



## The Influence of Church Spatial Order on the Participation of the People in the Eucharistic Celebration at the Parish Church of Santo Francis Asisi Berastagi

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<http://dx.doi.org/10.18415/ijmmu.v11i7.5814>

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### **Abstract**

This research aims to determine the influence of church layout on congregational participation in eucharistic celebrations at the St. Francis of Assisi Berastagi Parish Church. The results of the research show that the spatial planning in the parish is as it should be. Spatial planning has a big influence on people's participation because with the correct spatial layout, people can be fully present and participate actively. In the Eucharistic Celebration, Catholics perform various Liturgical acts that reflect their faith and involvement. Actions such as listening, looking, touching. Physically, people also perform physical actions such as standing, walking, genuflecting, sitting, making the sign of the cross, and threshing the chest. The Influence of Church Spatial Planning on Community Participation through sensory and physical actions. The demand for church arrangements is that wherever people are able to hear what is said from the priest's house and can see the religious activities carried out from the priest's house. The church room at St. Fransiskus Asissi Berastagi Parish is provided with a microphone on the altar, a speech pulpit, a place for the conductor to lead songs and a speaker in the congregation's home. So that people can hear clearly what is conveyed from the Imam's House. The arrangements or arrangements for the officers during the Eucharistic Celebration are appropriate so that the congregation can see the liturgical activities carried out in the priest's house without any obstacles.

**Keywords:** *Chruch Spatial; Participation*

### **Introduction**

A church is a building or structure where all Catholics carry out their worship, which means a place for all Catholics to carry out religious activities and various other activities related to the faith of each congregation. Therefore, a church must have a spatial layout that is made in such a way that it has its own meaning. As a gathering place for people to celebrate the Eucharist, the church is described as a temple of God and the subtle body of Christ built on "living stone". Therefore, the definition of the church as God's people is related to church building. In accordance with the ideas of the Second Vatican Council, the building must pay attention to the Communion of people who want to actualize themselves as a Fellowship of God's people who make a pilgrimage to the heavenly Jerusalem and celebrate the Eucharist, namely the saving act of Christ in the Holy Spirit. All ecclesiastical meetings must be held based on the duty to serve and perform sacramental signs that bring abundant blessings and grace. The

layout of the church must give the impression that the mystery of the Church's life is walking in this world towards the Kingdom of God (Laurens, 2018).

The place of the faithful in the celebration of the Eucharist should be carefully arranged so that they can participate properly, that is, they can carry out sensory actions such as seeing, hearing and can carry out the movements required in the various parts of the Eucharist celebration easily without any obstacles. The demand for church arrangements is that people wherever they sit can easily hear everything that is said in the Eucharist celebration and can easily see the liturgical activities carried out in the Priest's Home during the Eucharist Celebration. Listening is an active action, not a passive action. When people listen, they open themselves consciously to greetings, sounds or words from outside themselves and pay attention to the speaker and consciously take part in the events they are listening to. Therefore, it is necessary to provide facilities to assist hearing in order to ensure that the Eucharist celebration runs smoothly. Such as providing as many *speakers and microphones* as needed at the altar, on the pulpit, near the leader's seat, in the choir room, etc. (KWI Liturgical Commission, 1990).

The congregation's seating should also be arranged in such a way and equipped with a place to kneel. By arranging appropriate seating for the congregation and adequate kneeling places for the congregation, it will be possible and easier to carry out the movements required in various Eucharistic celebrations.

A church space that is arranged in such a way during the celebration of the Eucharist will help the congregation to feel togetherness and unity with God and in all seriousness, enable and make it easier for the congregation to participate both through sensory actions and movements required in accordance with the duties and roles of each congregation. , and leads people to the holy mystery celebrated in the Eucharist. Based on this, the author felt interested in conducting research entitled *The Influence of Church Spatial Planning on Community Participation in Eucharistic Celebrations at the St. Francis of Asisi Parish Church, Berastagi*.

## ***Method***

This research uses a qualitative approach using interviews, observation and documentation. The main data in qualitative research comes from words, written data, and actions. There are also additional data sources, such as documents and others. The main data comes from written notes, audio recordings, and photos taken from people who were observed and interviewed (Sugiyono., 2017). Researchers conducted interviews with parishioners at the St. Fransiskus Asissi Berastagi Parish in an effort to find and collect information. To obtain data, researchers used observation techniques. They watched what the participants did and recorded what they saw. So that they can collect data well, researchers record all people's actions in the field (Sugiyono., 2017).

## ***Discussion***

### **1) Church Spatial Planning in Eucharistic Celebrations**

#### **a) Imam's Home**

Based on data from research at the St. Fransiskus Asissi Berastagi Parish, the priest's house in the church has been arranged in accordance with the provisions where the house is made higher than other places and given more festive decorations so that it looks different and more striking (Martasudjita, 2021)..

## **b) Altar and Decorations**

Based on research data at the St. Fransiskus Assisi Berastagi Parish Church, the Altar has been arranged in accordance with the provisions. The Altar is in the middle of the Imam's House which is made of cement mixed with stone so that it looks more sturdy and is carved with a picture of the holy banquet of Jesus and his 12 disciples so that it appears more sacred and decorated with live flowers under the left and right sides of the altar (Martasudjita, 2021).

## **c) Pulpit of the Word**

Based on research data at the St. Fransiskus Assisi Berastagi Parish Church, it is stated that the pulpit room for words has been built in accordance with the provisions. The prayer pulpit in the parish is made from high quality materials, namely teak wood which is then carved in such a way that it reflects the majesty of God. Then the preaching pulpit in the parish is placed in the priest's home area and adjacent to the altar table on the right with the consideration that all the people can see it clearly (Martasudjita, 2021).

## **d) Seat of the Celebrant Priest and Other Ministers**

Based on research data in the Santo Fransiskus Assisi Berastagi Parish, it is stated that the chairs for the Celebrant Priest and other servants are placed around the Imam's Home, precisely behind the altar table, 1 chair for the leader and the other 2 for the Concelebrant chairs so the number of leadership chairs in Berastagi Parish is 3. Materials The main chairs for the Celebrant Priest and other servants are made of wood which has been carved in such a way that it looks more elegant and sacred (Martasudjita, 2021).

## **e) Tabernacle**

Based on the results of research at the St. Fransiskus Assisi Berastagi Parish Church, it was stated that the Tabernacle in the church was permanently benched and carved according to the karo inculturation (Karo Traditional House) which was placed on the right side of the Imam's House so that it was easy for the people to see the Tabernacle and so on. Around the tabernacle it is decorated with live flowers so it looks more beautiful (Martasudjita, 2021).

## **f) Community Home**

Based on the results of research at the St. Fransiskus Assisi Berastagi Parish Church, it was stated that the congregation's orphanage had been built in accordance with the provisions and the benches in the parish had been arranged neatly extending to the back, totaling 4 rows, the benches were made of teak wood and were equipped with space. kneel, so that when participating in the Eucharist celebration the people feel comfortable (Martasudjita, 2021).

## **g) Corral Home**

Based on the results of research at the St. Fransiskus Assisi Berastagi Parish, it is stated that the Koran Panti in the church is to the left of the Imam's Orphanage which has been equipped with comfortable seating totaling 6 rows to the back, as well as the Koran Panti in the church adjacent to the sound system (music equipment). liturgy (Martasudjita, 2021).

## **2) Community Participation in Sensory Actions**

### **a) Listen**

Based on the results of research at the Parish of St. Francis of Assisi Berastagi, it was stated that the people carried out listening actions when reading the Word, homilies, and listening to liturgical songs, but when carrying out these actions not all people listened consciously and actively because some people played on their cellphones when the homily was delivered by Likewise, when the priest sings, not all the people take part in singing because some people don't have Praise and Gratitude (Martasudjita, 2021).

### **b) See**

Based on the results of research at the Parish of St. Francis of Assisi Berastagi, it is stated that the people take the act of looking when entering the church room, the people see the symbols of the Eucharist Celebration then when reading the word or during the homily, apart from that the people also take the act of looking during the consecration but many people do not see when the Body of Christ was Consecrated because at that time many people bowed their heads and closed their eyes (Petrus Danan Widharsana, 2016).

### **c) Touch**

Based on the results of research at the Parish of St. Francis of Assisi, Berastagi stated that the people carried out touching actions when receiving Holy Communion, all the people participated in receiving the host and then when giving peaceful greetings to others, but not all people gave greetings to each other because some people just remained silent without perform any action (Petrus Danan Widharsana, 2016).

### **d) Feel**

Based on the results of research at the St. Francis of Assisi Parish Church, it is stated that people take action to feel when people feel the presence of God in prayer and reflection on God's word delivered when participating in the Eucharist celebration, then this action also occurs when receiving Holy Communion, where they feel the presence of Christ. in the consecrated bread and wine (Petrus Danan Widharsana, 2016).

## **3) Community Participation in Physical Actions**

### **a) Stand**

Based on the results of research at the St. Francis of Assisi Parish Church, Berastagi, it was stated that the people were very enthusiastic when they performed the act of standing during the procession where the officers walked towards the altar and the whole congregation stood up while singing after that when singing both the introduction to the gospel and the reading of the gospel, then when prayer of the people, after that at the time of the invitation to pray before preparing the offering, the Lord's Prayer and finally when receiving the closing blessing until the procession ends the eucharistic celebration (Petrus Danan Widharsana, 2016).

### **b) Walk**

Based on the results of research at the St. Francis of Assisi Berastagi Parish Church, it was stated that the congregation carried out the act of walking with an upright and polite attitude. The act of walking

is carried out by the congregation when entering the church room and then when receiving Holy Communion, and the officers carry out the act of walking when carrying out their respective duties (Petrus Danan Widharsana, 2016).

#### **c) Kneel**

Based on the results of research at the St. Francis of Assisi Berastagi Parish Church, it was stated that not all people kneel because of their age (elderly). The kneeling action is carried out by the congregation when praying privately, then during the Consecration and before and after receiving communion, and finally in the church the kneeling action is carried out when the congregation prays devotion under the tabernacle (Petrus Danan Widharsana, 2016).

#### **d) Sit**

Based on the results of research at the St. Francis of Assisi Parish Church, Berastagi, it was stated that all the congregation carried out the act of sitting by providing a calm attitude and looking forward without any obstacles. Sitting was carried out by the congregation when listening to the reading of the Word, then when the priest gave the Homily, then when distributing Holy Communion. which is where some people sit before receiving Holy Communion (Martasudjita, 2021).

#### **e) Genuflexion (Kneeling with One Foot)**

Based on the results of research at the St. Francis of Assisi Parish Church, Berastagi states that not all people carry out genuflexion actions due to the age factor (elderly), where people carry out genuflexion actions when entering and leaving the church.

#### **f) Sign of the Cross and Blessing**

Based on the results of research at the St. Francis of Assisi Berastagi Parish Church, it is stated that all the people make the sign of the cross when starting prayer and close again by making the sign of the cross. However, in the Eucharist celebration the people make the sign of the cross simultaneously when the priest opens the Eucharist Celebration and then when giving the closing blessing (Martasudjita, 2021).

#### **g) Thrashing Chest**

Based on the results of research at the St. Francis of Assisi Berastagi Parish Church, it was stated that not all of the congregation carried out the action of thrashing their chests when confessing prayers and when answering "God, I don't deserve God to come to me, but just say the word and I will be healed." Due to the lack of awareness of the people about this matter (Martasudjita, 2021).

### **4) The Influence of Church Spatial Planning on Community Participation in Sensory Actions**

#### **a) Hear**

The demand for church planning is that wherever the people sit, they can hear clearly what is being conveyed from the priest's house. During the Eucharist celebration, the people listen to the word of God, homilies, prayers, songs and music as accompaniment to the songs. The church room is provided with loudspeakers, namely microphones and *speakers* which can transmit sound to all the congregation clearly. Because by being able to listen to what is said in the Eucharist celebration, the people will pay

attention, respond and appreciate what they hear in the Eucharist celebration that takes place (Martasudjita, 2021).

#### **b) See**

During the Eucharist celebration, the congregation can see the liturgical activities carried out in the priest's house. The priest's house was built higher than the congregation's place and the lighting was placed very strategically so that the congregation could more easily see the liturgical symbols in the Eucharist celebration (Petrus Danan Widharsana, 2016). By being able to see the liturgical activities carried out in the priest's home, the people truly realize the glory of God and God's presence which is reflected through the liturgical symbols and in this way the people can build relationships with God and each other (Martasudjita, 2021).

### **5) In Terms of Physical Action**

#### **a) Walk**

In the celebration of the Eucharist, walking is carried out by the priest and liturgical officers during the entrance procession; walking is also carried out by liturgical officers when they want to go to the priest's house to carry out their duties; all the congregation when they want to receive Holy Communion (Martasudjita, 2021). People's places that have been arranged in such a way make it possible and easier for people to walk. The distance between the benches from front to back, and left to right, allows the congregation to walk comfortably during the ongoing Eucharist celebration (Petrus Danan Widharsana, 2016).

#### **b) Stand**

Standing expresses an attitude of attention, respect and readiness: ready to welcome, ready to hear, ready to receive, ready to be sent and ready to work. The congregation stands during the opening song, when singing the introductory verse of the gospel, when the gospel is proclaimed, during the creed, during the congregation's prayer, the great thanksgiving prayer, singing the Lord's Prayer, the closing blessing and the closing song (Martasudjita, 2021). During the opening rites the congregation is required to stand. but because of age (elderly) there are still people who do not stand up. The places for the people have been arranged in such a way as to make it possible and easier for the people to stand in the celebration of the Eucharist. The distance between the benches is appropriate so that people can stand comfortably during the Eucharist celebration. However, due to age factors, not all people took the stand (Petrus Danan Widharsana, 2016).

#### **c) Kneel**

Kneeling expresses the humility and prostration of a person in supplication to God and symbolizes an attitude of reverence. In the celebration of the Eucharist, people kneel during personal prayer at the beginning and end of the Eucharist, at the consecration, before and after receiving communion (Petrus Danan Widharsana, 2016). The St. Francis of Assisi Parish Church, Berastagi, has provided a comfortable place for eels by providing foam in the eel place. However, when kneeling there are still people who do not kneel due to health and age factors . (Petrus Danan Widharsana, 2016).

## Conclusion

The layout of the church during the Eucharist celebration must comply with the provisions to make it easier for people to participate. The priest's house was made higher and decorated with live flowers to make it look more striking and more sacred, and make it easier for the congregation to see the Eucharistic activity. The altar and its decorations are well arranged using high quality materials to reflect the place of holy communion. The pulpit of speech is placed around the Imam's Home, so that it is easily seen by the congregation. The priest celebrant's chair is placed in the middle of the Imam's House, which is directly facing the congregation to establish good communication between the leaders and the congregation. The tabernacle was placed in a strategic location and decorated to make it more striking, beautiful and suitable for prayer. The congregation's home is neatly arranged without any obstruction to the congregation's view, and is equipped with facilities that support the active participation of the congregation. Even though some of them are housed separately, there are now many who join the congregation for better participation when singing. All of these arrangements are supported by documentation showing that the spatial layout at the St. Francis of Assisi Berastagi Parish Church meets the provisions for the Eucharist Celebration.

In the Eucharistic Celebration, Catholics perform various Liturgical acts that reflect their faith and involvement. Actions such as listening, looking, touching. Physically, people also perform physical actions such as standing, walking, genuflecting, sitting, making the sign of the cross, and threshing the chest. The influence of church layout on community participation can be seen through sensory and physical actions. The demand for church arrangements is that wherever people are able to hear what is said from the priest's house and can see the religious activities carried out from the priest's house. The church room at St. Fransiskus Asissi Berastagi Parish is provided with a microphone on the altar, a speech pulpit, a place for the conductor to lead songs and a speaker in the congregation's home. So that people can hear clearly what is conveyed from the Imam's House. The arrangements or arrangements for the officers during the Eucharistic Celebration are appropriate so that the congregation can see the liturgical activities carried out in the priest's house without any obstacles.

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