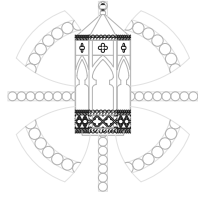


# 19TH STREET BAPTIST CHURCH

Preservation Plan

HSPV 701- Historic Preservation Studio  
Graduate Program of Historic Preservation  
Penn Design, University of Pennsylvania  
Fall 2013



## PARTICIPANTS

### Faculty Advisors

Suzanna Barucco  
*Historic Preservation Consultant*

Randall F. Mason  
*Associate professor and Chair,  
Graduate Program in Historic Preservation*

### Student Participants

Ryan Cleary  
Winston Clement  
Monique Colas  
Sarah Cole  
Johanna Sztokman  
Irene Matteini  
Nityaa Iyer  
Matthew Morgan  
Benjamin Doubledee  
Kevin Wohlgemuth

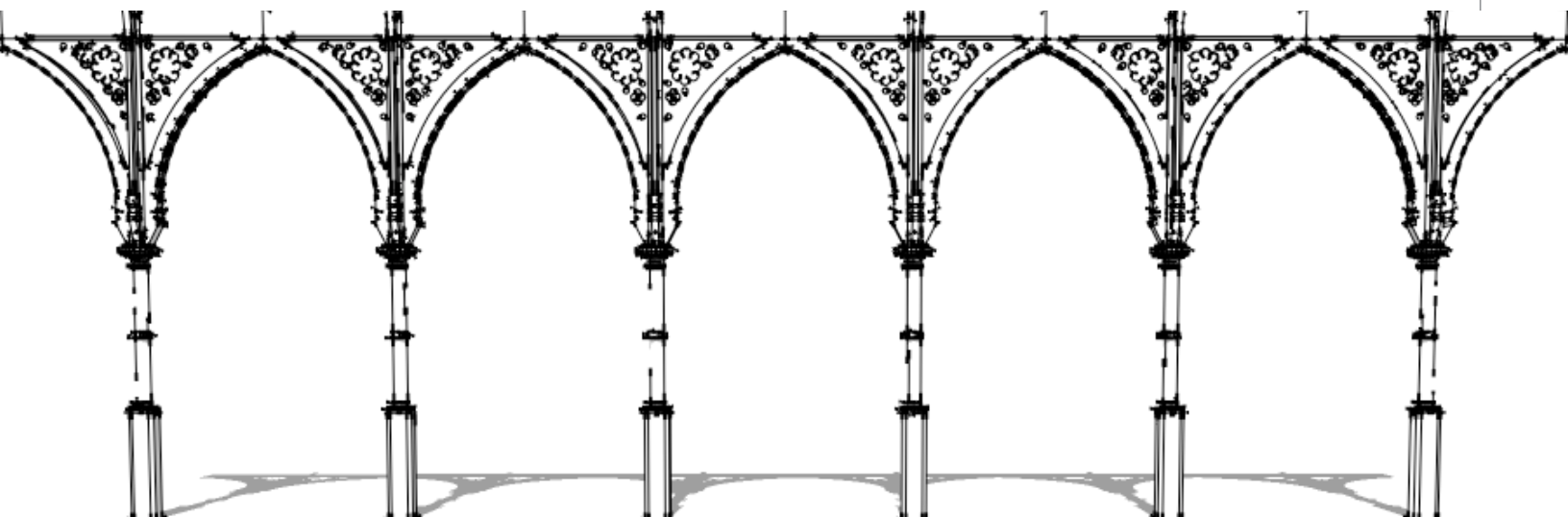




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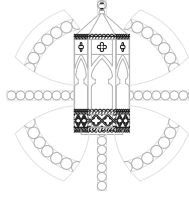
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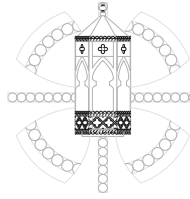
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## ABSTRACT/EXECUTIVE SUMMARY

19th Street Baptist Church, designed by celebrated Philadelphia architects Frank Furness and George Hewitt and built 1874-75, is the last surviving institutional building in Philadelphia that is clad primarily in serpentine stone. The church is located at 19th and Titan Streets in the Point Breeze neighborhood of South Philadelphia, and consists of two buildings connected by an enclosed passageway: a sanctuary that occupies the north half of the lot, and an adjacent Parish House to the south. The sanctuary is currently unusable due to its physical condition, and the congregation conducts all activities in Parish House. The complex is deteriorating due to the lack of durability of the exterior cladding materials, structural problems that stem from its original design and construction, and inadequate preventative maintenance over the years. The congregation is dwindling in numbers, is without a full-time pastor, and lacks adequate reserve funds to maintain the building. As a result, the building has deteriorated to a point where immediate steps must be taken to stabilize the building. After an intensive analysis, we have determined that the congregation by itself likely cannot sustain the building. Since the building is their only asset, a viable option may be to explore opportunities for partnering with outside groups to generate the funds necessary to repair the structure. Even this option will be challenging due to the condition of the building.





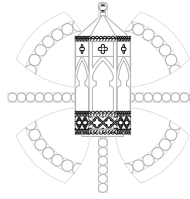
## PURPOSE

The purpose of this report is to generate a preservation planning document that will return 19th Street Baptist Church to a state of sustainability and good repair. This document is written for all current and future stakeholders of 19th Street Baptist Church, and is intended to be a manual on how to be a good steward of the building. Since the church is nearing the end of its transition of leadership, we hope that the new pastor will consider adopting our recommendations.

First, we developed a sound knowledge base of the building by conducting a close reading of the building's site evolution and neighborhood context. We analyzed the building's interior and exterior architectural assets to determine its character-defining features, and then assessed its existing condition. Next, we explored the building's stakeholders and site values, and engaged its congregation and immediate neighbors. We analyzed comparable churches, considered its strengths/weaknesses/opportunities/threats, and assessed its tolerance for change. From the gathered information we developed recommendations, which included priorities for the congregation, a reinvestment model for the building's structure, and proposed future uses that include shared space and further engagement with strategic partners.

This document was prepared in partial fulfillment of the requirements of the degree of Master of Science in Historic Preservation at the University of Pennsylvania, School of Design. Ten second-year preservation students contributed to this report, under the direction of faculty advisor Suzanna Barucco. We hope that it is a useful document, as its compilation has been a rewarding and educational experience for us as we prepare to enter the workforce as emerging preservation professionals.





## METHODOLOGY

This studio approached the preservation of 19th Street Baptist Church from a standpoint of creating a comprehensive, implementable guide for the church leadership to find new, feasible ways to preserve its biggest asset: the building itself. The studio benefitted from the documentation efforts of the 2013 University of Pennsylvania Site Analysis course which produced detailed construction drawings, and conducted some historical research and photo-documentation. Therefore, the studio was able to begin with a more advanced survey of the other factors affecting the condition and potential for preservation of the building. This survey strategy included the following subjects, all of which contributed to the overall understanding of the site and its influencing factors:

- A neighborhood survey that included documenting the evolution of the site between the time the church was built and the present. This included historical map research to determine geographical changes, census research to determine shifting demographics, and field surveys that created a holistic understanding of the present state of the immediate neighborhood surrounding the church and what challenges or opportunities the neighborhood presents for the preservation of the building.
- A chronology of the building evolution based on historical documentation and a visual survey of the building. This survey manifested in a descriptive analysis of the church and identification of its character-defining features as well as a timeline of events that has resulted in the church's present condition.
- An analysis of the existing conditions of the church. This was performed with visual surveys which served as the basis for an illustrated glossary of representative conditions and a prioritization of interventions necessary to stabilize, use, rehabilitate, and maintain the building.
- Identification of site values and stakeholders based on local and regional actors that are invested in the preservation and use of the church.
- Engagement with stakeholders and members of the community in order to gauge community investment in the church and interest in possible future use options.
- An analysis of comparable churches in order to determine precedents for overcoming the challenges faced by the church.

This general survey resulted in a comprehensive description and characterization of the community, site, and building. All of this information was then analyzed to determine all of the challenges and opportunities for the church's preservation. These analytical approaches are:

- A SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) was performed in order to identify how the building's values and conditions affect its preservation and possibilities for future use.
- Mapping of the church's primary assets which may be utilized in various ways to support the preservation of the building.



- Determination of the tolerance for change in order to create a set of limits by which possible uses may be considered. These tolerances were derived from the assessment of the physical fabric as well as engagement with the congregation and church leadership.

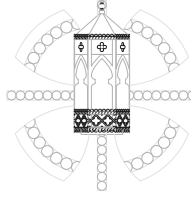
These analyses were then used to create a set of recommendations to be presented to the church's leadership, particularly the incoming, as yet unidentified, new pastor. The recommendations can be used by the church leadership to plan for the future of their congregation and of the building. These include:

- Priorities for stabilization of the physical fabric of the church in conjunction with the treatment specifications from the 19th Street Baptist Church conservation seminar.
- A building reinvestment model in order to effectively plan for financing the necessary stabilization repairs.
- Feasible solutions for the preservation and re-use of the building and successful case studies for comparison.
- Additional resources and avenues for further investigation of solutions for the preservation of the church and sustainability of the congregation.

The recommendations are intended as a guide for the preservation of 19th Street Baptist Church, which the church leadership may use to determine the most favorable and implementable course of action for the building's preservation.



*19th Street Baptist Church as seen from the corner of 19th and Titan Streets. Photo courtesy of Joe Elliott.*



## STATEMENT OF SIGNIFICANCE

19th Street Baptist Church is architecturally significant as one of the last remaining Philadelphia institutional buildings that was built with serpentine stone as the primary facing material. Serpentine, valued for its natural green color, was used for the facing of many of Philadelphia's prominent institutional buildings in the second half of the 19th century. Of only four serpentine buildings that survive from that period, the church exhibits one of the greatest degrees of integrity of the original serpentine. It is also significant for its manifestation of the High Victorian Gothic architectural style that is characteristic of many of the religious properties designed by the firm of Furness and Hewitt, a prominent Philadelphia architecture firm celebrated for its adaptation of traditional Victorian and Gothic elements into an eclectic and popular style. Here, the stylistic effect was enhanced by the use of green serpentine, buff sandstone, purplish brownstone and multi-colored slate roof tiles to achieve a polychromatic visual effect. Although now mostly lost, the interior decoration and ornament also reflected the polychromatic tradition of this style. 19th Street Baptist Church is the last remaining serpentine-faced High Victorian Gothic church. Others including the Lutheran Church of the Holy Communion, also built by Furness and Hewitt, have all been demolished.



Colorization of historic photograph in the Photograph Collection, Free Library of Philadelphia.

The significance of the church is not entirely historical, however. It was commissioned by a member of the church and was intended to be a beacon and anchor for the community. From the beginning, As both the Church of the Holy Comforter and 19th Street Baptist Church, it served the members of the community as both a religious and social institution. Although the congregation has begun to age and dwindle, and the condition of the church has caused some members to join other congregations in the neighborhood, the church is still more than just a physical presence. The current baptist congregation has worshipped in the church since the 1940s, approximately the same amount of time that the original episcopal congregation spent there. Religious services and a reduced schedule of classes and social services are still provided in the stable Parish House. Community members volunteer their time to assist with limited stabilization treatments for the main sanctuary. There is a desire by the community to restore the church's functionality and its ability to better serve the population. The church's



significance is therefore also rooted in its identity as a community anchor and its capacity to affect the progress and perception of progress in the surrounding neighborhood. The neighborhood has begun to gradually improve and the church's physical condition and its ability to provide religious and social services can either facilitate or suppress this change.

## NATIONAL REGISTER OF HISTORIC PLACES ELIGIBILITY

The National Register of Historic Places is "the official Federal list of districts, sites, buildings, structures, and object significant in American history, architecture, archaeology, engineering, and culture. National Register properties have significance to the history of their community, state, or the nation."<sup>1</sup> The benefits of listing in the National Register are honorific and to some degree protective and economic. As a Nationally Registered property, 19th Street Baptist Church would be eligible for the 20% Historic Preservation Tax Credit and would qualify for additional Federal grants for historic preservation. In addition, listing ensures that any Federally-associated planning projects that may affect the church are reviewed by the Advisory Council on Historic Preservation.

Listing in the National Register would also bring awareness to the historical importance of the church and the problems regarding its condition and could lead to additional advocacy for its preservation. Already, local preservation advocacy groups such as the Preservation Alliance of Greater Philadelphia and the Partners for Sacred Places have sought to spread awareness of the church's issues. Most recently, the Preservation Alliance listed 19th Street Baptist Church as one of their Most Endangered Historic Properties of 2013. This listing "highlight[s] important historic resources throughout the region that face uncertain futures."<sup>2</sup>

According to the National Register Criteria for Evaluation, "properties owned by religious institutions or used for religious purposes...shall not be considered eligible for the National Register" UNLESS the property "deriv[es] primary significance from architectural or artistic distinction or historical importance."<sup>3</sup>

Based on these criteria, 19th Street Baptist Church demonstrates eligibility through architectural significance with its construction of serpentine stone. It is now no longer a viable building material due to its susceptibility to deterioration in what has become an increasingly acidic environment and therefore has become something of a rare commodity. Only four remain, and of those, two have had much of their serpentine restored or replaced.<sup>4</sup> It is also architecturally significant as a surviving example of the diminished corpus of works by the firm of Furness and Hewitt. These qualities justify the site's eligibility for listing in the National Register of Historic Places.

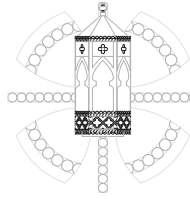
<sup>1</sup> <http://www.nps.gov/nr/faq.htm#nr>

<sup>2</sup> <http://www.preservationalliance.com/advocacy/endangered.php>

<sup>3</sup> [http://www.nps.gov/nr/publications/bulletins/nrb15/nrb15\\_2.htm](http://www.nps.gov/nr/publications/bulletins/nrb15/nrb15_2.htm)

<sup>4</sup> College Hall (1871) and Claudia Cohen Hall (1875), both on the University of Pennsylvania campus, have had much of their serpentine replaced by pre-cast concrete tinted to match the natural color of the original material in order to retain the intended chromatic effect. The fourth, the University Boat Club on Boathouse Row, is privately owned by the wealthy boat club who has had the financial means to maintain their building.





## SITE EVOLUTION

### Methodology

In order to best understand the factors at play at Point Breeze, a comprehensive approach was undertaken to explore the neighborhood in terms of its history, massing, demographics, and overall life style. To facilitate the Studio's recommendations, we surveyed the neighborhood to derive conclusions on existing services and conditions, changes over time, and possible future uses for the church that will improve the lives of residents at Point Breeze physically, culturally, and emotionally.

We divided our research into the following phases:

- **Site Visits:** We conducted numerous site visits, trying to explore new aspects of the surroundings each time. A photographic documentation of the major sites was completed. During our visits, data of businesses, services and churches were collected and consequently mapped. This helped us in understating what are the needs of this neighborhood today.
- **Archival Research:** An archival research was completed to understand the evolution of Point Breeze since the the time its early settlers to modern day. Historical maps were collected from the Free Library Archive.
- **Demographic Data:** Demographic data from 1875 to present today were collected through Social Explorer Map. The data collected guided us in understating how the neighborhood has changed overtime in terms of population and diversity. Furthermore by comparing the data and the land use map created, we were able to better understand what the needs of Point Breeze are today.



## HISTORY

Since its early beginnings, Point Breeze in southwest Philadelphia has been fundamentally a working class neighborhood. The development boom of the mid 19th century drew business owners westward, closer to the Delaware and Schuylkill Canal and Grays Ferry, the chief trading avenue with southern states. It was originally settled by Eastern European Jews, many of which set up shops along Point Breeze Avenue and resided in walk-up apartments above their store. As the city continued to grow, an industrious community comprised mainly of Irish and Scottish immigrants transformed the rural neighborhood into a self-reliant center for business activity. Although at a fair distance from city center, residents of Point Breeze had everything they needed within reach.



By the 1930s, African American communities from the South migrated north to the city of brotherly love seeking for better employment opportunities. These communities settled east of Broad Street, however development pressure pushed some African Americans west to Point Breeze, creating tension between them and the already established Irish and Scottish residents. By the mid 20th century, Point Breeze flourished. Historical images portray a luminous neighborhood bustling with activity.



Point Breeze Avenue at night, 1960. Philadelphia Department of Records.

Towards the end of century, however, the neighborhood was struck by the drug epidemic that spread across the city and many of Point Breeze's Jewish and Irish residents moved elsewhere. As crime began to dominate the alleys of Point Breeze, the once lively neighborhood fell into disrepair- houses were abandoned and prices decreased drastically.<sup>5</sup>

<sup>5</sup> Steven Ujjifusa, "Point Breeze," [Web] <http://www.phillyhistory.org/blog/index.php/2010/08/point-breeze/> [accessed November 12, 2013].



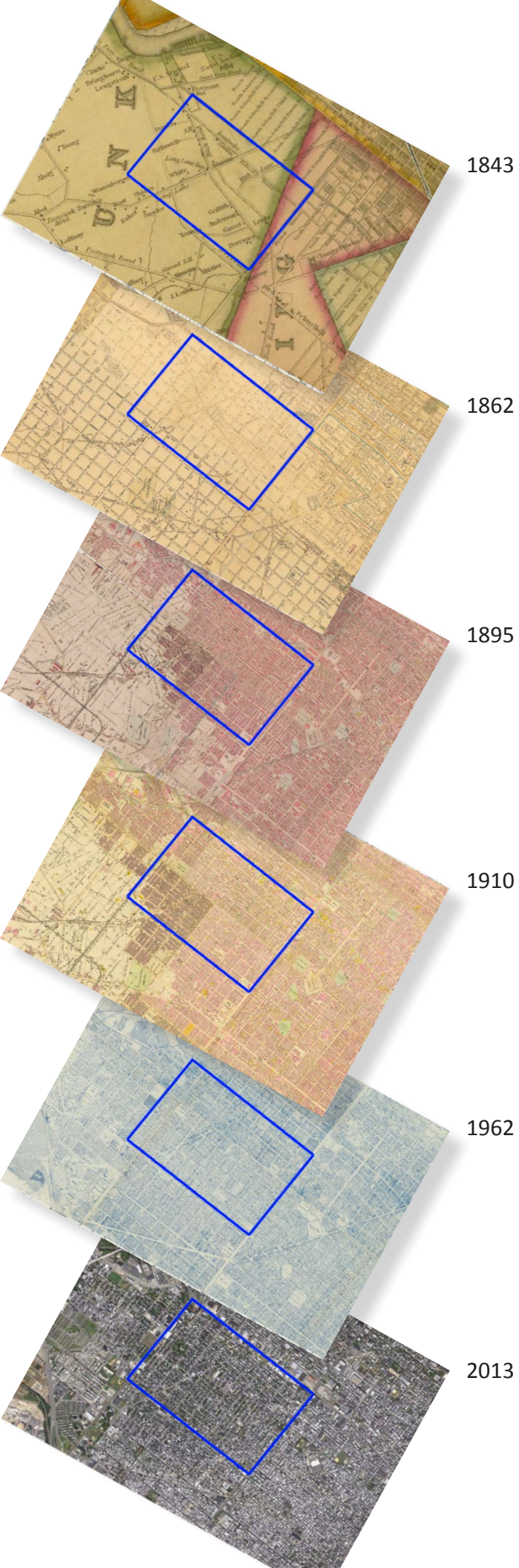
Today, the neighborhood is comprised of monotonous two to three story row houses and a religious institution commands nearly every corner. From Gothic Revival to Art Deco, these religious structures, which were once a central gathering place for this community, sit vacant or in disrepair. In recent years, a push to gentrify this part of South Philadelphia lured developers into this region. Some of the projects include restoration of historic row houses, new construction in vacant lots, and new businesses such as coffee places with outdoor sitting areas.



On the left: A 1960 image of rowhouses on Federal and 19th Street, courtesy of Philadelphia Department of Records. On the right: Image on the right portrays the same rowhouses as they exist.



View of the corner of Federal Street and Point Breeze Avenue in 1960 and today (historic photo courtesy of Philadelphia Department of Records).



1843

## HISTORICAL MAPS

Close examination of historical maps and photographs further reiterates the development trends throughout the neighborhood's history. By the middle of the 19th century, Point Breeze was still predominantly rural with only a few roads linking the city with its neighbors to the south. At the same time, the railroad system was expanding to this area, Grays Ferry bridge being the principal corridor for transportation and trade.

1862

By 1862, the strict Philadelphia grid was expanded southward to Point Breeze. Population pressure demanded virgin lands near the city center to be exploited for new development for both residential and industrial activity. Historical maps from the end of the 19th century clearly indicate the presence of an established community, with large factories to the south as the main industry.

1895

1910

Development reached its heyday by the mid 20th century, pushing some of the factories to West Philadelphia, however some factories remained. The once rural neighborhood became a hub for Philadelphia's construction and automobile industries. A current aerial view emphasizes the neighborhood's concentrated building pattern and lack of green space.

1962

The evolution of roads and railroads and their affects on the development of the neighborhood were explored in a series of maps seen on the next page.

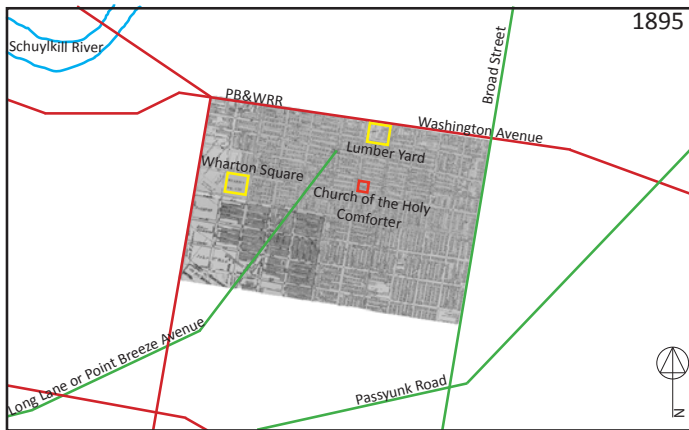
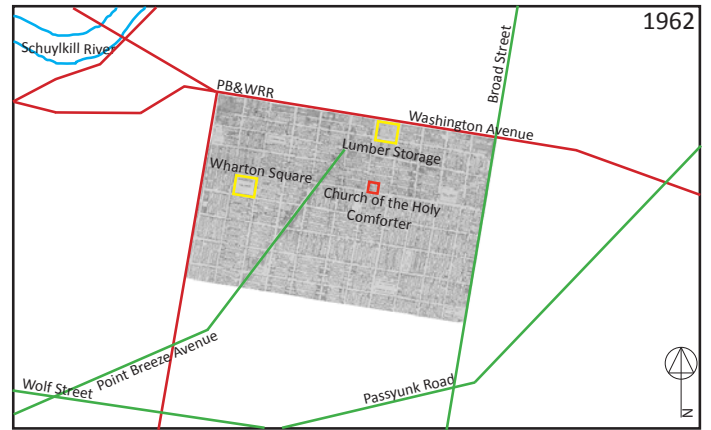
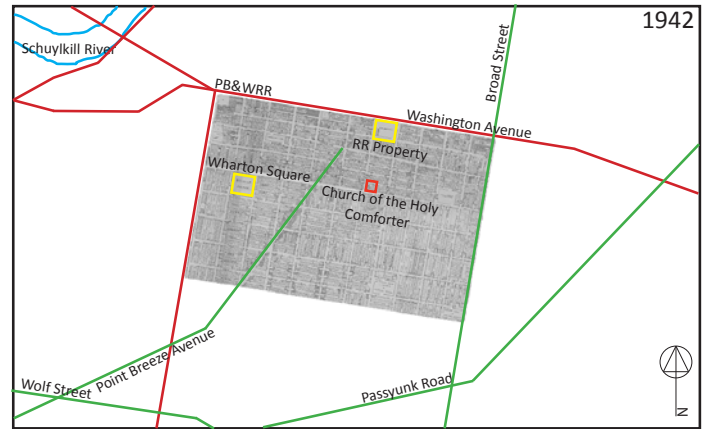
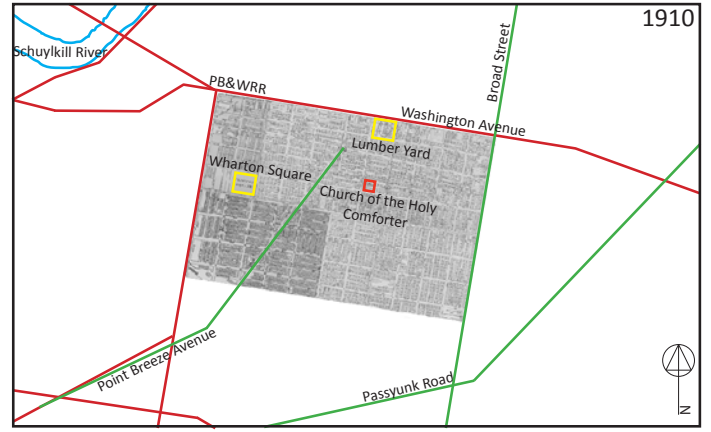
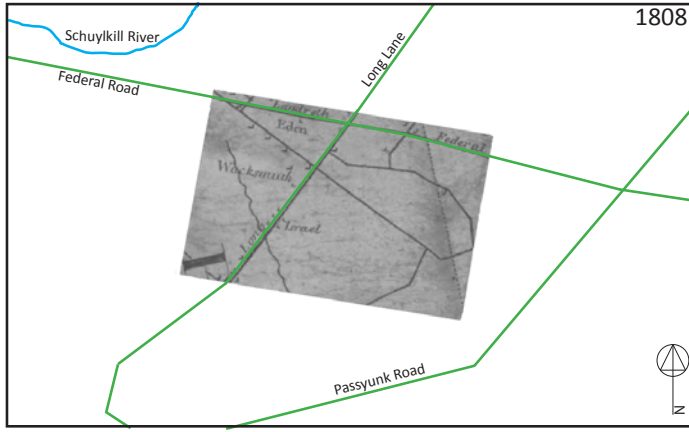
2013

Site Evolution

— Road

— Railroad

— Canal



## SITE DESCRIPTION



1. 19th Street Baptist Church

One of the most striking features of Point Breeze neighborhood is the amalgamation of churches and other religious institutions, representative of its eclectic, international population. Immigrants from all over the world settled in Point Breeze and built structures to support community engagement and religious fulfillment.



2. True Way Apostolic Church of Christ Jesus

The decline of the latter half of the 20th century saw more than the out-migration of some of its original communities, it led to the decline of community life in the neighborhood as a whole. Today, most of these structures sit vacant and religious ceremonies take place in only a fraction of the facilities available.



3. Philadelphia Revival Temple Church

In a sense, 19th Street Baptist Church could serve as a model for other religious communities seeking to renovate their failing structures. These architecturally significant buildings are representative of distinct groups as well as architectural inclinations and could serve a variety of function to bring back the communal aspect this neighborhood once shared.



4. Friendship Baptist Church

The gentrification of South Philadelphia is a great tool, allowing residents of neighborhoods such as Point Breeze to dream large- the inundation of new communities might just be the ticket to the revitalization of these colorful streets.



5. St. Barnabas United Methodist Church



6. Gospel Tempel Baptist Church



7. James Varick A.M.E. Zion Church



8. Mt. Zion Pentecostal Church



14. Solid Rock Baptist Church



13. Buddhist Temple



12. Bryant Baptist Church



11. King David Baptist Church

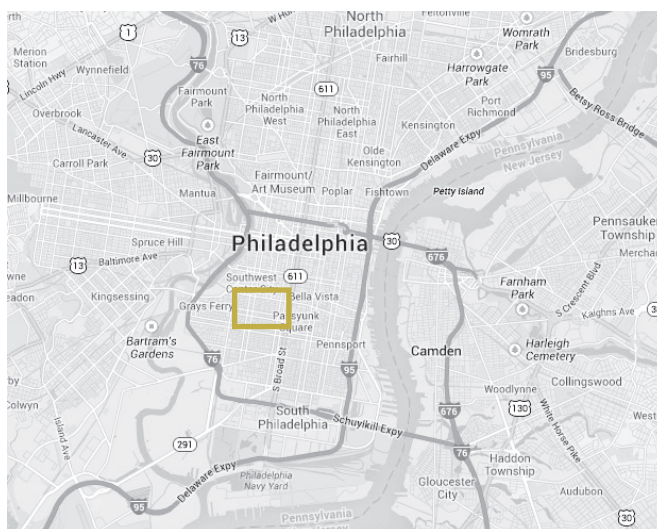


10. Unknown



9. Household of Faith Apostolic Church

# RELIGIOUS INSTITUTIONS AT POINT BREEZE



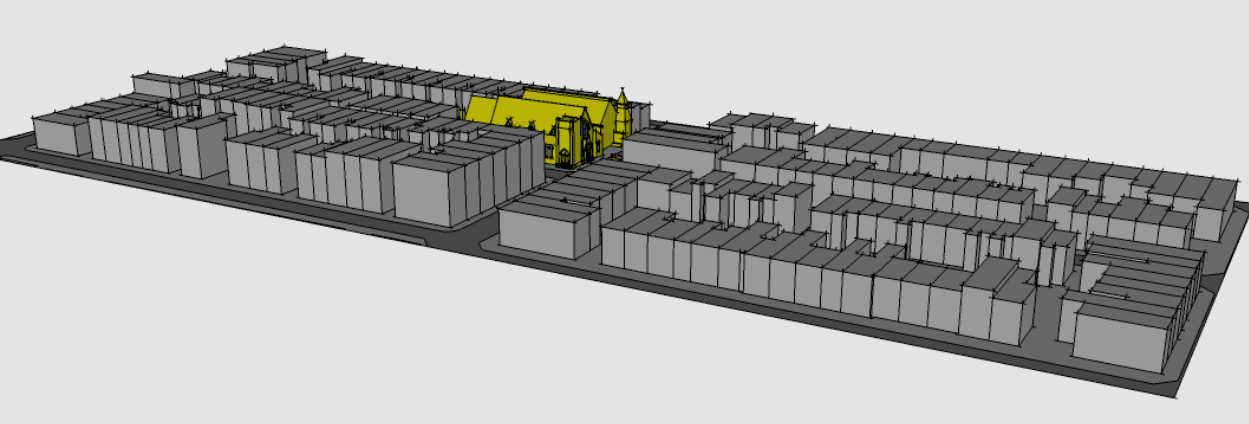
\*This map represents only surveyed religious buildings, it does not include all religious institutions in the neighborhood.



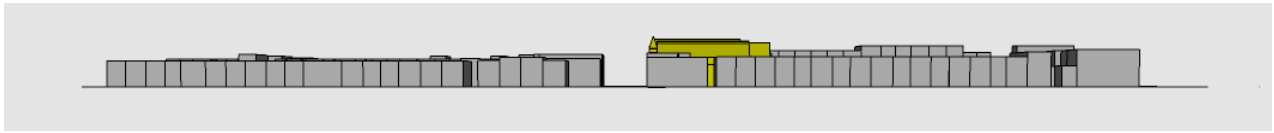


# UNDERSTANDING CONTEXT

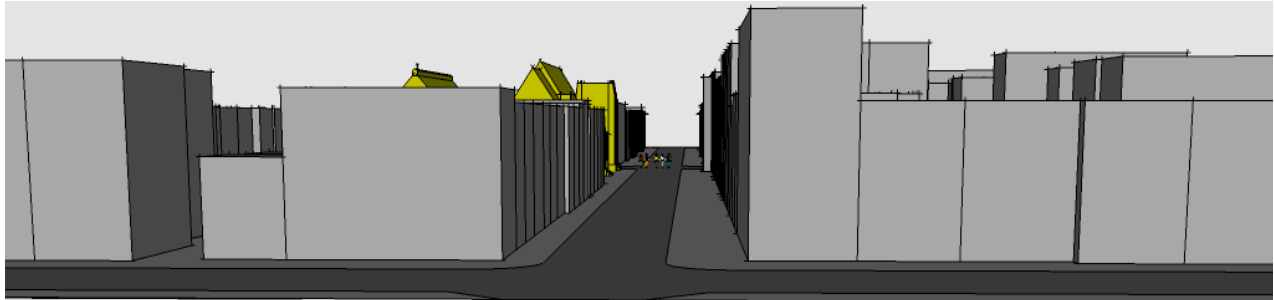
In order to best understand the relationship of 19th Street Baptist Church with its environs, a series of mass models were created. These models showcase the church as it is seen by people approaching the site. Originally, the church's massive bell tower would have been recognizable from miles away. When the church lost its tower, it lost one of the most distinctive features that set it apart from its monotonous, low-rise surroundings. Now, the colorful building commands the corner of 19th and Titan street only, its grandiose appearance diminishing as one steps further and further away. This is a significant factor in determining the future of 19th Street Baptist Church. Whatever new use is decided upon will have to consider visibility and accessibility from other areas of the city to ensure its success.



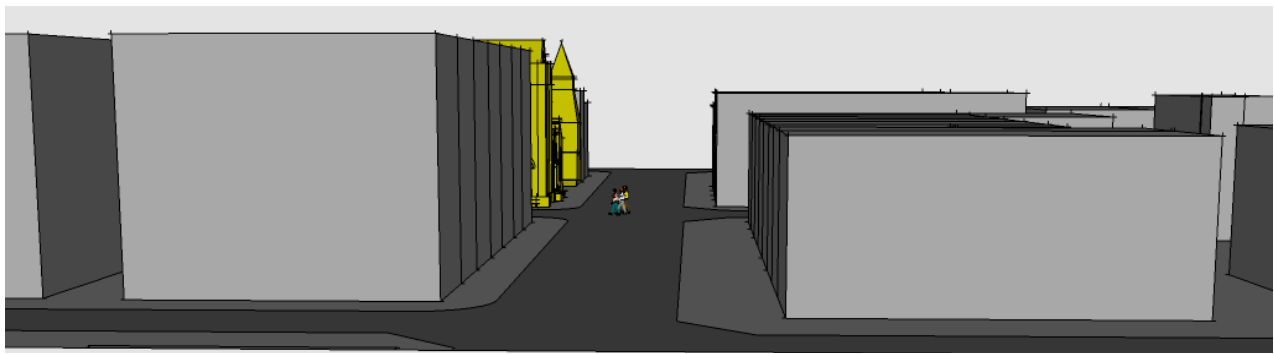
Perspective view



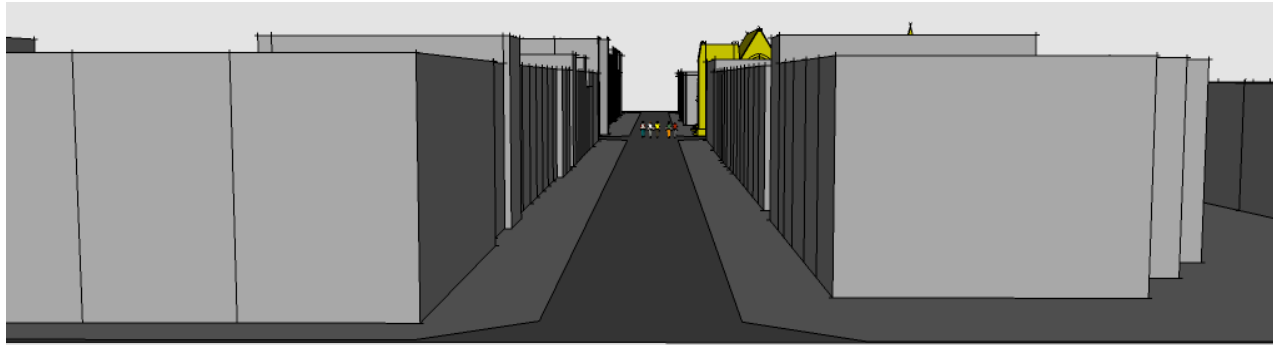
Site elevation



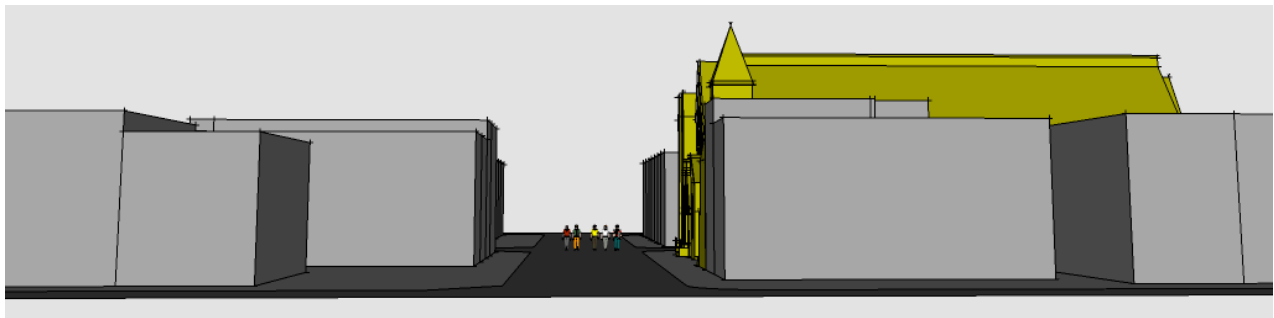
West view



South view



East view



North view

## DEMOGRAPHICS

Demographic data were collected from 1870s unless Today through an online source: Social Explorer Map. The data collected guided and helped us in understanding the evolution of Point Breeze overtime.

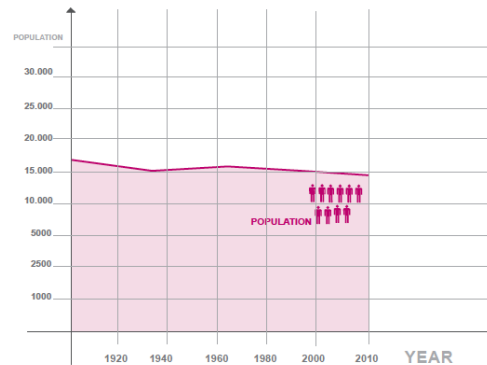
The population growth has remained constant at approximately 15,000 inhabitants since the 1900s. However, except for a small increase during the 1940's and 50's, the population has remained in constant decline.

From the early 1930s, the demographics of the neighborhood started to change: the Irish and Scottish families, established in Point Breeze since the 1850's, started moving out to the suburbs and New Jersey in favor of larger country homes, creating a niche for Italians and African Americans to settle in.

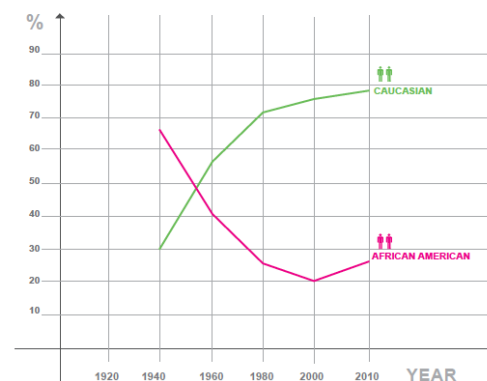
In the 1940s the Caucasian population was above 50% of the entire neighborhood, while in the 1960s it dropped to only 40% as opposed to 60% African Americans. This is reiterated by the readaptation of the church as a Baptist institution.

Overtime, the family structure has changed as well, mainly showing an increase in single individuals and drastic decrease in families.

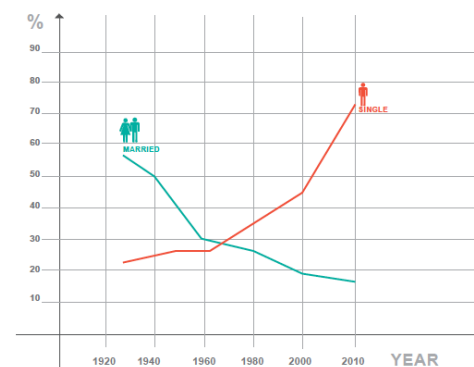
Today, Point Breeze is an upcoming neighborhood experiencing gentrification. The demographic is constantly changing: next to the large percentage of African Americans still living in Point Breeze, young professionals are moving in and new construction is everywhere.



Population Size



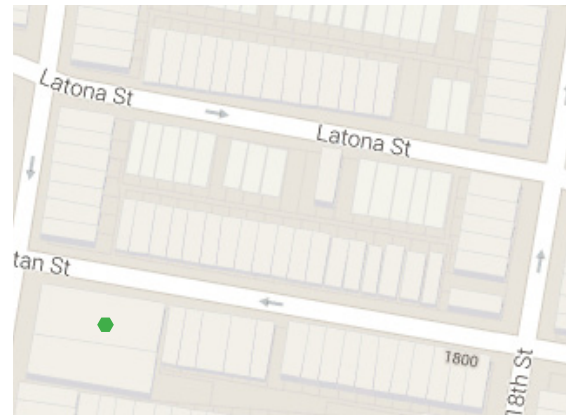
Diversity



Family Structure

**19th and Titan- Northeast Block**

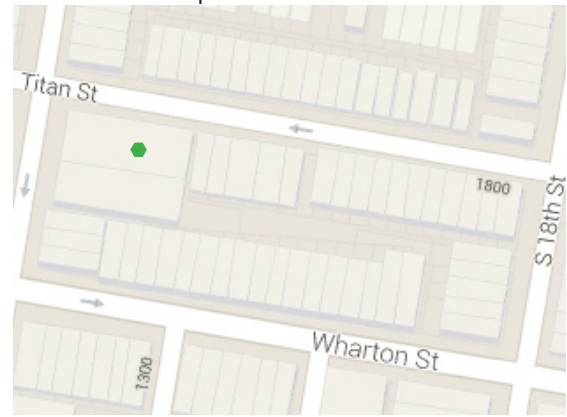
Population: 84  
Households: 35  
Caucasian Population: 3 (3.8%)  
African American Population: 74 (93.7%)  
Asian Population: 2 (2.5%)  
Median household income: \$29,461  
Unemployment: 3.4%  
Residents below the poverty level: 49%  
Median resident age: 35  
Males: 45.9% Females: 54.1%



● 19th Street Baptist Church

**19th and Titan- Southeast Block**

Population: 72  
Households: 28  
Caucasian Population: 1 (1.4%)  
African American Population: 72 (98.6%)  
Median household income: \$29,461  
Unemployment: 3.4%  
Residents below the poverty level: 49%  
Median resident age: 43  
Males: 42.5%  
Females: 57.5%



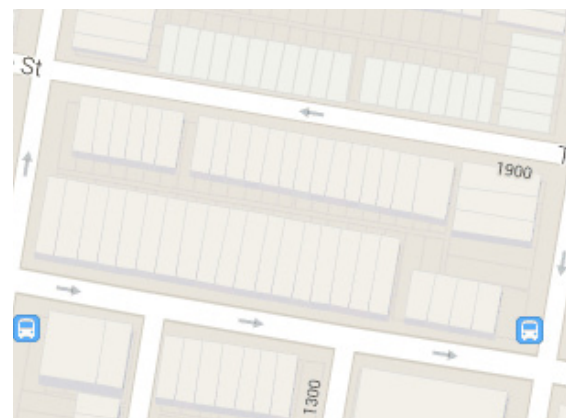
**19th and Titan - Northwest Block**

Population: 92  
Households: 43  
Caucasian Population: 3 (3.6%)  
African American Population: 81 (96.4%)  
Median household income: \$29,461  
Unemployment: 3.4%  
Residents below the poverty level: 49%  
Median resident age: 43  
Males: 45.2%  
Females: 54.8%



**19th and Titan - Southwest Block**

Population: 106  
Households: 39  
Caucasian Population: 3 (2.8%)  
African American Population: 103 (97.2%)  
Median household income: \$29,461  
Unemployment: 3.4%  
Residents below the poverty level: 49%  
Median resident age: 39  
Males: 36.4%  
Females: 63.6%



# POSSIBILITIES FOR NEW USES BASED ON LAND USE MAPS

The following table presents the different options for reuse based on our findings from this survey only. The proposed uses were divided into three priorities according to their level of significance to the site, the neighborhood, and the city as a whole. Priority I denotes uses deemed most suitable for the neighborhood. These are uses that will provide essential services to the residents of this community. Priority II includes new uses that will enrich the lives of residents and provide a platform for the community to come together. Priority III indicates uses that will generate money for the church and aid in its restoration, however will provide limited services to the residents of Point Breeze. Each of these uses presents different possibilities for the church to acquire revenue for repairs and maintenance, while at the same time seek to reintroduce the vibrance of an active community this neighborhood once enjoyed.

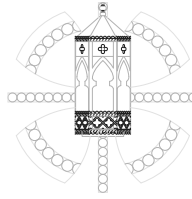
Priority I	Priority II	Priority III
Doctor's office	Recreational center	Rehersal space for local dance groups
Emergency care center	Flea market/ community garden	Art center/ gallery
Day care	Interpretive center for African American history in Philadelphia	Office space
Branch for local community college		Multiuse- facility rental
Community Center		

## CONCLUSIONS

A thorough examination of the neighborhood's current condition led us to consider several options for adaptive reuse of this church. Although we believe maintaining the church as a religious institution is of highest priority, the lack of substantial funds to restore the building to suitable condition requires adaptation of external applications to generate the required income. The survey of the neighborhood provided insight into the abundance of certain facilities and lack of others. For instance, the profusion of churches and corner market stores suggests that such a use for this building is deemed unnecessary. On the other hand, the survey revealed that the neighborhood lacks in educational and health facilities. Therefore, a day care center or a doctor's office would be in high demand.

By studying the demographics in this neighborhood we were able to define certain patterns of habitation that have had a significant role in the establishment and neglect of 19th Street Baptist Church. The incredible amount of residents below poverty line and decline of family structure within this community it is difficult to envision a revitalization of a religious congregation strong enough to take on the restoration and maintenance of this historic church. The median income of residents in this neighborhood suggests that funds for restoration will have to be derived from an external partner- one that will assume responsibility and occupation of the structure while allowing the congregation to continue their involvement and services at the church.





## BUILDING EVOLUTION

### TIMELINE

- 1868 – Memorial Mission of St. Peter’s Church is founded by Martha Lewis of St. Peter’s Church, housed at 2nd and Pine.<sup>6</sup>
- 1872 – Mission relocates to 19th and Liberty, housed in wooden structure, the Memorial Chapel of St. Peter’s Church.<sup>7</sup>
- 1873 – Church is designed by Furness and Hewitt on commission from Ms. Margareta Lewis, Wachovia heiress, and Martha’s daughter.
- 1874 – Groundbreaking ceremony in June takes place at current church site, on the corner of 19<sup>th</sup> St. and Titan St.<sup>8</sup>
- 1874-5 – Church and Parish House are constructed and furnished at a cost of \$50,000.<sup>9</sup>
- 1875 – Church consecrated on June 15th as The Memorial Church of the Holy Comforter.<sup>10</sup>
- 1878 – Margareta endows a trust with \$80,000 “to fund religious activities for the benefit of the community surrounding the church”.
- 1904 – Future 19th Street Baptist congregation forms and worships in a building south of the current site.
- 1914 – A \$100 slate roof addition is added between the Parish House and Sanctuary.<sup>11</sup>
- 1923 – Supplementary heat added.
- 1944 – Church of the Holy Comforter closes, and is put up for sale for \$30,000.<sup>12</sup>
- 1945—Sale of the church to 19th Street Baptist congregation is approved by Philadelphia Orphans’ Court, with trust reverting to St. Peter’s.
- 1949 – Green stucco applied to exterior of church.<sup>13</sup>
- 1954 – Steeple is removed.<sup>14</sup>
- 1970 – Rev. Walker, who was pastor before the current one, joins the congregation.

<sup>6</sup> Molly Anne Sheehan, “Preservation and Urban Religious Institutions: Opportunities and Strategies for the Preservation of the Nineteenth Street Baptist Church” (University of Pennsylvania, 2001), 22.

<sup>7</sup> Sheehan 22.

<sup>8</sup> *Ibid.*

<sup>9</sup> “Consecration of the New Memorial Church.” *The Philadelphia Inquirer*, 16 June, 1875.

<sup>10</sup> Sheehan 23.

<sup>11</sup> *Ibid* 29.

<sup>12</sup> Goldwyn, Ron. “Holy War Baptists Sue For \$100m Blacks Say Episcopal Church And First Union Diverted An 1870s Trust.” *Philadelphia Daily News*, 30 May, 2000.

<sup>13</sup> *Ibid.*

<sup>14</sup> *Ibid* 31.



- 1975 – \$250,000 renovation is carried out. Deacon Blackson, a currently active member of the congregation, joins the church.
- 1979 – Bell is removed.<sup>15</sup>
- 1984 – 19<sup>th</sup> Street Baptist Church is added to the Philadelphia Register of Historic Places in July.<sup>16</sup>
- 1992 – Rev. Smith, a current member of the church, becomes active in the congregation.
- 1993 – Church contacts Michael Stern of what is now the Preservation Alliance of Greater Philadelphia for assistance in repair efforts.<sup>17</sup>
- 1999 – Fire in the Parish House, March.
- 2000 – \$100,000 suit filed against St. Peter’s Episcopal Church and others for withholding of funds in Ms. Lewis’ trust.<sup>18</sup>
- 2003 – Wooden kitchen demolished, creating open lot area directly to the east (rear) of the sanctuary.
- 2004 – Congregation moves to Shiloh Baptist Church with intent for the sanctuary to be renovated.
- 2007 – Congregation moves back the 19th Street Baptist Church complex, into the newly renovated Parish House, after low funding prevents full renovation of sanctuary.
- 2010 – Rev. Walker retires in September.
- 2011 – August- Department of Licenses and Inspections decreed the church unsafe after stucco fell off as a result of an earthquake, and orders it to be demolished.  
An appeal was made, and in October of that year, the church was granted 60 days to bring the building up to code. As of 2012, there are active permits for plumbing, electric, and other services.<sup>19</sup>
- 2011 – Rev. Walker dies on September 4th of this year. Roof stabilized.
- 2011 – Church is affected by the events of both Hurricane Irene and a small earthquake, both in late summer.<sup>20</sup>  
In December, Church received \$1,500 in the form of an emergency grant from the National Trust for Historic Preservation for immediate repairs to stabilize the building. The money, along with other donations, is spent on materials to patch the damaged roof.<sup>21</sup>
- 2012 – April- Volunteers stabilize a section of the north wall with mortar repairs.

<sup>15</sup> Ibid.

<sup>16</sup> Philadelphia Historical Commission Philadelphia Register of Historic Places As of May 6, 2013

<sup>17</sup> Sheehan 10.

<sup>18</sup> Goldwyn, Ron. “Holy War Baptists Sue For \$100m Blacks Say Episcopal Church And First Union Diverted An 1870s Trust.” Philadelphia Daily News, 30 May, 2000.

<sup>19</sup> Woodall, Peter. “Hope For 19th St. Baptist?” *Hidden City Philadelphia*, 10 Nov. 2011.

<sup>20</sup> Wunsch, Aaron. “A Long Life In Limbo: 19th Street Baptist & The Challenges That Lie Ahead.” *Hidden City Philadelphia*, 6 Nov. 2012

<sup>21</sup> Hellman, Jacob. “Saving Grace.” *Hidden City Philadelphia*, 6 Feb. 2013.





2012 – University of Pennsylvania Historic Preservation Students become involved with the site as a focus for the Site Analysis course, creating a set of measured drawings and rectified photographs.

2013 – University of Pennsylvania Historic Preservation Students and outside professionals continue working with the church to create a body of work including specifications, conditions assessments, and additional documentation.

2013 – 19th Street Baptist Church is listed on the Preservation Alliance for Greater Philadelphia’s Endangered Properties List for 2013.



## DESCRIPTIVE ANALYSIS

### Site Context and Description

19<sup>th</sup> Street Baptist Church dominates a prominent intersection at South 19<sup>th</sup> Street and Titan Avenue in the Point Breeze section of Philadelphia. Initially developed during the 1860s as an Irish and Scottish neighborhood, Point Breeze is now predominantly African American. The surrounding neighborhood is overwhelmingly residential in character, and boasts a combination of owner-occupied and rental units. While most area residents commute to their jobs in Center City, commerce appears to exist in the neighborhood in the form of ground-level storefronts. These provide residents with food and other opportunities for shopping. Most businesses appear to be family-owned and operated. Two schools are located nearby, and the area is served by many bus lines, including the 17 bus that runs south on 19<sup>th</sup> Street.

The 19<sup>th</sup> Street Baptist Church complex occupies a rectangular lot, measuring approximately 90'-0" x 115'-0". The main sanctuary occupies the northern portion of the lot bordering on Titan Street, while the Parish House occupies the southern end. The sanctuary fronts directly on the sidewalk, while the Parish House is set back slightly to accommodate a flight of granite steps. At the northwest corner of the lot, a magnificent bell tower once stood to announce the church's presence to visitors, and broadcast its message to everyone within earshot.

### Exterior

The sanctuary is a one-story gable roofed structure with entrance doors at the west and north elevations. The sanctuary is a two-story gable roofed structure with an entrance on the west elevation. Towers are located on the northwest corner of the sanctuary and the southwest corner of the Parish House. The two buildings are connected by an enclosed hallway at the eastern end of the lot.

The use of six types of stone at 19<sup>th</sup> Street Baptist Church provides a sense of expense and grandeur to this religious structure. Field masonry at the north and east is of serpentine, a metamorphic stone susceptible to extensive foliation. The serpentine is from Chester County, PA, and the stone was likely shaped into ashlar blocks on site. Yellow sandstone from Ohio is used at the arched lintels and sills of the double lancet windows. Brown sandstone from Pennsylvania is used at the base. Granite is used at the steps, and Pennsylvania white marble is used to emphasize certain building elements such as the basement entrance at the north elevation. The use of stone adds a sense of functional and aesthetic order to the building, and each building stone is tooled differently in order to emphasize its use within the hierarchy of the elevation.

Serpentine at the exterior is generally laid in a random ashlar pattern, which provides a mechanism to lock in each unit. The serpentine is an applied veneer over random rubble backup masonry. The stone units in the backup are predominantly Wissahickon schist, however, broken pieces of serpentine, marble, granite, brownstone, and brick are visible in the mix. The ratio of mortar to stone in the backup masonry approaches 50-50; additionally, mortar is the only material used to create the structural bond between the veneer and the backup. No iron fasteners were observed during site inspection.



Exterior woodwork at the street elevation consists of pairs of doors and window frames. Window frames are painted in a deep red color, which matches the applied finishes at the limestone window sill and arched lintel. The doors are painted a lighter yellow color, and door hardware is painted black. The three hinges share a single vertical strap that is applied to the out-board rails. The field of the doors is filled with v-notch boards set at a diagonal, and ornamental carving fills the void between the top of the doors and the pointed arch above. The slope of the vestibule roof is consistent with that of the main sanctuary roof. Four granite steps protrude further to provide access. Simple steel railings are mounted at each side of the steps, however these do not appear to be original.

## West Elevation

The west elevation is the primary façade, which is a gable end punctuated by a central double door and rose window above. The façade of the church faces 19<sup>th</sup> street and contains the belfry, the central mass, and the side aisles. Each of these three sections are built with the same characteristic serpentine, cut into ashlar and placed into a pattern that, at first, appears to be a random ashlar bond laid in a sand-colored mortar. However, upon closer inspection, there is a repeating pattern of a central square stone surrounded by four larger stones of different sizes. There are several large patches remaining where green stucco has been applied over the serpentine.

The northern section of the façade, the bell tower, also features a central band of brown sandstone; each block is bush hammered with chiseled edges, and painted red. Evidenced in historic photographs, the two-tiered roof that once capped the structure has been removed. The bell tower once extended vertically far beyond the peaked gable at the center of the main sanctuary, and terminated in an elaborately peaked slate roof. This feature is aesthetically balanced at the right side by a steeply raking roofline that accommodates the side aisle arcade at the interior of the sanctuary.

The voussoirs and impound block of the tower window have a punched finish similar to the stone on the lowest courses, including the chiseled edges. The impound block has been painted red, and the voussoirs show evidence of the same treatment. A smaller, single lancet window on the tower mass in the second level of the elevation has been given the same treatment, but has lost its original color.

The tower is distinguished from the central body of the façade by very shallow buttresses, which are about two stone blocks in width. A pair of lancet windows to the north side of the central door has a sandstone sill, dove hammered and also painted a brick-red color. The red paint is not original.

The church door is set into a shallow open porch, elevated from ground level by four granite steps. The porch also fashioned of serpentine with red sandstone trim at the roof and sandstone voussoirs. The main entrance to the church is nestled within a double recessed arch. The double doors are made of carved, light-blond wood with wrought iron handles and wooden hinges painted black to appear as cast iron. The tympanum is carved with a large, central motif similar to the Episcopal cross, flanked by two smaller Gothic trefoils. At the center of the larger motif is mounted a hexagonal iron lantern. The southern section of the façade is the one



containing the side aisle along the south side of the building. The stucco on this section is the most intact. There is a single lancet window at the southern side. The rose window is a combination of a large round window set within a scrolling casement framing, and three pointed arch windows below.

## North Elevation

The north elevation is situated along Titan Street. It contains seven bays: five pairs of lancet windows and two pairs of doors. At the west end of the elevation is the bell tower. The roof is punctuated by three gable dormers. Each doorway is accessed via a granite stoop with black-painted steel railing, and each window is covered with an applied Lucite storm sash. The roof today exists as three-tab asphalt shingles in a grey granular finish, however, the original slate shingles provided an array of colors to the dominant roof structure.

The central mass of this façade houses what would be the nave of the interior. There are five sets of double lancet-shaped windows set into a field of ashlar-cut serpentine. The serpentine is used as a veneer stone over rubble—composed of scraps of serpentine, sandstone, schist, and some brick and marble—and mortar infill. Each window has a yellow sandstone sill, cut to slope downward directly underneath each pane while remaining vertical at either side of each window. The voussoirs and impound block of the double windows, are finished the same as those on the façade, including traces of the deep red paint. Where visible, one can see that the arches that form each window opening have been built up of rubble before the veneer stones were added.

Below each window at ground level is a basement window with a sandstone lintel. Between the two pairs of windows on the eastern side of the nave is a second, shallow porch with a steeply gabled roof topped by a cross-shaped finial. Within this porch is another set of double doors, much more simply ornamented than the two sets in the tower, with a lantern mounted in its tympanum.

The roof above the central aisle of the church features three cross-gabled dormer windows of a modified trefoil shape—a central, rectangular window light topped by a pointed arch-shaped light and flanked by two quarter-circular panes. The three gables protrude from the primary slope of the roof at the location where it intersects with the low-slope side aisle roof. The dormers are notable in that the windows are set low in each structure; a minimal knee wall exists below to accommodate sheet metal flashing.

Yet farther east is the final section of this elevation, housing the chancel. In the western section, adjacent to the central mass, is a single wooden door, with two windows to the east of the door. The first of these, closest to the door is a paired sash window, with an additional sash window completing the elevation on the eastern-most section of the wall.

## East Elevation

The east elevation features the same serpentine veneer with stone laid in a polygonal fieldstone bond, appearing to be a much more random pattern than the other elevations, but placed close together—or close-picked—and therefore must have been clearly designed and



well-planned. Set into the central spandrel is a stained glass window similar to the larger one in the façade.

### South Elevation

The south elevation of the church building appears much the same as the north one, with a series of double lancet-shaped windows. This face of the church is partially enclosed by an extension, connecting the church to the Parish House.

### Interior

The interior of the sanctuary contains a 400-seat basilica plan church. The pews are arranged on either side of a central aisle, and side aisles are located at the north and south exterior walls. The east end of the church contains a chancel at the center, flanked by a vestry to the north and a baptismal font to the south.

The Parish House contains church offices and meeting rooms on the first floor, and a chapel on the second floor. The congregation currently holds services in the second floor of the chapel because the sanctuary is too deteriorated to be functional.

Entering on the west façade, the main doors open up into a shallow narthex, which leads into the central aisle of a nave. There is an inverted vestibule on the northern and southern sides of the plan. One can also observe the collar beam roof trusses in the nave, atop arched braces forming a blunted arch below, and a triangle shape above, trisected by two curved beams. The truss system supports a whitewashed, bead boarded interior roof, and tapers inward to be supported by turned colonettes on either end. Midway through the shaft of each column is a decorative double ribbon molding. The same colonettes support arched braces over the side aisles, which rest atop carved brackets mounted on the far walls. Also supported by the colonettes, perpendicular to the aforementioned arch braces is another set of the same—one sprung from either side. These beams also form blunted arches, with pierced spandrels decorated in a symmetrical pattern by an octofoil, two quatrefoils, and seven circles each.

The walls of the north and south interior elevations reflect what is indicated on the exterior elevations. The clerestory windows—the cross-gabled dormers visible in the exterior—are glazed in the same pattern in different colors, and feature green, red, blue, yellow, and transparent glass. The outer curves are decorated with a geometric pattern of arcs and triangles, while the interior rectangular light is decorated with a red, blue, and yellow diamond pattern with fleurs-de-lis set into each diamond. Below, in the walls of the side aisles, the pairs of stained glass lancet windows are set above a light-brown wainscoting, likely pine. The windows have diamond shaped transparent or faintly colored lights with diagonal mullions, with each light bordered by narrow bands of stained glass in a single color. The edges of the windows are bordered by pieces of glass in two contrasting, alternating colors.

Beyond the nave is the chancel with an enclosed baptistery and a vestry on either side. The chancel is set behind an archway. The lower half of the wall is wainscoted as in the side aisles, with built-in pews on each level. The stained glass window in the spandrel wall is made of three lancets on the bottom portion, separated by intersecting tracery. Above each lancet is a



quatrefoil, with the central lancet and quatrefoil being the largest. This pattern is echoed in the window in the spandrel wall of the narthex, which is best seen from the chancel. Here, there are three lancets set into geometric tracery, although there is a single, large octofoil above a smaller central lancet shape. From the opposite end of the church, the lancets in the side aisle and tower are also visible; the former displaying an image of the Madonna and Child, and the latter, geometric patterns mirroring those on the side aisles.

## PHOTOGRAPHS



View of 19th Street Baptist Church, to the southeast.



West façade of 19th Street Baptist Church.



Primary entrance, west facade, view to the southeast.



Configuration of paired first floor windows with basement windows below.



Serpentine ragwork veneer at east elevation.

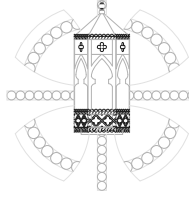


Areaway at west elevation between sanctuary (right) and Parish House (left), view to the west.





View of sanctuary interior,  
facing east.



## CHARACTER-DEFINING FEATURES: EXTERIOR



Presence on Lot: 19th Street Baptist Church is sited on a prominent location at the corner of 19th and Titan Streets in Point Breeze. It is one of the largest buildings around, and features a notable roofline and polychromatic exterior envelope. The sanctuary occupies the north portion of the lot, and the Parish House echoes the sanctuary with regard to its materials, penetrations/glazing, and hip roofed tower.



Tower (Lost): The church once greeted visitors to the site with an approximately 80'-0" tower located on the corner of 19th and Titan Streets. The tower was the most architecturally notable feature of the building, and drew further attention to itself by containing the bells that could be heard across the neighborhood.



Ecclesiastical Motifs: Ecclesiastical motifs announce the building as a religious structure. The motifs include carved stone crosses at the ridge of the main roof and over projecting doorways, and abstracted Episcopalian crosses carved into the wooden tympana over the double leaf doors. While all but one stone cross is now lost or in storage, the wooden carvings remain over the sanctuary entrances.



Entrance Doors and Hardware: The original hardware is still operational and intact at the entrance doors to the sanctuary. The hardware includes ornated hand pulls with drawn finials, and applied strap hinges that accentuate the much smaller concealed hinges that functionally support the door.



Ornamental Stonework: Most of the building is devoid of ornamental stonework, as the texture and color of the material itself are what is emphasized. However, carved grotesques on each side of the arched window on the west Parish House elevation peer outward and contribute to the character and ornamentation of the building.



Stained Glass: Stained glass windows are located on all elevations of 19th Street Baptist, and are remarkably intact given the current condition of the structure. The stained glass is notable due to its religious motifs, its use of color, and the wide variety of designs used around the building.



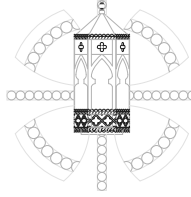
Dormers and Roofline: The design of the building explores shape and form to convey its use and interior spaces. The sanctuary features a steeply-pitched gable roof flanked by shallower shed roofs over the side aisles. At the intersection of the gable and shed roofs, three gable dormers project outward on each side. Both the Parish House and tower roofs mimic the slope and form of the sanctuary roof at a smaller scale.



Polychromy: The exterior envelope features different types of stones that are used to differentiate their functions and locations on the building: serpentine ashlar, granite steps, marble window tracery, brownstone stringcourses and tower plinth, and limestone window sills. Originally, the roof was covered in polychromatic slate tiles. The wide variety of stone is enhanced through different finishing techniques for each type.



Serpentine Veneer: The primary façade material is serpentine, which is both the most notable feature of the church as well as a primary cause of its deterioration. Serpentine was used for its color, which is emphasized at 19th Street Baptist by installing it next to different types of stone.



## CHARACTER-DEFINING FEATURES: INTERIOR



Exposed Trusses: The sanctuary roof is supported by exposed wooden trusses that terminate at turned columns. This assembly is both structural and decorative, strongly influencing the character of the interior. The trusses are highly ornamented with eased edges, scrolling curves, and applied ornamentation. The conveyance of weight and force is exhibited through springing braces and exposed fasteners.



Chancel Ceiling: The chancel ceiling consists of tongue-and-groove boards set at an angle within a framework of structural coffers. The ridge beam serves a conduit for gas piping that originally fed a prominent hanging gasolier centered within the space (now lost). The chancel ceiling is more highly ornamented than the sanctuary ceiling, which emphasizes the importance of this sacred space.



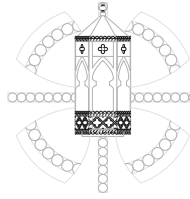
Encaustic Tile: The center aisle and flanking side aisle floors consisted of encaustic tile, which was likely selected for its functionality and high style at the time of the building's construction. The tiles remain largely intact. Wooden flooring under the pews has since been covered with brown vinyl-asbestos tile.



Stained Glass Windows: Stained glass windows are located on all exterior walls of the sanctuary, including rose windows at both gable ends, paired lancet windows along the side aisles, and triangular dormers at the clerestory. The stained glass is notable due to its religious motifs, and use of color.



Artifacts in Cellar: The cellar contains many remarkable artifacts: removed pieces of stained glass windows, the bell that was removed from the tower, window sashes, and other pieces of ornamental woodwork that were removed after a fire in the vestry. The cellar also retains its original hard-packed dirt floor and a largely intact and technologically advanced 1875 coal-fired gravity-feed hot air heating system.



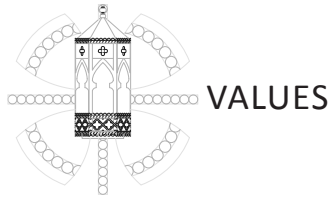
## EXISTING CONDITIONS

One of the more pressing concerns for the preservation of 19th Street Baptist Church is its physical condition. There are extensive deteriorative conditions that have caused much of the site to be unusable in its current state. As part of the comprehensive description of the site, a representative conditions survey was performed for both the exterior and interior. The result of this survey is an illustrated glossary (Appendix C) that presents representative conditions along with photographs and descriptions.<sup>22</sup> It is the purpose of this glossary to allow anyone to recognize these pathologies and understand what they mean in terms of the level of deterioration of the various materials at the church. This glossary can then be used, in conjunction with the detailed list of conservation priorities, to better understand the overall condition of the church.

Although the list of representative conditions is quite extensive, it should be made clear that not all of those given in the glossary are considered high priority. Some, such as those affecting the interior finishes, are more cosmetic and are not necessarily leading to the active failure of the building assembly. However, others, for example those under the “Structural” category, are certainly leading to a more imminent and serious degradation of the church that may soon cause the collapse of major load-bearing elements. It is important to distinguish between these types of conditions and keep the gravity of the church’s overall condition in perspective.

This guide should be used to recognize the conditions at the church while the section on conservation priorities should be used to focus treatment efforts. In addition, much more detailed descriptions of the conditions, their ramifications, and the possible treatment protocols are being developed for each material, structural system, and mechanical system in the associated conservation seminar at the University of Pennsylvania. These will be presented along with this glossary to provide a comprehensive guide for the understanding and treatment of the conditions at 19th Street Baptist Church.

<sup>22</sup> All photographs by studio members, unless otherwise noted.



## SITE VALUES

Several values associated with 19th St Baptist Church include the site’s historic or age value, architectural, social, functional, economic, and educational values.

### HISTORIC OR AGE VALUE

Its historic or age value includes its stylistic association with high victorian gothic architecture as evidenced by the pointed arches, paired lancet windows, and pierced arcade.

### ARCHITECTURAL VALUE

Architectural value derives its worth from the building’s association with the architectural firm of Furness & Hewitt. Their distinct identifiers are the exaggerated door hinges, stylized motif in the tympanum, and the tripartite color scheme of the gable windows in the Parish House.

### SOCIAL VALUE

Social values are evident in strong ties with the community in the past. A lot of the Parishioners lived in the community, that is, within blocks of the church. They had outreach programs involving the community such as the service of meals, religious ministry, etc.

### FUNCTIONAL VALUE

Practicing their religious, Baptist faith and using the space for communal purposes gives the site functional value.

### ECONOMIC VALUE

Potential for the ‘Halo Effect’ gives the site possibilities for economic value. According to Partners for Sacred Places, a nonprofit organization helping churches to keep their buildings, a church can benefit its community through direct spending, providing day care and K-12 educational programs, and supporting activities such as open space, magnet effect, individual impact, community development and invisible safety net (Table 1). Other economic values for this site include its market and development values.

**Types of Local Businesses Supported by Congregational Spending and Activities**  
[Table 1]<sup>23</sup>

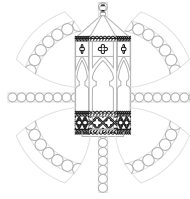
Architect Firms	Custodial Services
Building	Florists
Maintenance	Hotels
Suppliers	Music Support
Building Suppliers	Office Supply
Construction Firms	Stores
Corner Stores	Restaurants

### EDUCATIONAL VALUE

In providing a Praxis opportunity for Penn students, this site also has educational value.

<sup>23</sup> Partners for Sacred Places, “Determining the Halo Effect of Historic Congregations,” <http://www.sacredplaces.org/what-we-do/research-and-public-policy/halo-effect/>





## STAKEHOLDERS

In the case of the 19th Street Baptist Church, there are many stakeholders who are and have been working in different capacities towards improving the current condition of the church. They include:

### CURRENT STAKEHOLDERS

#### Primary

##### Church Congregation

The members of the congregation have been using the Parish House and church continuously for various religious activities. They are the primary users of the complex and intend to continue using the church and Parish House for religious purposes and for the well being of the community.

#### Secondary

##### Neighborhood Residents

Churches act as social gathering spaces for the people in the neighborhood. This will offer the residents a space where they can hold neighborhood meetings, after school activities for the youth, organise events that help bring the community closer.

##### Volunteers

In 2011, Department of Licenses and Inspections ordered the 19th Street Baptist Church to be demolished because it was unsafe. At that time, many people came together and offered to help the church congregation by Aaron Wunsch through volunteering to fix the roof and others in different capacities as explained below. They served as volunteers to ensure that this historically significant building continues to be a part of Philadelphia's skyline.

##### Preservation Alliance of Greater Philadelphia

This non-profit organization works as 'public steward' of historic sites in the Philadelphia region. In 2011, the organization recruited Building Conservation Associates, engineering firm Keast & Hood and Michael Funk a professional cost estimator, to assess the current condition of the building in an effort to protect the building from demolition.

##### Former Philadelphia Mayor Rev. Wilson W. Goode

Rev. Wilson Goode has helped the church raise funds by generously donating himself and convincing others to do so, for its emergency stabilization. Since then he has been helping the church in different capacities with resources such as public awareness about needs for funding that can help them restore the church.

##### Penn Design, University of Pennsylvania

Professor(s) have been helping the congregation by providing assistance with writing grant proposals, providing expert advice in terms of appropriate preservation measures, and manual labor. They have also written articles for different websites to help generate public interest and awareness in the hope that this too will help to raise funds to save the building.



## Tertiary

### Friends of Frank Furness

This non-profit organization looks to encourage genuine excitement and enthusiasm in the local community by recognizing the unique and historic value of the buildings built by Philadelphia architect Frank Furness. They help organize educational events and other series of events that generate awareness among the public about his architectural work.

Apart from these stakeholders, we believe there are also other potential stakeholders.

## POTENTIAL STAKEHOLDERS

## Primary

### Partners for Sacred Places

This non-profit organization acts as national advocate for the sound stewardship and active use of America's older religious properties. They help congregations through training programs for economically evaluating the church, creating asset mapping, and consulting with churches on possible adaptive reuse and/or shared space options.

### Friends of 19th Street Baptist Church (Potential Organization)

This could be a possible non-profit organization that could be set up in conjunction with the church congregation. This organization could help the church in improving their community engagement efforts by organizing events for the community, generating funds for the better upkeep of the physical fabric, and more.

## Secondary

### Community Development Corporations

There are many organizations within the community that work towards improving the neighborhood. The church can collaborate with these organization by renting out spaces within the church for meetings and events that the CDCs organize.

### Other Baptist Churches

There are many Baptist churches within the community with small memberships. By sharing space, the building would be better utilized and this will also help generate more funds through donations which could be used to maintain the building.

## Tertiary

### Building Trades

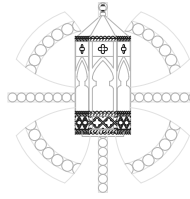
The restoration of the building will help generate many seasonal construction jobs and permanent trades jobs. This would help the church develop a symbiotic relationship with the building trades industry. It would benefit the church in the proper upkeep of the building and simultaneously help generate appreciation and awareness about the different building trades that were used in the building.

### Architecture Enthusiasts

The church can organize tours to engage youth/ the region's architectural community in an effort to generate awareness about historic properties, collect funds for building repairs and recruit volunteers.







## COMMUNITY ENGAGEMENT

As part of our community engagement efforts, we conducted various surveys and interviews with different individuals and groups who were associated with the church and the neighborhood at large. They included:

- Representatives from the Church Board
  - Reverend Smith, Deacon Blackson and Deacon Butler
- Melissa Jest, Preservation Alliance for Greater Philadelphia
- Community Development Corporations
  - South Philadelphia H.O.M.E.S
- Congregation Members
- Neighborhood Residents
- Partners for Sacred Places

### REPRESENTATIVES FROM THE CHURCH BOARD

Engaging in a conversation with Reverend Smith, Deacon Blackson and Deacon Butler helped us learn about the various community outreach efforts that the congregation was involved with the past. They also helped provide information that helped us understand the current capacity of the church in terms of the financial and social context. With the numerous changes that are evident in the neighborhood the representatives also helped us in understanding the effects this change has had on the church congregation.

### MELISSA JEST, PRESERVATION ALLIANCE FOR GREATER PHILADELPHIA

Being the Neighborhood Preservation Program Coordinator, Melissa has been working with the community and the church for some time. Talking to her helped us identify the active community groups present within the Point Breeze neighborhood. She also helped us identify the active community groups present within the Point Breeze neighborhood. She also helped us understand the current needs of the community through a third person's perspective.

### COMMUNITY DEVELOPMENT CORPORATIONS

South Philadelphia H.O.M.E.S

This is a non-profit organization that helps serve the social, economic and educational needs of people who live and work in the Point Breeze community. Talking to them helped us understand the extent to which the community has changed over the years. They also helped us understand that there is a pressing need for social gathering spaces in the community. Our contact was willing to help form a symbiotic relationship between the church and the community.



## CONGREGATION MEMBERS

We conducted a survey to determine what the Parishioners feel about the status of the church and its relation with the community. To get background information we asked them their age, distance from the church and the length of time they have been associated with the church. From the survey, most identified as being between 50 and 75 years old, and being a part of their congregation between 20 and 40 years. The Sunday we visited, there was only one young child. In general not as many people live in the community as they used to, that is, within 5 or so blocks. Still most people live within the general community or within 1.5 miles.

In general they feel that the community is less safe, socially active, etc. on the survey, but by their speech they gave the impression that they felt the community to be safe. We asked these questions of them about the community to ascertain their perception of their potential partners. The Parishioners seem to feel that they are generally a part of the community though they are not as much a part as they used to be. In speaking with the leadership they confirmed prior community activities like after school programs, and large community based meals throughout the year.

Though the church is in poor condition, the Parishioners are still attached to their building and hope to move back in some time. Most everybody we spoke with agrees that the community needs to have more community spaces. In general they are willing to share their space with others at the instigation of their leaders. Most want to share with another congregation of like faith, few with a community group, and very few not at all.

See appendix for further data.

## COMMUNITY RESIDENTS

In talking with the community, they seem to have great community spirit. They keep an eye on each other's homes while the other is away. We spoke with a block captain and she said they were participating in Philadelphia More Beautiful, a program to clean the neighborhood, with the 19th Street Baptist Church as the mascot for their block. They seem to agree with the Parishioners that the neighborhood is less safe, etc. than it used to be. Again, we asked them these questions to see how they feel about their neighbors, and to ascertain community bonding and friendliness toward each other.

The community members are split about the need for more community gathering places. They are happy with the church's location. It provides a break from constant congestion in the streets. Only on Sundays and Tuesday are there parking problems, which they are happy to deal with in comparison to having to deal with it continually as would be the case with houses. In view of this, they do not want the church demolished to make way for more housing which would exacerbate the problem of congestion in the streets.

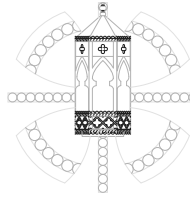
See Appendix B for further data.



## PARTNERS FOR SACRED PLACES

Engaging in a conversation with A. Robert Jaeger helped us get an insight on how his organization functions and how they help deal with the phenomenon of a congregation dwindling in size, which is typical throughout the United States. He explained that the organization started as a group dedicated to improving the physical fabric of older and historic religious properties, and has since broadened its mission to include other areas such as capital campaigns and leadership counselling. The organization now helps congregations manage, share, fundraise, and engage with their communities. He went on to say that as there has been a significant decrease in the size of the congregation since they moved in, they should open up to the idea of adaptation in order to survive. Churches in a neighborhood can serve as places for outreach, so it might turn out to be beneficial for the church to get the neighboring community to socially engage with the church. Bob suggested that one option for 19th Street Baptist would be to form a non-profit 'friends group' that could engage other neighborhood organizations, and present a vision for the future use of the church. Asset mapping could be undertaken as an exercise to better evaluate the assets that the church could use, and initiate conversations with possible partners who are in need for space and are willing to share space with the church. These efforts would help generate income that can be used in order to fund maintenance and repair efforts that the church intends to pursue in the future.





## COMPARABLES

The churches presented in this section were determined to be comparable to 19th Street Baptist church. Churches were selected based on their urban setting, age of building, repair and rehabilitation costs as well as the financial capability of their congregations. The objective of reviewing these churches was to determine how similar churches in some of the same distressed conditions were finding ways to remain both relevant to the community and financially solvent. The information regarding these comparable churches was gathered through site visits, discussions with church leaders, conferences, and through their respective websites.

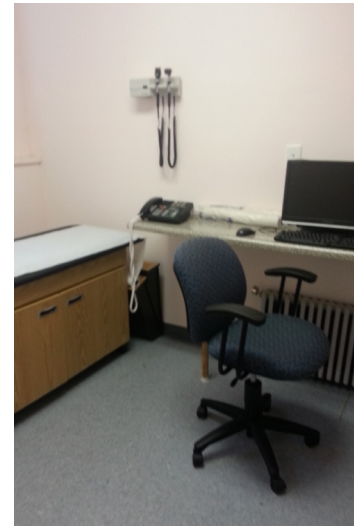
### **Peddie Memorial Baptist – New Jersey**

Peddie Memorial Baptist is located at 572 Broad Street, Newark, New Jersey. Their building was constructed in 1890 with funds provided by Thomas Peddie. Although Peddie Memorial Baptist is fortunate enough to have a dedicated endowment fund left by its benefactor, the late Thomas Peddie, it struggles with the maintenance of its century old building. This church has approximately 90 registered members, however, they are lucky if 45 attend services weekly. Their members Discussions with Partners from Sacred Places indicate that such attendance rates are typical of urban churches today. The Church avidly promotes the diversity of their congregation, proudly proclaiming that they have representation from over 20 countries. Peddie Memorial is similar to 19th Street Baptist Church in size, location and membership. Although the church is in very good shape and of good construction, deferred maintenance to include leaks in the roof where noted. Of the churches studied, Peddie was the only one with an active endowment fund and thus makes this somewhat of an outlier in this study.



## Hopewell Baptist – New Jersey

Hopewell Baptist church is located at 17 Muhammad Ali Ave, Newark, New Jersey. The massive building was constructed from 1911 through 1914 as a synagogue for the growing Jewish congregation of the B'nai Jeshurun. The B'nai Jeshurun abandoned their downtown Newark location in light of demographic changes in 1968 and Hopewell Baptist became its new stewards. Unlike all of the other churches surveyed, the church structure is massive. Attached to the main sanctuary space is an auditorium and three floors of school classrooms. The congregation under the leadership of Dr. Jason Guice has remained relevant to the community by provided both a school and health screening clinic for local residents. Although they are not a panacea to finding the funding, these community services allow the congregation to a chance to connect with the community and make use of its spaces, which is their greatest asset.



### **Clinton Memorial AME Zion – New Jersey**

Clinton Memorial AME Zion is located at 151 Broadway, Newark, New Jersey and is home to the African Methodist Episcopal Zion congregation. The High Victorian Gothic building they currently occupy on Broadway dates back to 1874. Today, the AME Zion congregation is aging and are feeling the costs of the maintaining an old stone church. Moreover, the demographics around the church are shifting from African American to Hispanic, thus driving membership lower. In order to remain relevant, they maintain their focus on their outreach. To date their biggest success has been the outdoor flea market for local vendors they hold in their parking lot every Saturday from March through December. They also provide a menu of community services and events. Because of their community focus, the New Jersey Historic Trust, awarded them a grant which allowed them to replace the roof.



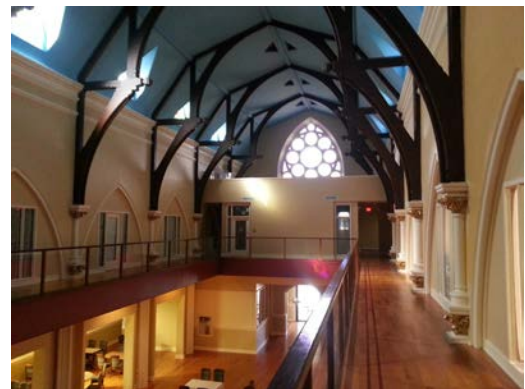
### **First Unitarian Society of Plainfield – New Jersey**

The First Unitarian Society of Plainfield located at 724 Park Avenue, Plainfield, New Jersey is a small masonry building dedicated as “All Souls Church” dates to 1892. The 180 member congregation is proud to be the oldest Unitarian church in New Jersey. They were given the opportunity during one of their capital renovation projects to partner with Partners for Sacred Places in 2009 in order to take advantage of their New Dollars/New Partners program. Under the guidance of this program the church congregation participated in sessions that help them map their assets and sharpen their fundraising skills. The church has always been open to sharing their space with the community as they encourage the rental of the church facilities on their website.



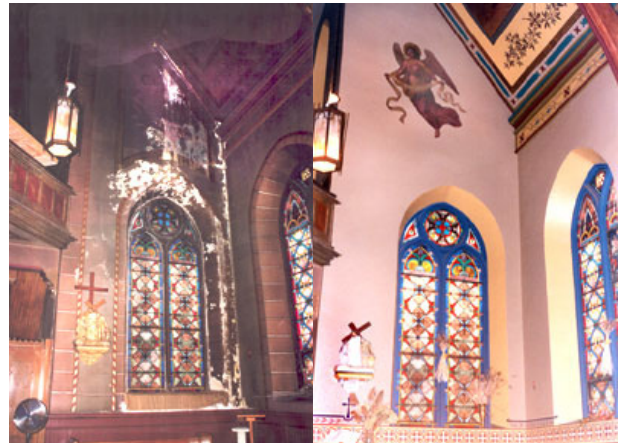
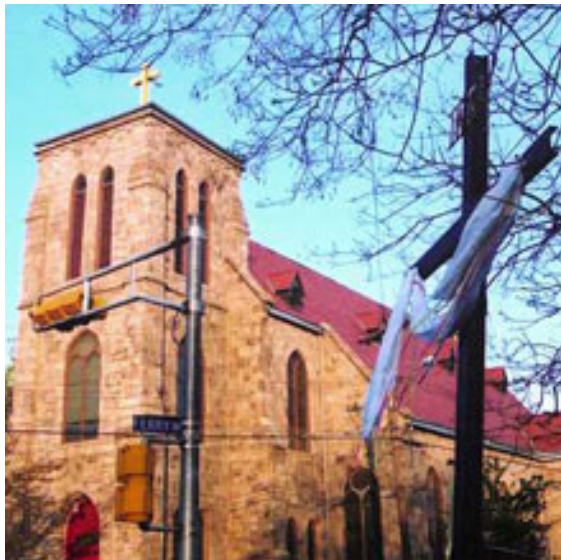
### St. Joseph's Catholic Church – New Jersey

The building located 233 West Market Street, Newark, New Jersey dates to 1880. The Catholic Church sold the structure which was subsequently repurposed to house one of Newark's active community development corporations, the New Community Corporation, in the 1980s. At the epicenter of the 1967 Newark riots, St. Joseph's stood in the middle of the destruction of hundreds of homes and businesses. Their pastor at the time, Reverend William Linder was part of a group of local priests that organized to rebuild Newark. Out of this meeting, the New Community Corporation was born. When the Catholic Church decided to sell the St. Joseph's in the 1980s, the New Community Corporation found a permanent home. Since then they have renovated the interior of the church to accommodate not only their offices but also a restaurant. While it still maintains its church appearance, the St. Joseph's has found a new life.



### Sacred Heart Roman Catholic Church – New Jersey

Sacred Heart located at 1739 Ferry Ave, Camden, New Jersey dedicated their modest masonry structure in 1886. Like 19th Street Baptist, Sacred Heart is located in an economically depressed area. However, the leadership at Sacred Heart under Father Doyle has engaged in decades of focusing their ministry outward in order to better the community. By doing focusing their efforts on the community, they have not only maintained their relevancy in times of dwindling attendance but also to have a positive impact surrounding environment. For example, they pioneered a program called “Heart of Camden” in which they were able to allow low-income residents to become homeowners. As part of the program, the distressed properties are purchased, rehabilitated and low-income residents are given low to no-interest lease payments and in time their leases become ownership. Additionally, Sacred Heart uses the restoration of their building it as an opportunity to provide job skills to the residents and members of their congregation. From their website they report, ““Over the past five years Othmar Carli, an Austrian-born artist and restorer of paintings, has directed the restoration of Sacred Heart. He taught Don Harle, a local house painter, a number of important skills, and the work has proceeded.”





## First Christian – Texas

The Beaux Arts church that congregation of the First Christian Church, located at 612 Throckmorton Street, Fort Worth, Texas, occupies was constructed for 3000 members in 1915. First Christian is another example of a successful partnership with Partners for Sacred Places. Their guidance combined with the church's leadership was able to utilize their excess space to house a vision clinic. Although the church was a little ambivalent at first about losing the identity of the church with the shared space, they now embrace this concept and host numerous organizations. This paradigm shift to a community focused ministry has like allowed the church not only to find new ways to expand their services but also provided an additional source of income.



### St. Luke in the Fields – New York

St. Luke in the Fields located at 487 Hudson Street, New York, New York, was constructed in 1820. St. Luke in the Fields is a great example of how embracing the community is mutually supportive. In 1981, St. Luke's experienced a devastating fire that destroyed a good portion of their structure. Even after filing an insurance claim, the church was four million dollars short of the funds they needed to restore their structure. Under the direction of their leadership, St. Lukes organized a rebuilding committee tapping into their congregation's assets. Reaching out during their fundraising, by going door to door, proved very successful and the church completed its restoration in 1984. The most important lesson the congregation learned through the efforts was just how important the community was to their church.



### St. Mark in the Bowery – New York

St. Mark in the Bowery is located at 110 East 10th Street, New York, New York, and was constructed in 1895. St. Mark's is unique in that the community around the church has actually started a non-profit that is dedicated to preservation the church. Fortunately for the church, this community organization has been able to help restore the church after two fires.



### **Calvary United Methodist – Philadelphia**

The masonry structure that four congregations call home was constructed in 1907 at 801 South 48th Street, Philadelphia, Pennsylvania. Calvary United Methodist, according to Partners for Sacred Places, is an amazing success story and inspiration for other struggling urban churches. Robert Jaeger explained that in the 1990s Calvary reached a point where they tried selling their massive building at a pitiful price of \$250,000. However, after not being able to find a buyer the local community eventually rallied around the church in order to help raise the funds and form the leadership and vision to make sure Calvary remained a player in the neighborhood. Since then, Calvary now host four different congregations and a multitude of community programs. They have even split the administration of the restoration of their church into a non-profit organization lead by both church members and local residents.



### **Shiloh Baptist Church – Philadelphia**

Shiloh Baptist Church at 2040 Christian Street, Philadelphia, Pennsylvania, like 19th Street Baptist, was designed by the firm of Furness and Hewitt and dedicated in 1870. Additionally, Shiloh struggles with a deteriorated and potentially structurally unsafe structure. By partnering with Partners for Sacred Places, they have begun to house a local Philadelphia dance company.

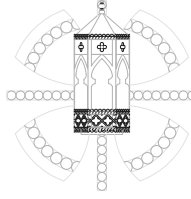


## Summary

The aforementioned churches have been presented as comparables to the 19th Street Baptist. Each one of them has struggled with deferred maintenance, lack of funds, and a shrinking congregation. However, in order to remain relevant they have each reached out to the community. Today despite the challenges that have threatened their existence, they have found hope in sharing their space with various organizations from the communities they serve.

Robert Jaeger, from Partners from Sacred Places, states that 80% of the visitors to these religious properties are not part of the congregation. Calvary United Methodist represents the best comparable to 19th Street Baptist. The salvation of their church was the result of dedicated community volunteers and their decision to not only share space with other congregations but also community organizations. As such, Calvary United Methodist has expanded their assets as well as their funding base.





## SWOT ANALYSIS

A SWOT (Strengths, Weaknesses, Opportunities, Threats) analysis was conducted in order to examine all factors relating to the future of this church and congregation. This study was aimed at examining and determining possible treatment and uses for the church that will build upon the strengths and opportunities while mitigating the weaknesses and threats. This study shows that although currently in disrepair, the church's favorable location in a highly residential and gentrifying community and high availability of space offer unique opportunities for new or shared uses. However, this reiterated the fact that a congregation devoid of leadership is not able to make decisions on the future of the church. Therefore, a governance plan is required to put such factors into play.

### STRENGTHS

- Character defining features
- Location
- Religious connection for congregation
- Association to Furness and Hewitt firm
- Availability of space

### WEAKNESSES

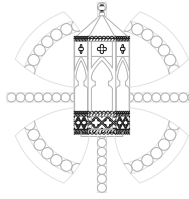
- One of many diminishing churches in the neighborhood and in the city
- Economically weak congregation
- Lack of leadership
- Underutilization of space

### OPPORTUNITIES

- Undeveloped land- developing new programs
- Ability to share space
- Growing community- new potential supporters
- New pastor
- New jobs

### THREATS

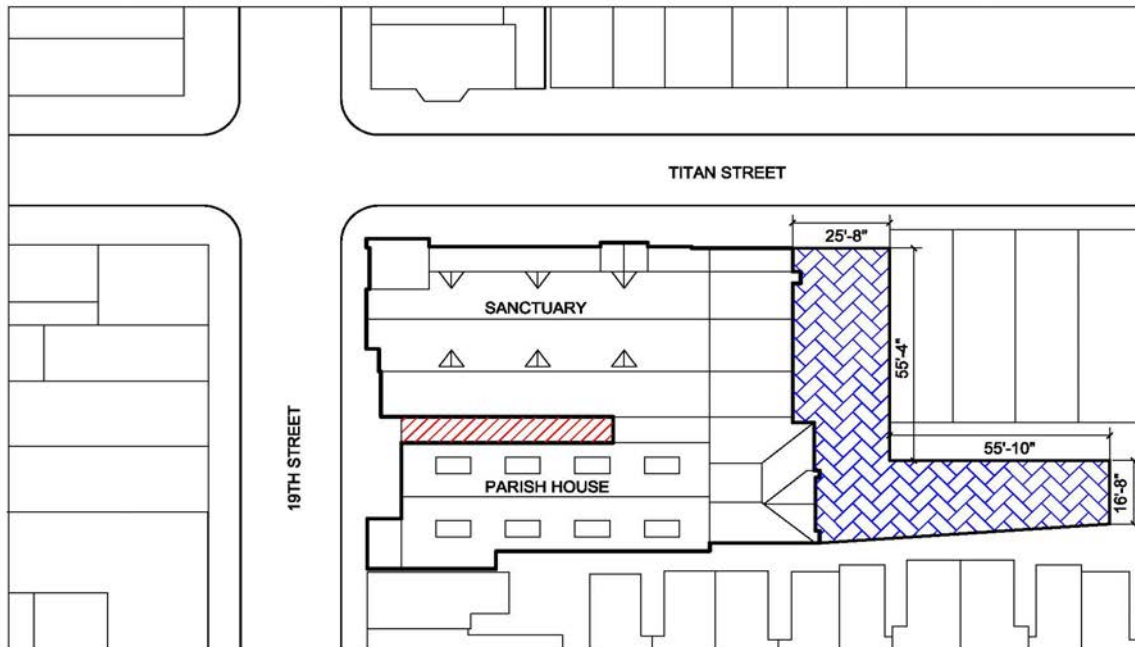
- Condition of the building
- Aging congregation
- Development pressure



## EXTERIOR PHYSICAL ASSETS



LEGEND		
HATCH	ROOM DESIGNATION	AREA
	CENTER COURTYARD	368 SF
	REAR VACANT LOT (RSA-5)	2,747 SF

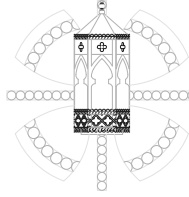


The purpose of this section is to describe and quantify the interior and exterior spaces at 19th Street Baptist Church.

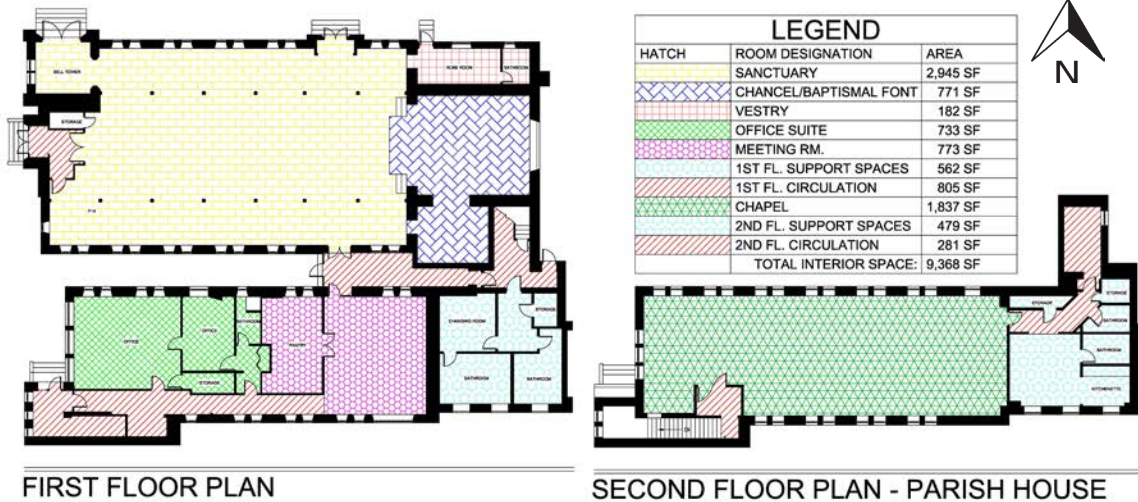
Center Courtyard (368 SF): The center courtyard has limited potential for adaptive re-use. It serves as an egress passage from the sanctuary, and there is inadequate clearance for the implementation of a shared use at this location unless egress paths from the sanctuary are re-routed. Even so, it is too narrow for most other uses. The non-functional condenser unit from the Sanctuary air conditioning system is currently located in the center courtyard, and if the church chooses to install new air conditioning on the front elevation.

Rear Vacant Lot (2,747 SF): This is perhaps the church's strongest asset. A wood frame kitchen building accessory to the church once occupied this site. It is now vacant, and covered with geotextile to prevent weed growth. If the church chooses to sell this underutilized site, funds from the sale could be put towards building repairs. The site's zoning is RSA-5, which permits construction of a residential single family attached home. Use of this site as a revenue-generating parking lot is not recommended due to the narrow entrance and sharp turn that would be difficult to maneuver in a vehicle. This site could also be used temporarily as a staging area during restoration work at the building.





## INTERIOR PHYSICAL ASSETS



Sanctuary (2,945 SF): As the largest and most ornate space in the building, the sanctuary has the greatest potential for adaptive re-use. It features a large wide-open center space with ceilings approaching forty feet at the center. Many windows let in light from all sides. We recommend that the volume of the space and its character-defining features be preserved, however this should not deter strategic partners that would benefit from this type of space (such as performing arts or dance groups).

Chancel (771 SF): This space is located at the east end of the sanctuary and is highly visible from the rest of the space through two pointed arches. Many examples of original woodwork remain at this location, which should be preserved. This space is raised several feet above the sanctuary in order to improve visibility, which makes it ideal for religious services, presentations, lectures, and performances.

Vestry (182 SF): The vestry contains an office with direct access to Titan Street, and an attached restroom. It was used for robing before services. It currently lacks a ceiling, floor, and functional plumbing and electricity. If re-built, it could function well as a behind-the-scenes “green room” for those involved in religious services, presentations, lectures, and performances.

Office Suite (733 SF): The office suite is located at the front of the Parish House and features high ceilings and large windows that face 19th Street. It contains several private offices and a functional bathroom, and is used by church leadership. If the congregation seeks a strategic partner, this space would function well as offices for a community organization or other neighborhood group.

Meeting Room (773 SF): This space is located at the center of the Parish House, and consists of a main room and attached kitchenette. The spaces could be combined to create a large central space that could be used by a strategic partner or neighborhood group.

1st Floor Support Spaces (562 SF): This space is located at the rear of the Parish House, and contains several restrooms, changing rooms, and a storage closet. This space could be refurbished and used as support spaces for activities in the sanctuary, or renovated and combined into a single larger space for a strategic partner.

1st Floor Circulation (805 SF): These spaces consists of the sanctuary narthex, breezeway between the Church and Parish House, Parish House corridors, and Parish House staircases. Given the necessity of these spaces for functionality of the buildings and egress requirements, there is limited potential for adaptive re-use of these spaces.

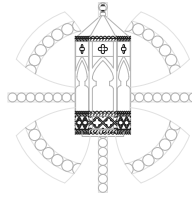
Chapel (1,837 SF): Due to the existing condition of the Sanctuary, the congregation holds its services in the Chapel on the second floor of the Parish House. The Chapel is the second-largest space in the complex, and features high ceilings and abundant natural light. If the Sanctuary were to be refurbished, the chapel could be used by a strategic partner for religious services, presentations, lectures, or performances. Limited handicap access is provided to the Chapel via a stair-chair on the main staircase, however this does not meet current ADA requirements for barrier-free access.

2nd Floor Support Spaces: (749 SF): This space consists of restrooms, storage closets, and a kitchenette that services the chapel. This space functions well as support space for activities on the second floor, but could be converted into a single space for a strategic partner. Note that the egress path to the rear staircase passes through this space.

2nd Floor Circulation (281 SF): Due to the placement of the staircases in the Parish House, there is very little space devoted to circulation on the second floor of the Parish House. This is an asset to the building, since circulation space generally does not bring in revenue, as well as a testament to its good original design.





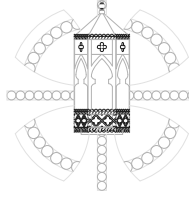


## TOLERANCE FOR CHANGE

There are three categories of tolerance that need to be assessed. First, is the tolerance of the congregation to change. Based on the congregation surveys and discussions with the church leadership, our team has ascertained that the congregation is moderately tolerant to change. They do not seem to mind sharing space as long as the organization(s) involved will respect the religious nature of their building. In addition, discussions also indicate that the future pastor will have a great say on this tolerance for change. We believe sharing space with other organization(s) would benefit the church financially, it would help generate income that could be used to fund the restoration of the church. It is of critical importance that the future pastor not only be open to sharing space, but be ready and capable of leading the congregation through this change and paradigm shift.

The second category is the tolerance for change from the community perspective. Again our team has ascertained that the community will accept a moderate to high level of change. They did not give any indications that continued use as a church or community space would be a cause of contention. However, the demolition and conversion of the space into additional housing units concerns them due to the lack of parking. Discussions indicate that the surrounding community cares about the 19th Street Baptist church.

The third category is the tolerance for change from the preservation perspective. Based on the imminent threat of loss, the tolerance for change in this category is high. Future capital projects and restoration should attempt to save character defining features as outlined in the character defining section of this report. However, some loss of these features is tolerable if it means the building will be saved.



## HAZARDS REMEDIATION PLAN

Providing a template for the 19th Street Baptist congregation is key to the success of returning the congregation to the main sanctuary or for other future occupants. The building in its current state needs immediate stabilization of the building envelope to make either option possible. Given the deteriorated condition, these repairs will be quite large in scope as well as costs, and proper order and implementation of repairs is imperative. To help manage this enormous undertaking, we began a building reinvestment model, to guide in both the prioritization of repairs as well as how to set money aside for them in the future. The building and congregation does not have the luxury to wait for the money to be built up using a conventional reinvestment model. To help inform the congregation of the process, we developed a timeline for repairs, breaking down the repairs and maintenance into four categories: immediate, secondary, conservation of materials, and proactive maintenance (See Appendix D: Hazard Remediation Plan). The color key left of each of the four categories directly correlates to the attached plan.

### IMMEDIATE REPAIRS: PUBLIC SAFETY HAZARD/ STRUCTURAL HAZARD

Immediate repairs are defined as those that must be done immediately in order to stabilize the building from the effects of moisture. The timeline illustrates the priority of the immediate repairs and the months of when those repairs should be undertaken on the x-axis, and the estimated costs associated with those repairs on the y-axis.

#### Waterproofing structure

##### ■ Repair roof

- Replace damaged roof decking
- Replace structural members
- Add roofing membrane
- Add insulation
- Properly venting roof
- Add flashing
- Recommend temporary metal or asphalt shingles
- Roof drainage plan

■ Exterior Masonry

Rebuild rubble core on East wall (3ft<sup>2</sup>)  
Parge exposed walls (1200 ft<sup>2</sup>)  
Repoint (300 linear feet open joints)

■ Water management

Clean out gutters  
Fix current Parish House vanity sink drain that drains directly into basement

Structural stabilization

■ Pest control

Termite infestation  
Decay fungi

■ Shore sanctuary floor between columns and exterior wall on each side

■ Shore walls along the side aisles from basement to rafters

■ Inspect current electrical system

■ Repair floor structure

■ Seal open windows

Material stabilization

■ Remove loose stone (50 stones) and stucco (500 ft<sup>2</sup>) and record

■ Remove vegetation

■ Stabilize of serpentine veneer (Bracing, anchoring, etc.)

Secure entry points from intrusions

## FUNCTIONAL Sanctuary USE

Secondary repairs are those repairs that are needed to return the main sanctuary to a functional space for either the congregation or potential new users.

■ Install fire protection system

■ Systems

Install adequate electrical system if inspection warrants a new system  
Install heating system  
Ventilation

■ Floor system rehabilitation

Replace floor boards  
Clean and replace tiles

■ Provide operable windows to allow air flow



- Replace/ Repair wood (protect wood):
  - Windows
  - Doors
  - Moulding
  - Wainscoting
- Repaint
  - Exterior woodwork

## MATERIAL CONSERVATION

Conservation of materials are those repairs that seek to stabilize and maintain the building fabric and its character defining features.

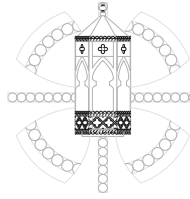
- Consolidate exterior masonry
- Plaster interior
- Remove stucco repair from exterior masonry
- Repair and reinstall stained glass
- Reassess slate tile roof-
- Reassess replacement of tower

## PROACTIVE MAINTENANCE PLAN

Proactive maintenance must be taken seriously, begin immediately and continue throughout the future. Continual monitoring and maintenance of the building is a top priority to keep this building from further deterioration.

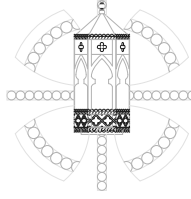
- Clean gutters
- Pest inspection
- Stone Consolidation
- Paint exterior woodwork as needed





## BUILDING REINVESTMENT MODEL

19th Street Baptist Church has fallen into a severe state of disrepair largely attributed to the failure to maintain the structure. Without a maintenance program in place, interventions become astronomically more expensive as time goes on. The building reinvestment model is a tool invented by Michael C. Henry, AIA, PE, that provides a guide for putting aside money each month towards certain materials for repairs. This plan allows for stewards of buildings to afford repairs and prevent costly interventions. It is important to impart on clients that higher grade materials are worth investing in, and over time, they pay off by lasting longer than less durable materials. This plan helps stewards place their money into certain categories to prolong the longevity of the service life of building materials. We do not have specific numbers for this model, but it serves as a tool for increasing the service life of the materials at the church.



## RECOMMENDATIONS AND IDEAS FOR FUTURE USE

19th Street Baptist faces a myriad issues that threaten not only the physical building but also the future of the congregation. A loss of their building may seemingly bear witness to the disintegration of the congregation. The current church registry stands at approximately 90 people; however, only approximately 45 attend weekly services. This stands in stark contrast to a historical attendance of over 200. To complicate the situation, the majority of the congregation is over the age of 60. Because of the condition of their main sanctuary, the congregation now worships in a renovated space on the upper floor of their Parish House. The shrinking and aging congregation is financially unable to maintain their church buildings.

Hope for the salvation of their church and congregation is still very much alive. Unfortunately 19th Street Baptist is not the only church to be or have been in these very circumstances. As part of this preservation plan, numerous comparable churches were chosen based on the issues detailed above. The good news is that these churches, although in some cases still struggling, have combated the fall of their church successfully. In all cases, the struggling churches expanded their ministries by reaching out to their respective communities as opposed to retreating inward. The best church success story was discovered in Calvary United Methodist. Had it not been for a community leader with vision to guide the transformation, Calvary United would have disbanded and their building demolished. The focus on ministry or community outreach is quintessential to saving the congregation.

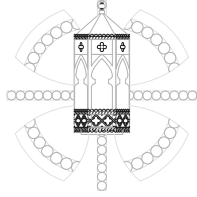
If 19th Street Baptist is to move forward they must at a minimum do the following:

- 1) Establish adequate governance. Without a strong leader with a vision and the dedication to act, they will almost certainly have to close their doors for good within the very near future.
- 2) They must meet with the potential community stakeholders outlined in this report in order to assess the community's needs. The intent of such a meeting is to determine shared goals and interests between the congregation and community organizations.

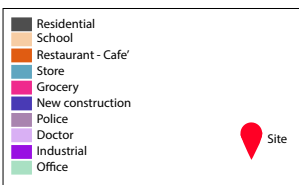
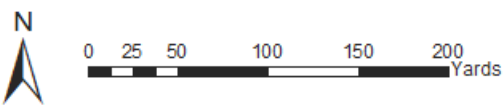
Once this is accomplished, discussions on how 19th Street Baptist can best integrate into the community can be determined. Once determined, 19th Street Baptist can best decide how to share and make use of their space. The following is a list of purposed future uses that based on the factors and analysis detailed in this report may aid the congregation of the 19th Street Baptist Church in restoring their church. These possible ideas for shared use are based on examinations of other similar churches and the way they were able to engage the community.

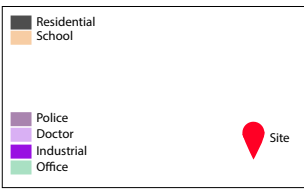
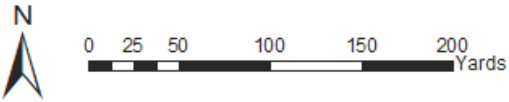
- Offices for Community Development Center
- Facility for a Jobs Training Program
- Space for a Community Garden
- Space for a Flea Market (Friday/Saturdays)
- Space/Facility Rental (Multiuse)
- Healthcare Facility
- Pre-School/Daycare



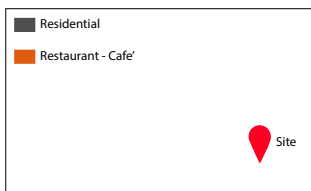
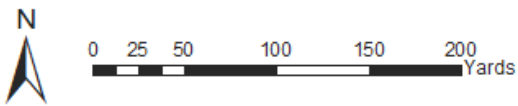


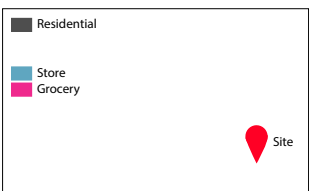
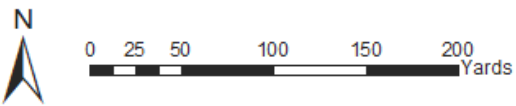
# APPENDIX A: LAND USE MAPS

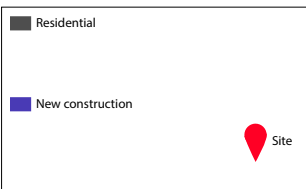
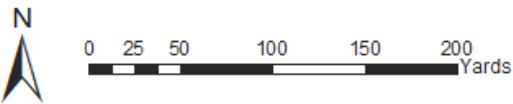


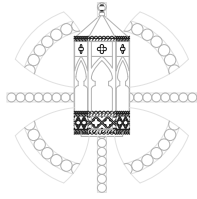












## APPENDIX B: MEETING MINUTES/INTERVIEW

### PARTNERS FOR SACRED PLACES

On Friday, October 25th, the 19th Street Baptist Church Studio group met with A. Robert Jaeger, President of Partners for Sacred Places, to discuss our findings at 19th Street Baptist Church. We were inspired to contact Partners after hearing Bob speak at the “Philadelphia’s Churches: Plight and Potential” symposium at the PennDesign IDEA Days Festival (Friday, September 20th). We began by explaining our accomplishments so far with 19th Street Baptist Church, and asked how Partners would approach this project.

Bob explained how his organization works, and began answering our question by describing similar projects in West Philadelphia. St. Peter’s Church of Christ (located at 47th St. and Kingsessing Ave.) was also actively disengaged with its neighbors, but found itself at a transition point where it could reevaluate that. Calvary United Methodist Church (located on 48th St. and Baltimore Ave.), on the other hand, did engage with the neighborhood, and had strong leadership. Today its board consists of even numbers of members of the congregation and unaffiliated neighbors.

Partners for Sacred Places began as an organization dedicated to improving the physical fabric of older and historic religious properties, and has since broadened its mission to include other areas, such as capital campaigns and leadership counseling. Partners for Sacred Places does not take a public position on landmark laws, and does not actively encourage congregations to landmark their buildings. The organization often avoids the word “preservation” altogether, since it is stigmatized for limiting one’s options. Instead, they help congregations find new ways to broaden their resource base through asset mapping. Asset mapping is an exercise they practice to better evaluate the assets that a church could use to better understand its available resources, and later initiate conversations with possible partners who are in need for space and are willing to share space with the church. By helping a congregation engage with its community and “connect the dots,” this process allows a congregation to see itself as a bundle of assets.

Bob stated that the phenomenon of a congregation dwindling in size is typical throughout the United States. He believes that congregations must not simply hope to return to the “good old days,” but must adapt in order to survive. Examples of this are to share a building with a strategic partner in order to fund maintenance and repair. Partners for Sacred Places helps congregations manage, share, fundraise, and engage in their communities. Bob compared his philosophy to the Main Street approach. He often poses questions to the ministry: how do we serve? Who do we serve? Who is in need? During the week, many churches serve as places for outreach.

Since Partners for Sacred Places has a limited budget and staff, it must be selective when choosing congregations to work with. Bob emphasized that the main sanctuary at 19th Street Baptist is in a greater degree of disrepair than the churches his congregation



typically partners with. However, he did observe that there is money and new development flowing into the neighborhood, and he mentioned the work of Point Breeze Neighbors and Mamie Nichols (now deceased).

Bob suggested that one option for 19th Street Baptist would be to form a nonprofit “friends group” that could engage other neighborhood organizations, and present a vision for future use of the church. Perhaps this could be accomplished by orchestrating a guided conversation between existing church leadership and heads of other organizations about where the 19th Street Baptist congregation is in its planning for the building, and what their vision is (even if it is vague). This would serve as a starting-point for community engagement and asset mapping.

As an alternative, a last step before failure could be a structured in-person conversation with stronger voices in the congregation and neighborhood. Perhaps the church could capitalize on the involvement of former Philadelphia Mayor Rev. Dr. Wilson Goode to attract strategic investment from outsiders.

Finally, several members of the studio group posed general questions about fundraising in churches. Bob stated that the old model of only raising money from within the congregation no longer works if the size of the congregation has decreased considerably. The stance of Partners for Sacred Places is that a church’s funding should not all come from the membership, however this requires a stronger case statement. Capital campaigns begin with a feasibility study that establishes an attainable goal. Advance gifts require in-person meetings. The general rule is that the largest gift will be 10% of the total, and the top ten gifts will be 1/3 of the total. Outside grants amount to 20% of the total, and Partners for Sacred Places encourages churches to approach former congregation members for donations. This may be especially useful at 19th Street Baptist Church, since its active congregation is only 40 members.

#### CORRESPONDENCE FROM MELISSA JEST

Greetings Ms. Iyer;

Thank for your patience. I am sending this from my home email as I prepare for my week out of the office. Please confirm receipt. I apologize for my delay in answering. Before I submit the following answers to your inquiry, let me disclose that this is not an official statement of/by the Preservation Alliance. Rather, these statements are my opinions and observations. Also, these answers are for your consideration as part of your academic/educational pursuit in Frank Matero’s Fall semester 2013 lab at 19th Street Baptist Church. These comments are not for distribution beyond this academic discussion & lab experience. For an official Preservation Alliance comment/statement, you must contact the Executive Director Caroline E. Boyce at ext 1., 215 546 1146.

~

· Which organizations/ individuals have a say in how the neighborhood develops in future?

As the adage goes, the squeaky wheel gets the grease. In this case, “the grease” can be said to be pressure or campaign support applied to elected/political officials to get/keep the development wheels moving in this long-neglected, working-class



neighborhoods.

Your question infers that you have discovered that the Point Breeze neighborhood is “represented” by more than a dozen citizens groups. Under the City’s Registered Community Organization system, I believe 10 have registered with the city and planning commission as “representing” the residents, and concerns of Point Breeze. According to planning commission staff, preservation/conservation efforts in Point Breeze will require a consensus among all RCO and CDCS. But grassroots advocates says nothing happens unless a commercial developer is on board with it ....

Most recently, The Alliance has had contact with the Concerned Citizens of Point Breeze and the South Phila HOMES CDC regarding the need to preserve/conservate the two-story character of the neighborhood. Tiffany Green and Claudia Sherrod were our lead contacts for these groups, respectively. Both groups tout having a long history as “representing the people” of Point Breeze.

The Alliance also reached out to several other organizations identified by Planning commission staff as “having interest” in Point Breeze. Many of these organizations have been described as groups of “gentrifiers” seeking to “ethnically cleanse” Point Breeze and as having “loyalties” to for-profit developers seeking to build new three-story infill houses while property values are low.

- What are the current threats that the neighborhood is facing in the social, cultural and architectural sense?

Traditional economic pattern of public & private disinvestment then large scale displacement (when a neighborhood is the target of the newest round of investment) can be seen through U.S. urban history. While this economic method promises profit for the moneyed classes, conversely, it means the destruction of most assets-- social, cultural and architectural-- in the working-class neighborhood.

- What are your views on how 19th Street Church fits in the future goals and future development ideas for the neighborhood?

The rehabilitation and reuse of the church’s sanctuary building BY the congregation holds potential to spur people’s pride and confidence that a group of people can work/act in their own behalf AND see favorable results. That is the definition of “community” after all.

With the closure of schools that served as neighborhood meeting places, event spaces, the revived sanctuary could meet the need for small meeting/event space while creating a stream of revenue for maintenance of the 19th Street Baptist church.

- 15th years ago when the concept of conservation districts was proposed, Point Breeze was chosen as the study area. What happened to that idea? Why did the neighborhood not get designated as a Conservation District?

Please See question 1, 2nd paragraph.

Also check out the 2011-12 Point Breeze study on the Alliance’s website. Study consultant Mike Hauptman will be speaking on the most recent conservation study of Point Breeze at the Oct 30th session in the Design on the Delaware conference.

- The Point Breeze neighborhood study conducted in 2011 where the report proposed 2 sections of the area within Point Breeze neighborhood. Although, the 19th



Street Baptist Church is an architecturally significant building there is no mention of it in. Does its presence in the neighborhood not give it an advantage in terms of designating it as a Conservation District?

No, not really. Perhaps it might given of its scale/height. But conservation designation has more to do with new construction and compatibility than with signature landmarks.

· We were planning to conduct a neighborhood level survey with a random sample (primarily resident who people right opposite the church along the two primary elevations of the building (Titan Street and S. 19th Street) what do you think should we keep in mind while conducting this survey? Any things that we should/ should not asked?

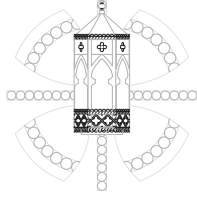
Since you have not shared the purpose or hypothesis you seek to prove/disprove, I can not comment here.

· If there are any other references /sources or any other details that you think we should look into, and would help us with this assignment?

Not at this time. I recommend asking Upenn Grad HP professor Aaron Wunsch.

Melissa Jest





## APPENDIX C: SURVEY FORMS AND DATA

### 19th Street Baptist Church Congregation Survey Form

How long have you been a part of the congregation? \_\_\_\_\_ Survey Date    /    /

Select your age bracket.      less than 25 \_\_\_\_\_    25 - 50 \_\_\_\_\_    50 - 75 \_\_\_\_\_    greater than 75 \_\_\_\_\_

What is / was your occupation? \_\_\_\_\_

What is your role in the church? \_\_\_\_\_

Do you live in the neighborhood, and how far from the church? \_\_\_\_\_

How was the neighborhood when you first started coming to the church?

Please check	Financially Strong	Socially Active	Safe
Definitely Agree	_____	_____	_____
Agree	_____	_____	_____
Disagree	_____	_____	_____
Definitely Disagree	_____	_____	_____

How has the neighborhood changed? How is it now?

Please check	Financially Strong	Socially Active	Safe
Definitely Agree	_____	_____	_____
Agree	_____	_____	_____
Disagree	_____	_____	_____
Definitely Disagree	_____	_____	_____

Do you feel that you were a part of the community when you first started coming to this church?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Do you feel that you are a part of the community now?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Do you feel the community has adequate spaces for social gatherings?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Are you comfortable with meeting in the chapel rather than the church?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

What are your social hopes and expectations for the church?

Where do you see the congregation in 5 years?

What do you think of the financial state of the church?

Would you share your building with a partner in order to pay for restoration/ maintenance repairs?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

If you agree, what type of partner? \_\_\_\_\_

Do you donate to the church?    Yes \_\_\_\_\_    No \_\_\_\_\_

Survey form distributed to the Parishioners at 19th St Baptist Church. The following data is derived from the filled forms. The sample population was 39 of 80 Parishioners.





19th Street Baptist Church Neighborhood Survey Form

How long have you lived in the neighborhood?

Survey Date / /

Select your age bracket. less than 25 \_\_\_\_\_ 25 - 50 \_\_\_\_\_ 50 - 75 \_\_\_\_\_ greater than 75 \_\_\_\_\_

What is / was your occupation? \_\_\_\_\_

Do you hold a position in the neighborhood? \_\_\_\_\_

--

How was the neighborhood when you first moved here?

Please check	Financially Strong	Socially Active	Safe
Definitely Agree	_____	_____	_____
Agree	_____	_____	_____
Disagree	_____	_____	_____
Definitely Disagree	_____	_____	_____

How has the neighborhood changed? How is it now?

Please check	Financially Strong	Socially Active	Safe
Definitely Agree	_____	_____	_____
Agree	_____	_____	_____
Disagree	_____	_____	_____
Definitely Disagree	_____	_____	_____

Do you feel that you were a part of the community when you first moved here?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Do you feel that you are a part of the community now?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Do you feel the community has adequate spaces for social gatherings?

Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

Do you think that the church is located well in the neighborhood?

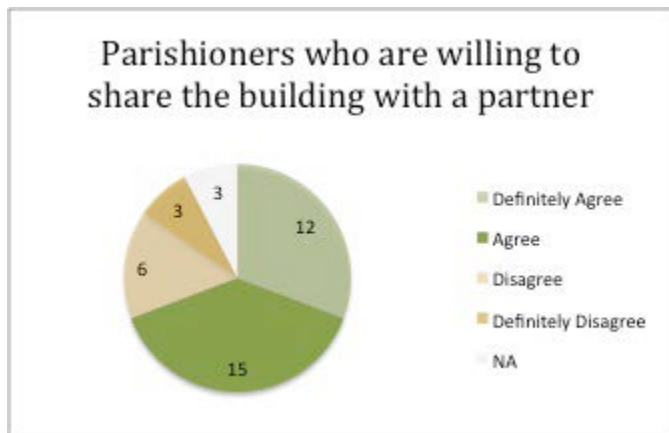
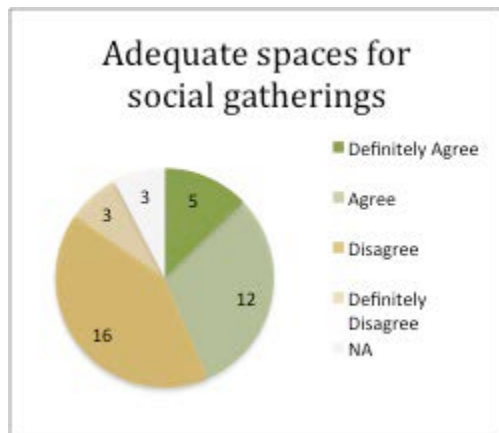
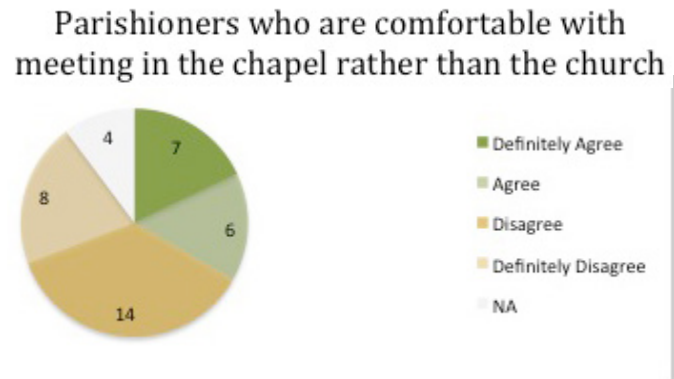
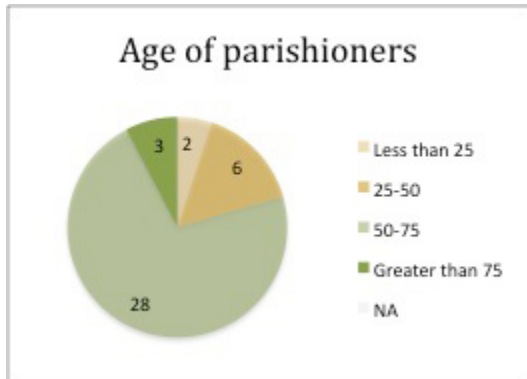
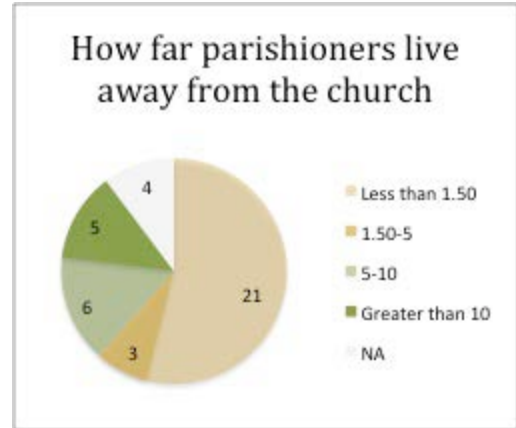
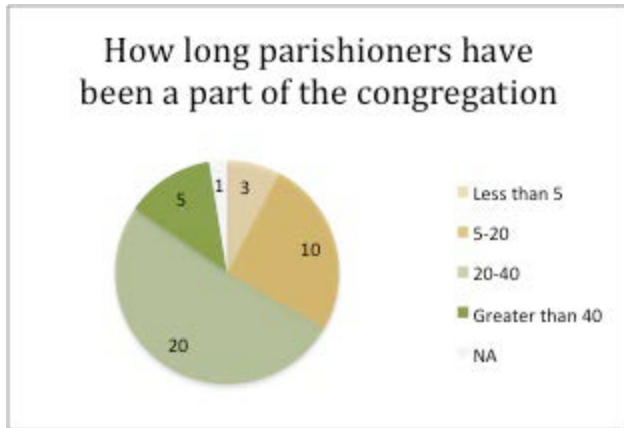
Definitely Agree \_\_\_\_\_ Agree \_\_\_\_\_ Disagree \_\_\_\_\_ Definitely Disagree \_\_\_\_\_

How do you see the church being used in the future?

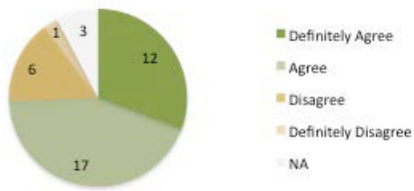
Survey form distributed to the neighbors of 19th St Baptist Church. The following data is derived from the filled forms. The sample population was 19 of 70 neighbors.



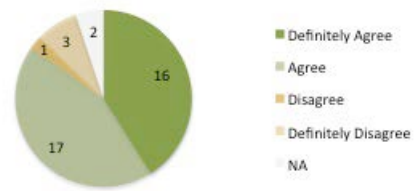
# SURVEY DATA - CONGREGATION MEMBERS



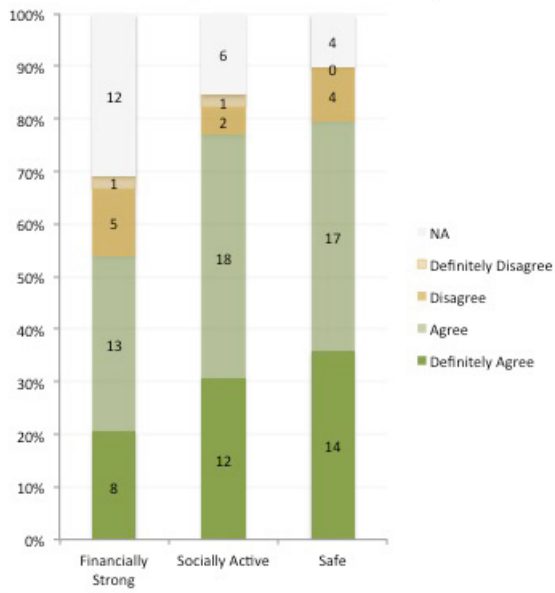
### Parishioners who feel they are a part of the community - present



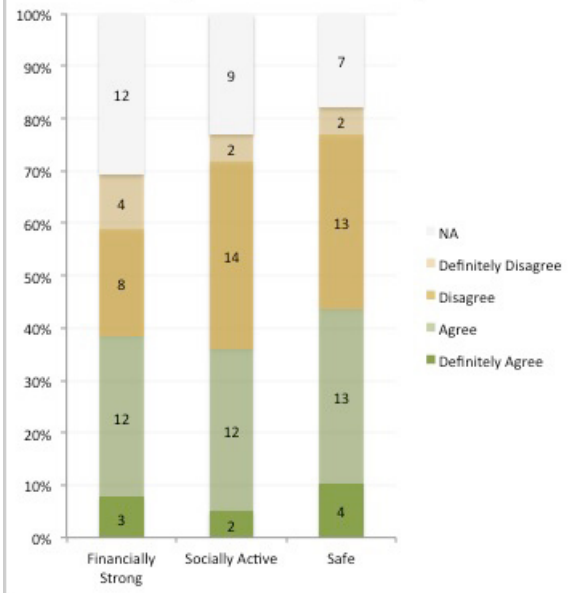
### Parishioners who feel they are a part of the community - past



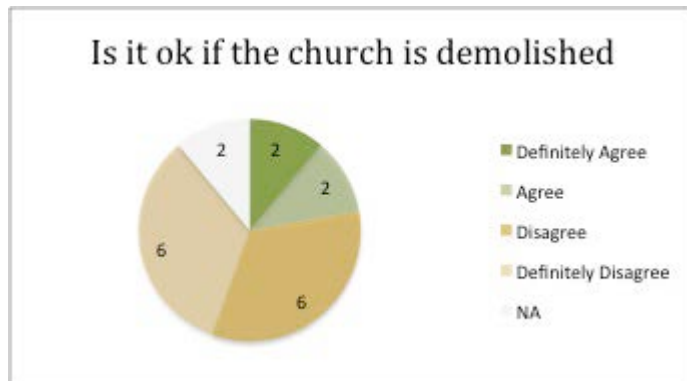
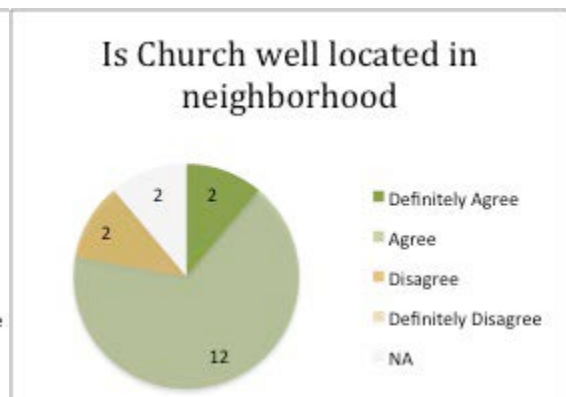
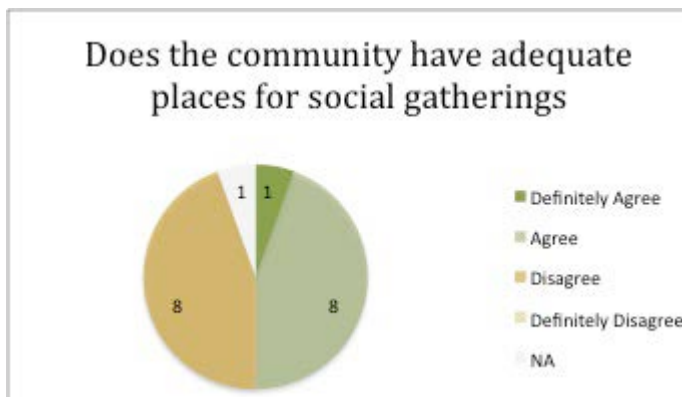
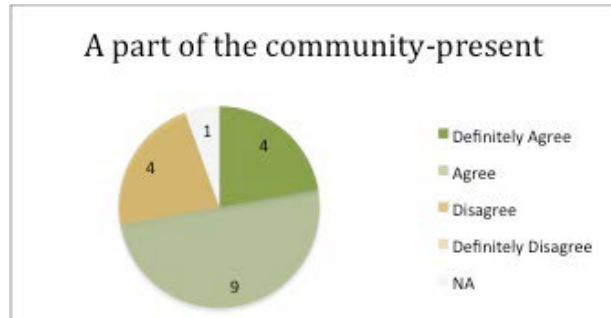
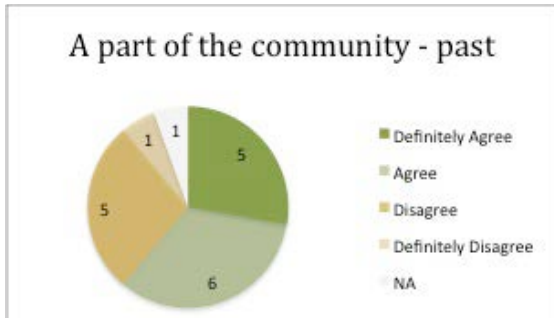
### How neighborhood seems - past

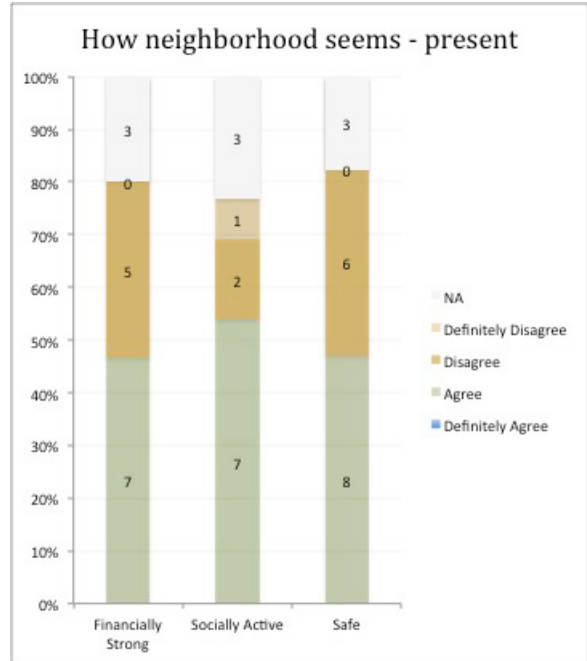
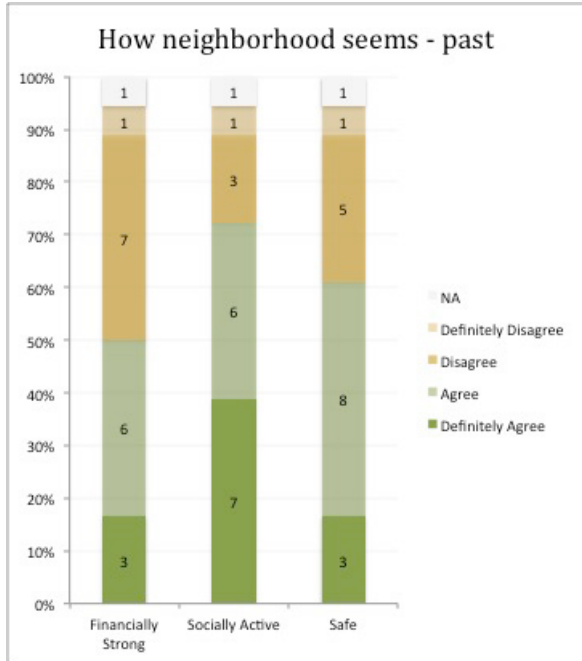


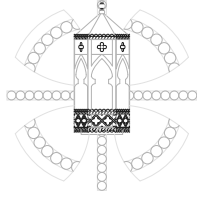
### How neighborhood seems - present



## SURVEY DATA - COMMUNITY RESIDENTS







APPENDIX D:  
ILLUSTRATED GLOSSARY OF REPRESENTATIVE DETERIORATION  
CONDITIONS



# TABLE OF CONTENTS



## Exterior Masonry: Serpentine Veneer

### Condition

#### BIOLOGICAL GROWTH, MICRO

Surface growth or coloration indicative of biological colonization. May be of varying thicknesses, colors, and biological origin (micro-flora such as fungi, lichen, algae, bacteria). Caused by wetting from rising damp, wind-driven rain, and falling water.

### Example Photograph



#### CORROSION, FERROUS

The oxidation of iron minerals inherent within the fabric of the stone.



#### CRACKING

A fissure that extends through the stone piece and denotes complete separation of one part from another.





## Exterior Masonry: Serpentine Veneer

### Condition

#### EFFLORESCENCE

Surface deposits, often white in color, crystalline in form, powdery to the touch, and composed of soluble salts. Efflorescence may also be in the form of non-water soluble carbonate crusts.

### Example Photograph



#### EROSION

Localized degradation of the masonry due to various natural processes.



#### LOSS, GENERAL

The absence of masonry as evidenced by incompleteness of form, profile, or decoration.



## Exterior Masonry: Serpentine Veneer

### Condition

POINTING FAILURE, OPEN OR FAILING JOINTS

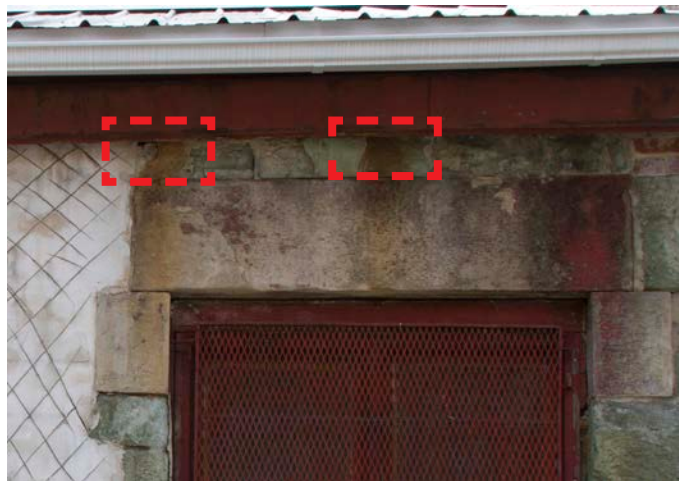
Complete or partial loss or discontinuity of pointing mortar resulting in potential moisture infiltration.

### Example Photograph



STAINING, MOISTURE

Alteration of localized area of the masonry, related to moisture infiltration.



## Exterior Masonry: Berea Sandstone

### Condition

#### DELAMINATION

The separation of layers of laminae in sedimentary rocks.

### Example Photograph



#### EFFLORESCENCE

Surface deposits, often white in color, crystalline in form, powdery to the touch, and composed of soluble salts. Efflorescence may also be in the form of non-water soluble carbonate crusts.



#### EROSION

Localized degradation of the masonry due to various natural processes.



## Exterior Masonry: Berea Sandstone

### Condition

#### LOSS, GENERAL

The absence of masonry as evidenced by incompleteness of form, profile, or decoration.

### Example Photograph



#### LOSS, PAINT

The absence of paint as evidenced by incompleteness of surface decoration.



#### SCALING

Detachment of planar elements in uneven layers, usually of uniform thickness, occurring in strip-like patterns, creating contoured depressions parallel to the material surface.



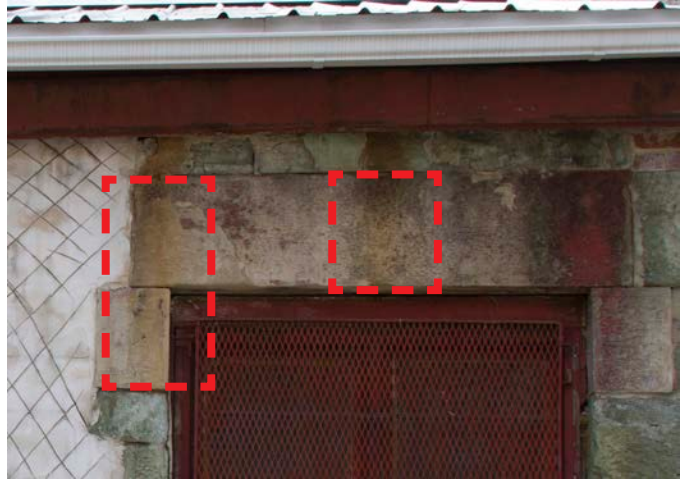
## Exterior Masonry: Berea Sandstone

### Condition

STAINING, MOISTURE

Alteration of localized area of the masonry, related to moisture infiltration.

### Example Photograph



## Exterior Masonry: Hummelstown Brownstone

### Condition

#### BIOLOGICAL GROWTH, MICRO

Surface growth or coloration indicative of biological colonization. May be of varying thicknesses, colors, and biological origin (micro-flora such as fungi, lichen, algae, bacteria). Caused by wetting from rising damp, wind-driven rain, and falling water.

### Example Photograph



#### EROSION

Localized degradation of the masonry due to various natural processes.



#### LOSS, PAINT

The absence of paint as evidenced by incompleteness of surface decoration.



## Exterior Masonry: Hummelstown Brownstone

### Condition

POINTING FAILURE, OPEN AND FAILING JOINTS

Complete or partial loss or discontinuity of pointing mortar resulting in potential moisture infiltration.

### Example Photograph



## Exterior Masonry: Granite

### Condition

#### DISPLACEMENT

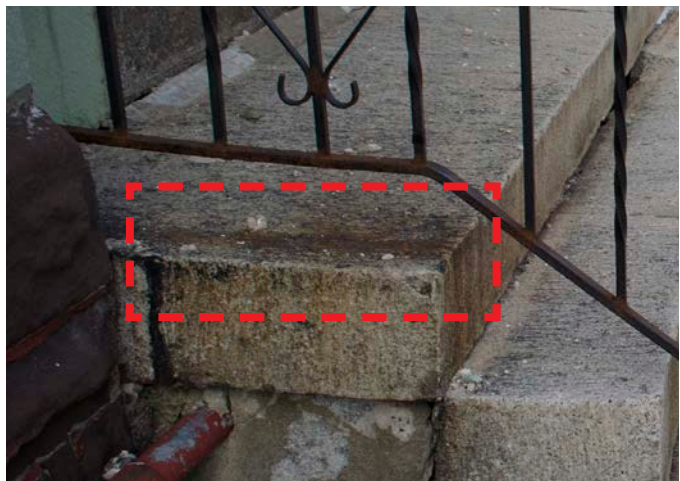
Planar or linear discontinuities associated with the deformation of distinct fragments and by misalignment of adjoining elements.

### Example Photograph



#### STAINING, FERROUS

Alteration characterized by random or localized pigmentation of the surface, related to the presence of corroding ferric elements.



#### STAINING, MOISTURE

Alteration of localized area of the masonry, related to moisture infiltration.





## Structural

### Condition

#### BIOLOGICAL GROWTH, MACRO

Large-scale growth in the form of branches extending from cracks or open masonry joints that have the potential to dislodge elements of the structural wall core.

### Example Photograph



#### DEFORMATION, STRUCTURAL PIER

The warping or bowing of the structural pier due to thermal expansion of the abutting furnace.



#### DISPLACEMENT, FLOOR JOISTS

The movement of floor joists out of plane due to deterioration and collapse of floor boards.



## Structural

### Condition

#### DISPLACEMENT, STRUCTURAL PIER

The lateral movement of a structural pier due to loss of pressure between the pier and the abutting joist.

### Example Photograph



#### LOSS, FLOOR MEMBER

The absence of structural wood members that support the floorboards.



#### LOSS, WALL CORE

The absence of structural masonry in the wall core as evidenced by incompleteness of form or profile leading to a loss of structural integrity of the load-bearing wall.



## Interior Wall Core

### Condition

#### BIOLOGICAL GROWTH, MACRO

Large-scale growth in the form of branches extending from cracks or open masonry joints that have the potential to dislodge elements of the wall core.

### Example Photograph



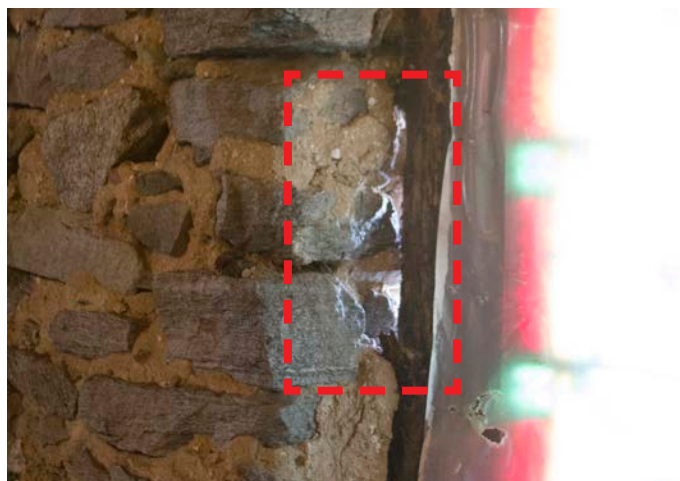
#### CEMENTITIOUS REPAIR

A cementitious render applied to the surface of internal wall elements for stability.



#### OPEN ENVELOPE

Gaps associated with the wall core assembly that exposes the interior to outdoor elements.



## Stained Glass Windows

### Condition

#### DEFORMATION

A bulging of the window system due to the warping of the interstitial lead caming.

### Example Photograph



#### LOSS, GENERAL

The absence of glass as evidenced by incompleteness of form, profile, or decoration.



#### PREVIOUS REPAIR, FRACTURE

Previous endeavor to patch and reattach damaged fragments of stained glass.



## Exterior Condition: Roof

### Condition

#### DETERIORATION, ASPHALT SHINGLES

The shrinkage, curling, or loss of granular adhesion of asphalt shingles that can lead to moisture infiltration.

### Example Photograph



#### LOSS, DECKING

The absence of wood decking members leading to a loss of structural integrity of the roof and exposure of the interior to the outside environment.



## Exterior Woodwork

### Condition

#### BIOLOGICAL GROWTH, MICRO

Surface growth or coloration indicative of biological colonization. May be of varying thicknesses, colors, and biological origin (micro-flora such as fungi, lichen, algae, bacteria). Caused by wetting from rising damp, wind-driven rain, and falling water.

### Example Photograph



#### CRACKING/SPLITTING

The separation of the wood at the edge of the members due to cycles of wetting and drying.



#### EROSION

The deterioration of wood members due to proximity of efflorescence from the surrounding stone.



## Exterior Condition: Wood

### Condition

#### LOSS, PAINT

The absence of paint as evidenced by incompleteness of surface decoration.

### Example Photograph



#### ROT

A fungal colonization of the wood member due to a moisture content over 20%.



## Interior Woodwork

### Condition

#### CRACKING

A fissure that extends through the piece and denotes complete separation of one part from another.

### Example Photograph



#### DEFORMATION

The bowing or warping of wood members due to differential moisture expansion or structural displacement.



#### FRACTURE

The through-cracking and breakage of wood members due to excessive pressure leading to buckling and incipient loss.





## Interior Woodwork

### Condition

#### FUNGAL INFESTATION

The infestation of fungal colonies due to a moisture content above 20%.

### Example Photograph



#### ROT

Decay caused by the fungal colonization of the wood member due to a moisture content over 20%.



#### TERMITE DAMAGE

The loss of wooden material due to termites feeding on the cellulose in the wood.



## Interior Woodwork

### Condition

#### TERMITE DROPTUBES

Evidence of subterranean termite infestation.

### Example Photograph



## Interior Finishes

### Condition

#### BLISTERING

The swelling, bubbling, and/or rupturing of a finish.

### Example Photograph



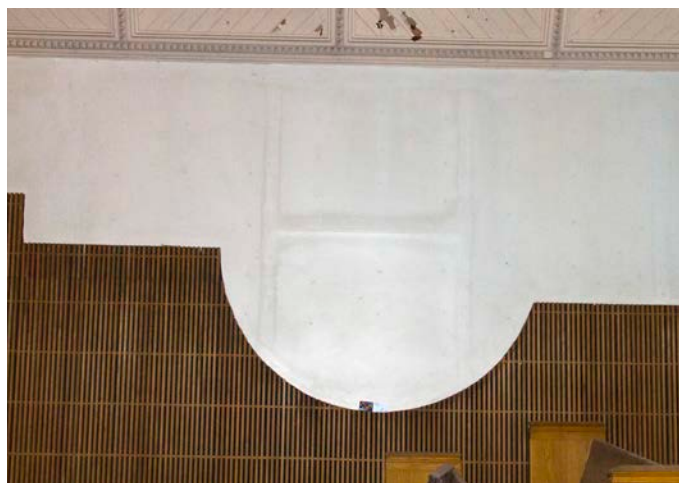
#### CRACKING

A fissure that extends through the plaster and denotes complete separation of one part from another.



#### GHOSTING

The visual evidence of historical features that have been covered by later finishes.



## Interior Finishes

### Condition

#### LOSS, GENERAL

The absence of lath, plaster, and finish as evidenced by incompleteness of form, profile, or decoration.

### Example Photograph



#### LOSS, INCIPIENT

The potential loss of interior surface finishes as evidenced by through-cracking, displacement, and potential incompleteness of form, profile, or decoration.



#### LOSS, PAINT

The absence of paint as evidenced by incompleteness of surface decoration.



## Previous Repairs

### Condition

#### CRACKING

A fissure that extends through the material and denotes complete separation of one part from another.

### Example Photograph



#### INCIPIENT LOSS OF PLASTER RENDER

The potential absence of material associated with a previous repair, as evidenced by incompleteness of form, profile, or decoration.



#### INCOMPLETE REPAIR

Unfinished previous repair endeavor to replace lost serpentine veneer with cementitious render.



## Previous Repairs

### Condition

#### INTEGRATED CONCRETE MASONRY UNITS

A surface render of cementitious material to prevent the infiltration of moisture.

### Example Photograph



#### LOSS, GENERAL

The absence of a previous repair as evidenced by incompleteness of form, profile, or decoration.



#### PARGING OF WALL CORE

A surface render of cementitious material to prevent the infiltration of moisture.



## Previous Repairs

### Condition

#### REPOINTING

Previous repair endeavor to repoint open and failing joints. New mortar incorporates Portland Cement as the binder.

### Example Photograph



#### ROOF REPLACEMENT, SECTIONAL

Previous repair endeavor to patch large holes in the roof with corrugated aluminum panels.



#### SHINGLE REPLACEMENT

Previous repair endeavor to replace the original slate tile roof with asphalt shingles.



# Appendix E: Hazards Remediation Plan

## Immediate Repairs: Public safety hazard/structural hazard

### Waterproofing Structure

- 1** Repair Roof
  - Replace damaged roof decking
  - Replace structural members
  - Add roofing membrane
  - Add insulation
  - Proper venting of roof
  - Add flashing
  - Recommend temporary metal or asphalt shingles
  - Drainage Plan
- 2** Exterior Masonry
  - Rebuild rubble core on East wall (3ft sq.)
  - Parge exposed walls (1200 sq ft.)
  - Repoint (300 linear feet of open joints)

### Structural Stabilization

- 3** Water Management
  - Clean out gutters
  - Fix current Parish House vanity sink drain that drains directly into basement
- 4** Pest Control
  - Termite infestation
  - Decay fungi
- 5** Shore sanctuary
- 6** Shore sanctuary
- 7** Inspect Electrical

### Material Stabilization

- 8** Repair floor structure
- 9** Seal open windows
- 10** Remove loose stone and stucco
  - 50 stones
  - 500 sq ft. of stucco
  - Record
- 11** Remove vegetation
- 12** Stabilization of serpentine
  - Includes: Bracing, anchoring etc.

## Functional Sanctuary Use:

- 13** Systems
  - Install adequate electrical system
  - Install heating system
  - Ventilation
- 14** Fire Protection System
- 15** Floor System Rehabilitation
  - Floor boards
  - Clean tiles and replace damaged ones
  - Make windows operable to allow air flow
- 16** Repaint
  - Exterior woodwork finishes

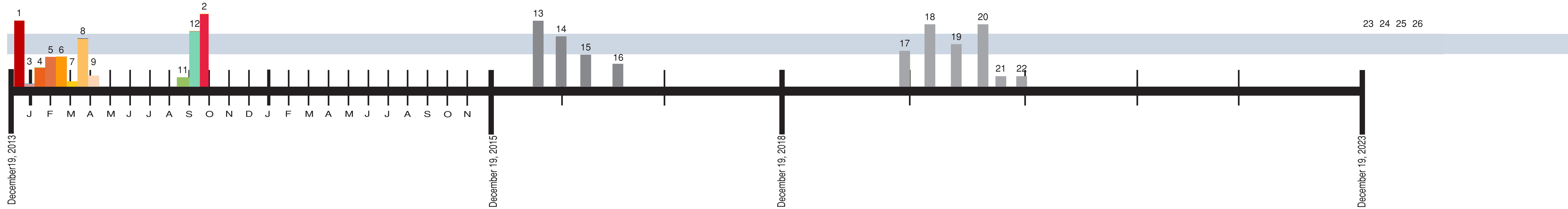
## Material Conservation

- 17** Consolidate exterior masonry
- 18** Plaster interior
- 19** Remove stucco repairs
- 20** Repair and reinstall stained glass
- 21** Reassess slate tile roof
- 22** Reassess replacement of tower

## Proactive Maintenance Plan

- 23** Clean gutters
- 24** Pest inspection
- 25** Stone consolidation
- 26** Paint

Estimated Cost



Timeline