


Architectural Design  
Guidelines

 Warren and Mahoney®

 TENNENT + BROWN

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# Christchurch Diocese of the Anglican Church Anglican Church Property Trustees

Architectural Design Guidelines Version 1.1

Anglican Church Property  
Trustees Architectural Design  
Guidelines

March 2012

Version 1.1

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Anglican Life  



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# 1.0 Introduction

## Purpose + Process

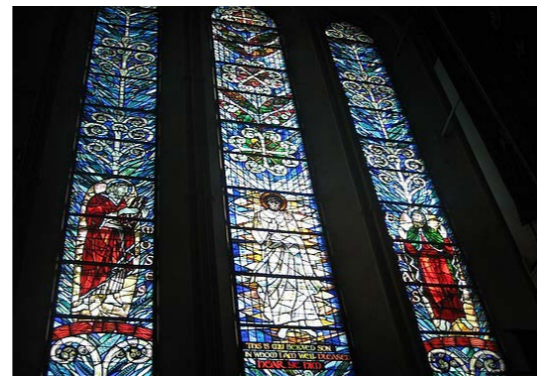
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The earthquakes of 2010-11 have caused widespread damage to Church Property assets. In considering the future of these assets, their repair and replacement it has been decided to produce a set of guidelines to encourage the parishes to embrace agreed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

These design guidelines perform as a framework to guide the interpretation and review of church design. They are not a prescriptive rule book to constrain creativity or innovation, but form a flexible framework that enables interpretation and inspires a creative response.

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 acted 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 – they have been designed to be useful and easily interpreted. This is a living set of guidelines that will evolve over time and will be updated, shared and expanded upon.



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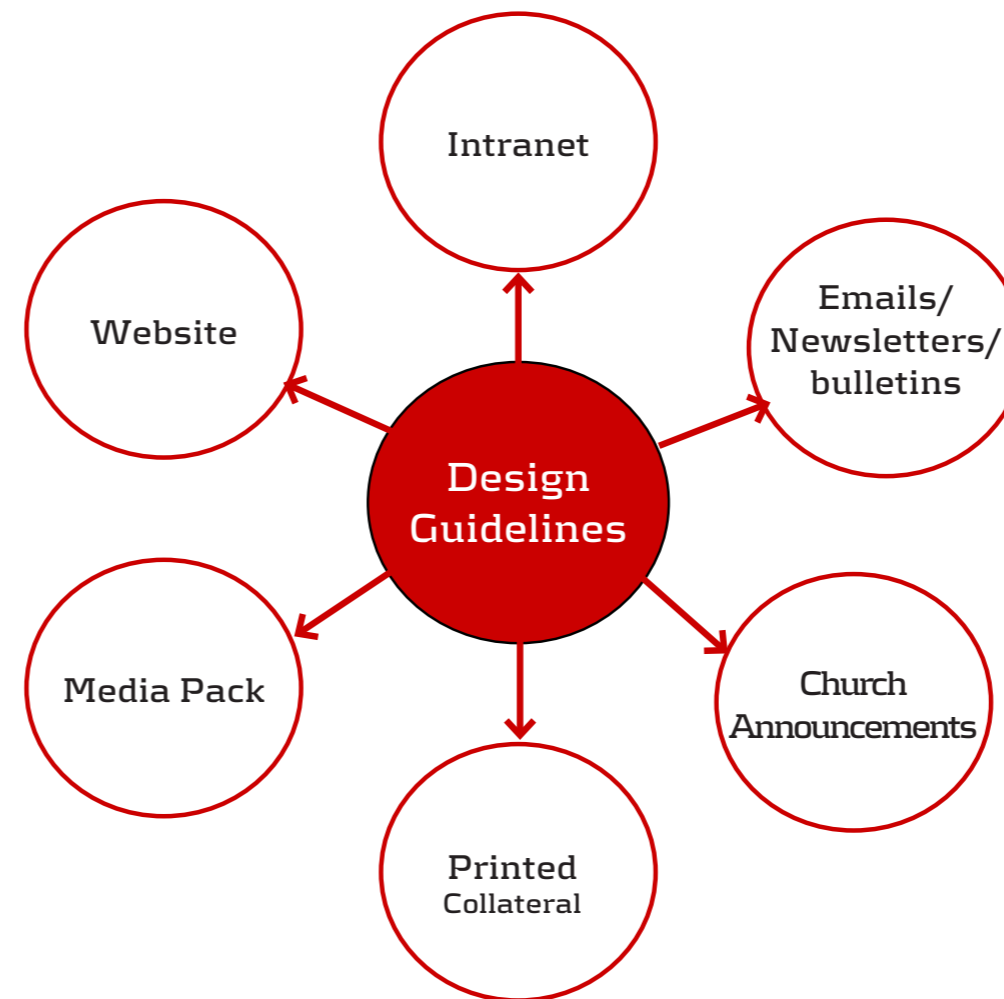
# Introduction

## Purpose + Process

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### How will the Design Guidelines be used?

- Everyone is part of the process
- Begins with wide consultation
- A framework to guide, not a rule book to follow
- A living document - updated, shared, expanded on
- A tool to enable and empower progress at Diocese level as well as at Parish level
- Interpretation workshops to be held to explain how we will use the Design Guidelines as a tool
- Core to rebuilding strategy, providing strategic content for various communications



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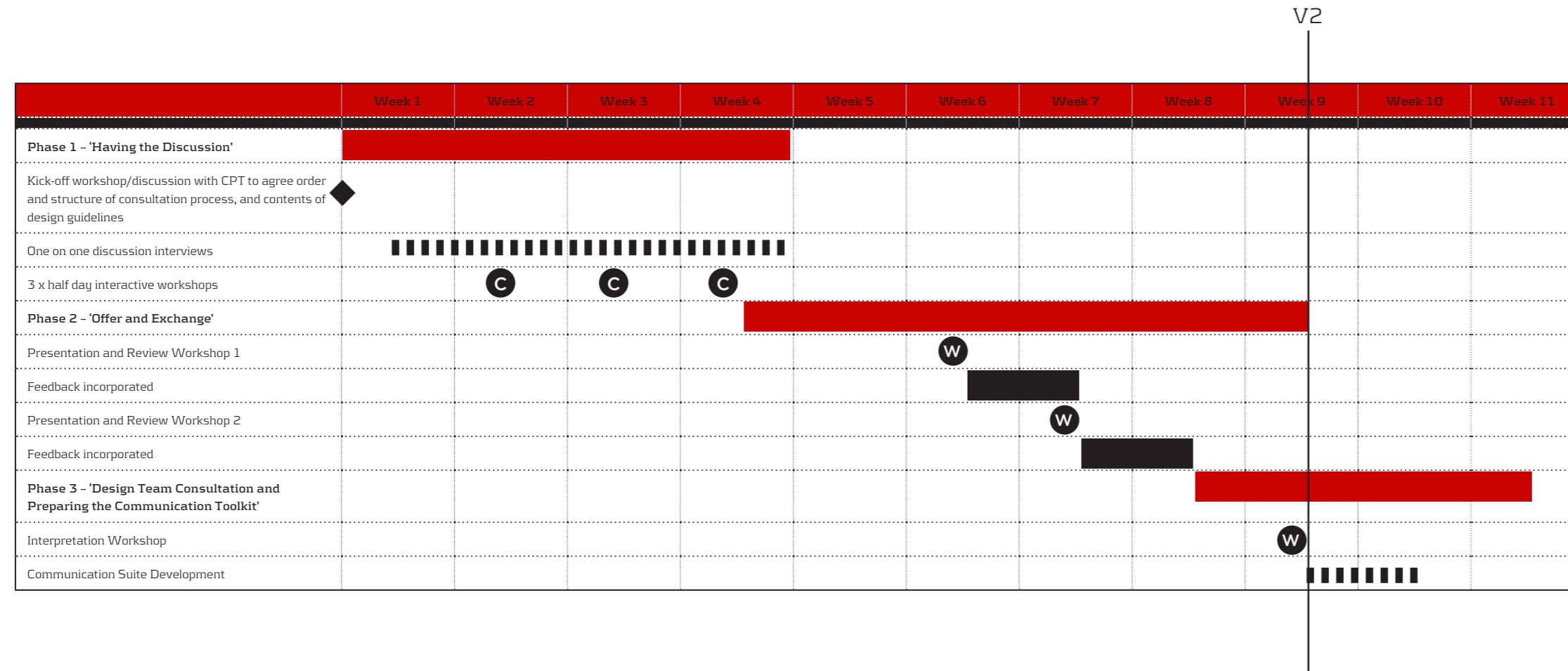
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# Introduction

## Purpose + Process

### How have the Design Guidelines been developed?



**Key**

- Ⓢ Consultation
- Ⓜ Workshop

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# Introduction

## Purpose + Process

How have the Design Guidelines been developed?



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# 2.0 Strategic Framework

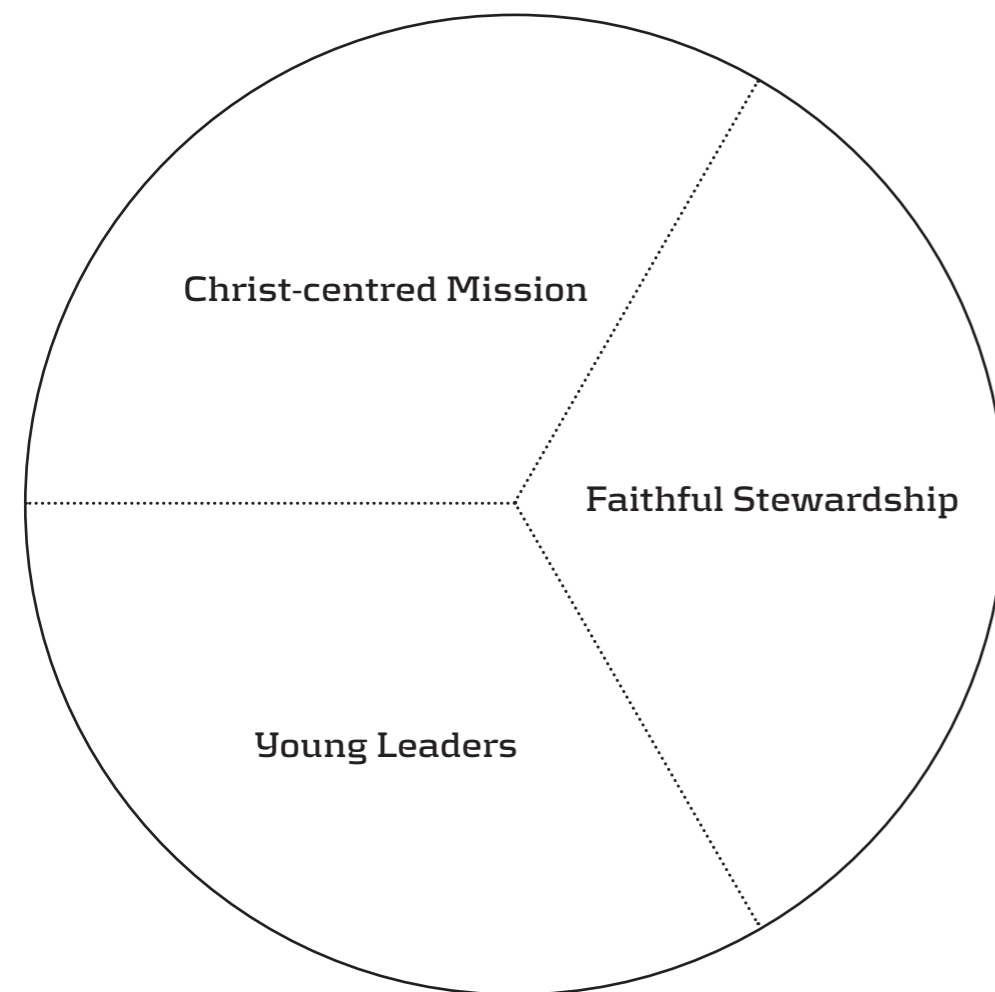
## 2.1 Diocese of Christchurch Strategic Plan 2009 -2012

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The Diocese has a published Strategic Plan. Any Design Guidelines should ensure the objectives and priorities of this plan are recognised as the agreed direction of the Diocese.

### Strategic Plan - 3 Priorities

The following excerpt summarises the 3 priorities of the Dioceses 2009 - 2012 strategic plan. We see this strategy as being the context within which the Design Guidelines are developed.



#### Faithful Stewardship:

Of the Christian faith; environment; Diocesan properties and finances; time; talent and our heritage. Stewardship of the Christian faith includes how we offer theological education.

#### Christ-Centred Mission:

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

#### Young Leaders:

Raise up; encourage; educate; appoint and enable young people as leaders in our Diocese.

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# Strategic Framework

## 2.2 Foundation Values

In discussion with Diocesan Leaders the framework that follows has been developed to support the 2009-12 Strategic Plan. The framework associates values and themes heard in the consultations with the Strategic Priorities. In this way the flavour of support for various guiding ideas can be seen. The framework is headed by three foundation values that capture the spirit of the messages heard through consultation, and from this process support the challenge of rebuilding and evolving the physical and spiritual fabric of the Diocese. These values are outlined below, along with commentary that summarises what has been heard.

### Faithful Stewardship

#### SUSTAINABILITY

*“When we see anything of extraordinary beauty it is an invitation to grow...that could be a landscape, it could be the rising sun, the setting sun, it could be a painting but any time we are overwhelmed by beauty, know that we are being called to be more than we are at present”* Consultation Interview

**For many, living in Christchurch and Canterbury is about being close to nature, at work, at home, and at play. Sustainability is identified as a foundation value of the Design Guidelines.**

In Christchurch the natural environment is close at hand. Nurturing and connecting with the environment is an emerging core value of younger generations and moving forward will therefore be increasingly integral to being a Cantabrian. Achieving a direct and contemporary (sustainable) relationship with the environment can be a point of difference for Christchurch, and for its cultural and business leaders.

Sustainability, much like the Anglican Christian tradition, is multi-dimensional and can successfully accommodate many interpretations. The new places and spaces created by the church can however be very clear in the priority they place on achieving excellence in green building. The church can achieve tangible, practical and visible solutions that are highly sustainable. In this way the church can inspire and involve those in the present whilst also serving those who will inherit the outcomes through minimising the environmental footprint of its developments.

Sustainability when considered in the broadest sense includes economic, social and cultural sustainability, and the synergies between. Through creating enduring value the church’s buildings can anchor the organisation’s economic sustainability. To achieve this however will require buildings that are affordable as well as beautiful, and buildings that are highly accessible, flexible, and desirable for the community.

### Christ-centred Mission

#### AMBITION

*“How does one walk into a sacred place and know that one is in the presence of something, someone, so transcendent, so other, that it absolutely blows your mind - and yet also have communicated to you that other cares about you as much, if not more, than anyone on earth? That is the Diocesan goal. And it’s enormously difficult; it’s about spaces within spaces ... it’s about being uplifted in awe and wonder but also knowing that there can be an intimate encounter in that place. So I would say that’s the huge, huge goal.”* Consultation Interview

**The architecture must support the Diocesan priority of Christ Centred Mission. There has been a desire expressed to be highly ambitious in the creation of architecture of enduring beauty and flexibility, thereby leaving a legacy for those that follow. Ambition is identified as a foundation value of the Design Guidelines.**

There is an opportunity to respond positively to the adversity presented by the earthquakes through being highly ambitious. Along with the Clergy the church’s buildings are critical in the relationship that many parishioners have with the church. They are also the most visible expression of the church’s values that the church makes to the wider community. Given the highly visible and fundamental impact the earthquakes have had on the Diocese’s buildings being ambitious is an opportunity but also an imperative.

In 2011 the community generally sees churches as historical landmark structures that remain almost entirely static in their expression. Churches have been perceived as stable but fixed structures, often with historical and heritage importance. Where they exist this reinforces similar perceptions not only of the buildings but of the organisation. Isolated and successful examples exist of contemporary connections being made to contemporary needs and values in society and, importantly, in some cases this is seen to translate into vibrant parish life where community engagement can also mean vital worship and mission.

### Young Leaders

#### RELEVANCE

*“Ideally we would have astonishingly beautiful buildings and complexes that actually hold a sense of the sacred and are connected into and working with the local communities of which they are part.”* Consultation Interview

**Achieving and maintaining relevance is critical for the church to sustain its vitality and grow. Relevance is identified as a foundation value of the Design Guidelines.**

For the Church to serve the community and through doing so fulfil Christ’s mission there is a need to provide an environment that reflects the current values and needs of Society. People will feel welcome, comfortable, and at ease in an environment they feel reflects their own values. For those that are new to the Church or are engaging with the church indirectly this reduces the barriers to involvement with the church becoming part of their everyday life. The church can seize this opportunity to adapt its physical environment to meet the needs and values of today, and to achieve a new relevance within the community.

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# 3.0 Consultation Review

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# Key Themes

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*The consultation process was undertaken within a framework of six themes, felt to be key to religious design.*

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

*1.0 Sacred Space*

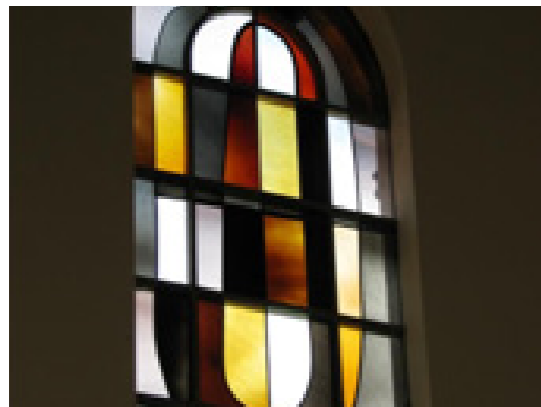
*2.0 Community Engagement*

*3.0 Transcendence and Intimacy*

*4.0 Sustainability*

*5.0 Biculturalism*

*6.0 Envisioning a future*



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# Key Themes

## 3.1 Sacred Space - Consultation Review

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### Sacred Space

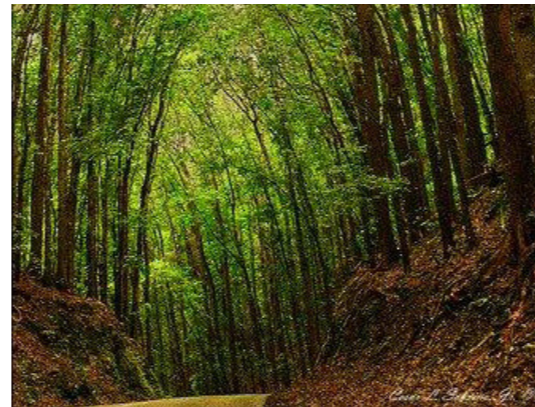
#### *Arranging Spaces to Support Worship and Congregational Life*

Sacred space represents the unique function of the church which serves the spiritual life of the community. This theme addresses how we understand building sacred space and the essential qualities the spaces need to evoke.

- Sacred space must differentiate from non-sacred space.
- The manner of its 'difference' must have common qualities shared by all Anglican churches.

Each parish will develop a solution which is particular to their situation, their needs, location and expression of their faith.

It is very important to the individual parishes that they have a sense of ownership of their place of worship and can both contribute to and allow it to evolve to suit the needs of their community.



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# Key Themes

## 3.1 Sacred Space - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
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	Incorporation of stained glass and other relics into the new spaces	Consideration of integration of salvaged elements into new
Church in Rouen Joan of Arc, beautiful incorporation of old after WW	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 Could be lovely for children's ministry, youth gatherings...	A church may not need a hall	Considerations of Tapu and Noa of food in a sacred space
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

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# Key Themes

## 3.1 Sacred Space - Consultation Review

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 and blur boundaries between church and community..	Church gardens could be shared 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... Don't be too locked into incorporating the past into the central present..	Beauty is important in sacred spaces The new churches may not replicate the old ones lost	Design well with beautiful proportions 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...	There may be provision for different types of music rather than just choir	Provision for areas for guitar music or rock bands
If choirs were abolished quite a lot would improve about worship... Space for children crying...	The church must enable worship and childcare effectively.	Consider provision of a children's space

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# Key Themes

## 3.1 Sacred Space - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>Worship is connecting with what God is really doing</p> <p>Churches to remain engaged with community</p> <p>Why don't we have the service outside? I just wish we could get the music outside...</p> <p>Labyrinth gardens</p> <p>Hierarchy of the Anglican church is good, but sometimes too much between you and God...</p> <p>Palm Sunday starts outside...</p> <p>Look out to gardens or water...</p> <p>Wouldn't it be fantastic if you could have the music and service outside.. connection and attraction to wider community.</p> <p>Its wonderful having the windows up high and you can see out- perhaps we could use some clear glass to see something appropriate beyond...</p> <p>Community garden in the shape of a Celtic cross, a productive garden to have services in..</p>	<p>More visual or actual connection between congregation and wider community is desirable.</p>	<p>Consider the appropriateness of various connections back to and out to the community in the design, physically, visually, conceptually, from the worship spaces.</p> <p>The reasoning behind these gestures should be widely discussed within the framework of the Strategic Plan.</p> <p>It could be that the broader sustainability discussion in our communities has heightened a feeling of the Sacred in nature as opposed to or complimentary to the interior of buildings.</p>
<p>Sacred space can be used for other things-fashion, flower show etc</p> <p>How could we use something more than is sitting empty 6 days a week...</p> <p>We have adapted what was built years ago to fit in the trends of our time...</p> <p>Doesn't matter what it looks like its still a sacred space...</p> <p>Choirs face to face is good, but facing the congregation is like a concert...</p> <p>Flexibility is a key thing..</p> <p>No spiritual basis for not sharing a space (between faiths)...</p> <p>Young people are meeting in café churches, office churches its still spiritual...</p> <p>We have to build for sacred as well as secular...</p>	<p>Sacred space should not be necessarily single use or inflexible</p>	<p>Consideration for ways of utilizing the provided spaces more regularly as well as making them sacred.</p> <p>Consider any aspects of fixity for ways to improve.</p> <p>Remember what may be being lost whenever flexibility or common use is being discussed.</p>

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# Key Themes

## 3.1 Sacred Space - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
My nightmare is endless school halls Know that you are in sacred space...	Sacred space is distinctive, not easily multipurpose	Consideration of sensory, artistic and aesthetic dimensions as well as the functional to be part of every brief.
Small groups gathered around altar- enriched by constantly praying in it...	Don't lose the evocative, atmospheric elements	Consider that designs should produce both sacred space and aspects of flexibility and develop ways of achieving this.
Need to retain some of that mystery in what we preserve of the old churches...		A wide interpretation of sacred space, including the interpretive dimension of interiors, landscape and art should be part of the briefing process.
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-cant have new elements that clash with old-data screens, sound systems.		
You are going to Gods house-history of the people gone before...		
Lighting that is flexible, but dramatic...		
Want a sense of mystery, candles in a dark space, a sense that something is going on and it touches me at a deep level...		
Build small rather than big sometimes...		

# Key Themes

## 3.2 Engaging the Community

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### Engaging the Community

*Engaging the community means many different things to many different people within the church.*

What is commonly understood however is that a vibrant successful parish (& Diocese) will be one that is interwoven with the wider community, where each is embraced by the other as integral to their development.

A range of questions have been posed and responses received. Where successful community engagement occurs it is seen to be authentic, consistent and beyond mere use of church buildings.

Engagement means an social and human connection being made. Social activities (such as Mainly Music) are common synergies in this regard.

A common view also is that the church's buildings are holding the church back from effective community engagement.

Another clear insight is that the church needs to evolve the way in which it reaches out and connects, that it needs to go to the community. This needs to start with this process and ongoing consultation beyond the membership of the church.



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# Key Themes

## 3.2 Engaging the Community - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p><b>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?</b></p> <p>“To speak of belong and welcome to all people. To express God’s interest in and care for all people. To express hope for the future. To show community by engaging with all people.”</p> <p>“To create community by being there for others. To laugh, play, and enjoy life.”</p> <p>“Anglican churches should be welcoming spaces and a hub of outreach activity, and activity that blesses the community.”</p> <p>Our role is to focus on people not buildings.</p> <p>Someone coming in from any background should feel like they are able to come to church to seek help from the church without feeling like the “wont fit in”.</p> <p>The current perceived role of the church seems to be as a chaplaincy service for the neighbourhood. 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 “churched”.</p> <p>“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.”</p> <p>“I think the church can serve as the heart of the community, providing social and religious purpose”.</p> <p>“Many people still feel connected to the church in general even if they haven’t stepped inside for a decade. This whole design rethink should be carried to the widest community involvement. Door-knock in every parish and ask people what they think. Involve many denominations.”</p> <p>“The role of the church is very different than the past. Our buildings need to be much more welcoming than in the past. We need to become more community focussed, and less inward focussed.”</p> <p>“Pre 1960 the place of the church in the community was accepted and taken for granted. Today we often look more like a holy club that draws its members from all over, and just happens to be where it is. Our task is to reconnect with our communities....we need to send a new message out to the neighbourhood around us.”</p>	<p>To be ambitious in its strategy.</p> <p>To provide and welcome.</p> <p>To be the heart.</p> <p>To see and make a future, using the human and physical assets it has.</p>	<p>Test the typology of the traditional church form.</p> <p>Consider an entirely new typology that maintains landmark quantities whilst re-positioning the church’s relationship with the community.</p> <p>Use other community buildings as a guide e.g. Libraries, Arts Centres, Community Centres.</p> <p>Maintain the sacred status of a church, whilst modernising it’s form.</p> <p>Use the act of building new buildings as a powerful signal and engagement tool.</p> <p>Involve local schools.</p> <p>Seek a lightness and transparency in new architecture, whilst avoiding the banal.</p> <p>Design with the needs of the occupants in mind, including their emotional needs.</p> <p>Consider selective but bold use of colour.</p> <p>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.</p>

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# Key Themes

## 3.2 Engaging the Community - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>“Theological tradition is crucial.”</p> <p>“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.”</p> <p>“Traditions are not an end in and of themselves. Traditions need to aid us today, not be kept for their own sake.”</p> <p>“Both those who grow up in the church and those who come along later must know the value of Anglican tradition.”</p> <p>“Buildings need to help engage the community more than they have in the past, so tradition comes second to community engagement.”</p> <p>“Tradition is great. People feel at home when they walk in and other people are comfortable in their tradition.”</p> <p>“I believe an Anglican strength is the diversity of tradition across our churches in Christchurch.”</p> <p>“Some some they (traditions) are hugely important. For others they are a hindrance! The joy of Anglicanism is the ability to cater for all.”</p> <p>“Tradition is important but it is not everything. It provides a good base to modernise from.”</p> <p>“The present emergency is a situation where traditions can be reviewed.”</p>	<p>Tradition</p> <p>Traditions will play a part in many aspects of the process, but change is possible and possibly desirable.</p>	<p>Each parish will have its own view on the importance or otherwise of tradition as an influence in the design of new buildings.</p> <p>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).</p> <p>Distinguish between liturgical traditions and architectural traditions . Understand if the two are to be integrated in a project or not.</p> <p>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.</p>
<p>“No, hardly at all, it lacks the ability to communicate well. It too often speaks only to itself, and when engaging with the community does it in ways that are conditional, using ‘in house’ language.”</p> <p>“We need to keep up our visibility.”</p> <p>“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.”</p> <p>“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.”</p> <p>“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.”</p> <p>“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.”</p> <p>“Mainly Music seems to be the extent of some churches engagement.”</p>	<p>The Church is seen as passive and or not enthusiastic in its relationship with the ‘community’.</p>	<p>It will be important for each parish to describe their ideal engagement... design solutions will naturally emerge, and should probably include</p> <ul style="list-style-type: none"> <li>– Obvious and integrated lanscape gestures for accessibility and invitation to the site and buildings.</li> <li>– Excellent clear wayfinding</li> <li>– Partner relationships with sympathetic groups</li> </ul> <p>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:</p> <ul style="list-style-type: none"> <li>– Process and discussion guidelines for briefing</li> <li>– Excellent clear way finding signage</li> <li>– Safe and convenient access (car parking &amp; pedestrian)</li> <li>– Highly visible activity occurring close to the street (make the internal activity the advertisement)</li> <li>– Support existing succeeding activities with improved facilities</li> </ul>

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# Key Themes

## 3.2 Engaging the Community - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>"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."</p> <p>"The church is mostly very inward looking and worried about surviving."</p> <p>"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."</p>		<p>Consider proactive &amp; modern initiatives that physically take the church to the community e.g. malls, streets, events, public spaces, the virtual community.</p>
<p><b>What role does/should the physical church environment have in your community?</b></p> <p>"Grounds and signage need to be more inviting and inspiring."</p> <p>"We could work more on making our evening service better serve the High Schoolers that attend"</p> <p>"We need spaces that draw people in and feel safe."</p> <p>"We need multifunctional buildings where people want to go. i.e. A space with a café, computers etc."</p> <p>"(We need) fewer but larger worship environments - shared. Many more shared Christian community centres, operating 24/7."</p> <p>"Churches should sometimes advertise that they are available for weddings."</p> <p>"No! Our current buildings are a major barrier to community involvement."</p> <p>"Accessibility. Walkers, Strollers, Wheelchairs."</p> <p>"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."</p>	<p>Parishes enjoying and providing facilities and services that enable community engagement.</p> <p>Current facilities rarely encourage community engagement to the degree required to be successful in today's society.</p>	<p>Design welcoming, transparent buildings that are uplifting and create a sense of lightness, transparency &amp; flexibility.</p> <p>Concentrate supporting functions such as toilets kitchens storage so that they are efficiently housed &amp; do not compromise the sacred and community spaces.</p>
<p><b>Does the current balance of facilities and services provided at your parish adequately enable community engagement? How might this be improved?</b></p> <p>"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."</p> <p>"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 visible present."</p> <p>"Community gardens could be explored."</p> <p>"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."</p> <p>Intentionally designed buildings to engage the community. i.e. They should look like a building that we would want to go in to."</p> <p>"A functional community centre in the city centre would be great!"</p>	<p>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.</p>	<p>Design should create more overt 'action' and 'participation' in streets and create spaces which can be and are obviously popular.</p> <p>With potential increases in density of residential and urban usage, churches need to respond to the changes happening around them in considered ways.</p> <p>The external landscape, site planning, building design and siting can all contribute to 'engagement' in different ways. These are important primary design discussions.</p>

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# Key Themes

## 3.2 Engaging the Community - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p><b>Open access.</b></p> <p><b>Should members of the community who are not Anglican have access to any or all of the church facilities? Why/why not?</b></p> <p>“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.”</p> <p>“Of course, because we don’t exclude people, we welcome them and build relationships.”</p> <p>“Yes, the church should be open to all.”</p> <p>“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.”</p>	<p>Open access should be encouraged.</p> <p>As much activity which is interactive with the community as possible should be encouraged.</p>	<p>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.</p>

# Key Themes

## 3.3 Transcendence and Intimacy

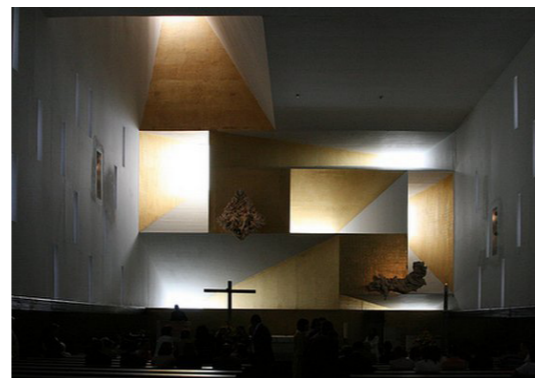
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### Transcendence and Intimacy

*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.

From a soaring top lit space to a small candle lit niche, church architecture at its best is arresting, quietening and uplifting. Light plays an important role in this evocation of the numinous, and is to be carefully considered in the creation of sacred spaces.



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# Key Themes

## 3.3 Transcendence and Intimacy - Consultation Review

Examples Excerpts	Interpretation	Design Implications
“Less walls and more glass so we can see Gods work while we are talking to him” “Need to be able to see in- need to welcome”	The churches may use more glass in the church walls	Increase connection to nature and community context
No more pews... Central idea of church is about community- not self Feeling that I am with others...	The nave be a more flexible space That the church reflects the gathering of a community and it is its own	Consider Loose seating Consideration of identity of each parish –parish by parish. Importance of local artefacts and local artists. Consideration of geographic context and relationship to nature. Consideration of community size
Not too cluttered a space... Not full of visual noise...	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
Respond to Beauty- Beauty uplifts the spirit...	The importance of Beauty The use of wood in an interior	Design well with elegance and beautiful proportions Consider timber to an interior, use in an effective and sustainable way.
Not too many churches...	That we build less churches, in response to current need only.	Consider building smaller chapels or memorial gardens/ productive gardens with a worship space within as alternatives to a new replacement church
Beautiful to have a sculpture garden- that people can go in and out of...	The possibility of gardens and labyrinths/internal gardens	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?
Need for contemplative/reflection space	There may be a smaller worship area - a chapel alongside a larger space	Quiet chapel important
Always good to have a high roof...	The use of height in a space	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
It should provide artistic or architectural features that ensure our focus is the lord... Churches are more than gathering spaces...	The architecture should transcend not simply be a space for leading worship	Consider the qualities of majestic, mystery and grace
Use stained glass again Hamilton cathedral good example art, wall hangings, light fresh Use parish craft resources, community involvement	The use of art in a space can be beneficial in interpretation, education, memory and personal involvement in a community.	Consider arts program integrated in each building per project
Youth 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
Acoustics very important to transcendent musical exp. 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
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.

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# Key Themes

## 3.4 Sustainability

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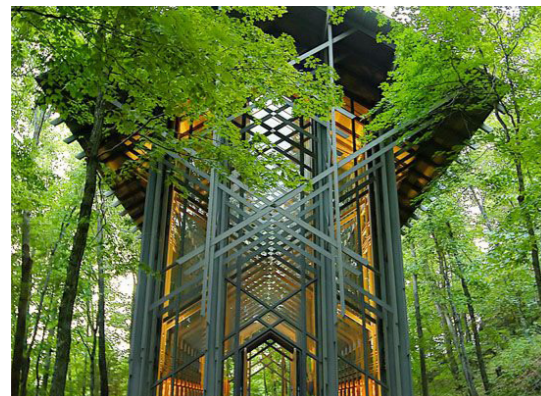
### Sustainability

*Designing in a manner which reflects the Church's role of faithful stewardship.*

Sustainability, as the world addresses increasing numbers and fewer un-tapped 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 resources (buildings and other facilities) as we seek to leave reliance on fossil-fuels behind and maximise self-reliance in the 21st Century.

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



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# Key Themes

## 3.4 Sustainability - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<b>The Community has a growing interest in Sustainability. What aspects of this can be embodied in our Churches?</b>	Consider sustainability as a core of building operation and interaction with the community.	<i>All points raised are considered in relation to established ESD protocols</i>
Take into account the end disposal of building materials.		Protocol Point 4.
Design to minimise heating costs.	Demonstrate leadership, and ensure that projects are incorporating the wide range of ideas and benefits emerging in this area.	Protocol Points 6-9 incl
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.	Consider the wider strategic implications of sustainability being sympathetic to the churches mission.	Protocol Points 5, 10 & 11
Teach parishioners about sustainable lifestyles.		All projects shall exemplify current best-practice ESD.
Ensure sustainability is considered in procurement decisions.		Sustainability principles will be embodied in specifications for all projects.
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.
We should build with materials which are safe, strong and durable.		Minimise wastage and maximise durability through Life-Cycle Analysis
Re-use rainwater.		All projects shall review greywater and rainwater harvesting and re-use.
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.
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.
Include energy efficiency - solar power, solar water heating, rain water collection, insulation.		All Protocol points.

# Key Themes

## 3.4 Sustainability - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p><b>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?</b></p> <p>Church properties and design and purchasing decisions should exemplify prioritising of sustainability.</p> <p>Systems should be a model for parishioners to learn from.</p> <p>Clergy should model and teach on sustainable lifestyles.</p> <p>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).</p> <p>Why in many cases is the Parish Church Model no longer sustainable?</p> <ul style="list-style-type: none"> <li>– Smaller numbers are attending church</li> <li>– Most attending are struggling to keep smaller churches going</li> <li>– Most attending are no longer prepared to give all their time to church</li> <li>– Most attending are no longer prepared to give all their giving to the church</li> <li>– Most attending want the church to be doing things (larger churches have a greater capacity to engage with the community)</li> <li>– 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)</li> </ul> <p>Modular design will allow future generations to adapt.</p> <p>Promote value skills of thrifty living and community sharing.</p> <p>We cannot foresee what future generations might need - therefore simplicity allowing redirection (i.e. flexibility).</p> <p>No enormous tar- sealed car parks.</p> <p>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.</p> <p>Maintenance free and easy to heat churches would be the most helpful thing we could do for future generations.</p> <p>Not sure “all parishes” is valid. Cathedral, urban &amp; rural churches have different requirements.</p>	<p>Develop and deliver within other models and structures.</p> <p>Consider the whole organisation in light of changed in society education and technology.</p> <p>Is the Parish Church model the best vehicle for delivering agreed strategy?</p> <p>Sustainability in its many facets must be considered as looking to the future.</p>	<p>Ensure ESD Protocols are mandatory for all projects</p> <p>Projects should embody ESD practices but also be educational and inspirational</p> <p>See above</p> <p>This alliance with strategic placement of resources to minimise wastage and maximise cost effectiveness.</p> <p>Consider ‘reforming’ the Church network of locations and resources to suit a different settlement pattern.</p> <p>Sustainable buildings will maximise uptake &amp; minimise wastage as above</p> <p>as above</p> <p>ESD protocols shall include consideration of carbon footprint (energy consumption) in use</p> <p>Innovative measures to conserve materials and energy are to be considered</p> <p>Sustainable design with user engagement will ensure the best possible legacy for future generations</p> <p>All projects will be designed with close attention to their specific site, brief and intended use</p>

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# Key Themes

## 3.4 Sustainability - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
The type of community activities in urban environments is different from cathedrals and rural churches.		as above
Don't put yourself in to 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
<b>How would this definition of sustainability be reflected in new buildings and their settings?</b>	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)
Use the opportunity of new buildings to factor in sustainable design.		
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.		Sustainable buildings are buildings that maintain their intended occupancy or lend themselves to adaptive reuse
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 design principles should be use 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.		

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# Key Themes

## 3.4 Sustainability - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>Sites planned where they are needed rather than where they have always been.</p> <p>Insulation, solar, recycling, double-glazing.</p> <p>Prioritise changes that will make big environmental difference, especially if economically beneficial.</p> <p>Got rid of the visual noise. De-clutter and engage in creative and sympathetic refreshing of buildings.</p> <p>Serious attempt to repair/re-use/recycle what we have. Efficient heating systems, careful maintenance. Recycle, simplify, de-clutter, more natural materials, energy efficient and light efficient.</p> <p>Use of surplus land as community gardening area etc. Encourage community use of grounds and hall; church as a performance space.</p> <p>Child friendly - playgrounds in grounds and community gardens added.</p> <p>Ability to “spill over” in to a larger space for regular services. Small space to heat if a small attendance.</p> <p>Experiment with small churches / chapels in shopping malls. Don't do all at once / create achievable goal.</p>	<p>Maximise what is important strategically.</p> <p>Minimise what is not.</p>	<p>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.</p>
<p><b>Is the Church balanced and sustainable in its environmental, economic and social outlook?</b></p> <p>Need to balance economic and environmental stewardship.</p> <p>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.</p> <p>It changes too slowly, cannot adapt - respond quickly.</p> <p>Environmental in its outlook probably.</p> <p>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.</p> <p>Encourage young leaders (investment in the future).</p>	<p>The Church is not seen as a leader in this regard, its strategy indicates it could and perhaps should be.</p>	<p>Formulation of a balanced and sustainable approach is essential for successful sustainable building built outcomes and will also maximise community engagement.</p>
<p><b>How could it be more balanced and sustainable in its environmental, economic and social outlook?</b></p> <p>Develop, engaging creative &amp; effective programmes for sustainable community development.</p> <p>Partner with other denominations and community bodies in developing good programmes.</p> <p>Speak effectively on matters of social, economic, environmental and political concern without using religious jargon.</p> <p>Be less preoccupied with church buildings.</p> <p>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.</p>	<p>Develop strategy and communicate on the issue, leading the ideas and implementation.</p>	<p>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.</p>

# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism

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### Biculturalism, 3 Tikanga, Multiculturalism

#### *A cultural dimension to Christchurch Anglican Architecture*

##### Background:

1992 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.

Tikanga Pakeha - 7 Dioceses

Tikanga Maori - 5 Hui amorangi

Tikanga Pasifika - Fiji, Tonga, Samoa & the Cook Islands - The Dioceses of Polynesia

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.



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# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p><b>Historically how has the Maori Anglican Church evolved?</b></p> <p>Maori can worship in mainstream The Cathedral has three Bishop seats. Represents partnership Decisions are made in consultation Expression within prayer book of Maori identity Prayer, singing in Maori is significant</p>	<p>Tikanga Pakeha</p> <p>A local tradition and heritage developed from the Faith of the settlers.</p>	
<p><b>What churches are Maori or are Maori represented in throughout the Anglican community in Canterbury?</b></p> <p>The St Michaels tabernacle is a carved waka huia and this creates a strong connection with the culture Even if the church is predominantly pakeha there should be elements of Maori &amp; Pacific Island within the space Each Parish I have worshipped in has had Maori families who choose to worship with Pakeha Weaving / carving become part of conversations, learning &amp; understanding Rather than superimpose Maori symbols consider carefully as integrated; i.e. Carvings may be appropriate, other places not</p>	<p>Work with local cultural groups to identify needs and opportunities. Should be a priority in consultation.</p>	<p>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.</p>
<p>Constitution revised allows Maori to express tikanga Consult &amp; take advice from Maori The marae is an inclusive and flexible place Tuahiwi, Arawhenua, Ferry Road - Te Waipounamu, Arahura Little Akaloa has great carving which gives much mana &amp; atmosphere</p>	<p>Tikanga Maori - began with the missionaries Celebrate Maori Anglican history, heritage &amp; aspirations</p> <p>Examples of significant Maori Anglican churches include</p>	<p>Celebrate Maori saints / martyrs / bishops / local leaders in buildings and artefacts Find ways to illustrate people &amp; events in Maori Anglican history These are strong themes - consider in the planning of hospitality and sacred spaces. Surrounded by that immerse people of in their past &amp; their cultural inheritance Some prefer this sense of total immersion and feel nurtured by it. Communicate laterally through education and 'progressive' events.</p>

# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>Learn about spirituality inherent in Pasifika</p> <p>Pasifika represented by families from Pacific Nations</p> <p>CSN community represents Pasifika well</p> <p>In Fiji - their churches have no walls, nature can join the worship. People flow in &amp; out</p> <p>Pacific - mats instead of chairs</p> <p>Samoa - long services, sermons twice as long as a European context, significant singing, visitors are made welcome with an opportunity provided to introduce oneself</p> <p>Come together to share the faith.</p> <p>No pews - sit on the floor</p> <p>Toilets are close but separate</p> <p>In a Pasifika context they may hold Easter camps - sleep overs, cooking, eating. Guest speakers. Break up into groups. Visit parishioners homes, hospitals</p> <p>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</p> <p>Tonga - barefooted, use space in a different way</p>	<p>Tikanga Pasifika</p> <p>Cultural differences exist in the delivery of the faith message in 3 Tikanga churches.</p>	<p>Adaptation to improve cultural fit are necessary and will be more effective if consulted and initiated locally.</p>
<p>With imagination like St Michaels All Angels conservation of the Sacrament - a carved wooden container in the style used for preserving human bones</p>	<p>Celebrate Pasifika Anglican history, heritage &amp; aspirations</p>	<p>Tapa cloth and other artistic products can be a powerful unifying symbols, with the ability to represent many cultures and many stories simultaneously. Consider use of Tapa cloth, in some instances, for furnishing interiors.</p>
<p>Our history says the Church is multicultural "God will receive people of all races"</p> <p>The relationship between the church &amp; other cultures - patience and understanding is required.</p> <p>Parish teas &amp; "occasions" greatly enhanced by other cultures</p> <p>Learning new words &amp; music to worship, benefits all</p> <p>There is a parallel between what is happening in the community &amp; in the wider church</p> <p>Increasingly multicultural i.e. Korean &amp; Asian</p> <p>Filipino - spirituality is as natural as breathing</p> <p>Initiative needs to come from communities i.e. To determine expression of their culture</p>	<p>Multiculturalism</p> <p>Reflect multiculturalism in the building</p> <p>Common to all cultures is the relationship between man &amp; nature</p> <p>Maintain common elements of Anglican faith.</p>	<p>Consider how different cultures can all use the same building and feel welcomed and at home e.g. Chinese, Romanian, Tongan, Samoan, Asian each with their own their own services and their own needs. Identify and distil their needs down to common universal human needs.</p>
<p>"We're multicultural"</p>	<p>Understand wider range of experience &amp; faith</p>	<p>Involvement of committed Christians from multiple cultures will be beneficial to the process and outcome.</p>
<p>Allow worship to occur as a community</p> <p>Other cultures represented in the Church</p> <p>Combination of European, Maori, Pasifika &amp; other cultures i.e. dairy farm workers - Brazil, Italy, Germany, Filipino &amp; Asian.</p>	<p>Different cultures bring different perspectives with respect to the elderly, those deceased &amp; grandchildren</p>	



# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
<p>Vietnamese - elderly go first then middle aged then young</p> <p>Africa - church is 3 hours &amp; chicken offerings</p> <p>Chile - hospitable, rich &amp; poor together, good parties. Church is passionate about conveying a message, strong voice in the face of injustice</p> <p>China - “Bad luck to go to a young person’s funeral</p> <p>Good luck honouring ancestors”</p> <p>St Mary’s: Japanese, Asian visitors sit at the back but participate in communion</p> <p>Asian races will fit in - not the same expectations</p> <p>Considerably e.g. the Asian, Chinese population in Avonside &amp; Riccarton. Shared meals</p> <p>For Asian &amp; Maori clergy very important influence</p> <p>Our Canadian Bishop has certainly influenced &amp; enhanced our Diocese’s worship</p> <p>There are no or few Maori in the current Church community. Asians &amp; middle eastern are increasing in their number - in particular in Riccarton</p> <p>Chinese (Methodists), Ratana, Chinese Buddhists, Bibni gangs, homosexuals &amp; lesbians are also key interest groups.</p>	<p>There is an opportunity for the Church to be positively influenced by the alternative dimensions and attitudes provided through our multicultural community.</p>	<p>Consider the extent to which it is appropriate in a Christchurch context to reflect the needs of a multicultural society, whilst at the same time carrying and nurturing the traditions of the past.</p> <p>Numbers &amp; colours have special meanings</p> <p>Distance / visual barrier between church &amp; grave yards - Asians superstitious</p>
<p>Churches need a modern edge technologically i.e. data projectors, screen, and sound.</p> <p>Asian: Kitchen / dining important for communal meals</p>	<p>Contemporary urban societies i.e. Asians have a strong interest and skill in the integration of technology e.g: data projectors / audio visual</p>	<p>Design into the interior of the church</p> <p>Accommodate a control centre</p> <p>Need future flexibility</p>
<p>Allow others to express their love of God in their way</p> <p>Transparency, confident cultural identity &amp; expression, engagement, trust, flexibility, inner strength, safety, inspiring spaces</p> <p>The Church is a sign to the people - a sign of support, openness, acceptance, and respect</p> <p>Hosting/ sharing / discussion</p> <p>Be warm (genuine) inviting, welcoming</p> <p>Communication needs to be two way</p>	<p>How to integrate</p> <p>Learn from other cultures, be sensitive</p> <p>Identify qualities to express to Maori, Pasifika &amp; other cultures</p>	<p>The future churches are unknown. They should represent new relationships and intent brought forward in the current situation, including more integration, synthesis of cultures and acceptance.</p>
<p>One facility won’t fit every community i.e. too “clap happy”</p>	<p>Community engagement</p>	<p>Variety and local difference is required.</p>
<p>Allow other community organizations to use church facilities</p>	<p>Reflect the community / congregation i.e. church in the inner city</p>	

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# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
All are welcome 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
Church mandate: To care for nature	Outside views can be seen from the inside	Outside environment should be visible from spaces of worship & meeting
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.

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# Key Themes

## 3.5 Biculturalism, 3 Tikanga, Multiculturalism - Consultation Review

Consultation Excerpts	Interpretation	Design Implications
Serene, peace - the haven. Experiencing God Lift the spirit Maori hymns Learn common song	Music is important in the experience of worship. The musical qualities of the spaces are therefore important.	Consider the ways in which different cultures will use church space for music - from solo voice, bands, choirs and more.
Show real care Provide food specific to the culture Inclusive Comfort	Hospitality is important for many cultural groups involved in the church.	Sensitive cooking & eating arrangements for the widest group possible. Adjustable seating, upholstered Shower or 2 in the Hall for sleep overs
Spaces to express experiences in common	Honesty Flexibility	
Unique NZ architecture - should be a high priority Strength in diversity of architecture Retreat - little chapels Altar - natural wood, glazed to nature behind. Pure, minimalist, Simple, quiet, no distractions Create a stronger NZ Church all embracing, life, community & love	NZ identity Relationship with 'Nature'	Relate to context, and the inclusion of specific cultural inputs. Use timber in a meaningful way. Employ Craftsmen, artists and architects. Through the concern of all cultures for 'Nature' embrace a common thread of sustainability as a design baseline.
Looking for different things in the Church community. Desire to get to know the community	Young people	Facilities must be relevant to youth 'demand'. What does this actually mean - what are those places like?
Retreat facilities not functioning Other denominations have community facilities i.e. Catholic, Union & Anglican YMCA has Chinese church building Priest counselling: Needs to be warm, welcoming Caring for children & babies. Crèche has a service	Other facilities	Retreats One in city, one rural setting - Pudding Hill Education Disabled access In Winter: nice & warm inside, double glazing Family change room Children spaces be separated by glass / sound proof

# Key Themes

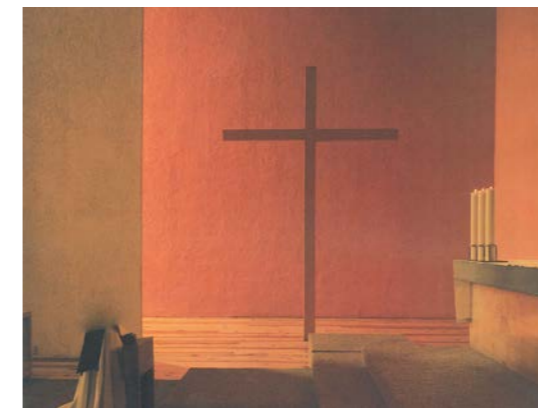
## 3.6 Envisioning Our Future

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### Envisioning Our Future

*We have discussed a vision for the future in an 'open-ended' and aspirational way with many who attended the consultation forums.*

Envisioning the future ranges from the personal to the public; the sacred to the secular.



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# Key Themes

## 3.6 Envisioning Our Future - Consultation Review

Examples Excerpts	Interpretation	Design Implications
<p><b>Do you have a vision for how the church could be fulfilling for you personally?</b></p> <p>“More activities that bring the community together”</p> <p>“The social and educational centre of my community”</p> <p>“Getting on with progress”</p> <p>“No, I have a vision for how the church would be fulfilling for God”</p> <p>“The buildings would be beautiful, would use light sensitively, and would inspire silence and contemplation”</p> <p>“Knowing the church is making a difference in the community, something inspiring I can be part of”</p> <p>“Passion, connection to the past and the future, real and relevant”</p> <p>“Multi-generational, vibrant, and connected to the community”</p> <p>“Yes, I would like to be buried in the Churchyard”</p> <p>“Seeing an open space does wonders for peoples’ ability to re-think things”</p>	<p>Personal fulfillment from the idea of the church comes in many differing forms, but generally aspire to success in mission.</p>	<p>Seek to apply the Strategic Objectives in the design process.</p> <p>Design for diverse activities to be supported, for ease of access, and to support learning. Avoid steps, provide generous storage, incorporate technology.</p> <p>Create simple buildings that can be constructed quickly.</p> <p>Achieve balance between serving both sacred and secular uses.</p> <p>Consider the introduction and manipulation of natural light carefully as an expressive element in the design.</p> <p>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.</p> <p>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).</p> <p>Design visual and physical connections between indoor and outdoor spaces. Create spatial depth and spatial sequences.</p>
<p><b>Would you like to see construction materials and artefacts saved and incorporated in to the new buildings?</b></p> <p>“Saving and salvaging materials help us know where we have come from and therefore where we are going”</p> <p>“Some small items that would be touchstones, but nothing that would be restrictive of a new building”.</p> <p>“Appropriately - perhaps in the gardens and grounds”</p> <p>“Contemporary but respectful of the past”</p> <p>“The Buildings need to serve the new vision, rather than constrain it”</p> <p>“Both. Continuity and memory are very important. Honouring the gifts of past generations”</p> <p>“Retain walls of the old buildings as a memorial”</p> <p>“A smaller number of churches that are stronger spiritually, better meeting the needs of the community”</p> <p>“Strong Parishes could “adopt” a Parish (West/East) - accept a buddy system from a “West-side” parish.</p>	<p>Where objects and elements are retained from older structures there can be significant gains in memory and meaning.</p>	<p>Consider how to salvage materials in a way that is legible - that tells a story.</p> <p>Identify appropriate ways to incorporate salvaged materials that are emblematic of the past, rather than involving compromise or disproportionate cost.</p> <p>The way in which materials are incorporated will be as important as doing so. Avoid cliché.</p> <p>Where significant high quality heritage remains consider composing juxtapositions between heritage and contemporary architecture.</p> <p>Retention of existing fabric should not compromise Strategic Objectives or the balance of expense and design in rebuilding.</p>

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# Key Themes

## 3.6 Envisioning Our Future - Consultation Review

Examples Excerpts	Interpretation	Design Implications
<p>“Vicarages perhaps could be owned by CPT not parishes”</p> <p>“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!”</p>	<p>Consolidation and networking between Parishes within the Diocese could be beneficial.</p>	<p>Test the viability of the brief. Is the building needed, is it the right scale, is it in the right place?</p> <p>Design flexible spaces that support success. Consider musical programme. Performance, dance, experimentation, tradition, and hospitality”</p>
<p>“It (the rebuild project) should be a community project”</p> <p>“Develop community programmes and connections with Plunket, Kindy, Mainly Music, Probus etc”</p> <p>“The team needs to consult with individual parishes and be open to the skills and enthusiasms of local people”</p> <p>“Community is No 1., Church is No.2, Community Facilities are very precious in Christchurch at present”</p> <p>“Create stronger links to local community where church is based, closer to foot traffic, relocate to more visible locations – close to shops”</p> <p>“We need greater connection with our community”</p> <p>“ Locate new buildings to achieve higher profile – close to retail”</p> <p>“ 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”.</p> <p>“The community currently look at our buildings as historic buildings, not churches”</p>	<p>Connection to the community is a fundamental requirement, and should be supported by design of facilities and activities.</p>	<p>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.</p> <p>Provide for tangible local inputs into the design process and outcomes.</p> <p>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.</p> <p>Wherever possible design for intuitive safe pedestrian access, particularly in close proximity to retail. Think beyond the boundary.</p> <p>Review positioning of new buildings on their sites, and review sites as well.</p> <p>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?”</p> <p>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.</p>
<p>“Rebuilding should not be seen as replacing; both buildings and space should be seen as more flexible to allow for different types of use”</p> <p>“The Church needs to be more a community centre, with accommodation for a worship centre.”</p> <p>“More social spaces for all groups in the church and the community”</p> <p><b>Contemporary architectural expression, or closely resemble heritage of the past?</b></p> <p>“Classic in style, neither garishly modern, or restricted by traditional design”</p> <p>“Should be modern to suit lots of different purposes”</p> <p>“I lean to contemporary architecture, but a modified heritage architecture can facilitate “intimacy” in worship.</p>	<p>Flexibility will be more of a priority for some sites than others, but inflexibility should be avoided.</p>	<p>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.</p> <p>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.</p> <p>Consider carefully the context of each site and generate an informed well planned response. Utilise timeless proportions and enduring materials.</p> <p>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.</p>

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# Key Themes

## 3.6 Envisioning Our Future - Consultation Review

Examples Excerpts	Interpretation	Design Implications
<p>“Very, very contemporary, but still clearly a church”</p> <p>“Contemporary - even futuristic”</p> <p>“Contemporary - the old buildings were contemporary in their day”</p> <p>“Far prefer leading edge design. Be innovative. Take risks”</p>		<p>Consider carefully and strategically the balance of budgets spent between project components.</p>
<p><b>Setting aside constraints, what would be the ultimate outcome for the church and the Diocese as a whole?</b></p> <p>“Clergy working in teams, not isolated. Parishes strong and well connected to their local communities”</p> <p>There would be a strong connection with the local community”</p> <p>“A new, relevant, and vital relationship with the community”</p> <p>“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”</p> <p>“Engage with the non-church community. Obtain a completely fresh unbiased perspective”.</p> <p>“A more even balance found between hospitality and worship”</p> <p>“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”</p> <p>“Beauty. Spare no effort in pursuit of the highest aesthetic values”</p> <p>“Engagement with the fine arts. Invite Artists to participate in re-building”</p> <p>“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”</p>	<p>Energetic expression of future engagement with the community in many dimensions.</p>	<p>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.</p> <p>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.</p> <p>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.</p> <p>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?</p> <p>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.</p> <p>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.</p>
<p>“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”.</p>	<p>An experimental programme</p>	<p>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.</p>
<p>Understand and integrate with public transport linkages</p>	<p>Public Transport gives clues to better access by more people.</p>	<p>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.</p>
<p>“Find out what the needs <u>actually</u> are of the future generation”</p>	<p>Talking with youth groups to establish the needs of the future</p>	<p>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.</p>

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# 4.0 Design Guidelines

 Warren and Mahoney®



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# Key Themes

## 4.1 Sacred Space - Design Guidelines

Interpretation	Guideline for Application	
<p><b>PARISH DIVERSITY</b></p> <p>Diversity of design across parishes as each parish is unique</p>	<p>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.</p> <p>The overall test should be the meeting of strategic objectives.</p>	<p>Refer to engaging the community design guidelines.</p>
<p><b>HERITAGE ISSUES</b></p> <p>Priorities for reuse to be established taking account of risk and cost</p> <p>Consideration of integration of salvaged elements into new</p>	<p>Consider it may not be worth rebuilding where there will be no return. Consolidation of parishes may be a logical solution especially where this may have already begun.</p> <p>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. Could be a valuable strategy to connect the existing and past memories of the church community.</p> <p>Alternatively this can have an educational liturgical or personal art historical value.</p> <p>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 if not used locally.</p>	
<p><b>CHURCH AND ITS CONTEXT</b></p> <p>Increase connection to nature and community context</p>	<p>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.</p> <p>The design needs to consider the degree and type or nature of glazing to increase the sense of connection between exterior and interior.</p> <p>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.</p>	

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# Key Themes

## 4.1 Sacred Space - Design Guidelines

Interpretation	Guideline for Application	
<p><b>CHURCH AND HALL</b></p> <p>Look at U shaped, T shaped, L shaped and parallel seating arrangements</p>	<p>There is a strong emphasis on the importance of peoples 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.</p> <p>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.</p> <p>Siting implications of a 'more square' footprint need to be understood and taken to advantage if possible.</p> <p>Some sites may not be able to accommodate this easily.</p>	
<p>Consideration of sensory, artistic and aesthetic dimensions as well as the functional to be part of every brief.</p>	<p>The church needs to signal to the public realm that it is a place of worship, that it holds sacred space.</p> <p>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.</p> <p>The importance of the community feeling the sacred, and evoking the numinous to the interior must be part of briefing and design discussion.</p>	
<p>Consideration of choir placement parish by parish</p>	<p>Parish specific discussions about the nature of their choir and church music. There may be provision required for organs, bands, guitar music.</p> <p>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.</p> <p>Acoustic advice is essential for successful completion of new projects.</p>	

# Key Themes

## 4.1 Sacred Space - Design Guidelines

Interpretation	Guideline for Application	
<b>CHURCH AND HALL</b>		
Consideration of the relationship between the hall and the church and its location on the site	<p>There is a range of options for each parish as to a hall and its relationship to the church</p> <p>a) No hall- this raises the question of having food/kai in a sacred space</p> <p>b) A loosely connected hall and church with a common foyer, common narthex or cloister connection forming a sacred community cluster of buildings</p> <p>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.</p> <p>Ideally the full, landscape and sacred space should form a beneficial, comfortable unit giving the environmental, communal and personal benefits to visitors and numbers.</p>	Refer to engaging the community design guidelines.
Consideration of the location and space around the font	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	<p>Flexibility in use of the space. Consider ways physical space and technology could support different uses in the sacred space for periods when it is not used for worship.</p> <p>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.</p>	
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 possibly connect to the garden, or even be in the garden.	

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# Key Themes

## 4.1 Sacred Space - Design Guidelines

Interpretation	Guideline for Application	
<b>CHURCH AND HALL</b>		
Contemporary design welcomed	<p>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.</p> <p>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.</p>	
Consideration of shared churches	<p>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.</p>	
Incorporate AV and sound reinforcement, good acoustics	<p>Incorporation of technology to support visual AV and sound reinforcement. Consideration of projection walls or drop down screens.</p> <p>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.</p>	
<b>OUTDOOR SPACES</b>		
Consideration of outdoor worship spaces and having a garden	<p>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.</p> <p>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.</p> <p>Also refer to sub heading Church and its Context above.</p> <p>There is also potential for shared community gardens, production gardens and allotments.</p> <p>Consider various surface treatments to carparking surfaces and rainwater in to swales or rain gardens. Carparks with trees. Consider carparks as multiple use spaces for secondary functions- for example church fairs and local markets.</p> <p>Consider incorporation of heritage elements or local artists sculpture into gardens.</p> <p>Each parish project to include a landscape architect to work with architects at early design stage for better integration of landscape and architecture.</p>	 

# Key Themes

## 4.1 Sacred Space - Design Guidelines

Interpretation	Guideline for Application	
<p><b>CHILDREN AT CHURCH</b></p> <p>Consider provision for a children's space</p>	<p>Provision for children in adjacent spaces, external play spaces with visual connection to sanctuary and Sunday School. Consider the use of play spaces able to be used by the community outside normal service hours.</p> <p>Consider the local communities needs for children's play group meetings, children's music sessions, mother's coffee mornings, hosting birthday parties and antenatal group sessions.</p> <p>Careful and specific attention is each design needs to be paid to solution for caring for children during services in a safe adjacent and acoustically successful manner.</p> <p>Internal care or play spaces require careful consideration to ensure safety, acoustic separation and educational objectives are met.</p>	

# Key Themes

## 4.2 Engaging the Community - Guideline Diagrams

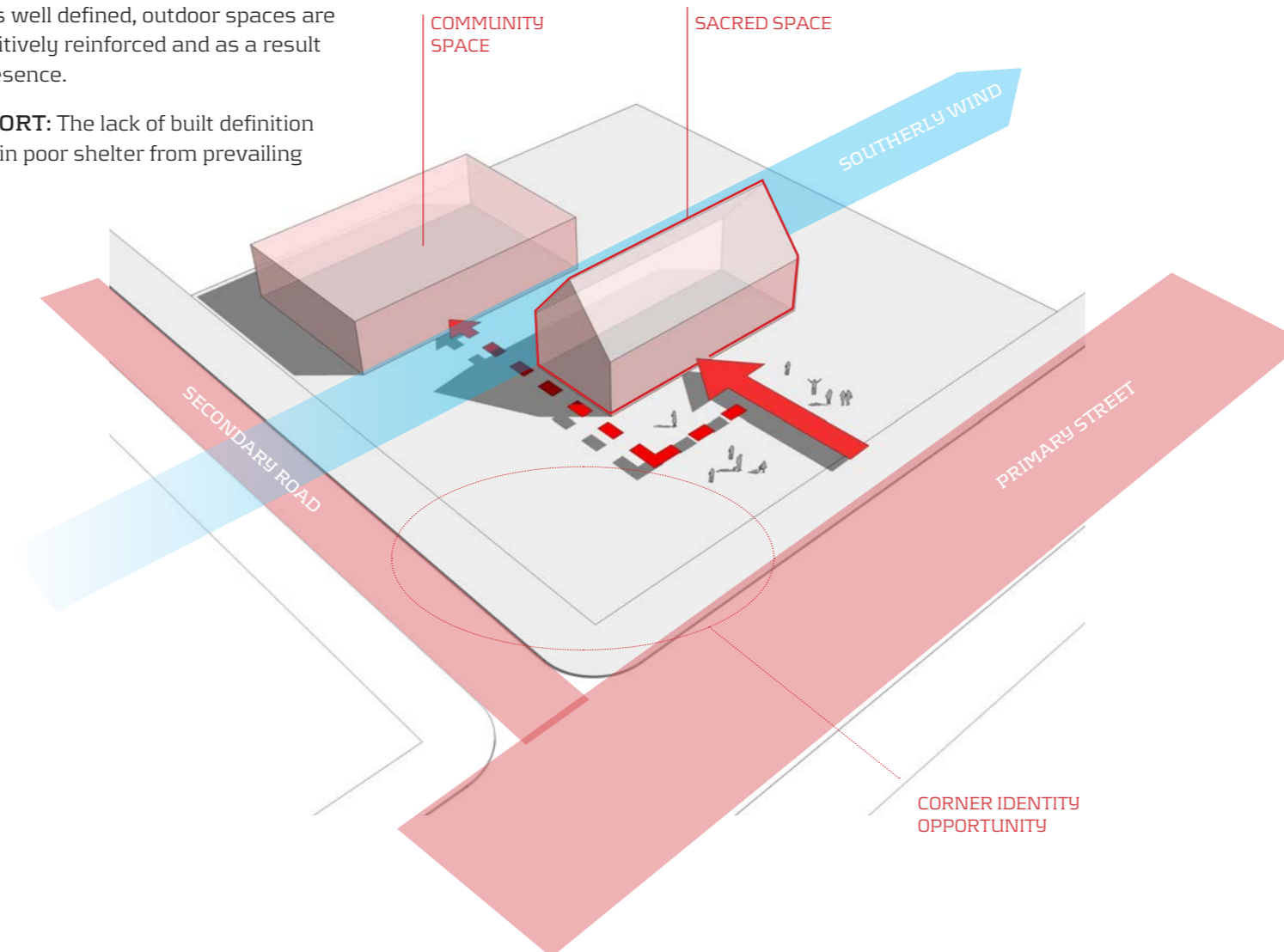
Contrasting the existing church environments with the aspirations in the consultation resulted in a number of diagrammatic studies. The success of each project will be very dependent on the integration of the parts and their landscape identity.

### TRADITIONAL / EVOLVED SITE OCCUPATION

This diagram illustrates a generic but typical corner site over which buildings have been developed over a period of time.

- **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



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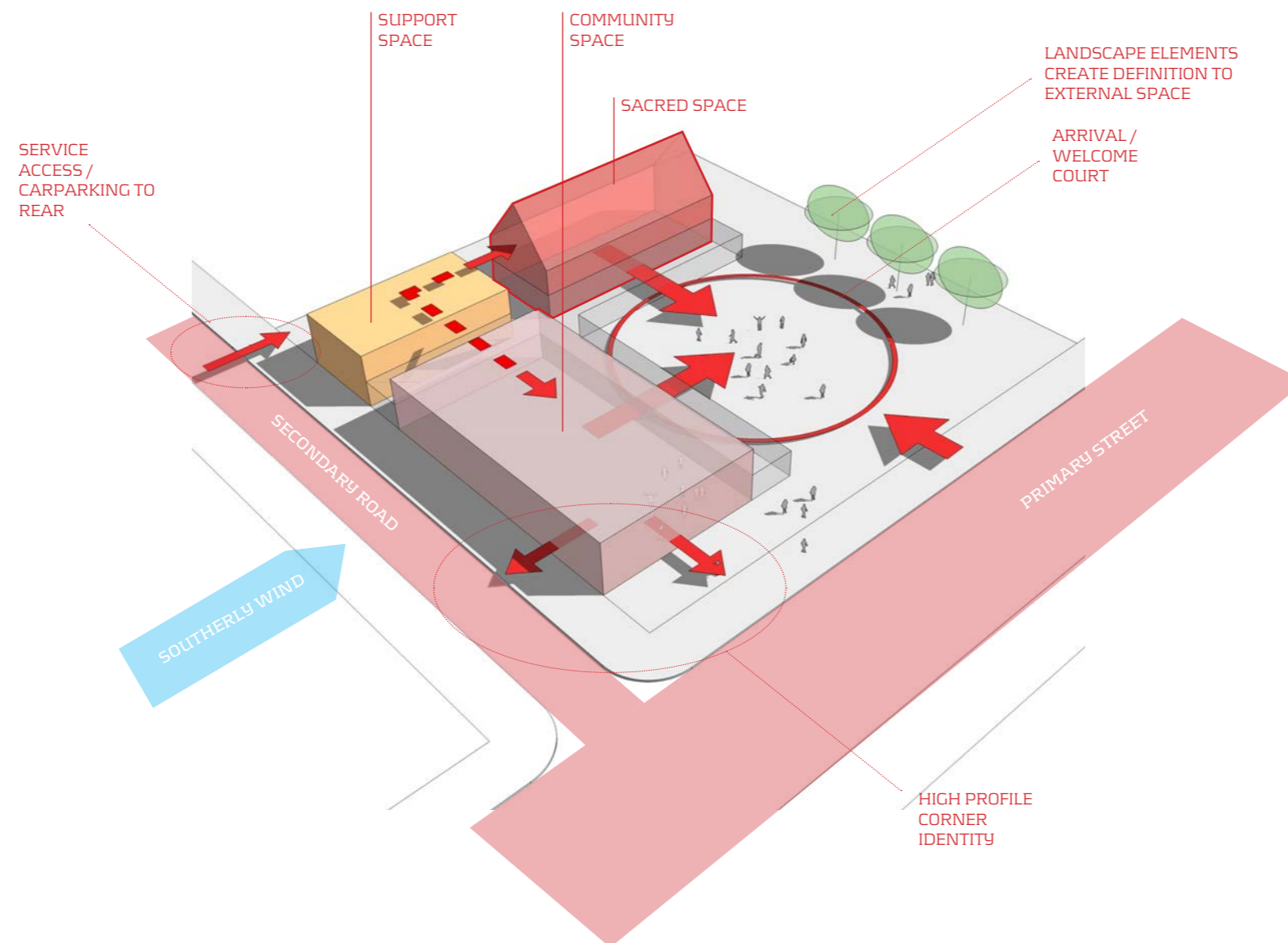
## 4.2 Engaging the Community - Guideline Diagrams

### MASTERPLANNED SITE RESPONSE

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.



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# Key Themes

## 4.2 Engaging the Community - Guideline Diagrams

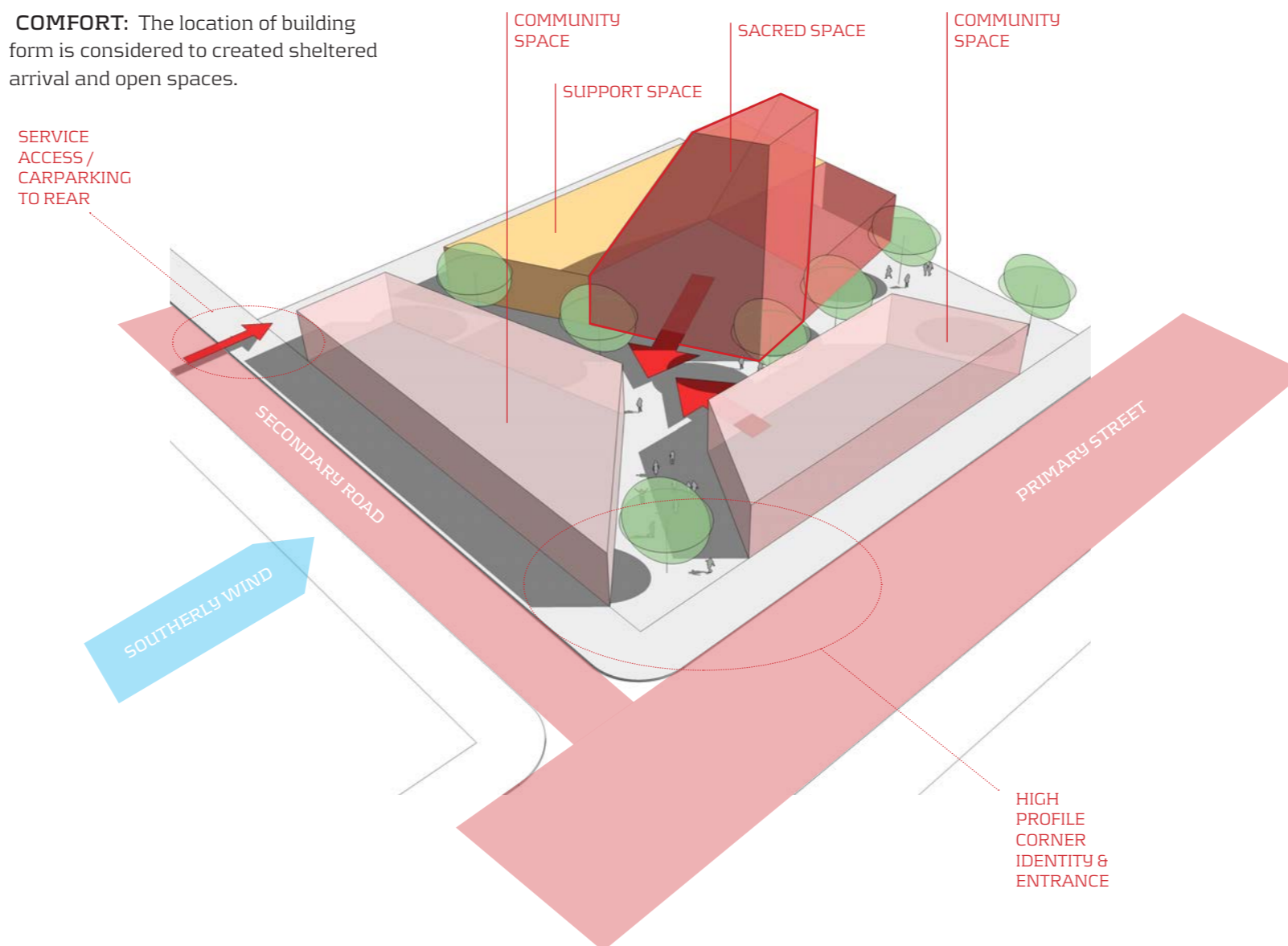
### CONTEMPORARY SITE RESPONSE - Example 1: Corner Site: 'Precinct model'

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 create sheltered arrival and open spaces.



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# Key Themes

## 4.2 Engaging the Community - Guideline Diagrams

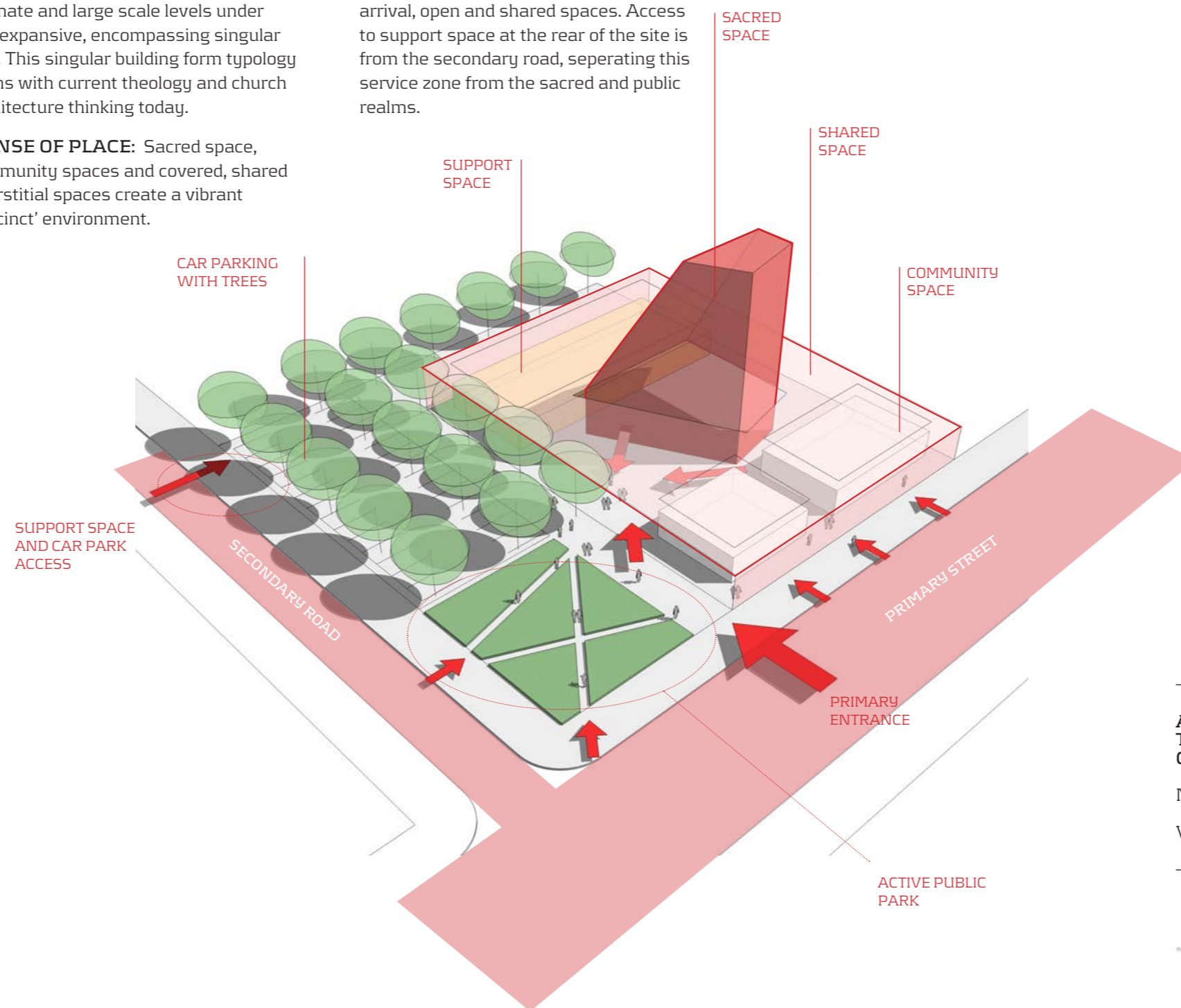
### CONTEMPORARY SITE RESPONSE - Example 2: Corner Site: 'Symbolic Roof model'

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, his "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.



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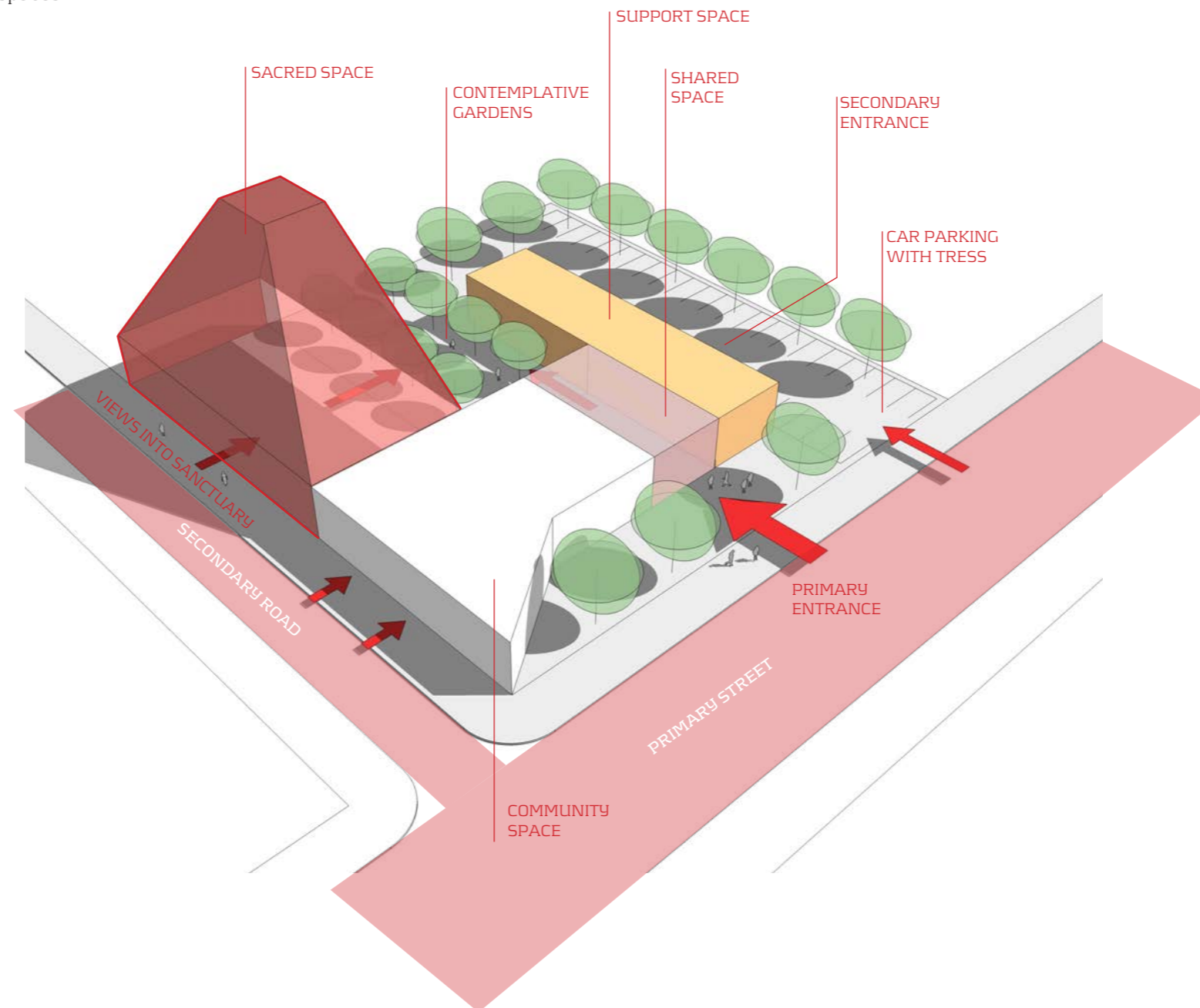
# Key Themes

## 4.2 Engaging the Community - Guideline Diagrams

### CONTEMPORARY SITE RESPONSE - Example 3: Corner Site: 'Courtyard model'

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.



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# Key Themes

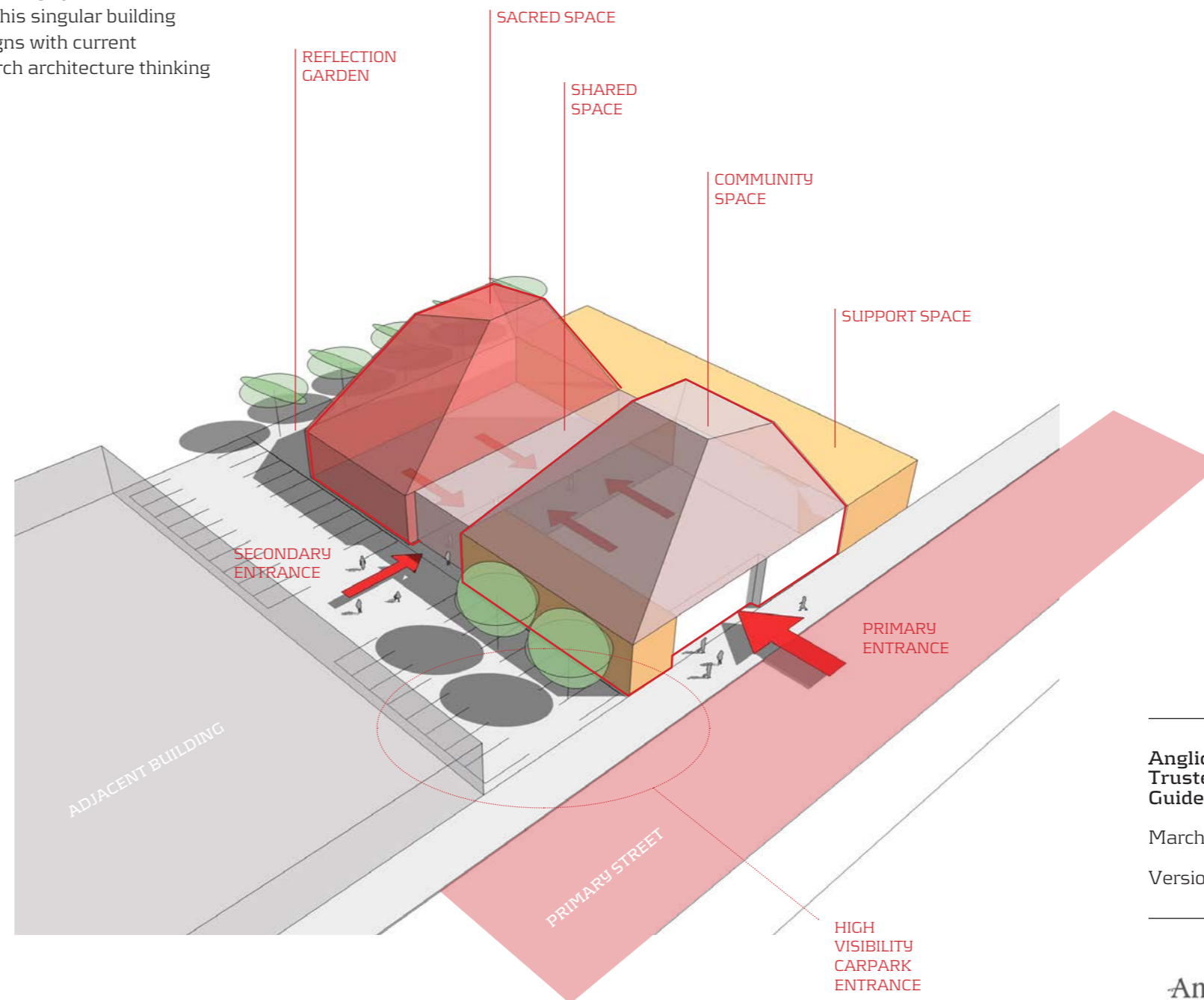
## 4.2 Engaging the Community - Guideline Diagrams

### CONTEMPORARY SITE RESPONSE - Example 4: Road Site: 'Singular Building model'

This diagram illustrates a generic road site and proposes a 'contemporary' master plan response to this context. This version is most applicable to urban sites and could lead to efficient compact layouts. Landscaping treatment is very important.

- **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.



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# Key Themes

## 4.3 Transcendence + Intimacy - Design Guidelines

Interpretation	Guideline for Application	
<b>BEAUTY</b>		
<p>Consider that architecture of sacred space can be transformative to support the worship of Christ, to nurture and nourish the spirit.</p>	<p>Consider the qualities of majestic, mystery and grace.</p> <p>Include majesty, mystery and grace in design - examine aesthetic motivations and details for this. Brief architects in relation to this aim.</p> <p>It may be necessary to foster discussion on the requirement and expectation about beauty in this context.</p>	
<b>CHURCH AND ITS CONTEXT</b>		
<p>Increase connection to nature and community context</p>		
<p>Consideration of geographic context and relationship to nature.</p>	<p>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.</p> <p>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.</p> <p>The design needs to consider the degree and type or nature of glazing in relation to these possible views . This theme reoccurs in SACRED SPACE Guidelines.</p> <p>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.</p> <p>Suggested models - Pavilion in garden, cloister courtyard complexes etc.</p>	

# Key Themes

## 4.3 Transcendence + Intimacy - Design Guidelines

Interpretation	Guideline for Application	
<b>INTERIOR SPACE</b>		
<p>Enable music and singing through good acoustics and technology support</p>	<p>Consider choir and musical aspects of spaces. Music can be a fundamental expression of the joy of being.</p> <p>Enabling music and using it to support worship is important.</p> <p>Care taken to enable positive interpretations and use of music in workshop, and take care to minimise others.</p> <p>Ensure that acoustics are considered in the design.</p> <p>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.</p>	
<p>Consider timber to an interior</p>	<p>Designs may consider use of timber in spaces.</p> <ul style="list-style-type: none"> <li>• There is a historic, traditional connection to consider. It may be possible to allude to or reference previous timber works.</li> <li>• Fine timber work and craft enables engagement in making and commits meaning to the objects.</li> <li>• Fine craft work of any kind has a beneficial side effect in the appreciation of large and small, the infinite and microscopic.</li> </ul>	
<p>Consider good storage in the right location. It is important that workshop spaces are used primarily for worship, rather than storage. Briefs to include storage space.</p>	<p>Consider good storage particular to needs i.e. loose furniture, storage in support spaces, storage in community spaces</p> <p>Good storage is often located near where it is needed to function well.</p>	
<p>Quiet chapel important</p>	<p>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.</p>	

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# Key Themes

## 4.3 Transcendence + Intimacy - Design Guidelines

Interpretation	Guideline for Application	
<b>CHURCH AND ITS CONTEXT</b>		
Consideration of shared churches parish by parish	Some sharing of parishes has been undertaken after the earthquakes. Some 'unfamiliar' relationships may be beneficial in the current situation. Meeting new people and rising above issues may help. Perhaps rotational or progressive, seasonal services might be useful concepts. Consultation should take place with parishes as to whether this can be an option for their communities.	
Importance of local artefacts and local artists.	<p>Each parish could also consider commissioning of new works into rebuilding.</p> <p>Consider works by Local artists within the new architecture.</p> <p>Artworks can provide transcendent and intimate expression and experiences, through content, colour, light and compositional skill.</p> <p>Artworks should be carefully selected to provide specific identified worship foci.</p>	
Consider arts programme integrated in each building per project	Parishes may consider arts projects of their community that could be incorporated into new projects. Consider Community involvement in creating something specific to their project.	
Consider reuse of existing artefacts/art pieces	That each parish consider incorporation of artefacts that may have been saved e.g. stained glass or artworks.	
Consider building smaller chapels or memorial gardens/productive gardens with a worship space within as alternatives to a new replacement church	<p>Consultation with the parishes and the community to the appropriate size and scale of what may be rebuilt.</p> <p>The church should be considered within its environment, be that garden, urban or rural opportunities for simply expressions of faith and worship could exist within these external spaces, and could take the form of productive gardens or memorials etc.</p>	
<b>INTERIOR SPACE</b>		
Consider loose seating	<p>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.</p> <p>The design also needs to consider storage of loose furniture should the space be required to be empty or have less/more seating.</p>	

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# Key Themes

## 4.3 Transcendence + Intimacy - Design Guidelines

Interpretation	Guideline for Application	
<p><b>BEAUTY</b></p> <p>Design well with elegance and beautiful proportions</p>	<p>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.</p>	
<p>Consider emptiness to invoke a fullness and quietude</p>	<p>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.</p>	
<p>Consider using height and light for sense of transcendence and glory</p>	<p>Consider that height and light can be used to lift the spirit and invoke the numinous. Vertical extension and light from beyond are two traditional means of evoking transcendent space.</p> <p>Care should be taken to ensure the spatial qualities and intentions of designs are clearly communicated and understood.</p>	

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# Key Themes

## 4.4 Environmentally Sustainable Design

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Engagement in the consultation process during the formulation of the 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 focussed 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 joy, ensuring each new building is an example of how our cities can transform themselves in a post-carbon world.

*A careful and considerate design of forms, geometry and spatial strategies married with the appropriate material, equipment and functional distribution can reduce the use of resources, greenhouse gas emission and overall environmental impact 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 impact on the environment.

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# Key Themes

## 4.4 Environmentally Sustainable Design

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### Sustainable by Design Protocol

#### 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 product/ materials come from? Are they independently certified? Where were they manufactured? Do they have a large embodied energy?
- **WHAT** impact will selected material have on the environment during their life cycle? Will they off gas or emit harmful substances? Can they be recycled? Will they eventually break down to become part of the Earth's natural cycle?
- **HOW** was the material made? What processes were necessary to bring us the product/material? Were large amounts of green house gases used?

#### 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.

As individual projects are fully defined for design development, it will be possible to incorporate the loose guidelines of the 'Sustainable by Design' Protocol while also taking up the additional challenges of the Environmental Protocol:

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# Key Themes

## 4.4 Environmentally Sustainable Design

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### Environmental Protocol

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 with a construction cost greater than \$7 million will be assessed at the design stage by 3D computer energy modelling carried out by an independent firm of engineers.
7. All new commercial building 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 W/m<sup>2</sup> 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. All new commercial buildings designed by Warren and Mahoney will incorporate storm water management systems to reduce storm water leaving the site.

### New Homes

12. Warren and Mahoney will assess all new house designs under the BRANZ Green Home rating scheme during the developed design phase of the project to ensure that both the design team and the client understand the environmental impact of the design.

Allowing for the substitution of ‘Anglican Diocesan project’ for ‘home’ or ‘commercial building’ in the above guidelines, it is clear these individual protocol points are likely to maintain relevance for all projects to arise from these Design Guidelines.

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# Key Themes

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

Interpretation	Guideline for Application	
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.	Blending 3 Tikanga cultural art-spaces side by side	
Numbers and colours have special meanings.	Colour with cultural significance	
Distance / visual barrier between church and grave yards - Asians superstitious.		
Design into the interior of the church.		
Accommodate a control centre.		
Need future flexibility		
Flexibility for issue by other groups		
Transparency, openness sense of permanence		
Welcoming area on approaching the church Clarity of entrance. Entrances are easy to find	Pare carved lintel	
Create buildings which are more a part of specific environments i.e. oceans, rivers, Avonside	Buildings expressive of natural features	image
Running water is symbolic of life	Consider using water especially in the external landscape, of entrances and courtyards.	
Canterbury - reflect the changing seasons.		
Exotic species are very special. Plant native plants and trees	Creative plantings using native species can foster shared identity.	
Glass to the mountains		
Urban churches to have gardens & water visible for the inside		
Gentle, softness movement (airflow)		
Multifunctional space		
Sensitive cooking & eating arrangements	Consider Tapu and noa realms. Issues of food in church	
Shower or 2 in the Hall for sleep overs	Hall for sleeping - fire rating issues, Marae style	
Use of carvings in some situations	Establish an arts integration program for each project.	
Celebrate Maori saints / martyrs / bishops / local leaders in buildings artefacts	Identify skilled and willing participants. Ensure programmatic control of outputs.	
Find ways to illustrate people in events in Maori Anglican history	Incorporate carvings / images of Māori Saints or important figures in Māori Anglican History	Ancestral Image

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# Key Themes

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

Interpretation	Guideline for Application	
<p>These are strong themes - consider the planning of hospitality and sacred spaces</p>	<p>Consider ātea spaces, pare (carved inlets over openings) and examine the design proposals for entrance and invitation spaces from this point of view and others.</p>	
<p>Surroundings by that immerse people of in their past and their cultural inheritance</p> <p>Some prefer this sense of total immersion and feel nurtured by it</p>	<p>Possibility of heavily carved or patterned chapels indicates the commitment of the parish.</p>	<p>Carved space</p>
<p>Consider different seating arrangements for Pasifika</p> <p>Tapa cloth can be powerful unifying symbol, with the ability to represent many cultures and many stories simultaneously. Consider use of Tapa cloth, in some instances, for furnishing interiors.</p>	<p>Consider use of Tapa - Tapa lighting</p>	
<p>Consider how different cultures can all use the same building and feel welcomed and at home e.g. Chinese, Romanian, Tongan, Samoan, Asian each with their own services and their own needs. Identify and distil their needs down to common universal human needs.</p>	<p>Synthesis and agreement at the briefing stage will be very important where numbers of groups involved. Include landscape works in discussions.</p>	

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# 5.0 Application

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# Application

## 5.1 Site Planning / Sense of Place

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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.

1. Sustainable Tradition  
Churches are often the most elaborate, permanent and 'different' structures in any settlement. This is because they represent agreement amongst their community that they are different, sacred, apart - a sustainable image in the past and future of shared and committed values.
2. Engagement success?  
To engage is not to retire, but it could be to invite. The 'landmark opportunity exists on all of the Diocesan sites. To proclaim belief, to engage and invite, but remain 'different' the task. The 'ambition' to engage, grow and be together as a 'place'. To project the warmth of community and the depth / height of spiritual experience.
3. Relevant, attractiveness, desirability  
What will make this complex attractive and compelling? How will this site connect with its community. Why would members of that community visit, commit, engage and partake of the offered. What need or invitation is projected they could / will respond to?

A decisive architectural statement of presence and invitation is required. Utilising sites to their potential is encouraged. Achieving a sense of place - the achieved whole, needs to be fully considered in any proposal, as it should be a primary objective of building sacred space.

Also at all scales the Church represents the idealised community it wishes to build. If it projects a cluster of unrelated non welcoming components on a site, the communication of warmth and engagement will not be present.

### *Site Planning and Sanctuary Orientation*

In the past, and as can be seen from the enclosed diagrams of many parishes, the guiding tradition of associating Christ's entrance into the world with morning light entering the sanctuary end of the church has been followed, either consciously or by tradition.

From a pragmatic point of view this will always be influential in site planning - on sites where existing sacred spaces remain or remnants of existing planning will tend to influence decisions.

Despite this each new site should confirm or reject this tradition as it could be a formative aspect of planning.

Combined with site size, entrance orientation, a more 'square' proportion footprint and a new found emphasis on the landscape, many sites may generate fewer than expected options.

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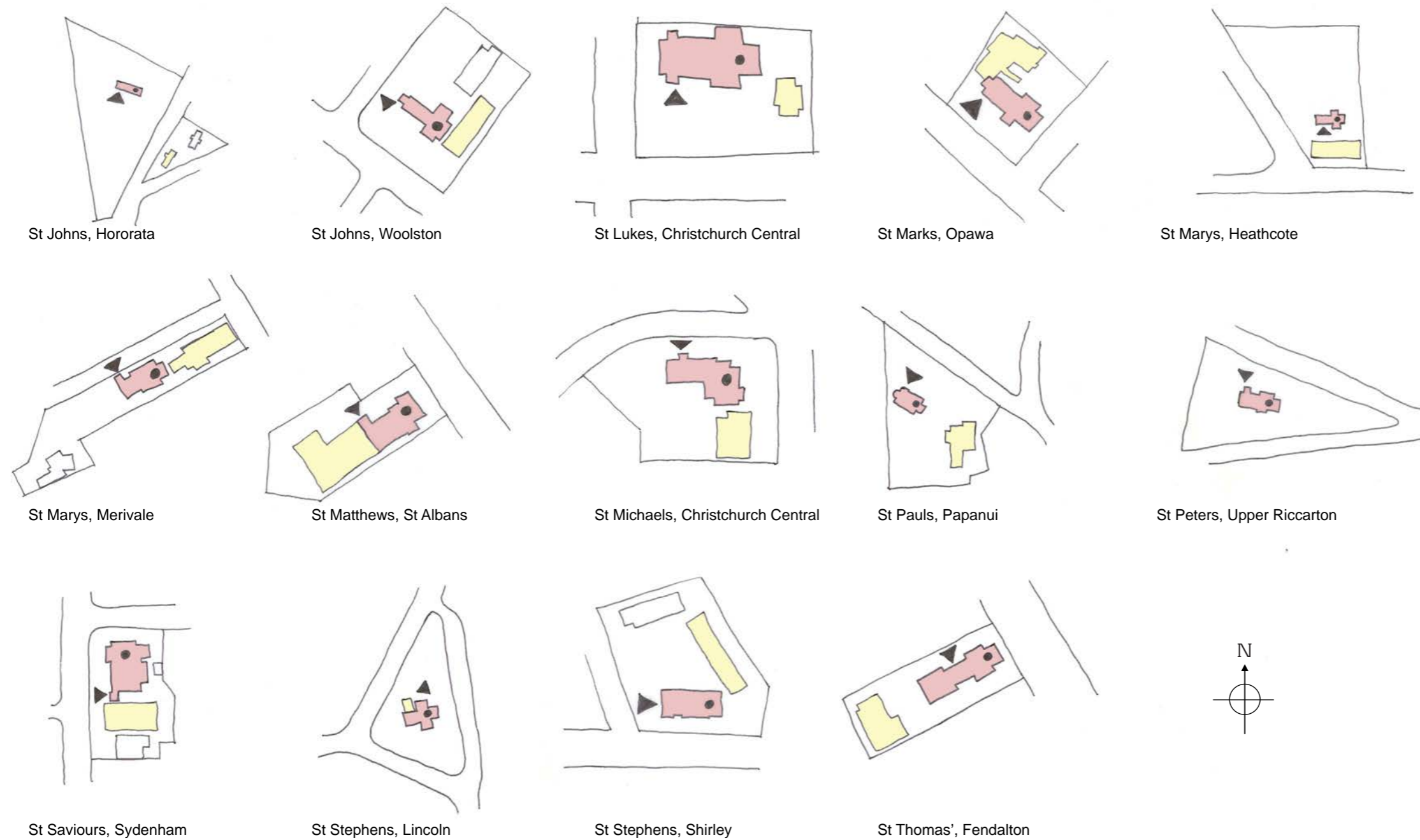
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# Application

## 5.1 Site Planning - Existing Sites



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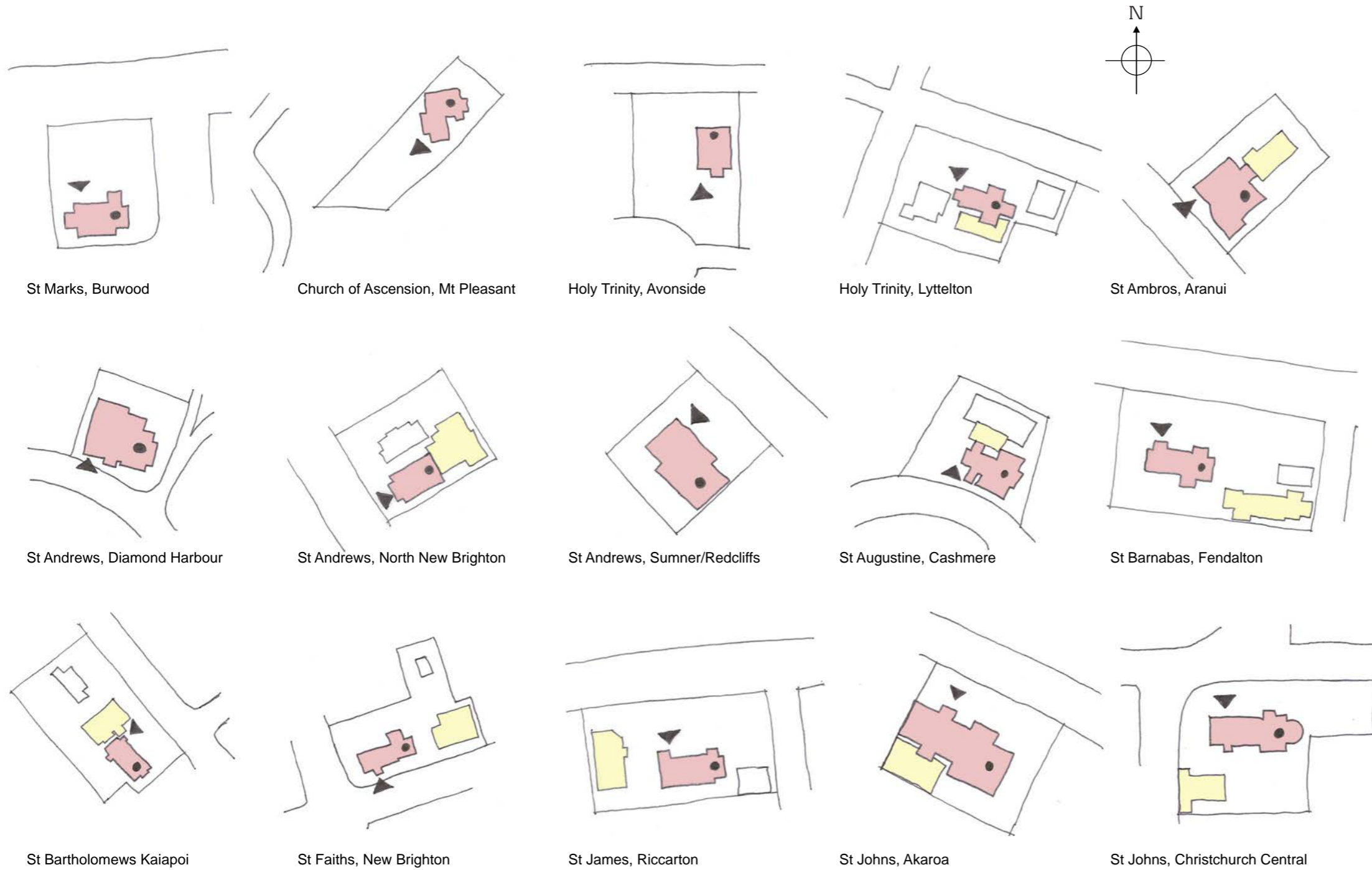
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Key: ▲ Entry ● Altar

# Application

## 5.1 Site Planning - Existing Sites



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# Application

## 5.1 Site Planning and Environment, Accessibility and Community Engagement

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### *Site Planning and Environment*

The environment variables of sun, wind and seasons should also come into play in this to ensure comfort in these spaces.

In Christchurch this means shelter from NE quadrant winds, hard surface underfoot in winter, shelter from sun in summer and greenery 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 enclosure to outdoors space and good orientation and alignment to streets / public space.

### *Site Planning and Accessibility*

Post earthquake, accessibility in terms of the New Zealand Building Code has been required as part of repair for many buildings.

It is suggested that the Church takes a wider view of the term accessibility, in light of the consultation results in community engagement and sacred space, to see it as a fundamental part of its community engagement to integrate the invitation in the site, landscape with accessibility.

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

Raising and inclining larger areas of landscape surface and redesigning to include this in the integrated landscape is recommended. This also accords with the recognition of the atea spatial form as communication of welcome and challenge. Landscape and design ideas which do not support this should be assessed on their merits but challenged for their strategic fit.

### *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 suit more prominent community spaces.

In all cases the Parish must welcome, making a physical offer of accessibility and warmth, and communicating visibly the existence of sacred space on the site.

We feel post consultation that this is best achieved where the landscape takes a positive part in the process, that the invitation involves a sequence of steps and a sympathetic and functional relationship between the parts.

Below some simplified diagrams show a number of approaches to this issue, attempting to raise the appreciation of the relationships between the parts of the 'campus', to facilitate discussion.

# Application

## 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 EXPRESSED)

<p><b>SUSTAINABILITY</b> (FAITHFUL STEWARSHIP)</p>	<p>BEAUTY</p>	<p>SPIRITUAL NOURISHMENT</p>	<p>FLEXIBILITY</p>
<p><b>AMBITION</b> (CHRIST CENTERED MISSION)</p>	<p>GROWTH</p>	<p>MISSION</p>	<p>BEING TOGETHER + WORKING TOGETHER</p>
<p><b>RELEVANCE</b> (YOUNG LEADERS)</p>	<p>INSPIRATIONAL LEGACY</p>	<p>CONNECTION</p>	<p>PARTNERSHIP</p>

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# Application

## 5.2 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.

SUSTAINABILITY

BEAUTY

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

- 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 will enjoy a spiritual dimension in their lives.
- Teach, baptise and nurture belief.
- Respond to human needs through loving service.

SPIRITUAL  
NOURISHMENT

BEING TOGETHER +  
WORKING TOGETHER

- Create spaces and places that weave together the community's secular and sacred needs
- Encourage collective and voluntary involvement in the life blood of the church.
- Inspire those who give their time and energy to continue and to bring others with them.
- Making new buildings is affirming, exciting, communal and highly visible. Capitalise on this aspect of this new era of the church to connect with and inspire a new generation.

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# Application

## 5.2 Ambition

- Review the existing physical portfolio & operational structure
- Don't accept retrenchment, consolidate in order to grow
- Don't rebuild at present where there are no needs to serve & no value created
- Retain land, however accept that some sites may remain in "fallow" for some time
- Nurture and empower the next generation of Clergy and Parishioners to succeed
- Consider short, medium and long term strategies to fulfil mission
- Consider the rebuild as an event
- Build community hubs for clergy, lay leaders & the wide community

**AMBITION**

**GROWTH**

- Increase connection between support spaces and public realm to invite openness and invitation
- Consider activities and functions that are visible to the street
- A natural connection between spaces used for community and sacred purposes - to break down traditional barriers to entering sacred space
- Explore concepts of how transition between public community and sacred spaces could be enhanced

- Provide Buildings that support Christ Centred Mission as a strategic goal of the church. The '5 marks of mission' provide a framework:
  - To proclaim the good news of the Kingdom
  - To teach, baptise and nurture belief
  - To respond to human needs through loving service
  - To seek to transform unjust structures of society
  - To protect the integrity of creation and sustain and renew life on earth
  - Church could be seen as an energised hub for social justice, service and spiritual renewal.

**MISSION**

**FLEXIBILITY**

- Integrate church with the community in support spaces
- Weave together communities' secular and sacred needs
- Adaptability within sacred space
- Changeability of walls and furniture
- Implement technology solutions that support a range of activities (wireless internet, audio visual technologies, fixed power & data, video conference)

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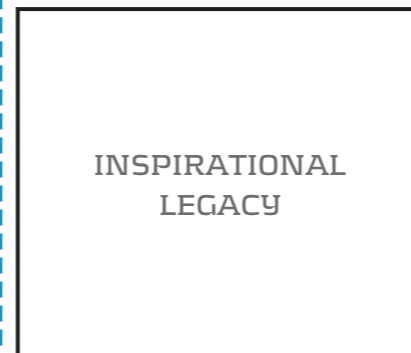
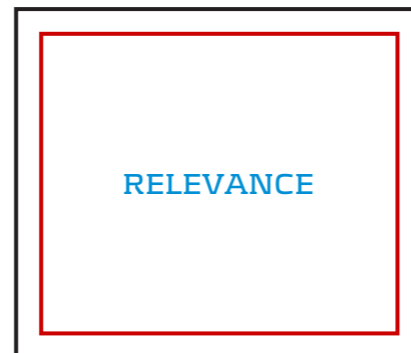
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# Application

## 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



- We have inherited a powerful legacy
- We are at a formative moment
- Beyond contemporary - reach forward
- Honour the past through appropriate re-use of artefacts and materials
- Honour the memory of what has been lost
- Create exemplar sustainable architecture that future generations are pleased to inherit

- Comprehensively and clearly connecting through integrated design in our architecture, technology and communication.
- Respect for context - natural and urban functionality
- Increase connection between church spaces and public realm
- Increase connection between sacred space and community spaces



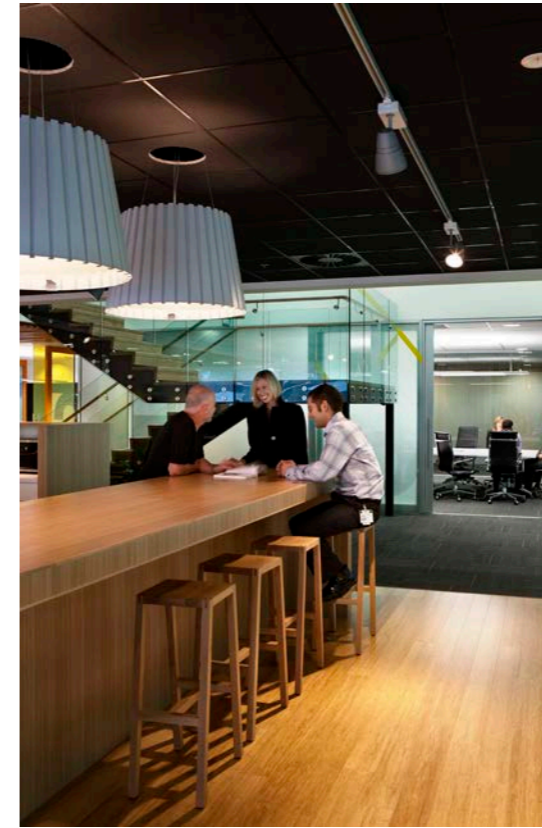
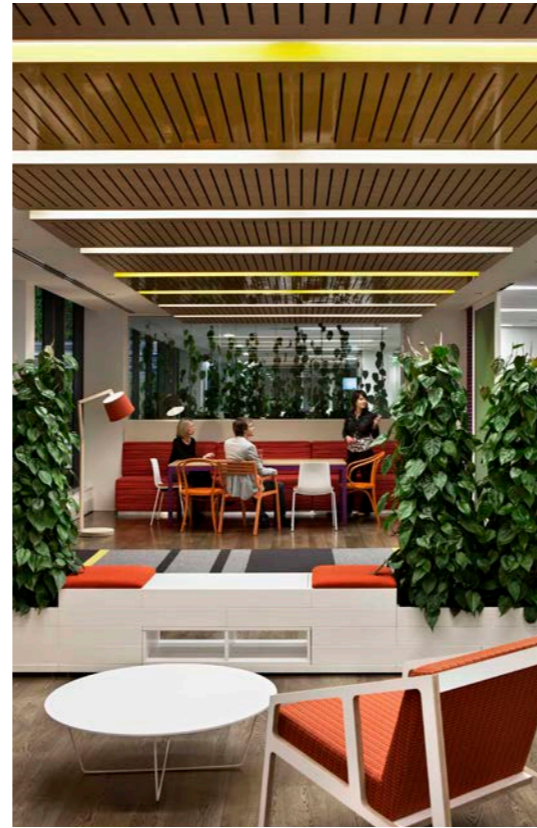
- Consult widely with and involve the local community
- Capitalise on the rebuild to renew the connection between each local community and its local church
- Form new and enduring partnerships with institutions.

# Application

## 5.3 Community Hubs and Working Hubs

*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.



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# Application

## 5.4 Integrated Communication Design

- Consider investment in the communication strategy of the Diocese in parallel with and support of investment in the rebuild.
- Creating a successful marketing and communication 'Ecosystem'. Brand Design, Engaging, Communication, Information distribution, Signage and Way finding.



Hardcopy Hand-out at Gallery



Advertisement for Family Oriented Programmes

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# Application

## 5.5 Integrated Communication Design

- Building signage and street banners are clear, bold, modern and colourful and are 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.

Building Signage  
Lorne Street



Website Landing Page



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# Application

## 5.6 Partnerships

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- Consider investment in partnerships in parallel with and support of investment in the rebuild.
- Identifying how partnerships can aid the delivery of the Dioceses’ strategy and the Guidelines’ strategic framework
- Combining and sharing resources with like-minded institutions to create logical and enduring partnerships that add value.

## 5.7 The Rebuild as an Event

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### Leading in Creating an Expression of Christchurch’s Future

*“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 response times. The process of building takes years as well the decision-making process and programme for re-instating buildings.

The opportunity of the rebuild however is to lead in the short term 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 to the earthquake 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 toward longer term enduring recovery.

- Consider investment in the rebuild as the beginning of a new era, as opposed to the making good of damage done.
- Communicate this clearly and outwardly to the community
- Appreciate the potential brand-power of architectural landmarks, and plan how to use the building programme to position the Diocese successfully.

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# Application

## 5.8 The Rebuild as an Event



### BUILDING AN ENDURING AND POSITIVE PROFILE

#### The Expected Response

- New church buildings on existing sites
- Known processes, risks managed
- Landmark architecture
- Inflexible once committed
- Substantial outcomes
- Long term high quality outcomes
- Large investment
- Consultation within existing church community

### REVITALISING THE PROFILE THE REBUILD AS AN EVENT: VISIBLE, RELEVANT, LEADING

#### 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.
- Non site-specific. Bold. Inviting. Creative.
- 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 action, not words.



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## 6.0 Conclusions

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# Conclusions

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- 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 very open and welcoming spaces.
- 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.
- The essential and unique spiritual function of the church must be sustained, and made more available and inviting.

## Conclusions

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## 7.0 Appendices

# Examples of Feedback Forms

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# Appendices

## Examples of Consultation Feedback Forms

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### Introduction

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

Following are a few examples of what we received in response.

### 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:

Three forums will take place from 5:00pm – 8:00pm at the following locations throughout the Diocese. The forums will be small group discussion based and you may arrive and leave anytime throughout the evening to participate and share your ideas.

#### 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
- Transcendence and Intimacy
- Visioning our Future
- Bi-culturalism, 3 Tikanga, Multiculturalism



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# Appendices

## Examples of Consultation Feedback Forms

### Sacred Space

#### Arranging Spaces to Support Worship and Congregational Life

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. What could the church of the future be like? How might the architecture reflect and support the word and sacraments? How might this differ for worship times? Or should it differ?
 


*Functional spaces where people can feel welcome, made by a variety of groups, variable furniture - flexible use of spaces.*
2. How might the new work remember the churches that have been lost?
 

*up to individual parishes.*
3. What might the relationship be between the sanctuary/chancel and the congregation? Is it higher or lower? How do you like to receive the Eucharist?
 

*Do you need one? (architectural view) can be created with a "recessed" or "in" space. allow table only, leaning made. Good view. space available for work of in approachable, or clergy. How would you like the congregation (facing to itself)? Should people face the sanctuary or be facing each other?*

*I like congregation facing east/altar or in a semi-circle. I think movable furniture is very important to enable different moods throughout of service.*

Please return form to: [cpdesignguidelines@warrenandmahoney.com](mailto:cpdesignguidelines@warrenandmahoney.com)



### Sacred Space cont.

5. Many churches have a space for a choir - What do you think is a good relationship between the choir and the congregation?
 

*Important not to create "performance audience" mentality. If possible, have choir to the side or facing in same direction as congregation.*
6. What is the best way to support baptism? Where should the font be? Should it relate to outside?
 


\_\_\_\_\_
7. What could the Church Hall of the future offer? What functions do you see it supporting? What could it be like? Is it part of the church or separate?
 

*What space for community groups & youth groups. Needs to support various ball games and large influx of members. Part of the church if easier, but separate building etc.*
8. How might an outdoor space support worship and community? What services and gatherings might you see it supporting?
 

*What about garden space for reflection & prayer. Could be useful. Need space for youth group games (not a soccer field).*

*Consider: "indoor soccer fest" if a church doesn't have somewhere for youth group to play indoor soccer/similar raucous games, this church will struggle to grow.*

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### Sacred Space

#### Arranging Spaces to Support Worship and Congregational Life

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. What could the church of the future be like? How might the architecture reflect and support the word and sacraments? How might this differ for worship times? Or should it differ?
 


*Good practical preaching space - often good for technical theatre.*
2. How might the new work remember the churches that have been lost?
 

*Not important. Best for names?*
3. What might the relationship be between the sanctuary/chancel and the congregation? Is it higher or lower? How do you like to receive the Eucharist?
 

*No divide. Need open space. Eucharist should be part of the congregation, among the congregation.*
4. How would you like the congregation relate to itself? Should people face the sanctuary or be facing each other?
 

*Not. Don't have a sanctuary. Sit in a wide arc.*

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### Sacred Space cont.

5. Many churches have a space for a choir - What do you think is a good relationship between the choir and the congregation?
 


*No choir. Have a space for the latest technical sound gear - two types of music. Likely to be one most prominent. Music stands should be to the side of the front.*
6. What is the best way to support baptism? Where should the font be? Should it relate to outside?
 

*No exterior.*
7. What could the Church Hall of the future offer? What functions do you see it supporting? What could it be like? Is it part of the church or separate?
 

*A place to hold footbells around. Kitchen spaces. Small rooms for small group discussions.*
8. How might an outdoor space support worship and community? What services and gatherings might you see it supporting?
 

*Community garden spaces - A community gathering point.*

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### Transcendence and Intimacy

#### Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. Bishop Victoria has asked "How do we sing the Lords song". How might the church support you in "singing the Lords song"?
 


*Training, encouragement and making me excited about doing it.*
2. An important aspect of worship spiritual life is the uplifting of spirit; the transcendence of things that we may feel bound by. How might this uplifting aspect be supported by the church?
 

*Good preaching.*
3. What qualities of space and light do you like in the sacred space of the church?
 

*No opinions - unless probably lots of light?*
4. Church architecture can create a sense of awe and wonder, and of reverence and deep reflection. What qualities would you like the church to have?
 

*Functionality - the buildings are used to be used for practical purposes eg. side playing football at just points.*

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### Transcendence and Intimacy cont.

5. Please share experiences of church architecture that have moved you? What was it that you responded to?
 

*No strong experiences.*
6. The spiritual life also requires stillness and listening. How might the church support you in this?
 

*No strong opinions.*

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### Transcendence and Intimacy

#### Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. Bishop Victoria has asked "How do we sing the Lords song". How might the church support you in "singing the Lords song"?
 


*Encouragement and leadership of clergy (including music) by both clergy & laity.*
2. An important aspect of worship spiritual life is the uplifting of spirit; the transcendence of things that we may feel bound by. How might this uplifting aspect be supported by the church?
 

\_\_\_\_\_
3. What qualities of space and light do you like in the sacred space of the church?
 

\_\_\_\_\_
4. Church architecture can create a sense of awe and wonder, and of reverence and deep reflection. What qualities would you like the church to have?
 

*\* Rooms which rise towards the highest point (transverse) to have similar (stepped) circles with light or music placed can be supported (in the sanctuary) by elevated seats. (possibly mezzanine).*

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### Transcendence and Intimacy cont.

5. Please share experiences of church architecture that have moved you? What was it that you responded to?
 

*Parade, front screen pews elevate me from below. Uplifted & from God.*
6. The spiritual life also requires stillness and listening. How might the church support you in this?
 

*By leading & preaching in words of meditation. Liturgy with more dignified silence.*

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# Appendices

## Examples of Consultation Feedback Forms

### Sustainability

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. With our community's growing interest in sustainability in buildings and lifestyles, what aspects of this would you want to see embodied in your church?

*design of buildings: sustainable materials, take into account cool storage of building materials, energy to minimise heating costs, integrate double glazing, use sustainable energy sources, electricity, green roofs, rainwater harvesting, etc.*

*set in place systems for sustainable management of church property, etc. place recycling bins, water conservation (eg. water but only if you can't get it from the tap), etc.*

*look particularly at sustainable lifestyles.*

2. 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?

*design and purchasing decisions sustainability*

*same as above church property should exemplify it*

*provision of sustainability systems should be a model for provision to town, schools, clergy, etc.*

*wood - local or sustainably sourced*

3. How would it be reflected in new buildings and settings?

*sustainable design of buildings*

*sustainable use of land to use available space*

4. How would it be reflected in existing buildings and settings?

*basics: double glazing, energy efficient lighting, etc.*

*big environmental affective and even more especially if economically beneficial biggest area:*

*heating: insulated? double glazed? thermal curtains? efficient boilers?*

*is power needed? can lighting be minimised? Recyclable printing?*

*cheap change: recycling, energy saving light bulbs, energy saving water taps, etc.*

Please return form to: [cpd@anglicanlife.org.uk](mailto:cpd@anglicanlife.org.uk)

### Sustainability cont.

5. Is the church balanced and sustainable in its environmental, economic and social outlook?

*currently not enough emphasis on environmental sustainability, but getting better. it has. Need to balance economic + environmental stewardship. BUT church must set the example providing sustainability ABOVE economic. Making the environment ~~cheaper~~ cheaper. Need to make financial targets for sake of environment. (Remember: some environmental change: SAVE money too)*

6. How could it be more so?

*Need policies to help assist people make decisions between economic/social/environmental priorities.*

- how much is too much to invest in changes that help the environment? (design, energy saving, etc.)*
- which changes help environment most, that are financially affordable?*
- which changes would be economically beneficial?*
- what environmental costs (eg. creation of waste, air travel, huge petrol use) are UNACCEPTABLE?*
- what expenditure on non-necessary items is acceptable, vs. gifting money to less financially well-off parishes / community needs?*

Please return form to: [cpd@anglicanlife.org.uk](mailto:cpd@anglicanlife.org.uk)

### Sustainability

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. With our community's growing interest in sustainability in buildings and lifestyles, what aspects of this would you want to see embodied in your church?

*Renovate garden on church land, install low energy features on newly refurbished buildings. Low carbon paint or wood panel features.*

2. 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 buildings should be designed with a conscience that everything inside the church may need to be re-created.*

3. How would it be reflected in new buildings and settings?

4. How would it be reflected in existing buildings and settings?

Please return form to: [cpd@anglicanlife.org.uk](mailto:cpd@anglicanlife.org.uk)

### Sustainability cont.

5. Is the church balanced and sustainable in its environmental, economic and social outlook?

6. How could it be more so?

*By increasing numbers in their own houses, sustainability - even helping by "max power" & "max" loans to modify power houses & houses beyond the point.*

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### Engaging the Community

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. What is the role of the Anglican Church in the community today, in your view? Does this differ from the past? Should it differ from the past?

*same as always, should be the face of Christ, loving & serving the community. Anglican churches should be a welcoming space and a hub of outreach activity and activity that blesses community.*

2. How important (or essential) is tradition for the Anglican Church in your view? Should the church embrace tradition or look to new traditions?

*Look to new ~~traditions~~ where we have some from history, our direction, but we must listen to direction of society and respond to that. This will mean being open to change in every aspect of our traditions.*

3. Does the Church engage effectively with the community at present? Can you expand on this?

*In pockets: the existing bits to me are the community outreach programmes - youth groups, music, music, help for elderly and vulnerable. Also, etc. etc. There are in action and well attended these are examples of effective engagement. We cannot rely on people of effective engagement. We cannot rely on people of effective engagement. We cannot rely on people of effective engagement.*

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

*What youth groups, 24-7 youth centre etc. Be above good! we could work more on making our evening service better serve the high schools that attend.*

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### Engaging the Community cont.

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

*Should be (and is to a extent) a venue for community groups. Should enable all kinds of activities, from which relationships are formed and people invited into the family of Christ.*

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

*YES As much as possible. We are here to serve community.*

*we should offer our facilities to other groups*

- 1) simply because it serves them*
- 2) because it helps build relationships through which we can show Christ*
- 3) because it makes people comfortable in "church" space, and breaks down barriers. People are more likely to feel at ease if the space is feel comfortable to come in.*

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### Engaging the Community

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

1. What is the role of the Anglican Church in the community today, in your view? Does this differ from the past? Should it differ from the past?

*A key provider of goods work. A critical/profitable role in contemporary social/political/economic issues. Mission should be number one priority. Finance activity / church funds should be explored.*

2. How important (or essential) is tradition for the Anglican Church in your view? Should the church embrace tradition or look to new traditions?

*Theological tradition is crucial. Church practice, style or can be separated from theology, is highly negotiable.*

3. Does the Church engage effectively with the community at present? Can you expand on this?

*Churches could be more mission. Churches should consistently track and act on how they can present the picture of Jesus to the community and work people to faith.*

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

*Yes.*

Please return form to: [cpd@anglicanlife.org.uk](mailto:cpd@anglicanlife.org.uk)

### Engaging the Community cont.

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

*community gathering could be offered. Churches should ~~provide~~ serve as community gathering centres.*

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

*Yes - because that's probably what Jesus would do.*

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# Appendices

## Examples of Consultation Feedback Forms

### Biculturalism, 3 Tikanga, Multiculturalism

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

**Tikanga Maori - Biculturalism**


History through to the present day:

1. Historically, how has the Maori Anglican church evolved?

2. Is this a strong movement today?

3. What churches are Maori or are Maori represented in throughout the Anglican community in Canterbury?

Please return form to: [cpdesign@diocese.org.nz](mailto:cpdesign@diocese.org.nz)



### Biculturalism, 3 Tikanga, Multiculturalism cont.

Tikanga Pasifika

1. How is Pasifika represented in the Canterbury Anglican community?

Multiculturalism


1. Describe the relationship between the church and other cultures.

2. How is the church influenced by other cultures?

3. Are there other cultures which constitute specific congregations in Christchurch or are they represented throughout the Anglican congregations?

4. What qualities does the church want to express to Maori, Pasifika & other cultures i.e. transparency, confidence of cultural identity & expression, engagement, trust, flexibility, strength, safety, inspiring?

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### Biculturalism, 3 Tikanga, Multiculturalism

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:

**Tikanga Maori - Biculturalism**


History through to the present day:

1. Historically, how has the Maori Anglican church evolved?

2. Is this a strong movement today?

3. What churches are Maori or are Maori represented in throughout the Anglican community in Canterbury?

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### Biculturalism, 3 Tikanga, Multiculturalism cont.

Tikanga Pasifika

1. How is Pasifika represented in the Canterbury Anglican community?

Multiculturalism


1. Describe the relationship between the church and other cultures.

2. How is the church influenced by other cultures?

3. Are there other cultures which constitute specific congregations in Christchurch or are they represented throughout the Anglican congregations?

4. What qualities does the church want to express to Maori, Pasifika & other cultures i.e. transparency, confidence of cultural identity & expression, engagement, trust, flexibility, strength, safety, inspiring?

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### Visioning Our Future

Church Property Trustee Earthquake Response Design Guidelines Participation Form

We offer the following discussion points:


1. Setting aside all constraints and the complexity and challenges of what we face, what would be the ultimate outcome for the church - both your church locally, and also the Diocese as a whole - of this rebuilding process?

2. Do you have a vision for how the church of the future could be fulfilling for your personality?

3. Do you feel new churches should be contemporary in their architectural expression, or closely resemble the heritage architecture of the past?

4. Would you like to see construction materials and artefacts saved and incorporated in to the new buildings?

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### Visioning Our Future cont.

5. If there was one area you would like the team to focus on in developing the design guidelines for the Diocese's earthquake response what would that be?

6. Do you see ways in which the church can gain strength in responding to the earthquake to meet the needs of today's community? In your view what are those needs?

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