
The Heritage Worship and Spiritual Formation Center

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Abstract

The Lord's Flock Catholic Charismatic Ministry has been in the forefront of the Catholic Charismatic Renewal Movement since its founding on April 4, 1986. Since then, building a center for the Lord has been a dream and a goal of the Lord's Flock.

Since its formation in 1986, The Lord's Flock Community has ministered to countless souls through its Fourfold Missions: Healing; Evangelization; Loyal Helper Prayer Family/Intercessory; and Pastoring. Since 1986, the number of people who have taken their Life in the Spirit Seminars and other programs of the Community has exceeded one million. The Community has a membership of around 6,000.

The Lord's Flock Community started out renting an office space at Quezon Avenue, and soon transferred to a bigger and better location at G&D Building, D. Tuazon St. cor. Quezon Ave., Q.C., where it is presently located. However, as early as 1994, plans for the construction of a House of Worship for the Lord have already been forming in the minds of the Community's Council of Elders. Thus, the Heritage Worship and Spiritual Formation Center became the answer to the Community's dream for a place that will house its ministerial activities. In 1995, the first conceptual designs for the Heritage Building were created by Architect Froilan Hong, one of the founders of the Lord's Flock Community. The writer of this paper was assigned as its project director.

The paper covers the History of the Project, Design Concepts, Space Program, Design Progression, and Project Phasing. It also includes the floor plans, elevations, sections, samples of structural, electrical, plumbing, sanitary, fire protection and mechanical plans, perspectives, details, material specifications and cost estimates. What is noteworthy is how the project is being financed mainly through the faith of the community that God will show them the way.

The Research Framework

The Research Problem and Its Setting

Background

The Lord's Flock Catholic Charismatic Ministry was founded on April 4, 1986 with a mission of reviving the sagging faith of Catholics and guiding them towards a personal relationship with the Lord.

The Lord's Flock Community started out renting an office space at Quezon Avenue, but soon transferred to a bigger and better location at G&D Building, D. Tuazon Street. cor. Quezon Ave., Q.C., where its Main Center is presently located. However, the Community grew phenomenally such that they were renting three buildings to accommodate their activities and spending half a million pesos a month for rentals and its operations. Since its formation in 1986, The

Lord's Flock Community has ministered to countless souls through its Fourfold Missions: Healing; Evangelization; Loyal Helper Prayer Family/Intercessory; and Pastoring. The number of people who have taken their Life in the Spirit Seminars and other programs of the Community has exceeded one million since 1986. The Community has a membership of around 6,000.

In 1993, praying for the direction of the Lord on what to do regarding the increasing financial burdens of its operation, the founders were led to look for a property where they can put up their own center. In 1994, plans for the construction of a House of Worship for the Lord have already been forming in the minds of the Community's Council of Elders. In 1995, they pursued their fund raising activities for the acquisition of the property in Catanduanes St., Barangay Paltok, Quezon City for PhP16M, half of which they raised through their fund raising, and the other half through a bank loan from the Bank of the Philippine Islands (BPI). The loan was fully paid in November 1997.

Thus the Heritage Worship and Spiritual Formation Center became the answer to the Community's dream for a place that will house its ministerial activities. After several years, the inspiration to prepare the plans for their center was received and preparation of the plans was immediately commenced. In 1995, the first conceptual designs for the Heritage Building were created by Architect Froilan Hong, one of the founders of the Lord's Flock Community.

Statement of the Problem

The Lord's Flock Community is in the forefront of the Charismatic Renewal in the Philippines under the Archdiocese of Manila. It is fully autonomous but is under the guidance of the Bishop in charge of the Federation of Transparochial Charismatic Communities. Its problem is not merely housing their various activities, which include conducting Life in the Spirit Seminars, Maturing in the Spirit Seminars, Equipping the Saints Seminars, and Formation Programs, but also giving temporary sanctuary to some of its members who may be displaced from their homes or need overnight stay, or sheltering battered persons, and others. Aside from these, the facility that they intend to put up shall become a worship center, which shall be available to other Communities. They will also have a retreat house and a guesthouse for their foreign guests who come about four times a year.

Problem Statement: The Lord's Flock Catholic Charismatic Ministry needs a facility that shall be a complete community, able to meet the needs of the members' spiritual growth through the years, whether they are full time workers or transient members.

Problem Setting

Delimitation of the Problem

The Scope of Work is limited to the Complete Architectural and Engineering Design of the Lord's Flock Heritage Worship and Spiritual Formation Center, to be located at Lot 4, Block. W-9, #5 Catanduanes St., Barangay Paltok, Quezon City.

The proposed facility is divided into the following components:

- The Administration Offices, which are the nerve center of the operation of the community;
- The Worship Center, which shall be imbued with a character conducive to worship and reverence;
- The Spiritual Formation Center, which shall include classrooms and training rooms;
- The Retreat House and Kanlungan Center Dormitories, which shall give temporary sanctuary or shelter to members in need;
- The Meditation Chapel and Meditation Garden, which shall be infused with a character conducive to meditation and quiet spiritual communing;
- The Guest House, which shall be provided with complete amenities to ensure comfort for the guests; and
- The Radio and Television Studios, which are essential facilities in the evangelical mission of the Community.

Definition of Terms

Secular Spaceⁱ - relating to worldly space as distinguished from spaces relating to church and religion; spaces not sacred or religious. Secular spaces in this project shall include Parking Area, Administration, Canteen, Book Table, Toilets, Backstage, Dormitories, Offices, Conference Rooms, Guesthouse, TV and Radio Studio, Utility Areas.

Sacred Space - space consecrated to or belonging to God; holy spaces; venerated space; hallowed space; space regarded with respect and reverence, space that enhances spiritual awareness, effects and process.ⁱⁱ

Sacred spaces in this project shall include Meditation Chapel and Garden, Auditorium, Classrooms, Training Rooms, Pastoral Rooms.

Transition Space - space, area or passage connecting one place to another. Transition spaces in this project shall include lobbies, hallways, corridors and stairs.

Catholic Life in the Spirit Seminar (CLSS)ⁱⁱⁱ - This initial seminar is held monthly during a three-day weekend. Average number of hours is 17. Topics include Introduction: the Charismatic Movement, God's Love, Salvation, New Life, Baptism in the Holy Spirit, Receiving God's Gift, Growth, and Transformation. Highlight of the Seminar is the Baptism in the Holy Spirit where participants are renewed in heart and soul. 300 participants on the average attend the CLSS monthly at the Main Center.

Maturing in the Spirit Seminar (MSS)² - This second seminar is held monthly during a two-day weekend. Average number of hours is 12. It is designed to deepen the person's spiritual life. Topics include Renewal of the Mind, Finding God's Will, Turning Trials into Triumph, Keys to Powerful Prayer, Faith that Moves Mountains, and the Power of the Word. 100 participants on the average attend the MSS monthly at the Main Center.

Equipping the Saints Seminar (ESS) - This third series of 2-hour seminars is conducted weekly for one month. The participants are equipped for heaven and asked to live their remaining lives as "saints" waiting to enter heaven. Topics include Power of Sonship, How God Speaks, Community Building, and Power to Witness. A monthly average of 80 participants attends the ESS at the Main Center.

Formation Programs^{iv} - The Lord's Flock and its different office-based and parish-based chapters also conduct in addition to CLSS, MSS and ESS, other regular activities that spread the Gospel. Among these projects are the weekly Growth Series Seminars; weekly chapter Prayer Meetings; Sunday Eucharistic celebration; periodic recollections; praise and worship gatherings; and special seminars from different ministries (Psalm, Touch, Renew, etc.) and households (BRETHREN, CANA, NET, YOUNG ADULTS, SMALL WORLD). Participation in these regular activities ranges from 50-500. For healing explosions at Araneta Coliseum, attendance can be as high as 10,000.

Full-time Workers - members who regularly attend meetings, seminars, worships, formation programs, and who actively participate in all of the activities of the Community.

Transient Members - one-time participants of CLSS, and members who are inactive or those who do not regularly attend or participate in the activities of the Community.

Body^v - the whole physical structure and substance of a man, animal or plant; the flesh or material structure as opposed to the spirit; anything having real or material substance or form; any physical or perceptible object.

Soul - an entity which is regarded as being the immortal or spiritual part of the person and, though having no physical or material reality, is credited with the functions of thinking and willing, and hence determining all behavior; the moral or emotional nature of man.

Spirit - the life principle in man, originally regarded as inherent in the breath or as infused by a deity.

Physical Plane - that level of existence that deals or is affected by the laws of nature or produced by the forces of physics.

Spiritual Plane - that level of existence that deals with the spirit, or the thinking, motivating, feeling part of man, as distinguished from the body.

Green Architecture^{vi} - the Architecture of Green Buildings. Green Buildings are really *resource efficient buildings* and are very energy efficient; they utilize construction materials wisely -- including recycled, renewable, and reused resources to the maximum extent practical -- are designed,

constructed and commissioned to ensure they are healthy for their occupants, are typically more comfortable and easier to live in due to lower operating and owning costs, and are good for the planet. The overall environmental impact of new building and community development and the choices made when we either reuse or demolish existing structures are very important.

Sick Building Syndrome^{vii} - The term "sick building syndrome" (SBS) is used to describe situations in which building occupants experience acute health and comfort effects that appear to be linked to time spent in a building, but no specific illness or cause can be identified. The complaints may be localized in a particular room or zone, or may be widespread throughout the building.

The following have been cited as causes of or contributing factors to sick building syndrome:

- Inadequate ventilation
- Chemical contaminants from indoor sources
- Chemical contaminants from outdoor sources
- Biological contaminants

These elements may act in combination, and may supplement other complaints such as inadequate temperature, humidity, or lighting. Even after a building investigation, however, the specific causes of the complaints may remain unknown.

Significance of the Study

The Project poses the problem of resolving and integrating conflict between sacred spaces and secular spaces and their transitions. Since the secular and the spiritual activities are very much enmeshed in the same facility, the design of the transition of spaces to be able to maintain the unique character of each space is very important. This is achieved through the choice of materials, lighting, colors, and appropriation of adequate space.

Theoretical Framework

Man is both physical and non-physical. The Bible talks of the three dimensions of man: Body, Soul and Spirit (1Thess. 5:23). The way in which man moves in and out between Body and Spirit is a complicated area of study. However, indicators can be found in our own individual experiences as a person that this movement from the physical to the spiritual level does exist. For example, the way we can focus at certain mundane tasks and immediately move into the realm of the spiritual by the operation of the mind gives us an indication of how quickly we can move from the physical to the spiritual plane. Since space is the principal element in Architecture and both the physical and the spiritual activities happen in space it makes the project a challenge to the designer.

It is suggested in this study that if the sacred spaces and the secular spaces will have to be merged, it can be done also with much ease. The problem lies in the transition from secular space to sacred space, or from sacred space to secular space. This will require proper handling of spaces. For

example, immediately coming from a secular space to a worship area, a person can take some time before going to the spiritual realm. So if a person coming from a secular space is prepared as he passes through corridors, stairs and other spaces, through the use of color, lighting and background music, then it would be easy for him to move from one kind of space to the other. On the other hand, experiences of people coming from worship suggest that they need to linger a bit more in that space before they finally move to the secular space.

The facility should be able to capture and subtly bring to a person's consciousness or suggest that they are in a place other than the normal space in which he moves in his daily life.

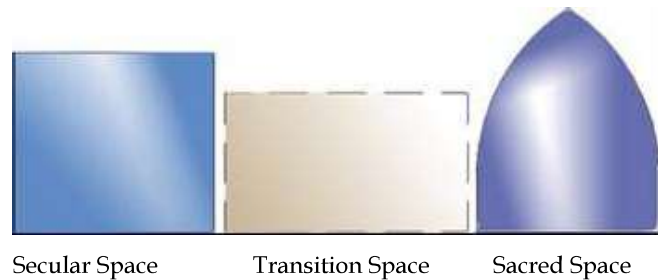


Figure 1 – Transition Space

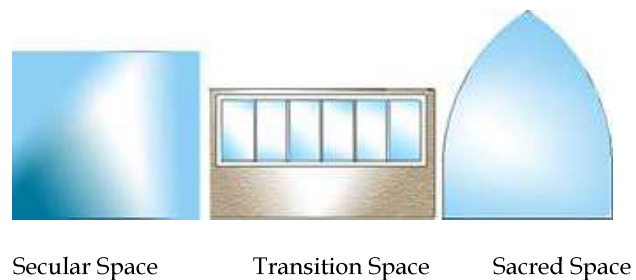


Figure 2 – Normal Approach

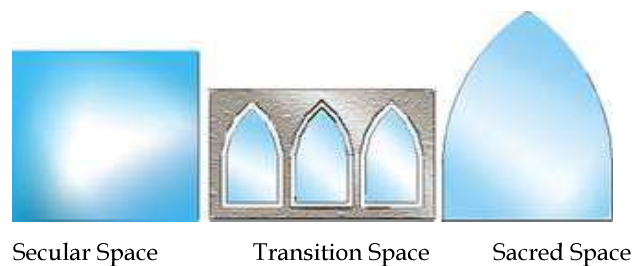


Figure 3 – Approach used in the design

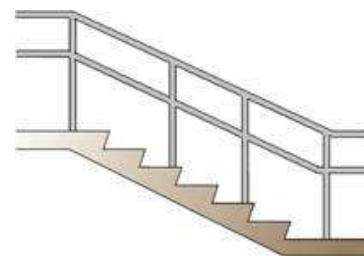


Figure 4 – Normal Approach

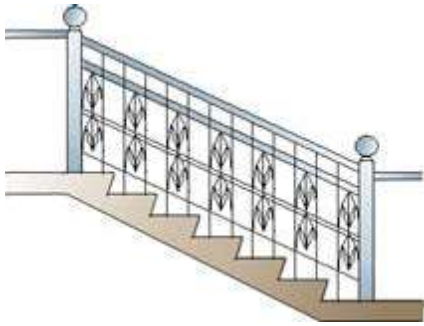


Figure 5 – Approach used in the design

Hypothesis

While the hypothesis that the designer has in mind will take long periods of observation to prove or disprove, it is nevertheless the designer's wish to state the hypothesis and make follow-up observations to confirm or negate this hypothesis during the period of operation of the building.

Hypothesis: Certain behavior changes will be observable when a person passes through sacred spaces to secular spaces and from secular spaces to sacred spaces. This behavior will be documented during the actual use of the building.

Methodology

System of inquiry

The Interpretive/Constructivist Philosophical viewpoint is employed as the system of inquiry for this research, wherein there is an interactive link between researcher and participants and values are made explicit.

Research Design

The research design employs the qualitative strategy utilizing the Interpretivism approach, which aims at understanding the complex world of lived-in experience from the point of view of those who live it.

Tactics

- 1) Interviews with the Elders and the leaders of the community as well as the ordinary members;
- 2) Observation of actual activities like prayer meetings, seminars, formation programs, training programs, etc.; and
- 3) Documentation of present/existing facilities.
- 4) Meeting with the Elders and leaders of the Community to discuss their proposed building;
- 5) Observing activities on weekdays and weekends.
- 6) Interviewing with various users
- 7) Attending actual CLSS classes; and
- 8) Searching for literature on Behavior and Setting and other related fields

- 9) Documentation by photographs of all observations of the Community's activities (CLSS, MSS, ESS, Harvest, Disciple, Outreach Activities, gatherings, etc.)
- 10) Analysis of present set-up by going through the floor plan of the existing facilities;
- 11) Consultation with Behavior Scientist or Psychologist regarding Behavioral Setting; and
- 12) Compilation of data on Behavioral Setting

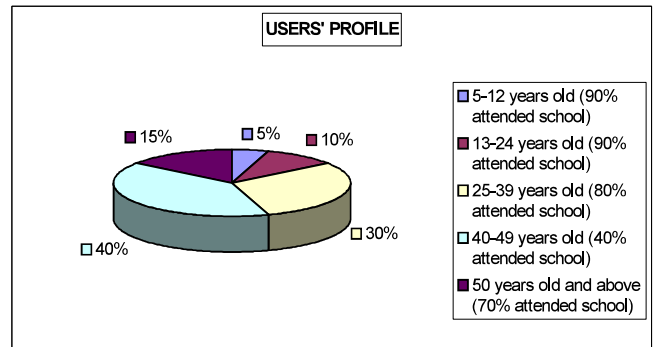


Figure 6 – Users' Profile

Present Conditions Analysis

Needs Assessment

The assessment of needs was given to the designer by the Community and these needs were validated by the designer's observations. The breakdown of components and spatial requirements shall be presented in the section on Architectural Programming.

Users' Profile

The membership of the Lord's Flock Community is largely made up of professionals - teachers, executives, businessmen and employees. Other members include the unemployed, students and small children. Most of the members belong to the C and D social strata. Members range from ages 5 - 50 years and over, with the largest percentage of members falling within the 25-40 year age bracket. Most of the members are educated, or have attended school.

The membership profile indicates that the level of perception of space and surroundings vary within the community due to the different social, educational and professional backgrounds and ages of the members. Nevertheless, all of them share a commonality, which is the Lord's Flock Community of which they are part. The design of spaces therefore, will have to consider these varying levels of perception, in order to be effective in helping develop their cognitive learning on how to perceive sacred spaces.

Site Analysis

Climatological Normals

Station : 430 - Science Garden, Quezon City

Latitude: 14 Degrees 39 Min. North

Longitude: 121 Degrees 03 Min. East

Elevation: 43.0 Meters

Period: 1961-1995

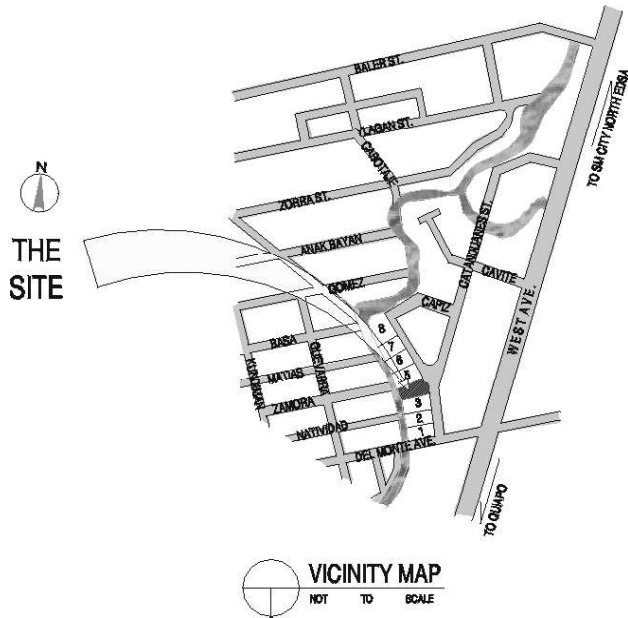


Figure 7 – Vicinity Map

Location of the Project

The project is located at Lot 4 Blk W-9, #5 Catanduanes St., Barangay Paltok, Quezon City. It is found just behind West Avenue. The lot is bounded on the North and South by built-up residential properties, on the East by Catanduanes St., and on the West by Mariblo Creek.

Description of Existing Environment

Land Use and Zoning

The project area is classified as R3 Zone. Land uses in the vicinity include residential, commercial and industrial.

Climate

The climate in Quezon City is typical of Metro Manila's, which has distinct dry season from December to April and wet season from May to November. Normal annual rainfall total is 2,531.8 mm, with the maximum mean monthly total rains being experienced in August with 526.8 mm and the minimum in February with 8.9 mm. The maximum number of twenty-four (24) rainy days occurs in August while the minimum two (2) occurs in February. Normal annual total number of rainy days is 153. Average temperature is lowest at 25 deg C in January and highest at 29 deg C in May.

Terrain

- Topography

Situated on the Guadalupe Plateau, the City's topography is largely rolling with alternating ridges and lowlands. The southern region of the City has low-grade terrain while the northern half is undulating and culminates at the Novaliches Reservoir.

The City's slope is generally manageable ranging from less than 8% to 15%. A small, scattered area has very steep slope, which can be utilized for parks and green area development.

Slope and topography of the area covered by the project area is gently sloping or undulating (3-8% slope).

- Soil

A survey of the Bureau of Soils showed that the predominant soil type in the city is of the Novaliches Loam series, commonly called adobe and mainly characterized as hard and compact.

The project site is generally underlain by 1.20 meters of loose to dense silty sand. Underlying this soil is weathered tuff (adobe) which extends to 15.0 meters in depth.

- Fault System

The West Marikina Fault of the Valley (Marikina) Fault System (MFS) affects Quezon City. It runs along the City's eastern boundary from downslope area east of Violago Parkwoods to Bagong Silangan to Northview; Capitol Park Homes; Loyola Grand Villas; Industrial Valley Subdivision; St. Ignatius to green Meadows Subd. in Bgy. Ugong Norte. The project area lies in the southwestern part of the City and does not lie in the direct path of the Marikina Fault System.

Hydrology

- Rivers and Creeks

Numerous rivers and creeks crisscross Quezon City. They are extensive and serve best as networks for natural drainage. They form part of the river basins covering the City's landscape which are the San Juan-Pasig River, Marikina River, Tullahan Tenejeros River Basin and the Meycauayan River Basin. Two major concerns that confront the City's natural waterways are pollution and the loss of creek and river easements.

The greater part of Quezon City and its river system drains into the Pasig River System.

The rear portion of the project property abuts the Mariblo Creek.

- Ground Water Sources

Quezon City shares a common aquifer system. Down south near Pasig, the Ugong Norte-Bagumbayan area has piezometric level ranging from -40m to -80m. The western side adjacent to Valenzuela and Caloocan City has a level of -20m. The boundary of zero elevation is pushing farther north to La Mesa Dam.

Atmosphere

- Air Quality

Air quality at the project area is generally good, despite its being just a block behind West Avenue, which is a major vehicular thoroughfare. This may be due to the numerous trees and greenery that can be found within the neighborhood.

Solid Waste Management

Solid waste is being collected by the MMDA. Collected wastes are then brought to government-run dumping sites.

Socioeconomic Aspects

- Demography

The total population of Barangay Paltok is 18, 277. This is according to the Year 2000 Census. The total household population is 18,180. Barangay Paltok has 3,993 households with an average family size of 4.55.

- Employment

Employment share in Quezon City is divided among the Service Sector, the Industry Sector, and the Agriculture Sector. The Service Sector has the biggest share of employment at 81%, followed by the Industry Sector at 18%, and the Agriculture Sector has the least employment share at 1%.

Translation

Design Philosophy

The philosophy of design is to create a building environment for a spiritual community that shall strongly suggest the character and lifestyle of the Community, and exude the character of warm welcome and worship, which the user can experience once inside the facility.



Figure 8 - Exterior Perspective of the Proposed Heritage Worship & Spiritual Formation Center

The design is Gothic. The nature of the Lord's Flock Community is that in everything, it seeks the message of the Lord from the scriptures. Its Elders were given the message of a "lofty and magnificent" structure, which gave it a Gothic Architecture Character. Gothic churches in the past symbolized eternal truths through the building form. Their height and verticality spoke of man's praise for the Almighty. Gothic churches educated the laity through the bible stories depicted by their stained glass windows.

The design of the Heritage Center depicts the lofty and magnificent character of Gothic architecture through its verticality, but since the members of the Lord's Flock community are lay people, the building also reflects the warm welcoming atmosphere of the structure and not be overwhelmed or dehumanized by its scale. This feeling of warm welcome and sense of belonging is achieved through the use of soft colors; lighting; presence of familiar images like icons, paintings and posters; and the use of plants and flowers, among others.

Other Gothic elements used in the Heritage building include pointed arches, stained glass windows and arcades in walkways and hallways.

Overall Concept

Since the property is limited to only 854 sq. m., the building will have to be vertical in order to meet and satisfy the space requirements. The concept is to zone the building into public welcoming spaces, the worship spaces, the formation spaces, the retreat house and Kanlungan, the meditation zone, the guesthouse, and the radio and television studios, and to appropriately design the connecting transition spaces.

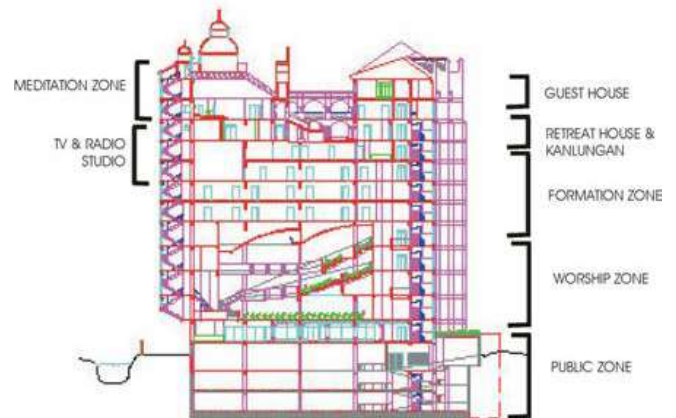


Figure 9 - Vertical Zoning

Concept Breakdown

Space concept

Space shall be free flowing, continuous, but changing in character. Space is divided into public and private zones.

The Canteen, which is a public area, is located at the ground floor main entrance level. The Community believes in preparing the physical body of the person so that he is ready

for the spiritual nourishment he is to receive at the upper floors of the building.



Figure 10 – Interior Perspective of Canteen

The spacious lobby at the main entrance level shall act as containment or catchment area for the spillover crowd as they come down upon exiting the auditorium, or as an assembly or gathering area before going up to the auditorium.

The Auditorium, Meditation Chapel and Meditation Garden shall make use of materials that evoke spiritual character. These materials include wood, marble, stone and stained glass. Use of lighting, music, plants and water elements shall also be utilized to create drama and ambience in these areas.

Transition spaces will serve as "warm up" areas, wherein people coming from secular spaces will be prepared physically and mentally before going to a sacred space. Elements related to sacred spaces are reflected or present in the transition spaces (e.g. grill pattern, arches, lighting, colors, music, materials, etc.)



Figure 11 – View of meditation garden

In the same manner, these transition spaces act as "cool down" areas coming from sacred spaces to secular spaces. The feelings of holiness, euphoria, ecstasy and joy are some of the feelings a person experiences in worship and praise festivals, prayer meetings and prayer rallies. The person likes to hold on to these feelings, letting them linger before finally allowing them to slowly ebb or subside. Transition spaces are areas where the person can slowly let these feelings "cool down" so that as he reaches the secular space of the main entrance/exit, for instance, he is already

prepared to exit the building and face the "real world" or his daily, usual routine.



Figure 12 – Transition space: lobby



Figure 13 – Transition space: hallway



Figure 14 – Transition space: stairways

Structural concept

Considering the site configuration and restriction, the structure must adjust to these spaces, taking into consideration the spanning of long space when necessary, and providing planted columns where necessary for economy. The structure shall be designed in accordance with the strict requirements of the structural code.

Electrical concepts

Electrical and lighting play a significant role in capturing the required ambience and character of spaces.

The building shall be equipped with adequate provisions for power, lighting, telephone and electronic cables.

Plumbing concepts

The building will make use of water efficient fixtures, easy to maintain, considering its public usage.

Mechanical concepts

Air-conditioning system shall be zoned for energy conservation.

Electronic and E-systems

These shall be adequately provided.

Building systems

The building shall be energy efficient and automatically responsive to users' needs ("intelligent building").

Materials

Materials to be used shall be durable, maintenance-free, and not associated with any health risk or sick building syndrome.

Tropical Design

Tropical design principles shall be applied in naturally ventilated and lighted areas.

Waste disposal

Provision for waste management for both liquid and solid wastes shall be integrated in the design.

Sustainability

The building shall use recyclable materials and demountable partitions, transportable building panels, easy to change reusable building components for sustainability and conservation of resources.

Green Architecture

The building shall be designed recognizing the factors that contribute to Green Architecture by being conscious of prudent use of water, minimal use of power, less materials that deplete our forest and stone quarries, and no damage to the quality of water and natural environment.

Translation Guidelines

- a. Considering that the money that will be used for the facility is coming merely from contributions of the members and outside donors, the plan must be efficient in terms of ratio between usable areas and circulation areas.
- b. It shall take advantage of multiplicity of uses of space. (e.g. lobbies can be used also as gathering areas).
- c. Materials shall be economical, durable and low maintenance.

- d. Principles of natural ventilation and natural light shall be used where applicable.
- e. The building must be energy efficient.
- f. The building must project a spiritual character.
- g. Use of combustible materials must be minimized.
- h. Parking slots to be provided shall be over and above the Building Code requirement.

Endnotes

- ⁱ *Webster's New World Dictionary.*
- ⁱⁱ William Stuart Buehler, "Sacred Architecture", from the internet.
- ⁱⁱⁱ *The Lord's Flock Annual Report 1999.*
- ^{iv} *Ibid.*
- ^v *Webster's New World Dictionary.*
- ^{vi} *Green Building: A Primer for Builders, Consumers and Realtors, V 5.4 ©1996-2003; Building Environmental Science and Technology (B.E.S.T), from the internet.*
- ^{vii} "Indoor Air Facts No. 4 (revised): Sick Building Syndrome (SBS)" Indoor Air Quality Information Clearinghouse (IAQ INO), from the internet.

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