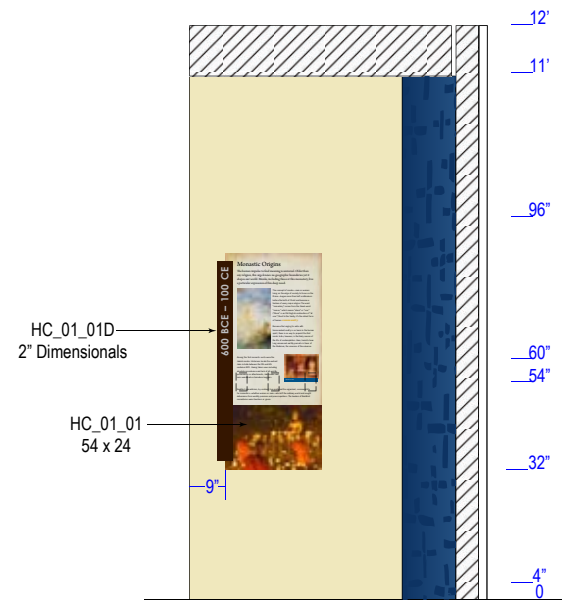
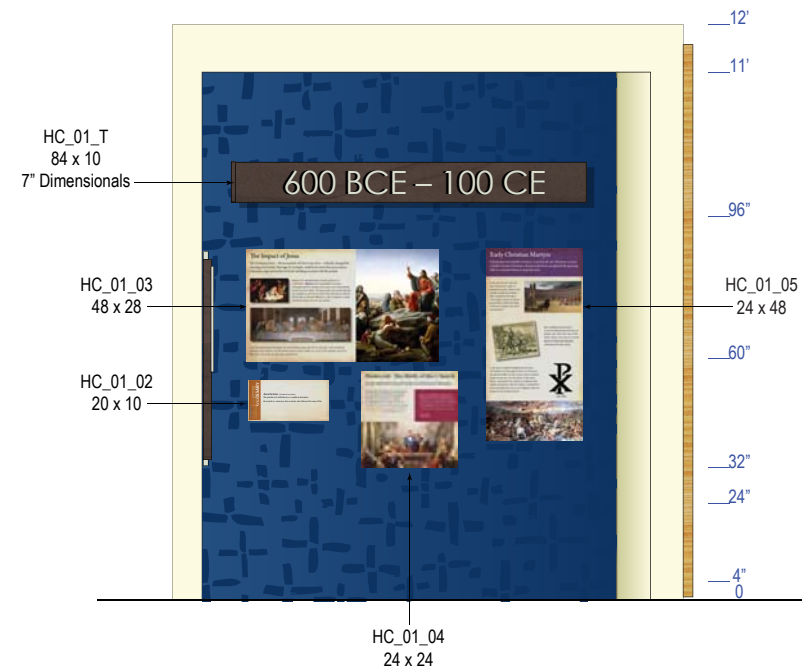


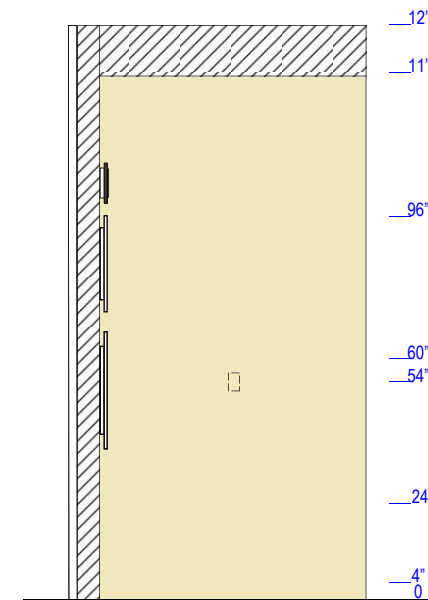
HC-PLAN VIEW - NICHE 1



**3** HC-East ELV - Niche 1  
Scale 1/4" = 11'



**1** HC-South ELV - NICHE 1  
Scale 1/4" = 1'



**3.1** HC-West ELV - NICHE 1  
Scale 1/4" = 1'

NICHE 1

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**Project Number:**  
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**Scale:**  
n/a

**Drawing:**  
HC\_01 Niche

600 BCE – 100 CE

HC\_01\_T - 7" Dimensional Lettering  
on 84" x 10" dark stained maple header



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**Page:** 2

600 BCE – 100 CE

## Monastic Origins

The human impulse to find meaning is universal. Older than any religion, this urge knows no geographic boundaries yet it shapes our world. Monks, including those at this monastery, live a particular expression of this deep need.



The concept of monks—men or women living on the edge of society to focus on the Divine—began more than half a millennium before the birth of Christ and became a feature of every major religion. The word “monastery” comes from the Greek word “monos,” which means “alone” or “one.” (“Alone” is an Old English contraction of “all one.”) Next to the family, it’s the oldest form of human **community**.

Because the longing to unite with transcendent reality is so basic in the human spirit, there is no way to pinpoint the first monk. India, however, is the likely source of the life of contemplation. Here, hermits have long renounced earthly pursuits in favor of the Brahman, the essence of the universe.

Among the first monastic sects were the Jainish monks. Historians locate the earliest Jains in India between the 9th and 6th centuries BCE. Having taken vows including absolute non-violence and lack of all worldly possessions or attachments, Jain monks and nuns wandered as homeless beggars.



Jainish monks

Buddhist monasticism, by contrast, has preferred the organized, communal life for monastics—whether women or men—who left the ordinary world and sought deliverance from worldly passions and preoccupations. The leaders of Buddhist monasteries were teachers or gurus.



HC\_01\_01 - 24 x 54  
Lamda graphic in black metal frame  
w/2” brushed aluminum dimensional lettering on dark maple side piece

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Scale:  
n/a

Drawing:  
HC\_01 Niche

Page: 3

# GLOSSARY

**Asceticism:** [*uh-set-uh-siz-uhm*]

The practice of self-denial as a spiritual discipline.

An ascetic is someone, like a monk, who follows this way of life.

HC\_01\_02 - 20 x 10  
*Lamda Graphic w/ 1/4" dark maple stained frame*



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**Drawing:**  
HC\_01 Niche

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**Page:** 4



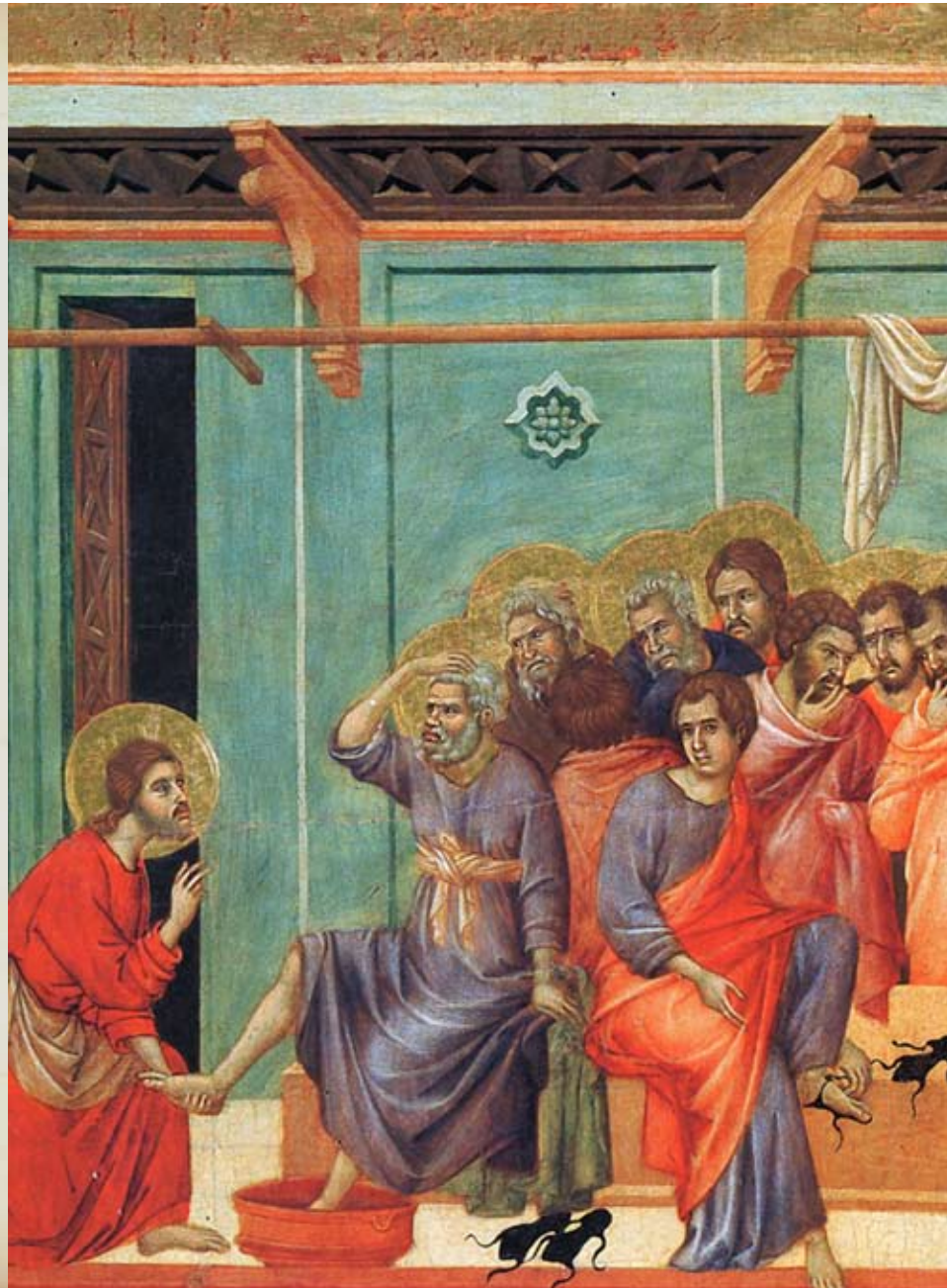
# The Impact of Jesus

For Christians, Jesus—the incarnation of God as one of us—radically changed the meaning of all reality. Marriage, for example, could be for more than procreation; it became a sign and symbol of God’s unfailing covenant with His people.



Likewise, the already-ancient monastic practices of **solitude**, **silence** and contemplation remained unchanged but their meaning and purpose were fundamentally transformed from within. The long-sought transcendent Mystery was revealed as one Person of the Triune God who proclaimed that the Way to ultimate fulfillment is a life of obedient, humble, Christ-like service in love for one another.

Jesus’ example became the pattern for all humankind: young and old, rich and poor, male and female, agnostics and monastics. His life and His loving us even to death on a cross is the revelation not just of Who God is but of who we have been created to be.



HC\_01\_03 - 48 x 28  
Lamda Graphic w/ 1/4” dark maple stained frame

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**Scale:**  
n/a

**Drawing:**  
HC\_01 Niche



# Pentecost: The Birth of the Church

The life, death and resurrection of Jesus are at the heart of Christianity.

The descent of the Spirit upon the disciples, which occurred on the feast of Pentecost fifty days after Jesus rose, is seen as the beginning of the Christian Church. As reported in the *Book of Acts*, this event gave believers the power and conviction to live in **community** and spread the Gospel.

*Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.*

Acts 4:32



HC\_01\_04 - 24 x 24

Lamda Graphic w/ 1/4" dark maple stained frame

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**Scale:**  
n/a

**Drawing:**  
HC\_01 Niche

**Page:** 6

# Early Christian Martyrs

Christianity was initially viewed as a new Jewish sect. However, as more Gentiles became Christians, Roman authorities recognized this growing faith as a separate threat to imperial unity.

In the year 64, fire swept the city of Rome for a week. In response to rumors that he had actually set the fire, Emperor Nero blamed the Christians. Thus began a period of intense persecution in which the killing of Roman Christians was sport and spectacle.



More widespread persecution occurred, interspersed with times of relative calm. But at the start of the fourth century came the most severe period of torture and execution suffered by the early church.

In this time of political instability and civil wars, Constantine marched against Rome. On the eve of the decisive battle, he had a vision of the combined Greek *chi* and *rho*—the first letters of the name, Christ—and ordered his soldiers to emblazon their shields and banners with this emblem. Constantine's forces prevailed and a new era of religious tolerance began for the Christian Church.



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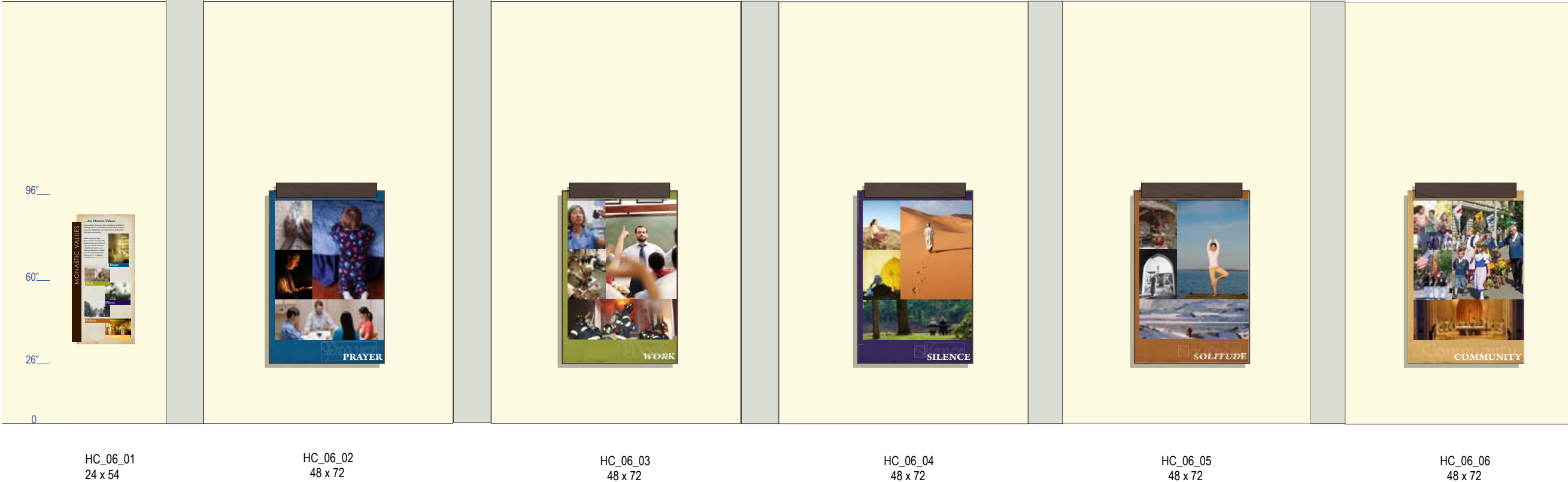
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**Drawing:**  
HC\_01 Niche

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**Page:** 7



2 HC-North ELV  
Scale 1/4" = 1'

VALUES PANEL ELEVATION

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**Scale:**  
n/a

**Drawing:**  
HC\_06  
South Wall



# MONASTIC VALUES

## ... Are Human Values

You encounter them every day. Seek them or avoid them, challenge them or cherish them, certain human impulses have been distilled into core values that are deliberately lived out in monasteries.

While names and dates discussed here may have little lasting impact on your life, we hope you will take with you a heightened awareness of what you already have within you: the deep human needs for **prayer**, **work**, **silence**, **solitude**, and **community**.



Prayer



Work



Silence



Solitude



Community

HC\_06\_01 - 24 x 54  
*Lamda graphic in black metal frame*

*w/2" brushed aluminum dimensional lettering on dark maple side piece*



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**Scale:**  
 n/a

**Drawing:**  
 HC\_06  
 South Wall

**Page:** 47



HC\_06\_02 - 48 x 72  
Lamda graphic in black metal frame  
w/42" x 6" dark maple top piece with LED down-lighting

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**Drawing:**  
HC\_06  
South Wall





HC\_06\_03 - 48 x 72

Lamda graphic in black metal frame  
w/42" x 6" dark maple top piece with LED down-lighting

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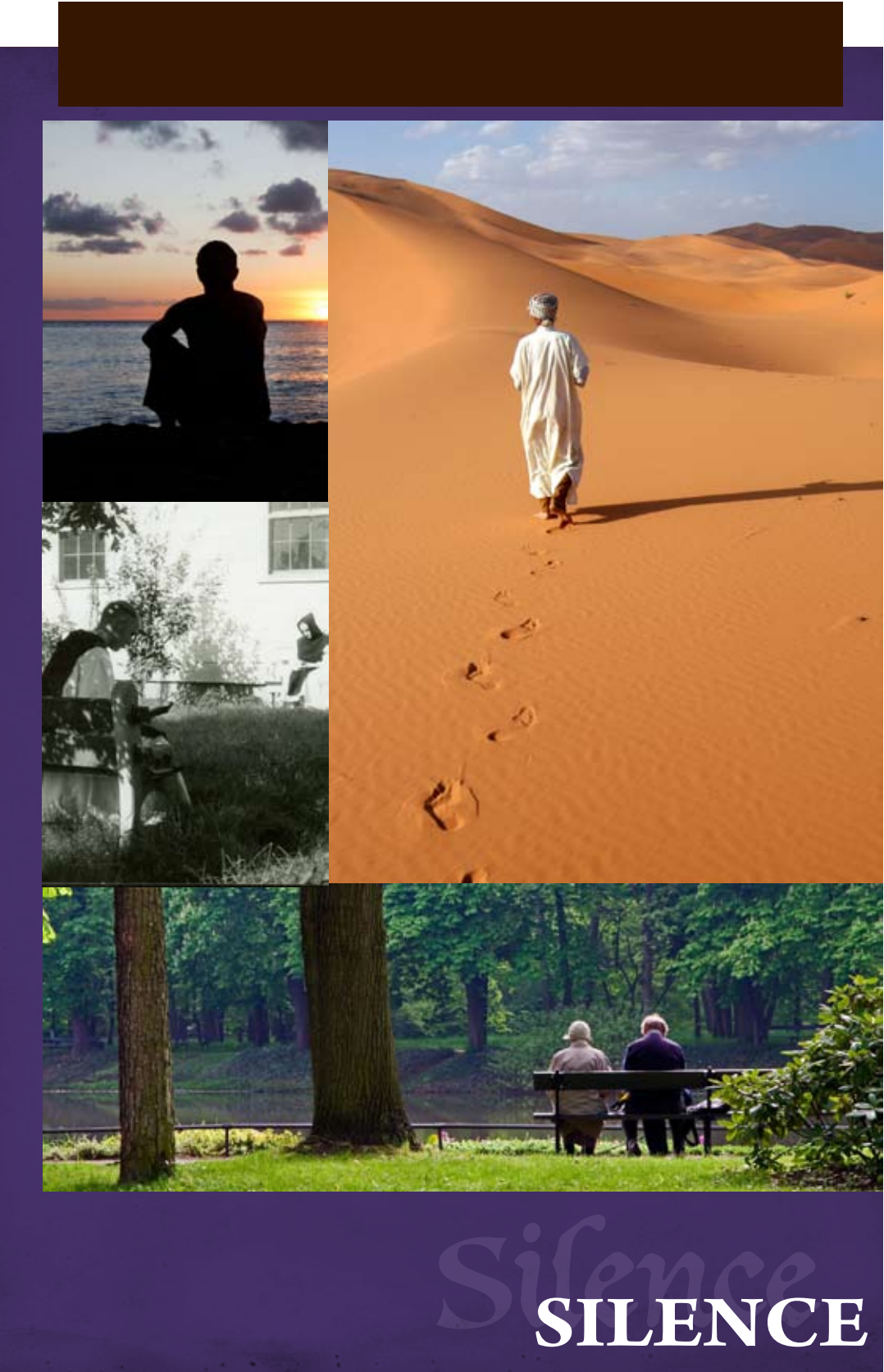
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**Drawing:**  
HC\_06  
South Wall

**Page:** 49



HC\_06\_04 - 48 x 72  
Lamda graphic in black metal frame  
w/42" x 6" dark maple top piece with LED down-lighting

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**Project Number:**  
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**Scale:**  
n/a

**Drawing:**  
HC\_06  
South Wall

**Page:** 50





HC\_06\_05 - 48 x 72  
Lamda graphic in black metal frame  
w/42" x 6" dark maple top piece with LED down-lighting

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**Scale:**  
n/a

**Drawing:**  
HC\_06  
South Wall

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Community

COMMUNITY

HC\_06\_06 - 48 x 72

Lamda graphic in black metal frame  
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Project Number:  
10047

Scale:  
n/a

Drawing:  
HC\_06  
South Wall



HC\_07\_T  
Dimensional  
Lettering



HC\_07\_M1  
72 x 120

3 HC-East ELV, Section  
Scale 1/2" = 11

Heritage Center East Elevation

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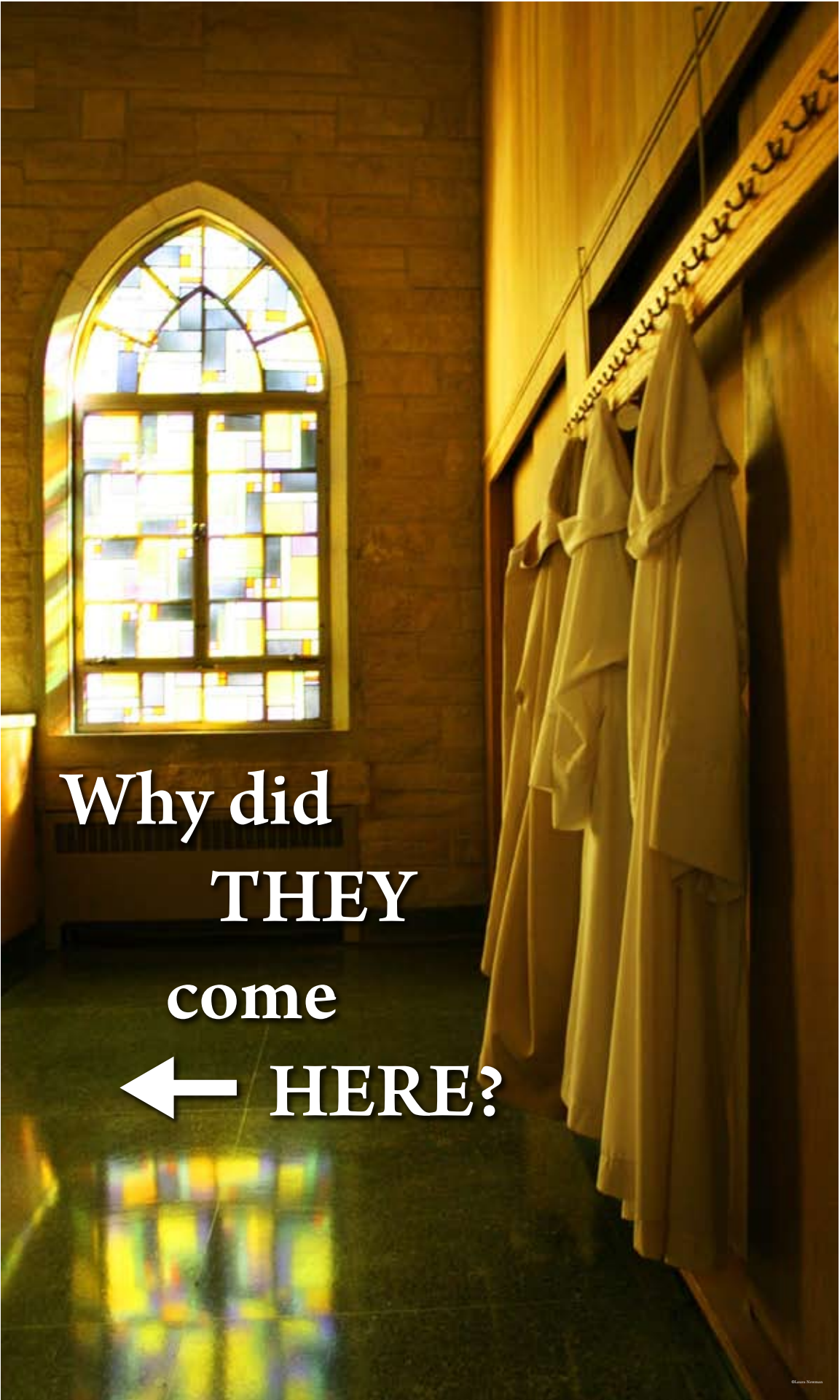
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**Project Number:**  
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**Scale:**  
n/a

**Drawing:**  
HC\_07  
East Wall

**Page:** 53



HC\_07 - 72 x 120  
Wallscapes canvas w/1" dark maple frame

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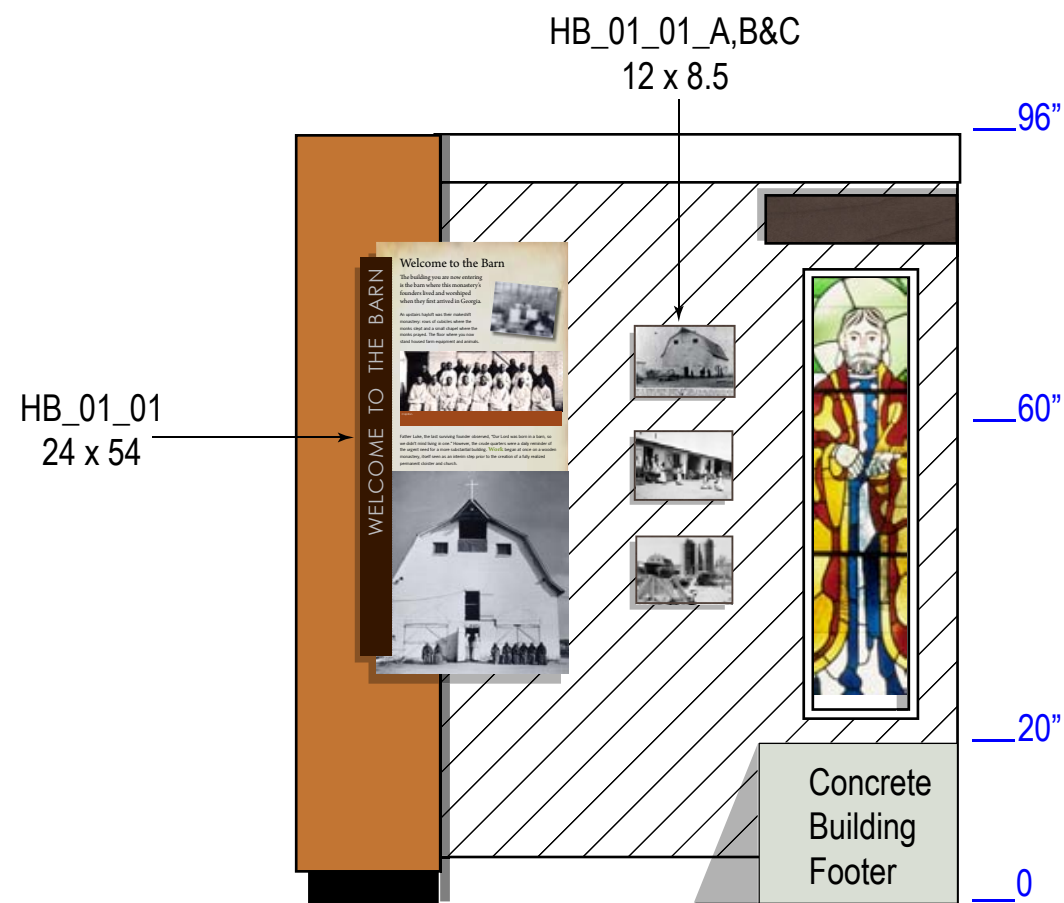
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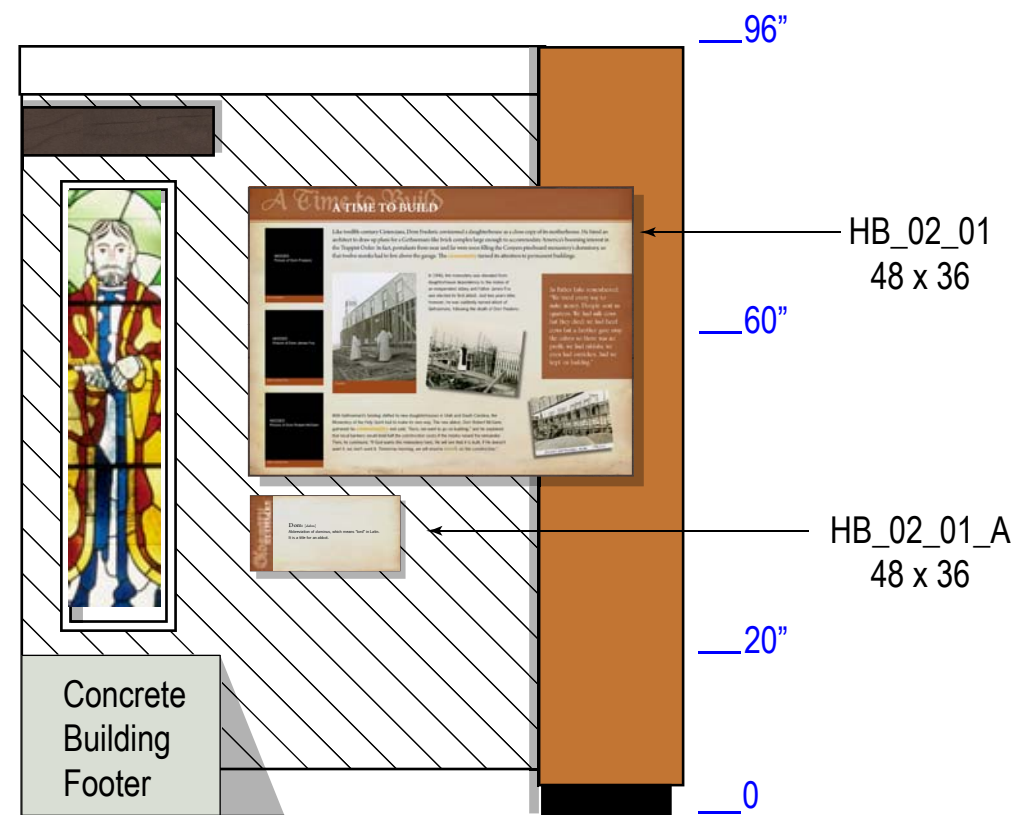
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n/a

**Drawing:**  
HC\_07





**6** HB\_01 -North ELV  
Scale 1/2" = 1'



**13** HB\_01 -South ELV  
Scale 1/2" = 1'

## HISTORIC BARN - INTRO WALL

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**Scale:**  
n/a

**Drawing:**  
HB\_01

WELCOME TO THE BARN

Welcome to the Barn

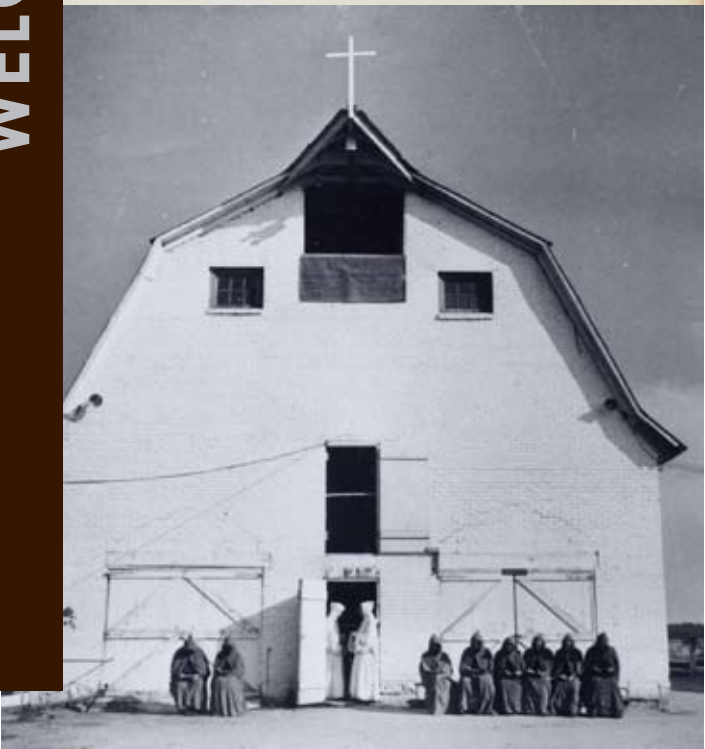
The building you are now entering is the barn where this monastery's founders lived and worshiped when they first arrived in Georgia.

An upstairs hayloft was their makeshift monastery: rows of cubicles where the monks slept and a small chapel where the monks prayed. The floor where you now stand housed farm equipment and animals.



Caption.

Father Luke, the last surviving founder observed, "Our Lord was born in a barn, so we didn't mind living in one." However, the crude quarters were a daily reminder of the urgent need for a more substantial building. **Work** began at once on a wooden monastery, itself seen as an interim step prior to the creation of a fully realized permanent cloister and church.



HB\_01\_01 - 24 x 54  
Lamda graphic in black metal frame  
w/2" brushed aluminum dimensional lettering on dark maple side piece

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Project Number:  
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Scale:  
n/a

Drawing:  
HB\_01

# A Time to Build



Dom Frederic Dunne



Dom James Fox



Dom Robert McGann



Dom Augustine Moore

Like twelfth-century Cistercians, Dom Frederic envisioned a daughterhouse as a close copy of its motherhouse. He hired an architect to draw up plans for a Gethsemani-like brick complex large enough to accommodate America's booming interest in the Trappist Order. In fact, postulants from near and far were soon filling the Conyers pineboard monastery's dormitory, so that twelve monks had to live above the garage. The **community** turned its attention to permanent buildings.



Construction of the pineboard monastery

In 1946, the monastery was elevated from daughterhouse dependency to the status of an independent abbey and Father James Fox was elected its first abbot. Just two years later, however, he was suddenly named abbot of Gethsemani, following the death of Dom Frederic.



South (Nursery) wing 1946/47

As Father Luke remembered, "We tried every way to make money. People sent us quarters. We had milk cows but they died; we had beef cows but a brother gave away the calves so there was no profit; we had rabbits; we even had ostriches. And we kept on building."



Milk cows in the monastery



With Gethsemani's funding shifted to new daughterhouses in Utah and South Carolina, the Monastery of the Holy Spirit had to make its own way. The new abbot, Dom Robert McGann gathered his **community** and said, "Sons, we want to go on building," and he explained that local bankers would lend half the construction costs if the monks raised the remainder. Then, he continued, "If God wants this monastery here, He will see that it is built. If He doesn't want it, we don't want it. Tomorrow morning, we will resume **work** on the construction." Dom Augustine Moore saw that it was built. Work was completed in 1961.

HB\_01\_02 - 42 x 36

Lamda Graphic w/ 1/4" dark maple stained frame

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Project Number:  
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Scale:  
n/a

Drawing:  
HB\_01

Page: 69



GLOSSARY

Dom:

[dahm]

Abbreviation of *dominus*, which means “lord” in Latin.  
It is a title for an abbot.

HB\_01\_02A - 20 x 10

Lamda Graphic w/ 1/4” dark maple stained frame



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**Drawing:**  
HC\_01 Niche



HB\_01\_10 - 12 x 53.75  
Direct Print on Clear Acrylic

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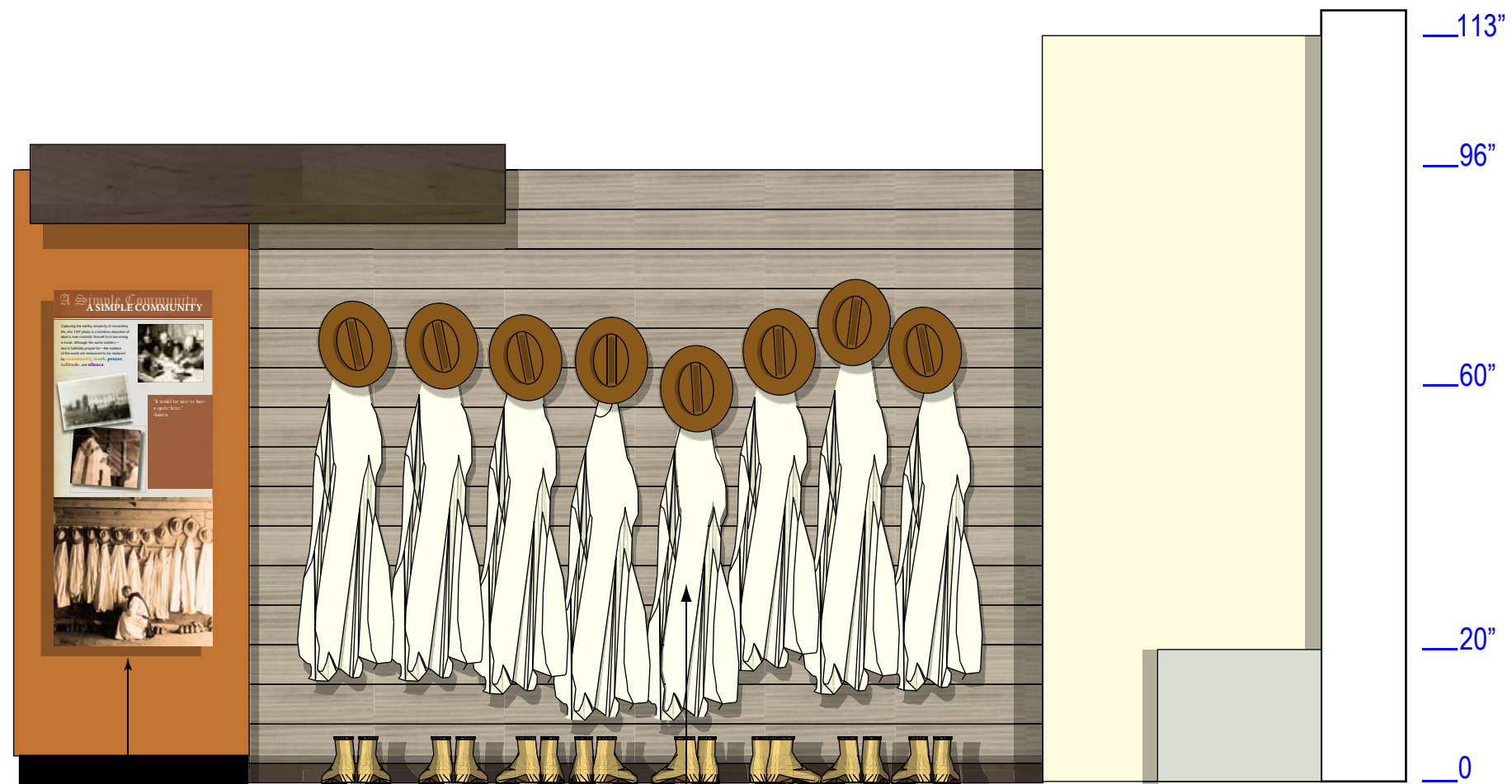
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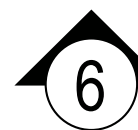
**Drawing:**  
HB\_01

**Page:** 71



HB\_01\_03  
24 x 54

Historic Vingette



HB\_02 -North ELV  
Scale 1/2" = 1'

HISTORIC BARN - DIORAMA WALL

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**Scale:**  
n/a




**Drawing:**  
HB\_01

**Page:** 72




# A SIMPLE COMMUNITY

Capturing the earthy simplicity of monastery life, this 1944 photo is a timeless depiction of what a man commits himself to in becoming a monk. Although the world matters—and is faithfully prayed for—the matters of the world are renounced to be replaced by **community**, **work**, **prayer**, **solitude**, and **silence**.



"Our Lord was born in a barn, so we didn't mind living in one."  
-Father Luke



HB\_01\_03 - 24 x 54  
Lamda Graphic w/ 1/4" dark maple stained frame

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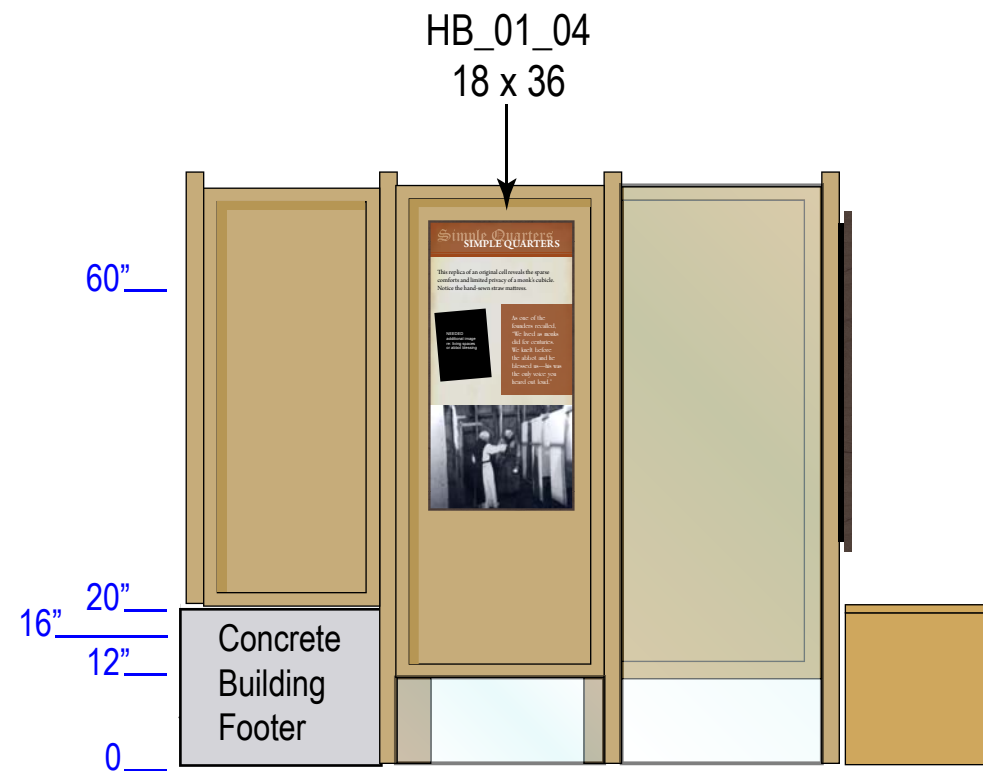
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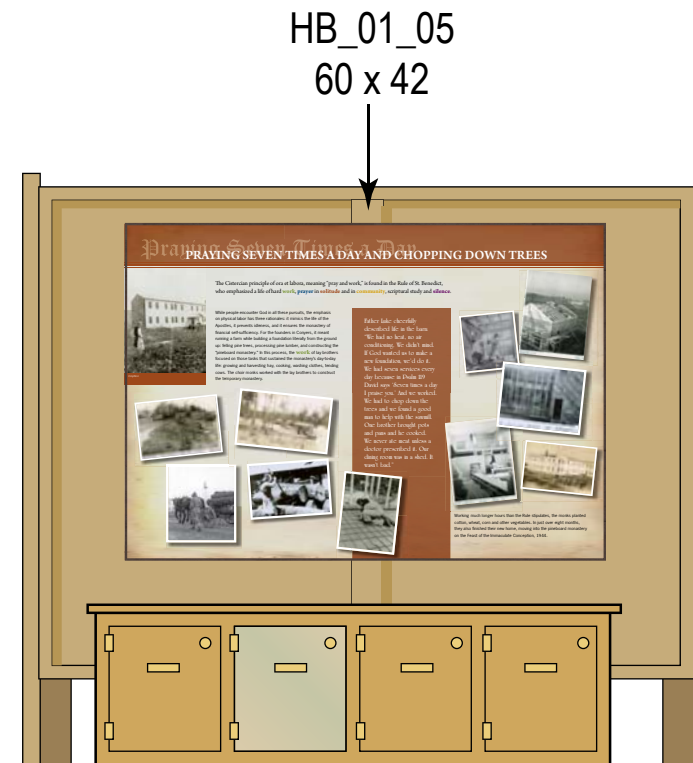
**Drawing:**  
HB\_01

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**Page:** 73



7 HB\_01 -West ELV  
Scale 1/2" = 1'



13 HB\_02 -South ELV  
Scale 1/2" = 1'

## HISTORIC BARN - MONK'S CELL REPLICA

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**Scale:**  
n/a

**Drawing:**  
HB\_01

# Simple Quarters

This replica of an original cell reveals the sparse comforts and limited privacy of a monk's cubicle. Notice the hand-sewn straw mattress and pillow.



"We lived as monks did for centuries. We knelt before the abbot and he blessed us—his was the only voice you heard out loud."



HB\_01\_04 - 18 x 36  
Lamda Graphic w/ 1/4" dark maple stained frame

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**Scale:**  
n/a

**Drawing:**  
HB\_01

**Page:** 75



# Praying Seven Times a Day

## PRAYING SEVEN TIMES A DAY AND CHOPPING DOWN TREES

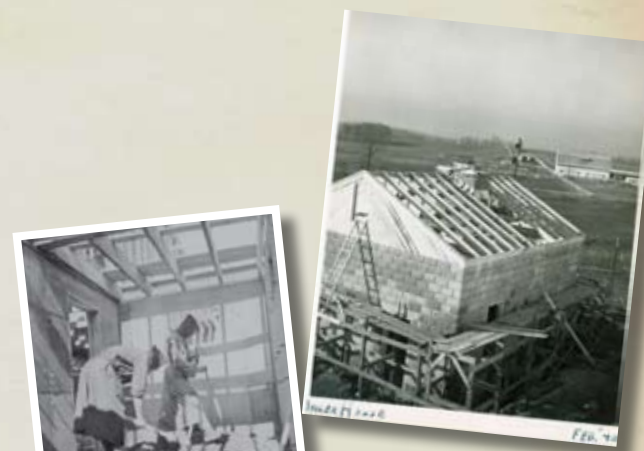


The Cistercian principle of *ora et labora*, meaning “pray and **work**,” is found in the Rule of St. Benedict, who emphasized a life of hard **work**, **prayer** in **solitude** and in **community**, scriptural study and **silence**.

While people encounter God in all these pursuits, the emphasis on physical labor has three rationales: it mimics the life of the Apostles, it prevents idleness, and it ensures the monastery of financial self-sufficiency. For the founders in Conyers, it meant running a farm while building a foundation literally from the ground up: felling pine trees, processing pine lumber, and constructing the “pineboard monastery.” In this process, the **work** of lay brothers focused on those tasks that sustained the monastery’s day-to-day life: growing and harvesting hay, cooking, washing clothes, tending cows. The choir monks worked with the lay brothers to construct the temporary monastery.



Father Luke cheerfully described life in the barn: “We had no heat, no air conditioning. We didn’t mind. If God wanted us to make a new foundation, we’d do it. We had seven services every day because in Psalm 119 David says ‘Seven times a day I praise you.’ And we worked. We had to chop down the trees and we found a good man to help with the sawmill. One brother brought pots and pans and he cooked. We never ate meat unless a doctor prescribed it. Our dining room was in a shed. It wasn’t bad.”



Working much longer hours than the Rule stipulates, the monks planted cotton, wheat, corn and other vegetables. In just over eight months, they also finished their new home, moving into the pineboard monastery on the Feast of the Immaculate Conception, 1944.

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**Project:**  
Monastic Heritage Center

**Phase:** Graphic Design

**Date:** 3-11-2011

**Revised:**

**Drawn/Checked**  
LG/ML

**Project Number:**  
10047

**Scale:**  
n/a

**Drawing:**  
HB\_01

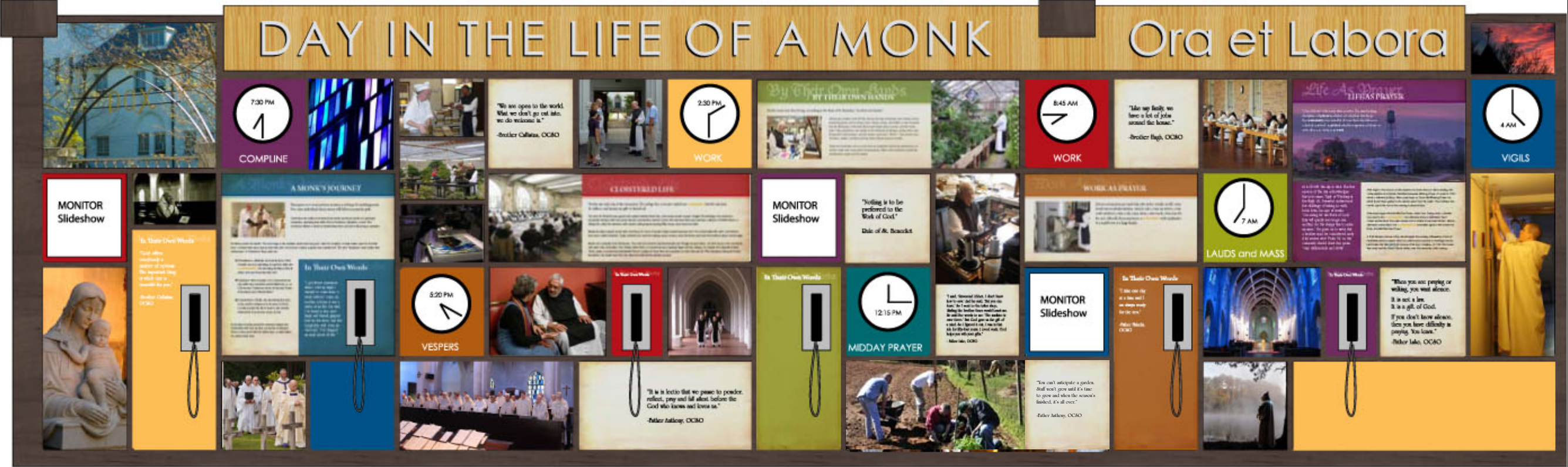
**Page:** 76

HB\_01\_05 - 60 x 42  
Lamda Graphic w/ 1/4" dark maple stained frame



HB\_04\_T1  
10"h Dimensional Letters

HB\_04\_T2  
10"h Dimensional Letters



MONESTARY  
A DAY IN THE LIFE OF A MONK  
FRONT ELEVATION

SCALE: 1/2" = 1'-0"

HISTORIC BARN - DAY IN THE LIFE WALL

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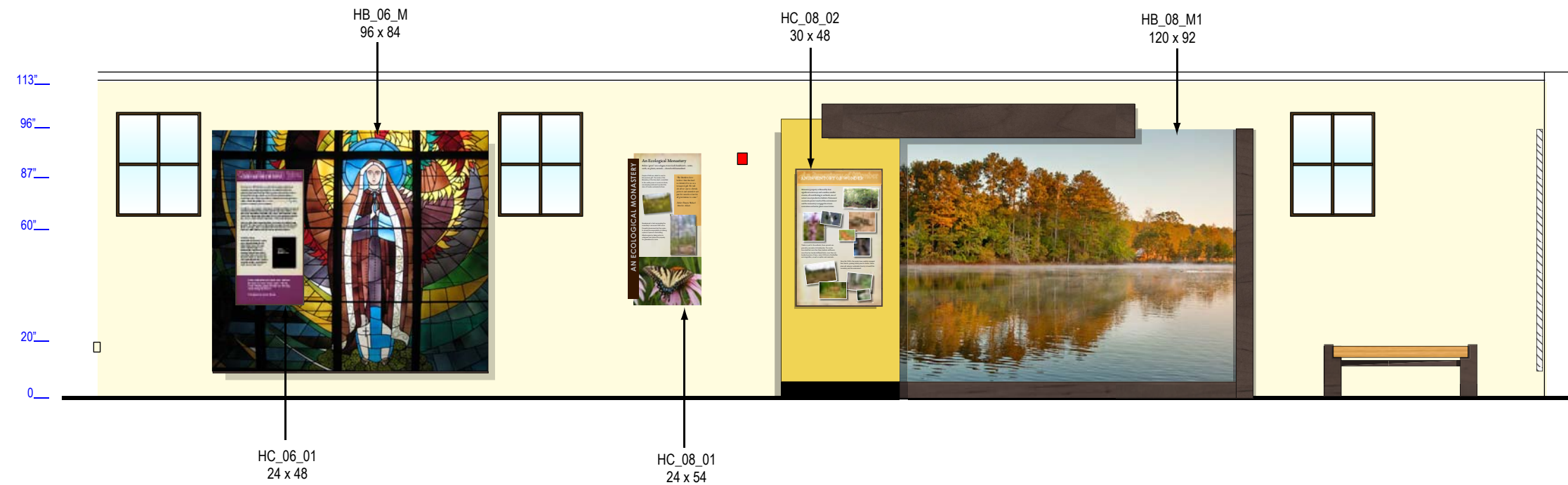
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Project Number:  
10047

Scale:  
n/a

Drawing:  
HB\_04

Page: 121



**13** HB\_06 & 08-South ELV  
Scale 1/4" = 1'

HISTORIC BARN - CONSERVATION WALL

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**Scale:**  
n/a

**Drawing:**  
HB\_06 &  
HB\_08

**Page:** 167



AN ECOLOGICAL MONASTERY

An Ecological Monastery

Before “green” was a slogan, it was God’s handiwork—water, earth, air, plants, animals—shared with humankind.

People of faith are called to care for this precious gift. The monks of the Monastery of the Holy Spirit, committed to this earthly place in service to Christ, are uniquely positioned to protect the slice of Creation entrusted to them.



“The Brothers here believe that this land is entrusted to us as a treasured gift. We will do all we can to cherish, protect and nourish it not just for ourselves but for all generations to come.”

-Father Francis Michael Stiteler, Abbot

Development is fast surrounding the monastery’s once-rural 2300 acres. Prayerful discernment led the monks to accept the responsibility of offering a place of peace to the bustling Atlanta region by taking action to safeguard and restore this property for generations to come.



HB\_08\_01 - 24 x 54  
Lamda graphic  
w/2” brushed aluminum dimensional lettering on dark maple side piece

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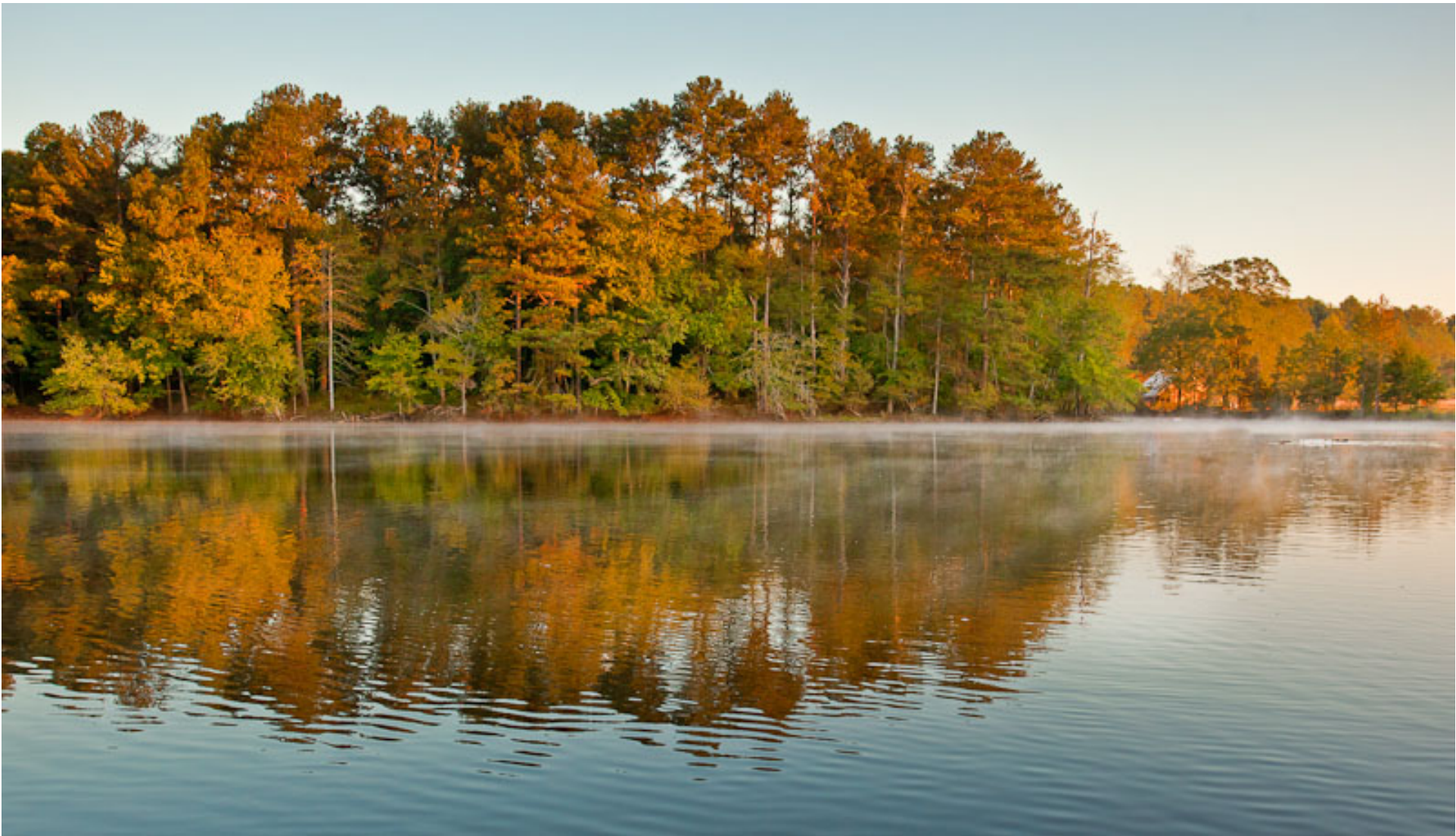
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LG/ML

**Project Number:**  
10047

**Scale:**  
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**Drawing:**  
HB\_08

**Page:** 170



HB\_08\_M1 - 120 x 96  
Wallscapes Mural w/ 1" dark maple frame



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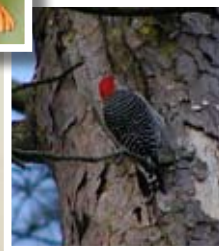
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HB\_06



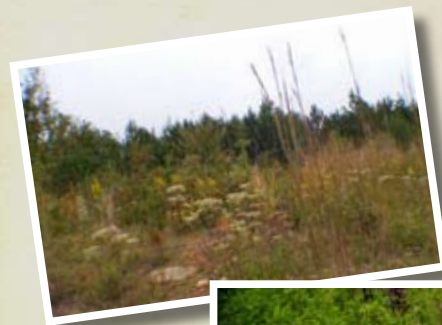
# An Inventory of Wonder

Monastery property is blessed by four significant waterways and countless smaller streams, all contributing to wetlands, one of nature's most productive habitats. Permanent easements protect much of this environment and the monastery is engaged in stream restoration and native plant conservation.



Thanks in part to the wetlands, these grounds are graced by unusually rich biodiversity. The monks have identified more than three hundred wildflowers, more than two hundred different birds, more than one hundred species of trees, some 150 kinds of butterflies and dragonflies, as well as reptiles and mammals.

Since the 1940s, the monks have carefully managed their forests, growing loblolly pine for timber. Future plans will enhance sustainable forestry to benefit the monastery and the environment.



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HB\_08

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HB\_08\_02 - 30 x 48  
Lamda graphic w/ 1/4" dark maple frame