

## ABSTRACT

Title of Thesis:	PLACE & FAITH: A New Center for Interfaith Dialogue
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This thesis will explore the relationship between place-making and faith practice within urban centers. The role of religious buildings in city centers has historically been imbued with meaning and importance. However, as various zoning boards approve more and more mixed-use zoning designations, and our national religious landscape changes, it will be important for both architects and real estate developers to critically think about this relationship. Increasingly, we are seeing real estate ventures work in tandem with faith-based organizations to create new places.

As our cities densify, and our society changes, it will be important to design sustainable, and socially responsible development solutions in which the population demands both a home, and a house worship. This thesis would like to feed to the spiritual needs of our ever-changing city by testing an urban example of spiritual architecture. This thesis will draw upon precedents from history in which sacred spaces lived within the city fabric, as well as emerging practices within real estate

development entities work with congregations. With this background, the thesis will explore what solutions design and development can provide for a mixed-use development. What themes connect us, and how such themes can manifest themselves in design? How can we begin to shift the national rhetoric surrounding religion in a positive direction, while improving faith relations?

PLACE & FAITH: A New Center for Interfaith Dialogue

by

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## Preface

"For the first time in history, people are beginning to adopt the religion of other cultures or are finding inspiration in more than one faith. Thus, Buddhism is enjoying a great flowering in the West at present; Jesuit priests are studying meditation from Zen practitioners; Christians have been profoundly influenced by the thought and spirituality of the Jewish philosopher and theologian Martin Buber; and the great classics of religious literature have been ably translated and are easily accessible. The effect of this change could be profound: It has been compared to the revolution that science produced in the consciousness of men and women during the nineteenth and early twentieth centuries. We shall never be able to look at either our own or other people's religions in quite the same way again."

— Karen Armstong, *Visions of God: Four Medieval Mystics and Their Writings*

## Dedication

This document is dedicated to the village of wonderful educators in the Maryland public school system who helped the author get here.

## Acknowledgements

Specific acknowledgments are in order for Professors Brittany Williams, Karl DuPuy, and James Tilghman. In addition, the author would like to thank the researchers, thinkers, and designers whose work this thesis expands upon. Thank you.

# Table of Contents

Preface.....	ii
Dedication .....	iii
Acknowledgements.....	iv
Table of Contents .....	v
List of Figures .....	vii
Chapter 1: Introduction .....	1
Chapter 2: The ‘Pluralistic’ city and our changing ‘religion-scape’ .....	3
Section 1: Discrimination and Hate Crimes.....	4
Section 2: The Interfaith Movement .....	5
Chapter 3: Interfaith Dialogue .....	15
Section 1: Interfaith Dialogue Overview .....	15
Section 2: Counterproductive Relations .....	17
Section 3: Productive Dialogue .....	19
Chapter 4: A Mixed Use Development Trend .....	24
Section 1: Washington D.C. Metropolitan Area .....	24
Chapter 5: Urban Theory for this thesis.....	30
Section 1: Overview.....	30
Section 2: Religious Buildings as a second primary place .....	35
Section 3: Case Studies .....	37
Chapter 6: Ritual of Place .....	46
Section 1: Individual .....	46
Section 2: Communal.....	51
Chapter 7: From the Sacred to the Secular .....	51
Section 1: Sacred Spaces .....	51
Chapter 8: Site Considerations.....	58
Section 1: The Site selected .....	63
Section 2: Site Analysis .....	64
Chapter 9: Program .....	64
Section 1: Case Studies; Houses of Worship .....	65
Section 2: Program for this Thesis.....	72
Chapter 10: Design .....	73
Section 2: Design Process + Goals .....	73
Section 3: Design Outcomes .....	78
Section 4: Findings .....	84
Appendices.....	85
Bibliography .....	90





## List of Figures

Figure 1: Spiritual Wellness and Our Changing National Religious make up, data from the PRRI .....	3
Figure 2: FBI UCR: Religious Hate Crime Data, *note: jumps between 2002 and 2011* .....	5
Figure 3: Diagrammatic Organization of Crompton's Concepts of exclusion and Inclusion.....	9
Figure 4: <b>Evolution 1</b> : Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author.....	33
Figure 5: <b>Evolution 2</b> : Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author.....	33
Figure 6:Evolution 3: Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author.....	34
Figure 7: Wilde Lake Interfaith Center, Plan and Section (Source: author).....	40
Figure 8: Kamppi Chapel (Chapel of Silence), Plan and Section (Source:author).....	43
Figure 9: Trinity Plaza Labrynth, Plan and Section (Source: author).....	45
Figure 10: Photo of Bahá'í House of Worship in Wilmette, Illinois (left), Section Drawing, sketch started on site, followed by post production (right) (source: author) .....	53
Figure 11: photo of St. Augustine's Episcopal Church (left), and section drawing (right) (source: author) .....	54
Figure 12: The 'Tree of Life' Conceptual Sketch .....	55
Figure 13: Looking to the Stars, Conceptual Sketch .....	56
Figure 14: Conceptual sketches of Shroud and Floating .....	57
Figure 15:Religious Diversity by State (data source PRRI American Values Atlas, table source: author).....	59
Figure 16: Synthesis City Diagram of faith resources, affordable housing, and transportation access .....	60
Figure 17: The 'Schuylkill' Divide: Diagram of Income disparity and institutions as dividers (source: author) .....	61
Figure 18: Three Parcels selected for Site .....	63
Figure 19: Analytic Plan drawing of Buddhanimitt Temple in Thailand, building by Skarn Chaityawat + Rina Shindo + Witee Wisuthumporn (sketch by author) .....	65
Figure 20: Programmatic Elements Table; Buddhanimitt Temple .....	66
Figure 21: Analytic Plan drawing of Al- Ansar Mosque in Singapore, building by ONG&ONG Pte LTd (sketch by author) .....	67
Figure 22: Programmatic Elements Table; Al-Ansar Mosque .....	68
Figure 23: Analytic plan Drawing of Synagogue and Community Center C.I.S. in Chile, building by JBA + Gabriel Bendersky + Richard von Moltke (sketch by author) .....	69
Figure 24: Programmatic Elements Table: Synagogue Community Center C.I.S .....	69
Figure 25: Programmatic Elements Table, Wilde Lake Interfaith Center .....	70
Figure 26; Programmatic Elements Table, Riverside Baptist and the Banks .....	72

Figure 27: Programmatic Elements Table, Bagsværd Church.....	72
Figure 28: Site Photos: Looking back towards the city, source: author .....	73
Figure 29: Site Photos: Looking out across the water, source: author.....	73
Figure 30: Site Axon Describing the Topography and Bridge Condition, source: author .....	74
Figure 31: Final massing iteration: residential, office, and interfaith center source: author .....	75
Figure 32: Interfaith Center at bridge level final plan, source: author.....	76
Figure 33: Process drawing demonstrating the sectional relationship of the interfaith center to the office and housing functions above, source:author.....	77
Figure 34: finished section perspective demonstrating the relationship between the interfaith center and the office and residential functions.....	77
Figure 35: Plan diagram demonstrating the engagement and enhancement of the waterfront, source: author .....	78
Figure 36: Plan diagram highlighting the auditorium space, source: author .....	79
Figure 37: Plan diagram highlighting the program / event space, source: author .....	79
Figure 38: plan diagram highlighting the central meditative prayer garden space, source: author .....	80
Figure 39: View looking into the meditative prayer garden at dawn, source: author.	81
Figure 40: View from within meditative prayer garden, source:author.....	81
Figure 41: View looking into the meditative prayer garden, source: author .....	82
Figure 42: Completed Boards, source: author .....	82
Figure 43: Interior perspective within the auditorium, source:author .....	83
Figure 44: interior perspective within the program space, source: author.....	83

## Chapter 1: Introduction

This thesis will use the phrase “faith-practice” as opposed to religion, in effort to avoid connotations of certainty of knowledge and strict adherence to doctrines that alienate “the other”. Modern society cannot support this type of thought, and should move towards an acceptance of pluralism and open discourse. This thesis is interested in design as inspired by iterative personal faith, and providing opportunities for the sharing of ideas and dispelling of assumptions that create disdain.

It is very hard to hate someone that you know.

This thesis will the idea that an interfaith community could stitch together the city. Philadelphia was founded as William Penn’s ‘holy experiment’ where religious freedom would enable people to live in peace. Yet Philadelphia has recently ranked as the 3rd most financially stratified cities in the United States. This is shown by the significant “financial replacement value of all congregational social services in Philadelphia” which sits around “\$246,901,440” annually. <sup>1</sup>

The National Wellness Institute, founded on a mission to improve people’s lives with regards to health and wellbeing, has been sharing and encouraging people to recognize the 6 dimensions of wellness as dubbed by co-founder Bill Hettler in 1976.<sup>2</sup> The dimensions are as follows: emotional, occupational, physical, social, intellectual, and spiritual. An interpretation of this wellness wheel as it relates to a recent study of our national religious make up is shown in figure 1. The graphic has

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<sup>1</sup> Cnaan, Ram A., Boddie, Stephanie C., “Philadelphia Census of Congregations and Their Involvement in Social Service Delivery” Penn IUR Publications. 6. (December 2001)

<sup>2</sup> “The Six Dimensions of Wellness,” National Wellness Institute, n.d.  
[https://www.nationalwellness.org/page/Six\\_Dimensions](https://www.nationalwellness.org/page/Six_Dimensions).

become rather ubiquitous within school guidance counselors' offices, psychologist practice and college student centers. It is also employed by companies and institutes like the NWI in order to promote healthy employees. It is rather easy to call to mind places that one might search for wellness in these dimensions. Some have even expanded this wheel to 8, adding both financial and environmental as dimensions.<sup>3</sup>

The graphic has become rather ubiquitous in counselors' offices, psychologist practices and college student centers. It is also employed by companies and institutes like the NWI in order to promote healthy employees.

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<sup>3</sup> "Series: IU experts share tips on the 8 dimensions of wellness." News at IU. Last modified January 17, 2018. <https://news.iu.edu/stories/2018/01/iu/inside/17-eight-dimensions-of-wellness.html> (accessed 2019).

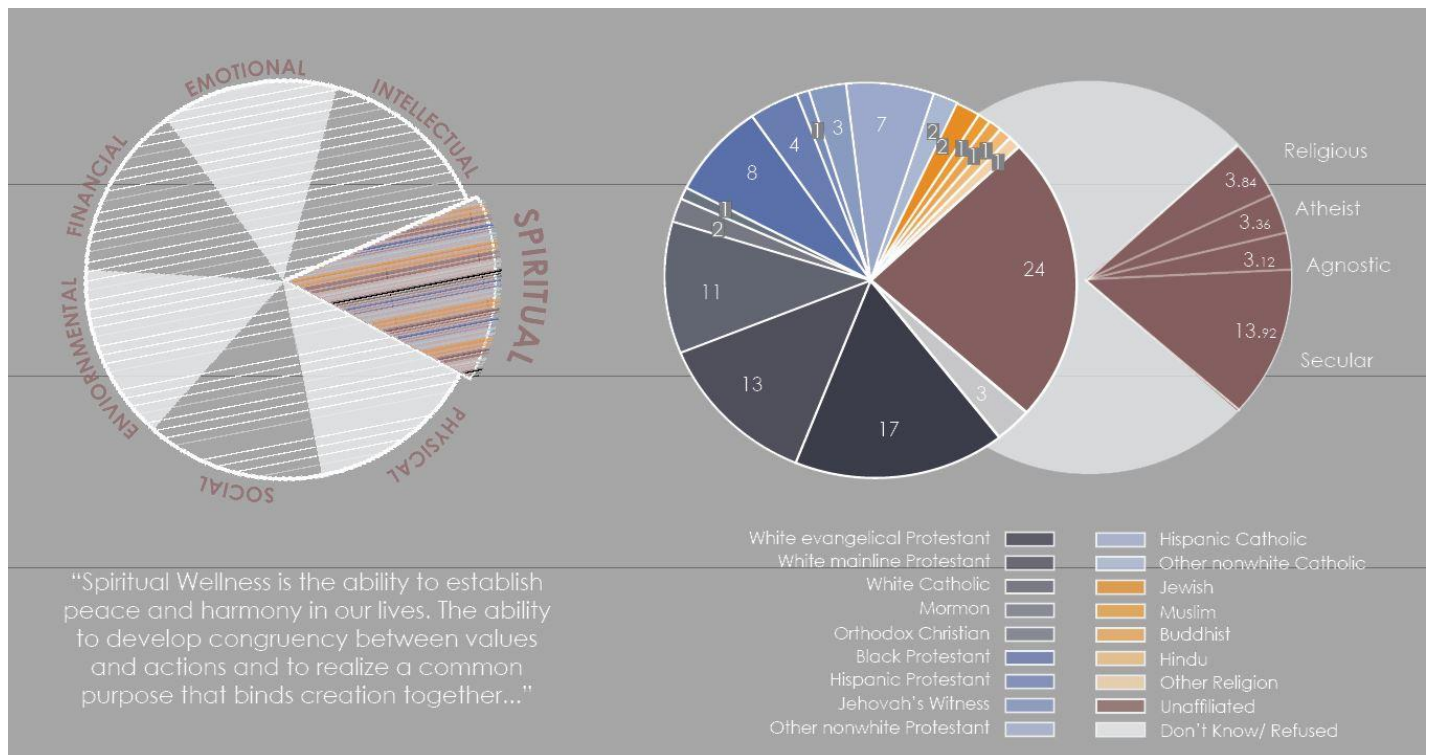


Figure 1: Spiritual Wellness and Our Changing National Religious make up, data from the PRRI

## Chapter 2: The ‘Pluralistic’ city and our changing ‘religion-scape’

This chapter will introduce a concept that tests our society’s current attitude towards diversity. The premise of this thesis’ interfaith center will be to embrace pluralism. Pluralism as defined by Diana L. Eck and Harvard Pluralism’s Project is “not diversity alone, but the energetic engagement with diversity. Diversity can and has meant the creation of religious [secluded sub-cultures] with little traffic between or among them. Today, religious diversity is a given, but pluralism is not a given; it is an achievement. Mere diversity without real encounter and relationship will yield increasing tensions in our societies.”. The celebration of different faiths, while

learning and understanding different faiths in a safe space is meant to increase peace in our society.

### Section 1: Discrimination and Hate Crimes

In 1990, the United States began tracking hate crime data.<sup>4</sup> In FBI materials, hate crimes are defined as incidents that are “motivated in whole or in part by a bias...against the victim’s perceived race, gender identity, religion, disability, sexual orientation, or ethnicity/national origin”.<sup>5</sup> In 2017, 20.6 percent of these hate crime incidents reported by the FBI were identified as motivated by a religious bias. Religiously bias motivated hate crimes and discrimination has been demonstrated by data to come second only to racially motivated crimes. The FBI has been collecting this data since 1996. The data shows that religiously motivated hate crimes have reached the second highest total since 2001, where the most infamous religiously motivated extremist attack garnered a spike in hate crimes towards Muslims. In the 2000 report, the FBI listed 28 incidents against Muslims. In the following year, the

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<sup>4</sup> FBI, "Hate Crimes Statistics, 2017", last modified 2018, <https://www.fbi.gov/services/cjis/ucr/publications#Hate-Crime%20Statistics>

<sup>5</sup> FBI, "Hate Crimes Statistics, 2017"

reported number spiked to 481.

FBI UCR: RELIGIOUS HATE CRIMES																		
		YEAR															TOTALS	%
		1996	1997	1998	1999	2000	2001	2002	2011	2012	2013	2014	2015	2016	2017			
BIAS MOTIVATION	Anti-Jewish	1,109	1,087	1,081	1,109	1,109	1,043	931	771	674	625	609	664	684	938	19,930	67.06%	
	Anti-Catholic	35	31	61	36	56	38	53	67	70	70	64	53	62	73	1,281	4.31%	
	Anti-Protestant	75	53	59	48	59	35	55	44	33	35	25	37	15	40	1,008	3.39%	
	Anti-Islamic (Muslim)	27	28	21	32	28	481	155	157	130	135	154	257	307	273	3,261	10.97%	
	Anti-Other Religion	129	159	125	151	172	181	198	130	92	117	107	96	74	76	2,814	9.47%	
	Anti-Multiple Religions, Group	24	24	41	31	44	45	31	60	88	42	44	51	34	47	1,009	3.39%	
	Anti-Mormon	-	-	-	-	-	-	-	-	-	-	-	8	7	15	30	0.10%	
	Anti-Jehovah's Witness	-	-	-	-	-	-	-	-	-	-	-	1	2	7	10	0.03%	
	Anti-Eastern Orthodox	-	-	-	-	-	-	-	-	-	-	-	48	28	23	99	0.33%	
	Anti-Other Christian	-	-	-	-	-	-	-	-	-	-	-	15	36	27	78	0.26%	
	Anti-Buddhist	-	-	-	-	-	-	-	-	-	-	-	1	1	8	10	0.03%	
	Anti-Hindu	-	-	-	-	-	-	-	-	-	-	-	5	10	11	26	0.09%	
	Anti-Sikh	-	-	-	-	-	-	-	-	-	-	-	6	7	20	33	0.11%	
	Anti-Atheism/Agnosticism/etc.	2	3	2	4	4	5	3	4	12	7	11	2	6	6	132	0.44%	
	TOTALS	1401	1385	1390	1411	1472	1828	1426	1233	1099	1031	1014	1244	1273	1,564	29,721		

Figure 2: FBI UCR: Religious Hate Crime Data, \*note: jumps between 2002 and 2011\*

For comparison, reported hate crimes motivated by anti-Catholic sentiments have only ever peaked at a total of 76 per year. It should be noted that anti-Jewish hate crimes have remained high in the United States. Of the 29,721 hate crime incidents reported by the FBI between 1996 and 2017, 67% where crimes motivated by anti-Jewish bias. Anti-semitic hate crimes have averaged at 906 crimes a year since 1996. <sup>6</sup>

## Section 2: The Interfaith Movement

In this thesis I will argue that we are moving towards a more pluralistic society in two different ways, as a result of changing religion-scape, and important

<sup>6</sup> FBI, "Hate Crimes Statistics, 2017"



shifts in large religious institutions. These senses can be explored architectural and culturally.

Harvard's Pluralism Project maintains a current catalog of 1,180 interfaith organizations in the United States dedicated to the mission of promoting peace and understanding between religions, and the "energetic engagement" that was mentioned earlier.<sup>7</sup> This next section will discuss the beginnings and underpinnings of some interfaith movements.

Many religious scholars attribute the beginning of Interfaith movement in the 20<sup>th</sup> century to the World Parliament of Religion at the Chicago's World's fair in 1893. "Charles Bonney who presided at the World's Parliament of Religions in Chicago, ended his closing address like this "Henceforth the religions of the world will make war, not on each other but on the giant evils that afflict mankind.""<sup>8</sup> It was a gathering that echoed the general optimism of the era, with regards to technology, architecture and society. Joint efforts for peace and understanding followed in the form of charters, declarations, statements, letters and beyond; the Barcelona Declaration of 1994, The Glasgow Ethic Declaration, of 2001, the Dalai Lama's 1992 Statement, and more.<sup>9</sup> Bonney was summarizing the notion that for centuries religious people had waged war on each other instead of the tragedies of society, and on the heels of the Enlightenment and the Industrial movement, it was time for a

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<sup>7</sup> "What is Pluralism", Harvard Pluralism Project, <http://pluralism.org/what-is-pluralism/>

<sup>8</sup> Lucien F. Cosilns, *Dialogue Among the Faith Communities* ( Lanham: Hamilton Books, 2008), pg. n .

<sup>9</sup> Cosijns, *Dialogue Among the Faith Communities*, pg. n.

change. Fast forward almost 70 years and the general public recognizes ‘Interfaith’ relations as a positive force in society.

An Interfaith Space is a space that is shared by people of different religions, often found in liminal locations and meant to provide something calming to a traveler. This thesis will seek to expand the existence of interfaith spaces in airports and train stations into the urban realm, understanding that we are all essentially pilgrims in an ever changing, fast moving globalizing world. And, although there was no legal requirement prompting them, Interfaith spaces started to spring up across the United States, the United Kingdom, and greater Europe. Dr Andrew Crompton, architect, and professor at the University of Liverpool describes their typical location as ‘non places’, with little character, caught between modernism and fear of offending.<sup>10</sup> These non-places could be more positively described as transitory locations like train stations, airports, hospitals, prisons, universities, and service stations. They could even be described as Victor Turner’s liminal spaces. They are our earth-bound liminal spaces, within which one is caught between cities. Then, nested within those, are liminal spaces of a different kind; liminal spaces where one may feel caught between the profane and the divine.

Conceptually these liminal spaces are beautiful. Reality however tells a more boring tale. In his article, “The architecture of multifaith spaces: God leaves the building”, Crompton has critiqued architect’s attempts at designing interfaith spaces saying, “In order not to be meaningful in an inappropriate way, they use banal

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<sup>10</sup> Andrew Crompton, “The Architecture of Multifaith Spaces: God Leaves the Building” *The Journal of Architecture* (2013)

materials, avoid order and regularity, and are the architectural equivalent of ambient noise.”<sup>11</sup> There is a battle between the desire to use symbols to evoke a sense of community, and the desire for authenticity, yet a desire to be plain enough to welcome everyone. The distilled meaning is also represented in these spaces’ nomenclature. Interfaith spaces are also sometimes referred to as ‘quiet rooms’, ‘meditation rooms’, ‘prayer rooms’, and are meant to provide a greater sense of inclusion for the user of the transitory location. In his writings, Crompton establishes two different ways to share space, positive and negative. In the positive type of sharing, “different faiths are in open view and we have unity by inclusion.” Religious symbols, iconography and texts are inherently linked to the institutions, traditions, and communities they represent, and therefore the biggest challenge that designers of multifaith spaces is a challenge of inclusion vs. exclusion of design elements. In the negative type, we have unity by exclusions, where ‘rival’ images are either kept separate, or are not shown at all. A positive multifaith space may display symbols associated with each religion. For example, some airport multifaith spaces will have shelving units with baskets with the various religious symbols on the outside that contain holy books, rugs, bells, or other helpful information for a person wishing to

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<sup>11</sup> Crompton, “The Architecture of Multifaith Spaces: God Leaves the Building”, pg. n.

prayer in the airport.

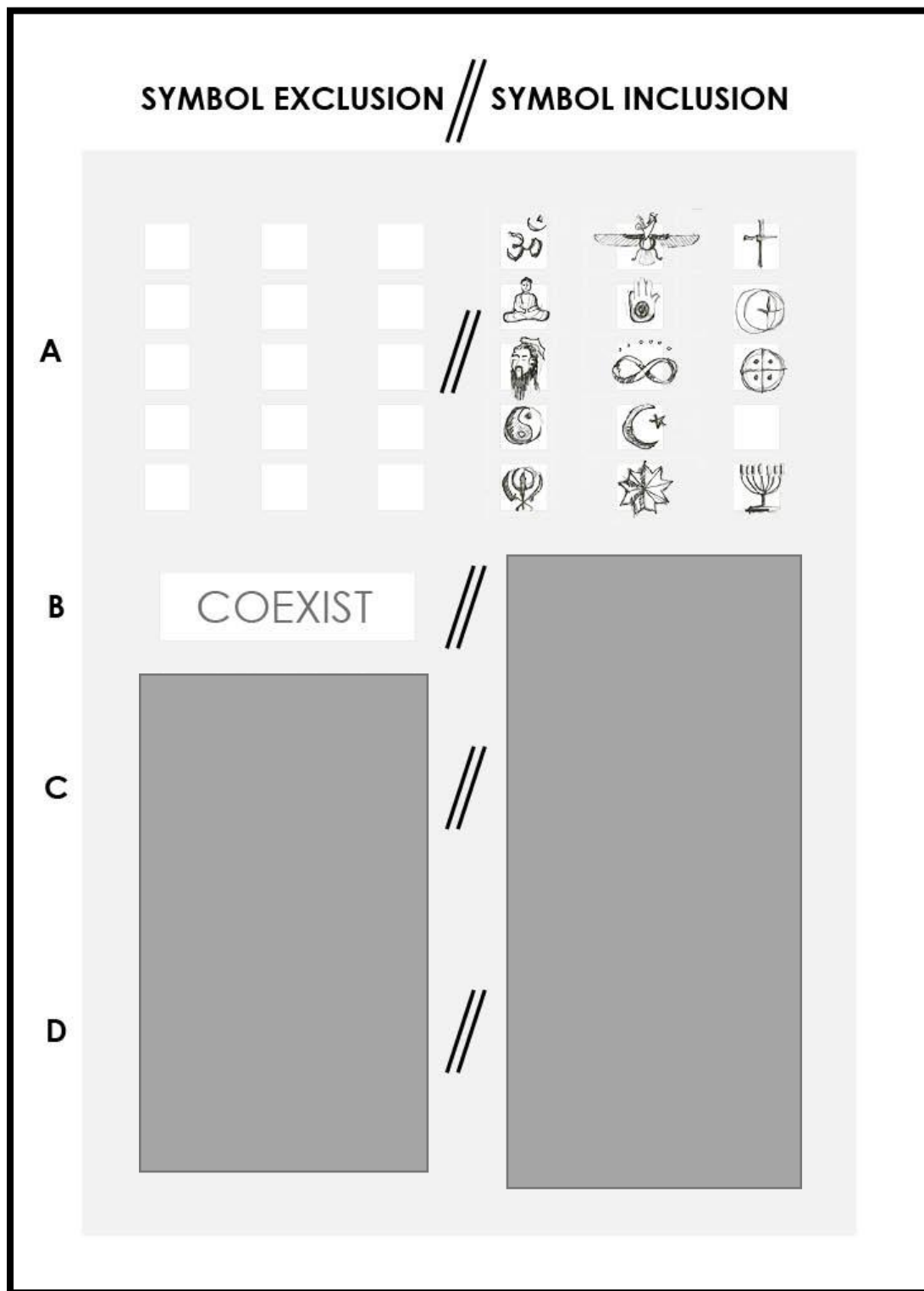


Figure 3: Diagrammatic Organization of Crompton's Concepts of exclusion and Inclusion

represents the difference between Crompton's positive type and negative type interfaith spaces. Symbols that are meant to represent different religions are often used in proximity graphically with one another. For example, the 'Coexist' Symbol, originally designed by Polish artist Piotr Mlodozieniec, for a competition held by a contemporary art museum in Jerusalem is an example of positive inclusion of symbols by Crompton's definition. Through its proliferation, the CoExist symbol has almost lost all meaning.<sup>12</sup> This battle between the desire to use symbols to evoke a sense of community, and the desire for authenticity is echoed in other writings as well. For example, in the introduction to *Faith Is: The Quest for Spirituality and Religion*, an anthology of works edited by Lukas Niederberger and Lars Müller, the editors argue that "neither goodness, truth and beauty, nor the divine can be reduced to the denominational equivalent of a corporate logo – be it a cross, a menorah, a green crescent or a yin-yang symbol."<sup>13</sup>

The pluralistic city is a city in which the greater urban fabric allows for positive sharing of space. Churches can freely adorn their chapels with crucifixes, Sikh Gurdwaras can hand out head scarfs with the khanda on them, and Jewish synagogues can celebrate the star of David. These faith practices do not need to hide. To see an example of such a pluralistic city you simply can walk down Sixteenth Street in Northwest Washington D.C..<sup>14</sup> It is a prime example of this type of city. On any given day, you can walk north on 16<sup>th</sup> street and see several Protestant churches,

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<sup>12</sup> "The big fight over Coexist." Vox. Last modified June 08, 2016, <https://www.vox.com/2016/6/8/11867438/coexist-logo-bumper-sticker>

<sup>13</sup> Lukas Niederberger and Lars Müller, *Faith Is: The Quest for Spirituality and Religion*. (Switzerland: Lars Müller Publishers, 2009), pg. n.

<sup>14</sup> Helmuth Berking, Silke Steets, and Jochen Schwenk. *Religious Pluralism and the City : Inquiries into Postsecular Urbanism*. (London : Bloomsbury Academic , 2018) pg. n.

a large Catholic church, several synagogues of different denominations of Judaism, and a Bahá'í center.

Peter L. Berger, Professor Emeritus for Sociology and Theology at Boston University argues that Pluralism can be defined in a two-fold definition.<sup>15</sup> We encounter within our cities here in the United States two types; a pluralism of the secular and non-secular, and a pluralism of faiths. The first type many could agree exists in an ideal world, the second type may be considered less convincing to others as ideal. First, religious pluralism can be defined as a “plurality of religions, worldviews, and moral systems coexisting in the same society”. This simply means that we recognize as a society that there are people who believe many different things. We share a planet, we share air, and we most likely share spaces on a regular basis. The second type of plurality can be defined as a plurality of “religion with a powerful secular discourse without which a modern society could not exist.”<sup>16</sup> This second type of plurality is defined and prevalent in our modern notions of separation of church and state, education and culture. We can trace this plurality back to the western Enlightenment movement in the 18<sup>th</sup> century, during which we began to put less weight in the power of the church, and the monarchy, and gave more power to the realms of philosophy, liberalism and democracy. The church did not disappear however, and we still see an interesting combination of religion and science in our political realm. Leaders like Ben Carson, a member of the seventh-day Adventist Church, brain surgeon, and now United States Secretary of Housing and Urban

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<sup>15</sup> Berking, Steets, and Schwenk. *Religious Pluralism and the City : Inquiries into Postsecular Urbanism*. Pg. n.

<sup>16</sup> Berking, Steets, and Schwenk. *Religious Pluralism and the City : Inquiries into Postsecular Urbanism*. Pg. n.

Development pose an example of the perplexing contradictions between secularism and religion.<sup>17</sup> Ben Carson is a pluralistic individual of the second type defined by Berger.

This thesis will focus on place-making as it relates to these two definitions of pluralism, asking of its participants to consider the idea not of either/or, but both/and. The pluralistic city is one in which religion can be examined through rather capitalistic lenses, in fact, there are American Social Scientists who have explored and justified the idea of ‘religious economy’, as a counterpart to secularization theory.<sup>3</sup> In our modern age, it can be argued that religions will not disappear because at this point, it is viewed almost a commodity that is provided to people through various vehicles. The westernization of Buddhism, and the rise in popularity of meditative mindfulness starts to establish this new age spirituality.<sup>18</sup>

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”<sup>19</sup> We live in a pluralistic society of the first type as mandated by law. However, mandating a peaceful existence together can sometimes be tricky. The changing religious leanings of our citizens has also contributed to a more pluralistic society. Our changing religious landscape was recently outlined by a report from the PRRI, the Public Religion Research Institute. The report, published in 2016 concluded four major findings that relate to this thesis.

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<sup>17</sup> Berking, Steets, and Schwenk. *Religious Pluralism and the City : Inquiries into Postsecular Urbanism*. Pg. n.

<sup>18</sup> Niederberger and Müller, *Faith Is: The Quest for Spirituality and Religion*

<sup>19</sup> First Amendment of the Constitution, United States Constitution

1. White Christians now account for fewer than half the public. In 2016, 43% of Americans identify as both white and Christian, which is a 22% drop from the 65 % of Americans who identified as so in 1996.<sup>20</sup>
2. . 2. Non-Christian Religious Groups are growing, but they still represent less than one in ten Americans combined. <sup>21</sup>
3. 3. America's youngest religious group are all non-Christian. <sup>22</sup>
4. Atheists and agnostics account for a minority of all religiously unaffiliated. Most, 58% are secular. Only about 16% of the unaffiliated still identify as religious. <sup>23</sup>

The report proves these claims with data represented visually in the form of pie charts, bar charts Like the one shown in Figure 1. The data was pulled from a sample of more than 101,000 Americans from all 50 states. The PRRI is meant to "help journalists, opinion leaders, scholars, clergy, and the general public better understand debates on public policy issues and the role of religion and values in American public life..." The PRRI is an example of more recent studies of shifts in our culture. The study focused primarily on the United States, how influx of immigration and cultural shifts relate to these religious make-up changes.

Surprisingly absent from the terminology of this study was a word often intermixed

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<sup>20</sup> Cox, Daniel, and Robert P. Jones. "America's Changing Religious Identity: Findings from the 2016 American Values Atlas". *2016 American Values Atlas* (2017) <https://www.prri.org/research/american-religious-landscape-christian-religiously-unaffiliated/>

<sup>21</sup> Cox, Daniel, and Robert P. Jones. "America's Changing Religious Identity: Findings from the 2016 American Values Atlas

<sup>22</sup> Cox, Daniel, and Robert P. Jones. "America's Changing Religious Identity: Findings from the 2016 American Values Atlas

<sup>23</sup> Cox, Daniel, and Robert P. Jones. "America's Changing Religious Identity: Findings from the 2016 American Values Atlas



with the notions of secularism, atheism and religion: spirituality. Perhaps an in-between designation, some argue that U.S. culture is heading towards an idea of spirituality that is rather new.<sup>24</sup> Philip Sheldrake author of *Spaces for the Sacred: Place, Memory, Identity* as well as Mouldsdale Fellow at St.Chad's College in Durham University in England refers to the rise of spirituality in cities as "a form of resistance to the fragmentation of life, self-absorbed individualism and to post-modern placelessness." Additionally, Michele Dillon, Ph.D, a professor of Sociology at the University of New Hampshire describes 'The New Spirituality' as something that "has long been a part of American culture, dating back in particular to the emergence of the Transcendentalist movement."<sup>25</sup>

In this thesis I will argue that we are moving towards a more pluralistic society in both the first and second sense, as a result of changing religion-scape, and important shifts in large religious institutions.

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<sup>24</sup> Niederberger and Müller, *Faith Is: The Quest for Spirituality and Religion*

<sup>25</sup> Niederberger and Müller, *Faith Is: The Quest for Spirituality and Religion*

## Chapter 3: Interfaith Dialogue

### Section 1: Interfaith Dialogue Overview

In order to expand upon our existing understanding of each other, dialogue is required. Dialogue is an interesting word with connotations socially and architecturally. It refers to a conversation that is not an argument, and not a lecture. A dialogue is a peaceful exchanging of ideas between people, groups or architectural elements. When talking about religion, interfaith dialogue needs to be understood as conversations in which the participating parties do not intend to 'win' or always understand the other. There is a beauty in the desire to 'agree to disagree'. Since this thesis is interested in understanding the architectural manifestations of interfaith relations, this section will begin to research the importance of interfaith dialogue and understand the differences between positive and negative versions of it.

In *Religious Freedom in America: a Reference Handbook*, by Michael C. LeMay, LeMay identifies the realms of religious freedoms as follows; Sphere 1: the freedom to practice at home, sphere 2: Right of religious expression, sphere 3: equal rights to exercise their religion in public.<sup>26</sup> Step one freedom requires the least amount of government protection to keep the peace, step two requires the second, and step three requires the most. What follows is a demonstration of these concepts with an example for each type of religious freedom. An example of sphere 1 is a Hasidic Jewish family recognizing Shabbat on a Saturday. An illustrative example of citizens exercising sphere 2 is the 2017 decision by the United States military in 2017 to allow

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<sup>26</sup> Michael C. LeMay, and James John Jurinski. *Religious Freedom in America: a Reference Handbook*, (E-Book ProQuest Central: ABC-CLIO, LLC, 2018), pg. n.

for more accommodations in religious clothing. Following efforts by various army captains, The Sikh Coalition, and others, army “men and women who wish to wear a turban, beard or hijab for religious reasons will be able to gain approval” easier.<sup>2728</sup> In Sikhism, the turban represents equality, a celebration of the eradication of social classes. For many faithful Sikhs, these governmental restrictions once posed a barrier to their participation in United States society. The turban, uncut hair, and iron kala bracelet are all articles of faith that these faithfuls now have the right to demonstrate in sphere 2.

Sphere 3, the right to exercise religion in public, can become a rather hot-button topic in the United States news media and public realm. In 2004, a town called Hamtrack in Michigan was grappling with community disagreement about one mosque’s desire to broadcast the adhan, or call to prayer from their loud speaker.<sup>29</sup> In 2015, Duke University backtracked on a decision to allow Muslim students to host the call to prayer from the chapel bell tower.<sup>30</sup> Sphere 3 of LeMay’s realms of religious freedom is important to this thesis because the issues that arise in communities regarding sphere 3 will need to be addressed appropriately with regards to the ultimate design and logic behind design decisions. An extension of sphere 3

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<sup>27</sup> Joseph Hincks, "The U.S. Army Just Made It Easier for Religious Troops to Wear Beards, Turbans and Hijabs." *Time*. January 06, 2017. <http://time.com/4625313/us-army-uniform-sikh-turbans-hijab/>

<sup>28</sup> Nadeen Shaker, "Sikh Army captain allowed to wear beard and turban in uniform." *CNN*. April 05, 2016. <https://www.cnn.com/2016/04/04/us/sikh-army-captain-simratpal-singh-beard-turban/index.html>

<sup>29</sup> John Leland, "Tension in a Michigan City Over Muslims' Call to Prayer." *The New York Times*. May 05, 2004. <https://www.nytimes.com/2004/05/05/us/tension-in-a-michigan-city-over-muslims-call-to-prayer.html>

<sup>30</sup> Krishnadev Calamur "After Saying Yes, Duke Nixes Muslim Call To Prayer From Chapel Bell Tower." *NPR*. January 15, 2015. <https://www.npr.org/sections/thetwo-way/2015/01/15/377535894/duke-reverses-course-on-muslim-call-to-prayer-from-chapel-bell-tower>

freedoms is represented and protected by The United States Department of Justice Civil Rights Division and the Federal Religious Land Use Protections. Federal law protects religious institutions from “unduly burdensome or discriminatory land use regulations.” (Justice n.d.)

### Section 2: Counterproductive Relations

Although the United States is among one of the safest places for citizens to exercise religious freedom, we have a long way to go. Joseph Lumbard describes that “A “major pitfall of much interfaith dialogue” appears when some religious representatives try to “barter away central tenets of their communities’ creeds in the hope of finding a common ground that is in reality a least common denominator”<sup>31</sup> Counter productive dialogue also occurs when fundamentalism is present. There is a pendulum between giving up your beliefs to appease others, and shutting down others because of stark adherence to beliefs. When the pendulum swings too far in either direction, communities can encounter problems. The relationship between United States citizens and religion begins with the First Amendment to the Constitution. It ensures our freedom of faith and faith practice. In addition, we do not allow our government to establish one religion that we must all follow; state sanctioned religion. With this promise comes a promise of safety. However, across the world, people of faith are being persecuted by majority religions in violent ways, without

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<sup>31</sup> Ionut Untea, "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses." *Studies in Religion*, 2018: Vol.47(1) 107-136.

their government's protection. That is not to say that the United States has been immune to the tendency for faith practices to commit hateful acts upon each other. Just last year, eleven people were killed and seven were injured in a mass shooting at the Tree of Life or L'Simcha synagogue in Pittsburgh, Pennsylvania. In 2012, six people were killed and four were injured in a mass shooting at the Sikh Temple of Wisconsin in Oak Creek, Milwaukee. So what can be done to prevent such violent occurrences? Former Westboro Baptist Church member turned activist, Megan Phelps-Roper described the power of dialogue saying "when we assume good or neutral intent, we give our minds a much stronger framework for dialogue," once you start to see someone as a human being, there is an impossibility of hating someone you know.<sup>32</sup> The result of productive interfaith dialogue is peaceful interaction on a global scale.

There are inherent flaws when looking at religion from a western perspective. While citizens in the United States are born into a country of freedom of religion, others are not. For example, countries like Myanmar and Sudan are listed by the U.S. state department as "Countries of Concern" in which residents need to be careful of outward religious expression.<sup>33</sup>

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<sup>32</sup> "I grew up in the Westboro Baptist Church. Here's why I left" TED talk, [https://www.ted.com/talks/megan\\_phelps\\_roper\\_i\\_grew\\_up\\_in\\_the\\_westboro\\_baptist\\_church\\_here\\_s\\_why\\_i\\_left/transcript?language=en](https://www.ted.com/talks/megan_phelps_roper_i_grew_up_in_the_westboro_baptist_church_here_s_why_i_left/transcript?language=en)

<sup>33</sup> "10 Countries with the Least Religious Freedom", <https://bigthink.com/robby-berman/the-10-countries-in-2017-with-the-least-religion-freedom>

### Section 3: Productive Dialogue

At the heart of productive Interfaith / Multifaith dialogue are two non-competing principles; **the golden rule of reciprocity**, and the concept of **transcendence**. Productive Interfaith Dialogue will be the inspiration and premise for many of the spaces in the ultimately designed interfaith center.

Versions of the **golden rule of reciprocity** can be found in virtually all world religions, with particularly frequent appearances in the Abrahamic faiths. Treat others as one's self would wish to be treated. It is a simple concept, and quite possibly the backbone of modern society. It is also how we can engage in peaceful interfaith and multifaith dialogue. The United States has entered an age in which religious leaders, for the most part, recognize that their faith communities must peacefully coexist with the secular state, as well as other faith communities. Texts such as *Nostra Aetate* written by the Second Vatican council in 1965, *Dabru Emet* signed by over 220 rabbis and intellectuals in 2000, and *A Common Word* signed by over 138 Muslim leaders and intellectuals in 2006 represent relatively recent statements by the Abrahamic faiths about their interfaith relations.<sup>34</sup> First came *Nostra Aetate*, in 1965, in which the Second Vatican council reminded Catholics, "We cannot truly call on God, the Father of all, if we refuse to treat anyone as a brother or sister, created as he or she is in the image of God. (1 John 4:8)"<sup>35</sup> It was a in a way an apology for past sins their forefathers committed against Judaism and Islam. Later the Washington

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<sup>34</sup> Untea, , "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses." 107-136.

<sup>35</sup> Untea, , "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses." 107-136.

Post and the Baltimore Sun published *Dabru Emet*, in which Jewish leaders attempted to forgive Christians for their horrible history, and remember the Shoah, saying ““We applaud those Christians who reject this teaching of contempt, and we do not blame them for the sins committed by their ancestors” (Frymer-Kensky et al., 2002).”<sup>36</sup> Around the same time, a Canadian Roman Catholic Mission Society called Scarboro Missions created a poster entitled ‘Golden Rule Across the World’s Religions’. It collected translations from texts representing thirteen different religions regarding the golden rule. A compiled excerpt of the text on the poster can be found in Appendix A. Within interfaith dialogue, the golden rule of reciprocity, also a concept of secular ethics studies, allows for a jumping off point.

Momentum created by the Scarboro Missions poster was diminished by the unfortunate timing of its release, just months before the attacks on the World Trade Center on September 11, 2001. The movement regained momentum in 2005, when King Abdullah II of Jordan spoke at the Riverside Church in New York saying “Traditional Islam has the same two basic principles as Judaism and Christianity- to love the Lord your God and to love your neighbor as yourself...”<sup>37</sup> This type of sentiment echoes other sentiments by religious leader in which they are willing to distill their religion’s teachings down into the simple concepts of love and hope. For example, in her 2008 TED prize winning lecture, *My Wish: The Charter for Compassion*, religious thinker, Karen Armstrong references the story of the great Rabbi Hillel in Judaism. In this story, “a pagan came to the great Rabbi and offered to

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<sup>36</sup> Untea, , "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses." 107-136.

<sup>37</sup> Untea, , "Contemporary Uses of the Golden Rule of Reciprocity in Abrahamic Interfaith Discourses." 107-136.

convert to Judaism if the Rabbi could explain the whole of Jewish teachings during the time the pagan could stand on one leg. The Rabbi replied “What is hateful to yourself, do not do to your fellow man. That is the whole Torah; the rest is just commentary. Go and study it.” (Talmud Shabbat 31a)”<sup>38</sup>

The second concept that positive interfaith dialogue depends on is the concept of **transcendence**. What do the various world religions believe about creation, birth, life, and death? There are certain themes that can be explored within the context of birth, life, death, afterlife. In the Abrahamic faiths, transcendence is talked about in terms of the afterlife. While other religions speak of notions of ‘going beyond oneself’ or even yet, transcending the limits of time. For example, in Afro-Caribbean traditions, the Vodou gods, called *Iwa* are ‘seated’ within initiate’s head, and linked “permanently to the new initiate.” The initiate is then “possessed temporarily by the god, an event that will recur on certain ritual occasions throughout the initiate’s life.”<sup>39</sup> For moments of time, a human transcends his/her normal existence to be something more. The notion of transcendence is essential within Hindu traditions, allowing a soul to pass “through a cycle of successive lives” with an ultimate goal of Moksha, or the escape from that cycle. It seems that the human race is aware of the human condition, convinced that its not always the best, and hoping, one day, to be done with it.<sup>40</sup> Notions of transcendence can be linked to different stages in the

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(Armstrong 2008) Karen Armstrong, "My wish: The Charter for Compassion." *TED Ideas worth spreading*. February 2008.  
[https://www.ted.com/talks/karen\\_armstrong\\_makes\\_her\\_ted\\_prize\\_wish\\_the\\_charter\\_for\\_compassion](https://www.ted.com/talks/karen_armstrong_makes_her_ted_prize_wish_the_charter_for_compassion)

<sup>39</sup> "Afro-Caribbean Traditions; Vodou, Serving the Spirits." *The Pluralism Project*. 1997-2019.  
<http://pluralism.org/religions/afro-caribbean/afro-caribbean-traditions/santeria-the-lucumi-way/>

<sup>40</sup> (BBC n.d.) "Religions." BBC. n.d.  
<http://www.bbc.co.uk/religion/religions/hinduism/beliefs/moksha.shtml>.



cycle, different places, and states of being. In Buddhism, ideas of transcendence are similar to some of the great thinkers, Plato, Aristotle, etc. In Buddhism, meditation is a way in which a human being can escape their mind. Bhāvanā, or the exercising of the mind, is time limited act in which faith practitioners search for awakening, or work towards awakening, with the ultimate goal of reaching Nirvana. In Niederberger and Müller's anthology, one essayist even made connections between religion and EDM music, saying that the electronic dance music craze and rave culture can be attributed to the human desire to be a part of something bigger. Party goers are looking for a sense of self loss & transcendence, listening to loud music with repeating rhythms that "occupy the conscious mind, freeing the subconscious and allowing it to come to the fore-front."<sup>41</sup>

In his essay Notions of Afterlife within the anthology *Faith Is*, Dr. Bernd Michael Linke, religious science professor concludes that the "notions of afterlife are both universal and ancient, and that they are an integral part of the condition *humana*.". All one has to do is think of the famous Chinese Qing dynasty burials, or the widely celebrated Día de Muertos to recall our species' obsession with what happens to souls after death. Something that the faiths have in common is hope. Faith traditions establish in their followers the idea that they should hope to see their deceased loved ones after death, hope to one day be beyond themselves, and ultimately hope for a more beautiful life. To connect this notion to atheism and new-age religions, one could look at the religion of the Transhumanist Movement, in which followers hope to one day be able to upload consciousness for longevity. So when the human body dies, the

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<sup>41</sup> Niederberger and Müller, *Faith Is: The Quest for Spirituality and Religion*

mind can go on. Positive Interfaith Dialogue can feed off of shared concepts like transcendence and the golden rule in order to begin engaging in dialogue. The goal of this thesis will be to explore architectural expressions of shared concepts.

When we are open to learning about each other's faiths, we are able to respect one another. Peaceful interfaith / Multifaith dialogue depends upon a rejection of fundamentalism, and an acceptance of the transience of all human faith establishments. As human thought evolves, we are ever changing, reinventing our belief systems and re-defining our place in the cosmos. As Cosijns puts it "The tenets of world religions and other faith traditions have their roots in their native culture, have developed on the basis of their culture's philosophical and moral concepts and have approached and proclaimed the Ultimate Spirituality in transient expressions and in culturally appropriate ceremonies. As pilgrims always on their way to new discoveries and subject to change, no faith community should claim exclusive representation of the truth. " <sup>42</sup>

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<sup>42</sup> Cosijns, *Dialogue Among the Faith Communities*, pg. n.

## Chapter 4: A Mixed Use Development Trend

The development trend of purchasing real estate that hosts an existing church and then developing the land to its highest potential is the result of several factors. First, the real estate market in these areas has been for the past several years, maybe even this past decade, capable of absorbing a large amount of multi-family residential units. The multi-family market has been a desirable and profitable market for developers. They are willing to allow for mixed use in the case of religion and housing, when the church building already exists, and they own the land. So why do the churches entertain the idea of selling their land in the first place? Membership is down, and churches are strapped for cash, “ready to cash in.” prior to the 50s and 60s Riverside Baptist had a congregation of close to 1,000, members. Now at the time of the development, the church is catering to a congregation of around 125 members. Similarly, Rev. Clark of St. Augustine’s is hoping that the revitalization of the area will help “double [their] membership.”

### Section 1: Washington D.C. Metropolitan Area

By examining the reasons why developers undertake mixed use development, we can determine the viability of mixed-use development with regards to this thesis. In *Reclaiming the City; Mixed Use Development*, edited by Andy Coupland, Coupland describes 5 ways in which developers will undertake mixed use development projects. They are as follows: “1. Planning System requires it. 2. Because development site restrictions 3. Land-owners control the choices for development, and want to see a particular mix of activities. 4 In a few rare cases, the

developers believe so strongly in obtaining a mix of uses that they will wait until the means to create that mix can be found.”<sup>43</sup> For this thesis, it is important to examine types 2 and 3 of Coupland’s mixed use development precipices. In this next section, I will use developer PN Hoffman’s vision for the Wharf as an example of a large scale development project that reacts to existing site conditions, such as churches. Real estate development is both a financial speculation, and a vision for a better city.

There is an idea within the development community that land should be brought up to its highest and best use, which is often mixed use. Where there is precedent for mixed use development involving religious uses, these developments are often the result of desires from the land owner (congregation ) to remain on the site, and in the community. As in Hoffman’s second point, development on DC’s Wharf has often been restricted due to the desire for historical preservation. “Coupland’s second point regarding development restrictions due to the desire for historical preservation...”can be descriptive of a lot of sites on the Wharf development. PN Hoffman’s dream for the Wharf began to become a reality on October 12, 2017 when Phase 1 was completed. This \$1.4 billion portion of the development has re-invented the neighborhood south of the Southeast and Southwest freeway. Before developers could create something new, they had to work with existing resources within the neighborhood.<sup>44</sup> For example, the old Municipal Fish market, located on the west end of the master plan, was incorporated into the vision, and celebrated as a local gem. Such retail, in addition to offices, multi-family housing

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<sup>43</sup> Andy Coupland, *Reclaiming the City; Mixed Use Development* . (London : E & FN Spon, 1997).

<sup>44</sup> Rebecca Cooper, "Year in Review 2017: D.C. gets a new waterfront." *The Washington Business Journal* , 2017.

and hotels are often times successful and commonly understood partners in mixed use sites, however the value of existing churches is often overlooked.

Since the completion of Phase 1, the PN Hoffman team has been working on Phase 2, which includes developments within the water front masterplan in addition to spill-off developments attracted to the area by the market demand. Two such projects had to react to existing site conditions while also negotiate terms with a controlling land owner. PN Hoffman spearheaded the development of both of these projects; the Riverside Baptist site, and the St. Augustine's church site. Along with Hoffman and Perkin Eastman's vision for a new neighborhood and generous financial upside, came the need for land to make it happen. the Riverside Baptist congregation had been in their previous building since around 1968.<sup>45</sup> and the St. Augustine congregation had been in their building since 1965. Both congregations began talks with PN Hoffman almost a decade before the developments began<sup>4647</sup>, as a part of efforts to truly create a community. In 2017, Monty Hoffman was quoted saying "We're building a community. The churches are an essential part of that. If this just seemed like an office park with residential, or a 'lifestyle zone,' it would be hollow."<sup>48</sup> The resulting evolution of the project's is displayed in Appendix B

The ownership structure throughout these processes can be different, but the end result becomes similar urban fabric. St. Augustine's sold a portion of their land,

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<sup>45</sup> (Rich 2014) William Rich, "Riverside Baptist to be Redeveloped." Decmeber 08, 2014. <http://www.capitalcommunitynews.com/content/riverside-baptist-be-redeveloped>

<sup>46</sup> Rich, "Riverside Baptist to be Redeveloped."

<sup>47</sup> Julia Zauzmer, ""Development on D.C.'s waterfront presents chance for neighborhood churches to cash in." The Washington Post, January 19, 2019.

<sup>48</sup> Zauzmer, ""Development on D.C.'s waterfront presents chance for neighborhood churches to cash in."

and used those funds to build a new, smaller, church on their own site. They have retained their deed. Riverside Baptist, on the other hand, sold their entire parcel outright, leasing a portion. Often times the projects were treated as two separate projects with regards to procurement of architectural contracts and contractor performance of the work. The Banks DC and Riverside Baptist were design by two separate architects and most likely two separate contractors(need to confirm). The Banks, high end apartments, were designed by Studios Architects, and GBR architects designed the new Riverside Baptist. Similarly, the condos at 525 Water street was designed by SK+I architects and St. Augustine's episcopal was designed by MTFA with separate contractors. Regardless of the delivery structure, the resulting projects can be considered mixed use developments. In both instances, housing and church were completed? around the same time. What once was a single use site now hosts two uses. What once was purely sacred space (with a generous splash of parking) now exists both sacred and secular space (serviced by underground parking). The sites were pressured to adapt to increased density in the area.

This trend is not unique to the Hoffman-Madison Wharf development efforts; One does not have to even look beyond Southwest D.C. Mere blocks east of the Wharf development sits a similarly developed parcel, developed by ( conflicting info regarding the developer) Trammel Crow High Street District Development, Inc..<sup>49</sup> Unlike the previous cases, the church in this development, St Matthews, and the associated apartment building will be designed by the same architect, and are owned

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<sup>49</sup> "St. Matthews Redevelopment" , Shalom Barnes Associates Architects, <https://www.sbaranes.com/portfolio/residential/grid/project/st-matthews-redevelopment>

by one owner.<sup>50</sup> There are plenty of examples beyond the District as well. In Silver Spring, Grovsemer America and Bozzuto redeveloped the First Baptist Church of Silver Spring's site off of Fenton Street, just one block away from Georgia Avenue. In Alexandria, Virginia, AHC Incorporated redeveloped the site of the Episcopal Church of the Resurrection. The table shown in appendix B also displays the projects talked about that are affordable vs. Market Rate. The apartments on the site of St. Matthews in Washington, D.C will incorporate 10% affordable units. 'The Spire', in Alexandria Virginia which is on the site of Episcopal Church of the Resurrection congregation, AHC's 113 unit apartment building will also be entirely affordable. The Spire will house a range of units at "40% to 60% of the Area Median Income."<sup>51</sup>

One way to interpret this trend is congregational interpretation of the golden rule into development. It is interesting to compare affordability with church related development. Amidst the Syrian Refugee crisis, many houses of worship in the United States have opened their arms for people to stay in their auxiliary spaces, and even their sanctuaries. Often, urban houses of worship provide a much-needed landing pad for new members of communities.<sup>52</sup> There is also a growing trend of houses of worship incorporating themselves and acting as developers, or hiring developers to develop affordable housing. This type of development is different from the previous examples about the Wharf. In less affluent areas, and areas where land is in less demand, and would more appropriately be categorized as the 4<sup>th</sup> type of

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<sup>50</sup> Shalom Barnes Associates Architects, "St. Matthews Redevelopment"

<sup>51</sup> "The Spire", AHI Inc, <https://www.ahcinc.org/portfolio/thespire/>.

<sup>52</sup> Zauzmer, "Development on D.C.'s waterfront presents chance for neighborhood churches to cash in."

developer that Coupland identified The developer who creates affordable housing in conjunction with non-profit space or beyond. The congregation in Coupland terms “believe[s] so strongly in obtaining a mix of uses that they will wait until the means to create that mix can be found.”<sup>53</sup>

Examples of non-profit affiliates of faith congregations developing affordable housing can be found across the Washington Metropolitan Area. Examples include Enterprise Community Partners, So Others Might Eat(SOME), Mission First Housing, Golden Rule, and Emory Beacon of Light. One of the most prominent in operation is Enterprise, a “faith based non-profit that provides capital and legal assistance” to congregations wishing to develop. They have been a part of five different projects in the metro area initiated by congregations and spearheaded by David Bowers the vice president of Enterprise. The resulting majority Christian examples is a product of our high population of Christian congregations. However, hospitality is a theme that spans many of the religions present in the D.C. area. Therefore, there are some non-Christian examples of this same organizational structure for development of affordable housing. For example, the Mt. Vernon neighborhood zone in January of 2019, a muslim congregation, Masjid Muhammad Inc., petitioned for a re- in order to re-develop their block into a new mixed use development with “85 affordable housing units at 30% AMI units and 80% AMI units.”<sup>54</sup>

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<sup>54</sup> “DCOZ Case Report; 19-03; Exhibit 2.” Washington D.C. Interactive Zoning Information System. Last modified, January 16, 2019.

[https://app.dcoz.dc.gov/Content/Search/ViewCaseReport.aspx?case\\_id=19-03](https://app.dcoz.dc.gov/Content/Search/ViewCaseReport.aspx?case_id=19-03)



## Chapter 5: Urban Theory for this thesis

### Section 1: Overview

This thesis intends to test a different solution to the prompted spaces studied in the previous chapter. For example, it is yet to be determined how those new public spaces created in the examples in appendix B operate. Would there be increased pluralistic thought in a similar development that is an interfaith center rather than a church?

The city needs a balance between ‘tame’ spaces that are secure and comfortable, and ‘wild’ spaces that are challenging and have a level of ‘discomfort’.

<sup>55</sup> A tame space can be interpreted as a space that is inherently maintained and used for one purpose. A wild space can be interpreted as an adaptable space for dialogue.

As mentioned, before, mixed use development is generally favored by urbanists and if you can convince the developers that “a single use [isn’t] the only way to return on investment”. Beyond financial justifications, having a diverse set of programs within about a quarter mile radius is a pleasant and vibrant way to design a city. In *Reclaiming the City; Mixed Use Development*, Peter Newman, a senior lecturer in Urban Planning and published author describes what (Lash and Urry, 1994) dubbed as the differences within the city as ‘wild’ and ‘tame’. How can urban planners attempt to fight off the estrangement of “various inhabitants” who seem to be indifferent towards one another, and create a community in which there is “conviviality, bustle, neighbor interaction, and harmony.” ? <sup>56</sup> The answer,

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<sup>55</sup> Coupland, *Reclaiming the City; Mixed Use Development*

<sup>56</sup> Coupland, *Reclaiming the City; Mixed Use Development*

presumably is within the balance of the ‘tame’ and ‘wild’ realms.<sup>57</sup> Newman argues that it is difficult to develop large scale urban projects that do not by default “exclude” and “segregate”. Examples of such projects like the 1980s Euralille project in France, with buildings designed by Koolhaas, transplant modern design into older portions of the city, separating themselves from it. One of the biggest factors that exclude non-global inhabitants is the fact that although the development is “well located on public transport, local traffic is underground.”<sup>58</sup> There is less foot traffic as a result of less friendly walking conditions that deter locals. The public realm is sterile and policed, while the private office buildings are secure and comfortable. Both realms are tame. Wild realms are social spaces where people are interacting in an unstructured way outside of a specific routine, such as sidewalks, coffee shops, and parks. If there is no mixed use, there is no balance between ‘tame’ and ‘wild’. This thesis recognizes that although in this 20<sup>th</sup> century rebirth, cities have been “restructured as centers of consumption”<sup>59</sup>, there is a need for ‘therapeutic’, and ‘expressive’ spaces in addition.

Mixed use developments including affordable housing, religious, and retail functions can be a viable solution for urban problems. In *The Death and Life of Great American Cities*, Jane Jacobs talks about the need for multiple primary uses to be present for secondary uses to thrive. Classic ‘third places’ like retail shops, restaurants, cafes, and parks need users who will spill out on to the sidewalks during different times of the day as a result of their primary use.<sup>60</sup> Jacobs identifies offices,

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<sup>57</sup> Coupland, *Reclaiming the City; Mixed Use Development*

<sup>58</sup> Coupland, *Reclaiming the City; Mixed Use Development*

<sup>59</sup> Coupland, *Reclaiming the City; Mixed Use Development*

<sup>60</sup> Jane Jacobs, *The Death and Life of Great American Cities*. (New York: Random House, 1961)

factories, and dwellings as primary uses that need to be combined with one another in a neighborhood in order to carry the overhead of most secondary uses. Figure 4 demonstrates the diagrammatic combination of Coupland's 'tame' vs. 'wild' spaces with Jane Jacob's concepts of primary uses and secondary uses. In the diagram, secondary uses are shown orbiting primary uses, where adjacencies and relative size begin to create different resulting wild spaces. It is within these hatched spaces that primary users become secondary users. It is to be noted that this thesis interprets Coupland's 'wild' spaces, without a negative connotation, but with a positive attitude towards discomfort. As mentioned previously, interfaith learning often requires a certain level of discomfort from its participants. As the upcoming figures demonstrate, although primary use 1 and primary use 2 do not need have equal presence (draw the same amount of users), the balance is better between tame and wild spaces when primary functions invite comparable numbers of users. This thesis has interpreted Jane Jacobs and Coupland concepts into diagrams shown in Figure 4 and Figure 5. The diagrams will use the term evolution to describe different version of spatial arrangements, going from less desired to more desired. **Evolution 1** demonstrates how a single primary use cannot carry the functions of many secondary spaces. It may still gather a large number of people during certain hours, there will not be use on the sidewalks during other hours.

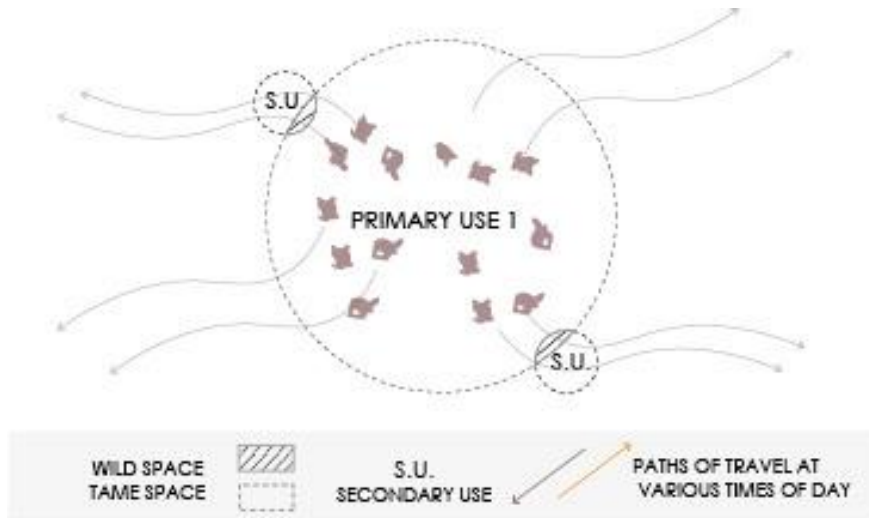


Figure 4: **Evolution 1:** Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author

**Evolution 2** demonstrates the when a second primary use is introduced in order to create more impromptu interactions, as well as a second primary use that brings a larger group of people into the district at a different time of day.

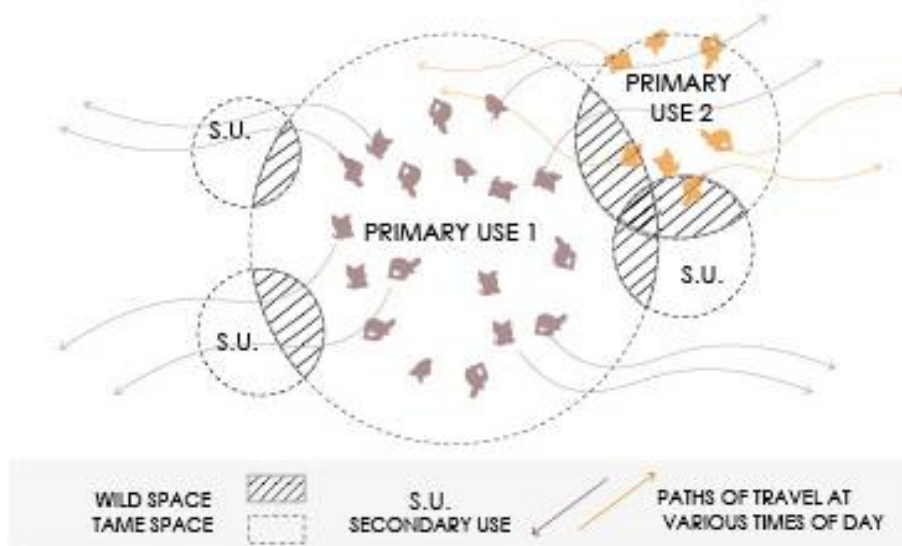


Figure 5: **Evolution 2:** Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author

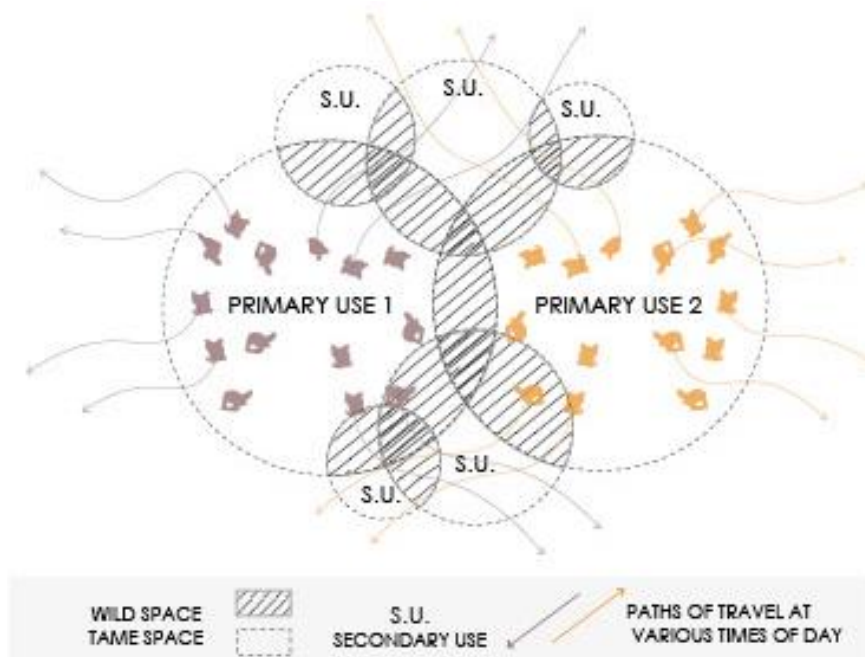


Figure 6: Evolution 3: Primary and Secondary Spaces + Wild and Tame Spaces; Synthesis of Coupland and Jacobs Concepts. Diagram Creator: Author

As demonstrated by Figure 5, one can see that evolution 2 strikes the largest resemblance to the case studies in chapter 3. Evolution 3 represents the most balanced situation. This analysis supports the placement of this thesis within an established urban center, while creating and a development equivalent to **evolution 2**.

Larger cultural buildings act as primary uses. Jacobs writes about the fallacy of the “large, decontaminated islands of [cultural buildings]” like the model created by the precedent set by the ‘White City’ the Chicago’s World’s Fair in 1893. These buildings, if separated from the “everyday matrix”, do nothing for the life of the city. This model of a cultural district separates from the “everyday matrix” is harmful to the life of the city.<sup>61</sup>, and should be instead replaced with a city model in which cultural buildings are dispersed throughout the city fabric like strategically placed

<sup>61</sup> Jane Jacobs, *The Death and Life of Great American Cities*

“chess pieces”.<sup>62</sup> The reason for the ‘desirable’ vs. ‘undesirable’ designation is related to the foot traffic generated on sidewalks.

## Section 2: Religious Buildings as a second primary place

While Christian church or Quaker meeting house typologies within early American towns are easy to call to mind, it is harder to call to mind urban embodiments of minority religion worship houses as they cropped up in American towns. This is a direct result of their scarcity and lack of scholarly attention. They generally are not a part of American cultural history. As a demonstration, you will find that surveys of United States religious buildings like *Houses of God; Region, Religion, and Architecture* by Peter W. Williams from 1997, study over 76 Roman Catholic church buildings and 80 Episcopalian buildings, while struggling to find more than one purpose built Hindu temple, one Muslim Masjid, and four Buddhist Temples to study. The makeup of our national stock of religious architecture is rather homogeneous.

The lack of diversity in religious architecture born from a lack of diverse religious representation, does not reflect the current demographics in America.

In chapter 9 of *Thinking Together; Lecturing, Learning, and difference in the Long Nineteenth Century*, edited by Angela G. Ray and Paul Stob

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<sup>62</sup> Jane Jacobs, *The Death and Life of Great American Cities*

In 2017, the Public Religion Research Institute released a study that represented some major demographic shifts in our “American religious landscape.”<sup>63</sup> The major findings were ; “1. White Christians now account for fewer than half the public, 2. Non-Christian Religious Groups are growing, but they still represent less than one in ten Americans combined, 3. America's youngest religious group are all non-Christian. 4. Atheists and agnostics account for a minority of all religiously unaffiliated. Most are secular.”<sup>64</sup> Although this study is the largest of it’s kind conducted to date, the researchers only surveyed 101,000 Americans out of 322,762,018. They did however successfully reach all 50 states which would suggest that the data represents the regions that Williams analyzed in *Houses of God* relatively well. The built environment is a representation of our population, their money and their cultural desires. As population demographics change, economic tendencies shift and cultural desires change, the built environment will follow suit. In order to look at religious architecture by a regional classification, Williams split the United States into seven regions. The seven regions are new England, the mid Atlantic states, the south, the old northwest, the great plains and the mountains, the Spanish borderlands, and the pacific rim. When looking at research regarding demographics in conjunction with architectural surveys, the questions of this thesis become clear.

Our existing stock of spiritual spaces does not reflect an increasingly diversified demand, and there are minority groups not being served. This thesis

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<sup>63</sup> Cox and Jones. “America's Changing Religious Identity: Findings from the 2016 American Values Atlas”

<sup>64</sup> Cox and Jones. “America's Changing Religious Identity: Findings from the 2016 American Values Atlas”

suggest that an interfaith center would be an interesting solution to this. Williams studies our existing religious building stock through various lenses. These lenses are style, tradition, ethnicity, and social class.<sup>65</sup> Non-Christian congregations, as a result of a lack of capital, often end up renting space within office parks or storefront retail buildings. They are less likely to have purpose-built spaces. This is reflected in this quote from Williams; “ It becomes clear here that social class is another factor influencing religious design. Only wealth and usually urban or, later, suburban congregations could afford ... creativity and most have been content to adapt rather than innovate.”<sup>66</sup> An added layer of deterrent for the creation of non-Christian purpose-built space is religious discrimination. Of the 1,564 religious bias biased hate crimes confirmed by the FBI in 2017, 23.0 percent happened in or near a residence / home, while 15.0 percent occurred in a church, synagogue, temple, or mosque.<sup>67</sup>

### Section 3: Case Studies

In order to explore the interaction of spiritual spaces in urban and suburban fabric, this thesis studied three interfaith installations in modern cities, at various scales. The case studies explored are as follows; Suburban example: The Wilde Lake Interfaith Center, in Columbia, Maryland, Semi-Urban: Kammpi Chapel (Chapel of Silence) in Helsinki, Finland, and the Trinity Plaza Labrynth in Toronto, Ontario, Canada. These examples were studied on account of their integration into the urban

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<sup>65</sup> Peter W. Williams, *Houses of God; Region, Religion, and Architecture in the United States*. (Urbana and Chicago : University of Illinois Press, 1997)

<sup>66</sup> Williams, *Houses of God; Region, Religion, and Architecture in the United States*

<sup>67</sup> FBI, “Hate Crimes Statistics, 2017”



fabric. What follows is a bit of a closer analysis into their uses. There is a plan and section for each drawn in the same conceptual analysis style. It was interesting to see the intersection of urbanity (white building masses) and prayer (red orbs). As mentioned in the previous section, Spiritual or interfaith spaces like these shown can start to offer a respite from the mundane of life, a sliver of peace in a chaotic world.

### **Wilde Lake Interfaith Center, Columbia, Maryland**

The Wilde Lake Interfaith Center is one of three interfaith centers in Columbia, MD.<sup>68</sup> As part of the New Town movement in the 1960s, Columbia was founded with rather utopian goals of integration and ethnic diversity. The interfaith centers were one element of founder, Jim Rouse's vision for a 'complete city'. Currently the interfaith centers in Columbia host multiple congregations with over 41 other congregations offering spiritual guidance in Columbia.<sup>69</sup> The city of Columbia is able to manage and maintain their various public services and amenities due to the Columbia Association. When buying a property in Columbia, residents buy into the Association, paying an annual fee. The Wilde Lake Interfaith center is a building of about 30,271 SF, with various rooms for rent. The strategy to maintain a sense of welcome-ness to all faiths is to advertise the rooms just as 'rooms'. You will find no mention of commonly understood religious designations like 'chapel', 'prayer room', 'sanctuary' or otherwise. The two largest rooms, 'Room 1', and 'Room 4' can hold 600 and 400 people respectively. The building also allows for smaller gatherings in

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<sup>68</sup> "History of Columbia," Columbia Association, <https://www.columbiaassociation.org/facilities/columbia-archives/digital-resources/history-of-columbia/>

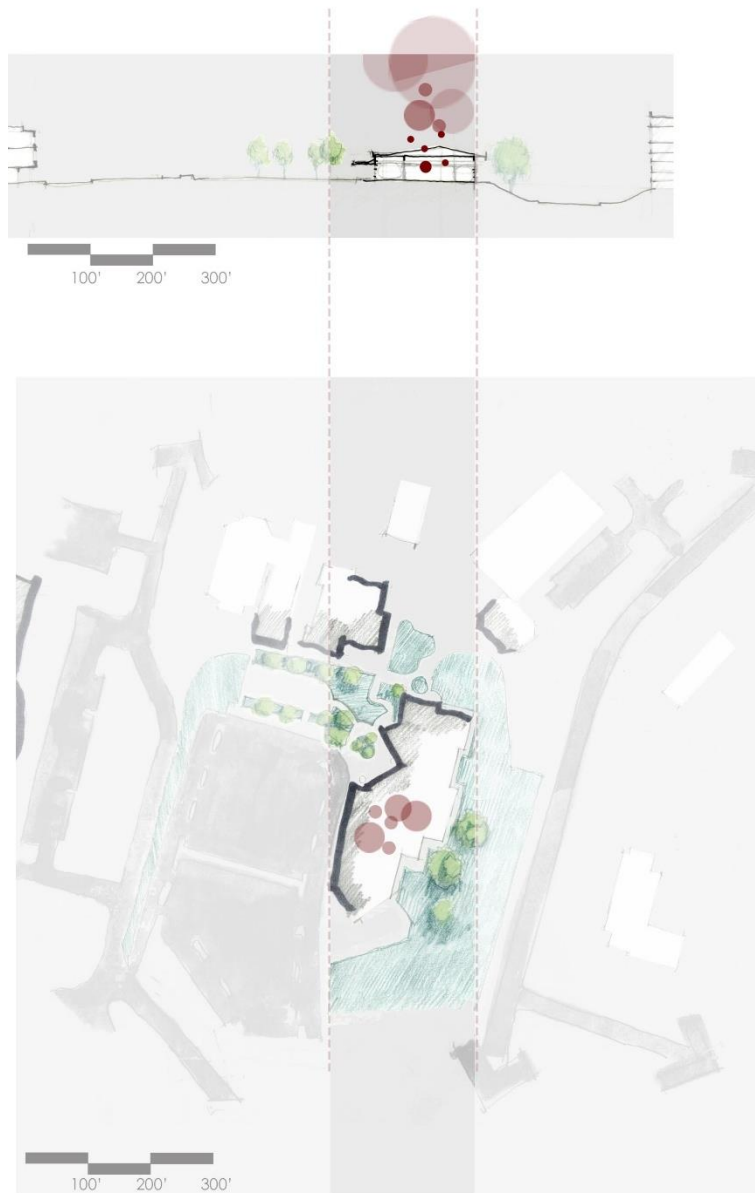
<sup>69</sup> Columbia Association, "History of Columbia"

rooms of 20-30 people.<sup>70</sup> The diverse offering of room sizes can allow for various versions of spatial ritualization. There are currently two Christian Churches that worship there regularly, but again, they do not own the building.

With regards to the urbanity of the site on which the Wilde Lake Interfaith Center is located, it is not that urban. The Wilde Lake Interfaith Center is located in the Wilde Lake Town Center, which has a variety of uses adjacent to it, including a grocery store, a tennis club, and several restaurants. The center is also across from Wilde Lake High School, and central to several housing developments. Critique of the siting of the Wilde Lake Interfaith Center only builds upon a rather larger critique of suburbia. While the Columbia Association does a good job of establishing walking paths throughout their village centers and denser areas, it is of note that the density simply is not there to achieve a critical mass of walkability. The Wilde Lake Interfaith Center is serviced by a parking lot of at least 1.5% increase in footprint, and this thesis anticipates that the majority of people still drive to events at this center.

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<sup>70</sup>"About Us," The Wilde Lake Interfaith Center,  
<https://www.thewildelakeinterfaithcenter.com/About-Us.html>



*Figure 7: Wilde Lake Interfaith Center, Plan and Section (Source: author)*

### **Kamppi Chapel (Chapel of Silence), Helsinki, Finland**

A second, semi-urban example of an Interfaith installation is the Kamppi Chapel in Helsinki, Finland. Designed by K2S Architects Ltd. and completed in 2012, this small building was envisioned to “offer a place to quiet down and compose

oneself” in the midst of the lively Narinkka square.<sup>71</sup> The chapel is located on the periphery of the square, working together with the other buildings in order to enclose the space within the square. The building has a very small foot print as compared to the buildings it is adjacent to, not asserting itself in any significant manner. From an urban standpoint, this building is doing some very intriguing and powerful things. As mentioned before, it is in Helsinki, a very walkable, bikeable, and environmentally friendly city. One could imagine stopping by the square on the weekend for an event and allowing some time to visit the chapel.

From an interfaith dialogue standpoint, although not associated with any one congregation, this chapel is in fact a Christian building. The term ‘chapel’ automatically signifies a Christian association. Further, there are elements in the interior of the building that restrict non-Christian ritual of place. The chapel, while organic in exterior form, has a central axis with pews on either side, and an altar up front. While beautiful, these elements prevent traditional expression of Buddhist ritual of place as well as Islamic ritual of place, because of the seats. Access to an uninterrupted floor plane is required for performing salat. The intricacy and beauty of ritual of place will be describe further in the following chapter.

To touch on sectional relationships, what we are seeing in both the Wilde Lake Interfaith Center and the Kamppi Chapel are buildings that hug the ground plane, with simple access to the public plaza. In the case of the Wilde Lake Interfaith Center, the public plaza it interacts with is a share plaza design at the outset of the

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<sup>71</sup> “Projects: Religious Architecture: Finland: Kamppi Chapel” Arch Daily, last updated September 24, 2012, <https://www.archdaily.com/252040/kamppi-chapel-k2s-architects>.

town center. The Chapel of Silence, on the other hand, is a newer building situated to compliment an much older staple of public gathering, the Mrinkka square. The final example of dense urban interfaith installation will demonstrated and even greater contrast in sectional relationship.



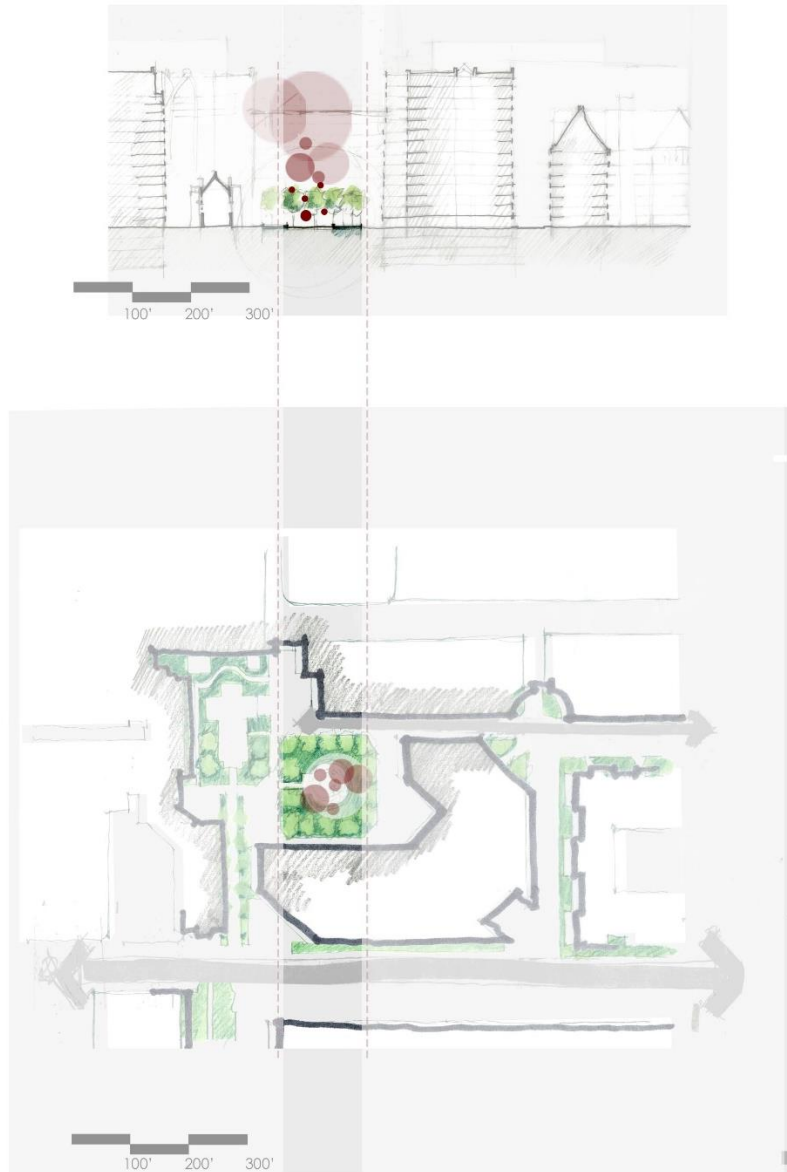
*Figure 8: Kamppi Chapel (Chapel of Silence), Plan and Section (Source:author)*

## **Trinity Plaza Labyrinth, Toronto, Ontario, Canada**

Sandwiched in between a large shopping mall, an office building, and a hotel the trinity plaza labyrinth sits slightly sunken into the ground plan and encompassed by tree canopies. The labyrinth takes visitors on an individual winding journey, allowing them to be with their thoughts. As shown by Figure 8, the sectional relationship of this interfaith installation is even more contrasted than the previous two examples. The hustle and bustle of the surrounding retail and business uses must be calmed before engaging in the labyrinth. The surrounding density of buildings is upwards of a 10 FAR, dwarfing the existing church and the labyrinth. Similar to the Kammpi Chapel, the Trinity Square Labyrinth, also known as the Toronto Public Labyrinth, is linked to Christianity as a result of it's proximity to the Church of the Holy Trinity in the same square, however it is listed on Toronto's Labyrinth Community Network, and is intended to be for all.<sup>72</sup>

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<sup>72</sup> "Labyrnth Community Network" Toronto Labyrnth Community Network, <http://www.labyrinthnetwork.ca/>.



*Figure 9: Trinity Plaza Labrynth, Plan and Section (Source: author)*



## Chapter 6: Ritual of Place

In order to understand ‘ritual of place’ as performed by various faith groups, this thesis has divided the analysis into two categories; individual and community. Similarities can be found between religions in the ways that individuals sanctify their immediate surroundings for the purposes of prayer or piety. In a similar vain, community gatherings, worship services and even different forms of group prayer can be found across religions.

This thesis recognizes the wide breadth of faith practice in the United States and the World. Rather than attempt to understand all of the ways religious people establish a sense of place during worship, this thesis will provide place specific religious practices for consideration in the final design, as well as share information on case studies in the site city. The second part of this chapter will explore such case studies further.

### Section 1: Individual

One’s faith can influence many different parts of an individual’s life, with level of affect directly related to level of orthodoxy in practice.

For example, orthodox Jews, devout Muslims, and Sikhs have to adjust their daily routines drastically for modern culture.( **donning religious garments**) One of the aspects that is evident in orthodox Judaism, Sikhism and Islam is clothing. In following of Chabad, orthodox Jews observe the mitzvah, or commandment, of wearing tallit, tzitzit and tefillin. Tzitzit are tassels that are attached to the four

corners of a tallit which is a large blue and white prayer shawl.<sup>73</sup> The mitzvah of tefillin involves two small kosher leather boxes that contain handwritten prayers on scrolls. The boxes are attached to straps that are wrapped around the left arm so that one box faces the heart and the other box sits on the hairline. The ritual of tefillin is a powerful matzah that “binds oneself with g-d.”<sup>74</sup> This is to be a very somber and private action and would be done in the home prior to torah study or in a small synagogue prior to torah study.

Similarly, in the practice of Islam, there are ranges of interpretation of sharia law in which some women “cover their head only during prayer in the mosque; other Muslim women wear the hijab [at all hours ]; still others may cover their head with a turban or a loosely draped scarf.”<sup>75</sup> The tradition has evolved through the emphasis on the covering of hair as an act of modesty. The hijab, or “curtain” as it is more accurately translated<sup>76</sup> is a rather personal choice and later public display of faith. The act of wrapping one’s head is a daily reminder of the power of their faith, and as it represents a desire to be modest outside the home, the wrapping occurs in private spaces, like the bathroom, or bedroom of a dwelling. For women or men (hijab is not only for women)<sup>77</sup> who want to wrap their heads before prayer at a communal prayer

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<sup>73</sup> “Timeline of Jewish History”, Chabad.org,  
[https://www.chabad.org/library/article\\_cdo/aid/3915966/jewish/Timeline-of-Jewish-History.htm#q7](https://www.chabad.org/library/article_cdo/aid/3915966/jewish/Timeline-of-Jewish-History.htm#q7).

<sup>74</sup> “Timeline of Jewish History”, Chabad.org,

<sup>75</sup> “Women in Islam,” The Pluralism Project; Harvard University,  
<http://pluralism.org/religions/islam/issues-for-muslims-in-america/women-in-islam/>.

<sup>76</sup> (Ahmad and Quraishi-Landes 2019) “Five myths about hijab,” The Washington Post, last updated March 15, 2019, [https://www.washingtonpost.com/outlook/five-myths/five-myths-about-hijab/2019/03/15/d1f1ea52-45f6-11e9-8aab-95b8d80a1e4f\\_story.html?noredirect=on&utm\\_term=.c2207c967352](https://www.washingtonpost.com/outlook/five-myths/five-myths-about-hijab/2019/03/15/d1f1ea52-45f6-11e9-8aab-95b8d80a1e4f_story.html?noredirect=on&utm_term=.c2207c967352).

<sup>77</sup> “Five myths about hijab,” The Washington Post

service, there is usually an area prior to entering the prayer hall where worshipers take off their shoes and wrap their heads.

In Sikh faith practice, the five ‘K’s’ represent five articles of faith that start with the letter ‘k’ in Punjabi. These are 1. Kes= uncut hair, 2. Kirpan: a short sword or knife, 3. Karha: a steel wristband, 4. Kangha: A wooden comb worn in the hair knot, 5. Kacchera: under layer shorts.<sup>78</sup> The most recognizable article, and often times flashpoint for discrimination against Sikhs in the U.S. is the turban. As Rupinder Singh, social justice fellow at the Sikh Coalition puts it, he is “by design, recognized by [his] turban and [his] uncut hair.” It is a simple item that is the subject of a lot of unnecessary misunderstandings.<sup>79</sup> Although the ritual of wrapping of his “six yard long and 1-2 yards wide cotton cloth takes a solid five minutes in the morning” and sometimes makes him late, he does it everyday. This is another act of domestic ritualization. The traditional process involves steps, like pooni, fold the cloth several times into a single layer, wrap around the head in four layers, and larh.<sup>80</sup>

All of these examples represent actions taken by the faithful to dress in accordance with rules in their religion. Although the strict rules in some cases may be disjointed with popular U.S. culture, or fashion, the practice of wrapping, or donning a certain garment has significant meaning in respective religions. The ritual of our modern lives is often times rushed by the pace of life. Outward appearance can be an identifier and a personal reminder of one’s beliefs.

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<sup>78</sup> (Eck 1997–2019) “The Five K’s,” The Pluralism Project, <http://pluralism.org/religions/sikhism/the-sikh-experience/the-five-ks/>.

<sup>79</sup> “11 Things You Wanted to Know About My Turban But Were Too Afraid To Ask”, The MashUp Americans, <http://www.mashupamericans.com/issues/is-it-hot-under-there/>.

<sup>80</sup> “11 Things You Wanted to Know About My Turban But Were Too Afraid To Ask”, The MashUp Americans

**Examples of (Physicality / Motion ):**

**Judaism: Simchat Torah – dancing with the torah**

**Islam : Salats for the 5 daily prayers on your own, prayer,**

**Catholicism: sign of the cross, lighting of devotional candles**

Across faith practices, there are individual ways in which people bring ritual to a place. This type of ritual of place is represented in diagram form in Appendix E.

Certain motions, movements, and combinations of those movements are imbued with power from years of tradition and (doctrine ?). For example, for a moment in time, Catholics ritualize their dining table by performing the sign of the cross. The sign of the cross relates to the Christian belief in the trinity. The sign of the cross is performed during the recitation of the ‘Lord’s Prayer’ by touch one’s hand to their forehead to symbolize the ‘father’, then touching the chest to symbolize the ‘son’ (Jesus), then crossing both should to symbolize the holy spirit. The physical motion created a cross and involves reverence for the trinity. <sup>81</sup>

The Jewish Diaspora began in 423 BCE when the tribe of Judah was exiled from the holy land, Jerusalem, to Babylon. <sup>82</sup> Subsequent orthodox views often regard Israel as the holiest and most valid place of worship, diminishing the importance of synagogues in the diaspora. Reform Judaism, led by , the only true temples were According to Jewish belief, Jews began worshipping in synagogues after the babylonian exile in According to Chabad belief, a branch of orthodox Hasidic Judaism,

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<sup>81</sup> (Press and Ministry n.d.) “Sign of the Cross,” Loyola Press; A Jesuit Ministry, <https://www.loyolapress.com/our-catholic-faith/prayer/traditional-catholic-prayers/prayers-every-catholic-should-know/sign-of-the-cross>.

<sup>82</sup> “Timeline of Jewish History”, Chabad.org,

In Jewish tradition, the most frequent practice of faith is keeping shabbat. Shabbat occurs during the period between sunset on Friday night to sunset on Saturday. The Sabbath (or Shabbat) is a period of time in which observant Jews recognize God's wishes to refrain from working. Shabbat is celebrated during this time as a reference to Genesis 2:3. The torah scripture says, "And God blessed the seventh day and made it holy." <sup>83</sup> The beauty of Shabbat is that it is seen as a "temple in time; a holiness built into every week." <sup>84</sup> According to Harvard's pluralism project, the observance of shabbat harkens back to a times of Jewish exile and genocide when the faithful lacked adequate permanent structures for worship. In orthodox tradition, a family would "gather around the table, [where] the father blesses each of the three children and then recites the kiddush, or blessing over the wine, recalling how God rested from the work of creation after the sixth day, sanctifying the Sabbath. All have a sip of the wine, and then adjourn to ritually wash their hands, pouring water first over the right hand and then the left. Gathering again in silence around the table, they recite the blessing over the challah: "Blessed are You, Lord our God, Ruler of the Universe, who brings forth bread from the earth." Each receives a slice of challah, and the meal begins. The family lingers over this Friday night meal, singing special Sabbath table songs called zemirot and concluding the meal with a grace." <sup>85</sup> The architecture of the place does not necessarily matter in this circumstance, the place becomes ritualized through the presence of the challah, the wine, hand washing, and the prayers recited in hebrew.

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<sup>83</sup>"Keeping Shabbat," The Pluralism Project, <http://pluralism.org/religions/judaism/the-jewish-experience/keeping-shabbat/>

<sup>84</sup> Keeping Shabbat," The Pluralism Project

<sup>85</sup> Keeping Shabbat," The Pluralism Project

Synagogues typically host shabbat services on Friday nights as well as Saturday mornings.

### Section 2: Communal

An abstracted diagram of circumambulation of the Ka'ba and prayer at the Western Wall is shown in Appendix F

## Chapter 7: From the Sacred to the Secular

### Section 1: Sacred Spaces

The exploration of something ineffable is simple to intriguing of an architectural challenge, and therefore will be one of the inspirations for the interfaith center in this thesis. As Karla Cavarra Britton puts it in *Constructing the Ineffable; Contemporary Sacred Architecture*, the “sacred as it relates to architectural form is ... described in ... a variety of ways: as an abstracted form of nature; as the descent in an ethically consequential manner of the transcendent into the visible and the material; as the material; as the memorialized collective memory.”<sup>86</sup>

### **Case Studies : Designing in Section**

This thesis anticipates that designing in section will be of great importance. There is an interesting spatial dichotomy between the two main programmatic elements of this thesis, as religious architecture often involves large uninterrupted volumes of space

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<sup>86</sup> Karla Cavarra Britton, *Constructing the Ineffable; Contemporary Sacred Architecture*, (New Haven, Yale University Press, 2010)

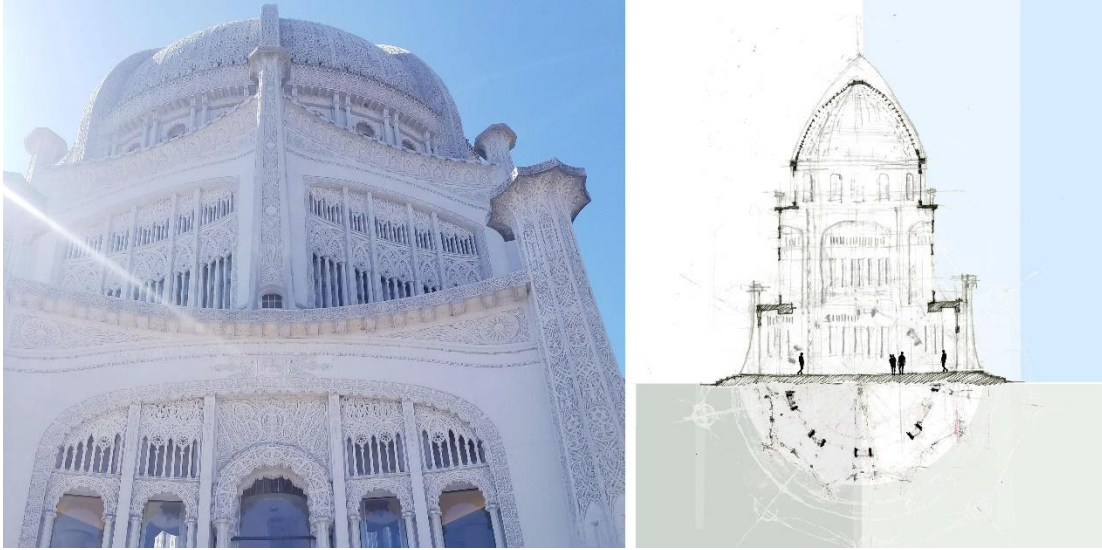
above the faith practitioner, while the mass of multi-family residential buildings is designed for efficiency and therefore there are lower ceilings and less uninterrupted spaces. This conceptual battle is demonstrated in our cities today.

### **The Bahá'í House of Worship**

The Bahá'í House of Worship in Willmette, Illinois designed by Louis Bourgeois, George A. Fuller and opened in 1953, represents one of the largest Bahá'í temples in the United States and the center of the faith for North America. The Bahá'í faith is founded upon a principle of 'oneness', in which it's adherents believe that "every human being was created in the spirit of God's utmost love".<sup>87</sup> It is similar to universal Unitarianism in that their doctrine is non-exclusive of other faith doctrines. The gatherers when acting upon true Bahá'í principles, would not exclude people of other faith beliefs.

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<sup>87</sup> "The Oneness of Humanity," Bahá'í 's of the United States, <https://www.bahai.us/beliefs/building-community/oneness-of-humanity/>



*Figure 10: Photo of Bahá'í House of Worship in Wilmette, Illinois (left), Section Drawing, sketch started on site, followed by post production (right) (source: author)*

The Bahá'í House of Worship is located in a rather sleepy suburban town on Lake Michigan. Surrounded by beautifully symmetrical garden landscapes, the building towers above the context, but has plenty of room to breathe. The plan is a nine-sided (nonagon) and is also aggressively symmetrical.

On the outside of the temple, when you are in the gardens, the greenery and void muffles any voices and the trees and shrubbery shield the visitor from the context. On the interior of the temple, the immense dome and pristine finishes inspires a sense of awe and wonder. The temple was built through a close collaboration between the architect and the head craftsman, John Earley, who directed the creation of the intricate cast concrete panels that are supported by a steel structure and embedded with quartz to be even more white in color.<sup>88</sup> The bright white detailing on both the interior and exterior is beautiful when caught in the sun, as well

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<sup>88</sup> "The Craftsmen" Bahá'í House of Worship, <https://www.bahai.us/bahai-temple/architecture/>



as humble in a way. The detailing evokes something ancient, and “to to illustrate the Baha’i belief in the unity of religion, Bourgeois (the architect) brought together elements of religious architecture from around the world.”<sup>89</sup> The nine gardens contain diverse foliage in order to symbolize unity in diversity.

### **St. Augustine’s Episcopal Church**

The new St. Augustine Episcopal Church opened the doors to it’s sanctuary on November 6<sup>th</sup>, 2016<sup>90</sup>, and represented the re-opening after and partnership re-development with PN Hoffman as mentioned in chapter 3. The auxiliary functions are tucked into the back, while the churches’ sanctuary, on the second floor is celebrated as mass in the public realm from the plaza out front.



*Figure 11: photo of St. Augustine's Episcopal Church (left), and section drawing (right) (source: author)*

As compared to the Bahá’í House of Worship, St. Augustine’s Episcopal has more of an inclination towards expression of structural and tectonic elements as opposed to ornamentation to conceal structure.

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<sup>89</sup> “Architecture,” Bahá’í House of Worship, <https://www.bahai.us/bahai-temple/architecture/>

<sup>90</sup> “History,” St. Augustine's Episcoppl Church DC SW

## Imagined

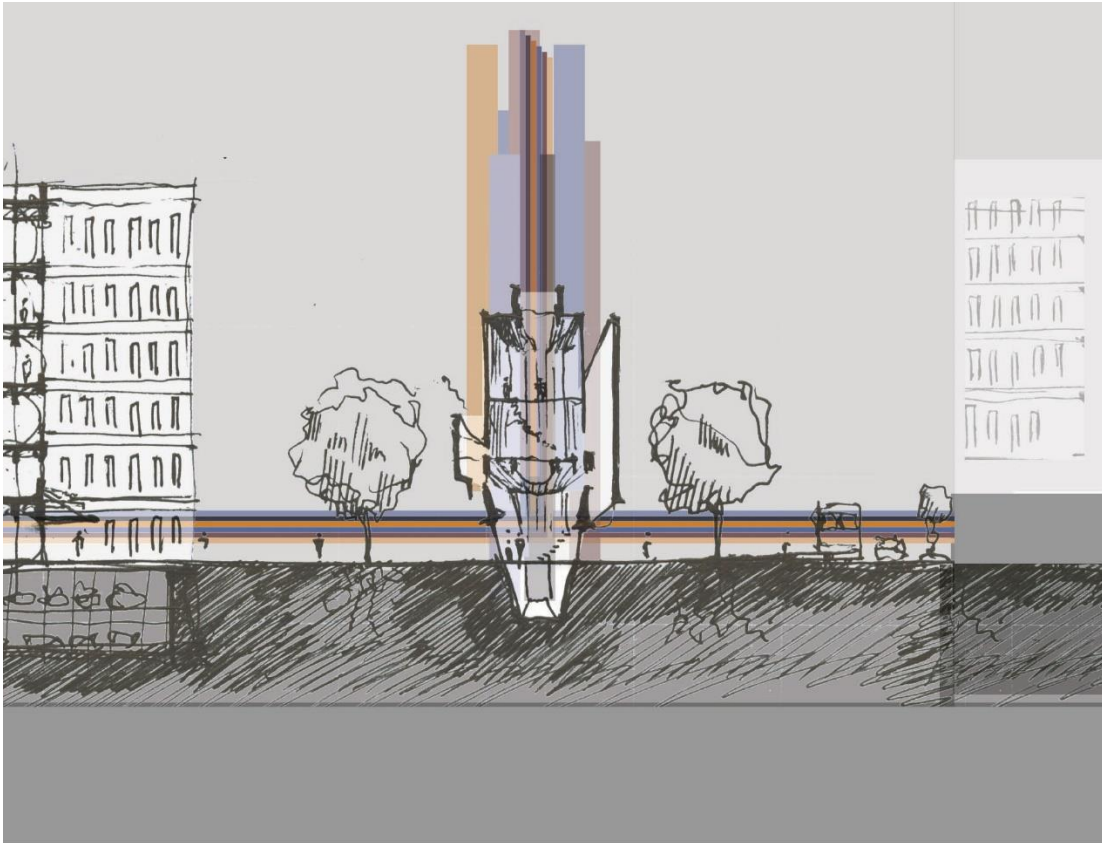
The following imagined sacred spaces are conceptual sketch result of the questions that arise when studying the previously mentioned case studies.



*Figure 12: The 'Tree of Life' Conceptual Sketch*

Figure 12: The 'Tree of Life' Conceptual Sketch relates to one of the ways Britton describes sacred architecture, as “an abstracted form of nature”. However the sketch depicts an actual element of nature. The section drawing is an interpretation of an elevated labyrinth that instead of walking within, one walks below, grounded to the earth by the connection to a tree’s roots. In an urban setting this type of

experience would be unique. In both figure 12 and figure 13, the colors can be interpreted as the prayers and paths of people of different faiths.



*Figure 13: Looking to the Stars, Conceptual Sketch*

Figure 13 similarly represents a conceptual interpretation of the author to start to understand the momentum towards the sky. Religious architecture is both monumental as a product of theology and calls to mind theology as a result of its monumentality. They are inseparable concepts.

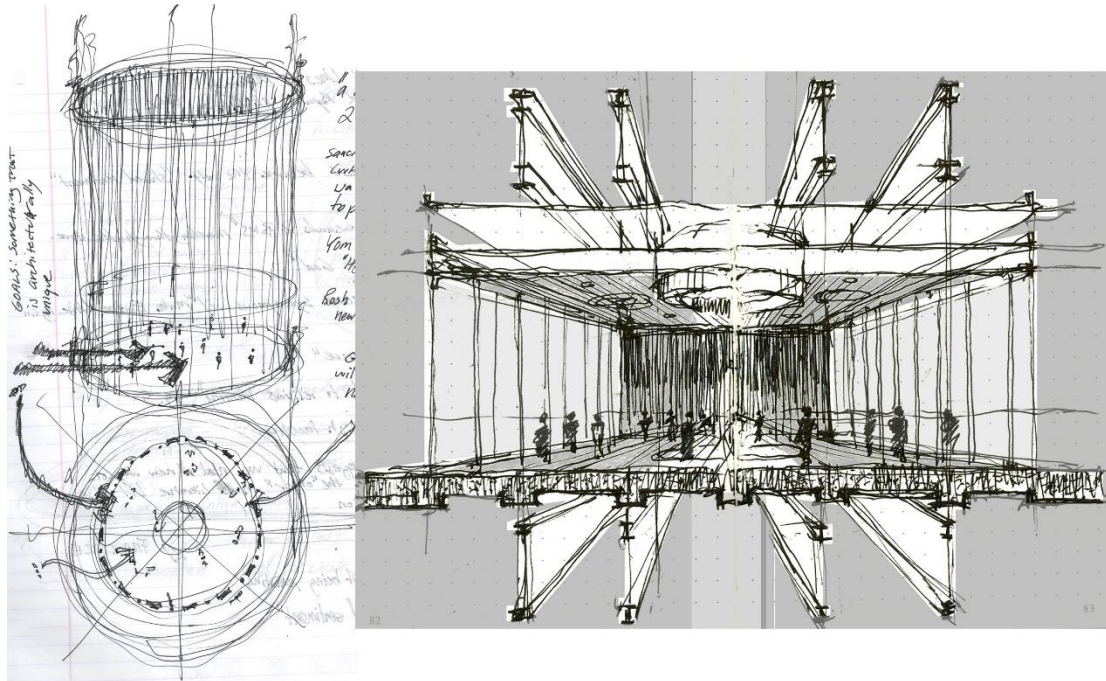


Figure 14: Conceptual sketches of Shroud and Floating

There is a notion of layering present in many religions. It manifests itself in layering of spaces, like the the journey to the holy of holies in the ancient Jerusalem Temple during Herod's time<sup>91</sup>, as well as shrouds that block the worshipers view of the Torah in modern times. There are secular spaces and thresholds between.

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<sup>91</sup> Sharon E. J. Gerstel, *Thresholds of the Sacred; Architectural, Art Historical, Liturgical, and Theological Perspective on Religious Screens, East and West* (Washington D.C. Dumbarton Oaks, 2006)

## Chapter 8: Site Considerations

Site considerations for this thesis began with an understanding of the topics discussed in Chapter 1, as well as the topics discussed in chapter 7. The chosen site is located in Philadelphia within Pennsylvania, which ranks 17<sup>th</sup>, in religious diversity out of the 50 states.<sup>92</sup> Pennsylvania is trailing behind previously considered states for this thesis. This is as compared to Maryland, which ranks 12<sup>th</sup> in diversity of religious practice, and New York which ranks 12<sup>th</sup>. With a few exceptions found in California and Hawaii, the majority of the diversely religious states exist on our rather liberal east coast. This is demonstrated by Figure 11. In order for there to be a critical mass of congregations of different faith practices, it was critical to choose a state in which religious diversity was prevealant enough for conversations to happen, but not trite. The goal is that Philadelphia will become a beacon and a case study for this type of development.

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<sup>92</sup> Cox and Jones. "America's Changing Religious Identity: Findings from the 2016 American Values Atlas"

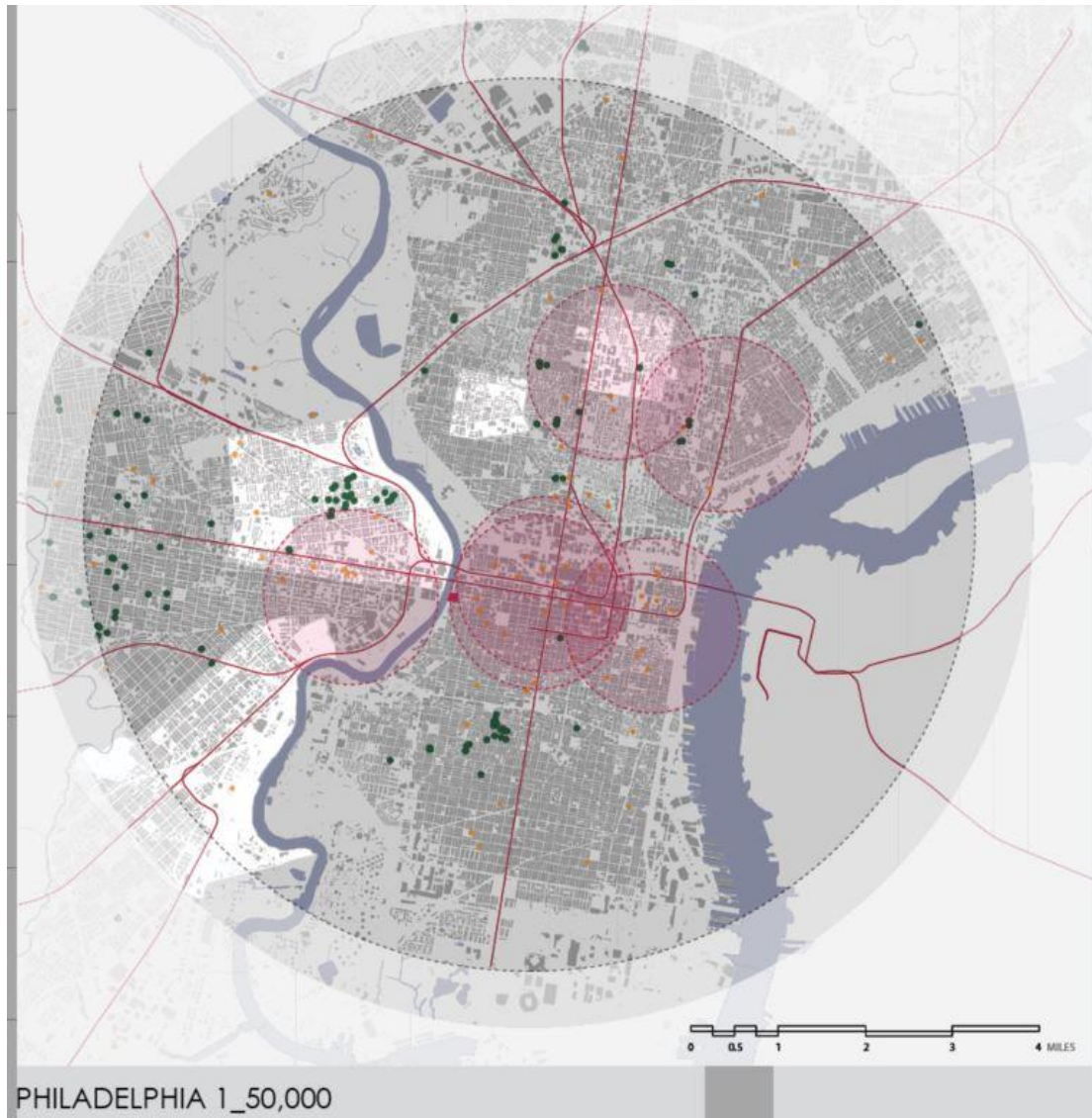
<b>Religious Diversity by State</b>		
State	Diversity (less .44 - .83 more diverse)	Rank
NY	0.827	1
NJ	0.81	2
CT	0.81	3
MA	0.81	4
CA	0.8	5
HI	0.783	6
NH	0.781	7
DE	0.778	8
VT	0.773	9
IL	0.773	10
RI	0.771	11
MD	0.77	12
NV	0.77	13
CO	0.768	14
AZ	0.768	15
NM	0.767	16
PA	0.759	17
FL	0.754	18
WI	0.752	19
WA	0.745	20
* data from the 2016 PRRI American Values Atlas		

*Figure 15: Religious Diversity by State (data source PRRI American Values Atlas, table source: author)*

With over 2,095 faith congregations, Philadelphia represents a modern manifestation of William Penn’s “Holy Experiment” of religious freedom. As demonstrated by figure 12, the site represents a knuckle of connectivity. In figure 12, pink orbs represent a 1 mile radius out from interfaith organization headquarters, affordable housing units in the pipeline are represented by green dots, and houses of worship are represented by orange dots. Figure 12 also demonstrates an analysis of income disparity as it is manifested spatially. In figure 12, the highlighted neighborhoods are neighborhoods that the city has designated as needing housing



investment. Two of the larger areas of intended investment are located west of the Schuylkill, along with some of the larger pockets of new affordable housing developments. This thesis will seek to site itself in a position to bridge the gap between income classes, while being in an appropriate position with relation to interfaith organizations and existing large faith congregations.



*Figure 16: Synthesis City Diagram of faith resources, affordable housing, and transportation access*

To further emphasize the income disparity and the barrier that the river, UPenn and Drexel create between center city and west Philadelphia, this thesis analyzed these items in graphic form. This is shown in in Figure 13.

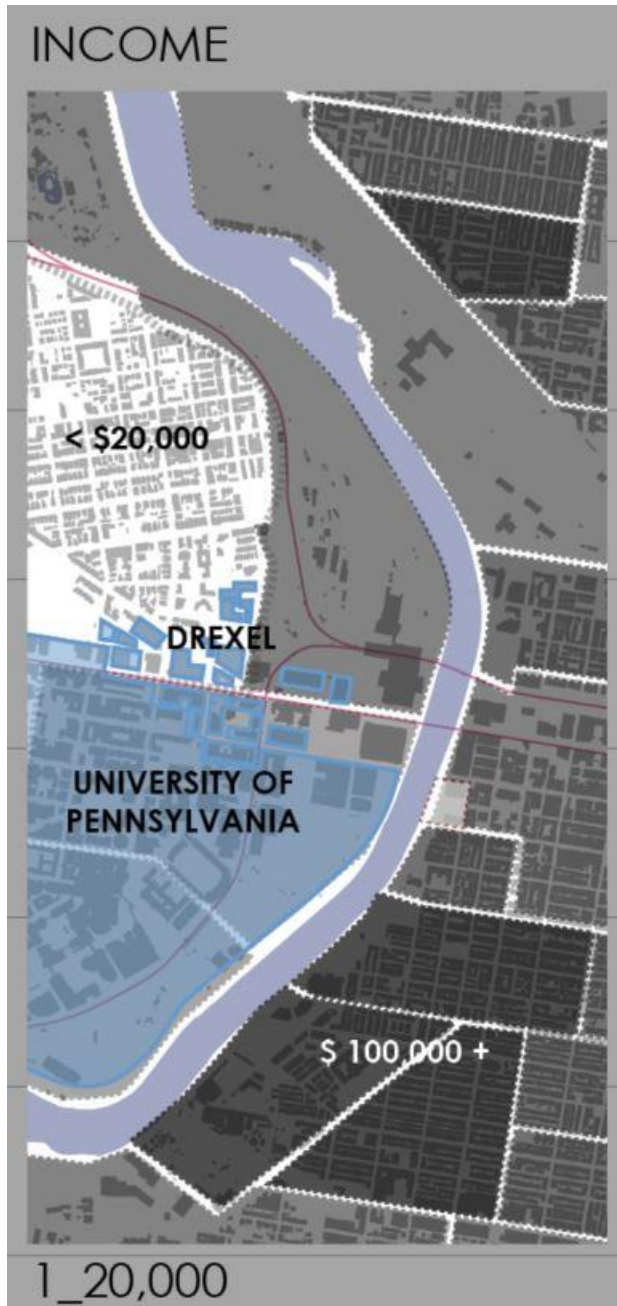


Figure 17: The 'Schuylkill' Divide: Diagram of Income disparity and institutions as dividers (source: author)



Shown in highlight is one of Philadelphia's poorest neighborhoods, Powelton Village, with median household incomes averaging below \$20,000 a year. This is in stark contrast to one of Philadelphia's wealthiest neighborhoods, Fitler Square, south east of the site, shown in darker shades of grey. Residents in this area make upwards of \$100,000 in average annual income, an \$80,000 average disjunction. So with such a wealth in faith congregations and interfaith organizations, why is there such a disjunction in comfort of life? Is there a way to promote peace and leverage the city's faith capital to heal its economic tears?

Figure 14 shows a physical manifestation or mapping of the three most commonly targeted faith practices. In the 2017, the FBI reported 938 anti-Semitic hate crimes, 173 Islamophobic crimes and 73 anti-Catholic crimes.<sup>93</sup> The goal of situating the program in the site selected is to engage all these faiths, interfaith organizations and income bands, providing space for dialogue and community service. For as much turmoil religion may seem to provide society, it is estimated that Philadelphia congregations deliver an average of 2.41 programs per congregation and serve an average of 102 people a month.<sup>94</sup> The same study estimates the "financial replacement value of all congregational social services in Philadelphia is \$246,901,440".<sup>95</sup>

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<sup>93</sup> FBI, "Hate Crimes Statistics, 2017"

<sup>94</sup> Cnaan, Ram A., Boddie, Stephanie C., "Philadelphia Census of Congregations and Their Involvement in Social Service Delivery" Penn IUR Publications. 6. (December 2001)

<sup>95</sup> Cnaan, Ram A., Boddie, Stephanie C., "Philadelphia Census of Congregations and Their Involvement in Social Service Delivery"

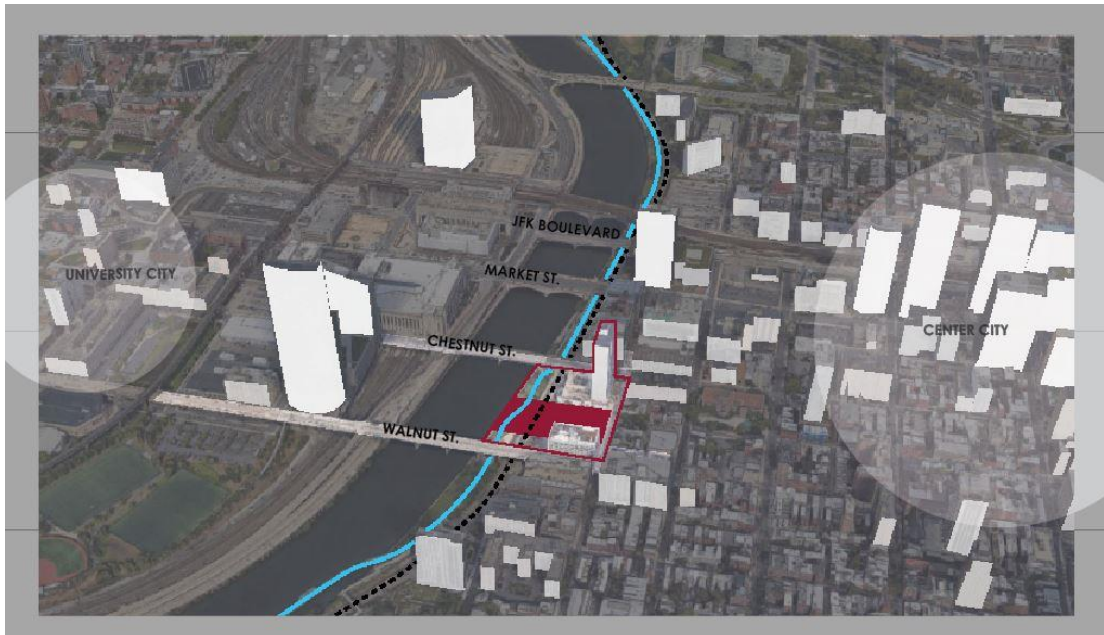
### Section 1: The Site selected

As represented in Figure 18, this thesis has chosen to test it's premise on a portion of land east of the Schuylkill River, and in-between bridges, the Chestnut Street and Walnut Street bridges. Building upon the topics discussed in the previous section, the site selected represents an opportunity to provide a beacon on this site.



Figure 18: Three Parcels selected for Site

## Section 2: Site Analysis



## Chapter 9: Program

The programmatic elements of this thesis will relate greatly to three typologies; community center, conference center, and house of worship.

### Section 1: Case Studies; Houses of Worship

It is important for the success of this thesis to have a general understanding of the programs multiple houses of worship. The study that follows reveals differences in what takes precedence in different faith based structures.

#### **Buddhanimit Temple / Skarn Chaiyawat + Rina Shindo + Witee Wisuthumporn**

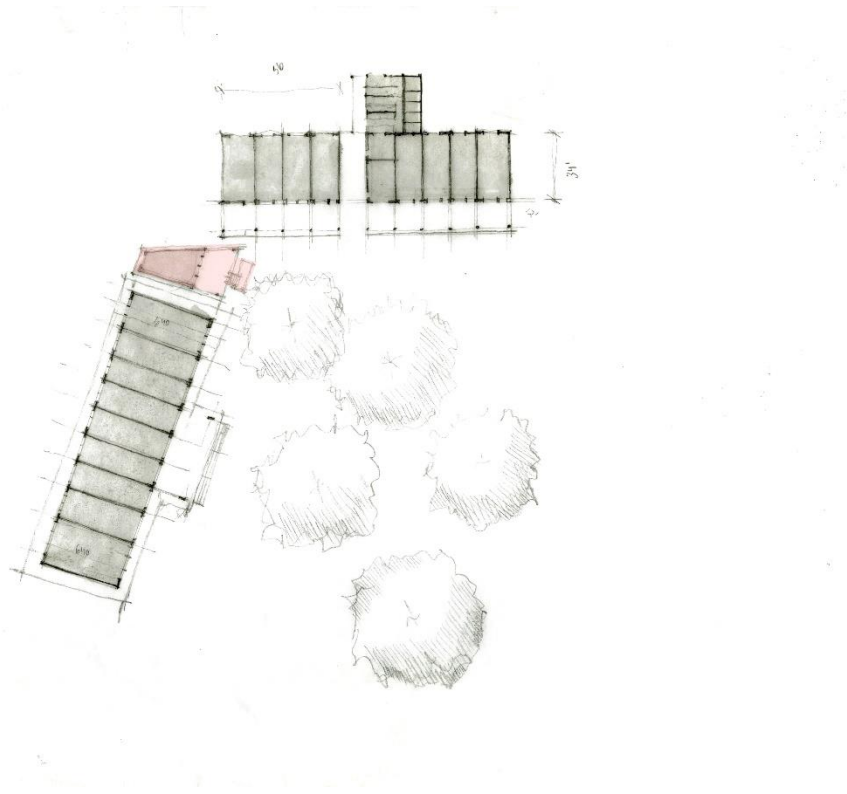


Figure 19: Analytic Plan drawing of Buddhanimit Temple in Thailand, building by Skarn Chaiyawat + Rina Shindo + Witee Wisuthumporn (sketch by author)

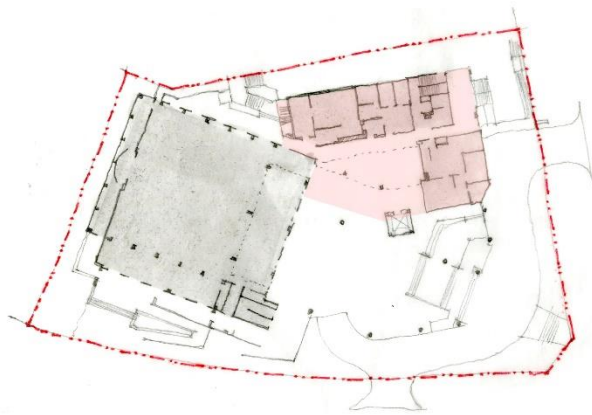
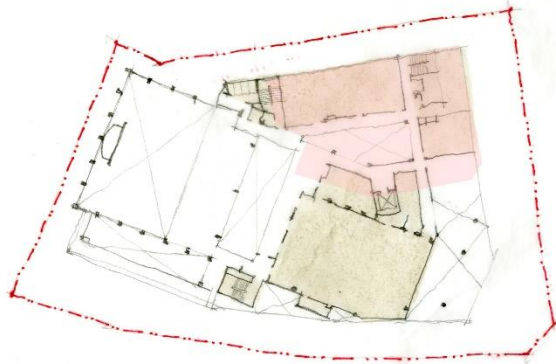
<b>Buddhanimit Temple</b>			
Library	240	1.8%	
Circulation / Plaza Space	2,976	21.8%	
Classrooms	3,840	28.1%	
Admin	640	4.7%	
Service	640	4.7%	
Washroom	1,024	7.5%	
Dormitory Space	4,284	31.4%	
Net Square Footage	13,644		
Site	147,456		
FAR	0.09		

Figure 20: Programmatic Elements Table; Buddhanimit Temple

Figures 18 and 19 demonstrate the Buddhist emphasis on learning and education. The majority of the program is dedicated to providing dormitory style living to “families who are unable to afford public education.”<sup>96</sup>

### **Al-Ansar Mosque in Singapore / ONG&ONG Pte Ltd**

<sup>96</sup> “Buddhanimit Temple / Skarn Chaiyawat + Rina Shindo + Witee Wisuthumporn” , ArchDaily



*Figure 21: Analytic Plan drawing of Al- Ansar Mosque in Singapore, building by ONG&ONG Pte Ltd (sketch by author)*



<b>Al-Ansar Mosque / ONG &amp; ONG Pte Ltd</b>			
Prayer Area	5,978	28.8%	
Administration	2,180	10.5%	
Classrooms	1,960	9.4%	
Multi-Purpose Room	2,146	10.3%	
Circulation	4,650	22.4%	
Lobby	2,662	12.8%	
Restroom	910	4.4%	
M & E	125	0.6%	
Lift Core	162	0.8%	
Net Square Footage	20,773		
Site	23,474		
FAR	0.88		

Figure 22: Programmatic Elements Table; Al-Ansar Mosque

Figures 20 and 21 represent a similar emphasis in Islam for learning, yet a larger need for a communal prayer space. There is a designated institutional wing as shown in the plan sketch in pink, but there is also a large prayer area that makes up 28.8% of the program where worshippers can pray in line on Fridays for the Jummah prayer. The architects were intent on creating a “large covered community plaza at the front of the site” to “create an open and inclusive atmosphere, which is inviting to worshippers and the community at large.”<sup>97</sup>

### **Synagogue and Community Center C.I.S. / JBA + Gabriel Bendersky + Richard von Molke**

<sup>97</sup> “Al-Ansar Mosque”, ONG&ONG Pte Ltd, <https://www.archdaily.com/641912/al-ansar-mosque-ong-and-ong-pte-ltd>

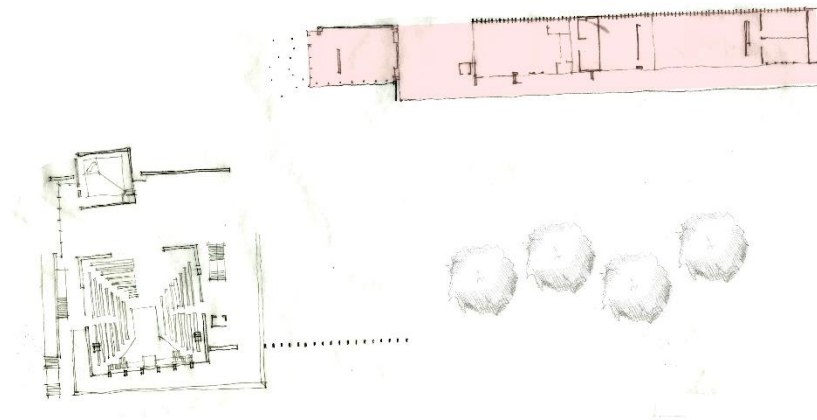


Figure 23: Analytic plan Drawing of Synagogue and Community Center C.I.S. in Chile, building by JBA + Gabriel Bendersky + Richard von Moltke (sketch by author)

Synagogue and Community Center C.I.S.			
Prayer Area	10,975	7.7%	
Classrooms	3,846	2.7%	
Cafeteria	2,336	1.6%	
Administration / Offices	3,188	2.2%	
Multi-Purpose Spaces	3,618	2.5%	
Interior Circ.	14,496	10.2%	
Exterior Circ.	5301.58	3.7%	
/ Plaza Space	21,177	14.9%	
Lobby	2,979	2.1%	
Banquet Hall	6,834	4.8%	
Restroom	3,168	2.2%	
Service / Storage / MEP	7,269	5.1%	
Parking	56,872	40.0%	
Net Square Footage	142,060		
Site	215,138		
FAR	0.66		

Figure 24: Programmatic Elements Table: Synagogue Community Center C.I.S

Figures 22 and 23 study a synagogue as a part of a very large complex. One very important element that gets lost in the analytical sketch and the program table is the way the plaza space functions to connect the worship massing and the school



massing. As the architects describe the forms create “an essential void: a critical space able to articulate and mediate approaches and perspectives.”<sup>98</sup> Interestingly, the largest programmatic element is a large amount of square footage dedicated to parking below the main plaza space. This complex must have required an elaborate excavation plan and construction period.

### **Wilde Lake Interfaith Center**

The Wilde Lake Interfaith Center, as mentioned in previous chapters has a program break down that will most likely be similar to this thesis’ final program break down. The Center has two large non-denominational and non-faith specific worship rooms that make up 43% of the program.

<b>Wilde Lake Interfaith Center</b>			
Worship Rooms	12,570	43.2%	
Multi Purpose Rooms	4,581	15.7%	
Library	610	2.1%	
Café	307	1.1%	
Interior Gathering	2,331	8.0%	
Interior Circulation	6,660	22.9%	
Restrooms	940	3.2%	
Service / MEP	1,114	3.8%	
Net Square Footage	29,113		
Site	294,849		
FAR	0.10		

*Figure 25: Programmatic Elements Table, Wilde Lake Interfaith Center*

### **Riverside Baptist and the Banks**

<sup>98</sup> “Synagogue and Community Center C.I.S. / JBA + Gabriel Bendersky + Richard von Molke”, Arch Daily, <https://www.archdaily.com/513801/sinagoga-y-centro-comunitario-c-i-s-jba-gabriel-bendersky-richard-von-moltke>

Another previously mentioned project, Riverside Baptist Church and the Banks represents an example of the mixed use development trend discussed in chapter 3.

Riverside Baptist and the Banks			
Typical Floors			
Residential Units SF	137,765	110211.9	72.0%
Studios	68,882		
1 Bedrooms	68,882		
Service and Circulation		27,553	18.0%
		137,765	
Retail	6204		4.1%
Retail Service	1673		1.1%
Leasing	1559		1.0%
Service	1453		0.9%
Loading	1488		1.0%
Lobby + Circulation	2806		1.8%
Mailroom	152		0.1%
Ground Floor	15,335		
Residential SF	153,100		
Ground Level	6260		
Kitchen	411		3.1%
Multi-Purpose	1974		14.8%
Lobby / Gathering	1693		12.7%
Office	457		3.4%
Conference Room	233		1.7%
Bathrooms	693		5.2%
Circulation	799		6.0%
Sanctuary	7062		53.0%
Church Total SF	13,322		
Parking	76,680		
		Res.	Church
		17,927	6260
Footprint	24,989	71.7%	25.1%
Site	36,274		
Total SF	166,422		
FAR	4.59		

Figure 26; Programmatic Elements Table, Riverside Baptist and the Banks

### Bagsværd Church

Bagsværd Church			
L. prayer space/sanctuary	2,260		20.9%
small chapel	339		3.1%
sacristy	473		4.4%
outdoor entry court	965		8.9%
coat room	152		1.4%
offices	559		5.2%
study rooms	918		8.5%
kitchen + kitchen service	1,280		11.8%
parish hall	1,280		11.8%
bathrooms	78		0.7%
indoor circulation	2,519		23.3%
Net Square Footage	10,823		
Site	45,000		
FAR	0.24		

Figure 27: Programmatic Elements Table, Bagsværd Church

### Section 2: Program for this Thesis

While analyzing the programming for an interfaith center, it is important to understand various houses of worship, as well as the dimensions of religion, and what types of spaces those dimensions lend themselves to. Programming for this thesis is represented in Appendix C and D.

## Chapter 10: Design

### Section 1: Design Process + Goals

The site introduced unique challenges and opportunities for the design of this thesis. One of the major challenges of the site was the competing context. Towards Center City, the site is surrounded by lower rise residential, and across the water the site parallels high rise developments.



Figure 28: Site Photos: Looking back towards the city, source: author



Figure 29: Site Photos: Looking out across the water, source: author

The existing conditions of the site provided the opportunity for the design to re-connect Chestnut Street with Walnut Street. The massing was arranged in order to best connect the various uses on the site and connect Walnut Street bridge with the Chestnut street bridge.

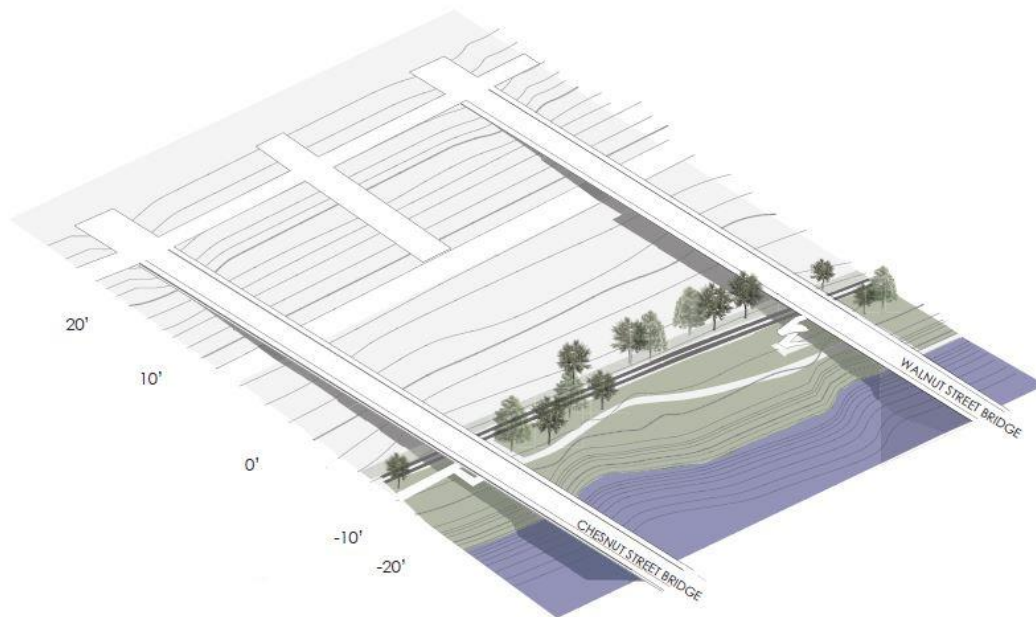


Figure 30: Site Axon Describing the Topography and Bridge Condition, source: author

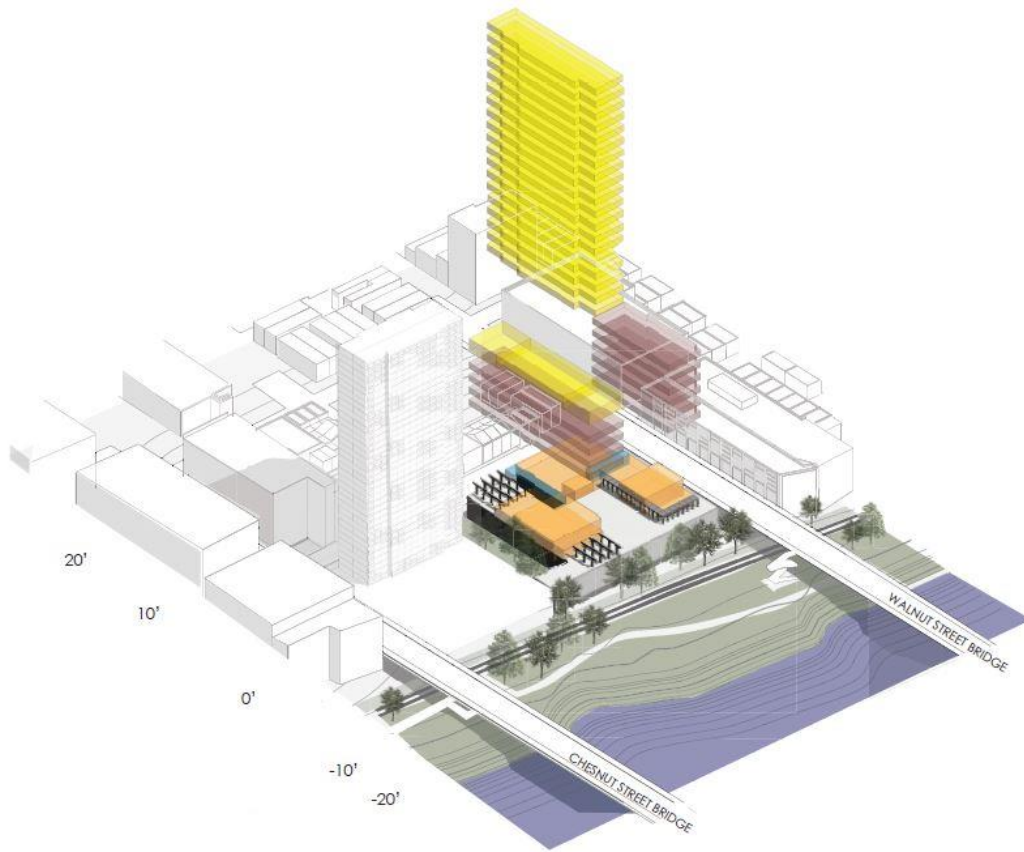


Figure 31: Final massing iteration: residential, office, and interfaith center source: author

The design process for this thesis began with wrestling with the programmatic needs.

Prior to the start of design, there were worship spaces included in the program.

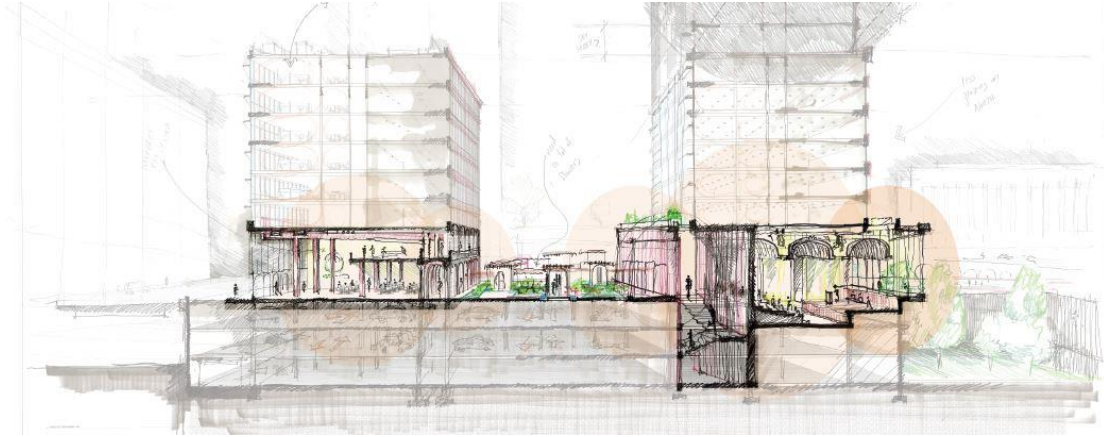
A choice was made early on to include more collective public functions as opposed to private collective functions. This choice was made with respect to the desire to be inviting to people of all walks of life, without having an implied liturgy associated with a worship hall. An implied liturgy would be too much of a barrier to entry for people un-familiar with organized religion.

It was a challenge to understand how the real estate development goals would match up with the architectural goals of the thesis. The main programmatic elements that the Interfaith Center on the bridge level of the design integrate includes the following; auditorium, library, conference room , program directors offices, a reception center on South 24<sup>th</sup> street, a small café, workstations, two meeting rooms, a prep kitchen, a program / event space, a reception center on Walnut Street, and a northern patio. What this allows for are places in which the community could gather, share faith ideas with each other, and share meals together. The program/event space was outfitted with a large industrial prep kitchen so that groups could prep meals.



Figure 32: Interfaith Center at bridge level final plan, source: author





*Figure 33: Process drawing demonstrating the sectional relationship of the interfaith center to the office and housing functions above, source:author*



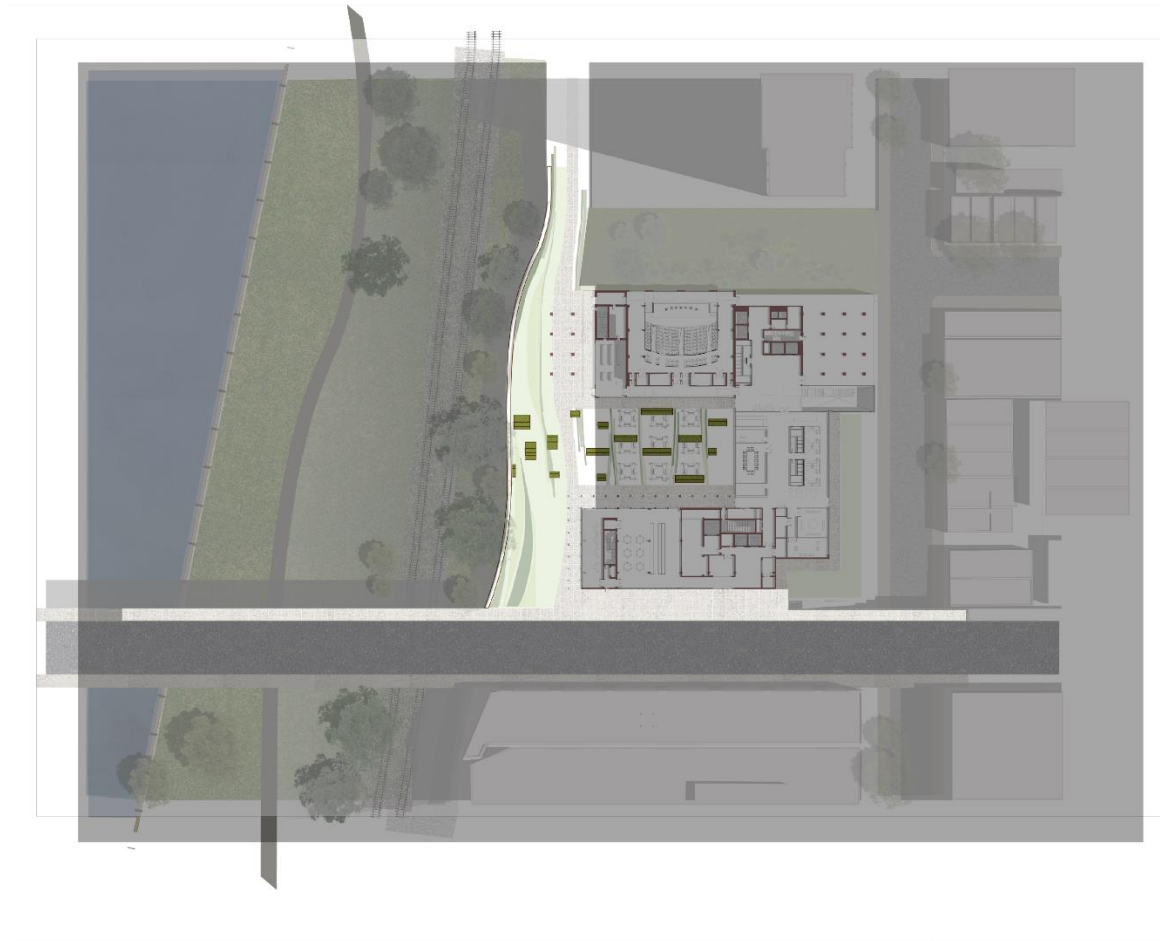
*Figure 34: finished section perspective demonstrating the relationship between the interfaith center and the office and residential functions*



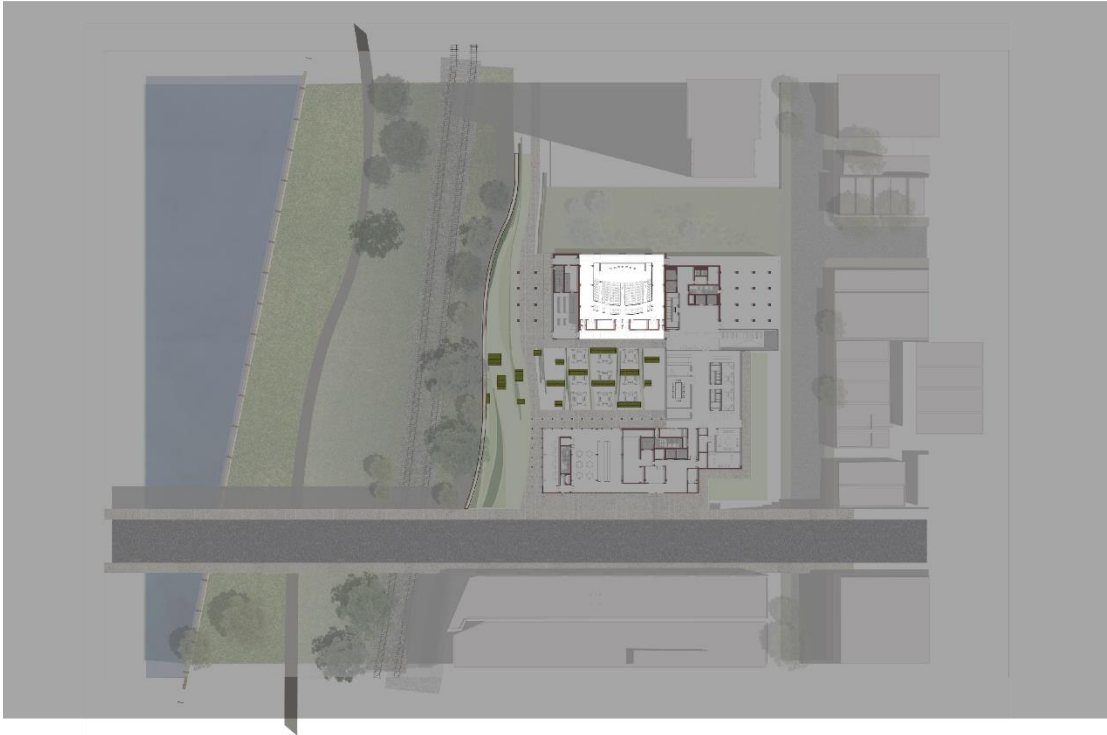
## Section 2: Design Outcomes

The final design achieved the following design goals:

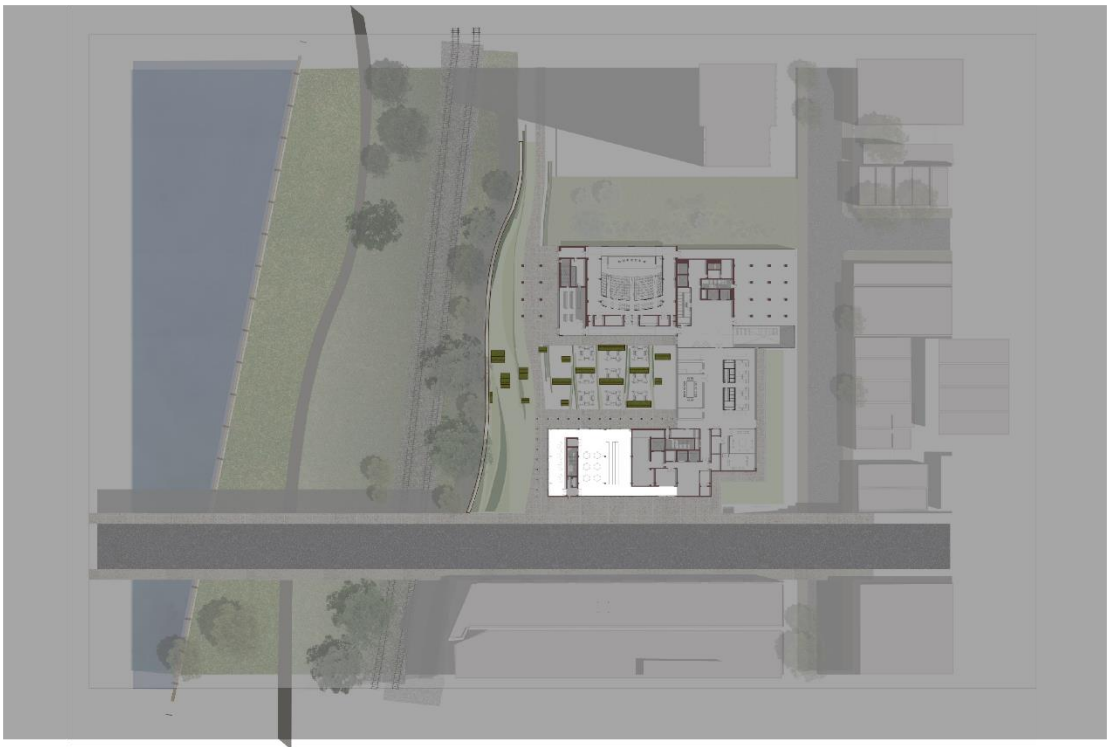
1. Engage and enhance the waterfront
2. Provide spaces for important conversations and community gatherings
3. Create a relaxing and spiritual place for all city dwellers.



*Figure 35: Plan diagram demonstrating the engagement and enhancement of the waterfront, source: author*



*Figure 36: Plan diagram highlighting the auditorium space, source: author*



*Figure 37: Plan diagram highlighting the program / event space, source: author*



*Figure 38: plan diagram highlighting the central meditative prayer garden space, source: author*

The courtyard scheme of the programmatic elements on the bridge level, are organized around a central meditative prayer garden. The new established bridge level allows for a variety of great spaces to engage the public. The final design resulted in a central meditative prayer garden that houses nine modules of similar prayer pavilions. The sinuous garden path and raised planter beds collide with one another in plan to create an intriguing experience. The prayer pavilion elements were designed in such a way that simple geometry and natural elements inspire visitors to

reflect and pray.



*Figure 39: View looking into the meditative prayer garden at dawn, source: author*



*Figure 40: View from within meditative prayer garden, source:author*





Figure 41: View looking into the meditative prayer garden, source: author



Figure 42: Completed Boards, source: author

The interior spaces were designed in order to achieve natural lighting through skylights when ever possible, and careful articulation of the ceiling plan encourages



light – play. The auditorium has skylights on the northern end as well as the southern end.

The building was oriented with a large southern exposure, with service and auxiliary functions oriented to the north in order to mitigate heat loss in the winter.



Figure 43: Interior perspective within the auditorium, source:author

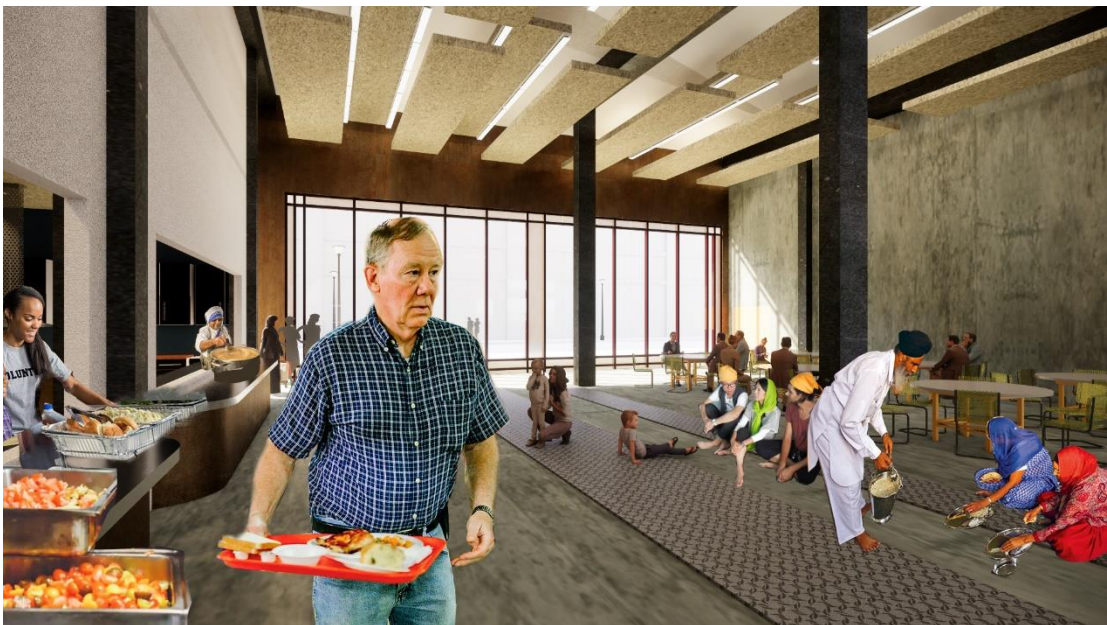


Figure 44: interior perspective within the program space, source: author

### *Section 3: Findings*

Upon presentation and defense of this thesis, a very interesting conversation about interfaith architecture came up. The battle between the ideas of collective prayer versus personal prayer can manifest themselves in the architecture we create, as well as the thought behind such. This thesis proposed a series of prayer pavilions in the garden that represented a connection to nature, and natural daylighting as sources of universal spirituality. This is a hard goal to achieve, universal spirituality, as it can be defined many ways. Common themes to explore further in this area of study would be the inherent spirituality of light, material meanings and the question of what program elements would inspire dialogue the most successfully.

## Appendices

Appendix A ; Golden Rule Across faith practices , source: author

Appendix B: A Mixed Use Development Trend in the Washington D.C. Metropolitan Area., source : author

Appendix C: Program for this Thesis – Tabulation + Graphic Representation, source : author

Appendix D: Ritual of Place Study / Individual, source: author

Appendix E: Ritual of Place Study / Communal , source: author




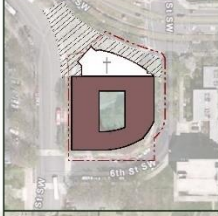
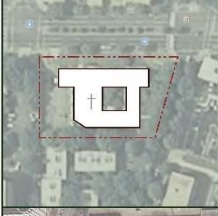
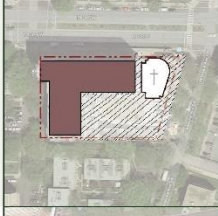


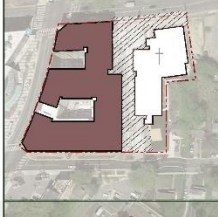



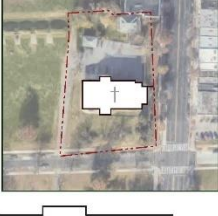
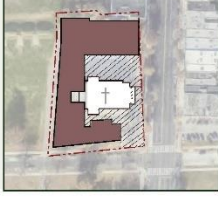

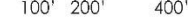


## Appendix A:

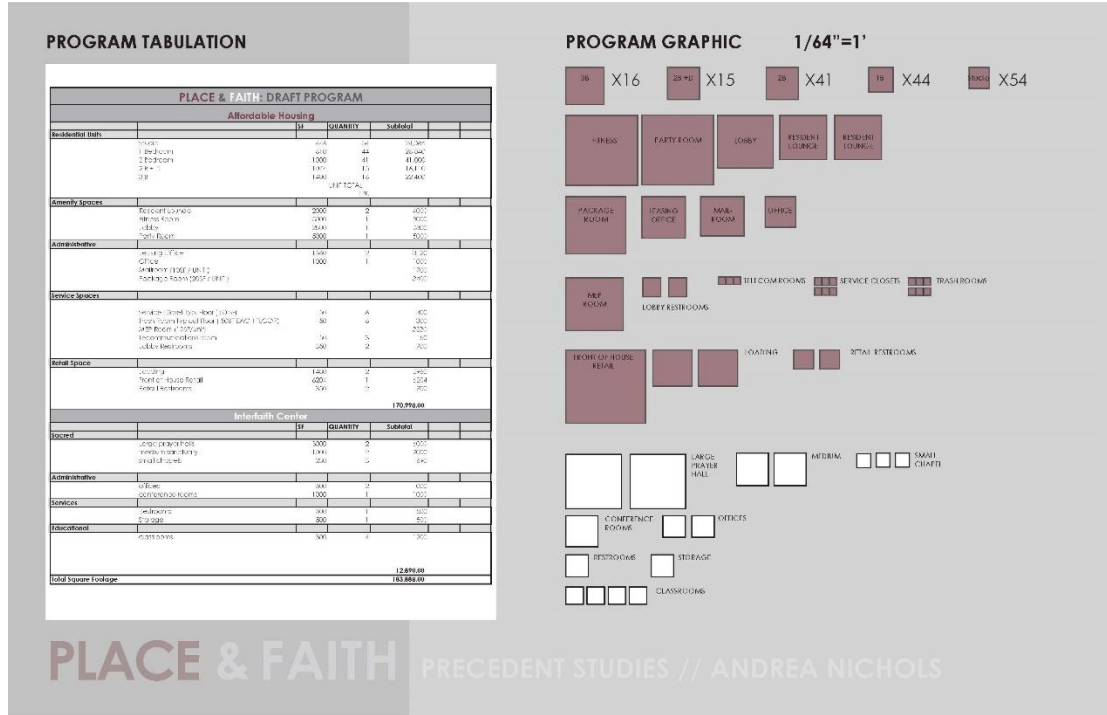
Religion	Golden Rule of Reciprocity	Text
Hinduism	This is the sum of duty: do not do to others what would cause you pain if done to you	Mahabharata 5:1517
Buddhism	Treat not others in ways that you yourself would find hurtful	Udana-Varga 5.18
Confucianism	One word which sums up the basis of all good conduct... loving kindness. Do not do to others what you do not want done to yourself	Confucius Analects, 15.23
Taoism	Regard your neighbour's gain as your own gain, and your neighbours loss as your own loss	Tai Shang Kan Ying P'ien, 213-218
Sikhism	I am a stranger to no one; and no one is a stranger to me. Indeed, I am a friend to all	Guru Granth Sahib, pg. 1299
Christianity	In everything, do to others as you would have them do to you; for this is the law and the prophets	Jesus, Matthew, 7:12
Unitarianism	We affirm and promote respect for the interdependent web of all existence of which we are a part	Unitarian principle
Native Spirituality	We are as much alive as we keep the earth alive	Chief Dan George
Zoroastrianism	Do not do unto others whatever is injurious to yourself	Shayast-na-Shayast, 13.29
Jainism	One should treat all creatures in the world as one would like to be treated	Mahavira, Sutrakritanga
Judaism	What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary	Hillel, Talmud, Shabbat
Islam	Not one of you truly believes until you wish for others what you wish for yourself	The Prophet Muhammad, Hadith
Baha'i Faith	Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself	Baha'u'lla, Gleanings

Information Source: Scarboro Missions Table Compilation: Author

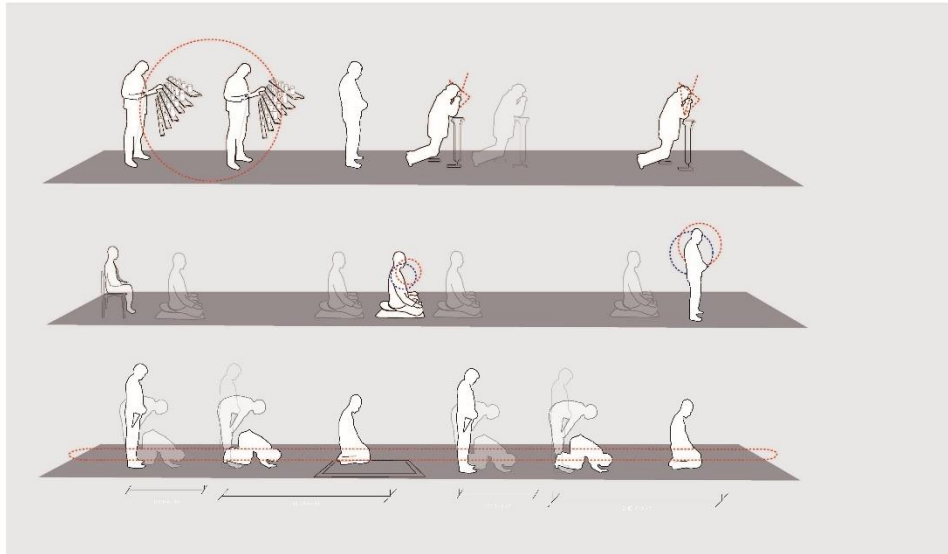
## Appendix B:

	ORIGINAL BUILDINGS	REDEVELOPMENT		
RIVERSIDE BAPTIST			MR	RIVERSIDE BAPTIST & THE BANKS
ST. AUGUSTINE'S EPISCOPAL CHURCH			MR	ST. AUGUSTINE'S & 525 WATER
ST. MATTHEWS				ST. MATTHEW'S & VALO APARTMENTS
FIRST BAPTIST CHURCH OF SILVER SPRING			MR	FIRST BAPTIST CHURCH OF SILVER SPRING & CENTRAL
CHURCH OF THE RESURRECTION				CHURCH OF THE RESURRECTION + THE SPIRE
EMORY UNITED METHODIST				EMORY UNITED METHODIST + RESIDENCES AT BEACON CENTER
				

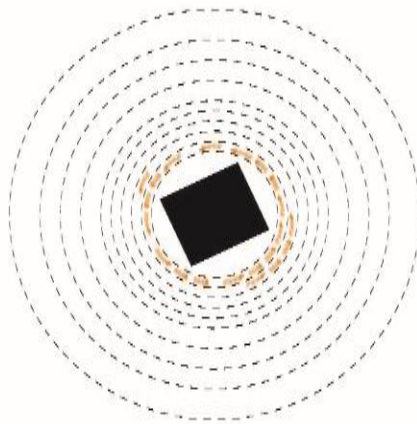
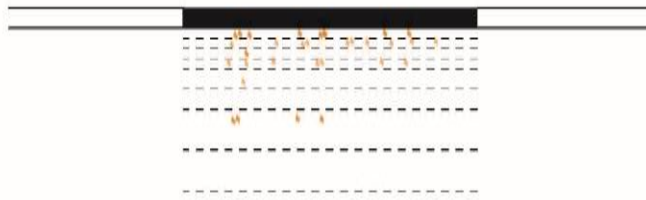
## Appendix C:



## Appendix D:



## Appendix E:



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