



Appendix Seven:

A summary of typical Church property requirements



Principle:

“Property is both a place and form of proclamation of the gospel...”

(Theology of Property, Synod of VicTas 2008.)

Explanation:

The church is people, called to Christ’s Way as the people of God. The Church – the community of Christ’s body – is at the heart, the centre of any property and real-estate consideration.

People matter. Above all else, people matter. Inclusion of people as they are is the starting point. Relationships between people are foundational. Relationships between people and the Other – the Holy, God – is essential. God who lives and abides amongst us all, whose life finds expression in our own, is intimately connected to place, and therefore to property. We are known by God; know that those around and with us are known by God. And we get to know something about God, as well as being known of and by God in these places.

In these places, through the relationship they facilitate and make possible we share in some experience or other by which we are transformed. In the relationships these places enable, we are enriched and changed by the stories we hear and share, the experiences we have as individuals and communities, and the witness to the life that comes from beyond to inspire and enthuse us. Our vocation is intimately connected to these relationships, narratives and places that curate them.

Property as real-estate has the potential to be a ‘thin place’ to Christian spirituality – a place where the Holy seems easier to encounter, and where people seem more ready to be encountered by the Holy. It is not necessary for these places or properties to be owned by the Church. It is enough that they are identified with the lively, active presence of the people of God. Property and real-estate is both a place and a form of proclamation of God’s being and good news of reconciliation, restoration and renewal. Property is one of the ‘tools’ available to the church to be applied in such ways as may enable Christ to bear witness to himself in the neighbourhood and wider community.

Christian Identity Characteristics:

Drawing on data and experience gained from Major Projects Business Cases, Asset Strategy Program, and various church property publications.

| Characteristic | Design elements may include |
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| Human scale | <ul style="list-style-type: none"> ■ A built environment that gives high priority to facilitating positive human relationships in both interior and exterior spaces ■ Usable walkways between built spaces ■ Corners and niches – rather than straight lines ■ Natural meeting spaces – for two or more people ■ Natural gathering places – for groups, small communities and congregations ■ Blending of external and internal places / areas ■ Close attention to multiple directions of people flow ■ Cladding colours merge with plantings and gardens ■ Multiple transition spaces – such as alfresco ■ Multiple small and medium capacity spaces predominate, rather than large scale auditorium styled spaces |
| Liminal spaces and places | <ul style="list-style-type: none"> ■ A built environment that enables the intermingling and intersection of secular and sacred ■ Multiple ‘veranda’ spaces that enable the transition from exterior to interior, from street to building, from one interior space to the next, from areas of intense relationship (foyers, lounges) to places of withdrawal and solitude ■ Changing décor – rather than universally themed décor through a building [changing décor suggests changing nature of and use of spaces] ■ A village community reflected in the build rather than theme park or large scale commercial /shopping centre style ■ Spaces that can be curated by the hosting or guest sub-communities – open to changing installations, displays, exhibitions; very flexible spaces that offer many options for furnishings, future arrangements ■ Curated spaces that facilitate intimate connections to and with fine arts – reading, storytelling, drama, paintings, sculpture, music, study spaces, culinary spaces... |
| Flexible space | <ul style="list-style-type: none"> ■ Easily rearranged to suit the purposes of multiple occasions, gatherings, dispersals and dismissals ■ Spaces that can be down or up sized to suit variously sized groups and gatherings ■ Spaces for administration and serving relationship that attend to various human needs ■ Spaces that can curated for intimacy of small communities, but also be rearranged to suit more performance and celebrative occasions ■ Working spaces – for craft, fine art, kinetics - dance and movement, consultation and meetings, for the politick of the communities using the property |
| Worship shaped | <ul style="list-style-type: none"> ■ The shape of the buildings and flow of people into and within them, then from inside to out into the neighbourhood must reflect the unique character of Christian worship as: <ul style="list-style-type: none"> - Christ centred - A public practice - An inclusive practice - A spiritual practice shared in community - A conversational / dialogical experience between the God of community who calls and forms the gathering, and the people who are dispersed into God’s mission in the world - A sacramental practice (baptism and the Lord’s Supper) - A healing practice – where God reconciles people to Gods-self and each other, restores them and renews their vocation ■ Variously sized and style spaces suitable to maintain the centrality of a Christ-centred worship but able to be curated to evoke diverse / various styles of Christian worship ■ People flow easily connected to access to others elements of the property / building. |

| Characteristic | Design elements may include |
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| <p>Hospitable spaces and places</p> | <ul style="list-style-type: none"> ■ Welcoming in architecture and ambience ■ Inviting of exploration ■ Suggest openness and connectivity, generativity and community making at every point and in every element ■ Accommodating spaces – that invite guests to become hosts and hosts to become guests ■ A play place and space, as well as a rest, learning, reflection, healing and work place and space ■ Accessible by people of all ages and specific age groupings ■ Communicate welcome and inclusion to people of no faith and all faiths, while being a particularly Christian place ■ Enabling spaces that welcome contributions from all comers ■ Memorable paces and spaces to depart from – making a mental note to repeatedly return |
| <p>Healing spaces and places</p> | <ul style="list-style-type: none"> ■ Communicate the cruciform nature of the church, the body of Christ ■ Sanctuary clearly offered in architecture and humanity incorporated ■ Quiet spaces and places – for solitude, personal worship, ■ Welcoming of persons wishing to engage in individual spiritual Christian disciplines – as routines or regular commitments ■ A place of and for prayer – public and private ■ Sensory spaces where sounds, aromas, touch sights and taste communicated their contributions to human healing ■ include caring places and spaces ■ facilitates, enables and celebrates relationships ■ Share an ambience of joy and gladness ■ Offer places and spaces in which to care for the sick and dying, and within which to journey and abide deeply with those who mourn and grieve death and departure of loved ones ■ A place for public grief and mourning, a meaning-making place in the experiences of disaster and trauma |