

SACRED

An Aesthetic for the Liturgical Environment

SPACE

Dennis McNally, SJ



Wyndham Hall Press

Sacred Space An Aesthetic For The Liturgical Environment

Mark A. Torgerson



Sacred Space An Aesthetic For The Liturgical Environment:

Sacred Space Dennis McNally,1985 Sacred Spaces: An Aesthetic for the Liturgical Environment Dennis McNally S. J.,2019-03-26 An aesthetic is a way of perceiving reality with a certain preference for order A church is a particular product of a way of preferential perception of reality The two ways may have nothing in common In fact the church might be built according to a preferential perception considered by very few to be aesthetic What is a church How does church architecture incorporate an aesthetic which makes a church both a work of architecture and therefore a work of art and an authentic product of a Church s way of perceiving reality How indeed can the cardinals and ordinals of religion and architecture intersect These are the essential questions which underlie the search for an aesthetic for sacred space This piece of research is an attempt to clarify the questions for a particular community the twentieth century Roman Catholic Church but the questions have vast implications for all religious communities which must seek the cooperation of the sometimes overlapping artistic community *Sacred Space* Dennis Edward McNally,1981 An Architecture of Immanence Mark A. Torgerson,2007-01-22 Torgerson begins by discussing God s transcendence and immanence and showing how church architecture has traditionally interpreted these key concepts He then traces the theological roots of immanence s priority from liberal theology and liturgical innovation to modern architecture Next Torgerson illustrates this new architecture of immanence through particular practitioners focusing especially on the work of theologically savvy architect Edward Anders S vik Finally he addresses the future of church architecture as congregations are buffeted by the twin forces of liturgical change and postmodernism **Beyond the Prosaic** Stratford Caldecott,1998-01-01 The 1996 conference of the Centre for Faith Culture in Oxford and the associated Oxford Declaration on Liturgy included in this volume gave a voice to calls for the reform of the reform This book forms a point of reference and a resource for those who are concerned about the need to recover a sense of the sacred in Catholic Liturgy Landscapes of the Sacred Belden C. Lane,2002 This substantially expanded edition of Belden C Lane s *Landscapes of the Sacred* includes a new introductory chapter that offers three new interpretive models for understanding American sacred space Lane maintains his approach of interspersing shorter and more personal pieces among full length essays that explore how Native American early French and Spanish Puritan New England and Catholic Worker traditions has each expressed the connection between spirituality and place A new section at the end of the book includes three chapters that address methodological issues in the study of spirituality the symbol making process of religious experience and the tension between place and placelessness in Christian spirituality **Vatican Council II** Elizabeth Harrington,David Orr,Carmel Pilcher,2013-08-31 Sacrosanctum Concilium opened the door to all Christians to understand the contemporary challenge to their life and health and it started with the reform of the liturgy In the words of Paul VI the liturgy is the first source of life communicated to us the first school of our spiritual life the first gift we can give to Christian people by our believing and praying and the first invitation to the world That is surely true for all of us **Body**

and Sacred Place in Medieval Europe, 1100-1389 Dawn Marie Hayes, 2004-11-23 Body and Sacred Place in Medieval Europe investigates the medieval understanding of sacred place arguing for the centrality of bodies and bodily metaphors to the establishment function use and power of medieval churches Questioning the traditional division of sacred and profane jurisdictions this book identifies the need to consider non devotional uses of churches in the Middle Ages Dawn Marie Hayes examines idealized visions of medieval sacred places in contrast with the mundane and profane uses of these buildings She argues that by the later Middle Ages as loyalties were torn by emerging political economic and social groups the Church suffered a loss of security that was reflected in the uses of sacred spaces which became more restricted as identities shifted and Europeans ordered the ambiguity of the medieval world *Spiritus Loci* Bert Daelemans, S.J., 2015-01-08 In *Spiritus Loci* Bert Daelemans who graduated as an architect and a theologian provides an interdisciplinary method for the theological assessment of church architecture Rather than a theory this method is based on case studies of contemporary buildings 1995 2015 which are often criticized for lacking theological depth In a threefold method the author brings to light the ways in which architecture can be theology or theotopy by focusing on topoi places rather than logoi words Churches reveal our relationship with God by engaging our body mind and community This method proves relevant not only for the way we perceive these buildings but also for the way we use them especially in our prophetic engagement for a better world

American Sanctuary Louis P. Nelson, 2006-03-14 This volume examines a diverse set of spaces and buildings seen through the lens of popular practice and belief to shed light on the complexities of sacred space in America Contributors explore how dedication sermons document shifting understandings of the meetinghouse in early 19th century Connecticut the changes in evangelical church architecture during the same century and what that tells us about evangelical religious life the impact of contemporary issues on Catholic church architecture the impact of globalization on the construction of traditional sacred spaces the urban practice of Jewish space nature worship and Central Park in New York the mezuzah and domestic sacred space and finally the spiritual aspects of African American yard art

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Table of Contents Sacred Space An Aesthetic For The Liturgical Environment

1. Understanding the eBook Sacred Space An Aesthetic For The Liturgical Environment
 - The Rise of Digital Reading Sacred Space An Aesthetic For The Liturgical Environment
 - Advantages of eBooks Over Traditional Books
2. Identifying Sacred Space An Aesthetic For The Liturgical Environment
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Sacred Space An Aesthetic For The Liturgical Environment
 - User-Friendly Interface
4. Exploring eBook Recommendations from Sacred Space An Aesthetic For The Liturgical Environment
 - Personalized Recommendations
 - Sacred Space An Aesthetic For The Liturgical Environment User Reviews and Ratings
 - Sacred Space An Aesthetic For The Liturgical Environment and Bestseller Lists
5. Accessing Sacred Space An Aesthetic For The Liturgical Environment Free and Paid eBooks

- Sacred Space An Aesthetic For The Liturgical Environment Public Domain eBooks
- Sacred Space An Aesthetic For The Liturgical Environment eBook Subscription Services
- Sacred Space An Aesthetic For The Liturgical Environment Budget-Friendly Options
- 6. Navigating Sacred Space An Aesthetic For The Liturgical Environment eBook Formats
 - ePub, PDF, MOBI, and More
 - Sacred Space An Aesthetic For The Liturgical Environment Compatibility with Devices
 - Sacred Space An Aesthetic For The Liturgical Environment Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Sacred Space An Aesthetic For The Liturgical Environment
 - Highlighting and Note-Taking Sacred Space An Aesthetic For The Liturgical Environment
 - Interactive Elements Sacred Space An Aesthetic For The Liturgical Environment
- 8. Staying Engaged with Sacred Space An Aesthetic For The Liturgical Environment
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Sacred Space An Aesthetic For The Liturgical Environment
- 9. Balancing eBooks and Physical Books Sacred Space An Aesthetic For The Liturgical Environment
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Sacred Space An Aesthetic For The Liturgical Environment
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Sacred Space An Aesthetic For The Liturgical Environment
 - Setting Reading Goals Sacred Space An Aesthetic For The Liturgical Environment
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Sacred Space An Aesthetic For The Liturgical Environment
 - Fact-Checking eBook Content of Sacred Space An Aesthetic For The Liturgical Environment
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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