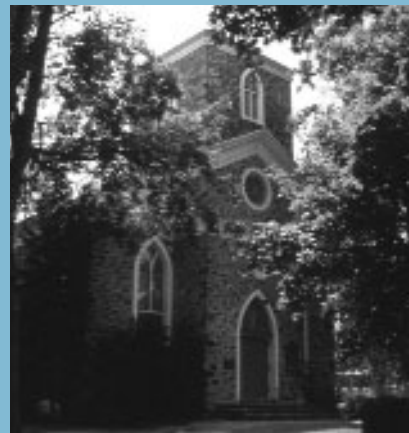


# COMMON BOND

Volume 19, No. 1  
Fall - Winter 2004

## *Friends Groups*

- Attic Maintenance
- Shared Use
- Cell Towers



# COMMON BOND

Volume 19, Number 1 *Fall-Winter 2004*

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.

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## On the Cover

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Friends of Historic New Utrecht brings the history of the church in Bensonhurst, Brooklyn alive. The only remaining Liberty Pole in the United States is celebrated every year with historic reenactors. School children tour the church and learn about the early Dutch settlers and the Revolutionary War.

Photo credits:  
Friends of Historic New Utrecht,  
New York Landmarks Conservancy

*Preservation efforts  
for West-Park  
Presbyterian Church  
are led by a Friends  
group that includes  
neighbors, activists,  
and architects.*



# A Friend in Deed:

## *Strategies to Generate Wider Community Support*

By Patricia Nelson and Kalyani Glass

Churches, synagogues, mosques, and other sacred sites can run into a wide range of challenges when they turn to the wider community for fundraising, but one of the most common is the reluctance of some donors to give directly to a religious organization. An established solution is to create a separate entity, such as Friends group or supporting organization.

### *Supporting Preservation*

A supporting organization is a separate, tax-exempt corporation that works in close collaboration with the congregation to support its historic building and community programs. Creating a separate organization has several advantages, the greatest of which is that it can receive funding that religious organizations cannot otherwise access.

Because of laws governing the separation of church and state, many governmental sources of funding cannot grant directly to religious organizations. Federal funds, City funds that are redirecting federal monies, and certain New York City Council capital funds are all barred from directly supporting religious organizations. Some municipal and state funds have the same restrictions. The Bush administration also instituted policy changes that have freed up Federal funding for religious institutions [see *Common Bond*, Volume 18, Issue 1&2].

While there are no legal barriers to private foundation support of congregations, many are reluctant. They may want to support the preservation of the building, without supporting the religious activities of the congregation. A supporting organization allows those funders to do exactly that. Another important benefit of a supporting group is how it encourages community investment in the religious property, reinforcing the building's place as an important center of community life.

### *Community Coalition Finds Preservation Solution*

In May 2003, the Friends of West-Park was established as a 501(c)(3), tax-exempt organization to explore alternatives to the proposed demolition of West-Park Presbyterian Church, a sandstone Victorian church on the Upper West Side of New York City. The organization's mission is "to preserve the architectural essence and value of the church" and maintain the historic scale of the neighborhood – daunting tasks because the façade is severely delaminating and the church has depleted its endowment.

According to Seth Friedland, cofounder and co-president, the nonprofit had a rocky start. The congregation was seeking dramatic new sources of revenue, including possible demolition



*As the fate of West-Park hung in the balance, Friends presented this preliminary design that expands program space while preserving the historic structure.*

and redevelopment of this prominent corner location, at the intersection of West 86th and Amsterdam Avenues. Fortunately, Friends of West-Park has an active core of 15 to 20 supporters, with expertise in finance, architecture, land use and planning, and fundraising.

The group was able to develop alternatives that would keep the church in the community and preserve the historic building. The group proposed an adaptive reuse that would create additional income and identified non-profit organizations that could be tenants and co-developers. Paige Ayres Cowley, an architect and life-long neighborhood resident, was hired by the group and created a design for an expanded and modern building that incorporates the historic facade, along with a strategy to keep pastoral and community-based programs operating during construction. Most importantly, Friends of West-Park negotiated substantial financial commitments from neighboring co-op residents to support the new design.



*One of West-Park's historic assets is this ornate wooden altar.*

Another example of a supporting organization is the Eldridge Street Project, a non-sectarian, not-for-profit organization established to preserve the Eldridge Street Synagogue. Finished in 1887, the Synagogue is a National Historic Landmark and the first purpose-built Eastern European synagogue in Manhattan. The project owns the building, making space available for the congregation, and organizes cultural and educational programs for diverse audiences.

Similar non-profit supporting organizations assist the fundraising efforts of nationally known landmark religious sites. In Newport, Rhode Island, the Touro Synagogue Foundation is a 501(c)(3), non-for-profit corporation whose focus is the preservation of the Touro Synagogue, dating from 1759 and the oldest Jewish synagogue in the United States. In addition, the Foundation supports programming related to teaching religious diversity and colonial Jewish history. The Old North Foundation is a Boston organization, separate from the 1723 Christ Church, famous for its role in America's Revolutionary War, that assists with preserving the building and managing the historic site programs.

## *Creating a Trust*

A variation is to create a non-profit trust, which gives the trustee organization legal control over the property, which it must exercise for the good of a beneficiary. The Christ Church Preservation Trust was created in 1965 to ensure the preservation, restoration, and maintenance of historic Christ Church, Neighborhood House, and the Christ Church Burial Ground in Philadelphia. A National Historic Landmark, the church, which still houses an active Episcopal congregation, is famous for the Revolutionary-era leaders who worshipped there, including George Washington, Benjamin Franklin, Betsy Ross, Robert Morris, Absalom Jones, and Benjamin Rush. Its burial ground attracts hundreds of thousands of visitors each year to see Franklin's grave marker. In its 37 years, the Trust



*Rev. Dr. Eugene Callender of New York Presbytery Board of Trustees spoke at a public forum on the future of West-Park.*

has raised over \$4 million, restored the church steeple, rebuilt fences and surrounding property, created an archive for historical materials, and maintained and restored the Christ Church Burial Ground.

In Baltimore, the Basilica of the Assumption is also stewarded by an Historic Trust. The Basilica was conceived by the country's first Roman Catholic bishop, John Carroll, and designed by Benjamin Henry Latrobe, the first Architect of the U.S. Capitol. President Thomas Jefferson advised and counseled Latrobe on the design. The Historic Trust secured funding from the Getty Grant Program to investigate and analyze the complex structure of the cathedral's great dome, using state-of-the-art methods of nondestructive evaluation and testing along with more traditional techniques of measurement and documentation. It is also running a fundraising campaign called "Restore the Light: The Campaign for America's First Cathedral."

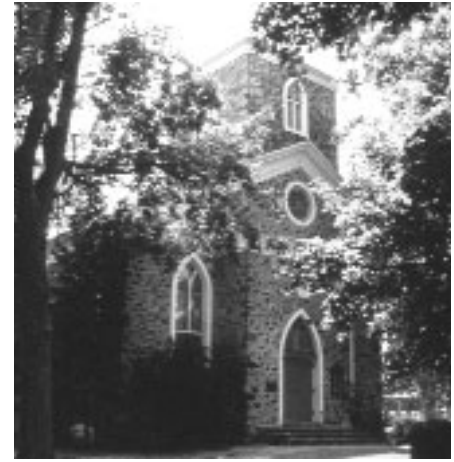
### *One Size Does Not Fit All*

Starting a non-profit organization does have disadvantages, so congregations should consider carefully before embarking on the process. First, it requires a significant commitment of time to create the organization. The organization must choose a board of directors, file with the IRS and state, and establish, with the assistance of an attorney, bylaws and articles of incorporation. If an attorney cannot be found in the congregation or community to provide legal services pro bono, there can be costs involved as well. Second, some foundations will not award grants to organizations that do not hold the title or a long-term lease to the property requiring restoration. Lastly, congregations will want to carefully consider that a supporting organization involves outsiders in decisions about their property and programs.

A separate non-profit is not the solution for every congregation. It might not be necessary if you are in a small town or rural community, where the donor pool is limited, or if key donors are willing to contribute directly.

### *Partnerships for Preservation*

One alternative to creating a separate organization is to establish a fundraising partnership with a local non-profit organization, such as a preservation group or historical society, that can accept funds on behalf of a congregation. This was the right solution for New Utrecht Reformed Church in the Bensonhurst section of Brooklyn. The building needs extensive repairs to its trusses, ceiling and roof, and bell tower. The damage is so extensive that the congregation has closed the church to services and meets every Sunday in the parish house. The restoration estimate for the tower alone is \$750,000, and all costs could total \$1.8 million.



*New Utrecht Reformed Church, top and center, benefits from an active community historical society, Friends of Historic New Utrecht.*



*Dave Elligers and Robert Buonvino, president of the New Utrecht Historical Society, inspect shoring at church interior with Ann Friedman of the Conservancy.*



*To reduce overhead, Friends of Historic St. Peter's partners with a regional non-profit.*

The congregation partnered with Friends of Historic New Utrecht, a neighborhood history group, to save the 176-year-old building. The New Utrecht Reformed Church has a significant presence in the community, and its history dates to the early Dutch settlers and the Revolutionary War. According to the Friends' president, Robert Buonvino, the organization started in 1995 when he was instrumental in filing for landmark status for the parish house and cemetery. With a mission of "preserving, restoring, and educating," the group has a strong working relationship with the congregation and the minister. Its members number around 150, including people from around the country who are passionate about history.

Every year, the Friends group sponsors a Liberty Weekend to celebrate the only remaining Liberty Pole in the United States. Lincoln's birthday is honored by a reading of the Gettysburg Address by an historical reenactor. Until the building was closed earlier this year, school children often toured the church. While funds remain short, this is a fruitful partnership. Parishioners and other Bensonhurst organizations have raised \$137,000. A state preservation grant of \$300,000 was awarded in May 2004, and a City Council member appropriation of \$500,000 has been budgeted for 2006. An additional New York State member item grant of \$250,000 is pending.

### *A Little Help from Some Friends*

In small towns or rural areas, starting a separate non-profit might be more trouble than it's worth. Most donors in these areas are individuals, rather than foundations or government agencies, and do not have regulations against donations to religious institutions. Therefore, the costs and time involved in establishing a separate legal entity is unnecessary. In this situation, a good option is a Friends group, an unincorporated association involving congregational members, community members, and civic leaders.

Mary Zander leads Friends of Historic St. Peter's in Spencertown, Columbia County, with the goal of building an endowment fund to for St. Peter's Presbyterian Church. It started as a small group of 18 people, but it has grown. Both the minister of St. Peter's and a top official of the town board are now involved. Because the group doesn't have a professional staff, it operates under the auspices of a regional non-profit group, the Berkshire Taconic Community Foundation, which manages the group's finances.

Zander says that communication between community and church members is crucial. She includes regular news updates in the church bulletin, and she promotes local media coverage of developments, such as foundation grants and the listing on the State and National Registers.

In this era of declining congregational membership, it is more important than ever that congregations build wider support in the surrounding community. Whether it is through an informal Friends group or an official organization, the act of reaching beyond the congregation can have significant benefits for an historic church, synagogue, meetinghouse, or mosque.

## *Resources*

Partners for Sacred Places, *Stewardship Series No. 1, A Fundraising Tool: Creating a Supporting Organization* (1996), free for members, \$3.00, available on their website, [www.sacredplaces.org/pubs\\_order\\_form.html](http://www.sacredplaces.org/pubs_order_form.html)

Skjegstad, Joy, *Starting a Nonprofit at Your Church* (2002), \$17.00/\$12.75 for members from The Alban Institute, [www.alban.org](http://www.alban.org).

### **Websites**

Business Filings Incorporated, [www.bizfilings.com](http://www.bizfilings.com)

Basilica of the Assumption Historic Trust, [www.baltimorebasilica.org](http://www.baltimorebasilica.org)

Christ Church Preservation Trust, [www.oldchristchurch.org](http://www.oldchristchurch.org)

Old North Foundation of Boston, [www.oldnorth.com](http://www.oldnorth.com)

The Friends of Historic New Utrecht, [www.historicnewutrecht.org](http://www.historicnewutrecht.org)

The Touro Synagogue Foundation, [www.tourosynagogue.org](http://www.tourosynagogue.org)

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*This former Methodist Church is experiencing a renaissance as a performing arts and conference venue.*



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# A Case Study in Shared Use:

## *Saratoga Springs Universal Preservation Hall*

By Jane Cowan

A deteriorating historic church that has become a public safety hazard. A dwindling urban congregation. A long list of necessary and costly repairs. A building condemnation.

This heart-breaking tale is all too familiar in many urban centers across the country. Faced with these seemingly insurmountable obstacles, what is a cash-strapped congregation to do? Demolition forces the congregation to give up its spiritual home and the city loses irreplaceable historic architecture. But what other options exist? Fundraising? Maybe enough money could be donated to shore up the building's collapsing roof. And then? How could a tiny congregation with an official roster of 150 members but only 10 or 15 regular parishioners sustain the maintenance of a 10,000-square-foot building?

The resourceful, dedicated, and creative citizens of Saratoga Springs refused to accept this outcome for the Universal Baptist Church. "We just said we can't let that building go," explained Tom Lewis, president of Saratoga Springs Universal Preservation Hall (SSUPH). Instead, they formed a remarkable partnership that married the congregation with the local preservation foundation, in order to devise a plan that would simultaneously save the building, as well as the congregants' worship space; create a revenue stream for ongoing maintenance; and provide the city of Saratoga Springs with a new performing arts venue: The Saratoga Springs Universal Preservation Hall (SSUPH). This non-profit enterprise will provide worship space for the Universal Baptist Church on the ground floor, while upstairs, the great hall will become a 600-seat theater for acoustic music, theater productions, and dance

companies. The Hall will also operate as a conference venue. Profits from ticket sales will go directly towards the continuing maintenance and restoration of the building.

### *A Common Tale of Decline*

The history of the SSUPH begins in 1841 when the building was first constructed as the Episcopal Methodist Church of Saratoga Springs. An 1871 remodeling included the construction of two steeples, installation of stained-glass windows, and enlargement of the space to accommodate 1200 worshippers. One of the country's earliest examples of High Victorian Gothic, its two spires were prominent features on the Saratoga Springs horizon. A 1903 fire destroyed the south tower, but the remaining tower continues to be the tallest structure in Saratoga Springs.

By 1976, the Methodists, their numbers dwindling and the challenges of maintaining the vast church ever more daunting, sold the building to the Universal Baptist Church, an historically African-American congregation. Like the Methodists before them and like many other urban congregations, the Universal Baptist Church put maintenance of the building on the back burner while attending to its spiritual, charitable, and educational missions. Over time, the remaining tower and roof trusses deteriorated, and eventually a brick detached and crashed into the window of an adjacent structure. "Saratoga Springs watched that building deteriorate for 25 years," observed Jeff Pfeil, the treasurer and construction manager of SSUPH.



*The partnership of the Baptist congregation with the local preservation foundation created a vibrant new vision for the deteriorating building.*

After the city condemned the building in 1999, demolition seemed imminent. Saratogians mobilized, and the local preservation organization, Saratoga Springs Preservation Foundation, took action. Meeting with the Universal Baptist Church, they developed a creative plan that benefits the congregation, the community, and the city.

The Landmarks Conservancy helped in 2000 with a \$5,000 consulting grant to fund an engineering study, which showed the building was viable but needed shoring to stabilize the building, allowing time to fundraise for substantial structural and roof repairs. A \$10,000 grant went towards the \$55,000 costs for shoring. Total project costs are anticipated to be \$2.5 million, including architectural services, temporary shoring, and renovation. In 2003, the project received a \$30,000 Robert W. Wilson Sacred Sites Challenge Grant.

### *Partnering with the Community for Success*

Although the Saratoga Springs Preservation Foundation initially took the lead, it soon became clear that a non-profit organization separate from the Church and the preservation group would best be able to save the building. And the Saratoga Springs Universal Preservation Hall was born, with a board representing the Universal Baptist congregation, the Preservation Foundation, and the community. Cooperation was the key to success. "I can't stress enough that this was a community effort," says Mr. Lewis of the Preservation Hall. "It was the partnerships and relationships that made this whole project possible."

"We are grateful to the Lord for this partnership," said Rev. Minnie Burns, Pastor of the Universal Baptist Church. "We have the lower part of the building where we have worshiped for so many years. It's furnished so beautifully!" To preserve the congregation's worship space in perpetuity, the agreement set forth that the Universal Baptist Church would own the land while the SSUPH would own the building. During the restoration, the congregation is worshipping in another space immediately across the street. "If they had not taken us in, we don't know where we would have been," added Rev. Burns.



*With funding from the Landmarks Conservancy, massive shoring was installed from basement to roof to support failing trusses until repairs are completed.*

With half of the fundraising goal met, the project is well underway, and a December 2005 completion date is expected. The success of this project has garnered local and national attention. The National Trust for Historic Preservation is planning to publish a guidebook for struggling urban congregations using SSUPH's experience.

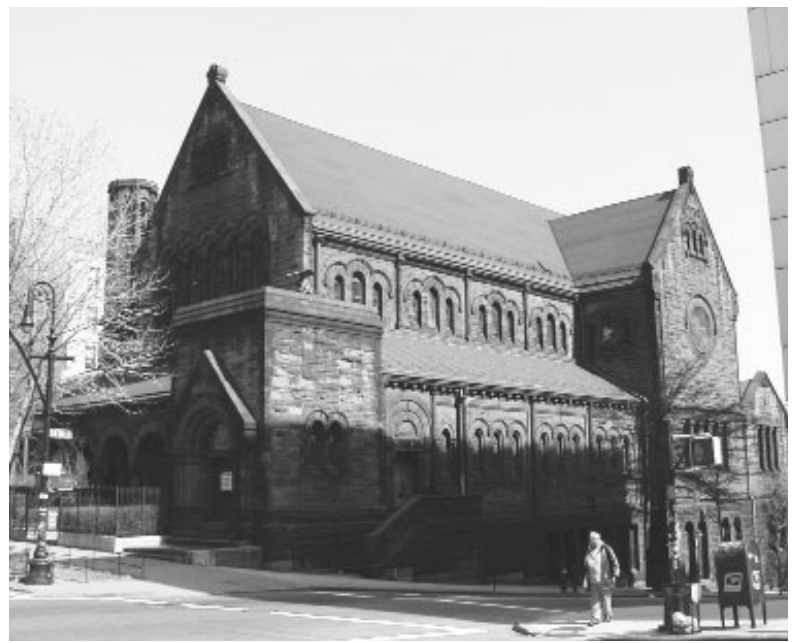


John G. Waite Associates Architects PLLC

*A computer generated rendering shows the huge capacity of the converted sanctuary.*

Deteriorating urban churches, dwindling congregations, and an ever-present list of costly repairs are all too common. But they don't have to lead to demolition. As the story of the Saratoga Springs Universal Preservation Hall illustrates, partnerships with other organizations – whether preservation, cultural, or social – can dramatically reverse the downward spiral.

*Only the pigeons knew how to get in and out of the massive attic at St. Luke's Episcopal Church in Harlem. During repairs to the roof drainage system, attic access became critical.*



# The Importance of Attics

By Dan Allen and Ann-Isabel Friedman

Many 19th century religious properties feature sanctuary ceilings that seem to have no relation to their large, elaborate roofs. In the space between are the attics that house critical roof structure. They can also harbor dangerous pests and hold early evidence of leaking roofs. Proper ventilation and insulation of attic spaces can have a major impact on the energy consumption, temperature, humidity, and condition of interior spaces and finishes.

## *Routine, Thorough Inspections Are a Must*

Attics can be hard to reach, and routine inspections of attic spaces are rarely included on an institution's schedule of routine maintenance. Often, a long-deferred attic inspection will uncover unanticipated structural problems. Community Synagogue is an 1848, Greek Revival building with a simple temple front and gable roof. Until 1904, the building was home to the German Lutheran Congregation whose members perished in the General Slocum disaster. The building remained vacant until 1940, when the synagogue purchased the building. No routine inspections were conducted of the peaked attic above the flat plaster ceiling of the sanctuary, and there was no evidence of roof leaks at the sanctuary interior. In 2003, a full

conditions survey by architects Li/Saltzman revealed, upon inspection of the attic, the unanticipated structural failure of a major roof truss member, brought on by recent heavy snow loads.

Periodic inspections of the attic must be thorough, not superficial. At the First Presbyterian Church in Gilbertsville, a Romanesque Revival structure constructed in 1882-84, a 2001 conditions survey by architects Crawford & Stearns focused on the visible failure of the masonry tower at the exterior, which led to a \$200,000 masonry restoration project. Due to budget constraints, the architects were not asked to survey the interior systems or structure. In 2002, a member of the congregation noticed that a portion of the decorative wooden ceiling at the very large sanctuary interior was sagging. The decorative bead board ceiling was suspended from the attic truss above, but movement in the structure was hidden from view by fiberglass insulation at the attic "floor." A section of insulation was removed, revealing the problem: the joists or ledger beams from which the board and bead wooden ceiling was suspended had slipped from their carrying beams, leaving portions of the ceiling unsupported. Even if the architects had been engaged to survey the interior initially, without the removal of several sections of insulation to probe the structural framing, they might not have detected the problem.



*The attic, with its massive wood truss beams, lack safe walkways.*



*Air baffles that were blocked with debris were cleaned during the restoration.*

## *Safe Access Is Critical*

Before an attic can be inspected, safe access to the attic must be available. Attic access became an issue at St. Luke's Episcopal Church, the large Romanesque church designed by one of Manhattan's leading church architects, Robert H. Robertson, and constructed from 1892 to 1895. Located in the Hamilton Heights Historic District in upper Manhattan, the building is constructed of substantial brick and brownstone walls with heavy timber roof framing. The sanctuary features a huge plaster cruciform vault with a sharply peaked roof above. Conditions in the sanctuary indicated possible problems at the attic above. Paint from a relatively recent repainting of the interior was peeling away from the plaster ceiling in sheets, indicating roof leaks and poor attic ventilation. The congregation's leadership was consulted about the condition of the attic, but no one had ever been in the attic, and no one knew how to reach the main attic space!

The Upper Manhattan Historic Preservation Fund (UMHPF), a joint project of the New York Landmarks Conservancy and the Upper Manhattan Empowerment Zone Development Corporation (UMEZ), planned to fund needed roof and gutter repairs, but first needed to survey the attic. However, first, the route to the attic had to be determined.

At the rear of the church, an extremely shaky wooden ladder led to a trap door above the organ loft, which led to an intermediate attic space with a sloping, seamed sheet metal floor and no other apparent openings: a dead end? From the exterior, louvers at the gable ends of the roof, which should have provided attic ventilation, were visible. Roof hatches in the shingle roof were visible from the street, and one hatch had apparently lost its cover. Pigeons were flying in and out. Once scaffolding for the gutter work was in place, these hatches were accessible from the outside.

UMHPF project manager Jill Crawford, architect Dan Allen of Cutsogeorge, Tooman & Allen, and the contractor's foreman climbed up the steep roof from the perimeter pipe scaffolding and entered the open hatch, just like the pigeons. They found themselves in a large attic space above one end of the transept. By crawling through a low, jagged opening in the brick wall at the crossing, they were able to access the vast and very dark main attic. Aside from one piece of graffiti indicating that someone named Gus had been in the attic in the early 1940s, there was no sign that the space had been visited by anyone.

Much of the attic was without a walkway, and the team had to walk along the massive wood truss beams to reach the louvers at the end. But the louvers proved to be ingeniously constructed. An air baffle box at the interior prevented gusts of wind from blowing directly through while still allowing for ventilation. The sheet metal louvers were in good shape, but the air baffle arrangement had trapped a significant amount of leaves and general debris against the bird screen, effectively blocking the louvers and negating their ventilating function.

The restoration project included cleaning and repair of the baffles, as well as the replacement of deteriorated lower panels with new lead-coated copper louvers. The pigeon population was evicted, and the missing hatch cover was replaced. Wood timbers were in generally good condition, but the beam connections were reinforced. New lighting even helped the team locate the original interior access: a barely visible opening from the intermediate attic above the organ loft, which had appeared to be a dead end. By crawling through this opening, it is possible to get from the church interior to all of the attic spaces, although not easily. The congregation was advised to install a better access ladder, so that routine inspections of the attic will be possible in the future.

Dan Allen is a principal in Cutsogeorge, Tooman & Allen.

## Five Steps to Better Attic Maintenance

1. Make sure that ladders and walkways are well maintained. Replace broken boards in walkways, and test and repair handrails regularly. Nothing discourages access to an attic for maintenance more than a shaky ladder or an unusable walkway. Well-maintained access ladders and catwalks encourage frequent inspection of the underside of the roof deck. Frequent inspection is valuable in detecting leaks early, so that they can be repaired easily without the damage spreading to the church finishes below.

2. Maintain lighting in the attic, if at all possible. Good light levels will allow for inspection of the underside of the roof deck. Lights should be strong enough to illuminate any low areas at the eaves, which are frequently the first areas to exhibit water problems because of their proximity to gutters and downspouts.

3. Clean ventilation louvers regularly (at least yearly). Louvers perform a vital function by preventing condensation, which can cause deterioration of wooden roof framing and decking, thereby helping to maintain ceiling paint and plaster finishes below. This is particularly true for slate and tile roofs, where the underside of the wood deck should be well ventilated.

4. Pigeons must be evicted and kept out. When the louvers are cleaned, maintenance personnel should check and repair bird screens to prevent access by pigeons and other birds or bats. Pigeon waste can become a serious health problem if allowed to accumulate in an attic or bell tower. Once pigeons are inside and nesting they will multiply rapidly, creating a huge mess.

5. Beware of overzealous volunteers with insulation. Be careful about the placement of insulation in attics. Do not allow the installation of insulation at the (usually sloped) underside of the roof deck. Do not allow insulation to cover vents or louvers. Insulation of the attic floor/sanctuary ceiling may be appropriate but needs to be evaluated carefully.

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*Left and Center: First Corinthian Baptist Church in Harlem was originally constructed as a motion picture palace, with an ornate terra cotta facade. Its prominent corner location in a midrise residential neighborhood made it a desirable cell location.*

*Right: The metal rooftop cross was replaced in fiberglass to accommodate a cellular antenna.*

# Cell Towers and Historic Religious Properties

By Erin Tobin Bearden

Cellular companies often approach stewards of churches and synagogues to propose placing antennae on steeples, towers, or roofs. Allowing a cellular antenna on an historic religious property can be an attractive source of revenue, but congregations must be careful. There are many problems that can arise, and the church or synagogue must take the lead to protect their historic assets. Preservation can coexist with cellular installation, but it requires active stewardship.

## *Why Cellular Companies Look at Sacred Sites*

Using a steeple allows cellular companies to offer residents the cellular coverage they want, while sidestepping the disputes over new tower construction. The 1996 Telecommunications Act states that municipalities must allow cell towers somewhere within their boundaries, and church steeples over 100 feet are attractive alternatives to unsightly pole cell towers.

Installing and maintaining cellular antennae sometimes requires material replacement, repairs, and other changes to the host building. Cellular companies often will first propose the cheapest and easiest solution for them, which does not always represent the best interest of the building. Congregations must be insistent that leasing companies find creative, preservation-friendly solutions. Hiring a preservation consultant or architect to advise them will make certain that the architectural integrity of the building is not compromised. Religious institutions should also have a lawyer, from the congregation or an outside consultant, to represent them in negotiations with the cellular company.

## *Sensitive Placement Is Crucial*

The introduction of modern elements inevitably threatens to compromise the integrity of a historic building. For this reason, it is critical that the religious institution push for creative

solutions to antenna and equipment shed placement. Above all, cellular companies should place antenna on a historic religious building in a discreet location, with no or limited visibility from the street, and little or no adverse effect on the building's historic materials.

Meisha Hunter of the New York City Landmarks Preservation Commission said, "Most buildings have their own site-specific problem and corresponding solution." Cellular companies sometimes propose placing a cross on the steeple of a church for panel installation. Local and state preservation agencies often approve this, if the cross is appropriate to the scale of the historic building. This worked for the First Corinthian Baptist Church in Harlem, where the cellular company replaced the existing sheet metal rooftop crosses in fiberglass, making them slightly larger, but consistent with their prior appearance in color and proportions.

Other creative solutions include placing the antenna panels behind louvers in a cupola, in arched window openings, or on windowsills. The First Church of Christ Scientist on Central Park West in Manhattan (now Crenshaw Christian Center East) had cellular antennae placed behind the historic wooden screen. Perforations in the design of the screen allow for signal transmission, so the original material did not need altering. In this instance, the cellular company cleaned out the cupola space, remediated the guano problem, repaired the monumental, decorative wooden screen panels that had deteriorated, and installed bird-proofing metal and nylon mesh behind the wooden screens. The cellular company, however, did not do other necessary repair work on the tower masonry. With the guidance of a preservation consultant, the congregation could have asked the company to fund stone repointing and new flashing on sills to prevent moisture infiltration that can put the company's expensive equipment at risk.

If there is no solution besides installing the antenna panels into the wall masonry or wood siding, then state and local preservation officials stress that the panels should be mounted flush into the mortar joints of non-decorative masonry – not drilled into the masonry itself – and the panel should be painted to match the masonry or siding.

## *Managing Alterations*

Congregations need to be vigilant stewards overseeing any alterations made to the historic building to accommodate antenna placement. Ideally, they will hire a preservation consultant or architect to represent the building's best interests throughout the process. The preservation architect can evaluate the needs of the building, particularly at the antenna location site, and argue for all necessary repairs. Without this input, work that the cellular company might have paid for could go

undone, as in the instance of the Crenshaw Christian Center East in Manhattan.

Some changes that the cellular company might suggest include:

- Replacing some of the original steeple, bell-tower, or cupola materials to allow proper signal transmission;
- Rebuilding steeples lost to lightning or decay;
- Repairing deteriorated structural framing; and
- Maintenance measures, such as painting, bird-proofing the area around the antenna, and providing safe access to the steeple or tower.

Alterations made to the historic building should be reversible, and congregations should save any historic materials removed to accommodate the antenna. These elements can be reinstalled if the cellular company terminates the lease and removes their equipment.

### *If You Decide to Have a Cell Tower...*

**Hire your own preservation consultant.** The company will have a preservation consultant to submit the Section 106 review on their behalf, but it is wise for the institution to have their own representative who can help with negotiating terms of the lease and placement of the antenna and equipment box. Connie Curran and Will Ingraham of Scarborough Presbyterian Church have found their consultant to be invaluable in representing the church's interests, designing the antenna placement in an architecturally sensitive manner, and maximizing the benefit to the church.

**Hire an attorney.** Any institution considering placing a cell antenna on their property should also consult an attorney to review what is required of the cellular company and to assist with lease negotiations. Michael Rebic, Director of Property Support for the Episcopal Diocese of New York, suggests: "Before entering any agreement, a lawyer should carefully review the contract to ensure that the church is fully protected. Among the items that need to be considered are the impact the revenue may have on the church's property tax exemption as well as the costs associated with removal of the equipment and repair to the building at the end of the leasing period."

**Ask for a copy of the cellular consultant's Cultural Resource Report** that they submit to the State Preservation Office. These reports are part of the public record and available to the congregation and public.

## *Negotiating the Lease*

Religious institutions benefit from the increased revenue a long-term cell tower lease can provide. Fees can average between \$1,000 and \$3,000 a month, depending on the company's need for coverage in the area and the institution's negotiating skills. In all lease negotiations, the institution should have an attorney review the proposed terms and assist with legal and financial negotiations. Cellular companies usually lease space from religious institutions for periods of 20 to 25 years. These leases can have five-year installments, so institutions can negotiate for rent increases or additional terms.

Religious institutions also need to contact their denominational governing body prior to entering any lease agreement. For instance, under New York State Religious Corporation Law, any Episcopal congregation that enters into a lease that is for five years or longer needs to receive the separate permissions of the diocesan Standing Committee and Bishop as well as the permission of the appropriate New York State Supreme Court.

## *Complying with Regulatory Requirements*

With every new antenna placement, a cellular company must take into account the potential impact on all affected historic resources. Once a location has been determined for antenna placement, the cellular company submits to a government review process, known as Section 106, referring to a section of the National Historic Preservation Act. The cellular company hires a preservation consultant, who produces a cultural resource report that evaluates any potential visual impact the proposed antenna will have on surrounding historic resources.

Section 106 states that any action involving Federal funding, licensing, or permitting must "take into account the effect of the undertaking on any district, site, building, structure, or object that is included in or eligible for inclusion in the National Register." This review process applies to all proposed cellular antenna locations, whether on existing buildings or poles in the ground, whether a property is listed on the National Register of Historic Places or not.

The State Historic Preservation Office typically reviews the Section 106 applications, but, in some municipalities, a local preservation commission with a special certification (known as a Certified Local Government) can review the Section 106 applications. The cellular company is responsible for Section 106 compliance, but religious institutions can monitor the cellular company's compliance with regulations by contacting their State Historic Preservation Office or local preservation commission through the review process.

## *Finding a Solution in Rochester*



Calvary St. Andrew's Presbyterian Church in Rochester, New York shows how a community and a religious institution can work with a cellular company to find a solution that benefits everyone. When Verizon Wireless first proposed a tower on a commercial property, the residents of historic South Wedge neighborhood protested. Calvary St. Andrew's came forward and suggested locating the cellular antenna on their 80-foot steeple. This solution benefited Verizon, who needed additional cellular coverage in the neighborhood; the community, who did not want a large, visually obtrusive tower; and the church, which had

restorative work funded by Verizon and now has an income from the antenna lease.

The church worked closely with the Verizon construction supervisor and approved all changes that were made to the building to accommodate the antenna. In return, Verizon funded interior improvements and restored their historic front door to match materials being replaced. Reverend Judy Lee Hay, the minister at Calvary St. Andrew's Presbyterian Church in Rochester, said, "The cellular company must find a solution that is environmentally safe, fits the character of the building, and follows the original design."

There is a separate, but frequently coordinated, review process for locally designated landmarks. In this instance, the property owner is responsible for submitting an application to the local preservation commission, which can have its own set of regulations. All institutions with local landmark status should confer with their local preservation commission for details on this process.

Regulations such as Section 106 of the National Historic Preservation Act and local landmark rules help to ensure that cellular companies find the least visible and most reversible location for their antenna, but it is ultimately the congregation's responsibility to protect itself and safeguard its building from architecturally insensitive or poorly designed antenna placement.

### *Co-Location Offers Greater Benefits*

Once a cellular company has placed an approved antenna in a specific location, additional companies may wish to place their antennae in the same spot – a process called co-locating. Co-location can bring more revenues to a religious institution, often with little additional impact to the historic structure, if properly planned with preservation consultants or architects. The Section 106 review process for co-location of cell towers has been considerably streamlined. In 2000, the Federal Communications Commission (FCC) entered into an agreement with the Advisory Council on Historic Preservation and the National Conference of State Historic Preservation Officers to ease the review of additional cell antennae planned for existing sites. This agreement recognizes that the addition of a small antenna to a tower or other structure already containing an antenna is unlikely to have a significant impact on historic resources. Thus, under the agreement, most co-locations are exempted from the full Section 106 review process.

A cellular company must still make an application to co-locate at an existing cellular antenna location, but can ordinarily expect substantially expedited review. Exceptions to this general rule include antennae located in particularly sensitive areas, such as within a historic district or on certain particularly significant historic structures. FCC regulations permit up to five carriers per antenna site.

### *Weighing Benefits and Costs*

Cellular antenna placement on historic religious properties can bring benefits to congregations, but it also requires increased vigilance and dedicated oversight. Each congregation, with the assistance of an attorney and a preservation consultant, should weigh the costs and benefits for their specific situation before agreeing to a lease with a cellular company. While it can bring needed financial revenues to a congregation and can sometimes be the best solution for a community, placing cellular antennae on a historic building impacts its historic integrity and can cause irreversible change or damage if not done with the utmost sensitivity to the existing building and its materials.

## *Acknowledgements*

The author wishes to thank Meghan MacWilliams Baratta, Senior Historic Preservation Specialist, New Jersey Historic Preservation Office; Meisha Hunter, Landmarks Preservationist, New York City Landmarks Preservation Commission; Ken Markunas, Technical Assistance and Grants Unit, New York State Historic Preservation Office; and Michael Rebic, Director, Property Support, Episcopal Diocese of New York.

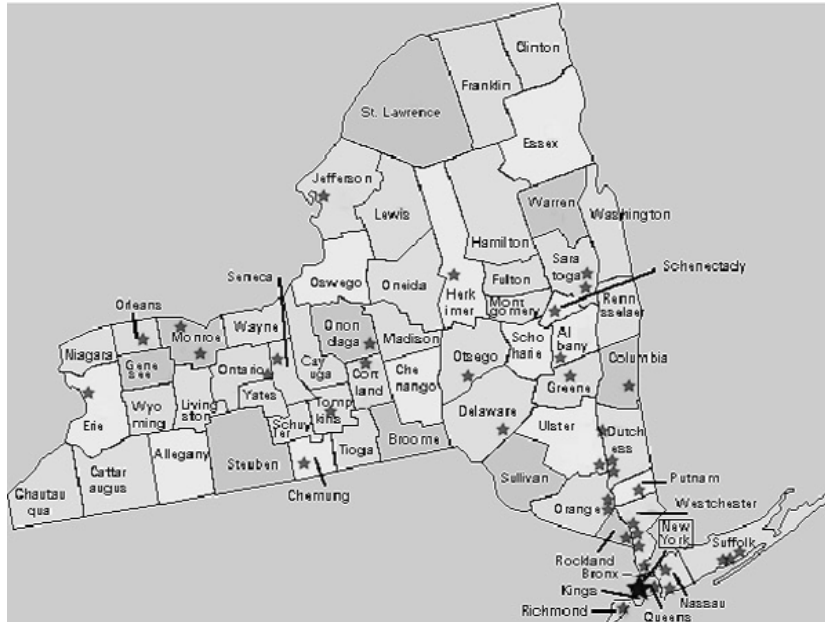
## *Resources*

Lovejoy, Kim, "Special Report: Wireless Communication Antennas," *Common Bond*, Volume Number , [www.nylandmarks.org](http://www.nylandmarks.org)

National Historic Preservation Act of 1966 As Amended Through 2000 (With annotations), [www2.cr.nps.gov/laws/NHPA1966.htm](http://www2.cr.nps.gov/laws/NHPA1966.htm)

National Trust for Historic Preservation, *Locating Telecommunications Towers in Historic Buildings* (2000), \$10, 202-588-6296 or [www.preservationbooks.org](http://www.preservationbooks.org)

Pollack, Ari B., and Kerouac, James D., "Cell Tower Leasing Comes with Risks and Rewards," [www.gcglaw.com/resources/realestate/celltowers.html](http://www.gcglaw.com/resources/realestate/celltowers.html)



# New York Landmarks Conservancy 2003 Grant Awards

## Sacred Sites and Consulting Grants

The Landmarks Conservancy's Sacred Sites and Consulting Grants are awarded to congregations of all denominations planning or undertaking the restoration of historic religious properties. To be eligible for a grant, properties must be located in New York State; owned by a religious institution and actively used for worship; and listed on the State or National Register of Historic Places or designated pursuant to a local landmarks ordinance by New York State. Eligible properties include, but are not limited to, churches, synagogues, meetinghouses, mosques, and temples. To date, the Sacred Sites Program has awarded over \$4.2 million in matching funds, making a difference with both grants and technical assistance for landmark-quality religious properties. For more information and an application form, visit [www.nylandmarks.org](http://www.nylandmarks.org).

### Albany

Presbyterian Church of Rensselaerville, Conkling Hall,  
Rensselaerville  
*Window and Masonry Repairs* \$3,000

St. Paul's Evangelical Lutheran Church, Albany  
*Masonry Cleaning and Restoration* \$2,000

### Bronx

Riverdale Presbyterian Church, Bronx  
*Stained Glass Window Restoration* \$3,000

### Chautauqua

First Congregational Church, Jamestown  
*Stained Glass Window Restoration* \$2,000

### Chemung

Park Church in Elmira, Elmira  
*Stained Glass Window Restoration* \$2,000

### Chenango

First United Methodist Church, Bainbridge  
*Roof Repairs* \$2,500

Hamilton Monthly Meeting, Smyrna  
*Roof and Chimney Repairs, Foundation Repointing* \$6,000

United Church of Oxford, Oxford  
*Foundation Repointing* \$1,000

### Columbia

Emmanuel Lutheran Church of Harlemlville, Hillsdale  
*Foundation, Floor, and Steeple Repairs* \$5,000

### Cortland

Preble Congregational Church, Preble  
*Conditions Assessment* \$1,000

### Delaware

New Kingston Presbyterian Church, Margaretville  
*Slate Roof Replacement* \$5,000

|   |         |   |         |
|---|---------|---|---------|
| <b>Dutchess</b>   |         | Serbian Orthodox Cathedral of St. Sava, New York            |         |
| St. Paul's Episcopal Church, Poughkeepsie                   |         | <i>Plans and Specifications</i>                             | \$2,000 |
| <i>Plans and Specifications for Roof Replacement</i>        | \$3,500 |   |         |
| St. Margaret's Episcopal Church, Staatsburg                 |         | Stanton Street Synagogue - Congregation B'nai Jacob Anschei |         |
| <i>Buttress Repointing</i>                                  | \$5,000 | Brzezan, New York   |         |
|   |         | <i>Preparation of Plans and Specifications</i>              | \$3,000 |
| First Evangelical Lutheran Church, Poughkeepsie             |         | Holy Trinity Lutheran Church, New York                      |         |
| <i>Masonry Repairs</i>                                      | \$6,000 | <i>Rose Window Restoration</i>                              | \$4,000 |
| <b>Erie</b>   |         | Eldridge Street Project, New York                           |         |
| Blessed Trinity Roman Catholic Church, Buffalo              |         | <i>Leaded Glass Window Restoration</i>                      | \$2,000 |
| <i>Tile Roof Repairs</i>                                    | \$4,000 |   |         |
| <b>Greene</b>   |         | <b>Onondaga</b>   |         |
| Hunter Synagogue (Congregation Kol Yisroyal Anshai), Hunter |         | Delphi Falls United Church, Delphi Falls                    |         |
| <i>Roof Replacement and Foundation Repairs</i>              | \$4,000 | <i>Clapboard Siding Repairs and Replacement</i>             | \$3,000 |
| <b>Herkimer</b>   |         | <b>Ontario</b>  |         |
| First United Methodist Church, Ilion                        |         | St. Peter's Episcopal Church, Geneva                        |         |
| <i>Copper Roof Restoration</i>                              | \$4,000 | <i>Asphalt Roof Replacement</i>                             | \$2,000 |
| <b>Jefferson</b>  |         | <b>Orange</b>   |         |
| Thomas Memorial A.M.E. Zion Church, Watertown               |         | Church of the Holy Innocents, Highland Falls                |         |
| <i>Masonry Restoration and Tower Roof Replacement</i>       | \$4,000 | <i>Stained Glass Window Restoration</i>                     | \$2,000 |
| <b>Kings</b>  |         | St. Mark's Baptist Church, Highland Falls                   |         |
| Baptist Temple, Brooklyn                                    |         | <i>Bell Tower Repairs</i>                                   | \$4,000 |
| <i>Tower Stabilization and Repairs</i>                      | \$3,000 | <b>Orleans</b>  |         |
| Greenpoint Reformed Church, Brooklyn                        |         | Christ Episcopal Church, Albion, Albion                     |         |
| <i>Roof Repairs and Replacement</i>                         | \$1,000 | <i>Stained Glass Window Restoration and Repairs</i>         | \$2,500 |
| Magen David Synagogue, Brooklyn                             |         | <b>Oswego</b>   |         |
| <i>Stained Glass Window Restoration</i>                     | \$3,000 | Bristol Hill Congregational Church, Volney                  |         |
| <b>Monroe</b>   |         | <i>Conditions Assessment Report</i>                         | \$1,500 |
| St. John's Church, Honeoye Falls, Honeoye Falls             |         | <b>Otsego</b>   |         |
| <i>Conditions Survey</i>                                    | \$2,000 | Chapin Memorial, Unitarian Universalist Society             |         |
| St. Paul's Episcopal Church, Rochester                      |         | of Oneonta, Oneonta   |         |
| <i>Stained Glass Window Restoration</i>                     | \$1,000 | <i>Masonry Restoration</i>                                  | \$5,000 |
| <b>Nassau</b>   |         | <b>Putnam</b>   |         |
| Lakeville A.M.E. Zion Church, Manhasset                     |         | St. Andrew's Episcopal Church, Brewster                     |         |
| <i>Roof, Wall, and Foundation Repairs</i>                   | \$7,000 | <i>Roof and Woodwork Repairs</i>                            | \$2,500 |
| St. George's Church, Hempstead                              |         | <b>Queens</b>   |         |
| <i>Bell Tower Restoration</i>                               | \$4,000 | Beth-El Temple, Church of God in Christ, Far Rockaway       |         |
| <b>New York</b>   |         | <i>Emergency Architectural Services</i>                     | \$5,000 |
| Church of the Transfiguration, New York                     |         | Beth-El Temple, Church of God in Christ, Far Rockaway       |         |
| <i>Energy Audit</i>   | \$1,500 | <i>Emergency Exterior Repairs and Restoration</i>           | \$5,000 |
| Mount Washington Presbyterian Church, New York              |         | Flushing Monthly Meeting, Flushing                          |         |
| <i>Construction Documents for Roof Repairs</i>              | \$2,500 | <i>Roof Repairs</i>   | \$3,000 |

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| <b>Richmond</b>  |                  |
| Church of St. Andrew, Staten Island                            |                  |
| <i>Tower Structural and Roof Repairs</i>                       | \$4,000          |
| <b>Rockland</b>  |                  |
| St. Paul's United Methodist Church, South Nyack                |                  |
| <i>Roof and Drainage Repairs</i>                               | \$6,000          |
| <b>Saratoga</b>  |                  |
| Old Saratoga Reformed Church, Schuylerville                    |                  |
| <i>Wood Entrance Door Installation</i>                         | \$2,000          |
| Temple Sinai, Saratoga Springs                                 |                  |
| <i>Roof and Façade Repairs</i>                                 | \$3,000          |
| <b>Schenectady</b>   |                  |
| Monthly Meeting of Religious Society of Friends, Quaker Street |                  |
| <i>Structural and Roof Repairs</i>                             | \$2,500          |
| <b>Seneca</b>  |                  |
| Women's Interfaith Institute, Seneca Falls                     |                  |
| <i>Emergency Roof Replacement</i>                              | \$3,000          |
| First United Methodist Church of Seneca Falls, Seneca Falls    |                  |
| <i>Roof and Drainage Repairs</i>                               | \$6,000          |
| <b>Suffolk</b>   |                  |
| St. Andrew's Episcopal Church, Yaphank, Yaphank                |                  |
| <i>Wood Entry Porch Repairs</i>                                | \$2,500          |
| United Methodist Church of Patchogue, Patchogue                |                  |
| <i>Slate Roof and Chimney Repairs</i>                          | \$3,000          |
| St. Paul's Episcopal Church, Patchogue                         |                  |
| <i>Roof and Drainage Repairs and Replacement</i>               | \$1,000          |
| <b>Tompkins</b>  |                  |
| St. James A.M.E. Zion Church, Ithaca                           |                  |
| <i>Siding and Window Repairs</i>                               | \$3,000          |
| <b>Ulster</b>  |                  |
| Chapel Hill Bible Church, Marlboro                             |                  |
| <i>Roof Repairs and Stained Glass Window Restoration</i>       | \$3,000          |
| <b>Westchester</b>   |                  |
| All Saints Episcopal Church, Briarcliff Manor                  |                  |
| <i>Masonry Repointing</i>                                      | \$2,000          |
| Scarborough Presbyterian Church, Scarborough                   |                  |
| <i>Dome and Façade Repointing</i>                              | \$2,000          |
| Asbury United Methodist Church, Croton-on-Hudson               |                  |
| <i>Stained Glass Window Restoration</i>                        | \$3,000          |
| First Baptist Church, Ossining                                 |                  |
| <i>Masonry, Millwork, and Stained Glass Restoration</i>        | \$3,000          |
| <b>2003 Total: 58 Grants</b>                                   | <b>\$183,500</b> |

## Robert W. Wilson Sacred Sites Challenge Grants

For comprehensive repair and extensive restoration projects, the Robert W. Wilson Sacred Sites Challenge offers matching grants to churches. Matching funds must be donated from new sources.

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| <b>Columbia</b>  |                  |
| St. Peter's Presbyterian Church, Spencertown                     |                  |
| <i>Structural Steeple Repairs</i>                                | \$25,000         |
| <b>Dutchess</b>  |                  |
| Christ Episcopal Church, Poughkeepsie                            |                  |
| <i>Tower Restoration</i>   | \$25,000         |
| <b>Monroe</b>  |                  |
| Immanuel Baptist Church, Rochester                               |                  |
| <i>Exterior Stabilization and Restoration</i>                    | \$30,000         |
| <b>New York</b>  |                  |
| Grace Church, New York   |                  |
| <i>Spire and Bell Tower Repairs, Side Aisle Roof Replacement</i> | \$25,000         |
| St. Ignatius of Antioch Episcopal Church, New York               |                  |
| <i>Masonry Cleaning and Repointing and Roof Repairs</i>          | \$25,000         |
| <b>Saratoga</b>  |                  |
| Universal Baptist Church, Saratoga Springs                       |                  |
| <i>Structural Roof Truss Repairs</i>                             | \$30,000         |
| <b>Sullivan</b>  |                  |
| St. Paul's Evangelical Lutheran Church, Liberty                  |                  |
| <i>Bell Tower Terra Cotta Restoration</i>                        | \$30,000         |
| <b>2003 Total: 7 grants</b>                                      | <b>\$190,000</b> |

## 2002 Grants Update

The following grants were awarded in 2002 after the publication of *Common Bond*:

### Broome

Main Street Baptist Church, Binghamton  
*Bell Tower Roof Replacement* \$7,500

### Dutchess

Christ Episcopal Church, Poughkeepsie  
*Plans and Specifications for Tower Restoration* \$5,000

### Erie

El Bethel Assembly (Light of the World Missions, Inc.), Buffalo  
*Structural Roof Repairs and Stabilization* \$10,000

### Jefferson

First Baptist Church of Watertown, Watertown  
*Tower Roof and Window Repairs* \$10,000

### New York

West Park Presbyterian, New York  
*Loose Façade Masonry Removal* \$10,000

### Oneida

St. Stephen's Episcopal Church, New Hartford  
*Bell Tower and Belfry Structural and Façade Repairs* \$5,000

### Onondaga

Camillus Baptist Church, Camillus  
*Roof Replacement and Associated Repairs to  
 Masonry and Wood Trim* \$10,000

### Queens

Congregation Tifereth Israel, Corona  
*Façade and Window Restoration and Roof Repairs* \$10,000

Grace Episcopal Church, Jamaica  
*Monumental Bluestone Paving Restoration* \$7,500

### Ulster

Immanuel Evangelical Lutheran Church, Kingston  
*Roof Replacement* \$5,000

### Westchester

Friends of the Old Dutch Burying Ground, Sleepy Hollow  
*Conditions Survey* \$400

**Additional 2002 Total: 11 Grants** \$80,400

**Previous 2002 Total: 32 Grants** \$108,200

**2002 Grand Total: 43 Grants** \$188,600



Grace Church of New York, Broadway at 11th Street

*after reconstruction, window tracery carving and replacement, sheet metal roofing*

### WALTER B. MELVIN ARCHITECTS, LLC

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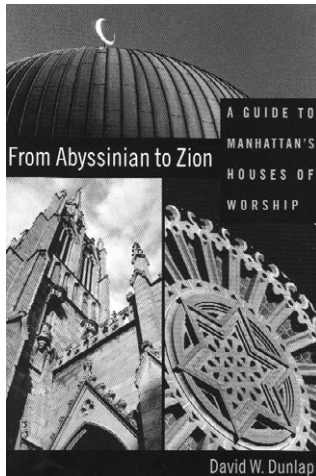
Walter B. Melvin Architects, LLC has a deep appreciation for the rich detail and authentic workmanship of older buildings and historic structures. With our high professional standards and our commitment to the preservation of historic detail, we strive to achieve clearly specified, high quality restoration, while stressing an empathy with the original building design and materials. We approach our work with a concern for the buildings's interrelated needs. We apply proven construction methods to each project, with a focus on long-term solutions. In addition to using traditional strategies, we have developed many new restoration techniques designed for a variety of building contexts.

Many of our valued clients are entrusted with the care of religious and institutional landmarks and other historic structures. We have developed special ongoing relationships with these clients to help repair and maintain these important buildings. Our architects and project managers work closely with clients, providing personal service and emphasizing open, full communication.

At Walter B. Melvin Architects, LLC, we look beyond the architectural and construction concerns, considering financial planning for each project as equally important. Well-preserved buildings must be both financially and structurally sound.

For more information please visit our website at [www.wbmelvin.com](http://www.wbmelvin.com)

# News



## *New Guide to Sacred Sites*

*From Abyssinian to Zion: A Guide to Manhattan's Houses of Worship* by David W. Dunlap. Columbia University Press, New York, 2004.

Published in conjunction with a New York Historical Society exhibition, *From Abyssinian to Zion* is a lavishly illustrated, impeccably researched architectural dictionary of Manhattan's religious properties. Churches, synagogues, meetinghouses, mosques, and Buddhist temples are included. Detailed maps locate 1,079 "structures of architectural interest," including 654 surviving buildings and 425 that have been demolished or altered beyond recognition.

The book is organized alphabetically, by the name of each religious institution. A typical entry includes a black-and-white photograph of the present building, an architectural description, and congregational history. For Manhattan's older houses of worship, the book also provides descriptions and historic images of the institution's earlier buildings and prior locations. Maps allow the reader to determine the name of a religious institution at a particular location.

The book is available through booksellers or ordered online from Columbia University Press:

[www.columbia.edu/cu/cup/index.html](http://www.columbia.edu/cu/cup/index.html)



## *Sacred Sites Seminars Available*

For the last two years, Conservancy staff members have made presentations at the Landmark Society of Western New York's annual Regional Preservation Conference. In May 2004, the conference was held in Perry, New York. Ann-Isabel Friedman led a session on "Managing Repair and Restoration Projects," and Erin Tobin Bearden participated in a panel discussion on "Fundraising for Repairs."

Sacred Sites staff members are available to talk about a variety of restoration and fundraising topics to groups of preservationists or congregations throughout New York State. The Conservancy also offers discounts of 40 percent on group orders of the book, *Managing Repair & Restoration Projects: A Congregation's How-to Guide*. If you are interested in more information, contact the program at 212-995-5260 or [annfriedman@nylandmarks.org](mailto:annfriedman@nylandmarks.org).

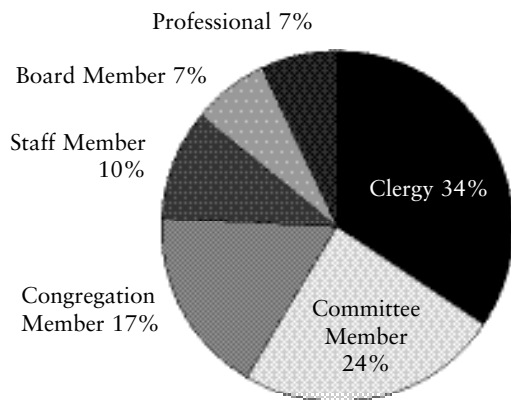
## *Sacred Sites on the Market*

Staten Island: Temple Emanu El, a conservative Jewish congregation in Port Richmond, is seeking to share several spaces with other congregations or organizations. In the 1928 Art Deco community building, there are extensive classrooms that are suitable for a school and a 4,000-square-foot social hall, which is not used on Sunday and could be a worship space. The 1907 Neo-classical sanctuary seats 400 and could also be shared. Costs and details of use are negotiable. For more information, contact Rabbi Gerald Sussman at 718-442-5966.

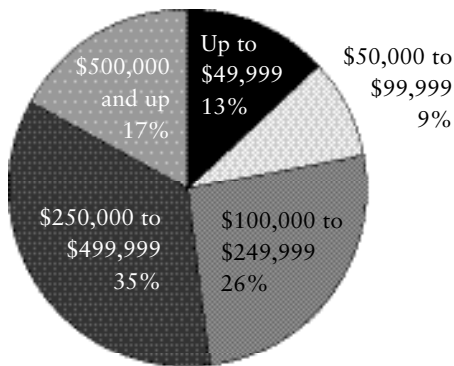
# & Notes

## More Reader Survey Results

Readers who responded to the survey offer a snapshot of the Common Bond audience:



## Congregational Role



## Operating Budget

## Contribute to Common Bond

The Landmarks Conservancy is proud to make *Common Bond* available to a nationwide audience of over 6,000 readers without charging a formal subscription fee. But without steady support, the journal runs on a deficit. We cannot afford to publish *Common Bond* and send it for free without financial help from readers like you.

We ask you to help us continue to publish this important resource for sacred sites, with a suggested donation of \$25. And now there's a new way to support *Common Bond*: online.

Go to:

[www.nylandmarks.org/JoinUs.php](http://www.nylandmarks.org/JoinUs.php)



Walter Sedovic Architects

*Clean debris from drains, gutters, downspouts and catch basins.*



Walter Sedovic Architects

*Remove vegetation and root systems adjacent to building walls.*



Walter Sedovic Architects

*Inspect windows for damage, and plan for repairs.*

# Remember Maintenance!

Early spring is the time to perform routine inspection and maintenance, ensuring that the winter's effects aren't exacerbated by neglect.

- **Inspection:** Perform a thorough annual inspection of both the exterior and interior of the building. Building committee members, architect, or custodian should walk around the building, including attics and basements, documenting problems with drawings or photographs. Rank the problems by priority: does it need to be addressed immediately, urgently, in the next five years, or when financially possible? If priorities are not apparent, consult with an architect to help you develop an annual, seasonal maintenance plan. Develop a timetable and budget for major repairs and preventive maintenance, indicating who is to manage and who is to perform various repair and maintenance items: building committee member, custodian, or outside contractor.

- **Vegetation:** Remove and dispose of fallen tree limbs and dead shrubs. Trim and prune trees and shrubs; branches should not be in contact with exterior building masonry, woodwork or windows, and should not overhang roofs. Remove vegetation and root systems adjacent to building walls.

- **Drainage:** Clean debris from drains, gutters, downspouts and catch basins. Observe during the first rainfall to determine that all downspouts and subsurface pipes are draining properly. Check gutters and leader heads (the box or funnel at the top of downspouts) for ice related damage, particularly at seams, where sections of metal gutters and leaders are lapped and joined together. Reconnect or repair loose connections in downspouts. If water overflows the top or bottom of a downspout, subsurface drainage pipes may be blocked and require cleaning, usually by a plumbing contractor.

- **Exterior:** Perform necessary roof repairs; replace missing slates or shingles and repair any ice- damaged gutters. Clean areas of exterior masonry or wood that collect dirt, such as horizontal sills or areas below projecting sills and ledges. Kill mold or mildew as soon as they appear on painted surfaces. Perform overall or touch-up painting and caulking of windows, doors, trim, and siding.

- **Windows:** Wash windows. Do NOT try to clean stained glass windows, since water or detergent can damage fragile painted surfaces. Verify that operable stained glass window frames and hardware are in working order and repair as necessary. Remove and store storm windows and install screens, as applicable.

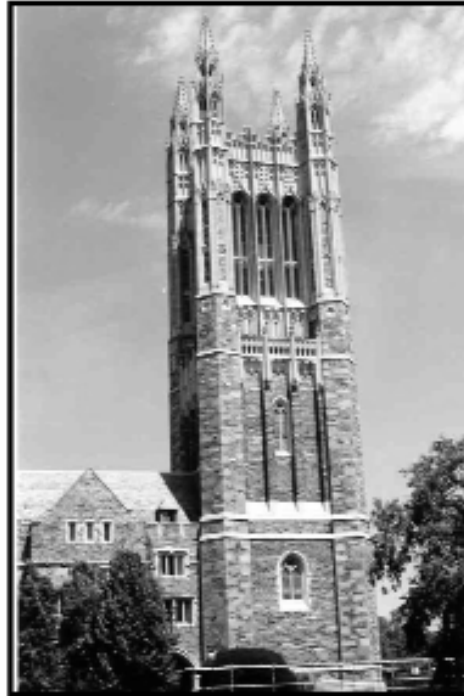
- **Interior:** Clean rubbish and debris from doorways, stairs (and under stairs), utility room, furnace room, radiators, heating equipment, and heat-producing equipment – they accumulate moisture and mold and harbor rodents. Open crawl spaces, basement, and attic windows or vents for ventilation.

- **Mechanical Systems:** Inspect and service pumps according to manufacturers' labels. Inspect and clean active chimney flues; clean ashes from fireplaces and incinerator ash pits. Service ventilation and air-conditioning equipment. Remove exterior covers and store them. Change filters.

[Adapted from material originally published in *Common Bond*, Volume 12, Number 1; with updates and illustrations provided by Shelley Smith, PhD, AIA, Associate, Walter Sedovic Architects; and Daniel J. Allen, R.A., Principal, Cutsogeorge Tooman & Allen Architects, P.C.]

# OLD WORLD STONE LIMITED

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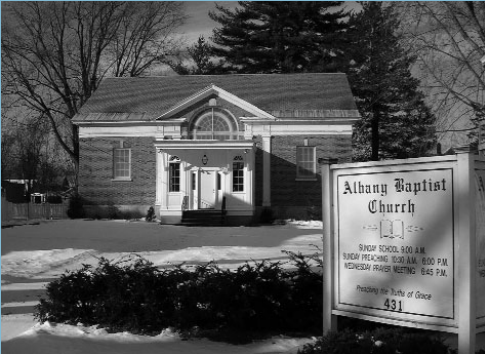
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# Albany Church for Sale



Built in 1911, this building has been the Albany Baptist Church for the last three decades. The 2,000-square-foot sanctuary is filled with custom woodwork and has 25 pews that can accommodate 180 people. The building also features four classrooms, an office, an audio/video room, and other rooms. In addition, the property includes a 2,672-square-foot house, which has seven rooms and two baths. Located at 429-43 Delaware Avenue, the property is .41 acres with room to add more parking spaces. Asking price: \$385,000

Contact: Alex Psomas, Weichert Realtors Northeast Group  
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