

Holy Family Redemption Gardens

Faith Under the Sun



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"Holy Family Redemption Gardens"

Faith Under the Sun

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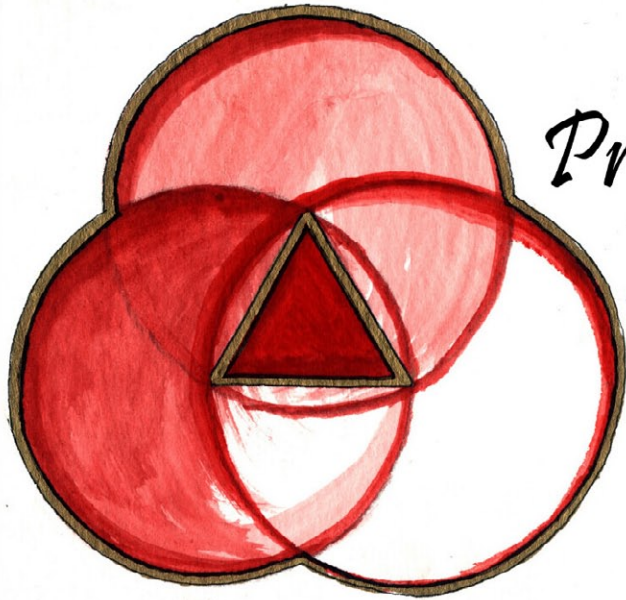
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Project Introduction

Project Overview

The aim of this project is to bring the people of today, who live centuries removed from the blessed days of our biblical ancestors, into closer touch with the presence of God. Subset goals are threefold: 1)Inspire conversions and affirmations of faith; 2)Strengthen cohesion among the faith community; 3)Encourage respect for the natural environment and all life supported by it. Outdoor spaces unite Sts. Anne & Joachim Church, Sullivan Middle/Shanley High School, and the Diocesan Pastoral Center in a plan to establish an identity of place. A master plan incorporates passive spaces for inspiration and contemplation as well as active spaces for fellowship and ministry. The goal of this project is to create an environment that will awaken people from the realm of being idle listeners to living as introspective thinkers and dynamic participants of faith.



History

In 1994 the Catholic Diocese of Fargo purchased 80 acres of land bordered by 25th St. S on the west, 52nd Ave. S on the North, Bishop's Blvd. on the East, and 57th Ave. S on the south.



Figure A-1: Plat map obtained from Fargo city engineering department.

Sts. Anne Joachim Catholic Church was founded September 5, 1995 to serve the growing population of south Fargo. Sts. Anne & Joachim was the first and still the only Catholic church south of I-94. The first masses were held at Discovery School and Riverview Place Retirement Center, with 120 and 303 people attending, respectively. In February 1996, the church moved masses to a building at 3329 University Dr. S. That building is now the home of the SENDCAA Child Care Center. Finally, in December of 2001, the church made its final move to its current location at 5202 25th St. S.1

In 2002, the neighborhood also welcomed the addition of Sullivan Middle/Shanley High School. The school has an attached activities center and a practice football field to the south. The facilities are much improved from the old building which was located in North Fargo near Broadway St. and 13th Ave.

Most recently, the diocese added a new Pastoral Center to its plot of land in 2004. The Pastoral Center, which sits just east of Sts. Anne & Joachim church, houses the office of Bishop Aquila and his diocesan support staff. The addition of this building surprised me since I was not aware it was there when I decided to consider the site for my project.

Future

The church has not completed its building and moving process. One Sunday I attended mass Sts. Anne & Joachim. The facilities impressed me but the inside of the church didn't really look like



Figure A-2: Model created by T.L. Stroh

I thought a church should, and I couldn't figure out why they didn't have pews, just chairs set up in rows. I found out later that construction is slated to begin on the actual sanctuary once sufficient funds are raised. This news was exciting but also disheartening because the new sanctuary will take up much of the space I had counted on for my garden system. The space that mass is currently being held in is the social hall, which will seat 500 people. The completed portion of the Parish Center and the future sanctuary which will hopefully be completed by

April 2008 are to be entirely funded by the parishioners. The church must have all of the funds pledged and half of what they will need in the bank before construction can begin. The sanctuary alone will cost \$10 million. Above is a model constructed by T.L. Stroh Architects of what the parish complex will look like upon completion.



In my interview with Lee Mayer, Business Manager for the church, I learned that with the addition of the sanctuary will come parking lot expansion. Parking will nearly double, taking up a sufficient amount of space I had planned on utilizing for other purposes in my project. This obstacle may present a design opportunity, however, in reconfiguring the parking in a more efficient way.

In the interview, I also asked Mr. Mayer if the diocese had any future plans for the land between the church and the school. He said officially nothing has been planned, but it has been rumored that maybe someday a grade school will sit there. If a grade school was constructed there, that would definitely not leave me sufficient space for my proposed project. Since these ideas are not concrete, I am proposing that the diocese purchase additional land west of 25th St. S. for the grade school. It would still be close enough to the high school for convenience in transportation but having it across the street will reduce interactions between the age groups. The project I am proposing would greatly enhance the lives of adult as well as young Christians.

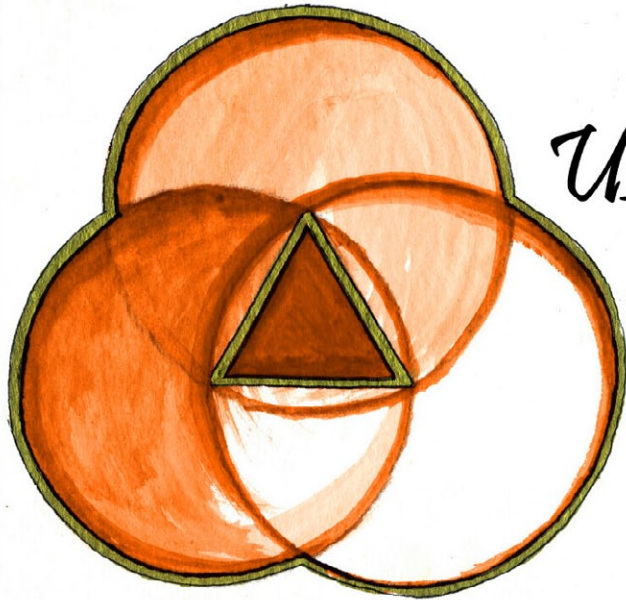
Programmatic Elements

The following spaces are integral elements in the overall master plan:

- Garden of Eden
- Penance garden
- Stations of the Cross garden
- Grotto
- Mary Garden/Rosary Circle
- Communion of Saints garden
- Harvest garden
- Reception area
- Private pastoral garden
- Bonfire ring
- Playground
- Sports fields

A diversity of both active and passive spaces will ensure that the site will be appealing to many people. Primary users on the campus will include parishioners, students, teachers, staff, clergy, and community members. Secondary users will be out of town visitors that are passing through Fargo or have come to specifically experience the Holy Family Living Sanctuary gardens.





User Description

American Culture

Americans have developed a culture unlike any other in the world. Every one of us ended up here either because our ancestors were restless in their homeland, or we ourselves immigrated. Immigrants throughout American history have all come here in search of something. In the beginning, an important driving force was land. Since we have such a plentitude of space, some developed wasteful attitudes thinking there will always be more “frontier[s] to conquer” (Landry 16). This is still evident today as hundreds of housing developments pop up along the fringes of our cities every year. Many Americans idealize the notion of living in the suburbs, and driving their gas-guzzling SUV’s many miles to work each day on hectic, crowded freeways.

Today, more than ever many Americans search for ways to relieve stress that their busy lifestyles inflict upon them. Some turn to spa treatments, sleep aids, psychiatric therapy, television, and sometimes, sadly, alcohol. In today’s “throw-away culture” of “here today, gone tomorrow”, perhaps American’s may find comfort in practices and tradition that has stood solid for 2000 years. A relationship with God can serve as a solid refuge from the pressures of this world. Maintaining a healthy spiritual attitude can bring emotional and physical aspects of one’s life into balance. Opportunities for prayer and reflection may be just what our culture needs.

When many Americans travel, they start at point A and do not stop until they reach their final destination at point B. The interstate highway system fuels nonstop attitudes, and allows us to get places as fast as possible without seeing much of what makes our country unique. We stop at rest stops that look the same throughout a state and give in to billboards that suggest we eat at restaurants that exist in every city. One of the great freedoms in America is our right to seek out individuality. Since our country began, we have striven to create identity in our families, homes, and communities. So why do we find comfort in the sight of a Walmart and a McDonald’s off every interstate exit in America? What if Fargo offered an attraction with easy access to the interstate that conveyed a distinct sense of place and identity? A Catholic pilgrimage site would be a place that community members and parishioners could take great pride in for decades to come.

Human Nature

Unfortunately, in our culture of growing homogeneity, many of us have lost touch with our senses. Often we are not aware of our surroundings or simply dismiss our perceptions as unreliable. Father Paul Dobberstein, mastermind of the Grotto of Redemption in West Bend, Iowa disagreed. He held that, “Truth reaches the mind most easily by way of the senses” (Beardsley). The Grotto encompasses visitors in an atmosphere where they cannot ignore what their senses tell them. By appealing to one’s sense of vision, sound, feel, taste, smell, the Grotto creates a “particularly sanctified spatial experience” that is more powerful than sitting through mass often is (Beardsley). Dobberstein noted, “The heart of man is usually more quickly reached through the eye than through the ear” (Beardsley).



Sight

Here, he is referring to “the eye” as the collective of our senses, but, indeed, we rely on our sight most heavily when perceiving our surroundings.

The diagram below illustrates the range of our vision and explains its limitations. For example, to see an object placed more than 60 degree above our line of vision, we must tilt our head backward,

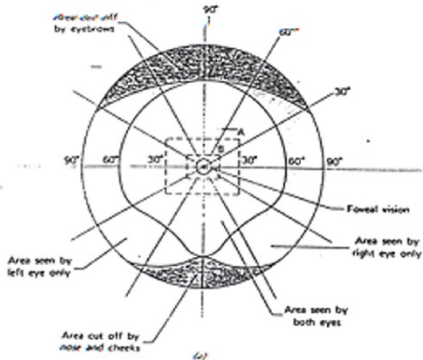


Figure B-1: Landry, L. (1995). *Building on the Seam: A Place for Sacred Reflection in Butte, Montana.*

and to decipher an image clearly that is more than 60 degrees past our nose on either side, we must turn our head in that direction. Correct placement of objects will ensure that nothing important is missed or create the opposite effect of occasionally surprising those that happen to be glancing in the right direction.

Also, colors as perceived by our eyes, are known to evoke certain emotions. We must use color carefully in landscape design and planting to guide the experience in the direction of our intention. Below is a general explanation of basic colors.

Warm colors tend to produce an energetic atmosphere.

- Red-** Red can make us feel irritable, excited, or a sense of urgency.
- Orange-** Orange feels warm
- Yellow or Gold-** Yellow can make us feel cheerful, warm, happy. Too much gold can overpower. Use to brighten the shade.

Cool colors tend to produce a calming atmosphere. Cool colors recede into the distance.

- Blue-** Blue can be calming and happy.
- Green-** Green is the easiest color on the human eyes. It creates restfulness.
- Purple-** Purple makes us feel confident and intelligent. Use purple foliage to serve as a buffer between colors that would normally clash or accent a hot color scheme.

Silver- Use silver foliage to blend colors

White- White can make us feel light and pure. Too much white can cause headaches. Use white in small amounts to accent. It works superbly with orange.

Black – Black can make us feel somber, timid, or lost.



When colors are used in conjunction with other colors or mixed with shades and tones, however, the range of differing emotions can be drastic. Using complementary colors (orange & blue, yellow & purple, green & red) together creates a harmonizing effect.

Not only colors, but height and space relationships, contrasting textures, geometries, and patterns as well, are important as we seek to find visual order and comfort in the landscape.

Smell

Smell is the strongest sense tied to human memory. Humans can smell seven basic scents: minty, floral, ethereal, musky, resinous, foul, and acrid (Landry). Often when we catch a whiff of a familiar odor, feelings of nostalgia will wash over us, evoking a whole range of emotions. In a reflective setting such as my project, planting plants with certain smells in the right places could create strong connections between one's present experience and his or her spirituality. For example, planting a Balsam Fir beside a devotion to the Nativity may make visitors think of celebrating Christmas with the family while at the same time contemplating the birth of Jesus. When visitors put up the tree the next Christmas, they may smell the balsam and recall how they felt standing in front of the Nativity devotion at Sts. Anne & Joachim's sacred gardens and remember that Christmas is about Jesus.

Personally, the following smells evoke direct or indirect connections to my experiences with religion:

- Incense reminds me of Lent and the Stations of the Cross
- Lilacs remind me of my grandmother. If I smelled them at church I would think of her life-long devotion to the faith, and how at church she'd pick up a missalette and open it for me if I wasn't singing.
- The smell of old, musty books prompts me to think of the inside of most churches I've been to.

To maximize the effect of smells in the landscape, fragrant plants should be placed in enclosed spaces to trap the scents. We must avoid any plants that give off offensive smells (ie. Ginkgo) and may leave visitors with a bad "taste" for the experience.

Taste

Taste serves a less important purpose in the landscape. Tastes, however, are usually associated with smell. Without one of them, the other is useless (Landry). When we smell something, it may remind of something we have tasted, which in turn will bring to mind a certain experience...in this case, involving religion or church (ie. smells involving wine, bread, coffee, rolls, etc). Although the following example is perhaps not appropriate for landscape design, I find it relevant to the argument. If I happened to smell tuna fish while at church, it may remind me eating tuna fish every Friday during Lent as a child. My mom could invent all different kinds of tuna dishes. My least favorite was the tuna fried in butter atop a piece of toast!



Hearing

- Humans can either combine frequencies or single out just one frequency
- The threshold of hearing is 0db. The threshold of pain is 130 db.
- Echoes from hard surfaces can distract and annoy (Landry)
- Different rates of flowing water can evoke different feelings. Dripping water can be annoying. Trickling water can make one have to go to the bathroom. Smoothly cascading water can be soothing. Turbulent, rushing white water can be stressful.
- Like smell, sound can conjure up memories and make connections. The sound of birds chirping is pleasant to my ears. It reminds me of warm days when I feel happy and glad, far away from cold Fargo Januaries.
- Organ music is thought to be church music throughout the Christian world.

Touch

- Nerves sense pressure, pain, heat, or cold.
- We sense heat/cold in four ways: radiation, conduction, convection, and evaporation
- Radiation is heat reflected off a surface
- Convection is felt through the air
- Conduction is sensed by touching a surface
- Evaporation involves the removal of moisture by moving air.

Materials we use in the landscape affect our perception of comfort due to temperature. For example, a space that utilizes much reflective steel or black asphalt will be unbearable under an exposed August sun in Fargo. Bricks trap heat during the day and slowly release it in the evening hours. A dense tree canopy can reduce temperatures as much as _____ degrees.

- Through pressure we can sense if a surface is rough or smooth, soft or hard.
- Through heat and cold we can sense if a surface is moist or dry (Landry).

Synesthesia (Greek der. Syn: together; aisthanesthal: to perceive)

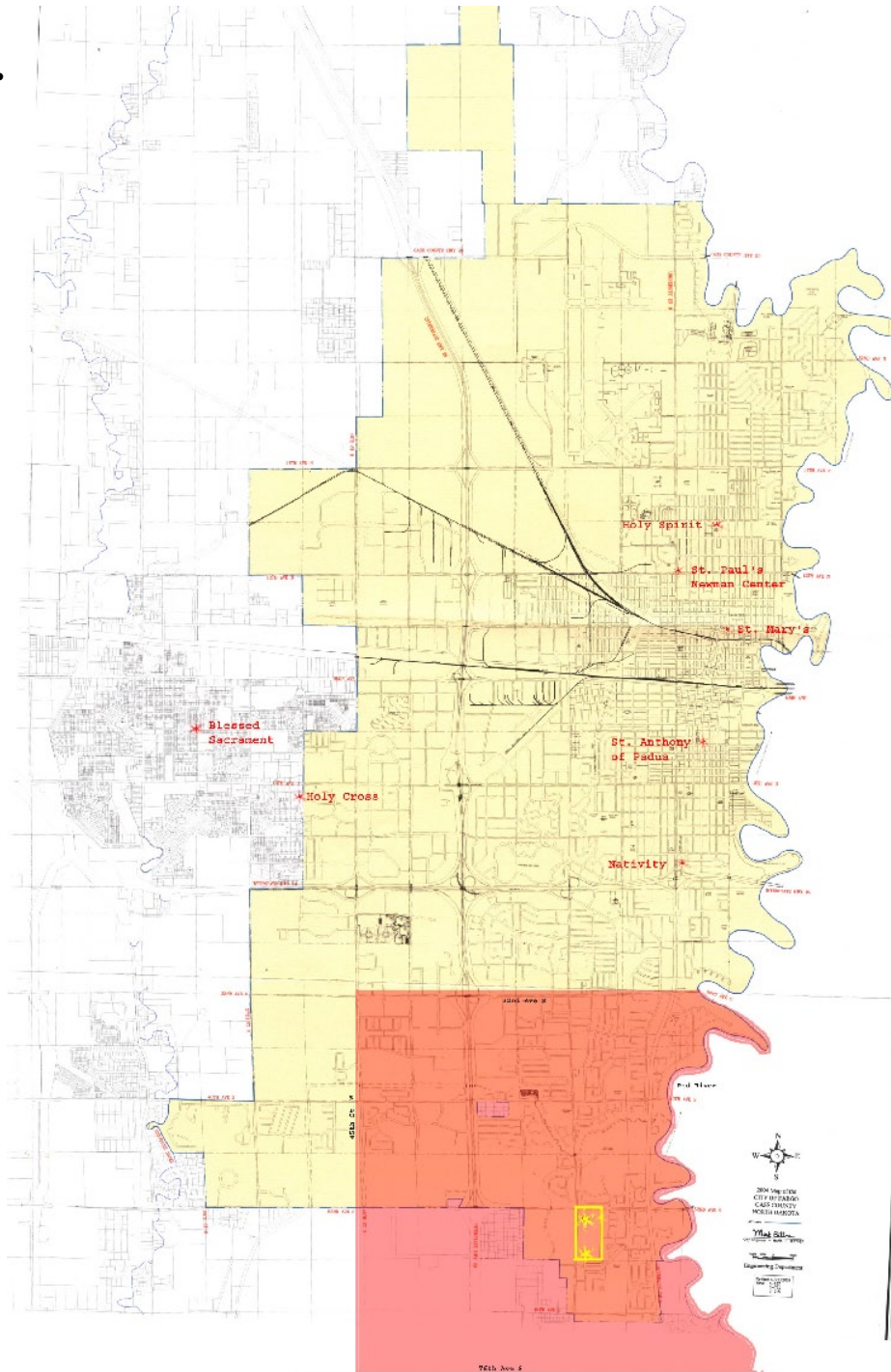
Our perceptions are not formed solely based on one sense or another, but rather, on the synthesis of them all.

Father Dobberstein recognized this, and strived to create spaces within the Grotto of Redemption that allowed the senses to speak to one another. He aimed to provide the senses with previously unencountered experiences to inspire awe and open the passageways of thought. He wanted to remove visitors from the ordinary and send them on a sensory trip that expresses the greatness of God's creative powers. His spaces tell familiar stories in unique and unfamiliar ways that one will remember long after he or she leaves the Grotto. He wanted visitors to absorb the spirituality of the Grotto through their senses and carry the experience on with them for the rest of their lives.



Primary Users-Parishioners, Students, Staff, Community Members

Site Relevance & User Characteristics



Church

Sts. Anne & Joachim is the only Catholic Church south of I-94. Seven churches serve the people of Fargo and West Fargo north of the interstate. The parish expects to see membership double within the next 5-10 years. Each parish has “theoretical” boundaries. Anyone can attend any church, but bounds are set in place so each parish can estimate how many people to expect. Lee Mayer, business manager at Sts. Anne & Joachim, explained that his parish may be looking to expand their boundaries to the south (76th Ave. S) and west (45th St. W) in the coming years. The existing North (32nd Ave. S) and East (Red River) will remain.



Figure B-2: Map obtained from the city of Fargo engineering department

B-14 USER DESCRIPTION

- According to research sponsored by the Association of Statisticians of American Religious Bodies (ASARB), in 2000, there were 91,999 Catholics in the Fargo diocese which includes Fargo and West Fargo, and 52,335 in the Crookston diocese which includes Moorhead (http://www.glenmary.org/grc/new/Catholic_data_dioceses/Table%202.pdf)
- There are 1,005 families (3,700 members) in Sts. Anne and Joachim parish. 1
- About half of those families attend mass on any given weekend. Generally, three out of the four masses offered every weekend are full.
- The parish is comprised of mostly young families. The average age of parishioners is 26.2 1
- Like the city of Fargo itself, the majority of parishioners are Caucasian. There are a few African American, Sudanese, and Asian families in the parish1
- The average income of families is above average compared to other parishes in Fargo1. The typical range of values for owner occupied homes in the area is \$138,760-\$338,083.2 The median cost of housing in Fargo is \$102,9003
- The church hosts the activities of many local groups throughout the week. Knights of Columbus, RCIA, Weight Watchers, and the Boy Scouts for example have weekly meetings in the church's classrooms and other gathering spaces.
- There is an active youth group at Sts. Anne & Joachim. They meet weekly and are often involved in service projects throughout the community.
- The majority of parishioners live within a 5-7 minute driving distance from the church.
- On average the church hosts 24 weddings a year.
- Three pastors currently live at the rectory on site. They



Figure B-3: Photos taken by Stacy Vilhauer

have little private outdoor space. At right are pictures of their patio and the buffer that separates it from the parking lot.



Sts. Anne & Joachim is a very youthful and active parish. There are many, many people to finance and support the church. In the coming years, as south Fargo expands, it will become a hub of Catholic activities.

School

- There are about 472 students at Sullivan Middle/Shanley High School, about 30 teachers, and 25 support staff and administrators.

Pastoral Center

The bishop has his office at the pastoral center. All diocesan activities originate from this building. The Catholic Charities also call the pastoral center home. About # people work at the pastoral center.

¹ Interview. Lee Mayer. Property Manager for Sts. Anne & Joachim Catholic Church. 20 Oct. 2004.

² City of Fargo Department of Planning and Development. <http://www.ci.fargo.nd.us/neighborhoods/SouthFargo.htm>

³(<http://www.bankrate.com/brm/news/mtg/20020715a.asp>).



Secondary Users-Pilgrims

Site Relevance

Thousands of travelers per year pass through Fargo, ND on Interstates 29 and 94 on their way to regional cities or local towns. The intersection of the two interstates is truly the crossroads of the upper Midwest. Fargo is centrally distanced from every other major city in every direction by at least 200 miles (see table below).

Distance in miles to regional cities and natural areas:

Table 1-<www.mapquest.com>

City	Miles
Winnipeg, MB	219
Minneapolis, MN	235
Sioux Falls, SD	245
Medora, ND	327
Omaha, NE	420
Madison, WI	503
Billings, MT	610

When I travel, I generally stop every 250-300 miles to gas up and rest. I find that I can only drive for about three and a half to four hours on the interstate before I need to take a break. Therefore, according to my personal theory, Fargo seems to be a prime resting location between Sioux Falls and Winnipeg or between Minneapolis and Medora (*Figure*).



Figure B-4: Map obtained from the 2004 Rand McNally U.S. Atlas



Catholic pilgrimage sites are sparse throughout the Midwest with the closest to Fargo being Alexandria, SD about 50 miles from Sioux Falls. A pilgrimage site in Fargo would establish itself as a very unique destination to the area.

<u>Pilgrimage Site</u>	<u>City</u>
Shrine of St. Joseph	St. Louis, MO
Fatima Family Shrine	Alexandria, SD
National Shrine of the Infant Jesus of Prague	Prague, OK
The Grotto of Redemption	West Bend, IA
Shrine of Our Lady of Pompeii	Chicago, IL

Table 2-<www.catholicusa.com>

User Characteristics

An ABC News poll reports that 83 percent of Americans consider themselves Christian. A pilgrimage site would be open to all. All kinds of Christians, not just Catholics, may be inclined to stop. With so many Americans reporting themselves to be Christian, it becomes obvious that there is a large potential user base. This certainly does not exclude those of other faiths or no religion, however. The main goals of this pilgrimage site are to educate all (which brings understanding and peace to those with different beliefs) and to attract anyone (the faithful and the presently non-faithful curious alike) into an atmosphere in touch with God.

The most likely user group, however, would most likely be Catholics. In my personal opinion, most Catholics take great pride in their religion. I suspect that many would enjoy visiting a pilgrimage site dedicated to their faith.

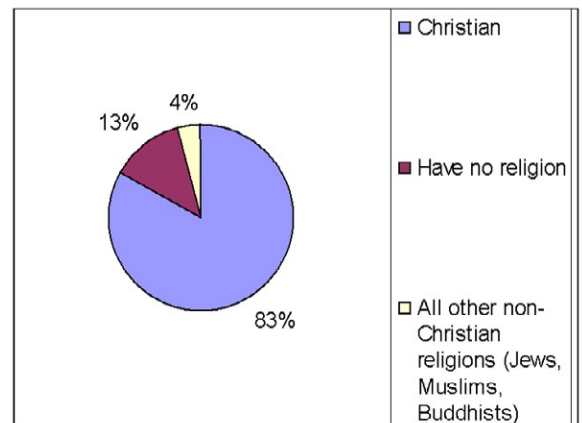
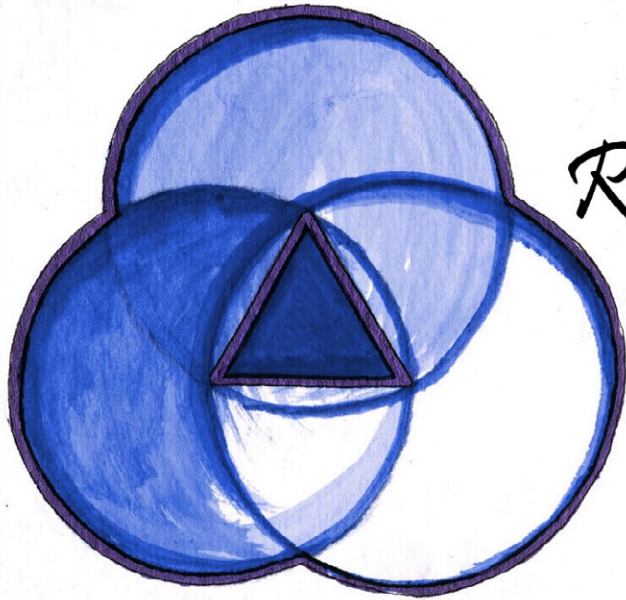


Figure B-5: Langer, Gary. (2004, April 8) Poll: Most Americans Say They're Christian. ABCNews Poll. Viewed Nov. 7, 2004.

- Over 25 percent of Americans are Catholic (<http://www.stjohnnb.com/>).
- There are roughly 2 million Catholics in the in the states adjacent to North Dakota and including North Dakota. This number represents a substantial percentage of the surrounding total population, and therefore, a large potential user base. (http://www.glenmary.org/grc/new/Catholic_data_dioceses/Table%202.pdf)





Related Research

Sts. Anne & Joachim: Patron Saints

Traditionally, Christianity refers to the parents of the Virgin Mary as Anne & Joachim. There is no historical or factual evidence of this however. What we know of their lives is legend as told by a document called the Gospel of James. The story holds that after years of failing to conceive a child, an angel appeared to the couple and told them that they would have a child. Anne promised that she would dedicate the child to God.

Despite the lack of concrete information regarding their names and lives, we can still learn much from the parents of Mary. They raised Mary to become worthy to be the Mother of God. It was obviously from their teaching and example she learned what it meant to be a disciple of God. Parents learn how to bring up their children from their own parents. From Anne & Joachim, Mary learned how to be a strong and courageous mother herself. Such parenting can be an inspiration to all parents to the modern day. Sts. Anne & Joachim have come to represent the strength and love of a family.

I think it is fitting that Saints Anne and Joachim govern as the patron saints of my project titled, Holy Family Living Sanctuary. The project area lies in a very family oriented district, and Saints Anne and Joachim serve as reminders of family love and devotion. Since the sanctuary is to be a place where families can come and grow in their spirituality, it is appropriate that Mary's parents, the grandparents of Jesus.

St. Anne is the patron saint of all mothers in labor. A special prayer to her follows below:

LITANY IN HONOUR OF ST ANNE

(for private devotion)

Lord, have mercy

Christ, have mercy

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Spirit, have mercy on us.

Holy Trinity, one God, have mercy on us.

St Anne, pray for us.

Offspring of the royal race of David, *

Daughter of the Patriarchs,



Faithful spouse of St Joachim
 Mother of Mary, the Virgin Mother of God,
 Gentle mother of the Queen of heaven,
 Grandmother of Our Saviour,
 Beloved of Jesus, Mary, and Joseph,
 Instrument of the Holy Spirit,
 Richly endowed with God's grace,
 Example of piety and patience in suffering,
 Mirror of obedience,
 Ideal of pure womanhood,
 Protectress of virgins,
 Model of Christian mothers,
 Protectress of the married,
 Guardian of children,
 Support of Christian family life,
 Help of the Church,
 Mother of mercy,
 Mother of confidence,
 Friend of the poor,
 Example of widows,
 Health of the sick,
 Cure of those who suffer from disease,
 Mother of the infirm,
 Light of the blind,
 Speech of those who cannot speak,
 Hearing of the deaf,
 Consolation of the afflicted,
 Comforter of the oppressed,
 Joy of the Angels and Saints,
 Refuge of sinners,
 Harbour of salvation,
 Patroness of a happy death,
 Help of all who have recourse to you,
 (* Pray for us is repeated after each invocation)

Lamb of God, You take away the sins of the world; spare us, O Lord.

Lamb of God, You take away the sins of the world; graciously hear us, O Lord.

Lamb of God, You take away the sins of the world; have mercy on us.

V. Pray for us, good St Anne,



R. That we may be made worthy of the promises of Christ.

Let us pray. Almighty and eternal God, You were pleased to choose St Anne to be the mother of the Mother of Your loving Son. Grant, we pray, that we who confidently honour her may through her prayers attain to everlasting life. We ask this through Jesus Christ our Lord.

The following are prayers to both Sts. Anne & Joachim:

1) Great and glorious patriarch, St Joachim, and good St Anne, what joy is mine when I consider that you were chosen among all God's holy ones to assist in the fulfillment of the mysteries of God, and to enrich our earth with the great Mother of God, Mary most holy. By this singular privilege, you have become most powerful with both the Mother and her Son, so as to be able to obtain for us the graces that are needful to us.

With great confidence I have recourse to your mighty protection, and I commend to you all my needs, both spiritual and temporal, and those of my family. Especially do I entrust to your keeping the particular favour that I desire and look for from your intercession.

And since you were a perfect pattern of the interior life, obtain for me the grace to pray earnestly, and never to set my heart on the passing goods of this life. Give me a lively and enduring love for Jesus and Mary. Obtain for me also a sincere devotion and obedience to Holy church and the sovereign pontiff who rules over her, in order that I may live and die in faith and hope and perfect charity. Let me ever invoke the holy Names of Jesus and Mary. And may I thus be saved. Amen.

2) The Novena Prayer:

Good parents of the Blessed Virgin Mary, grandparents of our Savior, Jesus Christ,

When life seems barren, help us to trust in God's mercy.

When we are confused, help us to find the way to God.

When we are lost in the desert, lead us to those whom God has called us to love.

When our marriage seems lifeless, show us the eternal youth of the Lord.

When we are selfish, teach us to cling only to that which lasts.

When we are afraid, help us to trust in God.

When we are ashamed, remind us that we are God's children.

When we sin, lead us to do God's will.

You who know God's will for husband and wife, help us to live chastely.



You who know God's will for the family, keep all families close to you.
 You who suffered without children, intercede for all infertile couples.
 You who trusted in God's will, help us to respect God's gift of fertility.
 You who gave birth to the Blessed Mother, inspire couples to be co-creators with God.
 You who taught the Mother of God, teach us to nurture children in holy instruction.
 You whose hearts trusted in God, hear our prayers for ... (mention your requests here).
 Pray with us for the ministry of Catholic family life.
 Pray with us for the ministry of Natural Family Planning.
 Pray with us for all who give their time, talent and treasure to this good work.
 Hail Mary... Our Father... Glory be...
 God of our fathers, you gave Saints Anne and Joachim the privilege of being the parents of Mary,
 the mother of your incarnate Son. May their prayers help us to attain the salvation you have prom-
 ised to your people.
 We ask this through Christ our Lord. Amen

The Catechism

Many lessons about good Christian living can be learned from the Catholic catechism.

Society

1879 The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brethren, man develops his potential; he thus responds to his vocation

The fact that the church recognizes the importance of social interactions between people supports my proposal that a campus setting of prayer and gathering spaces would be a successful project. The campus would unite the school, church, and diocesan center in a way that fosters the development of relationships centered on faith. The site would be a place that everyone could be proud of, bringing the faith community closer together. It would be a place where people can share and forward their faith in a nurturing environment. Following are passages that expand on the idea of society and the necessity for it in our Christian lives



1880 A society is a group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each man is established as an "heir" and receives certain "talents" that enrich his identity

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and whose fruits he must develop.³ He rightly owes loyalty to the communities of which he is part and respect to those in authority who have charge of the common good

1886 Society is essential to the fulfillment of the human vocation. To attain this aim, respect must be accorded to the just hierarchy of values, which “subordinates physical and instinctual dimensions to interior and spiritual ones:”⁸

Human society must primarily be considered something pertaining to the spiritual. Through it, in the bright light of truth, men should share their knowledge, be able to exercise their rights and fulfill their obligations, be inspired to seek spiritual values; mutually derive genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence, but at the same time give aim and scope to all that has bearing on cultural expressions, economic, and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.⁹

1852 Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.²⁵

Again, we are called to participate in the faith community...to work together in creating ways to spread the message. A pilgrimage site would be one such project.

Spatial Progression

Space Development

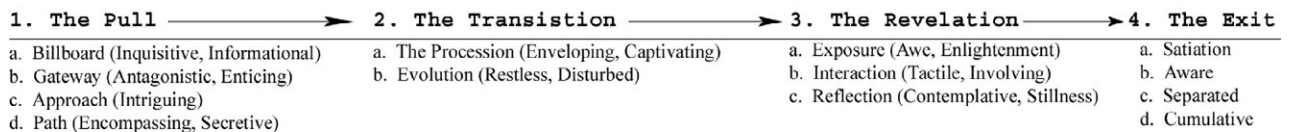


Figure C-1: Landry, L. (1995). *Building on the Seam: A Place for Sacred Reflection in Butte, Montana.*

The above diagram explains the sequence of events that would create a successful experience for visitors to the contemplative gardens. The process involves developing an interest, building interest upon arrival, accumulating anticipation, revealing great glory, and contemplating the experience.

- Capturing the interest of visitors off the highway can be achieved through billboards and signs that lead them through town to the site.



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- The approach from the parking lot to the initial entrance should be long and ceremonial to create excitement. If possible, the designer should employ serial vision. The approaching path should curve here and there, limiting views and occasionally providing surprising glimpses of what they will soon experience to draw them unconsciously towards the entrance.
- Upon reaching the entrance, visitors should be provided a clear sense that they have arrived, perhaps in the form of a small revelation. At this point, the site must be perceived to be easily accessible. If it is not (ie. slope too steep), people will lose interest and go back to their cars.
- To begin, the path and intended direction of travel should be clearly visible. People may become irritated if they are at all confused about where they are supposed to go.
- The progression of spaces should make sense somehow, whether it be by chronology, typology, etc. Humans tend to seek order in chaos through patterns ().
- As the journey progresses and visitors become more comfortable with their surroundings, the design may begin to provide options. Visitors will enjoy independent exploration and may feel liberated by diverging from the main circulation route by their free will. Human nature draws people to follow paths where the end is uncertain. The journey along a path with an indeterminate destination requires a great deal of faith, and may provide a highly spiritual experience.
- After a series of small revelations, the design must include a final, most divine and glorious revelation. The experience must create deep awe, wonder, and reverence.
- Following the revelation, the site must ease visitors to the exit, giving the time to reflect on their total experience. If visitors are thrust swiftly out soon after the revelation, they will be left feeling melancholy and forsaken. Visitors should leave with a clear sense of truth, a light heart, and a clear head.
- The design should minimize interactions between those completing their journey through the site and those just beginning. The exit should be clear, perhaps symbolizes the clarity faith in God brings to one's life. (Landry)



Color Theory in Relation to Spirituality

Below are generalizations about color and religious symbolism. It is important to remember the effect of any of the colors when contrasted with another can be wide ranging.

Yellow - The lightest and brightest color, it represents understanding and knowledge. In many paintings of Christ, painters use yellow to represent the celestial and glorious light he exudes. It also represents light, purity, youth, happiness, harvest, hospitality, love, and benevolence (<http://christianity.about.com/>). Oppositely, according to Itten in *Elements of Color*, impure shades of yellow represent “envy, betrayal, falseness, doubt, distrust, and unreason”. Both Giotto in his “Taking of Christ” and Holbien in his “Last Supper” painted Judas in diluted shades of yellow (45).

Red - Red is the most flexible of colors. It can be sinister when mixed with orange and contrasted with black or angelic when mixed with white. Red-oranges represent passionate physical love while blue-reds symbolize spiritual love. Typical, pure red symbolizes action, fire, charity, spiritual awakening, joy of life and love, and the Holy Spirit (<http://christianity.about.com/>). Because blood is also red, red can sometimes represent strife, pain, or sacrifice. Red is worn by clergy during the Pentecost.

Blue - “Blue beckons our spirit with the vibrations of faith into the infinite distances of spirit”...it connotes submissive faith (Itten). Blue represents skies or life-giving air, hope, and good health (<http://christianity.about.com/>). Oppositely, according to Itten, weak blue tones are associated with “superstition, fear, grief, and perdition” (46).

Green – Fruitfulness, contentment, tranquility, and hope are symbolically communicated by green (Itten). It also represents freedom, fertility, bountifulness, hope, and victory of life over death. The clergy wears green during the long season of Trinity during the summer (<http://christianity.about.com/>). When gray is mixed with green, the result is a feeling of “sad decay” (Itten).

Orange – Orange gives off maximum warmth and radiant energy. It represents proud self-respect, endurance, and strength. Orange is red passion tempered by yellow wisdom (<http://christianity.about.com/>).

Violet – “Violet is the color of unconsciousness – mysterious, impressive, and sometimes oppressive”. In large amounts it can be terrifying; in small amounts delicate and comforting. “Violet is the hue of piety”. When it is darkened, however, “lurking catastrophe” is felt. When mixed with different colors, violet can symbolize a



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broad range of expressions. Pure violet – chaos, death, exaltation ; Blue-violet – solitude and dedication ; Red-violet – divine love and spiritual dominion. (Itten) Purple is worn by clergy during penance seasons of Advent and Lent representing fasting, faith, patience, and trust (<http://christianity.about.com/>).

By using complements (opposites) of colors together, not only do they become visually balanced but also emotionally balanced.

- Yellow: violet = bright knowledge: dark, emotional piety
- Blue: orange = submissive faith : proud self-respect
- Red : green = material force : sympathy

Christians and Sustainability

Centuries ago the Bible and other Western teachings established the notion that the Earth was given to humans by God with intentions for us to have dominion over it (Black).

The Bible says, “and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.” (Genesis 1:26) This thinking was reinforced by the 14th century scientific revolution and the 18th century industrial revolution (Eckbo 169). Today technology and affluence fuel our consumptive lifestyles that pay little regard to care of our Earth. In the past, leaders of the Christian church have recognized that overfed consumerism and unsustainable practices do not fall in line with the God’s call for us to carefully disseminate between our wants and needs. (Luke 12:15-21) This message, however, seems to have often not reached many of the flock. (Laurendeau)

Times are beginning to change, though. When searching for sources relating to “sustainability” and “Christianity”, I came across several references to a recently spreading buzzword. “Ecotheology” is a movement that has been gaining momentum in the church over the last few decades. It speaks to the responsibility of Christians to make choices that “demonstrate respect for the intrinsic worth of all life before God” (Laurendeau). This means living in a way that meets the needs of the present without compromising the future existence of humans and our animal counterparts on Earth (Kjelberg). Seppi Kjellberg in his essay, “Eino & Elisa. Contextual Christianity Discusses Urban Sustainability”, explains in the following way: “Before we can give all others the same right to existence that we ourselves have received, it is necessary for us to understand our existence on Earth as part of the totality of everything created”. Sally McFague agrees in, “Models of God. Theology for an Ecological, Nuclear Age”. She says, “The Christian faith is a radically egalitarian, non-dualistic way of being in the world”. (45) Supporters of the concept argue that there is much holiness in living holistically.



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By adopting an environmentally sensitive lifestyle, we are indirectly adhering to God's ultimate moral instruction: to love God, neighbor, and one's self (Luke 10:25-37). We are called to always exercise the virtue of prudence (Laurendeau). Therefore, making wise decisions like riding bicycle to the grocery store instead of driving, avoiding foods with excessive packaging, and reducing unnecessary water consumption is how God wants us to live.

The fundamentals of Christian stewardship are the following: sparing, sharing, repairing, and caring for our earthly home (Laurendeau). Part of this involves informed people spreading the message of ecotheology to others. The best place to start is with our youth. Schools around the country are developing programs that expose children to the connections between spirituality and sustainable living. Students at St. Augustine/O'Dowd High School in Los Angeles, California have revitalized their lackluster grounds into a "Living Laboratory", complete with "a series of ponds, native wildflowers, a grove of redwoods, a meditation and memorial garden, a waterfall, trail system, greenhouse, sculptures, a compost bin, and a large vegetable garden" (Abercrombie). The goal of this program is to foster environmentally sustainable attitudes in the children by stimulating a common respect for all of God's creation. The hope is that the children will share what they're learning in school at home; neighbors will share ideas, eventually, whole communities will begin looking at their choices more carefully (Abercrombie).

Students involved in the project have begun to eat better. They have also helped others in need eat better. Part of the food produced in the harvest garden goes to the local food bank. As a result, students are simultaneously learning social lessons as well as environmental ones.

Not only has the program brought about environmental consciousness in the students, it has also enhanced their learning environment. English classes write poetry in the meditation gardens, science classes examine issues hands-on, and art classes design elements for the gardens. Students take great pride in their "Living Laboratory" and have developed a great compassion for its living spirit.

Native Plant Material

In designing sustainably it becomes important to use plant material that requires little maintenance. Following is a brief selection of plant material that would be appropriate to use in creating a natural North Dakota landscape:



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Forbs

Achillea millefolium	Yarrow
Allium canadense	Wild onion
Sedum album	White stonecrop
Anemone patens wolfgangiana	Pasque flower
Asclepias tuberosa	Butterfly weed
Aster obongifolius	Aromatic aster
Coreopsis lanceolata	Sand coreopsis
Echinacea purpurea	Purple coneflower
Penstemon digitalis	Foxglove beard tonge
Rudbeckia hirta	Black-eyed susan
Solidago nemoralis	Old-field goldenrod
	Joe pye week
Helenium ssp	
	Blazing star
	Catmint
	Wooly thyme

Grasses

Buchloe dactyloides	Little bluestem
Sporobolus heterolepis	Buffalo grass
	Prairie dropseed
	Karl Foerster feather reed grass
	Blue fescue
Panicum virgatum 'Heavy Metal'	Heavy metal switch grass
Panicum virgatum 'Rehbraun'	Red switch grass
Miscanthus sinensis 'Gracillimus'	Maiden grass
Koeleria cristata June grass	
Sorghastrum nutans	Indian grass
Bouteloua hirsuta	Hairy gramma
Elymus canadensis	Canada wild rye
Bouteloua curtipendula	Sideoats gramma

Shrubs

Perovskia atriplicifolia	Russian sage	Rhus glabra	Smooth sumac
Atemesia schmidtiana 'Nana'	Silver mound artemesia	Symphocarpus spp	Snowberry
Shepherdia argentea	Silver buffaloberry	Caragana frutex 'Globosa'	Globe peashrub
Cotinus coggygria	Smokebush	Prunus virginiana	Chokecherry
Amalanchier laevis	Juneberry	Prunus x cistena	Purple leaf sandcherry
Berberis thunbergii	Japanese barberry	Ribes x 'Dakota'	Dakota gooseberry
Viburnum lantana	Wayfaring tree viburnum		
Viburnum lentego	Nannyberry viburnum		
Philadelphus spp			
Prunus americana	American plum		
Caragana arborescens 'Sutherland'	Sutherland Peashrub		

Trees

Quercus macrocarpa	Bur oak
Maclura pomifera	Osage orange
Euonymus bungeanus	Winterberry Euonymus
Acer tataricum	Tatarian Maple
Juniperus scopulorum	Rocky Mt. Juniper
Aesculus glabra	Ohio buckeye
Thornless Honey-locust	Gleditsia triacanthos
Picea glauca var. densata	Black Hills Spruce
Populus tremuloides	Quaking aspen
Alnus hirsuta 'Harbin'	Prairie Horizon Alder
Fraxinus mandshurica	Mandshurian Ash
Acer nigrum	Black Maple



Sacred Meanings of Plants throughout History

Jordan, M. (2001). *The Green Mantle*. London: Cassell & Co.

Throughout history, various cultures have held certain plants sacred. Mayan civilizations worshipped the Ceiba Tree (*Ceiba pentandra*), the Holy Fig (*Ficus religiosa*) is revered in Indian Hinduism, the Maidenhair Tree (*Ginkgo biloba*) is important in Japanese Buddhism, Chinese culture believes the Mulberry (*Morus alba*) to represent life-giving powers, and the classical Greeks valued the Olive, Oak, Bay Laurel, White Poplar, and Willow. The Greeks saw trees to be “oracles-sources of divine utterance-particularly when their leaves rustled” (Beardsley 251).

Christianity obviously does not venerate plant life as other religions do but certain plants have gained and waned or held symbolic importance in its name throughout the centuries.

Holy Plants of the Old Testament

Apple – Believed to be the Tree of Life in the Garden of Eden that Eve ate the deadly fruit from. It represents a source of eternal life. Scholars have contested that the Tree of Life was actually a Sycamore which in Biblical terms means a Fig Tree (*Ficus sycamorus*), but no concrete conclusions can be made. It is interesting that in classical Greek the word for “apple” and “flock of sheep” is the same (247).

Fig – *Ficus sycamorus*. The fig represents “happiness, prosperity, safety, and security”. The Bible reads: “And Judah and Israel dwelt safely, every man under his vine and under his fig tree” (I Kings 4:25) “And the trees said to the fig tree, come thou and reign over us. But the fig tree said unto them, should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?” (Judges 9:10-11) (101)

Aloe – It literally has healing powers, so it symbolizes mercy and forgiveness. (102)

Cedrus spp - The Bible makes more than 70 references to plants in the *Cedrus* genus. It is highly respected for its longevity and resistance to decay. (103)
“The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God” (Psalms 92:12ff)

Date Palm – *Phoenix dactylifera*. Because it survives in extremely arid conditions it is a symbol of prosperity, beauty, and victory for the Israelite tribes. (103)

Weeping Willow – *Salix babylonica*. Historically, switches from willows have been used for whippings. Also, exiles from Israel hung their lyres from its branches. (104)



Tamarix spp - It is believed to be an indirect source of manna (the bread of heaven) that sustained the Israelites through the desert. Species have held a mystical aura because of its extremely robust nature.

Other Associations

- The Hebrews had a mystical interest in corn.
- Biblical writers criticized plants that provide luxurious items because of their sexual ties.
- The mandrake is believed to be an aphrodisiac.

Holy Plants of the New Testament

- Thorny trees represent undesirability and God's wrath. Hawthorn spp (*Crataegus*) have many thorns and has had strong connotations with witchcraft and sexuality. (120)
- Black Elder (*Sambucus nigra*) is associated with death because it is supposedly the tree that Judas Escariot hung himself from after denying Jesus. This claim is highly improbable, though, because Black Elder is weak wooded. Burning elder wood in the hearth used to be thought to bring the Devil into one's house, but conversely, planting an elder near one's house would keep witches at a distance (124).
- From St. Patrick's time, the three leaved clovers came to represent the Holy Trinity-Father, Son, Holy Spirit. The heart shaped leaves also made it a quick quack remedy for cardiac complaints. (118)
- The Norway Spruce (*Picea abies*) didn't fall into Christmas tradition until the 19th century. The tradition actually stems from the pre-Christian ancient rite of decorating a tree around the winter solstice to show reverence to the mother goddess. The evergreen first became related to Christianity in the 8th century when St. Boniface cut down a sacred oak on Christmas Eve. A fir sapling miraculously sprang up where the oak fell, and he adopted it as an emblem of Christian faith (115).

Miscellaneous Associations

- The Lily-of-the-Valley is also called Tears of Our Lady because it is thought that this plant was growing where the Virgin Mary wept for Christ. When the white flowers hang their heads they represent death and often used at funerals.
- The Red Poppy (*Papauer rhoeas*) symbolizes the sacrifice made by soldiers during WW I
- The chrysanthemum represents fidelity since it is capable of withstanding frost into the early winter.



- The Chinese correlate the peony with femininity, love, and fidelity.
- The Iris is regarded as power, beauty, and majesty.
- The Celts revered the rowan, beech, and elm for their masculinity and the birch for its femininity.
- In medieval times people hung mistletoe in their doorways to ward

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off witches. The Celts believe that when it was growing in trees it had strong magical powers linked with fertility. So today when we hang mistletoe at Christmas we are symbolically guarding ourselves against the powers of the netherworld at a time when nature appears to be dead in order to strengthen our procreation abilities.

- A red rose represents love. A white rose represents purity
- The lotus flowers and fruits at the same time. Buddhists believe that because of this it can reveal the past, present, and future at one time.
- The circle is the purest shape in nature; it has no weak points like a rectangle. Circles of trees are the oldest sacred spaces known to man. Every since man recognized the power of spirituality he has revered the circle as possessing magic.

The image of the garden as a divine place has been evident throughout the history of Christianity and a highly visible symbol in the Bible.

“For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isaiah 51:3)



The Grotto: Portland, OR

The National Sanctuary of our Sorrowful Mother

This summer on my expedition of the west, I stopped at the visitor's center in Forest Grove, OR to see what I could find out about Portland's attractions. I never thought that a brochure I would pick up would ultimately guide my thesis project selection. "The Grotto?" I thought. "A National Catholic Sanctuary. Sounds interesting and like it may be a very fitting stop for this trip."

The National Sanctuary of Our Sorrowful Mother, is a beautiful 62 acre Catholic Shrine and botanical garden. The Grotto's official website proclaims, "Perhaps no other spot on the entire North American continent blends religious significance so completely and so harmoniously together with natural scenic beauty [...] visitors from many lands find inspiration and peace." The Grotto (as it is commonly called) is a non-profit corporation, supported solely by the proceeds of its gift shop and by donations. It is administered by the Friars of the Order of Servants of Mary (The Grotto).

When Fr. Ambrose Mayer was a boy his mother fell ill. Young Ambrose promised God that if his mother recovered he would do something great for the church. His mother recovered and in 1924, now a priest, Ambrose opened the Sanctuary. It was to be a shrine dedicated to Mary, Our Sorrowful Mother: "...a place of solitude, peace, and prayer..." The sanctuary gained much publicity when the first Marian Congress in the United States was held there in 1933. Thousands of people attended. Today, hundreds of thousands of tourists and pilgrims visit each year.

Currently, four priests and three brothers live in the monastery built in 1985 after the old one was condemned due to fire codes. Four sisters live in the convent built in 1990. These residents of the Grotto are responsible for the maintenance and administrative duties. Visitors are not allowed on the monastery and convent grounds.

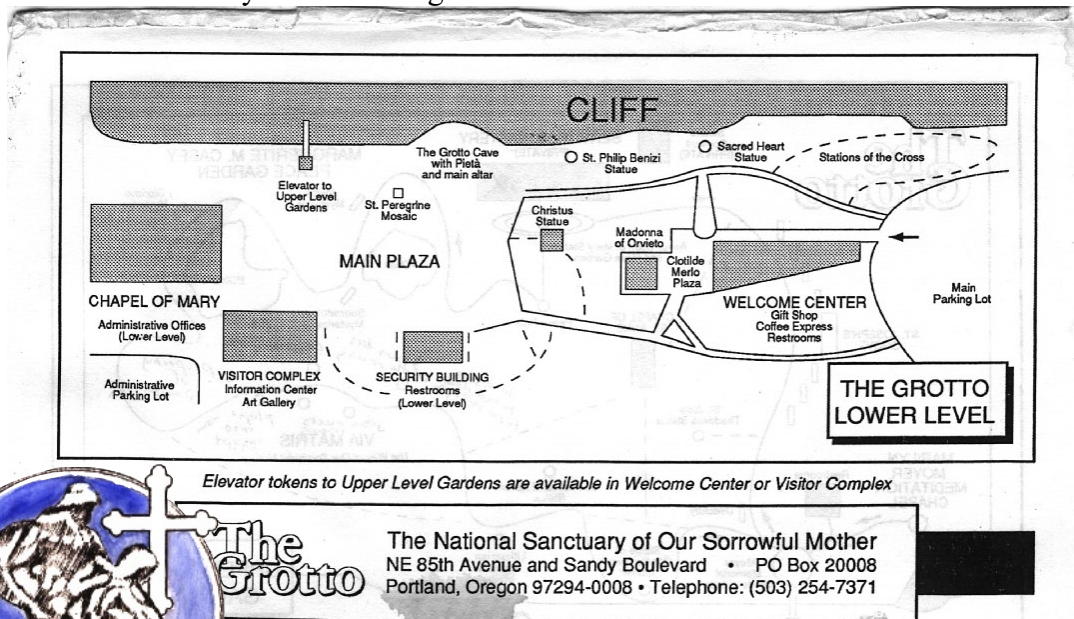


Figure C-2: Map obtained from the Grotto: Portland, Oregon.

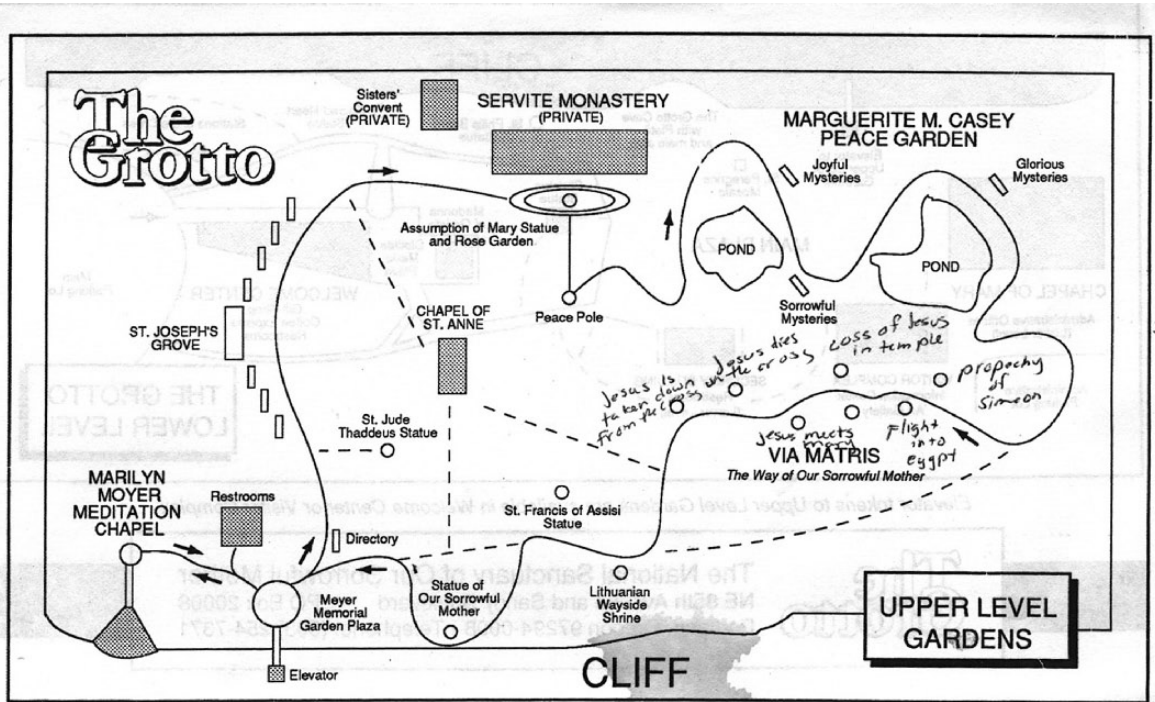


Figure C-3: Map obtained from the Grotto: Portland, Oregon.

The day I visited, I first went to the Japanese Gardens in Portland. That was a very tranquil experience. I left feeling very peaceful but also very alone. My spirit felt melancholy. The idea of taking in another reflective attraction right after that didn't sound very inspiring. I knew I would regret it if I didn't go though, so I ventured out across town. Four interstate interchanges and numerous small heart attacks later I arrived at The Grotto: The National Sanctuary of our Sorrowful Mother.



Figure C-4: Photo taken by Stacy Vilhauer

The signage was very discreet and I almost missed the turn. Almost immediately upon turning into the parking lot, I felt as if I had escaped the world of buzzing streets. The parking lot was surrounded by very large mature trees. The dense shade was very welcome (my wine stash would be safe from the sweltering heat here). On my approach to the visitor's center, I was very surprised by the sign on a tree that read, "Do not leave your valuables in your car". I thought, "What! I'm on holy ground! What is this world coming to?" I don't like gift shops in the first place, so I was weirded out that the place was making money off of Jesus, especially in the form of trinkets made in China that would really be a waste of money to buy. Also, to see the upper gardens you had to pay three dollars. I suppose they need money to keep the doors open though.

After the gift shop, visitors see the central attraction, Our Lady's Grotto. A cave carved in the basalt cliff houses a white marble replica of Michelangelo's famed masterpiece, the Pieta (the original is mounted in St. Peter's Basilica in Rome). The cliff's height and sheer verticality





Figure C-5: Photo taken by Stacy Vilhauer

make someone standing in front of the natural stone altar feel very small. I sat for awhile in the wooden pews where mass is held on Sundays from May to October. As I prayed the bronze statue of Our Sorrowful Mother, designed especially for the Sanctuary and blessed in the Vatican by Pope Pius XI in 1934, watched over me from atop the cliff. The natural setting made me feel very welcome in the presence of God, and I wish very much that I could have attended a mass there.

Next, there was a conference center for retreats, workshops, seminars, conferences, meetings, receptions, and banquets. A gallery displaying statues, paintings, and historical artifacts sits beside the conference center. An interesting thing happened to me here. I was looking at a small, traveling shrine of Mary used by a missionary in the early 1900s that was in a glass case. As I turned my head an image flashed across the glass. I was taken aback but then comforted when I realized it was just my reflection. Then I was again shocked again as I looked closer and saw that Mary the statue and my face were one. I was seeing both at once, one transfixed upon the other. I was Mary, and Mary was me! I was stunned again as I made the connection to an experience I witnessed earlier in the week. This was not a concept I was unfamiliar with. Recall the black wall in the rooftop garden at the LDS Conference center in my previous case study. Designers wanted visitors to literally see themselves with their own eyes as the church and a member of the communion of followers. They were the church, the church was them!

Adjacent to the conference center is the Chapel of Mary, constructed of rock quarried from the cliff. Bronze doors open to reveal warm polished marble, magnificent statues and beautiful murals. The fine materials and attention to detail in the artwork were very inspiring.

From there I rode an elevator up the side of the cliff to begin my stroll through a series of gardens that would take me through a variety of experiences. There are over 1100 species of plants at the grotto, mostly native. The diversity of plant material is astounding and showcase God's imagination and love for this world. Below is a just a glimpse of plants (the ones I could identify (there is a plethora of plants that grow in Oregon!!)) at the Grotto that harmonize to create a wonderfully naturalistic, tranquil atmosphere.

- | | | |
|--------------------|------------------------|----------------------|
| Lily spp. | Ferns | Ivy spp. |
| Arborvitae | Cutleaf staghorn sumac | Ponderosa pine |
| Hosta spp. | Sandcherry | Amer. cranberrybush |
| Pagoda dogwood | Red twig dogwood | Yellow twig dogwood |
| Variegated dogwood | Periwinkle | Creeping Holly-grape |
| Forsythia | Hemlock spp. | Fir spp. |



Maple spp.
Hydrangea spp.
Juniper spp.

Willow spp.
Wiegela spp.
Iris spp.

Buffaloberry spp.
Yew spp.
Rhododendron spp.



Figure C-6: Photo taken by Stacy Vilhauer

The first garden I encountered was St. Joseph's grove. The grove told the story of the sorrowful and joyful times in Joseph's life. Small niches were set back off the path for private devotion. Steps leading up to each station signified that Joseph holds a high place in Christianity, and we must be grateful to him. Concave boulder backdrops were draped with ferns. The effect was a softly enclosing space that evoked reflection.

Next was the Marguerite M. Casey Peace Garden. The garden starts as a winding, enclosed path and opens into a sunny park-like setting. The winding path could represent the changing directions our life can take as we search for God. He isn't going to reveal the end to us, but we must rather search through the "woods" of the world

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Figure C-7: Photo taken by Stacy Vilhauer



Figure C-8: Photo taken by Stacy Vilhauer

to find him. Sometimes we may take our hearts off the target now and again, and our path may become weavy. As long as we stay on the path (the search) though, eventually we will come to the end and He will reveal all to us. "As one walks from darkness into light, the garden's design is meant to recall the story of our redemption" (The Grotto).

In the Peace Garden the Joyful, Sorrowful, and Glorious mysteries of the rosary are depicted by bronze plaques at intervals. As one progresses through the rosary garden, the landscape changes to symbolize each mystery. For example, a tiny steam ripples over small stones by the



path near the Joyful mystery. “The water symbolizes the redemption of the world which began in a quiet humble way in a village manger” (The Grotto). The Sorrowful mysteries represent the most difficult and painful time of Jesus and Mary. Here the stream grows tumultuous. Finally, the path opens up to a bright and open park a calm reflection pond representing the Glorious mystery.

Via Matris, The Way of Our Sorrowful Mother, follows the peace garden. This garden houses seven beautifully carved (of Holzen wood) statues that depict the Seven Sorrows of Mary (see below). The delicacy of these carvings is incredible! At one point, the scenes moved me to tears.

Sorrow 1-Mary accepts in faith the prophecy of Simeon-

Sorrow 2- Mary flees into Egypt with Jesus and Joseph-

Sorrow 3- Mary seeks Jesus lost in Jerusalem-h

Sorrow 4- Mary meets Jesus on the way to Calvary-

Sorrow 5- Mary stands near the cross of her Son-

Sorrow 6- Mary received the body of Jesus taken down from the cross-

Sorrow 7- Mary places the body of Jesus in the tomb, awaiting the resurrection-

My last stop in the upper garden was the Marilyn Moyer Meditation Chapel. A long, raised catwalk created an anticipatory effect, like I must take my time to get there because I am about experience something great. Perched on the cliff, the view from the vast glass wall was awesome! I could see the entire city and Mt. Hood. The materials were simple: glass, steel, tile. There was nothing there to distract me. It was just me and my thoughts about all that I had encountered at the grotto. After the Via Matris, I was feeling melancholy. The view over Portland was the final symbolic of revelation of God’s glory after struggle and sorrow.



Figure C-9: Photo taken by Stacy Vilhauer



Figure C-10: Photo taken by Stacy Vilhauer

As I was leaving I felt a heightened sense of spirituality. I took the same elevator down that I came up in. At the bottom, I encountered people just beginning the journey. I felt awkward. I'm not sure why, but I remember wishing there was a different way out than the way I came in. On my way out, I strolled through the Stations of the Cross Garden. By this point, I was completely tired, and viewing this ultimately rigorous journey of Christ, zapped every last bit of energy I had. I probably should have hit this garden first, not last. I suppose though, maybe this was the designer's intention. Perhaps visitors are supposed to leave with the crucifixion fresh in their minds and heavy on their bodies, reminding us at that at the end, His death is of



Figure C-11: Photo taken by Stacy Vilhauer

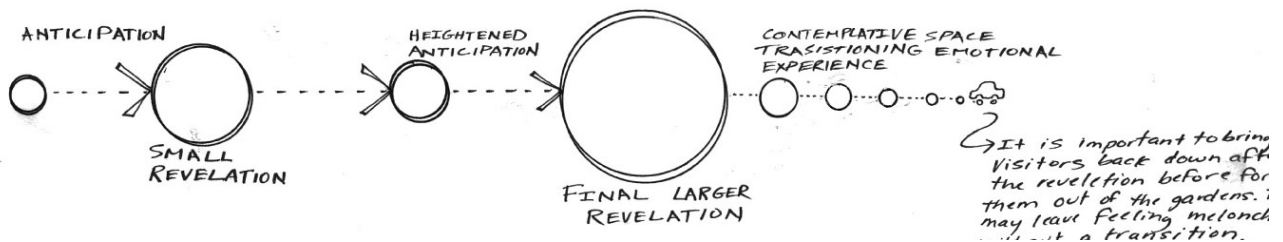


Figure C-12: Diagram created by Stacy Vilhauer

ultimate importance, and we should always show Him thanks for His sacrifice in the ways we live.

The entire journey can be diagrammed in the following way:

The path took me through anticipatory territory and then opened to a small revelation. Again, the experience was scaled back and then thrown wide open into the largest revelation. Lastly, they left me with space to contemplate and coagulate everything before I got in my car and drove away.

The grotto is truly “a place where the spirit can more readily realize the presence of God in nature”. The National Sanctuary of our Sorrowful Mother shares the same mission as The Grotto of Redemption in West Bend, Iowa (which will be examined in the following case study) and many other pilgrimage sites throughout the world. Each is a place that strives to “rekindle faith by suggesting the immanence of God in nature” (Beardsley).

<http://www.thegrotto.org/>



Bloedel Reserve: Bainbridge Island, WA

In LA 271 Tim Kennedy assigned the class a project in which we were to investigate a specific landscape architect. My group researched Richard Haag. In our study, we found Richard Haag served at one time as the Bloedel's landscape architect. Many designers, however, including Thomas Church had a hand in sculpting the reserve. I had forgotten all about the reserve until on my trip to the west this summer, I accidentally (another perfect accident? More like destiny I would say) came upon information about it in a travel brochure. I was so excited to visit a place that I actually studied in school that I called one of my group-mates from that project we worked on so long ago to share my excitement.

The fact that it cost ten dollars to visit and also that visitors' have to make reservations ensures that each person is given ample private space to appreciate the solitude of the place. No pets, cell phones (thank god!), food of any kind, or weddings are allowed on the grounds. My visit to the reserve was a very reflective a of a place to "inspire and refresh" is preserved by the Arbor Fund.

Prentice Bloedel was once quoted as saying, "Nature can do without man, but man cannot do without nature." He describes the acreage as, "A place where one is reminded of the fundamental bond that exists between man and nature." (Bloedel Reserve) I certainly felt in harmony with the universe here. Following are my observations through the experience in conjunction with others' thoughts:

The Meadow



Figure C-13: Photo taken by Stacy Vilhauer

"As I walk through the meadow, the smell of swaying oats fills my nose". The plant pallet is simple...some oat-type grass and dandelions? It is beautiful though, and of all the spaces on the reserve, I felt most happy and at home here. The sun warmed my skin, the grasses tickled my legs, and the chirping birds sang to my soul. I could see for a long ways on all sides, and this made me comfortable. The path was covered with chipped bark. It was very naturalistic, and I liked it more than the rolled gravel that is often used. Sitting by the 60 year old sheep barns, I write, "The shade is cool. Bugs are snapping, and my life is good".

The Bird Marsh

"The warmth of sun is gone, but peeps of light show through the tree canopy in fascinating ways. Here lies a blanket of some strange ferny, onion-looking plants. Light hits them just right to illuminate their feathery texture. It looks as if I were to jump into them, I'd float on their tops. I just had to sit down on this quaint



Figure C-14: Photo taken by Stacy Vilhauer



Figure C-15: Photo taken by Stacy Vilhauer

little bench and write.”

I remember thinking, “Oooo. This lake is dirty! Well yeah, so is nature.” I think somehow I have been conditioned as an American to expect clean lines and tidiness always. Why? The Bloedel’s understood our overexposure to the man-made world and wanted this part of the garden to reflect the God-made world. Ducks, geese and swans make their homes among the native sedges and ferns. (Bloedel Reserve)



Figure C-16: Photo taken by Stacy Vilhauer

The Trestle Bridge

“As I walk from shade to sun, I push my hand over the smooth hard wood of the Jarrah wood (*Eucalyptus marginata*) handrail. It is kind to me...not a splinter to be snagged. Birds chirp above, and water trickles below. The sun is hot but the air is cool. A bee lands on my checkered pants, mistaking me for a flower, but he doesn’t sting me. Here, everything is aligned...all is at peace and harmony.” Douglas fir, western red cedar and hemlock dominate. (Bloedel Reserve)

The Visitor’s Center (The original house)

“Overlooking the Puget Sound, the cool, warm breezes spill in through the cracked window, drenching me with the Washington Coast.” Here man’s hand in design is more obvious. The landscape is refined. A parrot tree and a gigantic Empress Tree flank the house.

The Waterfall Overlook



Just beyond the overlook at giant purple-leaved beech (*Fagus sylvatica* ‘*Atropurpurea*’) stands tall over the fall. What an incredible tree!

The Glen

“On the way to the orchid trail, something puts off a strong cinnamon odor. What is this?” There are so many exotic-looking plants growing on the forest floor. See left for example. Prentice Bloedel planted a small grove of aspens for his wife as a Christmas gift one year. Rhododendrons everywhere are covered with flowers.

Thousands of perennials, bulbs, and wildflowers blooms among the rhododendrons. A planting of 15,000 cyclamen plants is one of the largest plantings of it in the world. (Bloedel Reserve)



The Japanese Garden

“As I sit on the wishing bench, I wish that I could stay here forever. Little blue dragonflies are



Figure C-18: Photo taken by Stacy Vilhauer



Figure C-19: Photo taken by Stacy Vilhauer

zooming around. Some old lady just stepped in the rock garden... hahaha. Her footprint is now in line with the universe.” The attention to detail is impeccable. Everything seems to be ordered in a certain, correct way. The materials are simple and uncluttered. “The

elements of sand and stone evoke a meditative mood.” Walking along the pond’s edge, the view continually changes. The Japanese Maples and the Mugo Pines create interesting textural contrasts. (Bloedel Reserve).

The Moss Garden

The dense carpet of moss seems to be alive. It overtakes dead stumps, benches, everything. I felt like I was in a haunted forest. It was quiet, and the air was thick.



Figure C-20: Photo taken by Stacy Vilhauer

The Reflection Garden

“The simplicity of the reflecting pool is impressive. No sculpture to create a focal point, no fountain to dull the senses, just a long pool of water that speaks to the soul, and a clean hedge of yew to keep your focus from wandering.” The pool looked dirty, but that’s because it’s fed by natural springs. It too is alive! This was one of the Bloedels’ favorite spaces on the grounds, and they are buried at the far end of the pool.

Like at the Grotto in Portland, the designers here use the themes of light and dark to evoke certain emotions. Light levels can create very powerful experiences. Also like my experience at the Grotto, I felt very close to God here. Nature is truly God’s canvas.

<http://www.bloedelreserve.org/>



The Grotto of Redemption: West Bend, IA



Figure C-21: *obtained from www.westbend-grotto.com*

The Grotto of Redemption shares a similar story of creation to the National Sanctuary of our Sorrowful Mother in Portland, OR. A month before Father Paul Mathias Dobberstein was ordained he fell gravely ill. Praying to the Virgin Mary, he vowed that if he recovered, he would build a shrine in her honor that would tell the story of Christ's life, death, and resurrection. Sure enough, Dobberstein pulled through and began construction of his shrine in 1912.

The Grotto would eventually become an extraordinary spectacle that thousands of visitors flock to each year. The 42 year construction project wound up as series of seven (nine were originally planned) grottos at the time of Dobberstein's death in 1954. Dobberstein completed most of the work himself with the help of just one or two assistants over the years.

Often the vision would consume him, working very late into the night.

Not only did he build most of it himself, but he also collected most of the materials for it from around the world himself.

Poured concrete forms the structure, but the wonder of the place are the thousands rocks, petrified wood specimens, geodes, minerals, stalactites, etc. that he embedded in the concrete both on the exterior and the interior. John Beardsley in *Gardens of Revelation* explains, "Dobberstein seems to have wanted to inspire spirituality by providing an encounter with the wonders of creation in a space that was utterly out of the ordinary." Dobberstein held that "truth reaches the mind most easily by way of the senses". He thought that marvelous materials found in nature were sure sign of God's glory. He knew that people would flock to such an unusual attraction, and once he got them there, he could share Christ with them in a way that they would always remember and feel in their hearts. These were the two main purposes of the Grotto: 1)



2) to attract people to Christ 2)to teach people about Christ.

The Grotto tells many stories through its elaborate stylings. Stories of the Garden of Eden, Moses and the Ten Commandments, and the Stations of the Cross are a few of the main events depicted. Spaces are designed in such a way that visitors are supposed to feel as if there are actually witnessing these historical events. Beardsley refers to this strategy as "inspired illusionism"... creating an environment free from all the noisy distractions of this world in which visitors can experience more vivid and direct communication with God and enlightenment of faith.

Religious symbolism is an important design tool utilized in the creation of the Grotto. For example, the station of the crucifixion is made entirely of white quartz



Figure C-22: *Beardsley, John. (1995)Gardens of Revelation. New York: Abbeville Press*

to symbolize “the light of grace attained through the death of Christ” (Beardsley). Also, like at the National Sanctuary of our Sorrowful Mother in Portland, OR, the Grotto of the Redemption employs a distinct cave motif, an important element in Christian history. Many significant events in Christ’s life are represented as taking place in a cave: the Annunciation, the Nativity, the Agony in the Garden, and the Entombment for example (Beardsley). Caves were also used for centuries by shepherds in Europe as temporary places of worship. Dobberstein thought the shepherds wise in choosing the cave for praying, it being a purely enveloping and un-



Figure C-23: *Beardsley, John. (1995) Gardens of Revelation. New York: Abbeville Press*

involved form, allowing for complete inward thoughtfulness. In many of his homilies, Dobberstein described the cave form as reflective of “the cupped hands of God offering protection to his flock”

(Beardsley). The plan of the Grotto invokes the cave theme not only literally, but also suggestively by using many concave surfaces as well as a centrally focusing plan.

Both strategies enforce a powerful sense of envelopment within the grotto complex. The form of Dobberstein’s grottos are clearly reminiscent of churches designed in the Baroque and Roman styles, strengthening the Grotto’s symbolic connection to Christian history. Another natural feature that carries strong symbolic significance in the Christian world, water, is represented at the Grotto. Water in Christianity stands for rebirth and renewal. It is used in baptisms and other ceremonial traditions to rinse away impurities of sin. It has ultimate life-giving and sustaining powers and exists at the Grotto as the River of the Water of Life. Finally, the unique stones that adorn the grottos themselves emulate visions of scripture. Revelations: 21 describes the promised land as embellished with marvelous minerals: “the walls will be of jasper, the gates will be made of pearls, and the streets of pure gold” (Beardsley). Perhaps Dobberstein intended to evoke the New Jerusalem in his pilgrimage site.



Figure C-24: *Beardsley, John. (1995) Gardens of Revelation. New York: Abbeville Press*

So many people began visiting the Grotto, that Dobberstein built a restaurant by the lake to feed them. He had built the lake in 1906 as part of a park for his

parishioners to enjoy after church. Pilgrims, parishioners, and community members alike could fish, dine, relax, play, and enjoy several zoo animals (a black bear, an eagle, swans, coyotes, and peacocks) in a holy atmosphere. They enjoyed the recreational opportunities but often were apt to talk about the love of God in such a setting. The church holds several events at the grotto throughout the year including the following:

- Geological education day
- Holiday lighting
- Gospel songfest
- Living rosary
- Zoological education (trumpeter swans)

Their example parallels my idea to include sports fields, a bonfire ring, and a reception/picnic area in the master plan for Sts. Anne & Joachim. Such spaces are to inspire fellowship and a closeness in faith.

Unlike the Grotto in Portland, OR there is no fee to access the Grotto of the Redemption. “All who come see[k]ing inspiration, spiritual renewal and a strengthening of their faith” are openly welcomed (Grotto of Redemption).

<http://www.westbendgrotto.com/>



Temple Square: Salt Lake City, UT

I read about the redesign of Temple Square in Landscape Architecture Magazine. It sounded like a very interesting project, so I penciled it into the itinerary of my three-week westward excursion this summer. It never occurred to me at the time that the site would turn out to be a very fitting case study for my thesis.

This ten-acre block located in the middle of downtown Salt Lake City is Utah's number one tourist attraction, attracting more than 5 million visitors a year (Utah.com). Like the Grotto of Redemption in West Bend, IA people flock to see the extraordinary. I have not seen so many flowers before in my life! Once people are drawn in by the extravagance of it all, they find themselves in an atmosphere very conducive to reflection and fellowship. The square is admission-free and open to all.

Like my proposal for a pilgrimage site in Fargo, gardens and plazas unite important buildings (the Temple, the Tabernacle, two visitors centers, the Joseph Smith Memorial Center, and Assembly Hall) in a campus-like setting. Many aspects of the religion come together as one to accomplish a common goal: to attract people to the faith and to teach them about it...also the goal of the two previously examined grottos. High walls and wrought iron gates surround the complex, creating an inwardly focused environment. The high walls shut out the hustle and bustle of the streets. I felt as if I'd stepped into another world.

I have no concrete evidence of the designer's intentions regarding religious symbolism, but I sensed a highly contrived symbolic language through design elements. Following are my observations:



Figure C-25: photo taken by Stacy Vilhauer



Figure C-26: photo taken by Stacy Vilhauer

Perhaps the lush, bright, living gardens and crystalline streams are a replication of the Mormon vision of Paradise. It is sort of what I expect Paradise to look like. I learned that by painting the sides of pool or stream white



and the bottom a light, baby-turquios blue, it makes the water look pure and holy. I felt like if I jumped in, all my sins would be washed away.



Figure C-27: *photo taken by Stacy Vilhauer*



Figure C-28: *photo taken by Stacy Vilhauer*

Next, the placement of varying water features sparked my imagination. A hundred yards from the Temple, this magnificent fountain violently spews and shoots water high in the air. Directly below the Temple, is a very serene reflection pool. Could this symbolize that the closer you become to God and the Church, the more peaceful and clear your life will be?

Similarly, I cannot be sure if the designer intended to evoke symbolism in the design of the reflection pool, but two very powerful illusions struck me. As illustrated by the section below, the ground slopes towards one end of the pool. To a person standing on the higher end, it appears that someone standing on the lower side is actually waist-deep in the water, perhaps reflecting baptism. Also, the pool was designed with an “invisible” edge. As I sat and sketched, a child was walking on the solid granite ledge that contains the water. From my perspective, it appeared as though he was walking on top of the water, just like Jesus in the Gospel. These effects were amazing to me, and if intentional...pure genius.



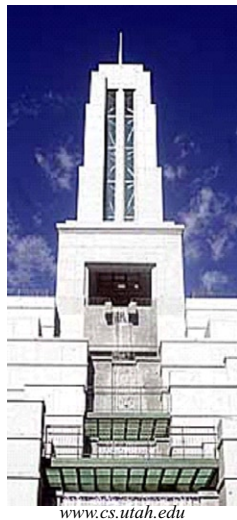
Figure C-29: *diagram created by Stacy Vilhauer*



LDS Conference Center Rooftop Garden, Salt Lake City, UT

Across the street from Temple Square is the LDS Conference Center. The rooftop garden has been featured in magazines and is also a popular attraction. The garden was intended to be open for the public to come and go as they please during the daytime hours. The events of 9/11 put a stop to that, however, and now visitors must take a guided tour. I was very disappointed that I would not have the freedom to explore on my own and sit and sketch. I did encounter several design elements, however, that I believe to be very powerful.

Upon first encountering the conference center, one is first greeted by a magnificent waterfall that cascades down the side of the building. The materials used, again make the water seem pure and holy. The symbolic meaning of the water feature was not apparent to me until I reached the rooftop garden where the stream originates. The stream flows directly in alignment with the Temple across the street. Perhaps the idea is that all (life-giving) gifts (the water) come from God in Paradise (the rooftop garden). He pours (the waterfall) His gifts to His people (the church) through his ultimate grace and mercy.



www.cs.utah.edu
Figure C-30: photo taken by Stacy Vilhauer

I also found the black reflection wall very interesting. The effect intended to evoke with this element was indeed intentional. The wall is shiny, black, granite measuring about 9' x 20' x 1'. It is inscribed with illustrations of LDS members throughout their history, in a way that it looks like a family portrait. As you can see from the photo, the wall reflects the Temple across the street. As one walks nearer the wall, his or her own face becomes part of the family all gathered at the church. You, all the members of the Church, and the Church are one. Our tour guide had probably looked into the wall hundred times, but still the image was still so powerful to her that she started sobbing.



Figure C-31: photo taken by Stacy Vilhauer

Finally, I appreciated the native prairie planting scheme used throughout the entirety of the garden. The architecture of the conference center itself is supposed to reflect what the first settlers saw as the approached the city site. When the vegetation matures, the building will appear as a natural mountain. It makes sense then, that the rooftop garden be planted with the plants that God intended to grow in the Salt Lake City area. The naturally occurring plant palette reflects

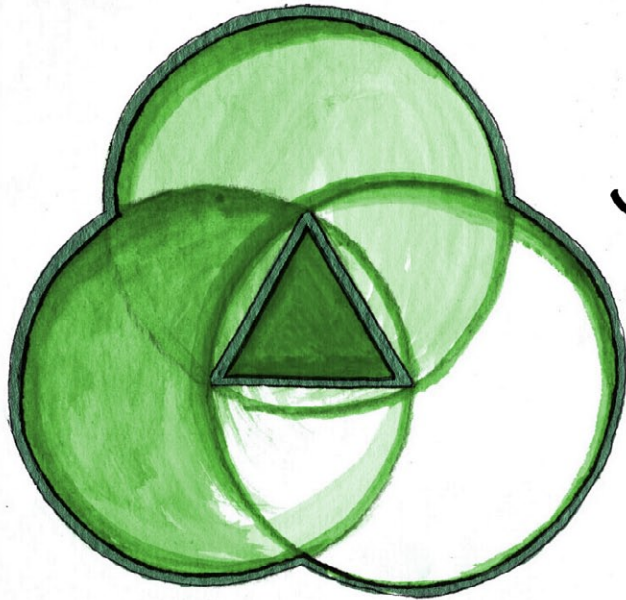


respect for God's design of the area and a broader concern for the Earth and the preservation of its resources.

(http://www.utah.com/mormon/temple_square.htm)



Figure C-32: photo taken by Stacy Vilhauer



Site Analysis

Climate

Physical

The nature of Fargo’s climate will impact usage patterns of the site. The climate in Fargo is variable and can be very harsh at times, getting as cold as -30F in winter and over 100F in summer. An outdoor site such as this could be comfortably enjoyed by the average person from about mid-April to late October

Average Temperatures

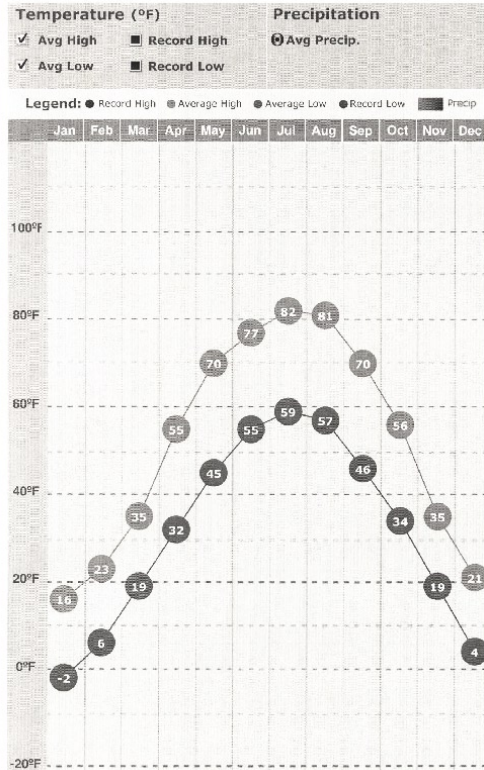


Figure D-1: (www.weather.com/activities/health/allergies/weather/climo-monthly-graph.html?locid=58102)

Prevailing Wind Patterns

Winter - Dec and Jan – from the South @ 12-13mph

Feb - from the North @ 12 mph
 --30 % of the daily avg. wind speeds >20mph
 --25% of the peak daily wind speeds >40mph

Spring - from the North @ 13mph
 --43% daily avg. wind speeds >20mph
 --30% peak daily wind speeds >40mph

Summer – from the South-Southeast @ 13mph

Fall – from the South-Southeast @ 12mph
 --26% daily avg. wind speeds >20mph
 --27% peak daily wind speeds >40mph

Average Precipitation

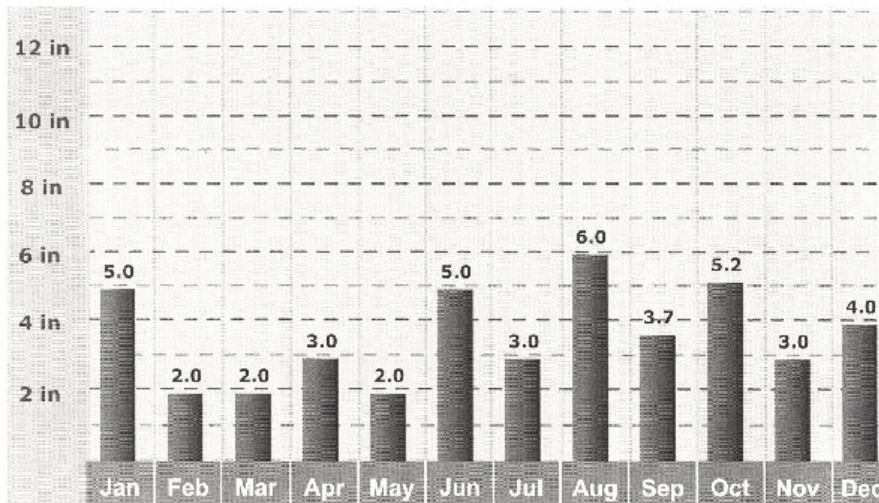


Figure D-2: (www.weather.com/activities/health/allergies/weather/climo-monthly-graph.html?locid=58102)



Sun Angles

The varying angle of the sun with the Earth influences temperatures in Fargo, ND. Noon sun angles are much higher in the summer than winter. In the winter, the sun travels across the southern portion of the sky, thus making days much shorter. The shortest day of the year is 9 hours in December; the longest day of the year is 16 hours in June

<http://www-istp.gsfc.nasa.gov/stargaze/Sunangle.htm>

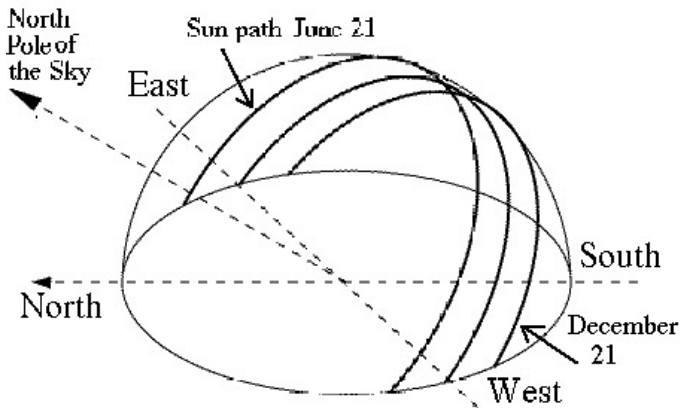


Figure D-3: <http://www-istp.gsfc.nasa.gov/stargaze/Sunangle.htm>

Microclimate

Currently, the site is very exposed. There is little topography and no mature vegetation. There are no features to minimize effects of wind and solar rays.

Average Snowfall

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
in.	38	8.6	5.9	6.7	3.1	0.1	---	---	---	0.7	5.8	7.1

Average Possibility of Sunshine

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
%	57	50	56	57	59	61	71	69	59	54	40	42

Average Number of Clear Days

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
Days	88	7	6	5	6	7	6	10	10	9	9	6

Average Number of Cloudy Days

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
Days	168	17	15	17	15	14	13	8	9	12	14	18

Average Number of Partly Cloudy Days

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
Days	109	7	7	9	9	10	11	13	12	9	8	6

Average Number of Rainy Days

Years on Record: 51

YEAR	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sec.	Oct.	Nov.	Dec.
Days	99	9	7	8	8	10	11	10	9	8	6	6

Figure D-4: <http://www.weatherbase.com/weather/weather.php3?s=035727>



Soils

Lunde, Nordan J., Donald P. Opdahl, Norman D. Prochnow, and Willie J. Terry. Soil Survey of Cass County Area, North Dakota. United States Department of Agriculture, Soil Conservation Service, 1983.



Four soil types can be found on the project site. The north-western corner of the site contains the Fargo silty clay and Fargo silty clay loam types while the majority of the remaining area is the Fargo-Hegne silty clays. A sliver of the eastern side contains the Bearden-Lindaas silty clay loam soils. The following diagram is a typical profile for the first three soil types.

As suggested by the names, these four soils have very similar properties

Fargo silty clay: “a level, deep, poorly drained soil on glacial lake plains”. This soil covers 20.4% of Cass County, being the most widespread type. The main challenge involving these soils is water. They contain a high amount of available water (.15-.18 In/In), have a seasonally high water table (0-3 ft), and are slowly permeable (.06-.2 In/hr). These factors contribute to occasional flooding between January and April. Usually, any excess surface water is removed by artificial drainage means. Without drainage intervention, this soil is poorly suited to planting trees and shrubs or installing picnic areas, playgrounds, or paths and trails. With drainage, many of these opportunities are feasible, including growing a wide variety of plant life.

A high shrink-swell potential in conjunction with the previous factors creates severe limitations for building structures on this soil.

Figure D-5: Lunde, Nordan J., Donald P. Opdahl, Norman D. Prochnow, and Willie J. Terry. Soil Survey of Cass County Area, North Dakota. United States Department of Agriculture, Soil Conservation Service, 1983.php3?s=035727

Fargo silty clay loams: “a level, deep, poorly drained soil on low ridges and broad flats of glacial lake plains”. This soil is rarely flooded. See “Fargo silty clay” for further explanation.

Fargo-Hegne silty clays: “a level, deep, poorly drained soil on glacial lake plains”. See “Fargo silty clay” for further explanation

Bearden-Lindaas silty clay loams: “level, deep, somewhat poorly drained soils on glacial lake plains”. The soil profile is slightly different for this type. See “Fargo silty clay” for further explanation

- 9” black silty clay loam
- 3” grayish-brown silt loam
- 12” light olive brown silt loam
- to 60”+ mottled, light brown and gray brown silt loam



Topography and Drainage

The site is essentially flat with a few undulations, which compounds drainage problems created by the poor soils located here. The most recent topographic survey (1999) indicates that before site work began for the construction of Sts. Anne & Joachim and Shanley High/Sullivan Middle School began, a drainage swale ran the entire length of the site from the northwest corner to the southeast corner. A site visit revealed that remnants of this very shallow swale still exist. It appears that the field behind the church is slightly crowned in the middle, so a large amount of surface water runs into the swale that empties into a drain.

52nd Ave. S. lacks a curb and gutter system. Three foot drainage swales accommodate any runoff from the road and lawn. The new pastoral center has been graded so that all runoff accumulates in front of the building between two decorative mounds and runs into this swale. 25th St. S and Bishop's Blvd are equipped with curb and gutter, but along 25th there is a 3' swale inside the sidewalk perimeter and along Bishop's Blvd a double pseudo ditch feature exists.

In Figure 3, you can also see some taller weeds growing in the middle of the field. In that spot, standing water collects. Other visible topographic changes occur on the football field behind the school and on the field east of the school. Overall, the south end of the site appears to be slightly higher than the north end. See diagram below for all drainage details:

View from Bishop's Blvd.



Figure D-6: photo taken by Stacy Vilhauer

View from 25th St. S.



Figure D-7: photo taken by Stacy Vilhauer

View from 52nd Ave S



Figure D-8: photo taken by Stacy Vilhauer



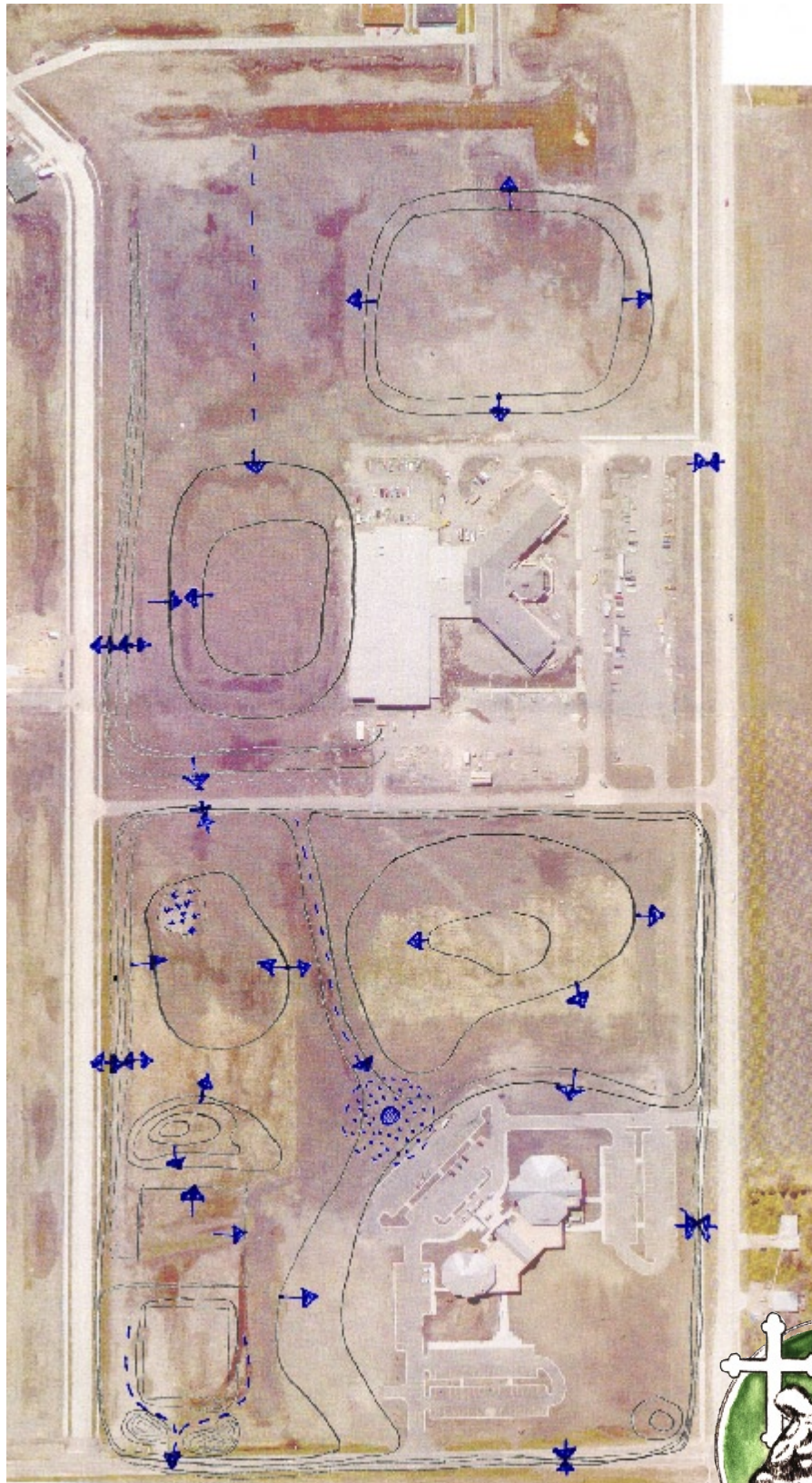


Figure D-9: aerial photo obtained from the city of Fargo engineering department



Views

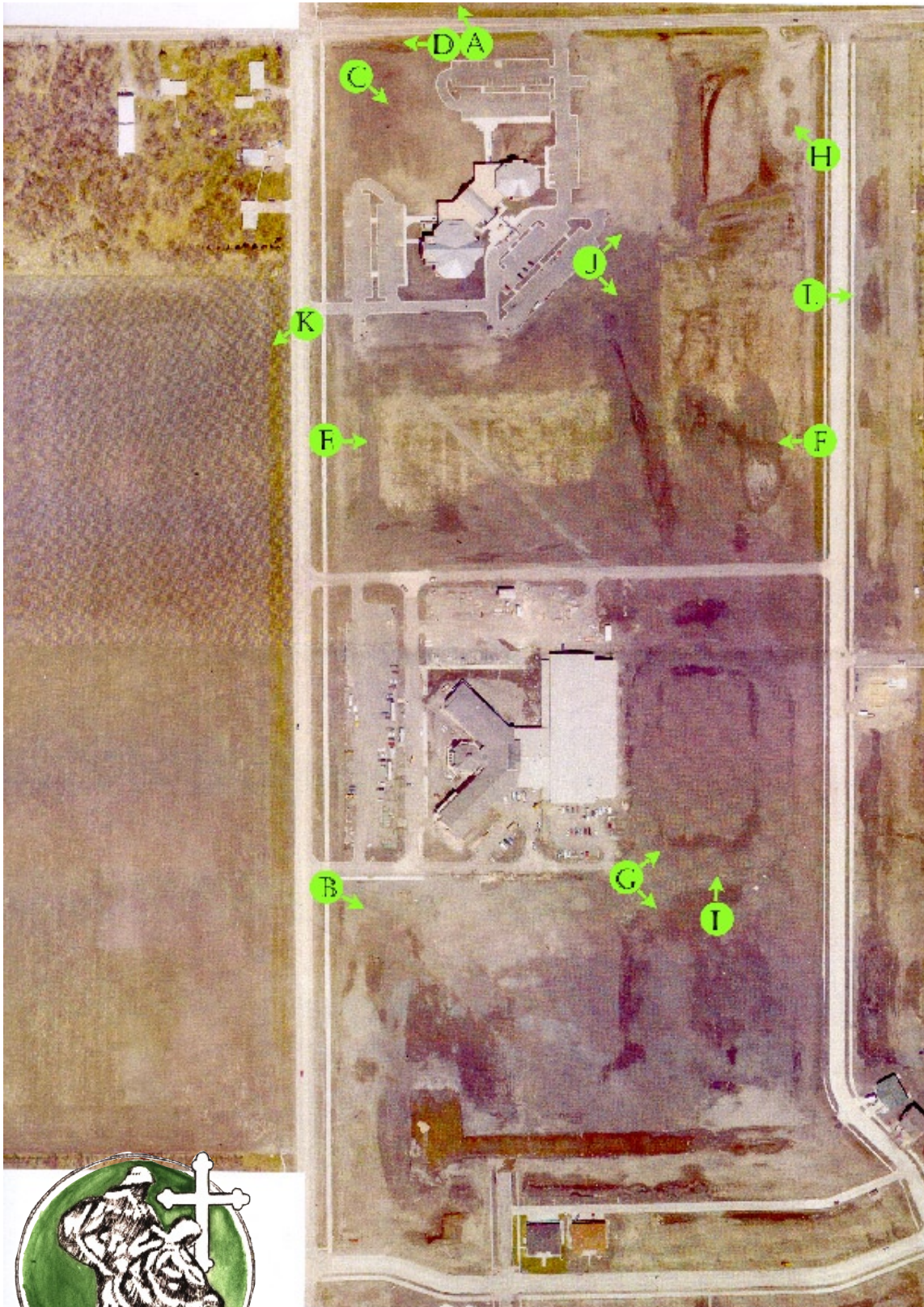


Figure D-10: aerial photo obtained from the city of Fargo engineering department

Outward Looking Views from Site

K. Looking West from 25th St. S Between Church and School

The area to the west of the diocesan property is currently a corn field. Across 25th St the intersection with 52nd Ave. S, a few older houses exist. There is a shelterbelt behind the homes and also a long line of them on the horizon. The view in this direction is unobstructed by anything and provides a great opportunity for creating limitless vistas originating from my site.



L. Looking East from Bishop's Blvd

Currently the housing development to the east of the diocesan property is being added to directly across Bishop's Blvd. Several nice single family homes are presently under construction. City planning maps indicate that housing will continue to expand along this corridor all the way to 52nd Ave. S. This will mean that traffic will increase in the area, but the housing expansion will also increase the potential user base of my site. Many residents will have the opportunity to simply walk across the street and enjoy beautiful outdoor spaces in God's close company. Screening will be a required element along this border, however, to prevent distraction within.



Outward Looking Views from Site

A. View Looking North Across 52nd Ave S.



The view to the south is of the upscale, single family housing development of Rose Creek. This view troubles me. I am not judging the moral character of the neighborhood, but doesn't Christianity preach living humbly? I suggest screening along this border also to minimize distractions.

This view is looking across the football practice field of Shanley High/Sullivan Middle School. To the south a few apartment complexes exist. These are the only high density housing units in the area. These buildings mark the southernmost edge of development in Fargo, and like most of North Dakota, limitless vistas abound in the gaps between buildings.

B. View Looking South from 25th St.



Views Looking Inward onto Site

E. View from 25th St. S. Between Church and School Looking East

The image below illustrates the vast expanse of undeveloped land that separates the church and school. Existing vegetation consists of mown field grass. A very nice sidewalk runs the length of 25th St. S. The vista ends in a housing development.



F. View from Bishop's Blvd Between Church and School Looking West

The view from the east is essentially the same as the view from the west. The vista is longer ending in a nice shelter belt. A 1-2' swale exists the entire length of Bishop's Blvd. Sidewalk also extends along this roadway.



G. View from Behind School Looking East

Again, another flat, slightly undulating, undeveloped, poorly vegetated section of land. New homes sit across Bishop's Blvd.



H. View of East and North Lawn of Pastoral Center



The area around the new pastoral center has been nicely landscaped with mounding. In the spring, this will be a lush green carpet of turf. What purpose will the lawn serve, though? Will the bishop and his buddies throw the football here during lunch? Perhaps meaningful, contemplative spaces would be more appropriate.

Views Looking Inward onto Site

The pastoral center is quite a focal point in the distance. It demands attention and creates an opportunity to push the perspective in the landscape. The space adjacent to the east side of the school is also quite open and vast. As illustrated in the photo, this space is quite a ways from the church. Would this be too far for visitors to walk?

I. View Looking North Towards Pastoral Center from Southwest Corner of Site



J. View from Church Parking Lot to Southeast

The field behind the church's parking lot will soon also be blacktop. By April 2008 parking will more than double, expanding almost to the line of evergreens in the photo.





Views of Site

C. View from Northwest Towards Sts. Anne & Joachim



This lawn is the future site of the sanctuary that will be completed in April 2008.

D. View of Current Landscaping



This current landscaping employs a very small selection of plant material. Much of it is non-native to North Dakota. I envision a much more lush, natural setting.





Vegetation, Sustainability, and Habitat Issues

Currently, most of the site is vegetated by mown field grass. The immediate areas around the church, school, and pastoral center are planted with non-native turf grass. I cannot imagine how long it takes to mow all 80 acres! In my opinion, mowing 80 acres is not a sustainable practice.

Likewise, it would be ridiculous to select high maintenance plants for my design. The campus covers such a large area, it would make much more sense to incorporate native prairie/savannah restoration and xeriscaping practices throughout my design.

Several species of birds and small mammals currently call the diocesan land home. Each time I have visited, I have been pleasantly surprised to see several jackrabbits at one time hopping around. As Christians we are called to live in harmony with all God's creatures big and small, so designing around and enhancing their habitat would fulfill this responsibility. Attracting more wildlife (mostly urban wildlife) to the site would also make the experience more stimulating for visitors.

Sustainability is symbolically important to this design. We should take care of our environment not only for our benefit, but to also show reverence towards God. He gave the Earth to us as a gift, and we should show thanks by respecting it. By restoring the land to His original design, my design would pay homage to His creative powers.



Fargo and Growth

Fargo, North Dakota has solid population growth in the last forty years¹ According to the 2000 census, 90,599 people called it home. In the metro area includes Cass County, ND and Clay County, MN, with the primary population centers being Fargo, West Fargo, ND, and Moorhead, MN. Despite the state of North Dakota's sluggish growth, the chart below shows that Fargo's population has been growing at a fairly constant rate. Below are also additional demographics relating to growth. (http://www.cityoffargo.com/Planning/Docs/GrowthPlan/Growth%20Plan_ch4.pdf).

Land Coverage 48.1 sq miles
 Pop. Density 2,250/sq mile
 Median Family Income \$34, 269
 Expected Rate of Growth 2% per year
<http://www.ci.fargo.nd.us/Planning/data.htm>

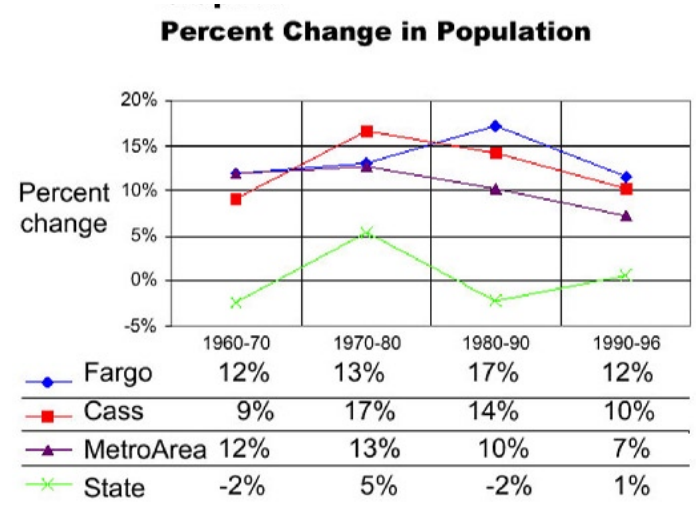


Figure D-11: <http://www.cityoffargo.com/Planning/Docs/GrowthPlan/>

Development of New Neighborhoods

The site of my proposed project is part of Bennet Neighborhood lies in the southernmost corner of the city and was annexed into the city in 1995. Housing development is fully expected to continue throughout this area. The city projects that within 3-5 years, the neighborhood will fully be built out. Following are statistics tracking Bennet neighborhood's existence.





SITE ANALYSIS

Cultural

	<u>1990</u>	<u>2000</u>	<u>2004</u>	<u>% change</u>	
Population	0	1,108	2,107	100%	190%
Housing Units	0	489		100%	
Owner	0	299		100%	
Renter	0	157		100%	
Homeownership	0%	61%			

Figure D-12: <http://www.ci.fargo.nd.us/neighborhoods/SouthFargo.htm>

A major change occurred in the neighborhood when the Fargo Catholic Diocese built the Catholic Schools Complex (Shanley High School and Sullivan Middle School) in 2002. Residents now have easily accessible options for quality education.

Adjacent neighborhoods include Rose Creek and Centennial. Like Bennet, they are both very new and very upscale. As mentioned earlier homes average in values from \$138,760 to \$338,083¹ whereas the median cost of a home in Fargo is \$102,900¹

¹(<http://www.ci.fargo.nd.us/neighborhoods/SouthFargo.htm>)

²(<http://www.bankrate.com/brm/news/mtg/20020715a.asp>).

Rose Creek is a single family neighborhood that surrounds a Rose Creek Golf Course. On the north side, Rose Coulee runs through the neighborhood. There are many trails along the coulee as well as the Red River that residents have easy access to. Centennial also has access to many parks and trails including: Centennial Park, Timberline Park, Oak Creek Park, Fox Run Conservancy and Rose Coulee, which meanders through the neighborhood. I propose linking my vision of an open-space Catholic pilgrimage site with the existing network of trails and parks in the area, figuratively and literally uniting the city and church.

A land use plan as shown on the next page has been laid out for the area. Little or none of the space is zoned for commercial, office, industrial, or public institutional. A small amount of land is zoned for medium to high density housing with the majority of it holding single family homes on medium to large lots. Does this mean that residents of these neighborhoods must drive for needs such as groceries, gas, and entertainment? The nearest grocery store is on 32nd Ave. S!

If the southwest corner of centennial neighborhood does indeed become the site of the next Fargo South High School (“Know Your Neighborhood website”), this will have a significant impact on traffic patterns. The intersection of 52nd Ave. S. and 25th St. SW are already very congested when the Shanley and Sullivan school days begin and end. At the prospect of doubling traffic vol-



The city of Fargo will inherently continue to expand southward and westward past the diocesan land. In just a few years, the site will be completely surrounded by homes. Someday it may even become deeply embedded in the city. The design should take future traffic noise disruptions in consideration and be planned accordingly.

Figure D-13: <http://www.ci.fargo.nd.us/neighborhoods/SouthFargo.htm>



Land Use Legend:

- | | |
|---|--|
|  Residential - 1 unit |  Public Institution |
|  Residential - 2 unit |  Parks & Recreation |
|  Residential - 3 or more units |  Office |
|  Mobile Home |  Transportation |
|  Commercial |  Vacant |
|  Industrial |  Mixed Use |



Transportation Linkages

MAT Bus Figure D-14: <http://www.cityoffargo.com/matbus/FargoMATMap.pdf>



It is unfortunate that some of this congestion could not be eliminated by students riding the MAT bus system. The city bus does not currently service 52nd Ave. S. The closest it comes to the Bennet neighborhood is 40th Ave. S. and 36th S.

Alternative Extended Travel

Distances from Sts. Anne & Joachim to:

- Airport -- 9.64 miles – estimated travel time 14 minutes
- Amtrak -- 6.66 miles – estimated travel time 16 minutes
- Greyhound -- 6.35 miles – estimated travel time 14 minutes

Interstate Highway Travel

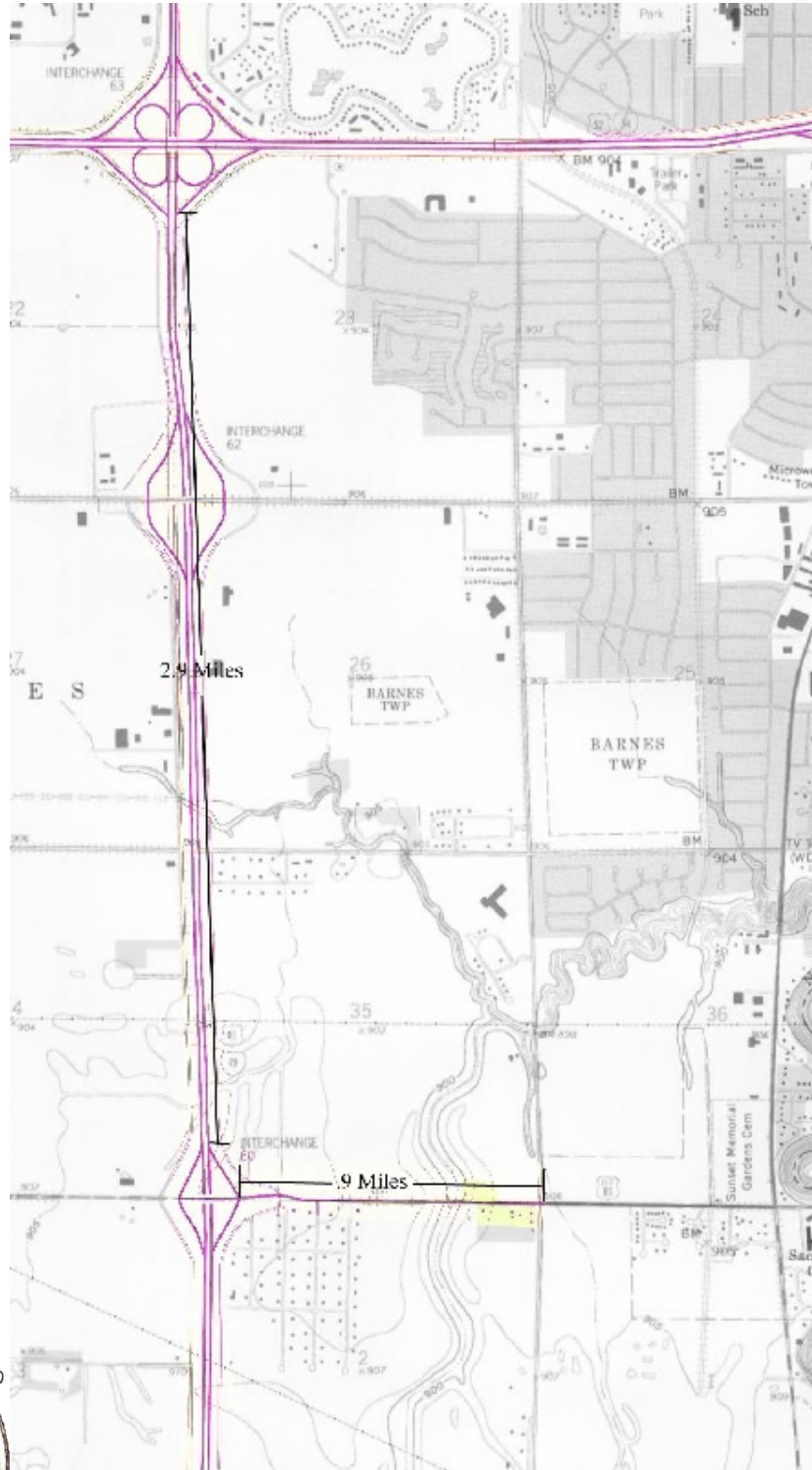
My project site is easily accessible from both Interstates 29 and 94. Thousands of people travel these major thoroughfares that bisect Fargo each day. The nearest I-29 exit is conveniently located on 52nd Ave. S., only .9 miles from Sts. Anne & Joachim. From that exit, the I-94 interchange is only 2.9 miles away (see page 10) People cruising down the freeway may find a billboard for the pilgrimage site intriguing. Because the site is so easily located from the freeway, visitors may be more inclined to stop than if they had to navigate Fargo's (sometimes confusing to new comers) street system to get there.

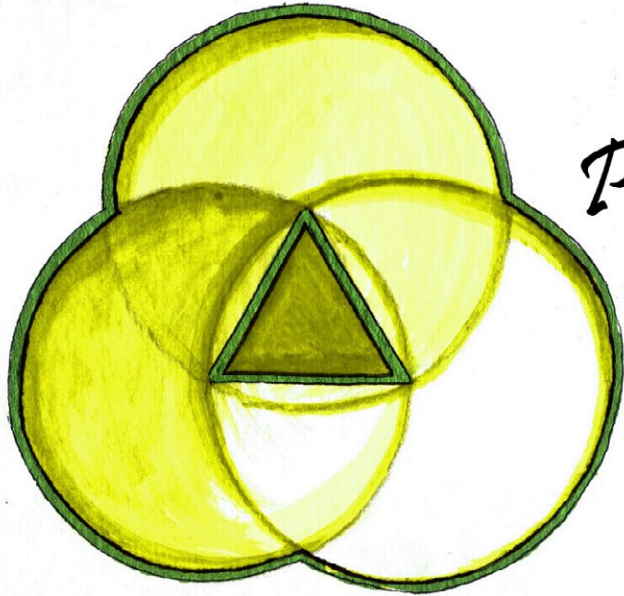
In-Town Vehicular Travel

Also, Sts. Anne & Joachim is located at the major intersection of 25th St. SW and 52nd Ave. S, major thoroughfares through the city. 52nd is classified as a principle arterial street while 25th is a minor arterial street. Currently, the intersection develops slight congestion only the beginnings and the ends of school and work days. As the city continues to expand southward, however, both streets will become more heavily traveled in this area.

The moderate to occasionally high traffic volumes along these streets could be both opportunities as well as design constraints. On one hand, the site will have exposure and be easily accessible, both key factors in developing the site as a major neighborhood node. On the other hand, traffic noise does not lend to the peaceful, calm setting for prayer and reflection. The Grotto in Portland, OR, however, was located on a busy street, but the dense vegetation blocked out most of the noise, and I had a very serene experience.







*Programmatic
Requirements*

Opportunities & Constraints

Opportunities

- Busy corner provides exposure....opportunity for signage/interesting feature to draw large numbers of people in off the street.
- Expansive open field across 25th St. to the West...opportunity for vistas
- To connect on-site trail system to nearby existing city trails.
- The site is a blank slate. No existing landscape features to design around.
- Naturally occurring wet spots...water features.
- A large amount of undeveloped land behind school for sports fields.
- To make existing drainage swales more efficient and aesthetic.
- Fargo will continue to expand southward. Development will eventually surround the Holy Family sanctuary providing an opportunity for the space to become a node of activity.

Constraints

- Distracting view of wealthy homes to the north and east
- Moderate traffic on 25th and 52nd during certain times of the day create moderate noise levels...will affect the arrangement of spaces.
- Little topography causes drainage challenges.
- Large amount of space. It will be a challenge to fill it in to make human-scale.
- Little available space immediately adjacent to the church for private pastoral grounds, a playground, picnic/reception grounds



Existing Features

Total Acreage - 80 acres

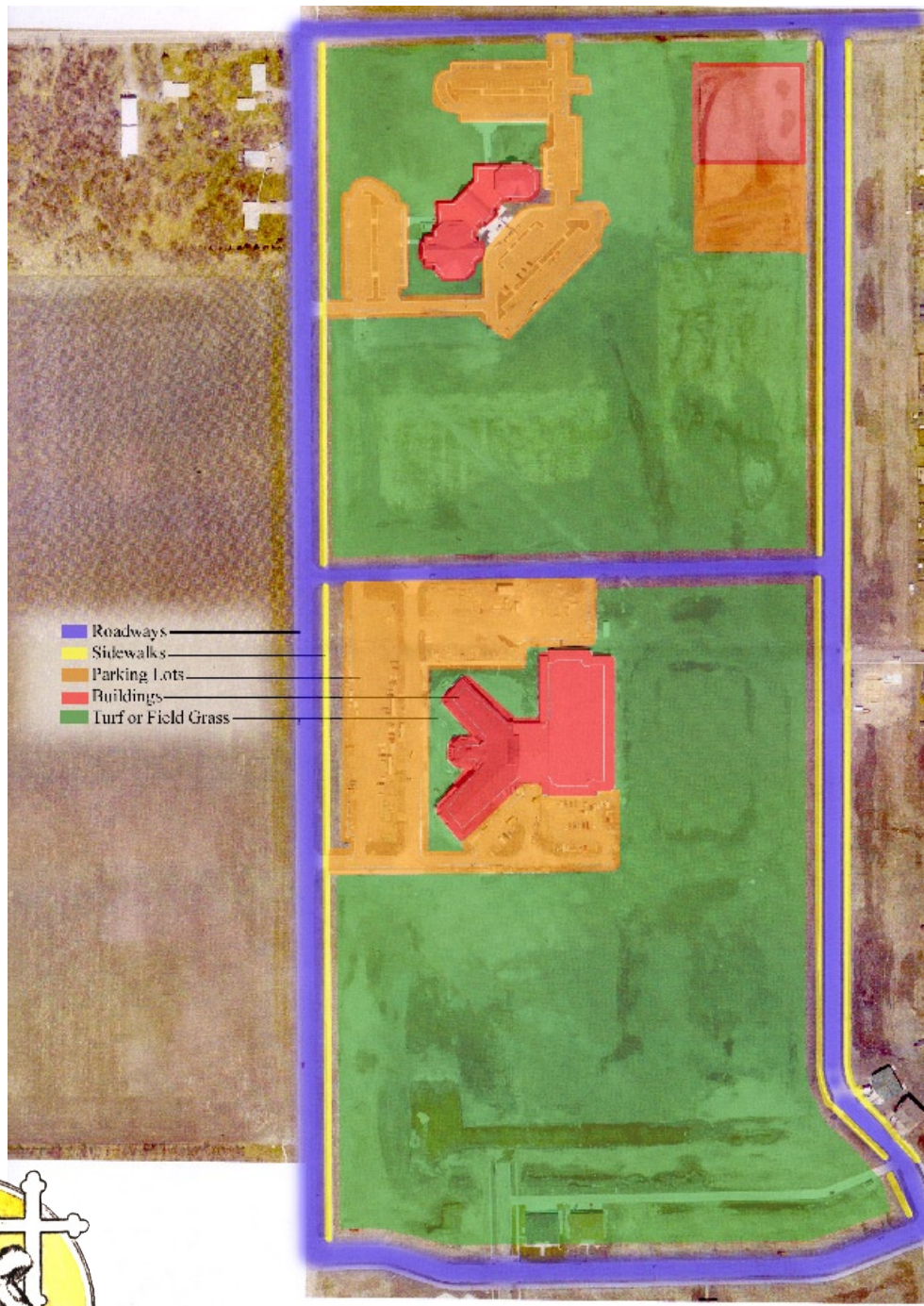


Figure E-1: Created by Stacy Vilhauer

Spatial Elements

The following are rough estimates of how much area will be needed for each program element. Other spatial factors may include buffers, accessibility, and appropriate microclimatic conditions (noise level, sun/shade levels, winds, exposure, etc)

Active Spaces for fellowship**A. Reception/picnic area**

Picnic areas should have a buffer strip of 200' between it and other activities, but be closely accessible to the church kitchen and comfort stations. I am planning for a more formal area that could be used for large groups of people attending wedding receptions or family reunions. The area should probably seat up to 250 people which would require an area roughly 6,300 ft². Perhaps a smaller picnic area could also be located somewhere in the master plan so pilgrims don't have to hike all the way back to the church when they get hungry. It would be improper (distracting, and disrespectful mostly) to allow food in all areas of the gardens, so it would be nice to have a designated spot within to sit and rest and have a bite. It would be no larger than 1000-1500 ft². This area must be placed far enough away from meditation gardens to prevent distractions and be surrounded by a buffer.

B. Bonfire/Council Ring

At least a 6 ft radius (226 ft²). The fire pit must be at least 6' from any seat. Should be located halfway between the church where the youth group headquarters are and the school. It should be located a significant distance from any structures for fire safety. Exposure should be minimal to moderate to create sense of privacy and security. This space will probably be used by school groups during the day or the youth group at night.

C. Harvest garden

This space should be located adjacent to the school. The vegetable garden should receive plenty of sun but not be overexposed so that plants will wither due to lack moisture retention. It should be protected from gusty winds that sweep through the site. Speaking of wind, the compost heap should be located down-wind of the school and not too nearby to avoid offensive odors causing disruption in the classroom. I estimate that the garden will cover about 3000 ft². **Open prairie /meditation space**

Have you ever been out alone on the windy prairie? This is a place of individual repose and discovery. It also hopefully fosters a respect and understanding for the beauty of the prairie landscape.

D. Playground (There not be sufficient area to include all elements)

1. Slide – 450 ft²
2. Small jungle gym - 180 ft²
3. Med. Jungle gym - 500 ft²



Spatial Elements

4. Seesaw – 100 ft²
5. High swing – 250 ft²
6. Rings – 625 ft²

The playground is to be an amenity to the church. I envision children playing after mass while their parents enjoy coffee and rolls. Perhaps parents can even play with their children. The challenge will be siting the playground so that children's shouts of joy will not interrupt any visitors who may be taking in the meditation gardens.

E. Sporting fields (By priority...there may not be enough space to include them all)

1. Soccer – 195' x 330' (64,350 ft² -- 1.47 acres)
2. Football – 172' x 372' (63,984 ft² -- 1.46 acres)
3. Softball – roughly 63,00 ft² -- 1.43 acres
4. 400 M Track – roughly 39,000 ft² -- .89 acres
5. Basketball Court – 84' x 50' (4,200 ft² --.09 acres)
6. Outdoor Volleyball – 30' x 60' (1,800 ft² -- .04 acres)
8. Tennis Court – roughly 4,200 ft² --.09 acres

The soccer, football, softball, track, tennis, and basketball areas should be located near the school for obvious reasons. Students should have maximum accessibility. Also, loud crowd noises should be anticipated and fields located as far from meditation spaces as possible. Maximum usage will most likely take place between the hours of 3 pm and 10 pm on weeknights, and 8 am and 10 pm on the weekends. Some spaces could accommodate shared activities to maximize the available area. For example, the football field can be inside the track, the soccer fields located in the outfield of the softball fields, and the basketball and tennis courts could share a surface.

F. Horseshoes – roughly 600 ft² --.01 acres

This is an activity than can be enjoyed by everyone, young and old alike. Perhaps extended families can meet up after mass for a picnic and then throw a few rounds of shoes. This activity takes up little space and can be fun at family reunions, youth gatherings, and on random weeknights. Again, this activity will have to be separated from passive spaces and be located near the church so it is easily accessible for people to use during functions.space each station will take up.

G. Private pastoral grounds

Currently, the three pastors in residence have a 10' x 12' concrete patio with a grill and plastic furniture for private outdoor space. Where do they garden and entertain guests in the summer? I propose designing a space where they can do these things as well as privately contemplate outside if they wish. Fellowship is important, but so is alone time after a long day of pastoral duties. This area should be screened from the adjacent to their quarters and screened from the general public. I propose at least 2100 ft².



Spatial Elements

Passive Spaces**H. Garden of Eden**

The garden will be a representation of what I think the biblical scene of paradise might look like. A few words to describe the garden might be green, lush, quiet, water, shade, cool, sunny. This is a place where people can wander at their leisure to wind down and separate their minds from the outside world in preparation for the rest of Redemption Garden experience. It would make sense that this be the first garden visitors experience because this is the first chapter of the Bible.

I. Penance Garden

In medieval times, when pilgrimages became too dangerous, people began walking horizontal labyrinths to do penance. Here there should be no distractions in a serious atmosphere for people to contemplate their sins. It would make sense for this garden to come after being kicked out of the Garden of Eden.

J. Stations of the Cross Garden

There are 14 Stations of the Cross. Each station should be appropriately spaced from the next so that visitors will have time to contemplate between them. Upon finishing the stations, one should have a sense of faith and hope in the resurrection.

K. The Resurrection Grotto

The Resurrection Grotto is the most marvelous experience of the journey. Fabulous materials and extraordinary spatial situations will create a sense of awe and inspiration. The Resurrection Grotto is intended to complete the journey of the Passion with a bang. I envision the grotto as massive in scale...maybe 50' tall and 60' across. Water will provide an extra element of surprise.

M. Mary garden and Rosary Circle

The Virgin Mary is an integral connection between us and Her son Jesus. By creating a garden in honor of Mary, we might learn to more readily call upon her in our daily lives.

L. Communion of Saints Garden

I envision the communion of saints garden to be a circular gathering of saint statuary in a clearing of trees. About 15-20 saints protect and comfort visitors in the clearing. Here visitors are mystified by the saints that appear from the forest, and inspired to seek out the assistance of the saints in their daily lives.

Harris, C. and N. Dines, eds. (1998) Time Saver Standards for Landscape Architecture, 2nd ed. New York: McGraw-Hill Publishing Co.



Spatial Relationships

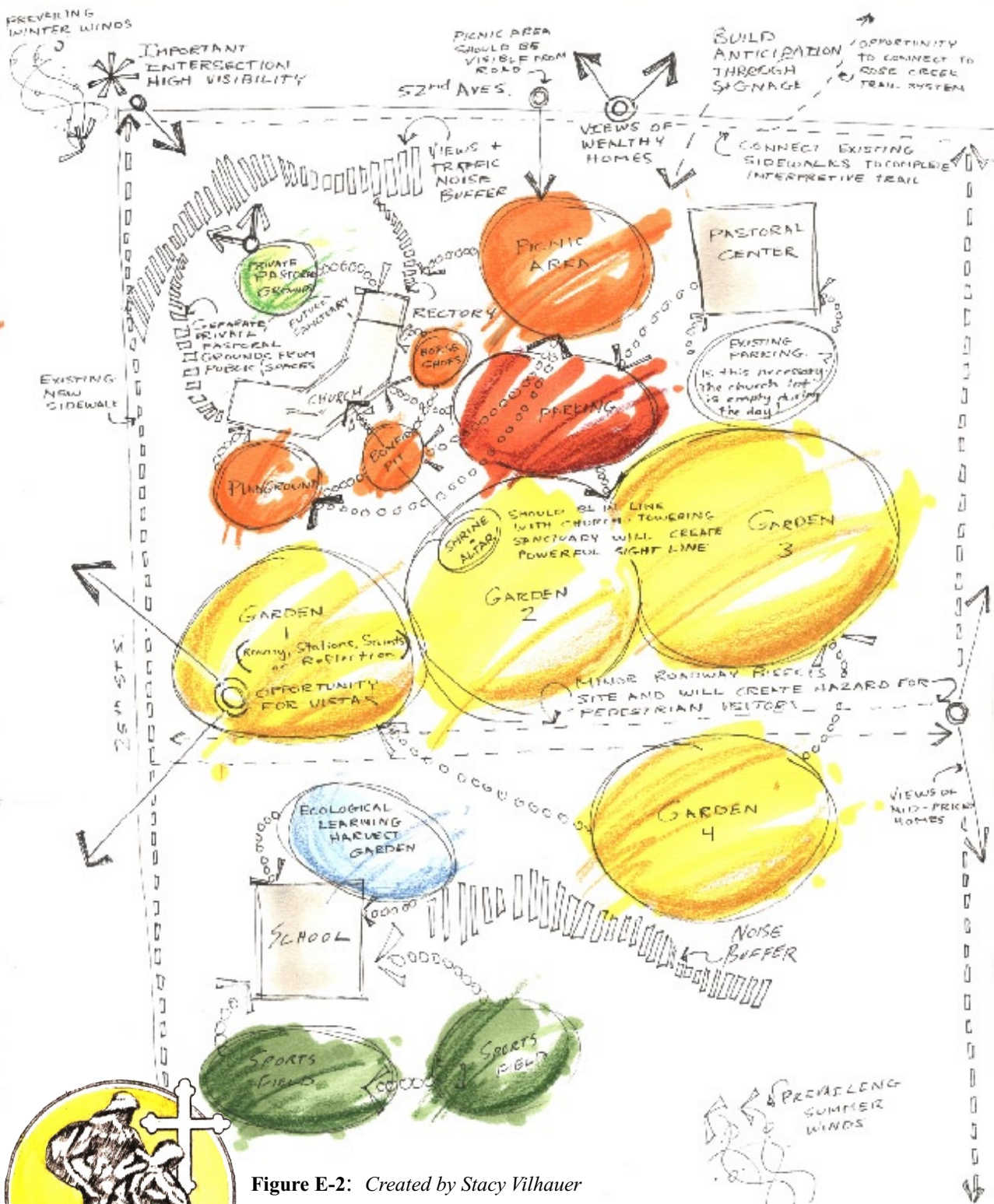


Figure E-2: Created by Stacy Vilhauer





FINAL DESIGN SOLUTION AND PRESENTATION BOARDS

Problem Statement

The masterplan strives to integrate a diversity of spaces in a functional way. The idea is to maximize the array of activities that the site can host while maintaining harmony between each as well as surrounding neighborhood. Active spaces include sportsfields, a playground, an outdoor classroom, a harvest garden, a reception/gathering space, a bonfire ring, and a private pastoral garden. More passive spaces make up the emphasis of the project in a series of gardens that aim to manipulate the landscape in a way that inspires spirituality. The creation of a naturalistic environment through careful selection of plants, materials, and spatial elements provides a refuge from the hard lines of the urban landscape and offers an extraordinary sensory experience, enveloping users in a blanket of peaceful reflection and reverence.

Concept: Anticipation, Revelation, Participation

Throughout the Redemption Gardens, one experiences a similar progression through space several times. Users are taken from an open space and forced down a narrow, enclosed walk. At this time, one experiences a period of anticipation in which they may feel a bit cautious and inquisitive of what is at the end. At the end of each anticipation period, a contrasting open space is presented suddenly to the visitor in a sort of revelation. Each series of anticipation-revelation events becomes more dramatic than the previous, building to one last and great finale. Between each series, a landscape of marvelous materials invites those on the journey to actively participate in the spaces. In this way, one develops a meaningful connection with the gardens. This spatial progression reflects how God often works in our lives, encouraging us to be active in our world and revealing to us little by little our purpose on Earth.

BOARD 1

Project Justification and Site Inventory & Analysis

To me, it was very important to initially establish relevancy for the project. What good is the rest of the project if it cannot be justified theoretically as well as practically? I wanted to prove that my conceptual underpinnings as well as my site location were appropriate. For this project, the task included providing excerpts of writers from across the literary spectrum whom also agreed that landscape and spirituality are often interlinked as well as digging up population, demographic, transportation, land use, etc. information about the context of the site.



Project Justification

Landscape Spirituality

"Religion without application becomes sterile philosophy; it becomes a cultural curiosity that neither touches nor changes people. Religious strength requires experiences of livability, not just book learning or philosophy. Historically, religious reports that experiences of God come far more often from worship in the woods and up on the mountain than inside a church or a temple"

-J. King, "Fiction as New Theology", Religion Campaign for Food, Conservation, www.earthlinks.org

"More than ever, we need to incorporate in our built environment places for gathering and congregation, along with spaces for discovery, repose, and privacy in our increasingly bewildering, spiritually impoverished, overstuffed, and under-maintained garden Earth"

-Peter Walker (1997) "Mammalian Landscape", Theory in Landscape Architecture, Ed. Simon Swaffold, Philadelphia: U of Pennsylvania Press, 2002.

"Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul"

-John Muir

Location and User Description



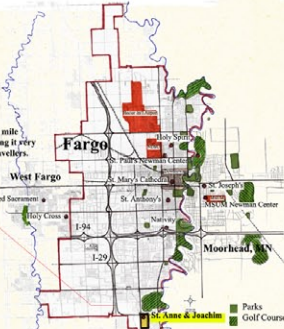
Pilgrimage User Population
Fargo, ND is centrally located along I-94 and I-29, 3-4 hours from the next nearest population city or major attraction in every direction. Being that a car needs gas and a person needs rest every 3-4 hours of driving, Fargo is the opportune stopping point along the road.

City	Miles
Winnipeg, MB	219
Minneapolis, MN	235
Sioux Falls, SD	245
Medora, ND	327
Omaha, NE	420
Billings, MT	610

Location of Other Shrines in the Midwest

Many small shrines exist throughout the Midwest including the Shrine of Our Lady of the Prairies in Walpole, ND, which is the nearest one to Fargo. Other shrines of more grandeur scale, however, lie 200s of miles away. Therefore, a magnificent shrine would be a unique and very intriguing attraction to the area. At right is a list of shrines, many built in the gothic tradition, within the region.

Pilgrimage Site	City
Black Madonna Shrine	Black, MO
Fatima Family Shrine	Alexandria, SD
National Shrine of the Infant Jesus of Prague	Prague, OK
The Grotto of Redemption	West Bend, IA
Shrine of Our Lady of Pompeii	Chicago, IL
Our Lady of Grace Grotto	Burlington, IA
Our Lady of the Woods Shrine	Mio, MI
Dickeyville Grotto	Dickeyville, WI

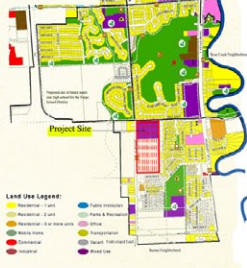


Neighborhood Comments

In 1994 the Catholic Diocese of Fargo purchased 80 acres of land bordered by 25th St. S on the west, 52nd Ave. S on the North, Bishop's Blvd. on the East, and 57th Ave. S on the south in the Benet neighborhood.

Zoning
As the diagram and right illustration, the neighborhood is zoned primarily for residential with little to no commercial, office, or public use nearby. This could be beneficial to my proposed project in keeping traffic and noise levels to a minimum.

Demographics
The population consists of mostly young families who live almost entirely in single unit homes. The average income of residents in this neighborhood is above average for Fargo. The average price of homes in Benet range from \$138,000 - \$338,082 whereas the average for Fargo is \$162,990.



Ecology

For several years now, conversations have begun to take place in faith communities about the interrelationships between religion and nature. While Christian church leaders have often denounced unsustainable practices, the message rarely filters down to the people. With increasing environmental and ecological crisis around the globe, however, more and more people have begun to rethink their Christian role as stewards of the environment. This movement has come to be known as "ecoteology".

Normand M. Laurendeau in *Controlling Consumption: A Role for Christianity?* argues that one of the primary responsibilities of Christians is to "make choices that demonstrate respect for the intrinsic worth of all life before God". The fundamentals of Christian stewardship are sparing, sharing, repairing, and caring for our earthly home.

In a busy urban setting devoid of a naturalistic presence, however, it often becomes difficult to recall this notion. When we interact with God's creation in the natural world, we are reminded of His power and our responsibility to take care of His earthly gift to us. Robert Thayer, Professor Emeritus at the University of California-Davis, holds that one of the most important purposes of sustainable landscape right now is to act as a demonstration grounds in spreading the message of compassion for the Earth. And so, sustainability and ecoteology go hand in hand. Naturalistic and native landscapes in the midst of the built environment act as reminders and have the potential to influence people's attitudes regarding their Christian responsibilities of environmental stewardship.

Local User Population

Linkages	Time
Airport	18 min
NDSU	16 min
Downtown, Amtrak, Greyhound	13 min
Nearest bus stop (by foot)	10 min
I-94	6 min
I-29	2 min
Rose Creek Golf Course	1 min

According to the Association of Statisticians of American Religious Bodies, here are over 91,800 Catholics in the Fargo diocese (which includes Fargo and West Fargo) and over 32,000 in the Crookston Diocese (which includes Moorhead, MN).

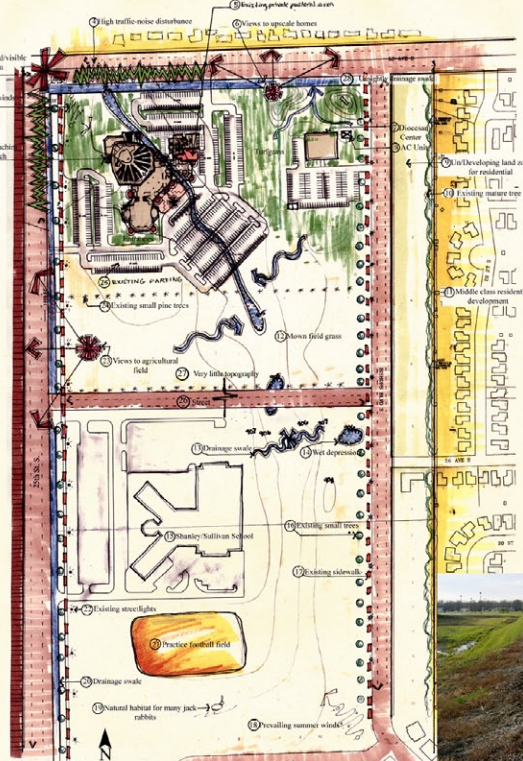
Sts. Anne & Joachim Church
Sts. Anne & Joachim Catholic Church was founded September 5, 1995 to serve the growing population of south Fargo. As illustrated in the map above, Sts. Anne & Joachim is the first and still the only Catholic church south of I-94. The parish currently has over 3000 parishioners and expects to see its membership double within the next 5-10 years as development continues to spread south. Therefore, this site is very relevant for the project I am suggesting because of its high use base.

Shanley High/Sullivan Middle School
The Catholic school was built in 2002 and currently serves 472 students grades 6-12. Thirty teachers and 25 support staff and administrators work there.

Diocesan Pastoral Center
The Bishop's office and all diocesan operations are centered here. The Catholic Charities also calls this building home. In all, about 25 people work here.

Site Inventory & Analysis

- The main entrance faces south, away from the 52nd Ave. At the main entrance is a very elaborate statue of Sts. Anne & Joachim. The main sanctuary is expected to be completed in April of 2008. It will hold 1500 people and cost roughly \$10 million. Secondary gathering spaces currently host groups such as the Boy Scouts, the Knights of Columbus, Wight Watchers, Youth Group, and Alcoholics Anonymous. About 24 weddings are held a year at the church. These activities currently do not have to option of holding their events out of doors. An adjacent patio as well as a bar/ice ring would be nice additions.
- Include some sort of a vegetative screen to stop blowing snow from accumulating near the building.
- Positive exposure - Many people drive by each day and may be compelled to stop due to the site's visibility to the street. Negative exposure - Must include some sort of carbon or vegetative screening to reduce visual intrusion on spaces on that side of the building.
- Include berm along street to minimize noise disturbance. Also, possibly sink spaces on that side a bit.
- Outdoor private spaces for clergy insufficient. No space for entertaining or personal gardening and meditation.
- Views to upscale homes distracting. It is hard to reflect on humanity when looking in that direction. Include screening.
- Built in 2004. Like the church, the building's main entrance is on the south side, away from the street. In the current plan, offices on the west side would then overlook the parking lot.
- AC unit out of place and visible from the street - screen.
- Land along Bishop Blvd. to be more upscale single family residential homes soon - screen.
- Higher density middle class neighborhood - include a convenient way for them to access the site. A convenient entrance will encourage frequent visitation and daily meditation.
- Mown field currently somewhat neglected looking. However, requires little maintenance.
- Pattern of natural drainage creates opportunity for water feature.
- Currently no opportunity for students to recreate, learn, meditate, or relax outside. I imagine discovering an appreciation for God's creation could be an important part of a Catholic education.
- Small maples are surviving well. Will grow into nice shade trees some day. Do not replace but add some understory shrubbery for screening purposes.
- Subwalks running N-S on both east and west sides of the site provide adequate circulation routes. No sidewalks exist on the north side along 52nd and the south side. Very dangerous. Provide walkway distanced from the street for safety to increase walkability in the area.
- On multiple visits, I was shocked to see several very large jackrabbits jumping around the tall grass.
- Because the site is so flat, excess water from the center of the site runs here into this small ditch.
- Football field only used for practice - no seating. Games must be held off site. The school also has several other sports like softball, basketball, soccer, and tennis that have to practice off site due to lack of facilities at the school.
- Existing streetlights provide security at night.
- Views to agricultural field create opportunity for views. However, the land will probably be eventually developed which will negate any views designed for today.
- Small pine trees break up space with straight geometry. Do not keep to optimize space.
- Existing parking into completely separate the church from the undeveloped land.
- Secret running access site can school off from undeveloped land. Unnecessary - Remove.
- Flat topography makes the space seem vast and uninviting. Adding small sections of top would divide up the space bringing it down to more of a human scale as well as increase drainage.



BOARD 2

Concept Development and Refinement

I was pretty sure my first, second, and even my third ideas ruled and that one of them was going to be my final concept. As I look back now, I realize that they, well...suck. They weren't worthless, however, as they often spurred new and better ideas and some pieces worked their way into the final concept. Thanks to Tim for constantly pushing me along.



In the garden we participate in the fundamental relationship between God, man, and nature [...] We deal with essences, the seeds; and with substance, the crown plants. We see the effects of original sin in the disease and death which enter our gardens each season. We also witness the promise of our resurrection in the following Spring [...] but if (the grain of wheat) dies it brings forth much fruit.

—Max S. Cohen, Jr. "Gardens for Our Lord," *American*, March 8, 1952

"The practice of mindfulness, in transcending rational mind, literally makes room for God. It is in nature that we can give our tumultuous minds and ambitious personalities a rest"

—Michael Corbin, "Wilderness Spirituality," *CCAR Journal: A Reform Jewish Quarterly* 2003, www.ccarjournal.com

"The best symbol of peace might better be the garden than the dove"

—Isaiah, *Isaiah*, 65:25

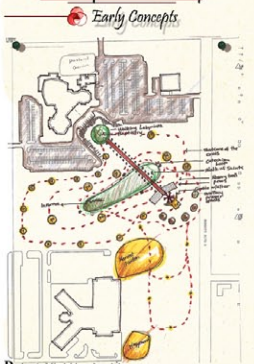
"God writes the gospel not in the Bible alone, but on the trees and flowers and clouds and stars"

—Martin Luther

"Every flower is a soul blossoming out to nature"

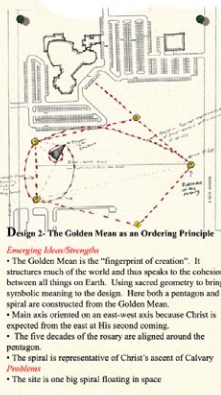
—Goreau de Novalis

Conceptual Development



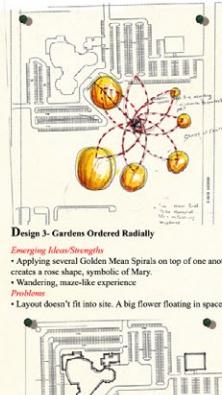
Design 1 - Mimicking church layout

- Emerging Ideas/Strengths**
- The concept of mimicking the layout of a church layout gives the design cohesion
 - Strong central axis pulls people into the landscape. A monument at the end of the axis creates a strong right line from the church
 - The horizontal walking labyrinth
- Problems**
- Loops that intersect the strong central axis diminish the axis dominance
 - No hierarchy exists between the garden loops



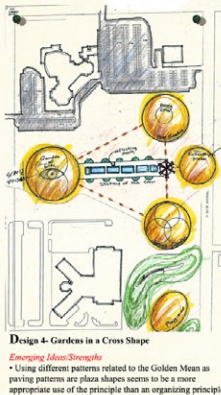
Design 2 - The Golden Mean as an Ordering Principle

- Emerging Ideas/Strengths**
- The Golden Mean is the "fingerprint of creation". It structures much of the world and thus speaks to the cohesion between all things on Earth. Using sacred geometry to bring symbolic meaning to the design. Here both a pentagon and spiral are constructed from the Golden Mean
 - Main axis oriented on an east-west axis because Christ is expected from the east at His second coming.
 - The five decades of the rosary are aligned around the pentagon.
 - The spiral is representative of Christ's ascent of Calvary
- Problems**
- The site is one big spiral floating in space



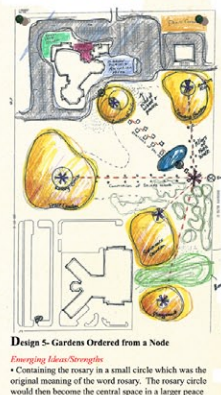
Design 3 - Gardens Ordered Radially

- Emerging Ideas/Strengths**
- Applying several Golden Mean Spirals on top of one another creates a rose shape, symbolic of Mary.
 - Wandering, maze-like experience
- Problems**
- Layout doesn't fit into site. A big flower floating in space



Design 4 - Gardens in a Cross Shape

- Emerging Ideas/Strengths**
- Using different patterns related to the Golden Mean as parking patterns are plaza shapes seems to be a more appropriate use of the principle than an organizing principle for master planning
 - Gardens organized on crossing axis reflecting Christ's cross
 - A groto structure reflecting classical landscapes as well as similar use of the structure in the Midwest. Water is also often symbolic of faith. The reflecting pool is a dramatic feature.
- Problems**
- Too structured of an experience. Much writing has been done about the ease at which people experience God in more naturalistic environments.



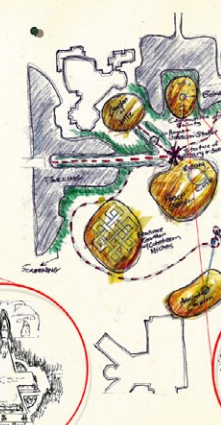
Design 5 - Gardens Ordered from a Node

- Emerging Ideas/Strengths**
- Containing the rosary in a small circle which was the original meaning of the word rosary. The rosary circle would then become the central space in a larger peace garden, since the rosary is primarily a peace prayer.
 - A formal herb garden located in the front lawn of the church for street appeal. This principle of transitioning from formal to informal from the public to the private view is adopted from medieval chateau garden design.
- Problems**
- All gardens have equal emphasis. Dominance and hierarchy need to be established
 - Too much emphasis put on street-side entry point. Why is this point so important? There is also crowding as each of the axis intersect the node
 - Arranging the pillars of faith, the communion of saints, and the stations of the cross in a linear fashion provides a weak experience. The straight paths walk people to the end too fast. No room for individual discovery and awe-experience does nothing to inspire spirituality.



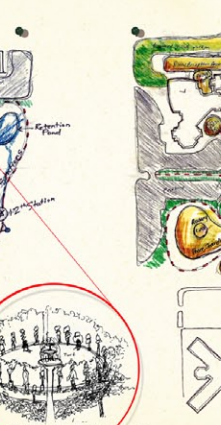
Design 6 - Parking as Fingers into the Landscape

- Emerging Ideas/Strengths**
- Parking is no longer a mass but fingers extending into the landscape in which gardens can be placed in between. The parking can be obvious to the garden visitors if much screening is in place
 - I envision the communion of saints garden to be a circle in which the saints surround you with their spirituality
 - Reflecting pool in the shape of a cross
 - Sinking reception space and screening from the street with berms. The berms will screen noise and views from the street and can become a third herb garden wall create a welcoming view from the street
 - Series of small ponds and streams that cross back and forth over the stations of the cross path, which becomes increasing winding towards the end, to represent the increasing struggles as Christ progresses on his journey.



Design 7 - Drawing Visitors into the Landscape

- Emerging Ideas/Strengths**
- Walkway between main parking lots immediately draws people into the landscape from their cars creating a long and ceremonial approach. Have access to important node at end of path.
 - Turn the horizontal walking labyrinth into a larger garden of cross-crossing paths. The endless knot is a symbol of the cycle of death and rebirth until illumination.
 - The gardens are floating entities and do not reflect one another. The connections between the gardens are weak.



Design 8 - Landscape as Narrative

- Emerging Ideas/Strengths**
- The ordering of gardens (Lift, Penitence, Stations) begins to tell a sequential story
 - The communion of saints garden should be located near the main entrance of the church to act as an extension of the existing statue of the patron saints, Anne & Joachim
- Problems**
- The first garden should be the Garden of Eden. Wouldn't it make more sense to put this by the long entrance?
 - Are there any precedents for putting emphasis on one or more of the stations? In a church they are usually equally weighted.
 - How much privacy is obtained by the auxiliary prayer spaces in the meadow? If someone walks down a path to find an empty prayer space and finds it occupied, he or she will have to turn around and go back from where they came.
 - There are too many options people can make about which way to go. Need more control to ensure that visitors will experience the site in the way that is intended by the designer.
 - Formal elements in the reflecting pool and communion of saints garden do not conform with naturalistic context.



Design 9 - Final Concept

- Strengths**
- Placing gates on a visible axis with the church and the main entry, but restricting access to it, path people into and through the site as they want to get eventually get there. Providing initial-visual creates anticipation.
 - The introduction of berms creates edges between the spaces, both visually and physically.
 - A jagged rock wall and screen guide visitors dramatically up to the gate
 - The Mary Garden and the Communion of Saints Garden are accessible without having to experience the whole garden system. Provides freedom for those who just want to sit for a little bit.
 - By involving users in the harvest garden itself, it is no longer a separate entry, but rather part of the system.
 - Beginning the series near the long, narrow entrance between the parking lots builds suspense before visitors actually encounter the first garden. A gatehouse provides clear sign of the entry.
 - A series of anticipation-revelation experiences build on one another until the big finale at the gate. The Mary Garden and Communion of Saints Garden act as buffers between the groto revelation and the exit. These gardens ease visitors out and give them time to reflect on the path that they have just traveled.

Archetype "An original pattern or model from which all things of the same kind are copied or on which they are based (Random House Dictionary)

Archetypes are images that strongly "represent" influences, and feature as [...] in an environmentally, unconsciously, pre-existent form that seems to be part of the shared unconscious of the "people" (Ding, Carl). The following images represent experiences in which I have felt greatest in nature. I can recall today how I felt when I was there, no matter how long ago. Combinations of concepts including archetypes, symbols, and metaphors, which are what make these archetypes as many other people view this into every year. Therefore, I am suggesting that what makes me feel spiritual in the landscape has the potential to inspire spirituality in others. As a small stimulus from these landscapes are shared to my design.

Roughly Falls, Black Hills, SD
Standing behind the falls, the thunderous water forced all thoughts out of my mind. As I stood in the icy cold water, I felt open to receive any spontaneous actions that might come across me. The cave and sheeting water enclosed me on all sides. I was part of the waterfall and I was safe.

Devil's Bathing, Black Hills, SD
Once again the sense of enclosure created by the rocks allowed me the space of mind to be open to spiritual vibes. Coming suddenly upon such a picturesque site startled me so much that my thoughts went blank for a few moments. When I came to my senses, I was amazed and thankful to God that there are such beautiful things as this here on earth. As I waded in the pool, with the sound of the waterfall filling my head, I became one with the site and will remember how I felt there forever.

Shoreline National Grasslands, ND
I felt safe and inwardly focused as I came upon this bowl shaped clearing amidst mature Blue Oaks. The fire grass was the floor, the trees the ceiling, and the sky the walls, enclosing me in the outdoors.

Shoreline National Grasslands, ND
The trail, vertical aspens guided me safely down the trail. The canopy and trunks created a semi-transparent sense of enclosure. It was quiet and there was nothing to visually distract me as I concentrated on my forward motion.

Carrollfield
I spent many hours picking sweetcorn in my youth. I remember feeling both at peace and a little nervous here. The straight rows guided me along at a brisk pace and the tassels overhead created privacy. Yet the transparency of the stalks provided visual comfort in knowing there were others around you. However, I was always glad to come to the end of a row for the fear of getting lost.

Choptera Creek Trail, Black Hills, SD
Leading up to the Devil's Bathing, the trail following Choptera Creek is sided by a verticillate, striated, jagged wall. I will remember how the colorful landscape warmed the space and the jagged edges under my hand guided me chemically along... and I haven't been there since I was 13! The wall physically protected me on one side and the creek on the other. The sound of the rushing water was intensified by my mind, and I was free to let nature inform my soul.

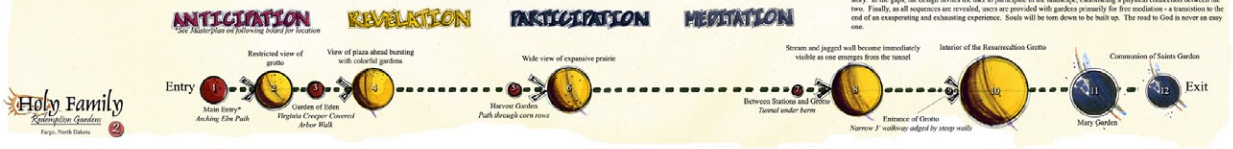
Sacred Geometry
As far back as 2500 years ago, the Greeks began referring to the notion that just a few geometries are responsible for the ordering of the entire world. LIGHTSOURCE: a spiritual light source explains sacred geometry as "the blueprint of Creation and the genesis of all form. It explains the nature patterns that create and unify all things and reveals how Creation organizes itself. On every scale, every natural pattern of growth conforms inevitably to one or more geometric shapes." Profoundly significant to sacred geometry is the Golden Mean - a proportioning system that governs most of the world and is most pleasing to the human eye. DNA molecules, the corners of our eyes, snowflakes, flower petals, the branching of trees, snails, lightning, the air we breathe, etc. all derive form from this geometrical system. The realization of this abolishes any arrogant notions that we humans are separate from and more complex than the natural world around us.

By including forms of three sacred geometries, the Vesica Pisces, Endless Knot, and Golden Spiral, (see below) in my design, I hope to bring connective energy into the site, bringing people in touch with their Creative power and also unifying the individual garden.

The Vesica Pisces: The crucible of the creating process. A passageway between the polarities

The Endless Knot: The cycle of life and death and illumination

The Golden Mean Spiral (Antiphonal Spiral): A field of walking eyes



Holy Family
Resurrection Gardens
Entry Main Entry* Arching Elm Path

Restricted view of groto
I felt safe and inwardly focused as I came upon this bowl shaped clearing amidst mature Blue Oaks. The fire grass was the floor, the trees the ceiling, and the sky the walls, enclosing me in the outdoors.

View of plaza ahead bustling with colorful gardens

Wide view of expansive prairie

Harvest Garden Path through corn maze

Stream and jagged wall become immediately visible as one emerges from the forest

Interior of the Resurrection Groto

Entrance of Groto
Narrow 3' walkway edged by steep walls

Communion of Saints Garden

Mary Garden

Exit

BOARD 3

Masterplanning and Emphasis

On this board I felt it was important to clearly state my design influences.

Here, my strategy of starting with the big picture and breaking it down into smaller and smaller pieces begins with the emphasis graphic referring back to the master plan through a locator icon as seen below. In the following boards, you will see the individual spaces referring back to the emphasis graphic and specific views often referring back to plan graphic for the site. I was told several times by viewer that this was very helpful in establishing relative locations of everything.



"Ask a person where they feel God's presence, in a sanctuary or on a mountain, most will prefer the natural setting to even the most beautiful of buildings." Ask whether they are moved more by a synagogue service or a day walking in Yosemite, most will chose the latter.

—Michael Collins, "Wilderness Spirituality," *CCAR Journal: A Reform Jewish Quarterly*, 2005, www.reform.org

"For the Lord your God is bringing you into good land, a land of brooke of water, of fountains and springs, flowing forth in valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. And you shall eat and be full, and you shall bless the Lord your God for the good land he has given you"

—Deuteronomy 8:7-10

"Wilderness is the route on the way to the promised land"

—Numbers 32:13

"Earth's crammed with Heaven, and every common bush affire with God"

—Elizabeth Barrett Browning

Masterplanning

Key Design Influences & Decisions

Landscape as Narrative
Landscape narrative is the "interplay and mutual relationship between story and place" (Matthew Potteiger, "Landscape Narratives"). Through spatial organization and metaphor, my design intends to tell the story of the Redemption of the human race, from our Fall in the Garden of Eden, to our Salvation in Christ's Resurrection. "A story creates virtual space in time" (Potteiger). Here, the idea is to make visitors feel as if they are actually witnessing Biblical events, with the intention of fostering personal connections to the story we read about so often.

The Aesthetic Experience
F. David Martin, in *Art and the Religious Experience*, attests that, "Surely the aesthetic experience, perhaps more than any other kind of experience, renews our faith in the sacred reality [...] the aesthetic experience is the best way to calm our noisy souls and achieve attention." Further Paul Dobbinstein agrees, saying, "The heart of man is usually more quickly reached through the eye than through the ear." By providing an extraordinary sensory experience through materials and spatial relationships, I hope to liberate visitors from their self-consciousness so that they may be poised to absorb Enlightenment.

The Prairie Landscape as Earth Friendly
Today, turfgrass covers 23% of all developed land in America (T. Linkenberry). Although the lawn appears to be representative of nature, its presence is actually disruptive to the natural environment in a number of the following ways: high water demand, low nutrient permeability, desire for harmful pesticides, herbicides, and fertilizers, and high energy inputs required from mowers. Prairie restoration is a far healthier alternative. See the benefits below:

- Rapid root structure development (in first season)
- Enhanced root mass buildup (Big Blue stems - 4.5 lbs/meter compared to Kentucky Bluegrass - 1 lb/meter)
- Reduced possibility of soil erosion
- Increased ability to remove nitrate
- Increased infiltration capacity and grass from 25% to 240%
- Root structure completely regenerates every 3 years creating additional soil enrichment and carbon
- Adapted species survive in dry conditions and require no fertilizer, no
- Doesn't need mowing

Sustainable Practices and Public Perception
Often times, people perceive natural landscapes in an urban setting to be messy and unkempt. The importance of this cannot be overlooked, as "perception of human intention may be the difference between a nature preserve and a dumping ground", as stated by John Iversen Næss in his "Many Ecosystems, One Urban Frames". The trick is to include some level of cultural expectation (ie. mowing, painting, fences, etc) to provide visual indicators that the place is being taken care of. In my design I do this by beginning and ending the experience with lush flower gardens containing nearly man-made structures such as an arbors, to contrast the wildness of the prairie-scapes throughout the middle of the experience.

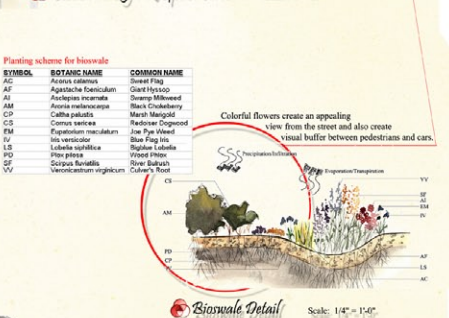
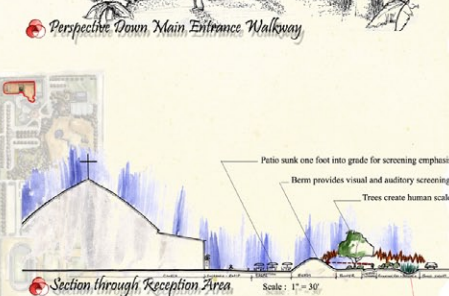
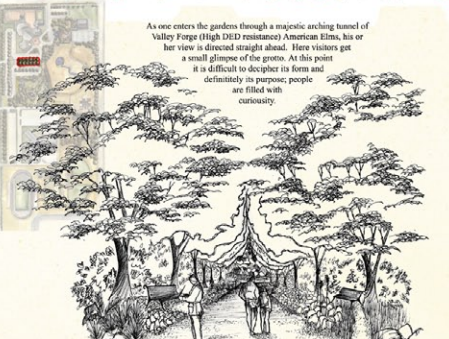
Perimeter Boundary
Boundaries are places of crossing, a juncture of two points signifying some sort of difference on either side. In the Book of Revelations the act of crossing a boundary is transformational. Here, a line of Bar Oaks and native shrubs separate the mundane and the profane. The boundary is semi-permeable so as not to create a sense of restriction and discourage visitation. Actually, the boundary itself encourages discovery. By concealing the gardens contents, the boundary builds curiosity. Everybody always wants to know what's on the other side.

Parking
Quantity
According to the Fargo building code, religious institutions should provide parking at the ratio of 4.5 # of seats. Since the new sanctuary will hold 1500 people, I included 600 parking spots. The people who work in the office during the week can also use these spaces.

Buffering
In every instance, I used a combination of trees and understorey shrubs to buffer views 100% from the gardens to the parking lots. The lots were designed as fingers, extending into the space to eliminate massive expanses of concrete. In these two ways, the parking blends seamlessly into the landscape.

Emphasis
The masterplanning aspect of my project involves spaces in which people can gather for fellowship and ministry. The emphasis area of the project however, focuses on the more private and personal side of faith. Design development of the following spaces make up the bulk of my project:

1. Garden of Eden
2. Penitence Garden
3. Stations of the Cross
4. Resurrection Grotto
5. Mary Garden
6. Commemoration of Saints Garden



Planting scheme for bioswale

SYMBOL	BOTANIC NAME	COMMON NAME
AG	Agave attenuata	Shave Grass
AF	Agave foeniculm	Giant Yucca
AD	Andropogon scoparius	Quinn's Millet
AM	Artemisia tridentata	Black Cholla
CP	Calluna palustris	Marsh Marigold
CS	Conium maculatum	Redwood Dogwood
EP	Eupatorium maculatum	Joe-Pye Weed
EV	Erica verticillata	Blue Flag Iris
LS	Lobelia spicata	Highland Lobelia
PD	Polemonium	Virginia Bluebell
RF	Rudbeckia hirta	Black-eyed Susan
VV	Veronica virginiana	Culver's Root



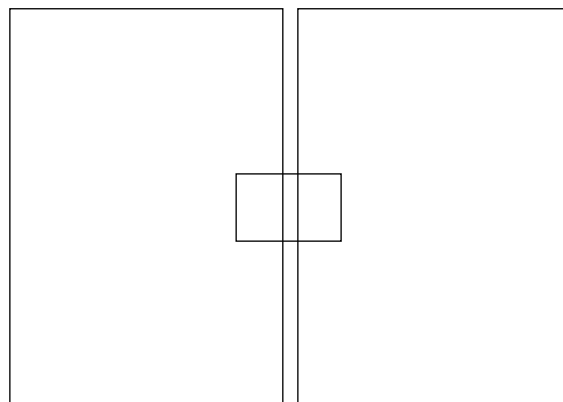
The Start of the Garden Journey

BOARD 4

The Garden of Eden and the Harvest Garden

As you can see from this board, this is a mixed media presentation. I used a combination of watercolor, colored pencil, computer, and pencil graphics to communicate the atmosphere of each situation. For example, I thought pencil would best capture the feeling of an eerie wonderland in the moss garden perspective.

A layout technique I used on this board was to use a series of framing devices around the graphic in the lower-right corner of the board to indicated that this image is not part of the space emphasized on the board, but rather a transistion to the next space. Previously, I had considered making this image its own small board and physically attaching on top of the other boards as seen below. I was told, however, that this connection seemed weak and would complicate the setup of the presentation. Again, another good observation.



BOARD 5

The Penance Garden and Stations of the Cross

On this board, like the others, I used as many different graphic projections as possible to help viewers establish a clear sense of what the space is like. I use plan view, sections, details, and perspectives on every board to clarify the details.



"When your tongue is silent, you can rest in the silence of the forest. When your imagination is silent, the forest speaks to you, tells you of its uncertainty and the Reality of God. But when your mind is silent, then the forest suddenly blazes transparently with the Reality of God."
 —Thomas Merton, *Thought in Solitude*, Image Books, 1968, p.87

"When we see land as a community to which we belong, we may begin to use it with love and respect."
 —Akkiba Joseph, *Soul's Compass*, Alameda

"Standing on the bare ground — my head bathed by the blithe air and uplifted into infinite space — all mean egotism vanishes. I have become a transparent eyeball; I am nothing. I see all the current of the Universal Being circulate through me; I am part or parcel of God."
 —Ralph Waldo Emerson, "Nature"

"The best remedy for those who are afraid, lonely, or unhappy is to go outside — somewhere where they can be quiet, alone with the heavens, nature, and God. Because only there does one feel that all is as it should be and that God wishes to see people happy amidst the simple beauty of nature."
 —Anne Frank

Penance Garden



After being exiled from the Garden of Eden, one is confronted by another spectacular image at the end of the same field. Responsive prairie immediately confronts visitors as they emerge from the shadowed field into the light.

The intention of the Penance Garden is to create a distinctly contrasting and less pleasing experience than the Garden of Eden to create the emotion. Thinking about one's sin can bring about a whole range of feelings. Add to that the stress of walking through a maze crisscrossed with cold rooms and harsh textures, and you've created the recipe for tension.

In the middle ages, people walked horizontal labyrinths as an exercise of repetition. Walking the lines clears the mind and allows for inward reflection. Here, I have taken this same concept to a larger scale. The path follows the Tullian Knot, which is a more complex, represents the cycle of death and rebirth and illumination. To use, this shape fits into the penance garden as a symbol of one's continual struggle with sin and God's endless mercy and forgiveness.



Perspective Looking North

People like to have options, but too many options are often intimidating, and that is exactly the effect I want to create in this garden. There are nine different intersections in the Endless Maze. At every intersection, there are three different directions to go in. This means that there are endless combinations of choices to make.



Perspective Looking East

The monochromatic cool blue, grey, and green color scheme is a stark contrast to the vibrant rainbow of colors in the Garden of Eden. The Penance Garden is designed with contrasting plants or plants that don't require much or any water. These types of plants often have much finer texture to prevent evaporation, so they may appear sparser and less attractive by cultural expectations than the apple plants in the Garden of Eden.



Perspective Looking North

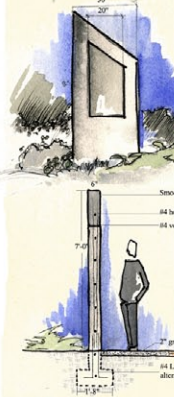
The view in every direction is almost the same. To find the end, visitors must pay close attention to differences in vegetation.



Perspective Looking East

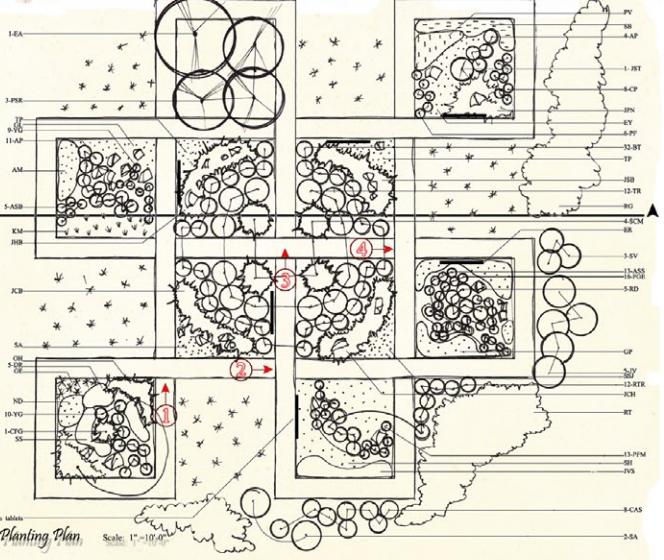
Since I intend for the feeling in this garden to be edgy, the cactechism tablets are designed with very rigid lines and angles. The sharp point seems almost dangerous and threatening. The material is stark grey concrete with a smooth trowel finish.

The cactechism tablets are in the Penance Garden to remind us of our responsibilities as Christians as we ponder our actions. They display teachings such as the Ten Commandments, the Beatitudes, and Gifts of the Holy Spirit.



Holy Family Penance Garden

Cactechism Tablet Detail



Planting Plan Scale: 1" = 10'-0"

Planting Schedule	Symbol	Botanical Name	Common Name	Number
Trees	PA	PL FAGUS AGUSTIFOLIUM	BURSHAW SADE	1
	JSA	JANPERUS SCOPULORUM NEDUSA	REDONA JUNPER	4
	JET	JANPERUS SCOPULORUM TOLLERSONS WEEPING	TOLLERSONS BLUE JUNP	1
	ZJ	JANPERUS VIRGINIANA	EASTERN RED-GUM	4
Shrubs	BT	BETHEBES THUNDERBOLT	JANPERUS GARDNERI	32
	CAS	CARAGANA ARBORESCENS SULHERLAND	SULHERLAND PEACHBERRY	8
	CFD	CARAGANA FRUTICA	GLORIE PEACHBERRY	1
	CFP	CARAGANA PINGICOLA	PIVOT PEACHBERRY	8
	JCB	JANPERUS COMPAENS VAR. DENSATA BLUEBERRY DELIGHT	BLUEBERRY DELIGHT JUNPER	1
	JCH	JANPERUS COMPAENS HUGUES	SHRUBBY JUNPER	1
	JHB	JANPERUS HORIZONTALIS BLUE CHIP	BLUE CHIP JUNPER	1
	JHM	JANPERUS HORIZONTALIS VAR. BLUE CHIP	SHRUBBY JUNPER JUNPER	1
	JJE	JANPERUS GABRIS EUFFALD	EUFFALD JUNPER	4
	JJS	JANPERUS VIRGINIANA SILVER SPREADER	SILVER SPREADER JUNPER	1
	PF	POTENTILLA FRUTICOSA	SHRUBBY CRACKFROG	6
	PPH	POTENTILLA FRUTICOSA MCKAY'S WHITE	MCKAY'S WHITE POTENTILLA	13
	PS	PRINCEPIA IMPROBIS	CHERRY PRINCEPIA	3
	RD	RIBES S. DANOTA	SANDWICH	1
	RS	RIBES GLABRA	SANDWICH	1
	RT	RIBES S. DANOTA	SANDWICH	1
	SA	SHEPHERDIA ARGENTEA	SILVER BUFF ALBESBY	2
	SP	SPERULA VARIOLATA	SHRUBBY SPERULA	13
	TR	TANAKIA RAMOSSISSIMA	FIVE STAMEN TANAKISK	12
YC	YUCCA GLAUCA	YUCCA GLAUCA	18	
Perennials	AG	ACHILLEA MILEFOLIUM	COMMON YARROW (WHITE)	15
	AP	ASTROPHYLLOID PTERIDIA	PTERIDIA	6
	ASB	ANTHEMIS STELLERIANA SILVER BROCADE	SILVER BROCADE ANTHEMIS	13
	ASD	ANTHEMIS SCHNABTIANA SILVER MOUND	SILVER MOUND ANTHEMIS	13
	BR	BORAGINIS VITRO	GLORIE THISTLE	1
	ED	ETHEPERIA VUCCIFOLIUM	SEA HOLLY	13
	FG	FESTUCA GLAUCA ELLAH BLUE	BLUE FESOLE	16
	GR	GYPHOPHILA PANDICOLA	BREIT'S BIRCH	1
	OH	OPTUNA HAMMUDA	EASTERN PRICKLY PEAR CACTUS	3
	PL	PLEISTELLA VILLOSA	POSSIBLE FLOWER	1
Annals	OL	GAURIA LINDHEIMERI WABLING BUTTERFLIES	WHITE GAURIA	1
	MO	MOERBIA DAMASCINA	LOW BLUE ANNET	1
	DC	SENEDIO CENERARIA	DUSTY MILLER	6
	Green Cover/Vines	SA	SEMPERPARVUM ANACHRODUM	COBBED ROSELEEK
SL		SILVENS SPANISH CAME OXLEAF	JOHN CRACKEN BROOM	1
TP		THYMUS PSEUDOLANGLIBORIS	WOOLY THYME	1
Grasses		HM	HYPHERBA MACRANTHIA	JANPERUS
	SH	SPOROPOLOID HYPEROLENS	SHRUB DOGWOOD	1
	SS	STIPA SPARTEA	PORCUPINE GRASS	1

Section Scale: 1" = 10'-0"

The garden has no definite edges, absolutely level grade, and few plants reaching eye level—thereby fostering the feelings of vulnerability and insecurity.

After visitors finally find their way to the end of the Penance Garden, emotions a bit elevated at this point, a path weaving through the tallgrass prairie leads them to the beginning of another journey that will further charge them — The Stations of the Cross, and enter into, the mystery of Jesus' gift of himself to us.

- 1st Station - Jesus is condemned to death.
- 2nd Station - Jesus takes up his cross.
- 3rd Station - Jesus falls for the 1st time.
- 4th Station - Jesus meets his Virgin Mary.
- 5th Station - Jesus is helped by Simon.
- 6th Station - Veronica wipes Jesus' face.
- 7th Station - Jesus falls a 2nd time.
- 8th Station - Jesus speaks to the women of Jerusalem.
- 9th Station - Jesus falls for a third time.
- 10th Station - Jesus is stripped of his garments.
- 11th Station - Jesus is nailed to the cross.
- 12th Station - Jesus is taken down from the cross.
- 13th Station - Jesus is buried in the tomb.

The stations are carved of local granite to appear as if they are emerging from the earth. This image is also symbolic of Christ being "the Rock" in our lives.



Stations of the Cross Statuary

As the Stations of the Cross conclude, visitors are filled with a sense of expectation of the resurrection in faith and hope.

BOARD 6

The Resurrection Grotto

Through perspectives, board six illustrates a clear progression of experiences through the space. What I found very difficult about the imagery on this board was representing space in shadow without the resulting images coming out dark and muddy in print form.



"Worship, memory, play, movement, meeting, exchange, power, production, home, and community are pervasive landscape genre [...] Landscape metaphors modify perceptions and prompt ideas and actions [...] the elements of a landscape tell a story just like the words in a book"
 —Ann Whitson Spain (1998) "The Language of Landscape", *Theory in Landscape*

"Bread feeds the body, indeed, but flowers feed also the soul"
 —The Krieger

"Have you ever been along on the windy prairie?...Hal-le-lu-jah, hal-le-lu-jah, oh-hal-le-lu-lu-jah"
 —Marie Perle, "Hallelujah"

"The vast world of external Nature invokes a primal response, calming the soul through a comforting sense of 'intimate insensibility' with the world"
 —James Corner (1992) "Representation and Landscape", *Theory in Landscape Architecture*, Ed. Simon Steadfield, Philadelphia: U of Pennsylvania Press, 2003

Resurrection Grotto

Throughout the journey, visitors have been able to see the grotto peaking above the tree tops or sitting behind a berm, but the full realization of the form's purpose has not been attainable. In this page of the path, curiosities are finally satisfied.

At the conclusion of the Stations of the Cross, garden-goers are left with a sense of hope in the resurrection. In recent years, the late Pope John Paul II added a 15th station — The Resurrection — in occasion. Here the 15th station materializes in the Resurrection Grotto.



The cave or "grotto" is a recurring motif in Christian accounts. For example, the Annunciation, the Nativity, the Agony in the Garden, and the Entombment are all associated with caves. The Bible tells of Sapphira praying in caves who had more vivid and direct communication with God than those living out among all the distractions of a noisy world. The concave surfaces of the grotto create a powerful sense of envelopment and security. Father Paul Dolbinowski described the cave as, "The cupped hands of God offering protection to his flock." In the built environment, grottoes throughout history have been constructed to evoke a strong devotional experience.

The grotto form is prevalent throughout Europe. When many priests landed in America, they brought the tradition with them as religious expression. Examples include:

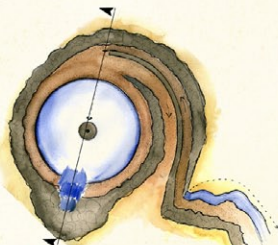
- The National Sanctuary of Our Sorrowsful Mother, Portland, OR
- The Grotto of Redemption, West Bend, IA
- Duckeyville Grotto, Duckeyville, WI
- Grotto of Our Lady of Lourdes, Emmitsburg, PA
- Black Madonna Grotto, Rankin, MD
- Our Lady of Grace Grotto, Burlington, IA
- Our Lady of the Woods Grotto, Mo., MI
- Our Lady of Fatima Grotto, Ohio, IL
- Avi Maria Grotto, Cullman, AL

Entering the Resurrection Grotto through a narrow passage way squeezed between a jagged wall on one side and a smooth wall on the other, one experiences the final and most dramatic anticipation space. People can here falling water ahead, and their sense of curiosity is at an all time high.



Perspective Entering the Grotto

I designed the grotto to take on the abstract form of the Golden Mean Spiral, which is a perfect shape symbolic of life's unfolding mystery. Here the spiral reveals the final mystery of the Holy Family Redemption Gardens.



Plan View of Grotto Scale: 1" = 25'-0"

Interaction between those entering and those leaving the grotto is restricted so that those entering aren't tipped off in any way that an awesome sight lies just ahead.



Perspective of Tunnel Entrance

Entering the dark tunnel that weaves under the berm is symbolic of Christ's descent into the underworld.

The colorfully striated rock and jagged lines of the wall inspire wonder and marvel at the uniqueness of the material. The material creates visual as well as tactual stimulation as one guides themselves along it with his or her hand.

Inside the tunnel, anticipation builds as one wonders what is at the end.



Perspective of Tunnel Interior

Rock stacking is a sacred art inferring the individualism (in which components of an individual become a more indivisible whole) process. Rock stacking requires deep looking, deep listening, intuitive balance, and faith in the rocks' energy. This practice cultivates a state of unconscious meditation, a receptive atmosphere for insight and understanding.

I came upon a small rock stacking shrine on a hike in Arches National Park. Not only was it a spiritually meditative act, but adding my own stack amongst others' stacks, I felt like I became part of the community of visitors who also walked the same trail.

My rock stacking shrine will be inside the tunnel.



Rock Stacking Wall Detail

The image that questions once as he or she emerges from the tunnel it broadening.

The verticality of the wall starkly contrasts the openness of the prairie on the opposite side of the path.



Perspective Exiting the Tunnel

The stream symbolizes the River of the Water of Life (Revelations 22) The energy of the flowing water pulls visitors along the path towards the grotto.

A cascading waterfall provides a dramatic backdrop to the resurrected Christ. The sound of falling water fills the interior of the grotto, blocking out all other sounds and turning the mind inward on itself.



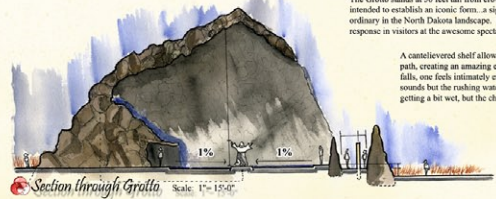
Perspective Inside Grotto

Visitors can roll up their pantlegs and wade out to greet Jesus. In this way, visitors are symbolically baptizing themselves in the springs of new life that flow forth from the risen Christ.

The Grotto stands at 50 feet tall from crown to base. The enormous scale is intended to establish an iconic form, a sight which is utterly out of the ordinary in the North Dakota landscape. I hope to evoke a spiritual response in visitors at the awesome spectacle of the grotto.

A cantilevered shelf allows the waterfall to cascade over the path, creating an amazing experience. Standing under the falls, one feels intimately enclosed and warmed to all other sounds but the rushing water. Walking under it may involve getting a bit wet, but the choice is up to the person.

The floor on the pool slopes 1% towards the center on each side to keep the water circulating and prevent stagnation.



Section Through Grotto Scale: 1" = 15'-0"

Soils	Common Name	% of Mix	# Seeds Needed	Seeds/7g Pt	# Grass	Seeds/7g Pt
Alfalfa prairie	seedling wild onion	2	10,000	270	27,000	1.00
Anemone nemorosa	leaf plant	1	5,000	600	834	0.50
Aspen	sunflower	3	15,000	1,200	862	1.50
Aspen	New England aster	3	15,000	2,400	625	1.50
Blair oak-sagebrush	sunflower	3	15,000	2,400	517	1.50
Artemisia tridentata	Canadian milk vetch	3	15,000	500	2679	1.50
Big bluestem	white wild yam	0.5	2,500	60	4167	0.25
Black bluestem	cream wild yam	0.5	2,500	60	4169	0.25
Blue grama	purple prairie clover	3	15,000	700	2143	1.50
Blue grama	sheep tick root	0.5	2,500	100	1345	0.25
Blue grama	pink-purple coneflower	3	15,000	180	8333	1.50
Blue grama	purple coneflower	2	10,000	230	4248	1.00
Blue grama	rock-rose	2	10,000	380	3971	1.00
Blue grama	round-headed bush clover	2	10,000	160	1543	0.50
Blue grama	blue indigo	2	10,000	230	4248	1.00
Blue grama	purple coneflower	2	10,000	260	2837	1.00
Blue grama	prairie blazing star	4	20,000	420	4762	2.00
Blue grama	wild bergamot	1	5,000	270	545	1.50
Blue grama	wild yam	1	5,000	210	2605	0.50
Blue grama	fragrant beard tongue	4	20,000	3,530	547	2.00
Blue grama	pink-headed coneflower	4	20,000	160	2165	2.00
Blue grama	Black-eyed Susan	4	20,000	3,530	547	2.00
Blue grama	sunflower	1	5,000	1,620	209	0.50
Blue grama	reinvolved	0.5	2,500	180	1786	0.25
Blue grama	cowpea plant	0.5	2,500	25	10910	0.25
Blue grama	off goldenrod	2	10,000	1,620	617	1.00
Blue grama	thrust goldenrod	3	15,000	3,780	418	1.50
Blue grama	heart-leaved onion parrot	2	10,000	220	3125	1.00
26 Total Soils		60	300,000		73874	30.00
Grasses						
Blue grama	big bluestem	4	20,000	280	4817	1.00
Blue grama	Canada wild rye	7	35,000	150	2333	3.50
Blue grama	Little bluestem	12	60,000	110	1933	6.00
Blue grama	Indian grass	10	50,000	200	1667	5.00
Blue grama	prairie dropseed	7	35,000	400	7143	3.50
35 Total Grasses		80	200,000		73394	20.00
35 Total Soils and Grasses		100	500,000		146269	50.00

The interlocking method would work best for this situation. The existing field turf is usually a better starting place for seeds than tilled earth. Tilling has inherent problems such as soil erosion and weeds invasion.

Restoring a Native Prairie

Restoring land to its original prairie landscape has many benefits. According to *The Ballpark Restoration Handbook*, "Restoring biological diversity adds beauty and interest to the neighborhood, improves environmental quality, and can foster greater understanding and appreciation of natural communities."

Restored prairie as small as one-fourth of an acre have been shown to harbor an amazing diversity of insects. The value of small prairie restoration projects should not be underestimated.

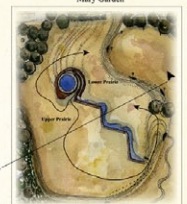
Native prairie sites with sloping or level topography and heavy clay or silty soil containing some organic matter provides favorable conditions to quickly and easily restore a native vegetation. Therefore, my site is opportune for undertaking such a project. The effects will be stable, readily, which is important in influencing the public's perception of the project.

The table at right outlines a seed mix for mixed tallgrass prairie as recommended by the Ballpark Restoration Handbook, eds. Stephen Parkard and Corinna F. Mead, Washington, D.C. Island Press, 1997). The quantities are outlined and for 10,000 square feet of soil. The area of the prairie in my project is over 60,000 square feet.

A good seed mix usually includes 50-60% of forbs to produce a more diverse prairie community. Too many forbs are bad for the mix as they do not burn very well.

Prairie restoration can cost anywhere from \$1000 - \$150000. This may seem like a financial burden at first, but reduced maintenance costs will pay for the project in the first 5-10 years.

Contours are retained by the wall surrounding the Mary Garden.



After exiting the grotto, visitors are free to explore the prairie. To the right, they may follow the sloping topography in the direction of the Mary Garden. To the left, they can wander south on the upper level, cross over to the lower portion around the stream origin. Visitors don't have to worry about getting lost as the grotto is a solidly visible landmark.

A berm creates an edge around the grotto space.



Holy Family Resurrection Gardens

Section Through Grotto Scale: 1" = 20'-0"

BOARD 7

The Mary Garden

Here, the spreadsheet is an especially helpful tool. I included a thumbnail of every single plant in the garden so viewers may establish a visual understanding of the concept behind the garden. In the Mary Garden, the idea is to educate people about medieval associations between flowers and the Virgin Mary. As they become more familiar with the Mary names, each time they look at a flower, they will be reminded of Her and begin to more readily call upon Her in their daily lives. And so, this spreadsheet is an educational tool for people who will never step into a Mary Garden.



BOARD 8

The Communion of Saints Garden

As you can see from this board as on other boards, I tried for the most part to treat my text in small blurbs and bullets. People have short attention spans especially when there are many, many projects to look at, so separating small ideas into separate blocks of text increases the probability that a viewer won't lose interest quickly.



Communion of Saints Garden

Christians gather to believe in the Communion of Saints as we look to the Holy Spirit, who is the Spirit of truth, who will guide us into all truth. He will glorify us with the truth that we have received from the Father and the Son. He will glorify us with the truth that we have received from the Father and the Son. He will glorify us with the truth that we have received from the Father and the Son.

The Saints Garden is located near the church and is a beautiful place to reflect on the lives of the saints. The garden is a place where we can learn about the lives of the saints and how they lived their lives. The garden is a place where we can learn about the lives of the saints and how they lived their lives.

Holy Family
Catholic Church
1234 Main Street
Anytown, USA



The garden ring will be a stone ring with a granite center. The stone ring will be a stone ring with a granite center. The stone ring will be a stone ring with a granite center.

The hand-shaped landscape garden will provide a sense of peace and security.

Three surrounding the circle are an oval of the garden, a square of the garden, and a circle of the garden.

White marble statues will be placed in the garden.

The garden ring will be a stone ring with a granite center.

A path of granite will lead to the garden.

The garden ring will be a stone ring with a granite center.

The garden ring will be a stone ring with a granite center.

Walk Your Own Path

An octagon represents the garden area. The octagon represents the garden area. The octagon represents the garden area.

Section Through Stone Circle and Garden Ring



Following are the names of the saints who will be in the garden. The names of the saints who will be in the garden.

St. Anthony, St. Francis, St. Ignace, St. Joseph, St. Lawrence, St. Martin, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Thomas, St. Vincent, St. Xavier.

St. Anthony, St. Francis, St. Ignace, St. Joseph, St. Lawrence, St. Martin, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Thomas, St. Vincent, St. Xavier.

St. Anthony, St. Francis, St. Ignace, St. Joseph, St. Lawrence, St. Martin, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Thomas, St. Vincent, St. Xavier.

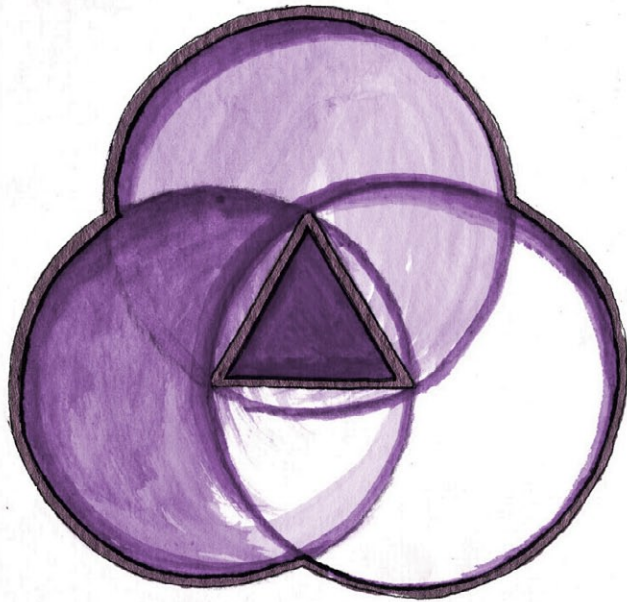
St. Anthony, St. Francis, St. Ignace, St. Joseph, St. Lawrence, St. Martin, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Thomas, St. Vincent, St. Xavier.

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St. Anthony, St. Francis, St. Ignace, St. Joseph, St. Lawrence, St. Martin, St. Michael, St. Nicholas, St. Peter, St. Paul, St. Thomas, St. Vincent, St. Xavier.

Looking from Center of Stone Circle



Appendix

Statement of Intent

Holy Family Living Sanctuary and Campus Integrated Spaces for Faithful Living

The beautiful new Catholic church of St. Anne & Joachim lies in the far southern part of Fargo. Sullivan Middle/Shanely High School and a new pastoral center sit nearby, separated from the church by a moderately sizable tract of land. A new sanctuary will also soon grace the site. This situation presents two exciting design opportunities for my landscape architecture capstone project. First, the interiors of these buildings provide clergy, parishioners, and students with gracious spaces for worshipping, praying, gathering, and learning. I propose creating spaces outside the doors for people to engage in these same activities during the fair weather months. Second, I propose creating a campus master plan that would incorporate these spaces to unify the current architecture as well as prepare for future developments on the surrounding land.

Outdoor spaces for worshipping, praying, gathering, and learning should be created at this site for innumerable reasons. Below are listed a few of the most important:

- Having a diversity of spaces on the church grounds would retain events like wedding receptions, youth gatherings, or sporting events that would otherwise be held elsewhere, fostering Christian fellowship.
- The Earth has often been referred to God's canvas, with the trees, the sky, and the sun His palette. Religious writings, as stated by the National Catholic Reporter, suggest that it is easier to experience the presence of God when one connects with the natural world. Because the site sits on the very edge of town, quietly undisturbed by development, it is ideal for such outdoor reflection spaces.
- Student learning environments would be brightened by healthy surroundings, increasing interest, understanding, and retention.
- There are few Catholic shrines or pilgrimage sites in the area. I suspect many people in the region would be interested in visiting gardens such as the ones I propose.
- Anyone, Catholics and non-Catholics alike can visit the site. Hopefully, picnic grounds will be used by many in the neighborhood and evolve into an important node in the area.
- The spring, summer, and fall are beautiful in Fargo, but the winter is long and not so nice. Residents should be provided every opportunity possible to enjoy the outdoors while they can!

A master plan to unite the church, school, and pastoral center in a campus setting should be created to convey a distinct sense of place to all users. Based on landscape architecture theory, this connection to place would



Statement of Intent

strengthen users' feelings for the (faith) community to which they belong. The clergy, parishioner, and student communities will physically be brought together by their shared open space. Master planning prevents indiscriminate development in the future, which I will illustrate through case studies.

The spaces and elements integral to this design solution are as follows:

- Rosary garden
- Stations of the cross garden
- Devotion to the saints garden
- Meditation garden
- Harvest garden/ecological learning garden
- Reception/Picnic area
- Shrine/Altar
- Bonfire ring
- Playground
- Sport fields
- Interpretive trail
- Signage
- Parking
- Water features
- Native prairie restoration

The Holy Family Living Sanctuary and Campus will strive to achieve the underlying premise that spiritually inspired master planning of diverse spaces will unify the school, church, and diocesan center and therefore create a node in which faithful community living can flourish. In addition, the underpinning that extraordinary or sensitively planned spatial, sensory, and symbolic experiences can inspire spirituality will guide my design.



Proposal

A. Title

Holy Family Living Sanctuary and Campus: Integrated Spaces for Faithful Living

B. Landscape Type

My project will embody a spiritual campus landscape typology. The campus will embrace similarities to other landscape types such as college campuses and monastic compounds which strive to encompass a diverse range of activities within its perimeter. Within the complex, contemplation spaces will reflect the grotto typology, as well as healing gardens, and spiritual pilgrimage destinations.

C. Conceptual Basis or Unifying Idea

The Holy Family Living Sanctuary and Campus will strive to achieve the underlying premise that spiritually inspired master planning of diverse spaces will unify the school, church, and diocesan center and therefore create a node in which faithful community living can flourish. In addition, the underpinning that extraordinary or sensitively planned spatial, sensory, and symbolic experiences can inspire spirituality will guide my design.

D. Project Justification

Catholic diocese across the country have recognized the general problem of their followers living lukewarm faith lives. Church leaders feel that people need to be re-introduced to their own spirituality. The goal of this project is to design a united, spiritually inspired campus that will foster an awakening of faith in both those who visit once or use regularly. My intention is to convert people from being idle listeners to becoming introspective thinkers and dynamic participants of faith.

This project will give me the opportunity to work on a landscape typology that I have been interested in for quite some time but have never had the chance to be involved in.

E. Emphasis

- **Use of religious (Christian) symbolism**

Symbolic experiences that people can make personal connections to will remain embedded in visitors long after they leave. Chronology, spatial experience, historical references, and materials and will largely influence master planning and detailing.

- **Sensory perceptions**



The experience within reflection spaces should take visitors into a heightened state of mental awareness. Careful selection of materials, plants, and spatial relationships should create an extraordinary sensory experience, enveloping users in a blanket of peaceful reflection and reverence.

- **North Dakota native plant community restoration**

By returning the land to the way God originally vegetated it, people will learn about making sound ecological decisions in the name of a faith-based consciousness.

F. Site Information

1. Site Relevance and Location

- I hadn't previously conceived this project until this site presented me with such an obvious design opportunity. The three buildings are separated by a large undeveloped tract of land that would be ideal for creating the kind of campus setting that I envision. The site is also suitable for such a project because it lies on the very outskirts of south Fargo at the intersection of 25th St. and 52nd Ave. S. The area is undeveloped by businesses and is mainly zoned for residential. There is light traffic during most parts of the day, with the flow increasing to moderate during school day beginnings and endings and on Sunday mornings. The site is very quiet and tranquil, perfect for outdoor reflection spaces.
- A moderate density of people live within easy walking and driving distance from the site, providing a large potential user base.
- The church's main sanctuary project will soon be under construction. This presents an opportunity for parking and grading restructuring and as part of the process.

2. A Brief History of the Site Elements

In 1994 the Catholic Diocese of Fargo purchased 80 acres of land bordered by 25th St. S on the west, 52nd Ave. S on the North, Bishop's Blvd. on the East, and 57th Ave. S on the south. Sts. Anne Joachim Catholic Church was founded September 5, 1995 to serve the growing population of south Fargo. Sts. Anne & Joachim was the first and still the only Catholic church south of I-94. The first masses were held at Discovery School and Riverview Place Retirement Center, with 120 and 303 people attending, respectively. In February 1996, the church moved masses to a building at 3329 University Dr. S. That building is now the home of the SENDCAA Child Care Center. Finally, in December of 2001, the church made its final move to its current location at 5202 25th St. S.

In 2002, the neighborhood also welcomed the addition of Sullivan



Middle/Shanley High School to the site

The most recent building to go up on the site is the Diocesan Pastoral Center just east of the church. It was built in the summer of 2004 and serves the bishop and his staff.

3. Climate

Average Statistics

Days w/precip. per month	8.4
Wind speed	12.25
Afternoon humidity	64.75
Sunshine (%)	57.0
Days clear of clouds per month	7.1
Partly cloudy days per month	9.0
Cloudy days per month	14.0
Snowfall per winter month (in.)	5.4
Total yearly rainfall	21.0
Total yearly snowfall	48.0

Avg. high temp in Jan.	16 F
Avg. high temp in July.	82F

The climate is variable and can be very harsh at times, getting as cold as -30F in winter and over 100F in summer. An outdoor site could be comfortably enjoyed by the average person from about mid-April to late October.

The microclimate of the site is very exposed, having little topography and mature vegetation. The site currently may be vulnerable to harsh winds including blowing snow and unbearable solar radiation.

4. Demographics of Fargo, ND

- 74,111 persons
- 30,340 Households (household = occupied housing unit)
- 17,681 Families (family = contains at least two persons)
- 2.5 % Minority (Black, American Indian, Asian, Other)
- 97.5 % Non-minority (White)



Proposal

Housing

- 31,707 Housing Units
- 48 % Owner-occupied
- 2 % Renter-occupied
- 5 % Vacant

Economy

- \$25,326: median household income (ND = \$23,213)
- \$34,269: median family income (ND = \$28,707)
- 14 % income below federal poverty level
- 4 % unemployment

Employment by Industry:

Agriculture / Mining (SIC 01-14)	1.4%
Construction (SIC 15-17)	4.9%
Manufacturing (SIC 20-39)	6.9%
Transportation & Communications (SIC 40-49)	7.6%
Wholesale and Retail Trade (SIC 50-59)	27.0%
Finance, Insurance & Real Estate (SIC 60-69)	8.2%
Non-professional Services (SIC 70-79)	9.4%
Professional Services (SIC 80-99)	34.7%
Total: 40,254 workers	100.0%

Households

Avg Size	2.32
Married	14,743
Children under 18	18,408
Single person	9,465
Head over 65	2,456

5. Views



View of Sullivan Middle/Shanley High Sch.

Figure F-1: photo taken by Stacy Vilhauer



Figure F-2: photo taken by Stacy Vilhauer



Future site of main sanctuary.
NE corner of site

Proposal

View of large tract of land that separates the church, school, and pastoral center



Figure F-3: photo taken by Stacy Vilhauer

View of east side of Pastoral Center



Figure F-4: photo taken by Stacy Vilhauer

Land on S. side of Pastoral Center



Figure F-5: photo taken by Stacy Vilhauer

Parking lot and N. side of Pastoral Center



Figure F-6: photo taken by Stacy Vilhauer

Main Entrance of Sts. Anne & Joachim



Figure F-7: photo taken by Stacy Vilhauer



G. Major Project Elements

- Rosary garden
- Stations of the cross garden
- Meditation garden
- Devotion to the saints garden
- Harvest garden/ecological learning garden
- Reception/Picnic area
- Private pastoral grounds
- Shrine/Altar
- Bonfire ring
- Playground
- Sport fields
- Nature loop with interpretive points
- Signage
- Parking
- Water features
- Native prairie restoration

H. User/Client Description

The primary client will be the Catholic Diocese of Fargo. Primary users will be parishioners, middle and high school students, teachers, support staff, clergy, and community members. Secondary users will be visitors on pilgrimage. The site will obviously be used by Catholics and other Christians, but it will hopefully also attract those whom have no affiliations or have wandered from the church but are curious about their spirituality. Major users of the site will help in funding the grounds. The following are numbers of user groups:

Church

Priests	3	Peak usage at the church is on Sunday mornings.
Parishioners	3700	An average of 300 people attend each of the masses, so approximately # of parking spaces should be provided.
Support Staff	10	Peak usage at the school is Monday through Friday, 8am-3pm. Peak usage at the pastoral center is during regular working hours and # parking spaces are needed.

School

Administrators	10
Teachers	30
Support Staff	15
Students	472

Pastoral Center

Clergy	#
Support Staff	#

In terms of qualitative needs, the site will cater to each user group in special ways. For example, perhaps clergy are given private space not available to the public outside their quarters. Also, there will need to be interactive spaces for the younger users while the older users may appreciate a more reflective atmosphere.



Proposal

Ninety-eight percent of the students that attend Sullivan/Shanley are Caucasian. Both males and females attend the school.

I. Design Method

By researching case studies through reading and visiting, I will gain knowledge of what makes successful outdoor sacred spaces. I will become conscious of appropriate materials, spatial relationships, and other sensory cues that will contribute to a deeply reflective experience. I will also attain an awareness of what constitutes good and poor campus planning.

I will also research aspects of the Catholic faith, such as the liturgy and symbolism that may have a profound effect on the character and layout of the site. In addition to passively researching, I intend to immerse myself more personally in my quest for knowledge. By dedicating myself to a more prayerful life, I may come to realize how I myself react to spaces and what I would like to see in a reflective space.

Finally, by conducting random interviews with current users, I will learn about their habits and needs.

J. Realization of the Design Method in the Design Process

The realization of my design will not be a rigid route but more of an adaptive process. I understand that as I gain new knowledge through each design method, prior decisions may be influenced. Design decisions will evolve in a circular fashion as I become aware of new information. The process will start loose with sketches and massing models to create general space layout and form. As my ideas start to gel, I will use more detailed drawings and realistic modeling to communicate the character of the site.

K. Schedule

Fall Semester 04

Week #1 (Oct. 4-10)

Thurs 07 Thesis Proposal due (2 copies)

Research Case Studies on Pilgrimage sites and garden types (reflection, harvest, healing)

Week #2 (Oct. 11-17)

Thurs 14 Primary and Secondary Critic Preference slips due

Schedule an appointment with building committee member at church

Research history and influence of nature and gardens in Catholicism

Week #3 (Oct. 18-24)

Fri 21 LA 571: Ottertail Riverwalk Design Due

Research religious symbolism, the Rosary, Stations of the Cross

Intensify site analysis and gather maps, etc



APPENDIX

Proposal

Week #4 (Oct. 25-31)

Thurs 28 Last day of LA 561

Research successful and unsuccessful campus planning
Design layout and graphics for program

Week #5 (Nov. 1-7)

Tues 2 My Birthday

Begin to assemble case study analyses digitally
Research ND native restoration

Week #6 (Nov. 8-14)

Thurs 11 Veterans' Day Holiday

Continue Site Analysis and organize information
Begin draft of Program

Week #7 (Nov. 15-21)

Fri 19 Last day of LA 571

Continue work on Program

Week #8 (Nov. 22-28)

Wed 24 Draft Thesis Program due to Primary Critic

Thurs 25-Sun 28 Thanksgiving Holiday

Week #9 (Nov. 29-Dec. 5)

Edit and revise Program based on comments
Further site analysis and documentation

Week #10 (Dec. 6-Dec.12)

Thurs 09 Final Thesis Program due to Primary Critic

LA 590: Presentation on research paper

Week #11 (Dec. 13-Dec. 19)

Mon 13 Begin Finals Week

Sat 18 Begin Christmas Holiday



Week #12 (Dec. 20-Dec. 26)

Week #13 (Dec. 27-Jan. 2)

Week #14 (Jan. 3-Jan. 9)

Spring Semester 05

Week #15 (Jan. 10-Jan 16)

Tues 11 Classes begin

Schematic drawings start with weekly reviews until Feb

Week #16 (Jan. 17-Jan. 23)

Mon 17 Martin Luther King Jr. Holiday

Conceptual and schematic design work

Week #17 (Jan. 24-Jan. 30)

Conceptual and schematic design work

Week #18 (Jan. 31-Feb. 6)

Conceptual and schematic design work

Week #19 (Feb. 7-Feb. 13)

Conceptual and schematic design work

Week #20 (Feb. 14-Feb. 20)

Design development starts with weekly reviews until mid-March

Week #21 (Feb. 21-Feb. 27)

Mon 21 President's Day Holiday

Design development

Week #22 (Feb. 28-Mar.6)

Design development



Week #23 (Mar. 7-Mar. 13)

Mon 07 Begin Mid-Semester Reviews

Sat 12 Begin Spring Break Holiday to somewhere warm

End design development and begin presentation drawings

Week #24 (Mar. 14-Mar. 20)

Mon 14- Sun 20 Spring break-relax at the beach

Mon 14 Josh's birthday

Hopefully interview for a few jobs

Week #25 (Mar. 21-Mar. 27)

Fri 25 Good Friday-Begin Easter Break

Presentation drawings

Week #26 (Mar. 28-Apr. 3)

Mon 28 Easter Monday-End Easter Break

Presentation drawings

Week #27 (Apr. 4-Apr. 10)

Presentation drawings

Week #28 (Apr. 11-Apr. 17)

Presentation drawings

Begin to assemble boards

Week #29 (Apr. 18- Apr.24)

Assemble boards

Week #30 (Apr. 25 -May. 1)



Mon 25 Thesis Projects due at 4:30pm in the Memorial Union Ballroom

Thurs 28 Begin Thesis Presentations

Fri 29 Draft of Thesis Document due to primary critics

Week #31 (May 2 -May 8)

Thurs 05 End Thesis Presentations

Week #32 (May 9-May 15)

Mon 9 Begin Finals Week

Thurs 12 Final Thesis Document due at 4:30pm in the department office

Fri13 Commencement ceremonies at Fargodome

L. Documentation of the Design Process

I intend to document my design process through chronologically ordered and annotated design sketches, journals, and photographs of my work process.





APPENDIX

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A big thanks to all the friends who helped me maintain my sanity over the last four years.

