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The Mall Reincarnate: Putting Faith in a Failed Mall

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SMALL FRINCARNATE

PUTTING FAITH IN A FAILED MALL

Barbara Burke

Primary Advisor: Larry Bowne

Secondary Advisor: Sinéad MacNamara

October 30, 2012

Syracuse University School of Architecture

DRIVE-IN

Neponset

CHURCH

SERVICE

HERE

TODAY

AT 9 AM

SERMON BY

REV HAROLD W MELVIN

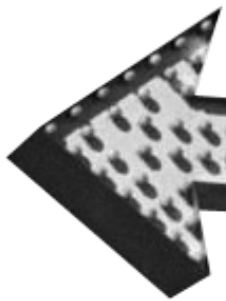


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ABSTRACT:

There are two crises in this country, one infrastructural, one social. The former is the death of the enclosed mall. In the last 6 years, not a single enclosed mall has opened in the United States.¹ Its demise can be traced to big-box monopolies, the popularity of online shopping, and a 1950s design that has been outpaced by 2010s economics. At a local scale, malls are losing business because of demographic shifts, poverty, unemployment, safety concerns, and proximity to other, newer malls. The situation is so severe that experts have estimated the average mall life at less than 10 years.² The recent profusion of “ghost malls” is negatively affecting the market value, image, and social life of the communities where they are present. Most cities, post-recession, don’t have funds available to subsidize or demolish empty malls.³

The latter of these issues is the lack of religious pluralism in a country that, as the melting pot of the world, should possess the opportunity for more of an open understanding when it comes to differences among its citizens. Pluralism goes beyond tolerance and coexistence; it requires comprehension. Granted, examination of religions outside one’s own belief system is a topic of debate. Although some exclusivists contend that in investigating spiritual alternatives one is instinctively questioning one’s own faith, I believe that religious knowledge may be sought for ulterior means, preeminently to simply gain an understanding and respect, something that is encouraged theoretically but not in today’s physical religious landscape.

I propose that there is a symbiotic way of addressing the aforementioned issues. Using the architecture of a discontinued shopping mall to agglomerate religious houses of worship will establish the opportunity for an environment that promotes religious pluralism, while repurposing infrastructural scar tissue. While seemingly disparate, the mall and the house of worship afford similar opportunities. First, they bring together like-minded people, fostering a sense of community. Second, they are both quasi-public facilities (privately-owned but publicly accessible). They are targeted to a specific demographic and require behavioral conduct. Both are designed to promote an atmosphere conducive to their activity, and both involve repetitive ritual. When viewed through this lens, the shopping mall and the house of worship perform similarly as community hubs for gathering and exchange.

1. Stephanie Clifford, “How About Gardening or Golfing at the Mall?” *The New York Times*, February 5, 2012, accessed September 11, 2012, http://www.nytimes.com/2012/02/06/business/making-over-the-mall-in-rough-economic-times.html?_r=1&ref=business.

2. Margaret Crawford, “Suburban Life and Public Space,” in *Sprawl & Public Space: Redressing the Mall*, ed. David J. Smiley & Mark Robbins (New York: Princeton Architectural Press, 2002), 29.

3. Clifford, “How About Gardening.”

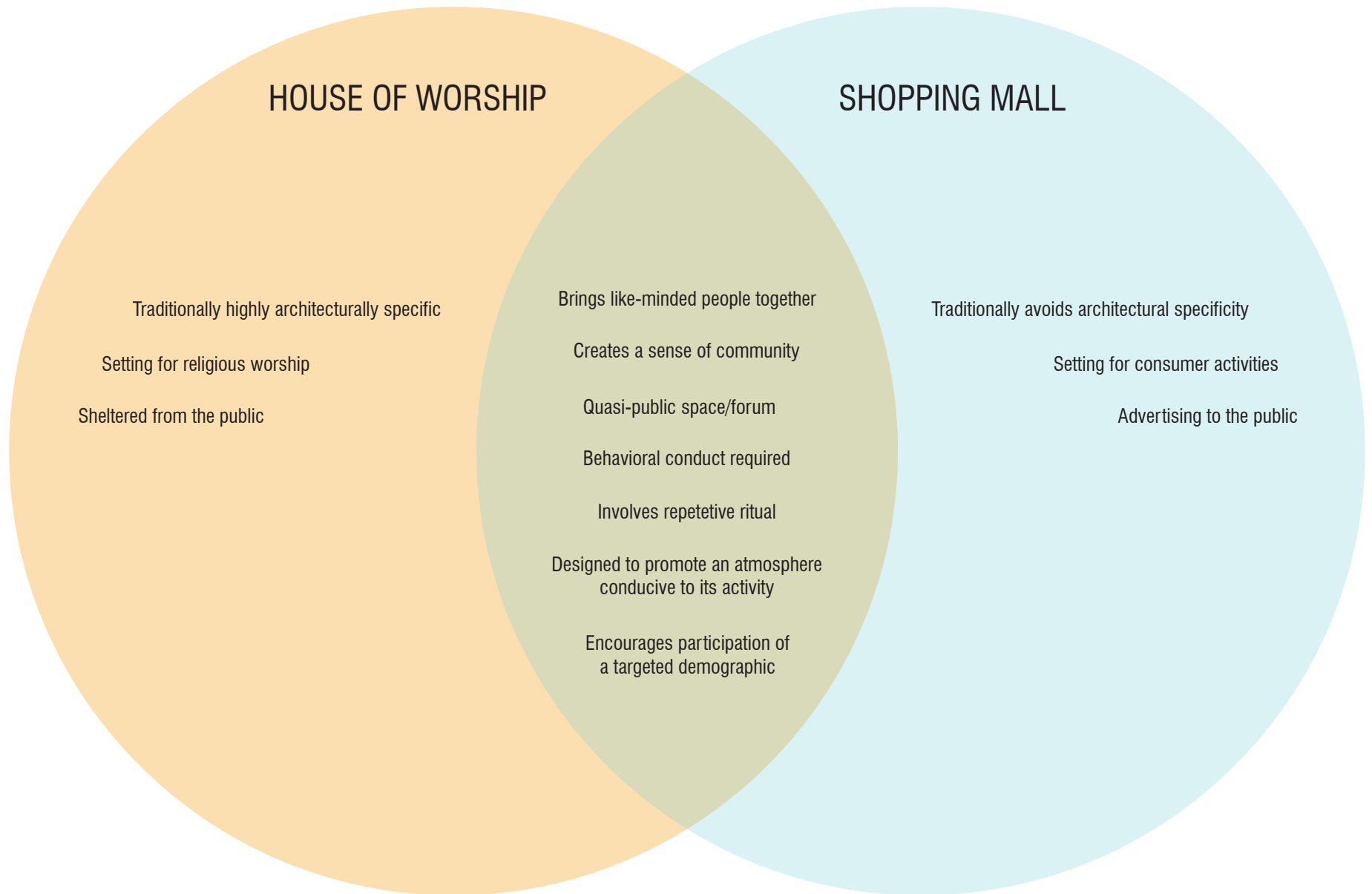


Image by Author

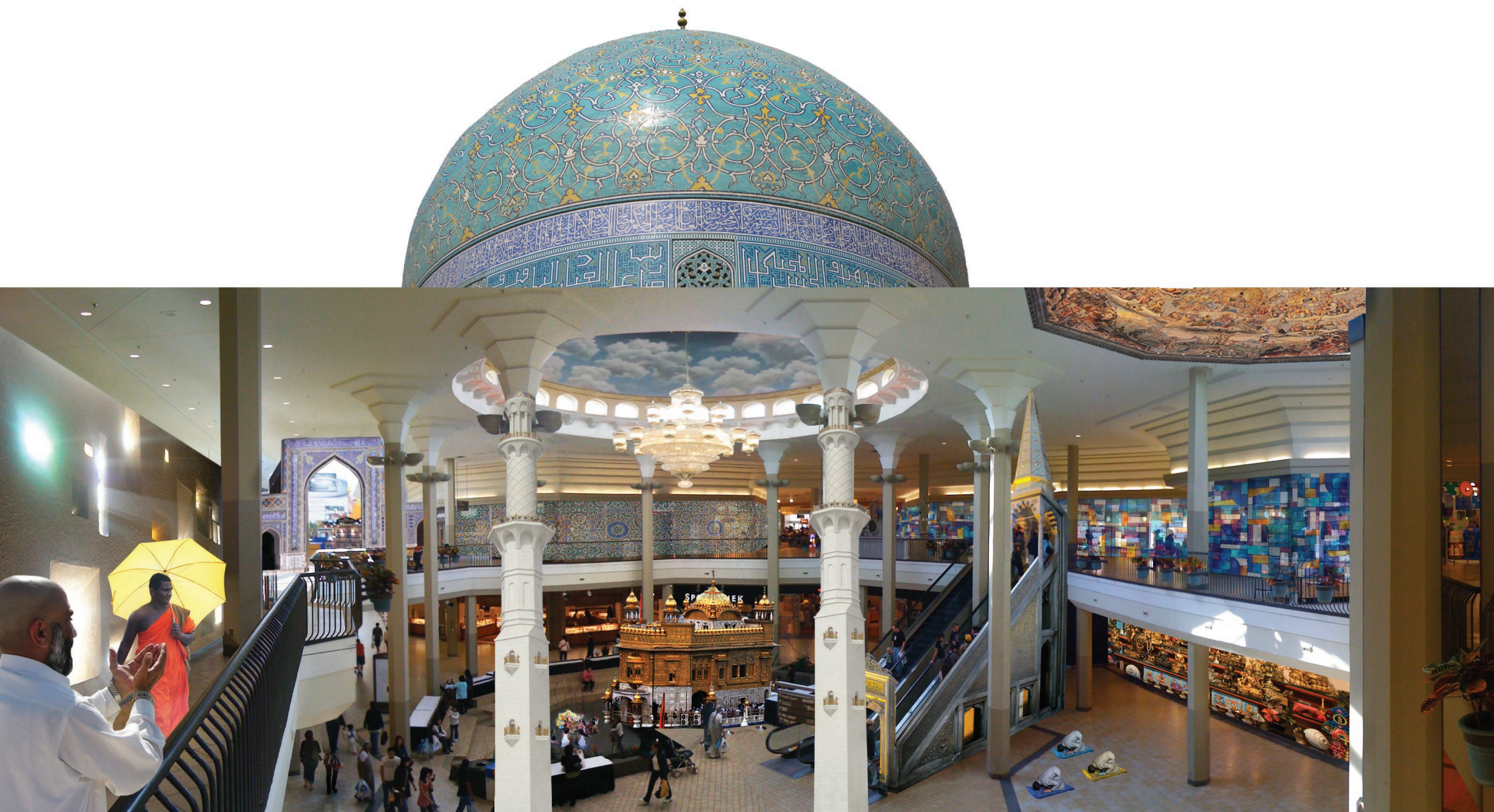




Image by Author

Flushing, in Queens, New York has a history of religious groundbreaking. It was the site of the Flushing Remonstrance, which granted religious freedom in 1663 (roughly 130 years before the First Amendment to the Constitution) making it the first place in this country to have such a right. One of the facilitators of this motion was John Bowne, who accommodated Quaker meetings in his house before it became legal. While in exile for his “crimes,” he petitioned the Dutch West India Company, who granted the request.⁴ The area around modern Bowne Street in Flushing is home to a multiplicity of religious houses of worship, including Sikh gurdwaras, Korean churches, and Buddhist temples. The influx of East Asian immigrants over the last 10-20 years makes this region one of the most ethnically and religiously diverse in the country.⁵ While some devout exclusivists may consider the repurposing of a consumer haven for religious practice sacrilege, many of the religious spaces in and around New York City are what Matilde Cassani calls “profane,” not originally built with religious intentions.⁶ For these reasons, I see Flushing as a valid site for the next step towards religious pluralism.

To continue my investigation, I would like to combine taxonomies of religious and consumer architecture. By reducing common typologies of each to their essential elements, then matching-up and superimposing these conditions, I hope to yield new spatial permutations that inform potential repurposing strategies. In abstracted plan and section, I will compare characteristics such as daylighting, egress, program dispersal, and circulation. While extrapolating these readings, I hope to develop a method of representation that itself embodies the character of the project, similar to how Steven Holl’s watercolors and Peter Zumthor’s graphite drawings present a clear stylistic congruity with the actual built work.

4. William Pencak, *Historical Dictionary of Colonial America*, (Plymouth: Scarecrow Press, Inc., 2011), 81.

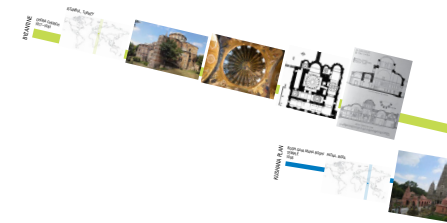
5. Diana L. Eck, *A New Religious America: How a “Christian Country” Has Become the World’s Most Religiously Diverse Nation*, (New York: HarperCollins, 2001).

6. Matilde Cassani, “Sacred Spaces in Profane Buildings” *Urban Omnibus*, November 2, 2011, accessed October 11, 2012, <http://urbanomnibus.net/2011/11/sacred-spaces-in-profane-buildings/>.

Next, through analysis of the site's demographics, programmatic decisions may be tailored to the present cultural and religious majorities. These religions will be researched in-depth to understand their rituals, beliefs, and worship preferences. Not all practices by religious groups are strictly pious, and those secular, ancillary programs will be strategically included as well. I hope to take advantage of ethnic ritual, such as the enjoyment of food, to bring people, religious or otherwise, to the site every day of the week. By studying the psychology of retail, I can begin to associate behavioral patterns with common mall features, allowing them to be altered and re-programmed appropriately. An objective spatial understanding of the current condition, paired with the consumer's cultural expectations of the space and the pious devotee's spatial expectations of worship, will manifest an entirely new, yet informed, system.

Lastly, I would like to explore the experiential qualities of sacred space. I desire to maintain the sanctity of religious ritual, while manifesting sensory components of that ritual beyond the sacred capsule. In other words, I'd like to find ways to express interior occurrences with externalized sensations. In this way, those who wish to be immersed in religious ritual may do so without intrusions or distractions from outside, and those in communal spaces won't have to participate unwillingly in full immersion of the neighboring religious activity. There will, however, be clues as to what is occurring within; enticements, invitations, or curiosities.

Matilde Cassani believes that "The growth of urban societies has shifted the traditional ways in which religious places fit into the physical vocabulary of cities."⁷ Contemporary religious structures are malleable. They can and do take many forms. But they have yet to coexist under one roof. By reusing an abandoned form of recent antiquity, one can eliminate a depressing eyesore while promoting a new paradigm of accessible religion in a structure originally intended for social condensation. "Most [philosophers] maintain that the exclusivist has at least the right to assess her beliefs in the face of religious diversity."⁸ This is an architecture that promotes this right.



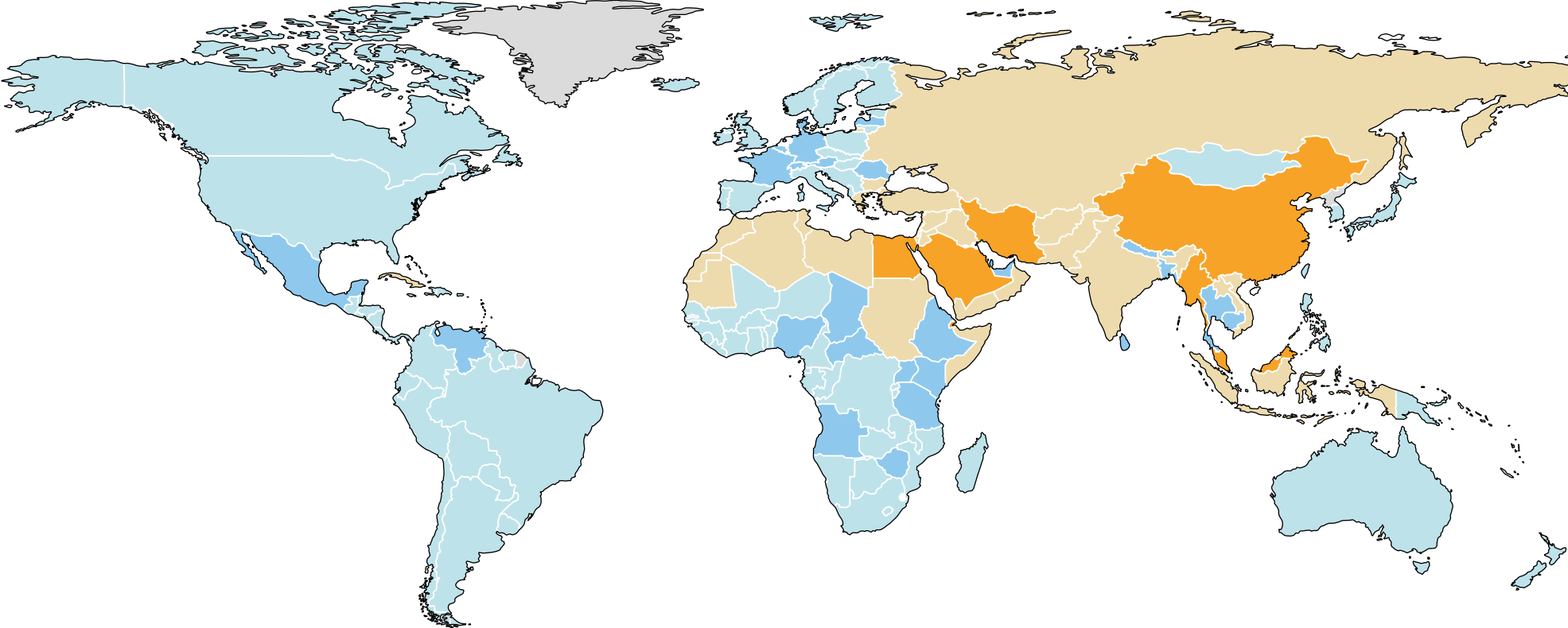
7. Cassani, "Sacred Spaces in Profane Buildings."

8. David Basinger, "Religious Diversity (Pluralism)," The Stanford Encyclopedia of Philosophy, <http://plato.stanford.edu/archives/spr2012/entries/religious-pluralism/>.

Timeline of religious architecture
(Image by Author)



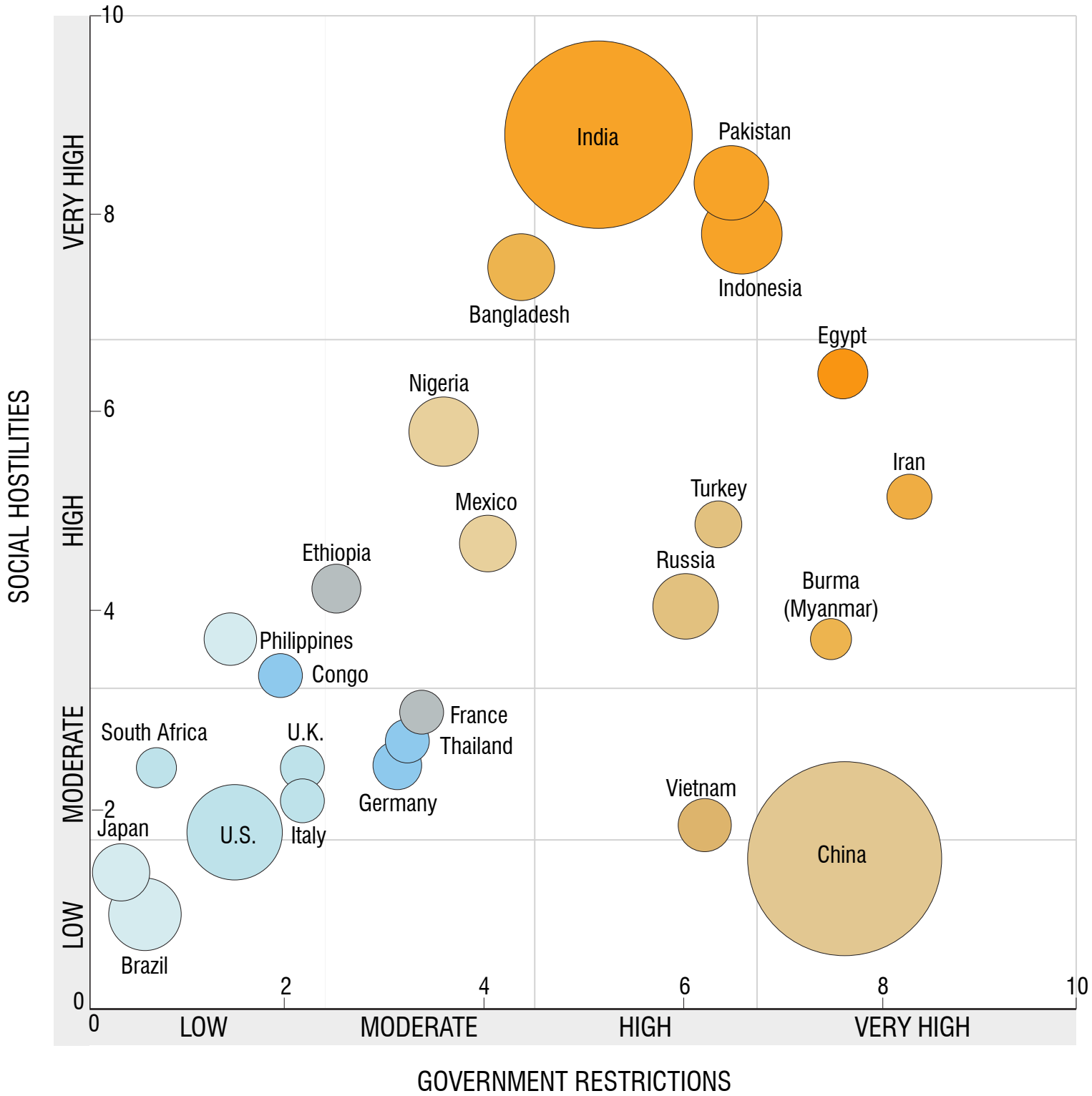
GOVERNMENT RESTRICTIONS ON RELIGION



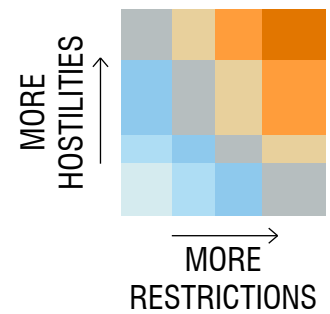
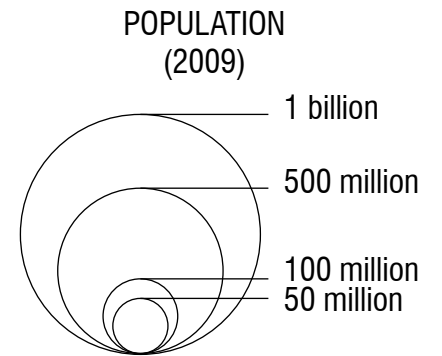
LEVELS OF GOVERNMENT RESTRICTIONS ON RELIGION



Pew Forum on Religion & Public Life | Global Restrictions on Religion, December 2009
Reproduced by author



LOW = bottom 60%
 MODERATE = next highest 20%
 HIGH = next highest 15%
 VERY HIGH = top 5%



EVOLUTION OF THE “MAINSTREAM”

1920

Nineteenth Amendment is ratified and all women in the United States are granted suffrage.

1939-1945

Millions of Jews are relocated and killed by the Nazi regime during the Holocaust.

1948

The U.S. permitted 205,000 foreign persons fleeing persecution to enter the U.S. over 2 years.

1947

British India is divided along religious lines into the Islamic country of Pakistan and the secular nation of India (with a Hindu majority).

1955-1968

American Civil Rights Movement

1961

John F. Kennedy becomes the first Catholic president.

1962-1965

The Second Vatican Council revised its dated practices for modernity and showed support of human rights, democracy, and freedom of religion.

2002

Baha'i is the second most geographically spread religion in the world and has about 5 million followers worldwide. Baha'i asserts that all religions are one, all people are equal before God, and the time is coming when society's oneness will be recognized.

1975

Family of Faith Ministries began printing the "Christian Yellow Pages," a directory of Christian businesses.

2012

Gay marriage and recreational marijuana use legalized in some states.

2004

Mel Gibson's *The Passion of the Christ*, grossed over \$551 million in its first 9 weeks.

1993

The European Council agreed to criteria requiring religious freedom in all countries of the European Union.



A HISTORY OF INTERRELATION

Islam Mosque/Bazaar

“[The bazaar] spreads inside the city, extends its branches, each of which forms a separate neighborhood, and usually leads to the main mosque of the city, Masjid Jameh (Friday Mosque). Most of the social communications and public activities of the city take place along the bazaar and its branches.”⁹

In Isfahan, the old Bazaar led to the Friday Mosque. The newer Naghsh-e-Jahan Square connected to Shah Mosque, and eventually replaced the old bazaar as “the main city center for gatherings, **shopping, and participating in Friday prayer.**”¹⁰

“...many of the social and **religious ceremonies were conducted in the main Bazaar** and neighborhood bazaars.”¹¹

The Arasta Bazaar “was built by Sultan Ahmet **to provide revenues for his mosque...**”¹²

“Also based on the Quran and the Hadith (recommendations of Mohammad and other religious leaders) there were many detailed regulations for trade in bazaars. For example, there are not any limitations for non-Muslims in Islamic bazaars. What is important is the consideration of justice and fairness in every business.”¹³

9. “Comparative Sustainability of Bazaar in Iranian Traditional Cities: Case Studies in Isfahan and Tabriz,” *International Journal on Technical and Physical Problems of Engineering* (2011): 18, accessed October 30, 2012.

10. Mohammad Gharipour, “Bazaar of Isfahan,” *Iran Chamber Society* (2003): 3, accessed October 30, 2012.

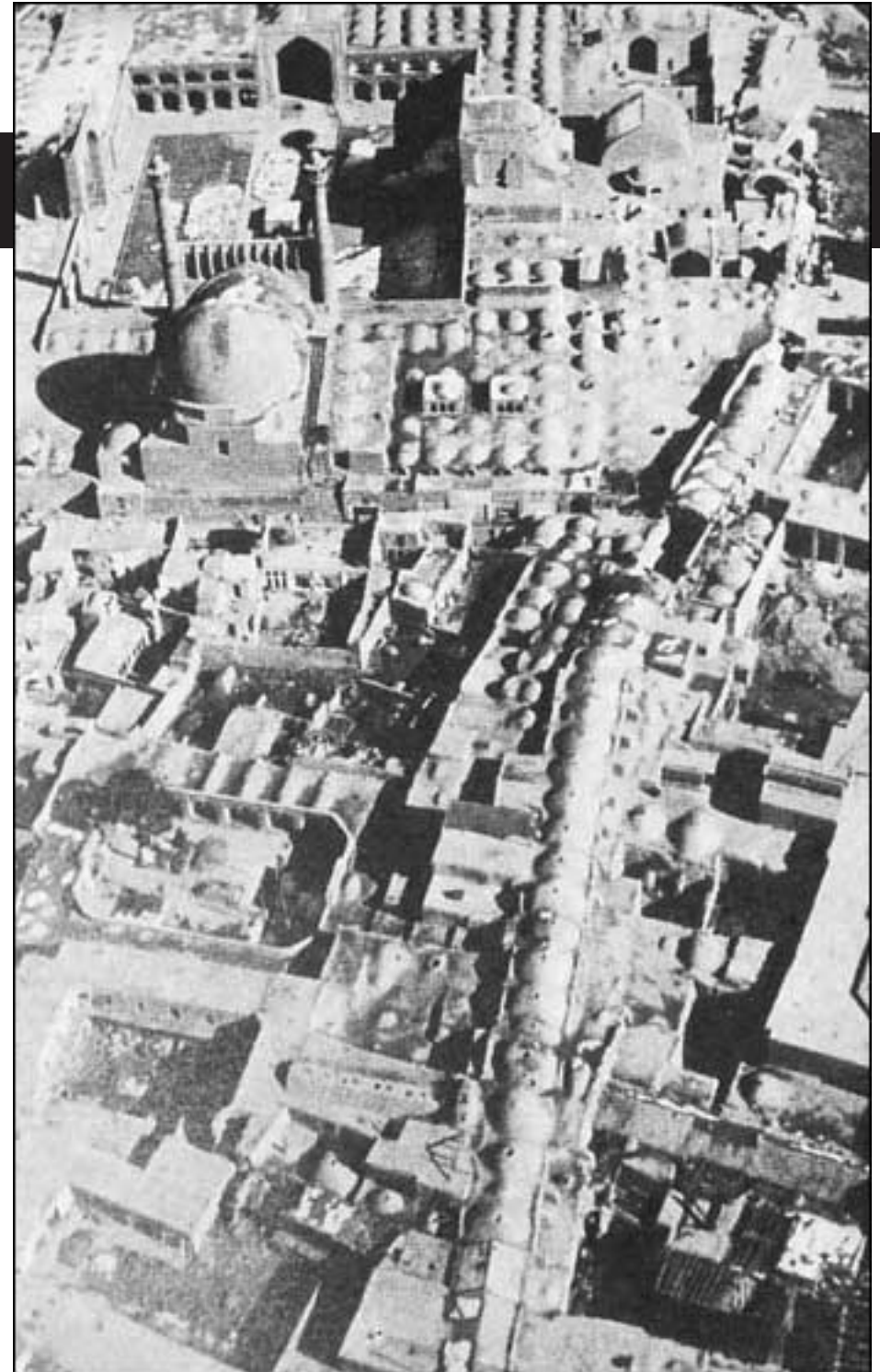
11. Gharipour, “Bazaar of Isfahan,” 2.

12. Dana Facaros and Michael Pauls, *Turkey* (Guilford, Connecticut: The Globe Pequot Press, 1986), 111.

13. Gharipour, “Bazaar of Isfahan,” 1.

Old Bazaar of Isfahan, beginning at Friday Mosque

Mohammad Gharipour, “Bazaar of Isfahan,” *Iran Chamber Society* (2003): 2, accessed October 30, 2012.



Christianity *Basilica*

“Basilica, a term denoting (1) in civil architecture a court of law, or **merchants’ exchange**, and (2) in ecclesiastical architecture, **a church of similar form and arrangement.**”¹⁴

“Constantine’s recognition of the Church was entirely economic; the emperor recognized the Church as a legal entity capable of owning real estate. This had great implications for the Church. From this point on, the Church was no longer obliged to celebrate liturgy in hiding or in private homes. Owning real estate meant that the Church could now build churches on a scale like that of the synagogues and temples...”¹⁵

“On establishment of Christianity as the imperial religion, these vast halls furnished exactly what was wanted for the religious assemblies of the Christian community. **The basilica was, in fact, a ready-made church,** singularly adapted for its new purpose.”¹⁶

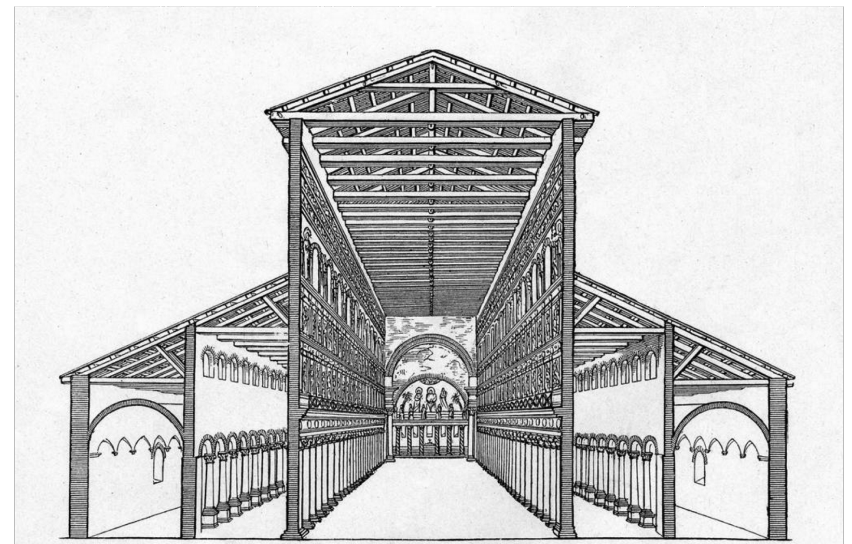
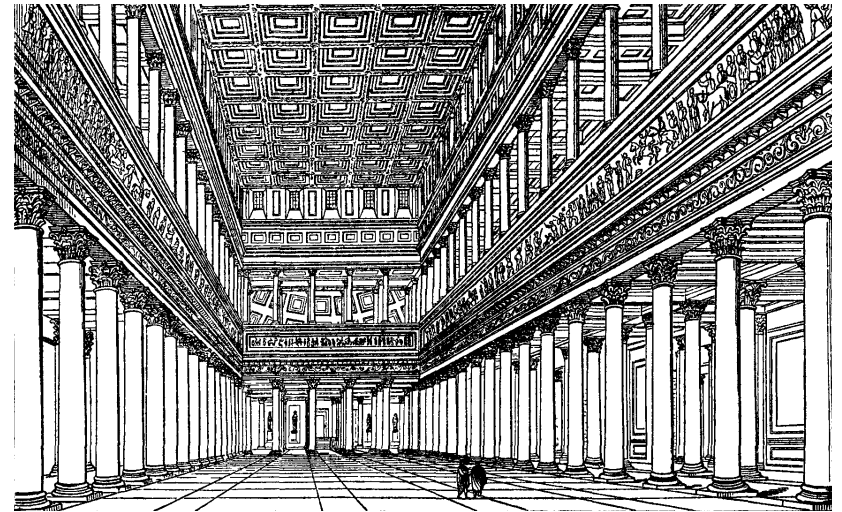
“The words of Ausonius to the Emperor Gratian, in which he speaks of ‘the basilicas once full of business, but now of prayers for the emperor’s preservation,’ are a testimony to the general conversion of these civil basilicas into Christian churches.”¹⁷

14. *The New Werner Twentieth Century Edition of the Encyclopaedia Britannica*, vol. 3, s.v. “Basilica.” Akron: The Werner Company, 1907.

15. Nicholas Capaldi, *Business And Religion: A Clash of Civilizations?* (Salem, MA: M & M Scrivener Press, 2005), 194.

16. *The New Werner Twentieth Century Edition of the Encyclopaedia Britannica*, vol. 3, s.v. “Basilica.” Akron: The Werner Company, 1907.

17. *The New Werner Twentieth Century Edition of the Encyclopaedia Britannica*, vol. 3, s.v. “Basilica.” Akron: The Werner Company, 1907.



Basilica Ulpia (top) and the old St. Peter’s Basilica (bottom), Rome.

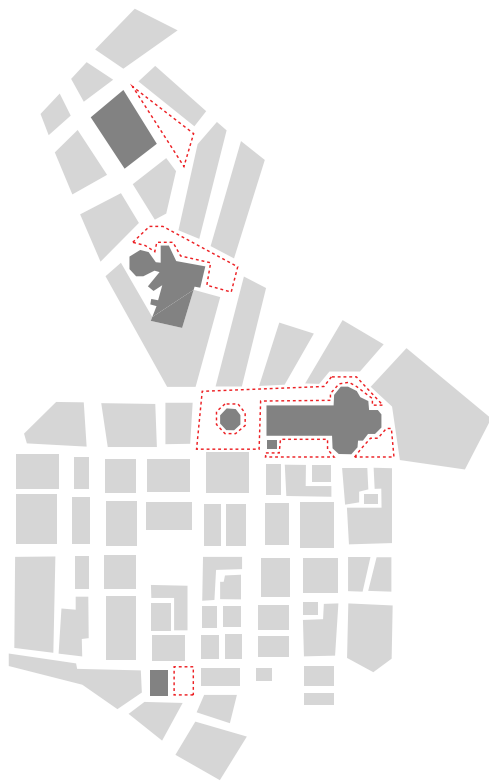
The New Werner Twentieth Century Edition of the Encyclopaedia Britannica, vol. 3, s.v. “Basilica.” Akron: The Werner Company, 1907.

URBAN^{CO}development

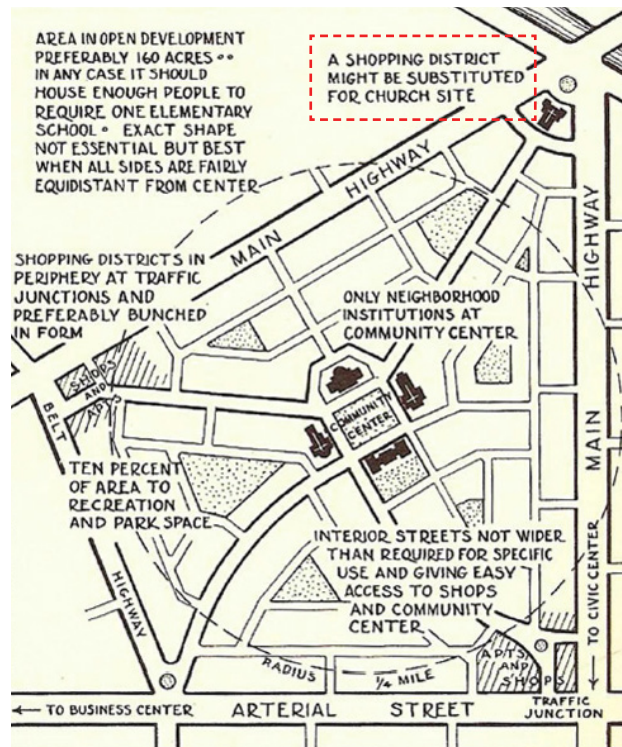
1400s-1600s

1920s

1920s



Urban development in Florence, Italy
Two churches and two markets in Florence, all carving piazzas. These piazzas were/are used for commercial activities, among other activities.



The American Garden City: Clarence Perry's "neighborhood unit"

"A shopping district might be substituted for church site."

<http://www.spur.org/publications/library/article/grand-reductions-10-diagrams-changed-city-planning>



Welwyn Garden City, planned by Sir Ebenezer Howard

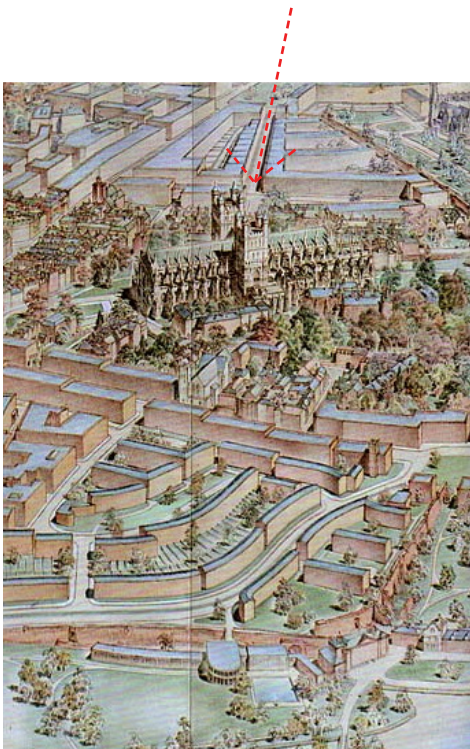
Both "stores" and "Church Road" define "Town Square."

<http://cashewnut.me.uk/WGCbooks/web-WGC-early-maps.php>

1940s

1950s-2000

2010s



Thomas Sharp's design for the re-building of Exeter

Princesshay, the main shopping street, was designed to perspectively frame the cathedral, purely for aesthetic reasons.

<http://www.exetermemories.co.uk/em/1940s.php>



Daytona Beach Drive-In Christian Church

The space of the service is a parking lot.

<http://www.flickr.com/photos/28495936@N03/7692406934/>



Pop-Up Transparent Church, Frank Los, Netherlands &

Boxpark, a pop-up shipping-container mall in Shoreditch, London

Flexibility and interchangeability.

<http://inhabitat.com/inflatable-transparent-church-travels-around-the-netherlands-pops-up-on-demand/transparent-pop-up-church-5/>
<http://www.contagiousmagazine.com/2011/12/boxpark.php>

Restrictions on Shop Hours

Reproduced from *Harvard Design School Guide to Shopping*, edited by author.

- Explicitly prohibits retail on Sundays
- Restricted retail on Sundays
- Sundays are treated the same as weekdays

Country	Law	Year	Target	Restriction
Austria	Ladenschlussgasetz	1959	Retail hours	Stores may open on Monday to Saturday, 6:30 am - 6:30 pm. Sunday hours are prohibited.
Belgium		1960	Most commercial sectors	Retail premises are required to close one day per week. Exceptions are made for “those with tourist traffic.” Suspension of regulations “can also be granted by local administrations up to a maximum of fifteen times a year at the request of traders or an association of traders.”
	Labor Act	1973	Most commercial sectors	General retailers must close by 8pm “except on Fridays and on working days preceding legal holidays, when [the closing hour] is 9pm.” Stores must remain closed from the designated closing hour until 5 am. Exceptions and suspensions are similar to the law of 1960.
Denmark		1994	Shop hours	Stores may open on Monday to Friday, 6 am - 8 pm. Stores may open on Saturdays, 6 am - 2 pm. Sunday hours are prohibited. Stores may open for ten hours per week outside of these designated hours.
Finland		1889	Shop hours	No restrictions on store hours during the week. Sunday hours are prohibited for food retailing.
		1919	Shop hours	Shops may open Monday to Saturday, 8 am - 6 pm. On Sundays, only dairies may open for two hours.
		1946	Shop hours	Sunday opening of dairies is prohibited.
		1966	Shop hours	Bill proposes relaxing restrictions, but is eventually defeated.
		1969	Shop hours	Shop hours extended by two hours. Sundays are still prohibited.
		1990 1994	Shop hours Shop hours	Shops in sparsely populated areas are completely deregularized. The following changes allowed shops to open on: Monday to Friday, 7 am - 8 pm. Saturdays, 7 am - 6 pm. Sundays in December and on six other Sundays per year.

Country	Law	Year	Target	Restriction
Finland (cont.)		1996	Shop hours	Bill proposes extending opening hours by one hour on weekdays and three hours on Saturdays, but is eventually defeated.
		1997	Shop hours	Weekday hours are extended by one hour. Shops may open on Sundays for nine hours during the summer months, in December, and on five other Sundays designated by the Ministry of Industry and Trade.
			Shop hours	Shop hours are designated as follows: Stores may be open on Monday to Friday, 8 am - 8 pm. Stores may be open on Saturday, 8 am - 6 pm. Sunday hours are authorized for the five Sundays before Christmas. Sunday shopping in rural areas is authorized to protect small shops from the competition of larger stores.
France		1906		Store hours during the week are not restricted, although by custom many shops close by 7 pm. Sunday hours are prohibited.
		1994	Tourist trade	Shops in designated tourist areas may open on Sundays.
Germany	Ladenschlussgasetz	1956 & 1996	Retail hours	Stores may open on Monday to Friday, 6 am - 8 pm. On Thursdays, shops may close at 8:30 pm. Stores are prohibited from opening on Sundays and public holidays. Exceptions to Sunday prohibition are bakeries and stores selling tourist items.
	Baunutzungsverordnung	post-1985	Sundays and public holidays	Stores are prohibited from opening on Sundays and public holidays.

Country	Law	Year	Target	Restriction
Italy		post-1987	Sundays and general hours	<p>“According to regional guidelines, municipalities set shop opening and closing hours which can be differentiated for different store types.”</p> <p>Sunday trading is generally not allowed; only newsagents, booksellers, record music shops, antiques and art dealers and furniture shops may be open on Sunday.</p> <p>All shops have to close for a half day during the week; the day is decided by the relevant municipality and is differentiated by store type.</p> <p>Shops must open no later than 9 am and close no later than 8 pm (9 pm in the summer time). Retailers can choose their hours within these limits.</p> <p>Store hours may be extended by one hour, but closing time must not be later than 9 pm.</p>
Luxembourg		1952	Retail hours	<p>From Monday to Friday, shops must close at 7 pm.</p> <p>On Saturdays, shops must close at 8 pm.</p> <p>On Sundays, shops must close at 1 pm.</p>
Netherlands	Law on Shop-Opening Times		Retail hours	<p>Store opening hours limited to fifty-two hours per week</p> <p>Stores may not open after 6 pm.</p> <p>Sunday hours are prohibited.</p>
	Law on Shop-Opening Times	1992	Retail hours	<p>Stores may be open for three more hours every week, for a total of fifty-five hours per week.</p>
	Law on Shop-Opening Times	1996	Retail hours	<p>Closing time changed to 10 pm.</p> <p>Shops may open for no more than twelve Sundays per year.</p>
Norway			Regulation by regional authorities	<p>Trading hours are to be set by regional authorities. In general:</p> <p>Grocery stores may open at 9 am and must close between 5 and 9 pm.</p> <p>On Thursdays, most businesses close by 7 pm.</p> <p>Food stores must close on Sunday.</p> <p>Convenience stores and petrol stations may remain open unrestricted.</p>
Portugal		1983	Retail hours	<p>Shops may open from 6 am to 12 midnight every day.</p>

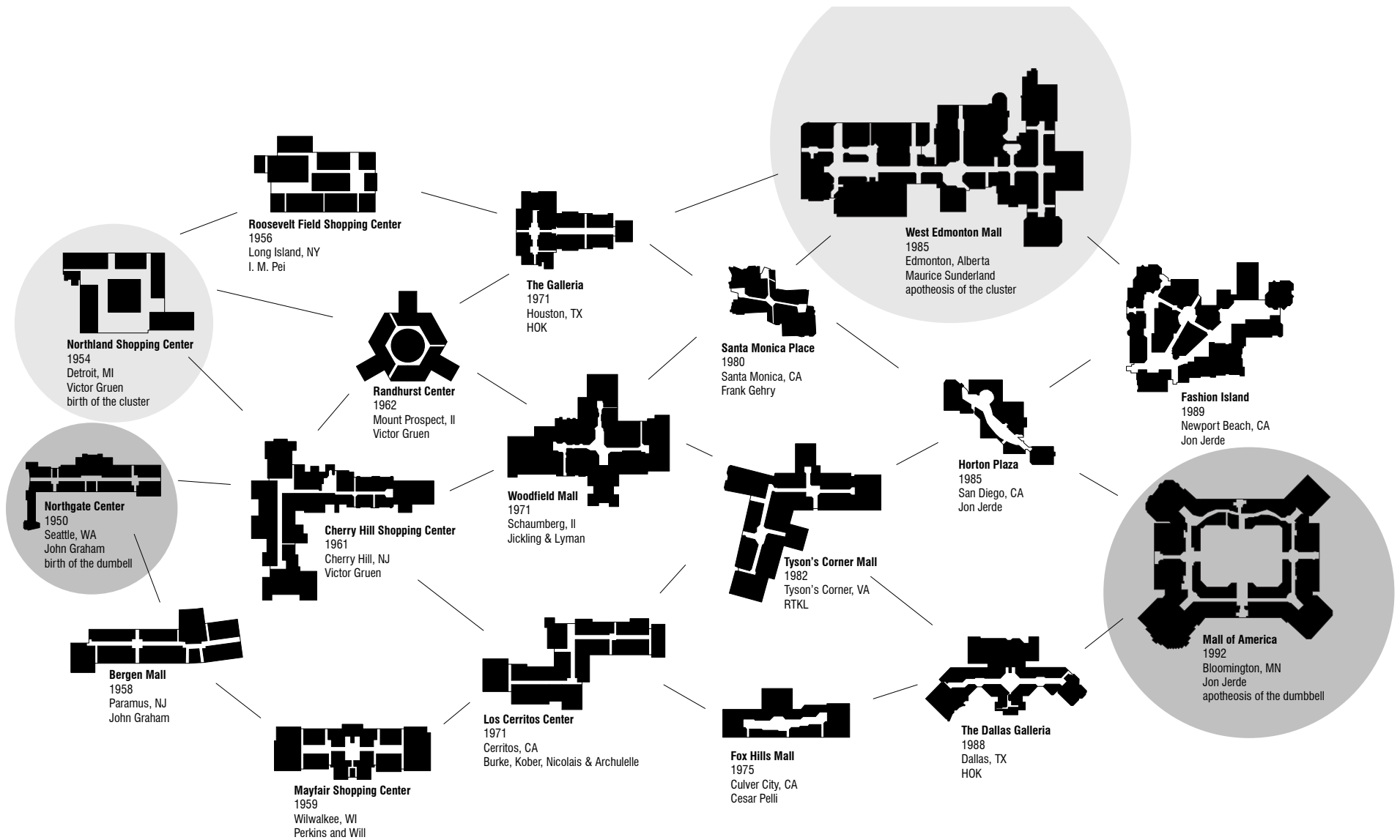
Country	Law	Year	Target	Restriction
Spain	Boyer Law	1985	Regulation by regional authorities	Regional authorities “shall regulate opening and closing hours.” In general: “There shall be a minimum of seventy-two shop opening hours per week.” “There shall be a minimum of eight public holiday openings a year.”
	Ley de Comercio	1996	Restriction of hours	The “minumum of eight public holiday openings a year” for shop hours is revoked. Sunday hours are prohibited. Although law is applicable nationwide, each of the seventeen regional governments may adapt the law to local preferences.
Sweden				Large to midsize food stores and department stores must close by 8 pm. Small food stores must close by 6 pm. On one day per week, usually Thursday, these shops may close by 8 pm. Convenience stores must close between 10 - 11 pm. Petrol stations and kiosks must close by 10 pm. No restrictions on Sunday hours.
Switzerland	Shops Hours Acts		Retail hours for Cantons	Shops may open on Monday to Saturday from 8 am to 7 pm. Shops must be closed on Sunday.
United Kingdom	Shops Act	1950	Retail hours	All shops must close on Sundays unless they sell exempted goods listed in the fifth schedule: newspapers, periodicals and magazines are exempted whereas books are not. Partial exemptions allow shops to open until 10 am. Partial exemptions allow shops in resort areas to open eighteen Sundays per year.
	Criminal Justice Act PPGN6	1991 1994	Penalty increase Retail hours	Maximum fine for trading on a Sunday increased to 2,500 pounds. Shops of less than 3,000 ft² may open with no restrictions. Shops in England and Wales with a floor area of 31 ft² or less are allowed to open for any number of hours on Sunday. “Harden centres, motor accessory stores, registered pharmacies, filling stations, shops in railway stations, and off-licenses are exempt from Sunday hours restrictions.”

Country	Law	Year	Target	Restriction
United Kingdom (cont.)	PPGN6 (cont.)	1994	Retail hours	<p>Large shops may open for 6 hours on Sundays provided that they notify the local authority. They must open between 10 am and 6 pm, unless the Sunday falls on Christmas Day or Easter Day. Fine is 50,000 pounds if they exceed the time limit.</p> <p>“Those who observe Saturday as the Sabbath can register with the local authority and will be allowed to open on Sundays instead.”</p>
United States				<p>No restrictions from Monday to Saturday.</p> <p>Twenty-two states have some regulations on Sunday trading.</p>

“The European **abstention** from Sunday commerce
reflects the culture’s **enduring relationship** with Christianity,
but apparently,
the American custom of Sunday shopping does as well:
the **United States**, more than any other nation in the world,
has the **highest proportion** of its population regularly attending church (**44%**),
while **Europe** has the **lowest (11.5%)**.”

-Chuihua Judy Chung, *Harvard Design School Guide to Shopping*, pg.729

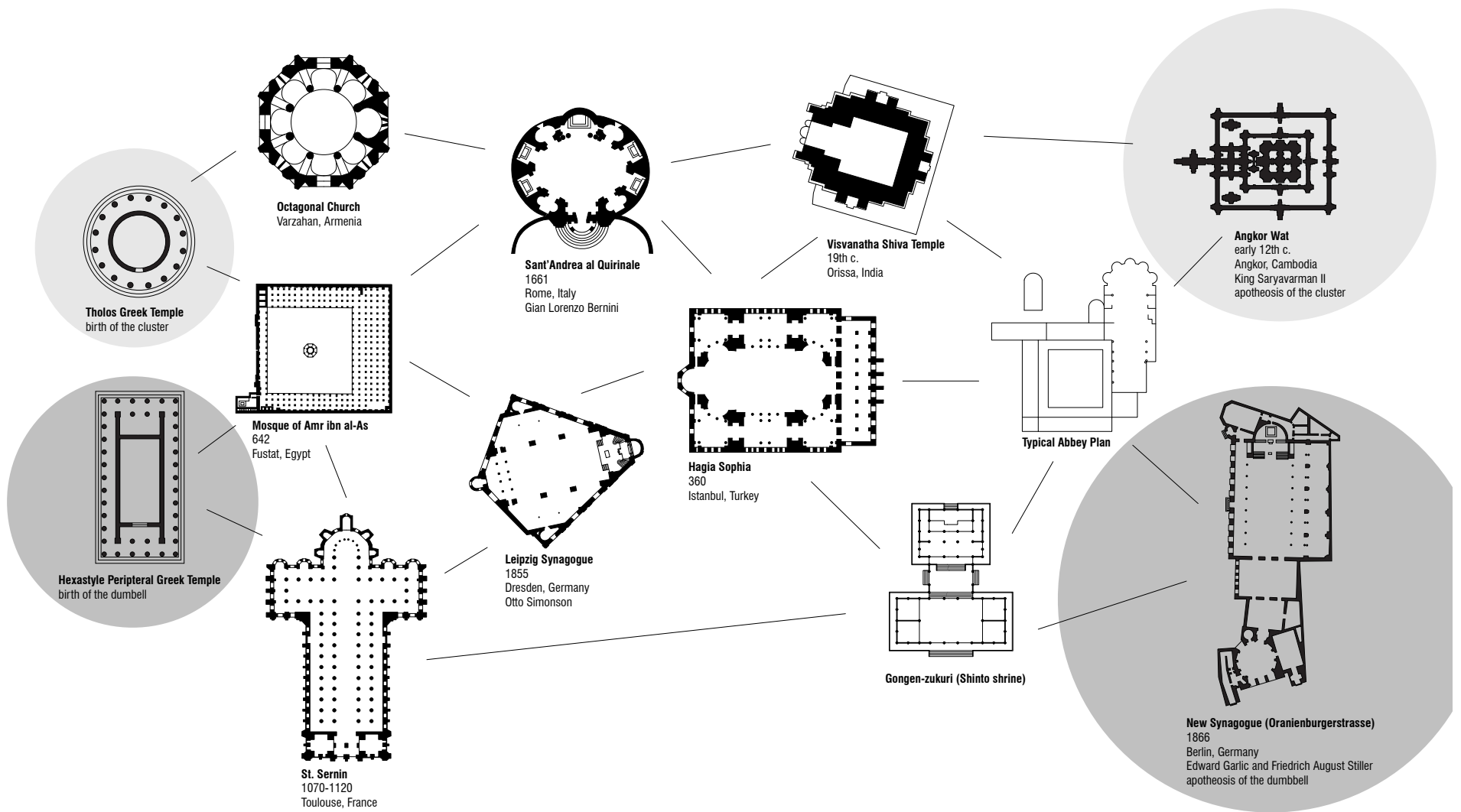
TYPOLOGY



MALL

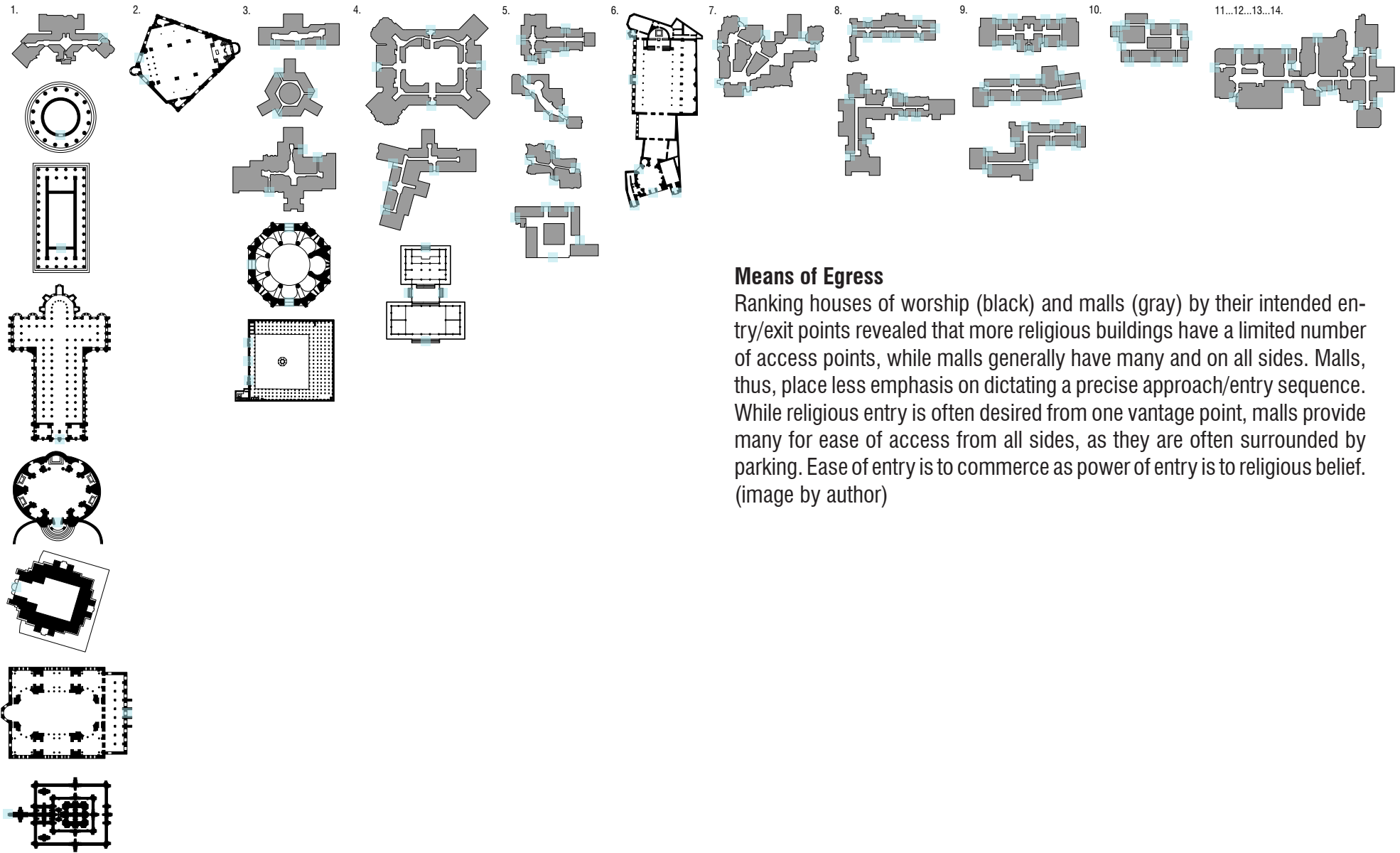
The traditional enclosed mall as typified by Victor Gruen beginning in the 1950s can be traced along two formal lines: the **cluster** and the **barbell**.

Author's interpretation of image from:
The Harvard Design School Guide to Shopping (New York: Taschen America LLC, 2001), 462–463.



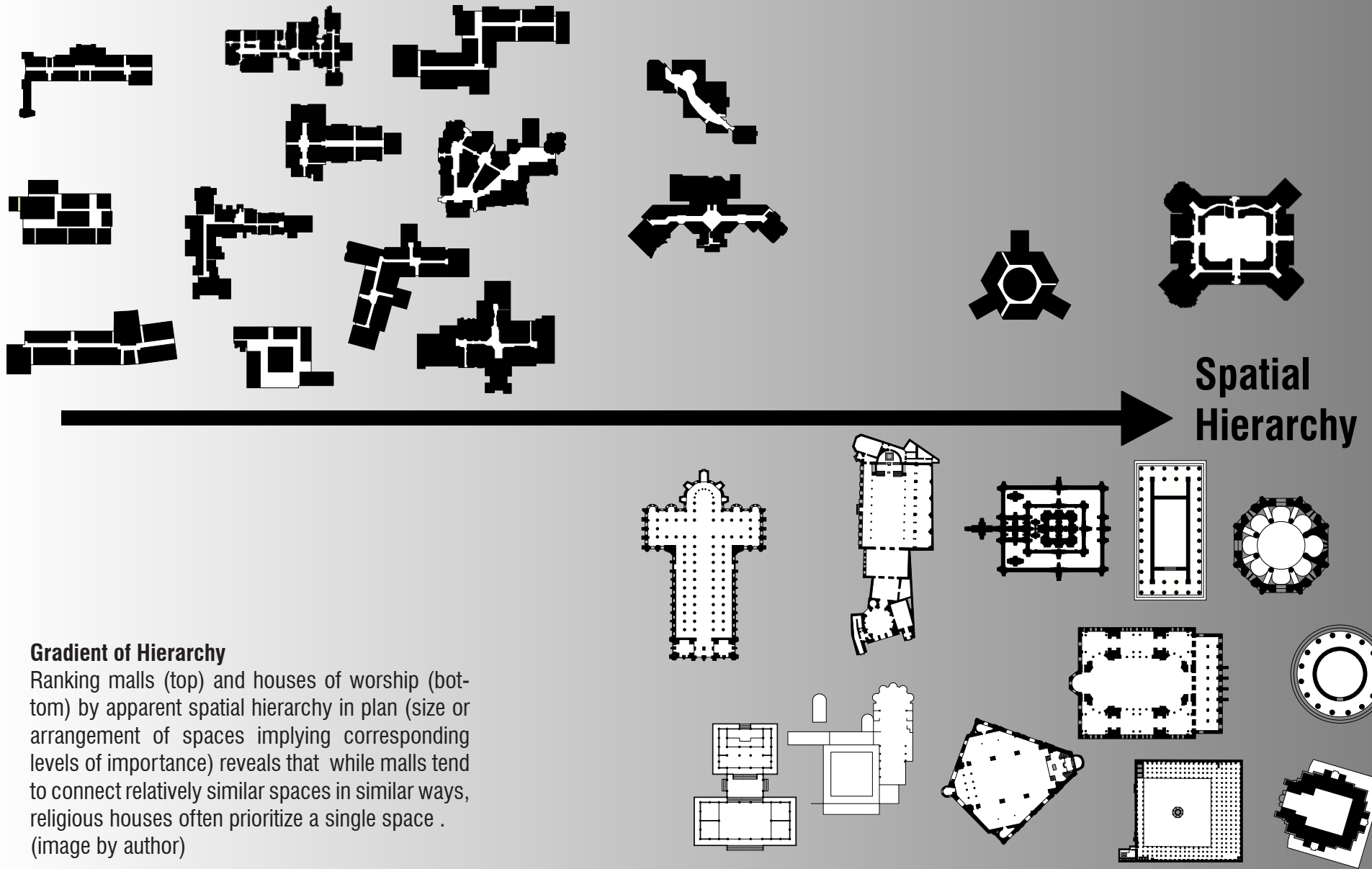
HOUSE OF WORSHIP

The house of worship, although vastly different across religious and cultural lines, can also be categorized formally as either a cluster, barbell, or combination of the two.



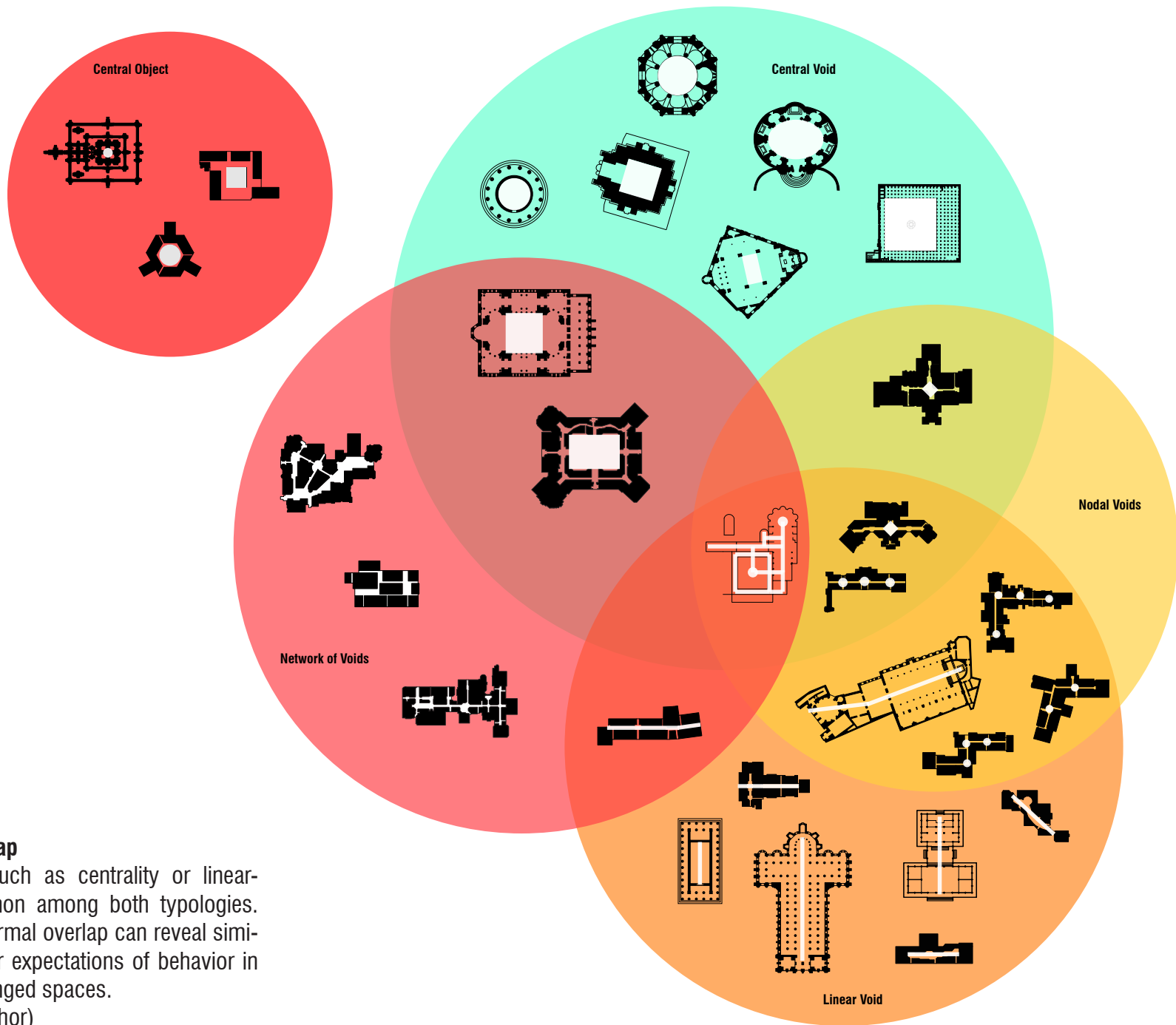
Means of Egress

Ranking houses of worship (black) and malls (gray) by their intended entry/exit points revealed that more religious buildings have a limited number of access points, while malls generally have many and on all sides. Malls, thus, place less emphasis on dictating a precise approach/entry sequence. While religious entry is often desired from one vantage point, malls provide many for ease of access from all sides, as they are often surrounded by parking. Ease of entry is to commerce as power of entry is to religious belief. (image by author)



Gradient of Hierarchy

Ranking malls (top) and houses of worship (bottom) by apparent spatial hierarchy in plan (size or arrangement of spaces implying corresponding levels of importance) reveals that while malls tend to connect relatively similar spaces in similar ways, religious houses often prioritize a single space .
 (image by author)

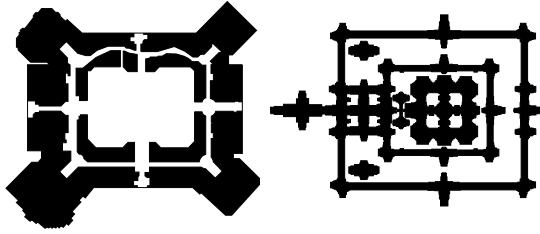


Formal Overlap

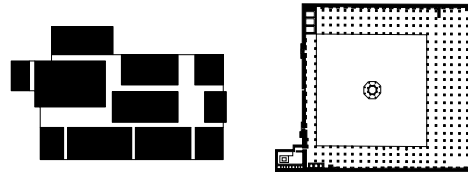
Techniques such as centrality or linearity are common among both typologies. Finding the formal overlap can reveal similar patterns or expectations of behavior in similarly-arranged spaces.

(image by author)

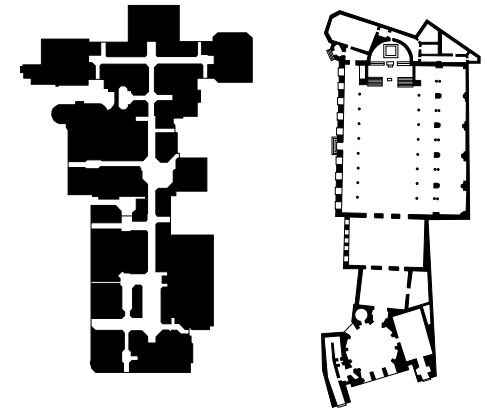
Nested



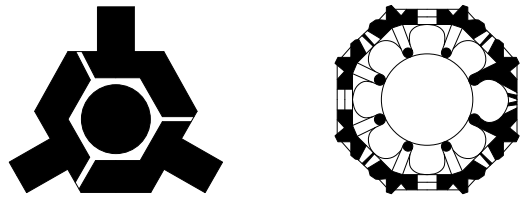
Open



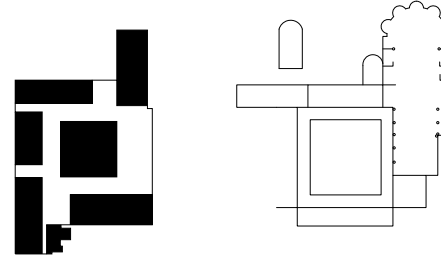
Sequence



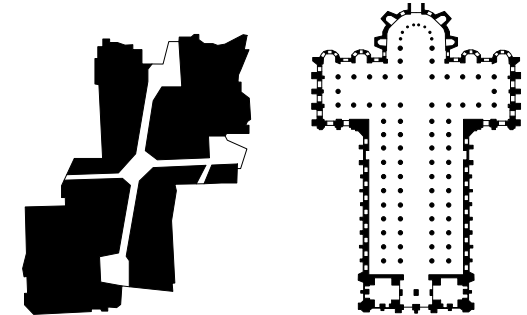
Tripartite



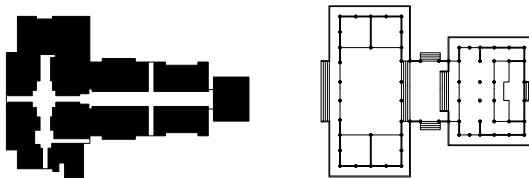
Radial



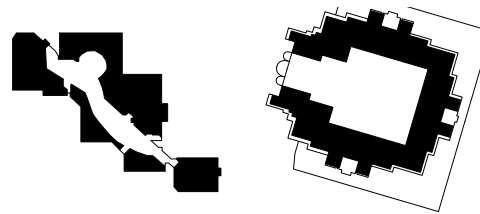
Cross-Axial



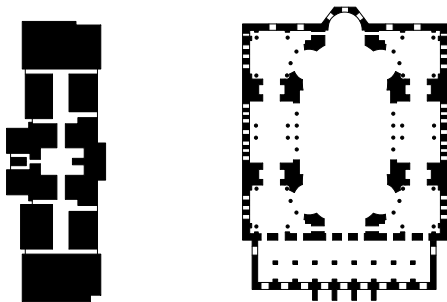
Linear Subdivision



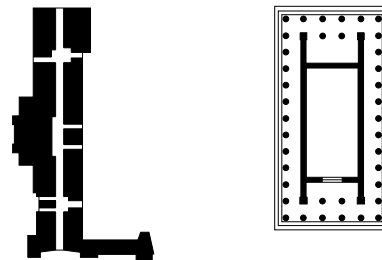
One-Liner



Symmetrical Branching/Sub-Spaces



Linear



Formal Pairings

Certain spatial pairings suggested themselves. These dualities (not to scale) possess similar spatial techniques. This initial pairing led to further investigations involving the overlap and new readings of these spaces. (image by author)

 **BRICK**



Meydan Shopping Square

Istanbul, Turkey

Foreign Office Architects, 2007

<http://www.dezeen.com/2007/12/12/meydan-shopping-square-by-foreign-office-architects/>



Church of the Christ Worker

Estacion Atlantida, Uruguay

Eladio Dieste, 1960

<http://nickkahler.tumblr.com/post/4328110660>

 **STONE**



Pacific Place

Queensway, Hong Kong

Thomas Heatherwick, 2011

<http://www.dezeen.com/2011/12/05/pacific-place-by-thomas-heatherwick/>



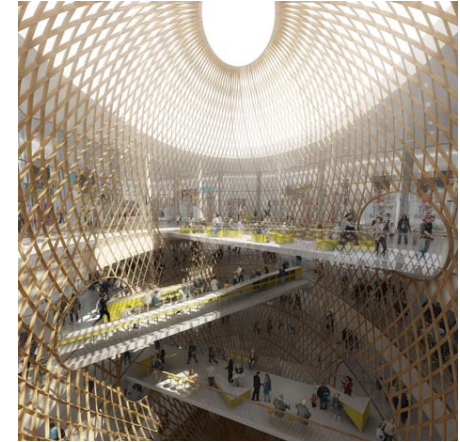
Stone Church

Karuizawa, Japan

Kendrick Kellogg, 1988

<http://www.eclectitude.com/2012/02/stone-church-karuizawa-kendrick-kellogg.html>

 **WOOD**

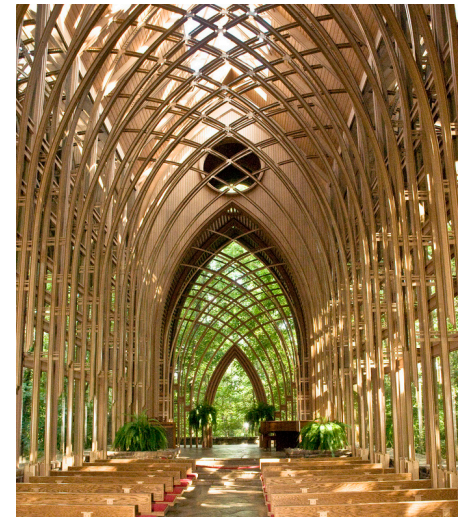


Beaugrenelle Shopping Mall

(Project) Paris, France

Agence Search, 2012

<http://www.dezeen.com/2012/02/13/beaugrenelle-shopping-mall-by-agence-search/>



Mildred B. Cooper Memorial Chapel

Bella Vista, Arkansas

Euine Fay Jones, 1987

<http://www.flickr.com/photos/bhard-ing56/4767167743/sizes/l/in/photostream/>

 **GLASS**



The Souk, Abu Dhabi Central Market

Abu Dhabi, UAE
Foster + Partners, 2011
<http://www.dezeen.com/2011/05/06/the-souk-abu-dhabi-central-market-byfoster-partners/>



Dom Bosco Chapel

Brasilia, Brazil
Carlos Alberto Naves, 1958
<http://unesco.tumblr.com/post/1216776634/dos-bosco-chapel-in-brasilia-brazil>

 **STEEL**



Liverpool Department Store

Huixquilucan, Mexico
Rojkind Arquitectos, 2012
<http://www.dezeen.com/2011/09/27/liverpool-department-store-by-rojkind-arquitectos/>



Martin Luther Church

Hainburg, Austria
Coop Himmelblau, 2011
<http://www.dezeen.com/2011/08/17/martin-luther-church-by-coop-himmelblau/>

 **CONCRETE**



Yorkdale Shopping Centre

Toronto, Canada
E.R.A. Architects, Cindy Rendely Architecture, 1964
<http://www.flickr.com/photos/24871797@N00/5111462817/>



Santa Maria Miraculosa

Mexico City, Mexico
Felix Candela, 1954
New Churches, pg.17

SPACE FRAME

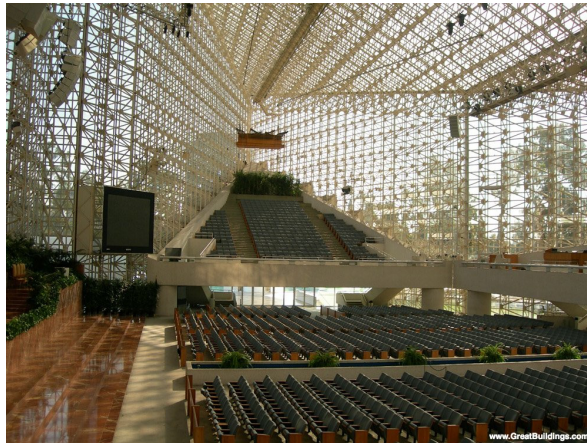


Wheelock Place

Singapore

Kisho Kurokawa, 1994

<http://fineartamerica.com/featured/wheelock-place-rick-piper-photography.html>



Garden Grove Church

“Crystal Cathedral”

Los Angeles, California

Johnson/Burgee, 1980

http://www.greatbuildings.com/cgi-bin/gbi.cgi/Garden_Grove_Church.html/cid_1160282216_Garden_Grove_Church_13.html

PRECAST CONCRETE



Carousel Center Mall

Syracuse, NY

The Pyramid Companies, 1990

<http://www.labelsca.com/new-york/carousel-center-2>



Jubilee Church

Rome, Italy

Richard Meier, 2003

<http://www.architecturelist.com/2008/01/29/jubilee-church-in-rome/>

STEEL TRUSS



Holy Angels Catholic Church

Basehor, KS

SFS Architecture, 2010

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



The Colonie Center Mall (addition)

Albany, N.Y.

spg3, 2008

<http://www.structuremag.org/article>

PROGRAM

MEGA



MEETING-HOUSE

Old Ship Meeting House, 1681, Hingham, Massachusetts

- + town government
- + puritan congregation



AUDI-TORIUM CHURCH

New Baptist Church, 1818, Baltimore, Maryland

- + baptist congregation



MULTI-PURPOSE CHURCH

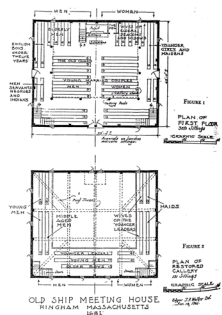
Lovely Lane Methodist Church, 1895, Baltimore, Maryland

- + Sunday school classrooms
- + chapel
- + Methodist congregation

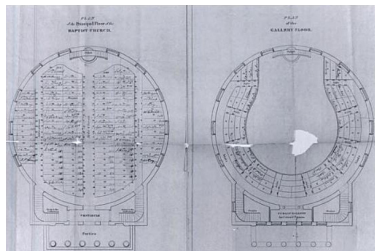
MEGA-CHURCH

Crystal Cathedral, 1981, Garden Grove, California

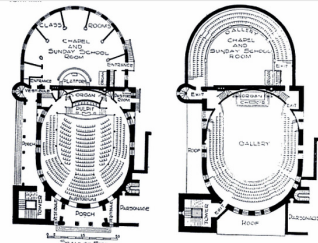
- + local congregation
- + televised "Hour of Power"
- + schools
- + daycare
- + family life center
- + arboretum
- + soup kitchen
- + art gallery
- + lounge
- + memorial gardens
- + gift shop
- + music



<http://www.oldship.info/>



http://books.google.com/books?id=2SjXNHv3AIC&printsec=frontcover&dq=New+Baptist+Church+megachurch&hl=en&sa=X&ei=XnCcJUMWeN6Xm2QWn_oE4&sqi=2&ved=0CDYQ6AEwAQ#v=onepage&q=New%20Baptist%20Church%20megachurch&f=false



<http://www.panoramio.com/photo/33021178>
http://books.google.com/books?id=2SjXNHv3AIC&printsec=frontcover&dq=New+Baptist+Church+megachurch&hl=en&sa=X&ei=XnCcJUMWeN6Xm2QWn_oE4&sqi=2&ved=0CDYQ6AEwAQ#v=onepage&q=New%20Baptist%20Church%20megachurch&f=false



<http://ansner.ocreger.com/files/2011/05/ChrysCathedral-map.jpg>

PROGRAM



MEGA-MALL

Mall of America, 1992, Bloomington, Minnesota

- + River Church
- + "Chapel of Love" wedding chapel
- + shopping
- + food
- + cosmetic services
- + bookstore
- + T.V. filming (HGTV)
- + music festival
- + daycare
- + theaters
- + theme park
- + aquarium
- + comedy club
- + adventure golf
- + mirror maze
- + Metropolitan Learning Alliance (school of choice)
- + 30,000 plants and 400 trees
- + galleries
- + gift shop



REGIONAL CENTER

Roosevelt Field Shopping Center, 1956, Long Island, NY

- + shopping
- + garden



NEIGHBORHOOD CENTER

Parkaire Landing, 2007, Marietta, Georgia

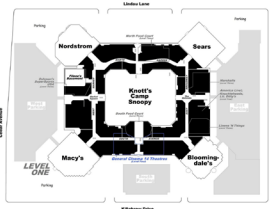
- + grocery shopping
- + amenity shopping
- + specialty stores/services
- + medicine



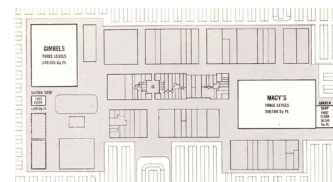
BIG-BOX

Wal-Mart

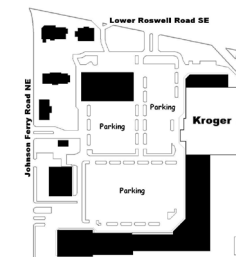
- + grocery shopping
- + clothing shopping
- + amenity shopping
- + medicine



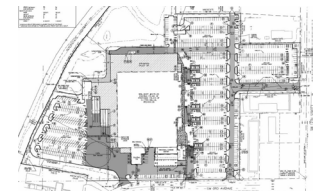
<http://forums.xplanefreeware.net/topic/6139-virtual-earth-birds-eye-view-shots/>
<http://shoppingmallmuseum.blogspot.com/2010/07/our-first-mall-of-america-physical.html>



<http://pleasantryfamilyshopping.blogspot.com/2011/07/roosevelt-field-shopping-center-1965.html>



http://www.google.com/imgres?q=parkaire+landing&hl=en&tbo=d&biw=1864&bih=896&tbn=isch&tbnid=qz_wjQ-
<http://www.mainstreetpartnersltd.com/Properties.aspx>



<http://en.wikipedia.org/wiki/File:WalmartMoncton.JPG>

<http://restoringpublicpossessions.wordpress.com/2011/08/31/typical-big-box-plans-2/>

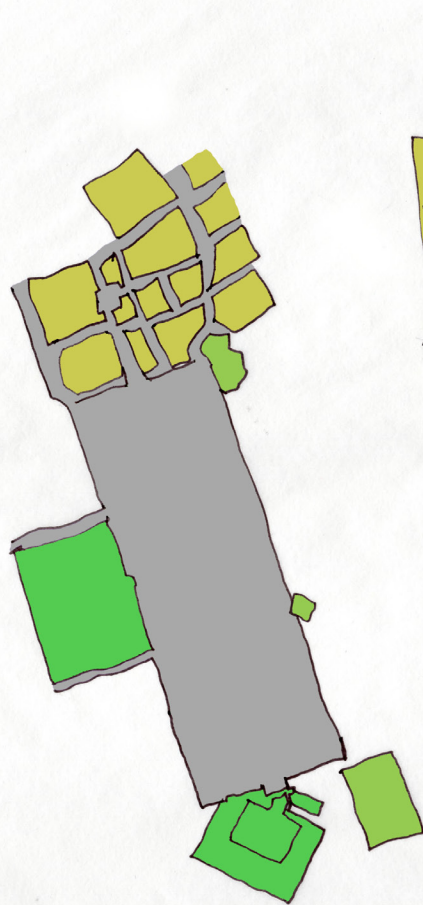
PRIMARY PROGRAM

SECONDARY PROGRAM

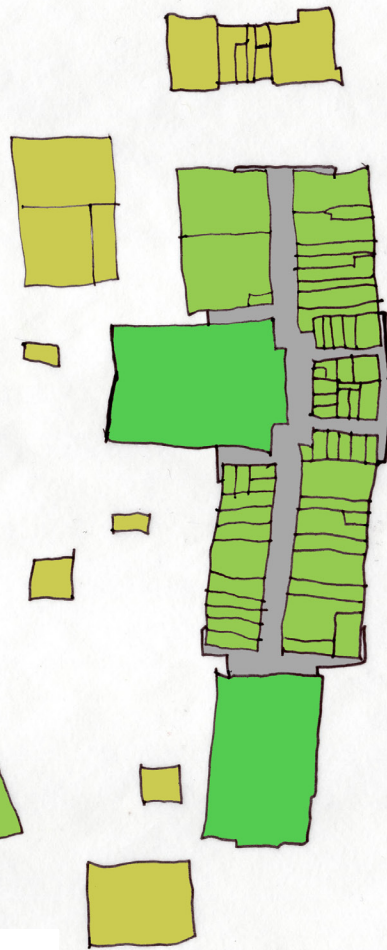
TERTIARY PROGRAM

CIRCULATION

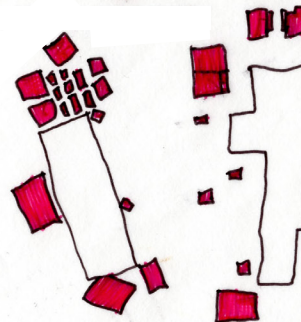
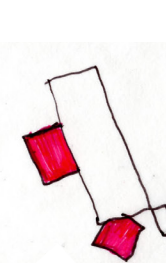
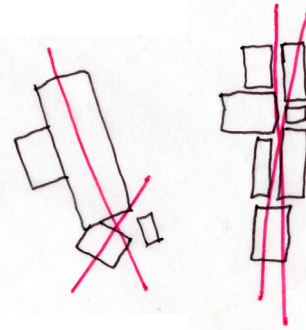
...of religious and shopping complexes



Imam Mosque, Naghsh-i Jahan Square, Ali Qapu Palace, Imperial Bazaar, Caravanserai, etc.
Isfahan, Iran
Mosque-1629



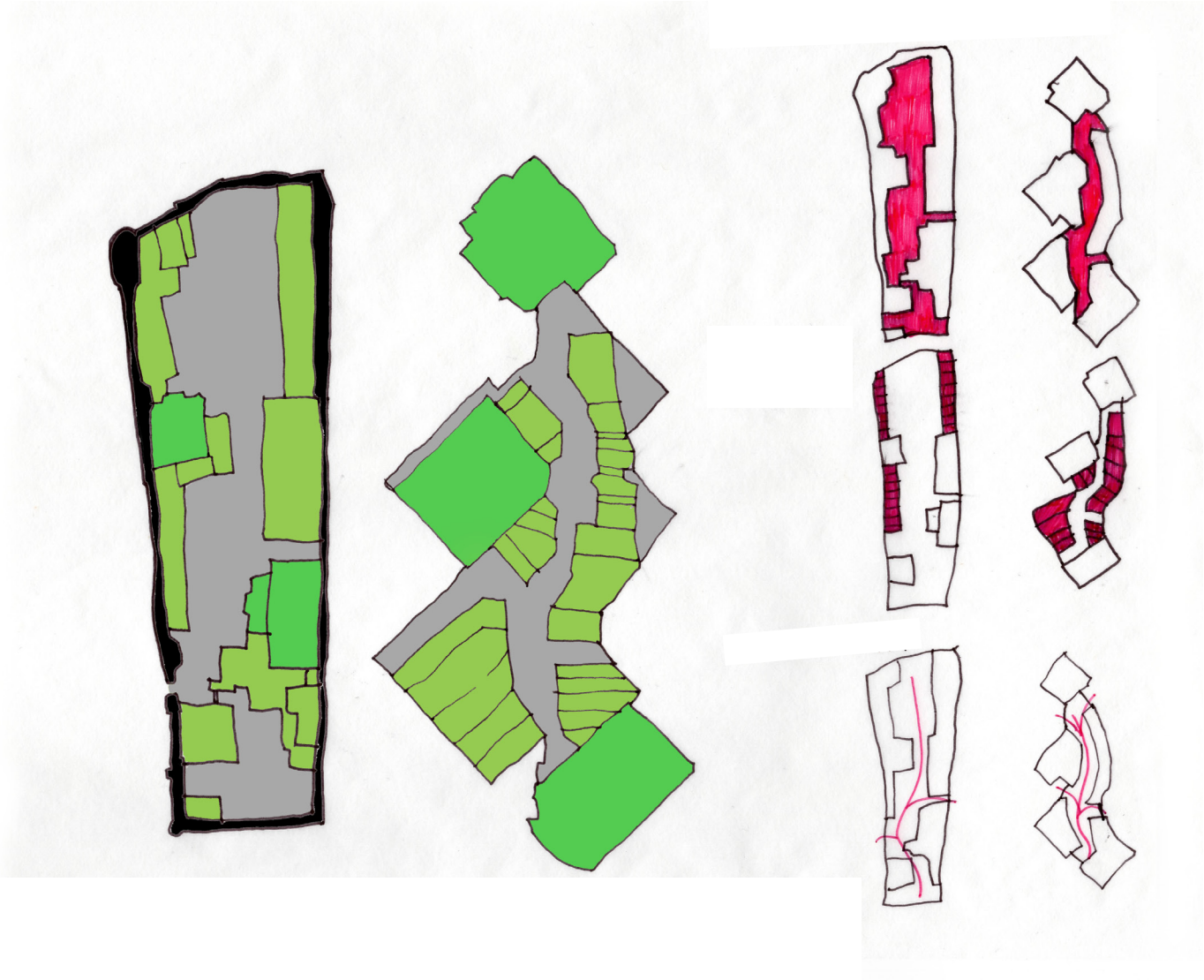
Bergen Mall
Paramus, NJ
1958



Crossing Axes

Attachment of Program

Attachment of Program



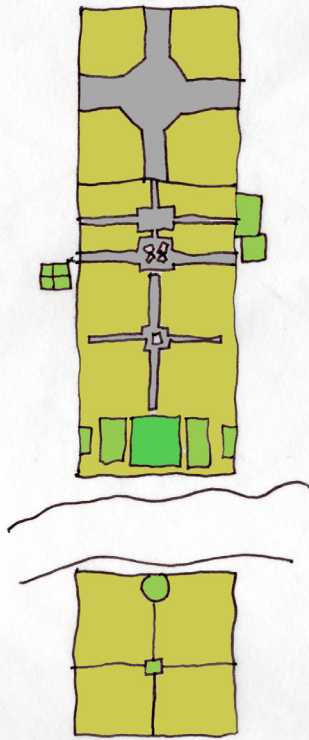
Monastery of the Syrians
 Wadi al-Natrun
 6th c. AD

Horton Plaza
 San Diego, CA
 1985

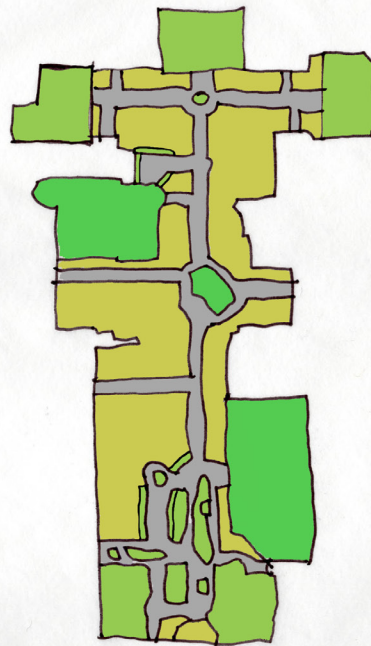
Central Circulation / Negative Space

“Cells” + Hierarchy

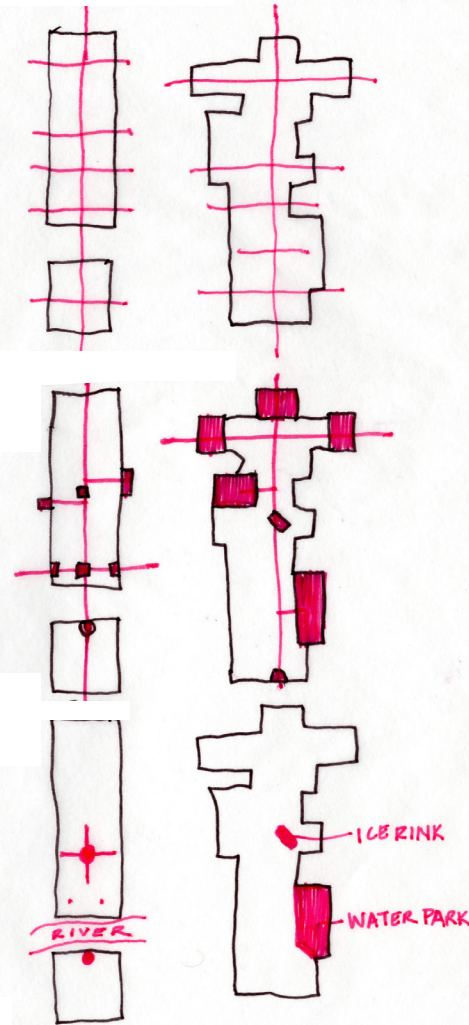
Sinuous Path



Taj Mahal
Agra, India
1653



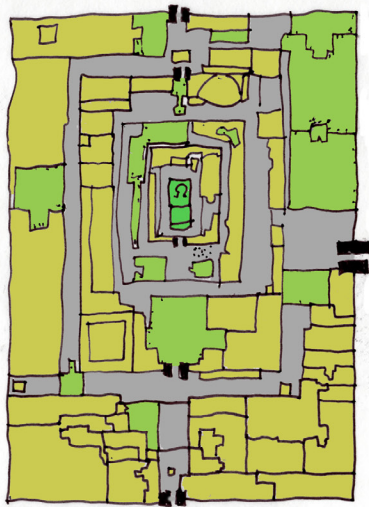
West Edmonton Mall
Edmonton, Alberta
1985



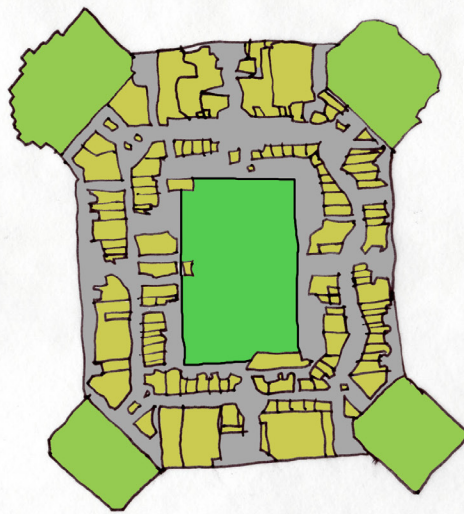
**Main Axis +
Cross-Axes**

**Arrangement of
Program**

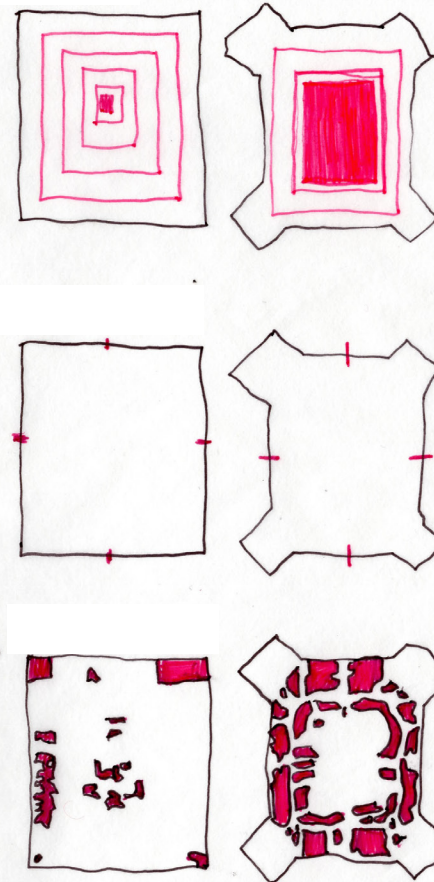
Water Features



Temple of Srirangam
 India
 6-9c. AD



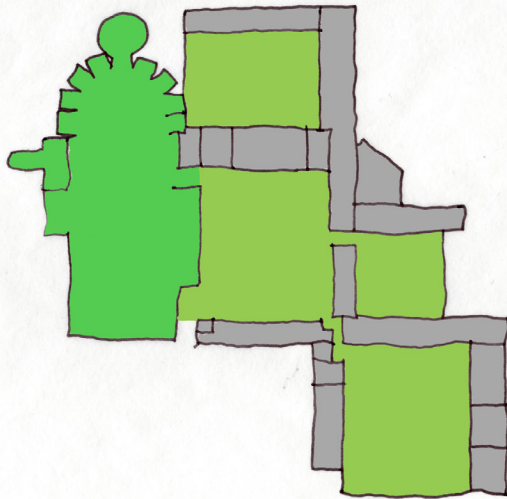
Mall of America
 Bloomington, MN
 1992



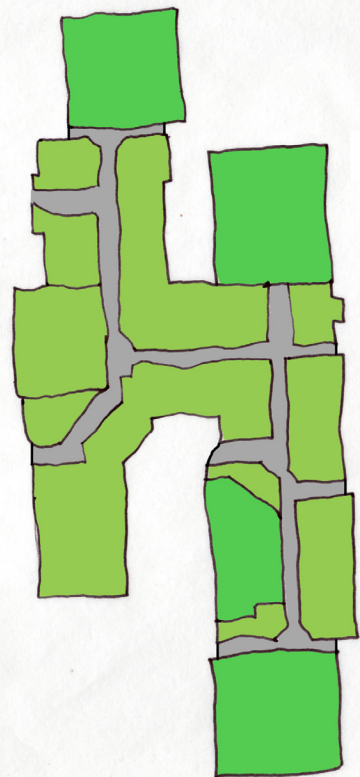
Nested Space

Cardinal Access Points

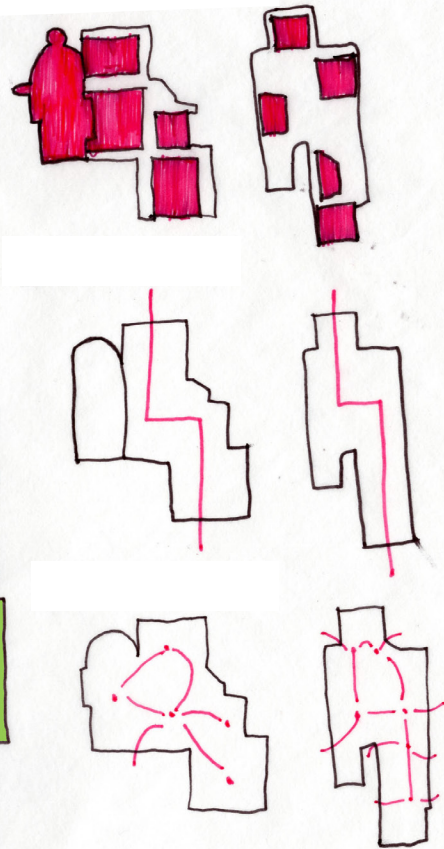
Residual Spaces



Basilica of St. Anthony
Padua, Italy
1301



Los Cerritos Center
Cerritos, CA
1971



Dispersal of Program

Staggered Form

Nodes / Network

RITUAL

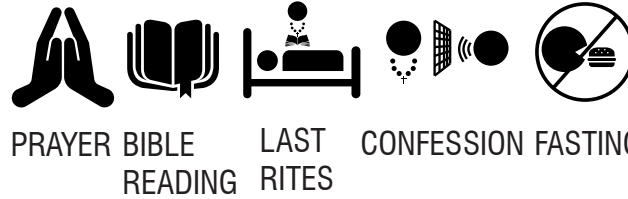
RITUAL

Ritual is important to address because it is one way to effectively spread awareness through sensory externalizations in architecture.

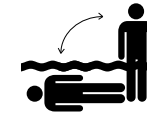
NO_{MOVEMENT}

LOCAL_{MOVEMENT}

✝ CHRISTIANITY



PRAYER BIBLE LAST CONFESION FASTING
READING RITES



BAPTISM

卐 BUDDHISM



MEDITATION CREMATION FASTING



MUDRAS (SYMBOLIC
HAND GESTURES)

ॐ HINDUISM



MEDITATION FASTING



YOGA

HOME SHRINE
WORSHIP

★ JUDAISM

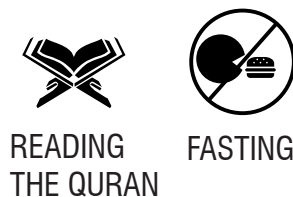


PRAYER EATING FASTING
KOSHER



BURIAL MENORAH PASSOVER MARRIAGE
(NO CRE- LIGHTING SEDA CONTRACT
MATION)

☾ ISLAM



READING FASTING
THE QURAN

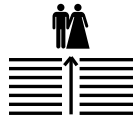


PRAYER MARRIAGE
5XS/DAY CONTRACT

MOBILE MOVEMENT



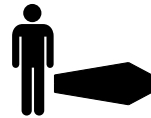
ATTENDING
MASS



MARRIAGE
RITES



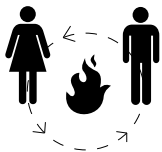
COMMUNION



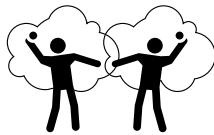
FUNERAL



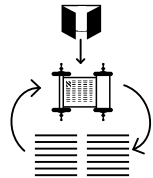
KATHINA CEREMONY
(ROBE-OFFERING)



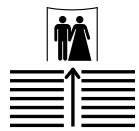
SAPTAPADI (WED-
DING RITUAL)



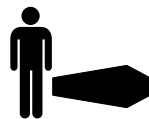
HOLI (FESTIVAL
OF SPRING)



TORAH
READING



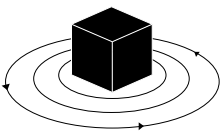
MARRIAGE
CEREMONY



FUNERAL



ALMS
GIVING



HAJJ (PILGRIM-
AGE)



FRIDAY MOSQUE

DAYS OF WORSHIP (OUT OF THE HOME)

S M T W T F S

X -- -- -- -- --

X X X X X X X

OR

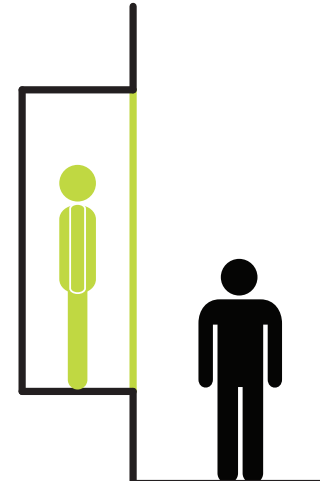
-- -- -- -- -- --

X X X X X X X

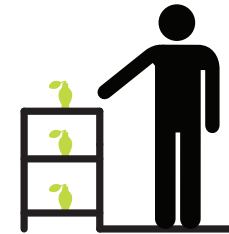
-- -- -- -- -- X

-- -- -- -- X --

Window Display

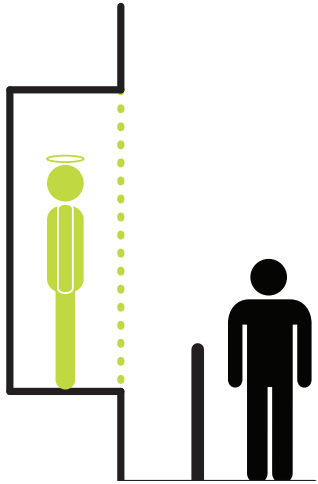


Perfume Counter



Checkout





Chapel

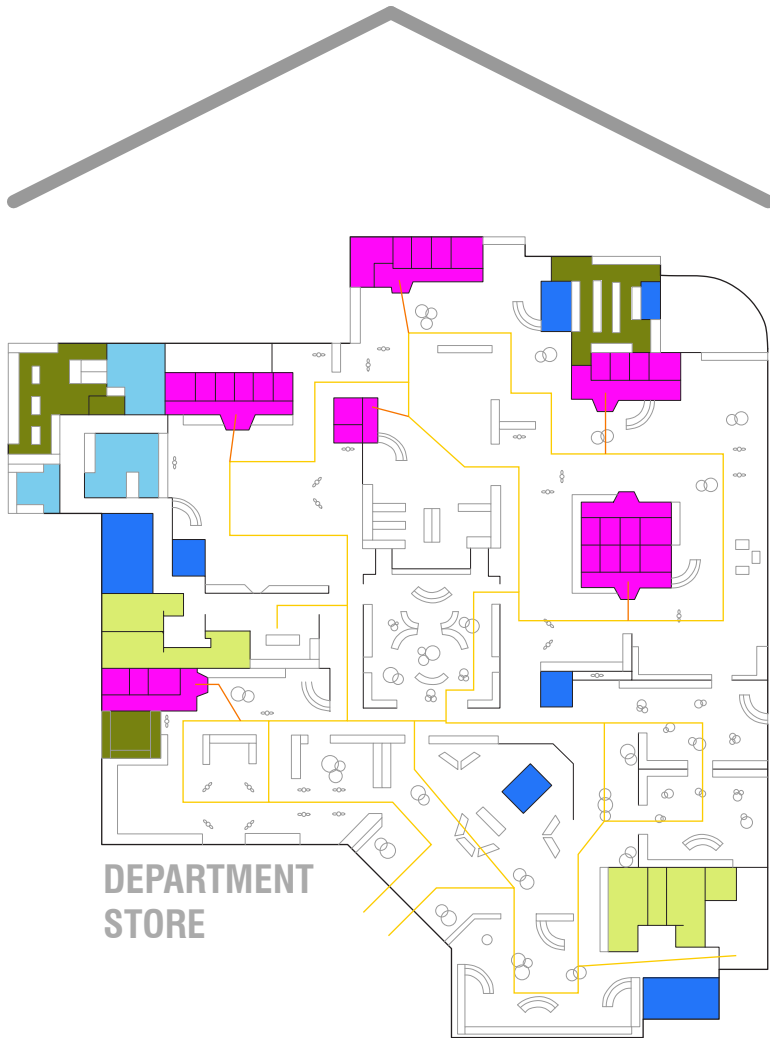


Reliquary



Communion

MEANDERING



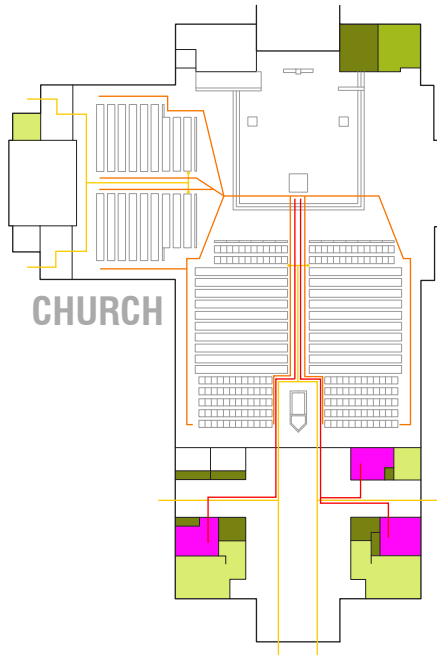
CIRCULATION

- Attendee Route
- Leader Route
- Ceremonial Route

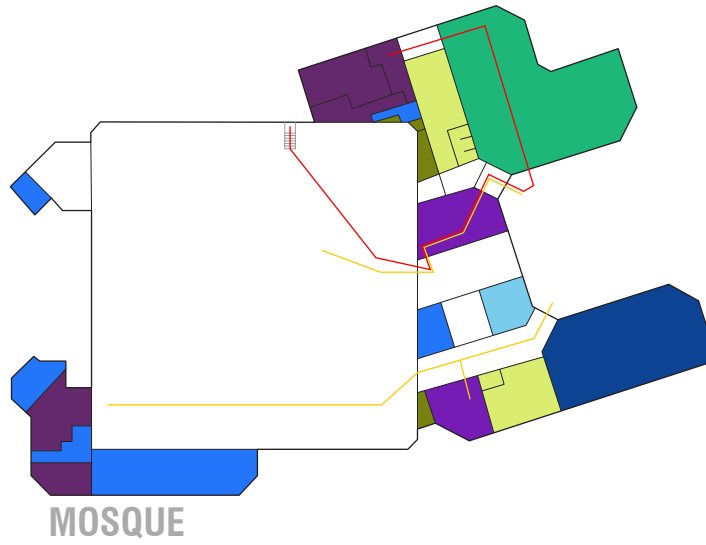
BACK-OF-HOUSE / ANCILLARY PROGRAM

- Restrooms
- Mechanical
- Storage
- Kitchen/Cafe
- Multipurpose/Conference
- Office
- Circulation (stairs and elevators)
- Classroom
- Library
- Female and Male Ablutions
- Residential
- Dressing Rooms

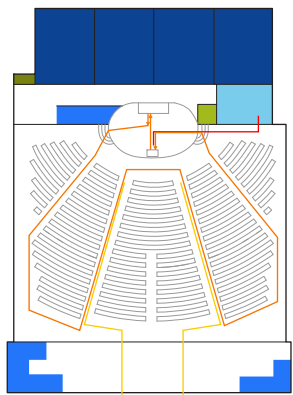
PLANS TO SCALE



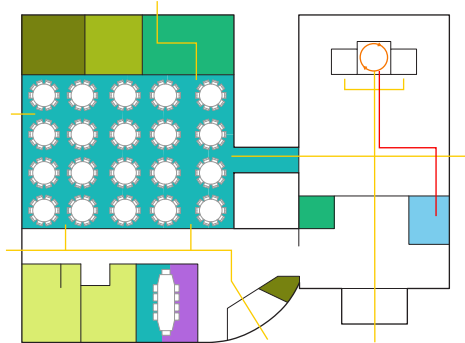
CHURCH



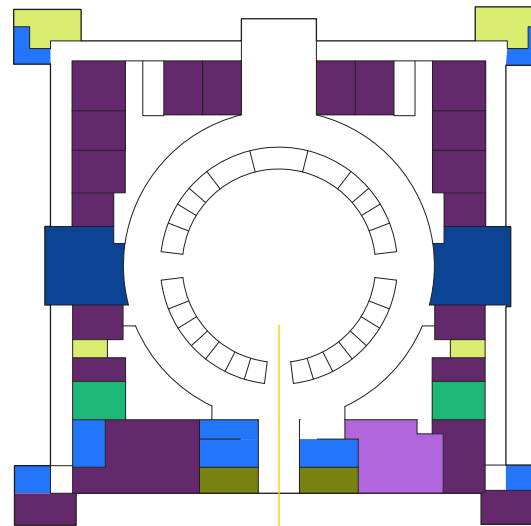
MOSQUE



SYNAGOGUE



HINDU TEMPLE



BUDDHIST
MONASTERY



FOCUSED

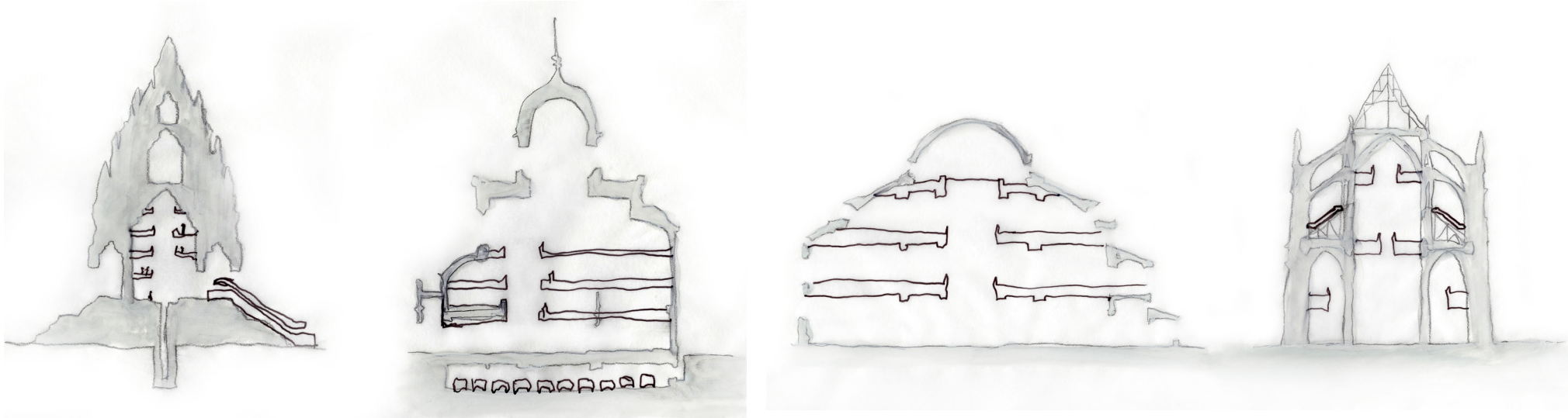
REPRESENTATION

PALIMPSEST:

pa·limp·sest

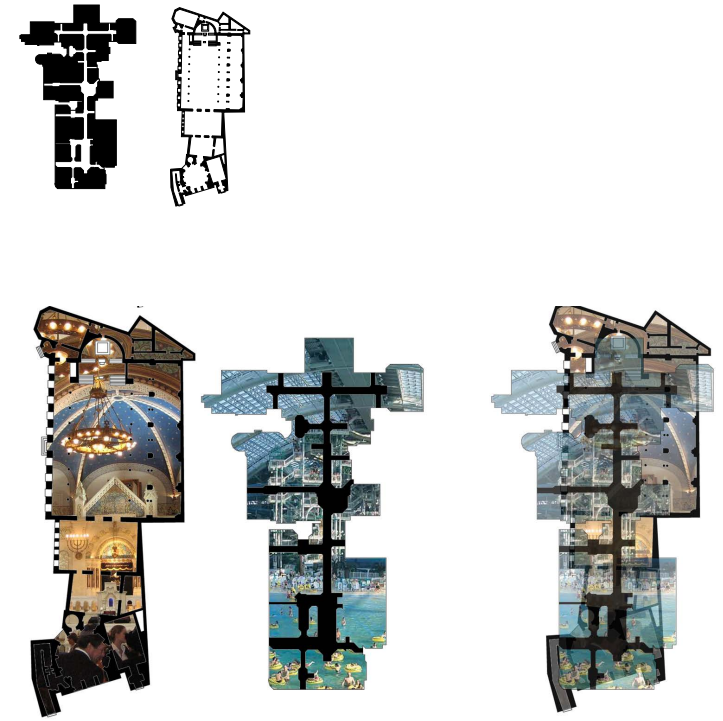
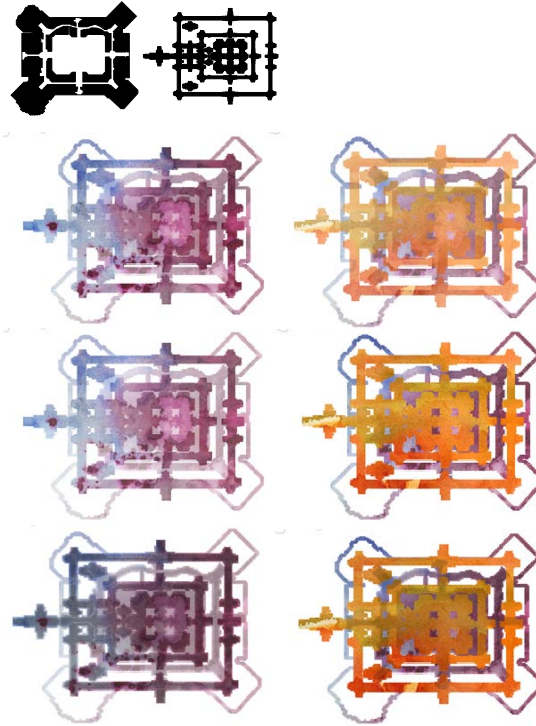
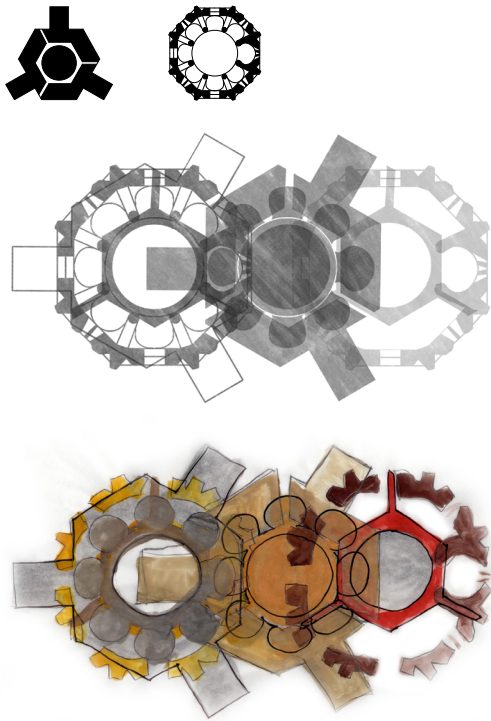
1. writing material (as a parchment or tablet) used one or more times after earlier writing has been erased
2. something having usually diverse layers or aspects apparent beneath the surface

(definitions from Merriam-Webster.com)



Sectional Impositions

These sections of various religious buildings were interrupted by forms common to shopping malls, such as atria, escalators, and underground parking garages. (image by author)



Figure/Void

This technique attempted to, through both digital (top) and physical (bottom) means, overlay not only the two plans, but invert the representation and transparency of void to create three completely different spatial readings. (image by author)

Production Technique

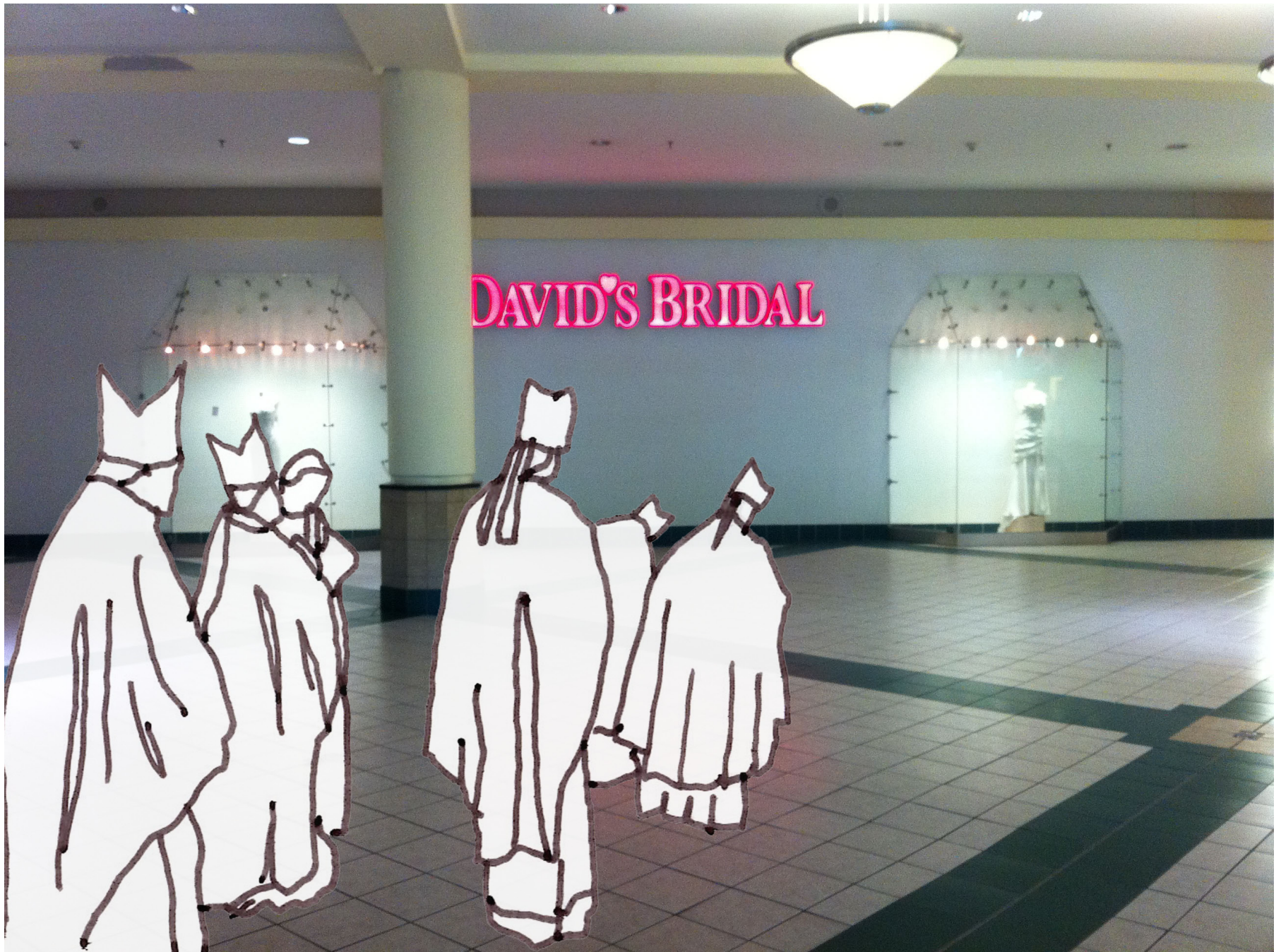
These images emulate hand techniques digitally. The superimposition of ancient technique through the lens of modern production is similar to the dichotomy of the ancient institution of religion being subject to the contemporary “temple of consumption,” the mall. These images also experiment with different values of transparency and color. (image by author)

Photographic Collage

Images of vaulted spaces in both the synagogue and the mall were superimposed, along with the plans, as another experimental approach to relating the two spaces. (image by author)

Activating Photographs

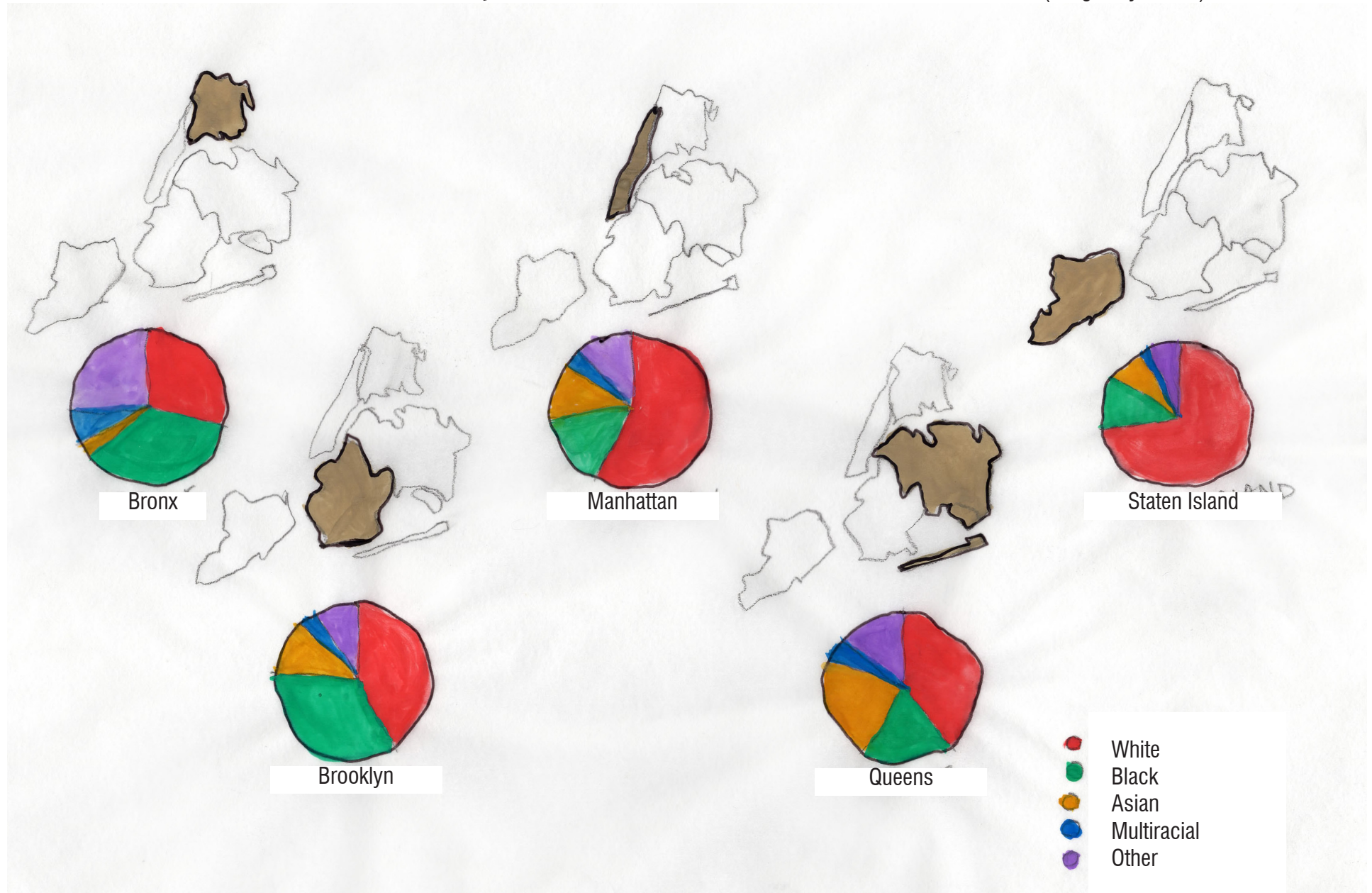
This photograph taken on-site has the ambiance of a church crypt. The makeshift glass cases enshrine figures just as a tomb or a chapel. Thus , it seemed appropriate for clergy to be superimposed. (image by author)

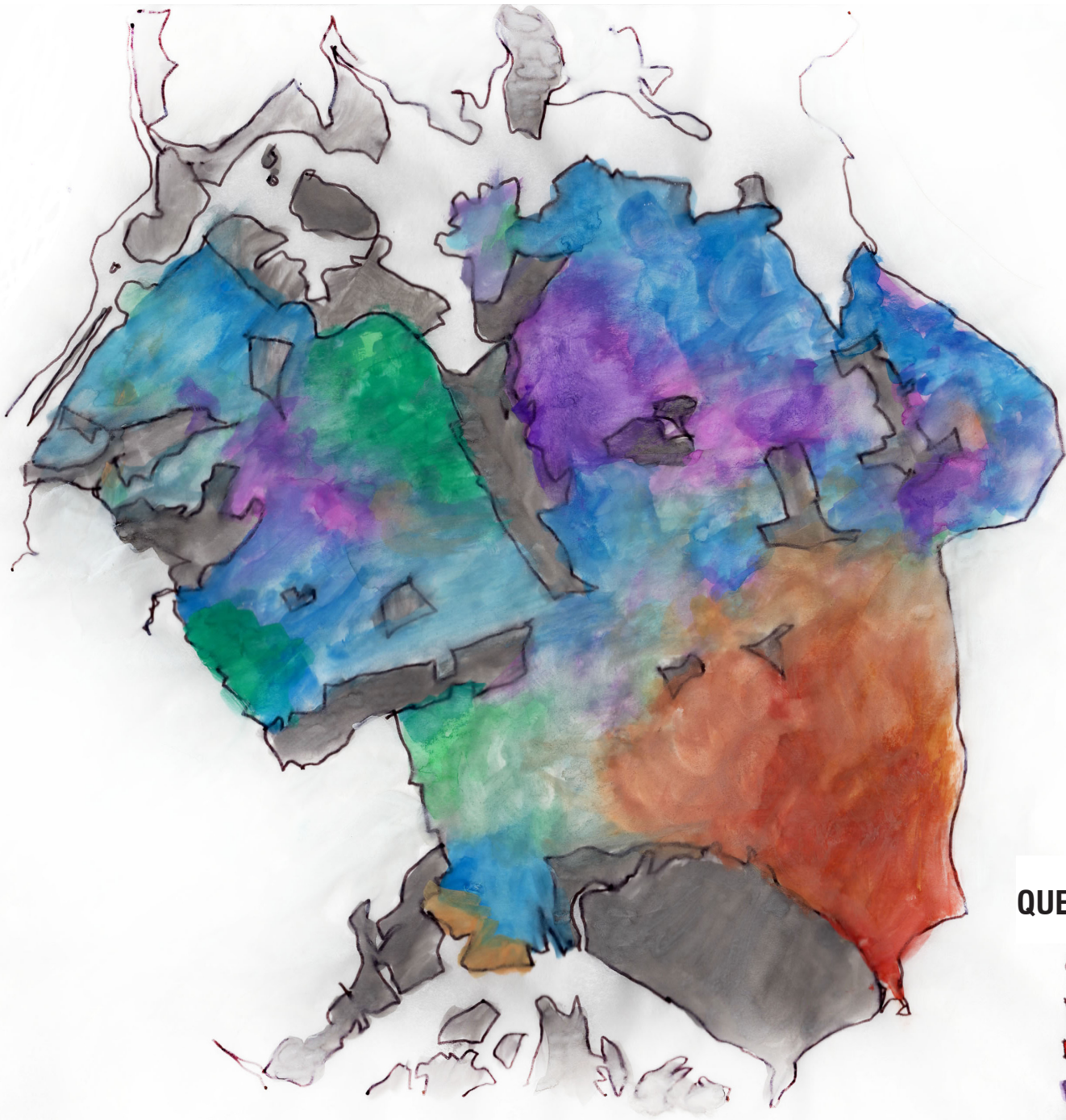


SITE_FLUSHING, QUEENS






FLUSHING, QUEENS

Selected for its history of religious tolerance and its present state of religious and ethnic diversity, Flushing seems situated for the next religious revolution. (images by author)





QUEENS DEMOGRAPHICS 2010

-  White
-  Hispanic/Latino
-  Black
-  Asian
-  Other (airport, park, etc.)

FLUSHING: ETHNIC BREAKDOWN BY ZIP CODE

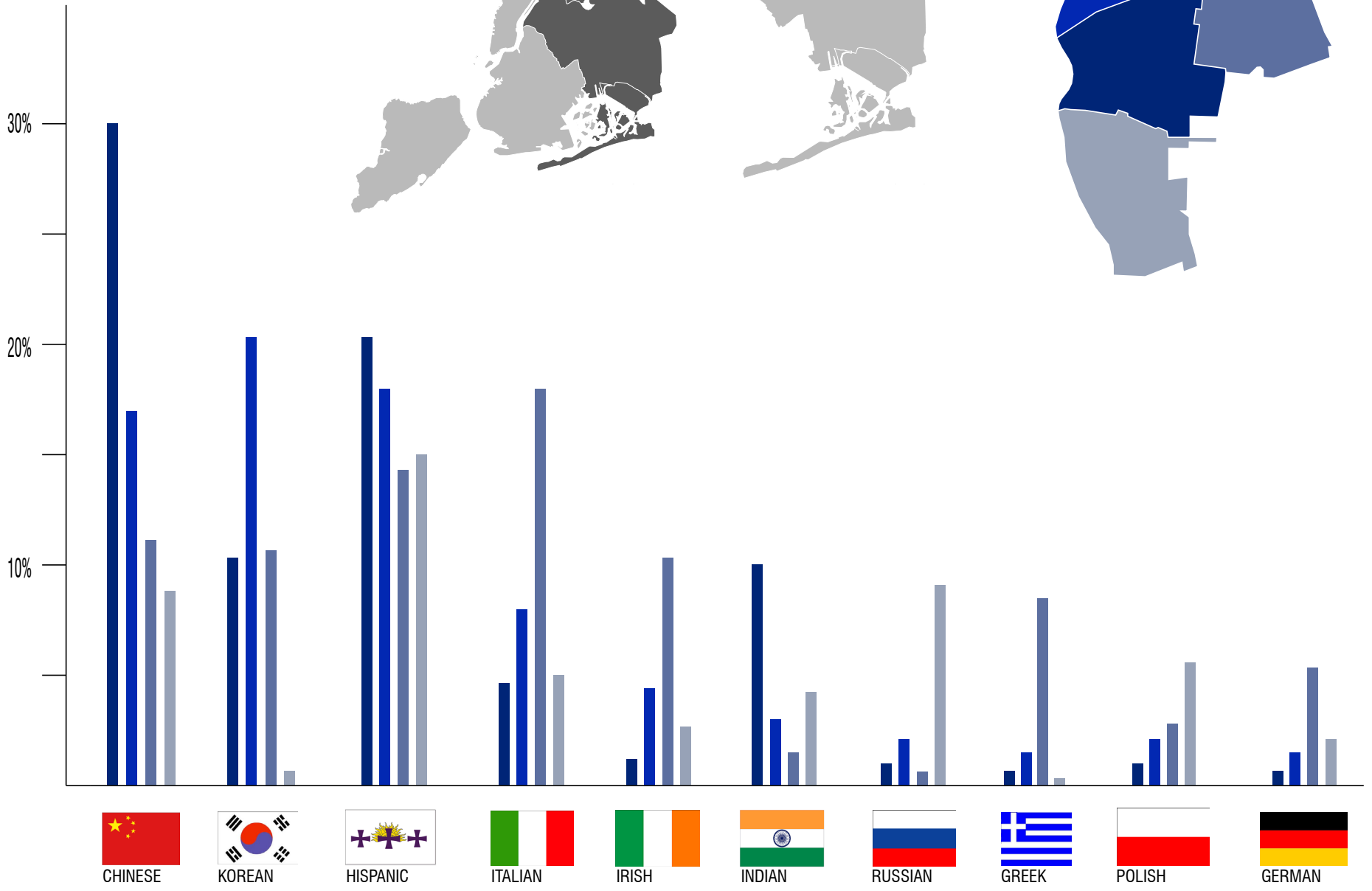


Image by Author

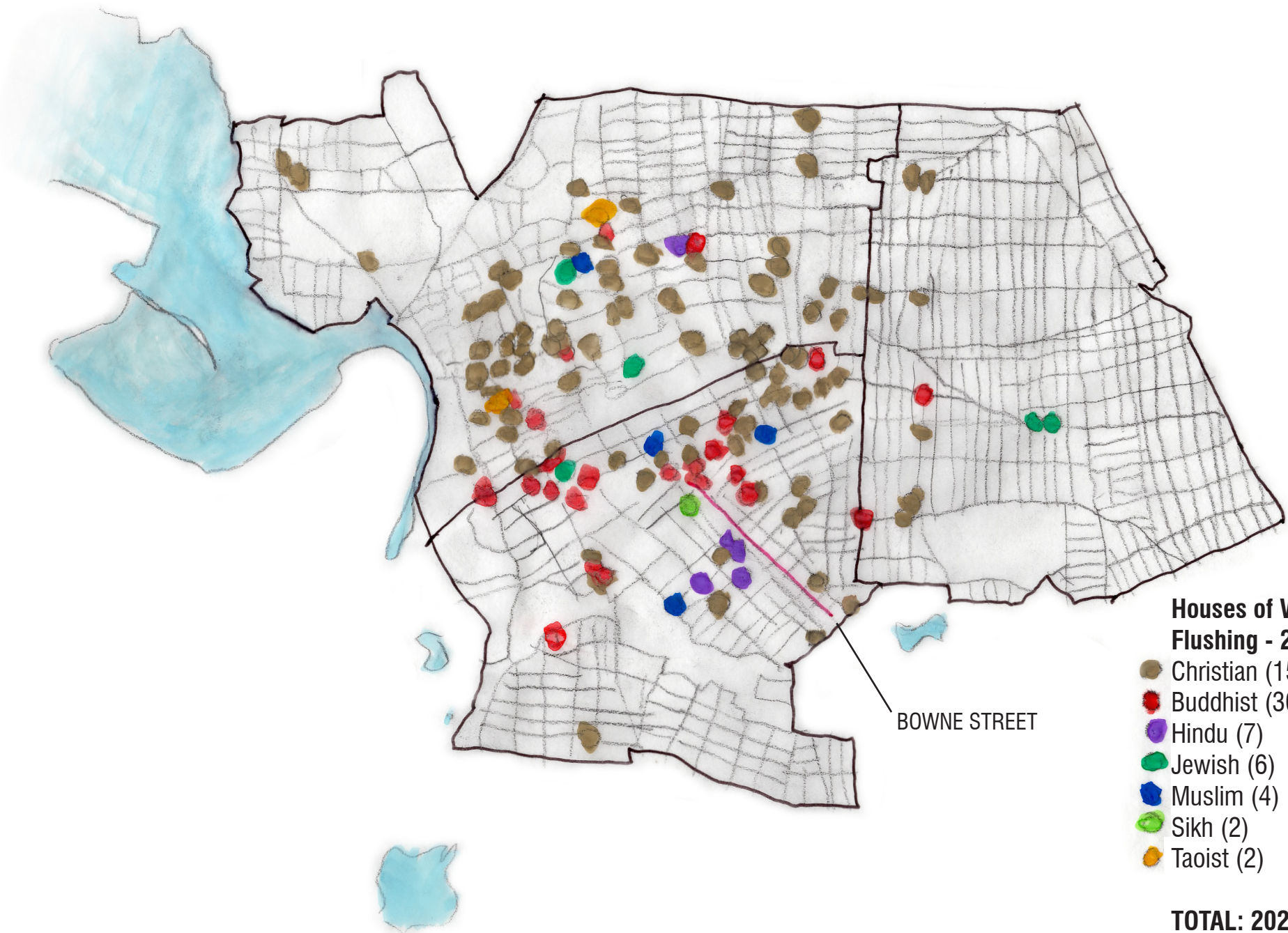
FLUSHING: THEN

Religious tolerance existed prior to the First Amendment. It existed in New Netherland before this country was even born. In the Dutch settlement of Vlissengen (today's Flushing, Queens), a majority of settlers were members of the Dutch Reformed Church. However, many Quakers, banished from their native England, settled in New Netherland to reap the benefits of its fertile land. Although peaceful in their practice, the governor of New Netherland, Peter Stuyvesant, felt the Quakers a religious threat, as many of the settlers began to marry, interfaith. He forbade its practice and disallowed colonists to harbor Quakers in their homes. Thus, when John Bowne was caught hosting a Quaker meeting in his home (although not a Quaker himself), he was banished and returned to Holland. In 1657 colonists wrote the **Flushing Remonstrance**, rejecting the idea of religious persecution. In it, they state:

*“The law of love, peace and liberty in the states extending to Jews, Turks and Egyptians, as they are considered sons of Adam, which is the glory of the outward state of Holland, soe love, peace and liberty, extending to all in Christ Jesus, condemns hatred, war and bondage. ...our desire is not to offend one of his little ones, **in whatsoever form, name or title hee appears in, whether Presbyterian, Independent, Baptist or Quaker, but shall be glad to see anything of God in any of them**, desiring to doe unto all men as we desire all men should doe unto us, which is the true law both of Church and State; for our Saviour sayeth this is the law and the prophets.”¹⁸*

John Bowne was subsequently welcomed back to the colony, where the Dutch West India Company granted full religious freedom. Shortly thereafter, the area fell under English control.

18. “Document: The Flushing Remonstrance, 1657,” from Thirteen WNET New York Public Media, accessed Oct 18 2012, <<http://www.thirteen.org/dutchny/interactives/document-the-flushing-remonstrance/12/#remonstrance>>.



Houses of Worship in Flushing - 2007

- Christian (151)
- Buddhist (30)
- Hindu (7)
- Jewish (6)
- Muslim (4)
- Sikh (2)
- Taoist (2)

BOWNE STREET

TOTAL: 202
Image by Author

FLUSHING: NOW

Today, the area around contemporary Bowne Street (on which still stands John Bowne's house) welcomes religious centers of wide-ranging faiths, including Buddhists, Hindus, Christians, Jews, Muslims, and Sikhs. As Dr. R. Scott Hansen states, "Flushing, Queens is the most religiously and ethnically diverse community in America." Although it is encouraging to see so many religions coexist in such close proximity, there is little interaction and discussion between them. As Dr. Hansen explains, there are practical, social, and theological limits to religious pluralism. Parking restrictions on days of worship create infrastructural chaos. Interfaith interaction is often "superficial," as many of these urbanites are "city people who value their privacy." Finally, some consider interaction with others of uncommon beliefs "evil" or undesirable, as it may call into question their own beliefs, or result in a disregard of others'. As posed by Dr. Hansen, "The question for the 21st century is will Flushing come together in new and lasting ways to build bridges of dialogue, or will it further fragment into a Tower of Babel?"¹⁹

19. Dr. R. Scott Hansen, "City of Gods: Religious Freedom, Immigration, and Pluralism in Flushing, Queens—New York City, 1945-2001," The Pluralism Project at Harvard University, accessed October 18, 2012, <http://pluralism.org/affiliates/shanson/.remonstrance/12/#remonstrance>.

20. Jessica Kowal, "The Religion Zone / Flushing residents fed up with flocks of faithful: [QUEENS Edition]," Newsday, July 18, 1999, accessed October 18, 2012, <http://search.proquest.com.libezproxy2.syr.edu/docview/279217629>.

21. Kowal, "The Religion Zone."

22. Kate Taylor, "At Mayor's Interfaith Breakfast, Some Respectful Dissents," The New York Times, December 30, 2011, accessed October 18, 2012, <http://cityroom.blogs.nytimes.com/2011/12/30/at-mayors-interfaith-breakfast-some-respectful-dissents/>.

23. Ross Barkan, "Taking A Walk, Making A Difference," Queens Tribune, November 17, 2011, accessed October 18, 2012, http://www.queenstribune.com/news/News_111711_TakingAWalk-MakingADifference.html.

Flushing is headed in two directions:

- (1) It continues to support religious tolerance.
- (2) Some citizens are beginning to feel besieged, and "**overwhelmed by the rapid proliferation of houses of worship in their neighborhood**, powered in part by a wave of immigrants pouring into Flushing and in part by church organizations that seek larger pieces of property."²⁰

Issues:

- (1) As families move out, land is claimed by other religious institutions, perpetuating the invasive nature of religious institutions.
- (2) A **1961 zoning law**, still in effect, that allows unlimited "community facilities" to be built in residential areas, resulting in greater saturation over time.²¹

Solutions?:

- (1) **Mayor Bloomberg's annual interfaith breakfast** (mixed results: This year's breakfast was boycotted by fourteen Muslim leaders in reaction to reports that police had been on surveillance in Muslim communities when no crimes had been committed.)²²
- (2) **Queens Interfaith Unity Walk** held in Flushing annually. (This year's walk begins at the Hindu Center Temple, passes through the Muslim Center of New York, New York Chena Buddha Associates, the Hindu Temple Society of North America, and St. Mary's Nativity Church, before ending at the Free Synagogue of Flushing.)²³
- (3) Move houses of worship out of residential areas and into the mall...



The Malls of Flushing (Author's manipulation of images from Google Maps)

BOWNE STREET

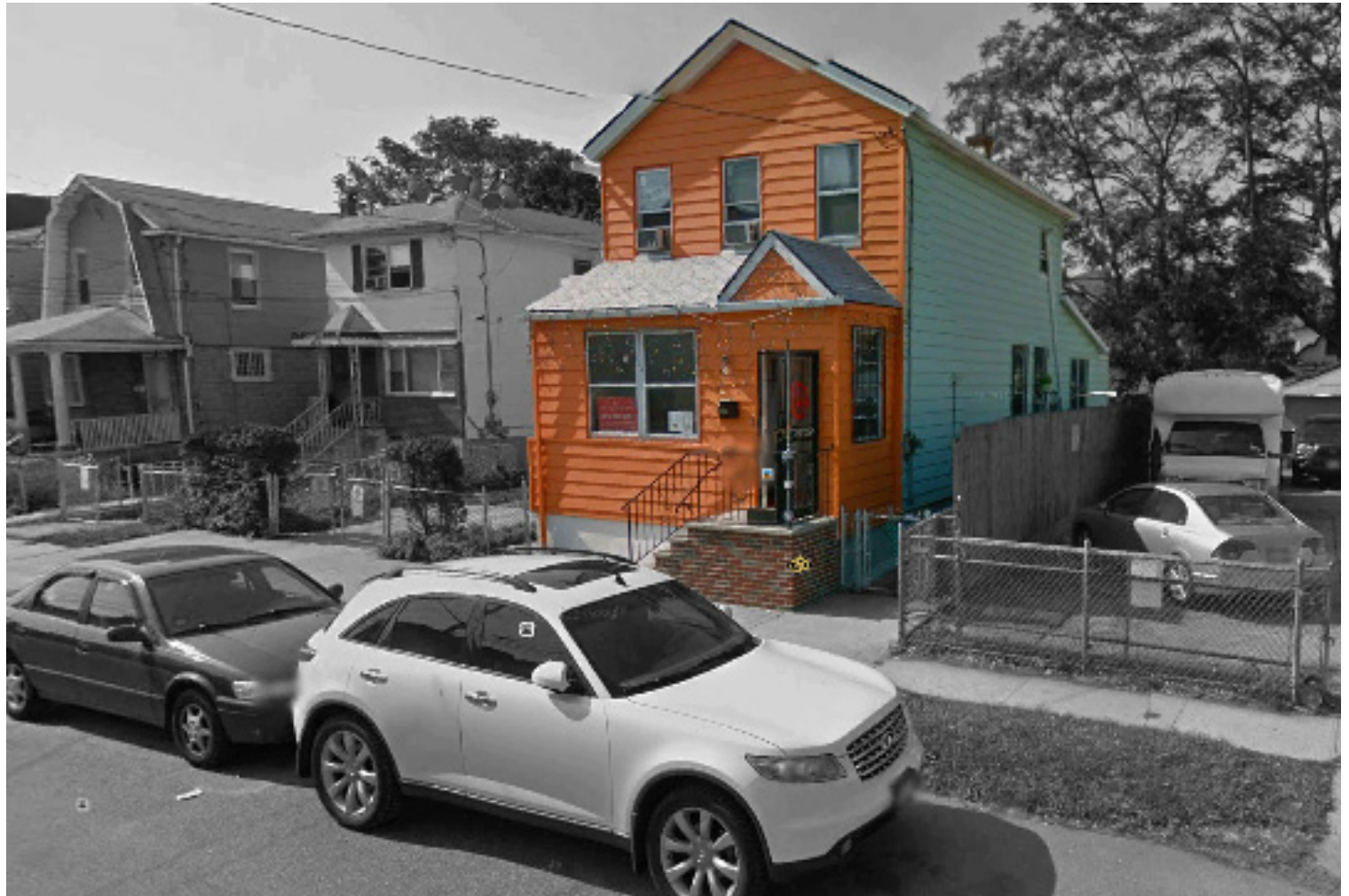
JEWISH WORSHIP

on Bowne Street



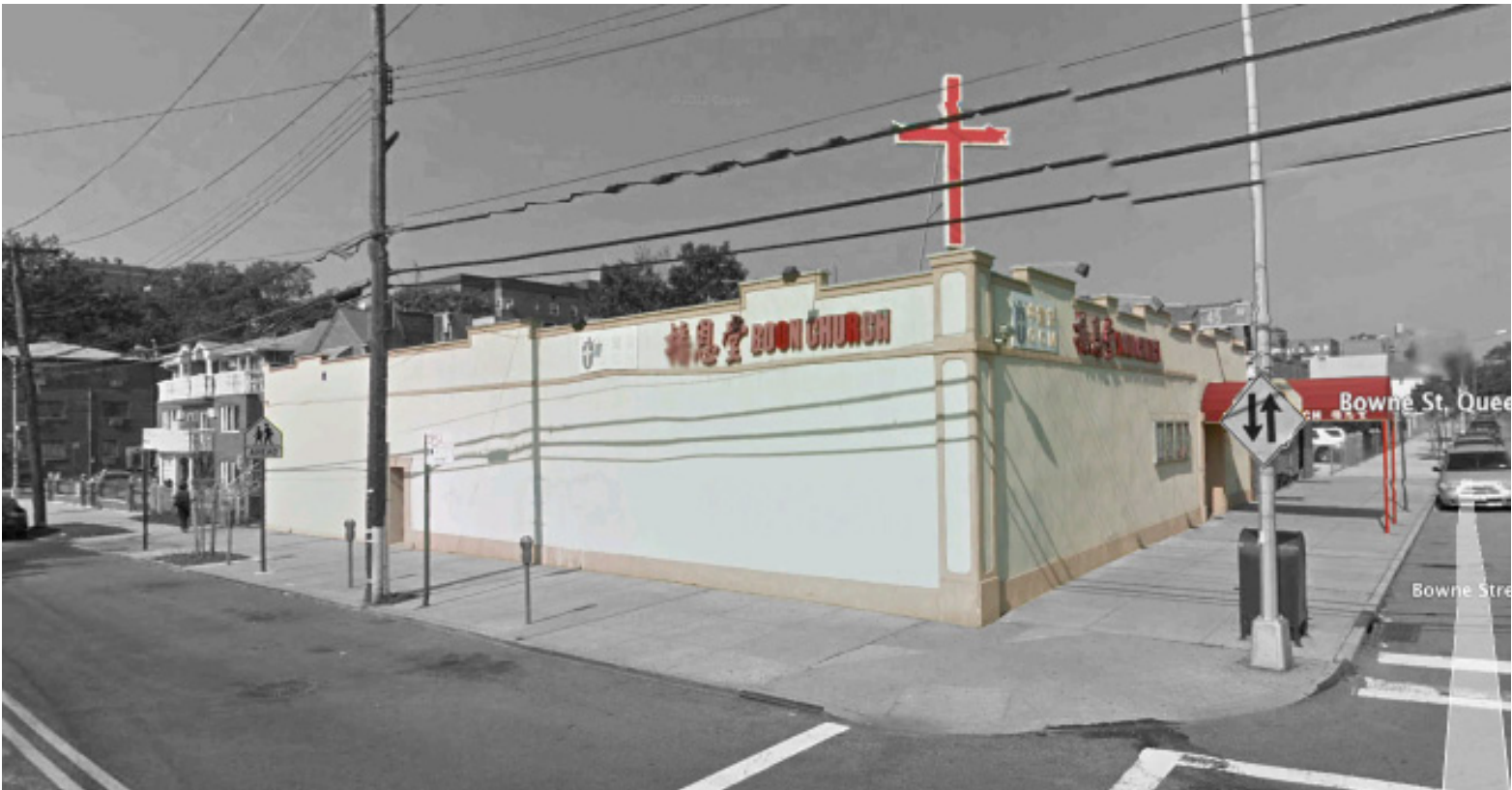
BUDDHIST WORSHIP

on Bowne Street



CHRISTIAN WORSHIP

on Bowne Street



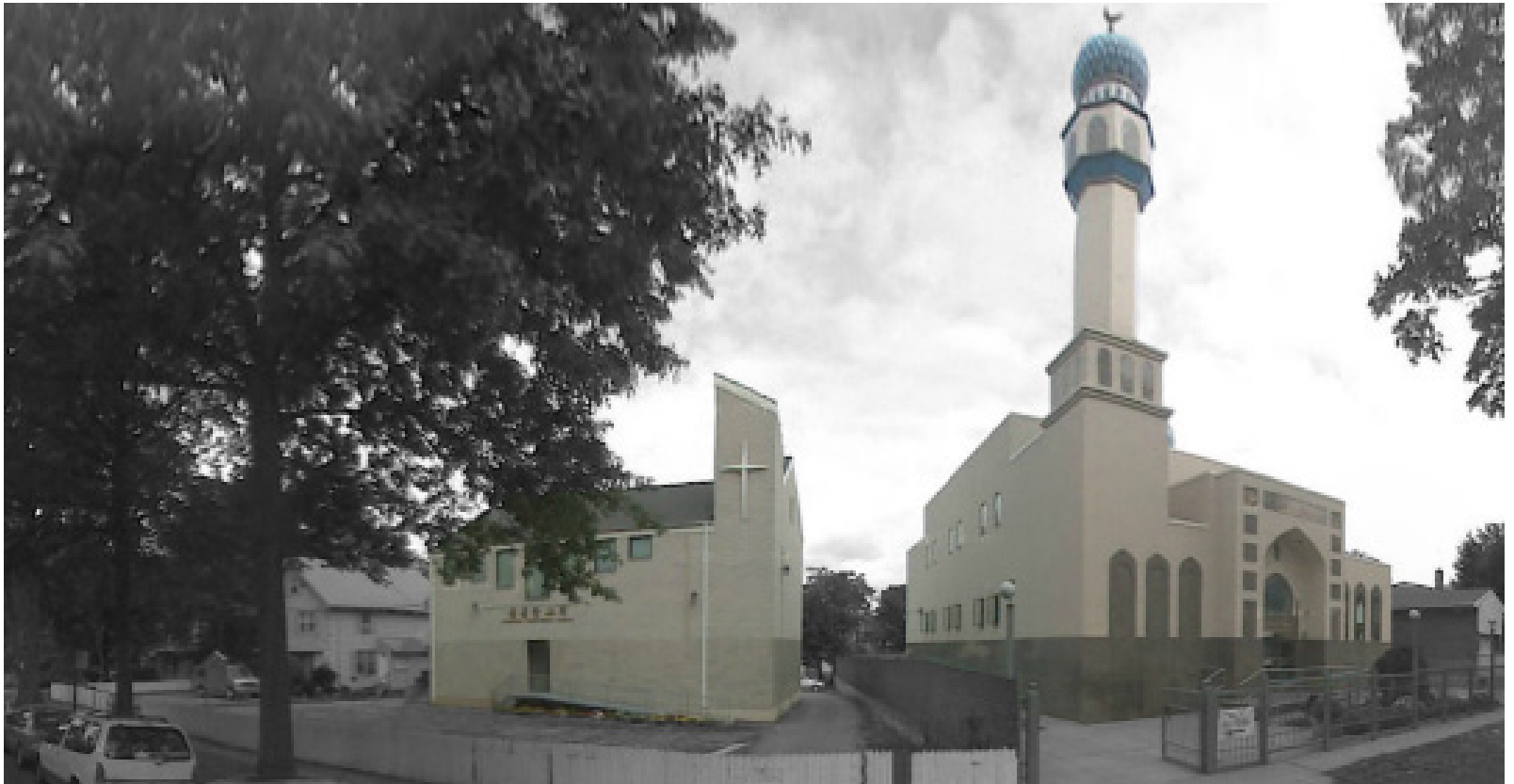
HINDU WORSHIP

on Bowne Street

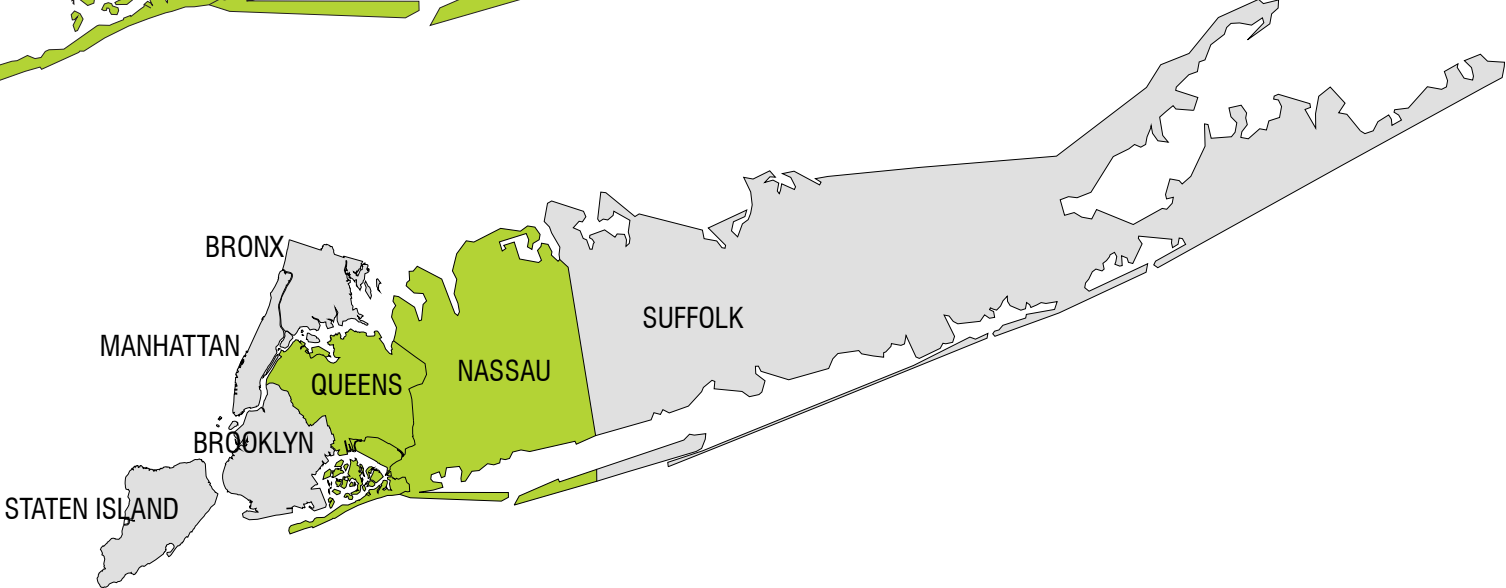


MUSLIM + CHRISTIAN WORSHIP

on Bowne Street



SITE
THE MALL AT THE SOURCE
WESTBURY, NY



WHY WESTBURY:

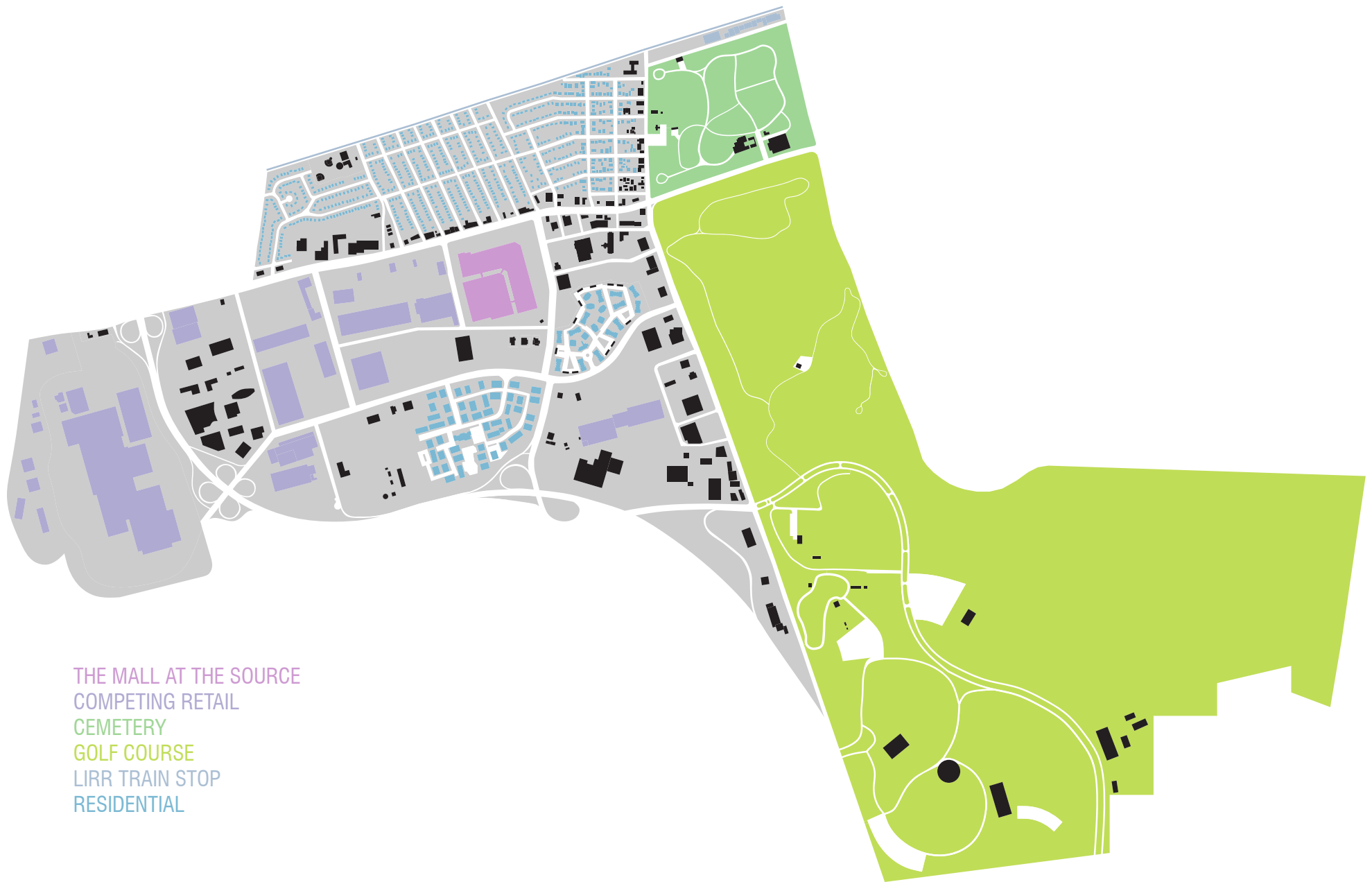
Flushing is overrun with religion.

It's encroaching on suburbia.

It's causing people to leave the community and turning them off to religious plurality.

Westbury is close enough and far enough away that residents won't be burdened.

It is also home to The Mall At The Source, which is in its final days.



THE MALL AT THE SOURCE
COMPETING RETAIL
CEMETERY
GOLF COURSE
LIRR TRAIN STOP
RESIDENTIAL

GREATER SITE:

The mall sits at the intersection of residential, retail, and green (cemetery and golf course).

It's a few blocks away from the Westbury stop on the LIRR.
It's also just off the highway.

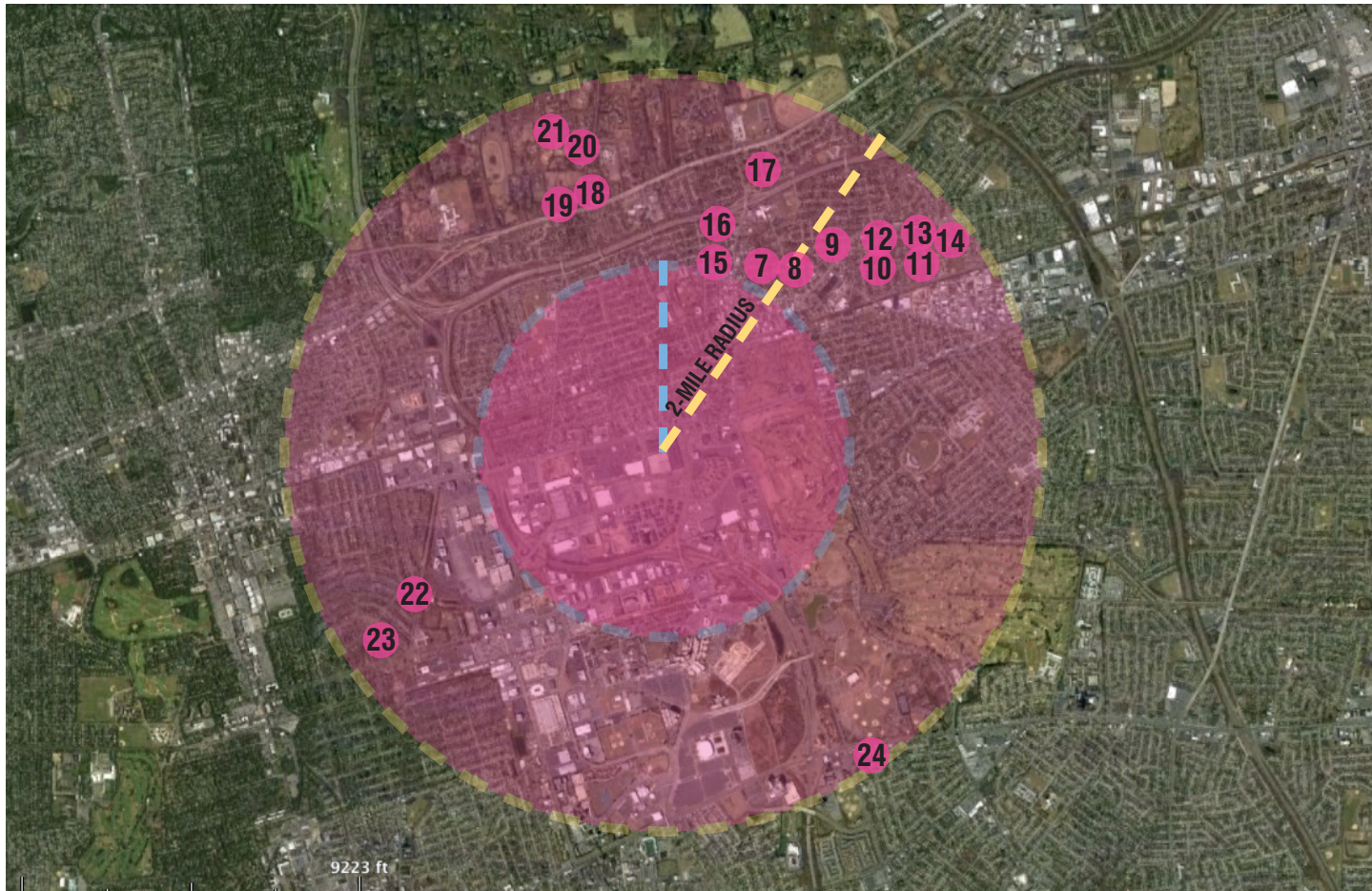
PROXIMITIES OF HOUSES OF WORSHIP

- 1_ ST. BRIGID'S CATHOLIC CHURCH
- 2_ OUR LADY OF HOPE CATHOLIC CHURCH
- 3_ ST. MARY'S EPISCOPAL CHURCH
- 4_ AVE MARIA CHAPEL
- 5_ KOREAN EVANGELICAL CHURCH
- 6_ ST. ANDREW APOSTLE BYZANTINE

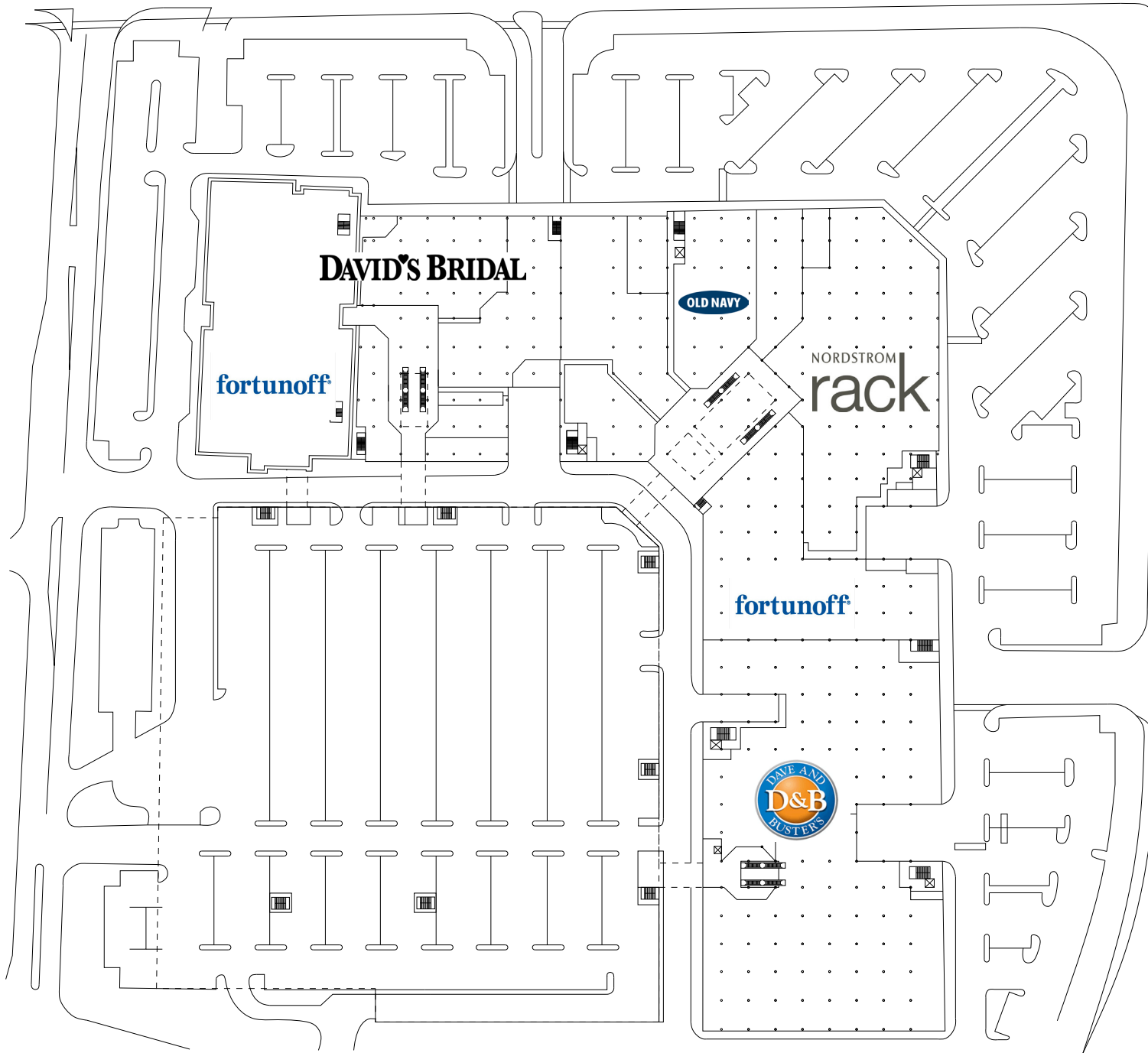


- 7_BETHEL AME CHURCH
- 8_ST. LUKE'S PENTECOSTAL CHURCH
- 9_WESTBURY AME ZION CHURCH
- 10_MT. CAVALRY BAPTIST CHURCH
- 11_GRACE TEMPLE CHURCH OF GOD
- 12_WESTBURY COMMUNITY CHURCH
- 13_ST. BRIGID'S WELL
- 14_FIRST BAPTIST CHURCH
- 15_NEW APOSTLE CHURCH

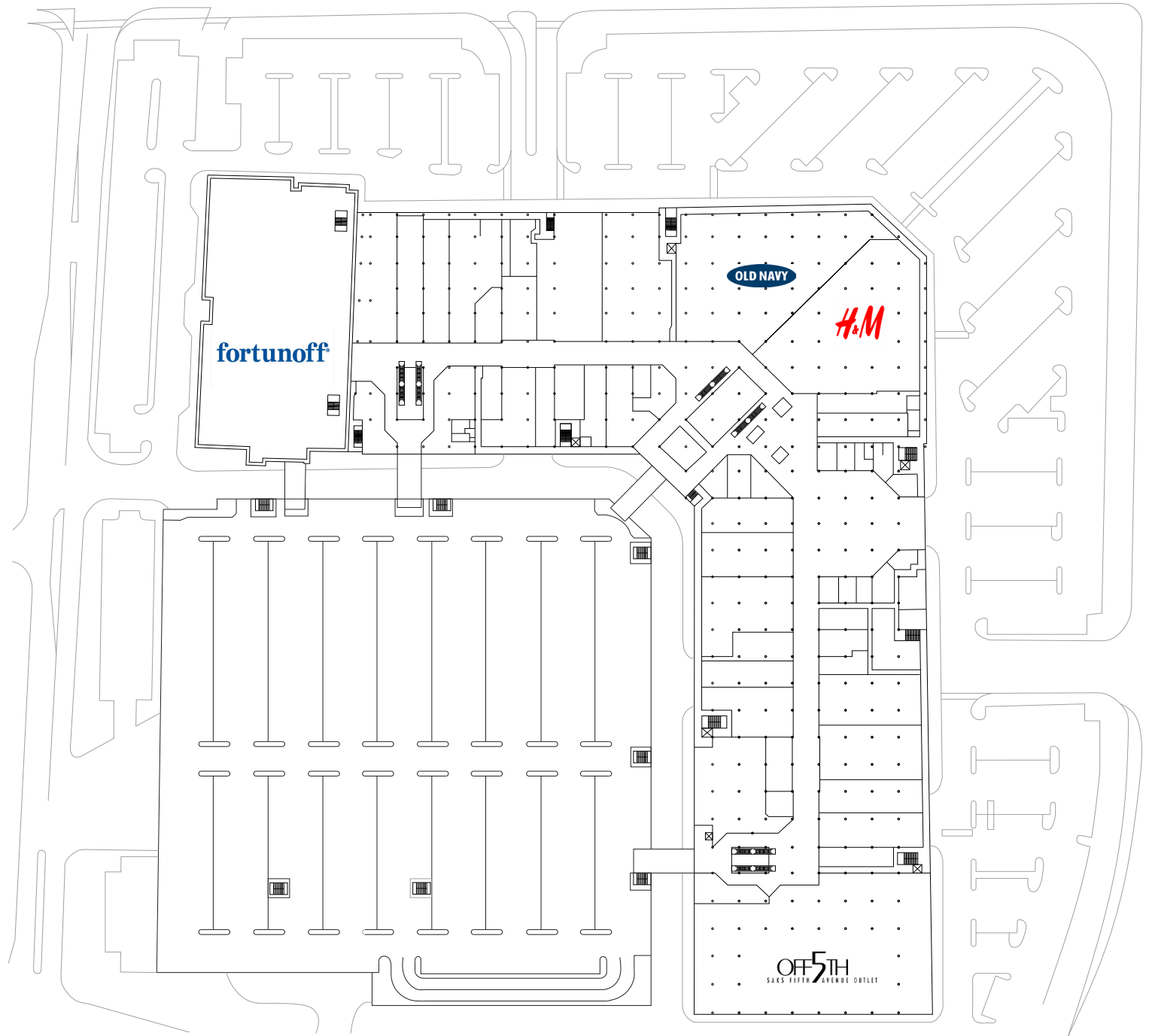
- 16_UNITED METHODIST CHURCH
- 17_CHURCH OF THE ADVENT
- 18_THE LIFE DAY SCHOOL
- 19_OLD WESTBURY SEVENTH DAY ADVENTIST CHURCH
- 20_OLD WESTBURY HEBREW CONGREGATION
- 21_BEYOND BIRTH LLC
- 22_CHURCH IN THE GARDEN FIRST BAPTIST
- 23_LUTHERAN CHURCH OF THE RESURRECTION
- 24_TEMPLE EMANU-EL OF EAST MEADOW



THE MALL AT THE SOURCE



1st floor



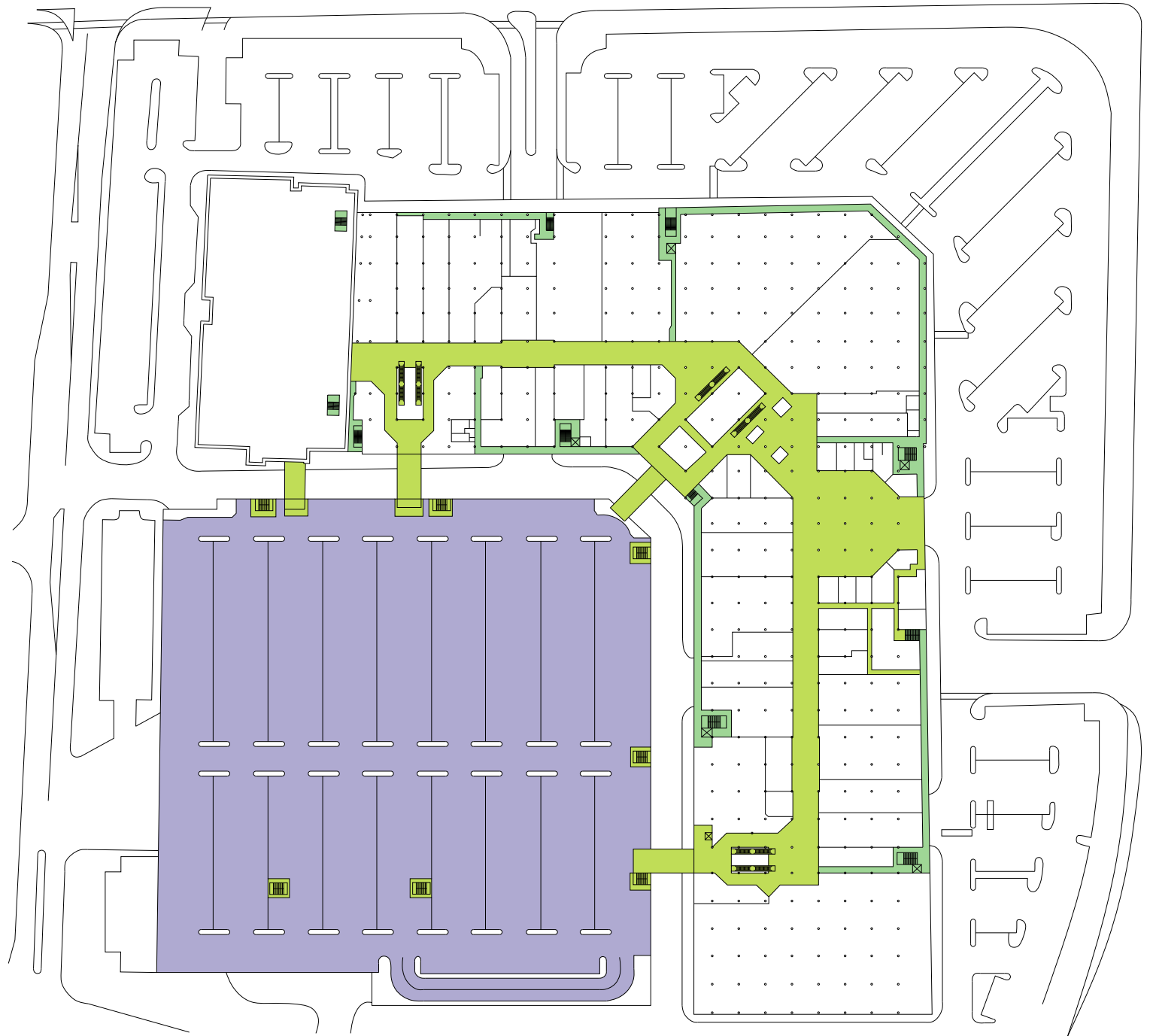
2nd floor



CIRCULATION

- PRIMARY FOOT CIRCULATION
- SECONDARY FOOT CIRCULATION/FIRE EVAC.
- VEHICULAR CIRCULATION

1st floor



2nd floor



NEIGHBORING LOTS_BLACK FRIDAY







LOEWS THEATRES

TARGET

THE MALL AT THE SOURCE _ BLACK FRIDAY







“The mall has been losing merchants so quickly brokers had said it would be more than 75 percent empty by this month.”
-Long Island Business News







CAUSE OF DEATH: SITE



BIGGER, NEWER, BETTER MALL

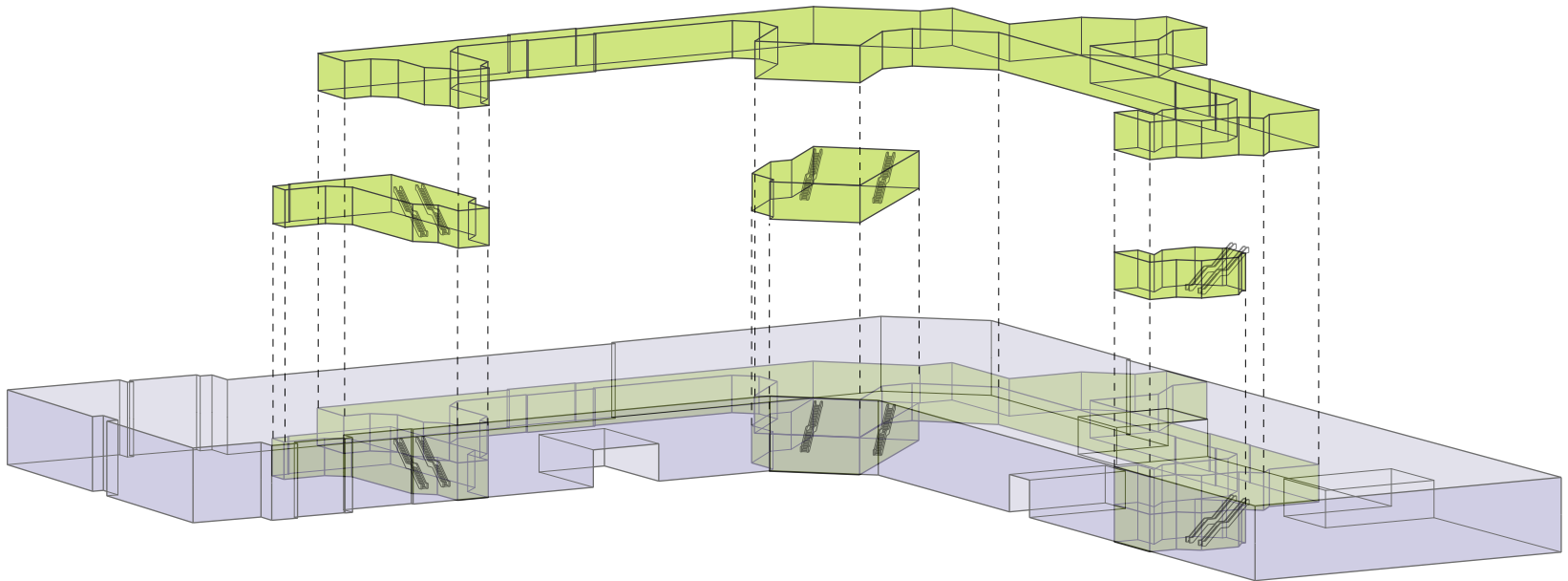


**CHEAPER, MORE CONVENIENT
BIG BOX STORES**



SURROUNDED BY RESIDENTIAL

CAUSE OF DEATH: DESIGN



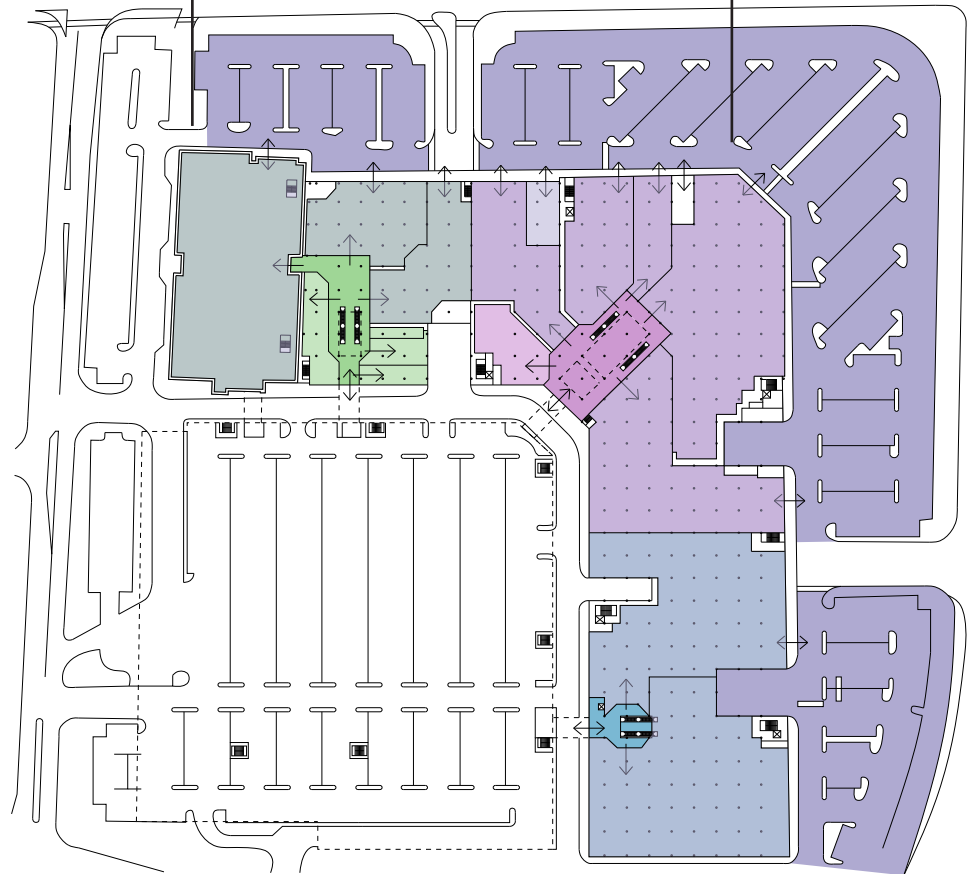
The mall typology is effective because it is inward-facing and in order to get anywhere you must walk past many other stores.

THIS MALL FAILS TO DO THIS.

It is effectively 5 separate malls:

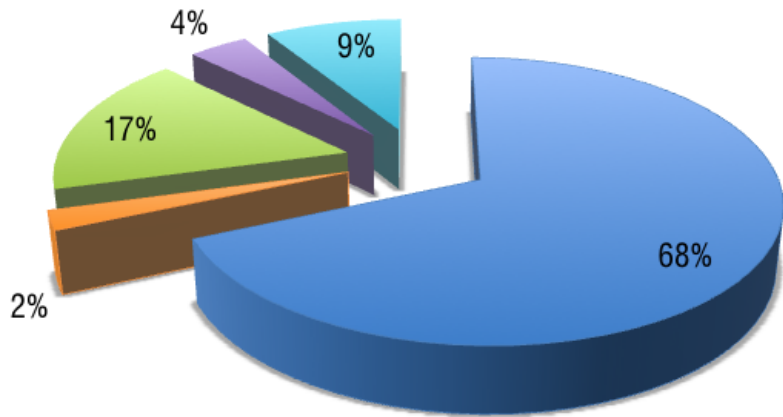
While the second floor is connected via long aisles like most traditional malls, the ground floor is broken up into three “courts,” which are not connected. Thus, to get from one court to another, you must take an escalator up, walk on the second level, and take another escalator down to that court. Because of a lack of interconnectivity, certain parking lots have been rendered useless. The highest frequency of cars was on the north face, where restaurants and stores are attached strip-mall style to the exterior. People may enter and exit without stepping foot into the mall.

3 courts + 1 connected floor + strip mall = 5 malls.

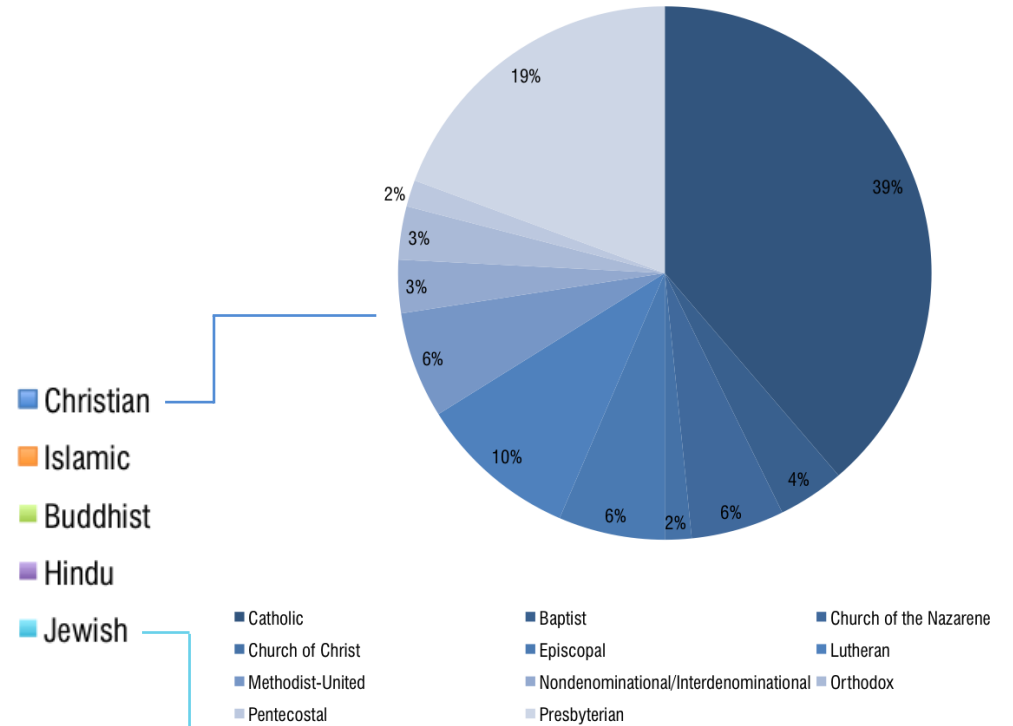


PROGRAMMATIC FIT

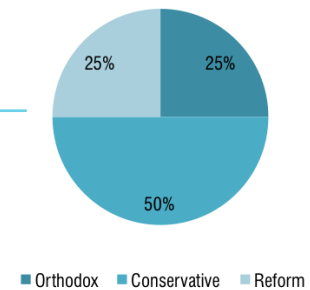
Major Religions in Flushing



Christian Denominations in Flushing



Jewish Denominations in Flushing



TOTAL MALL AREA:

1ST FLOOR:

413,380 FT² OCCUPIABLE SPACE
 - 49,549 FT² OF CIRCULATION
 = 363,831 FT² OF PROGRAMMABLE SPACE

2ND FLOOR:

431,888 FT² OCCUPIABLE SPACE
 - 216,763 FT² OF CIRCULATION
 = 215,125 FT² OF PROGRAMMABLE SPACE

TOTAL:

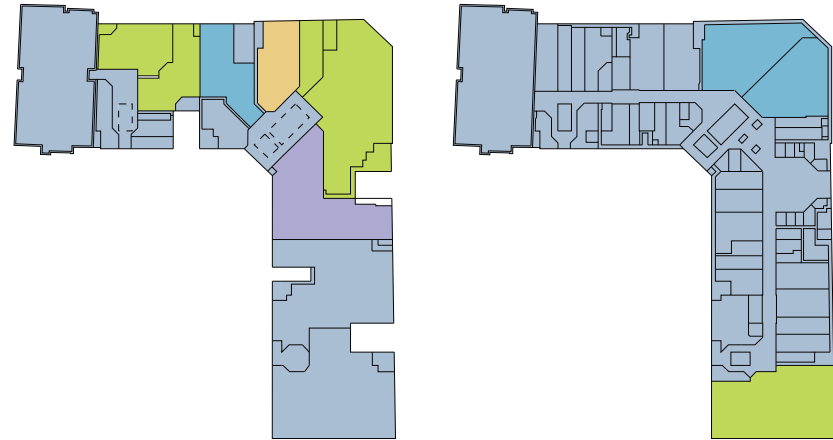
845,268 FT² OCCUPIABLE SPACE
 - 266,312 FT² OF CIRCULATION
 = 578,956 FT² OF PROGRAMMABLE SPACE

AS % OF OCCUPIABLE SPACE - CIRCULATION SPACE



CHRISTIANITY (68%) = 393,690 FT²
 BUDDHISM (17%) = 98,422 FT²
 JUDAISM (9%) = 52,106 FT²
 HINDU (4%) = 23,158 FT²
 ISLAM (2%) = 11,579 FT²

AS % OF OCCUPIABLE SPACE



CHRISTIANITY (68%) = 574,782 FT²
 BUDDHISM (17%) = 143,695 FT²
 JUDAISM (9%) = 76,074 FT²
 HINDU (4%) = 33,810 FT²
 ISLAM (2%) = 16,905 FT²

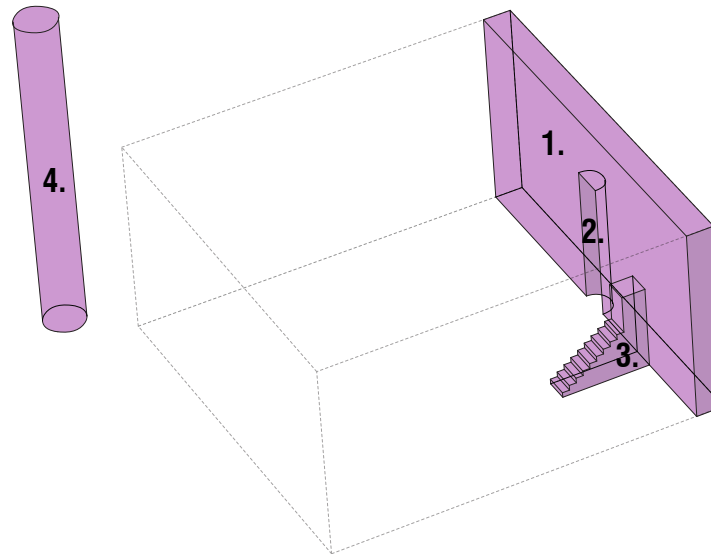
AS % OF ANCHOR STORES



CHRISTIANITY (68%) = 313,027 FT²
 BUDDHISM (17%) = 78,256 FT²
 JUDAISM (9%) = 41,430 FT²
 HINDU (4%) = 18,413 FT²
 ISLAM (2%) = 9,206 FT²

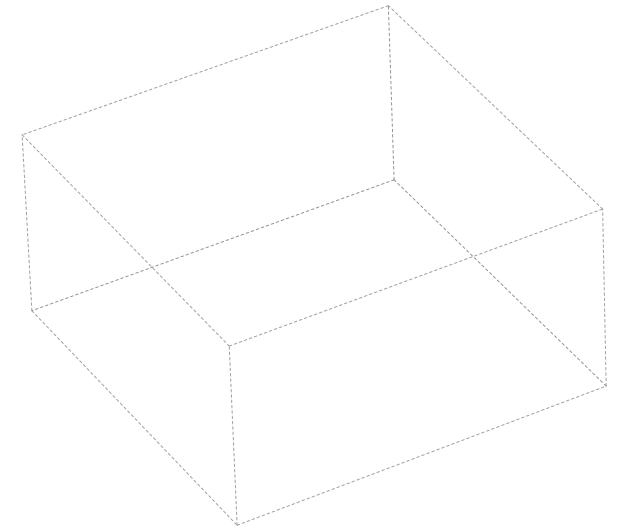
ESSENTIAL ELEMENTS

These diagrams illustrate only what is necessary for worship in respective religious architectures.

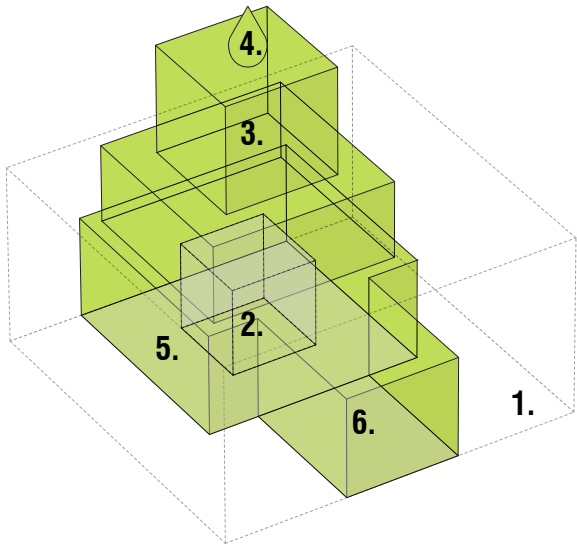


MOSQUE

1. **QIBLA WALL** (FACES MECCA)
2. **MIHRAB** (NICHE IN QIBLA WALL)
3. **MINBAR** (PULPIT, WHERE IMAM PREACHES)
4. **MINARET** (TOWER WHERE MUAZZIN CALLS TO PRAYER)

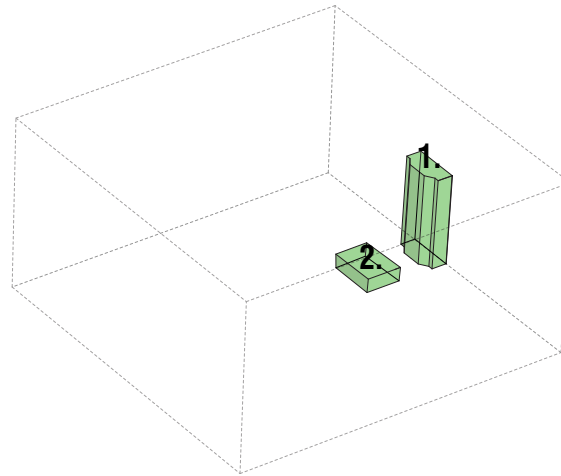


CHURCH



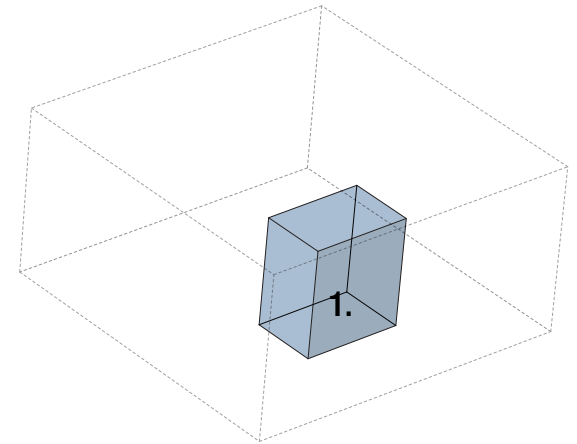
HINDU TEMPLE

1. **MANDALA** (SITE WITH WATER, SHADE, SECLUSION)
2. **GRABAH-GRIHA** (SANCTUM SANTORUM, MOST HOLY SPACE HOUSING PRESIDING DEITY, DARK, SMALL, UNADRORNED)
3. **SHIKHARA** (SPIRE SYMBOLIC OF COSMIC AXIS)
4. **KALASA** (POT ON TIP OF SHIKHARA)
5. **PARIKRAMA** (CIRCUMAMBULATORY PATH SURROUNDING GRABAH-GRIHA)
6. **MANDAP** (ASSEMBLY HALL FOR MEDITATION)



SYNAGOGUE

- ARK** (TO HOUSE TORAH SCROLLS)
BIMAH (WHERE TORAH IS READ)
 MUST FACE JERUSALEM



BUDDHIST TEMPLE

- ALTAR WITH SHRINE** (CONTAINS AN IMAGE OR STATUE OF BUDDHA)
 TYPICALLY FACES SOUTH, SOMETIMES EAST, BUT NEVER NORTH OR WEST

ANCILLARY PROGRAM

SECULAR

:THE NON-RELIGIOUS,
THE DEVOUT



FOOD

:EVERYONE



DAYCARE

:PARENTS, CHILDREN



RECREATION

:THE PHYSICALLY ACTIVE



ADMINISTRATION

:OVERSEERS



LIBRARY

:EVERYONE

RELIGIOUS
:THE DEVOUT, THE CU-
RIOUS



CREMATORIUM
:EVERYONE EXCEPT JEWS



WEDDING CHAPEL
:COUPLES, FAMILY



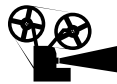
CLOTHES/ACCESSORIES OF WORSHIP
:DEVOUT, CURIOUS



RELIGIOUS BOOKSTORE
:DEVOUT, CURIOUS



INTERFAITH PRAYER ROOMS
:DEVOUT, CURIOUS



INTERFAITH VIDEO ROOMS
:DEVOUT, CURIOUS



INTERFAITH DISCUSSION/PRESENTATION ROOMS
:DEVOUT, CURIOUS

PRECEDENT

Precedent

Korean Presbyterian Church | Sunnyside, Queens, NY

Factory of Faith

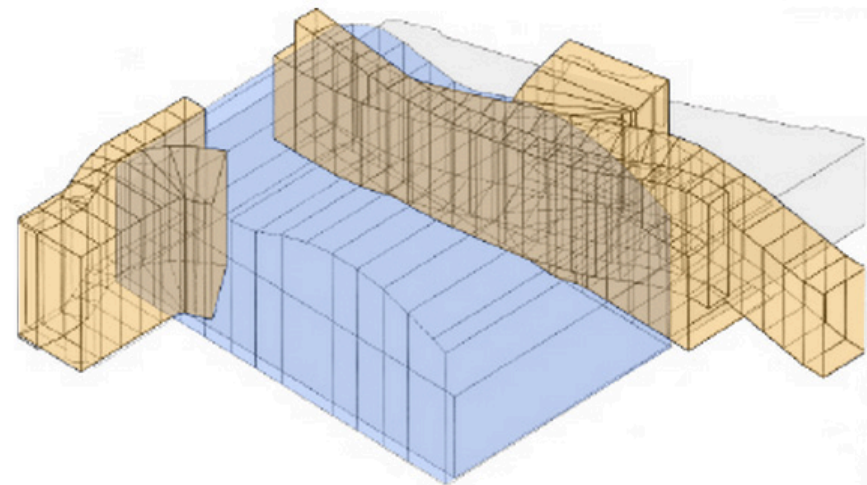
The Knickerbocker Laundry factory, built in 1932, was a 61 meter long white concrete art deco building. In its transformation from factory to sacred space, “it was neither treated as a solitary icon nor as a palimpsest to inscribe.” The building, rather, was treated as a container which was redecorated, refilled, and expanded.

The original concrete panel construction is interrupted by the steel framework of the new spaces. The church space itself (in blue) rests on 2 original floors of the factory, but creates an undulating roofscape of its own. Entry and exit “pipes and hoses” (in orange) wind through the existing volume.²⁴



Knickerbocker Laundry factory (top) and present church (bottom). The main entrance is no longer located on this face.

“Knickerbocker Laundry (front now obscured), Queens, NYC,” Decopix, http://www.decopix.com/LR_DOA_Gallery-Final/content/Knickerbocker_Laundry_Before_NX_large.html.
“What Have They Done to My Laundry Ma?,” *Forgotten New York*, March 21, 2002, <http://forgotten-ny.com/2002/03/what-have-they-done-to-my-laundry-ma/>.



24. Rudolf Stegers, *Sacred Buildings: A Design Manual* (Rasel, Switzerland: Birkhauser Verlag AG, 2008), 165-167.

Architects: Douglas Garofalo, Michael McInturf, Greg Lynn, FORM

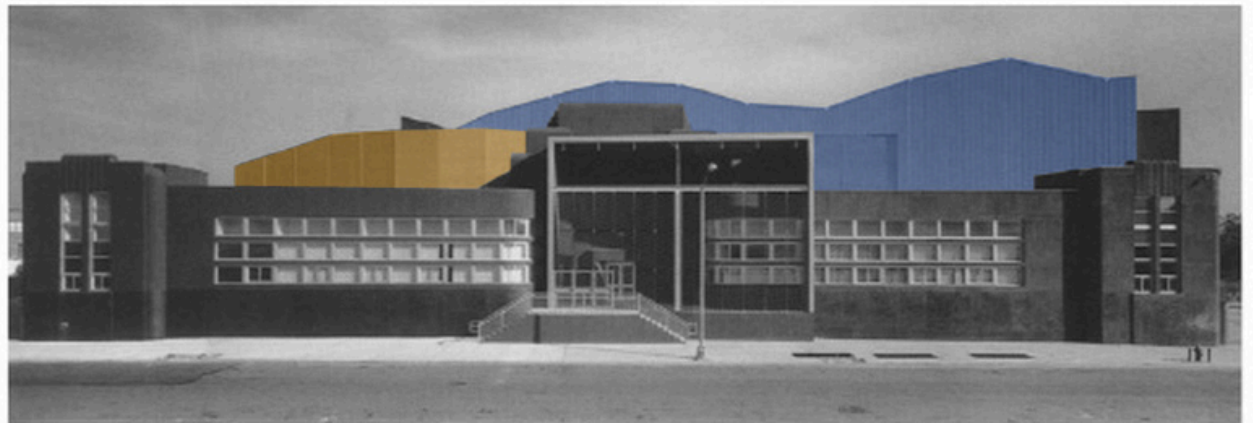
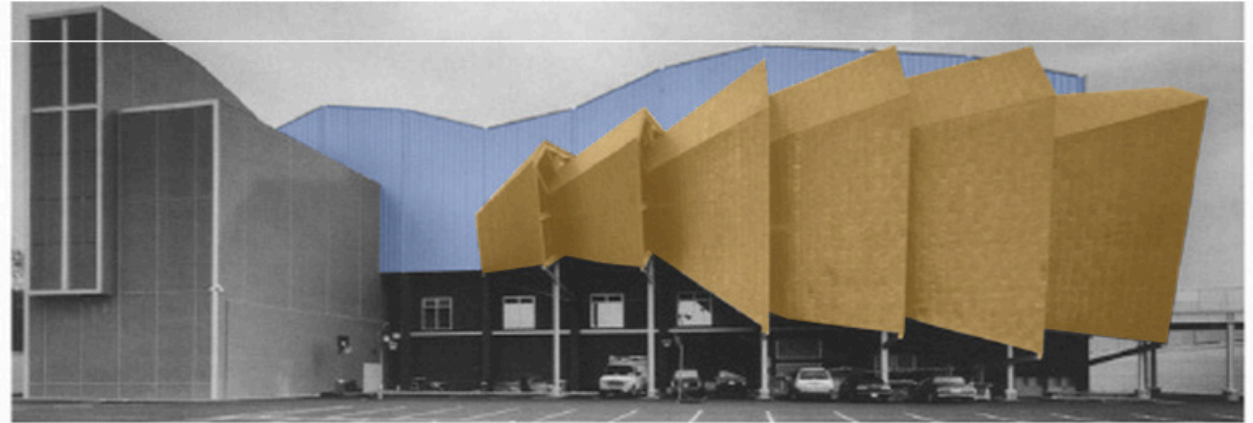
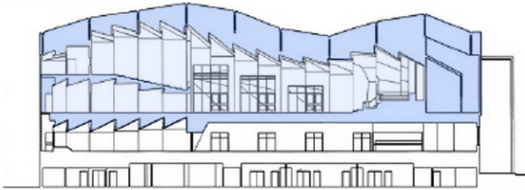
Client: Korean Presbyterian Church of New York

Completion: 1997

Denomination: Presbyterian

Footprint: 17,999 m²

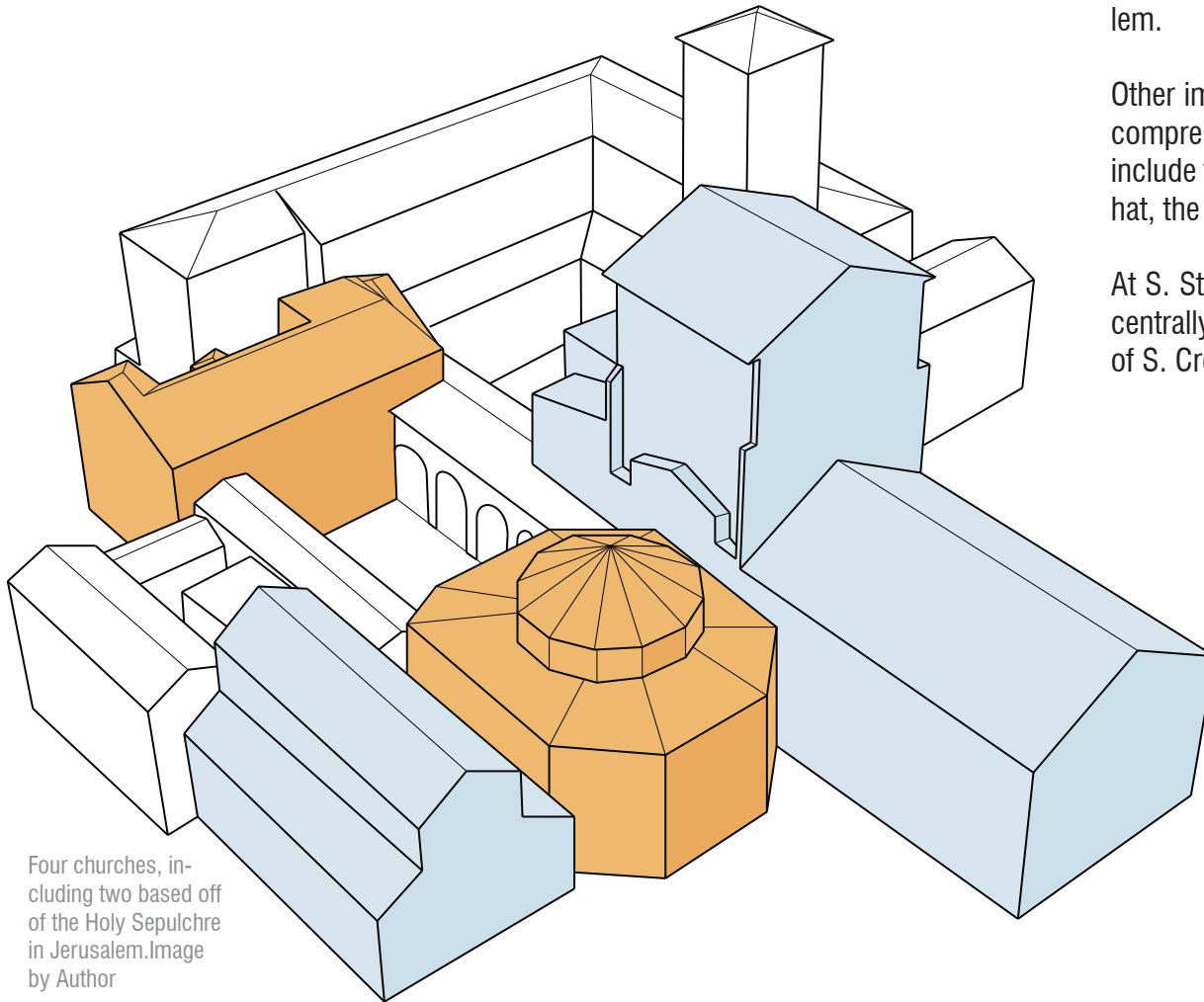
Seating capacity: Sunday church: 2500; wedding church: 600



Author's interpretation of images from:
Rudolf Stegers, *Sacred Buildings: A Design Manual* (Rasel, Switzerland: Birkhauser Verlag AG, 2008), 165-167.

Precedent

Santo Stefano | Bologna, Italy



Four churches, including two based off of the Holy Sepulchre in Jerusalem. Image by Author

Agglomeration of Churches

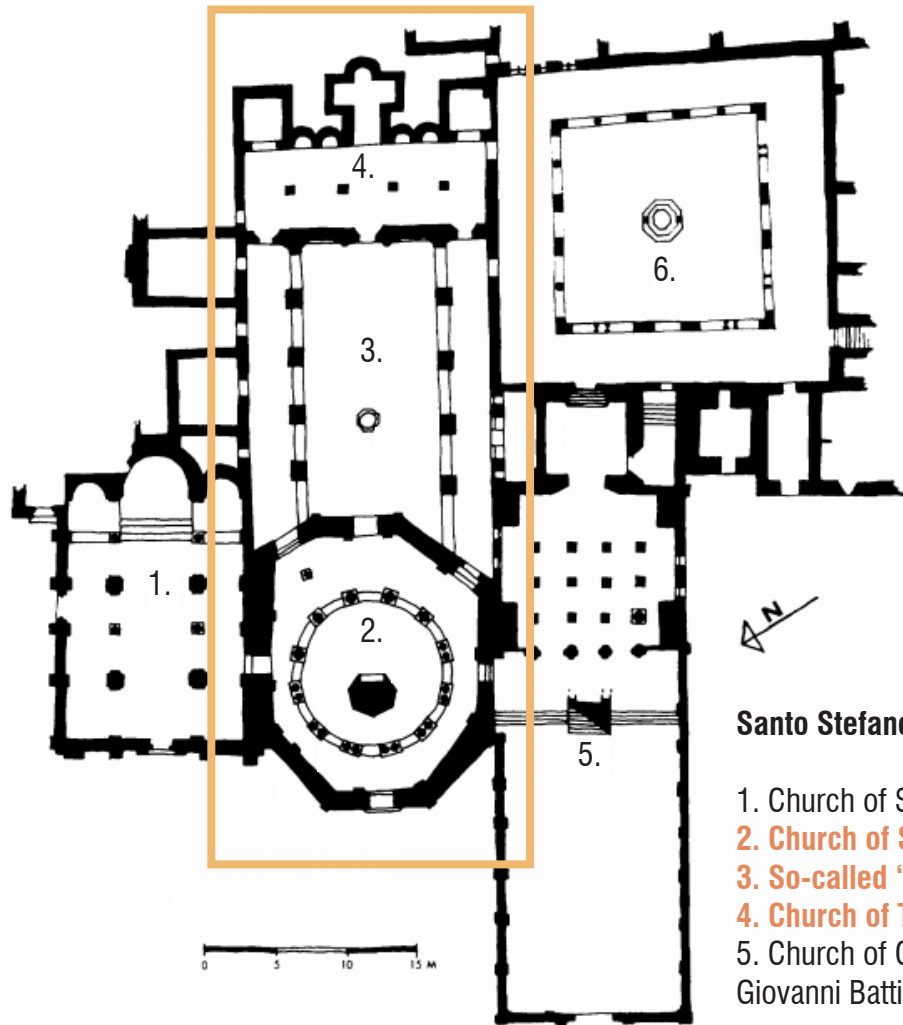
This complex, currently containing four churches, was expanded in the 12th century with the intent to be a copy of the Holy Sepulchre in Jerusalem.

Other imitations throughout Bologna attempted to create a topographical, comprehensive copy of the city of Jerusalem. Other features replicated include the Mount of Olives, the Church of Ascension, the Valley of Josphat, the Pool of Siloam, and the Field of Acedama.

At S. Stefano, the rotonda of the Holy Sepulchre is imitated and similarly centrally-planned. It is joined by an open, colonnaded court to the chapel of S. Croce.

“To the Medieval mind, Jerusalem was the center of the world”

-Robert Ousterhout in “The Church of Santo Stefano: A “Jerusalem” in Bologna,” *Gesta*, Vol. 20, No. 2 (1981), pp. 311-321



Santo Stefano, Bologna

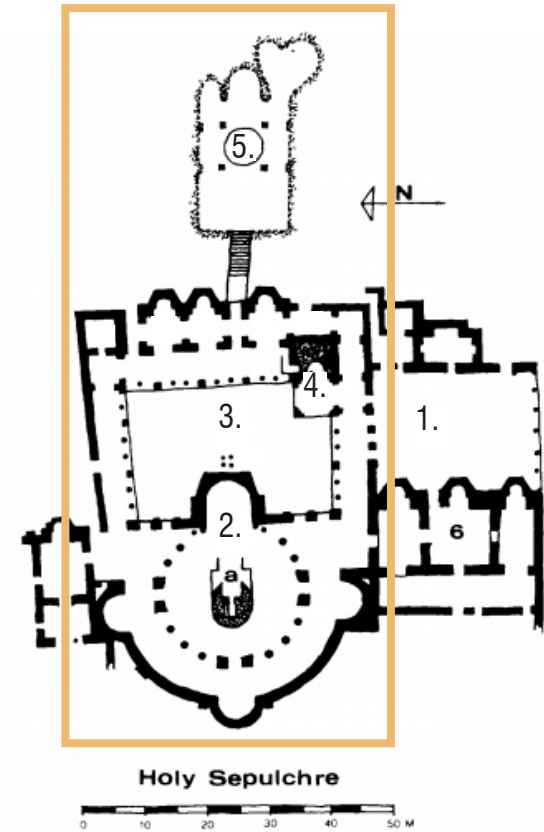
- 1. Church of SS. Vitale ed Agricola
- 2. Church of S. Sepolcro
- 3. So-called "Cortile di Pilato"
- 4. Church of Trinita, formerly S. Croce
- 5. Church of Confessio, formerly S. Giovanni Battista

"The Church of the Holy Sepulchre...contain[s] walls and series of columns with contradictory directions," and, "combinations of contrasting directions and rhythms in columns, piers, walls, and roofs."

-Robert Venturi in *Complexity and Contradiction in Architecture*, pp. 58,102.

"The Holy Sepulchre is...a compromise between the three competing medieval planning concepts - **Early Christian, Byzantine and Romanesque**...[and is] filled with disquieting disjunctions and jarring juxtapositions."

-Robert Ousterhout in "The Church of the Holy Sepulchre (in Bologna, Italy)," *Biblical Archaeology Review* 26. 6 (Nov/Dec 2000): 20-35.



Holy Sepulchre (hypothetical plan, ca. 1048), Jerusalem

- 1. Entrance
- 2. Anastasis Rotunda
- 3. Courtyard
- 4. Cavalry
- 5. Crypt of the Invention of the Cross
- 6. Baptistery

Selected Annotated Bibliography

BASINGER, David. The Stanford Encyclopedia of Philosophy, Spring 2012 ed., s.v. "Religious Diversity (Pluralism)" <http://plato.stanford.edu/archives/spr2012/entries/religious-pluralism/>.

Encyclopedia entry discussing the pervasiveness of and possible responses to religious diversity, as well as religious diversity's relationship to epistemic obligation, justified belief, apologetics, religious tolerance, the eternal destiny of humankind, and public education.

CASSANI, Matilde. "Sacred Spaces in Profane Buildings" Urban Omnibus, November 2, 2011. Accessed October 11, 2012. <http://urbanomnibus.net/2011/11/sacred-spaces-in-profane-buildings/>.

Matilde Cassani discusses her installation at Storefront for Art and Architecture titled "Sacred Spaces in Profane Buildings," which traces the prevalence, appearance, rituals, and social byproducts of repurposed sites of worship.

CLIFFORD, Stephanie. "How About Gardening or Golfing at the Mall?" The New York Times, February 5, 2012. Accessed September 11, 2012. http://www.nytimes.com/2012/02/06/business/makingover-the-mall-in-rough-economic-times.html?_r=1&ref=business.

Article discussing how trends are steering away from the failing all-retail model of past malls, for a new mixed-use approach.

CRAWFORD, Margaret. "Suburban Life and Public Space." In *Sprawl & Public Space: Redressing the Mall*, edited by David J. Smiley & Mark Robbins, 29. New York: Princeton Architectural Press, 2002.

An optimistic account of the history and future of malls, viewing the "dead mall" phenomenon as a sign that a design reform is both natural and necessary.

DUNHAM-JONES, Ellen and Williamson, June. *Retrofitting Suburbia: Urban Design Solutions for Redesigning Suburbs*. Hoboken: John Wiley & Sons, Inc., 2009.

Tactics for and examples of big-box retrofits, along with an analysis of various suburban concepts, such as sprawl.

ECK, Diana. *A New Religious America: How a "Christian Country" Has Become the World's Most Religiously Diverse Nation*. New York: HarperCollins, 2001.

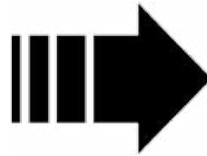
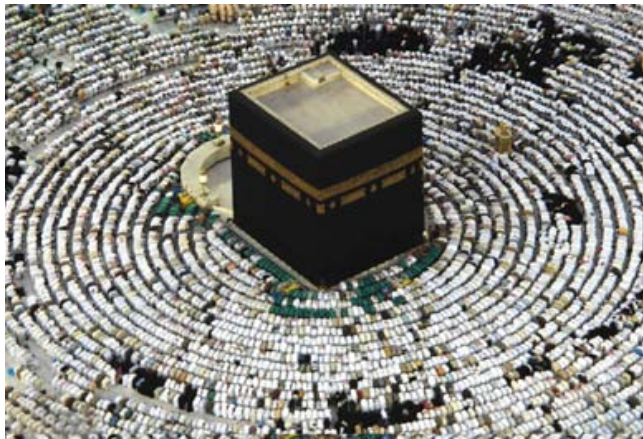
Book that traces American religious developments, beginning with a historical introduction and touching on the Hindu, Buddhist, and Muslim presence, separately.

PENACK, William. *Historical Dictionary of Colonial America*, 81. Plymouth: Scarecrow Press, Inc., 2001.

Includes a chronology of important dates and an alphabetical listing of important people, places, documents, and events of the colonial period in America.

VERTUCCIO, Rocco. "Developer Wants Irondequoit Mall." *Deadmalls.com*. February 10, 2005. Accessed September 11, 2012. http://deadmalls.com/malls/irondequoit_mall.html.

A website that documents dead malls nationwide and recounts their demise.



Funzug.com, accessed October 30, 2012, http://i328.photobucket.com/albums/l336/glamgalz/funzug/imgs/walls/big/mecca_city_wal_01.jpg.
Ruth Miller, October 14, 2010 (8:49 p.m.), "Citrus Park in Hillsborough County, FL," <http://ruthfm.wordpress.com/2010/10/14/urban-retail/>.

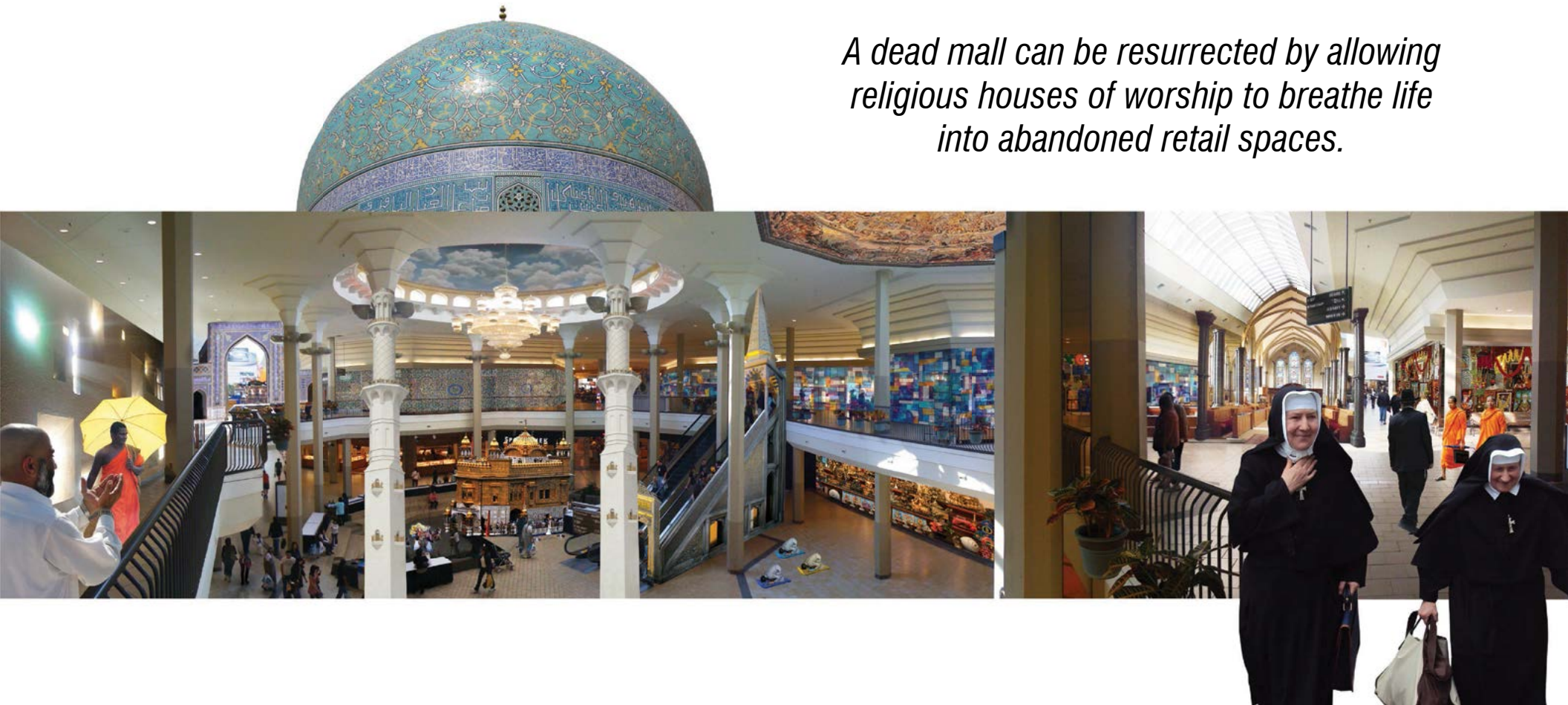


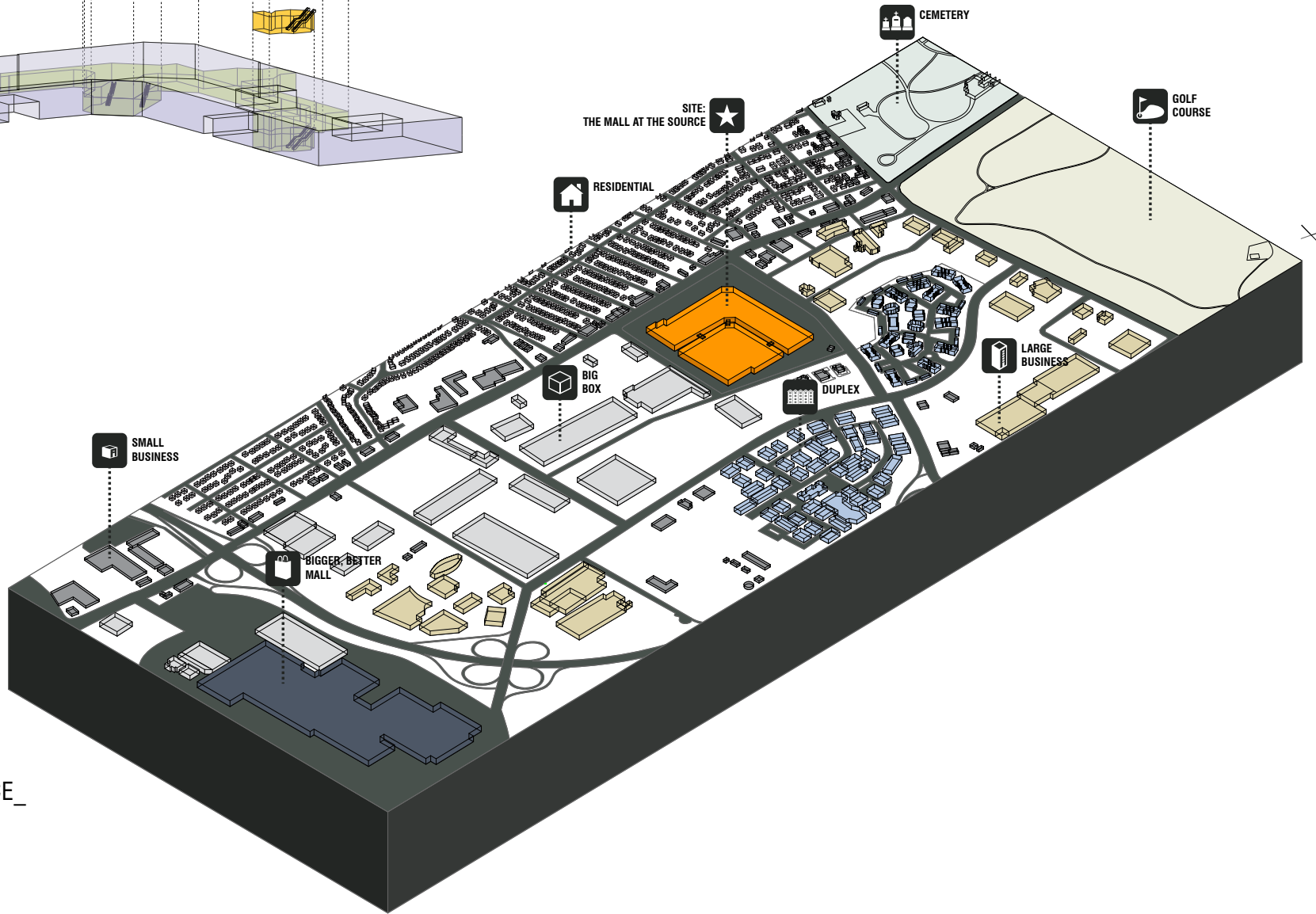
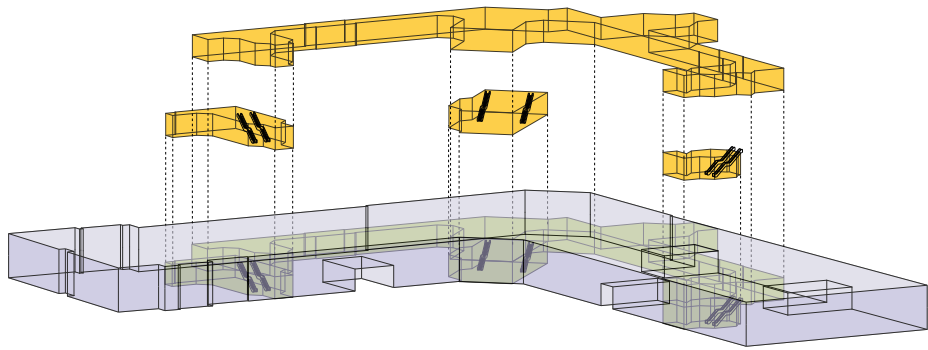
DESIGN

THE MALL REINCARNATE

PUTTING FAITH IN A FAILED MALL

A dead mall can be resurrected by allowing religious houses of worship to breathe life into abandoned retail spaces.



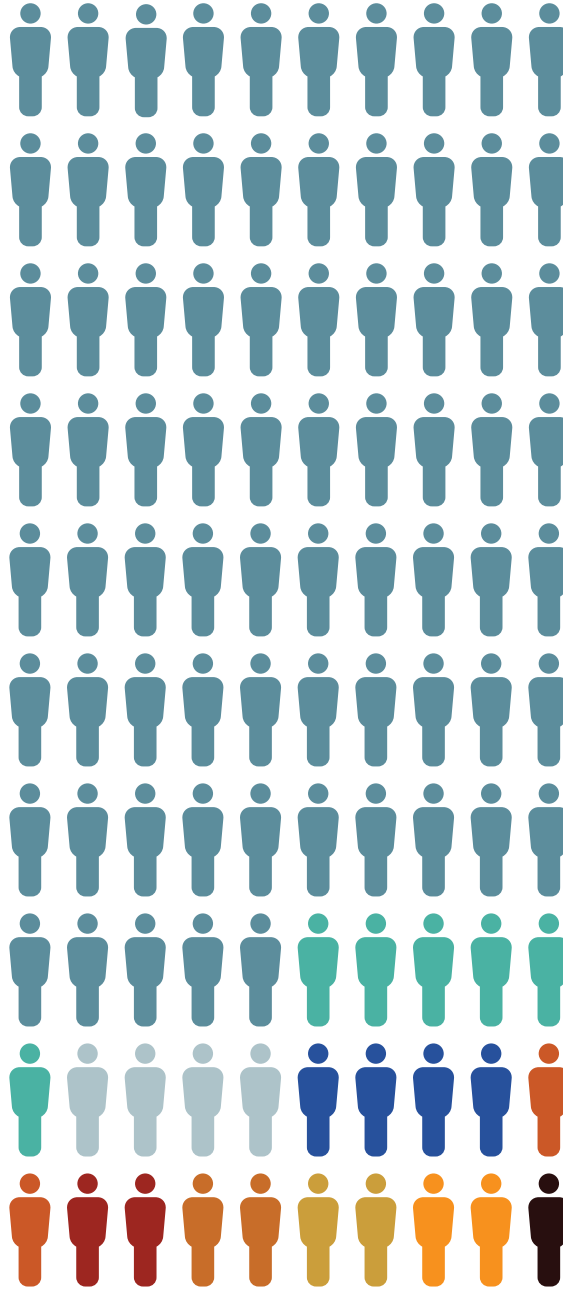


SITE_
THE MALL AT THE SOURCE_
WESTBURY, NY

Nassau County, 2010
The Association of Religion
Data Archives (ARDA)

1. Catholic = 667,149
2. Mainline Protestant = 50,181
3. Orthodox Judaism = 40,000
4. Evangelical Protestant = 39,923
5. Conservative Judaism = 21,648
6. Reform Judaism = 16,848
7. Eastern Orthodox = 16,758
8. Muslim (Sunni) = 15,690
9. Black Protestant = 13,189

All Others Combined = 7,826



Queens County, 2010
The Association of Religion
Data Archives (ARDA)

1. Catholic = 677,520
2. Evangelical Protestant = 84,683
3. Muslim (Sunni) = 81,456
4. Orthodox Judaism = 80,000
5. Mainline Protestant = 47,425
6. Black Protestant = 40,630
7. Eastern Orthodox = 35,765
8. Hindu (Traditional Temples) = 16,775
9. Buddhism (Mahayana) = 12,957
10. Church of Jesus Christ of Latter Day Saints = 10,463
11. Conservative Judaism = 6,235

All Others Combined = 8,609



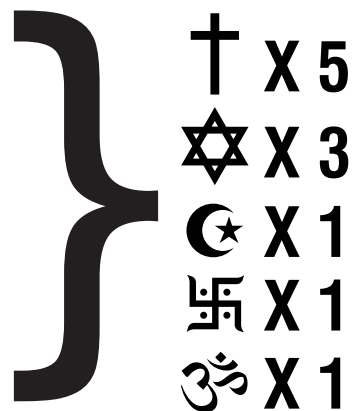


Nassau County + Queens County, 2010

The Association of Religion Data Archives (ARDA)

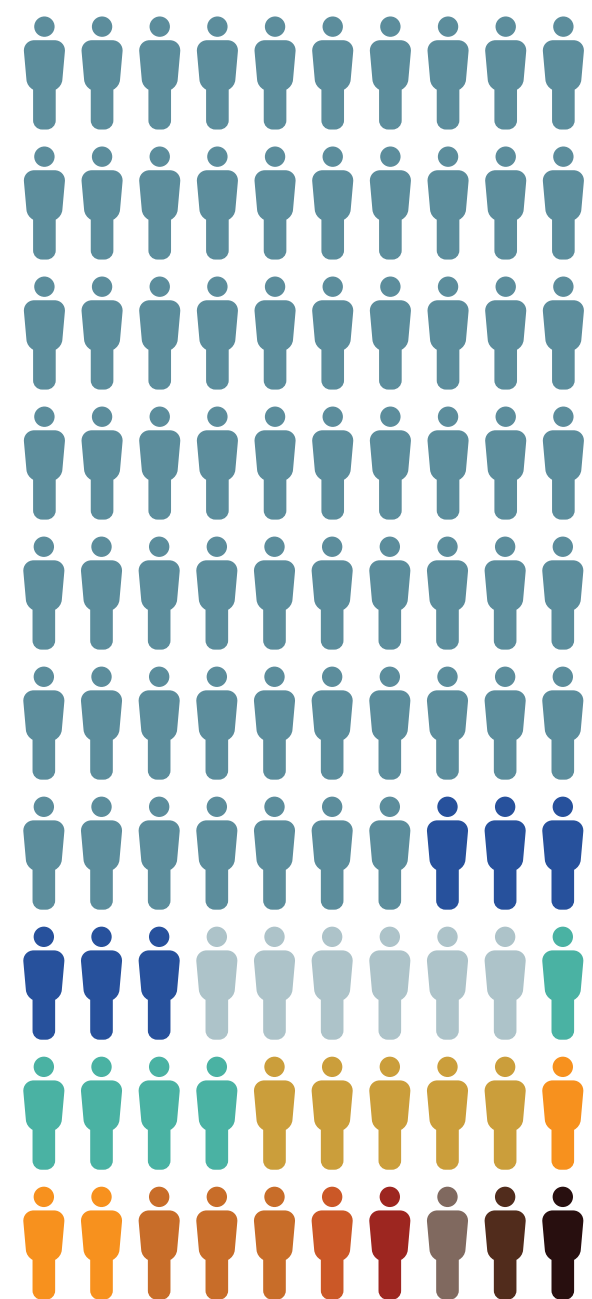
>15,000

1. Catholic = 1,354,669
2. Evangelical Protestant = 124,606
3. Orthodox Judaism = 120,000
4. Mainline Protestant = 97,606
5. Muslim (Sunni) = 97,146
6. Black Protestant = 53,819
7. Eastern Orthodox = 52,523
8. Conservative Judaism = 27,883
9. Reform Judaism = 18,223
10. Buddhism (Mahayana) = 17,709
11. Hindu (Traditional Temples) = 17,175

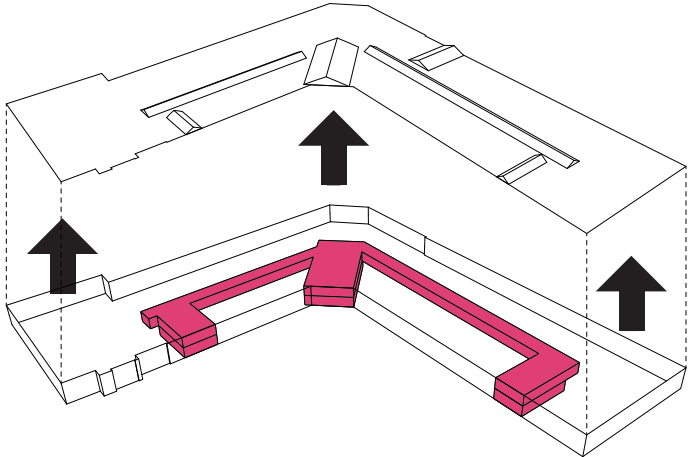


<15,000

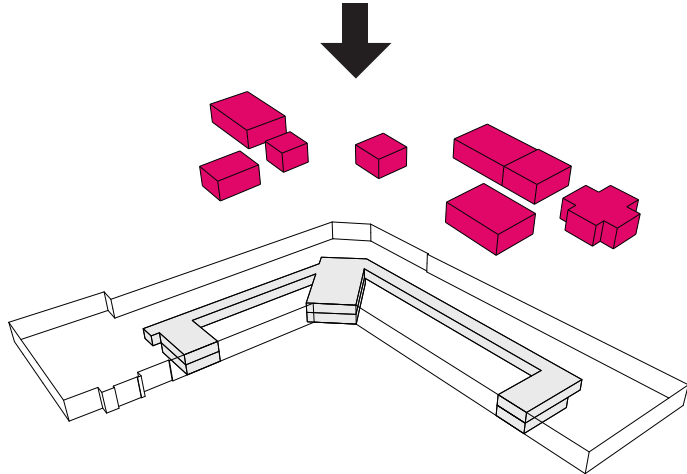
12. Church of Jesus Christ of Latter-day Saints, 1,996 + 10,463 = 12,459
13. Indian-American Hindu Temple Assoc. = 1622 + 2,756 = 4,378
14. Hindu, Post Renaissance = 221 + 2,364 = 2,585
15. Buddhism (Theravada), 1,381
16. Unitarian Universalist Association of Congregations, 1,201 + 67 = 1,268
17. Reconstructionist Judaism = 1,253
18. Buddhism (Vajrayana), 548
19. Baha'i = 286
20. Zoroastrian = 95 + 78 = 173
- Sikh = N/A
- Jehova's Witnesses = N/A
- Christian Science = N/A



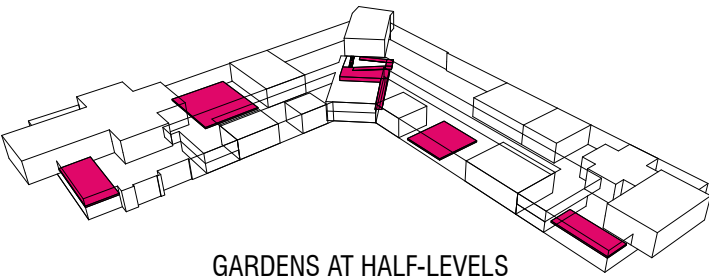
SELECTIVE INTERFERENCE



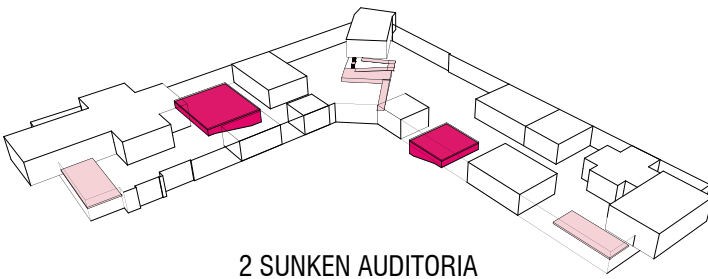
RAISE THE ROOF



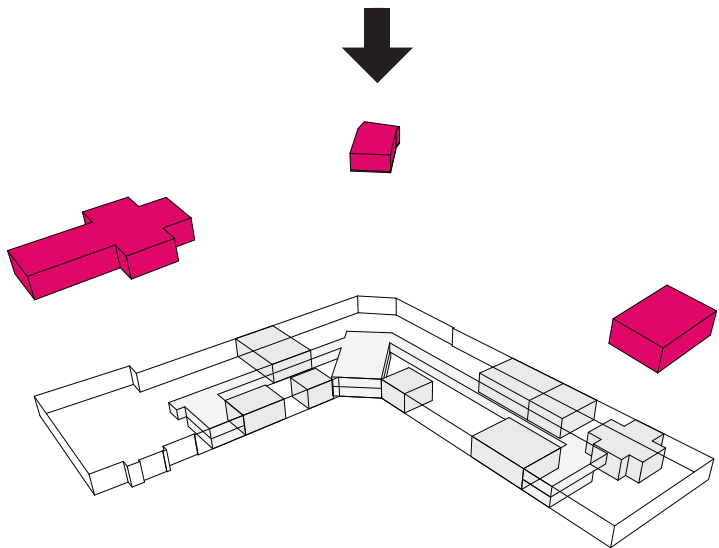
INSERT HOUSES OF WORSHIP
ALONG CIRCULATORY SPINE



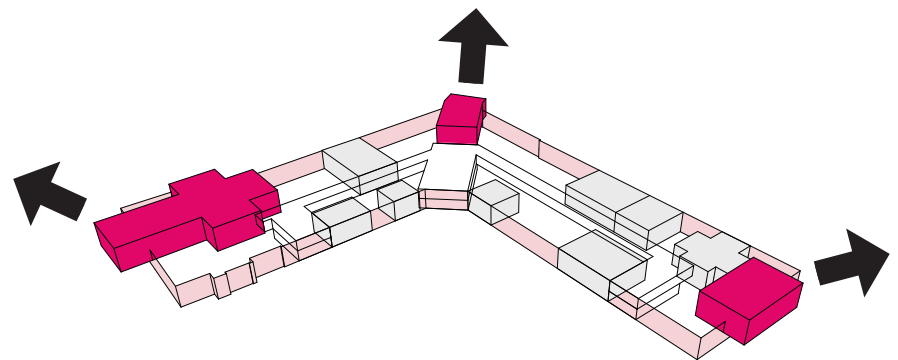
GARDENS AT HALF-LEVELS
THROUGHOUT



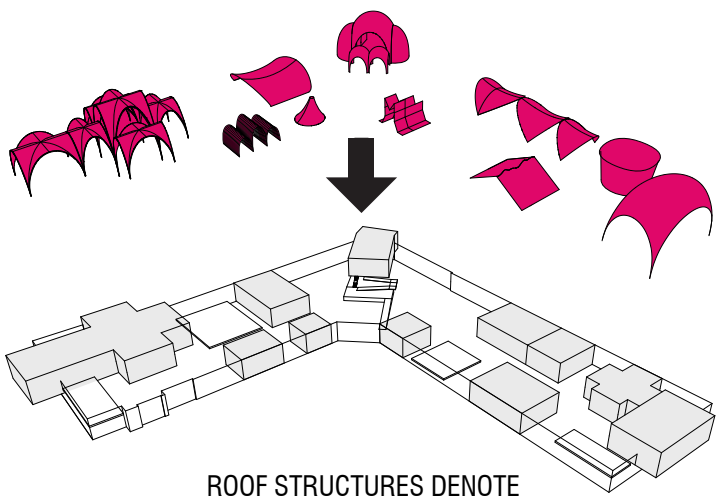
2 SUNKEN AUDITORIA



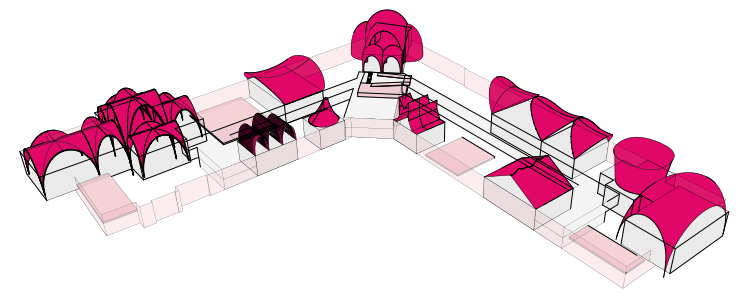
PLACE "ANCHORS" AT
TERMINUS POINTS



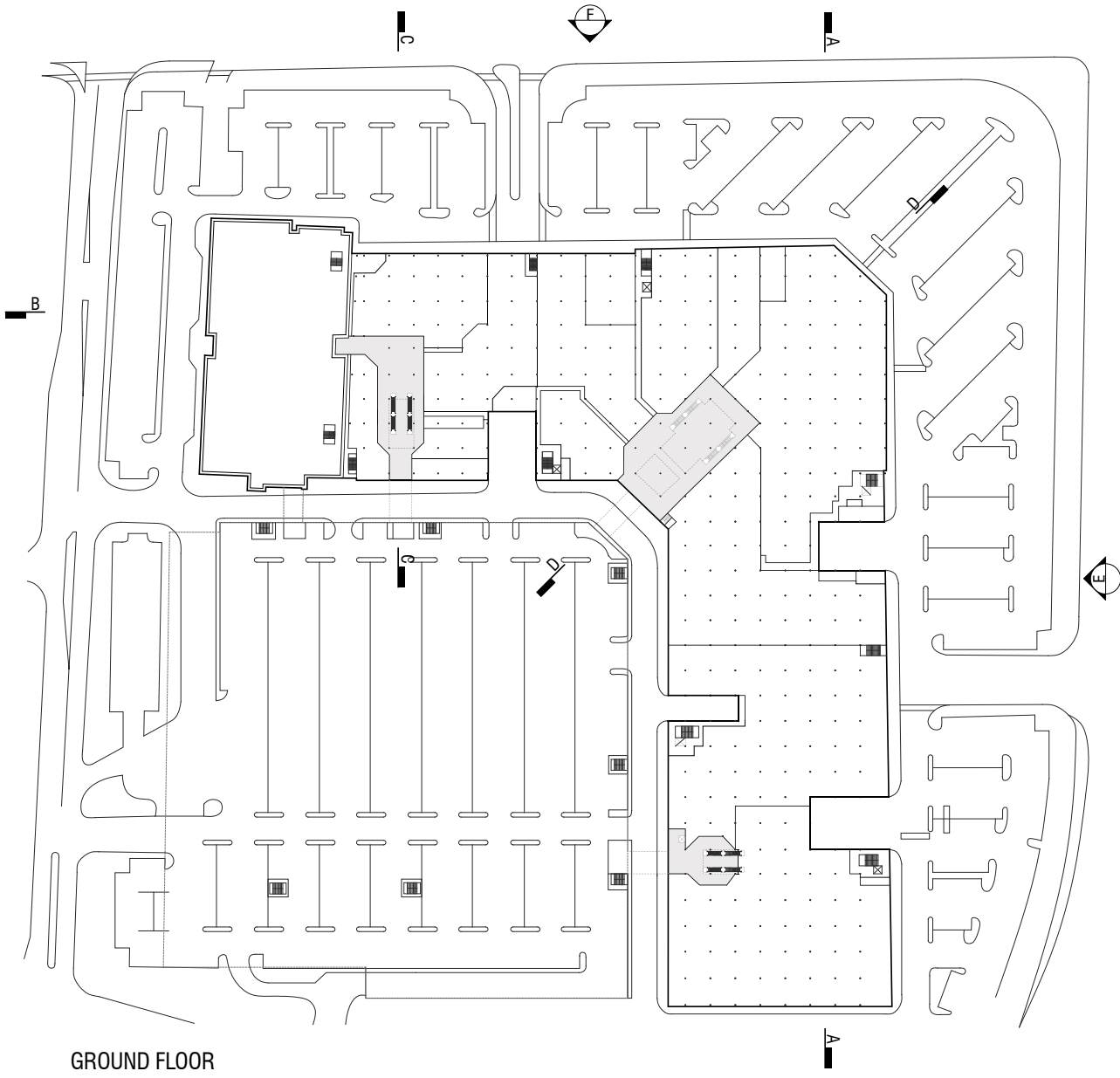
ANCHORS ARE ELEVATED AND
BREAK THE EXISTING ENVELOPE



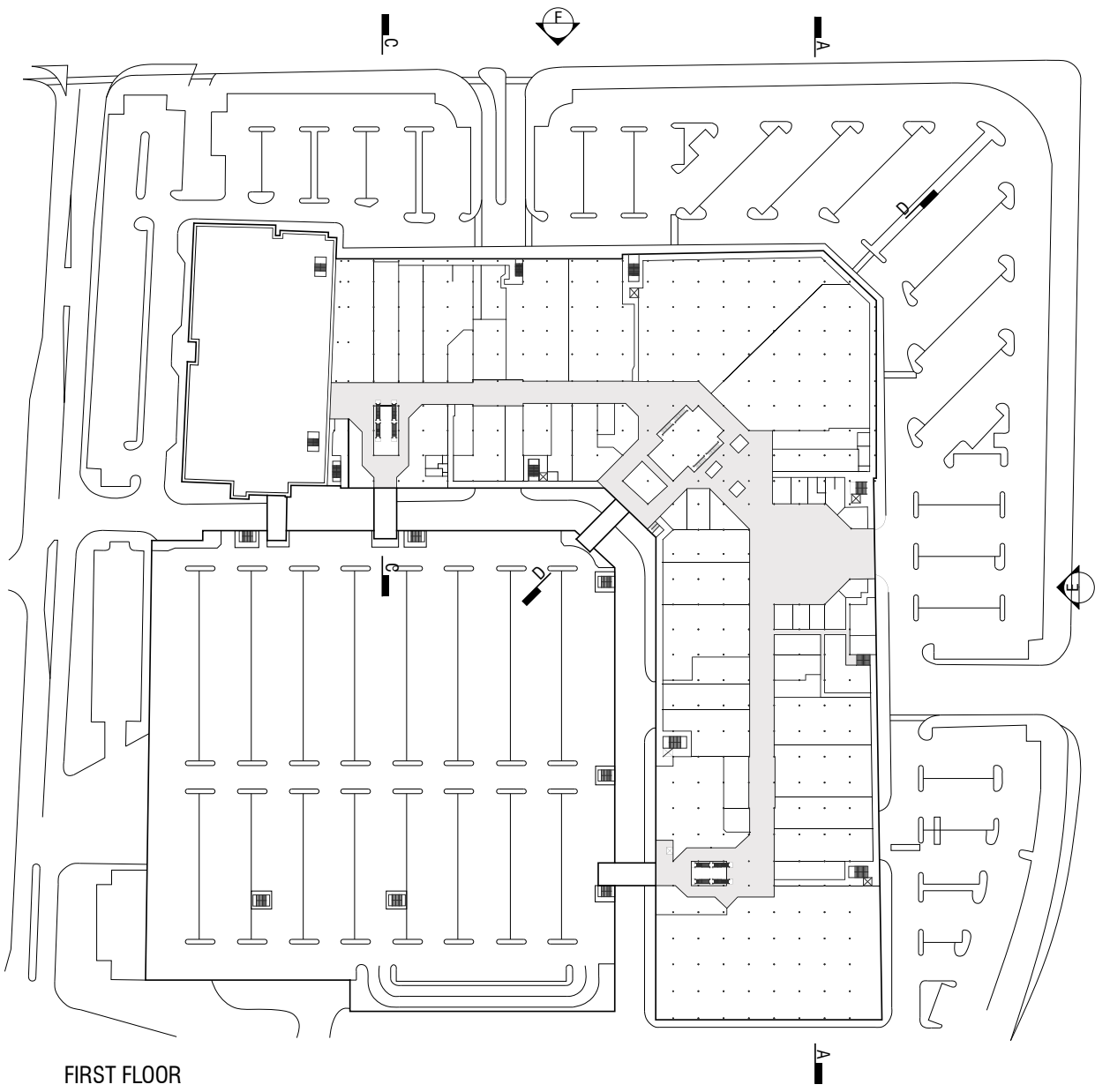
ROOF STRUCTURES DENOTE
HOUSES OF WORSHIP



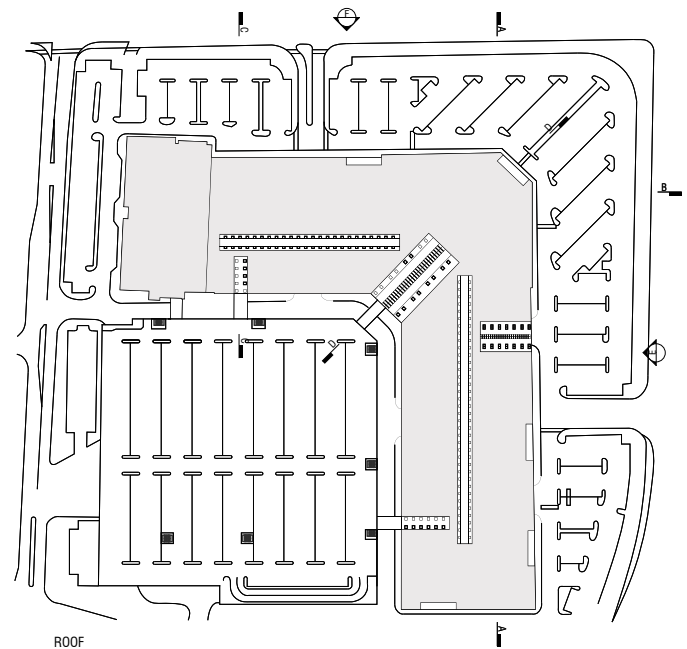
EXISTING PLANS



GROUND FLOOR

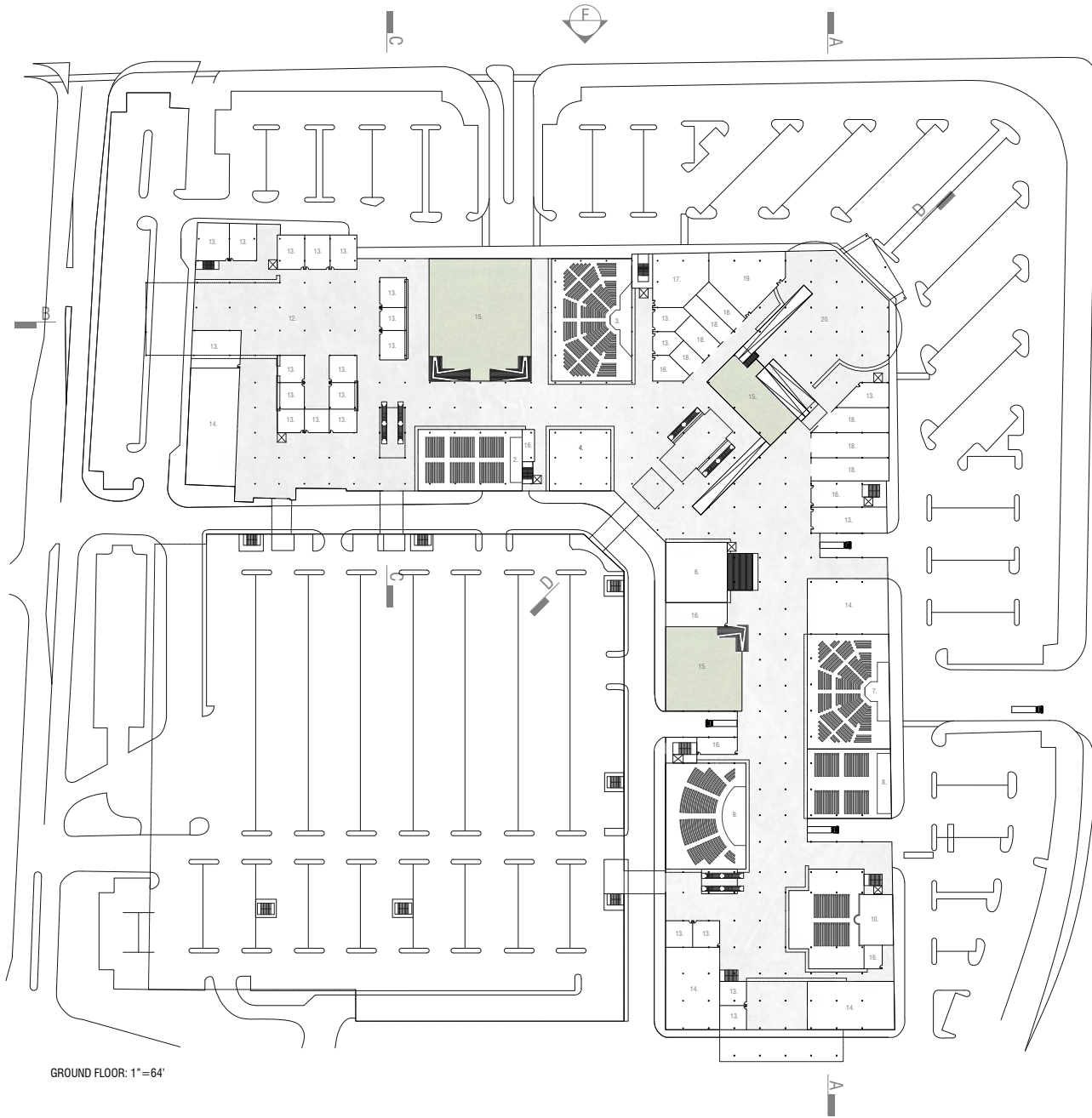


FIRST FLOOR



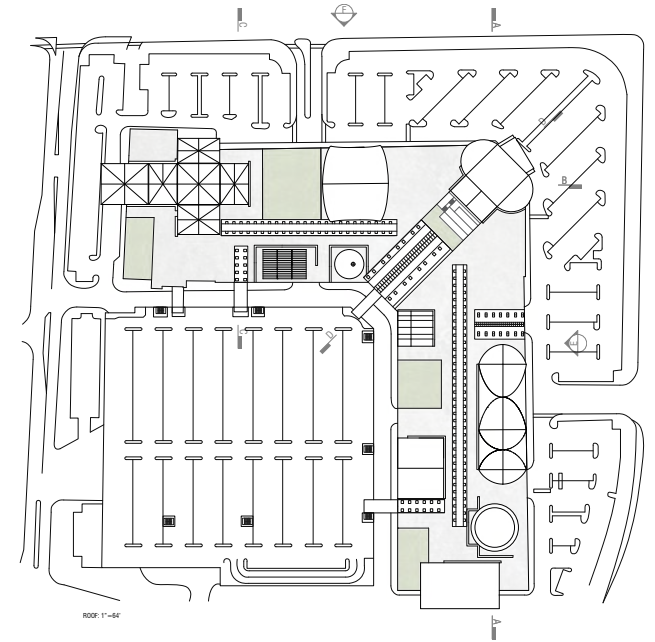
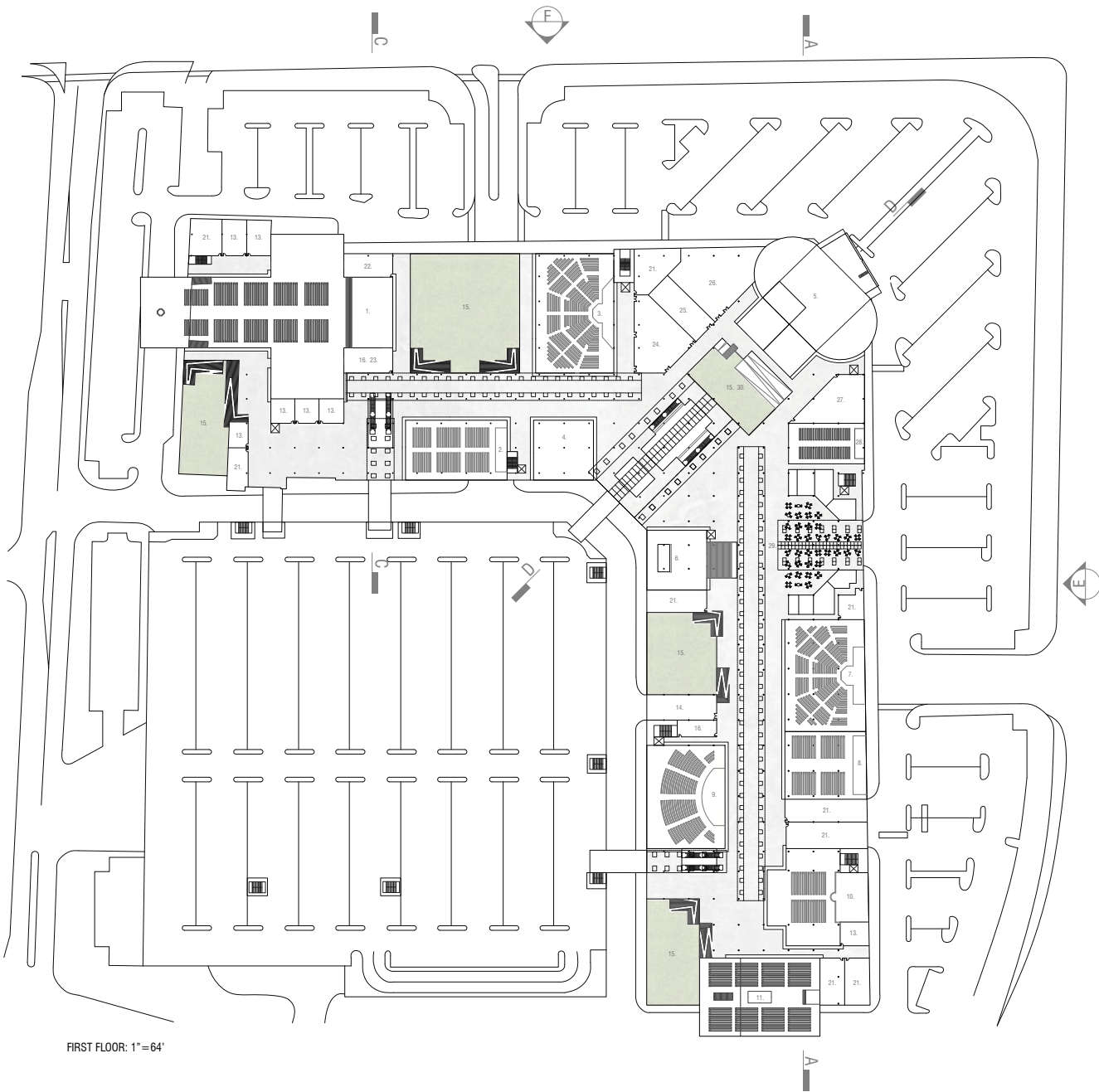
ROOF

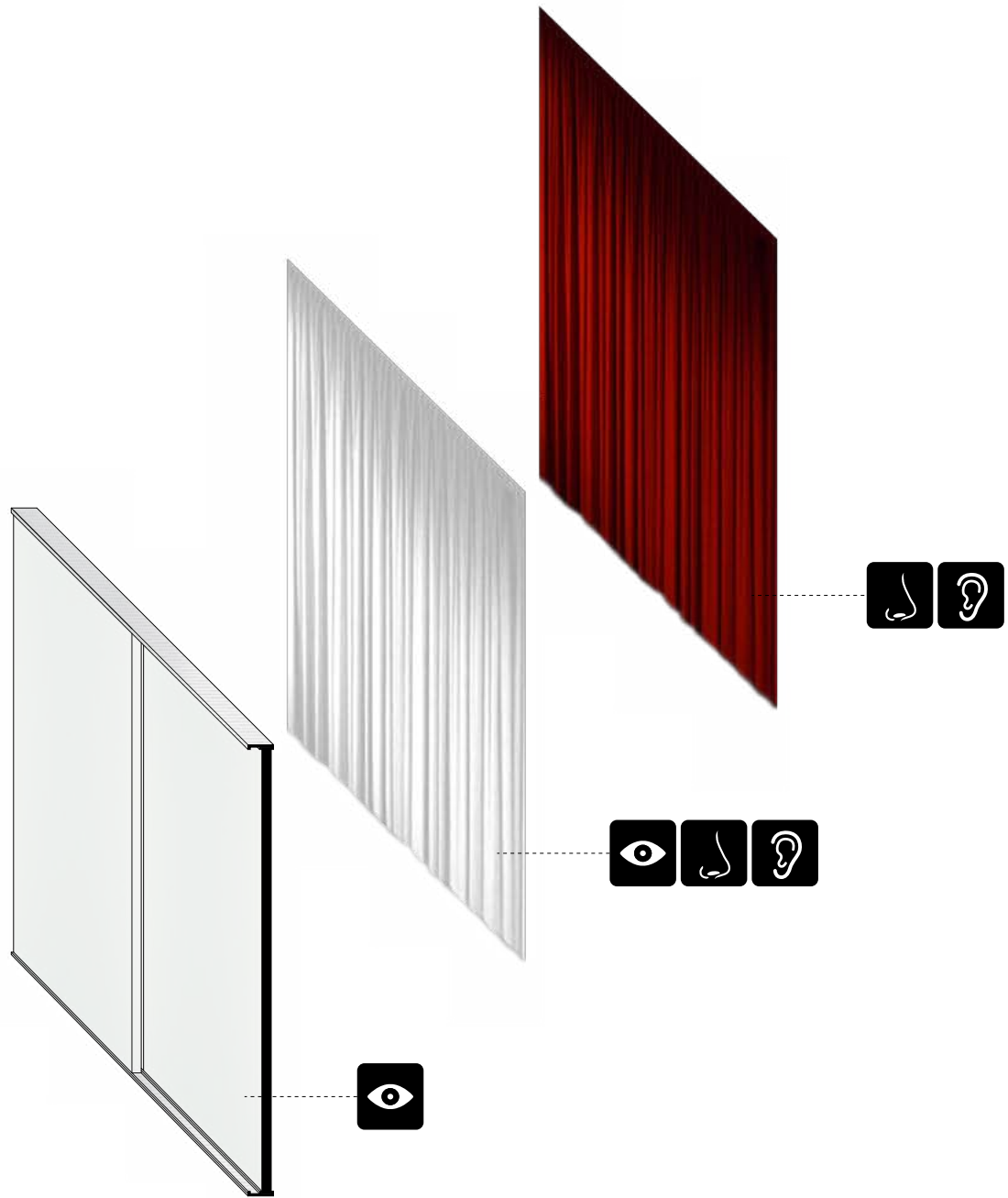
PROPOSED PLANS



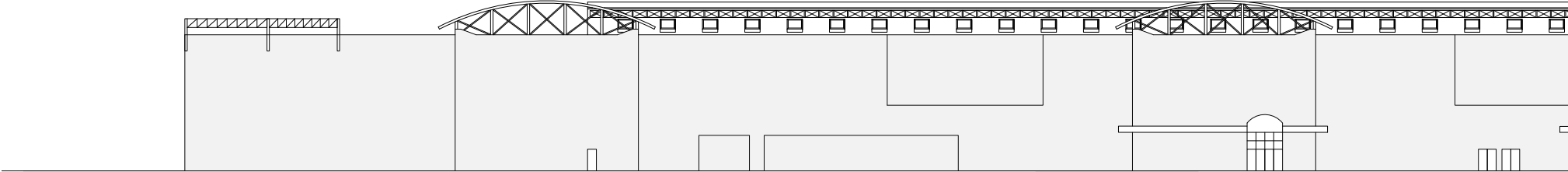
- 1. CATHOLIC CHURCH
- 2. REFORM JEWISH SYNAGOGUE
- 3. MAINLINE PROTESTANT CHURCH
- 4. BUDDHIST TEMPLE
- 5. MOSQUE
- 6. HINDU MANDIR
- 7. EVANGELICAL PROTESTANT CHURCH
- 8. CONSERVATIVE JEWISH SYNAGOGUE
- 9. BLACK PROTESTANT CHURCH
- 10. EASTERN ORTHODOX CHURCH
- 11. ORTHODOX JEWISH SYNAGOGUE
- 12. CRYPT
- 13. CLASSROOM
- 14. MULTIPURPOSE HALL
- 15. GARDEN
- 16. OFFICES
- 17. DORMITORIES
- 18. SHOPS
- 19. DAYCARE
- 20. HYPOSTYLE HALL
- 21. CONDOMINIUM
- 22. SANCTUARY
- 23. ROBING
- 24. TAI CHI
- 25. KARATE
- 26. INTERFAITH LIBRARY
- 27. YOGA STUDIO
- 28. WEDDING CHAPEL
- 29. FOOD COURT
- 30. ABLUTIONS FOUNTAIN

GROUND FLOOR: 1"=64'





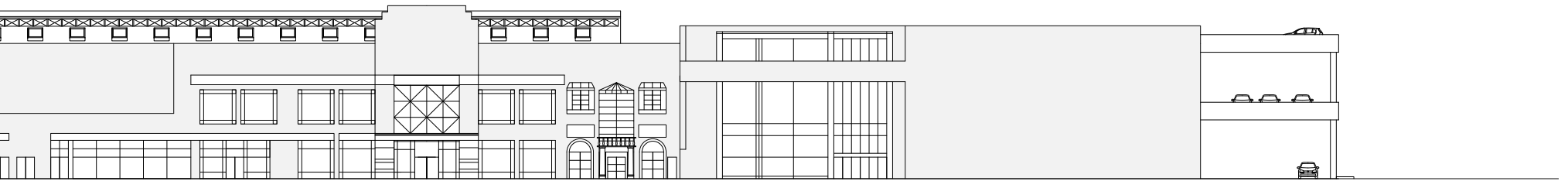
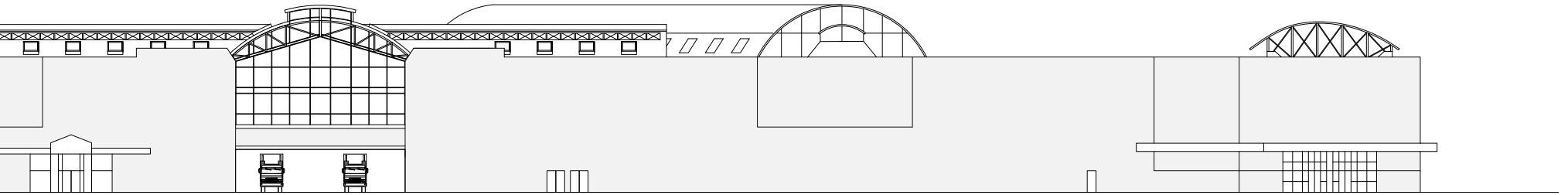
EXISTING ELEVATIONS



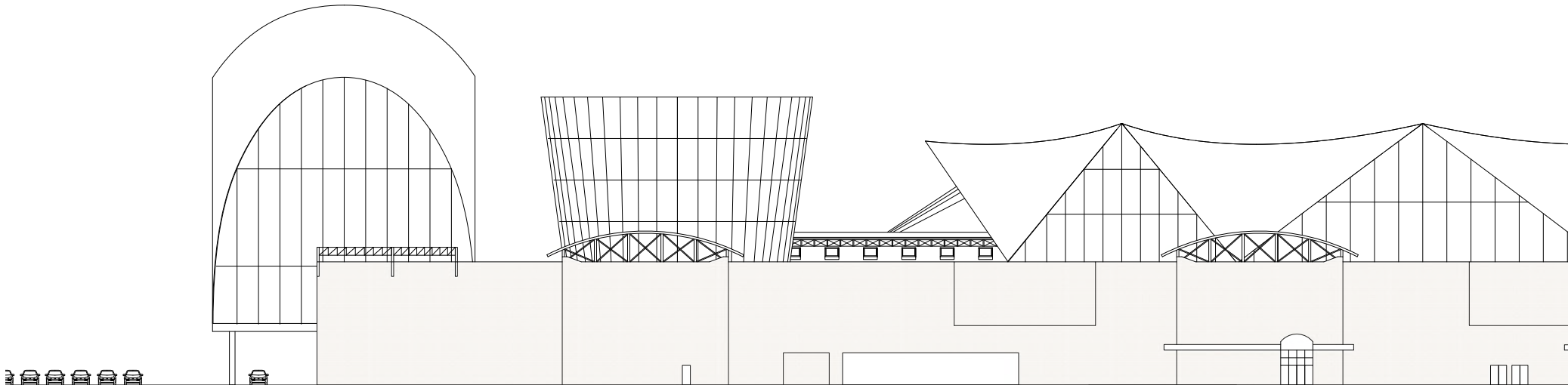
ELEVATION E



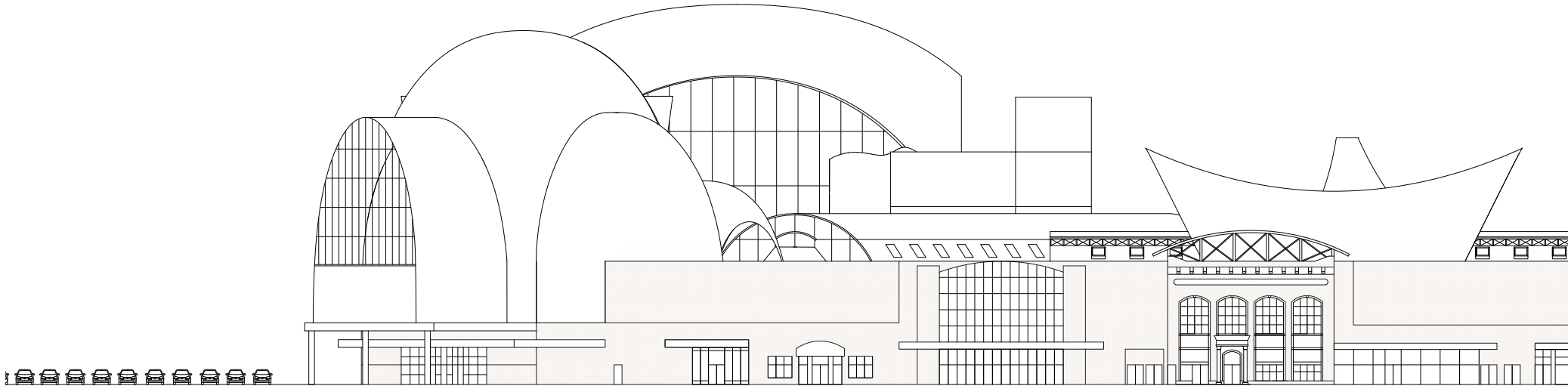
ELEVATION F:



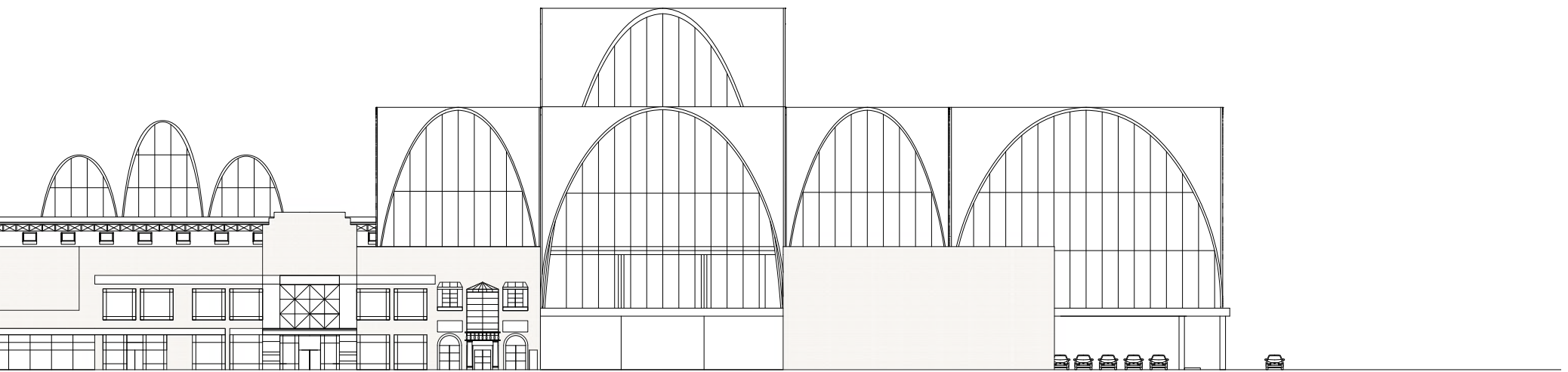
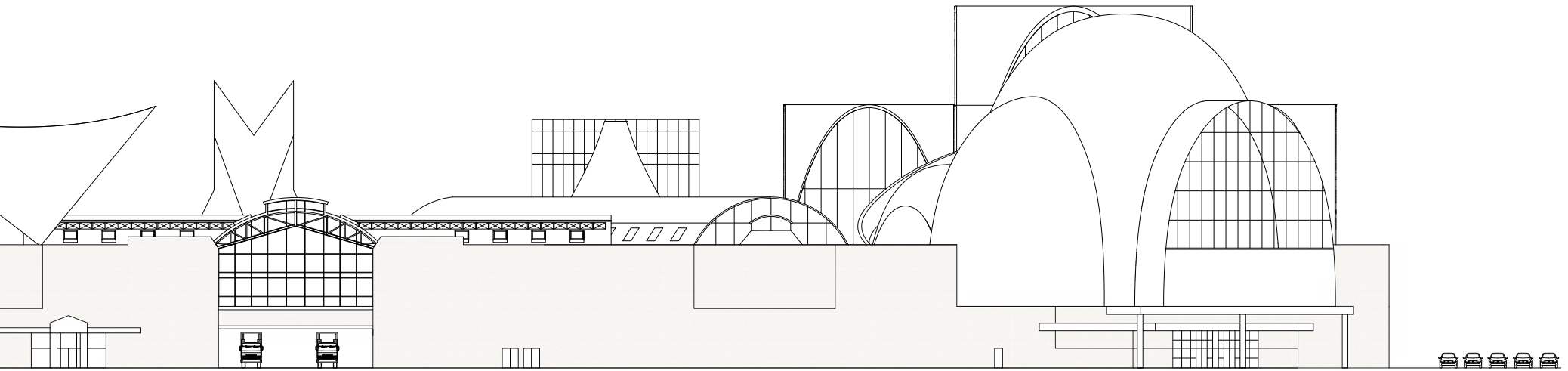
PROPOSED ELEVATIONS

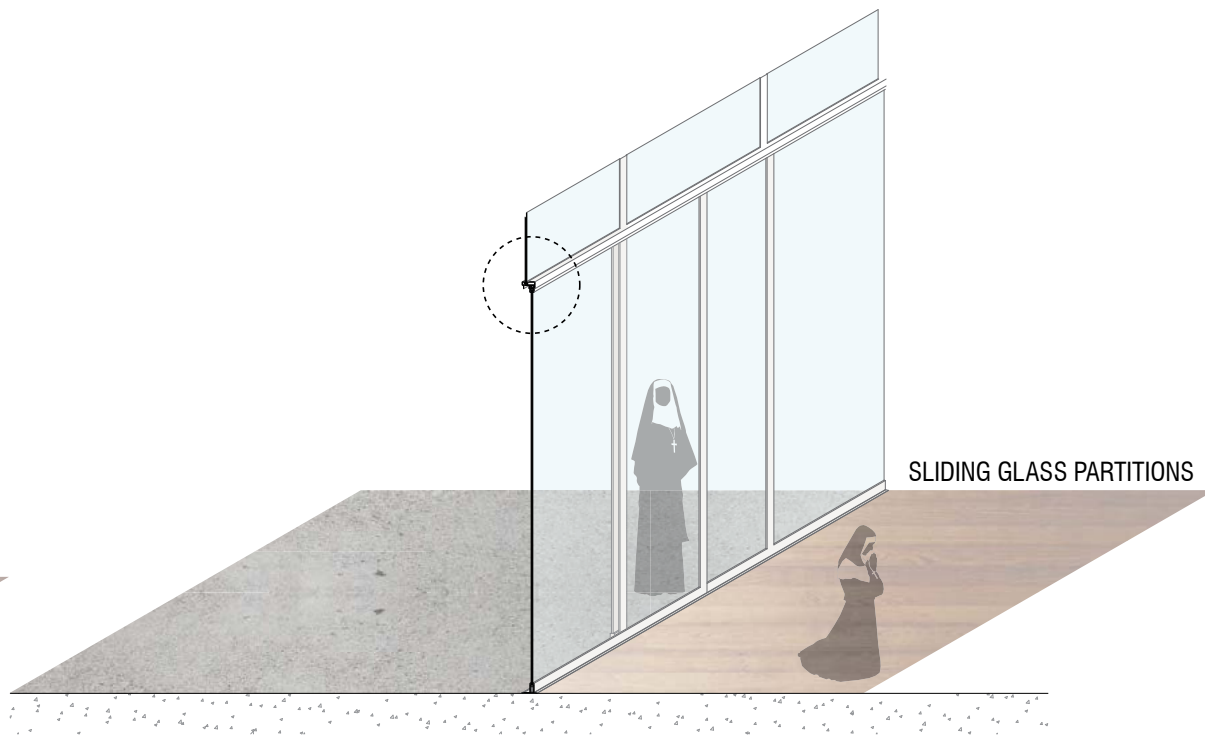
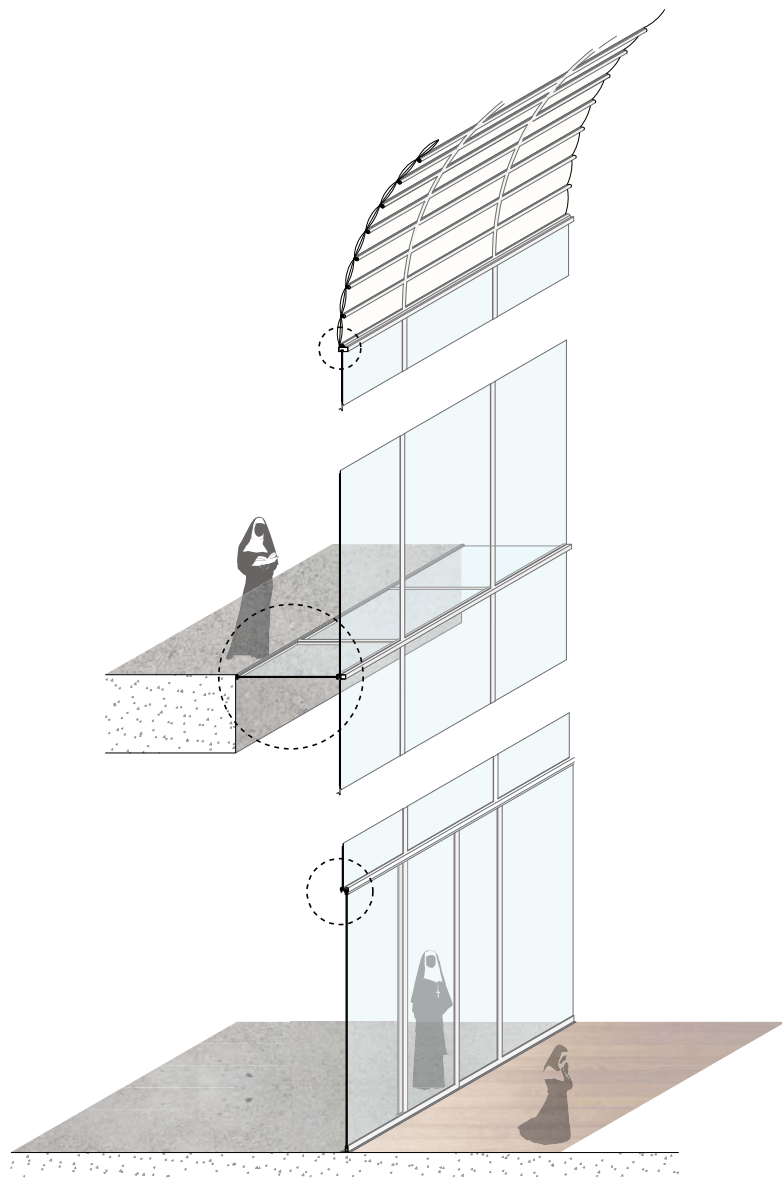


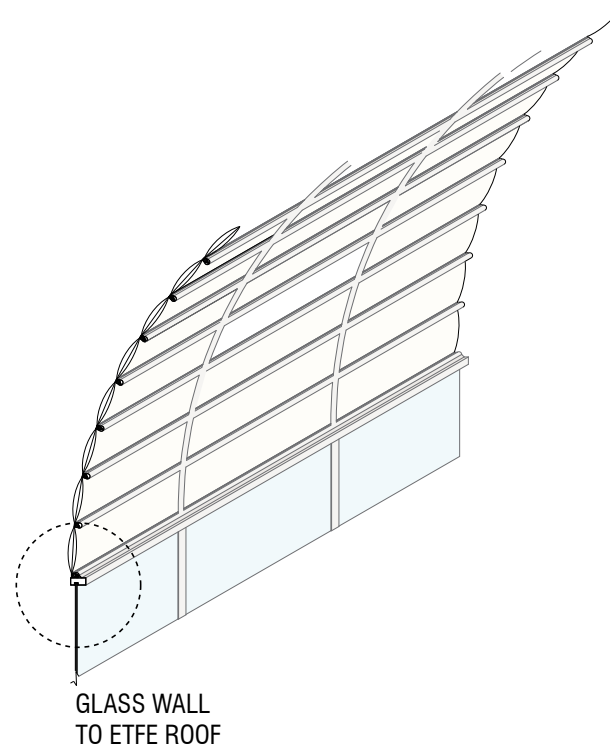
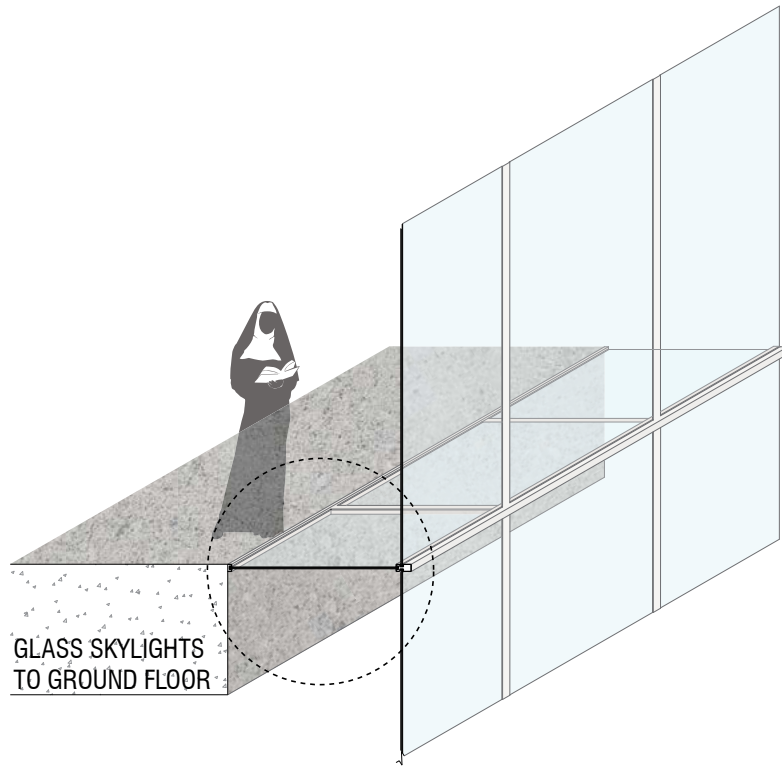
ELEVATION E: 1"=16'



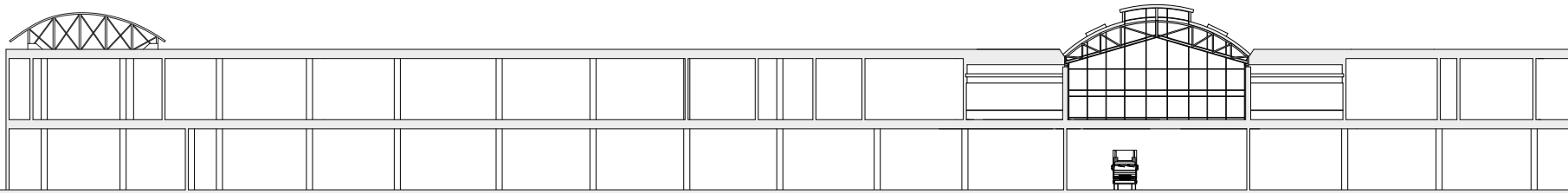
ELEVATION F: 1"=16'



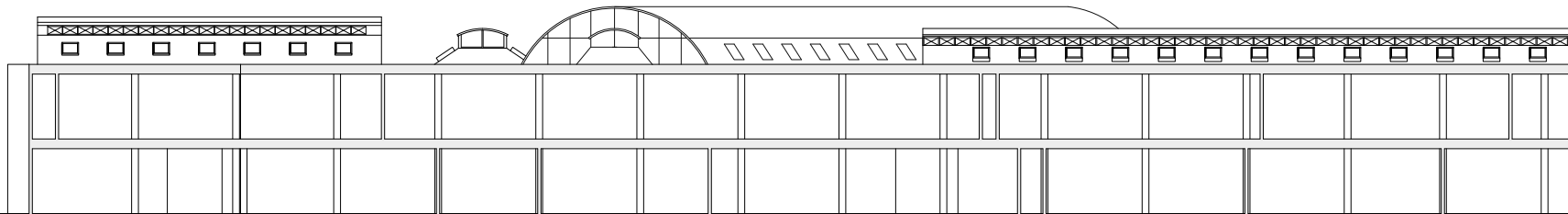




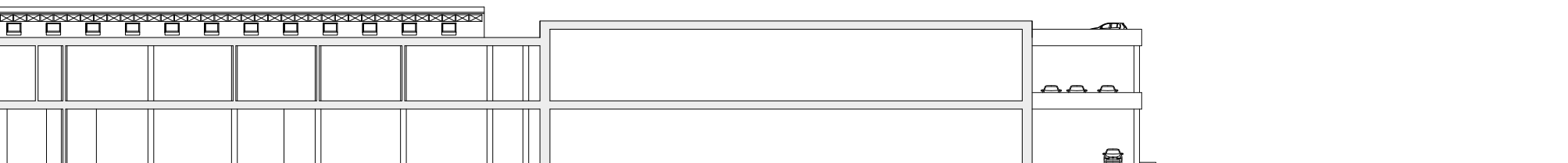
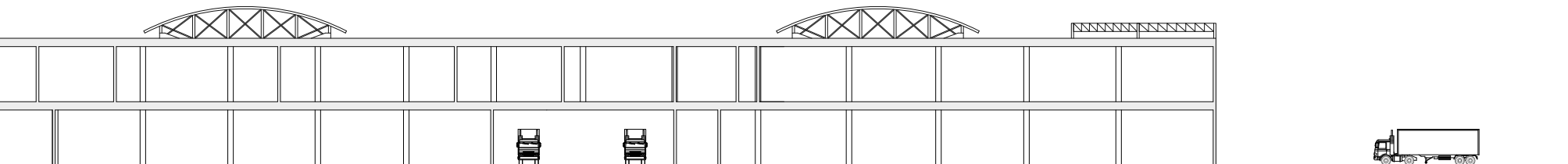
EXISTING SECTIONS



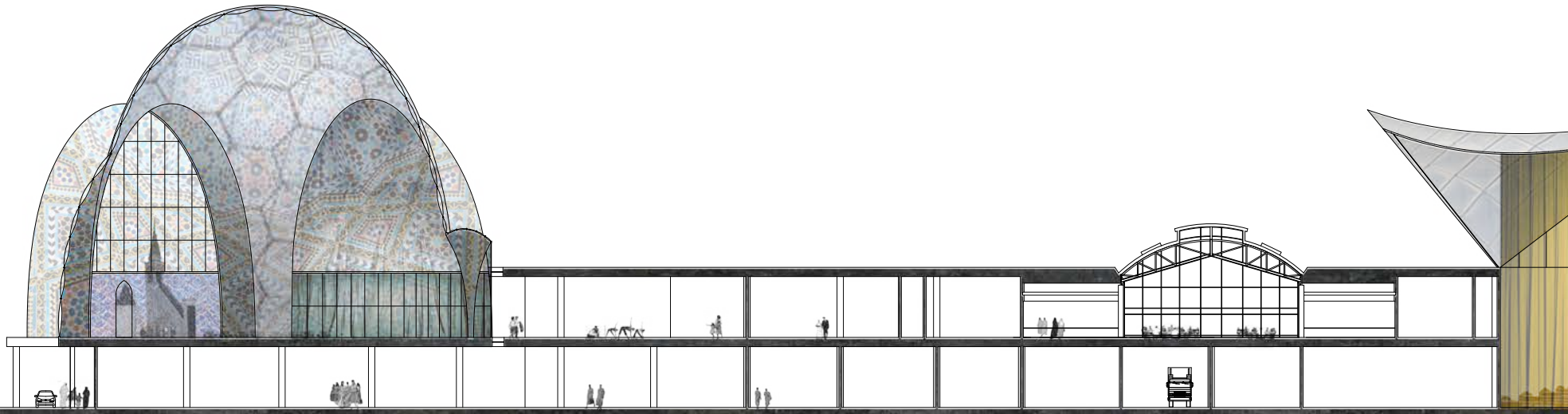
SECTION A: 1"=32'



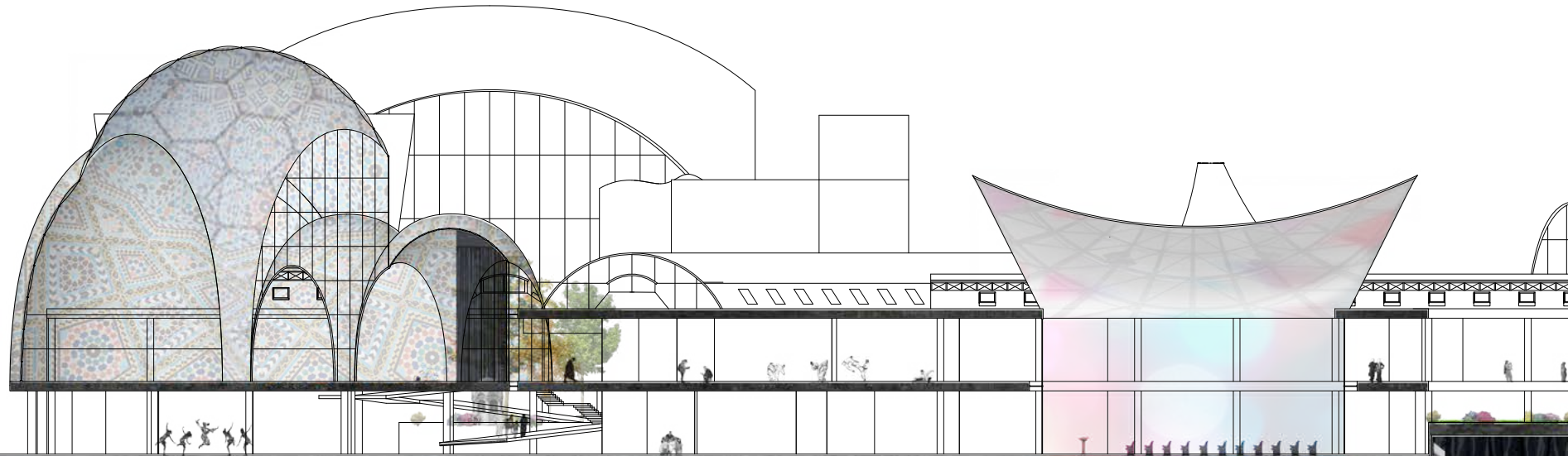
SECTION B: 1"=32'



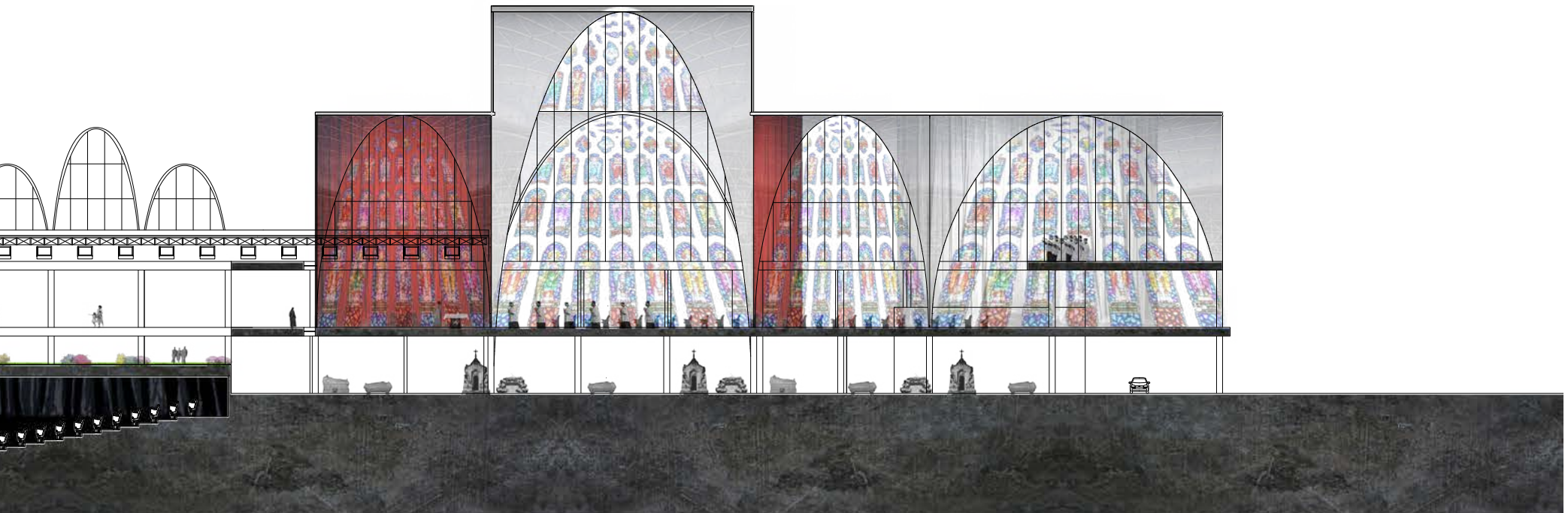
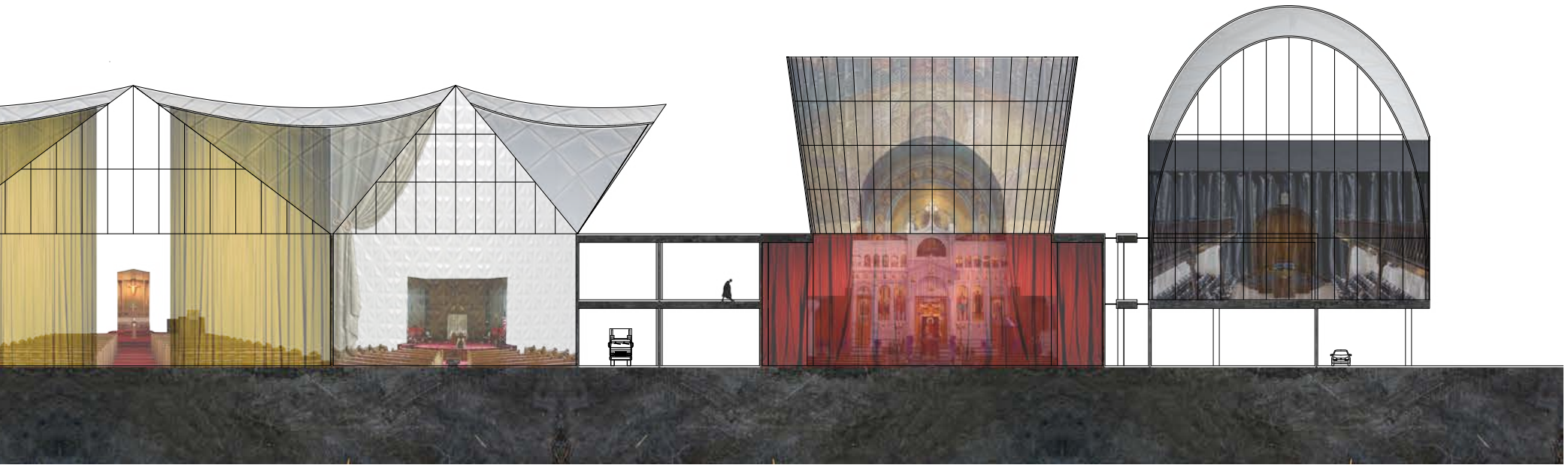
PROPOSED SECTIONS

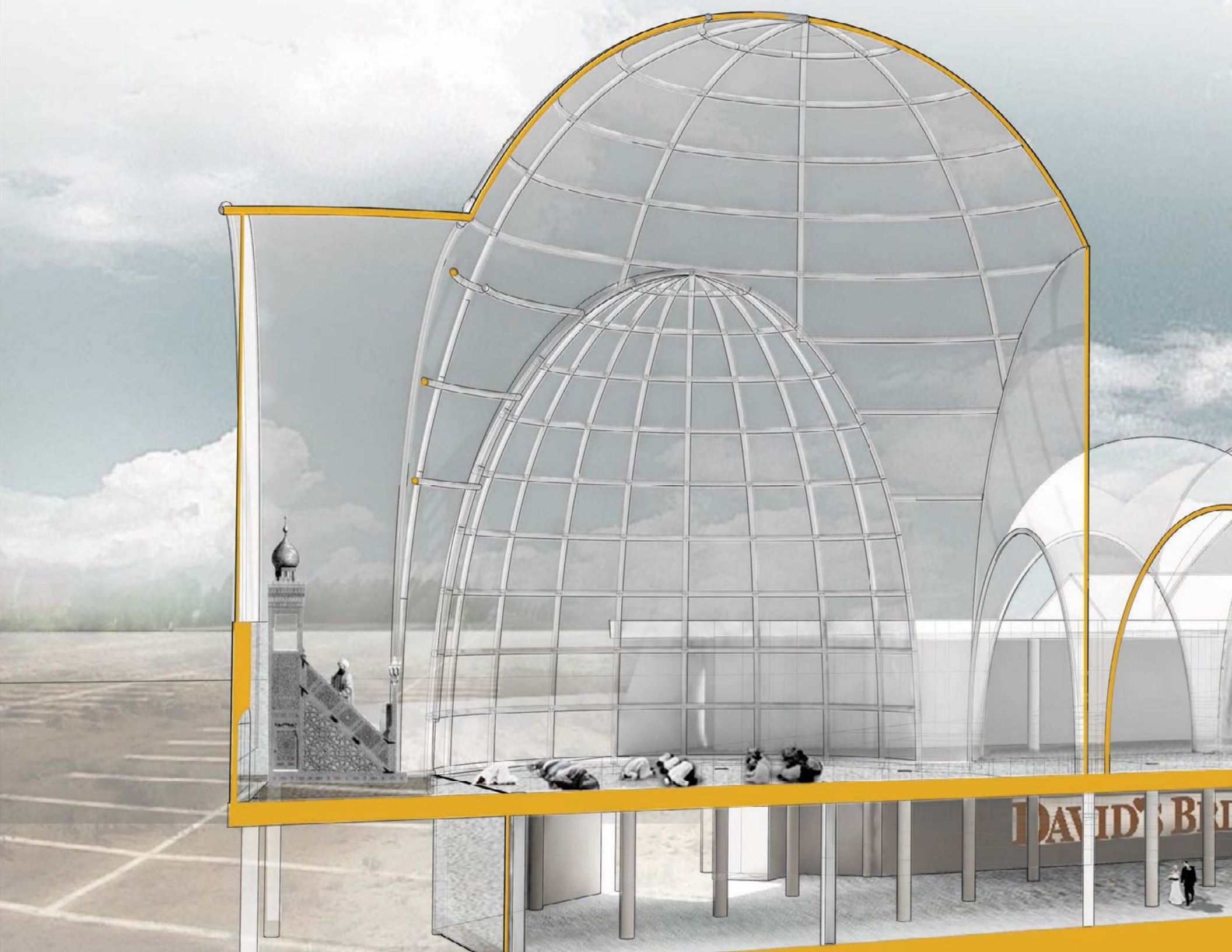


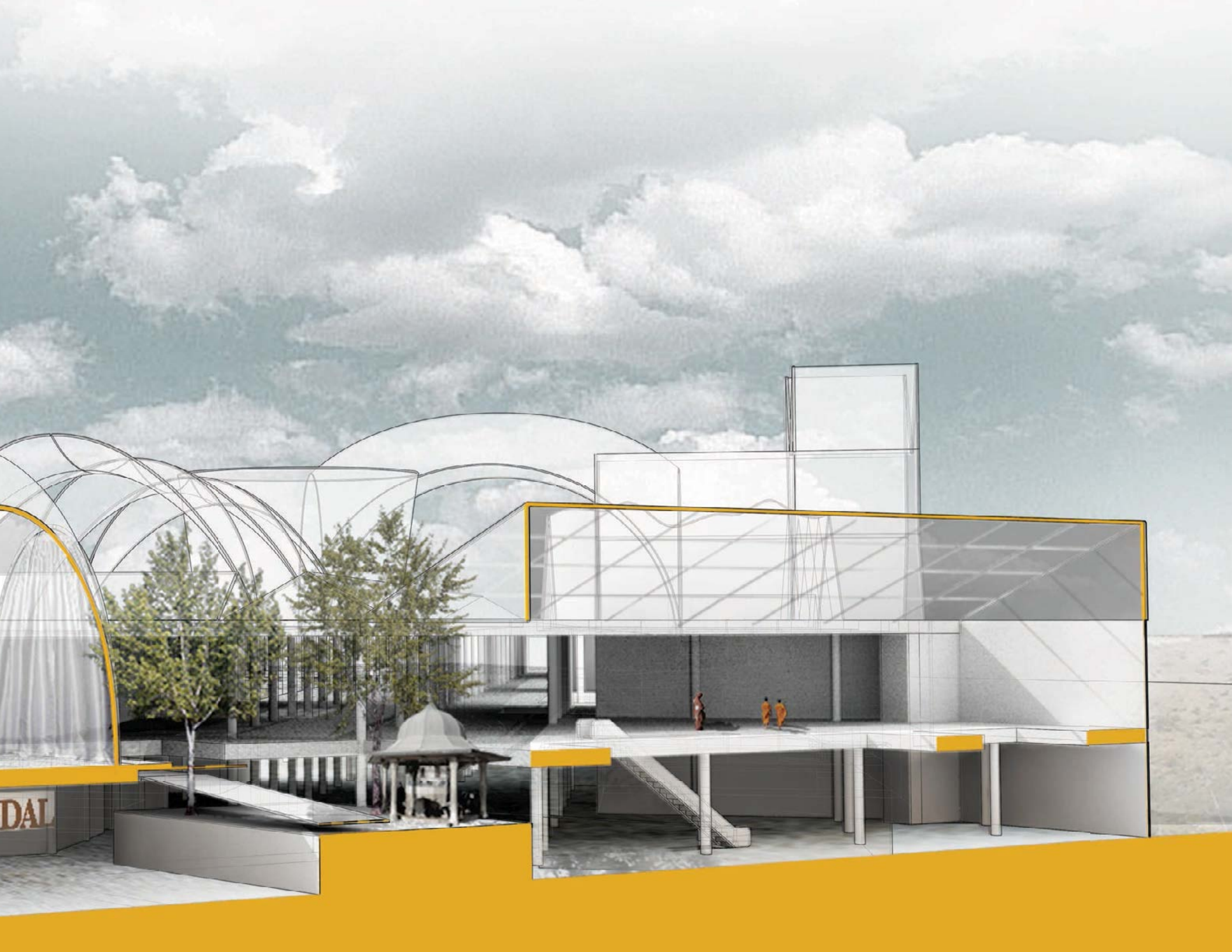
SECTION A: 1"=16'

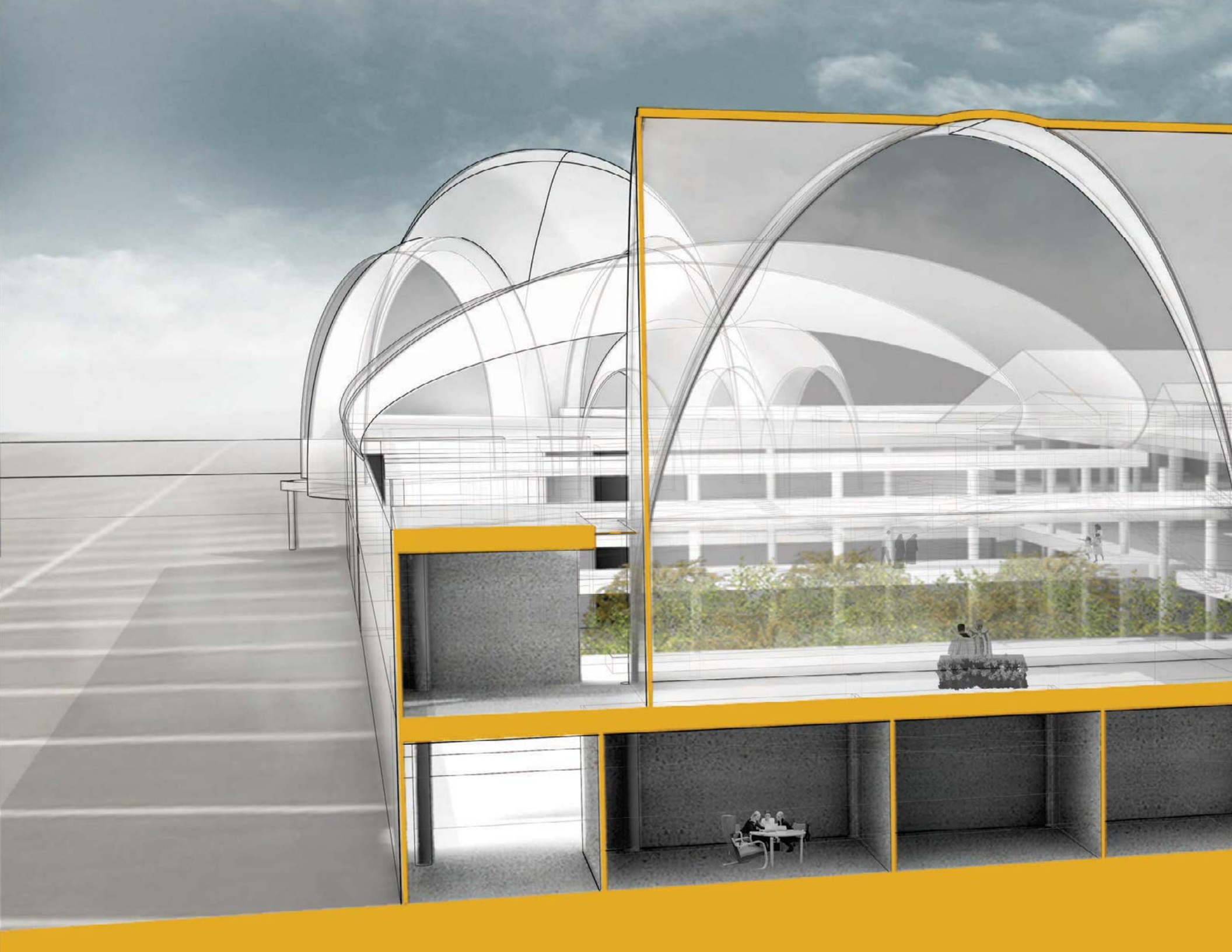


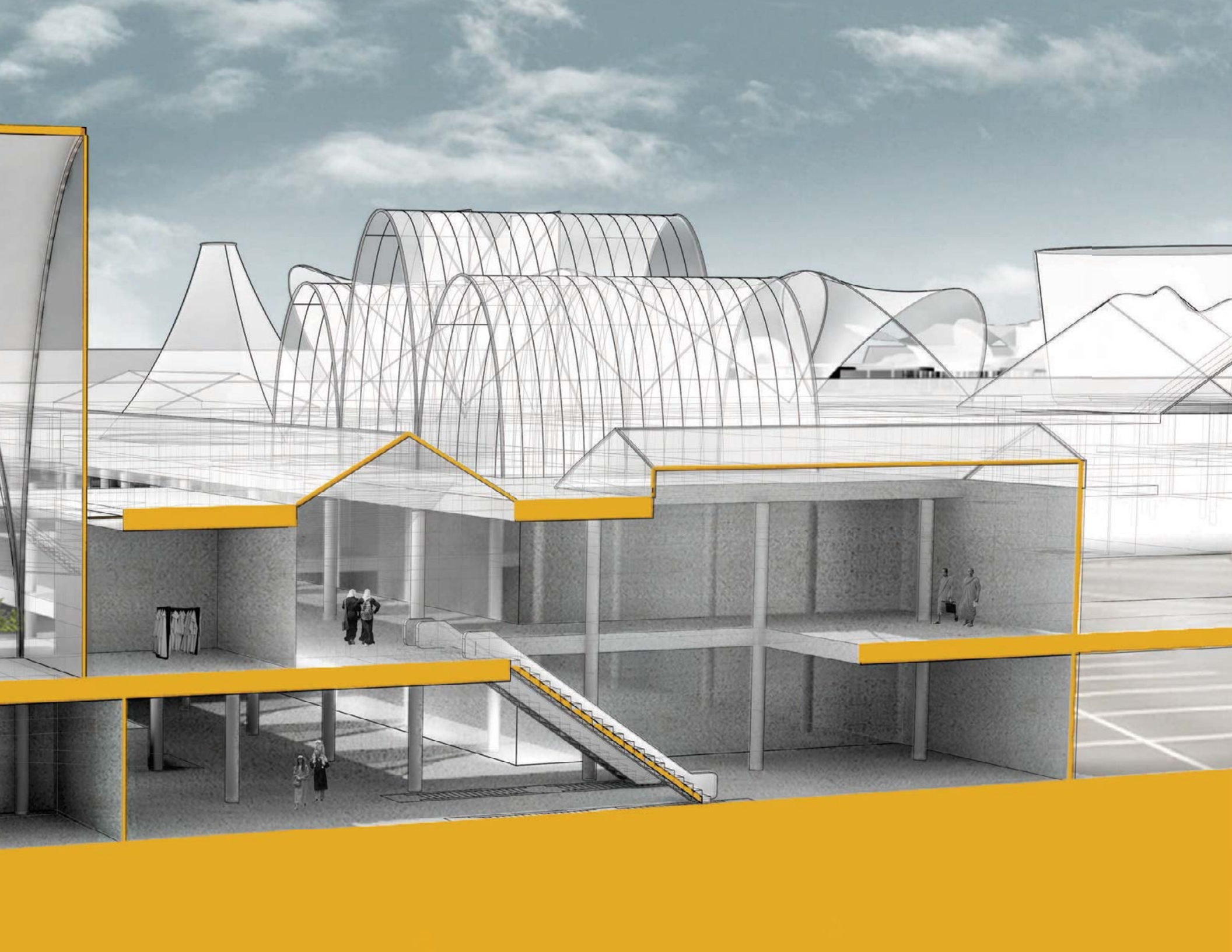
SECTION B: 1"=16'











A HUGE THANK-YOU TO:

THESIS PRODUCTION ASSISTANTS:

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