

# COMMON BOND

Volume 30, Number 1, Summer 2020

## 10th

### ANNIVERSARY ISSUE

#### Celebrating All Faiths:

*A Decade of  
Sacred Sites  
Open House*

Visit [nylandmarks.org](http://nylandmarks.org) A Sacred Sites Program

### Exploring *Interfaith*

Bringing people and  
places together

Inside: Preservation Partnerships | Worship during COVID-19 | Restoration of Hope | Moslem Mosque |  
Preservation in Québec | Diverse Restorations | Fire Protection | Accessibility | 2019 Grants



# From the President

Dear Friends,

We hope you are safe and well and adjusting to our new reality. We understand what a difficult time this is for congregations. Our annual Sacred Sites Open House is an opportunity to let your communities know about your history and your social service and cultural programs. Because of the current circumstances, this year's Open House, **our 10th Anniversary**, will take place virtually, throughout the month of August, allowing us to share New York's extraordinary houses of worship with a global audience. Please feel free to contact us at [sacredsites@nylandmarks.org](mailto:sacredsites@nylandmarks.org) if you have any questions.



Conservancy staff are adjusting too. Working from our homes, we are continuing to help people and institutions who depend on our grants, loans, preservation services, and advocacy. Our Sacred Sites program is dedicated to the preservation of historic religious architecture throughout New York State. We are one of a handful of programs in the country offering financial help to religious properties and the only program covering an entire state.

Our Sacred Sites Committee met in April via Zoom and approved 21 grants totaling \$337,000 to institutions across the state. The grants will help fix stained glass windows, replace leaky roofs, restore steeples, repoint masonry, and shore up sagging foundations.

Since 1986, Sacred Sites has awarded 1,547 grants totaling over \$11.8 million, helping restore 824 religious buildings, regardless of denomination. Our grants have had an outsized impact, helping historic religious properties complete restoration work totaling more than \$716 million. Maintaining and restoring these facilities has enabled them to continue to serve their communities with day care, senior programming, food pantries, and cultural programming. Within the last year alone, our grantees provided services to over 290,000 individuals.

We are pleased to present our latest edition of our program publication, *Common Bond*. In this issue you will find timely articles on virtual worship services; accessibility and fire prevention for historic houses of worship; and a feature on our Long Island funding partner, the Robert D.L. Gardiner Foundation. We hope you find it interesting and useful.

Our very best wishes to you, your congregations, and families.

President

**Common Bond** is the technical journal of the **Sacred Sites Program** of the NY Landmarks Conservancy.

The New York Landmarks Conservancy's Sacred Sites Program offers congregations throughout New York State financial and technical assistance to maintain, repair, and restore their buildings. In addition to providing hundreds of thousands of dollars in matching grants each year, the Conservancy offers technical help, workshops for building caretakers, and publications.

**Editor:** Ann-Isabel Friedman  
**Contributors:** Mari S. Gold, Claire Cancilla, Chris Marrion, Emily Sottile, Michael Doyle & Andy Liu.  
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Back issues are available in print and online at [www.nylandmarks.org](http://www.nylandmarks.org), Common Bond page.

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# The Robert David Lion Gardiner Foundation, Inc. – A Funding Partnership for Long Island’s Sacred Sites

By Mari S. Gold

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cultural events, travel and  
food at:  
[www.marigoldonline.net](http://www.marigoldonline.net)



**1**  
Rev. Miller of Old First  
Presbyterian Church  
accepts grant check from  
Conservancy President  
Peg Breen

**2**  
Old First Trustee Pres-  
ident Cindy Samuels,  
Kathryn Curran of the  
Gardiner Foundation,  
and Gardiner Foundation  
trustee Judge Cohalan

**“So many organizations don’t understand the grant process,” said Kathryn R. Curran, Executive Director of the Robert David Lion Gardiner Foundation, which primarily supports the study of New York State history. “When a site has first worked with the New York Landmarks Conservancy the staff has more insight so it makes ongoing work easier at their end and ours.”**

The relationship between the Gardiner Foundation and the New York Landmarks Conservancy began in 2016 when both parties independently helped fund the restoration of the steeple at Old First Presbyterian Church in Huntington, Long Island. The Conservancy held a press event at the church, which dates from 1784, to generate more interest in, and potentially interest new funders for, Long Island projects. This event was followed by a luncheon hosted by Conservancy board member Bernadette Castro, former Commissioner of the New York State Office of Parks, Recreation, and Historic Preservation. Attendees included leadership from Old First, Conservancy board members, local officials and other funders of the project, including Curran and a Gardiner Foundation trustee, Judge Peter Fox Cohalan. Curran and Ann Friedman, Director of the Sacred Sites program at the Conservancy, took the opportunity to talk about their

work with historic houses of worship, and ways that both organizations might collaborate in the future.



Curran then invited Friedman and her colleague Colleen Heemeyer, Deputy Director, Grants and Preservation Services, to make presentations about the Conservancy’s Sacred Sites grant program at Gardiner’s periodic Long Island grants workshops. After several successful workshops, Curran invited the Conservancy to submit a proposal to the Gardiner Foundation, requesting funding to help underwrite three years of grants to historic religious sites on Long Island. The foundation board authorized \$50,000 per year for three years in October 2017.



This funding and relationship with the Gardiner Foundation has resulted in a huge jump in the Conservancy’s outreach and grant awards in Suffolk County, with the Gardiner Foundation referring nearly all inquiries from religious sites to Sacred Sites staff. In the seven years prior to collaborating with the Gardiner Foundation, the Conservancy awarded 14 grants to 13 Long Island churches and synagogues, totaling \$157,500, which helped fund nearly \$1.2 million in restoration work. Then, in just the first two years with funding and project referrals from the Gardiner foundation, the Conservancy was able to exceed the totals of the prior seven years, pledging 15 grants to 10 historic religious institutions, totaling \$167,500, helping to fund \$1.26 million in restoration projects.

“The Conservancy’s Sacred Sites staff is so user-friendly and gentle,” Curran continued. For instance, with the United Methodist Church of Patchogue, Conservancy staffers spent hours helping church leadership step back from their impulse to rush to address urgent repairs at their site and take a more long-term view.

Beginning in 2003, the United Methodist Church of Patchogue had received several prior Conservancy grants for masonry and roof repairs but, despite having spent hundreds of thousands of dollars, the building continued to leak badly, causing huge areas of plaster in the sanctuary to become dangerously loose. The Conservancy referred the church to architectural conservator Joel Snodgrass, (who coincidentally, consults with the Gardiner Foundation, providing technical review of its other construction grants). Curran joined Conservancy staff at our site visit with church trustees, and her endorsement of our consultant referral provided strong reinforcement.



**3**  
Kathryn Curran, Archi-  
tectural Conservator Joel  
Snodgrass, Ann Friedman,  
and the Preservation  
League’s Erin Tobin pres-  
ent at Gardiner Founda-  
tion Grants Workshop.

**4**  
The 1890 United Metho-  
dist Church of Patchogue  
has dozens of intersect-  
ing roofs of different  
slopes, complicating roof  
drainage.

**5**  
Executive Director  
Kathryn Curran joins  
Conservancy staff and  
church trustees to discuss  
Patchogue project man-  
agement.



6

At left, water infiltrating through masonry at the United Methodist Church of Patchogue caused severe plaster failure at rose window.



7

At right, water infiltrating at roof and gutters caused severe plaster failure at tower stairs.

8

The First Congregational Church of Riverhead

Rather than funding another repair campaign that might not be effective, the Conservancy's initial grant helped fund a conditions assessment by Snodgrass, allowing the church to pinpoint the source of leaks. This ensured that the Conservancy could confidently award a second grant of \$20,000 towards roof and masonry repairs, knowing that repairs would address specific areas of flashing, gutters, and masonry, thereby curing the leaks.

The First Congregational Church of Riverhead was another project independently funded by both the Conservancy and the Robert David Lion Gardiner Foundation prior to their funding partnership, in 2015. Major grants helped the congregation fund urgent, \$425,000 stabilization of the failing roof truss at the sanctuary, a late Victorian and Shingle Style balloon frame structure dating from 1909. Having repaired the truss and roof, the congregation needed to raise an additional \$115,000 to replace the sanctuary ceiling and restore interior finishes and stained glass windows.

On their own, the congregation mounted an impressive community outreach campaign. They did some basic genealogical research to identify living relatives of those who founded the church so they could reach out to them. In some cases they were able to say to a prospect that some of the stained glass windows in need of restoration had their family name embedded in them, encouraging donors'

interest both in helping preserve their family heritage and benefitting the site.

In addition to the membership records embodied in their memorial windows, many religious institutions and cemeteries have wonderful archives such as records of births, deaths and marriages. These important historical and genealogical records need to be preserved. The Gardiner Foundation, with its focus on history, helps cultural institutions with grants, or partners with colleges offering library degrees, to help Long Island institutions digitize their archives. For churches, the Foundation recommends that one way to manage this kind of project is to start with the local senior community, as seniors can both read cursive writing and understand old-world "florid" language.



After the records are understood, religious institutions can approach local high schools, where students in need of community service credits can be enlisted to help set up a database. It's a win-win; students get the hands-on experience and organizations get the benefit of learning how to handle material and preserve valuable, old historical records. A successful model for student-senior archives projects is one the Gardiner Foundation funded at the University of Rochester in 2018, to transcribe, annotate, and digitize manuscript archives of the family of William Henry Seward, (1801-1872), Secretary of State, U.S. Senator, state senator, and Governor of New York.

*\*For more information and project details, please check the link in the margins.*

Historic sites — whether historic house museums or older houses of worship — need to learn how to market themselves, Curran points out, often by capitalizing on services they provide to their community. "If a site doesn't practice outreach they aren't focusing on growth as they need to." Community programs: pre-school, day care and after-school centers, senior programs, food and clothing pantries, concert series and other cultural programs serve hundreds of community residents, well beyond congregation members. Multiple community programs warrant Foundation support of these institutions, even when congregation membership numbers are small.

In evaluating Sacred Sites grant applications, the Conservancy considers the number of community members served annually by various programs. Historic houses of worship are important landmarks, and restoration investment is an investment not only for a building but also for the community programs it houses. In 2019, the Conservancy's 45 Sacred Sites grantees provided social and cultural services to 645,000 community residents. This is an astounding number relative to congregation size — each with an average of just 100 active members, representing a multiple of at least 140x membership. The Conservancy, with the support of funders like the Robert David Lion Gardiner Foundation, is proud to support these vital institutions, assisting them with capital repairs so that they can continue to serve their communities.



\* Project Link: <https://urochester.atavist.com/lives-in-letters-seward-papers>

10

The Choral Society of the Moriches performs at the United Methodist Church of Patchogue. Photo credit: United Methodist Church Facebook

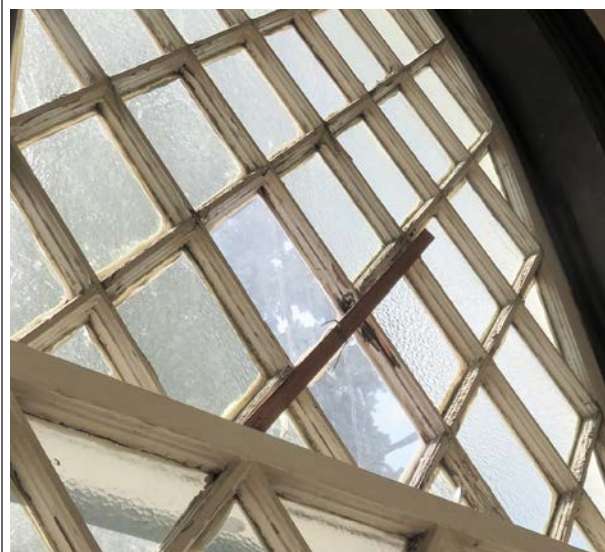
11

Among the many social service, cultural, and educational programs hosted at the United Methodist Church of Patchogue, hosting more than 6,000 community members annually, is this Early Headstart program. Photo credit: Long Island Headstart



# Recent grants resulting from Robert David Lion Gardiner Foundation/New York Landmarks Conservancy Partnership:

01



**01**  
After restoring their roof truss and sanctuary in 2014-2015, First Congregational Church of Riverhead raised an additional \$20,000 in 2018 to restore the diamond-pane wood sash at their rear community wing (the original 1841 chapel, shifted to the rear of the lot and repurposed in 1909). With Gardiner Foundation funding, the Conservancy was able to provide a \$4,000 grant towards this window project. Top, late 19th century diamond pane windows; bottom, detail, makeshift patch at deteriorated window muntin.

02



**02**  
First Presbyterian Church, Southold, dating from 1803, requested a grant for steeple repair. Concerned that the contractor might not be addressing underlying structural issues, the Conservancy and Gardiner Foundation referred the church to consultant Joel Snodgrass, who advised on repairs to address severe rot at tower framing. Southold church leadership, Conservancy staff, and Kathryn Curran met at church to discuss project management. With Gardiner Foundation support, the Conservancy provided an initial grant of \$3,500 towards this steeple assessment. The thorough assessment enabled a second grant of \$30,000 towards planned \$160,000 repairs.

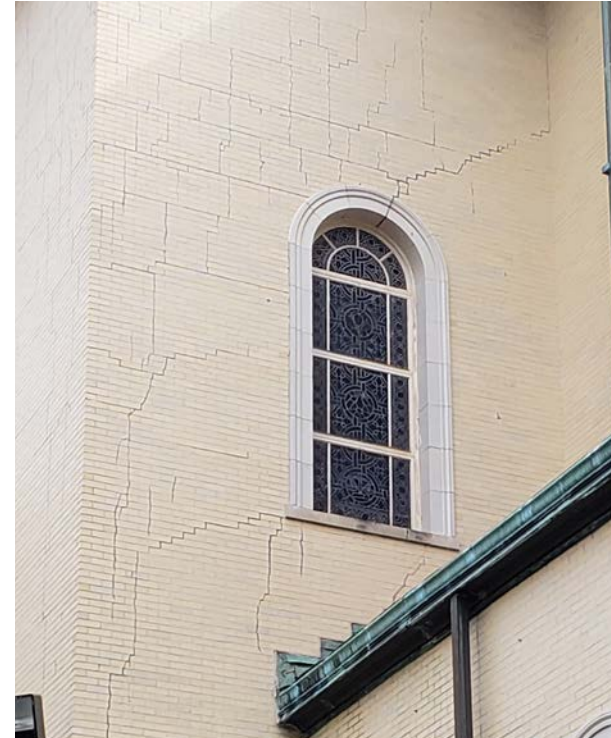
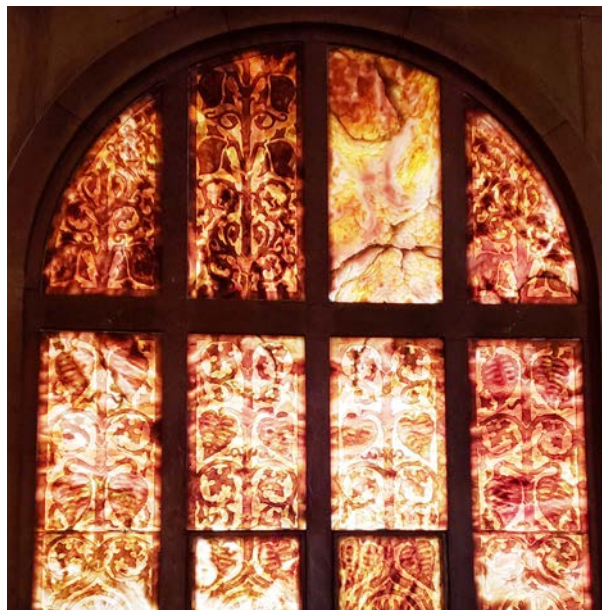
03



**03**  
The United Methodist Church of Bay Shore applied to the Conservancy mid-way through a \$350,000 capital campaign, having already completed roof replacement, and repair and repainting of the church's 1893 façades. With Gardiner Foundation funding, the Conservancy was able to provide a referral and grant of \$6,000 to fund an assessment of dramatic paint failure at the pressed metal sanctuary ceiling and columns, to identify historic paint colors and a method to safely remove peeling paint and effectively repaint the sanctuary. The Conservancy also provided a second grant of \$15,000 towards replacement of the flat roof at the mid-century, modern day care-nursery school wing. Top left: United Methodist of Bay Shore. Top right: A class in the pre-school wing of the church. A \$15,000 Conservancy-Gardiner grant helped fund a new roof to keep pre-schoolers safe and dry. Middle left: Paint was peeling at pressed metal ceiling and walls. Bottom left: detail of failing paint at sanctuary column.



04



04

The 212-acre campus of the Sisters of Joseph Motherhouse is a National Register-listed complex constructed between 1901 and 1965, featuring a Spanish Mission Revival school, nursing-care and convent complex, and Romanesque chapel, all of buff brick with tile roofs, constructed between 1927 and 1933. The Sisters applied for a grant to help fund masonry repairs to the deteriorated brick façade of the Sacred Heart Chapel, a magnificent structure with a 90 foot campanile, and lavish sanctuary with Guastavino tiles, onyx altar, and carved alabaster windows. Conservancy staff and board members were concerned that the cause of severe step-cracking, likely foundation subsidence due to sub-surface soil conditions, was not being adequately addressed. With the help of Gardiner Foundation funding, the Conservancy pledged two grants: \$10,000 for an engineering assessment and crack monitoring program, and \$20,000 towards masonry repairs.

05



05

A press event at St. Paul's United Methodist Church in Northport celebrated our first year of Gardiner Foundation-Conservancy grant projects. St. Paul's received a \$35,000 grant for bell tower and window restoration.



# Worship in the time of COVID-19: How Some NY Congregations are Responding

By Mari S. Gold

1  
Image credit: Tithe.ly

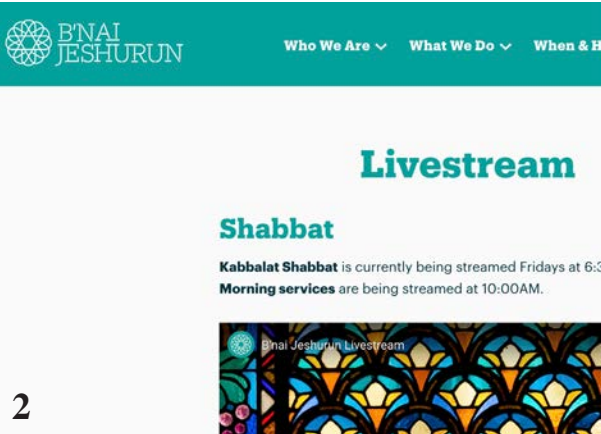


2  
B'nai Jeshurun livestream webpage screenshot  
Photo credit: B'nai Jeshurun website

The pandemic and accompanying social distancing have disrupted many familiar parts of life. Worship services are no exception. Many religious institutions are rising to the challenge, meeting the needs of congregants in varied, creative ways relying largely on modern technology.

B'nai Jeshurun is a Conservative synagogue on Manhattan's Upper West Side. Rabbi Felicia Sol offers a Friday evening Zoom Shabbat service which is then live streamed to the wider community. Saturday mornings there is a livestream Shabbat service for adults and a Facebook Live service for young families. Rabbi Sol is joined by Rabbi Matalong and Hazzan (Cantor) Priven. "We pray together, standing six feet apart in an otherwise empty sanctuary," Rabbi Sol said. "We are also doing funerals and *shiva minyans* (home prayer services for mourners) via Zoom which is incredibly important and meaningful for families who are dealing with personal loss during the pandemic."

The Rev. Kathleen Liles, Rector of Christ & Saint Stephen's Episcopal Church, also on the Upper West Side, shares an online Sunday worship service complete with video readings and sermon, links to music, and images of works of art. There also are Sunday and Wednesday



2

evening Zoom prayers, weekly Zoom discussions of spiritual readings and books and weekly newsletters with recommendations on books and music. Mother Liles also hosts a weekly video highlighting features of the landmark church.

In Syracuse, Rev. Eric Jackson of Plymouth Congregational Church works to make experiences interactive. During Sunday services on Facebook, congregants write-in requests for special prayers. After the service, people "see" each other and chat via Zoom.

Plymouth frequently connects with parishioners using email, sending one communication to youth and children and one congrega-



3



tion-wide. Messages are mailed to members who do not have access to technology.

Plymouth's Monday Food Pantry has continued although now everything is pre-boxed.

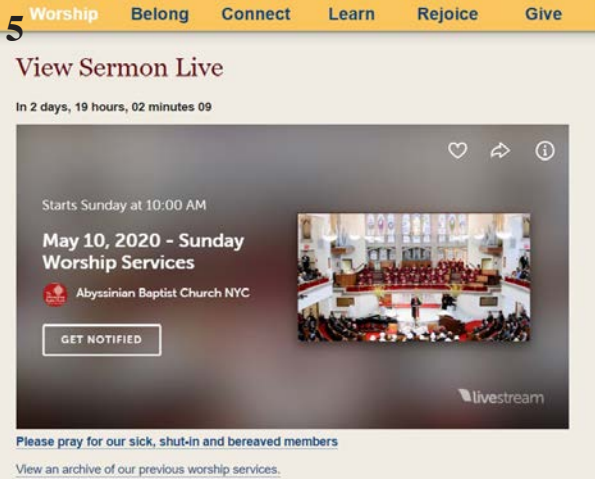
In Binghamton, Rabbi Barbara Goldman-Wartell at Temple Concord, a Reform synagogue, reports that they have been totally online since the third week of the pandemic, using both Zoom and Facebook Live. She also notes that volunteers have called every member to check in, often more than once.

The Rabbi also hosts Tea with Rabbi B online twice weekly and the Sisterhood president has a Sunday afternoon hour when people come together to connect. Weekly emails include a prayer list, names of those who died in the past month and a list of those with anniversaries of death. Temple Concord continues to work with CHOW, a mobile food pantry, hand-

ing out weekly prepackaged bags of food at the congregation's doors.

At Abyssinian Baptist Church in Harlem, Reverend Dr. Calvin O. Butts says he finds preaching to an empty church "a little difficult" but "if the spirit comes I can present the word of God."

Abyssinian also live streams Bible study and has organized Quarantips, a seminar via Zoom, dealing with physical and mental health, navigating unemployment, financial considerations and other practical topics.



Abyssinian is one of some two dozen churches that partnered with New York City as Covid-19 testing sites. These churches are in majority-people-of-color communities, areas that have been especially hard by the virus.

The Rev. John Kamas, Pastor at St. Jean Baptiste, a Roman Catholic parish on Manhattan's Upper East Side, began streaming Mass on YouTube the week after Easter. "I've tried to do this a little differently," he says, "by reading aloud the first part of the service and then moving to the altar. Our outreach has been very well received, he added, with positive comments on our website from people outside our regular area including those from New Jersey and Montana."

Forest Home Chapel, a Methodist congregation in Ithaca, opens Zoom a half hour before the weekly 10 a.m. service for "visiting."

The Flushing Monthly Meeting in Queens worships using Zoom. Jeffrey Guyton, a co-clerk

3  
Christ & Saint Stephen's Episcopal Church livestream of services  
Photo Credit: Christ & Saint Stephen's Episcopal Church website

4  
Temple Concord Facebook page with online service listings  
Photo Credit: Temple Concord Facebook

5  
Abyssinian Baptist Church livestream webpage  
Photo Credit: Abyssinian Baptist Church website



6  
Virtual Sunday Worship  
online announcement  
Photo credit: Forest Home  
Chapel website



**6**

**A Reconciling Congregation**

224 Forest Home Drive, Ithaca, NY 14850 + (607) 257-4329

**Virtual Sunday Worship**

**THE CHAPEL'S MISSION STATEMENT**  
Embracing God's will for our community through education, compassion, and justice.

Rabbi Sam Reinstein of Kol Israel, a modern Orthodox community in Crown Heights, Brooklyn, explained that in Orthodox practice, work, which includes the use of electronic devices, is prohibited during Saturday Sabbath worship services, and on Jewish holidays. Instead, Torah readings and other programs take place on different days via Google Meets, which the synagogue used prior to the health crisis.

"On some level, everyone is more open with the use of technology," he says. "For instance, the size of classes like Torah study has doubled or even tripled and there is an uptick in congregants asking religious questions."



7  
Virtual Shabbat announcement  
Photo credit: Congregation Kol Israel website

8  
Inaugural Online Khutbah livestream  
Photo credit: Cordoba House website

**Shabbat Acharei Mot-Kedoshim**

**Friday**  
Kabbalat Shabbat with Jeremy Tibbets and Emily Zimmer  
- 6:34 PM  
[Join Zoom Meeting](#)  
Candlelighting: 7:34 PM  
Count the Omer - Friday evening will be day 23

**Saturday**

Rabbi Reinstein and his wife recently welcomed twin girls and held their baby naming ceremony online, inviting the entire congregation as well as family and friends. Other members of the congregation have held similar ceremonies.

There are differences of opinion among Muslims about online worship. But Cordoba House, a Muslim non-profit dedicated to interfaith dialogue, uses Zoom for prayer services and the Sunday Religious School program.

A funeral for a member who died from Covid-19 was held via Zoom preceded by a letter from Imam Feisal Abdul Rauf to the congregation providing details on how to participate.

**8** ABOUT US PROGRAMS COMMUNITY



## First Online Khutbah Due to Coronavirus Social Distancing

April 8, 2020 by [Cordoba House](#)

St. Bartholomew's, an Episcopal Church in midtown Manhattan, offers tips on its website for getting the most out of online worship. These include lighting a candle to create a sense of centeredness, saying responses aloud, singing along and passing the plate digitally with an explanation of how to donate to the church. The church sends a weekly e-news about online gatherings such as a Zoom Coffee hour, a knitting group, an LGBTQ virtual brunch, meditation practice and other meetings.

University Presbyterian Church in Buffalo sends a weekly email with prayers, bible passages and a text of the sermon. John Swaine, a church Elder, says they also provide video links to the sermon, and links to the music director playing piano or organ on YouTube.

University Presbyterian's food pantry is handing out pre-packed bags from the kitchen window and has seen the number of new clients increase. Many of the usual volunteers are in high risk groups and can no longer safely help. But new volunteers have stepped in to meet the need.



Yeshe Nyingpo, a Buddhist temple on Manhattan's Lower East Side, is offering morning prayers on its Facebook page. Announcements are also made with email on holy days, as well as for people who need "extra" help and for those who have died.



Virtual worship is likely to continue at least in the near future. On May 1, The Rt. Rev. Andrew Dietsche, Bishop of New York, announced the continued suspension of public worship in the Episcopal Diocese of New York until July 1.

But online worship has some upsides. A Pew Research Survey conducted in April found

that 42% of people now worshipping online said their faith had grown stronger.

Fundraising, however, has proven problematic at many religious institutions since the pandemic shut down services.

Saint Ignatius of Antioch, an Episcopal church on Manhattan's Upper West Side, has a big yellow PayPal button on its website's home page. Rev. Dr. Andrew C. Blum discussed this during a live-streamed Mass. "There were a few glitches to work out due to our tax-exempt status, but these were overcome," he said. "Our present circumstance has called for a lot of quick, creative thinking."

However, Naz Georgas of Cordoba House notes "Ramadan is a time when members tend to donate generously." Community members are asked to donate online after worship services like they would do in a mosque.

Fundraising is likely to remain a challenge. As Duke University sociologist Mark Chaves, director of the National Congregations Study, said in a recent *Washington Post* article, "research from previous recessions show that their impact is mostly negative: People have less money to give."

Religious institutions accept the reality of dealing with the pandemic while hoping for a more inclusive future. As John Swaine says, "We make do because we must, but of course we can't wait to get back to worshipping together for real."

9  
Virtual Meeting Space and  
congregation engagement  
Photo Credit: St. Bart's  
website

10  
Facebook Live announcement for virtual worship  
Photo Credit: Yeshe  
Nyingpo Temple



# Restoration Sends a Message of Hope to a Community

By Mari S. Gold

Reverend Sharon Codner-Walker has been the Senior Pastor of Stuyvesant Heights Christian Church in Brooklyn's Bedford Stuyvesant neighborhood since September, 2018. Among the challenges facing Rev. Codner-Walker in this new posting were many years of deferred maintenance at this large church facility, comprised of a Sunday School Chapel building, now a day care center, and a large corner sanctuary building, all dating from 1873-1874. The Victorian Gothic complex is in a New York City landmark historic district, so all exterior repairs need to be reviewed and approved by the City's Landmarks Preservation Commission.

Two areas of great concern were a leaking roof at the day care center building – immediately above an infant changing table – and a monumental, 36' high window overlooking a busy street, so rotted that chunks of wood had begun raining onto the sidewalk. Rev. Codner-Walker contacted the Landmarks Commission, and they directed her to the Conservancy's Sacred Sites program. After meeting with Landmarks Commission staff and Rev. Codner-Walker at the church in mid-October, the Conservancy provided referrals to roofing consultant Russ Watsky and Paul Mulcahy of PM Restorations/Right Path Construction, a custom wood window company.

In December, 2018, The New York Landmarks

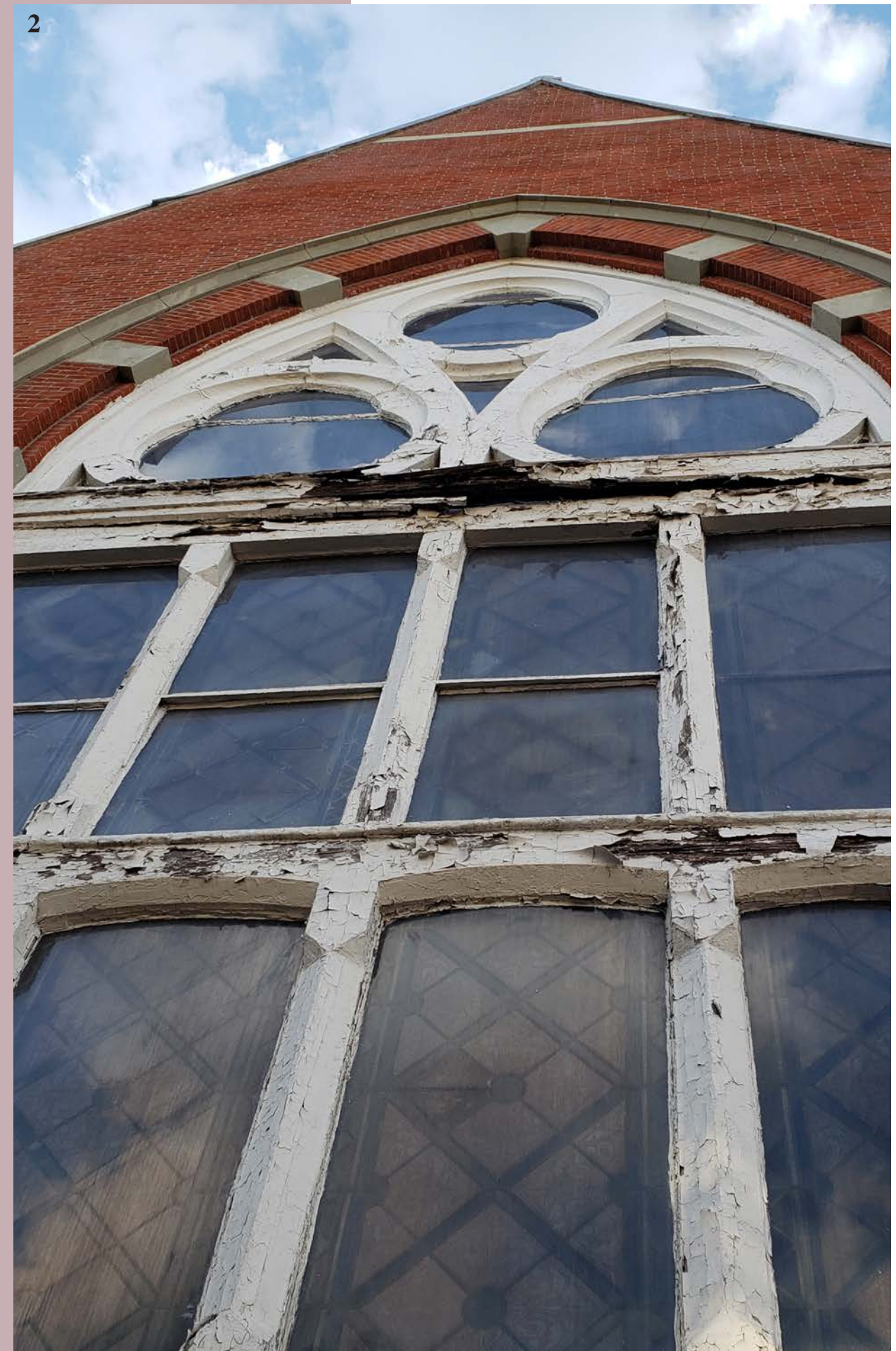
Conservancy awarded an initial grant of \$3,500 to fund project management of urgent rear chapel roof replacement (ultimately guiding the congregation through a \$43,000 project) as well as funding a hands-on investigation of the severely deteriorated, monumental wood tracery window at the Tompkins Avenue side of the building. The window investigation, performed with a hydraulic lift, confirmed severe rot requiring window replacement rather than repair, a likely \$250,000 to \$300,000 project. Initially, the Conservancy proposed shoring the rotted window in place to prevent a catastrophic collapse while fundraising went on. Shoring would have cost \$30,000, a big number for a temporary "band-aid."

Fortunately, the congregation secured a loan from their denomination, as well as a substantial loan from a member, and was successful in fundraising. This enabled the congregation to pursue immediate window replacement instead of the costly interim measure. The Conservancy referred the church to Sunlites Stained Glass Studio for a proposal to address the original, stenciled stained glass components of the window assembly, and in April 2019, the Conservancy awarded a second grant of \$30,000 towards in-kind replacement of this monumental wood window, and stabilization of the original, stenciled stained glass windows.

1  
Stuyvesant Heights  
Christian Church



2



2  
Stuyvesant Heights  
Christian Church historic  
window pre-restoration



**3**  
Roofing Consultant Russ Watsky (left) inspecting Chapel/Day Care Center rear roof



**4**  
Stuyvesant Heights Christian Church Day Care Center interior



Proposals were finalized and authorized in June and work began over the summer.

Rev. Codner-Walker and several trustees made two visits to the stained glass studio in the summer and fall to review the condition of the original, stenciled stained glass and to discuss needed repairs with studio principal Patrick Clark. Rather than simply stabilize the most intact windows, leaving the remaining windows crated in storage for future re-installation, the church authorized an additional \$64,000 in stained glass restoration, including partial re-leading and replication and replacement of missing or severely deteriorated glass sections. Altogether, window restoration costs totaled more than \$295,000. In November the window fabricator started to install the replacement window; once installed, stained glass installation followed. The goal was to substantially complete installation by Christmas, 2019; however, as with many major construction projects, it was January before window installation was complete, and this was followed by a month of plaster repairs at the window jamb. Just as now-restored stained glass panels were to have been installed in March, the Covid-19 virus emergency caused all construction to cease. Work resumed, and was successfully completed in June, as New York City began a phased reopening.

This is just one of three monumental sanctuary windows in need of substantial replacement/restoration. It was the most dangerously deteriorated and located just above the sidewalk. A second, identical window overlooks a rear-yard alley; and the third window is at the balcony level, above the entrance porch.

"This restoration work is important far beyond the physical results," says Rev. Codner-Walker. "It's a message of hope to the community."

"Bedford Stuyvesant is an area with a lot of gang violence and random shootings", she continued. At the same time, the neighborhood is undergoing gentrification with new buildings being built, in effect making it an area that is no longer economically accessible to many. "But our church is still here," she emphasizes. "It had been kept poorly and was falling apart. But this restoration sends a message of renewed life. It tells people that even if we have little or no means we are unwilling to allow our voices to fade and to allow meaningful worship, culture and generational memories to fade or die."

In addition to worship services on Sundays with roughly 200 attending and Bible Study on Wednesday evenings, the church hosts a five-day per week pre-school and day-care center, housed in its former Sunday School chapel, with 40 students, as well as a weekday after-school center for students aged four to 12 with 40 students. A bi-monthly food pantry program serves 85 to 125 clients every other Thursday. A young adult outreach program serves 30 participants monthly, and the Saturday "Forever Young" program serves 40 seniors weekly. The church hosts monthly clothing drives for Dress for Success, with 40 participants; a semi-annual health symposium with 125 to 200 participants, and a semi-annual mental health certificate training program with 35-50 trainees. The church also hosts several annual programs, including a

community outreach Thanksgiving meal with 100 attendees, and holiday coat and toy drives. Altogether, community outreach programs serve 3,500 individuals.

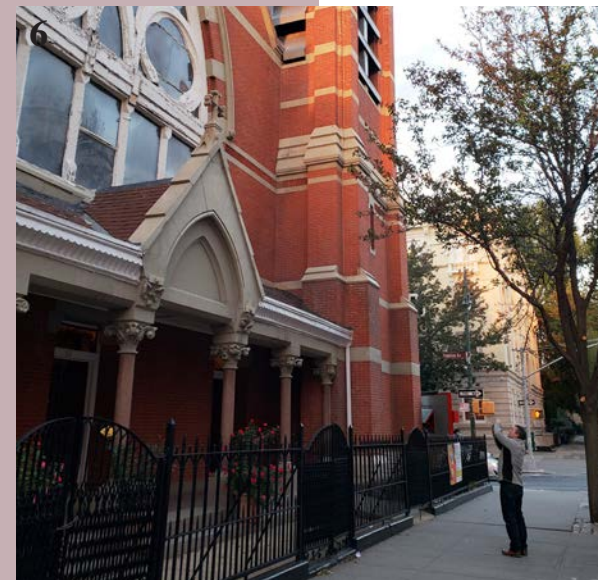
"I'm delighted that in the two years I've been here, our congregation has increased by over 65 members," Rev. Codner-Walker said. "It's also a point of pride that the Boy Scouts once again hold troop meetings here."

"The church had ceased to be mission-driven," Rev. Codner-Walker observed. "Now we have embraced several programs. The Angel Tree program helps incarcerated people connect with their children, delivering messages from parents in prison to their families, and arranging the delivery of gifts to mark special occasions. We are also connected to the Disciples of Christ Home Mission which sends funds to help rebuild houses that have been flooded or destroyed in some other way. The actual homes may be far from us geographically but the energy connects us." The newly restored window is a visible sign to both congregation and neighborhood, symbolizing the congregation's renewal.



**5**  
Historic stained glass window interior view

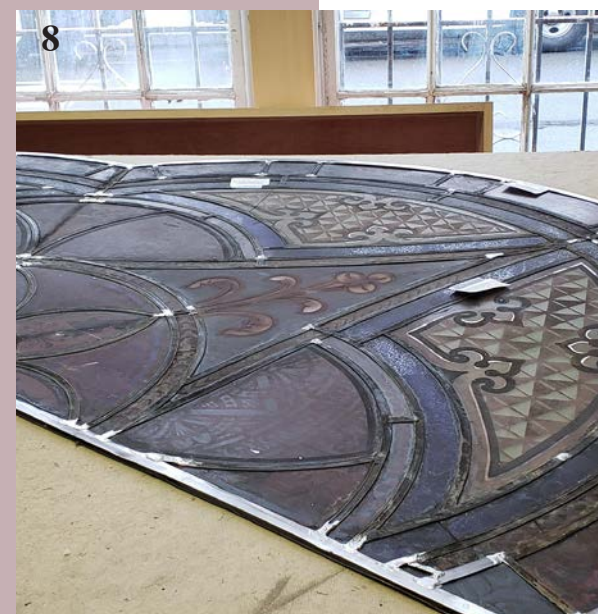
**6**  
Right Paths Windows and Doors principal Paul Mulcahy inspecting windows



**7**  
Historic window condition prior to restoration, detail of weather rotted mullion



**8**  
Stained glass undergoing restoration





**9**  
Historic stained glass  
undergoing restoration



**10**  
Meeting with Rev.  
Codner-Walker (2nd  
from right), church board  
members, and stained  
glass studio principal  
Patrick Clark (3rd from  
left) reviewing window  
restoration plans



**11**  
Window fabricator, Paul  
Mulcahy (left) and stained  
glass studio principal,  
Patrick Clark (right)  
discussing how restored  
stained glass will be  
installed within the newly  
installed window



12



**12**  
Restored window





ONE OF AMERICA'S OLDEST MOSQUES  
*MOSLEM MOSQUE*  
WILLIAMSBURG, BROOKLYN

*By Claire Cancilla*

**Claire Cancilla**  
received an M.S. in  
Historic Preservation  
from Columbia in May  
2020. This article was ex-  
cerpted from her National  
Register nomination for  
the mosque, submitted for  
Prof. Andrew S. Dolkart's  
"National Register Nomi-  
nations" class.



1  
Moslem Mosque, Williamsburg, Brooklyn  
Photo Credit: Joey O’Loughlin

2  
Moslem Mosque streetscape  
Photo Credit: Claire Cancilla

Footnote <sup>1</sup>

Aysha Khan, “Brooklyn Muslims Document their Past and Present in New Oral History Project,” Religion News Service, December 7th, 2018, <https://religionnews.com/2018/12/07/brooklyn-muslims-document-their-past-and-present-in-new-oral-history-project/>.

3  
Second Floor Sanctuary  
Photo Credit: Claire Cancilla



**No New York City mosque has ever been listed on the National Register of Historic Places, although there has been a Muslim community here since the 17th Century. That is about to be remedied, as the state historic preservation office is currently reviewing the nomination of New York City’s oldest standing mosque, which sits on a quiet residential block in Williamsburg, Brooklyn.<sup>1</sup> A simple, rectangular, gable-fronted, two-story, wood-frame structure with vernacular Italianate and Gothic Revival elements, the Moslem Mosque was designed by Williamsburg architect O.H Doolittle and originally constructed in 1886 as a Methodist Church. The American Mohammedan Society, the oldest Islamic organization formed in the United States, bought the building in 1931 and transformed it into a mosque that reminded its congregants of their homelands in what are now Lithuania, Belarus, and Poland.**

The American Mohammedan Society was the successor organization to the Lithuanian Tatar Society, formed in 1907 by Lipka Tatars. Although the term “Tatars” generically refers to Turkic-speaking Sunni Muslims, it also includes the Turkic-Muslim population of historical Lithuania. This population migrated to the Duchy of Lithuania starting in the mid-14th Century. The first Lipka Tatar residents were political refugees, escaping from disputes within the Mongol Empire’s Golden Horde. In 1397, the Duchy’s ruler, Grand Duke Vytautas, recruited

Tatars to help defend the pagan Dutchy from crusading Teutonic Knights. The Lipka Tatars, viewed as effective warriors and loyal subjects, settled in the multicultural Duchy, where they lived and worked alongside Catholic, Eastern Orthodox, Greek-Catholic, Jewish and Karaim communities for centuries.

Little is known about Lipka Tatar emigration to the United States. While historians have portrayed anti-Muslim violence against the Tatars of central Europe as a post-World War I phenomenon, Lipka Tatar descendants in the United States have said that their ancestors were fleeing pogroms at the end of the 19th Century. Whether or not the pogroms were specifically aimed at the Tatar population, the effects of violence against religious minorities likely encouraged emigration to the United States. Like many other immigrants to the United States, the Tatars may also have been seeking expanded freedom and economic opportunity.



The Lipka Tatars, already a small group in their hometowns, comprised an even smaller group in Williamsburg, and the Moslem Mosque became an important bridge for those who immigrated to the United States. The mosque’s leadership altered the interior and exterior of the former church to reflect their memories of the European Tatar mosques they left behind, which were generally square-plan wooden structures with a hip roof and a cupola. While the original wood cornice on the gable roof, featuring pairs of elaborately carved Italianate wooden brackets, bead-and-reel molding, and a paneled frieze, remains, the original wood spire at the rooftop fleche was replaced with a cupola and crescent finial. On the interior, the first-floor entrance vestibule and social hall was re-sided with wood panels, intended to reference the wooden mosques found in Lithuania, Belarus, and Poland.



4  
Second Floor Sanctuary  
Photo Credit: Claire Cancilla

5  
Replacement roof cupola

6  
Kruszyńskie Mosque, Poland  
Photo Credit: Wikipedia

7  
Mosque in Iwje, Belarus  
Photo Credit: Wikipedia

Footnote <sup>2</sup>

Ryan Schuessler, “How 16 Americans Found Family, Faith and Their Immigrant Roots — Generations After their Parents Left Their Homelands,” The World, Nov. 22, 2018 <https://www.pri.org/stories/2018-11-22/how-16-americans-found-family-faith-and-their-immigrant-roots-generations-after>.

Footnote <sup>3</sup>

Vladimir Pankratov, V., Litvinov, S., Kassian, A. et al. “East Eurasian Ancestry in the Middle of Europe: Genetic Footprints of Steppe Nomads in the Genomes of Belarusian Lipka Tatars.” Nature, 2016, <https://www.nature.com/articles/srep30197>.



8  
Double exterior staircase  
Photo Credit:  
Islamicana.com, 2014

**Footnote** <sup>4</sup>  
Hussain, “The Amazing  
Survival of the Baltic  
Muslims,” BBC World  
Magazine, January 1st,  
2016.

**Footnote** <sup>5</sup>  
“Mahometans to Open  
Fast of Ramadan Today,”  
The New York Herald  
Tribune, November 5th,  
1937; James Simonds

**Footnote** <sup>6</sup>  
“A Record for the Church-  
es,” The Brooklyn Daily  
Eagle, May 25th, 1934.

9  
Neighboring historic  
parsonage

**Footnote** <sup>7</sup>  
Ryan Schuessler, “They  
Gave Her the Keys to  
the Mosque – and Now  
She Wants to Open its  
Doors to the Neigh-  
borhood,” The World,  
December 12th, 2016,  
[https://www.pri.org/  
stories/2016-12-12/they-  
gave-her-keys-mosque-  
and-now-she-wants-open-  
its-doors-neighborhood](https://www.pri.org/stories/2016-12-12/they-gave-her-keys-mosque-and-now-she-wants-open-its-doors-neighborhood).

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

Vilnius, and Raiziai, 55 miles southwest of Vilnius. Four others are located in the northeastern Polish settlements of Kruszyńsk and Bohoniki, along the Belarus border about 30 miles east of Białystok and 150 miles northeast of Warsaw; and the Belarusian towns of Navahrudak and Iwie, 100 to 120 miles farther east.<sup>4</sup> The Powers Street mosque resembles these mosques, by the intention of its members, and creates a direct link with Tatars living in Europe.

The Powers Street mosque is not just a link to the Tartars' homeland, however. It is also a physical representation of how this community socialized, worshiped, and adapted to life in the United States. When the mosque first opened its doors, its role as a social and religious center was apparent – one to two hundred congregants would typically gather for Friday night services. While the vast majority of the congregation were Lipka Tatars, congregants from Syria, Egypt, Turkey, Afghanistan, and Albania also worshipped there.<sup>5</sup> The mosque continued to grow, from about 200 regular members in 1931 to more than 400 by the 1950s, providing a place for the community, particularly new immigrants, to gather and support one another.<sup>6</sup> Throughout the 1960s, the mosque still bustled with social and religious activity.<sup>7</sup> Immigration by Lipka Tatars to the United States largely ceased during the Cold War, however, and in succeeding years, attendance at the mosque declined as many members of the next generation of congregants moved to other New York neighborhoods or out of the city entirely.<sup>8</sup> Although much of the Tatar community that grew in Williamsburg has dispersed across New York and the country, the mosque, including its alterations since its construction in 1886, serves as an important physical connection to the history of the Lipka Tatars. Today, descendants of the founding families from throughout the Northeast continue to gather here to celebrate major holidays and life cycle events, and open their doors to share the story of their community with visitors.



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# KINDRED OPEN HOUSES -

*A Similar Sacred Sites Open House Program in Canada*

*By Mari S. Gold*





1. Prior Page  
Tadoussac Chapel  
Photo Credit: Marie-Josée Deschênes

2  
Guided Tour, 2018, The Church of the Gesù, Montréal, 1864-1865, Patrick Keely, architect  
Photo Credit: Québec Religious Heritage Council

3  
Guided Tour, 2019, Temple Thiru Murugan, Dollard-des-Ormeaux, Montréal, 1995, enlarged 2003-2006, designed by 9 Indian architects  
Photo Credit: Québec Religious Heritage Council

In this 10th anniversary year of the New York Landmarks Conservancy's Sacred Sites Open House, it was exciting to learn that there is a program in Québec similar to ours!

We were consulted by *Journée du Patrimoine Religieux* (Religious Heritage Days Open House), a program of the *Conseil du Patrimoine Religieux du Québec* (The Québec Religious Heritage Council), inquiring how we plan and manage our event. The Religious Heritage Council is a Québec-wide non-profit organization with a mission of supporting and promoting the conservation and enhancement of Québec's religious heritage.

The Canadian open house was launched in 2018 with 25 sites, increasing in 2019 to 70 sites. In both years all sites were located in Montréal. In 2020, the 25th anniversary of the parent organization, the plan is to expand to the entire province of Québec.



In 2019 approximately 10,000 visitors participated, drawn by the organization's Facebook page, website and publicity via traditional media such as newspapers and television news through which they garnered "lots of positive press," according to Cameron Piper, *Conseiller en Patrimoine* (Cultural Heritage Advisor). A brochure was designed, printed and inserted on a paid basis into selected editions of local newspapers and distributed to libraries and cultural centers in Montréal.



"Our open house program builds on existing events like *Journée de la Culture* (Culture Days) that focus on heritage sites in general and *Portes Ouvertes sur les Fermes* (Farm Days), an Open House for farms. We are now looking at other Francophone countries to see what they do to promote their religious and cultural heritage and possibly emulate some of their ideas," Piper added.

Unlike the Landmarks Conservancy, the *Conseil du Patrimoine Religieux du Québec* does not have a publication like *Common Bond* but covers topics relevant to heritage and conservation in an annual 3-day conference called the *Forum sur le Patrimoine Religieux* (Forum on Religious Heritage.) The forum has a different theme each year with last year's event focusing on the role of municipalities.

The Council operates through the Provincial Ministry of Culture and Communications which is also the main source of their funding. In addition to the annual Religious Heritage Days Open House, the Québec Religious Heritage Council hosts an annual awards program, and provides grants to historic religious sites for restoration. In the past, total funding has been \$15 million (Canadian) each year but, in 2019-2020, the amount increases to \$20 million (or about \$14.23 million U.S.) with the additional monies directed to religious buildings that are to be used for a new purpose.

Québec's religious buildings have been repurposed in various ways. The *Église Saint-François-de-Sales* in Neuville outside Québec City was converted into a library, the *Bibliothèque Félicité-Angers*; *Église Sainte-Élisabeth-de-Hongrie* in Warwick is now an artisanal cheesemaker, *Le Fromagerie du Presbytère*; and the former St. James Church in Trois-Rivières was converted by the city into an artistic and cultural center.

\*For more information and project details, please check the link in the margins.

01 Before *Église Saint-François-de-Sales, Neuville*

1.1 - Before



1.2 - Before



01 Now *Bibliothèque Félicité-Angers, Neuville*

1.3 - After



\* Project Link:  
<https://www.cultur3r.com/lieux/eglise-st-james/>

1.1-2.2  
Photo Credit: Québec Religious Heritage Council

02 Before *Église Sainte-Élisabeth-de-Hongrie, Warwick*

2.1 - Before



2.2 - Before





**2.3-2.5**  
Photo Credit: Québec Religious Heritage Council

**3.1**  
Photo Credit: Robert Cutts

**3.2**  
Photo Credit: Graham Hughes, The Canadian Press

**3.3**  
Photo Credit: Culture Trois-Rivières

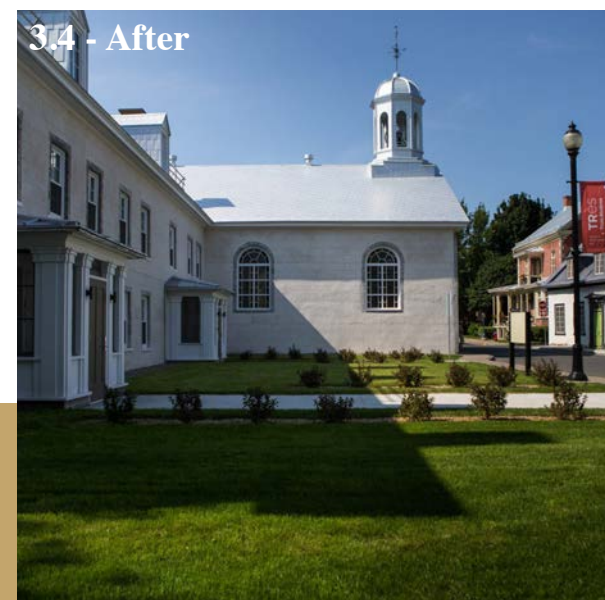
## 02 Now **Le Fromagerie du Presbytère, Warwick**



## 03 Before **St. James Church, Trois-Rivières**



## 03 Still **St. James Church, Trois-Rivières**



The Council's new program to facilitate adaptive use provides grants to municipalities and nonprofits to fund up to 75% of the costs of conditions assessments, business plan development, and other preliminary planning costs in an initial, incubator phase; and provides grants to fund up to 50% of both architectural fees and construction costs to adapt religious buildings to new community uses in a second phase of funding.

Québec ranks its historic (45 years old or more; currently, pre-1975) sites as A (essential), B (exceptional), C (superior), D (average) or E (low). To be eligible for grant funding, a place

of worship must have been built before 1945 and be classified as an A, B, or C; be built before 1975 and be classified as an A; or listed as a heritage site at the provincial level, in which case it is eligible regardless of its score. Ranking takes into account scores assigned to the interior, exterior, historical significance and other factors including population density and how many houses of worship are in a region –even so, scores alone do not determine how grants will be distributed but play a role in prioritization.

The Québec grant program differs from the Conservancy's Sacred Sites Program in several ways. The source of Council funds is public, while the Conservancy's grants are funded via individual donors and foundations. The Council funds restoration on both the interiors and exteriors of religious buildings while the Conservancy's Sacred Sites program, with a regranting budget much smaller than the Québec program, funds only exterior restoration and structural repairs. The Council also funds restoration of church organs and has done so since 1995, while the Conservancy can only advise and refer on organ projects [<http://nylandmarks.org/wp-content/uploads/2020/01/CommonBondv28.pdf>]. To date, 63 organ restorations have been made possible with two more in progress. Funding for organ restoration work thus far totals \$5,205,117 (Canadian).

Despite the difference in program scale, it was gratifying to learn that Québec's Religious Heritage Days program had much in common with the Conservancy's Sacred Sites Open House. We were pleased to learn that the Conservancy's Sacred Sites Open House attracts a similar number of visitors, and it was an honor to share technical advice on how the Conservancy's sites are identified, and how our sites register their participation. We look forward to collaborating with the Council program in the years to come.

For more on the *Conseil du Patrimoine Religieux du Québec*, visit <http://www.patrimoine-religieux.qc.ca/>

**3.4-3.5**  
Photo Credit: Culture Trois-Rivières





### Brooklyn Tabernacle

The historic Loew's Metropolitan Theater transformed into the Non-Denominational Brooklyn Tabernacle Church with paint and prayers. (L)Lobby mural being created in studio, and (R) completed lobby. (2002)



### Temple Emanu-El

The exquisite Temple Emanu-El on East 65th Street in Manhattan, (L)mosaic undergoing restoration, and (R)fully restored (2006)

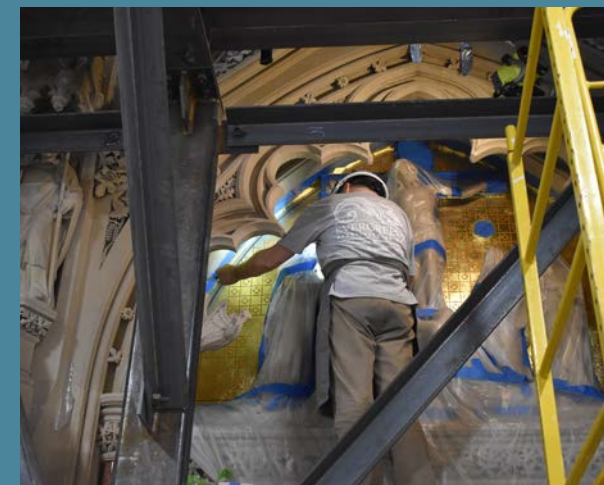


## CELEBRATING ALL FAITHS: Highlighting Diverse Restorations for NYC Sacred Sites

*Courtesy EverGreene Architectural Arts*

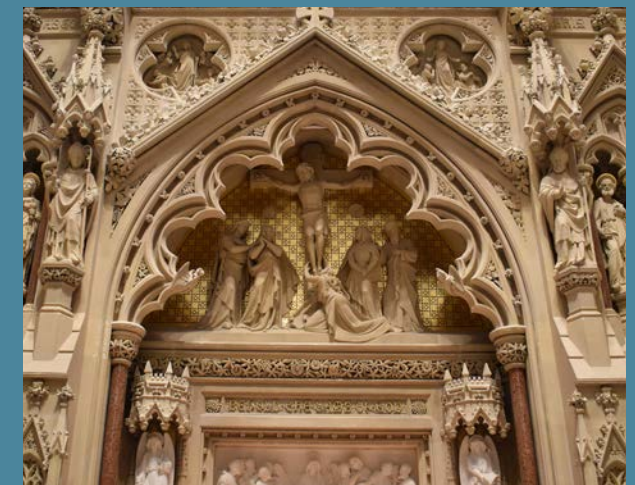
“Let them construct a sanctuary for Me,  
that I may dwell among them.”

- Exodus 25:8-9



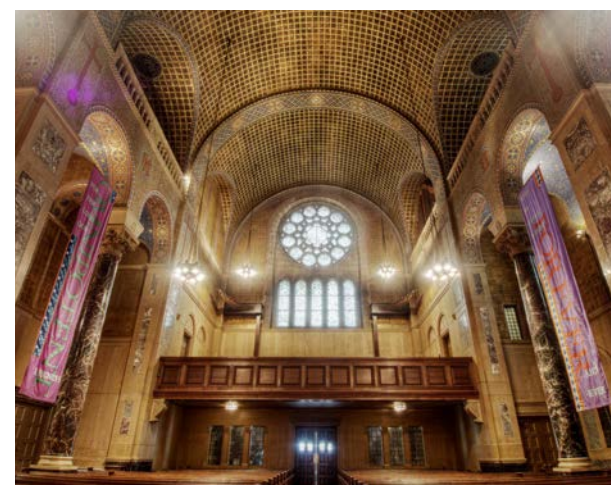
### Trinity Episcopal Church

Restoration of the historic Trinity Wall Street, (L)photo of gilding restoration, and (R)restoration complete at reredos (2019)



### Christ Church United Methodist

The restoration of this Park Avenue treasure is currently underway! (L)Interior before (Credit: Jeremy Seto), and (R)restoration of Guastavino tile ceiling (2020)



### St. Francis Xavier Catholic Church

Comprehensive restoration of the plaster, paint murals and marble at St. Francis Xavier where over 100 years of incense, candle soot, and dirt had darkened Patrick Keely's stunning interior, (L)mural undergoing restoration, and (R)completed ceiling restoration (2010)



**Evergreene Architectural Arts** is the nation's largest specialty contractor for architectural arts, and a long time supporter of the Sacred Sites Open House, contributing annually to the Common Bond magazine.

All photos in this article are credited to the Evergreene Architectural Arts Team.

For more information on their work, follow this link:  
[evergreene.com](http://evergreene.com)



# Helping Protect Our Sacred Sites from Fire

By Chris Marrion, PE

## Christopher Marrion

is the Founder of Marrion Fire & Risk Consulting and specializes in protecting our Sacred Sites and cultural heritage from fire and disasters. Chris holds a Master's Degree in Fire Engineering.

He is a Special Expert for NFPA, a Board Member of the National Fire Heritage Center, past Board Member for ICOMOS-US and an SFPE Fellow.

For over 30 years he has worked with numerous private and public entities including UNESCO, UNISDR, ICCROM, ICOMOS, et al. His work focuses on providing risk-informed, cost-effective prevention/mitigation, emergency response and recovery strategies to protect our Sacred Sites, with projects often taking him from New York to India to South America to Mongolia and the outer reaches of Bhutan.

## Overview

**Our sacred sites have always been vulnerable to fire. Throughout New York, fires have devastated our sacred sites over the centuries, and continue to this day, including fires in recent years at the Serbian Orthodox Cathedral of St Sava, the Cathedral Church of St. John the Divine, Central Synagogue, Congregation Kehilath Jeshurun, and Beth Hamedrash Hagadol Synagogue to name a few.**

The recent fire at Notre Dame Cathedral reminds us of how vulnerable our Sacred Sites are to fire, and offers an opportunity to reflect on the many measures that can be implemented to help both: a) limit the potential for fires to start, and b) limit how devastating these fires may become once started. A number of these safety measures are quite low cost yet are very effective and have a significant impact to help improve safety and protect and preserve our Sacred Sites.

## Fire Related Challenges

To help in creating effective solutions to protect our Sacred Sites, it is helpful to understand some of the issues surrounding these fires, including how they start, and why they become so devastating. In researching past fires, common themes begin to emerge regarding what went wrong and how these fires were able to create so much damage. These common themes include:

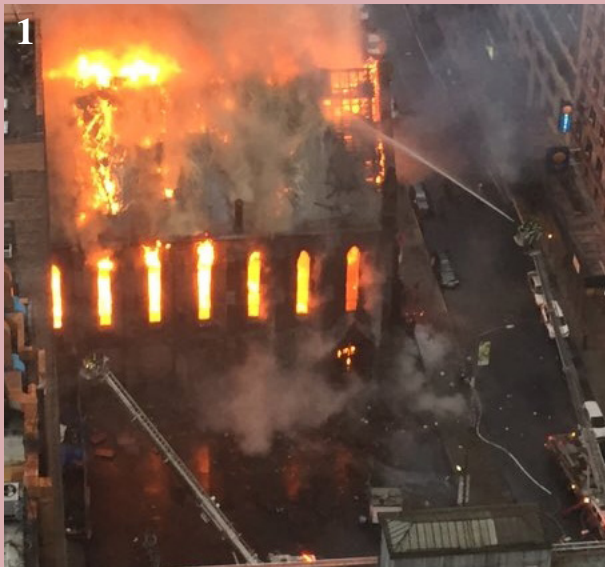
- Numerous ignition sources are typically present- these include:
  - open flames (i.e., candles, incense, etc.)
  - electrical systems, (i.e. old wiring, circuit breakers, junction boxes, etc.)
  - lighting systems, (i.e. high temperature lights, old wiring/sockets, etc.)
  - appliances (i.e. space heaters, cooking equipment, etc.),
  - temporary electrical equipment (e.g. high intensity lights, multiple extension cords, etc.)
  - external (i.e. lightning, combustible vegetation, etc.)
  - intentionally set fires.

While it is not the intention to limit such items as open flames and incense, it is important to recognize the hazard they can present, so they can then be safely

managed.

- Significant Quantities of Combustible Materials are Present – this includes combustible interior finishes (i.e. wood, fabrics, etc), furnishings, and exposed combustible structures, as well as storage of combustible materials (i.e. papers, furniture, etc.) which can build up over time.
- No Early Detection - early detection of a fire is critical to successfully controlling a fire due to how rapidly fires grow. However, fires frequently grow undetected since there is often: no automatic fire detection system to help detect a fire, detectors are not located throughout all areas, and/or the system is not designed to automatically call emergency responders once it detects a fire. This leads to significant delays in notifying occupants, site managers and fire department personnel, while the fire continues to grow exponentially and spread throughout the site.
- No Automatic Suppression Systems. Automatic fire suppression systems (i.e. sprinklers, water mist systems) help keep a fire very small and limit rapid spread prior to the fire department being notified, and during the time for them to arrive, locate the fire and begin putting water on it. Fire suppression systems also help protect remote and difficult to access spaces (i.e. attics, cellars, etc.) where firefighters may be putting their lives at risk if they were to enter these confined, high challenge spaces that can be filled with significant quantities of smoke and heat, and cannot be readily ventilated. This often results in requiring the fire department to fight the fire from outside, rather than inside.
- Limited/impaired fire separations - it is important to contain fires and stop them from spreading from one room to another, as well as from one floor to the next. However, holes in walls, doors removed or blocked open, open stairways, etc. readily enable fire and smoke to spread horizontally and vertically beyond the area of origin, and throughout the rest of the building, making it significantly more challenging for firefighters to extinguish.

- Limited onsite resources to support fire-fighting efforts – it is important the fire department is notified immediately, and before the fire gets too large, so they can rapidly get to the site and into the building to the location of the fire, hopefully within a protected, fire rated stairway. On site equipment including enclosed stairways, standpipes, fire hoses, fire pumps, and adequate water supplies are not often available though, and adversely impact firefighters' ability to reach and rapidly extinguish a fire. Delays in notification, access to the site and determining the specific location of the fire can allow the fire to grow and force the firefighters to fight the fire from outside, rather than from within.



## Fires and Vulnerabilities During Restoration/Renovation/Construction

Restoration, renovation, and construction-related work at Sacred Sites create numerous additional fire safety issues beyond those noted above and lead to a significant amount of fires during these efforts. During this period, new ignition sources are typically introduced within the building (e.g. welding, soldering, blow torches to remove paint, re-roofing, temporary equipment, temporary high temperature lights, etc.), as well as potentially significant quantities of combustible materials, including scaffolding, plywood barriers, paints, cleaners, and other construction related materials and debris, thus increasing chances for ignition, as well as more rapid spread of fire due to the additional combustible materials.

During these times fire safety systems including the fire alarm and sprinkler systems may be undergoing installation or upgrades or may be turned off while they are being renovated, so detection may be delayed. Furthermore, doors which help slow fire/smoke spread may have been removed to be restored or are blocked open to facilitate access. Holes are often made in walls to introduce new HVAC and piping, creating additional pathways for smoke and fire to readily spread not only on the floor, but to floors above and below as well. Response of the fire department can also be further delayed onto the site and getting their equipment near the building due to construction related fencing, material storage, dumpsters, and equipment. Protected exit stairways to provide safe access to upper floors may not be available due to removed, blocked, or open doors or may contain construction materials and temporary wiring or piping. All of these add up and further increase the time to start putting water on the fire, while the fire spreads exponentially each minute.

Additionally, fire safety awareness that includes education and on-going training of all workers on site, undertaking on-going detailed risk assessments, providing appropriate prevention and mitigation measures even on a temporary basis, are limited during this time, and thus further increase the vulnerability of the site while this work is undertaken.

1

Serbian Orthodox Cathedral of St. Sava, New York, NY – On May 1, 2016 a fire occurred at the Serbian Orthodox Cathedral of St Sava. The fire was apparently started by candles that were not fully extinguished when put away, and after delayed detection and notification of emergency responders, water is just starting to be put on the Cathedral that is totally engulfed in flames as they start these suppression operations. (See Ref 1) Note the entire interior is consumed by fire, flames are extending out of the windows, and have penetrated the roof structure with roof beams visible and initial fire trucks starting to arrive, set up and discharge water. Photo Credit: Anindya Ghose/AP Images

2

Serbian Orthodox Cathedral of St Sava, New York, NY – what remains of the Cathedral following the fire of May 1, 2016. Photo Credit: Brendan McDermod/REUTERS/Newscom



3

Central Synagogue, New York, NY - A fire occurred at Central Synagogue on August 28, 1998 during a period when the Synagogue was undergoing restoration/renovations, apparently caused by a blowtorch used during installation of an air conditioning system at roof level. (See Ref 2) Unfortunately, the roof was destroyed, along with the choir loft, organ, prayer books and numerous other very valuable items of significance. Note the substantial quantities of fire hose streams and water being discharged onto the Synagogue, including most coming from roof decks and through windows of neighboring buildings over 12+ stories up, higher than most fire ladders. Photo Credit: Stan Honda/AFP via Getty Images



### Misconceptions

There are numerous misconceptions around fires and protecting Sacred Sites and historic buildings. It is beneficial to further understand these and helpful in making informed decisions to protect one's Sacred Site:

- *'Our building meets code and is adequately protected from fire'* – building code requirements typically focus on life safety (i.e. occupants, firefighters), and limiting fire spread to adjacent buildings so city-wide fires and conflagrations do not occur as they had in the past. This includes 3 substantial fires in New York City in 1776, 1835 and 1845. Therefore, codes may not address the specific challenges nor unique needs often associated with Sacred Sites, including protecting not only the unique structures, but also the contents and unique and sacred artifacts within, especially to the degree often desired and that may not be addressed per code. Additionally, vulnerable conditions that may have been pre-existing, or were acceptable decades ago when the building was built, can also be 'grandfathered', and at times not required to be upgraded. Hence, new fire safety systems and upgrades may not always be retroactively required. Hazard assessments to determine specific issues and needs are thus not typically undertaken, though are often needed and beneficial in understanding what is needed to reduce fire risks.
- *'We never had a fire before'* – fires occur typically when something hot is in close proximity with something combustible. It may be years, or even centuries, before such an occurrence happens, but when it does, the fires will be substantial, causing extensive, irreversible damage (e.g. Windsor Castle was over 900 years old, Notre Dame Cathedral over 650 years old, when fires occurred in their premises). If there has not been a fire, please note it does not mean a building is 'fireproof', nor that there will never be a fire there.
- *'Early Detection is Provided by the Existing Fire Alarm System'* - when fire safety systems are required, they may not provide the level of protection assumed or desired (i.e. codes often only require smoke detectors in specific spaces/rooms, rather than providing smoke detectors throughout to help protect the overall building, etc.). If a building 'meets code', or systems were installed 'to code', the remaining questions include: where are these detectors located, how long will it take them to detect a fire in that location, and are there spaces not protected with smoke detectors that will result in substantial delays in notifying emergency responders. Additionally, it is important to confirm if the fire alarm system automatically reports an alarm to the fire department, or just sounds a local beeping at the fire alarm panel in the building, awaiting someone to even-

tually hear this beeping and then call the fire department after potentially significant delays.

- *'Sprinklers will cause significant damage'* – Sprinklers automatically detect and suppress fires early, before fires can grow too large. All sprinklers do not go off at once as seen in the movies. Sprinklers operate by heat, not by smoke. Therefore, only the sprinklers exposed to the higher temperatures near the fire may activate (approximately 170 degrees F), and not all sprinklers. Each sprinkler that operates discharges approximately 20 gallons per minute (GPM) of water (a shower head discharges approximately 2.5 GPM). Water mist systems use much less water and create a mist/fog through high pressure that suppresses fires and helps limit the amount of water used (less than 1GPM). These automatic suppression systems require quantities of water which are significantly less than the 250 GPM discharged from each fire hose. Additionally, oftentimes there are numerous fire hoses (5-10+ hoses) discharging water into/onto the building at this rate, and for significant periods of time on the order of several hours, significantly more than sprinklers, and at much higher pressures creating more damage than sprinklers.
- *'There will be more water damage than fire damage from sprinklers'* – the comparison in this scenario is typically made between no water damage and the impact of sprinkler water on the building and contents. However, the comparison actually needs to be made between: a) water and fire damage in a sprinkler controlled fire, versus b) water and fire damage from a non-sprinkler controlled fire that would allow the fire to spread throughout the building and needs to include the tens of thousands of gallons of water discharged from firefighters over hours of firefighting efforts. Water related damage is often repairable/recoverable, however, damage from fire is typically not repairable. It is noted also that there are some concerns and misconceptions regarding sprinklers leaking. Sprinkler systems have very specific design and testing standards. They must pass strict pressure tests and are monitored for waterflow so if there is a leak, one would readily know. It should be noted that there are significant quantities of other pipes that carry water throughout these buildings (i.e. pipes for plumbing, toilets, drains, etc) that actually pose a greater risk to water damage and are often not addressed, but should be if there are concerns regarding potential water damage.
- *'Emergency responders will put a fire out before it gets too large'* - emergency responders are experts in what they do and will put the fire out eventually, however, there may be extensive damage by the time the fire starts and grows, is detected, emergency responders are notified and respond, and eventually set up their equipment and begin to extinguish it. Fires are not extinguished immediately upon detection, nor upon the arrival of emergency responders, unfortunately. Due to the risks and challenges to life from fighting fires from within historic structures, with fires often in remote and difficult to access locations, exterior fire extinguishing efforts are usually preferred. Due to weatherproof roofs and walls, fighting a fire from the outside also results in challenges, but is safer for firefighters.
- *'Fire safety is expensive'* –cost comparisons for fire safety are unfortunately typically made between 'doing nothing' versus 'doing something'. However, the comparison needs to incorporate: a) the significant damage that often results from doing nothing, versus b) the significantly reduced damage that results by providing fire safety measures. There may be reduced insurance costs due to reducing risks that should be included in the comparison as well. In terms of costs, rebuilding after a fire is very expensive, especially when compared to the significantly lower cost of providing fire safety. There is also the permanent damage and loss of the structure and numerous items of religious significance, ornate interiors, original construction work, artwork and items of sentimental value and significance. Additionally, there are environmental impact costs, as with



4 Namdaemun Gate, South Korea - On February 10, 2008 South Korea's National Treasure No. 1 was intentionally set on fire. Firefighters arrived early on and thought the fire was under control. However, it unfortunately re-ignited and the structure eventually collapsed. Note the response of numerous emergency personnel (360 firefighters) and fire equipment, substantial quantities of fire hose streams and amount of water being discharged onto the flames, however, to no avail as the historic structure is unfortunately seen in the midst of collapsing even with these significant efforts and resources. Photo Credit: AP Photo/ Yonhap, Lee Sang-hak

the melting/vaporization of the lead roof of Notre Dame Cathedral. Hundreds of tons of lead from the roof of Notre Dame were vaporized into the air, and deposited into the Seine when the cathedral burned in 2019. Fire safety should be considered an 'investment', rather than a 'cost', in protecting these structures and their invaluable and irreplaceable contents.

Helping Identify Next Steps to Protect One's Sacred Site from Fire

There are a few important initial steps that should be undertaken, including to help understand the current fire risks, and to be able to make informed, logical decisions around alternatives that are available, and through these steps develop a logical, comprehensive, and risk-informed strategy to prioritize and address the risks:

- *Undertaking A Fire Risk Assessment*  
To assist in developing and being able to make risk-informed decisions to protect one's Sacred Site, a fire engineering expert with specific expertise in protecting Sacred Sites and historic structures from fire and addressing their unique needs should be engaged. They should initially evaluate the fire hazards throughout the site and what currently exists to mitigate these hazards. This includes assessing ignition sources, combustible materials, fire alarm systems, sprinkler systems, fire separations, exits/evacuation means, and resources for local firefighters, as well as any fire prevention

procedures, evacuation plans, and training programs already developed. The consultant should also be fully aware of details and locations of all items of significance that need to be specifically protected, including items of religious significance, artwork, and artifacts. This first step greatly assists in understanding the site-specific hazards, vulnerabilities that exist and potential opportunities to address these.

- *Making Informed Decisions*  
To assist in making informed decisions incorporating the above findings, the fire expert should work closely with those at the Sacred Site in further understanding issues and concerns, objectives, intended uses of spaces and maintaining their functionality (i.e. ceremonies, numbers of people, use of open flames, etc.) and understanding the maximum acceptable loss/extent of damage allowed to the structure as well as its contents should a fire start. Appropriate fire safety measures and options available can then be developed and evaluated. Measures should be evaluated on their effectiveness in addressing fires, as well as their ability to achieve the intended objectives, limit impacts on the historic fabric and aesthetics of the space, and their overall cost-effectiveness. This process will help to determine how to effectively and efficiently protect one's Sacred Site, and how to prioritize next steps through this risk-informed decision process.



- *Developing a Fire Strategy*  
A Fire Strategy helps consolidate all of the information and risk-informed decisions into a tailored, logical, and focused strategic plan to effectively address fire safety issues. This Strategy provides details of all fire safety systems and features, including: design criteria and how systems are to be designed and integrated to effectively work together to limit the fire risk; how the aesthetic and visual impact to the historic fabric will be minimized; and how they meet the intent of the prescriptive codes. This Strategy also serves as a roadmap in relation to identifying fire safety procedures, evacuation management procedures, testing and maintenance plans, and training programs to support the overall Strategy and to ensure that it is sustainable and effective on a long term basis. Phasing plans may be developed if needed depending on needs and resources. The Fire Strategy is intended to be a dynamic document that is reviewed and updated as necessary.
- *Engaging with Local Emergency Responders*  
Local emergency responders have a significant amount of beneficial knowledge. Additionally, working with them and familiarizing emergency responders with access into and throughout the Sacred Site (including remote and hard to reach areas), existing fire safety systems, items of religious and artistic significance that should be protected, locations of high hazard areas, and possible venting locations can help in their pre-planning efforts and strategizing how they would respond to a fire.
- *Creating Awareness*  
Through bringing together various stakeholders including those on site, community members, contractors, and emergency responders, it is possible to create further awareness around challenges and misconceptions and introduce fire prevention measures and opportunities to reduce fire risk. By collaborating, everyone can play a role in and help in protecting these Sacred Sites from fire.

Photographic Evidence

The following sets of photos provide visual evidence of the common causes for fire in sacred sites. Each of the following examples were gathered from an array of sacred sites both in the United States and abroad.



Ignition Sources: Open Flames



Ignition sources in Sacred Sites include open flames that are often part of religious services and ceremonies. As noted, it is not the intention to prevent their use, but rather to help manage them safely so they do not become an ignition source.

Ignition Sources: Lighting



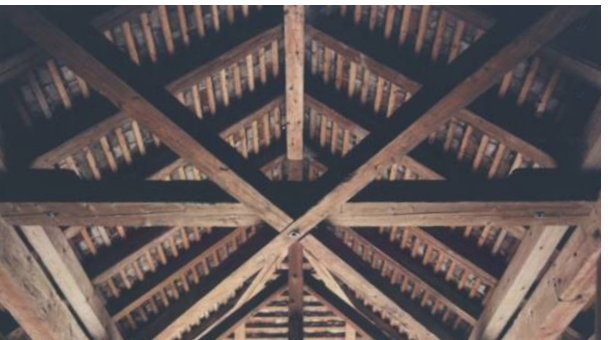
It is important to identify potential ignition sources, including lights as some types of bulbs can produce extremely high temperatures. This includes permanent and temporary spot lights and work lights. Wiring, light sockets and interconnections to lighting fixtures are all possible sources of ignition. Ensure lights are not in close proximity to combustible materials including curtains, drapes, furnishings, etc.

Ignition Sources: Electrical Systems



Electrical wiring presents additional sources for ignition, including old wiring, poor connections, hidden cabling in concealed/unvented areas, underrated fuses, multiple extension cords, and temporary wiring and electrical equipment.

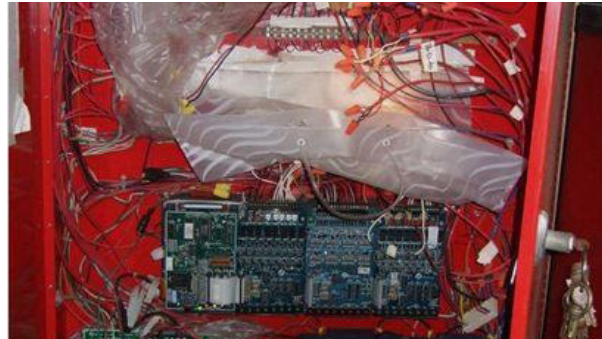
Combustible Materials



There are often numerous items that are combustible, including the structure and its contents. Oftentimes, over the years, significant quantities of combustible materials, flammable/combustible liquids, etc. accumulate. It is also important to consider exterior materials that can burn and further expose our Sacred Sites to external fires, including combustible debris and vegetation that should be properly managed.

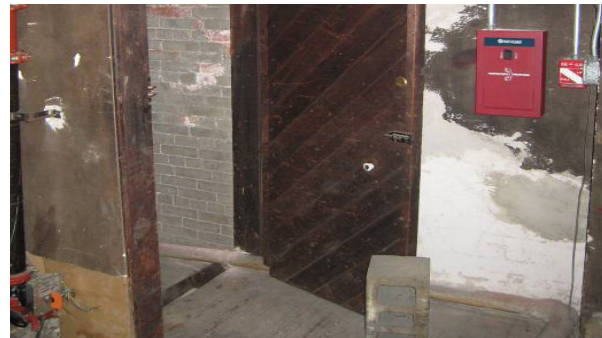


## Detection + Alarm Systems



It is important to detect and notify occupants and emergency responders as early as possible. Fire alarm panels should be operational and automatically notify local emergency responders. Detectors should not be covered over, and should ensure they are still connected to the fire alarm panel and are operational, and required periodic testing and maintenance are undertaken. Providing detectors throughout should be considered for early detection and notification to emergency responders.

## Fire Separations



Fire and smoke need to be contained to the area of origin and not allowed to spread, which creates more damage and challenges for firefighters. Open stairways, propped doors, and breaches in fire rated separations facilitate the rapid spread of fire, heat and smoke throughout a building.

## Firefighting



Delayed notification due to no/limited smoke detection, no automatic connection between the fire alarm panel and the fire department to indicate an alarm has occurred, no automatic suppression systems, locked gates/fences, no fire rated stair enclosures of appropriate width and challenges with venting roofs due to various roofing materials (i.e. slate, copper, lead, etc.) lead to larger fires upon arrival that are much more challenging to fight, often requiring extinguishment from the exterior rather than from inside.

## Summary

Sacred Sites are susceptible to fires that can quickly become quite devastating. There are, however, opportunities to reduce the probability of fires starting, as well as opportunities to limit the extent of the fire further developing and spreading throughout the site. Through awareness of fire related challenges and misconceptions, working closely with fire experts to undertake hazard assessments and developing a fire strategy based on risk-informed decisions, fire risks will be reduced in an informed and cost-effective manner. Fire risk during restoration and construction at a site can be reduced through training, and use of appropriate safety measures.

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## Additional Resources:

- 'Protecting Our Cultural Icons from Fire' (webinar), C Marrion MFRC, World Monuments Fund, AIANY Historic Buildings Committee, Nancy Rankin, JGW Architects, 2020, <https://www.youtube.com/watch?v=aHgmGFK-zy4g>
- Como Podemos Ajudar a Proteger Ainda Mais Nosso Patrimônio Cultural de Fogo e Desastres, Instituto de Estudos Avançados da USP, US Embassy, ICOM, 2019, C Marrion
- 'More Effectively Addressing Fire/Disaster Challenges to Protect Our Cultural Heritage', Journal of Cultural Heritage (2016), C Marrion
- 'Disaster Risk Management Overview for Museums and Cultural Heritage Sites', IberMuseos, Risk Management Training Institute Proceedings, Brazil, 2011, C Marrion
- Making History Safe, Nat'l Fire Heritage Center, 2011, C Marrion <https://fireheritageusa.org/newsletters?task=document.viewdoc&id=21>
- 'Fire and Disaster Management Overview', www.marrionconsulting.com, 2019
- A fire expert explains why historic buildings like Notre-Dame Cathedral burn so easily, C Marrion, 2019, <https://www.businessinsider.com/notre-dame-fire-cathedral-expert-historic-buildings-catch-fire-2019-4>

## Article References:

1. 'Candles May Have Caused Fire That Guttered Serbian Church Officials Say', New York Times, May 4, 2016. <https://www.nytimes.com/2016/05/04/nyregion/candles-may-have-caused-fire-that-guttered-serbian-church-officials-say.html>
2. '3 Years After Fire, NYC Central Synagogue to Reopen', The Jewish News of Northern California, September 4, 2001. <https://www.jweekly.com/2001/09/14/3-years-after-fire-nyc-central-synagogue-to-reopen/>



# OPENING DOORS: Accessibility in Historic Houses of Worship

By Michael Doyle and Andy Liu

**Michael Doyle**  
founded Acheson Doyle  
Partners Architects  
(ADP) with partner David  
Acheson in 1985, with  
firm expertise on building  
preservation, renovation  
and rehabilitation for  
commercial, institutional,  
interiors, ecclesiastical,  
and residential projects.

**Andy Liu**  
joined Acheson Doyle as  
a junior designer in 2016,  
after graduating from  
CUNY with a B.Arch.



**1**  
St. Ignatius Loyola  
rendering of new exterior  
elevator and accessibility  
updates  
Image Credit: Acheson  
Doyle Partner Architects

**2**  
Mount Zion Lutheran  
Church historic tax credit  
photo of exterior, ca.  
1930-1940  
Photo Credit: Acheson  
Doyle Partner Architects

**This past November, the New York Landmarks Conservancy, with program host the Church of St. Ignatius Loyola, the NYC Landmarks Preservation Commission (LPC) and the firm of Acheson Doyle Partners sponsored a program called “Opening Doors: Accessibility in Historic Houses of Worship” in the historic undercroft of St. Ignatius Loyola. The event was well attended, and the presentation can be found on Youtube (<https://youtu.be/DVnu-BIX-Z98>).**

Acheson Doyle Partners has guided many New York congregations through restoration projects, including St. Bartholomew’s on Park Avenue, Beth Elohim in Park Slope and St. Patrick’s Old Cathedral in Soho. For Common Bond, we will highlight three projects presented, all with different scales and architectural challenges, to further our awareness of approaches to historic compatibility with accessibility improvements.

A simple corbelled 1888 brick church on a park-like corner in Sugar Hill, Harlem; An imposing limestone edifice on Park Avenue and a 1888 Bohemian gothic anomaly on East 74th Street, all with a common issue to be addressed: How to integrate accessibility and “welcome” to these historic and beloved local and civic landmarks.

Acheson Doyle Partners, having been active

in the Preservation Community had the opportunity to interact with these diverse faith communities in their plans for a more welcoming presence for not only the different abilitied community, but also the elderly and parents with young children. Each congregation required a different and unique architectural response to address their needs.

## Mount Zion Lutheran Church



The program size, congregation need, and most importantly, the condition of Mount Zion Lutheran church called for immediate steps to correct cellar structural settlement and restore the brick exterior before proposing and erecting an enhanced entry to the nave. The

solution was to add a new door in the entry vestibule, augmenting it with a new entry level. The three existing entry steps slam into the out-swinging doors, making entry difficult for all congregants. Lula Urquhart, as project manager and church council member, is guiding these improvements. She emphasized that the restored façade, the accessible entry, and the newly fabricated bracketed door would contribute to a renewed presence that says, “Mt. Zion is Here! and will be for the community”. A sloped walkway from the new gate opening on the upper end of the front fence allows for an easy walk or wheelchair access to the automatic door entry into the vestibule, while reconstructed steps and railings of the existing entry allows for better use and access than the existing cramped outward door swing.



The fence restoration and planting will facilitate the corner park presence of this neighborhood treasure and “gateway” building to the long stretch of the historic Sugar Hill brownstones along Convent Avenue. The work has been supported with an award of a \$50,000 grant from the Sacred Sites Program. The staff of both the Landmarks Conservancy and the Landmarks Commission have been integrally involved with their ongoing guidance and advice.

## St. Ignatius Loyola

St. Ignatius Loyola is an anchor of the Catholic community and Jesuit Religious Order on the Upper East Side. The campus includes the Basilica scaled church, a large parish house, a thriving grammar school and a successful, expanding Jesuit high school. The headquarters

of the North East Jesuit Province and a large rectory residence completes the grouping of this historic presence in this residential neighborhood.

The Rev. Dennis Yesalonia became the new Pastor in June 2016 and immediately focused on the need for accessibility for those who would join activities in the lower church undercroft (Wallace Hall), to assist those in wheelchairs or those with limited mobility. The church hired Acheson Doyle Partners to review the entire facility to make the doors “as open as possible” in tandem with his ongoing and successful Parish campaign, known as “Your Parish, Your Home” to fund this effort. Accessibility became the core “ask” in the campaign with the benefit of added repairs and restoration to the building fabric.

Wallace Hall is used for worship, ceremonial services, public greetings, celebrations, and school assemblies. The formerly dark entry has been refreshed as a loggia, with daylight and historic stained glass through a generous gift of a parish family.

Imposing monumental granite steps made for a “big climb” up to the sanctuary level and down almost two flights to the undercroft. With this circulation impediment, the architects found that an exterior elevator location at a point of no impact to the art filled interiors was the most prudent solution.

An elevator was proposed to the LPC which could access the main sanctuary of the church as well as the Wallace Hall undercroft from the sidewalk level. This small addition

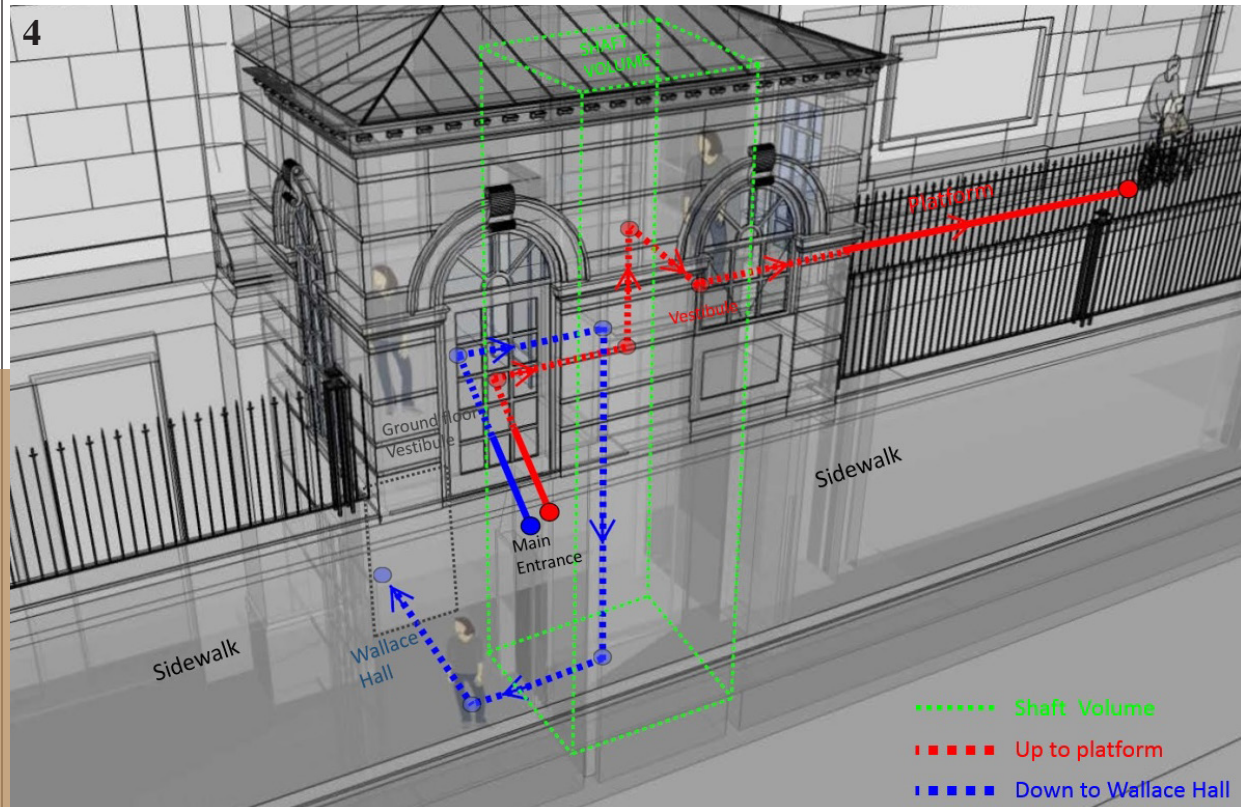
**3**  
Mount Zion Lutheran  
Church rendering of  
updating front entrance  
accessibility and restored  
historic fence  
Image Credit: Acheson  
Doyle Partners Architects



4

St. Ignatius Loyola rendering of new elevator programming  
Image Credit: Acheson Doyle Partner Architects

was clad in the same tooled limestone which predominates, similar windows, and a copper roof. Simple sensitive ramping at the school and the Parish House within the existing iron gates solved access for these structures which both have interior elevators.



5

St. Ignatius Loyola final rendering of accessibility modifications and upgrades  
Image Credit: Acheson Doyle Partner Architects



### Episcopal Church of the Epiphany

The Episcopal Church of the Epiphany with a strong and active congregation has been located on the corner of York Avenue and 74th Street in a Norman Gothic Style Church since 1944. The church was founded in 1833.

With a substantial financial offer from the adjacent hospital complex for their current property, the Vestry purchased the former Jan Hus Presbyterian Church Building around the corner between York and First Avenues, whose congregation has also moved on. The congregation was the oldest Czech Presbyterian congregation in the United States having been founded in 1877. The church portion was opened in 1888 and the parish house, gymnasium and residential portion was completed in 1915.

nature of the complex. No further easement beyond the existing stairs was required and in fact, the sidewalk area was slightly increased. Construction is underway and completion is expected in fall of 2022. The existing program of the church from the York Avenue location will be fully incorporated with a new Track organ, pre-school program, and the continuation of the Burden Center for the Aging.

Mick Doyle, Principal of Acheson Doyle Partners Architects remarked, "throughout this work the leaders of these faith communities, Fr. Yeslonia, Ms. Lula Urquhat, and Rev. Cole, saw the accessibility requirements as vital to their communities. Although their spiritual mission is their prime charism, they were acutely aware of their religious and civic landmark presence."

The style has been referred to as Bohemian Gothic. The historic neighborhood of Yorkville was home to many German and European communities over the years. While the building is not a designated landmark, local voices were concerned about possibly drastic changes to the historic structure.

The vestry with its Pastor Roy Cole and its architect, Acheson Doyle Partners, met with the Landmarks Preservation Commission to review the planned alterations as a courtesy to assure the local stakeholders that the new Episcopal owners had every intention of curating and preserving this neighborhood's landmark. Presentations were made to the Landmarks Conservancy and the Friends of the Upper East Side Historic District to share the church's intentions.

While the work was mainly restorative, the route into the existing building was totally inaccessible to a different abilitied person, as well as difficult for the able-bodied, with 9.5" risers on the existing stoop steps, and no elevator access to the newly programmed pre-school and parish house uses. In addition, the Burden Center program drop-in and lunch feeding program, in place for many years, would now be fully accessible. The entry stair was reconfigured for one exterior entry to the nave and sanctuary with an accessible entry from the sidewalk through the removed stoop location. One strategically placed programmable and secured interior elevator facilitated total building accessibility to the many different levels. Existing stonework and decorative iron fencing could be re-used and duplicated as required to complement the historic



# SACRED SITES GRANTS

The Conservancy awards matching grants to congregations that are planning or undertaking the restoration of historic religious properties. In 2019, the Sacred Sites program pledged 48 grants totaling \$602,500 to 45 religious institutions throughout New York State, leveraging over \$8.7 million in repair and restoration projects.

To be eligible for our grant programs properties must be located in New York State, owned by a religious institution, actively used for worship, and listed on the State or National Register of Historic Places or designated pursuant to a local landmarks ordinance. Eligible properties include churches, synagogues, meetinghouses, mosques, and temples.

2019 Grantees include: (listed by **County**, then City or Borough)

**Bronx**

Highbridge Community Church, Bronx  
\$6,000 — Roof Evaluation & Scope of Work for Replacement

**Broome**

Temple Concord, Binghamton  
\$30,000 — Portico, Terrace, & Chimney Restoration  
\$8,000 — Conditions Report, Masonry Scope, & Construction Documents

**Chenango**

Broad Street United Methodist Church, Norwich  
\$30,000 — Tower Restoration

First Baptist Church of Norwich  
\$9,000 — Roof Replacement

**Clinton**

Peru Community Church  
\$5,000 — Steeple Repair & Masonry Restoration

**Delaware**

First Congregational Church, Walton  
\$14,000 — Window Restoration

**Erie**

St. John's Grace Episcopal Church, Buffalo  
\$10,000 — Construction Documents for Slate & Masonry Restoration

Westminster Presbyterian Church, Buffalo  
\$30,000 — Spire, Roof Repair & Repointing

**Genesee**

First Baptist Church, Batavia  
\$17,500 — Roof/Bell Tower Repair, Stained Glass Restoration & Masonry Work

**Greene**

Zion Evangelical Lutheran Church, Athens  
\$5,000 — Steeple Restoration, Brick Work, & Roof Repair

**Hamilton**

Church of the Transfiguration, Blue Mountain Lake  
\$4,000 — Structural Repair & Restoration of Log Cladding

Mountain Community Church, Lake Pleasant  
\$5,000 — Shingle Repair & Stained Glass Restoration

**Kings (Brooklyn)**

Citadel Cathedral of Praise and Worship, Cypress Hills  
\$8,000 — Conditions Report for Tower & Roof Restoration

First Presbyterian Church, Brooklyn Heights  
\$10,000 — Window Restoration

South Bushwick Reformed Church, Bushwick  
\$10,000 — Structural Conditions Assessment & Attic Access



**Kings (Brooklyn)** - Continued  
Stuyvesant Heights Christian Church, Bedford-Stuyvesant  
\$30,000 — Monumental Stained Glass & Tracery Window Restoration

**Lewis**

Forest Presbyterian Church, Lyons Falls  
\$11,000 — Roof Replacement

**Madison**

St. John's Episcopal Church, Oneida  
\$12,000 — Window Repairs & New Protective Glazing

**Monroe**

Immanuel Baptist Church, Rochester  
\$3,000 — Conditions Assessment

New Bethel CME Church, Rochester  
\$7,500 — Construction Documents for Exterior Masonry Repair

St. Luke and St. Simon Cyrene Episcopal Church, Rochester  
\$15,000 — Roof Replacement

**New York (Manhattan)**

Cathedral Church of St. John the Divine, Morningside Heights  
\$10,000 — Repair & Preservation of Great Bronze Doors and Surrounds

Church of St. Paul and St. Andrew, United Methodist, Upper West Side  
\$30,000 — Roof Repair & Masonry Repointing

Fourth Universalist Society, Upper West Side  
\$40,000 — Exterior Facade & Slate Roof Restoration

Old Broadway Synagogue, Manhattanville  
\$5,000 — Structural Repairs

St. Peter's Lutheran Church of Manhattan, East Midtown  
\$7,500 — Roof, Gutters, Flashing, Skylight & Masonry Inspection

**Onondaga**

Plymouth Congregational Church, Syracuse  
\$9,000 — Stained Glass Window Restoration

**Ontario**

St. Peter's Episcopal Church, Geneva  
\$15,000 — Stained Glass Window Restoration

**Orange**

Baptist Temple Church, Newburgh  
\$6,000 — Brick Masonry & Roof Repairs

Calvary Presbyterian Church, Newburgh  
\$10,000 — Schematic Design of Tower Restoration

First Presbyterian Church, Chester  
\$6,000 — Roof, Steeple & Stair Repair

**Orleans**

Christ Episcopal Church, Albion  
\$3,000 — Stained Glass Window Repair & Replacement

**Ostego**

First Baptist Church, Cooperstown  
\$2,000 — Site Drainage Improvements

**Queens**

Congregation Tifereth Israel, Corona  
\$10,000 — Perimeter Waterproofing

**Rensselaer**

Christ Church United Methodist, Troy  
\$6,000 — Slate Roof Repair & Repointing

**Schenectady**

Christ Episcopal Church, Duanesburg  
\$7,000 — Conditions Survey

**2**  
Congregation Tifereth Israel, Corona, Queens  
- \$10,000 grant -  
foundation waterproofing.

**1**  
Christ United Methodist Church, Troy - \$6,000 grant to repair roof at dormers.



### Suffolk

Congregational Church of Patchogue  
\$2,500 — Project Management  
\$17,500 — Roof Repairs

First Presbyterian Church, East Hampton  
\$2,500 — Conditions Report

First Presbyterian Church, Southold  
\$30,000 — Facade & Steeple Restoration

Mt. Sinai Congregational Church, Mt. Sinai  
\$3,500 — Conditions Report

Sisters of St. Joseph Chapel, Brentwood  
\$30,000 — Window, Masonry, Bell Tower & Roof Repair

United Methodist Church of Bay Shore  
\$6,000 — Project Management for Roof Repairs & Sanctuary Paint Failure  
\$15,000 — Roof Replacement

### Sullivan

Hebrew Congregation of Mountaindale  
\$10,000 — Roof Replacement

### Westchester


St. John's Church, Getty Square, Yonkers  
\$25,000 — South Clerestory Window Restoration

### Yates

Garrett Memorial Chapel, Keuka Park  
\$15,000 — Bell Tower Repairs




3  
Plymouth Congregational Church, Syracuse - \$9,000 grant for stained glass restoration.




# EVERGREENE

## Architectural Arts

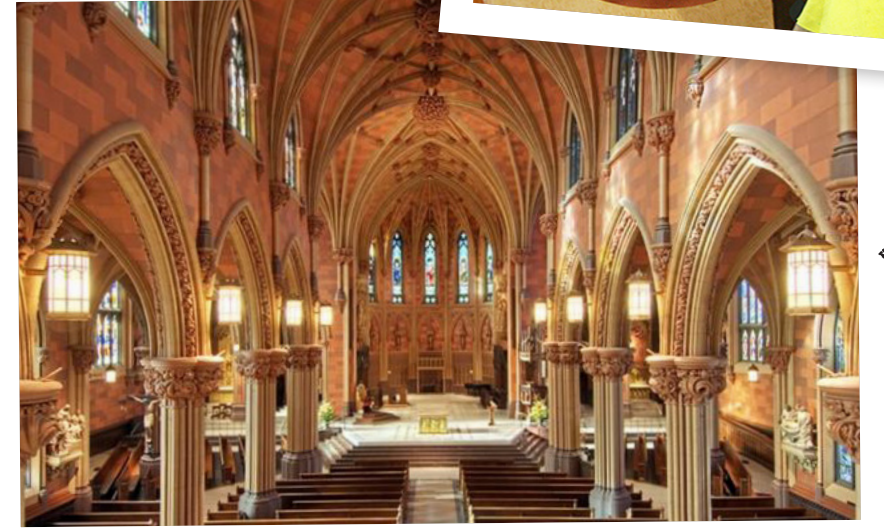
Restoration • Conservation • Art • Preconstruction • Planning & Design



Eldridge Street Synagogue  
New York, NY  
Designed in 1980



Grace Church  
Brooklyn, NY  
Designed in 1966



Cathedral of the Immaculate Conception  
Albany, NY  
Designed NHRP 1976

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