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1.0 Introduction

Purpose & Process

The earthquakes of 2010-11 have caused widespread damage to Church Property assets. In considering the future of these assets, their repair and replacement, it has been decided to produce a set of guidelines to encourage a creative response.

These guidelines are intended to provide a framework for Church Property assets. In developing the future of these assets, their repair and replacement will need to be addressed. A successful chance to develop further and expand on these ideas is to ensure that the process of change is clearly understood and shared.

We have faithfully and fully recorded the process of wide consultation we have carried out with church members and leadership. In addition to recording this process and defining guidelines, we have also taken the opportunity to identify areas of strategic initiative. We believe that if these areas are developed, further and expanded on, they can assist in positioning the Diocese for a successful future.

Warren and Mahoney and Tennent Brown Architects will work with architects, local Parish leaders and congregations to aid in interpreting the guidelines. These guidelines are designed to be useful and easily interpreted. They have been designed to be a living set of guidelines that will evolve over time and will be updated and expanded upon.
Introduction

Purpose + Process

How will the Design Guidelines be used?

Everyone is part of the process
— Begins with wide consultation
— Begins with wide consultation

Core to rebuilding strategy: providing strategic
content for various communications
 — A tool to enable and empower progress at Diocese
level as well as at Parish level
 — A living document - updated, shared, expanded on
 — A framework to guide, not a rule book to follow
 — Everyone is part of the process
Introduction

Purpose + Process

How have the Design Guidelines been developed?
How have the Design Guidelines been developed?
2.0 Strategic Framework

2.1 Diocese of Christchurch Strategic Plan 2009-2012

Young Leaders:
- Raise up, encourage, educate, appoint and enable young people as leaders in our Diocese.

Christ-centred Mission:
- We become Christ-like by furthering the Kingdom and further the Kingdom by Christ.
- Christ is both our centre and the One we serve.
- We become Christ-like by furthering the Kingdom and further the Kingdom by Christ.

Faithful Stewardship:
- Our Diocese: A church that is resourceful, effective and generous with our resources.
- Christ-centred Mission: The mission of the church is to further the Kingdom of Christ.
- Young Leaders: The Diocese has a published Strategic Plan. Any design guidelines should ensure the objectives and priorities of this Plan are reflected in the agreed direction of the Diocese.
MISSION. There has been a desire expressed by the Diocesan Leaders that the church can seize this opportunity to adapt its physical form to achieve a new relevance within the community.

The architecture must support the Diocesan priority of achieving excellence in green building. The church can however be very clear in the priority they place on achieving excellence in green building. The church can seize this opportunity to adapt its physical form to achieve a new relevance within the community.

Sustainability is identified as a foundation value of the Design Guidelines. Ambition is identified as a foundation value of the Design Guidelines.

Sustaining and connecting with the environment is an expression. Churches have been perceived as stable but fixed landmarks structures that remain almost entirely static in their expression. The new places and spaces created by the church's buildings can however be very clear in the priority they place on achieving excellence in green building. The church can seize this opportunity to adapt its physical form to achieve a new relevance within the community.

AMBITION. Achieving and maintaining relevance is critical for the Church to serve the community and through doing so communicate to you that other cares about you as much, if not more, than anyone on earth? That is the Diocesan goal. And it's a huge, huge goal."

When we see anything of extraordinary beauty it is an intimate encounter in that place. So I would say that's the expression. Achieving and maintaining relevance is critical for the Church to serve the community and through doing so communicate to you that other cares about you as much, if not more, than anyone on earth? That is the Diocesan goal. And it's a huge, huge goal."

Young Leaders

Christ-centred Mission

Faithful Stewardship

SUSTAINABILITY

Young Leaders

Christ-centred Mission

Faithful Stewardship

Strategic Framework

Guidelines

Anglican Church Property

Trustees Architectural Design

Version 1.1

March 2012

RELEVANCE

AMBITION

SUSTAINABILITY
3.0 Consultation Review
The consultation process was undertaken within a framework of six themes, felt to be key to religious design:

1.0 Sacred Space
2.0 Community Engagement
3.0 Transcendence and Intimacy
4.0 Sustainability
5.0 Biculturalism
6.0 Envisioning a Future

Discussion and written contributions were recorded or received and are collated and analysed here.

Key Themes
3.1 Sacred Space - Consultation Review

Sacred Space represents the unique needs of the individual and the essential qualities the spaces and the essential qualities the spaces to worship and can be a catalyst for the worship of the church. Each parish will develop a solution that meets the unique needs of the church. Each parish will develop a solution that meets the unique needs of the church.

Sacred space represents the unique needs of the individual and the essential qualities the spaces and the essential qualities the spaces to worship and can be a catalyst for the worship of the church. Each parish will develop a solution that meets the unique needs of the church.
3.1 Sacred Space - Consultation Review

Consultation Excerpts

Interpretation

The parishes are more than geographic- Each with their distinctive theology and tradition- one size fits all may not work here. Each parish is unique.

Diversity of design across parishes. Common themes could be lost?

Darwin cathedral used broken shards of glass for stained glass windows. Church in Rouen Joan of Arc, beautiful incorporation of old after WW. Incorporation of stained glass and other relics into the new spaces. Consideration of integration of salvaged elements into new

Reuse of effective architectural or craft components. Priorities for reuse of significant objects and art to be established. Challenges of reuse vs. cost.

Only get out what is safe to get in preserving some pieces of the church- if we can’t we need to let some of these pieces, memories go. Salvage must not be at any cost. Priorities for reuse to be established, taking account of risk and cost.

Flexibility in the use of spaces is crucial to meet future needs/styles of worship…. No fixed pews…. The possibility of the nave being a more flexible space.

Loose seating (T+B like wooden loose chairs with arms!) Promote the idea of the body of Christ together…. Move away from the train carriage format of building…. The congregation celebrates mass together-they are not an audience...

The congregation could be seated in semicircular/circular in form- could face each other to allow greater focus.

Look at U T and parallel seating arrangements. It is nice when people face the font in baptism-theological difficulties here. A movable font is helpful.
The font maybe moveable. Flexibility in some aspects of fittings is useful. Consideration of more space around font - congregation could face it. Don’t block the entrance but is the beginning of the journey. Font must have the possibility for submersion as well as pouring…
The font may be full immersion. Consideration of full immersion fonts parish by parish- Bishops view of full immersion fonts? It is helpful if it supports performance and food is always important…

Relate socializing space as close as possible to worship space so people can move easily from one to the other…. The hall is a gathering point/a community space closely linked to the church. Consider openness to street and connection to community. It could be part of the church but separable so that it can be used as part of the church…. The church hall may be an overflow from the main space for larger services/connected to the nave. Consider joining the church and hall together. Make it easy to have 2 groups using it at once without noise pollution. The hall could be used by more than one group at a time. Consider division of hall space – Could be a church/hall split. Country church doesn’t need a hall. Same space- tea in the church-people don’t run away. Each parish should choose a hall design that suits their ministry. A church may not need a hall. Considerations of Tapu and Noa of food in a sacred space.

Could be lovely for children’s ministry, youth gatherings…. Probably would be popular for weddings…. Has an outdoor chapel –used for weddings…. An outdoor space could support worship. Considerations of outdoor worship space in gardens- Consider shade, sound, shelter, proximity to church space.
3.1 Sacred Space - Consultation Review

Key Themes

Consultation Excerpts

Interpretation

Design Implications

Inclusion of gardens around church where produce could be shared
- Sheltered areas for small group worship, conversation, or contemplation
- Larger area for community events or music events
- Trees planted to blur boundaries between church and community

Church gardens could be shared as community gardens/labyrinths

Importance of Landscape Design and careful site planning to enhance external uses on sites and encourage useful relationships.
- Consider food production, allotments, community gardens, performance space, local playground

Memorial gardens are good
- Church garden could be a memorial garden/peace garden

Importance of Landscape Design
- Significant sculpture in grounds
- The use of art or sculpture in the gardens
- Importance of Landscape Design using local artists, salvaged artefacts

Need for contemplative reflective space
- There may be a smaller worship area - a chapel - alongside a larger space

Importance of a quiet chapel
- Beauty lifts the spirit
- Beauty is important in sacred spaces
- Design well with beautiful proportions
- Don’t be too locked into incorporating the past into the central present
- The new churches may not replicate the old ones lost
- Contemporary design welcomed
- I like the choir in the sanctuary facing one another so they can relate to one another and hear each other
- Choir leads congregation - is part of congregation
- The choir could be close to the congregation/in the congregation
- Consideration of choir placement parish by parish

Ecumenical
- Rural areas more inclined to this
- A church may be shared by more than one faith - consolidation of parishes
- Consideration of shared churches parish by parish - Bishops view of shared churches?
- The use of more glass walls in the church walls to both look out and allow the community to see in - to convey openness and welcome
- Use light for sense of mystery and to evoke the numinous
- Use of more clear window space
- Allow people to see here they are through clear glass and the use of light. Listen carefully, as Renzo Piano advocates, and join with the wider community in addressing needs of common concern and making inclusive space in our building plans...
- The use of natural light from above to shine on the altar/cross
- Increase connection to nature and community context

Provision for high tech audio and visual technologies
- The church needs to incorporate technology
- Incorporate AV. Consider drop down screens or areas for projection

A lower sanctuary feels more like a theatre
- The sanctuary should be one step higher or on the same level
- Decrease separation of sanctuary and nave and increase connection between congregation and priest

Designing with good acoustics allows for multipurpose use - like concerts
- Good acoustics are critical in a sacred space
- Consider acoustics/acoustic consultants/sound reinforcement

More open space in the sanctuary to allow space for different types of music
- If choirs were abolished quite a lot would improve about worship
- There may be provision for different types of music rather than just choir
- Provision for areas for guitar music or rock bands

Space for children crying
- The church must enable worship and childcare effectively.
- Consider provision of a children’s space
Key Themes

3.1 Sacred Space - Consultation Review

Consultation Excerpts

Interpretation

Design Implications

Worship is connecting with what God is really doing
Churches to remain engaged with the community
Why don't we have the service outside? I just wish we could get the music outside...
Labyrinth gardens
Hierarchy of the Anglican church is good, but sometimes too much between you and God...
Palm Sunday starts outside...
Look out to gardens or water...
Wouldn't it be fantastic if you could have the music and service outside...
A connection and attraction to the wider community.
It's wonderful having the windows up high and you can see out - perhaps we could use some clear glass to see something appropriate beyond...
Community garden in the shape of a Celtic cross, a productive garden to have services in...
Sacred space can be used for other things - fashion, flower show etc...
How could we use something more than what's sitting empty 6 days a week...
We have adapted what was built years ago to fit the trends of our time...
Doesn't matter what it looks like, it's still a sacred space...
Choirs face to face is good, but facing the congregation is like a concert...
Flexibility is a key thing...
No spiritual basis for not sharing a space (between faiths)...
Young people are meeting in café churches, office churches it's still spiritual...
We have to build for sacred as well as secular...
Sacred space should not be necessarily single use or inflexible
Consideration for ways of utilizing the provided spaces more regularly as well as making them sacred.
Consider any aspects of fixity for ways to improve.
Remember what may be being lost whenever flexibility or common use is being discussed.

We have to build the sacred spaces to be well used.

Consultation

The interpretation of the Anglican church is good, but sometimes too much

Choirs face to face is good, but facing the congregation is like a concert.
Flexibility is a key thing.
No spiritual basis for not sharing a space (between faiths).
Young people are meeting in café churches, office churches - it's still spiritual.
We have to build for sacred as well as secular.
Sacred space should not necessarily be single use or inflexible.
Consideration for ways of utilizing the provided spaces more regularly as well as making them sacred.
Consider any aspects of fixity for ways to improve.
Remember what may be being lost whenever flexibility or common use is being discussed.
3.1 Sacred Space - Consultation Review

### Key Themes

#### Sacred Space Review

- Consultation Excerpts
- Interpretation
- Design Implications

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**Sacred Space**

- My nightmare is endless school halls
- "Know that you are in sacred space…"
- Small groups gathered around altar—enriched by constantly praying in it…
- Need to retain some of that mystery in what we preserve of the old churches…
- What is your idea of sacred space…doesn’t have to be in 4 walls…
- Mystery and darkness—St Mary’s was more sacred to her granddaughter—it was her personal history…
- People want a church that looks like a church—can’t have new elements that clash with old—data screens, sound systems.
- "You are going to God’s house—history of the people gone before…"
- Lighting that is flexible, but dramatic…
- Sacred space is distinctive, not easily multipurpose
- Don’t lose the evocative, atmospheric elements
- Consideration of sensory, artistic and aesthetic dimensions as well as the functional to be part of every brief.
- A wide interpretation of sacred space—include the interpretive dimensions of interiors, landscape and art should be part of the design process.
- Sacred space should produce both sacred space and aspects of flexibility and develop ways of achieving this.
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**Consultation Excerpts**

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Engaging the Community

Key Themes

3.2 Engaging the Community

Engaging the Community means many different things to many different people within the church. What is commonly understood is that a vibrant, successful parish (and Diocese) will be one that is interwoven with the wider community, where each is embraced by the other as integral to their development.

Where successful community engagement occurs, it is seen to be authentic, consistent and beyond mere use of church buildings. Engaging for community success means an aligned and authentic connection and engagement with the community, where success is measured and responses received.

Engagement requires a range of conversations, where deeper insights are taken into the membership of the church. The engagement consultation begins with the process the church has to engage with the community, where it considers the needs of the community and the church, to engage the way in which church buildings are being used. Another core insight is that the church’s buildings are holding the church back from effective community engagement.

A common view also is that the church’s buildings are holding the church back from effective community engagement. They often suggest in interviews that the church in its current form is hard to engage with the community. The church is therefore seen as one where community engagement is underestimated, where engagement with the wider community is seen to be limited, with a vision of success being one that is focused on the church itself rather than being embraced and engaged with.

Engaging the Community means many different things to many different people within the church.
3.2 Engaging the Community – Consultation Review

Consultation Excerpts

In your view what is the role of the Anglican Church in the community today?

Does this differ from the past? Should it differ from the past?

“To speak of our role in the church is to speak of our role in the world. The church is a community of faith that seeks to witness to Christ in the world. This means that the church is not simply a place for believers to gather, but a place for the public to engage with the Christian faith. The church is not just a religious organisation, but a community of people who share a common faith. This means that the church should be open to all people, regardless of their background or beliefs. The church should be a place where people can come to seek help from the church without feeling like they won’t be accepted. The current perceived role of the church seems to be as a chaplaincy service for the community. I think this is a view from the past. The new model should be totally different and acknowledge most people in society aren’t religious or previously involved in church activities.

“The role of the church in the community must differ from the past otherwise it will die. I think the Anglican community need to confirm in the direction that has been initiated over the last several years, which is to have a much wider community focus.”

“To be ambitious in its strategy. To provide and welcome. To be the heart. To see and make a future, using the human and physical assets it has.”

“Test the typology of the traditional church form. Consider an entirely new typology that maintains landmark qualities whilst re-positioning the church’s relationship with the community. Use other community buildings as a guide e.g. Libraries, Arts Centres, Community Centres. Maintain the sacred status of a church, whilst modernising its form. Use the act of building new buildings as a powerful signal and engagement tool. Involve local schools.”

To be light but not transparent in new architecture, whilst avoiding the banal. Design with the needs of the occupants in mind, including their emotional needs. Consider selective but bold use of colour. Reconsider the role of the building object in physical space. Much has been made of the interior space of churches on the basis that the soul/spirit is within, but perhaps in engaging with the community the reworking of the soul/spirit being all around us needs re-examination.”
3.2 Engaging the Community - Consultation Review

Consultation Excerpts

Interpretation

Theological tradition is crucial.
We need to look to the new. Where we have come from informs our direction, but we must listen to the direction of society and respond to that.

Traditions are not an end in and of themselves. Traditions need to aid us today, not be kept for their own sake.

Both those who grow up in the church and those who come along later must know the value of Anglican tradition.

Buildings need to help engage the community more than they have in the past, so tradition comes second to community engagement.

Tradition is great. People feel at home when they walk in and other people are comfortable in their tradition.

I believe an Anglican strength is the diversity of tradition across our churches in Christchurch.

Some traditions are hugely important. For others they are a hindrance! The joy of Anglicanism is the ability to cater for all.

Tradition is important but it is not everything. It provides a good base to modernise from.

The present emergency is a situation where traditions can be reviewed.

Traditions will play a part in many aspects of the process, but change is possible and possibly desirable.

Each parish will have its own view on the importance or otherwise of tradition as an influence in the design of new buildings.

Ensure a clear position is agreed concerning how tradition is to be integrated and expressed prior to design work commencing (as part of the brief).

Distinguish between liturgical traditions and architectural traditions. Understand if the two are to be integrated in a project or not.

Achieve balance in the relationship between the two. Ensure one does not dominate the other, resulting in a static inflexible outcome. Consider the building as facilitating an evolving tradition, with the strategic objectives in mind.

The Church is seen as passive and or not enthusiastic in its relationship with the community.

It will be important for each parish to describe their ideal engagement... design solutions will naturally emerge, and should probably include:

- Obvious and integrated landscape gestures for accessibility and invitation to the site and buildings.
- Excellent clear wayfinding
- Partner relationships with sympathetic groups
- Effective engagement with the community is a key organisational design challenge and new solutions need to be considered to achieve this. These need to include:
  - Process and discussion guidelines for briefing
  - Excellent clear way finding signage
  - Safe and convenient access (car parking & pedestrian)
  - High visibility activity occurring close to the street (make the internal activity the advertisement)
  - Support existing succeeding activities with improved facilities

The exciting bits to me are the community outreach programmes – youth groups, mainly music, help for the elderly, food banks, Alpha etc. Where these are in action and well attended these are examples of effective engagement. We cannot rely on people "wandering in to services". Why would they? The above programmes serve first. The resulting relationships can then lead places.

With a Cathedral in the centre of the City the church already engages in the community in a very natural and influential way, being at the heart of where they live.

No. Many buildings are barriers to people – they don’t know what to expect and aren’t drawn in. We seem to exist for ourselves, not for others.

In our Parish we have community groups such as playgroup and the vege co-op which are invaluable to the local community and have been operating successfully for many years.

Mainly Music seems to be the extent of some churches engagement.
3.2 Engaging the Community - Consultation Review

Consultation Excerpts

*Interpretation*

"It depends. The Church needs to meet with the community where it is nowadays, not in the same way it used to. It must constantly evolve with the modern culture in order to stay relevant."

"The church is mostly very inward looking and worried about surviving."

"Not at all. The model of our church buildings does not support this. We need to look at new ways in the future of engaging with the community through adapting our buildings so that they enable us to do so."

Consider proactive & modern initiatives that physically take the church to the community e.g. malls, streets, events, public spaces, the virtual community.

What role does/should the physical church environment have in your community?

"Grounds and signage need to be more inviting and inspiring."

"We could work more on making our evening service better serve the High Schoolers that attend."

"We need spaces that draw people in and feel safe."

"We need multifunctional buildings where people want to go. i.e. A space with a café, computers etc."

"(We need) fewer but larger worship environments – shared. Many more shared Christian community centres, operating 24/7."

"Churches should sometimes advertise that they are available for weddings."

"No! Our current buildings are a major barrier to community involvement."

"Accessibility. Walkers, Strollers, Wheelchairs."

"We have an opportunity to create entry points that are more welcoming and less forbidding, along with better signage as to where everything on site is located."

Parishes enjoying and providing facilities and services that enable community engagement.

Current facilities rarely encourage community engagement to the degree required to be successful in today’s society.

Design welcoming, transparent buildings that are uplifting and create a sense of lightness, transparency & flexibility.

Concentrate supporting functions such as toilets, kitchens, storage so that they are efficiently housed & do not compromise the sacred and community spaces.

Does the current balance of facilities and services provided at your parish adequately enable community engagement? How might this be improved?

"It should work well as a gathering place. It should reflect the very best in design and functionality and be multipurpose. It should offer peace, refuge, welcome, hospitality."

"The church is a landmark, in a prominent main-road position. Everyone knows where it is and would miss it if it weren’t there. A sense in the community that we are reliably and visibly present."

"Community gardens could be explored."

"Often it’s a closed building for most of the week. Could / should become the community hub…that probably needs to be driven by parishioners first though…rather than thinking that buildings will bring people."

"Intentionally designed buildings to engage the community. i.e. They should look like a building that we would want to go in to."

"A functional community centre in the city centre would be great!"

Landmark aspects aside churches appear to lack utilisation, landscape organisation and involvement. Their attitude of external closure and dissociation from the ‘run of the mill’ may be at the root of this.

Design should create more overt ‘action’ and ‘participation’ in streets and create spaces which can be and are obviously popular.

With potential increases in density of residential and urban usage, churches need to respond to the changes happening around them in considered ways.

The external landscape, site planning, building design and siting can all contribute to ‘engagement’ in different ways. These are important primary design discussions.
Consultation Excerpts

**Open access.**

Should members of the community who are not Anglican have access to any or all of the church facilities? Why/why not?

"Absolutely. The Anglican church should above all things be open and welcoming. Belonging should be a given and not dependent upon a person’s assumed belief or non-belief. We know that many more people these days have a keen knowledge of and interest in spirituality. The Anglican Church should celebrate and encourage that by letting go of anything that might serve to block, dissuade any who wish to part of their local church community."

"Of course, because we don’t exclude people, we welcome them and build relationships."

"Yes, the church should be open to all."

"Yes, I can’t think of any reason why not, however thinking that community engagement can happen simply through hiring church facilities is misguided. I think parishes with little or no meaningful engagement with their communities should not build space intended for this purpose…the money should be set aside until the church has a real reason for building something."

Open access should be encouraged. As much activity which is interactive with the community as possible should be encouraged.

To the degree that the strategic aims of the diocese can be achieved, parishes should be accessible, welcoming and engaging, offering facilities, help and social activity to their communities.
Transcendence and Intimacy

Church architecture can create a sense of awe and wonder, evoking the mystery of life. It should also support reverence and deep reflection. These aspects of human experience are decreasingly available in the modern built environment in New Zealand. This it is a special function of the church to provide them.

Light plays an important role in this evocation of the numinous, and is to be carefully considered in the creation of sacred spaces.

Transcendence and Intimacy

Key Themes
### 3.3 Transcendence and Intimacy - Consultation Review

<table>
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<th>Examples</th>
<th>Excerpts</th>
<th>Interpretation</th>
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<tbody>
<tr>
<td>Less walls and more glass so we can see Gods work while we are talking to him</td>
<td>Need to be able to see in- need to welcome</td>
<td>The churches may use more glass in the church walls to increase connection to nature and community context.</td>
</tr>
<tr>
<td>The nave be a more flexible space</td>
<td>Consider Loose seating</td>
<td>No more pews… Consider Loose seating to create a more flexible space.</td>
</tr>
<tr>
<td>Feeling that I am with others… That the church reflects the gathering of a community and it is its own</td>
<td>Consideration of identity of each parish – parish by parish.</td>
<td>Importance of local artefacts and local artists. Consideration of geographic context and relationship to nature. Consideration of community size.</td>
</tr>
<tr>
<td>Not too cluttered a space…</td>
<td>Not too many churches…</td>
<td>To reflect simplicity, no requirement for excessive art or craft work. Design well with elegance and beautiful proportions. Consider good storage in the right location. Consider emptiness to invoke a fullness and quietude.</td>
</tr>
<tr>
<td>Respond to Beauty- Beauty uplifts the spirit…</td>
<td>The use of light in a space</td>
<td>The use of light in a space, including lighting, light generally, candles. Consider works by Local artists within the new architecture. Consider reuse of existing artefacts/art pieces.</td>
</tr>
<tr>
<td>Beautiful to have a sculpture garden- that people can go in and out of…</td>
<td>The use of wood in an interior</td>
<td>The use of wood in an interior, use in an effective and sustainable way.</td>
</tr>
<tr>
<td>The possibility of gardens and labyrinths/internal gardens</td>
<td>The importance of Landscape design</td>
<td>The importance of Landscape design. Ecumenical. Rural areas more inclined. A church may be shared by more than one faith - consolidation of parishes. Consideration of shared churches parish by parish - Bishops view of shared church space?</td>
</tr>
<tr>
<td>Always good to have a high roof…</td>
<td>The use of height in a space</td>
<td>Consider using height and light for sense of transcendence and glory. The use of light in a space, including lighting, light generally, candles. Consider works by Local artists within the new architecture. Consider reuse of existing artefacts/art pieces.</td>
</tr>
<tr>
<td>The use of music , sharing music in the space</td>
<td>Consider choir and musical aspects of spaces</td>
<td>Consider choir and musical aspects of spaces. Intimacy requires warmth and connection. More intimate relationships and experiences in the round/u shape. Hawera good example. To gather around rather than see in the distance in the sacred space. Consider in the round or u shaped configurations for new projects. Current and potential future liturgical processes need to be discussed and accommodated flexibility and with sensitivity.</td>
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<tr>
<td>To gather around rather than see in the distance in the sacred space.</td>
<td>Consider in the round or u shaped configurations for new projects. Current and potential future liturgical processes need to be discussed and accommodated flexibility and with sensitivity.</td>
<td>Consider arts program integrated in each building per project. Youths facilities may be different from technology point of view. Technology friendly music. Audiovisual questions posed about new build. Technology will increase its influence through youth culture. Enable music and singing through good acoustics and technology support.</td>
</tr>
<tr>
<td>The use of acoustic material…</td>
<td>Acoustics very important to transcendent musical exp.</td>
<td>Various music styles need to be accommodated. singing together very important. The use of music , sharing music in the space. Consider choir and musical aspects of spaces.</td>
</tr>
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</table>

### Key Themes

- **Transcendence and Intimacy**
- Consultation Review
Sustainability

Designing in a manner which reflects the Church’s role of faithful stewardship, designing in a manner which reflects the Church’s role of faithful stewardship.

Key Themes

3.4 Sustainability

Sustainability, as the world addresses increasing numbers and fewer untapped resources, echoes the role taken by the Church in the community for two millennia now and addresses what this means while facing the future. This theme deals with ways in which individual parishes, Diocese and the Church as a whole can gain greatest benefit from an informed approach to redevelopment.

Transcendence of the corporeal does not preclude the need to address minimisation of waste (of materials, energy, water, etc.) and maximisation of reuse (of materials) and maximisation of reuse (of materials) and maximisation of reuse (of materials) and maximisation of reuse (of materials).

In drawing experience and inspiration from all parishes and at all levels, a sustainable process model can be developed which will then facilitate the production of sustainable outcomes whether they be Churches, other facilities within the community or strategies for expanding involvement of church with local communities.

resources (buildings and other environments work to) and maximisation of waste (of materials) and maximisation of reuse (of materials) and maximisation of reuse (of materials).
### Key Themes

#### 3.4 Sustainability - Consultation Review

<table>
<thead>
<tr>
<th>Consultation Excerpts</th>
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<tbody>
<tr>
<td>Interpretation</td>
</tr>
<tr>
<td>Design Implications</td>
</tr>
<tr>
<td>The Community has a growing interest in Sustainability. What aspects of this can be embodied in our Churches?</td>
</tr>
<tr>
<td>Consider sustainability as a core of building operation and interaction with the community.</td>
</tr>
<tr>
<td>Demonstrate leadership, and ensure that projects are incorporating the wide range of ideas and benefits emerging in this area.</td>
</tr>
<tr>
<td>Consider the wider strategic implications of sustainability being sympathetic to the churches mission.</td>
</tr>
<tr>
<td>All points raised are considered in relation to established ESD protocols.</td>
</tr>
<tr>
<td>Take into account the end disposal of building materials. Protocol Point 4.</td>
</tr>
<tr>
<td>Design to minimise heating costs. Protocol Points 6-9 incl.</td>
</tr>
<tr>
<td>Set in place systems for sustainable management/use of church properties. Include ESD features in Building Users’ Guides and Operating and Maintenance Set in place recycling systems, water minimisation. Protocol Points 5, 10 &amp; 11.</td>
</tr>
<tr>
<td>Teach parishioners about sustainable lifestyles. All projects shall exemplify current best-practice ESD.</td>
</tr>
<tr>
<td>Ensure sustainability is considered in procurement decisions. Sustainability principles will be embodied in specifications for all projects.</td>
</tr>
<tr>
<td>Community gardens on church land? Design to ensure maximum engagement with users and the wider community – refer to ‘Engaging the community’. We need to be economic in building and also creative, prophetic (demonstrating new techniques, designs, forms) in which we construct. All Protocol Points.</td>
</tr>
<tr>
<td>We should build with materials which are safe, strong and durable. Minimise wasteage and maximise durability through Life-Cycle Analysis.</td>
</tr>
<tr>
<td>Re-use rainwater. All projects shall review greywater and rainwater harvesting and re-use.</td>
</tr>
<tr>
<td>Consider ease of transport, e.g. near central shopping areas. Detailed macro-scale site analysis shall take due regard of maximising Universal (Barrier-Free, where possible) Access.</td>
</tr>
<tr>
<td>Insulate, lower ceiling heights. All projects shall employ energy-modelling tools (as appropriate to the scale of the project) to ensure energy efficiency is maximised.</td>
</tr>
<tr>
<td>Include energy efficiency – solar power, solar water heating, rain water collection, insulation. All Protocol Points.</td>
</tr>
</tbody>
</table>
If "development that meets the needs of the present without compromising the ability of future generations to meet their needs" is the definition of sustainable development, how should this be reflected in all parishes?

Church properties and design and purchasing decisions should exemplify prioritising of sustainability.

Develop and deliver within other models and structures.

Consultation Excerpts

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Consider the whole organisation in light of changed in society education and technology.

Is the Parish Church model the best vehicle for delivering agreed strategy?

Sustainability in its many facets must be considered as looking to the future.

Ensure ESD Protocols are mandatory for all projects.

Systems should be a model for parishioners to learn from.

Projects should embody ESD practices but also be educational and inspirational.

Clergy should model and teach on sustainable lifestyles.

---

Parish Network Sustainability:

In many cases the Parish Church Model is no longer sustainable. I personally think that it would be an opportune time to move towards an Anglican Campus Model. This would be a smaller number of strategically sited campus sites (think a better bus route etc.) that each provide a space for an Anglican Church Community but also at least 2 service ministries (such as Aged Care Facility and Preschool Child Care Facility).

Why in many cases is the Parish Church Model no longer sustainable?

- Smaller numbers are attending church
- Most attending are struggling to keep smaller churches going
- Most attending are no longer prepared to give all their time to church
- Most attending are no longer prepared to give all their giving to the church
- Most attending want the church to be doing things (larger churches have a greater capacity to engage with the community)
- Most attending do not have the time and expertise to engage with community (I envisage larger churches renting out space for service ministries rather than necessarily running the services themselves)

This alliance with strategic placement of resources to minimise wastage and maximise cost effectiveness.

Consider 'reforming' the Church network of locations and resources to suit a different settlement pattern.

Modular design will allow future generations to adapt.

Sustainable buildings will maximise uptake & minimise wastage.

Promote value skills of thrifty living and community sharing.

---

We cannot foresee what future generations might need – therefore simplicity allowing redirection (i.e. flexibility).

No enormous tar-sealed car parks.

ESD protocols shall include consideration of carbon footprint (energy consumption) in use.

All parishes should be helped to try innovative ideas to enable more interaction with the community – we should not have fear of failing in some instances.

Innovative measures to conserve materials and energy are to be considered.

Maintenance free and easy to heat churches would be the most helpful thing we could do for future generations.

Sustainable design with user engagement will ensure the best possible legacy for future generations.

Not sure "all parishes" is valid. Cathedral, urban & rural churches have different requirements.

All projects will be designed with close attention to their specific site, brief and intended use.
3.4 Sustainability - Consultation Review

Consultation Excerpts

The type of community activities in urban environments is different from cathedrals and rural churches. Don't put yourself into unsustainable debt service levels in order to achieve the ultimate. Maximise cost effectiveness long term by minimising materials and energy wastage. Do cost/benefit analysis – look at now/short-term and long term. Prioritise development to target specific immediate and future requirements. Keep it flexible as how we want to do things and arrange our space in the future may well be different.

Maximising of flexibility within the brief for each project will avoid future wastage. How would this definition of sustainability be reflected in new buildings and their settings? Use the opportunity of new buildings to factor in sustainable design. A new kind of community asset, a building or complex open to and useable by community at a level of intensity rewarding to both parties, reflecting shared values, some of which would be sustainability oriented...

At this time it is best practice to consider ESD principles on all projects whether they be buildings or space between (external realm). Minimalist buildings will allow for 'theming' - 'alterations' without having to get into expensive re-builds. Good bones. Sustainable design will lead to 'good bones': the need for theming will be addressed as part of the briefing process for individual projects. Sustainable buildings are buildings that maintain high occupancy throughout their life span. New buildings therefore need to be designed to foster high occupancy. This necessitates buildings designed to cater for more than one concurrent usage. Core services such as entrances / toilets / kitchens need to be accessible by more than one group of concurrent users.

Sustainable buildings are buildings that maintain their intended occupancy or lend themselves to adaptive reuse. Sustainable design principles should be used to maximise the use of any building or other facility throughout the day and year. All projects shall be considered with respect to maximising number of users/uses.

Social events that are low-key, low-cost, and community-friendly. Buildings and furnishings that are soundly designed and built without being opulent / flashy. All projects will maximise accessibility in order to fully realise potential for community uptake in tandem focus on waste minimisation will lead targeted expenditure within defined budget. Good quality, good taste, open to many uses through the week. Buildings/locations that are accessible and visible. Need to allow people to look out and connect with the community but allow people a 'place' to feel safe, peaceful and connected with God. Plenty of trees. Bike stands plentiful. Consultation with wider community to support needs and programs and population. So keep a percentage of 'traditional' church designs, but experiment with small buildings in amongst where people live and shop, with the full realisation it may be too small or whatever in a few years but find a way to "stamp" a real church identity on the space.

No flat roofs. No tricky corners and contours. Proven durable materials – stone, block, and steel, wood. To create a sense of transparency and connectedness between the building and the outside, through both a careful selection of materials and thoughtful arrangement of space – sustainability and natural materials.
3.4 Sustainability - Consultation Review

Consultation Excerpts

Interpretation

The consultation review process is designed to provide information which when acted on will maximise community engagement and uptake through adoption of mandatory ESD protocols a commitment is demonstrated to the future of both the Church and the planet.

Maximise what is important strategically. Minimise what is not.

All these excerpts of which many of them are restatements of each other will be addressed by ESD protocols listed elsewhere. There is also some focus on the importance of maximising local community involvement in pre-design and post occupancy evaluation.

Is the Church balanced and sustainable in its environmental, economic and social outlook?

Need to balance economic and environmental stewardship. No. It’s too often constrained by self interest. It lacks creativity. It avoids risk like the plague. It is too conformist, too fixed in its traditions. It changes too slowly, cannot adapt – respond quickly.

Environmental in its outlook probably. Some parishes are becoming more aware of sustainability issues. The diocese should encourage this sort of awareness and find ‘model’ parishes to use as examples for all of us.

Encourage young leaders (investment in the future). The Church is not seen as a leader in this regard, its strategy indicates it could and perhaps should be.

Formulation of a balanced and sustainable approach is essential for successful sustainable building outcomes and will also maximise community engagement.

How could it be more balanced and sustainable in its environmental, economic and social outlook?

Develop, engaging creative & effective programmes for sustainable community development.

Partner with other denominations and community bodies in developing good programmes.

Speak effectively on matters of social, economic, environmental and political concern without using religious jargon.

Be less preoccupied with church buildings.

If sustainable also means keeping up with the ever-changing times, churches should be designed to be “electronically smart”, with lots of connections, power points, ducting etc with the capability of incorporating who-knows what, but whatever it is it will be commonplace in 10 to 20 years time. This would apply to all space – worship, office, hall, kitchen.

Develop strategy and communicate on the issue, leading the ideas and implementation.

Consultation Excerpts

Interpretation

The consultation review process is designed to provide information which when acted on will maximise community engagement and uptake through adoption of mandatory ESD protocols a commitment is demonstrated to the future of both the Church and the planet.
Key Themes

3.5 Biculturalism, 3 Tikanga, Multiculturalism

A cultural dimension to Anglican Church Architecture – Christchurch Anglican

Key Themes

3.5 Biculturalism, 3 Tikanga, Multiculturalism

Christchurch Anglican

Background: Anglican Church Architecture

Anglican Constitution provides for three partners: Tikanga Pakeha, Tikanga Maori & Tikanga Pasifika to order their affairs within their own cultural contexts. Each strand is a full & equal partner in the affairs of the Church. No decisions can be taken by the General Synod without the consent of the 3 Tikanga partners.

The church architecture should be honouring & uplifting of all three Tikanga and allowing for the expressions of other cultures who worship and use the buildings.

The integration of cultural expression through structure, art patterning, spatial arrangement and the form of the building, offers a sense of belonging, and communicates across cultural groups. This brings into form the bi-cultural and multicultural nature of our society of faith, and our society in general.
3. Biculturalism – 3 Tikanga, Multiculturalism – Consultation Review

Historical Development
- Anglican Church evolving alongside Maori
- Three Bishop seats:
  - The Cathedral
  - Taranaki
  - Waikato
- Questions:
  - How has the Maori Anglican Church evolved?
  - What churches are Maori or are Maori represented in throughout the Anglican community in Canterbury?

Design Implications
- Consultation:
  - Involve local cultural groups to identify needs and opportunities.
  - Local Parishes must consider the involvement and representation of multiple cultures in rebuilding work.
- Themes:
  - Language and the messegeres
  - Weaving / carving: becoming part of conversations, learning & understanding
  - Weaving / carving: rather than superimposing Maori symbols, consider carefully as integrated
  - Carvings may be appropriate, other places not

Interpretation
- Historically, Maori Anglican Church evolved alongside Pakeha.
- Three Bishop seats:
  - The Cathedral
  - Taranaki
  - Waikato
- Decisions are made in consultation: consider in the design.
- Expression within prayer book of Maori identity:
  - Prayer, singing in Maori is significant
- Tikanga Pakeha:
  - A local tradition and heritage developed from the Faith of the settlers.

Culture
- Consulting with local cultural groups to identify needs and opportunities.
- Local Parishes must consider the involvement and representation of multiple cultures in rebuilding work.
- Inclusion of thematic, historic and craft elements from these traditions will add to the final result in a multidimensional way.

Conclusion
- Consultation:
  - Involve local cultural groups to identify needs and opportunities.
  - Local Parishes must consider the involvement and representation of multiple cultures in rebuilding work.
- Themes:
  - Language and the messenger
  - Weaving / carving: becoming part of conversations, learning & understanding
  - Weaving / carving: rather than superimposing Maori symbols, consider carefully as integrated
  - Carvings may be appropriate, other places not
### Consultation Excerpts

#### Interpretation

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| Cultural Differences exist in the delivery of the faith message in 3 Tikanga churches. Adaptation to improve cultural fit are necessary and will be more effective if consulted and initiated locally. Tikanga Pasifika |

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Learn about spirituality inherent in Pasifika Pasifika represented by families from Pacific Nations. CSN community represents Pasifika well. In Fiji – their churches have no walls, nature can join the worship. People flow in & out. Pacific – mats instead of chairs. Samoa – long services, sermons twice as long as a European context, significant singing, visitors are made welcome with an opportunity provided to introduce oneself. Come together to share the faith. No pews – sit on the floor. Toilets are close but separate. In a Pasifika context they may hold Easter camps – sleep overs, cooking, eating. Guest speakers. Break up into groups. Visit parishioners homes, hospitals. Churches are often built with a relationship to the sea reinforcing its importance as a primary source of food and accentuating its role in creating depth of spirituality. Tonga – barefooted, use space in a different way. |

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3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review
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- Keep Anglican churches simple.
- Be a welcoming church for all races.
- Flags – symbols of welcome
- Make other cultures feel welcome
- Welcoming people at church
- Asian / Pasifika

"Welcomes everyone to his table"

- Open, welcoming "you’re welcome here"
- Transparency, openness, sense of permanence
- Entrances are easy to find
- Have music playing
- Welcoming area on approaching the church

- Clarity of entrance.
- Warmth.
- Signs of occupation, care and creativity.

- Stewardship of creation
- The relationship between church & nature
- Visual connection with outside
- More clear glass
- The church exists in nature

- Chapel Arthur’s Pass, Franz Josef Glacier, Tekapo – beauty of the landscape is welcoming to all
- Maintain a balance between sacred elements & nature
- St Faiths, Ohinemutu, Rotorua – stained glass with Lake Rotorua behind
- Create buildings which are more a part of specific environments i.e; oceans, rivers, Avonside Running water is symbolic of life
- Canterbury – reflect the changing seasons. Exotic species are very special
- Serene, peace – the haven. Experiencing God
- Eco-friendly – respect for the environment
- The connection between church & nature should be very natural
- Plant native plants & trees
- Glass to the mountains
- Urban churches to have gardens & water visible for the inside

- A lot of things are working well – appeals to other cultures
- Use of brass, Darfield rimu wood pews – fabulous carving
- St Margaret’s Chapel - Very beautiful
- "Retain historical links but present day people are making history.
- Very good light – natural diffuse light
- Natural light
- Semi-circular
- Craft and art are important cues to acceptance
- Gentle, softness, movement (airflow)
- Musical space
- Multifunctional space
- Embrace change
- Integration needs to be 2-way
- Retain traditional churches
- Beautiful aesthetic
- The identity of the Anglican Church has to evolve"

- Find true champion and artistic leaders of all cultures in the Church community, and use their skills to form a new synthesis.
- Incorporate symbolism in building, can be religious or cultural
- Celtic cross – St Patrick. Protestant not Catholic
- Symbols are important
- Local influence of different cultural groups can and will lead to variety of expression, which is beneficial to their engagement with the Church.
Consultation Excerpts

Interpretation

Design Implications

Key Themes

3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

1. Serene, peace - the haven. Experiencing God
2. Lift the spirit
3. Maori hymns
4. Learn common song
5. Music is important in the experience of worship.
6. The musical qualities of the spaces are therefore important.
7. Consider the ways in which different cultures will use church space for music - from solo voice, bands, choirs and more.

2. Show real care
1. Provide food specific to the culture
2. Inclusive
3. Comfort
4. Hospitality is important for many cultural groups involved in the church.
5. Sensitive cooking & eating arrangements for the widest group possible.
6. Adjustable seating, upholstered
7. Shower or 2 in the Hall for sleep overs

3. Spaces to express experiences in common
1. Honesty
2. Flexibility
3. Unique NZ architecture – should be a high priority
4. Strength in diversity of architecture
5. Retreat – little chapels
6. Altar – natural wood, glazed to nature behind. Pure, minimalist, Simple, quiet, no distractions
7. Create a stronger NZ Church all embracing, life, community & love
8. NZ identity
9. Relationship with 'Nature'
10. Relate to context, and the inclusion of specific cultural inputs.
11. Use timber in a meaningful way.
12. Employ Craftsmen, artists and architects.
13. Through the concern of all cultures for 'Nature' embrace a common thread of sustainability as a design baseline.

4. Looking for different things in the Church community. Desire to get to know the community
1. Young people
2. Facilities must be relevant to youth 'demand'.
3. What does this actually mean - what are those places like?

5. Retreat facilities not functioning
1. Other denominations have community facilities i.e. Catholic, Union & Anglican
2. YMCA has Chinese church building
3. Priest counselling: Needs to be warm, welcoming
4. Caring for children & babies. Crèche has a service
5. Other facilities
6. Retreats
7. One in city, one rural setting – Pudding Hill
8. Education
9. Disabled access
10. In Winter: nice & warm inside, double glazing
11. Family change room
12. Children spaces be separated by glass / sound proof
Envisioning Our Future

3.6 Envisioning Our Future

Key Themes

We have discussed a vision for the future in an open-ended and aspirational way. With many who attended the consultation forums, we have discussed a vision for the public, the sacred, the personal, and the secular. Envisioning the future ranges from...
Examples Excerpts

Key Themes

3.6 Envisioning Our Future - Consultation Review

Do you have a vision for how the church could be fulfilling for you personally?

- More activities that bring the community together
- The social and educational centre of my community
- Getting on with progress
- No, I have a vision for how the church would be fulfilling for God
- The buildings would be beautiful, would use light sensitively, and would inspire silence and contemplation
- Knowing the church is making a difference in the community, something inspiring I can be part of
- Passion, connection to the past and the future, real and relevant
- Multi-generational, vibrant, and connected to the community

- Yes, I would like to be buried in the Churchyard
- Seeing an open space does wonders for peoples’ ability to rethink things

- Personal fulfillment from the idea of the church comes in many differing forms, but generally aspire to success in mission.

Seek to apply the Strategic Objectives in the design process.

- Design for diverse activities to be supported, for ease of access, and to support learning. Avoid steps, provide generous storage, incorporate technology.
- Create simple buildings that can be constructed quickly.
- Achieve balance between serving both sacred and secular uses.
- Consider the introduction and manipulation of natural light carefully as an expressive element in the design.
- Design for transparency, visibility, connection between community (street and public realm) and the activity on-site. Provide for activity to occur outside and beyond the boundary.
- Design to express vibrancy. Bring the social activity to where it is visible from the street. Consider strong use of colour. Consider the needs of children, the elderly (access).
- Design visual and physical connections between indoor and outdoor spaces. Create spatial depth and spatial sequences.

- Would you like to see construction materials and artefacts saved and incorporated into the new buildings?
- Saving and salvaging materials help us know where we have come from and therefore where we are going
- Some small items that would be touchstones, but nothing that would be restrictive of a new building.
- Appropriately – perhaps in the gardens and grounds
- Contemporary but respectful of the past
- The Buildings need to serve the new vision, rather than constrain it
- Both. Continuity and memory are very important. Honouring the gifts of past generations
- Retain walls of the old buildings as a memorial
- A smaller number of churches that are stronger spiritually, better meeting the needs of the community
- Strong Parishes could “adopt” a Parish (West/East) - accept a buddy system from a “West-side” parish.

Where objects and elements are retained from in some way and can be integrated into the new

- Where objects and elements are retained from in some way and can be integrated into the new

- Where objects and elements are retained from in some way and can be integrated into the new

Design Implications

- Preserve walls and fabric of the church, and incorporate these into the new
- Carefully preserve and incorporate materials in the new
- Where possible, incorporate or back-up materials from the existing

Retention of existing fabric should not compromise Strategic Objectives or the balance of expense and design in rebuilding.
**3.6 Envisioning Our Future - Consultation Review**

**Examples Excerpts**

"Vicarages perhaps could be owned by CPT not parishes"

"There needs to be at least some churches that are theologically progressive, liturgically competent, musically well resourced, capably managed, musically well, hospitable and broad minded. At present far too few!"

"Consolidation and networking between Parishes within the Diocese could be beneficial. Test the viability of the brief. Is the building needed, is it the right scale, is it in the right place? Design flexible spaces that support success. Consider musical programme. Performance, dance, experimentation, tradition, and hospitality"

"It (the rebuild project) should be a community project"

"Develop community programmes and connections with Plunket, Kindy, Mainly Music, Probus etc"

"The team needs to consult with individual parishes and be open to the skills and enthusiasms of local people"

"Community is No 1., Church is No.2, Community Facilities are very precious in Christchurch at present"

"Create stronger links to local community where church is based, closer to foot traffic, relocate to more visible locations – close to shops"

"We need greater connection with our community"

"Locate new buildings to achieve higher profile – close to retail"

"Pious, doctrinaire approach is not useful. At its best the church is a highly contemporary model of small scale intentional community that treasures the traditions, attitudes and skills of that we will all need in times to come…Neighbourhoods have become much closer than before the quake. We should foster and build on this"

"The community currently look at our buildings as historic buildings, not churches"

"Connection to the community is a fundamental requirement, and should be supported by design of facilities and activities. Consider grouping 3-4 projects and promoting the design of the projects as an event in and of itself. Engage the wider community in the design process. Give the community full visibility to the design process and to the construction process. Provide for tangible local inputs into the design process and outcomes. There is a very strong desire for new church buildings to make the church's community connection real, and enduring. Review every aspect of the design against this criteria. Wherever possible design for intuitive safe pedestrian access, particularly in close proximity to retail. Think beyond the boundary. Review positioning of new buildings on their sites, and review sites as well."

"The importance placed in New Zealand on being practical and "down to earth" needs to be understood in the design response. What are the practical ways in which new church buildings can make a positive difference to people's lives in a post-earthquake Christchurch?"

"Opportunities to create a contemporary and bold expression for the organisation through architecture need to be taken. Heritage architecture, whilst in many cases very beautiful, does not play a role in taking the Church forward"

"Rebuilding should not be seen as replacing; both buildings and space should be seen as more flexible to allow for different types of use"

"The Church needs to be more a community centre, with accommodation for a worship centre."

"More social spaces for all groups in the church and the community"

"Contemporary architectural expression, or closely resemble heritage of the past?"

"Classic in style, neither garishly modern, or restricted by traditional design"

"Should be modern to suit lots of different purposes"

"I lean to contemporary architecture, but a modified heritage architecture can facilitate "intimacy" in worship."

"Flexibility will be more of a priority for some sites than others, but inflexibility should be avoided. The needs of each community will differ however there are universal needs that new church buildings can respond to in providing for flexibility. These needs include providing for cost-effective change, flexibility of use, good access at the front and rear of spaces, creating a range of spaces in both their character and scale, using materials and architectural expression that support a range of purposes. Social spaces need to be well serviced (for food preparation and service), engendering a sense of safety, openness, and vibrancy. Consider how spaces will work when full of people, and when occupied by small groups. Consider carefully the context of each site and generate an informed well planned response. Utilise timeless proportions and enduring materials. There is a clear message that bold contemporary architecture is sought as a response to the earthquakes. We are being challenged and encouraged to take creative risks and look forward."

"The needs of each community will differ however there are universal needs that new church buildings can respond to in providing for flexibility. These needs include providing for cost-effective change, flexibility of use, good access at the front and rear of spaces, creating a range of spaces in both their character and scale, using materials and architectural expression that support a range of purposes. Social spaces need to be well serviced (for food preparation and service), engendering a sense of safety, openness, and vibrancy. Consider how spaces will work when full of people, and when occupied by small groups. Consider carefully the context of each site and generate an informed well planned response. Utilise timeless proportions and enduring materials. There is a clear message that bold contemporary architecture is sought as a response to the earthquakes. We are being challenged and encouraged to take creative risks and look forward."
### 3.6 Envisioning Our Future - Consultation Review

#### Key Themes

<table>
<thead>
<tr>
<th>Design Implications</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Consider small “pop-up” churches and spaces for contemplation and prayer. Experiment with a few things – continue with what works. Make it fun and an “event”. Don’t build more of what we know doesn’t work.</td>
<td></td>
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<tr>
<td>- An experimental programme Consider creating a range of projects in time and space that respond to the diverse and fluid situation that now exists. Signature landmark projects that fulfil the core essence of the brief, as well as projects that may be more temporal, dynamic, and responsive to shorter term situations.</td>
<td></td>
</tr>
<tr>
<td>- Understand and integrate with public transport linkages Public Transport gives clues to better access by more people. Accessibility is a critical urban design consideration and is critical – in every dimension. Consider public transport as a high priority with respect to the siting, arrival, and orientation of each site’s development.</td>
<td></td>
</tr>
<tr>
<td>- Find out what the needs actually are of the future generation Talking with youth groups to establish the needs of the future generation. Involve the future generation in the design process. Understand the development of the new buildings as an opportunity to commit a new generation of the community emotionally and to educate and equip them with new skills.</td>
<td></td>
</tr>
</tbody>
</table>

#### Examples, Extracts

- “Very, very contemporary, but still clearly a church”
- “Contemporary – even futuristic”
- “Contemporary – the old buildings were contemporary in their day”
- “Far prefer leading edge design. Be innovative. Take risks”

Consider carefully and strategically the balance of budgets spent between project components.

Setting aside constraints, what would be the ultimate outcome for the church and the Diocese as a whole?

- “Clergy working in teams, not isolated. Parishes strong and well connected to their local communities”
- “There would be a strong connection with the local community”
- “A new, relevant, and vital relationship with the community”
- “Fewer stronger better resourced churches with staff teams rather than lone vicars who can work together and enable the congregations to reach out to their communities”

- “Engage with the non-church community. Obtain a completely fresh unbiased perspective”
- “A more even balance found between hospitality and worship”
- “A suite of churches that are ecologically and socially responsible in their design and purpose. Share construction resources amongst all churches – a Diocesan wide budget”
- “Beauty. Spare no effort in pursuit of the highest aesthetic values”
- “Engagement with the fine arts. Invite Artists to participate in re-building”
- “Churches that connect with nature – there is something unique about NZ churches in that they can connect with the natural world in a powerful way”

Energetic expression of future engagement with the community in many dimensions. There is a strong and unified desire for an open and successful connection with the wider community, and a sense that this connection must be made more vital and diverse for the future of the church in a post-earthquake Christchurch to be successful.

There are few qualifications being expressed about how this is achieved and on what terms. There is a sense that the church has become isolated from the mainstream community and that the functional constraints and historical expression of the church’s buildings are in large part responsible for this isolation.

Society’s needs and interests have evolved, whereas the physical manifestation of the church – its buildings, spaces, and places – have not. The design implications for new buildings are significant.

The genuine and unaffected hospitality provided in an Anglican church has been identified as a strength, as a tradition and as a point of difference. How can this be supported through design?

Whilst in some cases there is a desire expressed for beautiful crafted buildings to be integral to the Anglican experience, in comparison this is overwhelmed by the desire for designing to support successful community engagement and connection.

In discussion (less so in writing) people have shared that they gain spiritual sustenance from and are uplifted by a connection between worship spaces and the natural world.

- “Consider small “pop-up” churches and spaces for contemplation and prayer. Experiment with a few things – continue with what works. Make it fun and an “event”. Don’t build more of what we know doesn’t work”
- “An experimental programme Consider creating a range of projects in time and space that respond to the diverse and fluid situation that now exists. Signature landmark projects that fulfil the core essence of the brief, as well as projects that may be more temporal, dynamic, and responsive to shorter term situations. |
- “Understand and integrate with public transport linkages Public Transport gives clues to better access by more people. Accessibility is a critical urban design consideration and is critical – in every dimension. Consider public transport as a high priority with respect to the siting, arrival, and orientation of each site’s development. |
- “Find out what the needs actually are of the future generation Talking with youth groups to establish the needs of the future generation. Involve the future generation in the design process. Understand the development of the new buildings as an opportunity to commit a new generation of the community emotionally and to educate and equip them with new skills. |

#### Design Implications

- Consider small “pop-up” churches and spaces for contemplation and prayer. Experiment with a few things – continue with what works. Make it fun and an “event”. Don’t build more of what we know doesn’t work.

- An experimental programme Consider creating a range of projects in time and space that respond to the diverse and fluid situation that now exists. Signature landmark projects that fulfil the core essence of the brief, as well as projects that may be more temporal, dynamic, and responsive to shorter term situations.

- Understand and integrate with public transport linkages Public Transport gives clues to better access by more people. Accessibility is a critical urban design consideration and is critical – in every dimension. Consider public transport as a high priority with respect to the siting, arrival, and orientation of each site’s development.

- Find out what the needs actually are of the future generation Talking with youth groups to establish the needs of the future generation. Involve the future generation in the design process. Understand the development of the new buildings as an opportunity to commit a new generation of the community emotionally and to educate and equip them with new skills.
4.1 Sacred Space - Design Guidelines

Interpretation

GUIDELINE FOR APPLICATION

PARISH DIVERSITY

Diversity of design across parishes as each parish is unique

The distinctive qualities of each parish are expressed in the design solutions. This could be manifest in many ways ranging from how the church is sited and its relationship to the external world or the incorporation of local artworks and relics into the architecture and landscape. These are themes addressed in more detail below. Within the general constraints of representing sacred space, difference from surrounding and accommodating liturgical process and ideas there will be different ideas and priorities, and different site opportunities.

The overall test should be the meeting of strategic objectives.

CHURCH AND ITS CONTEXT

Increase connection to nature and community context

There is a strong desire to increase connection to the public realm and the natural world. Consider in the design the ability to see out, to link the interior with the natural world or the community in which the church is located. Also in tandem consider the ability of the public to see in to increase the connection to community and make it more inviting for one to enter.

Heritage issues

Not new equity

Church and its context

The design needs to consider the degree and type or nature of glazing to increase the sense of connection between exterior and interior.

Careful attention to the theological and liturgical rationale for this should inform each design keeping in mind the balance of sacred space(s) within and without.

Not new equity

Heritage issues

The overall test should be the meeting of strategic objectives.

Careful consideration of integration of salvaged material.

Consideration of integration of salvaged elements into new construction.

Consolidation of parishes may be a logical solution especially where this may have already begun.

Valuing the past through integration of salvaged elements, for example integration of materials into artwork, relics of stained glass or construction of a side chapel from restored salvaged materials. This could be a valuable strategy to connect the existing and past memories of the church community.

Alternatively this can have an educational, liturgical or personal art historical value.

Careful attention to the value of salvaged objects and their potential for reuse is recommended. Objects of true art historic or archaeological value should be collected.

PARISH DIVERSITY

4.1 Sacred Space - Design Guidelines

Key Themes

Community centre
4.1 Sacred Space - Design Guidelines

Interpretation

Guideline for Application

CHURCH AND HALL

Look at U shaped, T shaped, L shaped and parallel seating arrangements. There is a strong emphasis on the importance of people’s proximity to the sanctuary and the priests to increase the sense of participation and togetherness. Avoid long naves and look at seating arrangements which allow the community to feel they are celebrating mass together.

Discussion about the liturgical implications of these changes should be encouraged to enable a richer understanding of the change, rather than it appear as a design driven or personal change.

Siting implications of a ‘more square’ footprint need to be understood and taken to advantage if possible. Some sites may not be able to accommodate this easily.

Consideration of sensory, artistic and aesthetic dimensions as well as the functional to be part of every brief. The church needs to signal to the public realm that it is a place of worship, that it holds sacred space.

The exact nature of this ‘signal’ will be different in each instance but could involve lighting, views of the interior, window discussions and the character of the overall building.

The importance of the community leading the accent and making the transition to the

The choir may be within the congregation, may wish to sing opposite each other or to one side of the sanctuary. Consider choir placement in conjunction with spatial arrangement of seating as noted above.

Acoustic advice is essential for successful completion of new projects.
4.1 Sacred Space - Design Guidelines

**Interpretation of a quiet chapel**

There is a range of options for each parish as to a hall and its relationship to the church.

a) No hall - this raises the question of having food/kai in a sacred space.

b) A loosely connected hall and church with a common foyer, common narthex or cloister connection forming a sacred community cluster of buildings.

c) A strongly connected hall and church - as a large foyer or narthex to the church. There is a question of the degree of connection this would have whether it is a unified space with the ability to divide or whether it is two distinct spaces that can be connected.

Ideally, the full, landscape and sacred space should form a beneficial, comfortable unit giving the environmental, communal and personal benefits to visitors and numbers.

Refer to engaging the community guidelines.

**Consideration of the location and space**

Parish specific discussion around font location and type, for example at the entrance, full immersion, moveable. Consider this in conjunction with the narthex and hall possibilities as listed above.

Loose seating

Flexibility in seating. Loose chairs - possibly with arms - and loose pews. This raises consideration of issues with using loose chairs and pews - the requirement to kneel, weight and ability to move pews easily and ensuring their stability.

Consideration for ways of utilizing the provided spaces more regularly as well as making them sacred.

Flexibility in use of the space. Consider how the space could be used and how technology could support different uses in the sacred space and periods when it is not used for worship.

Resolution of the potential compromises may be left to the individual parishes, but the objectives of flexibility and success as sacred space must be achieved in all projects.

**Importance of a quiet chapel**

Importance of a contemplative space that is quiet for individual or small group worship or reflection. Consider its possibility for use outside regular service hours. Consider its relationship to the main church. A quiet chapel could also be connected to the garden.

A quiet chapel could possibly connect to the garden, or even be in the garden.
4.1 Sacred Space - Design Guidelines

**Guideline for Application**

**Interpretation**

**CHURCH AND HALL**

Contemporary design welcomed

Design to be expressive of today's and anticipated future needs and aspirations. Design needs to be expressive of the individual parishes and their location.

Ensure that the brief for each new building is achieved in consultation with representatives of the Parish, and that design is reflective of this brief.

**Consideration of shared churches**

Parish ability to manage building infrastructure to be investigated and explored for sharing with other parishes and other faiths. This would need to address the importance of allowing a sense of ownership of each parish or faith.

Incorporate AV and sound reinforcement, good acoustics

Incorporation of technology to support visual AV and sound reinforcement. Consideration of projection walls or drop down screens.

Acoustic consultants should be used in conjunction with design to ensure spaces are suitable for particular use in relation to the scale of the spaces and the primary desire of each parish - the spoken voice un-reinforced and or song.

**OUTDOOR SPACES**

Consideration of outdoor worship spaces and having a garden

Greater importance of landscape and outdoor spaces and connection between interior and exterior spaces. Consider more carefully the spaces between buildings and the street to maximize contact, invitation and perception of sacred space within.

The idea of the closed off stone church is no longer desired. There is a desire to express New Zealanders' strong relationship and connection with the landscape with the potential for outdoor worship and celebration space - which could be used for weddings and funerals, performance space, contemplative and memorial gardens and children's play spaces possibly with community access.

Also refer to sub heading Church and its Context above.

There is also potential for shared community gardens, production gardens and allotments.

Consider various surface treatments to carparking surfaces and rainwater into swales or rain gardens. Carparks with trees. Consider carparks as multiple use spaces for secondary functions - for example church fairs and local markets.

Consider incorporation of heritage elements or local artists sculpture into gardens.

Each parish project to include a landscape architect to work with architects at early design stage for better integration of landscape and architecture.

**Key Themes**

4.1 Sacred Space - Design Guidelines

**Guideline for Application**

**Interpretation**

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Consider incorporation of heritage elements or local artists sculpture into gardens.

Each parish project to include a landscape architect to work with architects at early design stage for better integration of landscape and architecture.
4.1 Sacred Space - Design Guidelines

CHILDREN AT CHURCH

Consider provision for a children’s space.

Interpretation

Careful and specific attention is each design needs to be paid to solution ensuring:

- Internal care or play spaces require careful consideration to ensure safety, acoustic and educational design.
- Children’s music sessions, morning tea, birthday parties and similar events are considered.
- Consider the local community needs for children’s play groups, music sessions, mothers’ coffee mornings, and similar events.
- Sacred and private areas are designed to be able to accommodate the needs of children in services and educational programs.
- Internal care or play spaces require careful consideration to ensure safety, acoustic, and educational design.
4.2 Engaging the Community - Guideline Diagrams

Key Themes

- **Welcome & Arrival:**
  - The sacred space is located at the heart of the site and is the primary 'address' within the precinct. Community use space is built subsequently and often towards the rear of the site. This location creates the impression that this space is 'secondary' or subservient to the sacred space and opportunities for engagement are not realised.

- **Transparency:**
  - The sacred space and community facilities are typically 'inwardly focussed' with only a minimal allowance for glazing and transparency. The Corner location is not well utilised in terms of engaging with the community.

- **Flexibility:**
  - Opportunities for flexibility are generally not well realised resulting in spatial separation and duplication of facilities between community and sacred spaces (entrance and back of house areas).

- **Sense of Place:**
  - While the sacred space is well defined, outdoor spaces are not positively reinforced and as a result lack presence.

- **Comfort:**
  - The lack of built definition results in poor shelter from prevailing winds.

**Traditional/Evolved Site Occupation**

This diagram illustrates a generic but typical corner site over which buildings have been developed over a period of time.
4.2 Engaging the Community - Guideline Diagrams

This diagram illustrates a generic corner site and proposes a series of ‘masterplanned’ responses to the existing context:

— WELCOME & ARRIVAL:
The Sacred space is located at the heart of the site but positioned to allow a large outdoor space at the moment of arrival. This space is also addressed by Community use facilities - creating a vibrant, social space at the heart of the site. The site is open and welcoming with a balance of sacred and community activities.

— TRANSPARENCY:
Community space is located in a high profile location reflecting the prominent role these spaces play in providing a ‘window’ for engagement with the community.

— FLEXIBILITY:
A large central open welcome & arrival space is created which addresses both the Sacred space and community spaces equally and provides opportunities for interconnection and events. Support spaces are positioned to serve both functions efficiently and discreetly. Car parking and service activities are located to the rear of the site and a clear separation between ‘public’ and ‘back of house’ achieved.

— SENSE OF PLACE:
Sacred space, community spaces, and complementary outdoor spaces create a ‘precinct’ environment.

— COMFORT:
The location of building form is considered to create sheltered arrival and open spaces.

MASTERPLANNED SITE RESPONSE

COMMUNITY SPACE
SACRED SPACE
ARRIVAL /
WELCOME
COURT
LANDSCAPE ELEMENTS
CREATE...
4.2 Engaging the Community - Guideline Diagrams

This diagram illustrates a generic corner site and proposes a series of 'contemporary' master plan responses to the existing context. This version probably reflects the smaller sites and/or combination with the largest design to build i.e. likely to result in little landscaped area. What open space there is should be strategically enabling welcome, shelter and comfort.

— WELCOME & ARRIVAL:
The Sacred space is located at the heart of the site and positioned to create a series of pedestrian 'streets' within the site. These spaces are also addressed by Community use facilities - creating vibrant, social spaces at the heart of the site. The site directly addresses the high profile corner is open and welcoming with a balance of sacred and community activities.

— TRANSPARENCY:
Community spaces are located in high profile locations at the street edges - reflecting the prominent role these spaces play in providing a 'window' for engagement with the community.

— FLEXIBILITY:
Building edges open up to engage with the internal 'streets' creating an open and flexible environment. Support spaces are positioned to serve both sacred and community functions efficiently and discreetly. Car parking and service activities are located to the rear of the site and a clear separation between 'public' and 'back of house' achieved.

— SENSE OF PLACE:
Sacred space, community spaces, and complementary outdoor spaces create a 'precinct' environment.

— COMFORT:
The location of building form is considered to created sheltered arrival and open spaces.
4.2 Engaging the Community - Guideline Diagrams

This diagram illustrates a generic corner site and proposes a ‘contemporary’ master plan response to the existing context. This version has more site area available, but gathers the various functions under an enclosing roof with a contrasting landmark object for the sacred space. Compactness in the building arrangements enables a generous site and landscape response at the corner.

— WELCOME & ARRIVAL: The Public Park. The Sacred space is located at the heart of the site and positioned to allow a large outdoor space at the moment of arrival. Rather than a large windswept forecourt, this “Outdoor Community space” could be imagined as a highly visible public park prominently located on the corner. This allows for a direct visual connection to the sacred space beyond and above. The park would be active and public. A great outdoor space in which the community can gather, reflect, as well as play.

— TRANSPARENCY: The “Indoor Community spaces” are located along the primary street edge, engaging directly with the community. These would be experienced as highly permeable spaces, providing a direct visual and physical connection to the Sacred and Shared space behind and in-between.

— FLEXIBILITY: The Shared Space. The “Shared” space is an indoor transition zone linking the sacred and community spaces. It is a flexible space which is scalable in the sense that it can become larger or smaller depending on the need. This in-between shared space condition can be likened to a community street. Spatially this shared zone would be a rich, vibrant and social experience, providing a platform for sacred and community activity to engage and interact on both intimate and large scale levels under one expansive, encompassing singular roof. This singular building form typology aligns with current theology and church architecture thinking today.

— SENSE OF PLACE: Sacred space, community spaces and covered, shared interstitial spaces create a vibrant ‘precinct’ environment.

— COMFORT: The location of building form is considered to create sheltered arrival, open and shared spaces. Access to support space at the rear of the site is from the secondary road, separating this service zone from the sacred and public realms.
This diagram illustrates a generic corner site and proposes a 'contemporary' master plan response to this context:

- **WELCOME & ARRIVAL:** The Sacred space is set back to the rear of the site and positioned to create a direct connection with the large singular Community space which fronts onto the prominent Primary street corner. The primary entry is a large dedicated transition space setback to create an arrival forecourt and links directly through to Sacred, Community and outdoor spaces.

- **TRANSPARENCY:** Community spaces are located in a high profile location on the corner and secondary road edge - reflecting the prominent role these spaces play in providing a 'window' for engagement with the community. The Sacred space is also located along the secondary street edge allowing views through into the sanctuary.

- **FLEXIBILITY:** The building edges open up to engage with the internal shared space, creating an open and flexible environment. Support space is positioned adjacent to the carpark to functionally service the sacred and community spaces. Car parking is located to the side of the site with clear approach and visible access for visitors.

- **SENSE OF PLACE:** Sacred space, community spaces and shared areas are complemented by quiet outdoor spaces.

- **COMFORT:** The location of building form is considered to create sheltered arrival and open spaces.
Key Themes

4.2 Engaging the Community - Guideline Diagrams

— WELCOME & ARRIVAL:
The Sacred space is set back to the rear of the site and positioned to create a direct connection with the large singular Community space which fronts onto the street. This transition space between would be a vibrant, social space at the heart of the site.

— TRANSPARENCY:
Community spaces are located in a high profile location at the street edge - reflecting the prominent role these spaces play in providing a 'window' for engagement with the community.

— FLEXIBILITY:
The building edges open up to engage with the internal shared space, creating an open and flexible environment. Support spaces are positioned on the wings to functionally service the sacred and community spaces. Car parking is located to the side of the site with clear approach and visible access for visitors.

— COMFORT:
The building is considered as one singular form to allow both sacred and community space to coexist together within. This singular building form typology aligns with current theology and church architecture thinking today.
Interpretation
Guideline for Application

BEAUTY
Consider that architecture of sacred space can be transformative to support the worship of Christ, to nurture and nourish the spirit.
Consider the qualities of majestic, mystery and grace.
Include majesty, mystery and grace in design - examine aesthetic motivations and details for this. Brief architects in relation to this aim.
It may be necessary to foster discussion on the requirement and expectation about beauty in this context.

CHURCH AND ITS CONTEXT
Increase connection to nature and community context
Consideration of geographic context and relationship to nature.
There is a strong desire to increase connection to the public realm and the natural world. Consider in the design the ability to see out, to link the interior with the natural world or the community in which the church is located.
New Zealanders strongly identify with the natural world as a place of beauty and transcendence - and recognize that being in the natural world can be a transformative experience. The design needs to consider that the interior spaces can look into interior gardens, distant hills, trees or sky. In some cases it may be appropriate to consider translucent materials to screen and select views out.
The design needs to consider the degree and type or nature of glazing in relation to these possible views.
To view to external space is/can be a reminder of ‘nature’, God given environment, ‘outside’, and the enclosure of the church and the individual within the environment.
Suggested models - Pavilion in garden, cloister courtyard complexes.

Key Themes
4.3 Transcendence + Intimacy - Design Guidelines
INTERIOR SPACE

Enable music and singing through good acoustics and technology support. Consider choir and musical aspects of spaces. Music can be a fundamental expression of the joy of being. Enabling music and using it to support worship is important. Care taken to enable positive interpretations and use of music in worship, and take care to minimise others. Ensure that acoustics are considered in the design. Consultation should be undertaken with each parish to confirm their needs—i.e. requirement for choral voice or spoken voice. Acoustics have a great bearing on intimacy of space and transcendent qualities of space.

Consider timber to an interior. Designs may consider use of timber in spaces. There is a historic, traditional connection to consider. It may be possible to allude to or reference previous timber works. Fine timber work and craft enables engagement in making and commits meaning to the objects. Fine craft work of any kind has a beneficial side effect in the appreciation of large and small, the infinite and microscopic.

Consider good storage in the right location. It is important that workshop spaces are used. Consider good storage particular to needs i.e. loose furniture, storage in support spaces, storage in community spaces. Good storage is often located near where it is needed to function well.

Quiet chapel important. Importance of a contemplative space that is quiet for individual or small group worship or reflection. Consider its possibility for use outside regular service hours. Consider its relationship to the main church. A quiet chapel could possibly connect to a garden, or be in outdoor space, further reinforcing the need for the development of clear design intent for buildings in their landscape.

Key Themes

4.3 Transcendence + Intimacy - Design Guidelines

4.3 Transcendence + Intimacy - Guideline Diagrams
INTERIOR SPACE

Consider loose seating
Flexibility in seating. Loose chairs possible with arms or loose pews. This raises consideration with issues in using loose furniture and pews- the requirement to kneel, weight of pews and ability to move the pews easily and ensuring their stability.

The design also needs to consider storage of loose furniture should the space be required to be empty or have less/more seating.

Key Themes

4.3 Transcendence + Intimacy - Design Guidelines

The church should be a place to provide safe, sacred space for worship.

Artworks should be carefully selected to provide safe, sacred space for worship.

Artworks can provide transcendent and intimate experiences and environments.

Consult with local artists to consider commissioning new works.

Consult with community to consider incorporation of existing works.

Consult with community to consider incorporation of existing works.
### Key Themes

**4.3 Transcendence + Intimacy - Design Guidelines**

<table>
<thead>
<tr>
<th>Interpretation</th>
<th>Guideline for Application</th>
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<tr>
<td>Care should be taken to ensure the spatial qualities and intentions of designs are clearly communicated and understood.</td>
<td>Consider emptiness and light for sense of transcendence and glory.</td>
</tr>
<tr>
<td>Clear, simple lines can suggest restraint and remove clutter.</td>
<td>Design with emptiness and beauty.</td>
</tr>
<tr>
<td>Care should be taken to ensure a clear and simple approach.</td>
<td>Consider using height and light for sense of transcendence and glory.</td>
</tr>
<tr>
<td>Careful attention to the interior space can reflect the qualities of calmness and silence.</td>
<td>Consider using height and light for sense of transcendence and glory.</td>
</tr>
</tbody>
</table>

**Guideline for Application**

**BEAUTY**

- Designs need to be gracefully proportioned and carefully considered. Elegant proportions can invoke a quietude and serenity, a feeling of balance and peace.
- Clear presentation of models, drawings, etc., to explore and be clear about these aspects of a project are critical.
- Consider emptiness to invoke a fullness and quietude. Consideration that an empty space or one of little clutter can reflect the qualities of calmness and silence. This can support internal reflection and remove distraction - to empty the mind of thought and listen to the heart.
- Consider using height and light for sense of transcendence and glory. Consider that height and light can be used to lift the spirit and invoke the numinous.

**Consider using height and light for sense of transcendence and glory.**
Key Themes

4.4 Environmentally Sustainable Design

Engagement in the consultation process during the formulation of the Anglican Church Property Trustees Architectural Design Guidelines has highlighted clearly how essential it will prove to approach all upcoming projects deriving from these guidelines from the standpoint of sustainability:

Whether the question is how many to build, in which case the response is “build what is sustainable for/by the Anglican community of Christchurch”, or in which ways can the buildings be made exemplars of current world-leading sustainable design principals, in which case the response is “by using only what materials are necessary, by managing and minimising waste production during not only construction, but for the full life-cycle of the project(s) and by ensuring energy- and water-consumption are appropriate and focused in order to match accepted best-practice standards”.

As an example Warren and Mahoney have adopted an Environmental Protocol to ensure its future buildings meet certain minimum environmental standards. The Protocol provides foundation for achieving excellence in the field of environmentally sustainable design. It consists of 12 bullet points, of which some three specifically mention housing, and two commercial buildings: regardless of those mentions, all points can and will be used as benchmarks for design and delivery of individual projects when better-defined. In general terms, they are grouped to cover Materials Specification, Waste Management, Energy Efficiency and Water Conservation.

During the Consultation/Planning/Refinement process, a looser-fit ‘Sustainable by Design’ Protocol is considered more appropriate.

’Sustainable By Design’ Protocol

The building and construction industries, and the processes that create, modify and remove built structures, and the whole-of-life operation of those facilities represent half of our opportunity to resolve today’s climate challenge. In addition, the environmental impact of our food, water and waste handling systems is determined by the form and operating characteristics of our built environment.

International Union of Architects World Congress June 2008

Built Thought – Think To Build: Build To Think

As building industry professionals it is our responsibility to commit to REDUCING and ultimately REVERSING the negative impact of the built environment on the global climate.

Vision

CREATE

At Warren and Mahoney we will create a built legacy to be proud of for future generations. Our Architecture will utilise holistic, integrative methods, from the smallest scale up to the largest planning decisions. Ultimately, our Architecture will be regenerative, having a positive impact on the built environment, making buildings a source of pride and enjoyment each new generation will experience. Our Architecture will be innovative, embracing a future-friendly design vocabulary.

A careful and considered design of forms, geometry and spatial strategies married with the appropriate materials, equipment and functional distribution can reduce the use of resources, greenhouse gas emissions and overall environmental footprint by 50% to 80%.

UIA Copenhagen Declaration Dec 2009

Mission

RESPONSIBILITY FOR ALL ACTIONS

The Warren and Mahoney staff is required to take individual responsibility for all actions and decisions made, to ensure they are making a positive contribution to the environment and the future of the built environment. Warren and Mahoney is committed to achieving that.”

Built Thought – Think To Build: Build To Think

Responsibility for All Actions

© Warren and Mahoney 2009

The Warren and Mahoney staff is required to take individual responsibility for all actions and decisions made, to ensure they are making a positive contribution to the environment and the future of the built environment. Warren and Mahoney is committed to achieving that.
Key Themes

4.4 Environmentally Sustainable Design

Core Values

EFFICIENCY
— OPTIMISE efficient, passive solar and flexible spatial design.
— INTEGRATE renewable energies, high performance and environmentally benign technologies to the greatest practical extent in the project conception.
— REDUCE waste, water and energy usage through considered and efficient use of materials and design.

CONSIDERATION
— WHERE do selected products/ materials come from? Are they independently certified? Where were they manufactured? Do they have a large embodied energy?
— WHAT impact will selected materials have on the environmental during production and installation?
— HOW was the material handled? Were processes were necessary?

EDUCATION
— SEEK and further existing knowledge amongst staff
— ESTABLISH Sustainable by Design as a universal architectural concept, by improving knowledge, strategies and methods across the industry
— REQUIRE at the earliest stages of a project a commitment from all stakeholders – clients, designers, engineers, authorities, contractors, owners, users and the community
— INTEGRATE environmental sustainability in the project conception
— REDUCE waste, water and energy usage through considered and efficient use of materials and design

Sustainable by Design Protocol
4.4 Environmentally Sustainable Design

Warren and Mahoney has established an Environmental Protocol as a foundation for achieving excellence in the field of environmentally sustainable design. Warren and Mahoney has established an Environmental Protocol as a minimum standard for all of our work.

Material specification
1. Warren and Mahoney will not knowingly specify timbers from unsustainable sources.
2. Warren and Mahoney will give preference to the use of less environmentally toxic timber preservatives.
3. Warren and Mahoney will only specify paint systems endorsed under the environmental choice labelling scheme in all instances where such paint systems are available and appropriate to the situation.

Waste management
4. Warren and Mahoney will require that all buildings are constructed in accordance with a site specific waste management plan to reduce construction waste.
5. Warren and Mahoney will ensure that buildings are provided with in-built waste sorting and collection bins in all kitchens to encourage recycling.

Energy efficiency
6. All new buildings designed by Warren and Mahoney will be assessed at the design stage by 3D computer energy modelling carried out by an independent firm of engineers.
7. All new commercial buildings designed by Warren and Mahoney will be fitted with low energy lighting systems and the lighting engineers for the project will be required to provide details of the installed Lighting W/m² and payback periods for low energy lighting technology.
8. All new houses designed by Warren and Mahoney will aim to achieve insulation levels equal to the “better practice” standard as detailed in SNZ PAS 4244:2003.
9. All new buildings designed by Warren and Mahoney will be fitted with solar water heating devices.

Water conservation
10. Warren and Mahoney will specify low water use plumbing fittings to reduce both water use and polluted water leaving the site.
11. Warren and Mahoney will design storm water management systems to reduce storm water runoff.

New Homes
12. Warren and Mahoney will assess all new house designs under the BRANZ Greenhome rating scheme during the developed design phase of the project to ensure that the design meets the environmental performance criteria.

Environmental Protocol

These Design Guidelines are helpful in enhancing public awareness of environmental issues. Administrators of Anglican Church Properties, as a means of ensuring excellence in the field of environmentally sustainable design.

By following these guidelines, Warren and Mahoney aims to achieve sustainability in all aspects of our projects, from the initial design stage to the final construction. The Environmental Protocol serves as a foundation for achieving excellence in the field of environmentally sustainable design.
### Key Themes

#### 4.5 Biculturalism, Tikanga, Multiculturalism - Design Guide

<table>
<thead>
<tr>
<th>Key Themes</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Key Themes</strong></td>
<td><strong>Interpretation</strong></td>
</tr>
<tr>
<td>Biculturalism, Tikanga, Multiculturalism</td>
<td><strong>Guideline for Application</strong></td>
</tr>
<tr>
<td>Consider the extent to which it is appropriate in the Christchurch context to reflect the needs of a multicultural society, whilst at the same time carrying and nurturing the traditions of the past.</td>
<td>where appropriate, reflect the changing seasons.</td>
</tr>
<tr>
<td>Blending Tikanga cultural art-spaces side by side</td>
<td>Consider using water especially in the external landscape, of entrances and courtyards.</td>
</tr>
<tr>
<td>Numbers and colours have special meanings.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Distance / visual barrier between church and grave yards – Asians superstitious.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Design into the interior of the church.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Accommodation for control centre</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Need future flexibility</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Multifunctional space</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Sensitive cooking &amp; eating arrangements</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Consider Tapu and noa realms, issues of food in church</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Hall for sleeping – fire rating issues, Marae style</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Use of carvings in some situations</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Establish an arts integration program for each project.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Celebrate Maori saints / martyrs / bishops / local leaders in buildings / artefacts</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Identify skilled and willing participants.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Ensure programmatic control of outputs.</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Find ways to illustrate people in events in Maori Anglican history</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Incorporate carvings / images of Maori Saints or important figures in Maori Anglican History</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
<tr>
<td>Ancestral Image</td>
<td>Canterbury – reflect the changing seasons.</td>
</tr>
</tbody>
</table>
### Key Themes

#### 4.5 Biculturalism, 3 Tikanga, Multiculturalism - Design Guidelines

**Guideline for Application**

- **Biculturalism, 3 Tikanga, Multiculturalism**
  - Interpretation
    - Consider how different cultures can use the same building in their own way.
  - Interpretation
    - Consider the planning of hospitality spaces.
  - Interpretation
    - Multiculturalism and the need for different spaces, and respect for cultural diversity.

**Guideline for Application**

- **Biculturalism, 3 Tikanga, Multiculturalism**
  - Interpretation
    - Consider the planning of hospitality spaces.
  - Interpretation
    - Multiculturalism and the need for different spaces, and respect for cultural diversity.

**Guideline for Application**

- **Biculturalism, 3 Tikanga, Multiculturalism**
  - Interpretation
    - Consider the planning of hospitality spaces.
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**Guideline for Application**

- **Biculturalism, 3 Tikanga, Multiculturalism**
  - Interpretation
    - Consider the planning of hospitality spaces.
  - Interpretation
    - Multiculturalism and the need for different spaces, and respect for cultural diversity.
Application

5.1 Site Planning / Sense of Place

There are compelling reasons for considering the landmark qualities of a church, those combinations of qualities that mark a strong sense of place.

Application

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There are compelling reasons for considering the landmark qualities of a church, those combinations of qualities that mark a strong sense of place.
5.1 Site Planning - Existing Sites

Application
5.1 Site Planning - Existing Sites

Application

Site Planning - Existing Sites

Holy Trinity, Lyttelton
St Ambrose, Aranui
St Marks, Burwood
Church of Ascension, Mt Pleasant
Holy Trinity, Avonside
St Andrews, North New Brighton
St Barnabas, Fendalton
St Andrews, Sumner/Redcliffs
St Bartholomews, Kaiapoi
St Andrews, Diamond Harbour
St Augustine, Cashmere
St Faiths, New Brighton
St James, Riccarton
St Johns, Akaroa
St Johns, Christchurch Central
Site Planning and Environment

Site Planning and Environment

The environment variables of sun, wind and seasons should also come into play in this context.

In Christchurch this means shelter from NE quadrant winds, hard surface underfoot in winter, shelter from summer sun and greeneries to mediate the seasons.

Lobbied entries if in the SE quadrant and buffer spaces between hall and worship space are sensible attributes. Buildings should be located to achieve shelter and exclude to outdoors space and good orientation and alignment to streets / public space.

Location of the sacred space is emphatically recommended. The level access ramp should be used as a last resort.

The new Zealand Building Code has been recommended as part of the site planning process.

Site Planning and Community Engagement

The many site orientation, locations and variations on parish facilities mean a single general solution to site planning is unlikely.

Some sites and parishes will suit prominent sacred spaces, and some may not require prominent community spaces.

The many site orientation locations and variations on parish facilities mean a single general solution to site planning is unlikely.

The invitation to the site should, and can be for everybody. Design ramps to secondary doors should be used as a last resort.

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The many site orientation locations and variations on parish facilities mean a single general solution to site planning is unlikely.
5.2 Foundation Values & Supporting Goals

The consultation outcomes can be interpreted as foundation support for the strategic direction of the Diocese, in the following way.

Three supporting goals have been identified for each foundation value. This provides a flexible framework for the future development of design briefs.

- **Foundation Values** (Diocesan Strategy)
- **Supporting Goals** (Consultation Outcomes)
**SUSTAINABILITY**

- Faithful Stewardship
  - The environment, cultural legacy, identity
  - Achieve practical and enduring sustainability initiatives: Energy efficiency, careful use of natural resources, financial viability
  - Consult with and empower local communities (parishes) to lead in the creation and maintenance of their own assets.
  - Create environments that support a lifelong path of spirituality for the individual and their community
  - Build to anticipate the future needs of the community, enabling change in how churches and their surroundings are perceived and used.
  - Create architecture that lifts and feeds the human spirit.
  - Create environments that enable the church to give support and strength to the community - to contribute to social sustainability (to respond to human needs through loving service).
  - Design solutions that are a tool for the church to welcome in those who seek and enjoy a spiritual dimension in their lives.
  - Teach, baptise and nurture belief.
  - Respond to human needs through loving service.

- Human Spirit
  - Human spirit.
  - Create architecture that lifts and feeds the human spirit.
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**BEAUTY**

- Spirtual
  - Create a sense of place, mystery and awe
  - Celebrate natural light
  - Create architecture that expresses the art of making
  - Evoke the numinous
  - Consider proportion and achieve elegance in design solutions
  - Lift the spirit of those who enter

- Working Together + Being Together + Non-Nourishment
  - Design solutions that achieve a sense of place, mystery and awe
  - Celebrate natural light
  - Create architecture that expresses the art of making
  - Evoke the numinous
  - Consider proportion and achieve elegance in design solutions
  - Lift the spirit of those who enter

---

**Application**

- Respond to human needs through loving service.
- Create environments that support and enable the community to respond to human needs through loving service.
- Create environments that support a lifelong path of spirituality for the individual and their community
- Build to anticipate the future needs of the community, enabling change in how churches and their surroundings are perceived and used.
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- Teach, baptise and nurture belief.
- Respond to human needs through loving service.
AMBITION

GROWTH

FLEXIBILITY
5.2 Relevance

- Achieving relevance in the eyes of future generations (post X and Y) through leading and expressing the values they hold
- Nurturing talent and young leadership
- Prioritising sustainability
- Supporting individual freedom together with unity
- Utilising technology to experience anything, anytime, anywhere.
- Creativity and collaboration in partnering to protect the environment
- Comprehensive and clearly connecting through integrated design in our architecture, technology and communication.
- Respect for context – natural and urban function
- Increase connection between church spaces and public realm
- Increase connection between sacred space and community
- Create new and enduring partnerships with local church and local community
- Comprehensively involving and integrating the local community
- Consulting widely with and involve the local community
- Form new and enduring partnerships with institutions
- Heritage interpretations are pleased to create an enriched experience architecture
- Honour the memory of what has been lost
- Honour the past through appropriate re-use
- Beyond conservation – reach forward
- We are at a formative moment
- We have inherited a powerful legacy
- Our cultural institutions are proud to create an enriched experience architecture
- Honour the memory of what has been lost
- Honour the past through appropriate re-use
- Beyond conservation – reach forward
- We are at a formative moment
- We have inherited a powerful legacy
- Another opportunity to express values.
- Supporting inclusive, freedoms together with participation.
- New and innovative local and regional engaging and expressing the values they hold.
- Achieving relevance in the eyes of future generations (post X and Y) through leading and expressing the values they hold.
5.3 Community Hubs and Working Hubs

Application

5.3 Community Hubs and Working Hubs

Application

The Clergy working together and the Community connecting together in – sharing resources, ideas, and challenges.

— Consider investment in the operational model of the Diocese in parallel with and support of investment in the rebuild.

— The Workplace for Clergy – creating a desirable working environment, professional collegiality, teamwork.

— Operational efficiencies and advantages - ICT opportunities; operating costs; management advantages; procurement possibilities.

— Consider improvement in operational model of the Diocese in parallel together in - sharing resources, ideas, and challenges.
5.4 Integrated Communication Design

Application

- Create a successful marketing and communication 'Ecosystem'. Brand Design, Engaging, Communication, Information distribution, Signage and Way-finding.
- Consider investment in the communication strategy at the outset of the project.
- Work with and support in the development of the Diocese in parallel with investment in the rebuild.
5.5 Integrated Communication Design

Building signage and street banners are clear, bold, modern and colourful, integrated with the Gallery's other communication channels (printed materials and website design). This makes for an integrated experience from first deciding to visit throughout every aspect of the experience itself.
5.7 The Rebuild as an Event

Leading in Creating an Expression of Christchurch’s Future

- Consider investment in partnerships to position the Diocese successfully.
- Consider partnerships in parallel with and support of investment in the rebuild.
- Identify how partnerships can aid the delivery of the Dioceses’ strategy and the Guidelines’ strategic framework.
- Combine and share resources with like-minded institutions to create enduring and logical partnerships that add value.
- “What does beauty look like now, if it needn’t necessarily be permanent?”

In today’s world we have become accustomed to immediate access to and constant flow of information, and to fast decision-making processes and programme outcomes. The opportunity of the rebuild is to lead in innovative ways, using technology and design, whilst at the same time acting in the long term to secure an enduring outcome.

The church has the opportunity to respond in fresh, positive, and unexpected ways in order to achieve visibility and newly relevant connections with the community.

Importantly, alongside this, the expected response of rebuilding substantial landmark spaces for worship and supporting the community needs to also occur.

The following diagram attempts to illustrate moving forward simultaneously with a short term highly visible programme of community engagement, alongside and towards longer term enduring recovery:
5.8 The Rebuild as an Event

REVITALISING THE PROFILE: THE REBUILD AS AN EVENT

The Unexpected Response (more radical)
—
Evolving and growing the Church – start now
—
‘Ecosystem’ - visibility, experimentation and presence.
—
Restart?? Take a container.
—
Integrate with Social Media. Become famous for a creative response to adversity.
—
—
Fluid circumstances require a dynamic and agile response.
—
Identify young leaders to champion
—
Short-term, can start now. Build the brand as well as new buildings.
—
Church as a pavilion, a kiosk, a conversation, an event
—
Vibrant, temporal, ephemeral, unpredictable.
—
A testing lab for ideas and actions – new partnerships
—
Consultation with the wider community through creative means

The Expected Response

BUILDING AN ENDURING AND POSITIVE PROFILE

The Expected Response
—
Consultation within existing church community
—
Let’s move on
—
Long term faith growth outcomes
—
Self-sustaining outcomes
—
Inflexible outcomes
—
Restored sense of community
—
Landscape architecture
—
Community engagement and presence
—
New church buildings on existing sites
—
An expected response

Application
6.0 Conclusions
Conclusions

— There is a strong and unified desire for an open and successful connection with the wider community, and a sense that this connection must be made more vital and diverse for the future of the church to be successful in post-Earthquake Christchurch.

— There are few qualifications being expressed about how this is achieved and on what terms.

— There is a sense that the church has become isolated from the mainstream community and that the functional constraints and historical expression of the church's buildings represent this isolation.

— Society's needs and interests have evolved, whereas the physical manifestation of the church – its buildings, spaces, and places – have not. This needs to change.

— The genuine and unaffected hospitality often provided in an Anglican church has been identified as a strength, as a tradition and as a point of difference. This needs to be celebrated and supported through the design of the church.

— Whilst in some cases there is a desire expressed for beautiful crafted buildings to be integral to the Anglican experience, in comparison with the wider community's need for open and successful connection, this is overwhelmed by the desire for designing to support successful community engagement and connection.

— There is a sense that the church has become isolated from the expression of the church's buildings and that this needs to be changed.

— In discussion (less so in writing) people have shared that they gain spiritual sustenance from and are uplifted by a connection between worship spaces and the natural world.

— Community engagement and connection:

- Made more vital and diverse for the future of the church to be successful with the wider community.
- Can serve as the foundation for successful and open and successful connection.
- Enhanced by the design of open and welcoming spaces.
- Embedded in the church's buildings.
Examples of Feedback Forms

7.0 Appendices
An Invitation to Participate

Dear Friends,

The earthquakes have provided an opportunity of rebuilding and new builds for our Diocese. Yes, I know we are facing many challenges but as people of hope and faith let us come together to consider the opportunities before us.

In Christ,

+ Victoria

The following forums are being held throughout the Diocese:

- **Monday 19 September**
  - Christchurch St Michael and All Angels Hall
  - 243 Durham St, Christchurch City

- **Thursday 22 September**
  - Highfield Church Hall
  - 125 Wai – Iti Road, Timaru

- **Wednesday 28 September**
  - St Christopher’s Church Hall
  - 244 Avonhead Road, Christchurch

These forums and your input will help guide our team as they develop a set of Design Guidelines that will capture our vision.

---

Key themes for discussion will include:

- Sacred space
- Sustainability
- Engaging the Community
- Bi-culturalism, 3 Tikanga
- Transcendence and Intimacy
- Visioning our Future

The following themes are being held throughout the Diocese:

- Sacred space
- Sustainability
- Engaging the Community
- Bi-culturalism, 3 Tikanga
- Transcendence and Intimacy
- Visioning our Future

---

Several hundred feedback forms based on our six key themes were handed out during three forums that were held during September.

Introduction

Examples of Consultation Feedback Forms

Appendices
Appendices
Examples of Consultation Feedback Forms

Anglican Church Property
Trustees Architectural Design
Guidelines
March 2012
Version 1.1
Appendices

Examples of Consultation Feedback Forms

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March 2012
Version 1.1

Community

Engaging the

Sustainability

Appendices