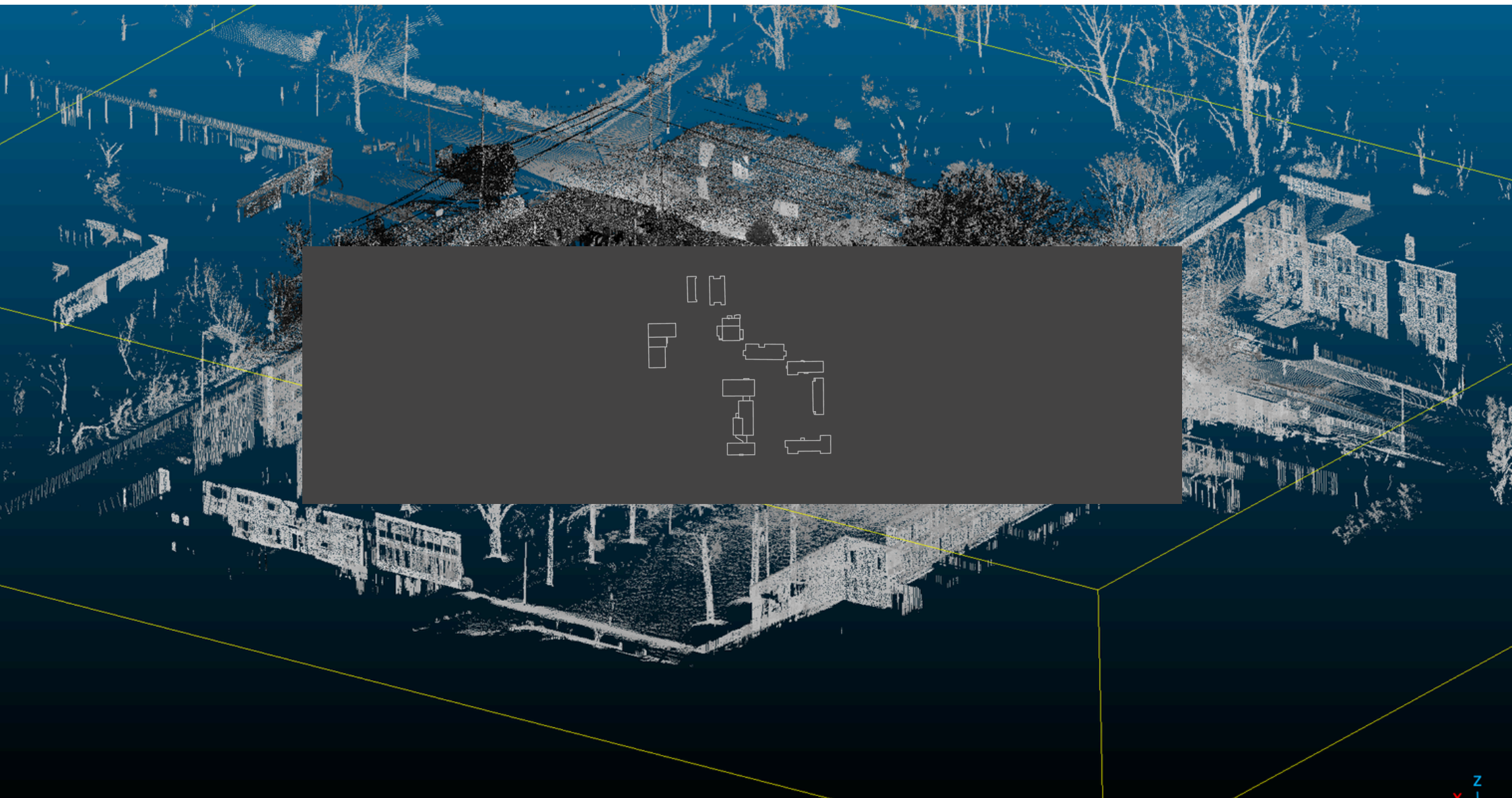


PROJECT NAME: International Theological Center | **ADDRESS:** Atlanta, GA | **SQUARE FOOTAGE:** 100.000+ sqft
| **PROJECT TYPE:** University - Documentation (2026)

INTERNATIONAL THEOLOGICAL CENTER



PROJECT OVERVIEW

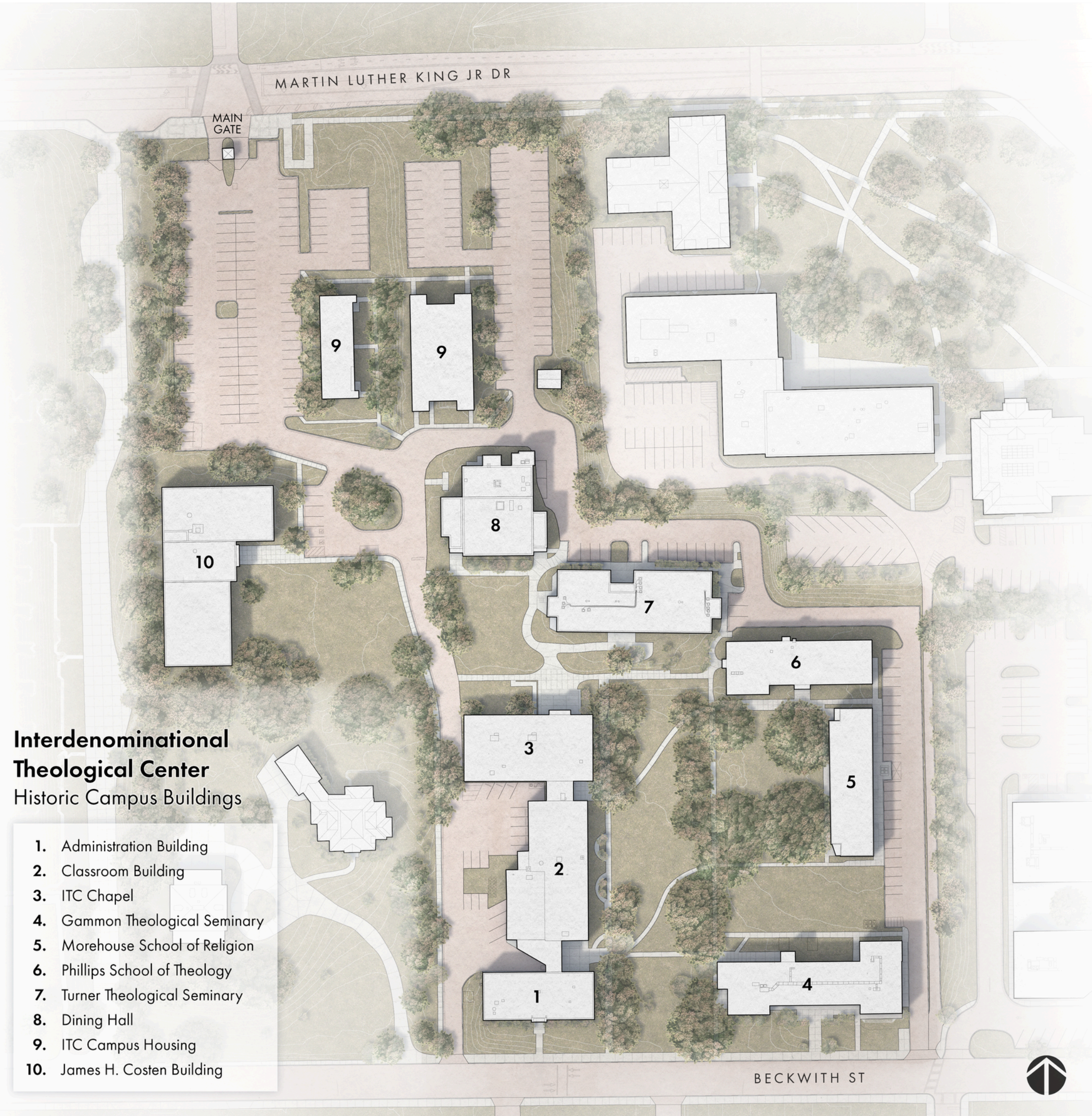
The International Theological Center project is not a conventional design commission, but an act of preservation through documentation. Situated within Atlanta's historic University Center, the campus stands as one of the most significant institutions of African-American theological education in the United States. Established in 1958 as a consortium of five seminaries—Morehouse, Gammon, Turner, Phillips, and Mason—the institution embodies a rare model of ecumenical cooperation, intellectual leadership, and Black spiritual scholarship. Our work focuses on comprehensively recording this campus before portions of it may be altered, damaged, or lost through redevelopment.

SIGNIFICANCE

The significance of the site is inseparable from both its physical form and its cultural legacy. Architecturally, the original campus buildings were developed during the late 1950s and early 1960s, with key structures designed by Edward C. Miller, Georgia's first licensed Black architect. Their modernist vocabulary is disciplined yet expressive: rectilinear massing, flat roofs, ribbon windows, modular structural systems, and durable materials such as brick, concrete, glass, porcelain panels, and limestone. Together, these elements produce a coherent mid-century campus language rooted in practicality, dignity, and permanence.



SITE PLAN



Interdenominational Theological Center Historic Campus Buildings

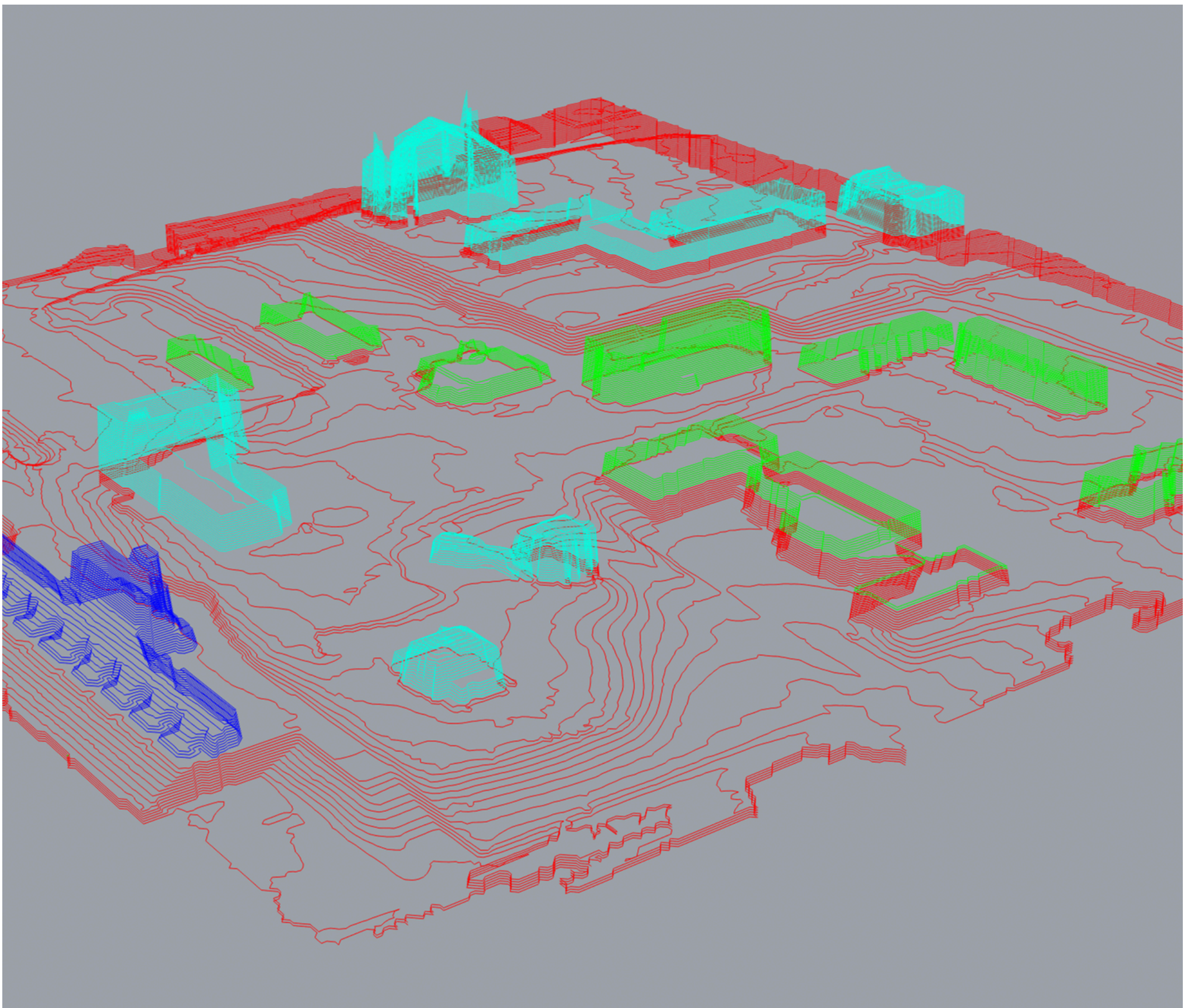
1. Administration Building
2. Classroom Building
3. ITC Chapel
4. Gammon Theological Seminary
5. Morehouse School of Religion
6. Phillips School of Theology
7. Turner Theological Seminary
8. Dining Hall
9. ITC Campus Housing
10. James H. Costen Building

DOCUMENTATION

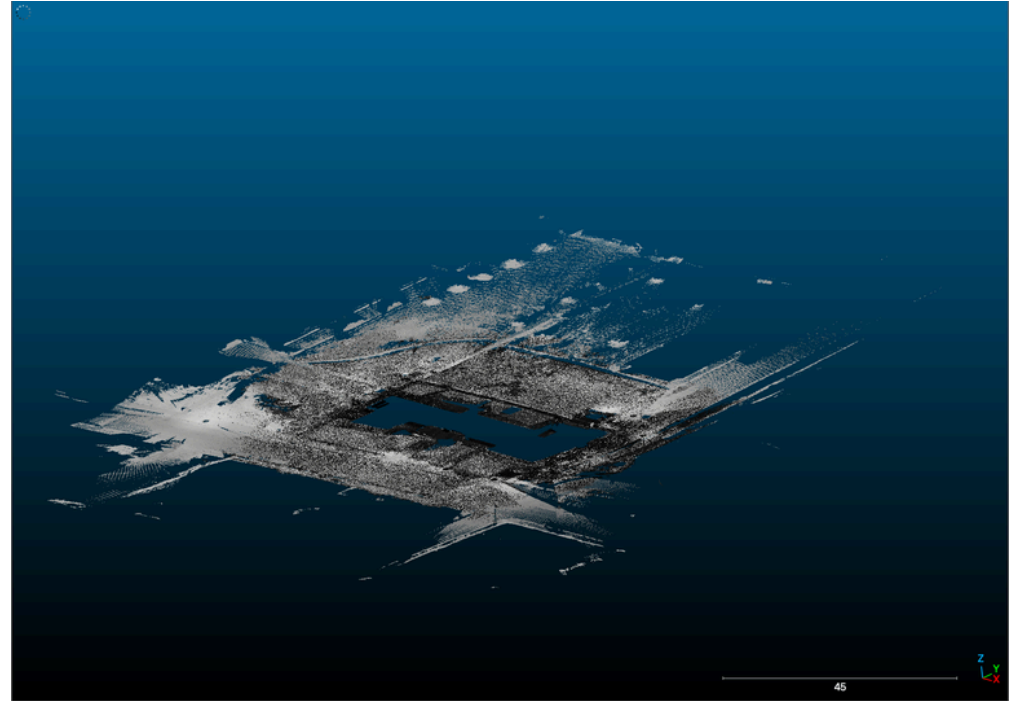
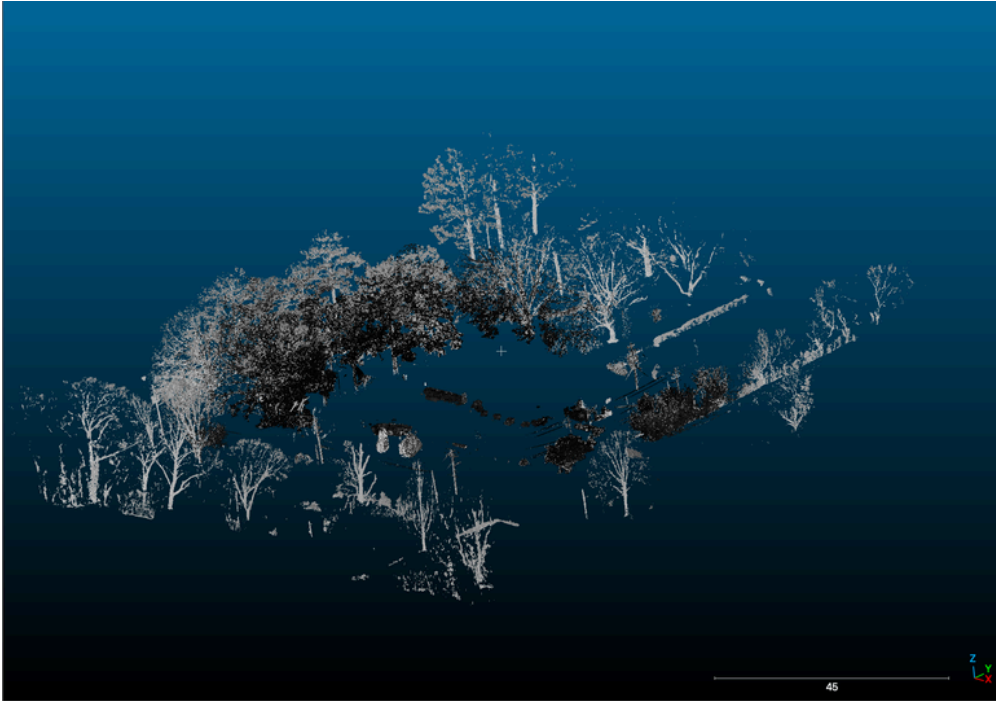
Yet the value of ITC extends far beyond architecture. For decades, the campus has served as a place of worship, leadership formation, activism, and intellectual exchange. Ministers, scholars, and community leaders shaped here have influenced churches and civic life across the nation. Courtyards, lawns, classrooms, chapels, and corridors hold layers of intangible meaning—rituals of gathering, convocation, mentorship, protest, and celebration. Any preservation effort therefore must address both the material campus and the living heritage it contains.

The documentation strategy is accordingly holistic. Rather than recording isolated structures, the project captures the campus as an interconnected environment. Building footprints, circulation networks, open spaces, landscape relationships, and architectural hierarchies are studied alongside individual façades and interiors. High-resolution LiDAR scanning, drone photogrammetry, measured field surveys, archival photography, and oral-history collection work in tandem to create an accurate and enduring record of the site.

Digital workflows transform raw survey data into point clouds, measured drawings, and coordinated 3D models. Plans, sections, elevations, and site diagrams reveal construction systems, spatial organization, and changing conditions across time. Where original records are incomplete or missing, contemporary field documentation becomes especially critical, translating aging structures into clear technical information for future researchers, preservationists, and designers.

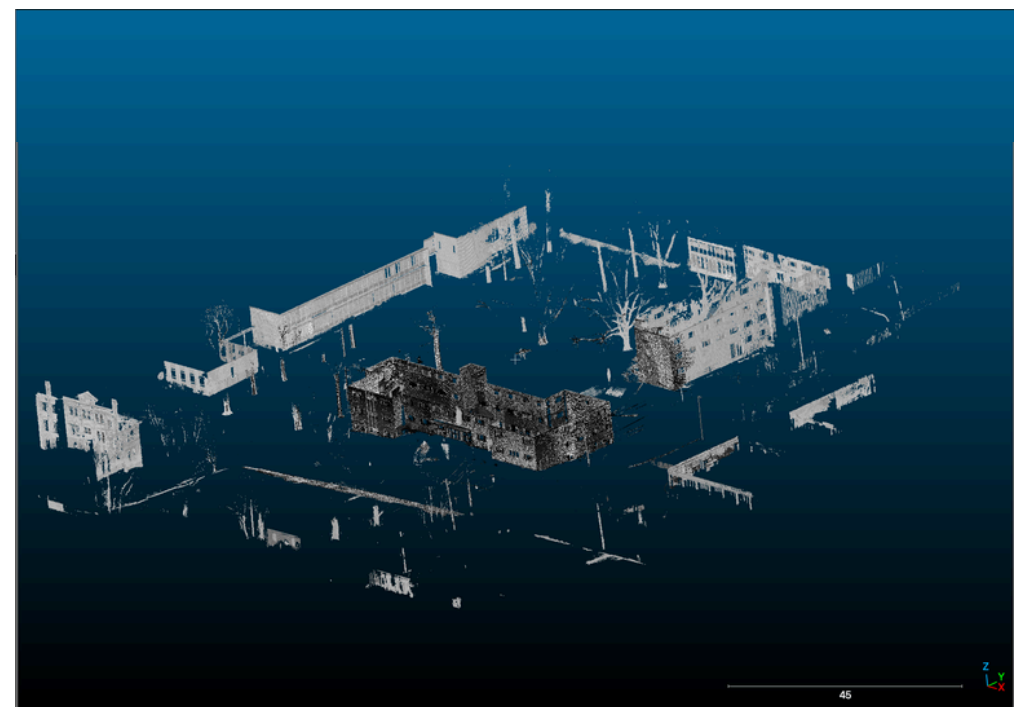
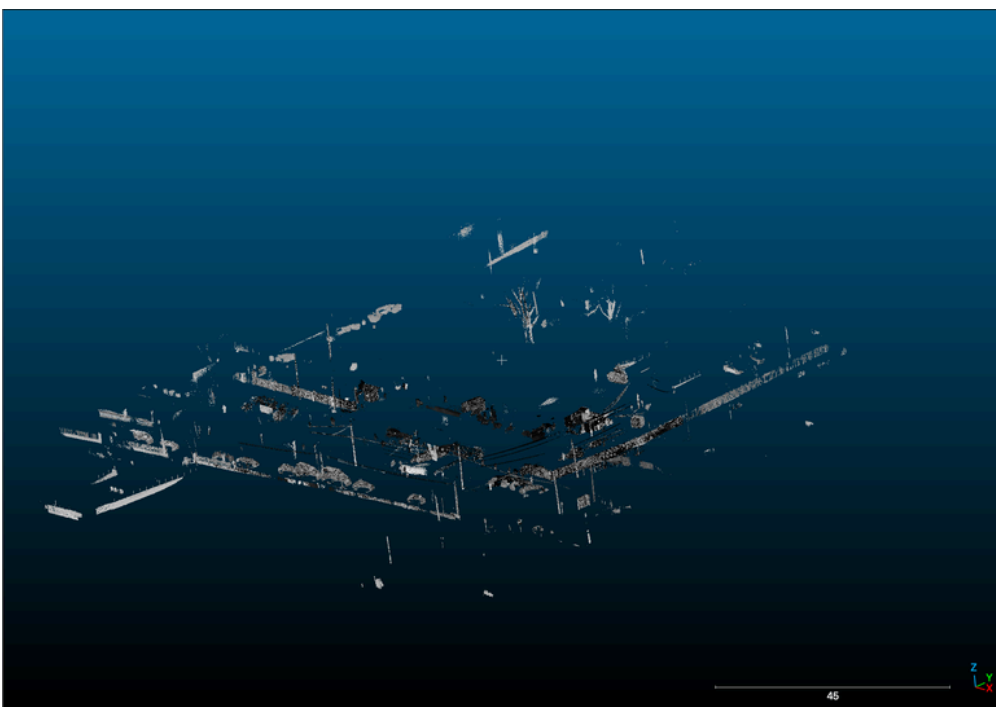


CHALLENGES




A central challenge of the project lies in urgency. Deferred maintenance, vacancy, redevelopment pressure, and possible demolition create a narrow window in which to document buildings comprehensively. Some areas may be inaccessible or deteriorated, requiring adaptive methods of capture and careful coordination with stakeholders. Simultaneously, the campus includes multiple constituencies—administration, seminary leadership, alumni, preservation agencies, surrounding communities, and future developers—each with distinct priorities. Documentation becomes both technical practice and civic mediation.

The resulting archive is intended not as an endpoint, but as a foundation. It can inform adaptive reuse proposals, conservation management plans, interpretive exhibits, and future redevelopment strategies that retain or memorialize essential elements of the campus. Whether through the preservation of select structures, reuse of original materials, or integration of historical narratives into new development, the archive ensures that the legacy of ITC remains actionable rather than abstract.



CONCLUSION



Ultimately, the International Theological Center documentation project demonstrates that architecture can be preserved even when buildings are threatened. Through rigorous recording and thoughtful interpretation, the campus is translated into drawings, models, images, and narratives that safeguard its memory and extend its influence. In this sense, the project is not merely about saving structures—it is about protecting a profound chapter of Black educational, spiritual, and architectural history for generations to come.