Christians in Community

Master Thesis Explanatory Document
Supervised by Graeme McConchie

Lydia Garratt
09 631 5287
“Heaven is My throne, and the earth is a footstool for My feet. What kind of house will you build for Me, says the Lord, or what is the place of My rest? Has not My hand made all things?”

Acts 7:49-50
Abstract

How could a community of Christians live within an urban setting and engage effectively with the lives of those around them? How might such an establishment be informed by the kind of Christian-living encouraged and influenced in the Bible?

This project responds to the particular environment it is established in, meeting the needs of the wider community it serves. It provides a setting for Christian inhabitants to live and work within the same complex whilst demonstrating to society how a Christian would go about from day to day. The services and spaces generate a human thoroughfare and scene of interaction within the building. The architecture encourages interactions, giving the setting and atmosphere for one to feel at ease; a respite from the world outside. It draws people out of their day to day lives and into a sphere, a realm, where they can relax, contemplate, "people-watch", or interact with their community.

In regards to the Christians who live in community on this site, they are spatially arranged to be in a position to either invite others into their homes, or sometimes to withdraw and take time for themselves.
# Table of Contents

Abstract 1

1 Introduction 3

1.1 Research Problem 4

1.2 Methodology 5

1.3 Scope and Limitations 5

2 Current State of Knowledge and Practises 6

2.1 Monasteries 7

2.2 Early New Zealand Communities 12

2.3 Living in Community 12

2.4 Community Service Agencies - Four Prominent Organisations 17

2.5 Community Initiatives and Activities 18

2.6 Project-Relevant Biblical Truths 20

3 Site 24

3.1 Selection 25

3.2 Description 27

3.3 Context 32

3.4 Site Demography 32

4 Project 33

4.1 Introduction 34

4.2 Programme 34

4.3 Design Developments 37

4.4 Research Application 52

4.4.1 Biblical Truths 52

4.4.2 Architectural and Social Precedents 53

5 Conclusions 55

5.1 Critical Appraisal 56

Appendix A Site 57

Appendix B Research 58

Appendix C Concepts/Development 59

Appendix D Final Design Drawings 60

List of Figures 61

Bibliography 62
1 Introduction
1.1 Research Problem

How could a group of Christians be situated in an urban environment in an unsegregated and Biblical way? There have been numerous Christian communities which encourage a separation and distance from ‘the world’, yet the Bible speaks of living day to day in this world and not being a part of it.

Christians are often involved with community services and needs. This is to administer help to those who need it, to live an upright life by works. There is nothing wrong with this, it is indeed honourable. Yet Christian living and working are often two separate areas, living and doing certain things in public, but then living and acting in another way once one is out of that environment. These areas of life could be joined in a physical way to influence the outward expression of how Christians live and to present this view to public. The Christians who live on this site are spatially arranged to be in a position to either invite people into their homes, or to withdraw from the complex as a whole and take some time for themselves.

The focus of the Bible is on Christ and His church. It should be mentioned that the church in the Bible is not a building but a group of “built” Christians who are filled with Christ. This architecture project will explore possibilities and ways this could functionally and spatially be expressed.

Other architectural features will draw some influence from illustrations used in the Bible. These illustrations all show different aspects of Christ and the church. I should also state now that there are different interpretations of Biblical truths. The Biblical truths I will draw from will be explained and supported up with verses from the Bible.
1.2 Methodology

The methodology of this project was mainly design-by-research. I spent most of the first semester researching the site, the needs that could be met in Newmarket - The geographical focus of my investigation; and ways in which the Bible could relate to architecture. The building arose from my assessment of the needs of the community (Christian and at large), and from the different functions it would thus provide. In other words, the social structure would impact the architectural form.

Another area of research related to how I could encourage more interaction between the occupants and the occasional users of the building. Therefore access from and to public transport and future developments, which would contribute to the traffic on this site, were considered in the design. The ways in which people would move through the site and the building would affect the design outcome. The arrangement of residential apartments and how they were placed in the building would also affect these interactions between people. A central core with thoroughfare axis' makes it straightforward and uncomplicated to manoeuvre through the building. This also gave a governing geometrical arrangement to the scheme.

Research turned into design. Design which explored the functional aspect of this project progressed further through application of Biblical references and in response to the surrounding city-scape. This influence from the surrounding buildings and Bible references were blended with the function requirements of the project and both combined to produce the final outcome.

1.3 Scope and Limitations

The scope of research included the Bible, and writings of biblical research. Other community projects and services were investigated and the site was analysed to cater for its specific needs.

What will not be included, or occupy a great part of the research, will be religious, Christian architecture such as churches, cathedrals and chapels. The development through research came directly from Biblical principles and other social and environmental findings. However there are examples of Christian communities that helped with the design considerations of this project, such as monasteries. This is because they explore the relationship between Christian and non-Christian people and the ways in which Christians could live Biblically. For example, in the last book of the Bible, Revelation, there is a description of the "New Jerusalem"\(^1\). This is an illustration of a physical city, heaven, or utopia which could be interpreted literally or it could be interpreted with other references in the Bible to a group of Christians.\(^2\)

This project will be influenced by my belief in biblical truths.

\(^1\) *The New Testament*, RVS, Revelation 21

\(^2\) *The New Testament*, RVS, Revelation 21 footnote
2 Current State of Knowledge and Practises
2.1 Monasteries

Monasteries are one of the earliest forms of a structured and developed Christian community. It is believed that the oldest monasteries were established in Egypt. Starting from individuals seeking a life of solitude, to groups of men or women corporately removing themselves from the world, these communities grew and developed into monasteries and convents.

The word ‘monastery’ is derived from the Greek word, ‘monachos’, which means ‘living alone’. From the third century in Egypt, Christian hermits started separating themselves from society to seek out a spiritual life. One of the founding fathers of this tradition was called Saint Anthony, also known as Anthony the Great. He was born in 251 A.D. in Egypt. As a young man he became an ascetic and removed himself from society for twenty years, thus establishing a tradition that would lead into the monastic life of solitude, practical work, and prayer.

The most extreme hermits condemned everything human as sinful, grazed like cattle, loaded themselves with weights, damned the wealthy, and believed the married were excluded from eternal salvation. Others believed they were serving God by acting as fools, and stranger yet, others would chain themselves to trees for decades. This showed a desperation to reach God, to find something more meaningful in life.

Saint Basil the Great (330-79 A.D.) followed a less extreme form of cenobitic monasticism. Cenobitic derives from the Greek words ‘koinos bios’, meaning, ‘common physical life’. St Basil added this cenobitic or community form to the existing solitary hermit living. This tradition of life developed and grew, communities of monks holding all possessions in common and living a simple life in pursuit of spirituality. Monks would follow a strict time schedule of prayer, Bible reading, and physical labour.

In 451 A.D., the Council of Chalcedon forbade any new monastic communities forming without consent. This meant that the time of experimentation in monastic living was near an end. New monasteries would now need to adhere to rules and regulations.

St Benedict (480-547 A.D.) established a monastic Rule based on these earlier forms of monastic regime. Monks of the central Middle Ages would follow a set way of life of prayer and common worship. Their daily life would revolve around rituals within the cloister, dormitory, refectory and church. St Benedict believed, “...idleness is the enemy of the soul.”. Therefore the days of a monk was kept in activity, whether worship, contemplation, study, or manual labour. Study and education was one way to keep out of idleness. Monasteries also took on the

---

5 Gascoigne, HistoryWorld web, ‘History of Monasticism’
6 Coptic web, ‘Saint Anthony – Father of the Monk’
7 Hellier, Monasteries of Greece, pg 1
8 Ibid pg 15
10 Hellier, Monasteries of Greece, pg 12
11 Hellier, Monasteries of Greece, pg 22
12 Gascoigne, HistoryWorld, ‘History of Monasticism’
13 Brooke, The Rise and Fall of Medieval Monastery, ‘Preface’
responsibilities of educating boys and the running of orphanages. Another factor of St Benedict’s Rule was that all things were held in common. This refers back to the New Testament Christians, who also held all things in common.\textsuperscript{13} In the Carolingian Empire, by the end of the ninth century, there were over 1000 monasteries that had been established. The architecture of these Carolingian monasteries is expressed in the plan of St Gall. The plan for St Gall (ca 830) became a prototype for future monasteries. With its innovative design of a cloister it had a large influence on monastic design.\textsuperscript{14}

The plan has a cloister at its centre. This is surrounded by a dominant, single-aisle basilica, dormitory rooms, and service rooms. The cloister is separated from the outside world and its influence. It acts as a clear circulation space within the monastery.

\textsuperscript{13} The New Testament, RVS, Acts 2:44
\textsuperscript{14} McLean, The Monastery as the Heavenly Jerusalem, pg 118
During the 10th century monasteries started to acquire wealth and land. Education became more highly regarded as a noble and spiritual pursuit and reading and writing were taught, libraries were established.\(^{15}\) With wealth, monasteries became rich and extravagant. Eventually there was a retaliation against this superficial, outward appearance.

Another example of a monastic plan is the Cisterian Abbey according to Bernard of Clairvaux. St Bernard reaffirmed to the strict rule of St Benedict, retaliating against the wealth and opulence that had crept in to the churches and monasteries. He believed devotion was not related to extravagant paintings, sculptures or buildings but was according to ones lifestyle.\(^{16}\)

Gardens and gardening were always present with a monastery. It was seen as a symbol of life, of God’s creation. Monks and nuns could draw closer to God in prayer whilst gardening.\(^{17}\) There were larger gardens for planting food, smaller ones for herbs, and farmland for animals. These gardens were often on the outskirts of the monastery buildings as they required a lot of land. They provided the monastery with food for a simple, healthy diet for a simple and healthy life.

Cloisters were within the monastery complex and had courtyards or small gardens within them. They were places of contemplation and purity. They had lean-to roofs surrounding the perimeter to give shelter from the elements.\(^{18}\) This provided a walkway around the cloister where monks could stroll and contemplate.

Monasteries are known as places of strict living, devotion to God and a separation from everything worldly. There is early rising in the morning and an active denying of fleshly pleasures. It is a retreat from the world in search of God.\(^{19}\)

\(^{15}\) Hellier, *Monasteries of Greece*, pg 34

\(^{16}\) Bernard of Clairvaux, *Apologia*

\(^{17}\) Hales, *Monastic Gardens*, pg 12

\(^{18}\) Hales, *Monastic Gardens*, pg 18-19

\(^{19}\) Hellier, *Monasteries of Greece*, pg 11
Plan of Cisterian Abbey According to St Bernard of Clairvaux

Image 2.1.3 - Cisterian abbey floor plan
One more modern monastery is La Tourette, designed by Le Corbusier. In La Tourette "the concrete mass belies the traditional appearance of a monastery." 20 Le Corbusier used height differences to create different moods. The library changes from an intimate, low room to a liberating, high room. This has the effect of going from the inside to outside. 21 He handled sunlight with caution, allowing indirect light to enter the monk's cells. His system of proportions, which are based on the proportions in the human body, are said to have a liberating effect in the small cells. 22

Christian communities like monasteries encourage a separation of oneself from the world. Watchman Nee (1903-1972), a Chinese Christian author and church leader during the early 20th century 23, wrote about outward distractions not being a limit to God's presence but that we ourselves being the biggest hindrance. 24 This shows that the theory behind monastic retreats of being separated from all worldly distractions need not apply to a Christian living. Christians could live within the world and still remain in the presence of God. There is no need to shut oneself away. Christians should live in the everyday world, living, working and communicating with people.

In terms of Christian service, Nee spoke about the breaking of the soul to release the spirit within.

"Without the breaking of the outward man (the soul) there can be no release of the spirit. Only through brokenness is the human spirit freed to serve effectually." 25

---

20 Henze, La Tourette, pg 5
21 Ibid, pg 11
22 Ibid, pg 12
24 Nee, The Release of the Spirit, pg 25
25 Ibid, Back cover
2.2 Early New Zealand Communities

In the 19th century, the early settlement days of New Zealand, churches were built in main towns but not yet in the countryside. During this time it was common to have service in a homestead or a wool shed, and depending on the remoteness of the area and the number of people, Presbyterians, Methodists, Anglicans and sometimes Roman Catholics, would share services. This followed a closer Biblical practice of meeting in ‘house to house’ as the New Testament believers did.

A town church would have been a place of identity, security and community. It reflected tradition and rituals, something that would remain constant. It was a place where people could gather together and strengthen the community bond. Country churches were focal points for people to get together and do various activities other than worship. They were early versions of community halls.

In the era before cell phones and the internet, people used community halls much more often. It was their way of finding out what was happening and keeping in contact with their neighbours. Today people have become removed from their physical environment. Architecture should be used to encourage human interaction.

26 Thornton, Worship in the Wilderness, pg 9
27 Ibid, pg 10
29 Thornton, Worship in the Wilderness, pg 174

2.3 Living in Community

Communities form and emerge from shared lifestyle views. These are often environmental or philosophical views. In many cases the communities views will affect the type of architecture that is developed. In other cases, the architecture serves to meet a belief within the community. Following are examples of such communities - recent and ongoing.
**Acosanti in Arizona, 1970-ongoing**

Paolo Soleri, an Italian/American architect, explored the concept ‘arcology’, of architecture and ecology. ‘Arcology’ proposes cities designed to maximize interactions between people and maximizes their accessibility to needs. Soleri minimized the use of energy, raw material and land. This reduces waste and environmental pollution; allowing the surrounding environment to retain its integrity and allows people to interact with it. As a part of this ‘arcology’, Soleri believes that cars are detrimental to society and he eliminated the need to use them through his use of architecture and urban planning. People live within a ten minute walk from work. This deals with transport issues in the urban environment. To live and to work in the same vicinity negates a need to drive to work.

---

30 Sternfeld, Joel, *Sweet Earth*, pg. 14  
31 Cosanti Foundation, [www.acosanti.org, Paolo Soleri Biography](http://www.acosanti.org)
Alpha Farm, Deadwood, Oregon, 1970-ongoing

A community where the members ‘live themselves into the future they seek’. They are not escaping the world but they try to take responsibility for the way they live. By leading lives they believe are responsible to society and the environment, they believe they can change the destination of their lives. They rule and make decisions through a consensus process and have all things in common. This is a semi-closed community where one would go through a process of applying and being voted in. They offer short term stays but to become a full member one would have to have a vote of acceptance from every other member.

---

32 Sternfeld, Joel, *Sweet Earth*, pg. 10
33 Alpha Farm Website, ‘FAQ’
Camp Rockmount, Black Mountain, North Carolina, 1933-56

An experimental educational centre where learning took place through informal discussions. The progressive theories of teaching came from a man called John Rice. His liberal education theory, combined with Joseph Albers’ (a German born, American artist’s) disciplined approach to teaching art, gave Black Mountain College the legacy of an experimental college. This community was dependent on the presence of Joseph Albers and other charismatic figures. The teaching did not rely on classrooms or spaces but on the teacher. Public spaces do depend on architecture, but the importance of people should never be forgotten. Human presence and particular types of personalities can contribute a great deal to the community.
**N Street Co-housing, California, 1986-ongoing**

This situation arose over time by neighbours starting to tear down their dividing fences. They created a communal space where they would share lawns and even meals. Starting from two families, this venture has grown to include nineteen houses. They had the freedom and took the opportunity to create a community with their neighbours. This shows that neighbourhoods are often still quite disjointed and there are many ways to encourage interactions between properties. Shared spaces can be beneficial and also use space wisely.

Communities that are open often hold certain beliefs in how one should live and this attracts like-minded people. The more common beliefs attract more people and communities like these can spread as people move to other locations and start a similar community. Open communities are more liberal and continue longer. A community becomes exclusive or stops when; it brings in a closed door policy, consciously cutting itself off from society in the hope of creating a better life; the community dissolves when the dream dies with the dreamer; one part of the community fails, therefore the members eventually drift apart. More open communities are more stable as there can be a steady flow of people in and out.

34 Sternfeld, Joel, *Sweet Earth*, pg. 68

---

Image 2.3.5 - N Street Co-Housing, space in-between house sections
2.4 Community Service Agencies - Four Prominent Organisations

There are many community service agencies - Rotary Club, Lions Club, local church bases, council initiatives - that are involved in community services.

**The Salvation Army**

This Christian organisation helps people who are passing through hard times by giving support, emotionally, financially and physically. They help people in their homes and also provide temporary living space. There are programs for troubled young people and also help provided for young mothers. There are rehab programs to help people turn their lives around. The Salvation Army are more commonly known for their second-hand clothing stores that raise money to help people in need. There are many centres across the country which people can approach to ask for help. People are also able to offer support and charity.

**The Auckland City Mission**

The mission is to help people have a change in their lives for the better. They focus on immediate needs and on long term changes that can improve life for the future.

City Mission is active in providing homes for the homeless. Presently, they are working on a project in the city area on their Hobson street site. "Mission in the City will include a mix of community and commercial ventures designed around the idea of transformation - from transforming architecture and urban design, to transforming lives.”

**Citizens Advice Bureau**

The CAB provide pathways for citizens to resolve their issues. Through providing knowledge on citizen rights and obligations, they guide people through the knowledge they need to make a change in their lives. They help people to participate in society in a meaningful way. The services they provide include searching and finding information and answers, JP and legal services, budgeting, finance and tax services, emergency food assistance, employment services, and consumer services.

The CAB is run by 2,600 volunteers. These people cover a range of ethnicities, have a wide range of work and career experience, and are involved with other volunteer and community work.

**Lifewise – Turning Lives Around**

Lifewise is a community organisation based in Auckland. They trace their history back 150 years as part of the Methodist Church of New Zealand. They provide family services; parenting courses, family counselling, foster care, and respite care. They also provide home care services which help people to live independent lives, this includes; housekeeping, personal care, and help with day to day jobs such as shopping.
As well as these critical community services, Lifewise is always looking for new ways of helping the community through various projects. This may include supporting other community services like the Waitakere Community Foodbank.

**Presbyterian Support Northern**

Presbyterian Support is a Christian social service provider. As one of New Zealand’s largest social service providers it offers; family services, care for the elderly, disability services, budgeting services, and has an ongoing interest and support for community projects. One of the offices of this organisation is located on the corner of Khyber Pass road and Kingdon street in Newmarket. There are numerous offices like this that provide administration services and a base for social workers to work from.

2.5 Community Initiatives and Activities

Community, or social, services aim to improve something about the community, whether social, psychologically, or environmentally. There are projects that organise events and activities to help get the community involved with different things and to encourage a building of community feeling.

Social work can be interpreted as a community of people who are always searching for new ways to help and assist people. These services help people get through difficult times and move on to a more productive frame of mind. Public services provide facilities for the public and have a responsibility to improve society and the environment.

There are Christian programs and study guides with a view to health that encompass physical, mental, spiritual and social aspects of wellbeing. A good community centre should have a diverse range of services to best provide for a mixed community. Following are examples of community initiatives and activities.

- Day-care programs. A child care centre would help working parents who live close to work.

- Computer training centre. This would be useful for those who are a little older and have never learnt how to use a computer. This service could be used to help the older population interact with the younger generation and create a more

---

41 Munford, *Social Work in Action*, pg 9
42 Canda, *Health Through Faith and the Community*, pg 1
diverse user group.

-Welfare-to-work programs. This helps people get back on their feet after being dependent on the government for a long time. This type of program would need some administration space and a classroom.

-Youth empowerment programs. This is for young people and students who need to boost their self confidence and esteem. It could involve sport or other activities.

-After school programs. These classes could include homework and language help. Sessions could include computers or one-on-one tutoring.

-Sponsoring refugee resettlement. Auckland is a growing city, immigrants and refugees arrive everyday and help to get settled into a new lifestyle would help their need.

-Temporary living arrangements. This helps those in transition who may not have a place to stay for a few weeks at a time.

-Free internet access.

-A ‘Food for the hungry’ scheme. There is always a use for this service.

-Community gardens. A community garden is useful and also educational. It can build a community together in a different and unique way. People can hire or buy plots to work on for their own needs, or people can drop by and learn how to plant a garden. This is ideal for residents who do not have a garden of their own, or simply do not have the motivation to garden by themselves. This promotes a healthier living and an awareness of the environment. This is a community activity that would also encourage interaction between people. Gardens are good for the environment, especially in a city environment where there is little or no green space. The Auckland City Council explains why community gardens should be present.

“The activities that take place in community gardens - sharing gardening tips, cooperating through work parties, arranging social events for gardeners and neighbours, and enjoying the fruits of the land - bring people from all walks of life and all ages together, building stronger, more integrated communities.”

Image 2.5.1 - Ranui Primary School kids stand in front of their garden plot.

Roof Garden Project in Chicago, 2002-ongoing.

Rooftop gardens reduce the heat gained by mass and absorb rainfall, lowering the pressure on sewer systems. This project made a change in the architectural landscape that benefited the entire city and the environment. When there is little or no free ground space, taking gardens to rooftops is beneficial and a wise use of largely unused space.

2.6 Project-Relevant Biblical Truths

As my project is relating architecture to the Bible, there is the need to discuss certain Bible truths. What the Bible focuses on should be explored so that it can influence the design outcome.

The Church

The Bible mentions that the great mystery in the universe is Christ and the church. Ephesians 5:32 “This mystery is great, but I speak with regard to Christ and the church.”

The church refers to a group of Christians, not a building. When discussing architecture there is automatically the assumption that the church is a type of building. 1 Peter 2:5 says;

“You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.”

The way the church is built today is upon the revelation of Christ as the Son of God. In Matthew chapter 16, Peter saw this revelation and Jesus told him that this is what the church would be built on. Matthew 16:16 says;

“And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said,...And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.” 44

Image 2.3.4 - Chicago City Hall Rooftop Garden

44 The New Testament, RVS, Footnote 1 in Matthew 16:18
Here Jesus was talking about the revelation that Peter had had, it was not Peter that the church would be built on, but the revelation of Christ as the Son of the living God.

We see that the church is for the kingdom of God. It is not a building or an organisation, and it is not for personal gain or interest.

**Meetings**
The Bible encourages Christians to meet together. Hebrews 10:25 says;

“Not abandoning our own assembling together, as the custom with some is”.

This meeting together does not have to be in a specific place, rather, the New Testament believers met from “house to house”. Meeting areas should be integrated within a Christian establishment to allow for meetings and gathering such as these. Homes should be able to receive people to have small meetings from ‘house to house’.

**Living as a Christian**
There are no rules or regulations on how to live if you are a Christian. People are governed by their conscience. Christians take the lead to give Christ pre-eminence in their lives that Christ could be expressed through the church. It is not a matter of trying to convert people but a matter of expressing Christ through their living, words and actions. This is something that should come naturally from spending time

with Christ, reading the Bible, and ‘abiding in Him’. The Bible says in John chapter 15 verse 5 says;

“I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.”

For Christians living in a community, they need not force themselves to do anything, but rather they should be diligent to ‘abide in Christ’. Any forced activity is not the purpose of the Christian life, there should be no regulations as to how one should live and what they should or should not do. The only endeavour should be ‘abiding in Christ’.

**The Light and the Word**

God is referred to as many things in the Bible, such as the Light and the Word. God as light is very symbolic in religious architecture. There are stained glass windows and large window openings, emphasizing the contrast between light and dark. In early church architecture, light was limited due to the type of construction. Large masonry walls only allowed for small openings. The Gothic style, as it was later called, utilized the use of flying buttresses, allowing for large window openings and letting in more light. Load forces were transferred to the outside of the building rather than down through the inner walls.

---

45 Williams, *On Christian Theology*, pg 31
48 Butler and Ritchie, *Rosslyn Revealed*, pg 17
John 1:1
“In the beginning was the Word, and the Word was with God, and the Word was God.”

John 1:14
“And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

Revelation 19:13
“And He is clothed with a garment dipped in blood; and His name is called the Word of God.”

John 8:12
“Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.”

John 1:4
“In Him was life, and the life was the light of men.”

The Church as Light
Light should not be hidden but should be where all can see it. The Bible refers to the church as light, not to be hidden but to be exhibited.

Matthew 5:14
“You are the light of the world. It is impossible for a city situated upon a mountain to be hidden”

Luke 8:16
“Now no one who has lit a lamp covers it with a vessel or puts it underneath a bed, but he puts it on a lamp stand in order that those who come in may see the light.”

Luke 11:36
“If therefore your whole body is full of light and does not have any dark part, the whole will be full of light as when the lamp with its rays illuminates you.”

Veils
In contrast to light there are veils. These refer to anything that could stop one from seeing Christ. In 2 Corinthians 3:14-18 Paul talks about the old covenant being a veil that stops the believers from looking on Christ. The old covenant refers to the law which the Jews kept in the Old Testament.

2 Corinthians 3:14-18
“But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ. Indeed unto this day, whenever Moses is read, a veil lies on their heart; But whenever their heart turns to the Lord, the veil is taken away. And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.”

49 Holy Bible, RVS, 2 Corinthians 3:14-18
There is a prophecy in Isaiah 25:7 that speaks of God taking away the veil. 

“And on this mountain He will swallow up The covering that covers up all the peoples, 
Even the veil that veils all the nations.”

There is the physical example and symbol of the veil in the temple being rent in two when Christ died on the cross. It was torn from top to bottom, showing that it was carried out by God and not man, the top of this veil was too high to reach by a man. In the Old Testament, if a priest had anything wrong with him and he entered the Holy of Holies, he would be struck down dead. This tearing of the veil from the Holy of Holies (The inner sanctuary of the temple) to the Holy place (the area before the Holy of Holies) showed that man could now approach God freely with no fear dying.
3 Site
3.1 Selection

The chosen site is situated in a busy urban environment. In this environment Christians would have many opportunities to interact with the wider community.

Newmarket is a busy suburb consisting of retail, commercial, and residential developments. It is close to the city and is expanding.

The site I originally chose was the 5.2 hectare Lion Nathan Brewery site. It so happened that this site was bring rezoned as a ‘mixed use’ development as it was about to change hands. It was sold to AMP Capital Investors in September, 2009 for 162 million when Lion Nathan decided to relocate to East Tamaki.\textsuperscript{52} AMP Capital Investors had indicated that they intended to make the site a “retail-residential mixed development”\textsuperscript{53}. However the site has been kept by Lion Nathan because AMP Capital investors were unable to pay. They intend to develop it into much of the same as AMP Capital Investors.

The chosen site was reduced because of its enormous size. The size of the site would have obliged me to do more work in an urban design sense (master planning). I therefore reduced my project site to the area on the eastern side of the brewery site - off Kingdon Street and at the end of Suiter Street. This is the side closest to the centre of Newmarket. It is more accessible to people in Newmarket and can attract more pedestrian traffic. The intentions of AMP Capital Investors also suggest that there will be a large user base of residents and workers on the main part of the brewery site and these people will be regular passers-by of the smaller site I have chosen.

\textsuperscript{52} NZPA, ‘New Lion Nathan Brewery for Auckland’
\textsuperscript{53} The Dominion Post, ‘Mainzeal wins contract for $250m brewery’

Image 3.1.1 - Historical Lion Nathan Brewery from Khyber Pass Road
Auckland Map showing Newmarket Site
3.2 Description

The site for this project is 4125 m² in area. Aesthetically this is arguably the worst part of the site. There is an old warehouse covering most of the northern side. There is an adjoining office and parking building with a twenty-one metre high wall on the south side. There are rail tracks bordering the north side. I saw this as an opportunity to improve the site with its usage immeasurably. Positionally it is closer to the busiest part of Newmarket and has huge potential. Kingdon Street used to cross the rail lines but has now been closed to cars. Pedestrians have continued to pass through. This dead-end is used for car-parking. The surrounding shops are starting to generate more traffic and interest as Newmarket is continually growing.

There is a Taiwanese grocery shop and other useful businesses close to the site which makes it easy for future residents to acquire what they may need. The residents of this community project are not the only ones that will regularly pass through the site. AMP Capital Investors have indicated that there will be residential dwellings on the larger part of the brewery site. These residents will regularly pass through this community centre to access the rest of Newmarket.

The twenty-one meter high building on the south side of the site contains offices and car-parking. There is a light-well that cuts into the building facade three stories up. Nearer to the top of the building there are a few windows.
Image 3.1.4 - Looking at the site from across the rail line.

Image 3.1.5 - Existing warehouse situated on the site.
Image 3.2.2
Project Site on Kingdon Street

Image 3.3.1
3.3 Context

Newmarket is a suburb close to the Auckland CBD. It is defined by the Broadway mainstream which is anchored at the northern end by the Olympic Pools and the shopping mall (Two Double Seven) at the southern end. It is a long established retail strip with back streets which have a wide range of smaller businesses, professional services, and food courts. There are residential pockets located on the outskirts of the main shopping areas.

Newmarket has very convenient access to bus and train public transport systems. It is also possible to walk to the Auckland CBD. To get to the city you walk through the Auckland Domain which is just a few blocks away. This means walkers, runners, people on bikes, will travel through the Domain and pass near the site.

There are a number of schools within the area, such as Auckland Boys Grammar on Mountain Rd, St Peters, also on Mountain Rd, and Newmarket Primary School. I wanted to take advantage of this vibrancy and the ease of access within and around Newmarket.

3.4 Site Demography

The 2006 Census showed that 1581 people live in Newmarket in nearly 700 residential dwellings. Newmarket has fewer under-15 year-olds and fewer over-65 year-olds than the rest of the Auckland region. This indicates that the Newmarket population is mainly of tertiary students, working individuals and young families.

In regards to nationality, 66.7% of people in Newmarket are European; the next highest percentage is 20.5% Asian.

Newmarket has a well-qualified, professional population. Only 6% of the Newmarket dwellers do not have a formal qualification whereas in the Auckland region as a whole, 20.3% do not have a formal qualification. The most common occupational groups are professionals and managers. As of 2006, the median income of people 15 years and older was $35,800 compared to the $26,800 for the entire Auckland region.

Couples with children make up 22% of all the families in Newmarket; another 15% are one parent with children families. These are both less than the wider Auckland area.

There is internet in 73.2% of the households in Newmarket.

Overall there are fewer cars owned by Newmarket dwellers, the second most common means of transport-to-work is by foot. This suggests that in Newmarket everything is within close proximity.
4 Project
4.1 Introduction

This project aims to show how a group of Christians can live within society and influence for the better the community around them. This community centre needed to stand out and attract people to the site in order to be well used and serve the community well. People from all walks of life should find something to occupy them, providing also the opportunity to meet others and share a common interest. Any community centre should make it possible for people to try and experiment with new ways of helping the community.

A community building should not just try to blend in with its surroundings but should make a statement that it is there for the populace to freely use it. A conservative building could be disregarded or looked down upon; therefore this building should rise above the monotony of the normal city-scape. Providing services for people, allowing people to view their fellow citizens living and working, this is something to celebrate and exhibit, not hide away.

There is a lot of potential pedestrian traffic near and around the site - this project can draw people from this to become a more vibrant and well used area. Christians should not try to just fit in, but to be of service in the lives of others around them.

4.2 Programme

Through research of the site, I identified needs within Newmarket. A community centre could provide for some of these needs and explore the possibility of Christians living and working within this centre. There is the need to engage with the community of Newmarket. Newmarket is a wealthier suburb of Auckland and this may affect which services are provided in the community centre.

There needs to be a steady flow of people in and out of this development. Interactions should be encouraged and spaces provided for people to talk and mingle. The fast-paced way of life we now live in has reduced the amount of time we spend communicating face to face. Random interactions between people have decreased. This type of living is encouraged by the urban design of Newmarket. There are limited areas of green spaces and the busy road which runs through the centre of Newmarket makes it hard to stand and talk to someone. A space needs to be provided that can receive sunlight, not be affected by wind or traffic, and provide a peaceful environment in the midst of a chaotic lifestyle. The programme was developed from the communities needs and also from the need to attract and draw people to the site.
Programme List

<table>
<thead>
<tr>
<th>Amenity</th>
<th>Location (level)</th>
<th>% total floor area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community garden</td>
<td>1</td>
<td>13%</td>
</tr>
<tr>
<td>Atrium</td>
<td>1</td>
<td>4%</td>
</tr>
<tr>
<td>Garden Centre</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>Crèche</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Gymnasium</td>
<td>1</td>
<td>5%</td>
</tr>
<tr>
<td>Café</td>
<td>1</td>
<td>.2%</td>
</tr>
<tr>
<td>Bookshop and other retail</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Citizens Advice Bureau</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Reference library</td>
<td>2</td>
<td>3%</td>
</tr>
<tr>
<td>Administration</td>
<td>2</td>
<td>1%</td>
</tr>
<tr>
<td>Community computer lab</td>
<td>2</td>
<td>.6%</td>
</tr>
<tr>
<td>After-school classrooms and study space</td>
<td>2</td>
<td>.8%</td>
</tr>
<tr>
<td>Community kitchen/cooking school</td>
<td>3</td>
<td>4%</td>
</tr>
<tr>
<td>Office space for community service workers and agencies</td>
<td>3</td>
<td>6%</td>
</tr>
<tr>
<td>large meeting space</td>
<td>4</td>
<td>4%</td>
</tr>
<tr>
<td>Informal meeting areas</td>
<td>1, 2, 3, 4</td>
<td>11%</td>
</tr>
<tr>
<td>Apartments (10)</td>
<td>2, 3, 4, 5</td>
<td>19%</td>
</tr>
<tr>
<td>Temporary accommodation quarters (no.2)</td>
<td>2, 3</td>
<td>3%</td>
</tr>
<tr>
<td>Parking</td>
<td>0</td>
<td>10%</td>
</tr>
</tbody>
</table>
Atrium and Garden

The main areas are the community garden and the atrium. Christian inhabitants would be encouraged to keep their own garden plots, for their health, and for a chance to meet the wider community. The Newmarket community are also encouraged to use these gardens. People with limited garden space or less time will find it beneficial to use the community garden. The garden is located on the north side of the site, next to the railway lines. There is a garden centre to accompany the community garden.

Crèche

There is a crèche on the ground floor near the east entrance. This will provide child care services all day or for a shorter time if desired. The nearest crèche to this site is the Newmarket Olympic Pools crèche but they only offer two-hour sessions for child care. If Christians work in a child care centre then it may generate credibility and trust in parents.

Gym

A public gym with a basketball court and space for gym equipment is on the ground floor on the east side of the building. This type of facility will attract many young people and many of the young working population. Sport is a positive way to build up relationships with people. Teamwork and other positive ways of thinking are worked on. There is access to changing rooms and showers.

Citizens Advice Bureau

A Citizens Advice Bureau is located on the ground floor. There is currently no CAB in Newmarket. A cafe with seating areas is also located on the ground floor. Public toilets will be provided. The cafe uses the sheltered space within the building and gives the populace somewhere to sit in the sun, by greenery, and out of the wind.

Library

A Christian bookshop and library. The library will be joined with the administration of the building and the books in this library will specialize in educational and Christian books. Study areas and classrooms will be used for after school activities such as tutoring. There is a quiet study area within the library and a more open study area outside of it that could be used for group study. This gives the Newmarket community educational support. There will also be a computer lab located in the library. This can be used for after-school classes or computer workshops. The demography of Newmarket shows a younger generation so the need for elderly computer help classes will be limited.

Offices

Offices for Christian community service workers are provided. These Christian workers will run public service help workshops for a variety of needs. I propose that ‘Presbyterian Support Northern’ relocate and move into this building. Their office space at the moment will not cater for any growth they may have in the future.
Kitchen / Cooking School
A community kitchen/cooking school. This could be linked to the garden with ‘how to plant’, and the further on, ‘how to cook what you grow’. There is a specialized herb garden for kitchen use. The kitchen and herb garden could also be accessed by the residents when they need to cater for large groups of people.

Meeting Areas
A larger meeting hall is provided for larger Christian meetings on the forth floor. This space can be hired out for conferences or other events. Informal meeting areas are provided throughout the building. The main informal meeting area is the atrium area. There is a cafe to cater to food and drink requirements.

Apartments
There are twelve apartments located throughout this building. They are arranged in groups of three with a shared communal area. Two of these apartments will be kept for temporary living quarters. There are a few apartments that are held for people who need short-term accommodation while they find a more permanent home. These are intertwined with permanent residences to encourage interaction between people.

4.3 Design Developments
After proposing the design question of designing for a community of Christians living in the wider community, it was pointed out that there was the risk that the presence of Christians living on-site could ward off people with negative views towards Christians and Christianity. There was also a risk that the residents themselves could be too pushy in forcing their views onto those whom they would meet, and thus drive visitors away. The Newmarket community should be in a position to observe Christians living in a normal way, without the pressure of having to accept anything or react in a certain way. The arrangement of private and public spaces play an important role in this.

The decision was made to remove the existing warehouse that is currently situated on the site. Trying to design like this resulted in a segmented design which separated living from other activities. This was not the purpose of the brief and removing the existing building gave me the freedom to create a governing spatial arrangement and an unsegregated architectural expression.
In regards to my design, I had originally thought of creating a space where it was my idea of ‘utopia’. This turned out to look a little like Walt Disney architecture, a place of the imagination. However, these mystical and organic shapes that had come into being may have made the impression that this place was run by a ‘weird’ community. No matter how popular it would be, it would carry with it this impression. This made me realize that I had to design with a credible “style”. Thus the design of this project encourage a social atmosphere in which anyone could come, and fit into with no difficulty.

Images 4.3.4 - Sketches of ‘utopia’
Image 4.3.1 - Former model of concept plan with existing warehouse.

Image 4.3.2 - Former perspective of living apartments.
Former Concept Plan with Existing Warehouse Kept

Image 4.3.3
Designing one building complex gave the unity needed to produce the interactions I wanted to happen. These sketches show my perspective of the church as a light in the world, an area of calm in the midst of chaos. Allowing light in the centre of the building, practically allows the light in. This also relates to ‘a light shining in the darkness’.\textsuperscript{54}

Images 4.3.5 - Concept sketches exploring the idea of 'light within darkness'.

\textsuperscript{54} \textit{The New Testament}, RVS, Matthew 5:14
Images 4.3.6 - Exploring the light well within the building.
Images 4.3.7 - Former model of community building
The residents need to feel a sense of ownership. They should have the liberty to arrange their own spaces. There are twelve apartments within the building. The sense of ownership is stimulated through a more thorough knowledge of the building with its functions and also by private areas. Hopefully they will feel secure enough to invite people into their homes - friends and acquaintances, non-Christian and Christian - but there is no pressure or regulation to do so.

The interaction between the two groups of people, the private (Christian residents), and the public (the wider Newmarket community), is defined by the spaces provided. The apartments will be divided by lots of three with shared living space. These groups of apartments are located on various levels in such a way to create a larger margin for interaction with the public.

There was an issue of how to encourage people to interact and relate in a natural, normal way. Interaction between people and spaces builds up a community feeling and ‘connectiveness’. Things could happen within the architecture that would spontaneously get people to turn to their neighbour and smile. This could be the sun hitting a certain spot at a certain angle or a clock chiming in a certain way. Simple things that people want to share with others. This building provides the ‘backdrop’ or the atmosphere where people can interact with others. Visual connections present a different type of interaction. There are visual links from the balconies within the atrium and out through the circulation towers.

The building steps back to soften the edge against the surroundings and also to allow sunlight into the windows of the adjoining building. Its ‘fractured’ form also helps give the impression that this building has many uses and is not one corporate entity. The building step-backs allow the apartments and meeting hall to have larger balconies.
The main atrium space is a complete circle partly encompassed by the building. The main geometry of the building follows lines radiating from the centre. The orientation of the building is towards the North with the building following an East-West axis. The circle could be seen as a symbol of eternity, perfection, or God. The main entrances are on this East-West line, with secondary access and exits also on the North-South line.

This central space, the atrium, will be a green flourishing garden. The succeeding levels will step back with shrubs lining the edges. The centre floor will contain a variety of trees, plants, and seating for visitors to the site. This central garden refers to the cloister within a monastery. It is in contrast to the thought that the centre of a cloister should remain void of people for purposes of contemplation. Instead it draws people inwards and makes this space a hive of activity and interaction.

The subsequent plans are three weeks prior to the final model.
Image 4.3.10 - Ground plan showing a radial geometry.
Image 4.3.11 - Second floor
Image 4.3.14 - Forth floor
Image 4.3.15 - Section of the atrium
4.4 Research Application

4.4.1 Biblical Truths

Christian Gathering
This scheme explores the possibility of the church as a group of people living within a building and having their living exhibited. The building caters to their needs and also the needs of the community. Because the church is a group of people and not a building type, the meeting hall, or the place of congregation, is not too stylized or symbolic. This will help people focus on the content of the meeting and help them to understand the truth in the Bible, not distracting them with the outward appearance of religion. There are conflicting opinions that suggest man feels more at home and more comfortable in a place full of symbolic meaning.\(^5\) However, whether one feels at home can be due to a large number of factors. The main meeting hall should have less symbolic meaning, whereas the rest of the development may have meaning through its relation to the Bible and Biblical truths.

Spaces to meet and talk are important to provide in this project. The Christian life is one of meeting, and spaces that are ideal for meeting are needed. This should include study areas where either normal educational study can take place or Bible studies could take place. A range of meeting spaces are needed for different sized meetings. This is provided in study areas, the ground level cafe seating area, the communal spaces shared by the apartments, and the main meeting hall.

\(^5\) Anagnostopoulos, *Art and Landscape*, pg 221-2

Light
The church, the Christians living here, have the chance to be seen as they go about their daily lives. They not only work here, but live here. People who meet them will see how they live and work, as one complete life and not as two separate compartmentalized lives. The inhabitants will not be 'on display' but this arrangement gives them a way, an opportunity, to show others how they live. This relates to the functioning of this building, with Christians and their living being visible to the community. As well as physical sunlight, the visibility of the church is another architectural, functional application.

Light can be expressed in the day and at night. In the day, as the sun moves it hits different surfaces and creates different areas of shadow and light. At night the building can be seen from the outside as a multi-faceted jewel, with different levels being lit up at different times as the function of each particular space is being used.

In New Zealand the sunlight is very direct and strong. There is a very noticeable contrast between the light and the shadow. This is considered for light entry in the building. There are louvres inside the atrium that can be control the amount of light entering the building. Light and shadow could be seen as a symbolic gesture, with people being 'drawn into the light', drawn into the atrium.
**Veils**

The process of removing a veil is expressed architecturally through a progression of stages where one enters the building and eventually emerges into the light-filled atrium. Entering into a light space through a darker one becomes symbolic. The atrium supplies this sense of entering into a light, high space.

**Gardens**

The sheltered, interior garden space inside the atrium may be seen as a symbol of the garden of Eden, an historical garden mentioned in Genesis, the first book of the Bible.

### 4.4.2 Architectural and Social Precedents

Having a community garden. In monasteries it is considered a gift to tend the soil in today’s quickening society. The atrium garden could also be seen in contrast to the cloister within a monastic community. The cloister is a separation of the inner community from the outside world, whereas the atrium is a central garden that draws people in from the outside world. The community garden provides for the needs of the Newmarket community yet it also relates to the monastic lifestyle of labour, space to pray, and contemplation. These two gardens add a lot of richness to the Newmarket community. A wall around the outside edges of the community garden creates a sense of enclosure without cutting people off. Gardening can bring people together, teach life skills and improve the quality of life. The community garden in this project is to the north beside the railway. This makes an uninhabited space useful.

A Christian community building has the responsibility to lessen the strain on societies resources. This is done through passive design controls. The atrium causes less electricity to be used for lighting needs. Cooling and heating costs can also be reduced. Atria may prevent weather from entering a building but can allow the light in. This is an effective way to create airflow and also to allow light into working spaces near the centre of the building. There are different classifications of day lighting used within a building. Side-lighting is the most common. This is light coming into the building from a side opening. In larger buildings this can be a

---

56 Hales, *Monastic Gardens*, pg 12
problem as the further away from an outside wall you are, the less natural light you get and the harder the working conditions become. Frank Lloyd Wright stated the ideal width of a building to allow for natural lighting should be 13 meters. Many high-rise buildings place circulation and bathrooms in the centre of a building to allow maximum side-lighting and maximum use of office space. Louvres will provide manual control of the inner environment for summer and winter sun-entry. The structure of the atrium will allow louvres to be placed inside the EFTE outer layer. This will limit visibility to the outside but as there is no prominent view this is no problem. The louvres will screen the opposite office buildings and the railway line.

Ventilation will occur within the atrium. Different air pressures will draw air into the building, into the atrium and hot air will either rise up and circulate or escape out through rooftop louvres. Ground vegetation will help cool and regulate the interior temperatures, cooling through evaporation. At the base of the atrium there are swinging doors that can open the entire base section. This will help ventilate the building in summer as cool air will flow from the community garden and into the building. Natural ventilation has the benefits of eliminating stale air and drawing in fresh air. It increases body comfort and also cools the thermal mass of the building when the outside ambient temperature is lower than the inside.

Vegetation provides some wind and sound cover from the north. This will create a buffer zone and help stop the noise from trains reaching the community services and the apartments. The building is built against the existing building on the South side. This encourages people to move through the building itself and also provides structural and tectonic support.

---

58 Reynolds, *Courtyards*, pg 295
5 Conclusions
5.1 Critical Appraisal

The purpose of this project was to investigate how a community of Christians could live and work within society in a beneficial way for both them and the wider community. The architecture provides for a wide range of services and activities and the spatial arrangement encourages interaction and communication between both communities. This mixed-use, community centre caters particularly to the living/working community of Newmarket. The Newmarket-specific programme developed out of research of the site and context and identifying what community services were already available for the public.

Researching how the Bible could inform architecture and influence a design without referring to traditional Christian religious architectural types was a challenge. My focus was on searching out Biblical truths and principles that particularly related to Christian living.

It is really important to encourage and build-up communication in today's technologically progressive society. Providing numerous opportunities for contact through activities and shared interests will grow a community environment and give richness to the urban framework.

Spreading the residential accommodation throughout the building encourages occupants to form closer, smaller groups which will provide more opportunity for the occupants to welcome visitors in. Occupants living and perhaps also working within this building will provide a sense of permanence as it is always in use.

The atrium serves as a focal point. It has generated the design geometry and given shape to the functional arrangement.
Appendix A Site

Image 6.1.1 - Lumsden Green on Broadway in Newmarket. A windy, noisy site close to the brewery.

Image 6.1.2 - Site model
Appendix B Research

Image 6.2.1 - Namba Centre in Osaka is an eight story maze of dining, retail and parks. It shows a way of interaction between people, culture and recreation.

Image 6.2.2 - The Roppongi National Art Centre in Tokyo uses louvres to contain a green atria.

Image 6.2.3 - The atrium will use EFTE (Ethylene tetrafluoroethylene), a type of plastic that is often used in architecture. It has 1% of the weight of glass, transmits more light and is resilient and self cleaning. Some examples of its use are the Beijing National Aquatic Centre and the Eden Project in Cornwall, UK.

http://www.todoarquitectura.com/revista/40/en04_ETFE.asp
Appendix C Concepts/Development

Images 6.3.2 - Concept sketches of community building

Images 6.3.2 - Model concepts of community building
Appendix D Final Design Drawings

Perspectives looking into the Atrium
Section through secondary light-well

Series of views
Night-time view across the rail lines
List of Figures

Image 2.1.1 Plan of St Gall Abbey Church (ca 830)
Image 2.1.2 A 3 Dimensional model of what St Gall may look like
Image 2.1.3 Cisterian abbey floor plan, Lecture notes
Image 2.3.1 Paolo Soleri at Arcosanti in 2000, Sternfeld, Joel, Sweet Earth, pg 14
Image 2.3.2 Alpha Farm in Deadwood in 2004, Sternfeld, Joel, Sweet Earth, pg 10
Image 2.3.3 Joseph Albers teaching an art class at Camp Rockmount ca. 1939-40, ‘Black Mountain College Research Project’, www.archives.ncdrc.gov
Image 2.3.4 Chicago City Hall Rooftop Garden, ‘Top-Down Greening In The Urban Core’, by Nate Berg, www.planetizen.com, 2006
Image 2.3.5 N Street Co-housing, space in-between house sections, www.suburbanpermaculture.org
Image 2.5.1 Ranui Primary school kids stand in front of their garden plot, www.ranui.org.nz, ‘Winter and Matariki in the garden’
Image 3.1.1 Historical Lion Nathan Brewery from Khyber Pass Road,
Image 3.1.2 Auckland map showing Newmarket site, www.maps.auckland.govt.nz
Image 3.1.3 Adjacent Building on chosen site, Google Earth
Image 3.1.4 Looking at the site from across the rail line
Image 3.1.5 Existing warehouse situated on the site
Image 3.2.1 Newmarket Lion Nathan Brewery site, Google Earth
Image 3.2.2 Designated Site, Google Earth
Image 3.3.1 Project Site on Kingdon Street, www.maps.auckland.org.nz
Image 4.3.1 Former model of concept plan with existing warehouse
Image 4.3.2 Former perspective of living apartments
Image 4.3.3 Former Concept Plan with Existing Warehouse Kept
Image 4.3.4 Sketches of ‘utopia’
Image 4.3.5 Concept Sketches exploring the idea of ‘light within darkness’
Image 4.3.6 Exploring the light well within the building
Image 4.3.7 Former model of community building
Image 4.3.8 Model showing fractured floor plates
Image 4.3.9 Former perspective of terraced community design concept
Image 4.3.10 Ground plan showing a radial geometry.
Image 4.3.11 Second floor
Image 4.3.12 Third floor
Image 4.3.13 Forth floor
Image 4.3.14 Fifth floor
Image 4.3.15 Section of the atrium
Image 6.1.1 Lumsden Green on Broadway in Newmarket
Image 6.1.2 Site model
Image 6.2.1 Namba Centre in Osaka, Freshom, Amazing Landscape Architecture: Namba Parks
Image 6.3.1 Concept sketch of community building
Image 6.3.2 Model concepts of community building

68
Bibliography


Bernard of Clairvaux, *Apologia*, 1124


Dominion Post, ‘Mainzeal wins contract for $250m brewery’, www.stuff.co.nz, 2009


Lara, James, *City, Temple, Stage*, University of Notre Dame Press, Indiana, 2004

Lee, Witness, *Life Studies of Genesis*, Living Stream Ministries, Anaheim LA,

McLean, Alick, *Romanesque* - "The monastery as the heavenly Jerusalem", in Rolf Toman (ed), Konemann, Cologne, 1997


Presbyterian Support Northern, ww.ps.org.nz, 2010


Toman, Rolf (Ed), *Romanesque Architecture, Sculpture, Painting*, Könemann, Köln, 1997
