PDX

Sacred Space International / Tour Sacred Spaces

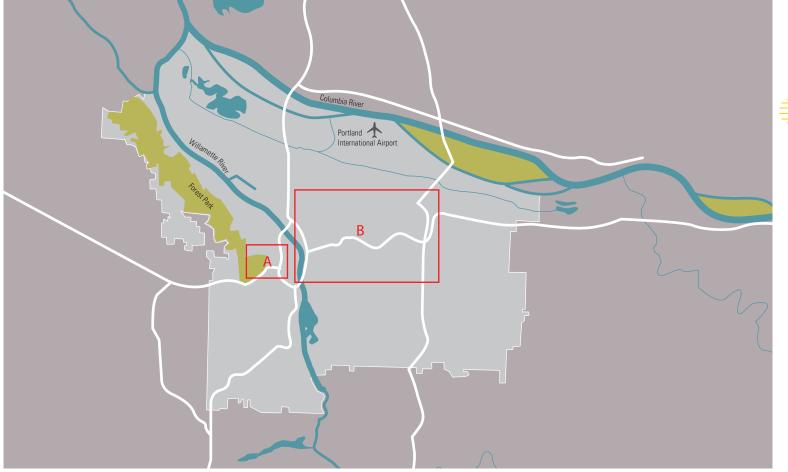
City Guide to Sacred Spaces

- Portland, OR



PORTLAND, OR Table of Contents

| Иар Кеу | | 2 |
|----------------------------------|---|----|
| Sacred Portl | and: Introduction to finding sacred spaces in Portland | 3 |
| ndividual Sa | acred Space Descriptions: | |
| Map A | | 4 |
| [PDX 01] | First Unitarian Church of Portland | 5 |
| [PDX 02] | Zion Lutheran Church | 8 |
| [PDX 03] | Trinity Episcopal Cathedral | 11 |
| [PDX 04] | Congregation Beth Israel | 14 |
| [PDX 05] | International Rose Test Garden – Washington Park | 17 |
| Map B | | 20 |
| [PDX 06] | Muslim Community Center of Portland | 21 |
| [PDX 07] | Central Lutheran Church | 24 |
| [PDX 08] | Oregon Buddhist Temple | 27 |
| [PDX 09] | Chapel of The Holy Trinity at LaStorta – Loyola Jesuit Center | 30 |
| [PDX 10] | National Sanctuary of Our Sorrowful Mother – The Grotto, | |
| | Marilyn Moyer Meditation Chapel & Servite Monastery Gardens | 33 |
| Bibliography and Acknowledgments | | 36 |
| Credits | | 37 |



Sacred Portland

INTRODUCTION TO FINDING SACRED SPACES IN THE CITY

Portland has always been a pioneer town, poised between the western United States and the Pacific Rim. When European settlers arrived, they swept in with Enlightenment ideas of improvement and industry, ultimately meaning removal of the indigenous peoples. Industrial methods were used to log the old growth forests and harness the mighty rivers forming a confluence here. Nowadays Portland has a reputation for being a "Green City," one that is well-planned and striving for harmony with its surrounding environment. It is these basic tenets, intrinsic to sustainable design, which are the same as those espoused by the Unitarian Universalists who were early immigrants to the city. The influence of their ideas has surely affected the "smart growth" development of the city. The old-growth forest still surrounding the city seems to retain its wildness - encroaching upon the settlement like an ancient living being.

The Italian-born architect Pietro Belluschi is inextricably linked with Portland, having been connected with the city since the 1920s. In the 1940s, he set up his own firm in Portland, designing a series of sacred spaces that were humble yet profound. His new interpretation of Regional Modernism using local materials and simple gestures mirrored the forward thinking congregations with whom he collaborated, indelibly marking the sacred landscape of the city. Visiting these Belluschi spaces was a pilgrimage of sorts and most of these jewels remain intact. Zion Lutheran, which still retains its Gothic spire, and the more orthogonal Central Lutheran are wonderful havens in their respective neighborhoods. His influential tradition of the Northwest Regional Style continues, exemplified in the architecture of recent spaces like Jesuit LaStorta Chapel, which echoes his innovations in materiality and form.

From the grand majesty of Congregation Beth Israel to the humble modesty of the storefront Muslim Community Center, we hope you will enjoy your experience visiting sacred spaces in this still frontier town.

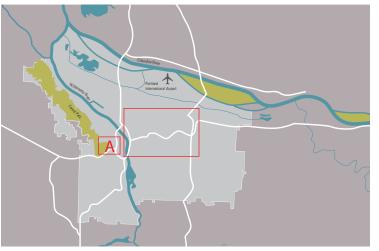
Deirdre Colgan Executive Director, Sacred Space International Chicago, 2010



Saturated color streams through the stained glass windows of Central Lutheran Church by Pietro Belluschi.









FIRST UNITARIAN CHURCH OF PORTLAND

"As a minister I deeply appreciate this space, and as a congregant I would too because we are all in a circle together, I feel like a story-teller rather than someone who is lecturing."

REV. LEISA HUYCK, INTERN MINISTER



Interior of the new main sanctuary, formerly the Nazarene Church

First Unitarian Church of Portland VISITOR INFORMATION

ADDRESS 1011 SW 12th Avenue, Portland, OR 97205

NEIGHBORHOOD Downtown

COORDINATES 45.518361, -122.685463

PARKING Sundays: No charge at U-PARK (SW 12th between Main

and Salmon), City Center (SW 11th and Marin), Lawyer's

Lot (SW Main between 12th and 13th)

NEAREST TRANSIT Bus: Salmon St. or Main St. stop, By Tri-Met MAX:

Galleria/SW 10th Ave stop.

By Portland Streetcar: SW 10th & Jefferson stop.

WEBSITE www.firstunitarianportland.org

PHONE (503)228-6389

OPEN HOURS Open to the public daily, call for hours.

SERVICE HOURS Sunday 10:00 a.m.

TIPS & SUGGESTIONS FOR VISITORS

The original church is now used only occasionally. The main worship space is next door. Enter after the Heritage hemlock trees. If you are visiting during a service, enter the Sanctuary Narthex (lobby), and look for the Welcome Desk. A host is there to greet you and answer questions and literature about church programs and activities is available.

The space is only open to the public during the day if you come through the office. Wheelchair accessible via an elevator.



PORTLAND, OR FIRST UNITARIAN CHURCH OF PORTLAND

View of the historic Channing Room, dedicated in honor of William Ellery Channing, the spiritual father of Unitarianism

ABOUT: HISTORY & ORIGINS

A tradition of progressive thinking, championing social causes, democracy and activism, and the practice of "free religion," Unitarianism has a long, "living tradition" in the United States encouraging individuals to search for truth, justice and peace. With its roots firmly planted in New England since the mid 1700's, Unitarianism gradually made its way to the Pacific Northwest during the 19th Century. By 1865, members of the Unitarian Churches from New England met on a regular basis, in the home of Mr. and Mrs. Thomas Frazar. Pioneer members of the Unitarian Church in Portland became disillusioned with the various congregations they found upon their arrival, and as a result Mrs. Thomas Frazar founded the Ladies Sewing Society which met weekly and raised money to start a new church.

In 1866 the First Unitarian Church was officially founded and by 1867 the Chapel was completed. The congregation's first minister, Reverend Dr. Thomas Lamb Eliot was called to serve the Portland community. Rev. Eliot led the congregation in public service and philanthropy and helped establish First Unitarian Church known for its dedication to social justice issues and a congregation that helped shape the progressive and "green" nature of Portland.

The congregation quickly outgrew their first church and built a new church in 1924 dedicated as The Church of our Father. Today it is known as the Eliot Chapel in honor of the first minister and used since 1993 for weddings, memorial services, children's services, lectures and small concerts. Seated meditation happens now on the balcony space above the narthex.

In 1979, the church purchased the Nazarene Church located next door using it as a second sanctuary. After undergoing extensive renovations, it now serves as the main sanctuary with two services every Sunday for its congregation of about 2,000 people. The new space is wide and open rather than long and narrow with an altar at the end, and therefore it is much more conducive to storytelling during sermons. The new space seems physically more inclusive to its members.



The narthex is of the main space is on the second floor and incorporates the balcony.

PORTLAND, OR FIRST UNITARIAN CHURCH OF PORTLAND

ARCHITECTURE DESCRIPTION

Encompassing an entire city block, the First Unitarian Church consists of two discrete sacred spaces, one old and one new. There are also buildings that house the Church administration, library, a multi-purpose facility known as the Buchan Building, and a school. The Unitarian "campus" is a blend of historic and contemporary architecture.

The historic Eliot Chapel, located on the corner of 12th Avenue and Salmon Street is listed on the National Register of Historic Places and was built in 1924 in the Georgian Revival Style. This style travelled from the Founders' East Coast home and seems somewhat out of place in Portland. Georgian architecture is typically symmetrical with large, arched windows and colonnaded portals. The Eliot Chapel is constructed from red brick and features Palladian arched windows. The façade of the church comprises four columns and a steeple. The chapel was used as the main sanctuary until 1993. In recent years, the Eliot Chapel has undergone reconstruction for seismic retrofitting. The interior is a simple classical space with wooden pews lining the nave, a coffered arch over the pulpit and balcony.

Formerly called the Nazarene Church, the Main Street Sanctuary, located next to the Eliot Chapel was purchased by First Unitarian to serve as the primary sanctuary space for worship. The sanctuary can accommodate 700 people. In 1991 the church underwent extensive renovation, and details like crafted wood were used to connect and define the interior space. Theatre-style seating allows the ministers to engage the attendees in a discussion. An historic pipe organ dating back to the 1880's is a focal point in the sanctuary and is integrated with the architecture.

A contemporary addition to the campus and adjacent to the Eliot Chapel, the Buchan Building, is a LEED Gold Certified "green" building. Opened in 2007 this building houses the Religious Education center, a day center for homeless families with meeting and other functional spaces. Myriad connections exist between this eclectic collection of spaces, joined by their common Unitarian Universalist function.



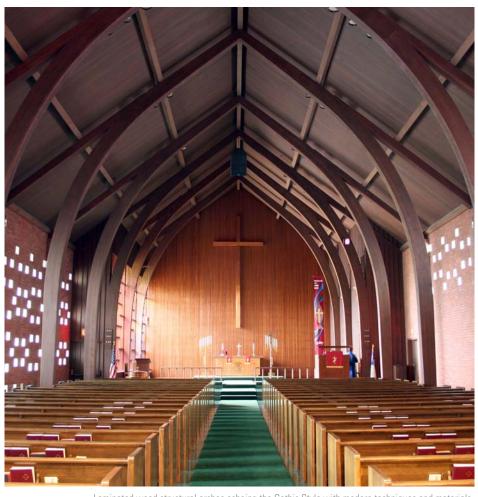
The newly restored interior of the main sanctuary. The form of the space encourages a sense of inclusiveness between minister and congregation.





"The Courtyard in front is meant to be a buffer between the sanctuary and the city that people retreat to...and having been spiritually fed they go back into the city."

REV. TYRUS MILES, PASTOR



Laminated wood structural arches echoing the Gothic Style with modern techniques and materials.

Zion Lutheran Church **VISITOR INFORMATION**

ADDRESS 1015 SW 18th Avenue, Portland, OR 97205

NEIGHBORHOOD Northwest Portland COORDINATES 45.5201, -122.6884

PARKING MAC Parking building, additional parking on Salmon St.

and SW 18th Ave. Limited parking at rear of church.

Tram: Kings Hill/SW Salmon St MAX Station MAX Blue NEAREST TRANSIT

Line, MAX Red Line

WEBSITE www.zion-portland.org PHONE (503) 221-1343

OPEN HOURS Call to ahead for an appointment.

Office Hours: Tuesday - Friday 9:00 a.m. - 2:00 p.m.

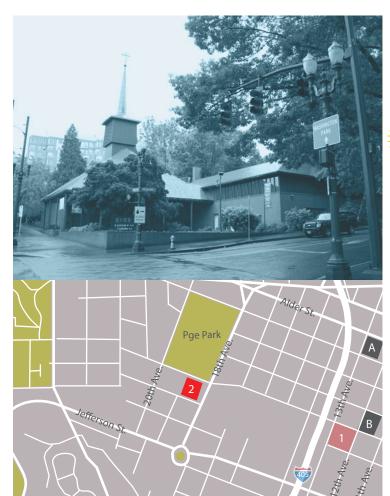
SERVICE HOURS

Second Sunday (Gottesdienst - German Service):

9:00 a.m. (September - June)

TIPS & SUGGESTIONS FOR VISITORS

The church is easily accessible from the MAX Light Rail system in Portland. The Japanese-style portal at the front of the church protects it from the rain. Don't miss the magnificent bas-relief copper doors by sculptor Frederic Littman, on the front courtyard entry.

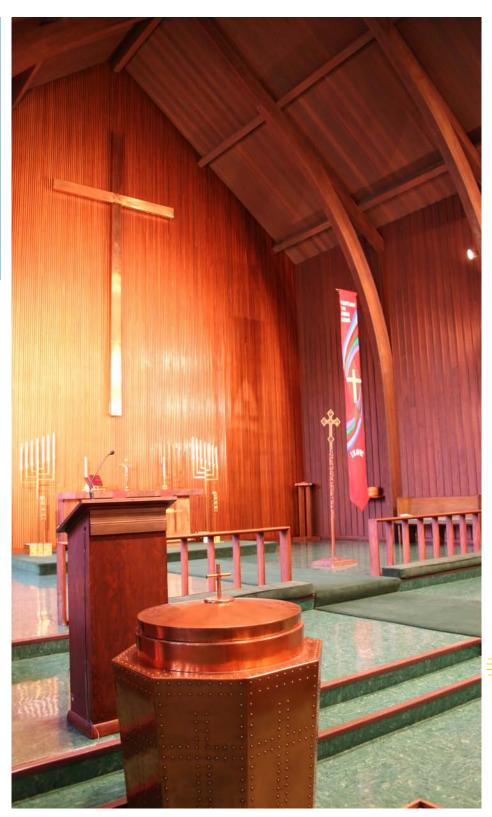


Reverend Edward Doering came to the Northwest in 1881 with the mission to shepherd the scattered Lutherans into unified congregations. The Zion mission congregation was mainly comprised of German immigrants and from 1884 to 1889 held services in rented quarters at the First Congregational Church in Portland. In February of 1889, the congregation met with Reverend Jacob M. Buehler of San Francisco, president of the California and Oregon District of the Lutheran Church, Missouri Synod to discuss construction of a church in Portland. By August of that year, they purchased a lot at Chapman (Eighteenth St.) and Salmon Street and the cornerstone of the church was laid on Thanksgiving Day. The first church building, designed in Gothic Revival style was completed in 1890 and was used by the congregation for 60 years.

Following the United States' entrance into World War II, Portland's defense industries expanded and the population of the city grew significantly. Zion Lutheran's congregation also increased and expanded the congregation into those with Scandinavian in addition to those of German Lutheran origins. Near the end of the War, plans to construct a new church on the site were finalized and the congregation chose Pietro Belluschi as their architect.

Belluschi combined the congregation's wishes for a traditional church with his own modern architectural vision. The cornerstone for the new church was laid in 1949 and dedicated in 1950, receiving about 7,000 visitors on its opening day.

During a Roundtable discussion about Theology and Architecture held while he was at MIT in Cambridge, MA; Belluschi told the group that "Architects have been thinking a great deal about symbols. By being creative, architects are in effect unconsciously setting up new symbols, if they possess honesty and depth of feeling and can avoid the temptation of transitory fashion." In his work for Zion Lutheran Church, Belluschi took previously-used symbols, which for this congregation meant "Church," and reinvented them into a new kind of Gothic pointed arches and a spire for the modern age. He created a timeless space which may be still deeply felt and appreciated today.



Striated altar screen made from redwood and hemlock battens provide the space with excellent acoustics. Simple plain altar furniture epitomize the Lutheran worship within the space, emphasizing the musical, not visual arts.

PORTLAND, OR

ZION LUTHERAN CHURCH

ARCHITECTURE DESCRIPTION

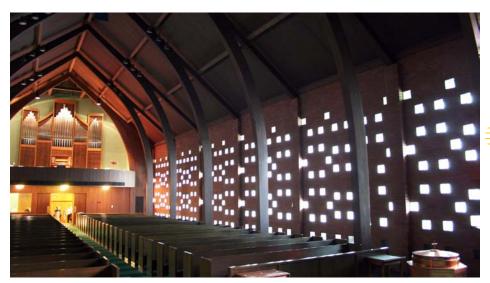
By the time he was selected to design Zion Lutheran Church, Pietro Belluschi was a leader within the Modern Movement in architecture, having adapted its principles to pioneer a regional style particular to the Northwest Coast. The congregation's previous Gothic Revival church was used during construction and then demolished. Belluschi adapted Japanese ideas of space, using a low hanging gabled eave to create a wide front entry portal, neither inside nor out. He preserved the memory of the old church within the void space of the courtyard entry.

The congregation's request for a Gothic spire went against his modernist principles, but he realized the emotional importance these symbols of faith provide. He managed to utilize even this symbolic form, to integrate the organ pipes into the space of the cupola, located above the narthex. The colors of the brick, wooden exterior and copper doors of the Zion Lutheran Church recall the old-growth forests surrounding Portland. The exterior is constructed of Willamina brick, insulating the sanctuary from outside street noise and providing visual privacy from the street. Belluschi incorporated 10-inch square glass blocks into the brick curtain wall, providing the sanctuary with natural light echoing that dappled light of the forest. The square glass is flush with the exterior wall but deeply recessed on the interior. Subtly colored abstract stained glass windows illuminate the chancel area, whose wood screen is striated using hemlock and redwood battens to absorb sound. The structure is supported by a series of freestanding Douglas-fir laminated arches - a modern version of the Gothic ribbed vault.

Belluschi integrated the church's design within its sectional site by dividing the interior into a series of levels, as the land slopes from the entrance of the church, to the altar. The slope of the land is indicated on the inside of the sanctuary most interestingly by the windows, which are placed at different heights on either side of the nave. When entering from the rear parking lot, you will find yourself at the level of the organ balcony. In this way you can obtain an overview and orientation of the space, before descending into the main sanctuary. The front courtyard and enclosed porch create a buffer of tranquility as you pass through this threshold back into the city.

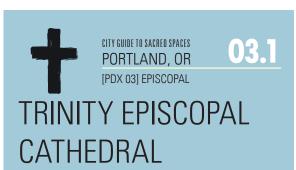


Subtle stained glass filters light and creates a tranquil buffer between the city and the church.



Recessed square windows create a dappled effect amongst the forest of Gothic arches supporting the church structure.





"Again, I am reminded that life is not about the destination so much as it is about the walk and the path."

TRINITY LABYRINTH PARTICIPANT



Massive Douglas-fir trusses give the cathedral interior an ark-like feel.

Trinity Episcopal Cathedral VISITOR INFORMATION

ADDRESS 147 NW 19th Avenue, Portland, OR 97209

NEIGHBORHOOD Northwest Portland
COORDINATES 45.523874, -122.690445

PARKING Parking located on site, see website for info.

NEAREST TRANSIT Tri-Met Bus: #15, #17. #77

WEBSITE www.trinity-episcopal.org

PHONE (503) 222-9811

OFFICE HOURS Call ahead for an appointment.

SERVICE HOURS Sunday 8:00 a.m., 9:00 a.m., & 10:00 a.m.

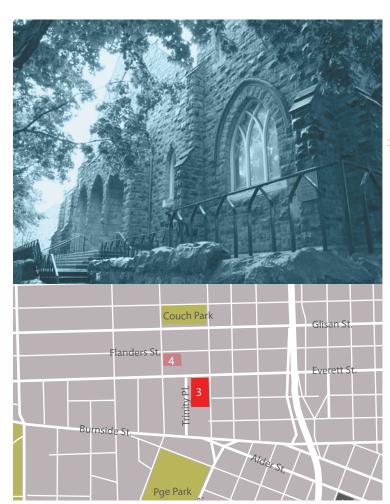
TIPS & SUGGESTIONS FOR VISITORS

Trinity Cathedral is open and welcoming to those of all walks of life, openly supporting racial and sexual minorities.

There is a labyrinth installed in the community hall to the left of the church. Walking this form is believed to encourage peaceful meditation.

Taizé Services take place the 2nd Sunday of the month, year round at $7:00 \ p.m.$ and all are welcome.

Evening prayer is chanted in the intimate space of the chapel every night at 7:00 p.m. We found this service to be particularly moving, during our visit.





Stained glass detail outside the sacristry.

On the Oregon Trail in the 1840's with hopes that the northwestern climate would improve his health, Rev. Michael Fackler, a recent graduate of Virginia Theological Seminary arrived in Portland. Though his health prevented him from starting this parish, together with the first missionary priest, Rev. William Richmond they organized services with four members naming the parish Trinity. They used the newly built Portland Public School House for services until 1853 when the congregation had grown to twenty-five regular members, permanent enough to build a church. With land donated on 2nd Street and Oak by a parishioner, Benjamin Stark, a log cabin was built and became the first Episcopal Church north of San Francisco and west of St. Paul, MN.

As Portland grew in population following the Civil War, this church's membership reached 200 members by 1871 outgrowing its church built to accommodate 50 people. A new church was built on the corner of 6th Street and Oak indicating a more permanent presence in Portland with stained glass windows, the steeple and an organ. As a parish, Trinity established Good Samaritan Hospital and the Trinity Mission Chapel, which eventually became St. Mark's parish. Later, the Sunday School Chapel would become Ascension Church.

When fire destroyed their second church in 1902, the congregation decided to relocate from their mainly commercial neighborhood to the once fashionable area of NW 19th Street where the present church was completed in 1906.

The contributions of many prominent rectors have made Trinity one of the largest Episcopal parishes in the Pacific Northwest. Having gone through continued expansion in numbers and diversity, it was consecrated as a Cathedral for the Diocese of Oregon in 1993. With a current membership of 2,000 people, Trinity has strong educational programs and developing outreach to the city and beyond. The Trinity Music Series draws more than 12,000 people annually.



A new Rosales organ was specially created for the altar area, its scale dwarfs the other items in the sanctuary.

An imposing presence in their residential neighborhood of Northwest Portland, near Downtown, Trinity Episcopal Cathedral is a mixture of Romanesque and Gothic styles. The stone structure of appears as an English country church, in keeping with the nature of its founders. Three bright red doors with wrought iron details mark the front entry. A low structure built from grey stone and raised a level from the street has a stone perimeter wall. Romanesque tripartite windows represent the Trinity and a stained-glass rose window is above the altar.

The interior of the church has more of a Gothic feel. It retains a signature Oregonian look with heavy wood trusses supporting the ark-like roof structure overhead. Now within the Gothic pointed arch over the altar a new organ has been installed. The original altar screen was removed and the original rose window partially covered to accommodate this change. In the smaller chapel to the right of the main sanctuary space there is an intimate space for quiet meditation and prayer. A stained glass window was salvaged from the original church which burnt down in 1902 and predates this church by 50 years. The walls behind this window have stencil details of different symbols.

In 1997, Trinity Cathedral purchased a canvas labyrinth and began the labyrinth work that would become an integral part to Trinity Cathedral. A Labyrinth Guild was organized that same year. This pattern, dating back to 2500 BCE, based on symbols found in medieval cathedrals and Hopi Native American imagery, is used for silent meditation and walking prayer. In the fall of 1999, an inlaid labyrinth was installed in the floor of Kempton Hall, the community center and gym connected by the courtyard to the church. Symbolizing the doorway to the holy; the twisting, winding paths become a metaphor for life. People come and walk the path using the physical involvement as a way to meditate, pray or reflect. The labyrinth bridges all faiths and is a sacred experience for all who chose to walk it while visiting the Cathedral.



View of the cathedral across the courtyard from the arcaded walkway to Kempton Hall.



Evening prayer is sung in the chapel every day at sundown, continuing an ancient Christian tradition.





CONGREGATION BETH ISRAEL

"We are one of the only examples of Byzantine architecture in this part of the country."

JEMI KOSTINER MANSFIELD, ADMINSTRATOR



The cathedral-like interior view of the bimah, rose window and bronze ark doors by sculptor Frederic Littman.

Congregation Beth Israel VISITOR INFORMATION

ADDRESS 1972 NW Flanders Street, Portland, OR 97209

NEIGHBORHOOD Northwest Portland
COORDINATES 45.525441, -122.691867
PARKING Street parking available.

NEAREST TRANSIT Bus 15 exit at W Burnside and NW 20th Street. Turn Right

on NW 20th and walk about 4 minutes to NW Flanders,

Temple is on right.

WEBSITE www.bethisrael-pdx.org

PHONE (503) 222-1069

OPEN HOURS Call ahead for an appointment.

SERVICES Shabbat Service

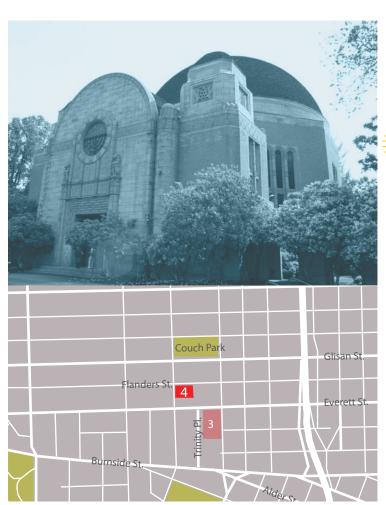
Friday 6:00 p.m. Saturday 10:30 a.m.

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TIPS & SUGGESTIONS FOR VISITORS

For men: It is a sign of respect to wear a small head covering, called a kippah. A tallit, or prayer shawl, must be worn by Jewish men.

For women: dress modestly. Tallit are optional for Jewish women, and should not be worn by non-Jews. Both kippah and tallit are available to borrow.



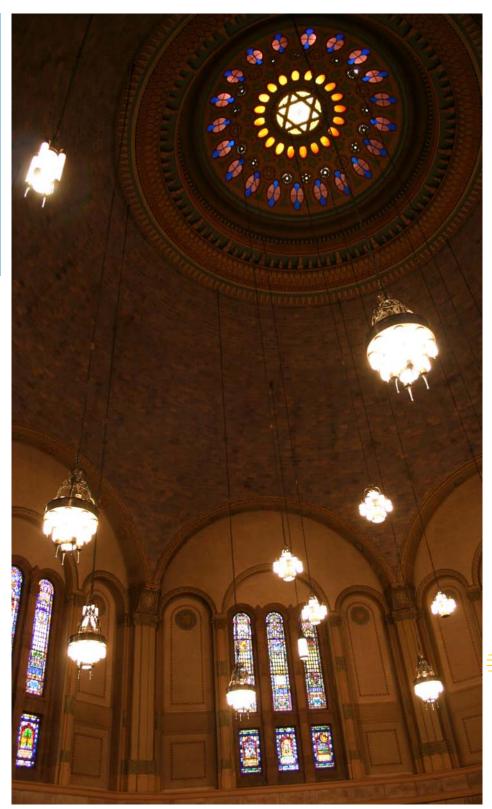
The first Jews came to Portland shortly after 1843, arriving primarily from the East Coast and from European countries such as Poland and Russia. In 1858, Congregation Beth Israel was established, becoming the first Jewish congregation west of the Rockies and north of California. The small congregation originally met weekly in Burke's Hall located above a blacksmith shop and a livery stable on First Avenue.

In 1859, the same year that Oregon became a state, members of the congregation decided to build a synagogue, located at SW Fifth and Oak Streets. This modest temple was completed in 1861 and served as the community's synagogue until 1888.

Congregation Beth Israel became a member of The Union of American Hebrew Congregations and officially joined the Reform Judaism movement in 1879, continuing to attract new members. To accommodate growth, a Gothic and Moorish Style temple was constructed in 1888 and quickly became a Portland landmark. This eclectic building with onion-domed towers could accommodate 750 worshippers and was the largest religious structure in Portland. Of note is that Rabbi Stephen S. Wise, giant of the Reform Movement, preached here. It served as the second synagogue for Beth Israel until December 1923 when an arsonist set a devastating fire which destroyed the building.

Listed on the National Register of Historic Places, the current synagogue was completed in 1928. Upon its dedication, the Temple welcomed many religious leaders, dignitaries and the citizens of Portland.

Today, Congregation Beth Israel has 3,000 members. The congregation has gradually expanded their site to include additional structures housing a religious school and community space. Across the road the Schnitzer Family Center, a smaller sanctuary with a modern chapel space, was built for Shabbat services in 1993.



The interior of the huge central dome with Magen David oculus, the eye of the almighty.

From the street this space appears as a temple on a hill. "The pride of Oregon's Reform Jewish Community," Congregation Beth Israel synagogue was built and dedicated in 1928. The synagogue was designed in the Byzantine style, inspired by the Steelerwasse Synagogue in Essen, Germany.

Octagonal in shape with a double dome, the synagogue is clad in terra-cotta shingles, sandstone blocks, and locally produced brick. The color of the building materials blends gracefully with the surrounding Portland greenery and parks but the form of its dome announces the location of Congregation Beth Israel.

Warm, natural hues of the Pacific Northwest are incorporated in the design. Over the main doorway two majestic lions are carved from sandstone. Soaring 100 feet up, the dome is awe inspiring and the focal point of the temple. Constructed from steel and plaster, it is decorated with tan and blue tiles. These brilliant tiles also act as the acoustic baffle within the Temple. At the center of the dome is an oculus, containing the Star of David which provides natural light for the congregation. The spacious interior of the temple follows the curvature of the dome. Eighteen stained glass windows allow natural light into the sanctuary including the "Fellowship Window," a gift from Portland's Christian community. A round window depicting a menorah fills the sanctuary with light from the morning sun. The nature of the temple is to be like a cathedral.

The ark, located on the altar, holds the Torah scrolls. Two monumental bronze doors depict the biblical reference to the Burning Bush and the Twelve Tribes of Israel. Much of decorative woodwork surrounding the altar was hand-carved giving it a rippling effect with the reflection of light and shadow. Hungarian artist Frederic Littman designed the ark considering it a consummate achievement in his artistic oeuvre.



Traditional rose windows are designed to portray Jewish symbols and biblical images. The designer was Albert Gerlach of Portland's Fuller Studios.



Hungarian sculptor Frederic Littman designed the bronze doors of the ark.



INTERNATIONAL ROSE TEST GARDEN WASHINGTON PARK

"...One is nearer God's heart in a garden than anywhere else on earth."

DOROTHY EB. GURNEY, FROM THE POEM "IN A GARDEN." MEMORIALIZED WITHIN THE ROSE GARDEN



The Washington Park Rose Test Garden is a living museum of curated hybrids.

International Rose Test Garden – Washington Park VISITOR INFORMATION

ADDRESS 400 SW Kingston Avenue, Portland, OR 97205

NEIGHBORHOOD Downtown/Mt. Hood
COORDINATES 45.51908, -122.70557
PARKING Street parking available.

NEAREST TRANSIT TriMet's MAX light rail to Washington Park Station.

WEBSITE www.washingtonparkpdx.org

PHONE (503) 223-1321

OPEN HOURS Daily 7:30 a.m. - 9:00 p.m.

Free Tours (June 1 – September 21) Tuesdays: 11:30 a.m. and 1:00 p.m. Thursdays, Saturdays, Sundays: 1:00 p.m.

TIPS & SUGGESTIONS FOR VISITORS

The Rose Garden is located in the hills surrounding Portland. It is a short drive from the Downtown area, but the best view can be obtained from the corner of the Rose Garden, in front of the Gift Store. Clean, well-maintained restrooms are available on site. The garden's information kiosk along the main promenade features helpful literature and knowledgeable volunteers who are available on Saturdays during the summer.



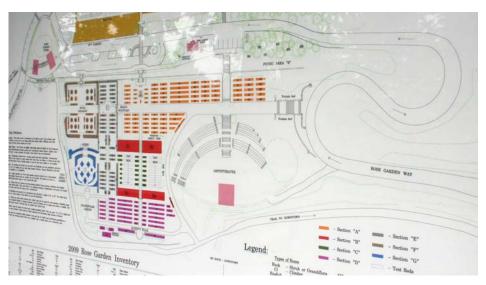
ABOUT: HISTORY & ORIGINS

Washington Park is one of the oldest and most popular parks in Portland featuring several other attractions, such as the Oregon Zoo and Children's Museum. Georgiana and Henry Pittock, Portland's most influential and respected couple and publisher of the Oregonian hosted the first rose exhibition in Georgiana's rose garden which became the start of the Portland Rose Society. It is said that Portland's love affair with roses began at this 1888 "invitation only" event featuring tents where friends and neighbors displayed their roses. By 1905 over 200 miles of streets in Portland had roses growing on their lawns and gardens. The colorful streets helped to attract tourists to the Lewis and Clark Centennial celebration that year and gave Portland the name "City of Roses" culminating in the annual Rose Festival. This reputation remains today partly due to its rainy, mild climate which allows roses to flourish even in the winter.

As World War I began, Jesse A. Curry, a rose hobbyist and editor of the Oregon Journal worried for the safety of unique European roses from bombings and the destruction of war. In 1905, he asked the city for a safe-haven for these hybrids, thus founding the International Rose Test Garden in 1917. Concerned hybridists from many countries across the world sent roses to be featured and preserved in the garden, creating a living museum of roses. Curry served as the garden's first rose curator until his death in 1927.

Portland gave its first annual Gold Medal Award to the best new rose varieties in 1919 and is the only North American city to issue rose-specific gardening awards. Similarly, another award was established in 1996 – Portland's Best Rose – where renowned international rose experts select the best rose amongst thousands of submissions.

Today the International Rose Test Garden features over 6,800 rose bushes with 557 varieties. The garden is located within Washington Park and covers 4.5 acres within the 130-acre park. The roses are in bloom usually between April and June and the garden becomes an even more beautiful place for a relaxing stroll. When wet, the colors of the different varieties of roses become super-saturated, making it a pleasurable experience even on a rainy day.



Detail of the site plan for the Rose Test Garden.



Award-winning hybrid rose.



ARCHITECTURE DESCRIPTION

Designed as a formal, picturesque landscape, the Rose Garden juxtaposes the vivid color of its collection with framed views of Downtown Portland. Situated within Washington Park, one of the oldest and most loved urban parks in Portland, this collection of hybrid roses is a living museum. In 1871 the city purchased 40.8 acres of land and designated it as the "City Park". At the time of purchase it was overgrown with plants and trees and had few roads or clear paths. The park hired Charles M. Meyers as its first park keeper. A native of Germany with no formal training, he developed the park using his knowledge and memories of European parks. It was a reflection of the Victorian eclectic era; a European garden style capturing the rural idyllic within the confines of urban life.

In 1903, John Charles Olmsted, the nephew and adopted son of Frederick Law Olmsted, while touring the park suggested several changes to the park such as separating vehicular traffic from pedestrian paths and replacing some highly designed gardens with native plant species. His firm, Olmsted Brothers, based in Brookline, MA also designed the residential district of Druid Hills in Atlanta, GA in 1905. His designs reflect a sensitive retaining of the natural beauty of the site and its vistas and greenways. The last major addition of the 160-acre County Poor Farm was acquired in 1922.

The Rose Garden features smaller, specific gardens; each having a significant story, focus or meaning. For example, the Shakespeare Garden includes trees, flowers and from Shakespeare's plays. The Queens Walk is a brick walkway established in 1952 with flowers on each side and a row of bronze stars for each "Queen" of the Rose Festival since 1907. Added in 1969, the Gold Medal Garden celebrates 50 years of awards.

The Rose Garden features a natural grass-carpeted amphitheater which hosts a variety of performances, events and concerts throughout the year. It is a gathering space for the community and individuals to reflect upon the beauty of the rose away from the fray of the city.



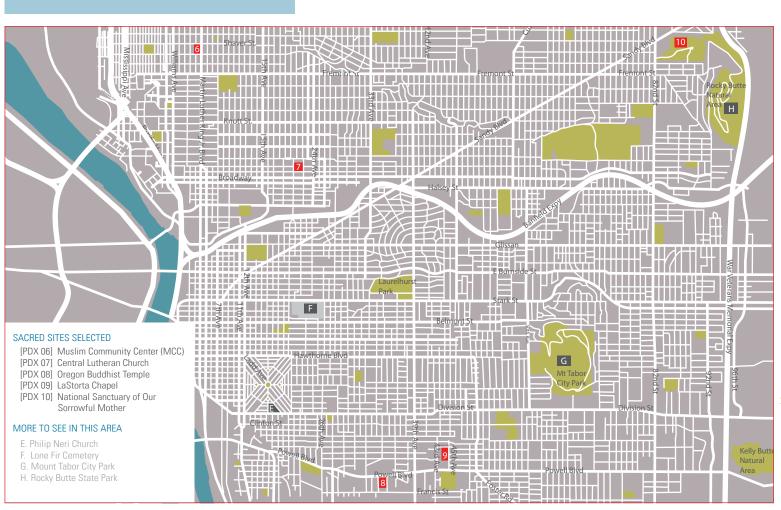
The Beach Memorial Fountain was dedicated in June 1975. This stainless steel sculpture is by Portland artist Lee Kelly. The fountain is a gift of Frank E. Beach who coined the name "The City of Roses."





CITY GUIDE TO SACRED SPACES PORTLAND, OR

Map B







06.1

MUSLIM COMMUNITY CENTER OF PORTLAND

"When it's time for prayer, you don't look left or right. You don't look around and see what you can see, the purpose is clear. Allah has invited you to this house."

BROTHER OMAR SHABAZZ, MUSLIM COMMUNITY CENTER TREASURER



Comfortable cushions line the wall and tape defines the direction of Mecca within this storefront space.

Muslim Community Center of Portland VISITOR INFORMATION

ADDRESS 3801 NE Martin Luther King Jr. Blvd. Portland, OR 97212

NEIGHBORHOOD Northeast Portland
COORDINATES 45.551981, -122.661865
PARKING Street parking available.
NEAREST TRANSIT Driving is recommended.

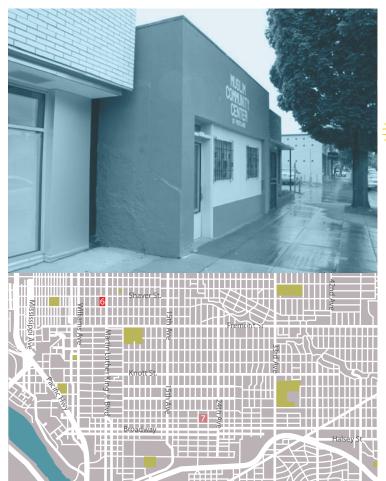
WEBSITE www.mccpdx.org PHONE (503) 281-7691

OPEN HOURS Call ahead for an appointment.
SERVICE HOURS Open daily for all five prayers.

TIPS & SUGGESTIONS FOR VISITORS

Remove your shoes and place them in the racks provided. Men: wear casual shirt or slacks, head dress not required.

Women: wear a dress or skirt. Clothing should cover arms and hems should be longer than knees. It would be respectful to wear a head scarf to cover the hair, but it's not required for non-Muslim women.



PORTLAND, OR **MUSLIM COMMUNITY CENTER OF PORTLAND**

CITY GUIDE TO SACRED SPACES

An unassuming storefront on the north side of the Willamette River is home to the Muslim Community Center of Portland. The Muslim Community Center is the oldest Islamic congregation in the city dating back to the 1960's, when it was affiliated with the Nation of Islam. The congregants were small in number and would gather to pray wherever they could, usually in the back spaces of African American owned businesses. In 1967 they found a storefront in which to meet. The congregation has been nomadic; moving to different storefronts and currently resides in a modest building composed of two connecting storefronts.

Upon the death of the Honorable Elijah Muhammad - the leader of the Nation of Islam - his son became the congregation's leader and gradually introduced concepts of Sunni Islam to its members. Over the past eleven years, the Muslim Community Center's congregation has reached 250 members welcoming Muslim immigrants from nearly every country. Both the size and the diversity of the current congregation led to the Center's current planned expansion.

Fundraising is ongoing both locally and nationally for the new Muslim Community Center to accommodate its growth. The new mosque, vastly different from its current space has been designed; overcoming road blocks along the way and when completed, will be located in the Humboldt neighborhood. There are plans to provide assistance for recently released prison inmates and classes to help strengthen families. Through a partnership with Portland Community College, the Center will also offer English language and computer classes. The new center will retain its role as Community Center with a goal of serving not only as a place of worship but as an educational center for the whole community to help foster understanding between people of different backgrounds, uniting Muslims and non-Muslims through a mutual understanding of their cultures.



The Holy Qur'an.



There is a private space for sisters within the larger masjid, if they prefer to remain separate.



PORTLAND, OR MUSLIM

MUSLIM COMMUNITY CENTER OF PORTLAND

ARCHITECTURE DESCRIPTION

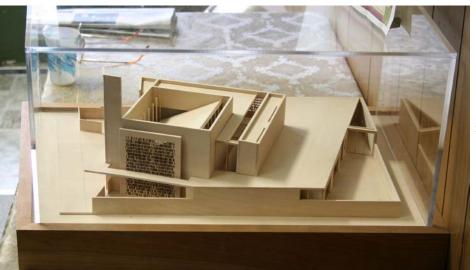
This simple storefront offers its members and visitors a clean and comfortable place to pray and meet. Islamic architecture is traditionally modest and the current space housing the Muslim Community Center is no exception. It is composed of two storefronts that have been joined together to create two rectangular spaces. Upon entering the building, visitors step into a long, carpeted prayer hall. The direction of Mecca is clearly marked on the carpet with tape. There are pillows on the floor, making the room a comfortable, multipurpose space. Women are welcome into the main sanctuary to pray alongside men, but there's also the option of the woman-only room on the other side of the mosque or *masjid* for those sisters who prefer privacy.

A new Community Center building is in the works and unlike traditional mosque architecture with towering minarets and a large central dome, the design for this new mosque will be unique and modern. Planned to be 12,000 square feet, it will include a prayer hall in which men and women share the space but are visually separated via screens. Traditional mosque interior elements such as the *mihrab* facing Mecca, the *minbar*, the imam's pulpit, and the *wudu* or ablution area will be incorporated. Completion of this project is contingent upon the community's ongoing fundraising efforts.

Inspired by the geometric stonework designs in Islamic architecture, this building will feature perforated masonry. These masonry layers interact with the natural sunlight and at times will open up to let the sunlight in, or at other times deflect the sun's rays. These layers tie the building to traditional aspects and also help the building decrease its use of energy by naturally regulating the temperature and to heat or cool the interior. In front of the building there will be a courtyard space and rooftop garden for community gathering and activities.



The *minbar* in the main prayer space is a modest beginning for this group.



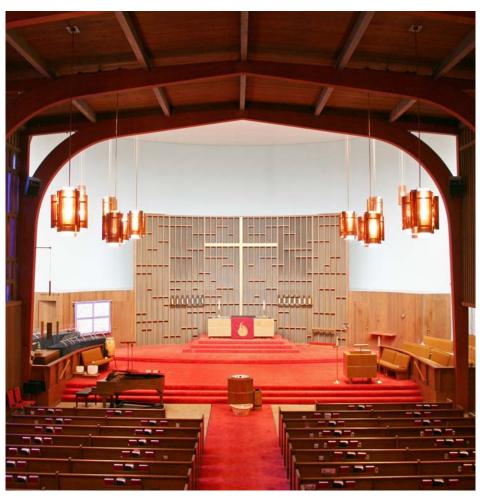




CENTRAL LUTHERAN CHURCH

"A religious building must create an atmosphere conducive to prayer and meditation; by using honest means it must suggest true and lasting values, give a sense of warmth and security to its congregation and inspire them to a renewed sense of community life."

ARCHITECT PIETRO BELLUSCHI, 1948, TO THE CONGREGATION OF CENTRAL LUTHERAN



Light illuminates the chance. View from the balcony

Central Lutheran Church VISITOR INFORMATION

ADDRESS 1820 NE 21st Avenue. Portland, OR 97212

NEIGHBORHOOD Irvington

COORDINATES 45.536091, -122.64437
PARKING Street parking available.

NEAREST TRANSIT Bus: 9,10,77

WEBSITE www.centralportland.org

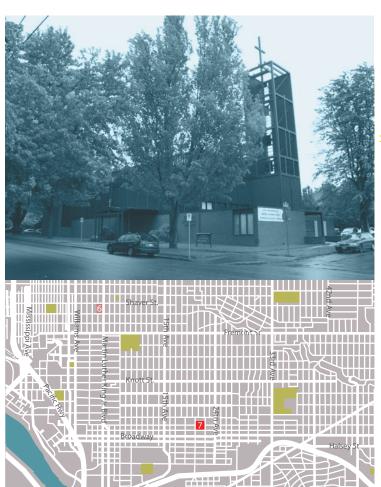
PHONE (503) 284-2331

OPEN HOURS Call ahead for an appointment

SERVICE HOURS Sunday: 10:15 a.m.

TIPS & SUGGESTIONS FOR VISITORS

Central Lutheran Church practices "Post-Traditional Worship" embellishing it with song and language from around world, both new and ancient. Be sure to walk around to the back of the church. On the exterior of the apse you can see the cross-shaped masonry work Belluschi incorporated into the design of the building.





PORTLAND, OR CENTRAL LUTHERAN CHURCH

ABOUT: HISTORY & ORIGINS

A huge influx of Scandinavian immigrants started to arrive in Oregon in the 1840s and 50s causing a growing desire for a new Lutheran Church to accommodate them. In 1892, twenty families founded *Our Savior's Evangelical Church* in little more than a shack. By 1903, the old building was torn down and a more traditional church was built on the same site, serving the congregation until 1926 when a new church was built. The congregation was an insular community until World War I when they started to marry outside of their Scandinavian tradition. Children began to attend Public Schools, which held classes in English. These changes led to others within the church; women were given the right to speak and vote at congregational meetings and the hymns were sung in English.

Plans for a new church began when a building committee was established in 1944. Famed Italian-born modernist architect, Pietro Belluschi was chosen for the project. Belluschi used his signature Regional Modernist Style to design a space sensitive to the needs of the congregation, and appropriate for the scale of its residential site. He used materials and form which were site conditioned, innovating those technologies available in the late forties. Today, the church has 400 member families with 150 attending Sunday services.

The church was designated as an historic site in 1970. Its Landmark status mandated the replacement of the timber tower which was taken down in 2005 due to safety concerns upon discovery of dry rot. After the tower and its cross were removed and were missing for a period of five years, there was an outcry from surrounding neighbors. The church and neighbors realized that the tower had become an icon within the city. With pressure from the members, neighbors, community and the City, the Church began the task of rebuilding the tower. Schommer & Sons, the same firm that served as General Contractor for a 1999 renovation was selected to oversee the project. In 2009, the 40 foot tall tower weighing 7,755 lbs was completely restored and now the "Old Rugged Cross" is once again returned to the skyline of Portland.



Contrasting dark and light spaces within the sanctuary.

07.3

CENTRAL LUTHERAN CHURCH



Masonry cladding on the exterior of the apse form cross motifs, alternately recessed and projecting.

ARCHITECTURE DESCRIPTION

The site of Central Lutheran Church comprises a series of elemental forms, integrating local masonry brick and timber from the region, left mostly raw and exposed, weathering naturally in keeping with its densely wooded neighborhood. Surrounded on both sides by busy streets, noise and visual privacy were a priority for Central Lutheran Church. Belluschi wanted to design something different from the traditional Gothic Style church, although the result is arguably in keeping with traditional Gothic principles using integrity of design and craftsmanship, applied to a modern environment. The building reflects his interest in Japanese architecture with its simple, smooth lines and use of wood. What is interesting to remember is that Portland, by nature of its location, is the other side of the Pacific Rim. The entrance is marked by a curve-roofed Japanese Torii gate. The nave and balcony accommodate 500 people during services and a community gathering space can be used for overflow if necessary.

There are multiple paths through the space, in keeping with its various functions and multi-use. Recently, because the pastor and staff use the entry off the parking lot, offices and reception were renovated and moved to this area, leaving the original entry less trafficked.

Laminated wood arches lining the nave support the church's overall structure. Abstract rectangular stained glass windows comprise the wall on the west side of the nave. Daylight enters through these color-saturated stained glass windows casting blue, red and purple tones into the sanctuary. Lights made from slatted wood resemble lanterns hanging from the ceiling. The colored light in the nave contrasts with the intense natural illumination within the chancel. An arched clerestory provides this amber tinted light, accomplished by Belluschi's raising the level of the chancel ceiling. Here, interior plaster walls are painted pale sky blue. The altar screen is made using Belluschi's geometric wood forms, and integrates the speaker for the organ which is neatly hidden inside. Music, not visual art is central to Lutheran worship and it for this reason that the designs of the furniture of the altar are restrained and minimal. An intersecting form within the screen creates the cross, which is clad in gold-colored bronze.

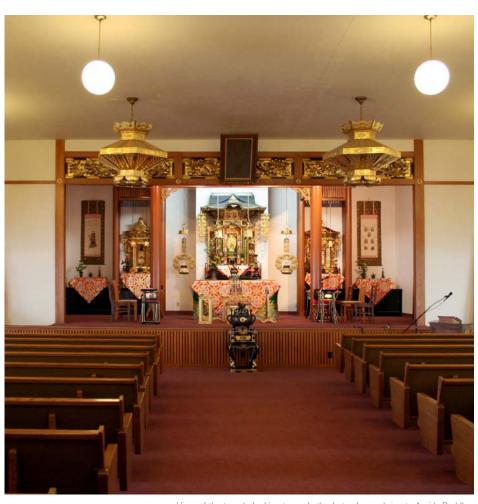


View of the altar with bronze cross supported by a slatted wooden screen, which functions as a speaker for the organ concealed inside.

OREGON BUDDHIST TEMPLE

"We don't want to split mind and body. In the Sino-Japanese context it's the same term — *kokoro* means heart — mind, in Japanese and Chinese. The word originally comes from the pictograph of the heart, and it's the same term that means mind."

REV. JUNDO GREGORY GIBBS



View of the temple looking towards the butsudan or shrine to Amida Buddha.

Oregon Buddhist Temple VISITOR INFORMATION

ADDRESS 3720 SE 34th Ave, Portland, OR 97202

NEIGHBORHOOD Southeast Portland
COORDINATES 45.495962, -122.629094
PARKING Parking lot beside the temple.

NEAREST TRANSIT Bus 9 – exit at Powell and 34th Streets

WEBSITE www.oregonbuddhisttemple.com

PHONE (503) 234-9456

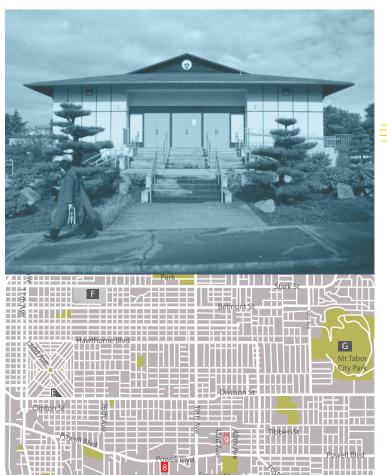
OPEN HOURS Call ahead for an appointment.

SERVICE HOURS Sundays 10:00 a.m.

Dharma School for children and teens and Dharma Exchange for adults follow the service on Sundays.

TIPS & SUGGESTIONS FOR VISITORS

Loose, comfortable clothes are typically worn within the temple. Pews make this seem more like a church than a traditional temple. Don't miss the tiny pocket Japanese garden to the right of the front stair.





View of the Temple main room from the narthex.

ABOUT: HISTORY & ORIGINS

Founded in 1903, under the leadership of Reverend Shozui Wakabayashi, a Japanese immigrant, the Oregon Buddhist Temple was the first Buddhist organization in Oregon. The Temple was founded as a cultural and religious base for Japanese immigrants.

The Oregon BuddhistTemple follows Jodo Shinshu (Pure Land Sect) Buddhism, also known as Shin Buddhism and is affiliated with the Buddhist Churches of America. The non-monastic Jodo Shinshu Buddhist approach is inclusive and they were the first sect in Japan to reach out to and educate common people about Buddhism.

Members of the Temple originally met in rented spaces in Portland and built their first temple in 1910. The original temple had three floors and included a hostel for men. This space is still used as offices for the Temple today.

During World War II members of the Temple that was mostly comprised of Japanese-Americans, were forced into internment camps throughout the western United States. As a result much of the history of the original temple has been lost. The Temple was used as storage for its members' possessions during the war. In September 1945, the Temple officially opened again and its members returned. The space served as housing for those that returned to Portland while they re-established themselves in the city.

Near the end of the 1950's the Temple membership had grown significantly and two adjacent lots purchased on which to build their new temple. The groundbreaking was held on July 7, 1963 at the Temple's current location on SE 34th Avenue.

The Oregon Buddhist Temple is open to all people and is increasingly diverse. The current minister is the first non-Japanese minister in the history of the Oregon Buddhist Temple. He was preceded by the first woman minister to lead the community. The Oregon Buddhist Temple celebrated its centennial in 2003 and serves roughly 200 members today.



Detail of the *butsudan* with the niche for Amida Buddha.

View of the altar within the space.

ARCHITECTURE DESCRIPTION

This modest temple building was designed by architect George Okmoto, a Japanese American member of the congregation. His design reflects his sensibility for Japanese culture and tradition with adaptation to the Northwest. The temple building emphasizes horizontal lines and open space. Each of the spaces is comprised of modular, rectangular forms, connecting the functions as part of a continuous whole.

The interior of the white temple follows a Japanese aesthetic for calm, harmonious lines. The *butsudan*, or Buddha Altar shrine, is a wooden cabinet used to house an image of the Buddha, as well as many other religious artifacts, including sutra scrolls. This ornate shrine constructed of wood, gold and fresh flower detailing is centered on the image of Amida Buddha – the Buddha of Infinite Life (Compassion) and Immeasurable Light (Wisdom). The altar symbolizes Buddha's realm of influence. The shrine is set in the sanctuary among minimal design elements that include Japanese woodwork, as well as translucent milk glass windows.

Unlike many temples, Oregon Buddhist Temple's sanctuary is lined with pews to accommodate the needs of its members who are uncomfortable or no longer able to sit in the traditional Japanese style for worship for extended periods of time. Architect Ken Klos recently added a concrete walkway leading to the space. Its scale and design are integrated with the four-season garden at the front and side of the temple providing multiple accessible entrances and pathways for worshippers to reach the main doors which helps to establish the path to the site as sacred before even entering the space.

A beautiful pocket-size Japanese garden sits to the right of the Temple building. Its concentrated intensity expands the feeling of peace in this refuge within the city.



Translucent milk glass windows on either side of the space recall Japanese Shoji screens.

CHAPEL OF THE HOLY TRINITY AT LASTORTA LOYOLA JESUIT CENTER

"This chapel will serve as the spiritual center of this place...and this campus will from time to time, be a place of surprises. God delights in working through surprises."

ARCHBISHOP JOHN VLAZNY



Regional redcedar is used in a site-sensitive manner to create this peaceful sanctuary at the heart of the Jesuit Center.

Chapel of the Holy Trinity at LaStorta – Loyola Jesuit Center VISITOR INFORMATION

ADDRESS 3220 SE 43rd Avenue, Portland, OR 97206

NEIGHBORHOOD Southeast Portland
COORDINATES 45.499506, -122.618394
PARKING Parking lot on site.

NEAREST TRANSIT Bus 9 exit at SE Powell & 43rd

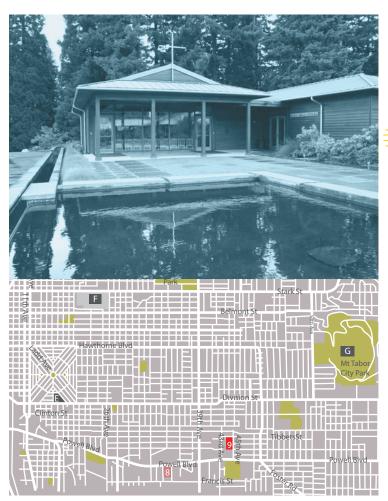
WEBSITE www.nwjesuits.org PHONE (503) 595-1941

OPEN HOURS Monday – Friday 8:00 a.m. – 4:30 p.m.

SERVICE HOURS Friday 8:00 a.m

TIPS & SUGGESTIONS FOR VISITORS

Behind the chapel there is an outside path describing the Stations of the Cross. Walk amongst the mature Northwestern trees and natural scenery, a sacred space itself that has remained a beautiful constant throughout the site's transition from farmland to various Jesuit communities and centers.





CITY GUIDE TO SACRED SPACES 09.2 PORTLAND, OR CHAPEL OF THE **HOLY TRINITY** AT LASTORTA LOYOLA JESUIT CENTER

The Society of Jesus (Jesuits) trace their origins to St. Ignatius of Loyola (1491-1556). While Ignatius was traveling to Rome to see the Pope, he and his companions came across the chapel at LaStorta and while he was there, Ignatius had a vision from God that he was called to serve Him. In his vision God said to take Jesus Christ as the society's companion from which the Society of Jesus or the Jesuits get their name. In 1907 Archbishop Alexander Christie invited the Society of Jesus to the Portland area. For over 100 years, the seven-acre site on which the Loyola Jesuit Center is built has been owned and maintained by the Oregon Province of the Society of Jesus. The Province headquartered in Portland at the Loyola Jesuit Center spans five states including Alaska, Idaho, Montana, Washington and Oregon.

For many years the Center was moved to the busy Northwest neighborhood of Portland. Now returned to their original site, the Center marks the continuing presence and ministry of Jesuits within the city.

The Loyola Jesuit Center which is adjacent to St. Ignatius Parish is a multi-use facility that serves as a residence for the Jesuit community in Portland, as well as visiting Jesuits from other areas of the country and currently houses fifteen members of its community. The Loyola Jesuit Center is open to groups of any denomination who wish to use the site. Facilities also include administrative offices, accommodations for visitors, a conference center and a chapel.

The Loyola Jesuit Center was built to flow in harmony with its surroundings inviting visitors to quiet contemplation and repose. The LaStorta Chapel is the spiritual center of the Loyola Jesuit Center crowned by a simple stainless steel cross designating its sacred purpose.



Triptych icons by Kathy Sievers narrating the vision Ignatius of Loyola had of the Holy Trinity at LaStorta



Interior and exterior spaces merge and dissolve with overhanging eaves creating sheltered porches.

CITY GUIDE TO SACRED SPACES PORTLAND, OR CHAPEL OF THE **HOLY TRINITY** AT LASTORTA LOYOLA JESUIT CENTER

Nestled among towering ancient cedar, redwood, Douglas-fir and hemlock trees on the pastoral land tended to by the Jesuits over the last 100 years sits the LaStorta Chapel with her sister buildings of the Loyola Jesuit Center.

Designed by the local firm of Hennenberry Eddy Architects in 2003, the Chapel and adjacent buildings were constructed with natural resources native to the Northwest including Western redcedar and slate. During its construction, materials from the demolished structures previously on the site were recycled and used in the new Center, meaning no trees were harmed during the construction process.

The LaStorta Chapel is a modest, modern wood-frame construction offering cohesiveness with the bountiful natural beauty and surrounding lush green landscape. A simple water feature follows the lines of the architecture and also serves the purpose of catching and collecting water from the roof. The calming water feature and several small cascades as well as the lines of the architecture suggest an Eastern influence. Redcedar and large windows mark the exterior, presenting a calming invitation to the viewer to enter the chapel.

The decoration and furniture are minimal, modeled after the simple lines of the structure. The Seattle Jesuit community donated many of the pieces including the altar and pulpit. The pulpit and altar are made from Philippine mahogany and were bleached to match the paler wood of the Chapel. In addition, the bronze Eucharist and Tabernacle cast in the 1950's were sculpted by a Jesuit who had his own bronze foundry on the grounds.

The interior of the LaStorta Chapel echoes the natural environment and fluid harmony of the exterior and the two are decidedly connected with one seamlessly flowing into the other. Two large glass walls allow visitors to view the grounds while also providing the interior with plentiful natural light in an airy and open setting.



Water and sky merge in the reflecting pools These water features not only add to the calming atmosphere but also collect rainwater from the roofs of the surrounding structures.

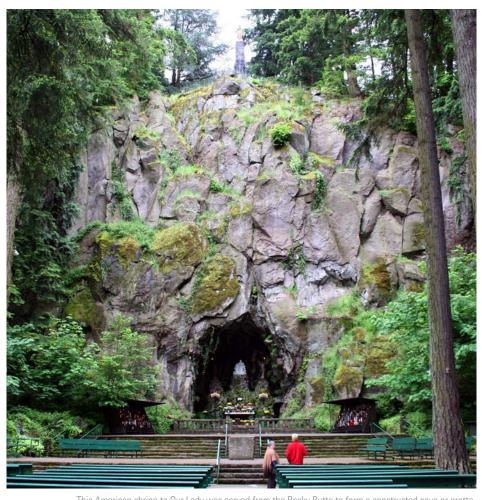


Chapel interior with picture window providing a framed view of the surrounding woods.

NATIONAL SANCTUARY OF **OUR SORROWFUL MOTHER**

"Let this be a sanctuary of peace for all peoples of the earth and surely in this day a sanctuary is needed. Torn with differences, strife, and grief, the world needs sanctuary where the human spirit can seek peace and consolation"

ARCHBISHOP ALEXANDER CHRISTIE, FROM THE DEDICATION CEREMONY



This American shrine to Our Lady was carved from the Rocky Butte to form a constructed cave or grotto.

National Sanctuary of Our Sorrowful Mother - The Grotto, Marilyn Moyer Meditation Chapel & Servite Monastery Gardens

VISITOR INFORMATION

ADDRESS 8840 NE Skidmore Street, Portland, OR 97220

Northeast Portland **NEIGHBORHOOD** COORDINATES 45.551745, -122.572609 **PARKING** Parking lot on site. **NEAREST TRANSIT** TriMet Bus 12, 20, 72

WEBSITE www.thegrotto.org PHONE (503) 254-7371

OPEN HOURS Daily 9:00 a.m. - 8:30 p.m.

SERVICE HOURS 12:00 p.m. Monday - Friday 8:00 a.m. Saturday

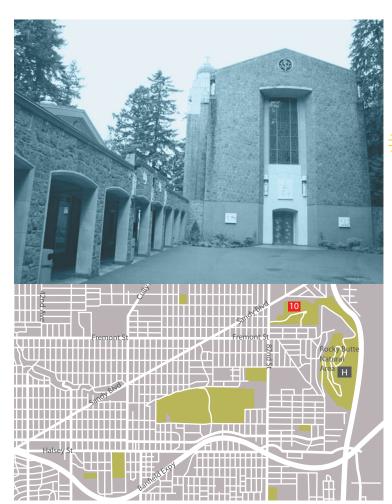
10:00 a.m. & 12:00 p.m. Sunday

TIPS & SUGGESTIONS FOR VISITORS

Entry is free to all parts of the complex, however there is a historic elevator that can be accessed for a modest fee (purchase tokens from the Gift Store) to save the multiple flights of steps it takes to ascend to the top.

The Marilyn Moyer Meditation Chapel and the Servite Gardens are located on this higher level.

Ask for Brother Gregory, a resident Servite Father, and a wonderful genius loci of the space.



CITY GUIDE TO SACRED SPACES PORTLAND, OR **NATIONAL** SANCTUARY OF **OUR SORROWFUL MOTHER**

Among gently manicured gardens and a canopy of trees, visitors to The Grotto are invited to wander peacefully throughout the site. Father Amrose Mayer, a Servite Pastor in the Archdiocese of Portland built The National Sanctuary of Our Sorrowful Mother (The Grotto) in 1923. His wish was to honor Mary; the mother of Jesus who he believed saved his own mother's life when he was young.

Father Mayer purchased the land for The Grotto from the Union Pacific Railroad Company who had used the land as a quarry to obtain rock for railroad beds. Father Mayer saw the land as a natural cathedral with its lush and untamed terrain, and saw it as an ideal space to build a natural cathedral in the Rocky Butte, devoted to Mary, the Mother of God.

Pope Pius XI endorsed the Grotto through a hand-written letter imparting a special Apostolic Blessing to all those who "in any way or measure, show their good will and assist in erecting the Sanctuary of Our Sorrowful Mother in Portland. With the support of Archbishop Alexander Christie and a national fundraising campaign, work on the site began in September 1923 and the 110-foot basalt cliff side was carved into a constructed cave.

In 1924, 3,000 people attended the first Mass and dedication of the Sanctuary of Our Sorrowful Mother. The first Mother's Day mass was held there in 1930 and was attended by over 30,000 people.

The tranquil location of The Grotto serves as a peaceful oasis away from the city and a spiritual retreat for visitors from all over the world and of all backgrounds, religious or otherwise.

On the north face of Rocky Butte stands The Marilyn Moyer Meditation Chapel accessible by an historic and still convenient elevator. The award-winning, Postmodern Marilyn Moyer Meditation Chapel was built in 1991 as a gift to The Grotto from Marilyn Moyer's husband, Tom Moyer and their children and dedicated to Motherhood.



Chapel of Mary (1955), interior view looking towards the altar. Paintings are by artist José de Soto, also a muralist for 20th Century Fox in Hollywood.



The Servite Monastery building is home to the guardians of the site.



CITY GUIDE TO SACRED SPACES PORTLAND, OR **NATIONAL** SANCTUARY OF **OUR SORROWFUL MOTHER**

A man-made cave, the Grotto was carved from a 110-foot basalt cliff and is 30 feet wide, 30 feet deep and 50 feet tall. Inside, the altar, communion rail, pulpit and stairs are carved from native rock. Mass is said outside every week in the summer, weather permitting. A statue of Mary, Our Sorrowful Mother completed in 1946 stands on the cliff wall carved from Carrara marble. There is also a copy of Michelangelo's Pietà in Rome in the Grotto Cave. On the 62-acre site, there are over 1,100 species of trees, flowers and plants.

The Chapel of Mary rises up among the surrounding trees. Located on the ground level, it was designed by Luther Dugan and built from stone from the Rocky Butte Quarry. The vaulted ceiling is 50 feet high and a 25 foot high stained glass window depicting the Resurrection of Christ gently filters light into the Chapel. The welcoming hues of the interior offer visitors a place of quiet reflection. Warm polished marble walls, Arizona sandstone floors and woodwork made from korina, a hardwood native to tropical western Africa, complement the intimate sanctuary which seats about 500 people.

Take the historic 1929 elevator to the top level for incredible views of Portland and to see the award-winning Marilyn Moyer Meditation Chapel designed by Thompson Vaivoda & Associates, completed in 1991. The Meditation Chapel is perched atop a 130-foot sheer jointed rock cliff supported by a dramatic steel cantilever embedded into the cliff. The floor to ceiling all glass spherical shape allows for 180 degree panoramic views overlooking the Columbia River Valley, the Cascade mountain range, famous volcanic Mt. St. Helens, and on a clear day, Mt. Rainer. Comfortable leather seats allow for rest and relaxation.

The Chapel is supported by a large exterior cross, lit at night and visible from Interstate 205 and the airport as a beacon for travelers. Though the location and religious imagery makes the Chapel overtly religious, it is a non-denominational public space intended for meditation. Featured on the cover of Architecture magazine, this Chapel is a winner of national and international awards.



View of the Marilyn Moyer Meditation Chapel from ground level. The structure is cantilevered from the surface of the Rocky Butte.



View of the outdoor seating for attendees of Mass at The Grotto. Seen from the top of the cliff.



CITY GUIDE TO SACRED SPACES PORTLAND, OR Bibliography

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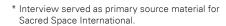
- Oregon Buddhist Temple Rev. Jundo Gregory Gibbs*
- Trinity Episcopal Cathedral Nathan LeRud, Kimberly Sherwood,* Arlene Almend
- LaStorta Chapel Loyola Jesuit Center Wayne Gsell,* Fr. Peter Byrne.
- Congregation Beth Israel Jemi Kostiner Mansfield,* Rabbi Michael Cahana.
- First Unitarian Church Rev. Leisa Huyck,* Rev. Thomas Disrud.
- Zion Lutheran Church Rev. Tyrus Miles*
- Marilyn Moyer Meditation Chapel and The Grotto Brother Gregory*
- Muslim Community Center of Portland Imam Mikal H. Shabazz,* Omar Shabazz*
- Central Lutheran Church Rev. Brian Brandt, Char Winkel, Sandy Keyser*

Additional thanks to:

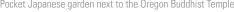
First Presbyterian Church, Robin Garrin, Sally Bowder Dr. Rev. Robert Paul.

St. Philip Neri Church, Fr. Charlie Brunick CSP, Fr. Michael Evernden CSP.

Congregation Shaarie Torah, Rabbi Arthur Zuckerman, Sheila Weiner.







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City Guide to Sacred Spaces in Portland

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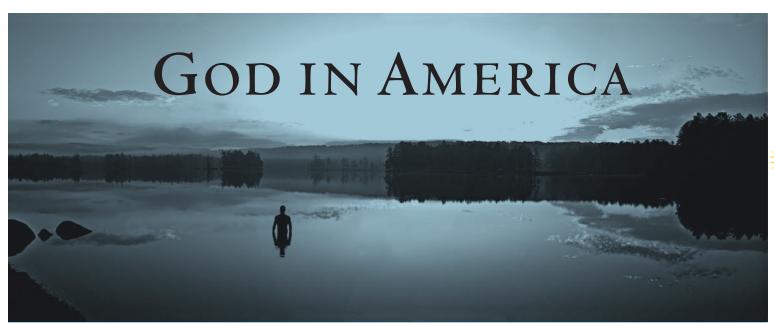
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FRONTLINE

















