunday worship?

With the number of redundant and demolished churches in Bloemfontein, was it prudent to build so many church buildings in specific suburbs and in semi-urban regions? Afrikaans Protestant churches, the NGK, GK and the HVK are studied in depth as samples of larger trends. Church buildings converted for secular use are examined as a sample of a larger adaptive re-use trend. The role of the new use (residential, commercial, institutional) on the degree of intervention is also considered.

1.2. RATIONALE FOR STUDY

The study presents architecture, unified firstly by typology, i.e. that of churches; secondly, by historical context, the period after the Second World War, from apartheid to democracy; thirdly, by culture in terms of the Afrikaans Reformed Churches analysed in depth as case studies; and lastly, by the geographical location limited by the city of Bloemfontein.

Both the cultural and physical context have undergone many changes over time and the architecture that is influenced by these factors shows traces of social and physical elements. This study recognises that it is necessary to go beyond architecture and consider socio-political history in order to do justice to the study.

CHAPTER 1 - STATEMENT OF PURPOSE

Case studies are represented through architectural means, such as plans and photographs, and each of these studies is placed within its historical and cultural context. In geographical scope this work is larger than Lamprecht's (1997) Master's dissertation in Town Planning, but with a different focus. It is similar in size and type to that of Van Schalkwyk's M.Arch. dissertation (1982) or Koorts' (1974) treatise on the principles of church design but is not focused solely on design or the geographic location of buildings, it is rather on re-use.

1.3. METHODOLOGY

Case study research is used as a container for the study in order to illustrate the movement of change in church building. The study firstly relies on fieldwork. A survey of churches in Bloemfontein was carried out in order to determine the extent of modification of these buildings. Some buildings were inaccessible and here only the exterior was inspected and photographed. Sketches were prepared indicating the basic plan typology and site location. These buildings were mapped in order to establish the location of churches in Bloemfontein, their current use and condition.

The survey was conducted over a period of six months and from this survey case studies were identified. The method of analysis was to formulate a typology of change in terms of daylight quality, internal volume, divisions of space and exterior change, as well as setting out the various levels of intervention.

Precedents of adaptive re-use of church buildings were analysed in terms of these criteria to highlight what can be seen as successful adaptation. Case studies selected are of buildings constructed after 1948, where change of use has taken place, where denominational change has taken place or where significant internal or external structural changes were made, including demolition. These studies are analysed in terms of their context, history, architectural design and the adaptations made. Final conclusions were drawn from these analyses.

Plans were obtained at parish offices, and in the case of the NGK, at the Synod Archives, where the documents are generally in a good condition and organised in a manner that facilitates finding the work of specific architects. Where plans were unavailable at parish offices, buildings were surveyed and basic sketch plans prepared. Research materials on these churches include photographs, both contemporary and historical, plans (when available), commemorative publications (*gedenkboeke*), cornerstones, press clippings, magazine articles and basic sketch plans prepared during the survey.

Dating was determined by firstly referring to the inscription on the cornerstones (the date the stone was laid or of consecration) or the date of completion. In some cases estimates were made, since not all cornerstones have dates indicated, and some buildings do not have records on the date of completion. In these cases dates on the architects' drawings were used even though there is usually a difference of a few years between the initial design and the completion of the building. Where no such information was available, an estimate of the

date of completion was made based on photographs, town planning data or commemorative albums. Methods such as comparing aerial photographs, referring to the date certain neighbourhoods were established or studying the physical structure in terms of material use or stylistic grounds were applied.

Sources on church architecture of Bloemfontein, adaptive reuse of buildings, redundant churches and church typologies were consulted. Both buildings with and without heritage status have been considered as case studies. Documents published by the South African Heritage Resources Agency (SAHRA) were consulted in this regard. Municipal regulations referring to the classification of various building types, especially in terms of town planning in the Mangaung Metro were also included as part of the investigation in Chapter 4.

From this data the extent of redundancy and re-use was determined and case studies identified. The case studies are discussed in depth and used to illustrate the different variations in redundancy and re-use.

CHAPTER 1 - STATEMENT OF PURPOSE

1.4. LIMITATION OF THE STUDY

1.4.1. GEOGRAPHIC AND POLITICAL LIMITS



FIGURE 2. The location of Bloemfontein relative to the provinces of South Africa

The main limit of the study is geographical. The focus was restricted to Bloemfontein, including the townships of Phahameng, Mangaung, Rocklands and Bloemside. Botshabelo and Thaba 'Nchu are not included even though the towns now form part of the Mangaung Metropolitan Municipality of which Bloemfontein forms the main urban centre.

The focus is on the metropole of Bloemfontein and its immediate surrounds because Thaba 'Nchu and Botshabelo are respectively 65km and 55km from the Bloemfontein urban centre towards the east on the National road N8.

The study is focused on suburban and urban church buildings, and together with the need to be able to draw specific comparisons, especially in terms of historical development, necessitated further limits.

A further limiting factor is that the building had to have been custom designed for religious worship or was so used at some point before being adapted. Only permanent structures are included, thus informal structures such as adobe or corrugated iron, as well as tents are not included.

1.4.2. TIME PERIOD STUDIED

The focus is mainly on the latter part of the 20th century, after the Second World War (1939-1945), when Bloemfontein became a more Afrikaans city than the English town it had been previously. Schoeman (1980:304) states that the English Bloemfontein lasted until 1945. On 20 March of that year the municipal council election was held, giving Afrikaners the majority for the first time and with that control over the council (*Die Volksblad*, 21 March 1945).

Along with this, Bloemfontein obtained the status of city in the same year. This time period also covers vast socio-political changes, the rise of Afrikaner nationalism with the National Party (NP) coming into power in 1948. The late 20th century covers the rise and eventual abolishment of apartheid as well as the new paradigm of all-inclusive democracy from 1994 onwards.

Bloemfontein also experienced most of its growth during this time period and the construction of numerous churches occurred in the latter half of the 20th century, especially during the height of apartheid. South Africa became a republic in 1961 free of Britain, further severing ties with it by leaving the British Commonwealth of nations in the same year mainly due to conflicts over apartheid policy. After the democratic elections of 1994 the country rejoined the international community as well as the British Commonwealth (<http://www.youngcommonwealth.org/the-commonwealth-story/> accessed 2012-09-10).

Bloemfontein serves as an important centre, firstly being the judicial capital since Union in 1910, but also a cultural centre. The continuing growth of the University of the Free State added to the city's importance, as did the fact that Tempe Military Base and the Bloemspuit Airforce Base are situated here. The regional head offices of several banks, large sport centres and commercial enterprises add gravitas of the provincial capital.

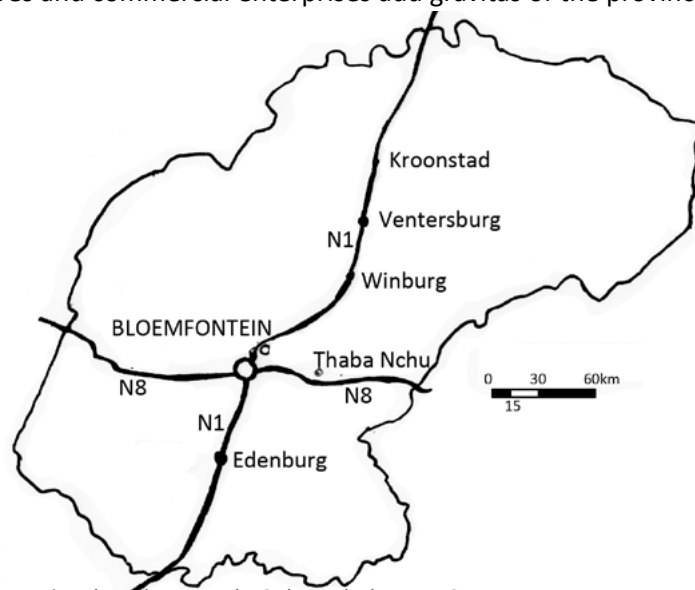


FIGURE 3. The national roads, N1 and N8 through the Free State

1.5. INTRODUCTION TO LITERATURE

1.5.1. SYNOPSIS OF RELIGIOUS ARCHITECTURE IN SOUTH AFRICA

In order to gain an understanding of the historical context of buildings, various sources were consulted. *Understanding Architecture: Its elements, history and meaning* by Roth (1993) and *A history of architecture: Setting and Ritual* by Kostof (1995) were used to gain an overview on the history of church architecture and the relationship between symbolism and functionalism. The history of church architecture in South Africa is covered briefly by Van Schalkwyk (1980) and Koorts (1974). Van der Bank's articles as well as information of the Archive of the NGK Synod were used to gain insight into some of the case studies. Lamprecht studied the concept of the 'neighbourhood' or parish church in her dissertation, focusing largely on the northern suburbs of Bloemfontein and the factors influencing the choice of a site suitable for a church.

In terms of the architectural historical context, especially when describing the architectural or 'stylistic' eras, the dissertations by Van Schalkwyk (1982) and Koorts (1974) provided brief insights, supported by the analyses of Van der Bank and others. However, the most recent work on church buildings is by Le Roux (2003).

The adaptation of church buildings, although not a new development, is not as prevalent in Bloemfontein as elsewhere in the country or in Europe or the USA, for example. This does mean that very little has been written on the subject in the South African context, either

CHAPTER 1 - STATEMENT OF PURPOSE



_08 FIGURE 4. The limits of the Mangaung Metro Municipality and its location within the Free State (adapted from: http://en.wikipedia.org/wiki/Mangaung_Metropolitan_Municipality accessed 2013-03-29)

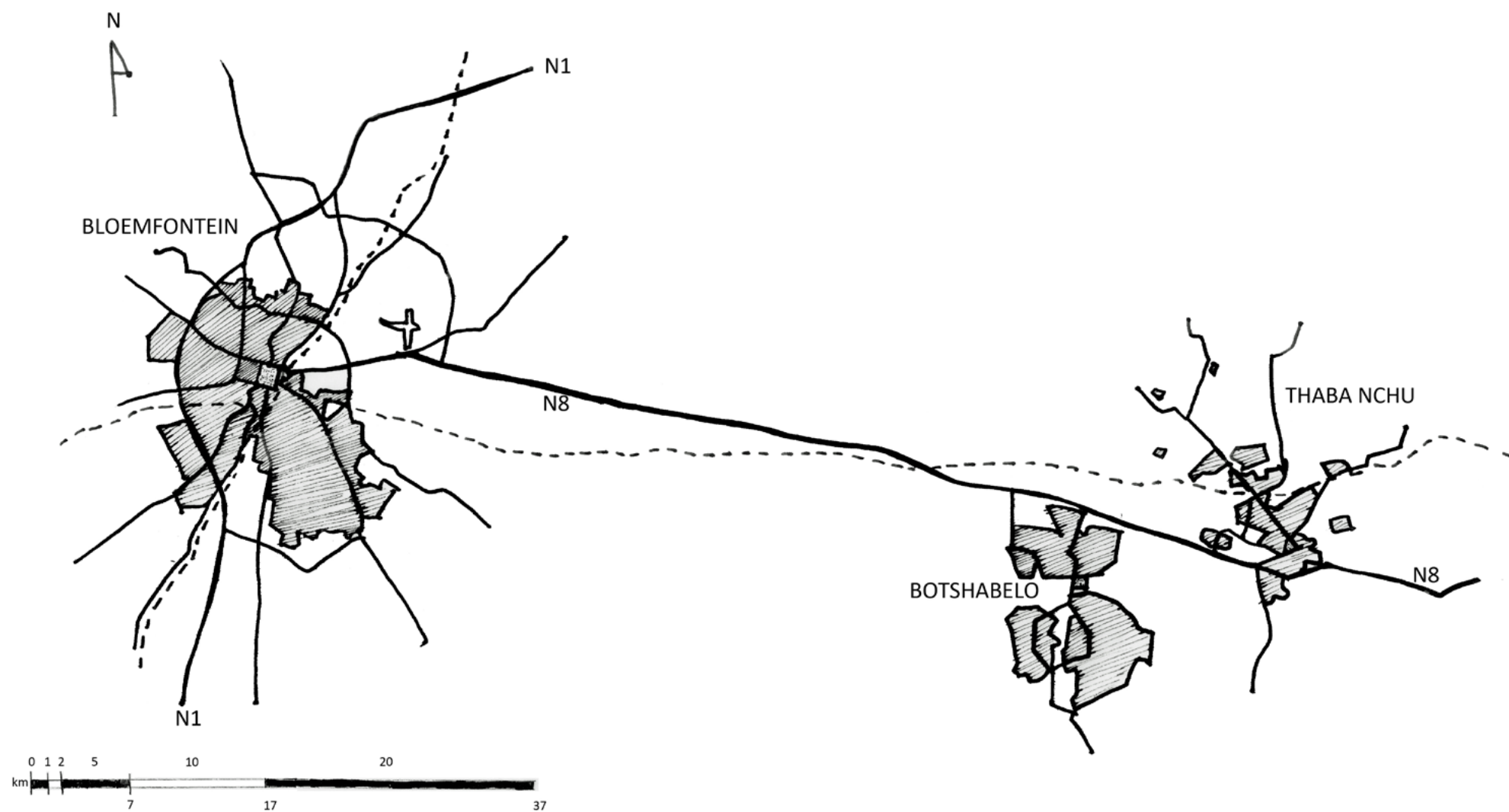


FIGURE 5. Bloemfontein relative to Botsabelo and Thaba Nchu

CHAPTER 1 - STATEMENT OF PURPOSE

from an architectural, historical, theoretical or town planning perspective. In this regard Binney and Burman (1977) *Change and Decay: The future of our Churches*, as well as Byard (1998) *The architecture of adaptation: Design and regulation*, were used in conjunction with journal articles published in the South African context. The literature is focused on Bloemfontein, its context and history as well as the elements that impact on church design in the city. The broader history of church architecture and the development of design in South Africa are covered briefly, but in depth only where applicable.

The focus is on the case studies as a means of illustrating the changes in these buildings and the literature is used to underpin the analysis of the case studies. The technical aspects of adaptive reuse are not covered, i.e. the use of specific materials and methods when working with older buildings. The focus is on the design in terms of spatial quality, function and the adaptability of these aspects rather than on how sustainable or technically acceptable certain adaptations are.

1.5.2. THE SOCIO POLITICAL HISTORY OF SOUTH AFRICA

In order to establish the cultural historical context of the study, the overviews of Giliomee (2003) on the Afrikaner and Schoeman (1980) on Bloemfontein were relied on to provide background. Especially the comprehensive work by Giliomee (2003) *The Afrikaners: Biography of a People*, with themes touching on the development and changes in the Reformed churches proved valuable.

1.5.3. THE HISTORY OF BLOEMFONTEIN

Various sources were consulted in order to understand the local context, however, when looking at the literature on Bloemfontein between 1948 and 2012, there is not a broad body of work focused on church architecture. Koorts (1974) and Van Schalkwyk's (1982) works on Reformed Church architecture and *kappiekerk* design respectively are the two main architectural works on the topic. From a town planning perspective, the literature provides a broader view.

The suburb Westdene (Fig. 21), as a specific neighbourhood in the city undergoing change in terms of demographics and function, has been studied, along with the changes in Bloemfontein as a post-apartheid city with a strong segregated spatial layout. Schoeman (1980) in *Bloemfontein: Die ontstaan van 'n stad 1846-1946*, has covered the early history of the city extensively, including that of the earliest congregations. In general, the post Second World War era is neglected, especially in terms of religious architecture.

1.5.4. INVESTIGATIONS INTO ADAPTIVE RE-USE

The adaptation of church buildings, although not a new development, is not as prevalent in Bloemfontein as elsewhere in the country or in Europe or the USA. This means that very little has been written on the subject in the South African context, either from an architectural-historical, theoretical or town planning perspective. In this regard Binney & Burman (1977) *Change and Decay: The future of our Churches*, as well as Byard (1998) *The architecture of adaptation: Design and regulation*, were used in conjunction with journal articles published in the South

African context. The literature is focused on Bloemfontein, its context and history as well as the elements that impact on church design in the city. The broader history of church architecture and the development of church design in South Africa is covered briefly. The focus is on the case studies as a means of illustrating the changes in these buildings and the literature is used as a way of developing these aspects. The technical aspects of adaptive reuse are not covered, i.e. the use of specific materials and methods when working with older buildings nor is the focus how sustainable or technically acceptable certain adaptations are.

The relevance of the literature to the study is, first, in providing background and context to the case studies and placing the case studies within the existing body of architectural research.

Secondly, it provides an overview of the development of design in South African churches and the impact of specific design on the life cycle of these buildings. The context of each case study plays a large role in its longevity and this, combined with its design, determines its survival beyond its original function.

1.6. IMPORTANCE OF TOPIC

The buildings included in this study are, perhaps, not individually significant but gain importance as samples of a trend. Adaptive re-use is a sustainable option in cases where buildings can no longer serve the purpose they were originally designed for, and the study of this application in Bloemfontein provides a way to determine what the factors influencing the successful reuse of a building in this city may be.

The buildings are documented and analysed in terms of the adaptation. Examples of successful reuse may serve as guides to adaptation of other buildings. The possibility for further study on various themes raised in this study is recognised.

CHAPTER 2 - METHODOLOGY AND BACKGROUND

“The study of Architecture opens up the enjoyment of contemplating the buildings with an appreciation of their purpose, meaning and charm, and every structure conjures up the conditions of past ages. It is the one art with which we are all brought into daily contact, for it shelters us from the elements, gives us ‘Home’, and enshrines the sacred symbols of all religions.” (Sir Banister Fletcher, 1896, in Jones, 2000: xxiii).

2.1. RELIGION AND SOCIETY

In order to carry out a study on places of worship in Bloemfontein or anywhere else, one must first understand the nature, history and tradition of religious buildings. Roth (1993:3) states that architecture is a non-verbal form of communication, a “mute record” of the culture that produced it. If one gains an understanding into the architecture of a culture, the uses and changes of its buildings, one gains understanding into the people who created them as well.

Architecture goes far beyond the basic demands of shelter. Both use and aesthetics inform buildings, especially in spaces for religious function where the need for symbolic representation is so closely linked to the ritual. New building types developed to provide spaces for religious worship that could provide the space suited to the ritual. The human sense of the sacred, the love of ceremony and the need for reverence may have given rise to civilisation itself and the buildings created for these rituals reveal the intimate relationship between religion and architecture (Murray 2012:5; Olcayto 2012:35).

Furthermore, the cultural symbolic value associated with architecture mainly originates from the relationship between the social values

that represent an epoch, representing the daily lives and rituals of individuals, and the built environment (You 2007:7). Thus the design of a NGK building reveals something about the importance of the rituals embedded in the daily lives of a congregation in Bloemfontein.

Religion has played a central role in the formation of civilisation and has in turn been influenced by the social and cultural context wherein these religions function. This affects what is rejected or accepted into the pattern of belief and worship and such influences may be continuous from a religion’s origins to its contemporary situation. These influences may be especially significant when a religion is transplanted from one region to another (Holm & Bowker 1994:vii). In the South African context, distinct churches and separate denominations developed from the work of missionaries from various Churches, such as the three Afrikaans reformed sister churches (NGK, GK and NHK) that in turn resulted in particular architectural typologies.

Murray (2012:5) further reiterates the value of sacred buildings, describing architecture as the play of light and shadow and establishing the link with religion as it is universally signified by light. Both architecture and religion occupy the ambiguous space where solid and void, presence and absence, and darkness and light meet. The past is engaged with through memory. The eternal dimension of deity is seen as uniting the devotees’ local site and the key locations of the religion (Holm and Bowker 1994:2).

CHAPTER 2 - METHODOLOGY AND BACKGROUND

2.1.1. THE NEED FOR DEDICATED BUILDINGS

The need for buildings designed specifically for a certain function dates from the earliest of times. The history of function is one of diversification, starting with the market hall breaking away from the town hall or when law courts and exchanges began to require extra buildings (Pevsner 1976: 289). The need for places of worship distinct from other buildings is evident from even earlier times ranging in scale, volume and type, such as classical Greek temples, the worship spaces in catacombs, the Hagia Sophia in Istanbul or medieval cathedrals, to the rural churches of the Free State. However, the needs surrounding religious worship have also developed over time, and along with each distinct socio-religious culture, the buildings have evolved. A place of worship refers generically to any space used for religious worship by a community. Churches on the other hand have specific reference to Christianity as mosques have to Islam or synagogues to Judaism.

Christianity is centred on the community of believers; the word *ecclesia* was originally used to describe Christian assembly (Church Buildings 1967:370). Specific buildings are not vital, but architecture strengthens, facilitates and enhances certain ritualistic events. Thus dedicated buildings for Christianity emerged, especially when it became an accepted mainstream religious movement. Jones (2000:50) states that by focusing on the circumstances that arise in relation to a building, one can understand that it is these influencing factors and circumstances that lead to the architectural event that embraces all the elements that led to a form.

2.1.2. WHY BUILD A CHURCH?

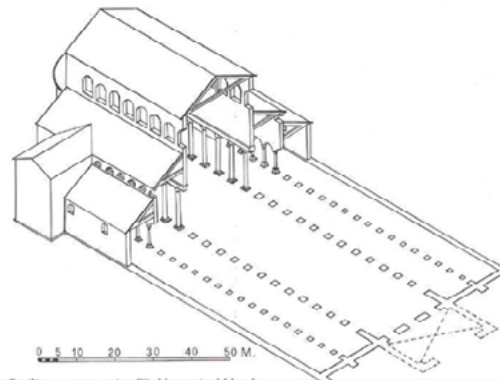


FIGURE 6. Cutaway and plan of a Roman basilica or early Christian church [online] available from (<http://faculty.cua.edu/pennington/Religion402/Architecture/RomanBasilica.htm>) accessed 2012-08-15.

In the early days of Christianity there was no need for specialised buildings. Early Christians gathered where space was available and adapted their worship to the space. The spaces needed to be concealed from public view to avoid the persecution the early Christians faced. The church refers not to the building but the assembly of believers (Roth 1993:241).

It was only when Christianity became the official religion with the conversion of Emperor Constantine and the edict of Milan (313 AD), that the problem of devising a building type suitable in terms of function and symbolism for public worship arose. Because Christianity differed from older religions in which individuals made private offerings, by being focused on the gathering of the faithful, buildings that could accommodate large groups were required (Roth 1993:243). The need for a large enclosed space with good acoustics in order to hear the sermon, as well as appropriate symbolism are still considerations for present day congregations.

Adapting buildings is a well-known phenomenon in Christianity and continuing with this practice with contemporary buildings would not be

out of place. Disused Roman basilicas were available and suited the needs of the early Christians (Kostof 1995:248). The Christian assembly had generally outgrown the private house where the sacraments of mass and baptism were administered during the time that Christianity was repressed. The movement had grown and had moved past the stage of repression by the fourth century (Kostof 1995:248) and with this came a change from private to public space. This was also accompanied by an important change in imagery, by taking over the basilican plan, patterns of activity and symbolism that were associated with the basilica were also incorporated into the rituals of Christian worship (Church buildings 1967:371; Kostof 1995:256).

The basilica had characteristics that fitted the needs of the worshippers, the nave and linear plan provided space well-suited to the rituals of Christianity, the light from the clerestory served the symbolism of salvation, divinity and reverence required by the religion (fig. 6). These buildings were originally designed for public gathering and the symbolic connotation with justice was positive (Roth 1993:243). Basilicas were also more desirable than the Temples of other religions with their own embedded symbolism. Today congregations still make use of different building types that suit their needs, be it school halls, sheds, or tents and so, in turn, churches become offices, restaurants and galleries.

But why invest in a specific building for worship? What are the circumstances and factors that lead to a church being built today? Dolan (2006:42) starts with practical issues, stating that the main reason behind considering a new building is a lack of space, that more people require more space to worship and perform the rituals associated with their faith. This is one of the factors,

but not the sole one. Although a growing congregation might require a larger space for worship it is not the only consideration when a community decides to build a church.

Having enough members and being confident of future growth to justify the investment is essential, but existing space must first be utilised to its maximum. Timing plays a further role, although funds may be available and members willing to build, the implications over the long term should be considered, be it financial, cultural or even emotional. The danger is in building a church for anticipated new members rather than as a continuation of already occurring growth (Dolan 2006:47).

Beyond the pragmatic, churches are monuments to community cohesion and physical markers of a sense of place in a city (Johnson 2004:1). The building not only symbolises the unified intent of a congregation willing to make the significant investment of constructing a building that is used mainly once a week; it is an expression of faith.

Congregations that decide to construct a building will have an interest in what has been built in the past and why, and will have attachments to types, certain eras or elements that seem relevant to their sense of what a church should be (Church Buildings 1967:369). The emotional attachment to the building, the representation of the ideals of a community will no doubt be present when it becomes redundant but the level of emotional connection may vary between communities and denominations.

CHAPTER 2 - METHODOLOGY AND BACKGROUND

2.2. SYMBOLISM

As mentioned earlier, a building is not necessary for worship. There is no rule that states a service (*erediens*) has to take place in a specific type of space. It can be in the veldt, or under a tree, in a tent or school hall. Christianity is not a religion built around the individual; rather it is a congregational religion, focused on the sense of community through worship or *koinonia* (Roth 1993:243; Koorts 1974:1).

In Matthew 18:20 it is made clear that the act of gathering is central to worship. “*For where two or three are gathered together in my name, there I am in the midst of them*”. (King James Cambridge edition). The gathering of people is facilitated through architecture, providing shelter, and a level of necessary privacy in order to concentrate on the service. Often a community can use a private living room, hall or temporary structure for many years, but will through time develop the need for a space specifically designed for this purpose. Kesting (1978:77) states that a study by the NGK in 1948 found that the Afrikaner saw the opportunity of building a church as fundamentally important in order to provide physical proof of their faith, not only as a meeting place but as a testimony. Thirty years later a survey by architect D.P. Kesting (1978) indicated that 100% of the responding church leaders in the Afrikaans protestant churches viewed it as desirable to have a permanent church building specifically designed for the *erediens*.

It is also true that no church building is devoted wholly to one

function. Most buildings are a mixture of utilitarian and symbolic function, but a church is largely symbolic. Roth (1993:14) uses Figure 7 to explain this notion. The diagram represents the reality of combined utilitarian and symbolic content for any given building. The diagonal lines cutting through the diagram show what relative percentage of symbolism a garage might contain (90 percent utilitarian and 10 percent symbolic), whereas a church is traditionally just the opposite with symbolism outweighing utility by far.

Spires, cross or centralised plan types, the use of daylight, the placing of pulpits, all have symbolic significance, but the importance differs between various denominations of the Christian faith. Johan de Ridder (1927-2013) (cited in Le Roux 2008:40) stated that the function of a church building is

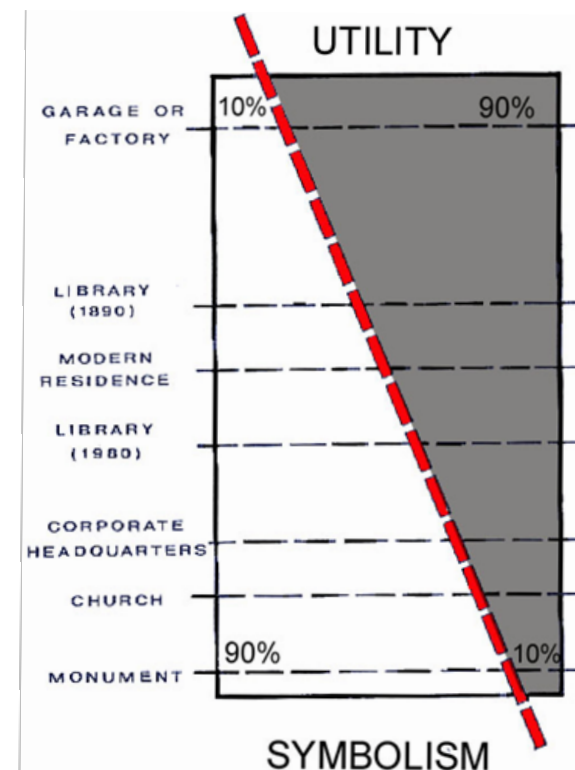


FIGURE 7. Symbolism versus utility (Roth 1993:14)

determined by the service (*erediens*), the building must be generated from a plan, and the plan should be determined by the rituals associated with the function. In this way the building is an expression in concrete material of what happens within the space and what it symbolises. The building is then an organic whole, wherein each element flows from and is a result of, the function.

Symbolism is inherently broad, controversial, divergent and versatile. A symbol can be interpreted as an emblem of something that can be experienced by the senses but can at the same time carry a deeper, subtle and unknown power (Kesting 1978:140).

Architecture, besides providing shelter, is a symbolic representation. Because this symbolic content is most easily perceived in religious and public buildings, where the principal intent is to make a broad and emphatic proclamation of communal values and beliefs (Roth 1993: 5), religious buildings were chosen for this study. A garage or factory has little to no symbolic function and may be much easier to adapt because the designer of the adaptation will not need to grapple with the difficulty of symbolic intent.

Communities are often touched by the fabric of church buildings. Even those who reject what these buildings represent cannot deny that a spire or a church at the end of a road does not hold some significance, as landmarks or as reminders of the institution housed by the building (Burnman 1977:9). A factory or warehouse, on the other hand, could be built and demolished without anyone taking much notice. Churches are not only symbolically significant in the sense of providing hierarchy or orientation but are rooted in the collective memories of the community

and may form a source of identity with strong emotional bonds (Cantacuzino 1989:171; You 2007:1). The term iconography has also come to refer to the image of a church building. The iconographic function of the building, its influence on an individual, is a major factor in its validity as an icon and continues to have meaning even when it is not in use by a congregation (Church buildings 1967:385).

Beyond that, a church has been proven to act on human perception. A church is a place of mysterious presence, where communities assemble, and is distinct from other building types in its ephemeral quality. It is intentionally designed to enable the visitor to experience something more. An essential part of this is the use of daylight. Filtered, directed, contrasted, it provides an atmosphere that fosters an attitude suitable to worship and reflection (Hildebrandt 2011:8).

Of course a building may be interpreted in different ways. Most significantly these readings of a building differ in the way the public or architects understand them. There is an essential duality to architectural language. Jones (2000:32) states the necessity of addressing simultaneously the subcultures of public and professional perception. This is even more significant in religious buildings; professionals may regard buildings completely differently from the public or its specific users. In the South African context this complexity is enhanced by the influences of various different cultures, experiences and histories. The inherent complexity of church buildings does not end with their symbolic quality. Churches are places of memory.

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Major events of many people's lives take place in a church. Weddings, baptisms, funerals and worship invoke strong emotional reactions, especially in those who connect with the Church, not only as an institution, but with the buildings that create a certain ambience or atmosphere (Lueg 2011: 36). These buildings are often among the oldest buildings in a city and in the Free State have the singular function of creating an existential foothold in a vast landscape, where these buildings became a point of orientation and hierarchy often signifying a solitary human presence with a tower rising above the horizon (Raman & Olivier 2009:3,9).

Yet not all buildings that are used for religious purposes necessarily have this strong symbolic component. It is expected that there must be some correspondence between what a building appears to suggest as its use and what the use actually is. But in the contemporary context, churches or places of worship may take many forms, and church buildings with the strong symbolism of

spires and rose windows are often no longer used for their originally designed purpose. The church of NGK Welkom-Wes (Fig. 8, 9, 10) (1963-65) is a case in point. It does not have the traditional image of a church, and in comparison to the *Moederkerk* in Welkom (Fig. 11) there is hardly any resemblance. There is no spire, no rose windows, the symbolic content is achieved in the interior. The use of daylight creates the revered atmosphere (Fig. 9).

Buildings that were designed for other purposes, such as community halls, auditoriums or sheds, are used by fledgling congregations as temporary venues for worship. Roth (1993:136) expands on this by stating the re-use of buildings may be more desirable than their destruction, even if the use no longer coincides with the original designed purpose. To construct a church (or any building) requires a large investment in energy (in all its forms) and the expenditure of additional energy or funds to replace it is undesirable and not sustainable. Congregations often need to raise the funds for a building themselves and this alone is a difficult endeavour.



FIGURE 10. NGK Welkom-Wes by Roelof Uytenbogaardt, 1963-65 (2009)



FIGURE 11. NGK Welkom Moederkerk, Leon Roodt, ca 1960, (Google earth, street view 2012)

On another level, architecture forms our built memory, a legacy of the past. All structures form part of this collective memory and removing buildings is in fact an “incremental cultural lobotomy” (Roth 1993:13). A strong case is made for retaining buildings not just because of the economical investment but also because of the cultural and historical impact of these structures.

In order to understand architectural meaning and interpretation in the case of religious buildings, context is required. The rituals and events that shape the building can cause different meanings to arise must be understood (Jones 2000:29).

This symbolic meaning in a church is significant even if the building is no longer being used as a place of worship. Churches are constructed with the intention to represent the presence of God; the representational value lies in the exterior and in the interior appearance of these buildings (Lueg 2011: 36). Church architecture acts on human perception, an association is made combining memory and emotion (Hildenbrandt 2011:8). When these buildings are adapted to a new use, the symbolic character is often difficult to avoid. Long lasting religious buildings invariably transcend the expectations of their designers. These buildings may engender many different unanticipated meanings and experiences (Jones 2000:29).

Furthermore the supposed interpretations or misunderstandings of religious buildings are more important to worshippers than the idealised perception of these designed forms. A restaurant with a

spire often still carries the representational value of a church. Unless the building is drastically altered, or does not have this strong representational value to begin with - such as in the case of NGK Universitas-Rif (built 1991) (Fig. 12) or NGK Heuwelkruin (built 1990) (Fig. 13) - the embedded symbolism persists. Kesting (1978:128) further reiterates the value these structures have as visible functional orientation points, and as the symbolic emphasis of faith, community identity and status.

The result is then to consider the alternative of designing a building in such a way that any possible future activity can be accommodated (Roth 1993: 10). But the result is often unsuccessful. Le Corbusier¹ (1937)

¹ Le Corbusier quoted in Roth (1993:10)



FIGURE 12. NGK Universitas-Rif exterior and interior views [online] <http://ngk-universitasrifgemeente.blogspot.com/> accessed 2012-11-05



FIGURE 13. NGK Heuwelkruin: Lucas Steyn Avenue Heuwelsig [online] <http://www.ngheuwelkruin.org.za/> accessed 2012-04-01

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claimed that it was possible to design “one single building for all nations and climates.” But this notion, appealing because of its apparent scientific simplicity, ignores the truth that the function of a building is influenced by its context, both socially and culturally; and that a building’s form is also a response to its physical setting and climate (Roth 1993:10).

Changes in the Church through the Reformation², the founding of new denominations, changes in liturgy or fundamental doctrine leads to varying needs from individual congregations and from the spaces that they occupy. The fact that the cultural and social influences may be even greater in a building that carries symbolic meaning, such as a place of worship, also problematises the modernist ideal. The question is then whether buildings designed without strong symbolic references will still have the cultural and historical value that deserves conservation.

² The Protestant Reformation began on 31 October 1517

2.3. HISTORICAL CONTEXT AND TIME PERIOD

As the physical context is limited to focus on examples of Bloemfontein, so the time context is limited as well in order to focus study in the era of apartheid and the vast change into a democratic society, the socio-political, economic and demographic shifts associated with it, and to establish whether this influenced the adaptation of churches.

Time and history are not specifically pure and untainted and one can only rely on a reconstructed context. Every attempt is made to fully understand the context and the buildings that emerged from it, but with every age new interpretations of past events emerge. Even though time has mostly been seen as a ‘natural’ aspect of buildings, manifested in the changes of appearance, weathering or destruction of its recognisable elements; it is also the enabling element of the cultural aspects that impact on the design and life cycle of these structures (Otero-Pailés 2012:42).

Bloemfontein was founded in 1846 and has served as Boer Republican capital, administrative headquarters and as judicial capital since the Union of South Africa in 1910. It is described by Raman and Olivier (2009:15) as a city of memories where the facts of history are relied on less than memory, with the full representation of facts often leaving many surprised.

For the purposes of this study, Bloemfontein is discussed in terms of its physical history between 1948 and 2012, as well as the socio-political and cultural changes that occurred against the backdrop of the late 20th and early 21st centuries.

2.4. SETTLEMENT PATTERNS IN SOUTH AFRICA

The establishment of towns in SA is linked closely with missionary work by the Church. This is notable in the Free State, where several towns were established first and foremost as religious centres. Although Bloemfontein was at first founded as a military outpost, the establishment of congregations followed soon after the fort led to the development of a permanent settlement.

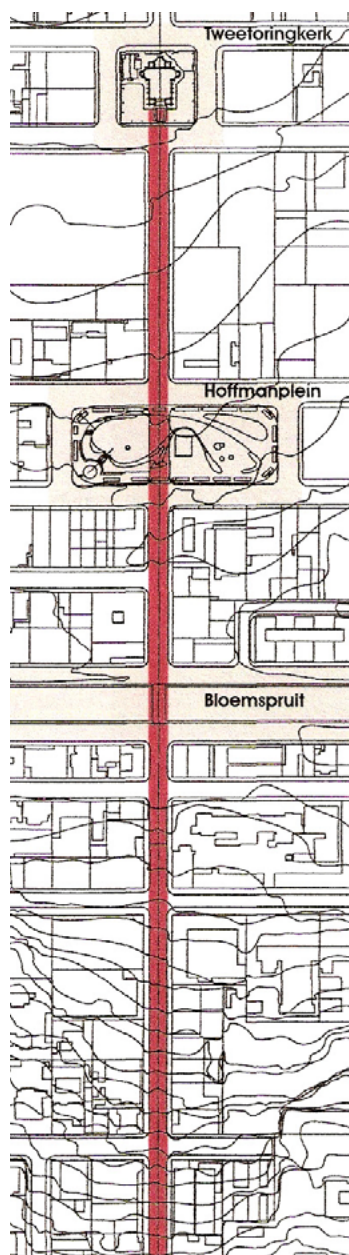


FIGURE 14. The NG Tweeporing church terminates the axis when approaching from the south

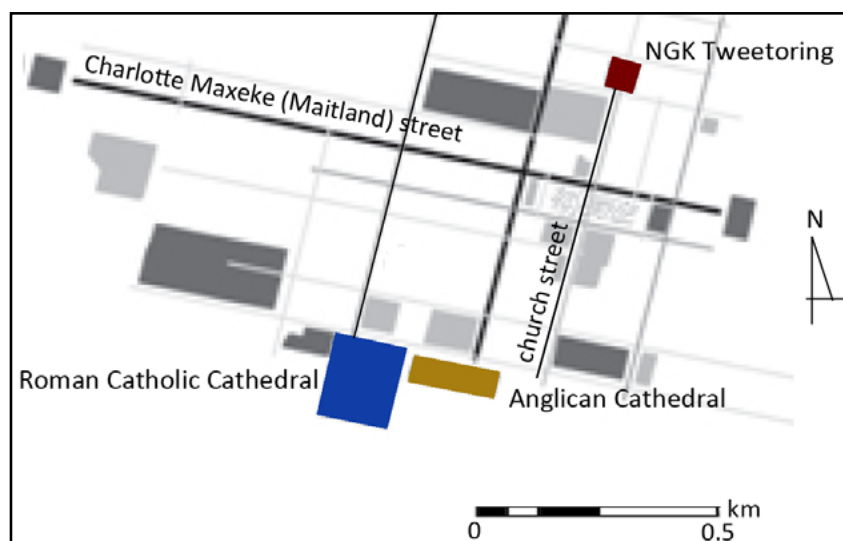


FIGURE 15. Bloemfontein CBD with main churches (adapted from Van Der Westhuizen 2011)

The first churches in Bloemfontein terminate on axes of main roads. This further emphasises the importance these buildings had during the establishment of town layouts. The NGK Tweeporing church, in the centre of town, is on the main historic access route and would have been one of the first buildings one would see when entering the city from the South (Fig. 14,18). Both the Anglican and Roman Catholic cathedrals are also placed on main roads and axes with the hierarchical importance of these churches being reinforced by their location (Fig. 15) (Schoeman 1980:12; Van der Westhuizen 2011:94).

Any church aims to grow, it is part of the Christian calling, but is dependent on different elements in order to achieve this, chiefly people. A church cannot function without members. The term 'comprehensive approach' is used in missiology and is a method based on the realisation that in mission the ministry of the Word had to be combined with other

means of reaching people. These included educational, medical, agricultural and trading activities (Kritzinger 1994:53). Towns often developed around mission stations, specifically because of these functions. In the Free State certain towns were founded by the NGK to provide for the pastoral care for the farmers and workers only travelled to the church during a weekend *nagmaal*. These towns were often founded with both pastoral and strategic considerations in mind (Eloff 1980:44).

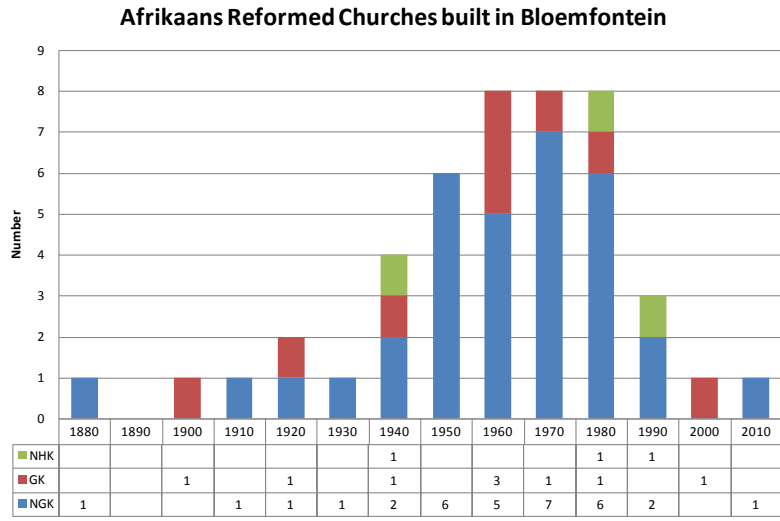
As in Bloemfontein the Tweeporing was located centrally, on an important axis, with enough open space surrounding the church to accommodate the members' arrival and outspanning with wagons during communion. Churches built during the establishment of new neighbourhoods in the 1950s to 1970s are placed on smaller plots and are integrated into the residential fabric. They are less likely to be located on a main axis. Between 1945 and 2011 the impact of socio-political change can be seen most specifically in the Afrikaans churches that experienced significant growth in the 1960s and 1970s and decline of the Reformed sister churches with the rise of the charismatic churches in the 2000s.

Along with the growth of a church comes the need for additional space and the construction of buildings. In Southern Africa the NGK and the Roman Catholic Church saw massive growth during the first half of the century with the NGK growing threefold.³ The

³ Even though the data in Goodhew's study spans a larger period than what is covered in here, it can be inferred that the growth seen during this time was also measurable and significant between 1945 and 1960. This is correlated by the founding dates of congregations especially in the NGK (Goodhew 1911-1960)

NGK catered for almost half the white population during the first fifty years of the century and this trend only reversed markedly in the last decades of the 20th century and the 2000s (Goodhew 2000:346).

Up to 1960 mainline churches in South Africa were predominant, even though most denominations had benefitted from a long period of growth. The Free State NGK declared that it was the duty of every Church council to do missionary work within the boundaries of their parish regarding the black population. Instruction and services were given, albeit in separate buildings. Black catechists were appointed as assistants, but black or coloured worshippers did not attend services in the ‘white’ churches. But exceptions were made in cases such as funerals, especially in rural areas with smaller communities.



Church buildings constructed in Bloemfontein

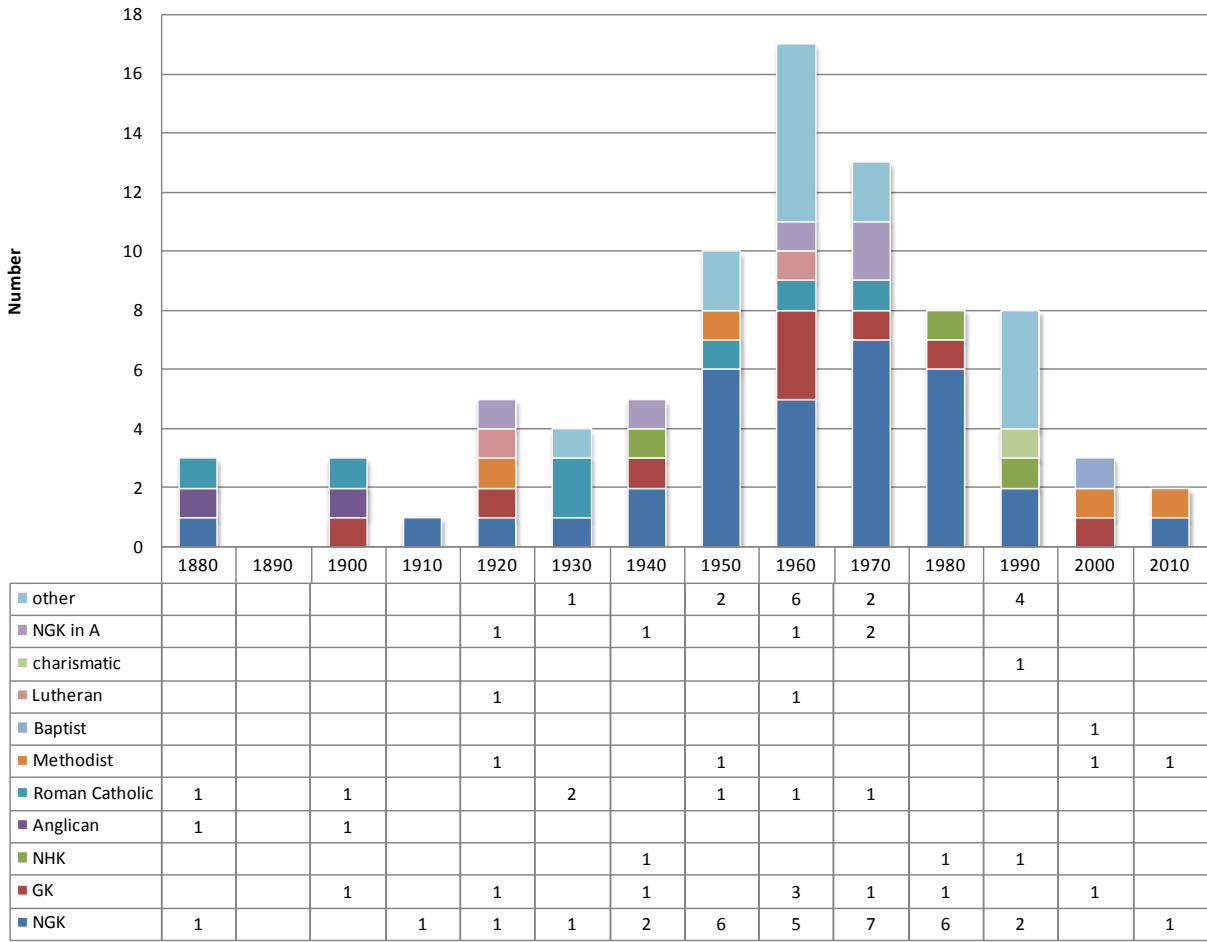


FIGURE 16. The number of churches built specifically by each denomination between 1880 and 2010 in Bloemfontein. Data compiled by author (in some cases estimates of the date of construction were made). Other refers to African Independent, and other non-mainline churches.

FIGURE 17. The number of churches built specifically for the Afrikaans Reformed Sister Churches in Bloemfontein. Data compiled by author



Cultural and language differences, as well as racial prejudice were to blame for the separation as much as apartheid law (Giliomee 2003:456).

The NGK later began to project the family of white, coloured and black churches as an association of equal churches, each representing different people, but equal before God (Giliomee 2003:455).

Kesting (1978:236) further confirms that the most activity related to church building took place between 1958 to 1962, 1965 to 1966 and 1972 to 1975. This national trend is evident along the same lines in Bloemfontein (Fig. 16,17). During the 1980s and 1990s fewer churches were constructed and the question of multifunctional buildings had already been raised. According to Goodhew (2000:355) most mainline Churches were still growing numerically by the late 1980s, but were shrinking percentage wise as a proportion of the population. Some churches constructed during this time were moving toward a more multi-functional space.

FIGURE 18. View from Church Street towards the NGK Treetoring church in the north circa 1890 (Schoeman 1987:91).

2.4.1. PHYSICAL ASPECTS OF BLOEMFONTEIN

A defining feature of South African cities in the second half of 20th century was the legal segregation of racial groups, both in terms of residential life and property ownership, the Group Areas Act, No 41 of 1950, being the key legislative framework that enforced this. Apartheid was inherently a spatial exercise that separated racial groups and sought to use space as a tool in moulding and controlling race relations (Rex & Visser 2009:338). This was repealed by the Abolition of Racially Based Land Measures Act, No 108 of 1991 (Rex & Visser 2009:335).

Bloemfontein is no different, and has the distinct characteristics that define a model apartheid city plan. The Group Areas Act served as the driving force for the development of a model such as the sectorised plan (Fig.19). This model was implemented in the 1960s,

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whereby the distinctive residential areas of each population group could extend outwards without any structural obstacles (Rex & Visser 2009:341). To this end the township of Waaihoek was demolished in the 1940s (Haasbroek 2002:148) and its residents forcibly moved toward the south east to what is now Batho, situated within the larger Mangaung Township. The city was divided by the railway line that runs in a north-south direction defining the white suburbs to the north-west and the black townships to the south-east. This buffer zone was reinforced by the cemeteries, shooting range, industrial area and the premises of the transport services (Rex & Visser 2009:341).

A further idea that greatly influenced town planning in South Africa was that of the neighbourhood or suburb, not dissimilar to the ideas of Ebenezer Howard on Garden Cities (Butcher 2010:online). The location of churches in cities was also influenced by these concepts. The idea involved a church located within a specific neighbourhood community, inspired by similar examples in the Netherlands (Lamprecht 1997:61). However, in order to be a workable model, the Parish church depends on the homogeneity of the religious ideals of its community. Heterogeneous communities with different cultural groups do not as easily support neighbourhood churches that cater to the needs of very specific communities (Lamprecht 1997: 61). In any case the NGK historically had separate entities in the form of the *Sendingkerk* and the *NGK in Afrika* that facilitated racially homogenous groups beyond geographic location.

According to this model, churches in the city centre will have one of three options. Firstly the church can follow its congregation to a new area of the city and therefore require, a new site. Secondly the church could stay in its original building and rely on its members to attend from different areas in the city, or thirdly it could decide to build a new congregation from the community it now finds itself in, because its existing congregation may not be able to support it any longer (Dickinson in Lamprecht 1997:62).

The great depression, drought and rinderpest between 1929 and 1933 created desperate conditions. The 'poor white problem' referring to landless whites who lacked resources and skills, caused the government to intervene on an unprecedented scale. The 'poor whites' were

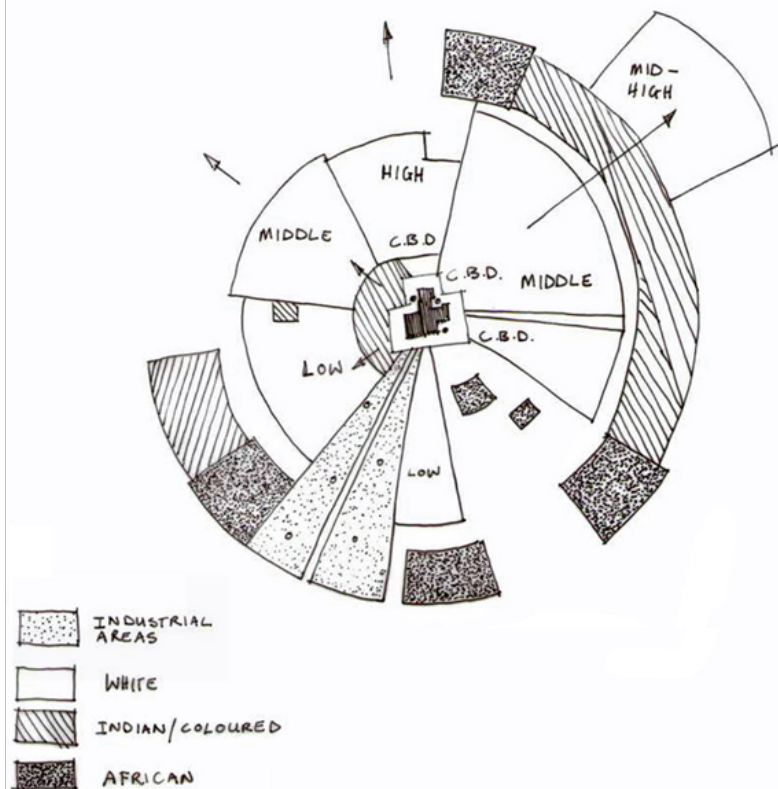


FIGURE 19. The segregated city diagram (adapted from Musterd: 1998:226)

seen as a problem as it endangered the economic and social position of whites (Worden 1998:122). Labour policies, education and training all ensured whites became a dominant group that sought work in cities (Giliomee 2003:353). Between 1939 and 1945 the economic and industrial growth of the Second World War, the provision of jobs in the manufacturing sector (through job reservation⁴), as well as state welfare policies, practically brought the 'poor white problem' to an end (Worden 1998:84). By the 1950s whites and blacks were no longer competing for the same jobs, blacks were taking unskilled jobs and thus became urbanised at a fast rate from the late 1930s onward, rising in numbers from one million to close to two million in about a decade. People mostly settled in the Witwatersrand area (Giliomee 2003:354,410), but other cities, including Bloemfontein, also expanded quickly.

The rapid urbanisation of the Afrikaner contributed to the development of many new suburbs, 50 per cent of Afrikaners were city dwellers in 1936, but by 1960 this had increased to 75 per cent. Half the population of Bloemfontein in 1936 were Afrikaners (Giliomee 2003:405). This urbanisation trend in turn led to the expansion of cities with many new suburbs being developed in the 1960s. It was during this time that the idea of the neighbourhood (parish) church was also being developed and many of the newly founded NGK congregations are located and designed around this model (Lamprecht :1997).

After the demise of apartheid in 1994 and the repeal of 'influx control' which restricted access of blacks, indians and coloureds to towns and cities, rapid urbanisation occurred because the laws restricting specific racial groups from living in urban areas were no longer in effect and

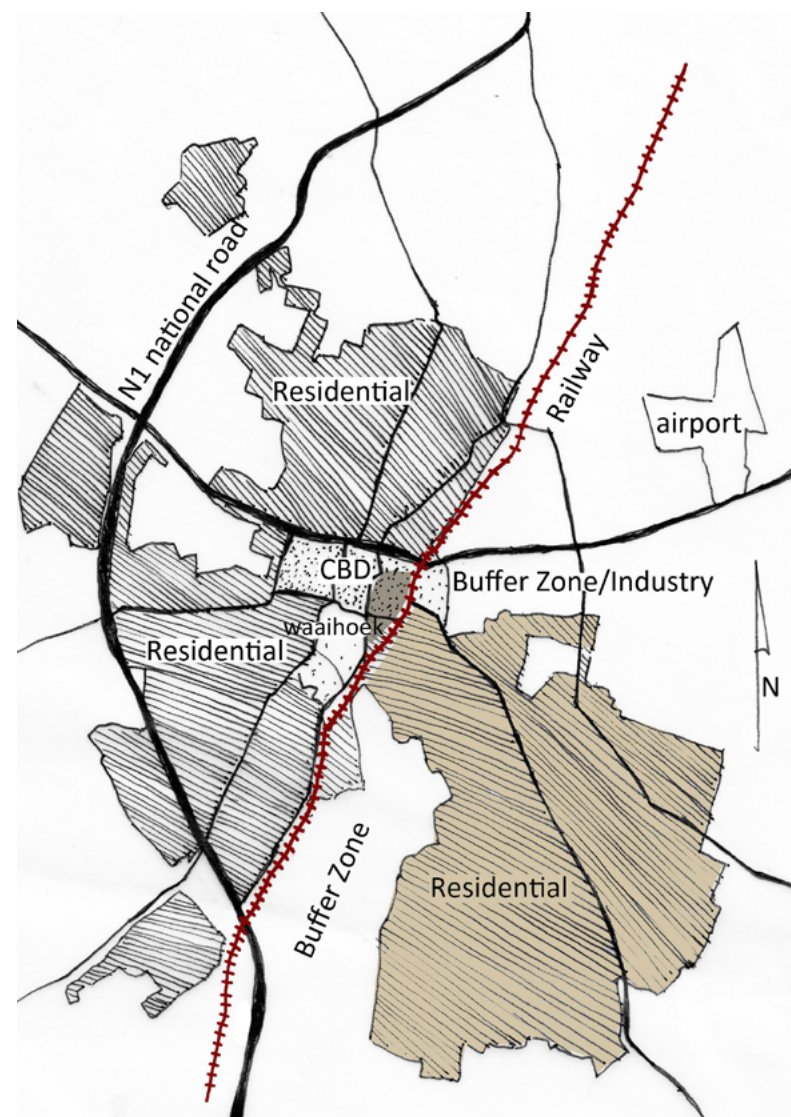


FIGURE 20. Bloemfontein as a segregated city with the railway as the main deviding element and the previous location of Waaihoek indicated close to the CBD (not to scale)

⁴ Job reservation was the legal exclusion of a particular race from certain occupations originating in the gold mines of the Transvaal with the Mines and Works Act (1911) (Worden 1998:84)

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thus Bloemfontein experienced rapid expansion in the 1990s. In any case, by the end of the 1980s few people took the limitations imposed by the Group Areas Act seriously, including those related to residential areas (Giliomee 2003:412; Rex & Visser 2009:336).

The physical aspects of Bloemfontein's layout did however make integration less fluent and continues to problematise efforts to overcome apartheid era planning. The Integrated Development Plans (IDP) are focused around integrating the city beyond the previous buffer zones and stemming the sprawl toward the south-east. However, the majority of new arrivals still tend to settle in the informal and peripherally located areas. These areas are more affordable and provide relative ease of access to the CBD. Unfortunately this aggravates the already crowded circumstances in areas such as Bloemside and the larger Mangaung township, whilst reinforcing and perpetuating the historical segregated urban plan (Rex & Visser 2009:336).

The geographic location of a church thus plays a role in its longevity. If a building becomes isolated from its congregation it will eventually become redundant. Its current context will also drive what an appropriate new function could be.

2.4.2. CHANGES IN BLOEMFONTEIN NEIGHBOURHOODS

With economic growth, the abolishment of apartheid and rapid expansion, neighbourhoods in Bloemfontein have become complex nodes. In the past these areas were interpreted and experienced with residential familiarity and homogeneity, but neighbourhoods are now much more complex. They are no longer

homogenous with single functions and have become multi-layered, both in terms of functionality and experience (Hoogendoorn & Visser 2007:347). This is especially true of Westdene, situated close to the CBD.

As with other cities in South Africa, the CBD in Bloemfontein has undergone various changes. This is especially true of the decentralisation that occurred most significantly in the 1990s. With the changing nature of neighbourhoods specific definitions have become more difficult (Hoogendoorn & Visser 2007:348). Westdene functions on many levels, as commercial, residential, and entertainment node.

Decentralisation is not a new phenomenon and has been a factor since the 1970s, with business starting to gravitate towards the newly developed suburbs. The start of increased westward migration of business from the CBD was the development of the Loch Logan Park and Westdene Arcade in 1986, along with the continuing development of the Loch Logan Mall, Brandwag shopping centre, Mimosa Mall and College Square around the late 1990s and 2000s (Hoogendoorn & Visser 2007:334,336).

Another contributing factor to the migration of formal business from the CBD, was the influx of informal trade and settlement in the 1990s that followed the abolishment of apartheid laws. This caused decentralisation of formal business and changed the dynamics in neighbouring residential areas such as Westdene or Brandwag, because commercial activity from the CBD now moved into residential areas

(Hoogendoorn & Visser 2007:336). Westdene (Western Extension) was developed in the 1900s with low income white residents in mind. The development was possible due to the economic growth of the 1930s and was completed by the time Bloemfontein was declared to have the status of a city in 1945 (Schoeman 1980:174; Hoogendoorn & Visser 2007:334). The neighbourhoods of Westdene and Brandwag have become mixed use areas. Westdene is a fragmented space, indicative of the general urbanisation taking place throughout the country.

It is one of the neighbourhoods that quickly became racially desegregated. The area was also strongly influenced by the decentralisation of business, creating an influx of people. This area has undergone further development between 1994 to 2004, becoming more commercial to the south, but continuing to fulfil a residential function to the north (Hoogendoorn & Visser 2007:334,335).

2.4.3. SOCIO-POLITICAL CHANGES IN BLOEMFONTEIN

Bloemfontein in 1945 had a population of about 67 000. The city had been largely defined by the English and Afrikaans speaking communities and the relationship between them from its early years up to the 1940s. However, in 1948 with the victory of the National Party, Afrikaner Nationalism was strong in Bloemfontein (Schoeman 1980:302,305).

The city experienced growth in the 1950s, but Schoeman (1980:305,306) laments the way the city changed from its republican and colonial era character. The development of Markgraaff Street as a governmental centre in the 1970s, with the offices of the

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provincial administration, the Sand du Plessis theatre, the CR Swart building and other civic structures on a much larger scale that had been previously seen in the city, also contributed to a changing character. The changes in the character of a place has an influence on the existing buildings. When the context does not lend itself to the functioning of a place of worship, either the people, building or both need to adapt to suit the context.

In Bloemfontein the influx of people and the subsequent growth of the city, provided the opportunity for the Church to establish many new congregations (fig. 16, 17), that in turn needed new buildings. Further changes in later years in the neighbourhoods of congregations again influences the buildings. The introduction of more commercial functions in the Westdene area, led to shrinking residential areas and the loss of members for the NHK Bloemfontein and GK Bloemfontein-Wes. Many factors impact on the design and life of a church building, its physical context being chief among them.

2.5. TYPOLOGICAL DEVELOPMENT IN CHURCH DESIGN

With the development associated with economic growth, technological change or political stability, new building types are developed. All these specific new types bring with it a close investigation into function, and whether this be a new function or an altered function, plans have to be studied in order to see the effect of these new functions on design. Churches were not exempt from changes brought on by economic growth: function and form and have similarly become varied in all these aspects

(Pevsner 1976:289). With function being the driving force since the advent of modernism, different denominations have developed forms suited to their specific worship ritual and needs. These needs or rituals may change over time, resulting in changes in church design typology.

The design of churches has been regarded as a problem different in type and kind from secular buildings, an inheritance from the modernist theories of the 1920s and '30s, when tradition and ritual were regarded as less important to design (Architect's Journal 1967:368).

Different protestant denominations have varying rituals and activities that take place during a service, the most important of which have traditionally been the ministry of the Word and of the Eucharist. The dominant activities have the chief influence on plan form. The distribution of the main elements of the plan becomes a standing reminder to the assembly of the hierarchy of activities that take place within it, and by extension the theological doctrines that determine these rituals. A church does not only serve the practical needs of a congregation. It needs to provide shelter, heat, light (preferably daylight) and good acoustics, but also needs to reflect the attitude of Christian assembly. It is this complete space that serves as a symbol and influences the people that gather within it, in their way of moving, speaking and their sense of reverence (Church Buildings 1967:371,385).

After the Reformation (1517), the medieval cross churches that no longer fitted the needs of the reformed protestant service (*erediens*), especially since the lines of sight in these buildings did not allow for a clear view of the pulpit, were changed. This was done in favour of plan

types that provided for one of the main factors in reformed worship, the focus on the pulpit, as it symbolises *sola scriptura*. The pulpit was not the focal point in early medieval Roman Catholic churches in which the altar was placed at the head, but became the essence of the liturgical space for Reformed churches (Kesting 1978:109).

In the Afrikaans Reformed Churches the rectangular hall with an emphasis on interior space became one of the favoured types. Along with the auditorium plan (early 20th century) and the later reinterpretation in the form of the *kappiekerk* (1960s), where architects such as Johan de Ridder claimed the form was a result of Reformed principles, became the defining forms. Hans Koorts (1974) would also advocate the use of a simple rectangular form (Le Roux 2008:39; Kesting 1978:280).

No specific form can be attributed solely to the Afrikaans Reformed churches, but the auditorium (or modified Greek cross with romanesque influences) was decidedly popular from the early to mid-20th century, due to the influence of Gerard Moerdijk (1890-1958). Other plan types emerged with the development of architectural forms and experimentation in design after the Second World War.

2.6. LITURGICAL RITUALS OF DENOMINATIONS IN BLOEMFONTEIN

The Anglican and Roman Catholic churches are of the earliest denominations to have built churches in Bloemfontein but have fewer members in comparison to the NGK or charismatic denominations today.

Various other denominations such as the Roman Catholic, Methodist

and Anglican churches, as well as the various charismatic churches represent a large part of the worshipping community in Bloemfontein and the rituals that govern their building designs are included where their buildings are represented as a case study.

The NGK has a strong presence in Bloemfontein even though its membership is declining. In 1974 there were 60 118 members in the Bloemfontein circuits, but only 29 191 by 2004 and even with the addition of a new congregation in 2010 (Woodland Hills) the membership had declined to 27 337 in 2011 (NG Jaarboek 1974:G2, 2004:378; 2011:414). This attrition rate is massive, with numbers halving in 30 years (fig. 22). Many members remain on the records but are no longer active in any congregation. The decline is more evident regarding attendance of services in certain congregations than in the records of membership.

The decline in Bloemfontein is related to the larger national trend. The reasons behind this attrition rate have been debated widely (Is die NG kerk 'n sterwende kerk? 2012:online, De Villiers 2010:online) and include emigration of traditional members and the movement of members to other denominations, as well as the changes in attitudes with the abolishment of apartheid (Leonard 2012: online). The decline may also be ascribed to the change in identity these churches are facing, with the charismatic movement having a strong influence. However, the Protestant churches still do have significant support.

The rituals of the Afrikaans Reformed churches are important because of the strong presence of the denomination here, with the

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focus of the study also being on these Churches specifically. The history and role of these Churches impact on their buildings.

The NGK, as well as its two sister churches, the GK and the NHK, had ties with the National Party. Although the church had a strong presence before the NP government came to power, most new churches were built during the height of the apartheid era, from 1940 to 1970 with a decline from the late 1980's as social and political changes were also taking place (see fig. 16, 17).

The NGK has 20 congregations within the city limits (2011 NG Yearbook). Its sister churches, the Gereformeerde Kerk (GK) and Hervormde Kerk (NHK), have an additional 11 congregations. These churches are still the most prominent in the city.

The Baptist church has also grown considerably, especially under the Afrikaans community, with former members of the NGK seeking a new refuge there. However, the charismatic churches feature strongly since establishing a presence through the Christian Revival Church (CRC), Doxadeo, Fountainhead and Shofar (2010) churches in the late 1990s (Jaftha 2005: 24).

The most distinct differences in terms of liturgy and worship between the Protestant (Reformed) churches, such as the NGK and the Charismatic denominations such as the CRC is that the main focus of each differ and consequently the way the ritual of worship is conducted. The design of the spaces is governed by how the ritual is performed. Thus churches designed specifically for the Afrikaans sister churches will have a different form than a church designed for a CRC congregation. In the high church tradition, the focus is on Holy Communion, and thus the altar is

the element around which the ritual takes place and is visually placed in the most significant part of the design. In the reformed protestant tradition the focus is on the Word and the delivery of it, thus the element that provides for this part of the ritual, the pulpit, becomes the focal point. Similarly with charismatic churches, where the focus is on the emotional experience of the Holy Spirit through worship, the dais where the band provides the music for this experience is placed where it is visible to all.

Churches designed for the Afrikaans Sister churches usually have a distinct and prominent pulpit with the pews organised in a manner as to ensure the congregation can see and hear the Word being preached. In other denominations the linear aspect of the building is emphasised, the procession toward the altar for example, rather than the focus toward the pulpit. The ritual determines the form and when the building needs to be adapted either a similar ritual needs to be introduced or the building needs to be adapted to suit it.

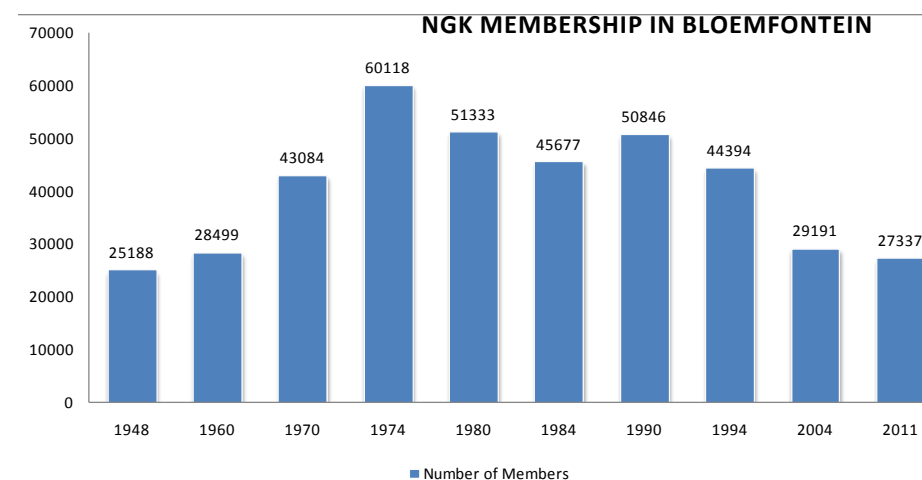


Figure 22. The number of members of the NGK church in Bloemfontein from 1948-2011 (data compiled from NGK Yearbooks at the Synod archive) Note the attrition between the 1970s and 2000s

2.7. THE CHANGE AND DEVELOPMENT OF CHURCH FORMGIVING IN SOUTH AFRICA



FIGURE 23. First Unitarian Church, Madison, Wisconsin by Frank Lloyd Wright, 1951
[online] <http://www.forconstructionpros.com/article/10686252/green-roof-harmonizes-historic-church-designed-by-frank-lloyd-wright> accessed 2012-09-07

Afrikaans church design in South Africa is interesting in the sense that typical typologies and style elements have been combined and adapted in this context. Churches here have diverse architectural features and influences. The adaptation of the Greek cross plan by Gerard Moerdijk, and the later development of the *kappiekerk* in the 1960s, as an adaptation of the First Unitarian Church designed by Frank Lloyd Wright in 1951, reveals the particular qualities of South African churches as being inspired by various movements and elements (Koorts 1974:60). Wright combined the spire, sanctuary and parish hall into a single building and described it as: “a church where the whole edifice is in the attitude of prayer” (Christ-Janer and Foley 1962:272). The relationship between Wright’s design and that of

the *kappiekerk* can be seen most clearly in the design of the roof as ‘hands in prayer’ (Fig.23,26).

Koorts (1974:56) identified three types of Afrikaans church design in South Africa, namely: the (1) *Boerekerk*, as a vernacular or pioneer building type, the (2) Neo-Byzantine (Moerdijk development) and the (3) *Kappiekerk*, as the main architectural approaches of the Afrikaans protestant churches over time.

Koorts (1974:56) coined the term *boerekerk* and described a typical example as the product of the late 19th to early 20th century as being the only type of church building, in his view, that embodies a sacred atmosphere, solemn and edifying in appearance. These churches were built mostly of local stone with their references to Gothic, Romanesque and Baroque elements - and the Church in Graaff-



FIGURE 24. Graaff-Reinet NG moederkerk, Charles Freeman, 1887,
[online] http://www.genza.org/bonus/main.php?g2_itemId=1357 accessed 2012-09-07

CHAPTER 2 - METHODOLOGY AND BACKGROUND

Reinet specifically as a jewel in that landscape. The churches of this grouping have references to many eras in architectural history and were often the products of what a congregation felt a church should look like. In architectural terms the NGK Graaff-Reinet resembles a cathedral. It is the focal point of the town, the largest and most significant landmark of Graaff-Reinet and it defines the spaces around it.

Although these churches are striking, and often have an atmosphere reminiscent of European church buildings, Koorts's belief that these buildings are the only types that are truly applicable and valuable in South Africa, is subjective and the same attributes can be assigned to church buildings of later eras and types.

Developments in the 1930s, when Gerhard Moerdijk was at his most influential, resulted in the auditorium plan becoming favoured among congregations building their first churches. These churches, inspired by byzantine era designs and often constructed with face brick, were very popular. The Greek cross and centralised plan types served as inspiration and Koorts (1974:56) makes a direct comparison, stating that the designs of this era were adaptations of St Mark's in Venice or San Vitale in Ravenna. The NGK Bloemfontein-Oos (6.2.2), NGK Rodenbeck (6.2.5) and NHK Bloemfontein (6.2.4) are examples hereof, as are the GK Bloemfontein (6.2.1) and GK Bloemfontein-Wes (6.2.3).

The combination of various elements in these designs is typical of the era, the centralised plan type provides for a sense of community in the building and a very strong focus on the pulpit enforces the Reformed ideal of *sola scriptura*. Moerdijk (Le Roux 2008:24) justified the adaptation of the Latin cross to the Greek cross and later to plans where the cross becomes more of a hexagonal shape as a way of dealing with acoustics and lines of sight. The brothers Wynand and Hendrik Louw also designed similar churches, no doubt due to Moerdijk's influence, who worked with them on early designs⁵.

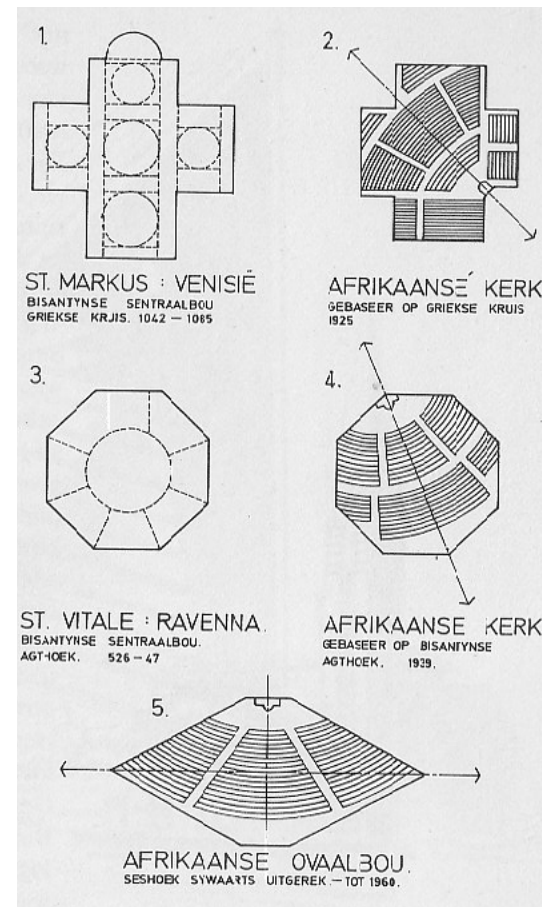


FIGURE 25. Plan influences of Afrikaans Reformed Churches (Koorts 1974:57)

⁵ The NGK church Bloemfontein-Noord was a collaboration between Moerdijk and Wynand Louw in 1923.

Afrikaner identity as reflected in church buildings was an important issue for Moerdijk and he had argued for abandoning the Gothic influences he saw as being 'English'. He advocated the use of the sober Romanesque influence as being Afrikaans. This meant that he could design more appropriate (more Afrikaans) churches for communities that wanted to shed the un-Afrikaans identity of their Gothic influenced buildings (Fisher, 1998:132). The NGK Tweetoring church escaped a proposal by Moerdijk to demolish or drastically change it because its Gothic influences were deemed unacceptable for an Afrikaner church (Roodt 1987:70).

The rise of Afrikaner nationalism, forged in the early to mid-20th century (Worden 1998: 14), flourished just as the search for a specific identity in church design was at hand. Moerdijk's 'type' of design remained popular



FIGURE 26. NGK Berg-en-Dal, by architect E. Meuller, 1958 in 2012.

in the 1950s and early 1960s and is seen in many towns in central South Africa.

The *kappiekerk* or tent church type became popular throughout the country in the time after the Second World War. Even though the centralised-Byzantine type of church was still built, there are many examples located in Bloemfontein (Van Schalkwyk 1982:159). The plan is based on a fan or stretched wedge with the roof exaggerated as the main element of the design, steeply angled at the edges almost reaching the ground. The gable elevation is usually a large glazed panel with coloured panes (Koorts 1974:60). NGK Berg-en-Dal (Fig.26) in Bloemfontein serves as an example of this type of design. The popularity of similar designs is linked to the influence of Brazilian modernism that became especially fashionable in the early 1960s. This can be seen in church design in the use of free standing towers as a reference to churches such as the Belo Horizonte by Oscar Niemeyer (see Chapter 6.1.2). The introduction of another influence, in the form of Brazilian modernism fuelled the debate on appropriate church design in ecclesiastical circles (Gerneke in Fisher *et al.* 1998: 217).

Koorts (1974:58) was outspoken about this type of design, stating that the plan of the tent type church was its only redeeming feature. He was also against the use of round, octagonal, or Greek cross plans favoured by Moerdijk and his contemporaries 20 to 30 years earlier. Koorts proposed an early Christian church type, such as the basilica, for contemporary protestant design, mainly because the plan is best suited to the specific liturgical needs of Protestant congregations

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(Van Schalkwyk 1982:150). However, the liturgical needs are addressed just as adequately in a *kappiekerk* or auditorium type church. Koorts' designs are functionally very effective even if lacking in the sense of community that is achieved in auditorium type buildings such as the GK Bloemfontein (6.2.1).

The Synod commission of the NGK (*Sinodale kommissie*) and their subsequent report [1966], where architect D.P. Kesting was involved, agreed that the rectangular plan type with a horizontal liturgical axis, clear lines of sight, symbolic rather than representational art and good acoustics, was the ideal (Le Roux 2008:21). These guidelines for the design of Reformed churches had been stipulated by the end of the 1970s.

After this report was published, many new churches were designed along these guidelines. NGK Brandwag (1976) (6.2.9), Tempe (1975) (6.2.8) and Monument (1970) (6.2.7.) are cases in point. Monument is even used by Koorts as an example of what a successful design should be like in his book *Beginnels van Gereformeerde Kerkbou* (1974:130).

In the Protestant church the various spaces in the building do not have hierarchical importance as is the case in Gothic churches. No part of the building is considered more religiously significant than another and no division is made between the liturgical and congregational spaces. The focus in the protestant church is *sola scriptura* and the design of the building reflects this in the sense that the pulpit forms the main focus (Koorts 1974:65; Le

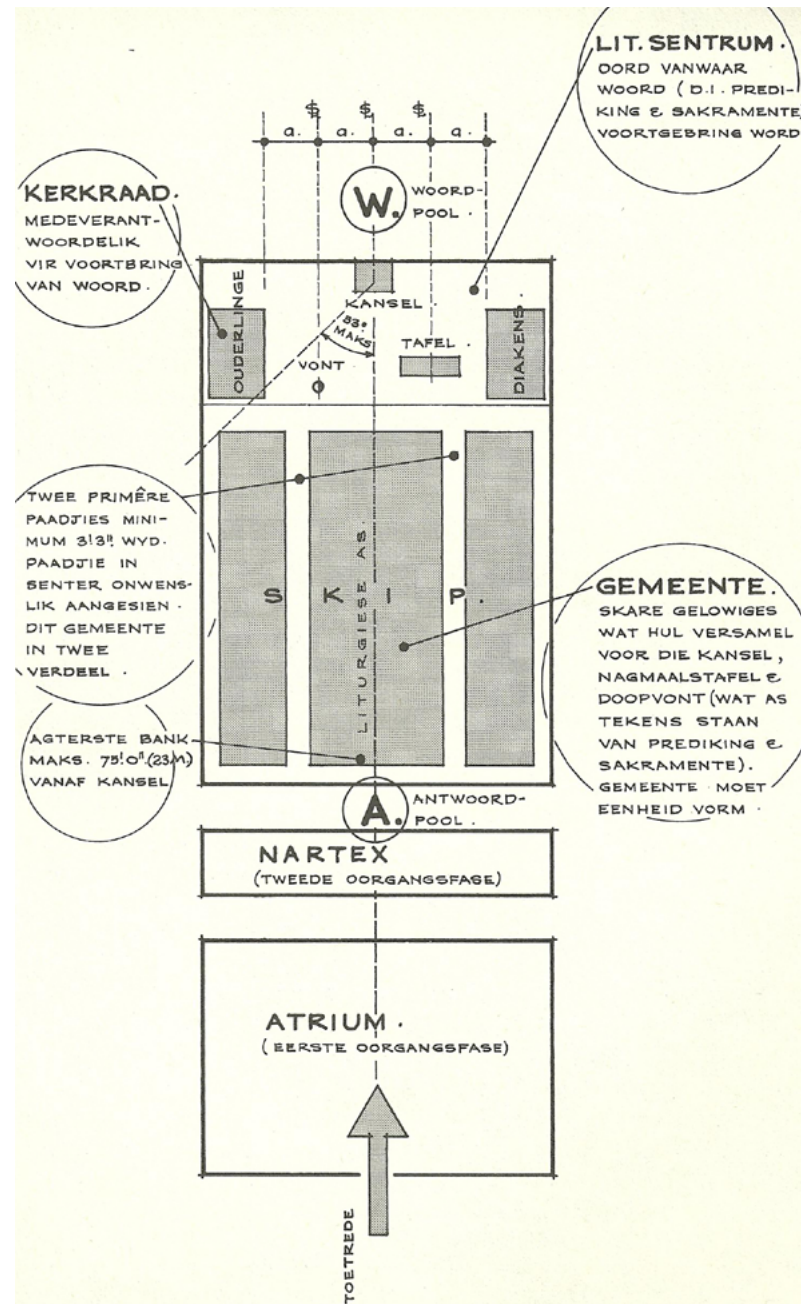


FIGURE 27. Diagram of what Koorts considered the Ideal Plan type for a Protestant church (Koorts 1974:117)

Roux 2008:43). This allowed for various interpretations and even after the debate on what the ideal church plan should be, various design solutions were developed and supported, including that of the tent style (Le Roux 2008:43).

Liturgically the three sacraments, symbolised by the pulpit (*scriptura*), table for communion (*nagmaalstafel*) and baptism font (*doopvont*), have to be placed in such a way as to form a unit, placed toward the nave, to be visible to the congregation. These elements are seen as representing the basic principles of protestant worship; the pulpit representing the preaching of the Word, the *nagmaalstafel* representing the Holy Communion and the baptism font representing the act of baptism and the promise of belonging to Christ. Latin or Greek cross type plans were favoured in the early 20th century, often being developed into octagonal or even round shapes. The focus of these types of plans is slightly off-centre or toward the point where the axes of a cross plan meet (fig. 25). The placing of the pulpit necessarily has to be to the side, to avoid part of the congregation looking at the preacher's back or having him continuously turn around. The remaining central space is filled with pews (Van Schalkwyk 1982:10; Koorts 1974: 58).



FIGURE 28. NGK Universitas-Rif, 1991, HF Vermeulen, interior 2011



FIGURE 29. NGK Heuvelkruin, 1990, Ian Robb, interior 2011

Seats at the head were dedicated for use by the *ouderlinge* and *diakens*. The procession of the *kerkraad*, followed by the *dominee*, would enter from the *konsistorie* and take up their designated seats. This ritual is observed strictly only in the more conservative congregations of the reformed sister churches. In congregations that have become more charismatic, designated seats are no longer the norm.

The most recent NGK churches to be built in Bloemfontein are Langenhovenpark (1986), Heuvelkruin (1990) and Universitas-Rif (1991). Universitas-Rif (Fig.28) and Heuvelkruin (Fig. 29) are most evident of the move toward more multi-functional spaces. Universitas-Rif does not even have fixed pews so as to accommodate other functions in the space. The multi-functional church is an additional type, distinct from the auditorium or rectangular type. The recent buildings (Universitas-Rif and Heuvelkruin) have the rectangular plan types advocated by Koorts but have less symbolic

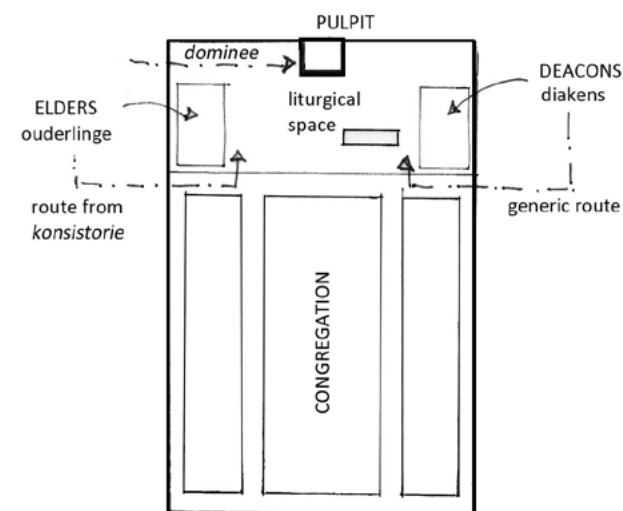


FIGURE 30. Diagram indicating relative placing of elders, deacons and congregation in a Reformed Church

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elements. Neither Universitas-Rif nor Heuwelkruin have towers or spires, galleries, large fixed pulpits or pipe organs. These buildings are less recognisably churches and have little beyond signage to proclaim their main function. However this inherent adaptability provides the opportunity for other groups to also utilise the building, and Universitas-rif is used throughout the week by various religious and secular groups of the area.

2.7. CONCLUSIONS

The development of architectural form has impacted on the way congregations interact with their buildings, the choice between symbolism and utility becoming especially significant. Congregations have become aware of the fact that the investment in constructing a church is vast and must be justified beyond the routine functions on a Sunday.

The choice of multi-functional buildings, with less inherent traditional symbolism over the highly symbolic churches of the late 19th and early 20th century in South Africa can be seen as a way of counteracting the dilemma of a redundant building. The open plan design of NGK Universitas-Rif (Fig. 28) provides for various functions beyond Sunday worship and ensures that the building should not become redundant as easily.

On the other hand, the sense of reverence and warmth that creates an ambience specifically suited to worship may be lacking. Universitas-Rif also reminds more of a school assembly hall than a place with a religious ambience, while the NG Student church

(case study 6.2.10) a well designed auditorium or lecture hall, lacks the unique daylight quality or sense of reverence that one expects from a place of worship. In other churches, especially the older centralised auditorium types, tension arises between innovation and tradition, between liturgical change and formal space.

The move towards multi-purpose design may be explained by the influence of modernist ideas of multi-functional spaces, coupled with the rise of the charismatic services, where the service is less formally structured and more focused on the gathering of worshippers. In the auditorium type churches of Moerdijk and his contemporaries, adapting the interior space to new liturgical demands may be difficult, especially if the floor is raked.

But the design of a building alone does not determine its lifespan. Rather its location and the changes surrounding this specific geographic context has a marked impact on the future of a congregation and their place of worship. The shifts in the composition of not only the environment, but also the socio-political context in Bloemfontein, has specific relevance to church buildings. The NG Tweetoring church, NHK Bloemfontein, GK Bloemfontein (see Chapter 6), have all had to make the choice between keeping a building in the CBD, selling it, see it be demolished, or adapt to a new way of functioning in a new context.

It is not impossible to adapt, architecturally or socially, and the continuing development and innovation in architectural design, as well as in forms of worship, provides opportunities for creating buildings suited to changing dynamics, not only within the Church but in broader society.

CHAPTER 3 - THE REFORMED CHURCHES AND THE SOUTH AFRICAN STATE

3.1. THE RISE OF AFRIKANER NATIONALISM

Historically, a connection between the ruling political party and Church is not uncommon. The Afrikaans Reformed Churches were so closely and intimately linked and interwoven with the social, political and economic development and change of South Africa, that its history is broadly comparable to the main eras in the history of the country as a whole (Kesting 1978:185).

The Church has always played an important role in the history and identity of the Afrikaner. After the Anglo Boer War (1899-1902) and the forming of the Union in 1910, politicians regarded the Church as the most important institution in the Afrikaner community. It was not only treated with great respect, but with a degree of trepidation (Giliomee 2003:384). Social status and ethnicity virtually determined denominational identity. With Afrikaners being settled largely in rural areas, especially early in the 20th century, the NGK had significant support in these communities. The middle and upper echelons of white society (especially English speaking) largely supported Anglicanism, no doubt due to the “elite connections” of this denomination (Goodhew 2000:346).

From its founding the NP had links with the Afrikaans Reformed Churches; when the party was founded in 1914, it attracted the support of young clergy, and in later years prominent church leaders played a role in the party (Giliomee 2003:370). Education became a key issue for the NP and with the support of the Church, the government could shed light on the language issue. If Afrikaners were to become ‘proper citizens’, they needed to overcome their sense of marginality and inferiority. The way to

overcome this was through education and language, since language was seen as the intimate expression of the national being (Giliomee 2003:371).

Rev. William Nicol (NGK reverend and administrator for the Transvaal province between 1948 and 1958) felt the predominance of English language schools during the early years of the 20th century was tantamount to theft. Faith and language were entwined in the ways a new national community was being imagined (Giliomee 2003:378, 384). The prominence of the Church leadership in the government and in national debates increased the importance of this institution in the social realm.

These links go further; the leader of the NP when it came to power in 1948 was D.F. Malan⁶, respected as someone who wrote as a ‘theologian-philosopher on the political agenda’, himself also a NGK reverend⁵ (Giliomee 2003:371,374,385). He went as far as to declare that he had entered politics to prevent political divisions creating a Church schism. Malan realised that for a national movement to succeed its members needed to believe that their community was unique. He went on to say that the Church had held the settlers in South Africa together as a social unit for over 250 years. The

⁶Malan was a reverend in the Karoo town of Graaff-Reinet when the rebellion of 1914 broke out. He attended a meeting in Bloemfontein in 1915 which was called to prevent a Church schism. He united the meeting by making a proposal that declared that the NGK, apart from its calling as a Christian Church, also had a special calling to the Afrikaner people (Kerkbode 1915 quoted in Giliomee 2003:385).

CHAPTER 3 - THE REFORMED CHURCHES AND THE SOUTH AFRICAN STATE

guarantee of nationality was the Church, the means by which God guided and forged the Afrikaner community (Giliomee 2003:386).

However, the NGK did make the declaration in 1941⁷, that it could never associate itself with any form of state domination or intervention, undermining the Church in its freedom, as was found with the European totalitarian systems (Giliomee 2003:444). On the other hand, a study carried out (by Carstens cited in Goodhew 2000:347) shows the NGK with a virtual religious monopoly in many rural areas, indicating the level of influence this denomination had.

The 1960s saw the growth of the NGK, but also prominent figures within the Church questioning the political paradigm. Nevertheless, the connection between the NGK and the ruling party ensured that the Church enjoyed a period of support and growth and unified identity, and many new churches were constructed during this time. This explains the proliferation of NGK churches built in Bloemfontein in the 1960s and 1970s (Fig.16, 17).

With the abolishment of apartheid the Church had to deal with its connection to the apartheid government and find its place in a new context. Although prominent figures within the Church had been outspoken about apartheid since the 1960s, the NGK first declared apartheid a sin in 1990 and again at the 1998 general Synod, where the Church confessed its own part in it (Gaum *et al.* 2003:54). Whether the role the Church played in apartheid and their repentance for the sin is directly related to the loss

of membership is almost impossible to determine. A multitude of factors influence Churches. What is clear, is that where congregations are unable to adapt to a new context to keep serving its members only, the building could soon become an empty shell.

3.2. THE CHURCH DURING A PERIOD OF ECONOMIC GROWTH

After the many difficulties faced during the first half of the 20th century and with the end of the Second World War, the number of Afrikaans Reformed *moederkerke* (founding congregations) in South Africa stood at 724 (Kesting 1978:537). Between 1946 and 1960 the economic development of the country also impacted on the various churches, with the Afrikaans Reformed churches having grown to 1244 *moederkerke* (Kesting 1978:537).⁸

With the increase in urbanisation during the 1940s, many new congregations were founded in cities. During this time the functionalist architectural ideas were on the foreground. The first architects who were also members of congregations started to design churches and to think carefully about what the form of their churches should take (Le Roux 2008:23).

“The introduction of modern building derives strongly from the influences of Holland on the style of Afrikaans churches. With guidance from influential source as the church, the Afrikaner community as a whole allied themselves with the modern developments in architecture much more quickly than would otherwise have been the case” (Biermann cited in Fisher 1998:133). It is also important to note that during the late 1940s to 1950s, almost no temporary worship spaces, such as school halls or tents, are recorded

⁷ This was done in the Kerkbode of March 1941. The publication is the official journal of the NGK

⁸ Refer to Chapter 2 where this growth in congregations can also be seen in the number of new churches being constructed in Bloemfontein.

and is further evidence of the economic stability (Kesting 1978:537). This growth continued for the Afrikaans Churches between 1961 and 1980 with the country becoming a republic, even though political tension was building with the ANC being banned in 1960 (Schoeman 1980:226).

The growth in church membership naturally led to many new churches being built. The Church aims to grow and provide places of worship for its members. However, many of these buildings were designed solely with the Afrikaans Reformed traditional form of worship and homogenous congregations in mind. The NGK built churches enthusiastically during the 1960s and 1970s, confident of future growth and stability. However, the Church now faces many challenges, having to adapt to various changes and perhaps unanticipated influences, declining membership and the many church buildings that will need to be adapted, or are adapted, to suit a congregation that requires multi-functionalism rather than space orientated to a specific (Reformed) ritual. The designs of churches built in the 1990s are evidence of a move towards buildings that would provide not only space to the congregation but also for the larger community.

The trend toward the re-use of existing Afrikaans Reformed churches, for not only secular use, but for use by a different faith is seen in cities such as Johannesburg more so than in Bloemfontein. In Johannesburg there is a strong move by the muslim community for acquiring redundant church buildings. The NG churches Johannesburg-Wes, Langlaagte and Crosby West, all now function as Islamic places of worship. The Johannesburg NG *Moederkerk* was demolished (De Villiers 16 April 2012: online).

3.3. THE DECLINE OF THE AFRIKAANS REFORMED CHURCHES IN SOUTH AFRICA

As mentioned in Chapter 2, the political changes of the late 1980s and early 1990s had an impact on the churches in South Africa, especially on the Afrikaans Reformed Churches and most profoundly on the NGK. Goodhew (2000:334) states that by the 1990s, mainline Protestant Churches (this includes the NGK) were suffering considerable decline, whilst on the other hand, African Independent Churches were growing rapidly. Various forces influenced this pattern of decline and growth beyond the political situation, socio-economic pressures, secularisation and particular religious factors.

The decline of Afrikaans reformed (NGK, GK and NHK) may have been partly due to the increasing opposition of their leaders (such as Rev. Beyers Naude) to apartheid, alienating conservative members of congregations and creating tensions within these communities, but it cannot be seen as the only reason. The comparative rise of other denominations could have been because of the apolitical gospel which they preach. However, Goodhew (2000:362) suggests that the evidence of connecting church growth and decline strictly to political events is decidedly limited. Isolating the specific nuanced influences related to decline and growth is difficult.

Still, socio-economic explanations alone do not account for the fact that mainline churches were often left behind, even with their access to more material resources than most other denominations. Nor does it explain why the switch away from mainline churches to other denominations occurred in various communities, not just those

CHAPTER 3 - THE REFORMED CHURCHES AND THE SOUTH AFRICAN STATE

locked in poverty (Goodhew 2000:361). By the 1970s the trends of growth shown by all the mainline churches were continuing, all denominations were growing numerically (Goodhew 2000:350), but this growth did not last.

There has been an overall decline in religiosity among South Africans recently. According to the Win-Galup International Religiosity and Atheism index, between 2005 and 2012, the percentage of South Africans that listed themselves as religious had declined from 83% to 64%. This seems to prove the theory of increasing secularisation (Jackson 15 August 2012: 11). In comparison with other countries, South Africa is part of a wider shift in religious belief, reflecting the rise of the “dynamic of extraversion” and a global charismatic movement (Goodhew 2000:366). This, along with specific religious factors such as zeal, theology, liturgy and the competence of religious bodies may account for the shifting decline and growth in denominations. African Independent and Charismatic Churches have shown great energy in propagating their message, eclipsing efforts by mainline congregations.

Mainline liturgy, that borrows heavily from European models, is characterised by a more formal approach and limits the spontaneous participation possible in charismatic congregations (Goodhew 2000:363). The Afrikaans Protestant Churches (and other ‘white’ mainline Churches) that are still thriving are those that have adopted the dimension of liturgical innovation of the Charismatic movement.⁹ The NGK has still has strong presence

in Bloemfontein even though its membership is declining. Certain congregations still have significant membership and function well, but others are facing steady decline.

The NGK is not the only denomination facing the prospect of an increasing decline, other mainline churches such as the Anglican Church that opposed apartheid, also lost members to a similar degree (Giliomee 2003:661). Other churches, either independent or charismatic churches such as the CRC, became very popular in the 1980s and this further impacted on the membership of mainline churches (Goodhew 2000:236). This continuing decline in certain areas is not only occurring in South Africa, more and more church buildings become redundant, due to both shrinking congregation size and the financial limitations that prevent maintenance in the USA as well (You 2007:ii).

In 1975 the decision was made in the Afrikaans Reformed Churches (GK, NGK and NHK) with the acceptance of the memorandum of combining congregations and of unity of congregations (*Akte van Kombinasie van Gemeentes en ‘n Akte van Eenwording van Gemeentes*) that would provide for congregations that could no longer exist independently by making it possible for congregations to be dissolved or combined with others (Kesting 1978:78). Yet at the time, the search for solutions for redundant buildings, that could mean selling the property on the one end of the scale or stoically hanging on to a building on the other end, was more evident in the USA or Europe (Binney and Burnman 1977). These challenges are becoming more marked in South Africa recently, with churches being reused in various cities for various purposes (see Chapter 5).

⁹ The NGK Bloemfontein-North is an example of this. The congregation offers various different services with a focus on a more informal approach.

3.4. CONCLUSIONS

The link between the growth of the Afrikaans Reformed Churches and the apartheid government is undeniable. However, it is not definitive that the Church grew so substantially simply because it had such a close association with the State (Goodhew 2000: 366).

The fact does remain that a great number of new congregations were founded in the late 1950s and early 1960s, with a large number of new churches being constructed during this time, just when apartheid was on the rise (Chapter 2).

When an institution is so closely related to the governing body, *any* political change could have an impact, not to mention the complete socio-political transformation of 1994. The fact that churches are becoming redundant may be a remnant of this past, during which a great number of very specifically designed churches were built (especially in the case of the NGK). The Church now needs to deal with the buildings that were constructed so eagerly during this time. Buildings that are now no longer suited to a context where not only shifts in demographics and socio-political change have taken place, but also theological change. The financial constraints of maintaining a building without the support of a large congregation remains one of the strongest factors when a congregation decides to sell their building (De Villiers 16 April 2012: online).

South Africa remains a place where religion plays a strong role. The fear of political radicalism and a preference for quiescence did play a

part in establishing this continuing presence, especially among the white population, but so have many other elements (Goodhew 2000:366). The key shifts in religion combined with socio-economic factors will continue to impact on the context of religion and Christianity in South Africa and if it seeks survival, the Church will need to adapt more than its buildings.

CHAPTER 4 - THE LIFE-CYCLE OF CHURCH BUILDINGS

4.1. THE USUAL LIFE CYCLE OF GENERIC BUILDINGS

Many buildings undergo change in their lifetime. The process from design to realisation is expensive and involved and when the building is completed it does not remain static. It must be maintained or may be changed to serve new needs.

When changes are made to a church building several factors come into consideration. On a practical level municipalities may have restrictions on what changes may be made on a site zoned for specific use. If the building is of significant cultural or historical value, or over 60 years of age, the South African Heritage Resources Agency (SAHRA) will determine the level of permissible change. Furthermore the very design or structure of a building may not allow for any drastic change.

On a more abstract level, the views of the congregation or community will play a role in what is acceptable or whether it will be better to sell the building. There will be varying levels of intervention depending on each of these factors. These levels of intervention are explained and discussed using the case studies as examples.

Buildings are not static. They need to change and adapt as their use demand, or, perhaps, face destruction. Buildings are constructed with specific functions in mind, but the structures can and do outlive these functions (Dubois in Velthuis & Spenneman 2007:45). This creates an opportunity for re-use, if the design can be adapted.

The life-cycle of any building has different stages, that of design, construction and use. If the needs of the community or users change, the building may be sold, abandoned, re-used by another community, recycled with a new function, altered or demolished (Fig. 31).

Adaptive re-use is by no means a recent phenomenon, although it integrates well with the ideals of sustainability and green architecture that are issues at the forefront in an energy conscious society (Velthuis & Spenneman 2007:46).

The environmental upgrading of existing buildings is essential to effective in-situ re-use. It reduces energy consumption and, embedding environmental design and technology into existing buildings retrospectively, increases the effectiveness of these strategies (Yung & Chang 2012: 356). Adaptation is a means of extending the functional life of a building, through improvement and conversion, which ensures a sustainable future for the structure (Bullen 2007:21).

However, the importance of conserving existing buildings, albeit through adaptation and change goes beyond practical considerations. Church buildings play an important role in collective memory and the formation of identity. Preservation of churches involves formalising memory.

Preservation needs to allow people to use buildings in a way that forms connections beyond themselves. This creates an understanding of a larger society and their own history (Otera-Pailos 2012:42).

Contemporary architecture faces greater risks of demolition when it has outlived its function than older more historically significant buildings that are often protected by heritage law. Cathedrals, for example, are not only points of hierarchy and landmarks in cities, but are (especially in the European context) some of the oldest structures. Contemporary buildings, even though they may be especially striking in design and form, may not be considered as important as historical buildings.

4.2. THE USUAL LIFE-CYCLE OF CHURCH BUILDINGS

A church will not be constructed if there is not a strong commitment by a congregation to make the vast investment to build. A church is proportionately extremely expensive, it is used most often once a week, requires extensive maintenance and a large amount of energy for heating and cooling. The administration required to raise funds, appoint an architect and building commission may put strain on a young congregation. Once a church is constructed it becomes the responsibility of a congregation for many years, and if the congregation faces difficulties that cannot be overcome, it may lead to a redundant building.

A vacant or redundant church becomes a problem, both for the owner of the property and the larger community. Church buildings are large in scale and have unique morphologies, as the auditorium type by Moerdijk, for example. When these buildings start showing

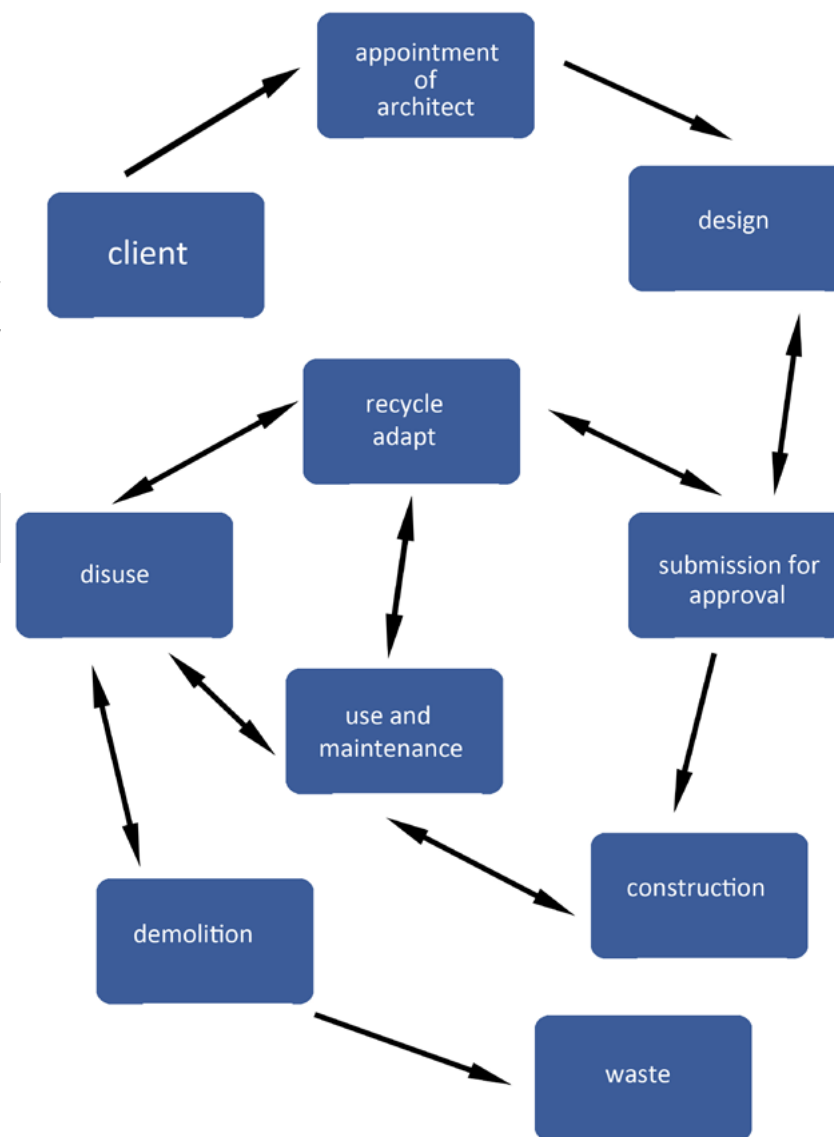


FIGURE 31. Diagram of the typical life cycle of a building

CHAPTER 4 - THE LIFE CYCLE OF CHURCH BUILDINGS

signs of physical decline a lack of maintenance and care can also become a symbol of the state of a neighbourhood. The case of NGK Rodenbeck illustrates this additional message a church may represent, as signifier of neglect (see case study 6.2.5.). The function of a church as the centre of a neighbourhood has potential even if the congregation no longer worships there. If potential problems are addressed it can continue to function, if this is not done, the building will simply decline to a state beyond salvage (Johnson 2004:1). The only remaining solution will be demolition.

If on the other hand, a new secular function is introduced the factors that caused difficulty for the congregation's survival must still be considered. Security issues, a building that requires difficult or labour intensive maintenance, or restricted access to the site, for example, will also affect other functions such as restaurants or retail outlets. Adaptive re-use may be the only solution for maintaining these structures in a community as assets for private and public service (Johnson 2004:1) The feasibility of new functions must be considered to ensure that it does not simply prolong the inevitable demolition of a such a building.

But re-use or adaptation goes beyond the pragmatic. Changes to buildings help us understand the complex narrative of a community. A church building can be an index to history. Prosperity often prompts additions, renovations or rebuilding. In some cases towers or halls may be added. Different economic and social conditions will have different impacts on a congregation and

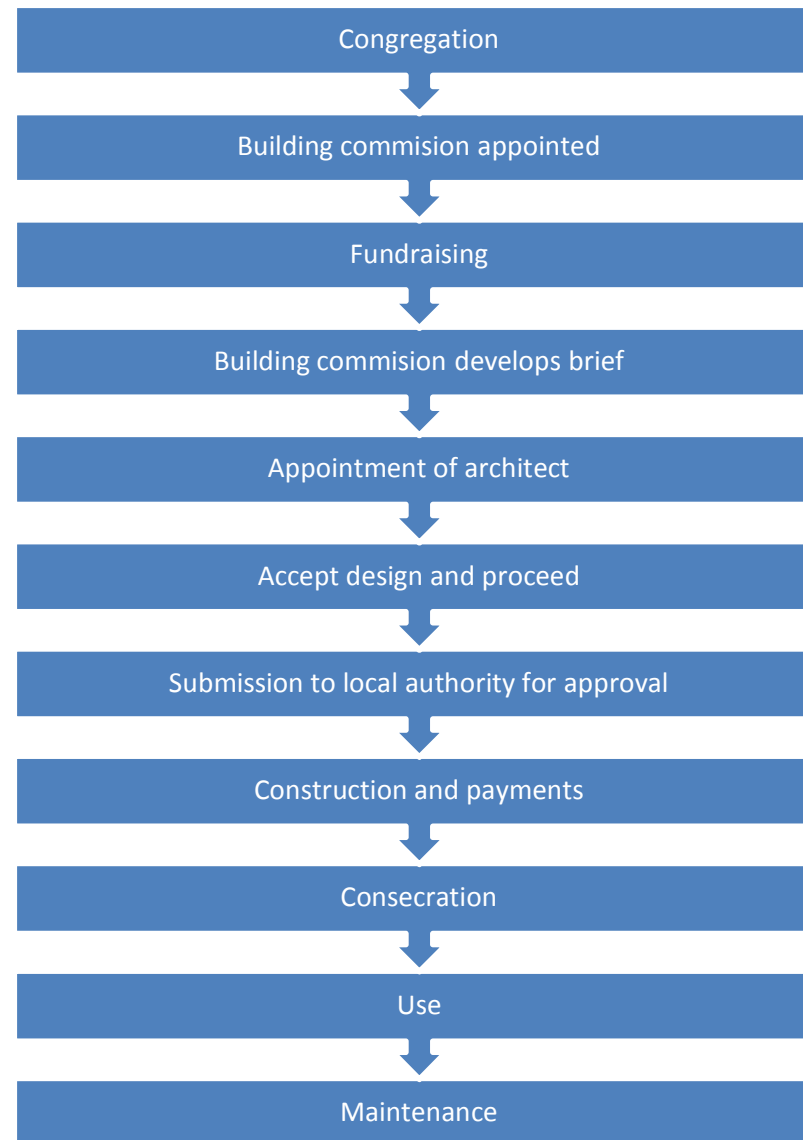


FIGURE 32. The various steps in the construction of a typical church building

what becomes of their place of worship (Morris in Binney 1977:137). Built heritage is complicated and may embody different emotions for various groups, which complicates conservation. Some groups may link a strong sense of place to a building, especially a church, where another group may not see the value of a redundant building. (Lowenthal & Binney 1981; Lynch 1972; Tweed & Sutherland 2007 in Yung & Chang 2012:356).

In South Africa in 1978 the concern over redundant churches was less pronounced than in the United States and Western European countries. Kesting (1978:77) states that it was still relatively unknown or extraordinary in the Afrikaans Protestant churches in South Africa to have a church become redundant. This can be explained in the light of the socio-political climate of the time (Chapter 3).

This lack of concern over redundant churches has since changed. The trend towards apostasy (*kerk-afvalligheid*) that has been pronounced in Europe has now become clear in South Africa this impacts on the church buildings. The public perception of churches is deeply connected with the cultural identities of the communities in which they exist (You 2007:18). This is true of homogenous communities, but once a community becomes more diverse as in the case of Westdene, Bloemfontein, this collective identity no longer exists and the building will lose the rootedness associated with a specific demographic.

The NGK Tweetoring church in Bloemfontein no longer has a permanent congregation and now provides the base for 'Towers of Hope', a multi-denominational outreach action in the CBD. The former NGK Monument

has been reconstructed into a Hyundai motor dealership, and other churches, such as the GK Bloemfontein-Wes, were demolished. In cities such as Welkom, churches have lost congregations and the re- and disuse of buildings is evident. The trend is occurring not only in the Free State, but throughout South Africa. A building in Highlands North, Johannesburg (corner of Athol Street & Joseph Road) is now, as a Video Town outlet, almost unrecognisable as a former church (Fig.33).

The number of redundant churches is more difficult to ascertain in South Africa. The fact that there is a definite decline in the number of people who indicate that they belong to a church serves as a guide as to the number of buildings that have become redundant. In the NGK when a building is rented or sold the proceeds go to the specific congregation in whose name the property is registered.



FIGURE 33. Video Town in Highlands North, Johannesburg 2011

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These funds are usually carried over when a congregation with a redundant church merge with another. The newly formed congregation then decides what to do with the funds. The Synod does not influence decisions on congregational level concerning these transactions.

The need for alternative use is clear - halls, museums, exhibition spaces, theatres, offices and community centres are all possible uses for church buildings. However much of how a building is re-used or adapted depends on the attitudes of the church and community (Strong in Binney & Burnman 1977:9). Architecturally good adaptation also depends on what is done to the spaces. A successful adaptation should preserve the quality and essence of the space and should be sensitive to the original (see Chapter 4.3).

The reasons behind the loss of these churches to demolition go beyond dwindling congregations and the cost of upkeep. There is, according to Strong (cited in Binney & Burnman 1977:31) unwillingness, sometimes even a refusal among clergy to accept that architecture can be an asset to both worship and missionary work. Where redundant church buildings could be a financial problem demolition should be a last resort. These buildings could be regarded as opportunities to meet urgent needs in a community where new buildings would be difficult to construct or finance. He goes on to state that more churches could be given a new lease of life by being handed over to other denominations or faith communities.

There are varying attitudes regarding these views in Bloemfontein. In some cases churches were sold (GK Bloemfontein *moederkerk*), changed drastically (NGK Monument) or even demolished (NHK Bloemfontein and GK Bloemfontein-Wes). On the other hand, there are also examples of churches that have been retained, by transferring the building to another faith community (NGK Bloemfontein-Oos) or when faced with a dwindling congregation holding on to the building by introducing community outreach services, as was done at the NGK De Bloem.

Arguments for and against re-use can include various points. Practically or aesthetically it may not be viable to retrofit or adapt. The community or Church may also have preconceived theological or emotional ideas regarding a proposed new use that may prove challenging to work around. In the case of NGK Langlaagte in Johannesburg, Bishop Ryan Sooknunan, who had been using the space, reproached the NGK for allowing a different religion to move into the space (De Villiers 16 April 2012:online).

Financial issues usually determine whether a building will be demolished adapted. The site where a church is located is often valuable and the sale might benefit a financially struggling congregation (Binney 1977:163; De Villiers 16 April 2012:online; Velthuis & Spenneman 2007:52). The commercial value of the site can play an important role, as it has in Bloemfontein with the NHK Bloemfontein and GK Bloemfontein-Wes. But adaptation may also be the only way to preserve a building's heritage in terms of its impact on the urban fabric. Its scale and location may be significant even if it can no longer function as designed (Bullen & Love 2011: 413).

When one has to consider reuse, two issues come to the fore, namely the suitability of the new use and the acceptability of structural or architectural change to the building (Brown in Binney 1977:163). The adaptive reuse of historic buildings is also more complicated than that of newer buildings (Yung & Chang 2012:353), since heritage legislation must be considered, the structure may need to be retrofitted or the design may be difficult to adapt. In any case a detailed and thorough analysis of a building will help to determine the opportunities and constraints for a new function (Cantell 2005:18). When adaptations are made to historically significant buildings the Burra Charter (2000), developed in Australia, provides guidelines in terms of what factors should be considered. However, what may be deemed a successful adaptation varies, but in the end, conserving the integrity of the design must be the guiding force.

The adaptive reuse of an existing building is more economic in terms of energy usage and the relative cost of old and new built space. Often valuable materials that were used in the original, such as the use of large amounts of crafted timber (such as yellow- or stinkwood for pulpits and pews) would not be unaffordable in a new building (Fitch 1998:169 cited in Cantell 2005:27).

Even when the cost of adapting a building to new function is more than completely new construction, there is additional, if more abstract value. The building could serve as a catalyst for revitalisation of an area, provide job opportunities, preserve historical resources and promote sustainable development (Cantell 2005:27), all of which are valuable beyond the immediate investment. Adapted and retrofitted buildings

represent the work of successive generations taking advantage of the existing expressive material, adding to it, and generating valuable new meanings. The success of adapted buildings lies in the value that is received, added and generated by the interaction between the two. This cannot be easily measured (Byard 1998:14).

4.3. ATTITUDES TOWARD THE LIFE CYCLE OF A CHURCH BUILDING

Velthuis and Spenneman (2007:54) argue that adaptive reuse may be more about protecting the values attached to a building than about saving the building for practical reasons. This is not necessarily always true, nor does it need to hinder a successful adaptation. The building, but also the character and atmosphere, the genius loci associated with it can be preserved. Adaptive reuse is a way to retain architectural and historical characteristics, whilst providing a building with a function and preventing its destruction.

Any unused building will deteriorate quickly due to factors such as vandalism, theft, fire and natural elements - NGK Rodenbeck is a case in point (6.2.5). The building was left without purpose or clear ownership and no responsibility was taken for its use or maintenance. The search for a potential new use may be time consuming but a function is necessary for a building to survive (Ambachtsheer & De Booij in Velthuis & Spenneman 2007:52).

When a building is re purposed, especially an old one, it can strike a distinct emotional chord. When a church is successfully renovated

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and adapted to serve a new purpose, it is given a new lease on life. With its unique qualities of mood, atmosphere, daylighting, form and material, it stands as a symbol of building upon history rather than erasing it (Cantacuzino 1989: 173; Levin 2011: online; Hildebrandt 2011:8).

On the other hand, this same adaptation could just as easily be seen as erasing memory. Preservation is a means to provide a sense of stability in a rapidly changing world. As a preservation strategy, the adaptive reuse of a church or other significant building (historically or culturally) often turns out to be more controversial than any other means of preservation (You 2007:3, 16).

Thus adaptive re-use, as Velthuis and Spenneman (2007:45) rightly point out, is a process of change that requires creativity and inventiveness, not only from the architect, but from all those involved in the process. A successful adaptation can be measured in terms of several guidelines. The first being the general principle that the original use of a place is the most appropriate, and if it is culturally significant it should be retained. However if this is not possible a new function may provide the only solution for saving the building (Worthing & Bond 2008:100). New uses could either be part of the natural development of the site, or essential to securing its future and safeguarding its significance.

It is thus important to understand the relative significance of the main elements of the site. One will also need to consider the appropriateness of potential uses in light of the importance of

the site, taking into account the financial and cultural viability of the site (Worthing & Bond 2008:148).

The successful adaptation of any building can be assessed according to certain guidelines that could include the following criteria:

- **Convertability** - Whether the intervention allows for change of use that is economically, legally and technically sound.
- **Reversability** – Whether the intervention can be demolished, quickly, easily and safely. Whether the new intervention can be removed and dismantled, leaving the original intact, even though a successful adaptation will become part of the narrative of the place (Douglas 2002:5; Worthing & Bond 2008:101).
- **Honesty** – The recyclability of the various materials and components in the project as well as the use of modern design and materials, provide a clear distinction between old and new (Douglas 2002:5; Worthing & Bond 2008:101).
- **Expandability** – Whether the design allows for increases in volume or capacity such as the insertion of additional floors.
- **Flexibility** – Whether the intervention will enable minor or major shifts in space planning, or allow for the reconfiguration of the layout (Douglas 2002:5).
- **Compatibility** – This relates to the physical characteristics of the building, but also to the ethical point of view of retaining

the spirit of place that is associated with more than the physical. The reuse of churches for social good rather than commercial purpose would be more compatible (Worthing & Bond 2008:101 Binney 1977:167). Buildings that have a new socially useful purpose appear to be the most effective means of creating a sustainable form of conservation (Yung & Chang 2012:353). Compatibility is applicable to other projects as well, reusing a library as a museum would be more suitable than reusing it as a factory, for example.

- **Minimum Intervention** – Whether the intervention is done in a way that does not damage the original fabric (Worthing & Bond 2008:101).

These factors, considered along with the guidelines of the Burra Charter, provide the way to determine when an adaptation is successful in terms of conservation. A project could also be deemed a successful adaptation if it provides a new lease of life for a building even though the original fabric is not completely conserved, such as in the case of the NGK Monument (6.2.7).

Possible uses could change over time, just as the social, economic, financial and spatial context wherein the specific building resides could change. Therefore these factors need to be taken into account as far as possible where assessments are made into the value of a building (Worthing & Bond 2008: 148). The context can change quickly and a building's level of adaptability will determine its future.

Appropriate uses should be sympathetic to the existing design and fit

the spirit and form of a building. With churches there are certain elements that create the ambience suited to religious worship. Public or community use with a degree of ritual and ceremony is ideal. The single volume should be maintained or at least the single volume of the nave.

Uses that require subdivision of the interior are less desirable. With a residential conversion this causes problems. Museums, galleries or libraries are better suited because these functions conserve the inherent spatial quality. Large open volumes with natural light suit these building types just as well and damaging alterations are avoided (Cantacuzino 1989:170; Hildebrandt 2011:8).

4.4. REGULATIONS REGARDING CHANGES TO BUILDINGS

When buildings are adapted in Bloemfontein, the National Building Regulations apply and in the case of a building 60 years or older, the regulations of the South African Heritage Resources Agency (SAHRA) also. When a site previously earmarked for religious use changes function, the site needs to be rezoned or permission for a specific use must be obtained, since different functioning buildings pay different property taxes and certain functions may not be restricted in residential areas.

Public Benefit Organisations may apply for the exemption of property tax and may include welfare, charitable, or cultural institutions, as well as museums, libraries or art galleries, and youth development centres or animal welfare centres (Mangaung Metro Municipality 2009:11). When a building changes use in terms of its

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function, building plans need to be submitted to the local authority in accordance with the National Building Regulations. A place of worship is subject to different regulations than a residence, for instance. Even when no structural changes have been made, and only the use changes from a place of worship to an office for example, rezoning must still be done by the local authority and different rates and taxes as well as regulations applied. In the Mangaung Metro Municipality a rate is not levied on a property registered in the name of and used primarily as a place of public worship by a religious community (Mangaung Metro Municipality 2009:10).

Another consideration is South African conservation law. In South Africa the National Heritage Resources Act, No. 25 of 1999, recognises the need for protecting heritage and valuable historic structures. Public interest needs to be protected where these buildings or sites are proposed to be changed (Byard 1998:77). The reasoning behind heritage organisations is to manage important sites and as far as possible control the change. These sites can be used as tangible evidence to present the past to future generations. When preservation is not possible, adaptive reuse becomes the only option to retain some sense of the site (Velthuis & Spenneman 2007: 45).

The values projected by the public onto heritage places are assessed against specific criteria to determine their significance (Velthuis & Spenneman 2007:44). In the South African context this is the responsibility of SAHRA. The National Heritage Resources Act requires that heritage resources that are of cultural or other

special value must be considered part of the national estate and managed by SAHRA. The bottom line is that all structures older than 60 years have to be assessed in order to determine their historic or cultural significance. Clause 34, part 1, of the Act states that no structure older than 60 years may be altered or demolished without a permit issued by the provincial heritage resources authority. A place or object may be considered culturally significant because of its importance in the community or pattern of South African history, it may be aesthetically or creatively significant (as an example of an artist's work), or may be significant in the life of a historical figure or relates to the history of slavery (Act 25 of 1999:14). In heritage terms not only prestigious, monumental or historically significant buildings are considered to be valuable. Vernacular architecture, community halls, and, by extension, churches may have inherent value (Hamer 2000 cited in Bullen & Love 2011:412).

In the case studies listed, the buildings are not considered under SAHRA clause 34 because they are either not older than 60 years or are not significant culturally or historically. Since no specific heritage elements had to be preserved, buildings could be demolished. Although not all buildings are equally valuable, every act of preservation is a way of renewing, by the light of a later time, a set of decisions both about how we think something was and what it should say now (Byard 1998:182).

4.5. DEGREES OF INTERVENTION

Adaptation has come to mean many things, but is defined (Douglas 2002:1) as any work to a building over and above maintenance to change its capacity, function or performance (i.e. any intervention to adjust, reuse or upgrade a building to suit new conditions or requirements. For the purposes of this study, levels of change have been defined as follows:

1. Minimal interior changes
2. Congregational, denominational or faith community change
3. Functional change without structural change
4. Functional changes with structural consequences
5. Dereliction and demolition

4.5.1. MINIMAL INTERIOR CHANGES

An example where normal interior change has taken place is that of the NG Student congregation adjoining the main campus of the University of the Free State on the corner of Nelson Mandela Drive and D.F. Malherbe Road. Designed by architect Nico le Roux, the church opened its doors in 1981. The most significant changes occurred only recently with the demolition of the original brick pulpit. It was replaced by a stage in 2010 that allows for a band rather than an organ as musical accompaniment during the service. This is evidence of the changes taking place in the forms of worship in the NGK. Other congregations have also replaced fixed pulpits with stages. The influence of charismatic and evangelical churches is noticeable and Goodhew (2000:363) states that many of the mainline churches still thriving, are those that have adapted to this dimension. In many cases the organ has moved aside for the church band and the pulpit for a stage (fig.35,36).

The building is also used for secular functions such as a venue for theatre productions during festivals like the *Vryfees*. It has also served as a lecture hall for the larger classes of the Faculty of Economics at the UFS or as the venue for special lectures, such as the annual King Mosjesj Memorial Lecture. It is still used on

Sundays by the NG Student congregation for services (fig.36) and many of the outreach programs of the church meet there during the week, mostly using the offices or *konsistorie*. In 2012 a portable timber lectern was placed on stage for use during Sunday services or other lecture events. The nature of the student congregation also plays a role in how the building is used and adapted, no morning services are held, and the congregation is open to having other functions in the building during the week. This church serves as a case study (see 6.2.10).

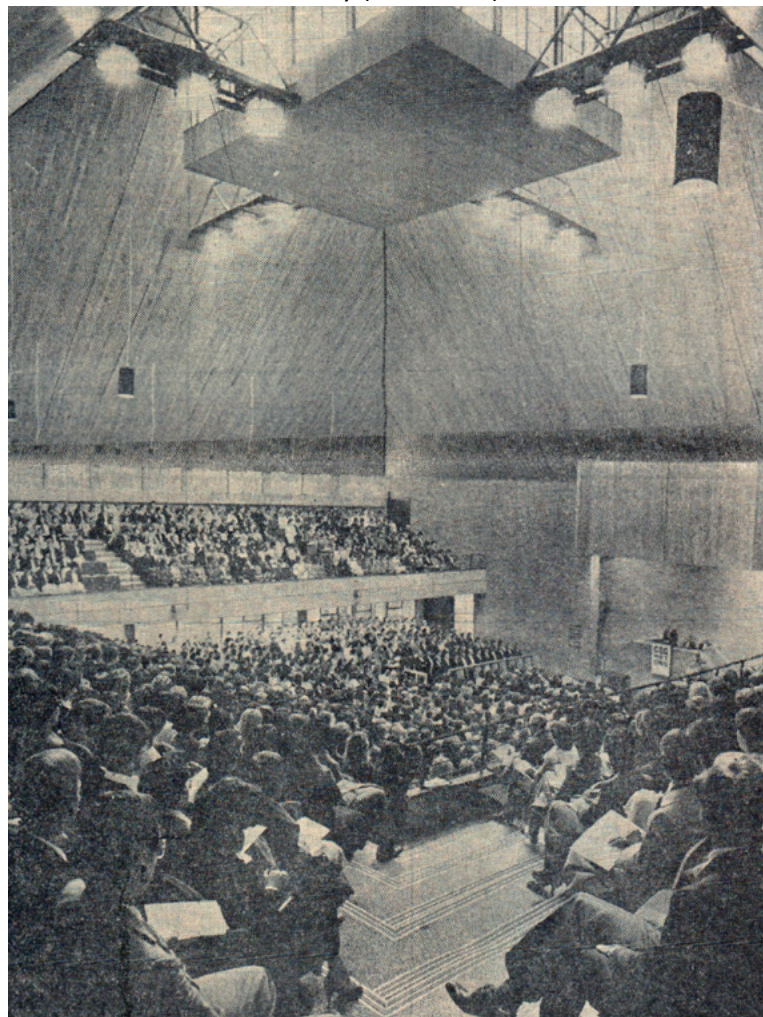


FIGURE 34. The interior view towards the pulpit from the gallery during the inaugural service in August of 1981 (Die Volksblad 3/8/1981:2)



FIGURE 35. NG Student Church interior 2012, architect Nico le Roux, 1981



FIGURE 36. The band *Helios* performing on stage in the NG student church 2010

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4.5.2. CONGREGATIONAL, DENOMINATIONAL OR FAITH COMMUNITY CHANGE

A change in congregation or faith community occurs when the demographics of a neighbourhood changes and the existing congregation becomes either too small or cannot support itself financially. Changing between faith communities provides a way to avoid the drawn out process of changing the permissible use of the site.

This type of re-use is easy and cheap since limited structural changes need to be made and modifications are usually confined to the interior of the building. This also minimises the loss of values attached to building (Velthuis & Spenneman 2007:54). The conversion of redundant churches to other Christian denominations generally occurs without much controversy (Powell & De la Hey in Velthuis & Spenneman 2007:54).

An example of this type of change in Bloemfontein is NGK Brandwag, designed by architect Nico le Roux, that has changed from housing a NGK congregation, to that of the Kairos Baptist community to the end of 2011 and to that of the Shofar Bloemfontein community from January 2012. The building remains the property of the NGK Bloemheuwel (where Brandwag joined) and is rented to the Shofar church. This building has not been changed architecturally, easily adapting between various forms of Christian worship.

There are more examples of NGK buildings being used by different faiths in Johannesburg. The NGK Langlaagte (fig. 38) (1902) (see



FIGURE 37. The building of originally the NGK Brandwag in 2012, serving as the Shofar Bloemfontein church, as of 2012



FIGURE 38. The NGK Langlaagte on Maraisstreet, Johannesburg in 2011. (Walker 2011:online)

Chapter 3.2,3.3.), functioned as the Abraham Kriel orphanage and later as the home for an independant pentecostal church, Glory Devine World Ministries, but was sold in 2012 to the Muslim community for use as a Mosque (De villiers 16 April 2012:online, Walker 2011:online)

4.5.3. FUNCTIONAL CHANGE WITHOUT STRUCTURAL CHANGE

Community re-uses such as educational, arts and culture or other similar type of functions are often suitable since they require similar spaces to churches. Usually these groups lack the funds to build their own spaces. Churches are seen as public buildings and spatially resemble halls that are often sought out by communities that need multi-functional facilities. The re-use of redundant churches for community functions are more successful where the demand for such spaces is greater, such as in densely populated urban areas (Veltman & Spenneman 2007:55).

The NG Tweetoring church has undergone a denominational change, but also a functional change, in that it now serves as the base for the Towers of Hope social welfare outlet. The building is historically significant and is protected. No structural changes have been made, even though the church space now not only serves as a place of worship, but also a community centre (see 5.3.1.)



FIGURE 39. The towers of hope soup kitchen 2012 [online] (facebook.com)

4.5.4. FUNCTIONAL CHANGE WITH STRUCTURAL CONSEQUENCES

When a building has to be used for a different function than its originally intended purpose and the existing building does not suit the new function, structural changes have to be made to accommodate the new function (Velthuis & Spenneman 2007:45).

This is the last resort before complete demolition. The NGK Monument (case study 6.2.7.) was changed structurally to accommodate the new function of the motor vehicle dealership (Fig. 40). The tower remains as a landmark and the entrance facade has been only slightly adapted to suit the corporate image of Hyundai.



FIGURE 40. The Hyundai Dealership – previously the NGK Monument as in 2012_53

CHAPTER 4 - THE LIFE CYCLE OF CHURCH BUILDINGS

4.5.5. DERELICTION/DEMOLITION

To repeat, a building becomes redundant and is demolished when it is inflexible, cannot be easily adapted to other uses or when it is cheaper to demolish than to adapt, or when the structure is unsound and needs to be demolished as a safety measure.

Conservation becomes difficult when redevelopment pressure along with land value is high. The cost of conservation may compare badly with developing the site to its highest commercial potential, owners and developers in cities driven by economic growth tend to be biased towards profit making (Yung & Chang 2012:357). A further problem might be that older buildings, even after adaptive reuse, may not reach the desired environmental standards of new buildings. They may be in a state where adaptive re-use is not economical or the layout may be too dated to accommodate a modern use (Bullen & Love 2011:413).

Any building is demolished when it cannot accommodate change, even with structural intervention, or when the site can be better developed by the investor or client when the existing building is demolished. This was the case with both the GK Bloemfontein-Wes (Fig.41) and the NHK Bloemfontein. A building must be wanted or needed to remain in use, but as Beazley (in Binney 1977:69) states, the fate of a church should involve more complex decisions than any other building and that judging its practical use is especially difficult.



FIGURE 41. GK Bloemfontein-Wes, 1949, during demolition in 2001.
(GK Vleuels collection Mostert) (Case study 6.2.3.)

CHAPTER 5 - IN PURSUIT OF PRESERVING DESIGN INTEGRITY

The re-use and reworking of buildings is normal (Peters 2007:23), but not necessarily easy. These commissions involve exchanges with new works and should be supported and enriched by the historical context. The old and new are inextricably linked and particularly evident in architecture. These projects demand an understanding of the original designer's intent and finding a way of merging the new with the old without damaging either (Byard 1998:17; Peters 2007:25). But what exactly does a successful adaptation entail and what may be deemed a good example of such a project?

Various sources provide insight into what can be deemed successful adaptation, and the guidelines for what may be considered acceptable are covered in one form or another by most of the consulted works (Byard 1998; Brown and Binney 1977; Burra Charter 2000). These include an understanding of the context, recognising that the addition will change the meaning of the original and that success of it will depend on the acceptability of the change in meaning and that the new expression keeps the meaning of the original accessible.

Furthermore, there needs to be respect for the original design and intent, there needs to be clear distinction between the new and original with the new being informed by the old. The new addition or function needs to be appropriate, respect the scale of the existing context and material.

The reversibility of the alterations as discussed in Chapter 4 should also be considered (Byard 1998: 85; Peters 2007:25; Burra Charter 2000). Ideally the new addition should enhance the whole. Adaptations where the architects have understood the meaning of the original building and

used their interventions to intensify it are most successful (Byard 1998:18; 32; Brown & Binney 1977:163).

Both local and international examples are discussed in chronological order by the date the church was first built, and although some of the buildings were built before the 1948 time limit, they are included as the interventions were carried out within the time frame studied and serve as examples of how contemporary buildings could be adapted. An attempt was made to focus on parish churches rather than cathedrals or buildings that were built before the 20th century as well as on appropriate adaptations. These precedents are briefly discussed in terms the degree of the intervention, the difference in function and the level of conservation of the original structure. Less emphasis is placed on context than is done with the case studies in Chapter 6.

CHAPTER 5 - IN PURSUIT OF PRESERVING DESIGN INTEGRITY

5.1. SOUTH AFRICAN EXAMPLES

In comparison with international examples, relatively few South African church buildings have undergone adaptive re-use. There are, however, examples of varying changes, from religious to secular as well as changing from one religion to another (a Christian church becoming a mosque, for example). The buildings listed here have been built in various periods, not all after 1948. Buildings from before 1948 are shown, as examples mainly, because of how the original design was adapted and serve as examples of how buildings constructed after 1948 may be adapted.

5.1.2. NGK KALKBAAI

The Kalk Bay Theatre and restaurant is situated in what used to be the NGK Kalk Bay. Built in 1876 by Abraham Auret, the old church was adapted to commercial use in the 1950s with only the interior being adapted to suit the new function. The building was again converted in 2003 into a theatre with a restaurant on the gallery (<http://www.safarinow.com/destinations/kalk-bay/Galleriesandmuseums/Kalk-Bay-Theatre.aspx>), (<http://www.kbt.co.za/history/>). The project was partially managed by architect Edward Clemence and partially by the owners (Cooper, S. 2 April 2013: pers. comm.). Because of its heritage status, there were few structural consequences.

The exterior is untouched, with only the windows shuttered on the interior to create the darker ambience needed for theatre productions. The structure, original floors and timber gallery remain with the latter functioning as the restaurant. The interior



FIGURE 42. The interior seating arrangement of the theatre does not follow the nave as in a church . 2011. Online (http://www.facebook.com/pages/Kalk-Bay-Theatre-Cape-Town/217843191601224?sk=photos_stream)

volume is preserved and the existing gallery space used without detracting from the quality of the volume.

The seating arrangement on the ground floor for the theatre itself does not follow the traditional arrangement of a church with the congregation focused on the pulpit. It is arranged in the opposite direction to church pews around the performance area or stage. The longitudinal focus is now latitudinal. The area is not raised and creates an intimate experience for audiences. The loss of longitudinal focus and natural light is regrettable but necessary for the current function. Even though the building no longer serves as a church, its value to the area remains in that it is a gathering space that serves another aspect of community life. It also retains its presence in the built fibre of Kalk Bay as an unaltered landmark.



FIGURE 43: The facade of the original church has not been altered. 2011. Online (http://www.facebook.com/pages/Kalk-Bay-Theatre-Cape-Town/217843191601224?sk=photos_stream)



FIGURE 44: View of the Church entrance. (Fisher, online: artefacts.co.za. accessed 2012-10-08)

5.1.3. METHODIST CHURCH, JOHANNESBURG



FIGURE 45. Views of the offices shortly after completion [online] (Scholes Artefacts.co.za) accessed 2012-11-04



FIGURE 46. View of the church in 2011 [online] (Martinson on Artefacts.co.za) accessed 2012-10-11

The original Methodist church located on 24 Chatou Road was built in 1907. Architects Britz and Scholes adapted the building in 1986 to become their offices and for which the practice received the 1987 ISAA (now SAIA) Merit Award. (<http://www.artefacts.co.za/main/Buildings/meritawardframes.php>)

The external facades do not reveal much of the internal changes, made sensitively and with innovation. Additions were made to accommodate the needs of a studio not provided by a church building and are compatible with the original without competing. In 2009 the church became known as the Pink Church, a venue used for exhibitions, music evenings and various other functions. (http://www.jhbllive.com/live/venue_view.jsp?venue_id=43481).

Again the functional change had few severe structural consequences, the main volume is preserved and the space is used easily for different events (fig. 48, 49).

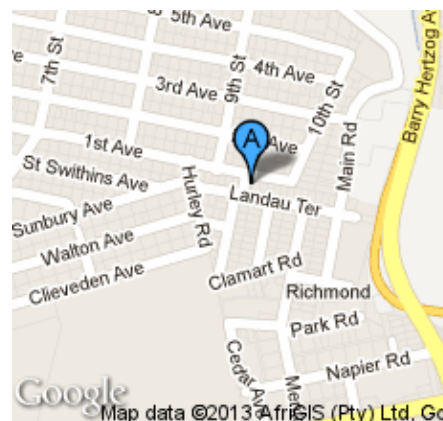


FIGURE 47. Location of the building in Melville, Johannesburg, 2013 (Google Maps:online)



FIGURE 48. Interior view of the pink church during a function in 2011 [online] (facebook.com) accessed 2013-03-28



FIGURE 49. Interior view during an event for the fashion design industry. 2012 (online:facebook.com/diepienkerk)

CHAPTER 5 - IN PURSUIT OF PRESERVING DESIGN INTEGRITY

5.2. FOREIGN EXAMPLES

5.2.1. SINGAPORE

5.2.1.1. BRITISH ARMY GARRISON CHURCH

In this sensitive approach an abandoned garrison church originally built in the 1930s, was converted to restaurant in 2008. The area, Dempsey Hill, was home to the British Army but has since been transformed into an area of bars, art galleries and restaurants.

Similar to traditional British public school dining halls, the interior volume is not divided and retains the quality of the original church. The approach was to restore as many of the original details as possible and drawing a clear line between old and new. New elements are detached from the original structure and materials such as copper and timber used to complement the existing texture. The ceiling was replaced with new panelling but the volume and dimensions remain the same. (Van Uffelen 2011:90) (Wu [s.a.]:online).

The quality of the space remains intact, the light continues to provide an enriching architectural experience. The changes made are reversible, compatible and the level of intervention has been kept to a minimum.

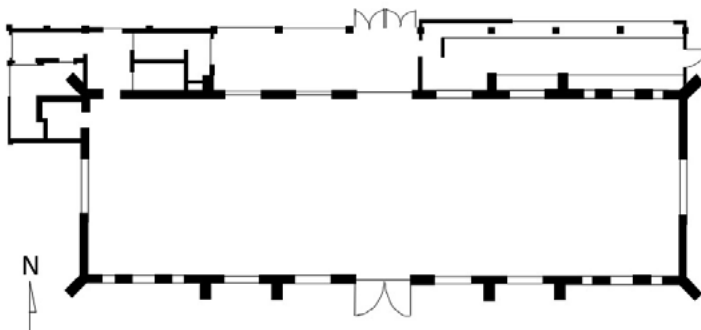


FIGURE 50. Ground floor plan. Not to scale. (Van Uffelen. 2011:90)



FIGURE 51. Interior before renovation (online) available from: http://takenouchiwebb.com/takenouchi_webb/white_rabbit_o.html accessed 2012-10-05



FIGURE 52. Interior of Restaurant 2008 (online) available from <http://www.time.com/time/travel/cityguide/article/> accessed 2012-10-10

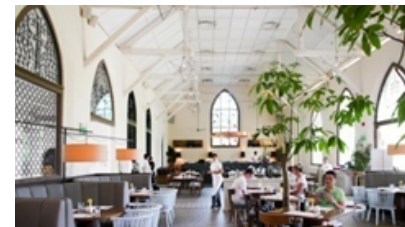


FIGURE 53. Exterior and interior views. (online) www.therovingpicture.com

5.2.2. THE UNITED STATES OF AMERICA

5.2.2.1. THE CHURCH OF THE HOLY COMMUNION- NEW YORK



FIGURE 54. The original building ca 1884, (Hughes 2012: online)

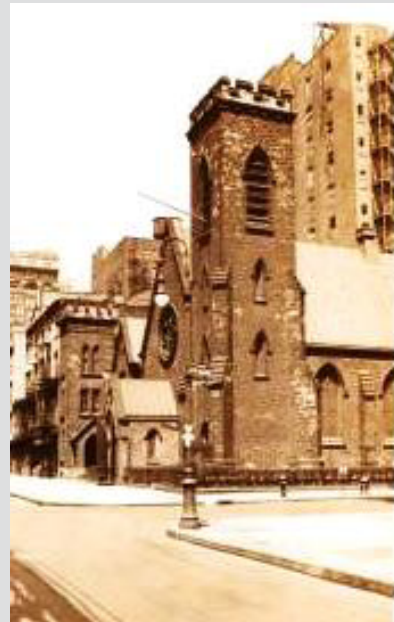


FIGURE 55. The original tower ca 1920, (Miller 2010: online, NYPL Collection)

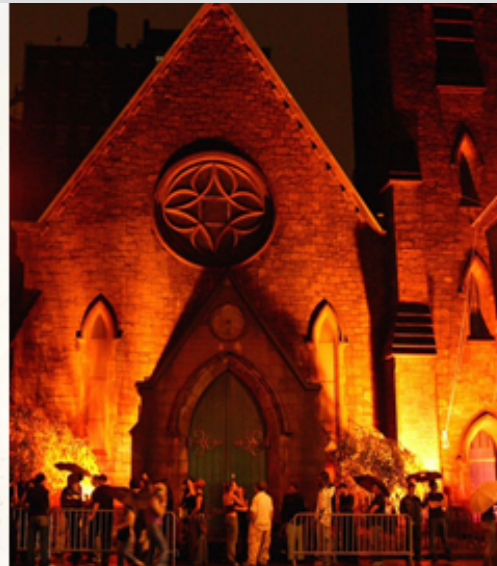


FIGURE 56. The church during its time as a nightclub 1984, (Hughes 2012: online)

The Church of the Holy Communion in New York was used as a nightclub, a market and, most recently, has been adapted into a shopping mall (Hildebrandt 2011:9). Even though the exterior has undergone minimal change and the interior structure is emphasised, the fact that the space is utilised as a shopping mall and before as a night club, functions that can be seen as 'at odds' with the original intent of the design, detracts from the success of the project. Most importantly the quality of light, one of the defining features of religious buildings, has been changed. It has been made much brighter to accommodate the needs of retailers.

However, the restoration reveals much of the original design and remains as a place for the community to gather. The interior volume is intact, as are the neo-gothic structural elements that add to the building's atmosphere and interior quality.

The life cycle of this specific church (built in 1884) proves the difficulty in finding appropriate uses for a religious building that can no longer serve as a place of worship. A dwindling congregation led to the church being sold in 1976 to a drug counselling organisation, who then sold it again in 1984 after which it became the nightclub *Limelight*, a popular but controversial venue, that was closed down by the police due to drug trafficking and other illegal activity (Miller 2010:online). After the club closed in 2001, various other clubs opened and closed their doors until 2007 when the building was sold to the current owners, who have now developed the mall (Hughes 2010: online).

CHAPTER 5 - IN PURSUIT OF PRESERVING DESIGN INTEGRITY

The retail space does recall the club function but attempts have been made to restore the limestone of the interior and may be successful even though historic buildings (especially churches) can be a tough fit for retail since there are restrictions on exterior signage, structural change and exterior additions (Hughes 2010: online).



FIGURE 57. The interior as a mall, 2007, (New York times: <http://daytoninmanhattan.blogspot.com/2010/05/church-of-holy-communion.html>)



FIGURE 58. The restored stained glass windows in 2008, (Hughes 2012: online)

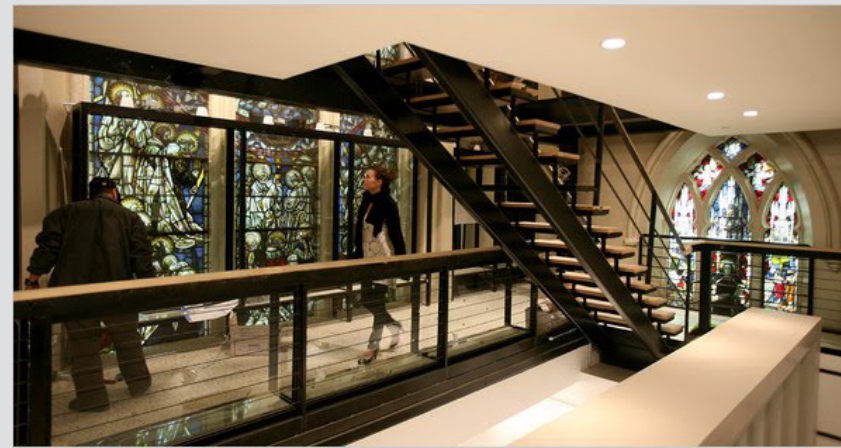


FIGURE 59. The interior staircase to the mezzanine level. (New York Times: <http://daytoninmanhattan.blogspot.com/2010/05/church-of-holy-communion.html>)

5.3. HISTORICALLY SIGNIFICANT CHURCH BUILDINGS IN BLOEMFONTEIN

The following cases are of churches and related buildings in Bloemfontein that have been adapted, reused or demolished but are excluded as case studies due to the time frame of the study.

5.3.1. NG TWEETORING CHURCH (NG BLOEMFONTEIN MOEDERKERK)

The Tweetoring church in Bloemfontein has a long and interesting history that has been covered extensively¹⁰, and it is discussed only in terms of its changing function here. The congregation was the *moederkerk* of the NGK in Bloemfontein and the church, dating from 1880, designed by R. Wocke, has seen many changes throughout its life. Most notably it was renovated and the towers rebuilt in 1942 under the supervision of architect J.T. du Toit (cornerstone). It was again renovated in 1986 by Gawie Fagan (cornerstone). At the time the church still had an active congregation. The congregation was dissolved in 2008 and the church now functions as the headquarters of Towers of Hope, a social welfare outlet. Multi- denominational services are held and vocational training is offered in the hall, there is also a soup kitchen on site (Kok 2011: Die Volksblad).

¹⁰ Van Loggenberg, J. 1980. *Bakens op die pad van die Tweetoring kerk van Bloemfontein 1880-1980*. Bloemfontein: Kerkraad van NG Moedergemeente
 Hoevers, J. 2009. *Van kerke en dorpe*. Stellebosch: Sun Media
 Olivier, P. (ed).1952. *Ons gemeentlike feesalbum: n oorsig van die ontstaan van gemeentes van die NG kerke met geleentheid van die Riebeeck fees 1952*. Cape Town: NGK uitgewers
 Schoeman, K. 1980. *Bloemfontein die ontstaan van 'n stad 1846-1946*. Cape Town: Human & Rousseau



FIGURE 60. The view of the southern elevation 2010



FIGURE 61. Location of the church relative to the city



FIGURE 62. Interior view of pulpit and organ 2010



FIGURE 63. The main church space is also used during the week as a reception centre for the needy where blankets, food and clothing are distributed.

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No internal changes have been made to the nave. The additional buildings on site are used for the day-to-day functioning. In this case, the change of use has led to almost no change in the structure, on the one hand because it is protected and a significant landmark, on the other because the function of community service does not differ considerably from normal church service. The hall is utilised much as it would be by a congregation and services are still held in the church, although with different in liturgy and musical accompaniment.

5.3.2. WESLEYAN CHURCH AND SCHOOL

This small building situated in Fort Street in Waaihoek served as the founding venue for the ANC in 1912. The building was constructed in 1901. The foundation stone was laid in 1903 and both the school and church were likely completed by 1904 (Haasbroek 2002:141).

The school hall was frequently made available for various functions, congresses and performances (Haasbroek 2002:143). “It is not surprising that the Wesleyan school building should have received [Thomas] Mapikela’s [founding member of the ANC] approval as the founding venue of the ANC as this building in Waaihoek had by that time enjoyed preference amongst the black community as a venue in which to hold their functions and gatherings.” (Haasbroek 2002:145)(<http://www.sahistory.org.za/people/thomas-mtobi-mapikela>).

and Harvey Roads and the adjacent school continued to exist into the 1940s. The establishment of the township Batho, and the forced removals of the residents of Waaihoek to Batho meant that the church and school no longer had a community to support it. The last houses in Waaihoek were demolished in the 1940s.

The site was sold in 1943 and the church and school closed in 1946. Shortly afterwards the buildings were converted into business premises in the 1950s. Up to 2008 the site was used by a panel beating business. The school has also undergone several structural changes but remains recognisable as a school building (Haasbroek 2002:149). With the centenary of the ANC in 2012, The Roodt partnership were approached to renovate and upgrade the site (<http://www.roodtarchitects.co.za/page/wesleyan-school-and-church>).



FIGURE 64. Incomplete: Restoration is under way at the Old Wesleyan Church in Bloemfontein. Photo: Conrad Bornman. online (<http://www.newsmonitor.co.za/newsmonitor/view/newsmonitor/en/page28457?oid=2447181&sn=Article%20Detail&pid=558&highlight=>)



FIGURE 65. The proposal by the Roodt Partnership, 2011. (<http://www.roodtarchitects.co.za/page/wesleyan-school-and-church>).

“The Wesleyan Church for black members on the corner of Fort

5.3.3. ST. PATRICK'S CHURCH

Situated in the township of Waaihoek in what is now Harvey Road, the church, designed by Canon Edgar Rose, was constructed between 1923 and 1929¹¹ as the new St. Patrick church after the original building had become too small for the congregation (Bloemfontein National Museum; Haasbroek; Kearney & Harber). The plan is essentially centralised, derived from the Greek cross plans with bevelled edges also favoured by Moerdijk (and his contemporaries) for the Afrikaans Reformed Churches during this time. The nave was slightly elongated and provided a more distinct nave than what is seen in the very centrally focused Afrikaans churches of the same era. The apses were faceted. The building was a significant landmark since it was one of the few tall structures in the city.

This church was demolished in 1954, during the time of forced removals brought on by the apartheid ideology of the time. The removals and demolition occurred, to provide space for the then new power station and its four cooling towers. A photo taken in 1951 (Fig. 67) still shows the building with the foundations of the first cooling tower being constructed but by 1954 the church had been completely demolished (Haasbroek 2002:412).

Interestingly the Emmanuel Church of England built a replica of this church in 1995 in the Rocklands neighbourhood of the Mangaung township (Smith 2001: online). This is tangible proof of the importance of churches in the collective memory of a community. The demolition

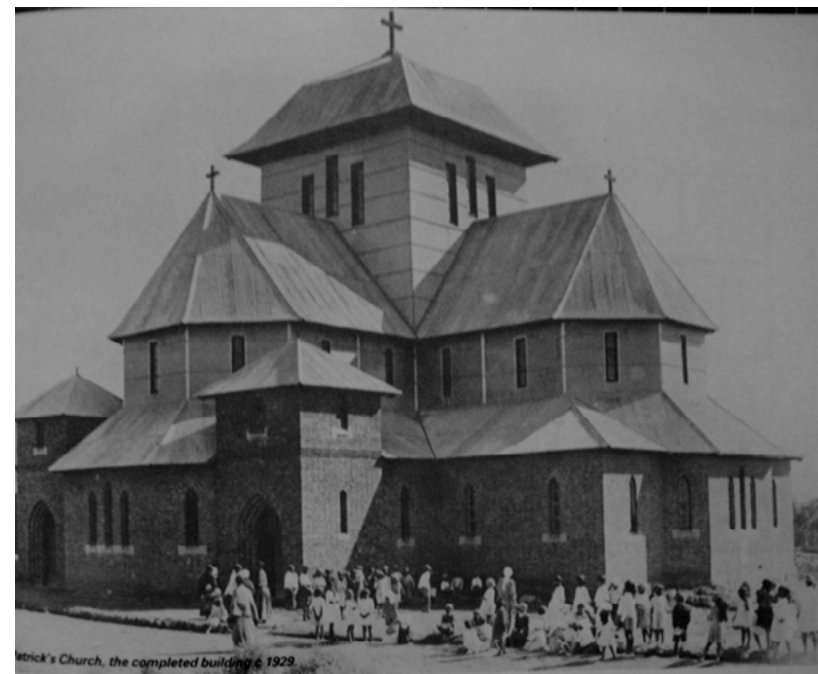


FIGURE 66. The original St Patrick's shortly after completion in 1929 (Kearney & Harber 1991:13)

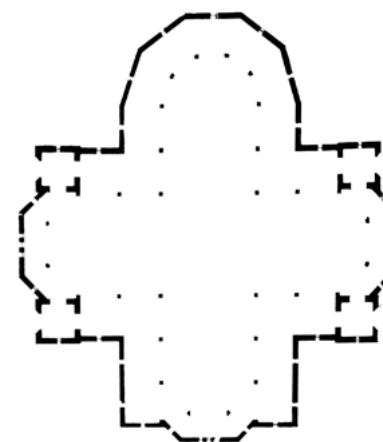


FIGURE 67. Groundfloor Plan of the original church (Kearney & Harber 1991:13)



FIGURE 68. St Patrick's during the construction of the cooling towers of the Bloemfontein power station (Kearney & Harber 1991: 13)

¹¹ Sources differ on the exact date of construction

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of St Patrick's was a tragedy and this attempt at a reconstruction proves the need of a group of people to have a tangible representation of their recollections even it is an interpretation of that memory. The reconstructed church is not an exact copy, but rather a reconstruction of a recollection. The value of a church building is beyond the physical. Clearly the memory evoked by the atmosphere and presence of a building is extremely important and must be considered during adaptation or demolition. The demolition of a building can have a traumatic impact on a community, especially when it is politically motivated.



FIGURE 69. Entrance of the Emmanuel Church, 1995, in 2011



FIGURE 70. Gothic inspired windows, similar to those of the original church



FIGURE 71. The church built as a replica of St.Patrick's in Rocklands, 1995, as it was in 2011

5.4. CONCLUSIONS

Although the NG Tweetoring serves as the only example, in Bloemfontein, of an appropriate new function (community outreach) being introduced into a church space; other appropriate new functions for churches, such as museums, concert halls, art galleries or other functions that serve society in the same vein as a church, will be more successful, because these functions require the same spatial qualities that are found in churches (Brown in Binney 1977: 163). Galleries or museums require the same open volumes with natural daylight. There are many examples of churches being used for these, but also other functions, such as restaurants, commercial activity or even nightclubs.

The *Martin-Kirche*, ca 1900, in Bielefeld, Germany was adapted in 2004 to become the *Gluck und Seligkeit* bar and restaurant. Although the introduction of a bar into a sacred space may not be the desired change of a congregation the space still has a community function and the adaptation is successful. The bar counter running parallel to the nave suits the space well and the ambience and daylight quality offered by the original structure creates a rare experience (Hildebrandt 2011:9). This example conserved the essence of the space, the nave still serves as the main ordering element and other original structural elements are visible. The reversibility of the intervention adds to its success. The building could easily return to functioning as a church without the need for intense reconstruction.

The other examples, especially where a building is changed to residential use may be less successful, in the sense that the interior quality of the

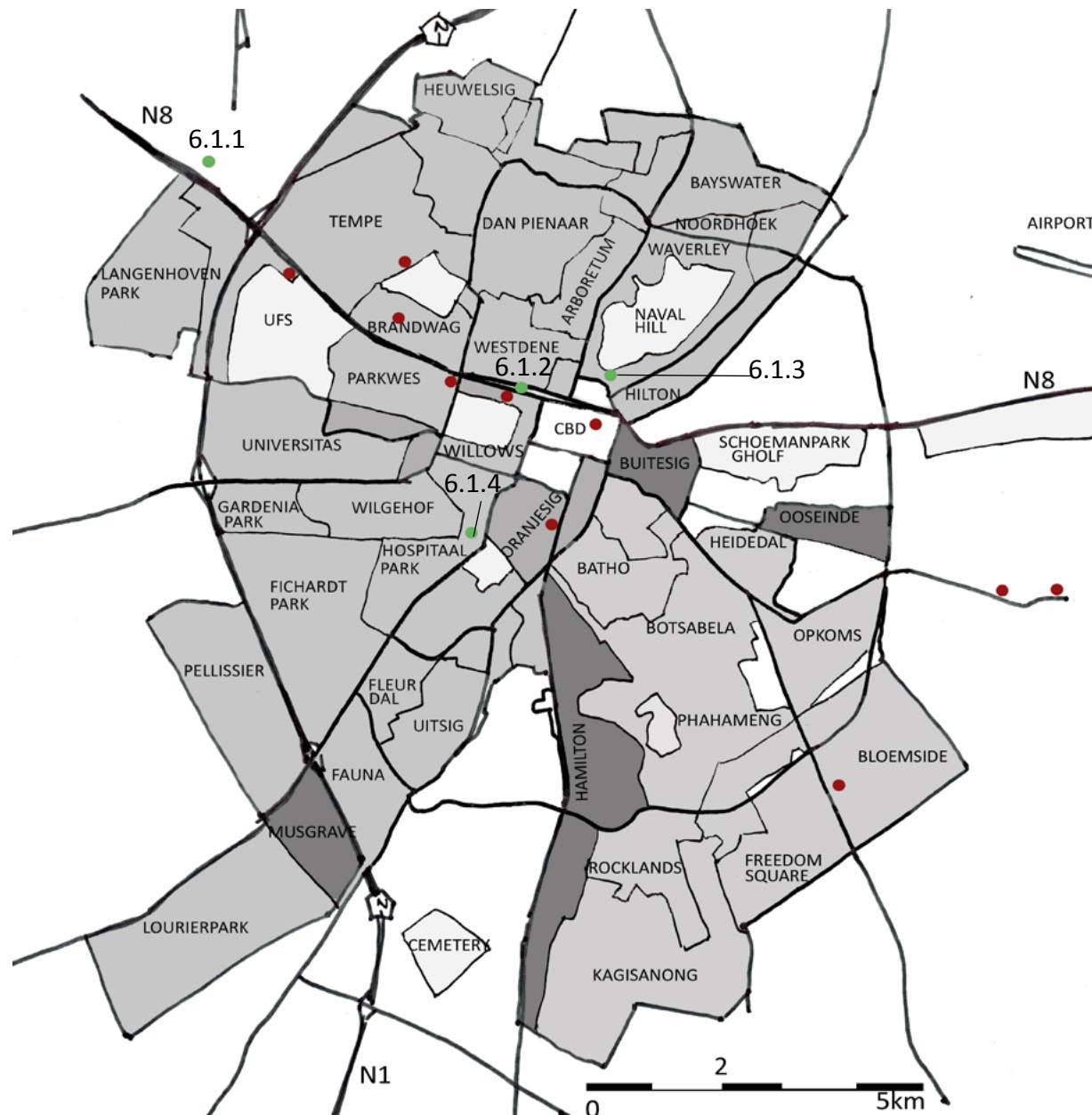


FIGURE 72. *Gluck und Seligkeit* Restaurant and bar (Hildebrandt 2011:9)

space is not preserved, because residences inevitably require that the space must be divided. This increases the likelihood of structural consequences and degree of impact.

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.1. CASES OF DENOMINATIONS OTHER THAN THE AFRIKAANS REFORMED CHURCHES



The following case studies are presented in chronological order of when the building was originally constructed. The first set of case studies is drawn from various denominations other than the Afrikaans Reformed Church indicating the adaptation of their buildings. In the second, the focus is exclusively on Afrikaans Reformed churches.

These case studies are placed within their physical, cultural and historical contexts. The site of each of the buildings is indicated on a plan of Bloemfontein. An aerial photograph is included, as well as diagrams, sketch plans and sections where available. This provides the basis for understanding the design and its context. Changes to the original design are discussed. A comparison between the original design and adaptations is drawn where applicable.

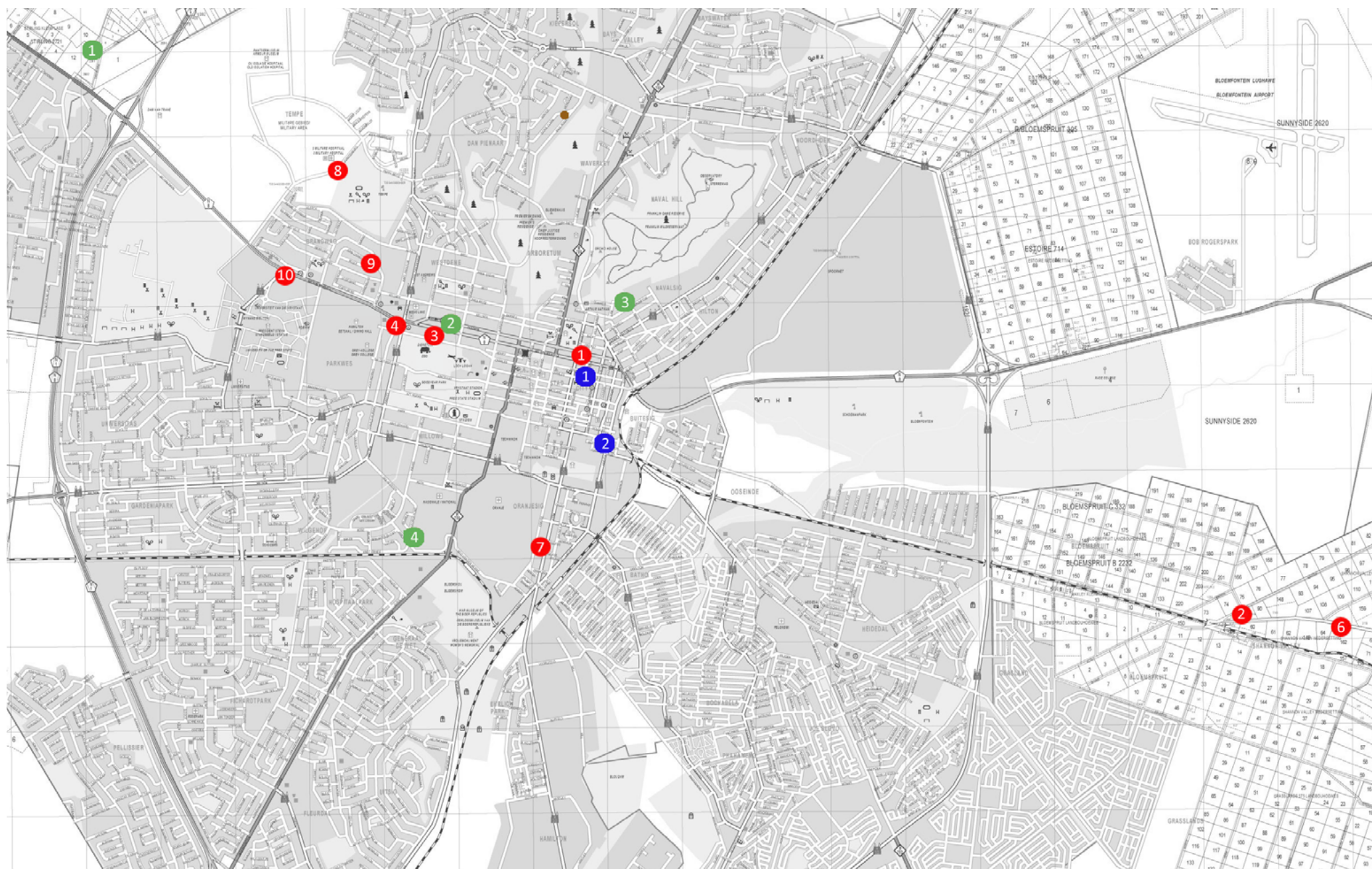


FIGURE 74. Map of Bloemfontein with relative location of case studies, part 1 (continues on following page) (Adapted Map)

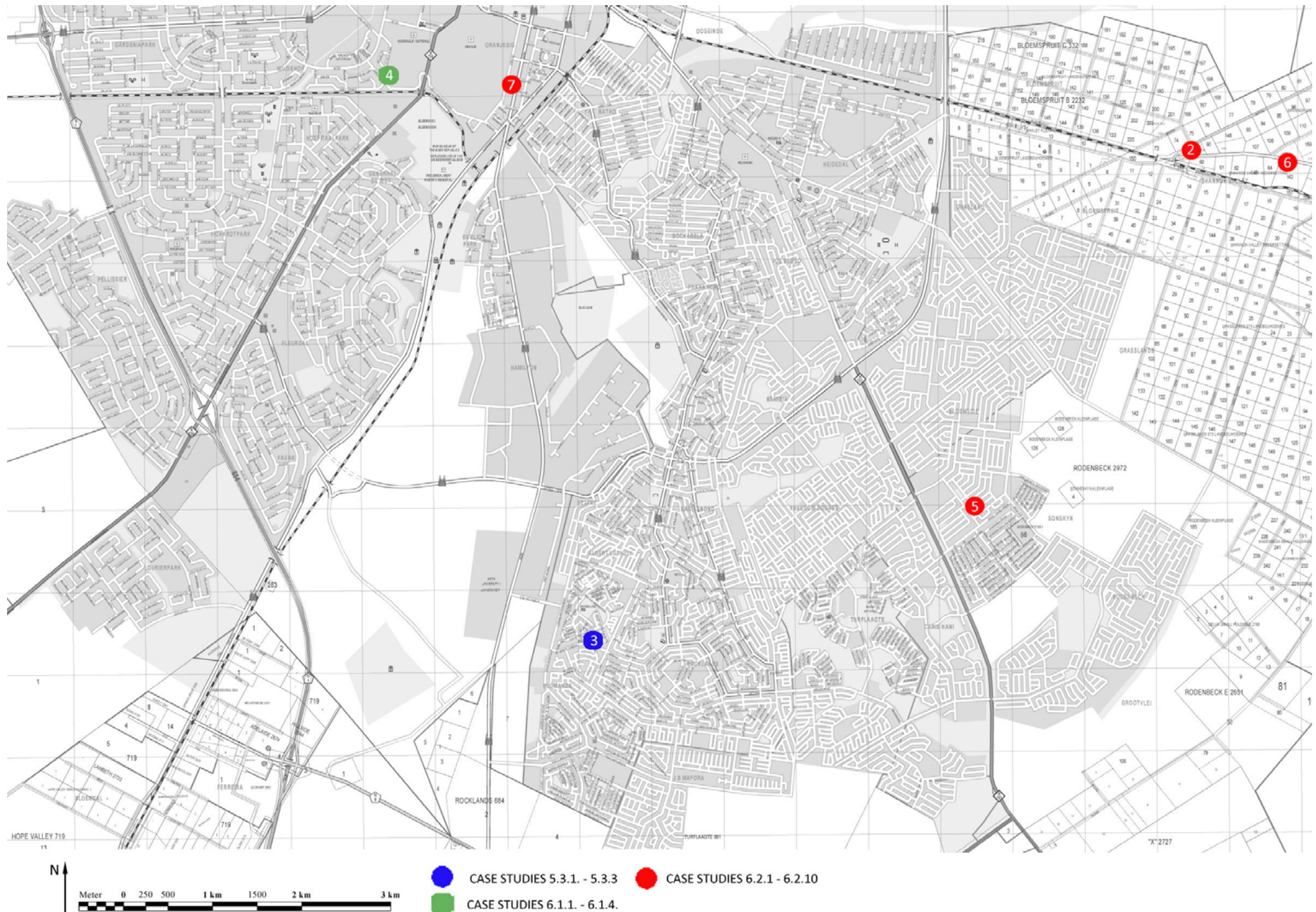




FIGURE 76. The distribution of churches in Bloemfontein (2011) compiled by author.

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.1.1. ST. ANTON ROMAN CATHOLIC CHAPEL



FIGURE 77. The exterior as viewed from the south 2009



FIGURE 78. Interior view towards the entrance, 2011

Architect	Andrew (Leo) Donaldson (self built)
Date	1938
Address	c/o Tower Road and Van Blerk Avenue Spitskop
Changes to building	Denominational change
Architect of Adaptation	None
New Function	Methodist Church
Date	2007
Ownership	1. Roman Catholic Church 2. Lease agreement with Methodist church



FIGURE 79. The location of the church relative to Van Blerk Avenue (Google Earth 2012)

This small structure was originally built as a Roman Catholic Chapel in 1938 and is currently being used by the Methodist church of South Africa. It is located on what were the Stirling smallholdings. Its nave runs parallel to Van Blerk Avenue. The suburb, Langenhovenpark, has grown significantly and a large Afrikaans Baptist church was built almost adjacent to the chapel in 2005.

The building is only used on Sundays during services and is not available to the public for events such as weddings.

The plan is a basic elongated rectangle with the altar at the north end and a tower with modest spire at the south. The base of the tower

serves as the main entrance. The design is basic and linear with small non-structural buttresses on both the western and eastern facades. A small vestry was added to provide space for the clergy before a service, storage for various items and space for meetings.

The denominational change in this case did not require alterations to the structure since the variation in the ritual is not distinct enough to warrant change in a building of this scale. This building would be suited to a residential adaptation, and if done well, with considerations for the original space, could conserve the essence of the original design and serve as a unique small residence.



FIGURE 80. East elevation, scale 1:100, 2009

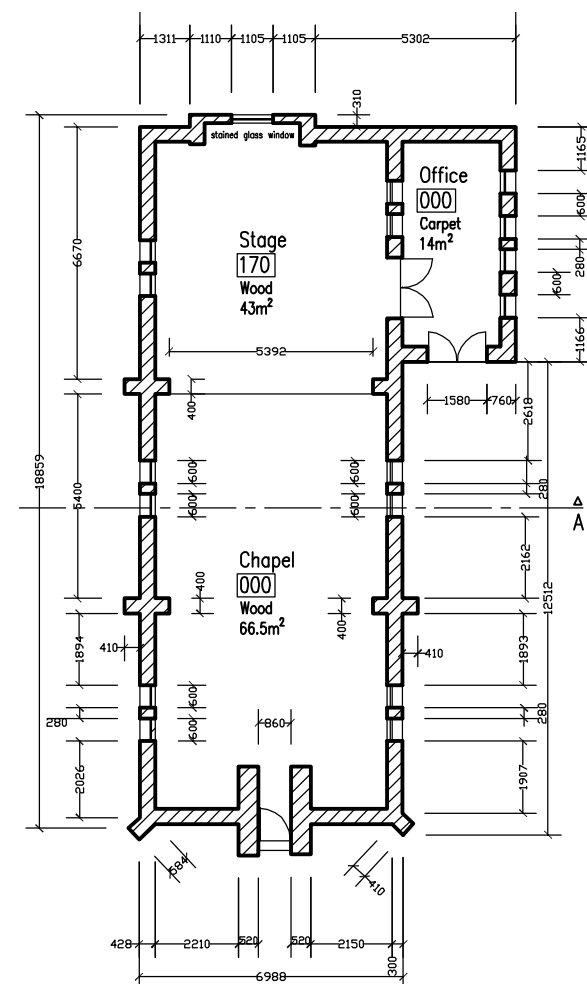


FIGURE 81. Plan, scale 1:100, 2009

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.1.2. THE CHURCH OF JESUS CHRIST OF THE LATTER DAY SAINTS BLOEMFONTEIN



FIGURE 82. Chapel location (Google earth 2012)

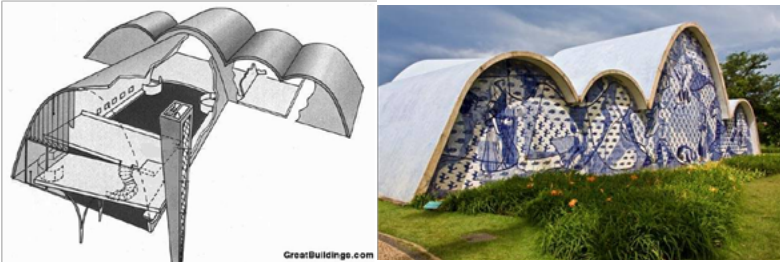


FIGURE 83. Church of St Francis, Oscar Niemeyer (online:greatbuildings.com)2012

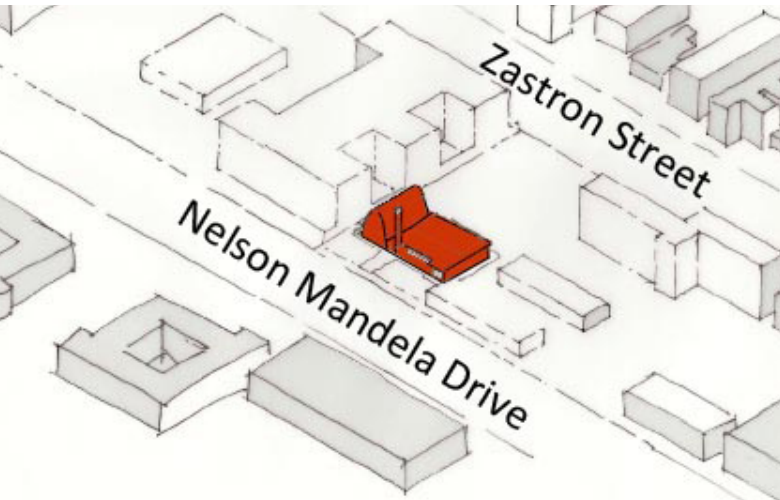


FIGURE 84. Relative scale of the church in its context



FIGURE 85. Interior during a service of the Kerk van die Profesie van God 2012



FIGURE 86. Spire, 2012

Architect	Roberts and Cassells
Date	1959
Address	Zastron Street, Parkwes
Changes to building	Neglect, denominational change
Architect of Adaptation	n/a
New Function	Church of the Prophecy of God
Date	2011
Ownership	1. Church of Jesus of Christ of the Latter Day Saints (1959-2008) 2. Georgiou Trust (2008-present) 3. Lease agreement with Church of the Prophecy of God (2011-present)

The church was originally constructed in 1959 for the Church of Jesus Christ of the Latter Day Saints. Bearing striking resemblance to the church of St Francis of Assisi, Pamphula, Belo Horizonte (1943) by Oscar Niemeyer, the chapel is a small but relevant reminder of the influence of Brazilian modernism in South Africa. The movement became popular in the 1950s and 1960s. Starting in Pretoria with the Meat Board Building by Helmut Stauch, it soon grew popular throughout the country for institutional buildings with the Lebohang (formerly



FIGURE 87. The Northern elevation in 2012

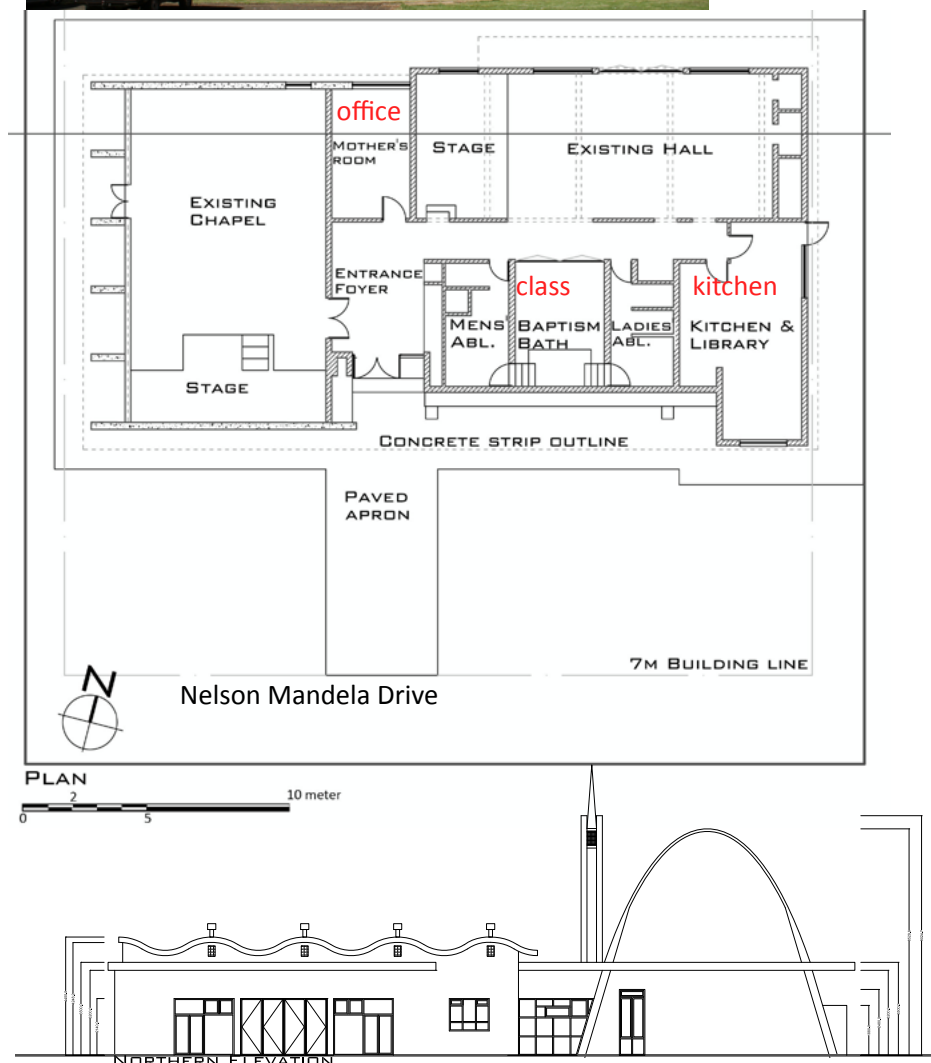


FIGURE 88. Plan and north elevation, 2012

Verwoerd) building (the headquarters of the Free State provincial administration) serving as an example in Bloemfontein. As with fashion, so in architecture the movement was soon visible in other building types, with varying degrees of success. The Lyttleton civic centre is a literal interpretation of the Belo Horizonte chapel down to the free standing tower. This is also reflected in the free standing towers of many Afrikaans Reformed churches of the time (Gerneke 1998:194,217,219).

The concrete barrel vaults are the main structural elements that draw one's attention. In this case the free standing tower is absent and a small spire is integrated into the structure. The barrel vaults are also limited to one with the rest becoming undulations in the roof rather than pure vaults.

This building, along with a number of other sites in Westdene, was sold to developers in 2008 (Deeds office: 2012) and since it does not yet fall under the 60 year clause dictated by SAHRA was in danger of demolition. Whether it will survive remains to be seen. It was unused and in a state of neglect for a number of years, but has been put to use again by the *Kerk van God van die Profesie* from 2012. Although in need of maintenance, the structure has not been altered.

As an example of the influence of Brazilian modernism in South Africa the building has architectural value, but the commercial value of the site might still prove to outweigh that.

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.1.3. THE CENTRE FOR THE BLOEMFONTEIN HEBREW CONGREGATION



FIGURE 89. The centre on the corner of Fairview and link streets (google earth 2012)

The building was constructed in 1956 as a centre for the Hebrew community in Bloemfontein. It was designed by Bryer, Schulz and Rodd and has a centralised plan with other functions attached to the main space. The original layout of the synagogue was changed when the centre was converted for use as a conference venue by Jan Ras in 1995. The only major changes in this case were the removal of existing seating and fixtures and the introduction of a stage and conference seating with desks. The building is used by the Seventh-Day Adventist Church.

The adaptation was done sensitively and the original structure is unchanged. The large centralised space serves well as a conference venue and worship space for the Seventh-Day Adventist congregation. The seating is focused towards the stage and provision is made for projections (Fig.91). The separated seating arrangement of the Synagogue did not provide for practical use for other functions (Fig.90).

Architect	Bryer, Schulz and Rodd
Date	1956
Address	c/o Fairview Street, Link Road
Changes to building	Functional change with structural change
Architect of Adaptation	Jan Ras Argiteksgroep bk
New Function	Conference venue, 7th Day Adventist church
Date	1995
Ownership	1.Hebrew congregation of Bloemfontein (1953-1995) 2. Sedcom (1995-present)

This building is an example of not only successful adaptation to a different faith community, but also to a multifunctional auditorium, without drastic changes made to the structure and basic elements of the original design. A change in function does not have to include severe structural consequences.



FIGURE 90. The centre as viewed from Naval Hill (online: drivesouthafrica.co.za) accessed 2013-03-25)

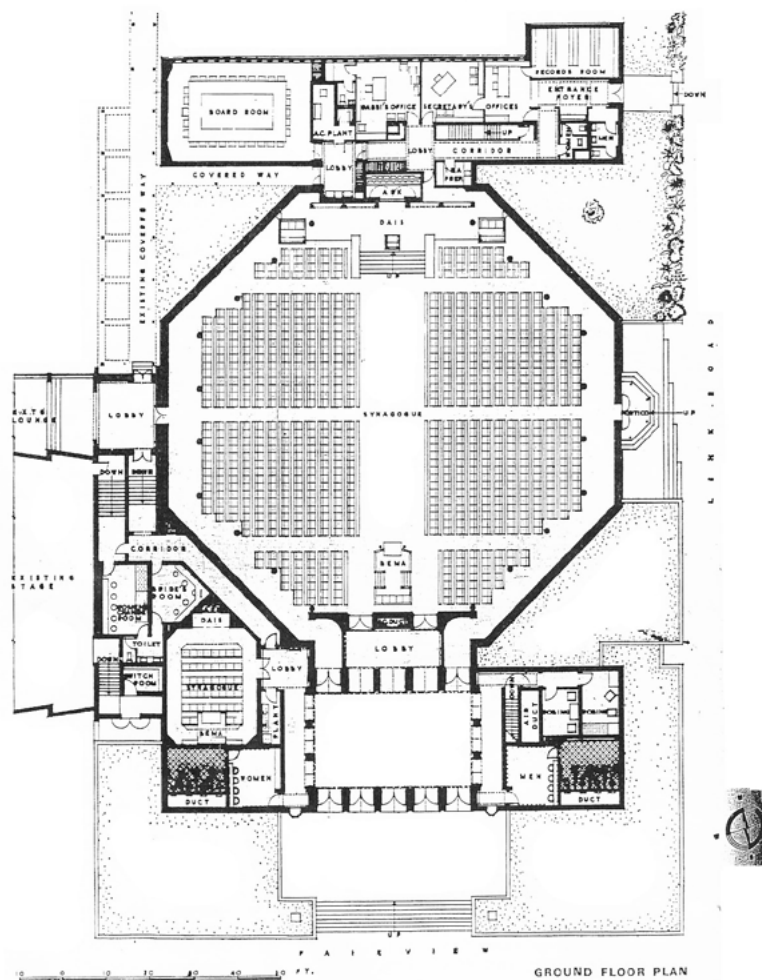
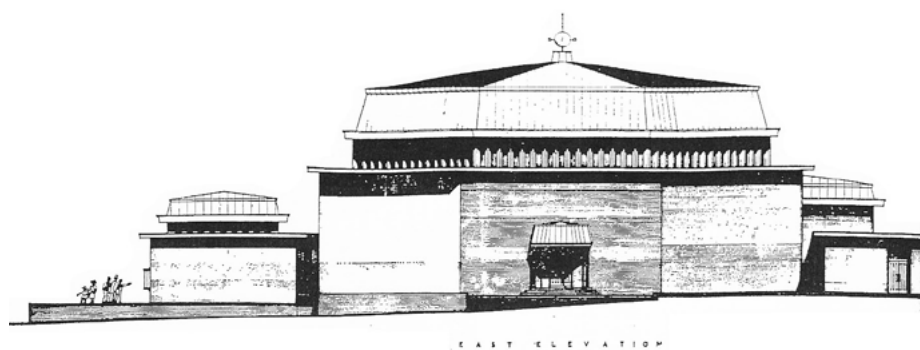


FIGURE 91. The original plan and elevation of the centre (S.A. Architectural Record, 1956:31)

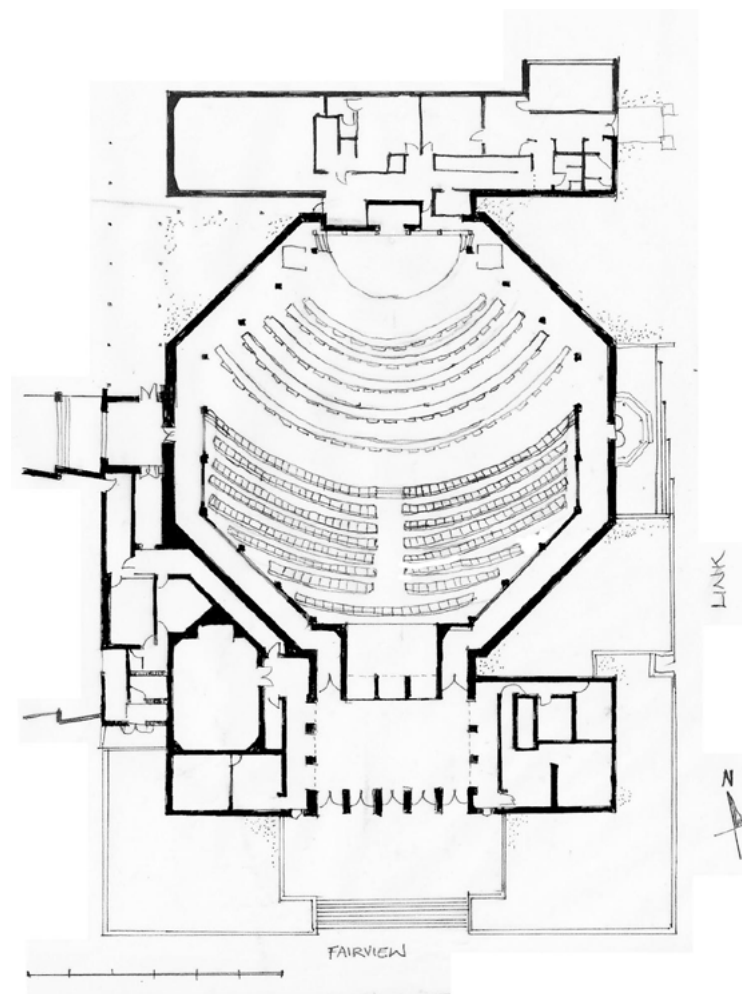


FIGURE 92. The adapted ground floor plan with changed seating layout.

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6.1.4. APOSTOLIC FAITH MISSION BLOEMFONTEIN-WEST



FIGURE 93. The north-west facade of the church in 2012

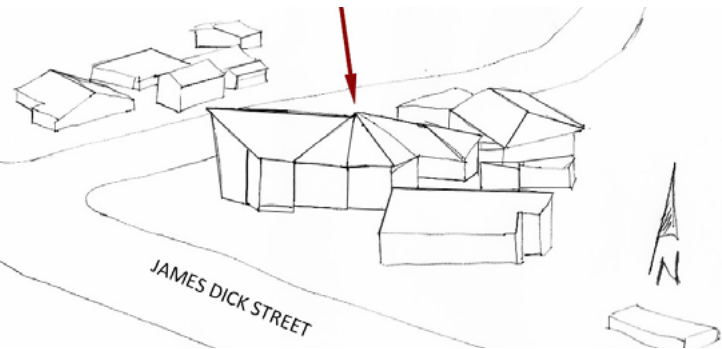


FIGURE 94. Relative scale of building



FIGURE 95. Location (google earth 2012)



FIGURE 97. Main interior space as a workshop 2012



FIGURE 98. Offices at the north of the site

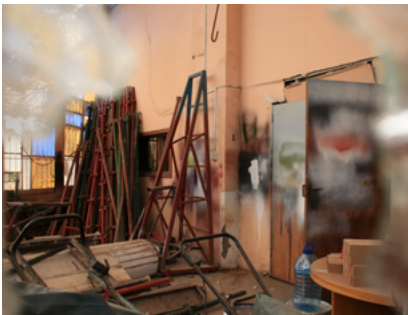


FIGURE 96. Interior foyer, 2012

Architect	unknown
Date	1953
Address	c/o James Dick and George Home streets, Willows
Changes to building	1. Addition of glazed entrance foyer (1960s) 2. function change with structural change
Architect of Adaptation	None
New Function	Castle Bridge Intermediate School (1994-2005) Carpentry Workshop (2006-present)
Date	2006
Ownership	1. AGS-South Africa (1955-1994) 2. Absa Bank (1994-2002) 3. Wroughton family trust (2002-2006)

The building, situated on the corner of James Dick and George Home Streets, is an example of a building where a vastly different function has been introduced into what was originally a space for religious worship. With the introduction of the current function there has been unfortunate structural consequences to the main space.

Originally the church of the *Apostoliese Geloofsending* (AGS)-Wes congregation founded in 1953, the building was expanded as the congregation grew in the late 1960s with the addition of the glass facade and larger foyer. The congregation grew further in the following years and it was deemed necessary in the 1990s to build a new larger building in Universitas, where most of the members of the church now reside (Lotter 2012: telephonic interview).

The suburb Willows had also undergone demographic change, similar to that of Brandwag or Westdene and the Church followed its members to Universitas. The ownership of the property was transferred to ABSA in 1994 and was later sold in 2002 to the Wroughton family trust. The proceeds of the sale were used by the AGS to construct a new church. Between 1994 and 2005 the building served as the Castle Bridge Intermediate School (Title deeds: 2012). The main church served as a school hall with the additional buildings and offices serving as classrooms. Almost no changes to the building were necessary.

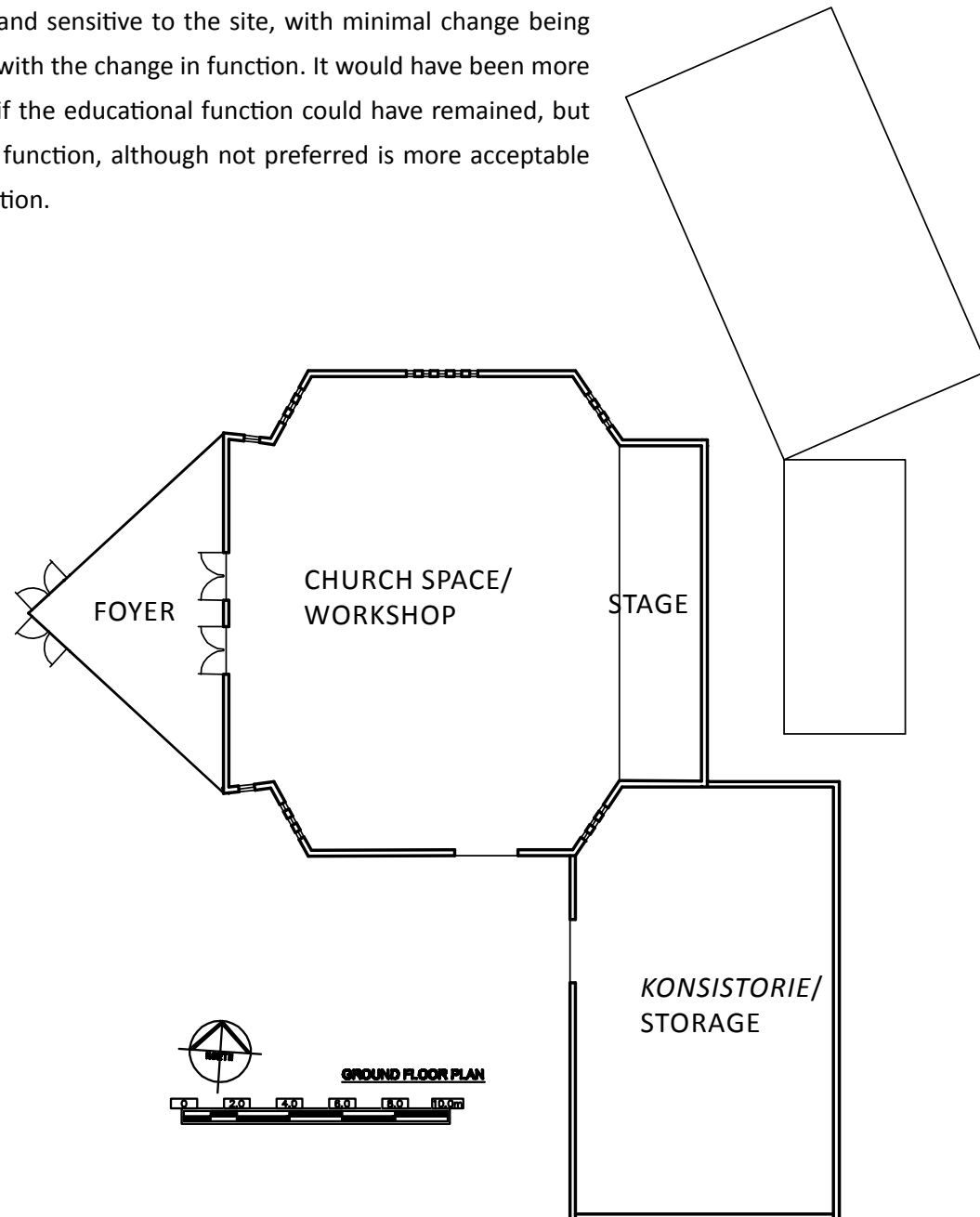
The property was again sold in January of 2006 to the Meerland Twintig Pty Ltd, with the intent to develop residential units. Castle Bridge School moved their intermediate phase (grades 4-7) to the site of the primary school. The buildings on site were adapted after 2006. Plans to demolish the building were opposed by the community and the site has not been rezoned for higher density residential units. The property was again sold in 2008 to Copper Sunset Trading. The current owners now have the carpentry and interior design business, on the property (Pelser 2012: telephonic interview; Title Deeds).

The building was erected in the early 1950s. The additions of the glazed foyer were made between [1967-1969] during the time that the *Kappiekerk* style designs were especially popular in Bloemfontein. The roof is prominent but less pronounced than in a typical *Kappiekerk* design (such as NGK Berg-en-Dal). However, the use of a large glazed facade with coloured panels is typical of these types of designs. This element has not been removed since the property has become a carpentry workshop but large garage doors have replaced original doors to provide the necessary access needed for a manufacturing business. Tools and materials need to be moved into the spaces and larger entrances were needed. Although the glazed façade remains, the foyer is used as storage space and no longer as an entrance. The additional smaller buildings on site have also been changed with internal walls being demolished, for housing larger furniture.

An office has been built on the northern edge of the original church. All the internal furniture of the main church was removed, but the sprung floor remained. Some of the slender window panels have been bricked up due to security concerns.

The large double volume space is suited to that of a workshop as it provides enough room for manufacturing, materials and tools and is well lit. The foyer, serving as a storage space, is less logical and the damage to the original design through the somewhat arbitrary placement of the new large doors is regrettable. This is not a successful adaptation in terms of sensitivity to the original building whereas the function of the school was much more

acceptable and sensitive to the site, with minimal change being introduced with the change in function. It would have been more acceptable if the educational function could have remained, but the current function, although not preferred is more acceptable than dereliction.



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6.2. CASE STUDIES OF AFRIKAANS REFORMED CHURCHES

The following cases of Afrikaans Reformed Churches are presented as case studies:



FIGURE 100. Map of Bloemfontein with case studies indicated (also see Fig 73, 74)

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.2.1. BLOEMFONTEIN GEREFORMEERDE KERK

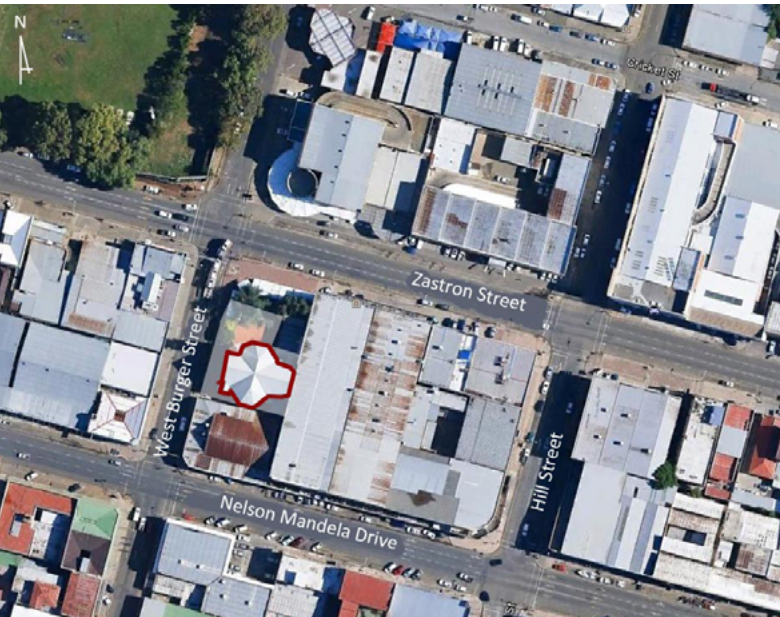


FIGURE 101. The church in 2012 situated between various commercial enterprises (Google earth 2012)



FIGURE 102. Interior view towards the pulpit from the north gallery 2012

Architect	unknown
Date	1903
Address	c/o West Burger street and Zaaron Street
Changes to building	Rebuilt after fire (1928) possible demolition (2012)
Architect of rebuilt church	Louw & Louw
Date	1928
Architect of Adaptation	n/a
New Function	Site sold to developers
date	2012
Ownership	1. Gereformeerde Kerk Bloemfontein 2. Georgiou Family Trust (2010)



FIGURE 103. Western facade 2012

The *moederkerk* of the *Gereformeerde Kerk* (GKSA) in Bloemfontein was founded in 1899 but was instituted in 1903 after the Anglo Boer War (1899-1902). After the original church building, erected around 1903, burnt down , the current church, designed by Wynand Hendrik Louw¹² was constructed in 1928 (Harris *et al.* 2010:23). The congregation moved to the new building in 1927¹³ (Coetzee 2012:7 Volksblad). The building is typical of the auditorium designs favoured by Moerdijk. The plan is derived from the Greek cross, but the corners have been bevelled to form a centralised plan (fig. 103). There are Romanesque elements present in the detailing and the treatment of the fenestration (Fig.102). The tower is integrated into the main structure. The focus is on the pulpit and organ as is typical of the Reformed churches of the era.

As the commercial activity of the CBD has moved steadily westwards, the congregation, that was once on the outskirts of the commercial hub, is now surrounded by business and industry.

¹² The design is attributed to Louw and Moerdijk by Kesting (1978:824) and to Wynand Hendrik Louw by Harris *et al.* (2010:23). There is no indication on the corner stone of the identity of the architect or practice. It is safe to assume that the building was designed by the firm Louw & Louw, Moerdijk and Louw had collaborated for Bloemfontein-Noord in 1922, but by 1928 the firm Louw and Louw had been established (Van der Bank 2004:123).

¹³ The discrepancy between the dates may be due to the fact that the building was only inaugurated officially in 1928 but that certain necessary functions had already taken place late in 1927.

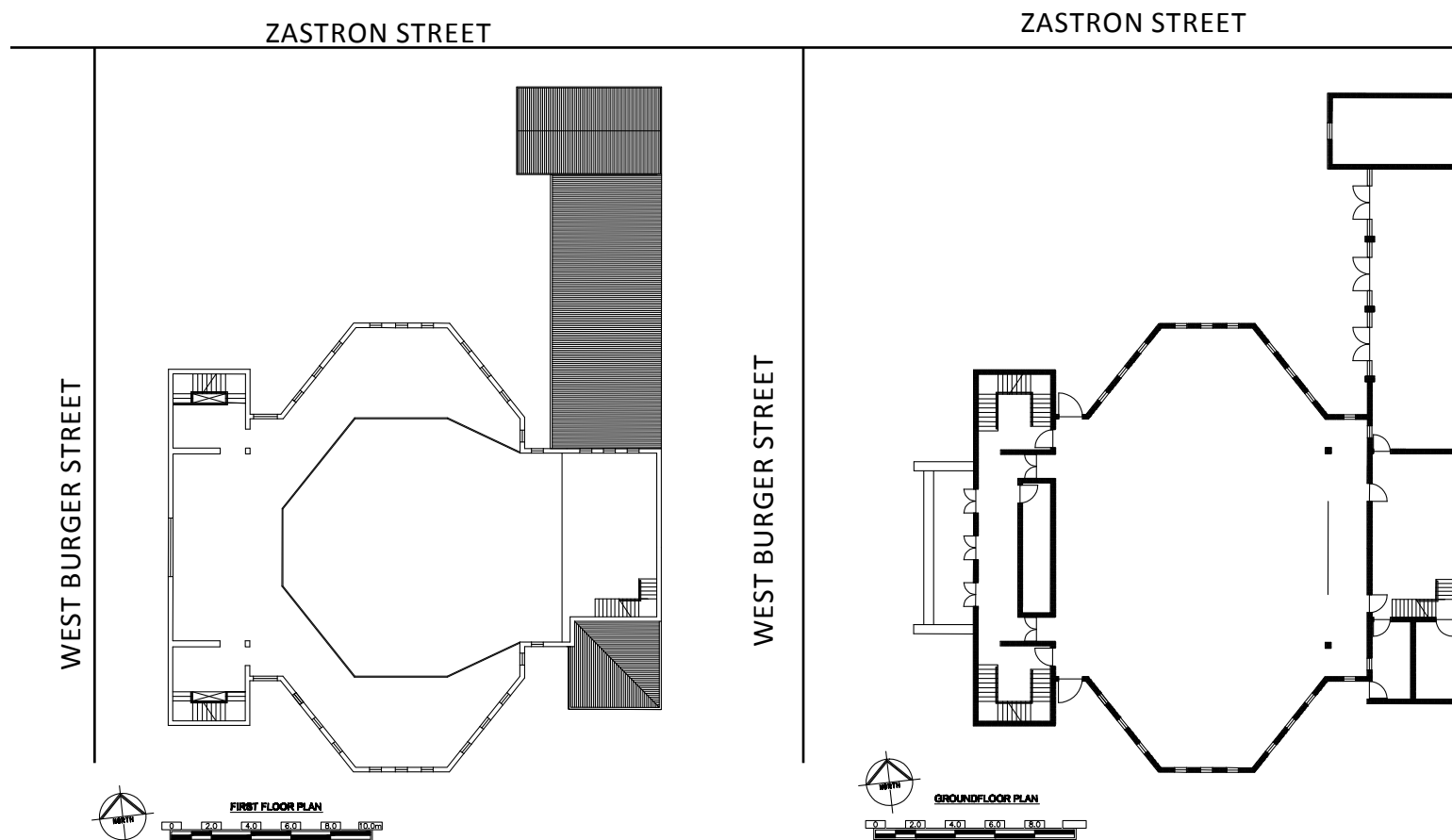


FIGURE 104. Basic diagrammatic plans indicating the adapted greek cross 2012

In what has been termed the inner city syndrome, the congregation sold the hall and large parts of the site to commercial enterprises during the 2000s. They could no longer continue functioning and the remaining part of the site with the main church building was finally sold to the Georgiou Trust in 2010. It was the last of the three Afrikaans sister church congregations still functioning in the CBD, but the change in demographics, declining membership and changes in the city fabric had finally caught up with it (Coetzee 2012: 7).

The site is surrounded by various car dealerships, auto electricians

and other commercial activity. The congregation now meets at the St Paulus Lutheran Church on the corner of Deale Road and Cachet Street where they have an agreement to hold services. However, the move also caused the loss of several members who did not follow the congregation to its new location (Lourens 2012: telephonic interview).

The furniture of the church, the pulpit and *nagmaal* tables, pews, pipe organ, and the bell imported from the Netherlands will be

carefully distributed between newly founded congregations in Knysna, and needy congregations in the Mangaung area (Lourens 2012: interview; Coetzee 2012: 7). This is a particularity of the sale transaction of a church, in comparison to other building types such as houses where the property is sold with all permanent fixtures included. Anything which is permanent and integral to the building is assumed to be a fixture and included in the sale (Clarke 2012:3). In the case of a church there are emotional, symbolic and religious connotations to the fittings as much as the structure and congregations prefer that this be reused by other congregations (Lourens 2012: interview 2).



FIGURE 105. The first church in 1903 (Harris *et al* 2010:23). Note the gothic arches at the doors and windows.

Since this building was designed by a noteworthy firm (Louw & Louw) who worked with Gerhard Moerdijk on other projects such as the *NGK Bloemfontein-Noord*, (Van der Bank 2004:123) and falls within the 60 year clause determined by SAHRA, its value will need to be assessed before it can be demolished or altered. The developers have told the congregation that the building will be demolished (Coetzee 2012:7). As in other cases the site was zoned for religious use and will need to change to commercial use. At the time of this study no demolition process had started but the building had been vacated.



FIGURE 106. The interior in 2011, the pews and other valued furniture will be redistributed between GK congregations.



FIGURE 107. The church circa 1950 (harris et al 2010:24) The romanesque influence of Moerdijk and his contemporaries is clear, note the rose window and rounded arches, different from the gothic influence of the first church.

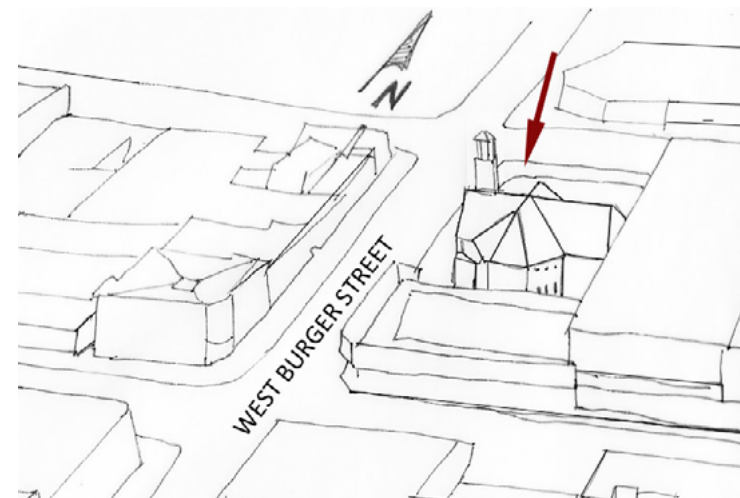


FIGURE 108. The relative scale of the church in relation to surrounding buildings in 2012.

motor dealerships and workshops, would need to be drastically changed to accommodate the sale or repair of motor vehicles. It would be extremely difficult to be sensitive to the original and still provide for the practical functioning of a new commercial activity, especially when it requires large entrances and floor space to park their merchandise. The auditorium type church proves difficult to adapt and therefore easier to demolish.

Since the completion of the study, the congregation has dissolved and the dominee has taken an early retirement (2013). The severe impact on a congregation without a specific 'home' due to the loss of their church building is regrettable, but an unsurprising conclusion.

FIGURE 109. The north western facade in 2011. Note the close proximity of the Hyundai dealership. The property has been systematically divided and sold over the years. The hall to the south is a Volvo dealership.

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.2.2. NEDERDUITS GEREFORMEERDE KERK BLOEMFONTEIN-OOS



FIGURE 110. The location of the church on Thaba ‘Nchu road (Google Earth 2011)



FIGURE 112. Detail of the tower 2012



FIGURE 113. Southern facade 2012



FIGURE 111. The church during construction in 1959 (NGK Synod archive F1 8/11/17)

Architect	George Louw
Date	1937
Address	Eastern smallholdings
Changes to building	New building (1959), Denominational change with no internal changes
Architect	F.P. van Heerden
Date	1959 (cornerstone)
architect of adaptation	n/a
New Function	Apostoliese Geloofsending kerk
Date	1995
Ownership	1. NG Kerk Bloemfontein-Oos (1937-1995) 2.Apostoliese Geloofsending Kerk (1995-present)

This congregation of the NGK was officially founded in 1930 although services were held in a small hall constructed in 1919 because the members of the community found it difficult to travel to the Tweetoring church. As the congregation grew, this hall was later enlarged by architect George Louw in 1937 (Ferreira 1980:41).

As the congregation grew further, even the enlarged building became too small, and as early as 1945 a new building was considered. Funds were raised for construction commenced. A site was bought in 1953 and the church council approved a new building in 1955. Architect and builder,

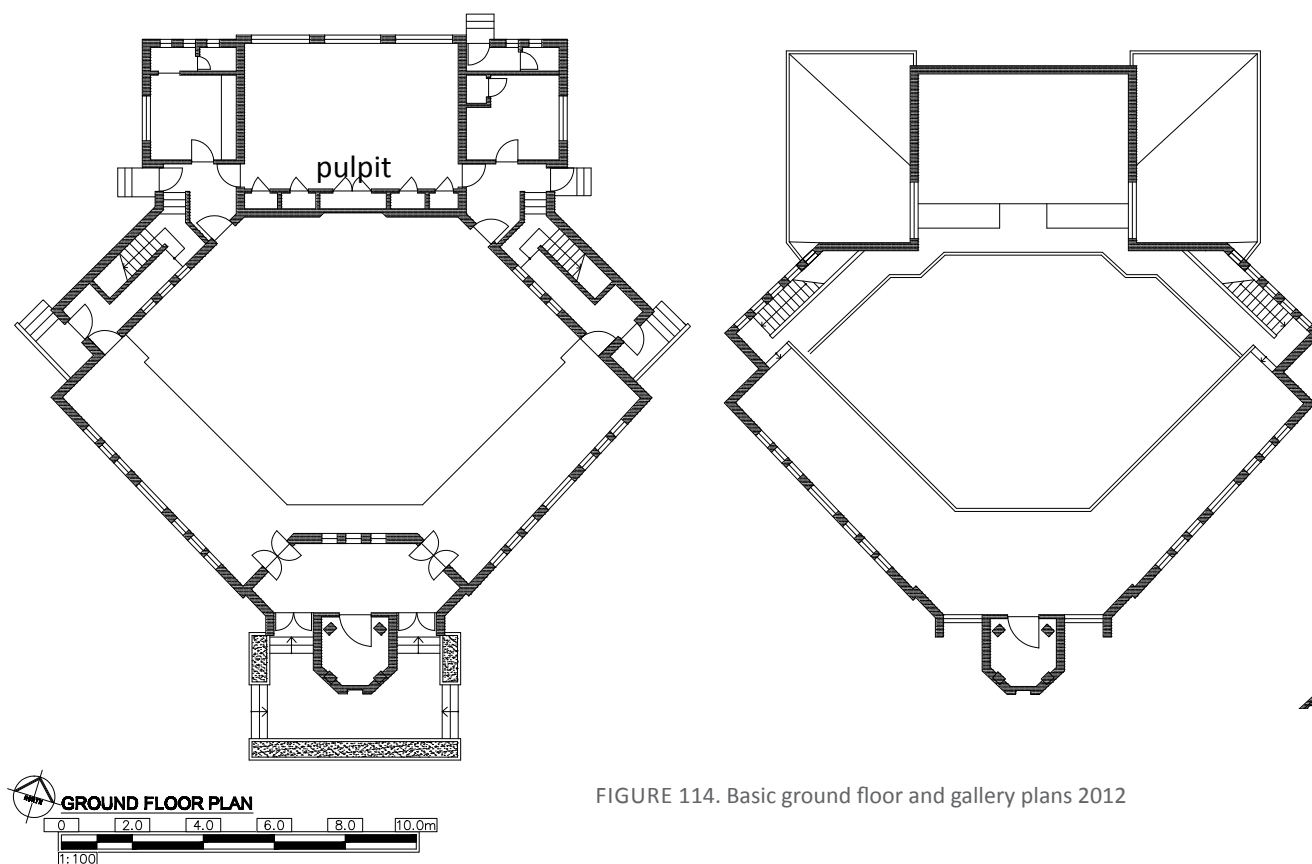


FIGURE 114. Basic ground floor and gallery plans 2012

F.P. van Heerden¹⁴ designed the building and the corner stone was laid in 1959. The building was officially used for the first time on 30 April 1960 (Henning 1979:21). The spire forms the focus and is used as the entrance and focal point of the design. The plan is centralised as with other diamond shaped auditorium churches, with the pulpit at the head.

The congregation struggled during the early 1990s due to changing demographics of the eastern smallholdings and the expansion of the informal settlements toward the south-east of the Bloemfontein CBD. The growth of the industrial areas of the city also impacted on the

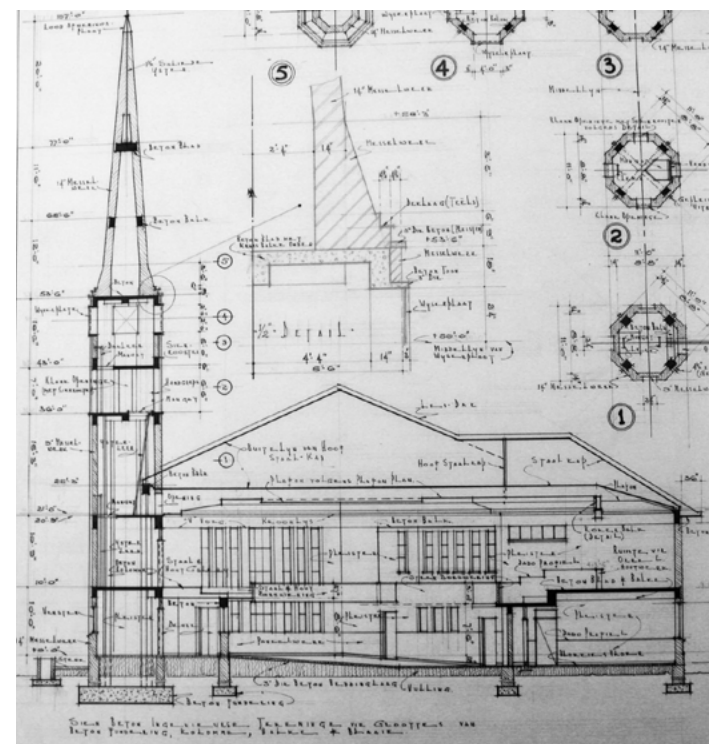


FIGURE 115. Longitudinal section through the space and tower (NGK synod archive: Van Heerden file)

traditional source of members for the Church. The congregation merged with the NGK Ooshoek in 1995. The building is now used by a different faith community, namely the AGS. The building is still in good condition and its function has not changed in any way that would affect the structure. The services of the Reformed Churches and the AGS do not require drastically different liturgical spaces. Other than the addition of a perimeter fence, the church has remained as it was designed.

¹⁴ Van Heerden designed several churches in the 1960s and most of his original drawings are available at the NGK synod archives. The designs are similar to those by Hendrik Vermooten.

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.2.3. GEREFORMEERDE KERK BLOEMFONTEIN WES



FIGURE 116. The church from the South in 1999 (GK Vleuels collection)



FIGURE 117. *Gesloopte* Gereformeerde Kerk Bloemfontein, 2001. Paul Alberts. Archivally processed print, 42 x 42cm. Oliewenhuis Art Museum



FIGURE 118. The church during the demolition in 2001 (GK Vleuels collection)



FIGURE 119. The location of the church on Second Avenue, adapted from (Ross 1971: drawing nr 26: Mangaung Metro Municipality)

Architect	Hendrik Vermooten ¹⁵
Date	1949
Address	c/o Second Avenue and Charles Street, Westdene
Changes to building	Demolition
Architect of new church	Nico le Roux
New Function	Nedbank Regional Headquarters
Date	2001
Ownership	1. Gereformeerde Kerk Bloemfontein-Wes 2. Georgiou Family Trust 3. Nedbank



FIGURE 120. The NGK Parys-oos, 1952, Hendrik Vermooten online: artefacts.co.za

¹⁵ Definitive evidence, such as a cornerstone, could not be found to prove that Vermooten was the designer of this building. However, the building does have characteristics similar to the Randfontein church and the NHK Bloemfontein he designed in the early 1950s. The tower also closely resembles the NGK Parys-Oos, built in 1952.

The congregation of Bloemfontein-Wes was founded in 1942. The congregation used the building of the Bloemfontein Main congregation until 1949 when they could afford to build a church. The original church stood on the corner of Charles Street and Second Avenue. Due to the commercialisation of Westdene and the increase in nightlife and the associated crime, the church was vandalised in April 1999. The pulpit was burned and the cornerstone damaged (Kok 1999: Volksblad). The site was sold later in the same year to the Georgiou Trust and the church demolished in 2001 to be replaced by the regional headquarters of Nedbank (Coertzen 2001: online). The main reason behind the decision to sell the building was the high maintenance costs of the old building and the relocation of members of the congregation toward the suburb Langenhovenpark. Very few members still lived in the original boundaries of the congregation and Westdene was becoming a more commercial area and its demographics were changing (Rev. Lourens 2012: telephonic interview).

As is typical with a parish church with a changing community it could no longer survive and chose to move with its members to Langenhovenpark. The congregation held services in the hall and chapel of St Michael's school during the construction of the new building. It was completed in 2002 (Coetzee 2002: online).

The new space was designed by architect Nico le Roux to serve the community beyond Sunday worship. It provides space for seminars, meetings, weddings or concerts. The organ from the original church was moved to the new building. An administrative block was included in the design, and psychiatrists, therapists and councillors rent these

offices (Harris *et al.* 2010: 271). This multi-functional approach is more economic and the lack of symbolism creates the possibility for a multitude of future use.



FIGURE 121. The new church in Boerneefstreet, Langenhovenpark 2011. It has no symbolic elements to define it as a church, but functions throughout the week.



FIGURE 122. The location of the new church on Boerneef street (Google Earth 2012)

CHAPTER 6 - CASES OF ADAPTATION AND CHANGE IN BLOEMFONTEIN

6.2.4. NEDERDUITS HERVORMDE KERK (NHK) BLOEMFONTEIN

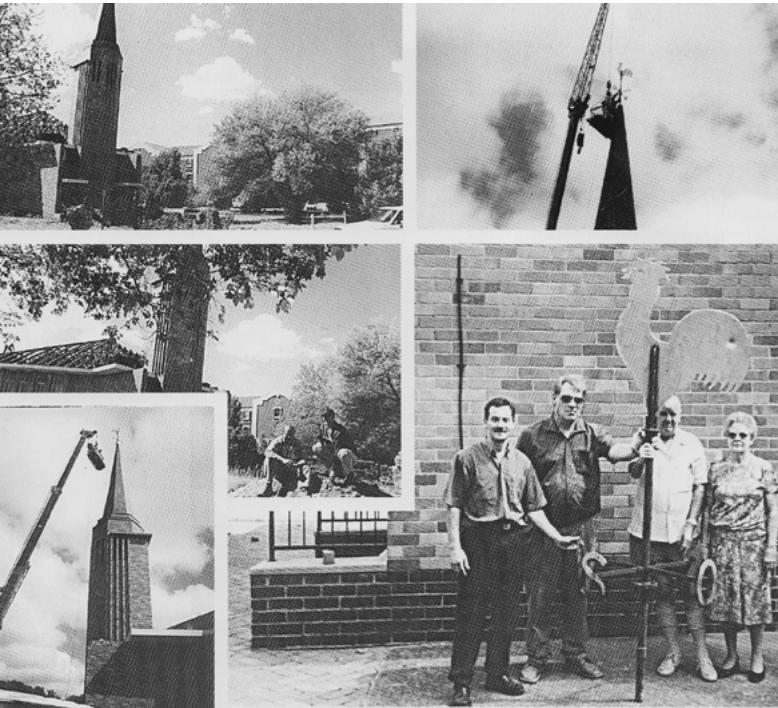


FIGURE 123. The church and members of the congregation in 1999 during the removal of the wheather vane (Nel 2002:33)

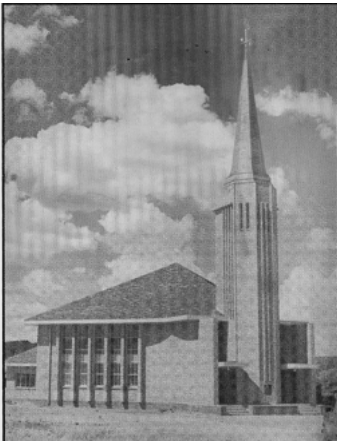


FIGURE 124. The church from the east shortly after completion in 1950 (Nel 2002:21)

Architect	Hendrik Vermooten
Date	1949
Address	c/o Charles Street and Murray avenue, Parkwes
Changes to building	Demolished, new building at different location
Architect of Adaptation	Dries Nel of NBA studio architects
New Function	ABSA Bank regional headquarters
Date	1999
Ownership	1. Hervormde Kerk Bloemfontein 2. Georgiou Family Trust 3. ABSA

The congregation was founded in 1937 and the church built in what is now Nelson Mandela Avenue, in 1949. The congregation originally met in the President Steyn School Hall and later in an old Tobacco hall in the CBD, until funds were raised for a church building (Nel 2002: 33).

A design by Hendrik Vermooten, similar to that of NGK Bloemheuwel (Fig.123), the church held 500 worshippers. In the late 1990s it became more difficult to continue services due to the increasing commercial development in the area, the traffic noise and the commercial activities at neighbouring properties. Developers were also very interested in buying the site due to an increase in property value and commercial opportunity.



FIGURE 125. The NGK Bloemheuwel also by Vermooten 1949 (Olivier, 1949, NGK Synod archive 149)

A diamond shaped auditorium plan building, with an integrated spire, the church building was demolished in 1999 after being sold to the Georgiou Trust in a trade agreement.

According to this trade agreement a new church would be built in return for the commercially valuable site. The building, designed by Dries Nel of NBA Studio Architects, was built in Langenhovenpark. The weather vane of the original church was kept and installed at the new building, as a token linking the old and new structures (Nel 2002: 21). A memory of the old church is carried to the new, emphasising the very emotional act of demolishing one church and building another. The site of the original church is now home to the ABSA Bank headquarters in Bloemfontein.

The fact that the building was a typical auditorium type design on a specifically valuable site, and was demolished rather than any attempt being made to adapt it, indicates that these types of designs are unlikely to survive if a commercial function is needed on the site.



FIGURE 126. The new church in Langenhovenpark in 2000 (NBA studio architects:online)



FIGURE 127. The spire with the wheather vane from the original church 2012



FIGURE 128. The church in Karl Kielblock street (google earth 2011)

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6.2.5. NEDERDUITS GEREFORMEERDE KERK RODENBECK



FIGURE 129. The church in the township Bloemside (google earth 2011)



FIGURE 130. The tower without the clock in 2012



FIGURE 131. Larger context (Google earth 2011)



FIGURE 132. East facade 1968: feesprogram (NGK Synod Archive)



FIGURE 133. The building in use as a school (Volksblad 24/10/1998)



FIGURE 134. The collapsed roof 2012

Architect	Paulus Visser
Date	1957
Address	Hoewe 121, Son-skyn Dewetsdorp Road
Condition of building	Neglect, severe roof and interior damage
Architect of Adaptation	n/a
New Function	School, multi-denominational church (1994-1998), abandoned
Date	1994-1998, 2002
Ownership	1. NGK Rodenbeck 2. Free State Council of Churches/ Provincial administration



FIGURE 135. The main entrance and the gap where the cornerstone used to be

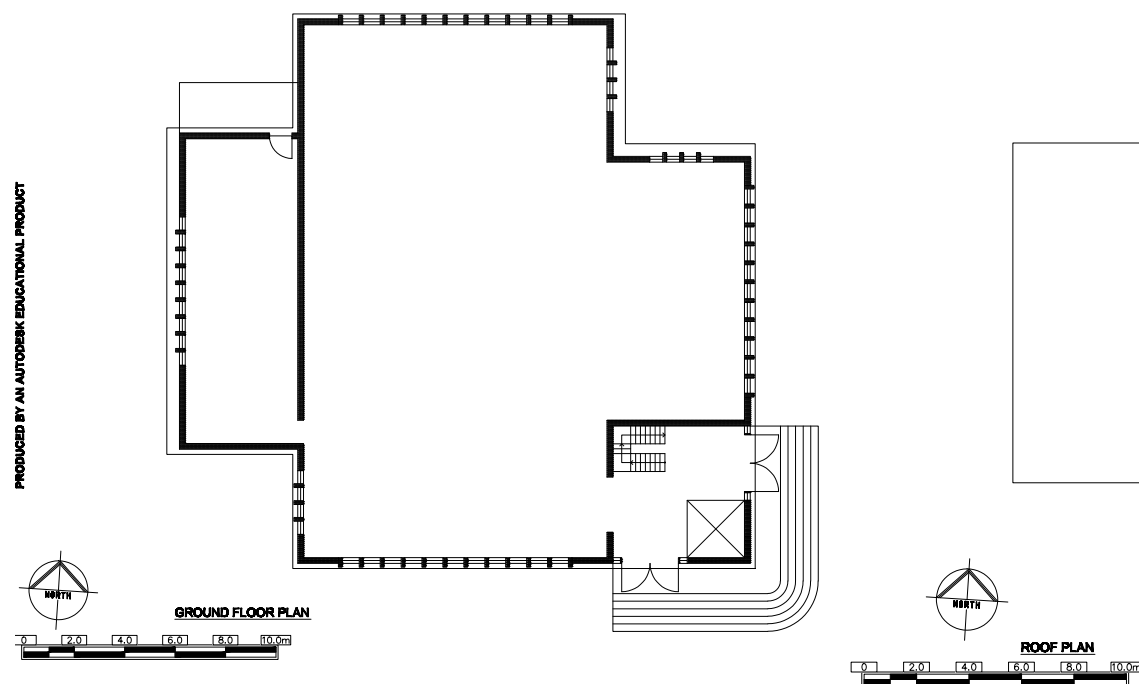


FIGURE 136. Basic plan and roof plan 2012. The Greek cross is typical of the time of design.

The congregation on the south eastern perimeter of Bloemfontein was formally founded in 1943 because the main Bloemfontein congregation had become too large for one minister. A second minister in a supporting role was employed in the wyk Rodenbeck and services were held in a hall from 1938.

The congregation grew and a daughter congregation was founded in 1943. The church was built in 1957 and used for the first time in 1958 (NG Rodenbeck: Kwarteeu feesprogram: Synod archive) after the congregation was able to raise sufficient funds to pay for the building. (NG Rodenbeck: Kwarteeufees program: Synod archive 1968) A parsonage was built in 1951 and the existing hall renovated in 1977.

The development of the informal settlements in the south-eastern direction in the 1990s resulted in the church now being centred in the Bloemside Township/Informal settlement. The congregation merged with NGK Ooshoek in 1994.

The government at the time had made the decision to allocate the area around the church for low cost housing/informal settlement and after negotiations the provincial administration paid out the amount of R1.8 million. The agreement was that the building should continue to be used for religious use. The building did serve as an inter-denominational place of worship

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for a time after being vacated by the NGK congregation. The corner stone was removed and placed at NGK Ooshoek when the two congregations merged. The organ was later sold to the NGK Pellissier but all other furnishings were included in the sale and have subsequently been removed. (Volksblad 2010-09-11, Schutte 2012: telephonic interview). The building was donated to the Free State Province Council of Churches (FSPCC), the regional level of the SACC (Göranzon 2011:xxi).

In 1998 the hall was used by the Grade 1 and 2 learners of the Primary School Atang as classrooms, because there was not enough space at the school (Krüger 1998: Volksblad). This is no longer the case as the site is in a state of disrepair and the children are once again housed at the school itself.

Göranzon (2011:xxi) mentions that in 2002 the FSPCC considered the possibility of using the building as a community centre, with a crèche, clinic, the office of the FSPCC and an HIV/AIDS counselling and information office. The church building could serve as a place of worship for an ecumenical congregation. However as is clear this vision was not realised with the FSPCC being unable to develop the idea and the shortage of funds, lack of good administration and leadership and no clear vision of the role the council should play contributed to the fact that the site is still abandoned.

The plan is a Greek cross. It is clearly defined into different sections and differs from the churches designed by Van Heerden and Vermooten in this sense. The tower is incorporated into the



FIGURE 137. The staircase at the main entrance 2012



FIGURE 138. Western facade 2012

plan but does not form the entrance or datum and is not a separate element. Large areas of fenestration are used, unlike the Vermooten and Van Heerden designs of a few years later. The stairs to the gallery were placed in the corners of the plan.

The damage to the building is patent when comparing recent photographs with those taken ten to twenty years ago. The main roof is in danger of collapse, many windows are broken, the interior is in disrepair and the clock in the tower has been removed. Without any clear changes in the situation, it is unlikely that any development toward a community centre or crèche will take place at Rodenbeck. It is very likely that the building will eventually become a ruin, essentially being demolished through time and lack of maintenance.

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6.2.6. GEREFORMEERDE KERK BLOEMFONTEIN-OOS



FIGURE 139. Northern facade, 1995, (GK Archive:Bloemfontein- oos 1)



FIGURE 140. Original interior (Harris *et al* 2010:24)



FIGURE 141. facade 2012



FIGURE 142. Tower detail 2012



FIGURE 143. Original interior pews (har-
ris *et al* 2010:24)

Architect	Nico le Roux
Date	1965
Address	Old Thaba 'Nchu Road, Ooseinde
Changes to building	Denominational with no internal or structural change
Architect of Adaptation	n/a
New Function	Roadmap Ministries (Independent Church)
Date	2007
Ownership	1. Reformed Church (GKSA) 2. Roadmap Ministries (Independent Church)



FIGURE 144. Located on Thaba Nchu road (Google earth 2012)

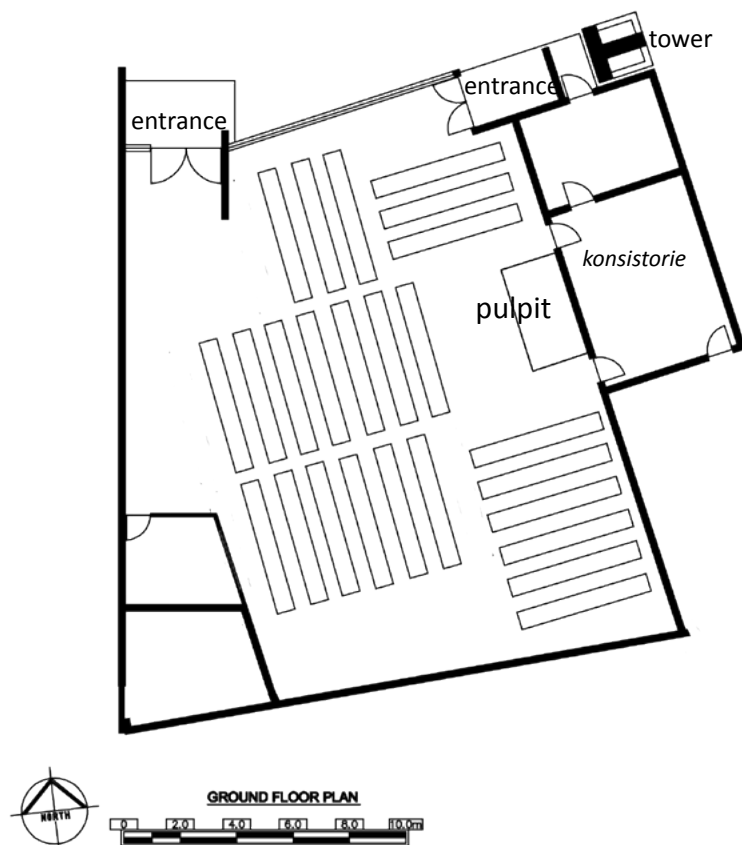


FIGURE 145. Basic ground floor plan 2011

The congregation was founded in 1940 when the members of the church decided that it would be practical to have a dedicated church at the eastern smallholdings. Due to the difficulty in obtaining building permits during the Second World War, an old store was bought and adapted to function as the first church. This building was used until 1965, when the need for larger premises was recognised. This old store building has been adapted and serves as part of a supermarket on the corner of Eeufees and Glover street in Motheo. The current church

building was constructed in 1965 and the first services were held in 1966 (Harris *et al.* 2010: 25).

The design has both late modern elements and references to the *Kappiekerk* type through the use of large glazed panels and the exaggerated roof. The tower is a relatively abstract element integrated into the northern façade. The plan does not follow the wedge shape of the *Kappiekerk* but is instead polygonal. The worship space therefore more closely follows the layout advocated by Koorts.

The congregation merged with the GK Bloemfontein founding congregation in 2007 after services were no longer viable due to the decline in membership and the change in demographics of its catchment area (Harris *et al.* 2010: 25). Facing the same challenges as NGK Bloemfontein-Oos and Rodenbeck, the congregation decided to sell the building to Roadmap Ministries with the understanding that it will continue to function as a place of worship (Lourens 2012: Interview 2; Coetzee 18 Sept. 2012:7).

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6.2.7. NEDERDUITS GEREFORMEERDE KERK MONUMENT



FIGURE 146. Northern facade 2009



FIGURE 147. Tower during the 2011 construction



FIGURE 148. 2011 Construction



FIGURE 149. 2011 Construction northern view



FIGURE 150. Interior view from organ gallery, 2009. In use by Tim-Omotso outreach



FIGURE 151. Location relative to church street (Google earth 2009)

Architect	Hans Koorts
Date	1970
Address	Church Street
Changes to building	Functional change with Structural change
Architect of Adaptation	William Pereira Da Silva
New Function	Hyundai Motor Dealership
Date	2011
Ownership	1. NG Kerk Monument (1969-1999) . NG Kerk Uitsig (1999-2003) 3. Centro Portugues de Bloemfontein (2003-2007) 4. Associated Motor Holdings (2007-present)



FIGURE 152. Interior 2009



FIGURE 153. Interior in 2009 versus interior in 2012

The NGK Monument congregation was founded in 1949. Services were held in a hall and on the smallholdings of members of the congregation, as well as the rectory in Wilson Street for members of the Church in that area of the city. The hall (situated in Watkey Street) was enlarged shortly after the founding of the congregation (Olivier 1952:387).

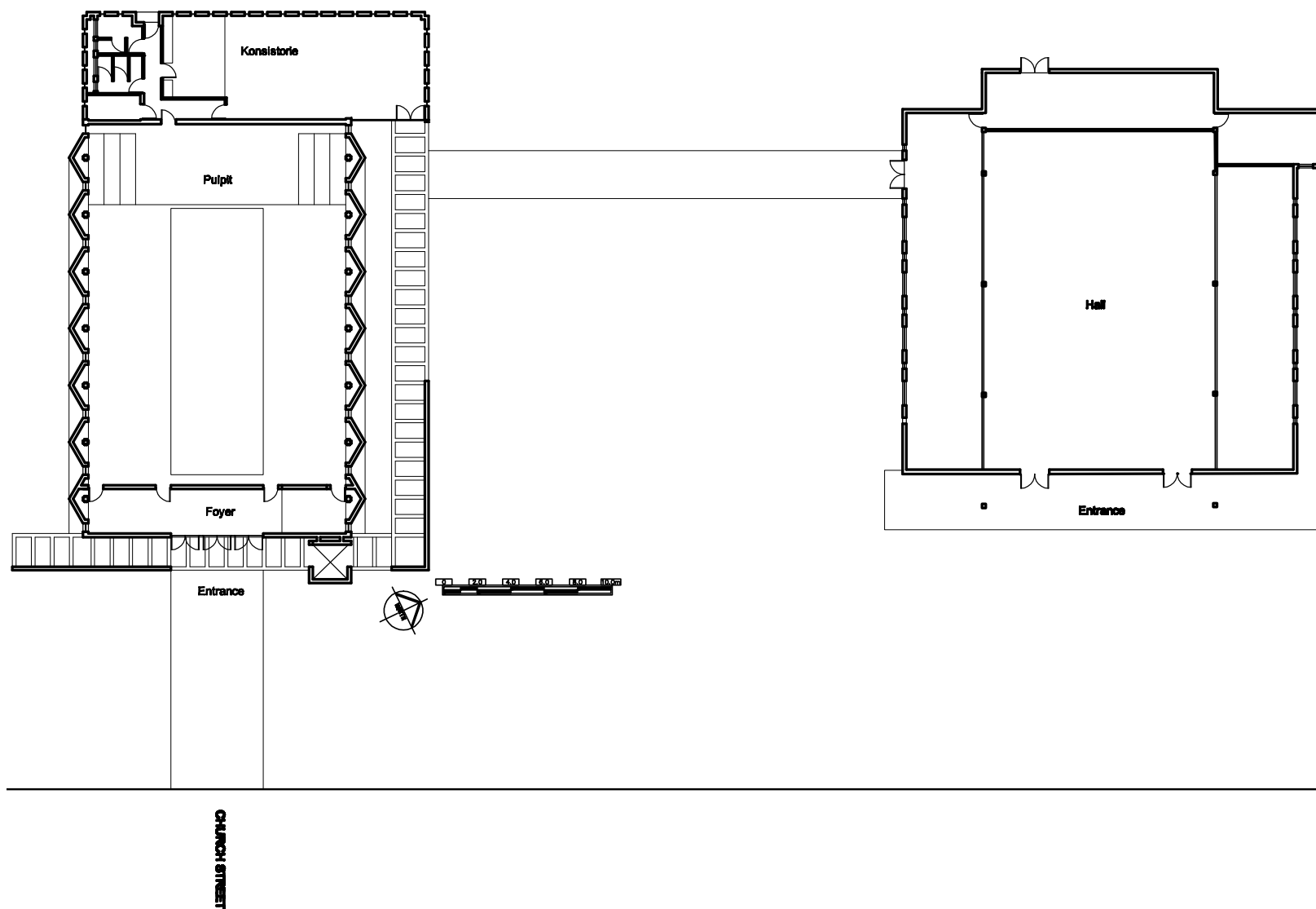
As the congregation gradually grew over the next two decades more space became essential. The church and adjoining church hall, designed

by local architect Hans Koorts were constructed in 1970. The building is designed according to the principles set out by Koorts (1974) in his book on the principles of Reformed Church design.

The plan is rectangular and the tower is a separate element. The main entrance and pulpit form the culminating points of an axis or nave. The functional spaces such as the *konsistorie* were placed to the west, behind the liturgical space. The organ was located opposite the pulpit as not to distract the worshippers from the Word being delivered from the pulpit (Koorts 1974).

The congregation started to experience financial difficulty during the early 1990s due to the fact that many of the residences in the area were being changed into businesses and that the membership numbers were in decline. The congregation merged with the NGK Uitsig in 1998. NGK buildings are owned by the specific congregations and the *Kerkrade* normally decide what becomes of the building after a congregation is absorbed by another. If the property is sold, the proceeds go to the merged congregation. At the time it was stated that the building would be leased to another Christian denomination and that it would not be used for commercial purposes (Van Wyk 1998: Die Volksblad) as was done at GK Bloemfontein-Oos (6.2.6.).

Unable to lease the building, attempts were made to sell the property to a different faith community. This was unsuccessful and the site was sold to the Portuguese community in Bloemfontein in 2003. The site was zoned for community or religious use and



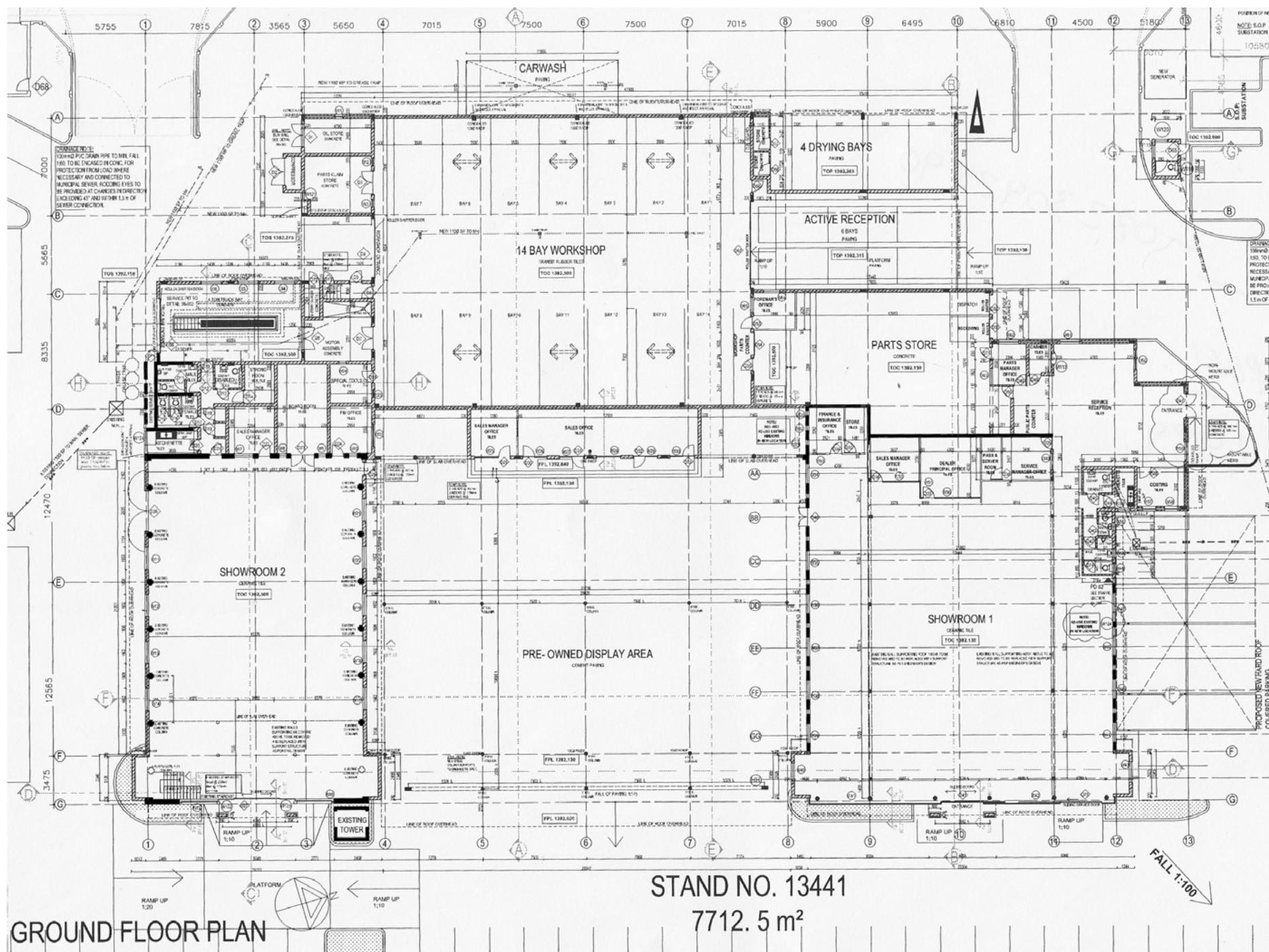


FIGURE 155. Ground floor plan of the Hyundai dealership (Gianni Loizos architects 2011)

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6.2.7. NEDERDUITS GEREFORMEERDE KERK MONUMENT



FIGURE 156. Cladded tower 2011



FIGURE 157. Interior, sales desk 2011

difficulty was experienced in rezoning the site. During this time the hall was used as the Portuguese bar and grill. The church itself was sublet to the Tim Omo-tso Outreach congregation (Smith 2009: Volksblad). The Portuguese community successfully had the site rezoned and it was subsequently sold to Hyundai (Smit, J. 2012:personal interview). The building did not have to be considered under the 60 year clause of the heritage act and changes could proceed without having to consider the historic or heritage value of the building.

The project architect of the Hyundai development is William Pereira Da Silva, for Giannini Loizos Architects based in Johannesburg. The new showroom opened in March 2012.

In this case the design was adapted to a completely new function successfully in the sense that the intervention, though severe, preserves the original form, the hierarchical element of the tower and the basic essence of the entrance elevation. The space of the church was large enough to accommodate a basic showroom with a reception desk at the main entrance. The main entrance of the church was simply redesigned to fit the corporate image of Hyundai but the structure remained in place. The columns and most of the wall panels were kept in place and clear glazing used to replace the coloured panes used by Koorts. The liturgical space and *konsistorie* have been converted into office and storage spaces. The space between the church and hall has been covered by a steel structure and sheet metal roof and serves as additional showroom space. Offices were also added to link the two spaces. The hall has also been converted to serve as office space. The tower has been kept





FIGURE 159. South elevation (Gianni Loizos Architects 2011)



FIGURE 160. East elevation (Gianni Loizos Architects 2011)

largely as it was. It was plastered and painted, the cross removed and replaced by a flagpole, and the top serves an advertising board for the Hyundai logo. The tower served as an important hierarchical element in the neighbourhood and this has been preserved even though it now serves as a different symbol.

The design not only served well as a church, providing a space with the necessary symbolism, ambience and practical elements, but now also serves equally well as a showroom after some alterations were made. These alterations to the existing structure saved on energy and

expenditure since the structural work on the project required adding on to the existing core structure, rather than complete demolition and reconstruction. The columns, beams and major wall elements could be used as they were additional structural work was basic load bearing with other changes done through finishes. This type of design is well suited to adaptation.

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6.2.8. NEDERDUITS GEREFORMEERDE KERK TEMPE

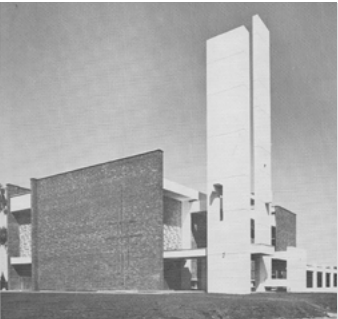


FIGURE 161. The church in 1970
(NGK Synod archive tempe folder 1)



FIGURE 162. Northern Facade 2011



FIGURE 163. Bell 2011



FIGURE 164. Interior view 2011



Architects	Van der Walt and Fourie
Date	1970
Address	Furstenburg road, Tempe Military base
Changes to building	None
Architect of Adaptation	n/a
New Function	General military assembly, Funerals, rentable for non-military functions
Date	1999
Ownership	South African Government

FIGURE 167. Location of the church in Furstenburg road (google earth 2011)



FIGURE 165. Daylight entering above the pulpit 2011



FIGURE 166. Concrete detail above the main entrance

The building is located inside the Tempe base of the SANDF on Furstenburg road. It is situated west of the military sports grounds and to the south of 3 Military Hospital. The facade and abstract spire fronts north east, parallel to Furstenburg road. Tempe base served as a training ground for soldiers during the Namibian War of Independence (Border War) that lasted from 1966 to 1989.

The building is approached from Furstenburg road and the main entrance is on the North Eastern facade. The large open space to the

north is used for parking or as a gathering space before major military sporting events, parades or other functions.

The spiritual wellbeing of serving members of the Church was considered especially important and even more so during a time of war. Due to the responsibility the Church had toward its members and the start of the Namibian War of Independence or Border War, the Chaplain's service (SAKD – *Suid Afrikaanse Kapelaansdiens*) was established in 1966 to function within the SAW (Suid-Afrikaanse Weermag).

The role of a Chaplain differs only in surroundings and logistics from that of a minister serving in a congregation. The SAKD attempted to provide for every soldier's spiritual orientation and saw it as part of its policy that no denomination would infringe on another. Logistically it was very difficult to provide a Chaplain for each denomination, especially at the border or operational areas. On the border service was multi-denominational but it is true that most Chaplains were linked to the three Afrikaans sister churches (Wessels & Bredenkamp 2009:346).

The NGK Tempe congregation was founded in 1960 to serve Permanent Force members and services were held in a hall until 1970. Due to the fact that military service became compulsory for all white men over the age of 16 in 1967, with longer periods of compulsory service introduced in 1977, during the Border War. There was an increase in the number of soldiers. Tempe served as a training base for conscripted soldiers and the numbers of people attending services grew. The church building was constructed in 1970. It was designed by the firm Van der Walt and Fourie and is owned by the South African government (Meyers 1986:11) (South African History Online: <http://www.sahistory.org.za/>

dated-event/military-conscription-all-white-males-south-africa-enforced accessed 2012-08-16). After 1989 when the Border War ended, the Permanent Force congregation was left with a building designed for many more people than were now members. Yet, a multi-denominational chapel specifically for the 44 Parachute brigade was proposed in 1992 and received a project award. With the changes in the demographics of the Defence Force after 1994, when members of Umkonto We Sizwe (the military branch of the ANC) were incorporated into the new South African National Defence Force (SANDF), further impacting on the membership of the congregation and the change in base leadership the project was not continued (Ras 2012: interview; Judges Report: SA Architecture 1992:28).

The NGK Tempe congregation merged with the NGK Bloemheuwel in 1999 because the military congregation had become too small to justify the use of the large building on site and since it was not the property of the congregation the move involved less challenges than would normally be the case. The building is currently used by the SANDF for formal occasions such as speeches and award ceremonies but is under used since these events do not occur as regularly as church services. It is used for special services such as funerals on rare occasions (Bezuidenhout 2012: interview).

The building has a basic rectangular plan form, similar to that described by Hans Koorts as suitable for Reformed Church design (see chapter 2.6). The use of off-shutter concrete and clay face brick gives the building a brutalistic character with late modern elements,

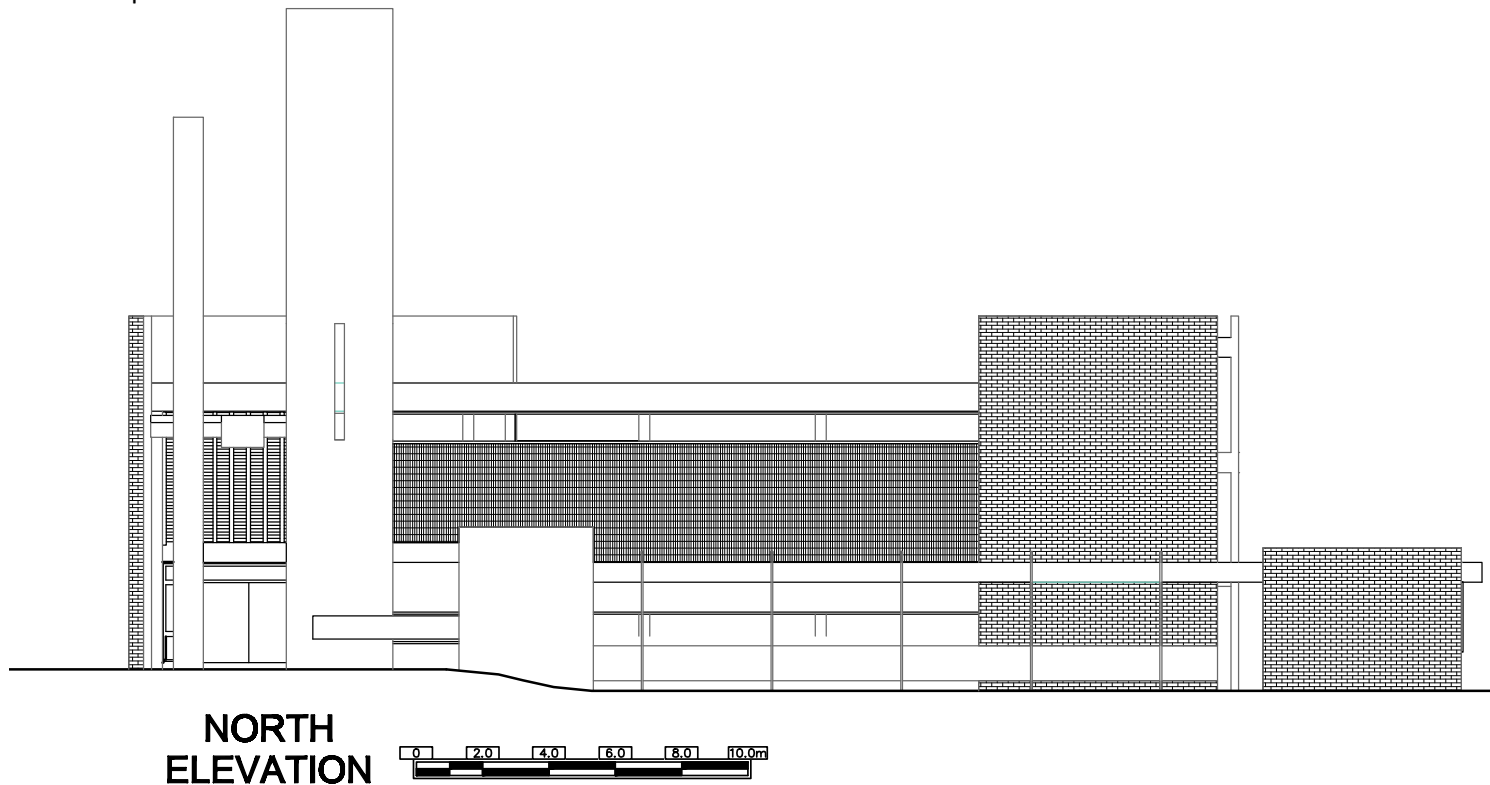
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with the use of planar elements on the façade. Light is important, as it is in all places of worship, and a roof light as well as clerestory windows provide light from above.

Concrete is used in a more abstract reference to the tower or spire forming two separate structures at the main entrance, but combining to form a cross when one approaches from the North West. Even though it is no longer used for religious service, no internal changes have been made (2011) and the pews and pulpit are still in place.



FIGURE 168. The pulpit in 2011.



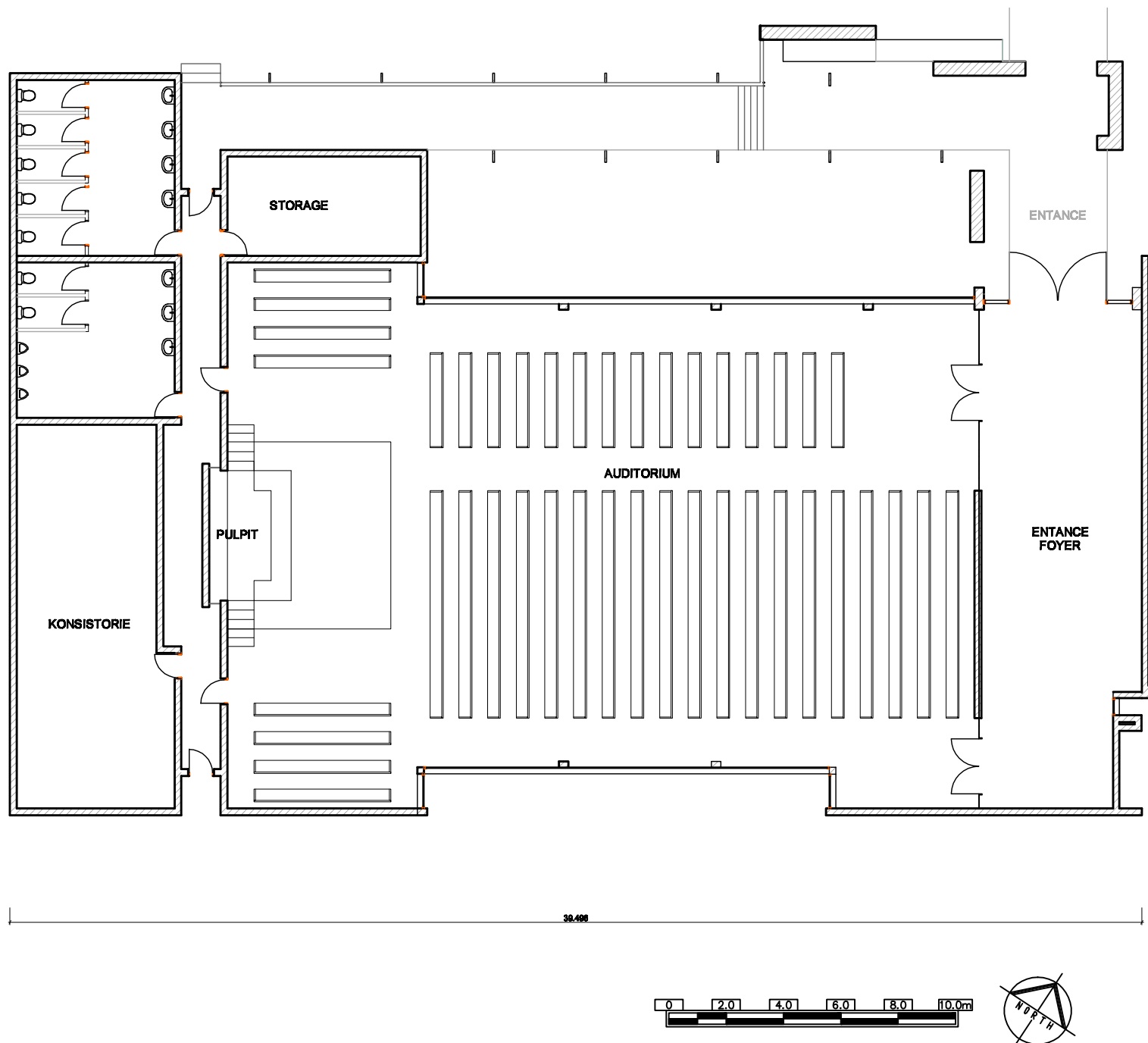


FIGURE 170. Ground floor plan

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6.2.9. NEDERDUITS GEREFORMEERDE KERK BRANDWAG



FIGURE 171. Tower 2011



FIGURE 172. Northern facade of NGK Brandwag 2011



FIGURE 173. The location of the church relative to the Brandwag shopping cente in Mc Hardy Avenue (google earth 2011)

Architect	Nico le Roux
Date	1976
Address	c/o Melville road, Mchardy road and Poole Street, Brandwag
Changes to building	Denominational
Architect of Adaptation	n/a
New Function	Shofar church of Bloemfontein
Date	2012
Ownership	1. NGK Brandwag 2. NGK Bloemheuwel

The building is located on the corners of Melville road, McHardy road and Poole Street in Brandwag. The site borders a business park to the south and residential area to the north and west. The area has started showing the developmental changes that occurred in Westdene with more commercial property being introduced in an area that used to be residential. The demographics of residents have also changed and many houses now function as student accommodation.

The Brandwag NGK congregation was founded in 1973 and the church designed by architect N.J. Le Roux was built in 1976 after the funds were raised (Brandwag Gedenkboek: Synod Archive). The design is very similar to those of Hans Koorts. The plan is rectangular and the main entrance to the east. The pulpit is directly opposite the main entrance. Secondary entrances are located to the north. The tower is detached

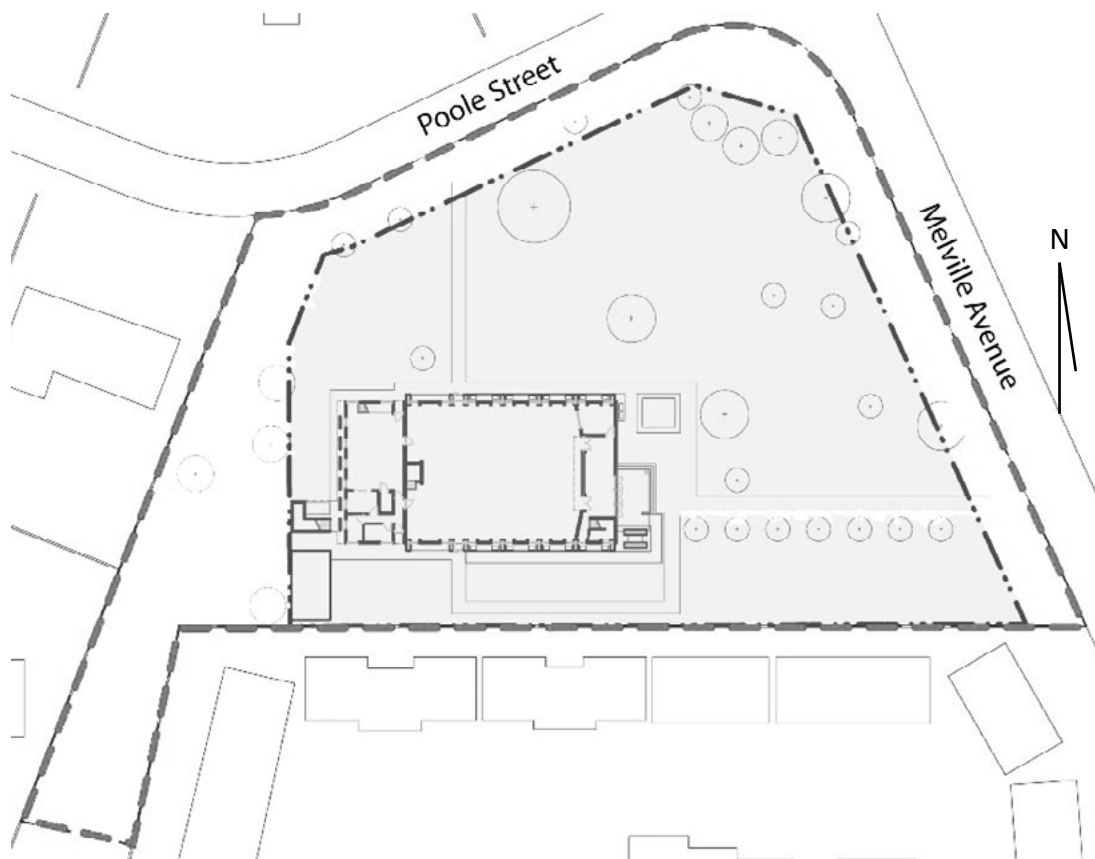


FIGURE 174. Site plan NGK Brandwag 2009.

but closely associated to the main structure.

The changes in demographics and the introduction of commercial activity presented the congregation with declining membership and financial difficulty. The congregation merged with Bloemheuwel in [1999]. The Kairos Baptist Church then used the building for a number of years. In 2012 it changed hands again and is now rented by the Shofar Church of Bloemfontein. The building also serves as a meeting hall for various associations.

The building is still owned by the NGK congregation Bloemheuwel (where Brandwag joined). The other denominations rent the building from them. No internal or external structural changes have been made. The fact that the function has not fundamentally changed, apart from the nature of the ritual of worship, means that no changes are specifically necessary nor would it be economical. If the current denomination cannot build a secure base of membership, the commercial value of the site would make it a candidate for adaptation or failing that, demolition.

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6.2.10. NEDERDUITS GEREFORMEERDE STUDENTE KERK

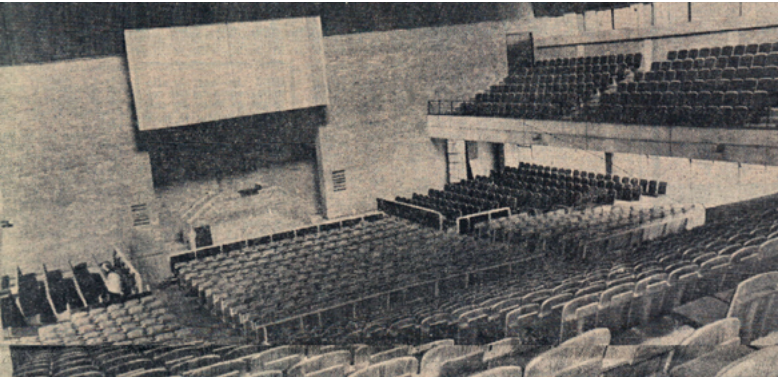


FIGURE 175. Interior view towards the pulpit shortly after the building was completed. (Die Volksblad 3 August 1981:2)



FIGURE 176. Southern facade 2012



FIGURE 177. Southern facade 2011 from the University parking lot



FIGURE 178. The interior during a lecture 2011



FIGURE 179. The location of the church on the corner of Nelson Mandela Drive and DF Malherbe road (google earth 2011)

Architect	Nico le Roux
Date	1981
Address	c/o Nelson Mandela Drive, DF Malherbe Road, Parkwes
Changes to building	Interior change without structural change
Architect of Adaptation	n/a
New Function	Lecture hall, auditorium, theatre
Date	2008
Ownership	NG Studente Kerk (1989-present)

The church for the student congregation is situated on the corner of Nelson Mandela Drive and Wynand Mouton Road. The site is adjacent to the university campus but not on a university owned site. The building was designed by N.J. Le Roux and built in 1981 for the growing numbers of students. Students attended services at Universitas and services were also held at various venues on campus for a time. But as growing numbers of students meant that existing venues became too small, it was decided to raise funds for a new church (Die Volksblad 1981:2).

The design is an auditorium. The plan is square and the seating raked, reaching two galleries on the north and south. There is no tower but the roof is emphasised to create the hierarchical reference and symbolic value of a church. The ceiling follows the same angle. The pulpit was designed as a brick structure opposite the main seating and organ.

The nature of the student congregation means that it has high attendance during the university term during evening services, but has no services during holidays. Afrikaans, English and Sotho services are held and the building is used during the week by various church groups and outreach actions. Additional functions have been introduced from outside the church, including the use of the building by the university for lectures and keynote speeches, and for other functions such as musical or theatre productions. The congregation does not have the same steady stream of income that a normal congregation would have, but continues to function.

No denominational change has taken place. No major structural changes have been made, but the original pulpit was removed in 2008

and replaced with a stage. A timber lectern is used during services and can be moved either during the service when the band leads worship or when lectures or productions take place.

The building functions well as an auditorium whether for church service or secular use. However, it has less inherent symbolic quality than other church buildings (see other case studies for example) and is not as easily recognisable as a church. It does not provide the same spatial quality of a Moerdijk church or even the late modern churches of Hans Koorts and his contemporaries. In this case the trade-off between function and symbol has provided the building with a life beyond Sunday worship but also means that it lacks the quality that makes it distinctly a building where religious worship is experienced.

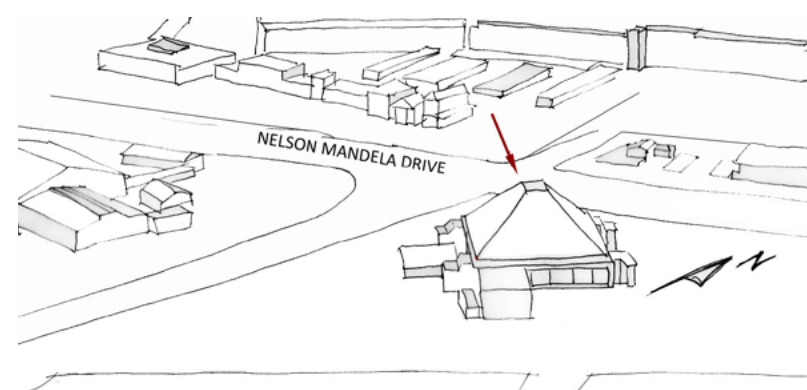


FIGURE 180. The relative scale of the church in relation to surrounding buildings

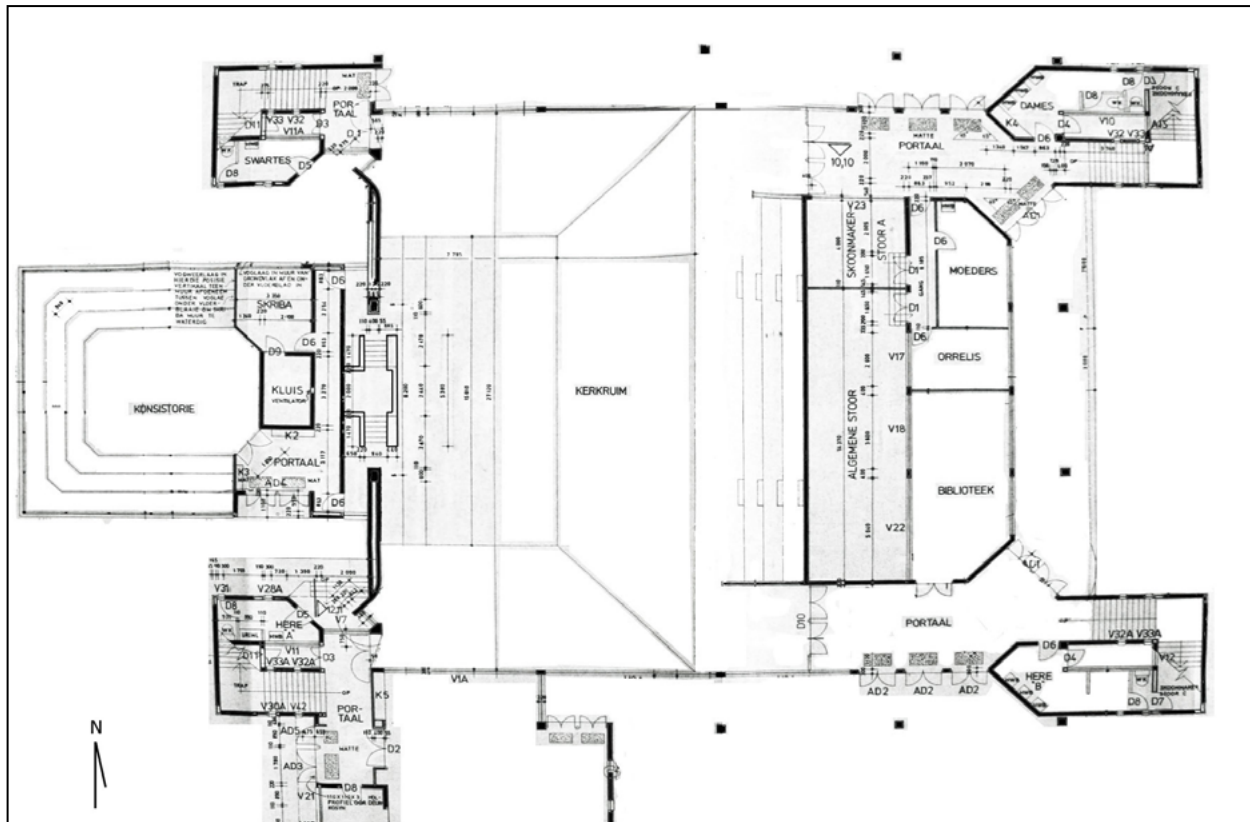
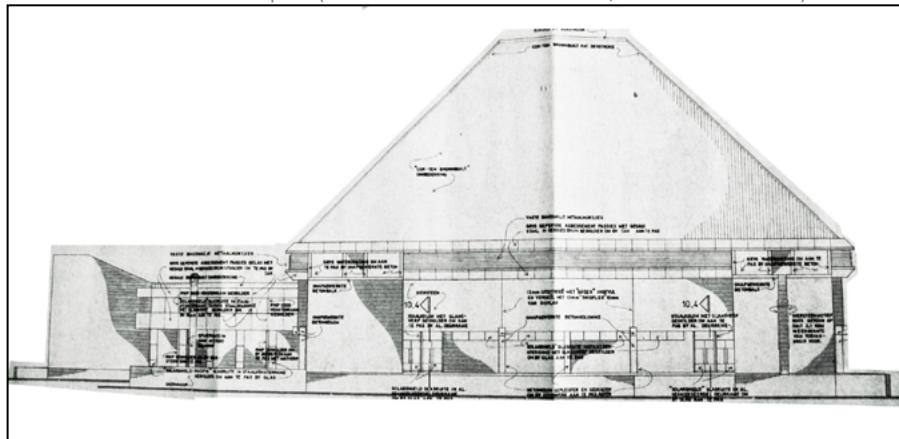
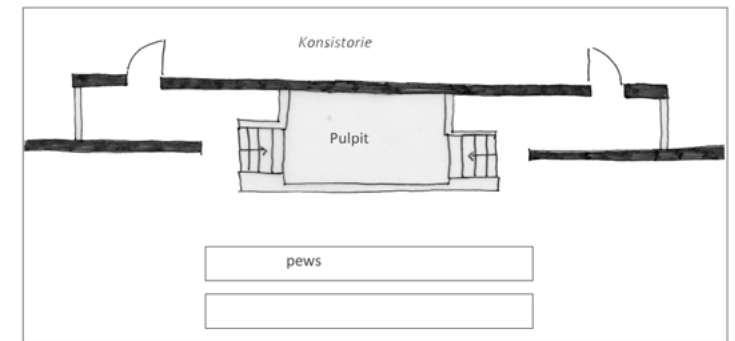


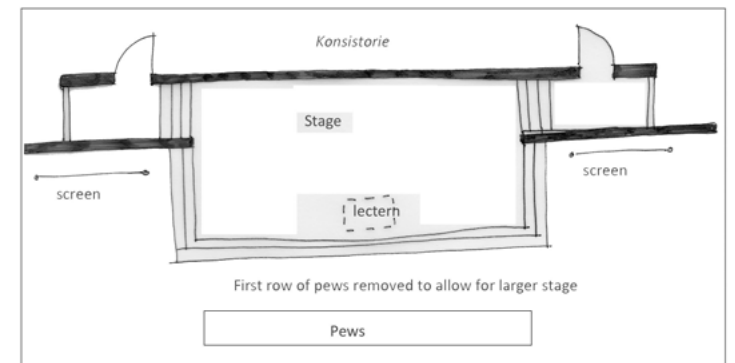
FIGURE 181. Ground floor plan (Le Roux documentation 1979, Kopsiekerk archive)



¹¹² FIGURE 182. Ground floor plan (Le Roux documentation 1979, Kovsiekerk archive)



1981- 2008



2008 - present

FIGURE 183. Liturgical space of the Student church 1981-2008, and after 2008.

6.3. SUCCESS AND FAILURE OF CHURCH ADAPTATION IN BLOEMFONTEIN

The examples in Bloemfontein are not overly encouraging in terms of successful adaptation. The NGK Monument adaptation proves to be the most successful in changing effectively to an entirely different function whilst still retaining some of the features of the original building, notably in the spire becoming an advertising element. The student church is also an example of what a successful partnership can mean. The congregation still uses the space effectively on Sundays, but the building is utilised throughout the week for various functions. Its inherent auditorium quality lends itself to this, and might not have been as easily adaptable had it been designed differently.

The rebuilding of a new church in a different location as a solution (NHK Bloemfontein) is pragmatic, but the re-use of elements from the original building, such as the weather vane, may speak of a need to show a connection between old and new, or a heavy conscience.

Too many buildings that could have been adapted, especially for use by other denominations have been demolished or neglected beyond repair.

The chapel of the Church of Jesus Christ of the Latter Day Saints in Zastron Street could easily become a restaurant, gallery or similar venue that would fit well with the current context of Westdene as an entertainment centre of the city, if a religious function can no longer be found. NGK Rodenbeck especially is a building that could have served a community for many years to come. Its large volume and square plan

could lend itself to various community functions, from worship, education, to crèche or clinic, but without funding and responsible ownership this will not be realised, especially since the building will now need extensive repair.

In other cities such as Johannesburg, church buildings have seen new life as restaurants, offices or places of Islamic (or other religious) worship. This 'trend' has not emerged in Bloemfontein yet. If more churches become redundant and the need for worship or retail space increases this will no doubt change.

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7.1. DEMOCRACY AND THE CHURCH IN THE NEW SOUTH AFRICA

South Africa underwent a fundamental regime change in the last decade of the twentieth century, similar to the that of the first decade of the 1900s, but profound in its impact on all citizens. The democratic elections of 1994 were the medium for the change. It entailed not only a governmental change, but also a change in the relationship between the state and the patrons of architecture. Giliomee (1991:27) predicted the challenges the various aspects of public life would face: the civil service, defence, academia and the arts would all need to adapt. Noting that architecture would face particular challenges, especially in terms of public buildings often the very expression of political power and the dominant culture, he was not far off the mark. As was seen with the growth of the NGK during the 1960s and 1970s under the previous regime, it (as well as other mainline denominations) now faces these very challenges of adapting, not only to a new governmental social order, the growth of the charismatic movement worldwide and increased secularisation, but also to the prospect of its own decline.

With the radical socio-political changes of the last two decades, many institutions in the South African society and culture have had to adapt or die. The Church (especially the Afrikaans Reformed churches) faced, and still faces the challenge of dealing with a new paradigm, new ways of worship and the complex relationship with the past. During the transitional period of the late 1980s and early

'90s the mainline churches already faced the question of new directions. The Church is reminded by its vacant pews and buildings of the decline of membership, changing demographics and contexts to which it should be adapting. The Afrikaans Reformed Churches face difficulties in coping with secularism and pluralism which it had tried to keep at bay.

The role of the Church in reconciliation has been complex and multifaceted, both constructive and destructive. Reconciliation and the challenges of poverty and social injustice are issues the Church can and should play a role in. The institution in all its different forms needs to adapt to a new society and face its challenges. Inasmuch as great strides were made in the 1990s and 2000s with the birth of a new vibrant democracy, many issues remain on economic and social levels and South Africa is not yet a reconciled nation. Churches will need to dig deep to address this in our time. The Church faces the issue of its own identity in an ever-growing secular and pluralist South Africa. It needs to address how it will relate with integrity to the government in such as a way as to uplift the poor. Marginalised Churches are also reverting to denominational cocoons rather than forging newer local forms of ecumenism (Maluleke 2007:54).

Rather than just renting their spaces to other denominations, the redundant buildings of one denomination and the need for space by another could create opportunities for new bonds and forms of ecumenism. This would not only save the buildings owned by one group, (saving money and energy), but will also provide a positive way in which churches can remain active and relevant. The way in which the transfer of a building takes place, its maintenance and future should

be a consideration, rather than simply handing a building over to a large general group, the specific needs of the community should be considered.

7.2. CHANGES IN FORMS OF WORSHIP

The Church has not been exempt from the upheavals, course changes and adaptations of the twentieth century. These changes are paralleled in the Church and raise the questions of the relationship between it and the world. Similar questions such as whether the Church should reflect the local culture or challenge it are raised (Fenwick & Spinks 1995:4). In the early Church, up to the Reformation in the sixteenth century, the rituals are common to all denominations, being largely derived from the Jewish background and tradition. After the Reformation differences between the activities of various Christian groups became marked (Church Buildings 1967:369). There is continual change and adaptation in the church, but Fenwick and Spinks (1995: 2) are of the opinion that the changes should not be overemphasised, even though they are clearly evident. There have been noticeable shifts in the dynamics and expectations of worshipping Christians. This is often expressed through changes in texts, concepts and music, and leads to a need for new styles and settings and in turn to changes in buildings (1995:9). It is noticeable in the NGK, where internal changes to buildings, such as the removal of pulpits, are made to provide for the new ways of conducting services.

David Goodhew (2000: 363) also indicates that a factor influencing the decline of certain denominations and the growth of others is changes in the religious structure. This can be further subdivided into

zeal, theology, liturgy and the competence of the religious bodies themselves. In this sense the African Independent churches and Charismatic churches showed great energy in propagating their message, much more so than the mainline churches in South Africa in recent times. Many of the mainline Churches were (and some still are) characterised by formality, borrowed from European models that limits the spontaneous participation favoured in charismatic churches that are drawing large numbers.

Theologically the mainline churches offer more sophisticated ideas, which did take account of socio-political developments often ignored by other church groups. However, the mainline churches can be seen to have been relevant to the overall picture, at the expense of connecting with the day-to-day lives of many South Africans. For many citizens, life between 1960 and 1991 was precarious and difficult. With the bulk of the population living in poverty, combined with unemployment and the overreaching hold of apartheid, daily life offered innumerable obstacles (Goodhew 2000:363).

Mainline denominations, including the NGK, have made changes to their approach to worship through the influence of the liturgical changes in the pentecostal and Evangelical churches, but this varies from congregation to congregation. The mainline congregations that are showing continuous growth are most strongly influenced by this movement (Goodhew 2000: 363). The change in service may also be related to the larger trend of secularisation. According to the Win-Galup International Religiosity and Atheism index, the number of South Africans that see themselves as religious has decreased

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from 83% of population in 2005 to 64% in 2012 (Jackson 2012: Volksblad). In an attempt to reach people in the context of increasing charismatic movements, the services in the NGK have become less formal and more charismatic.

There is less reliance on the organ and the pulpit is replaced by the use of a lectern, or even removed in some cases. Charismatic worship is also seen as a reaction to the perceived dryness of the public worship (*erediens*) of mainline Churches and South Africa is part of the wider shift in religious belief, reflecting the rise of the Pentecostal movement (Goodhew 2000:366; Fenwick & Spinks 1995:110).

However, the charismatic movement has influence beyond the congregations that would call themselves charismatic. The need to move towards this type of service is felt in many other denominations, even though the experience of pentecostal worship may be at odds with the ethos and liturgical practice of the Roman Catholic, Anglican and Protestant churches (Fenwick & Spinks 1995:106).

The variation in what a service should be, also leads to suggestions of changes made to the liturgical space or sanctuary and lies at the heart of why a building is adapted. This is no small matter; changes in musical accompaniment may lead to changes in the liturgy. Liturgy expresses what Christians and specific denominations believe. To change the liturgy runs the risk of changing doctrine – or at least those doctrines which worshippers regularly hear and absorb and form the foundation of their identity within the church (Fenwick & Spinks 1995:169). If a building can be effectively

adapted it will continue to serve the need of a congregation, be it conservative or charismatic.

There are various reasons behind the successful adaptation of a church. These include its design, the feasibility of the building over a long period of time, its geographic location and socio-political context.

7.3. THE DESIGN OF CHURCHES

The design of a building determines more than just its aesthetic appeal. It has far-reaching implications into the future use of a place, such as whether it will be functional, adaptable, or valued by future generations. This study has found that the design of a religious building does have a marked influence on its future, but cannot be considered alone. Various other factors have to be considered, but the fact remains that the very first element of a building, that which determines its very existence and future are the lines drawn on paper.

The auditorium plan so favoured by Moerdijk and other Afrikaans Reformed church architects after him has proved to be difficult to adapt and easier to demolish, such as in the case of the NHK Bloemfontein and GK Bloemfontein-Wes and perhaps NGK Rodenbeck as well. On the other hand, the simple rectangular to linear plan advocated by Hans Koorts has provided the opportunity for other designers to adapt his original design into a vastly different function whilst still retaining the basic structure of the floor plan and even the tower.

A further consideration is symbolism. Whether a building still 'looks like a church' influences its future use. Churches like the demolished NHK

Bloemfontein or GK Bloemfontein-Wes had the archetypical church building aesthetic. It has been determined that the defining features of churches, such as stained glass windows, vaulted ceilings and the quality of light, impact most significantly on the perception of these buildings. It further impacts on how changes are perceived and if they are easily accepted (You 2007:138). “Heritage, tradition and conservation equally are emotive terms to anyone whose primary concern is religion and theology” (Jackson 2001:3).

The auditorium plan with the elements of a prominent spire, rose windows, ornate fixed pulpits, pipe organs, timber galleries, large double to triple volumes at the centre of the space, forms part of the image of a typical Afrikaans church. The changes experienced would have a greater perceived impact than at Koorts’ design for the NGK Monument. The building had a late modernist aesthetic, with more subtle symbolic elements and an uncomplicated plan, makes it more suitable to adaptation and less susceptible to demolition.

7.4. FEASIBILITY OF CHURCH BUILDINGS

Buildings are abandoned or demolished as a last resort if there is no need for them, if the cost of maintenance is too high or if it is simply the wrong space, in the wrong place, for the function it needs to serve. In the case of the NGK Rodenbeck one sees a building that has been abandoned and neglected almost to the point of demolition. This building served a large congregation but after the decline of its founding community and the development of the Rodenbeck area of the Mangaung Township, was handed over to the ‘people of Rodenbeck’ under the administration of the FSCC but no specific congregation or community took financial

responsibility. This lack of ownership seemed to be the starting point of the building’s inevitable demise. The NGK Tempe church, although functioning occasionally as a venue for military functions, is in danger of the same fate, as it is a large structure that does not serve the needs of the armed forces any longer and is under-used.

Even though the university is close by and the church could have been used by students, the church for the NGK student congregation is practically on campus. Two large buildings in close proximity serving the same function, and facing the same challenge in a loss of membership is problematic. The congregation of Tempe has since merged with another in the city and the building now stands as an example of the intertwined nature of Church and state during the height of apartheid and the Namibian ‘Border conflict’.

7.5. THE LOCATION OF CHURCHES

Location is perhaps the most important factor to consider when one studies the life cycle of any building. Churches follow people and in many cases in the Free State people have followed churches. Towns have been founded around churches. Bethulie and Philippolis developed from mission stations, Petrusburg started as a Church on the farm Diepfontein in 1891. The farm Vlakfontein was bought by the NGK for a parish and named ‘Saviour’s Fort’ or Reddersburg. (SA places: [online] http://www.places.co.za/html/free_state_cities.html).

Jackson (2001:3) refers to cathedrals in Ireland as “...churches which

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attract our attention by a mixture of their belonging to and their dislocation from an environment which has changed radically in its presuppositions over the centuries.” But this is also true in the South African context where significant changes have occurred in the demographics of communities, especially after the end of apartheid.

The problem arises when the members of the church have moved, or have new philosophies and beliefs and no longer attend services, but the building remains. In Bloemfontein this is evident. In the case of the NGK Monument, Tempe and Brandwag it is clear that without a strong congregation willing and able to maintain a building, the building will become redundant. It will then inevitably be leased to a community who can use it, be sold or demolished.

Research by Lamprecht (1997:80) indicated that buildings were developed on certain sites because of Municipal zoning (88%) with very few being developed because of the views of the specific congregations. This may provide further reasons as to why certain churches have become redundant since the location provided by the municipality may not have been the most advantageous for a specific community.

Church buildings, generally under-used with one or two services on Sundays and little else during the week, are uneconomical. Church buildings require high maintenance costs and offer little or no financial gain in return.

7.6. SOCIAL CONTEXT

Perhaps the most significant factor in determining the life cycle of a church building is its congregation: without people using, maintaining and adapting a building to changed surroundings, it will have no purpose and will be sold or demolished.

The reasons why members of Afrikaans Reformed congregations attend a specific church was analysed by Lamprecht (1997:79) and from her research the architecture does not play a role in the choice. The location is only the second consideration (29%) with historic loyalty being the most important (43%). The character, youth programs, clergymen or personal reasons determine the remainder.

However, in some cases the aesthetic of a church may make it a popular venue for weddings or other events that require a venue with a certain ‘atmosphere’ which provides a use to a building beyond services on a Sunday or for use only by members of its own congregation. NGK Welkom-Wes is one example of a building that now also serves as a wedding venue (Peters, Kotze 2013:45).

When the demographics of an area change and the church cannot adapt to the changed community it serves, its original congregation has moved or becomes unwilling to travel large distances to the existing building, or the area simply no longer has a residential function, the building becomes redundant and must be adapted.

Ownership is another significant factor. In the case of NGK Rodenbeck there is no longer a sense of clear ownership and disputes around who

is responsible for issues such as maintenance will lead to no one taking responsibility and the building degenerating into its current state, where it cannot be safely used by any community.

NGK Tempe could face a similar fate if it cannot be used more fully by the SANDF. If its maintenance cost outweighs its usefulness it will face demolition. Its location on the military base provides further difficulty for other communities who might have been able to use it. One possibility might be to retrofit it as a Gym. The space could be adapted to suit this function without severe structural intervention.

7.7. CHURCH BUILDINGS MEETING NEW NEEDS

The decline of religious observance, urban dynamics, changes in demographics and the specific needs of those who worship have created several challenges for the Church. The institution has to adapt in order to remain relevant, but also to constructively benefit communities, without necessarily turning their back on tradition.

Some Churches have invested in many buildings and own several sites, but may not have the members to justify the cost of maintenance, whereas other churches, such as the rising charismatic churches require space and have enough members to fill large spaces. The NGK built a vast number of new churches between the 1960s and 1970s and continues to face a decline in active membership in the post-apartheid era, giving these buildings a relatively short span of use. With NGK Tempe, the longevity of the investment after conscription would end does not seem to have been considered, nor the possibility of a dramatic change in the

demographic of the permanent force. Building a church is an act of faith, and it is the calling of the Church to grow. On the other hand, when faced with declining membership and redundant buildings, it would be mutually beneficial if places of worship could be continued to be used as such. When new Churches require space it would be economical and practical to use redundant buildings. Charismatic churches are less concerned with the liturgical rituals, symbolism and reverence that mainline church buildings are designed for.

This does not mean that spaces designed for a different liturgy and ritual of worship cannot suit their needs. Churches serve as some of the best examples of the combination of functional and aesthetic design into great architecture. The needs of congregations inevitably require both practical and symbolic elements. Christian worship requires fellowship and using existing spaces can provide not only the practical space but the atmosphere of well-designed architecture. The use of light remains the strongest feature in church design and even when adapted to different secular functions, the light can still play a powerful role in the experience of the space.

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7.8. RECOMMENDATIONS

A church needs to provide more than shelter. It is not only a meeting place of people, but a meeting place between worshippers and God. If this space is designed well, the experience is enhanced by the ambience and character of the building. The fundamental rules of architecture should be the guiding force in new church design. Beyond shelter, human comfort and practicality, the quality of light, acoustics and volume should be considered, even at the cost of symbolic content.

When the building needs to change, the integrity of the design should be preserved as far as possible. Conservation is sustainable by preventing unnecessary use of material, but it should also preserve elements of architectural history (Mitchell 2013: online).

Preserving the best of the old with the potential of the new can provide spaces that are a pleasure to experience. Buildings serve in the real world and it is unavoidable that they acquire new meanings, even if they are designed with specific symbols in mind. Protecting the expression of buildings requires an appreciation of the interactions between the many layers of meaning and history embodied in a building, the interaction of new additions, and the ability to judge how these buildings should change in light of the public's need to have access to past meanings and the memory associated with it (Byard 1998:14).

The reuse of existing buildings and giving older buildings viable uses can enhance the economic and social sustainability (Yung & Chang 2012:360).

“Side by side with this laudable desire to conserve cathedrals as places of architecture, of artistry and of historical interest, there has to emerge a vigorous policy from within the Churches for their use and witness. There has to be a sustained programme of using these buildings as focal points of expression of what the Church today is: a mission in faith and an experiment in community on the part of individuals who live the risen life of Christ Jesus in the cut and thrust of earthly life. Otherwise the cathedral runs the risk of sliding from museum to mausoleum, from a heritage of cut stone to a ruin of living stones.” (Jackson 2001:4).

The cases in Bloemfontein are a microcosm of a larger trend and it would be beneficial if future studies focused on other contexts. Identifying larger national trends could also serve to broaden the field. The situation in Bloemfontein could change further and more churches could become redundant as the demographic continues to shift, forms of worship change and the dominant religious groups adapt to these changes. The congregations facing alarming attrition rates should take note of what becomes of buildings without definite functions, and perhaps more importantly, what becomes of a congregation without a space to worship in.

A further consideration relates to architectural education. As mentioned, the design of places of worship are especially challenging in a rapidly changing environment. Using these buildings as design exercises

in schools of architecture could create difficult but valuable design experience, since these buildings would need to be designed carefully and with many influences and contexts in mind in future.

What should drive the future of quality architectural design in spaces that need to serve many functions? The function should not mean that a building is designed with less rigour, understanding or creativity than another. The need for religious space will continue to exist, albeit in different forms than in the past. It is the duty of architects to design spaces that provide shelter but are more than just shields against the elements.

Galleries need natural daylight, restaurants need ambience, offices need effective circulation, theatres need good acoustics and lines of sight, other congregations or faith communities very often need to change very little in a building to be able to use it for their specific type of worship. In a changing and complex context the best solution may well be to design buildings that provide the very basic of needs: heat, light, shelter and a sense of community or fellowship, even though this in itself is challenging. Even if the buildings outlast their religious function, effective simple design and meaningful architecture can always be appreciated by its users, whether they be worshippers or carpenters.

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- b. NG Brandwag. 2012
- c. NG Rodenbeck. 2012
- d. NG Bloemfontein-east. NGK Synod Archive, Van Heerden file.
- e. NG Rodenbeck. 2012
- f. NG Brandwag 2012
- g. NG Bloemfontein-East under construction. NGK Synod Archive.
- h. AGS Bloemfontein-West. 2010. Google earth Streetview
- i. NG Rodenbeck Staircase 2012
- j. NG Tempe 2011
- k. NG Tempe entrance 2011
- l. Mostert, E. 2009. NG Monument interior.
- m. Spitskop chapel stained glass window 2009.
- n. NG Bloemheuwel 2011
- o. GK Bloemfontein gallery. 2012

ABSTRACT

The aim of this study is to determine the extent of successful adaptations of church buildings in Bloemfontein. The reasons behind successful adaptation and behind the demolition of other churches are analysed through case studies. A background on the socio-political history, geographic location and the development of the design of religious architecture provides the context for the case study analysis.

It was found that centralised auditorium churches, especially those designed for the Afrikaans Reformed Churches, between the 1930s and late 1950s are most likely to be demolished rather than be adapted. Modern designs, with linear elements and basic plans are more easily adapted to fulfil completely new functions. Less inherent symbolism in the design further improves the possibility of adaptation.

The design of future buildings for religious worship should not necessarily abandon the symbolism associated with churches. The focus should rather be on designing buildings that can provide the atmosphere that facilitates the attention and sense of reverence needed in these spaces, whilst planned to be adaptable to different functions.

Key Words: Adaptation, Re-use, Bloemfontein, Church, redundancy, multi-functional, design, Afrikaans Reformed Churches

OPSOMMING

Die doel van hierdie studie is om die omvang van suksesvolle aanpassing van kerkgeboue in Bloemfontein te bepaal. Die redes vir die suksesvolle aanpassing asook dit wat tot die sloping van kerke lei is deur middel van gevalle studies geanaliseer. Agtergrond aangaande die sosio-politiese geskiedenis, geografiese ligging en die ontwikkeling van die ontwerp van religieuse argitektuur verskaf die nodige konteks vir die gevallestudie-analise.

Daar is gevind dat gesentraliseerde ouditoriumkerke, veral die wat tussen die 1930s en laat 1950s vir die Afrikaanse Gereformeerde Kerke ontwerp is, gewoonlik gesloop word, eerder as om hergebruik of aangepas te word. Moderne ontwerpe, met liniêre elemente en basiese planne word makliker vir totaal nuwe funksies aangepas. Minder inherente simboliek in die ontwerp verhoog die moontlikheid van aanpassing.

Die ontwerp van toekomstige geboue vir religieuse aanbidding hoef nie noodwendig die simboliek wat met kerke geassosieer word, prys te gee nie. Daar moet eerder gefokus word om geboue te ontwerp wat die nodige atmosfeer vir aandag en eerbied in hierdie ruimtes kan skep, terwyl dit so beplan moet word dat dit vir verskillende funksies aangepas kan word.

Sleutel woorde: Aanpassing, hergebruik, Bloemfontein, Kerk, multi-funksioneel, ontwerp, Afrikaanse Gereformeerde Kerke

