

ATL

Sacred Space International / Tour Sacred Spaces

City Guide to Sacred Spaces – Atlanta, GA

GOD IN
AMERICA

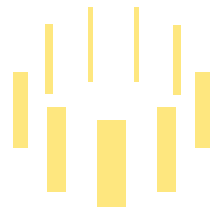
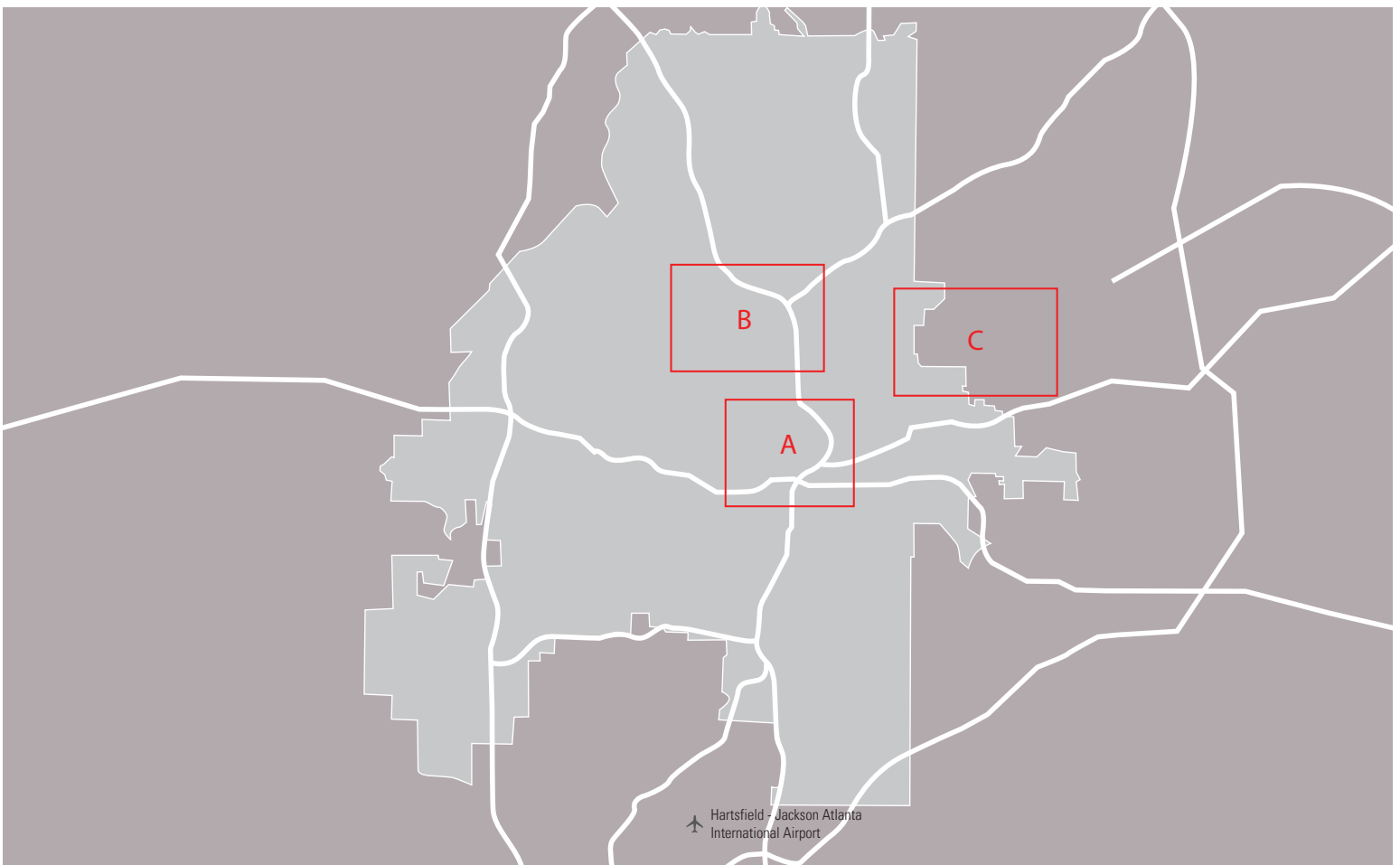


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Sacred Atlanta

INTRODUCTION TO FINDING SACRED SPACES IN THE CITY

Named “Standing Peach Tree,” by the Native American Creek and Cherokee Indians, what is now Atlanta was a landmark amidst waterways used to navigate the region. We found only the imprint of Peachtree Creek, which remains visible in the palimpsest of the city. Today, roads named Peachtree wind through and around the monuments that we have selected for our focus in this guide to sacred spaces.

“Progress” literally railroaded into the city around 1840, and *Atlanta* would soon become the name of this terminus, the feminine form of the burgeoning Western & Atlantic Railroad. In its wake the water disappeared underground along with the city’s original inhabitants. When Cherokee and Creek Indians were violently removed from this “Enchanted Land,” their religion was also taken away. An Emory University bookstore assistant conveyed to us that “in America, people don’t like to use the term ‘Ethnic Cleansing’ – but that is exactly what happened in this area in the 19th Century.” This is shocking information to absorb.

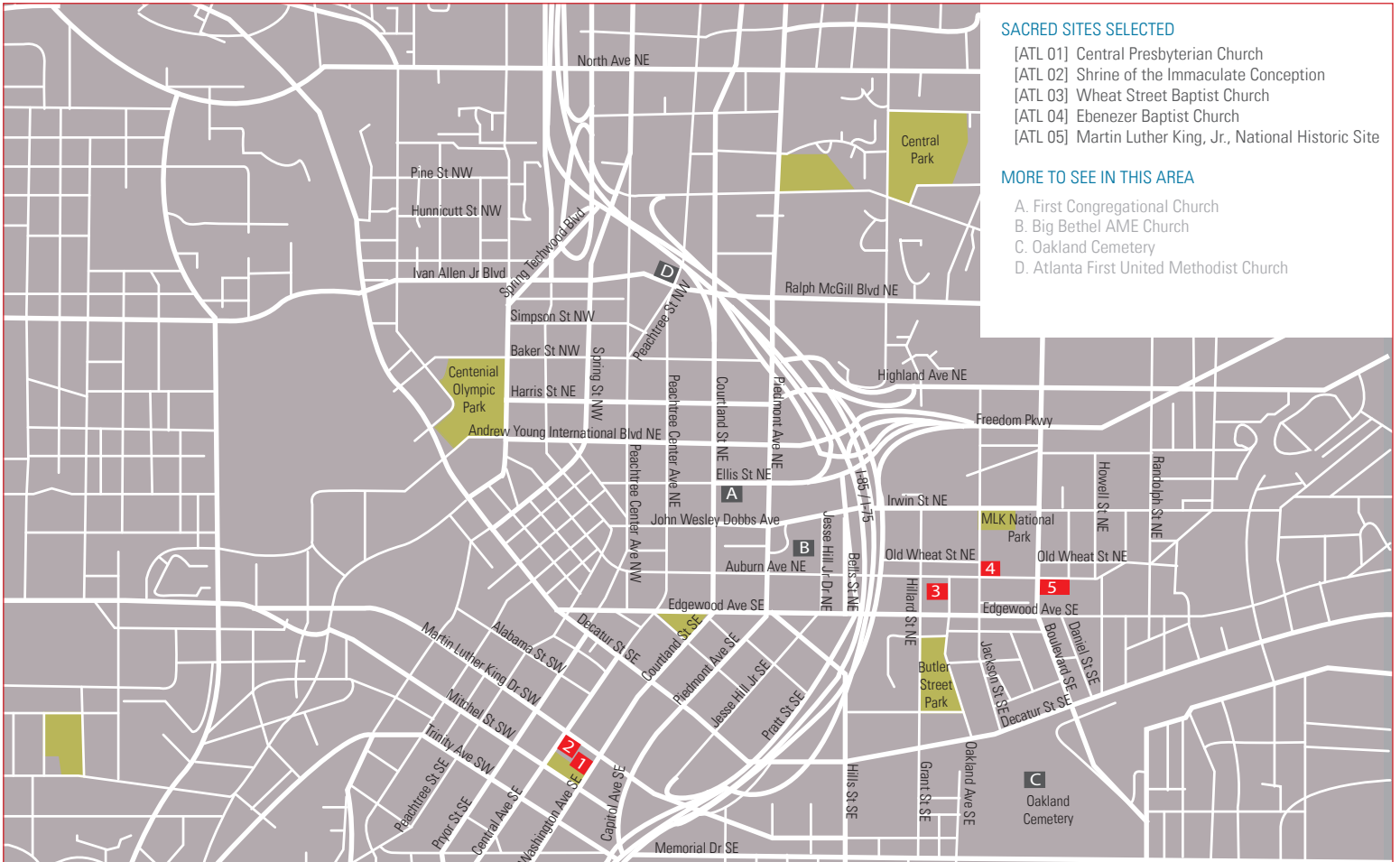
As the city developed, neighborhoods were segregated under stifling Jim Crow laws. This chasm was bridged by the efforts of activists like Martin Luther King, Jr. “Sweet Auburn” was then thriving, and neighborhood churches served as de facto community meeting spaces, within the landscape of segregation. Once freed from their societal bonds, connections binding fellow Outsiders began to unravel. Formerly thriving theatres and performance venues are now shuttered. We want to question: how does a City preserve a *Site of Conscience* like this, sacralized to the memory of Martin Luther King Jr., who decides how it happens, and at what expense? We were underwhelmed and believe there could be a much better active solution honoring King’s Memory.

The spaces we chose to feature in this selection are those where we found a willingness to discuss the transformation of this American city. Each offers a space of healing, cultivating resources for residents and visitors alike.

Deirdre Colgan,
Executive Director, Sacred Space International
Chicago, 2010



Atlanta, sometimes known as “The City of Trees.”

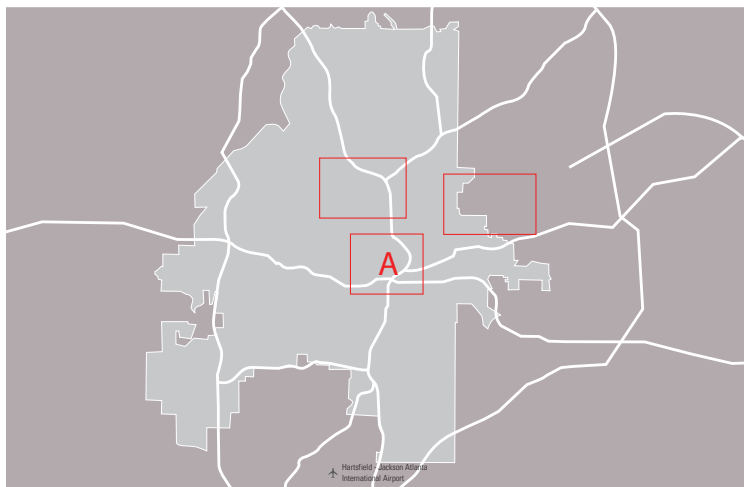


SACRED SITES SELECTED

- [ATL 01] Central Presbyterian Church
- [ATL 02] Shrine of the Immaculate Conception
- [ATL 03] Wheat Street Baptist Church
- [ATL 04] Ebenezer Baptist Church
- [ATL 05] Martin Luther King, Jr., National Historic Site

MORE TO SEE IN THIS AREA

- A. First Congregational Church
- B. Big Bethel AME Church
- C. Oakland Cemetery
- D. Atlanta First United Methodist Church





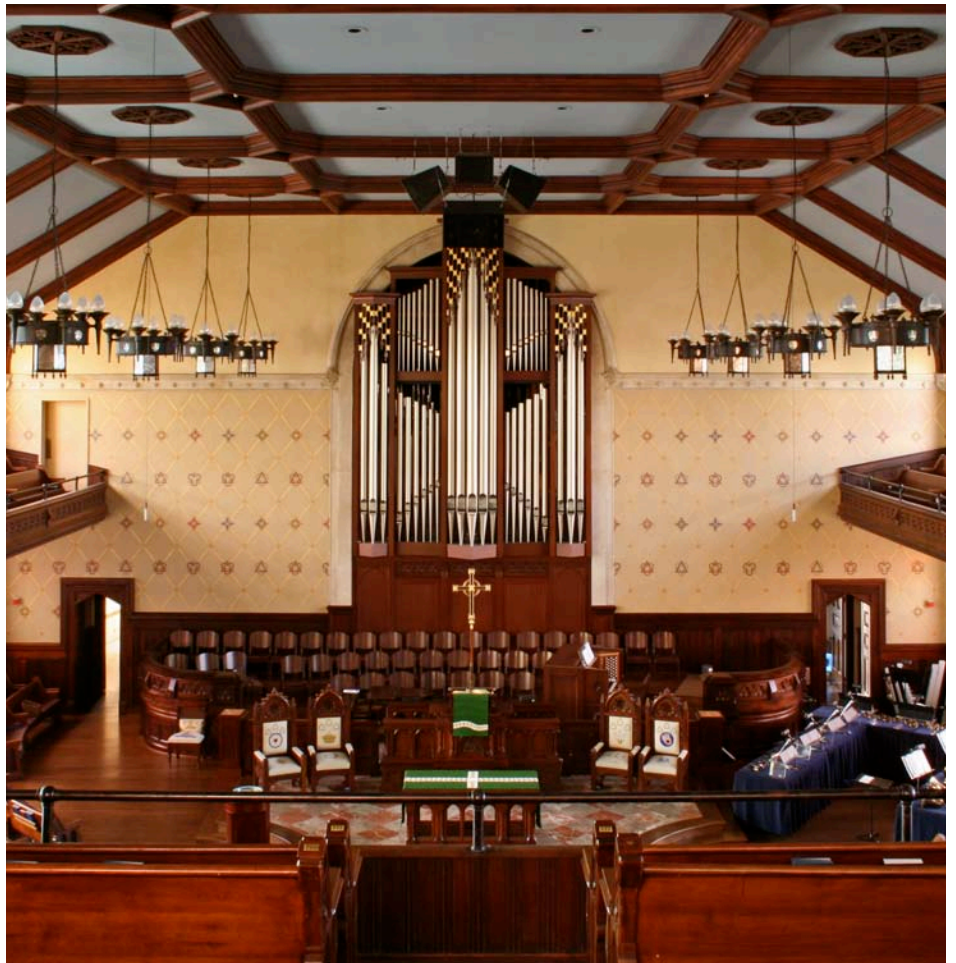
CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 01] PRESBYTERIAN

01.1

CENTRAL PRESBYTERIAN CHURCH

"When you read our history, (we are) stewards of this place. Right across from the State Capitol, right next to City Hall, the Fulton County judicial system and the university. . . (We are) surrounded by such power but also such powerlessness."

REV. GARY CHARLES, PASTOR



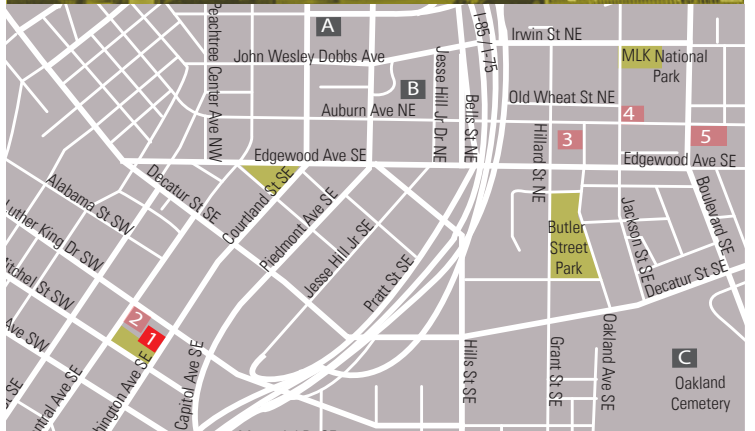
Altar and pipe organ with Baptismal Font (left) and Communion Table (right) on either side.

Central Presbyterian Church VISITOR INFORMATION

ADDRESS	201 Washington Street, S.W. Atlanta, Georgia 30303
NEIGHBORHOOD	Capitol Hill
COORDINATES	33.7534, -84.3891
PARKING	On Sunday, parking is available at Steven Polk Lot on Washington and Martin Luther King, the Capital Education Center garage at 180 Central Ave SW (only on Sunday).
NEAREST TRANSIT	Take MARTA Green or Blue subway line. Exit at Georgia State Station.
WEBSITE	www.cpcatlanta.org
PHONE	(404) 659-0274
OPEN HOURS	Daily from 8:30 a.m. – 12:30 p.m. & 1:30 p.m. – 5:00 p.m.
SERVICES	Sunday 11:00 a.m. Worship Tuesday 7:00 p.m. Taize service

TIPS & SUGGESTIONS FOR VISITORS

This church is located directly across the street from the front entrance to the State Capital building and within walking distance from Underground Atlanta. It is advisable to visit during daylight hours.





CITY GUIDE TO SACRED SPACES

ATLANTA, GA

01.2

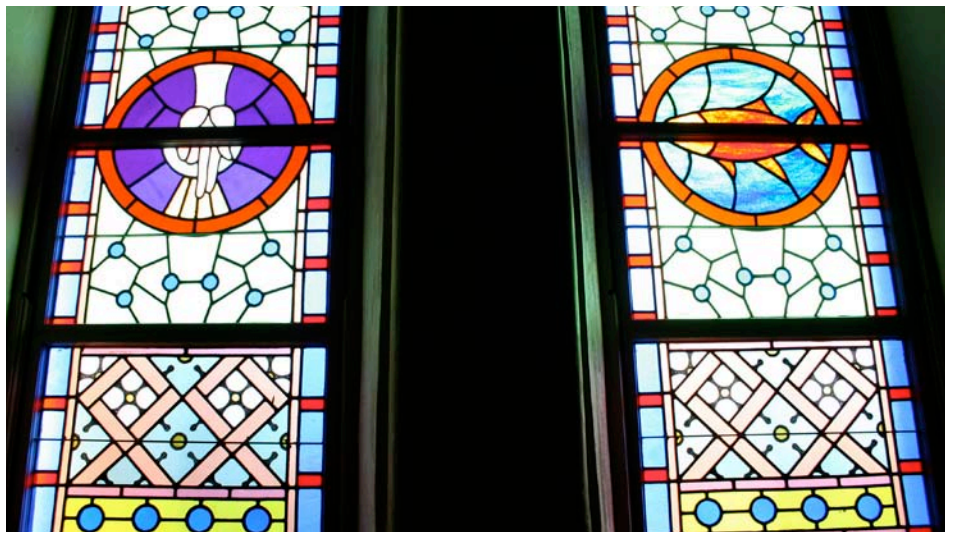
CENTRAL PRESBYTERIAN CHURCH

ABOUT: HISTORY & ORIGINS

Central Presbyterian Church was borne out of the split within the Atlanta Presbyterian Church, Atlanta's First Presbyterian Church, and started by thirty-nine of its former members in 1858. The original congregation remained at its location on Marietta Street. When General Sherman occupied the city during the Civil War, the church's facilities were taken over by Union troops.

Much of the church's history was lost during the fire at the home of Moses Cole, the Clerk of Session. After Sherman's departure, the only structures spared on the block were Central Presbyterian, neighboring Second Baptist and the Catholic Shrine of the Immaculate Conception. Though Central Presbyterian survived the Civil War, it was torn apart much like the city during difficult years following the Civil War. The first pastor J.L. Rogers was a Secessionist and many of the church's male congregants had to serve in the Confederate Army.

In the 1890's the church turned its focus and resources on mission work. They established outreach programs, a dozen mission schools and five new churches. Over the coming years Central Presbyterian became deeply involved in its community. Sponsored by church member and industrialist, John Eagan supported trade unions to establish safe work environments and committed to social and racial justice. An energetic Dr. Ogelsby stabilized the church in the 1930's and the membership grew to over 1650 during the 1940's. The turmoil of the 1960's and death of Martin Luther King, in his hometown of Atlanta, Central Presbyterian opened their doors to provide housing and meals to mourners coming to the city. Rapid societal change of the 1960's was responsible for moving the church into a liberal direction. The death of a homeless man near the church in 1980 prompted them to partner with its neighbor The Catholic Shrine of the Immaculate Conception and provide beds and meals during the winter months. Today, social activism and advocacy work define its mission and outreach programs.



Stained glass windows with Victorian emblems and motifs



Church altar with organ pipes and trefoil wall coverings in the background. Trinitarian motifs abound within the space.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

01.3

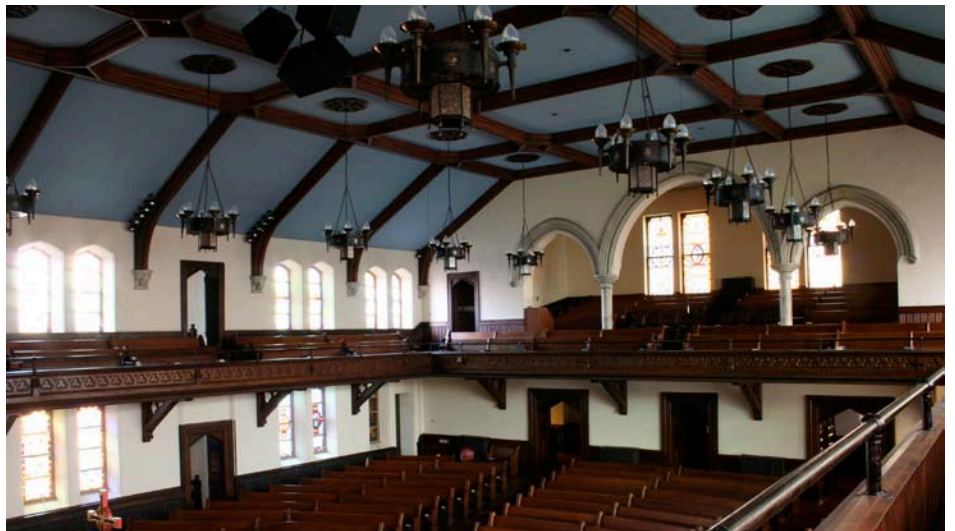
CENTRAL PRESBYTERIAN CHURCH

ARCHITECTURE DESCRIPTION

The church looks reminiscent of a small parish church in Victorian England but couldn't be more different in its outlook. It was built on the same site of the original 1860 church. This Gothic Revival structure was erected by English architect Edmund G. Lind in 1885 and is set on a full acre that fronts the city's original town square. Today it faces the State Capitol, the scene of law, protest and dissent. The Washington Street façade features a set of twinned doors, in contradiction to its tripartite-themed interior. It features a rusticated limestone façade and bell tower with a pyramidal roof and truncated tower. The entrance at street level has stairs leading to the sanctuary located one level above the street. It has its original stained glass windows, stairs, wainscoting, plaster walls, altar and apse. There is a sense of worship in this place, the sense of being a gathered community.

The interior has a balcony that wraps the sanctuary on three sides. Romanesque arches and details abound. The two-tiers mean no one is very far from the pulpit and one can traverse the entire balcony from one end to the other. All pew seating and railings are dark hardwood carved with trefoil details. The sanctuary has a capacity of approximately 650 people.

As you look around the sanctuary, there are all kinds of Trinitarian symbols throughout the interior elements. The communion table and Baptismal Font represent the two Sacraments that most Protestant communities recognize and continue to honor. The current Pastor, Gary Charles conveyed to us that because the space is not contemporary, what is done for music and worship is created in "conversation" with the space, to complement and enhance it.



Looking towards the rear – three Romanesque arches and a wraparound mezzanine balcony define the interior of the space.



Intricate needlework created by Members of the church enhance the Trinitarian motifs throughout the space.



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City Guide to Sacred Spaces in Atlanta



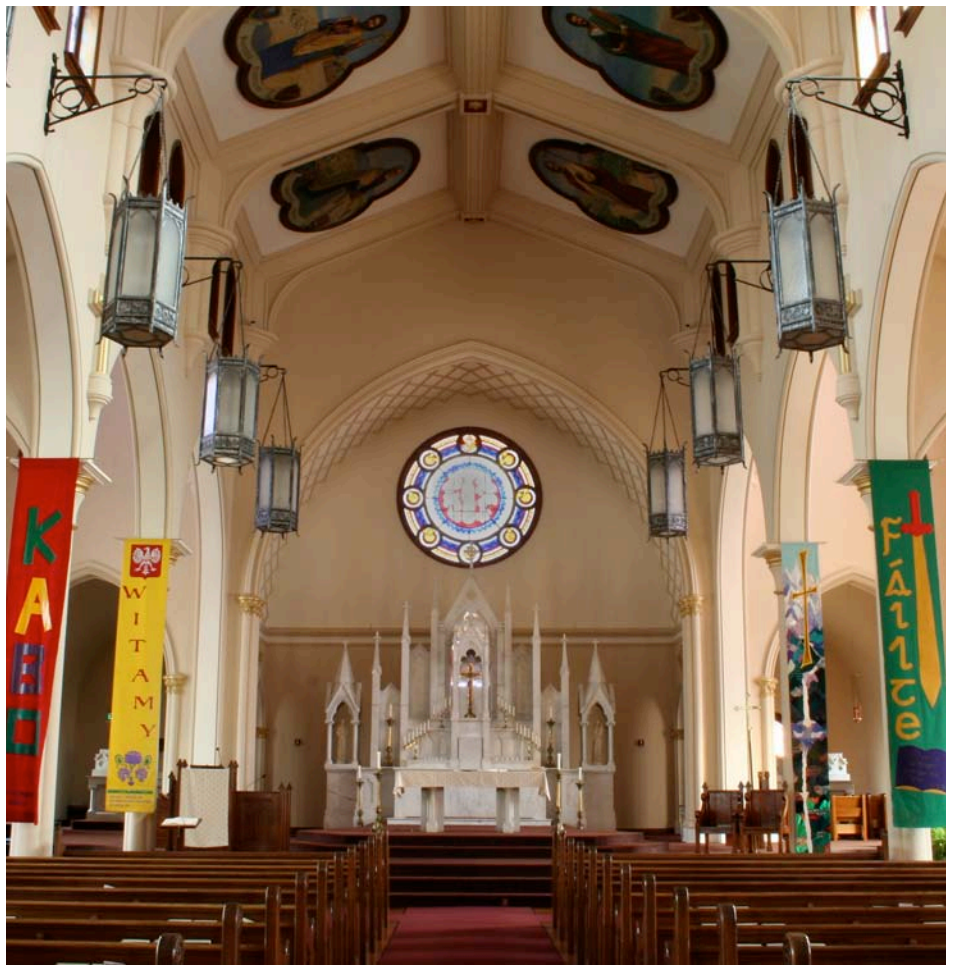
CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 02] ROMAN CATHOLIC

02.1

SHRINE OF THE IMMACULATE CONCEPTION

"The people of God should use the building. The building should not use the people. I think that is a principle of religious architecture."

MGR. HENRY GRACZ



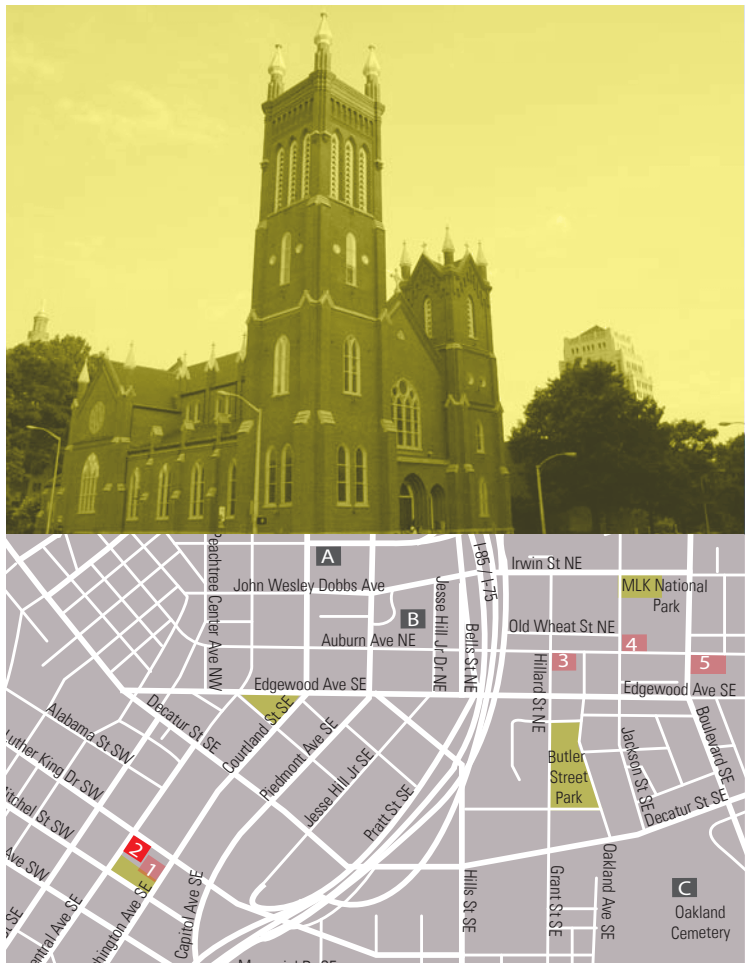
Interior with Gothic marble altar and stained glass rose window.

Shrine of the Immaculate Conception VISITOR INFORMATION

ADDRESS	48 Martin Luther King Jr. Drive, SW, Atlanta, Georgia 30303
NEIGHBORHOOD	Midtown
COORDINATES	33.750272, -84.389068
PARKING	Free parking inside the Former World of Coke Museum parking lot which is on Martin Luther King, Jr. Blvd.
NEAREST TRANSIT	The MARTA Green, Blue, Gold and Red line all go to Five Points station. From Five Points Station walk southwest down Peachtree St. SW until you reach Martin Luther King Jr. Drive and the church should be on your right.
WEBSITE	www.catholicshrineatlanta.org
PHONE	(404) 521-1866
OPEN HOURS	Monday – Friday 10:00 a.m. – 4:30 p.m. Saturday 9:00 a.m. Sunday 8:30 a.m. & 11:00 a.m.

TIPS & SUGGESTIONS FOR VISITORS

This church has an active homeless ministry with its next door neighbor, Central Presbyterian Church. A religious gift store is located inside the church in a back corner. This church is also a short walk from Underground Atlanta and the State Capital building.





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

02.2

SHRINE OF THE IMMACULATE CONCEPTION

ABOUT: HISTORY & ORIGINS

This church is Atlanta's first Catholic Church built in 1848 and simply known as "The Catholic Church". The first church was a simple wood frame structure similar to the construction of surrounding buildings. Behind the altar of their new church, the parishioners hung a reproduction oil painting of Murillo's "Immaculate Conception". Anecdotal evidence suggests this painting was chosen because of the special devotion to the Virgin Mary held by these early Atlanta Catholics.

In 1864 the church's pastor, Fr. O'Reilly warned that if Sherman's men carried out the order to burn the city of Atlanta and the Catholic Church, he would face massive desertions of his Catholic soldiers. Being the only priest in the area, he functioned as Chaplain to Confederate and Union troops, gaining the trust of both armies. Because a majority of Sherman's forces were Catholic, they did protect the church by preventing fires from being set close to the building. Fr. O'Reilly's intercessions also preserved historic government buildings; the Court House, City Hall, St. Philip's Episcopal Church, Trinity Methodist, Second Baptist, and Central Presbyterian. After the war most were adapted for use by Union soldiers. Though not burned, the Atlanta Catholic Church was damaged by exploding shells. The Northern Army occupied the church building and used it as a supplemental hospital. When the citizens of Atlanta returned at the war's end, the "spared" churches became refuges, used for temporary housing.

At the end of the war, the Atlanta Catholics decided to build a new church. They moved the old wood frame building to an adjacent lot, and began construction of the current church on the same site.

About 360 people attend Sunday mass and it is a popular church for weddings, holding about forty each year. Today they remain actively involved with their downtown community and have an AIDS/HIV ministry with their next door neighbor, Central Presbyterian Church and functions as a refuge for the forgotten inhabitants of Downtown Atlanta who occupy the space around the church grounds at night.



A stained glass reproduction of Murillo's "Immaculate Conception" above the choir over the front entry.



The Shrine is reflected in the surrounding Downtown streetscape.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

02.3

SHRINE OF THE IMMACULATE CONCEPTION

ARCHITECTURE DESCRIPTION

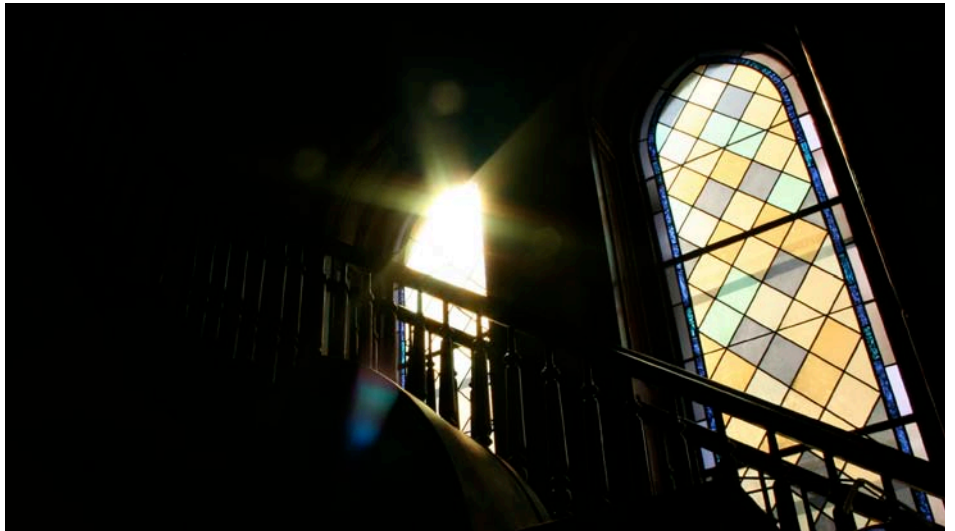
Drawing upon English and European church architecture, William H. Parkins, a leading Atlanta architect, built for that time the most magnificent edifice in the city. It was the harbinger of the new, post-Civil War Atlanta, and remains one of the few vestiges of the old city and Parkins' work. The cornerstone was placed in 1869. It was made of red brick and green stone. The new Gothic Revival church was completed in 1873 and received its new name, the Church of the Immaculate Conception. Work continued on the Church and rectory buildings until 1880.

The interior plan has a central nave with two side altars and a choir loft and pipe organ. In 1880, the life sized frescos of the twelve apostles were completed on the plaster ceiling as were the paintings of the fourteen Stations of the Cross. Originally, the floor was tile.

At the church's rededication, it was designated a Shrine, a church hallowed by history and dedicated to the Virgin Mary in 1954. The Shrine was engulfed in a fire in 1982 that almost destroyed the Church. It had to be rebuilt. The main altar was restored. Both side altars survived intact, though you can see burn marks in the marble. Chandeliers were added and are too large in scale, as they also house the sound equipment. The statue of the *Pietà*, carved in Italy, also survived and stands in its original place. The original artwork was restored. All the windows were replaced due to the fire. The stained glass window in the front of the church and located in the choir loft is a copy of Murillo's oil painting "The Immaculate Conception," the same work of art that hung behind the altar of the 1848 church. Our host, Monsignor Henry Gracz remarked how much he liked the strength of the color in the window and how the sunlight shines through it. We think he is rather like the window, the strength and spirit of this place.



Our Lady, the Virgin Mary, Immaculate Conception is the namesake of the church, in honor of the Marian worship of the church's founders.



The setting sun silhouettes the stair to the organ and choir loft.



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City Guide to Sacred Spaces in Atlanta



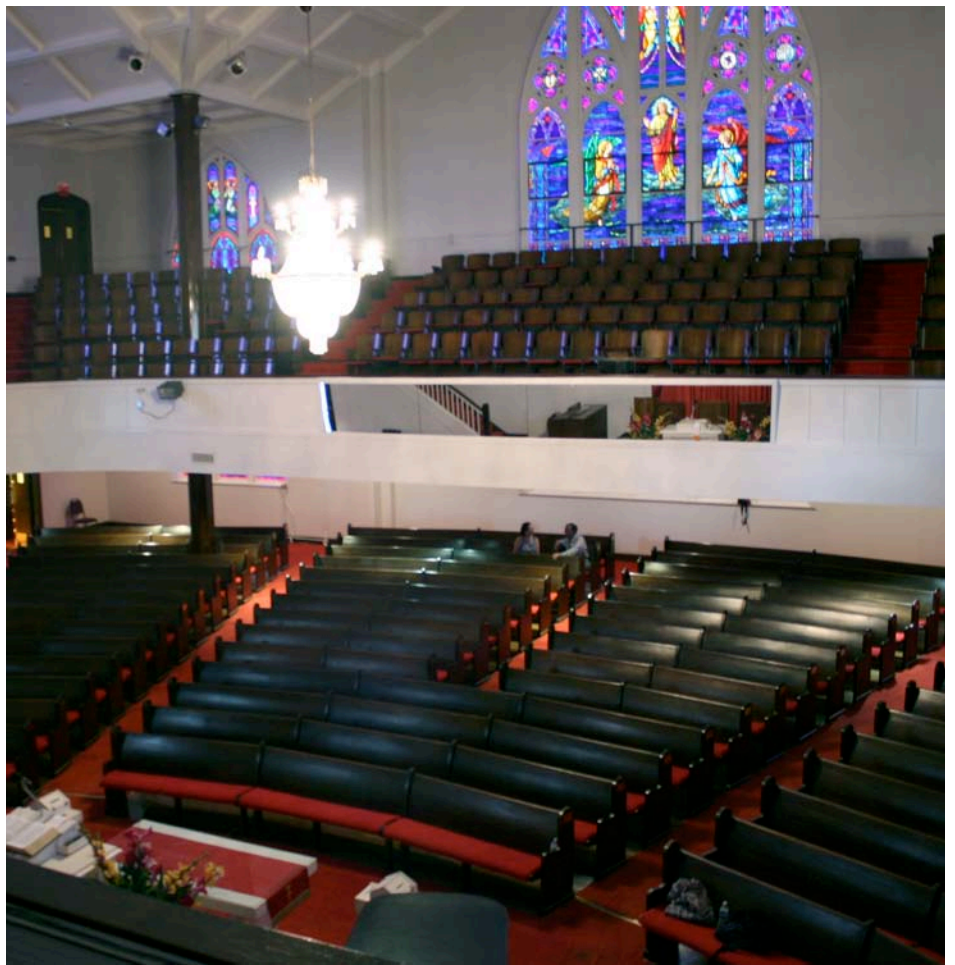
CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 03] BAPTIST

03.1

WHEAT STREET BAPTIST CHURCH

"He (Rev. Borders) had a vision that it's not just coming on Sunday morning and singing and praying and preaching that makes religion real. You have to go out and do things to help people."

GENE JACKSON, CHURCH ADMINISTRATOR AND LIFELONG MEMBER



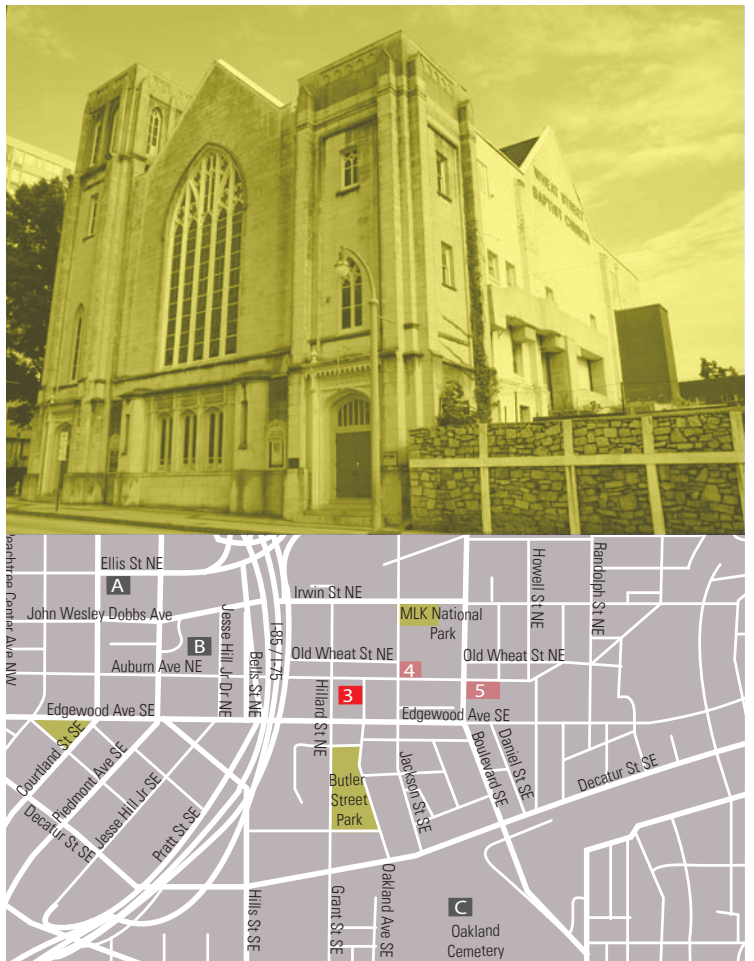
The baptistry is visible in the mirror of the balcony hanging over the seating without a center aisle.

Wheat Street Baptist Church VISITOR INFORMATION

ADDRESS	359 Auburn Ave, Northeast, Atlanta, Georgia 30312
NEIGHBORHOOD	Martin Luther King Jr, Historic District
COORDINATES	33.7443, -84.3754
PARKING	Free parking is available on John Wesley Dobbs Avenue between Jackson Street and Boulevard.
NEAREST TRANSIT	Take the MARTA green or blue line to King Memorial Station. From the station walk north Hilliard St. SE to Auburn Avenue NE, turn right on Auburn and Wheat Street is a block away.
WEBSITE	www.wheatstreetbaptist.org
PHONE	(404) 65-WHEAT
OPEN HOURS	Monday - Friday 9:00 a.m. - 5:00 p.m.
SERVICES	Sunday 10:30 a.m.

TIPS & SUGGESTIONS FOR VISITORS

This church is on Auburn Street just two blocks away from Ebenezer Baptist Church and the Martin Luther King, Jr., National Historic Site. It's on the left as you face the freeway and Downtown.





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

03.2

WHEAT STREET BAPTIST CHURCH

ABOUT: HISTORY & ORIGINS

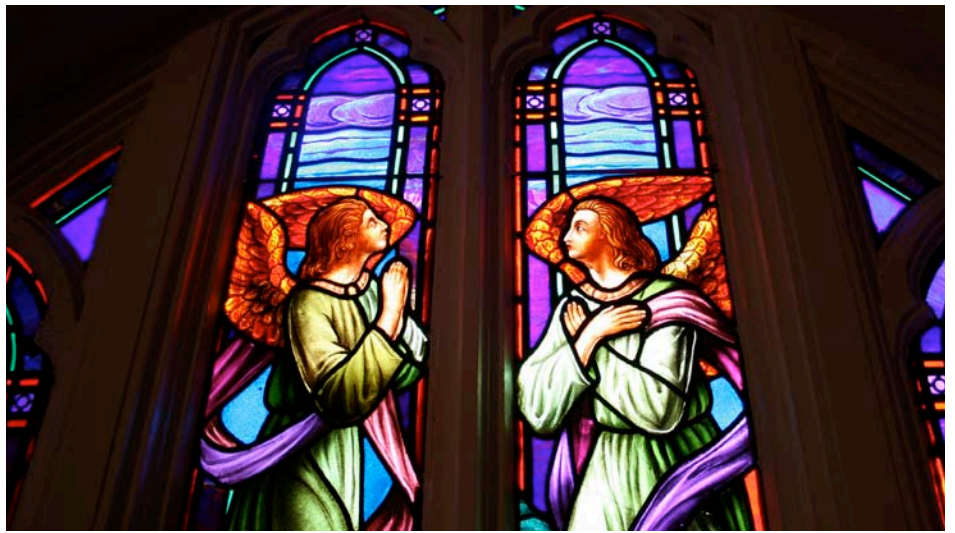
Wheat Street Baptist Church is one of the United States' oldest African American Churches. A pioneer of socio-economic development in Inner-City Atlanta, Wheat Street has historically established commercial and residential real estate to help its community.

It emerged as a descendant of the First Baptist Mission, later known as the Friendship Baptist Church. In order to accommodate worshippers that had to travel great distances to Church, Rev. Frank Quarles organized another mission in 1869 known as Mount Pleasant Baptist Church, which later became the Wheat Street Baptist Church located on the corner of Fort and Old Wheat Street. The congregation increased to 3,000 members, gathering an esteemed reputation and serving as a beacon for the community and a meeting place for religious and civic institutions.

In 1917, the church was destroyed in a fire. The current site at Auburn and Yonge Streets was purchased and the present church was constructed. With a gift from Coca-Cola, the church's debt was retired in the 1930's.

During Rev. William Borders leadership (1937–1988), Wheat Street Baptist Church became known as “God’s Mighty Fortress” on Auburn Avenue, “Where the Doors Swing Back on Welcome Hinges.” Rev. Borders was an influential and active leader, especially during the civil rights movement. The Christian Education Building, Wheat Street Garden Apartments for low income residents and Wheat Street’s Towers for seniors and the Wheat Street Shopping Center were all erected under his leadership. A notable achievement was the Credit Union established in 1956, founded because African Americans often got loan requests rejected on the basis of the color of their skin. He was instrumental in involving the Atlanta’s African American voters in the elections.

Currently, the church continues to serve its membership of 400–500 and community with programs such as their Action Mission program which distributes food and clothing to the needy in the community. Even though not as well known as the Ebenezer Baptist Church, the modest Wheat Street church seems at the heart of the civil rights movement, continuing its important mission almost in obscurity.



Angels are represented greatly in the church windows in keeping with the generous and active outreach ministries of the congregation's leaders.



The central element in the space is the baptismary which is behind the red curtain. The choir balcony above is used well every Sunday.



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

03.3

WHEAT STREET BAPTIST CHURCH

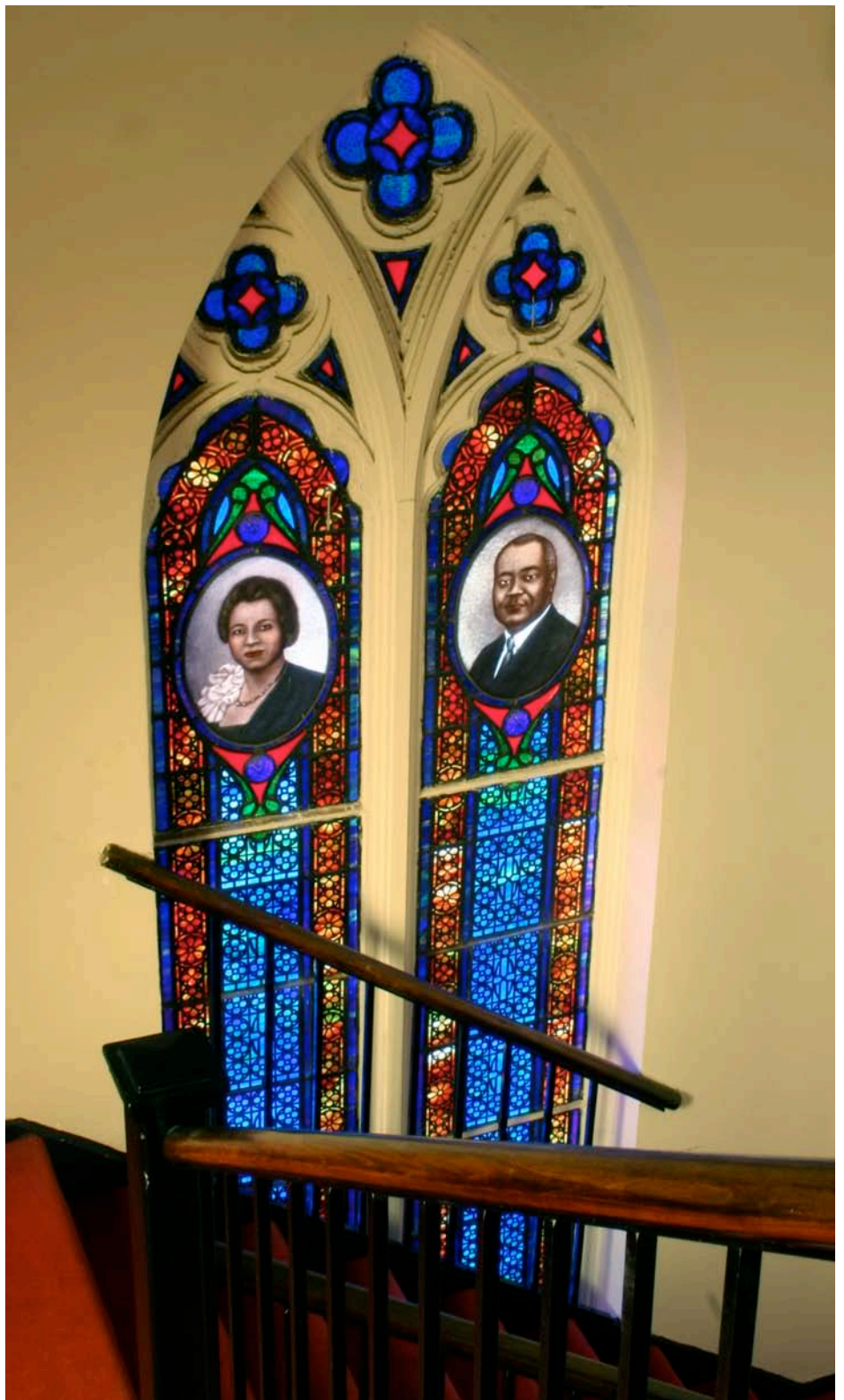
ARCHITECTURE DESCRIPTION

In its day, the Auburn Avenue neighborhood or as it is known “Sweet Auburn” was a mecca for African Americans. Abundant doctors’ practices, drug stores, furniture stores and service stations were located here and the area’s theaters became famous for providing venues for popular black entertainers.

The church’s architect is unknown but records indicate it was constructed between 1921 and 1939. It exemplifies late Gothic Revival architectural style. High peaked windows rise on each exterior wall. A bell tower stands in the front of the church with a stone exterior and wood and plaster interior. The church’s capacity is 1,250. Seating runs the width of the sanctuary to see the pulpit, instead of the usual length of the sanctuary. A large full immersion Baptistry is the focal point behind the pulpit. Ceiling and floors are made from wood.

Notable Atlanta artist Hale Woodruff and John Howard painted the church’s altar piece in 1942 and three murals for the church’s interior that, coupled with the stained glass windows, tell the narrative of the Life of Christ. The three murals depict the Baptism, the Last Supper and the Crucifixion. The stained glass window depicts the Ascension.

Most recently the church underwent renovation and the lower level of the main sanctuary was completely renovated and now serves as a social hall. Unfortunately during the latest renovation, the practical comfort of an improved HVAC system added air conditioning, but sacrificed headroom in the sanctuary below the balcony. The church’s choir is city and world renowned and remains a vital part of the service each week.



Rev. Borders and his wife are memorialized in these stained glass windows in the tower stair.



CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 04] BAPTIST

04.1

EBENEZER BAPTIST CHURCH

“Visitors are welcome to Sunday morning services. The members make it a point to shake hands with all new visitors.”

REV. DARRYL ROBERTS



The baptistery is ovoid in form symbolizing renewal and regeneration through baptism.

Ebenezer Baptist Church VISITOR INFORMATION

ADDRESS	407 Auburn Ave. Atlanta, Ga. 30312
NEIGHBORHOOD	Martin Luther King, Jr. Historic District
COORDINATES	33.755375, -84.374148
NEAREST TRANSIT	Take MARTA Green or Blue line to the King Memorial Station. Walk north on Hillard St. SE until you reach Auburn, turn right and walk a 2 blocks to the church. Buses 99 and 113 both stop in front of the church on the corner at Auburn Ave and Jackson St.
WEBSITE	www.historicebenezer.org
PHONE	(404) 688-7300
OPEN HOURS	Monday – Friday 9:00 a.m.– 5:00 p.m. Saturday 9:00 a.m. – 2:00 p.m.
SERVICE HOURS	Sunday 7:45 a.m., 11:00 a.m. Sunday School 9:45 a.m. Bible Study 7:00 p.m. (Wednesdays)

TIPS & SUGGESTIONS FOR VISITORS

If you are attending Sunday service, the Horizon Sanctuary gets quite crowded, so be sure to arrive early. Groups of six or more should reserve a place by calling the office in advance.





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

04.2

EBENEZER BAPTIST CHURCH

ABOUT: HISTORY & ORIGINS

The church was founded by thirteen people in 1886 during the Reconstruction Era in the South. Its first pastor, Rev. John Parker was born into slavery. The original church was located on Airline Street, NE. The Rev. Adam Daniel Williams succeeded Rev. Parker in 1894. The congregation grew by 65 members during his first year. A new church was built on McGruder Street, which became known as Mt. Pleasant Baptist Church. He dedicated the church to “the advancement of black people and every righteous social movement.” Through his efforts, the first high school for African Americans, Booker T. Washington High School, was built in 1924. With growing membership, the congregation worshipped in a storefront property on Edgewood Avenue from 1912-1914 while the building, Ebenezer Baptist Church at 407 Auburn Avenue was under construction. The sanctuary was completed in 1922 and served the congregation until 1999.

Martin Luther King, Sr. married Rev. Williams’ daughter, Alberta Christine. As Pastor, King, Sr. led efforts to equalize teacher’s salaries and register African Americans to vote. His son, Martin Luther King Jr. was born into this church and delivered his first sermon at age seventeen. He joined his Father as Co-Pastor in 1960, and developed a global ministry dedicated to individual growth and nonviolent social transformation. King, Jr. became a Civil Rights activist early in his career. In 1959, King, Jr. visited Mahatma Gandhi’s birthplace in India which profoundly affected him, deepening his understanding of non-violent resistance. His assassination in 1968 inspired subsequent pastors to continue his legacy at the forefront of the fight for social justice. The original sanctuary, a National Historic Landmark and was at the center of the Civil Rights movement. It receives hundreds of thousands of tourists each year. Its iconic exterior neon sign was installed in 1956 and is one of the most recognizable signs in the United States.

Rev. Dr. Joseph Lawrence Roberts Jr. began his ministry when Martin Luther King Sr. retired in 1975. Rev. Roberts built the Horizon Sanctuary, located across the street from the Ebenezer Baptist Church, now known as the Heritage Sanctuary. It was dedicated in 1999 and is home to the present day congregation.



The Wall of Pastors includes Martin Luther King, Jr., and his father, known to the congregation as “Daddy King.”



Coptic motifs such as this cross, which is similar to the Celtic cross, mark the point when original, native earth-based worship became Christianized.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

04.3

EBENEZER BAPTIST CHURCH

ARCHITECTURE DESCRIPTION

The original Ebenezer Baptist Church was built in 1922 on the corner of Auburn Avenue and Jackson St. It is a red brick structure and now known as the Heritage Sanctuary. The National Park Service leases the building to better manage tours and maintain the site. It has been recently restored to its 1960's appearance and now includes an elevator for accessibility. It still contains the original altar and pulpit, where both Rev. King, Sr. and Jr. preached. Also preserved is the organ bench where Dr. Martin Luther King's mother had been sitting when she was slain in 1974. Only special events take place there.

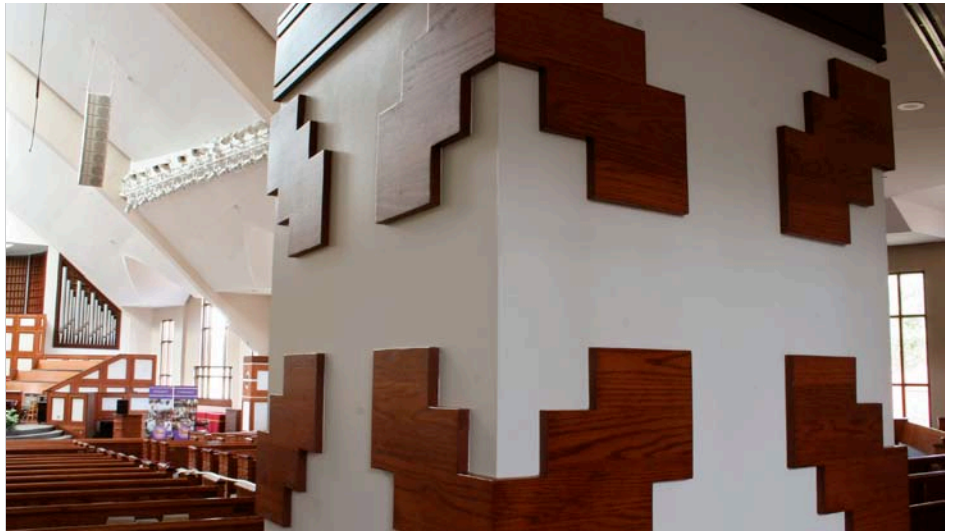
Built in 1999, the Horizon Sanctuary was modeled after an African tribal meeting hut and both the exterior and interior are rich with African symbolism—a confluence of African and Christian heritage. The sanctuary's roof exterior is an interpretation of an African thatched roof village hut. The patinaed copper suggests the thatched long grass found on African dwellings. The bell tower stand 55 feet high made of monolithic pre-cast concrete and symbolizes the great city of Axum, the place where the Queen of Sheba set out to visit King Solomon in Jerusalem.

The sanctuary accommodates approximately 1,600 people. Looking around, there are one of four African motifs: the Lalibela Cross (resembles an ornate faceted square rotated 45 degrees) which priests carry wood versions of this cross on which Jesus died, a cruciform with a centric circle (representing Ebenezer as a "Church for all Nations"), A Beta Mariam Cross (representing a window design in a rock church at Lalibela in Ethiopia), and the Ebenezer cross (reproduction of decorative grillework in Heritage Sanctuary choir loft). The seating sections are arranged in a fan pattern around the pulpit with African textile patterns on the seat cushions. The rear of the church is shaped like a drum symbolizing the heartbeat and communication method of ancient Africa.

The large pipe organ was dedicated to Alberta Williams King (Martin Luther King Jr's mother) who was known as Ebenezer's "Mother of Musical Worship."



View of the baptistery and pulpit from the entry.



African tribal forms from the Coptic tradition in Ethiopia are inscribed into the architecture of the space.



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City Guide to Sacred Spaces in Atlanta



MARTIN LUTHER KING, JR. NATIONAL HISTORIC SITE

"All life is interrelated, somehow we are caught up in an inescapable network of mutuality...I can never be what I ought to be until you are what you ought to be. This is the interrelated structure of reality."

MARTIN LUTHER KING, JR.



The Eternal Flame in honor of Martin Luther King, Jr.

Martin Luther King, Jr., National Historic Site VISITOR INFORMATION

ADDRESS	Visitors Center 449 Auburn Avenue, NE Atlanta, GA 30312
NEIGHBORHOOD	Sweet Auburn Historic District
COORDINATES	33.7554, -84.373697
PARKING	Free parking is available behind the King Center Museum, on John Wesley Dobbs Avenue between Jackson Street and Boulevard.
NEAREST TRANSIT	MARTA green or blue line to King Memorial Station. Walk north on Hilliard St. SE to Auburn Avenue NE and turn right. Bus #3 to Marta Five Points stop.
WEBSITE	www.thekingcenter.org
PHONE	(404) 526-8900
OFFICE HOURS	Daily 9:00 a.m. – 5:00 p.m. Closed Thanksgiving, Christmas and New Year's Day. Summer 9:00 a.m. – 6:00 p.m. June 15 – August 15

TIPS & SUGGESTIONS FOR VISITORS

No special arrangements are needed since most of the park is self-guided. However, you will need to register to tour the Birth Home of Martin Luther King, Jr. Registration is available at the National Park Service Visitor Center. No advance reservations can be made. Wear walking shoes because the historic district covers several blocks.



Martin Luther King Jr. Historic District

- 5.1 Main Visitor Parking
- 5.2 Park Service Visitor Center
- 5.3 Historic Fire Station #6
- 5.4 MLK Birthplace
- 5.5 Martin Luther King Jr. Center
- 5.6 Dr. King's Tomb
- 5.7 Eternal Flame
- 5.8 Historic Ebenezer Baptist Church





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

05.2

MARTIN LUTHER KING, JR. NATIONAL HISTORIC SITE

ABOUT: HISTORY & ORIGINS

Martin Luther King, Jr., National Historic Site was established on October 10, 1980 and is administered by the National Park Service. The extent of the site is over twenty acres and includes thirty-five properties.

The site consists of several buildings located in neighborhood where Dr. King grew up. Included in the historic district are the birthplace and childhood home of Dr. King, the original, now Heritage Ebenezer Baptist Church and spiritual home of the civil rights movement, where Dr. King and his father Martin Luther King, Sr. were pastors. During this time, churches were the de facto banks and credit unions, and served as a meeting ground for a community excluded from the greater Atlanta society. The site also includes Dr. King's gravesite, Coretta Scott King's gravesite, Fire Station No. 6, built in 1894 and the local fire station for the Sweet Auburn Community until 1991. It features an exhibit on the desegregation of the Atlanta Fire Department, a book store and gift shop. Included in the block where Martin Luther King grew up are historic and fully restored homes.

The King Center was originally started by Coretta Scott King in the basement of the couple's home in 1968, a year after her husband's assassination. In 1981, the center was moved to Auburn Avenue. It is the official, living memorial dedicated to the legacy of Dr. Martin Luther King, Jr., the leader of America's greatest nonviolent movement for justice, civil rights, equality and peace and contains exhibits and his Library and Archives of over 14,000 items.

King's association with his Father's classmate, Howard Thurman's missionary work took Martin Luther King, Jr. abroad where he met Gandhi. The trip to India affected him profoundly and he became convinced that non-violent resistance was the most potent "weapon" available to oppressed people in their struggle for justice and dignity. Mahatma Gandhi embodied in his life the same principles and a statue in tribute to this connection between their ideals is located near the King Center. Over a million people visit each year.



Memorial structure with the tombs of Martin Luther King, Jr. and Coretta Scott King at the end of the reflecting pool.



Commemorative plaque with restored Martin Luther King, Jr. Birthplace and Home.



MARTIN LUTHER KING, JR. NATIONAL HISTORIC SITE

ARCHITECTURE DESCRIPTION

Visiting the site, especially if you have grown up in the 1960's, makes for an emotionally charged experience. All the sites and events of conscience are here in this five block area. Dr. King's childhood home was built in 1895 and is one block east of the Historic Ebenezer Baptist Church. The house was purchased in 1909 by King's maternal grandparents. Martin Luther King Jr. was born in the house in 1929 and he lived there until 1941.

The Ebenezer Baptist Church was founded in 1886 and moved to the Auburn Avenue location in 1922. Built in the Gothic Revival style, the architect is unknown. This red brick structure includes the sanctuary, book store and church offices. The sanctuary has recently undergone restoration and is open for tours and special occasions.

The King Center was designed by Bond and Ryder, Architects and built in 1981 as the official, living memorial to Dr. King's legacy. Poor design and cheap building materials did not lend themselves to an inspiring experience. The architectural structures take the visitor through a sequence of spaces leading to Dr. King's tomb. A narrow Reflecting Pool with a barrel vaulted colonnade lead the visitor on a meditative procession to the tomb and chapel. It could be such a graceful, reflective promenade but it is not. On our visit, we found it to be poorly maintained with trash littered all over.

In 1977, a simple tomb raised on a circular platform was dedicated and placed in the center of the reflecting pool. The Memorial Tomb is located between the King Center and Ebenezer Baptist Church. A simple brick cylinder with an Eternal Flame is nestled in a small landscaped section of the center. The information center is located in Freedom Hall, at the east end of this complex and is a two story building. Memorial Hall contains administrative offices, the King archives and large exhibition area hold the many excellent exhibits and memorabilia. By nature of the events and lives lived and its connection to Martin Luther King, Jr., the great American hero, this is sacred ground. Despite our complaints, visiting The King Center and actually being present in Sweet Auburn is an amazing spiritual experience.



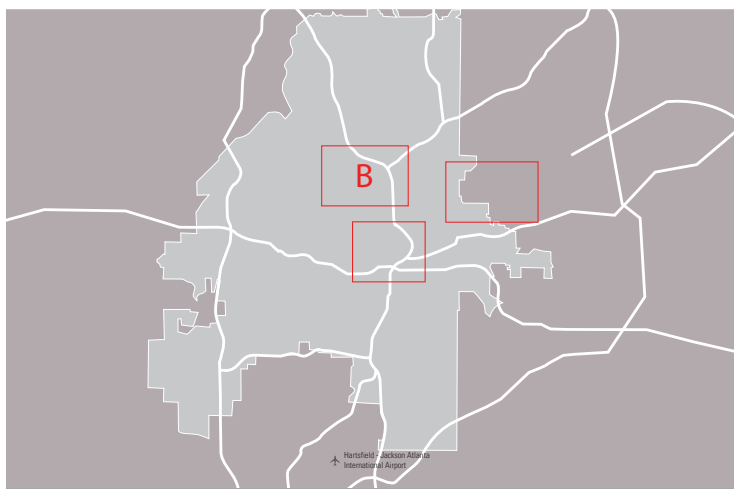
Memorial tomb containing the remains of Martin Luther King, Jr. and his wife Coretta Scott King. A quote from Dr. King reads: "Free at last, Free at last, Thank God Almighty I'm Free at last."



Preserved shotgun houses are original to the neighborhood and remain inhabited, although apparently on display.



CITY GUIDE TO SACRED SPACES
ATLANTA, GA
Map B





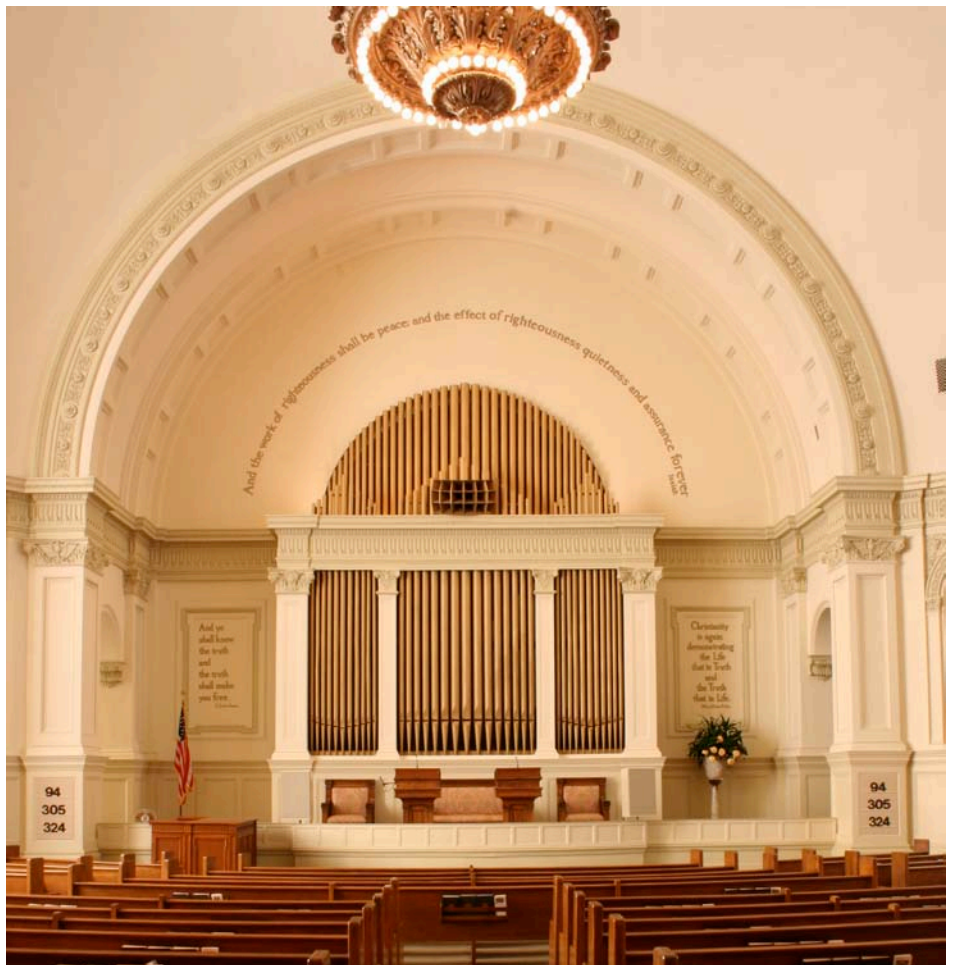
CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 06] CHRISTIAN SCIENCE

06.1

FIRST CHURCH OF CHRIST SCIENTIST

"This grand space with all its arches reminds me of the grandeur of God and His overarching love for all mankind. Our work is to demonstrate this love with healing and assurance for ourselves and others."

MARILYN BAUM, CHURCH MEMBER



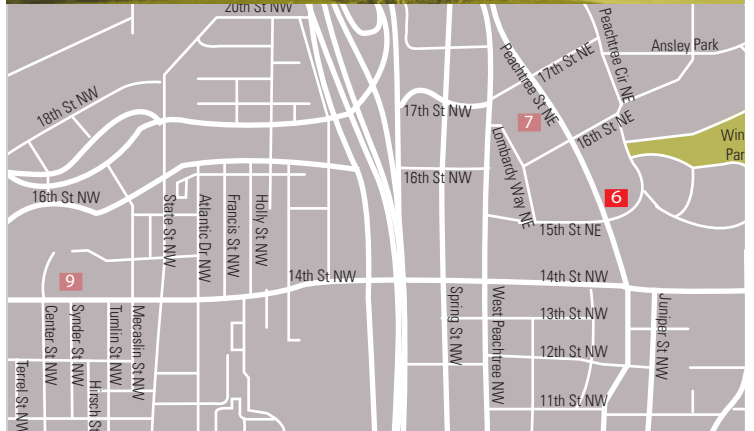
View of the two Readers in this classical interior.

First Church of Christ Scientist VISITOR INFORMATION

ADDRESS	150 15th Street, N.E. Atlanta, GA 30309
NEIGHBORHOOD	Midtown – Ansley Park Historic District
COORDINATES	33.788994, -84.383538
PARKING	Behind the Church and limited street parking. On Sunday parking available in the Boys and Girls Club of America lot.
NEAREST TRANSIT	Take the MARTA Red or Gold line to the Art Center Station. Walk 1 block east on 15th St. NE.
WEBSITE	www.christianscienceatlanta.com
PHONE	(404) 892-7838
OPEN HOURS	Reading Room Monday – Friday 11:00 a.m. – 3:00 p.m. Wednesday 11:00 a.m. – 7:15 p.m. Saturday 10:00 a.m. – 1:00 p.m.; Sunday Noon – 1:00 p.m.
SERVICE HOURS	Sunday Service 11:00 a.m. Sunday School 11:00 a.m. Wednesday Evening Meetings 7:30 p.m.

TIPS & SUGGESTIONS FOR VISITORS

Start your visit in the Reading Room next door, it's the smaller residential building to the right of the Edifice. If you visit during services, let an usher know you are a visitor.
Afterwards, walk to nearby Piedmont Park. You will pass a series of lovely homes along the way.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

06.2

FIRST CHURCH OF CHRIST SCIENTIST

ABOUT: HISTORY & ORIGINS

Founded by Mary Baker Eddy (1821–1910), Christian Science is a religion based on the Christian Bible. Mrs. Eddy, who was a sickly child, learned about the possibility of cures without medicine. When she was cured by spiritual means, she devoted herself to the healing emphasized in early Christianity. In 1875, she completed the first edition of her major book, *Science and Health with Key to the Scriptures*. In 1879, the Church of Christ, Scientist was incorporated.

The church in Atlanta was established in 1895 when Mrs. Sue Harper Mims, the wife of then Mayor experienced the complete and permanent healing of a long-standing physical ailment. Mrs. Mims' healing led to meetings in the Mims' home. Later the group held services in rented halls, outgrowing various locations. The original church was built downtown and when it too was outgrown, a member bought the property they now inhabit on Peachtree Street. The present Edifice is a prominent landmark and was built in 1914.

Ms. Baum told us that the study of Christian Science is more of an individual path. One comes to appreciate the idea of church as a place where people come together, share inspiration and have a sense of brotherhood. It's not a ritual based church service. The services are never the same. Sunday school, Sunday services and Wednesday evening meetings are open to the public. There is a Reading Room open to the public and it provides a quiet place to study, read and pray. Materials are available to borrow or purchase with a wide range of reference material, Mrs. Eddy's writings and back issues of Christian Science periodicals.



Gold is integrated into the Palladian-style windows of the main sanctuary. Their translucency allows for golden light to flood the space.



Sunday School happens in the lower level of the building. Because of the stepped entry to the main level, this space is pleasantly well lit.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

06.3

FIRST CHURCH OF CHRIST SCIENTIST

ARCHITECTURE DESCRIPTION

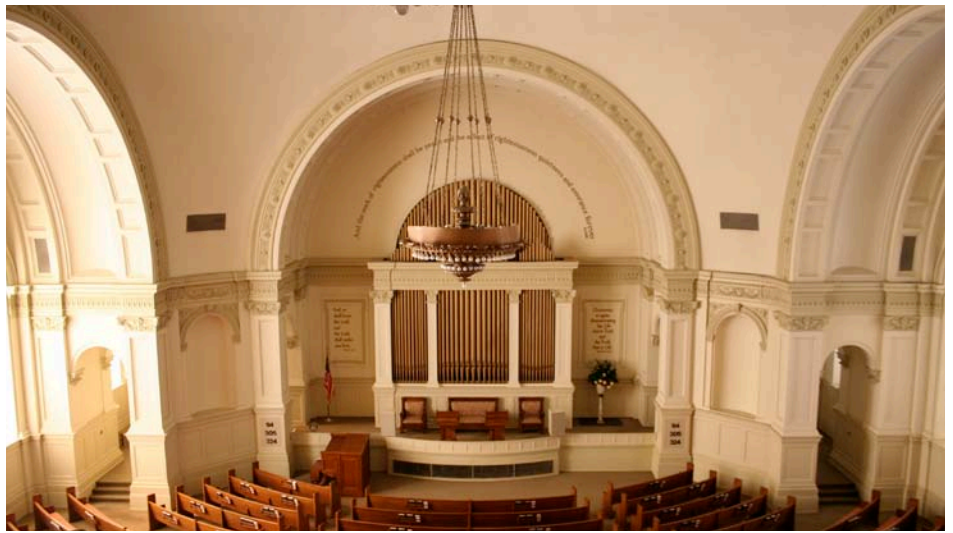
The church was completed in 1914 and is a centrally planned Classical Revival building with a pedimented Corinthian portico. It was designed by Arthur Neal Robinson, a member of the church. Of note is the building's proportion, intricate brickwork, masonry detail, Corinthian columns, curving interior staircases and decorative Georgian arches. The Corinthian columns along the entry portico frame huge oak doors. A Pilcher pipe organ was installed in 1919, replaced in 1958 with a Moeller organ.

The interior of the church is softly lit by sunlight. You see the simple beauty that is common in Christian Science churches. According to Marilyn Baum "we take spiritual inspiration and make it practical in our every day life. This building and spaces are wonderful places to support us." The pews are configured auditorium style. The one feature that distinguishes it from other Christian houses of worship is that it doesn't have a pulpit. All Christian Scientist churches have platforms instead with at least two chairs where readers elected by the congregation stand. One reads from the Bible and the other from Mrs. Eddy's Science and Health with Key to the Scriptures. Scripture citations on the interior walls speak to their beliefs about using faith in every day life, living with a purpose, being true to yourself and God. That's why they stand up to testify to help others working at their own sense of purpose in life.

First Church also has the distinction of being the first air-conditioned building in Atlanta. This was done by placing large blocks of ice in the ventilation ducts running beneath the floor of the main sanctuary. Fans blew air over the ice and cooled the space.

The lower level of the church contains the Sunday School and several multi-purpose rooms. The Reading Room and church administration are located in a building adjacent to the edifice.

In 1984, the church was completely renovated, replacing the 73 year old copper dome. The structure was brought up to current mechanical and electrical codes. The stained glass windows were restored and the organ was rebuilt.



View from the upper balcony.



Detail of the ornamental frieze in plaster bas-relief defining the connection between columns and arches.



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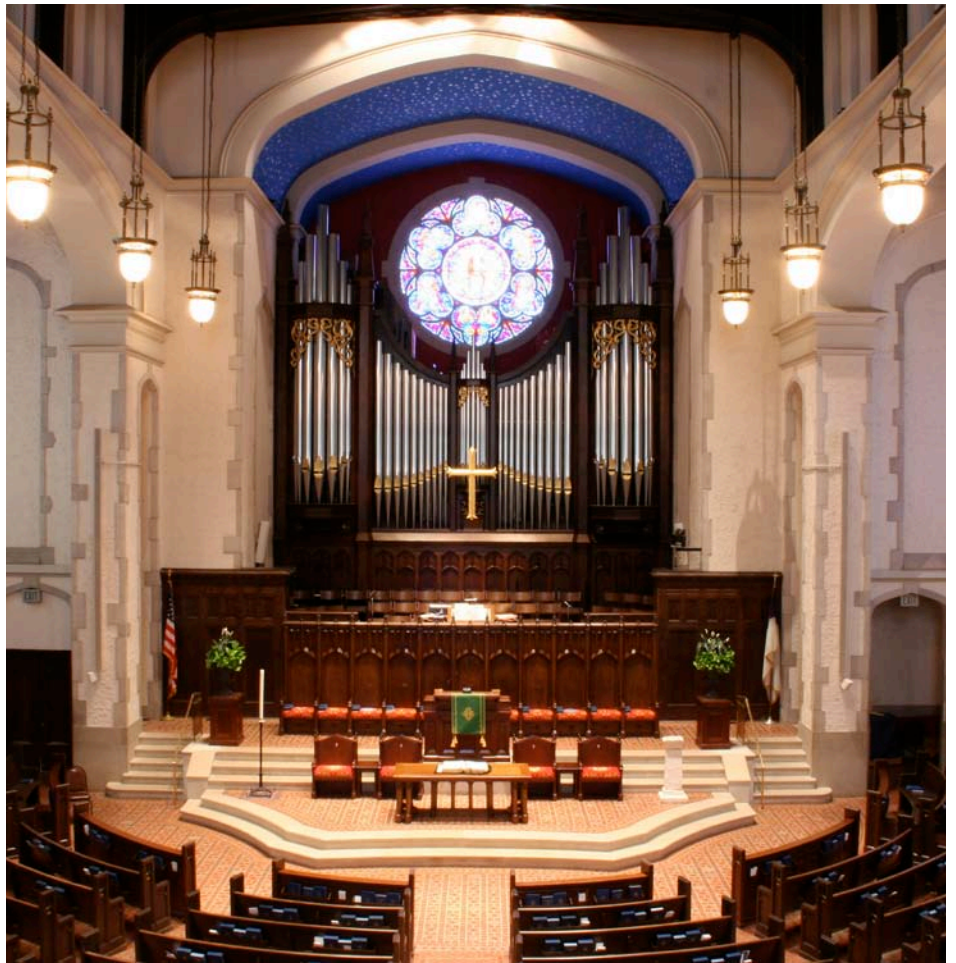
CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 07] PRESBYTERIAN

07.1

FIRST PRESBYTERIAN CHURCH OF ATLANTA

"Often, the sermon may point to a window, there's the visible picture of the story of faith. I've said it myself, it feels like you are in the hands of God – there is an intimacy to this place."

REV. CRAIG GOODRICH



Main sanctuary with organ and rose window.

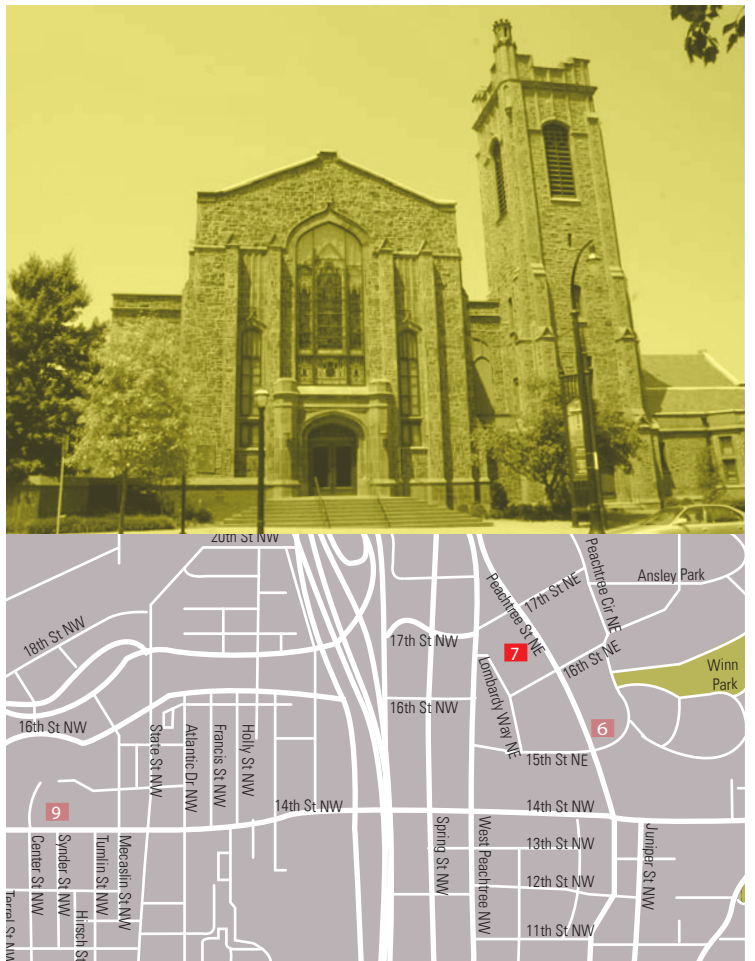
First Presbyterian Church of Atlanta

VISITOR INFORMATION

ADDRESS	1328 Peachtree Street, NE Atlanta, GA 30309-3902
NEIGHBORHOOD	Midtown
COORDINATES	33.790939, -84.38576
PARKING	Available in parking lot behind church on weekdays, use Midtown Plaza parking lot next door on evenings and weekends. Use Interpark lot available week days, church will validate ticket.
NEAREST TRANSIT	One block from MARTA's Arts Center Station. Walk north-east on 16th St. and turn left onto Peachtree.
WEBSITE	www.firstpresatl.org
PHONE	(404) 892-8461
OPEN HOURS	Daily from 10:00 a.m. – 5:00 p.m.
SERVICE HOURS	Sundays 9:00 a.m. and 11:15 a.m. Summer Sunday 10:15 a.m.

TIPS & SUGGESTIONS FOR VISITORS

If visiting during the week, enter through Smith Community Center doors. Entry is tucked away, behind the church next to parking lot. Church is located next door to the High Museum of Art. The stained glass windows were completed over 72 years by Tiffany, D'Ascenzo and Willet Studios are well worth the visit. Don't miss the The Rose Window, above the pulpit.





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

07.2

FIRST PRESBYTERIAN CHURCH OF ATLANTA

ABOUT: HISTORY & ORIGINS

Founded in a log cabin in 1848, nineteen Presbyterians who had met at Union Church built their first church structure on Marietta Street. During the Battle of Atlanta their Pastor's son was killed and the structure survived, but was badly damaged by shells. The Union Church divided into two congregations for reasons that have not been recorded, or were lost. This congregation remained on Marietta Street and the other moved downtown and became Central Presbyterian.

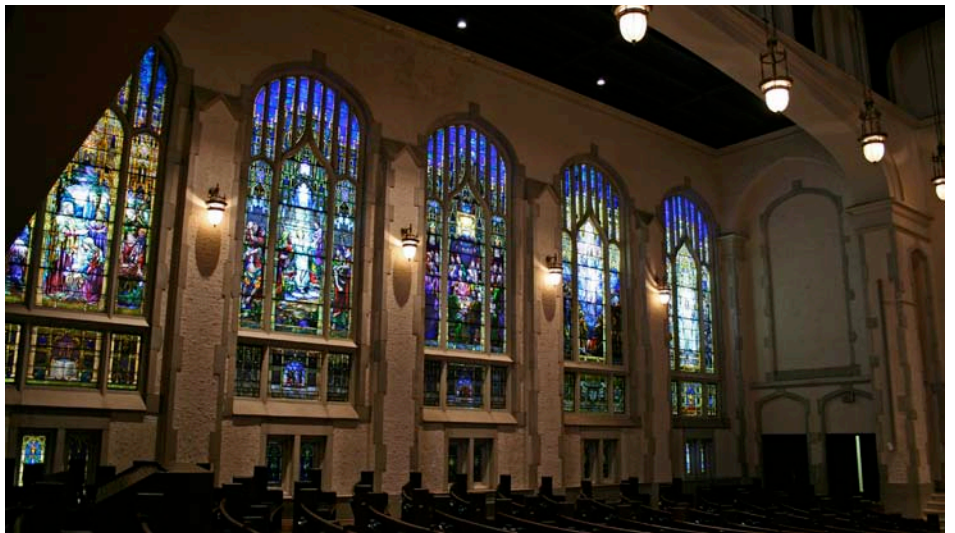
First Presbyterian Church moved to its current Peachtree Street location in 1915, and held services in the completed Sunday School building. The church was a pioneer in the use of media like radio broadcasts and video-tapings of their sermons. The church still records the Sunday service each week and makes it available widely via their website. The only time the radio service was suspended was September 3, 1939 when England declared war on Germany. In 1954 as the civil rights movement was just beginning to sweep through Atlanta, this congregation voted to include black members in their congregation. As a result of the general turmoil at that time, in 1958, neighboring sacred space, The Temple was bombed for their involvement in human rights for African Americans in the city. First Presbyterian Church invited this congregation to worship at their facility, which they did until the synagogue was restored. The church also housed and provided food to mourners when Martin Luther King, Jr. was killed. During the counterculture of the 1960's, especially on the surrounding university campuses, church members provided outreach for students involved in the positive transformation of the city.

As a congregation, the worship service is the heart of their experience together. Music is a very big part of this, enhancing Scripture, Sermon, Sacrament and prayer. 600–900 people attend Sunday services and the congregation has over 3,000 members.

Today, the church leaders and their congregation members focus their outreach efforts on supplying practical aid to the city's homeless population, assisting international students in the many surrounding universities and welcoming new immigrants to their community.



Tiffany and D'Ancenzo stained-glass windows.



Tiffany stained glass windows line both sides of the sanctuary, like a narrative parade of color and light.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

07.3

FIRST PRESBYTERIAN CHURCH OF ATLANTA

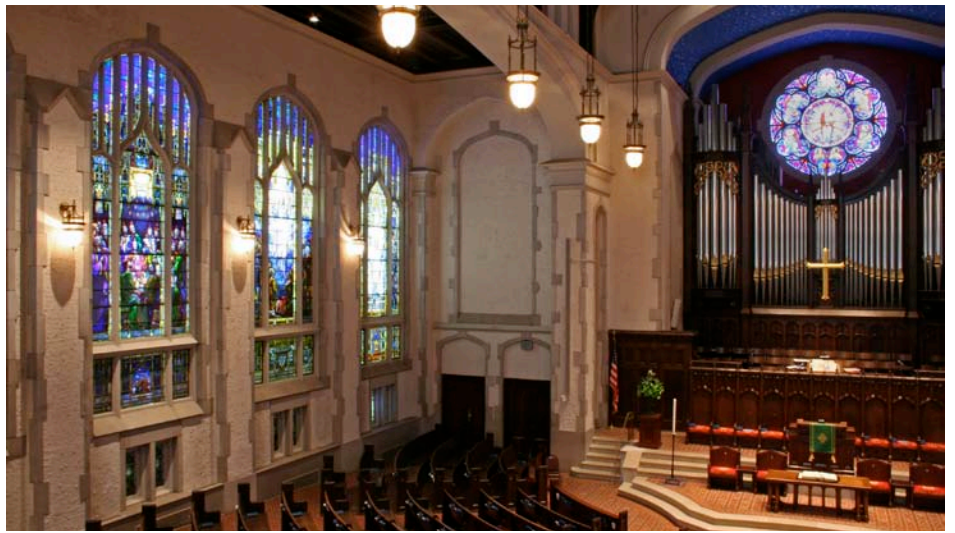
ARCHITECTURE DESCRIPTION

Inside the main sanctuary space, the floor slopes gently towards the altar and all seats curve to face the pulpit, emphasizing the centrality of the Word within the liturgy in this sacred space. A Moeller organ was designed for the space behind the altar and a rose window was integrated into the curve of the organ pipes.

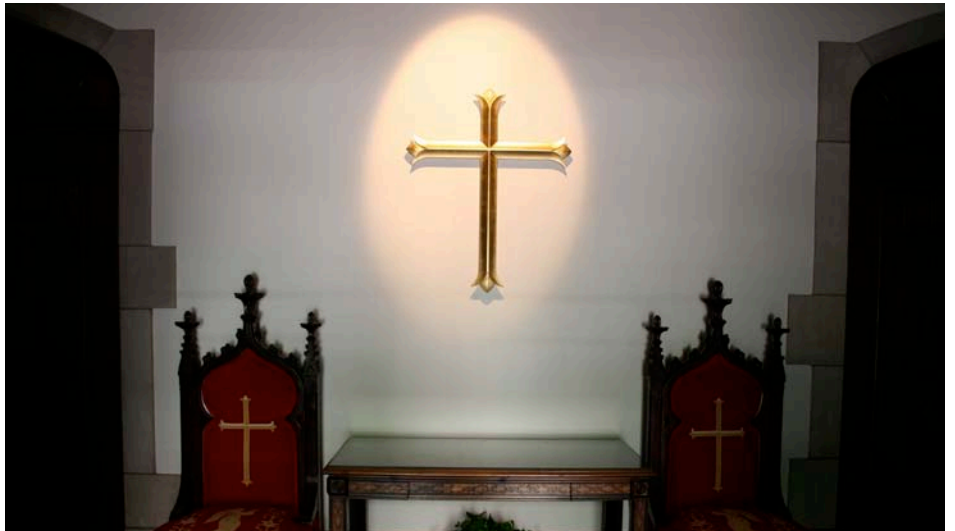
The current church was built in 1915 on Peachtree St. This Gothic Revival brownstone was designed by architect Walter Downing along with Dr. J. Sprole Lyons, the pastor at that time. Dedicated in 1919, the sanctuary measures 77 feet by 88 feet and rises 60 feet at the center of the space. The ceiling is molded plaster with pierced trusses made of wood and the walls are plaster over stone. The floor slopes toward the front of the sanctuary and pulpit. A campanile stands to the right of the church facing Peachtree. Inside, a carillon chimes the hours.

Magnificent stained glass windows line the nave on both sides. Designed by Tiffany in collaboration with pastor, Rev. Lyons – the first six windows were personally created by Louis Tiffany himself. After his death, the D'Ascenzo Studios made the next four windows. As you walk through the sanctuary, each window is brought to life through color, imagery and light starting with Abraham's Covenant and ending with the second coming of Jesus Christ. Rev. Craig Goodrich, the current assistant pastor told us that he often points to a window to illustrate a point during his sermon. "I've said myself, it feels like you are in the hands of God, there is an intimacy to this place."

In the 1980's it was discovered that that a frame for the Rose Window behind the organ had been covered for many years. Now restored, the new stained glass was dedicated in 1992. Designed and created by Columcille Sharkey and Rose Martin of the Willet Studio in Philadelphia, the window portray images from the book of Revelations. Elements from Rheims Cathedral in France are echoed in this window. Ruby red and blue glass illustrate Jesus seated on a rainbow surrounded by angels. The river of life flows from his feet and in his left hand the Book of Life is open, showing symbols of God's everlasting presence – the beginning and the end – Alpha and Omega.



Tiffany and D'Ascenzo stained glass windows (left) and Willet Studios rose window (right)



An illuminated gold cross, echoing the one over the pulpit, welcomes visitors and worshippers in the narthex.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 08] REFORM JUDAISM

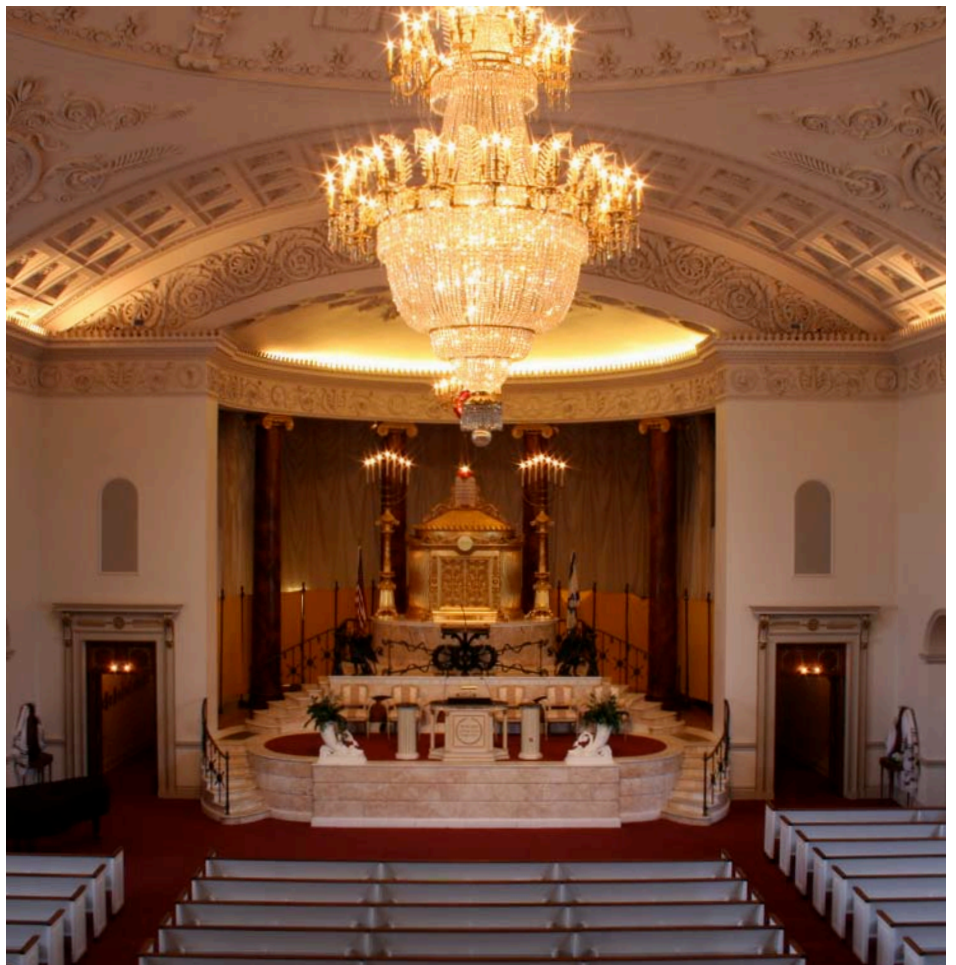
08.1

THE TEMPLE

HEBREW BENEVOLENT CONGREGATION

"The most important feature of any synagogue is the windows. There is a wonderful Jewish teaching that we pray in a place that we can look out. That prayers we say are meaningless if it doesn't inspire us to look out at the world and make a difference."

RABBI PETER BERG



Bimah with ark, seen from the balcony.

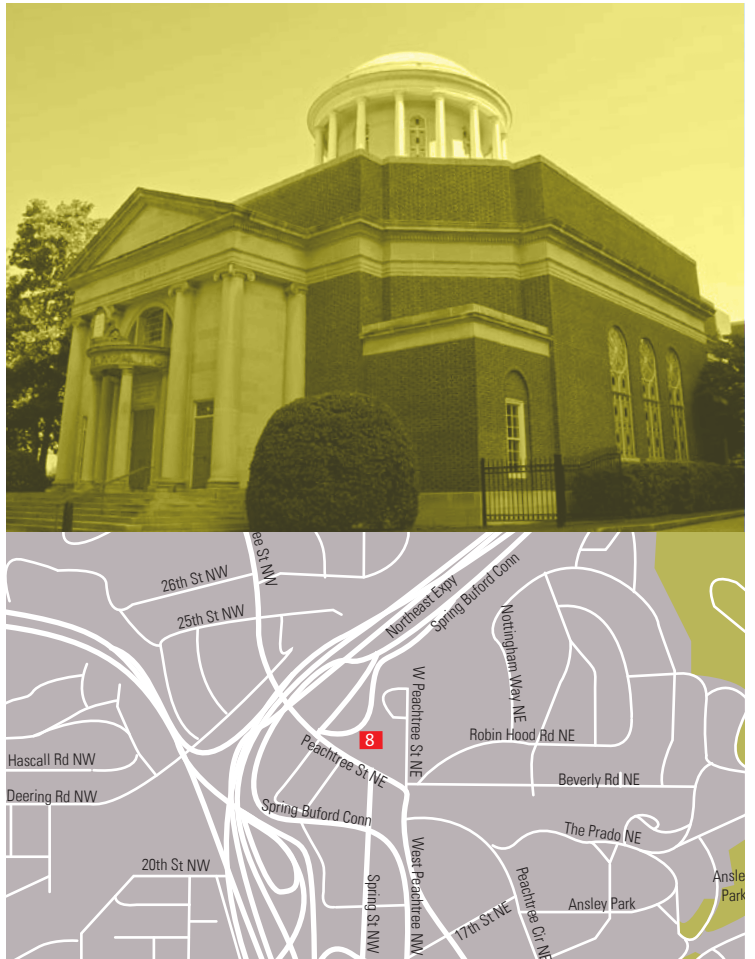
The Temple – Hebrew Benevolent Congregation

VISITOR INFORMATION

ADDRESS	1589 Peachtree Street, NE Atlanta, GA 30309
NEIGHBORHOOD	Midtown
COORDINATES	33.798204, -84.389347
PARKING	There is a parking lot adjacent to the Temple.
NEAREST TRANSIT	Bus 110 stops right in front of the The Temple. MARTA Red or Gold Metro Line to Art Center Station and walk north on West Peachtree St. NW and it turns into Peachtree St. NE. Amtrak Atlanta to Brookwood Station, walk 2 blocks southeast on Peachtree St.
WEBSITE	www.the-temple.org
PHONE	(404) 873-1731
OPEN HOURS	Open to public during normal worship services
SERVICE HOURS	Shabbat – Friday at 6:00 p.m. Shabbat morning services at 10:30 a.m..

TIPS & SUGGESTIONS FOR VISITORS

If this space looks familiar it may be because it was featured in the movie *Driving Miss Daisy*. Take note of the two massive magnolia trees standing sentinel in front of The Temple, they may be older than the building itself in this "City of Trees."





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

08.2

THE TEMPLE HEBREW BENEVOLENT CONGREGATION

ABOUT: HISTORY & ORIGINS

As Atlanta's oldest synagogue, The Temple has been part of Jewish life in Atlanta dating back to 1844, barely five years after the Georgia General Assembly decided to build railroads with their terminal that became Atlanta. In 1860, the Jewish community formed the Hebrew Benevolent Society for the purpose of obtaining a burial ground to serve the needs of the local German-Jewish immigrants and organizing relief for the Jewish poor. In 1867, The Hebrew Benevolent Congregation, was chartered as The Temple, and was the first official Jewish organization in Atlanta. Today this is the largest Jewish congregation in the southeast with approximately 1,500 families.

Operating from various rented rooms and halls, the congregation built its first permanent synagogue in 1875 in downtown Atlanta. In its early years, The Temple was Orthodox. Rabbi David Marx brought Reform Judaism in 1895. The Reform movement began in Europe in the 1800's as a way for Jews to bridge the demands of an ancient Covenant with the emerging realities of the modern world.

In 1902 and again in 1930, overcrowded facilities prompted the congregation to build a new synagogue. The current synagogue on Peachtree was built in 1930, supervised by Rabbi David Marx who wanted the building to express an ancient faith in a modern environment.

During the 1950s and 1960s, The Temple became a center for civil rights advocacy. As an outspoken supporter of civil rights, Rabbi Jacob Rothschild gave many sermons on the importance of racial integration. As a result of this activism, in 1958, The Temple was bombed, an act of hatred, which destroyed the north side of the sanctuary. No one was injured and though arrests were made, there were no convictions. Atlanta Journal-Constitution editor Ralph McGill's outraged front-page column on the bombing won a Pulitzer Prize. This event was depicted in the film *Driving Miss Daisy*, for which the actual Temple served as a location. Friendship Hall was designed to thank all those supporters who expressed shock and brotherhood, including many Christians, after the bombing.



Simple, mostly transparent stained glass windows bring natural light in and allow for views of the world outside. Coffered, arched ceilings are visible above.



Wondrous light is cast from the simple stained glass windows.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

08.3

THE TEMPLE HEBREW BENEVOLENT CONGREGATION

ARCHITECTURE DESCRIPTION

Standing, as would a Palladian Villa, on a gentle hill off Peachtree Avenue, The Temple is a fine example of a classically inspired religious building. The design is noteworthy for its elaborate interior created by the architect, Philip T. Shutze in close consultation with the Temple's Rabbi. It combines Classical motifs with Jewish iconography into an integrated whole. Schutze was an important early 20th Century Atlanta architect and considered a master of classically inspired design. Constructed in 1930-1931, the plan of the sanctuary is modeled after the Tabernacle in the desert and the original King Solomon's Temple in Jerusalem, described in the Bible.

An intricate plaster frieze encircles the sanctuary and contains highly crafted bas-relief work. Note the "Tree of Life" motif with six Jewish symbols: an oil lamp (forerunner to the eternal light), David's Harp, hands in the formation of a blessing, *Tefillin*, worn during mourning prayer, *Chuppah*, and the portico, a motif of The Temple building itself.

Carved baskets in the four corners of the ceiling represent the agricultural and pastoral life of ancient Jews. Around the base of the dome the twelve tribes of Israel are represented. The ark is wood overlaid with gold leaf and made to resemble the description of the in the book of Exodus. Above the Ark hangs the eternal light, or *ner tamid* was brought from the first temple built in 1875. This globe is suspended from an American Eagle representing religious freedom in America. Additional patriotic symbolism is found in the red, white and blue stained glass windows.

The building features a pedimented portico, Ionic columns, a drum dome with cupola and a vaulted and domed sanctuary. Its interior details include terrazzo floors, black marbled-wood columns and gilded woodwork. Ornate metalwork taking the form of mythological griffins decorates the *bimah*, as if guarding its sacred items. The stained glass windows are red and blue but they merge to cast the most wondrous light into the sanctuary. The central cupola at the apex of the dome sends clear light into the Temple interior. The simplicity of the glass is in keeping with the transparency of the congregation and their intent on seeing and working in the world outside their windows.



Ark overlaid in gold leaf with Ten Commandments and menorah.



Looking from the pulpit towards the main entry.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA
[ATL 09] ISLAM

09.1

AL-FAROOQ MASJID OF ATLANTA

"The mosque is the house of God on earth and the prophet, blessed be his name, described them as patches of Paradise on Earth. They are places that have a special reverence and a special place in the life of a Muslim."

DR. KHALID SIDDIQ, DIRECTOR OF PUBLIC RELATIONS



The octagonal space is perfectly aligned to establish the direction of Mecca, denoted by the *qibla* in the *mihrab*.

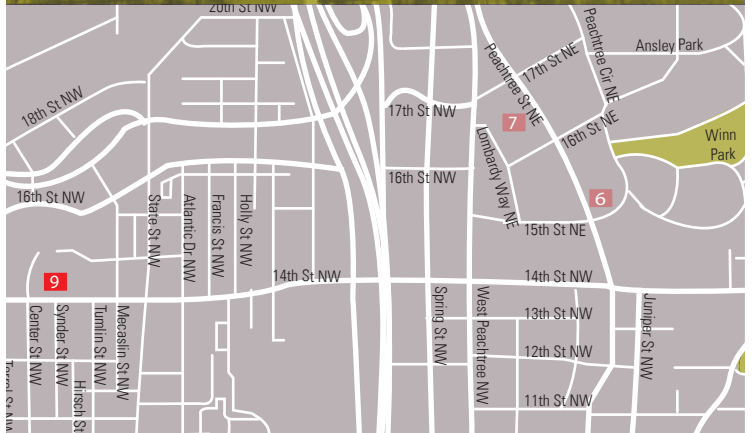
Al-Farooq Masjid of Atlanta VISITOR INFORMATION

ADDRESS	442 14th St. NW, Atlanta, Georgia 30318
NEIGHBORHOOD	Home Park
COORDINATES	33.786122, -84.401842
PARKING	Available on parking deck, enter from Synder St. Street parking also available.
NEAREST TRANSIT	Bus #98 from Arts Center MARTA Station, or Bus #37 from Midtown MARTA station. Short walk from stop. Bus #113 stops out in front as well.
WEBSITE	www.alfarooqmasjid.org
PHONE	(404) 874-7521
OPEN HOURS	Request a visit online at least 3 days in advance. Visitors are led by a host.

TIPS & SUGGESTIONS FOR VISITORS

Remove your shoes at the entrance and place them in the shoe racks provided on left side of lobby.

For both men and women – avoid wearing shorts. Women should bring a large head scarf to cover their hair and wear long sleeve blouses or jackets while inside the Masjid. Ask permission before taking photographs.





CITY GUIDE TO SACRED SPACES
ATLANTA, GA

09.2

AL-FAROOQ MASJID OF ATLANTA

ABOUT: HISTORY & ORIGINS

Atlanta's Muslim community founded The Atlanta Mosque in 1979 as a place of devotion to *Allah*. It was one of two mosques at the time, and due to a name conflict, it was changed to Al-Farooq Masjid of Atlanta. It serves the international Muslim community of greater Atlanta and is named after Umar ibn Al-Khattab, one of the Prophet Muhammad's companions and the second caliph of the Islamic world. Al-Farooq was a nickname, meaning "one who discriminates from right and wrong."

In 1990 the Masjid established a school (Dar-un-Noor School) and presently has 260 students in grades Pre-K through 8 learning all academic subjects in addition to Islamic Studies and Arabic. In 1994, a residential institute was created for formal *Qur'anic* teaching. Realizing the importance of Muslim burial facilities in a non-Muslim country, the Board established a Muslim cemetery in 1982, and it remains one of very few available in the United States. In the mid-1990's, because many Muslims live in the surrounding suburbs, a neighborhood mosque with a school was established.

The Muslim community in Atlanta is estimated to be approximately 80,000. This mosque is centrally located in midtown, near universities and medical centers and its congregation represents over 37 countries and ethnicities. The Friday prayer service is attended by 1,200 people. *Eid* prayer service (celebrated annually) brings 3,500 people to the mosque.

A mosque or *masjid* is a dedicated space to come and worship. People should be physically pure and clean, involved in worship, and avoid worldly things like gossip and business discussion. Congregational *Jummah* prayer is on Friday, with a sermon, and is obligatory for Muslim men to attend. During prayer, a person spends most of the time in contemplation and recitation of scriptures.



Octagonal motifs in the door are described by the plan of the prayer hall in the Masjid, being a dome and eight-sided room.



Courtyard entrance to the Masjid recalls traditional Islamic architecture.



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City Guide to Sacred Spaces in Atlanta



CITY GUIDE TO SACRED SPACES
ATLANTA, GA

09.3

AL-FAROOQ MASJID OF ATLANTA

ARCHITECTURE DESCRIPTION

Al-Farooq Masjid of Atlanta is the largest mosque in the southeastern United States. The new building designed by architect Medhat Elmesky took five years to build and is 46,000 square feet. It occupies four acres in a residential neighborhood of Atlanta. The concept was to provide a space that members of the congregation could identify themselves as Muslims, yet still be a unique place of worship. The original, smaller mosque was built on the same location and according to Islamic requirements, the land cannot be sold or converted for another purpose. All mosques must face Mecca, Saudi Arabia, the birthplace of the Prophet Muhammad, who founded Islam. This meant that the building needed to be sited northeast, not easily accomplished with a square-shaped building. It was solved using an octagon within the square building and created circulation space between those two geometries.

The main prayer hall is surrounded by the services. On the first level you will find the main prayer hall, library and men's *wudu* or ablution area. The second floor has the segregated women's Prayer Hall configured as a glassed balcony to the main prayer hall, women's *wudu*, children's area, library and study room. The basement has several large multifunctional rooms.

At its simplest, a mosque may be a dedicated piece of ground, demarcated by stones. However, mosques typically have a dome, minaret and arches. The dome is a distinct feature for the purpose of acoustics and convection, dissipating heat in hot climates. The minaret, a tall, slender tower, is traditionally used for the *Muezzin* to call the times for prayer. This mosque features a 36-foot high dome over the main prayer hall and a 131-foot tall minaret. The arches are in a traditional Islamic style and the columns have Moorish elements. All decoration in a mosque is either calligraphic or geometric in nature. The mosque does not have any organs, statues, or religious symbols, making prayer a direct relationship between God and the person. There are beautiful carved wood screens and the work was created by local craftsmen. As the surrounding neighborhood has become chic and modern in recent years, this sacred structure remains a beacon of Islam in Atlanta.



Central dome over the main prayer hall.



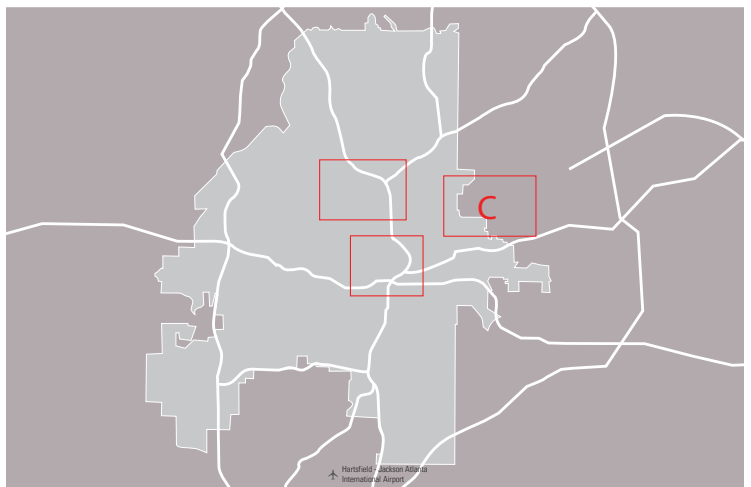
On the Masjid floor, lines accommodate congregants during prayer, facing Mecca together.



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Map C





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[ATL 10] INTERFATIH

10.1

EMORY UNIVERSITY CANNON CHAPEL

"I don't think I have ever seen such fine, cast in place concrete work with this intricate herringbone and horizontal... Where the wood meets the concrete is such an amazing connection. It's like Japanese woodwork."

DEIRDRE COLGAN, EXECUTIVE DIRECTOR,
SACRED SPACE INTERNATIONAL



View of the barrel vaulting in the main room of the chapel.

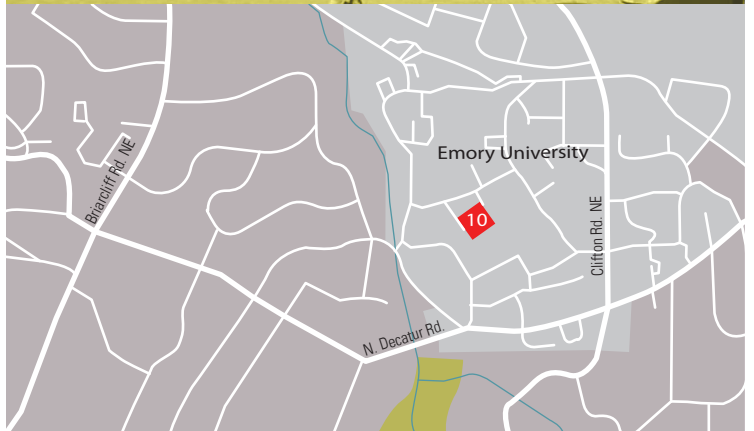
Emory University Cannon Chapel VISITOR INFORMATION

ADDRESS	515 S. Kilgo Circle, Atlanta, Georgia, 30322
NEIGHBORHOOD	Emory University
COORDINATES	33.790069, -84.324816
PARKING	Fishburne Visitor Parking on Fishburne Drive, Peavine Visitor Parking on Eagle Row.
WEBSITE	www.religiouslife.emory.edu/chapel
PHONE	(404) 727-6226
OPEN HOURS	During academic year: Monday – Friday 7:30 a.m. – 9:30 p.m. Sunday 8:00 a.m. – 9:00 p.m. Summer Hours 9:00 a.m. – 5:00 p.m.
SERVICE HOURS	Catholic Mass 9:00 a.m., 6:00 p.m. Confession 4:30 p.m. – 5:30 p.m., Rm 202 Ecumenical 11:00 a.m. Jummah prayer Contact for time

TIPS & SUGGESTIONS FOR VISITORS

The Chapel is located on the Emory University Campus, just outside of Atlanta. Don't miss the Michael C. Carlos Museum, designed by Michael Graves in the Post-Modern Style. There is an excellent bookstore on the ground level of the museum, with a great collection of books about sacred spaces in Atlanta and elsewhere.

Common Grounds coffee kiosk is located in the open walkway under the chapel building.





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10.2

EMORY UNIVERSITY CANNON CHAPEL

ABOUT: HISTORY & ORIGINS

Paul Rudolph designed this space as a personal project in honor of his father, Keener Rudolph, one of the School's first graduates in 1915. The Cannon Chapel, part of the Methodist founded Emory University Campus in the Druid Hills neighborhood above Atlanta, was named in honor of William R. Cannon, first Dean of the Candler School of Theology. Rudolph served as Dean of the Yale School of Architecture during the 1950's and 60's and in his lifetime was an internationally acclaimed architect. His prolific body of work is influential and poetic, spanning typologies as small-scale as his regional modernist houses in Sarasota Florida sustainably designed from necessity, before the term even existed, to his urban design for City Hall in Boston. Known as a modernist and for his innovation and use of *concret brut*, or raw concrete, Rudolph's spaces emphasize classical principles applied to contemporary life. Using simple materials in innovative ways, he designed so as to integrate structure and interior space seamlessly. Scale and context were primary concerns of his. Context and use defined what form his projects would take. Nowadays, Rudolph's important work is at risk, having falling out of fashion within the architectural community and underappreciated by the public. To avoid the destruction and loss of work neglect suffered by architects like Louis Sullivan, it is important to explore an appreciation for the spaces Rudolph has defined which now, having been poorly maintained are being demolished or otherwise under threat.

Though Rudolph was not particularly religious, he took the commission as a very personal project. Ground was broken for the chapel on August 30, 1979, by President Jimmy Carter. The building was consecrated on September 30, 1981.

Originally run by the Methodist community on campus, the building houses the office of the Dean of the Chapel, currently the first woman to hold the position, the Candler School of Theology's Office of Worship, the chapel, meeting space, and academic classrooms. Weekly services include Catholic mass, an Ecumenical service, Friday *Jummah* prayers and the space is open for all to come and find peace and quiet amidst the usually hectic environment of the university during term-time.



A void cross on planar concrete whose negative space recalls the cross-section of the chapel.



View from the upper mezzanine with finely detailed poured concrete. The smaller chapel is visible to the left behind the slatted wood screen.



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10.3

EMORY UNIVERSITY CANNON CHAPEL

ARCHITECTURE DESCRIPTION

The Cannon Chapel appears as a symphony of overlapping barrel vaults. With red tiled roofs, its design brings to mind those Roman viaducts built to carry water and life to their multiple *poleis*, or ancient cities. The site and its context were carefully considered to integrate circulation while carving out completely quiet and restful space. Incorporating multiple levels with an open three-story main room, the Chapel carefully divides sacred from secular areas – holding one apart from the other while connecting them to the surrounding environment. Light enters through clerestory windows hidden above curved, vaulted ceilings. Cast in place concrete was formed to create herringbone and striated linear patterns. Rudolph called this signature material technique, “Corduroy Concrete,” and here we see it taken to a high level of craft. The connections between the warm wood and the cooler heavy concrete are made consciously apparent. Classical principles of form are clearly articulated throughout.

If you look closely, the materiality and form allow you to see how the space has been structured. The arches of the barrel vaults seem dimensionally extruded; almost as if they were squeezed from their original curved lines and lengthened to support the space. Millwork is integrated to form built-in bleacher-like pews in tiers surrounding three sides of the main room. With their high backs, they are reminiscent of furniture designed by Frank Lloyd Wright. Monochromatic finishes, selected to match the concrete mean that this seating blends completely into the walls of the Chapel. When empty, the seats appear as flat horizontal lines, only becoming activated when people sit down in them. A simple altar and pulpit are wrapped in highly reflective copper, referencing the spiritual architecture of Pietro Belluschi in Portland. A smaller chapel to the left of the narthex can be divided from the larger room by a rolling slatted wooden screen.

The Cannon Chapel’s site provides multiple void corridors through the structure, both on the interior and via an arcaded area under the building itself. It serves as a passage from the Rudolph Courtyard to the neighboring Michael C. Carlos Museum and Quadrangle and remains a quiet, heart-like space on the campus of Emory University.



Barrel vaults define the space on the upper level, both inside and out. Notice the finely crafted connections weaving striated wood and concrete together.



View from the Michael C. Carlos Museum.



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Rev. Darryl Roberts,* Esther Harris, Andrea Darden
- First Presbyterian Church of Atlanta
Rev. Craig Goodrich,*
- Al-Farooq Masjid of Atlanta
Dr. Y. Khalid Siddiq,*
- Wheat Street Baptist Church
Gene Jackson,* Rev. Michael Harris
- Central Presbyterian Church
Rev. Gary Charles,* Maureen Hunt, Mark Borst,
Ellen Philips, Alberta Berwyn, Sandra McDonald.
- First Church of Christ, Scientist
Marilyn Baum,* Janie Montague
- The Shrine of the Immaculate Conception
Msgr. Henry Gracz,* Susan Kokoszka, Pat Chivers
- The Temple
Rabbi Peter Berg,* Dianne Ratowsky, Kathy Swartz,
Ronnie Van Gelder, Bradford Pilcher.

* Interview served as primary source material for Sacred Space International.



An intrepid Sacred Space International associate relaxes for a minute in one of the bleacher-style pews at Cannon Chapel.

CITY GUIDE TO SACRED SPACES

ATLANTA, GA

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