


SACRED PLACES

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**Steeple Collapses
in Philadelphia**
*New Dollars
congregation
vows to rebuild*



BROWN MEMORIAL PARK AVENUE PRESBYTERIAN CHURCH

Baltimore, Maryland

2003 Craftsmanship Award Winning Project!

The employees of the Hauser Art Glass Co, Inc. have been notified that they are the recipients of the 2003 Craftsmanship Award for stained glass restoration. The award is given by the Baltimore Building Congress and Exchange in recognition of the high quality of craftsmanship exhibited in the care and protection of the stained glass windows at Brown Memorial Presbyterian Church. The windows they restored are considered one of the world's finest collections of Tiffany windows still in their original settings.

Contents

- 4 **News Briefs**
Cathedral and school reuse project certified “green”
Serving families in sacred places
- 5 **Sacred places garner state support**
- 7 Making sacred places accessible for people with disabilities
- 11 **States providing funding to historic religious properties**
- 13 **News you can use**
New books on sacred places
Traditional Building
Exhibition and Conference
Philadelphia church tower collapses
- 14 Professional Alliance
- 15 About Partners

from the Executive Director



If you have followed Partners for Sacred Places’ work over the last several years, you will have noted that many of our programs — including the enormously successful *New Dollars/New Partners* program — have focused on training and equipping congregations to broaden their circles of donors and supporters. In a world where there has been an *inequality between the great need for capital funding for America’s sacred places and the limited supply of available funds*, Partners has concentrated on helping congregations become more effective in communicating the community value of their buildings and in approaching donors for help.

At the same time, however, Partners must also address the “supply” side of the equation — those institutions and individuals with money and resources to give. All too often, foundations, government agencies, and businesses are reluctant to give to faith-based institutions. Fortunately, things are just starting to change — witness the growth in state funding now available for the preservation of active houses of worship, as documented by Linda Mackey in her article in this issue (see page 5).

Partners can also claim a role in encouraging a positive change in federal funding policy. Now, the Save America’s Treasures program is open to providing grants to historic religious properties still in active use by congregations.

Despite these changes, it is still an uphill battle for congregations to find significant grants or donations for the repair and restoration of their buildings. Community-minded congregations need and deserve access to funding sources that are dedicated to assisting and supporting the preservation and active use of sacred places.

Thus we are delighted that the William Penn Foundation has just announced a grant to Partners that will support the design and promotion of a model capital fund serving sacred places in the Philadelphia area. The Foundation is also challenging Partners to recruit other donors and funders for this fund, enabling it to become a sustainable source of major grants and loans to highly significant, endangered religious properties.

As this project begins, we will be learning from the experience of organizations like the New York Landmarks Conservancy, Historic Boston Incorporated, and the Pittsburgh History and Landmarks Foundation, which have managed highly successful capital funds serving sacred places. We hope that our experience in Philadelphia, in turn,

will inform and guide efforts in other regions to establish dedicated funding sources. **Our ultimate goal is to create a national fund for sacred places that will provide significant help to America’s irreplaceable religious properties — those that we cannot live without.** When that day comes, we will have established a better equilibrium between the need for financial support and the readiness of Americans to meet that need.

Look for much more on this exciting new direction for Partners’ work in the months ahead.

Bob Jaeger

Staff Transitions

Since Partners’ founding, **Diane Cohen** and **Bob Jaeger** have provided vision and leadership to the organization and its cause, working together for more than 15 years as Co-Directors.

The last few months have brought about several important and exciting changes. Bob Jaeger has been named the organization’s first Executive Director and will continue to provide strong leadership for Partners’ growing outreach and advocacy work.

After several months at home with her new son, Diane Cohen returns part time in a new role as Senior Director of Institutional Planning and Development. **Tuomi Joshua Forrest**, formerly Partners’ Director of Programs, joins the leadership team as Associate Director. Partners also welcomes **Tamra Larter** in her new position as Office Manager.

Cathedral's Parking Garage Becomes School

St. Stephen's Episcopal Cathedral and School in Harrisburg, Pennsylvania, recently finished converting a four-story 1920s-era parking garage into classrooms and multipurpose rooms. More than 180 students in pre-kindergarten through eighth grade attend the cathedral school, which is two blocks from the state capitol. The cathedral has a longstanding commitment to preserving and enhancing its one-square-block urban site, which includes the 19th-century cathedral and chapter house.

The cathedral is the first church to register for a silver rating from the Leadership in Energy and Environmental Design (LEED) program of the U.S. Green Building Council. The LEED rating rewards building projects that maintain sound environmental practices throughout design and building.

St. Stephen's adaptive use project employed an architect and contractor who shared a vision of environmental stewardship. Green building and design practices included:

SETTING

- Carefully designed exterior lighting to minimize light pollution
- New white membrane roof to reduce "heat island" effect

continued on page twelve



Workshop leaders
Carmen Bogan and
Faith Washington



Workshop participants

Serving Families in Sacred Places

In March, Partners presented a daylong "working charrette" on serving families in sacred places in Oakland, California. Cosponsored by the Pacific School of Religion and hosted by the Shattuck Avenue United Methodist Church, the workshop brought together clergy and lay leaders from local congregations, who gathered in groups to apply lessons from Partners' book *Open the Doors, See All the People: A Guide to Serving Families in Sacred Places*. Workshop leaders included Carmen Bogan, a consultant to the Oakland YWCA, and Faith Washington, Executive Director of the YWCA in Los Angeles.

Participants Praise New Dollars Program

Three groups of congregations have recently completed the **New Dollars/New Partners for Your Sacred Place** training program, which helps congregations find new resources to repair their properties and sustain their community services.

The graduating congregations hail from Boston, the San Francisco Bay Area and Cincinnati. New Dollars training continues in Atlanta, Pittsburgh, Vermont, and the Mid-Atlantic region, and it will begin in other communities this fall.

Participants and sponsors are enthusiastic about what the program brings to them:

From our perspective we can clearly see that the [New Dollars/New Partners] program is the one opportunity that every church embarking on a major restoration and redevelopment effort should have access to. Had we this program six years ago, we would be far ahead of where we are today (and we have been successful in raising approximately a half million dollars so far).

Dr. Richard Y. Kirk
Trustee, Calvary United Methodist Church
Philadelphia, Pennsylvania

New Dollars/New Partners addresses a concern I consider as primary among my goals to foster vital communities of service and faith: the need for our congregations to be active participants in our communities, and vital partners in enhancing and serving our neighborhoods . . . I am certain that as a result of New Dollars/New Partners, our congregations will be stronger, abler participants in addressing such Bay Area challenges as affordable housing, homelessness, children's welfare, and enhanced social diversity.

The Rev. Canon Michael L. Barlowe
Diocesan Officer for Congregational Development and Enrichment
Episcopal Diocese of California

We see Partners for Sacred Places and the New Dollars/New Partners program being a tremendous help to some of our churches with aging facilities and in neighborhoods in transition:

- to help assess their current situation, facilities and community mission
 - to help examine direction for the future through strategic planning
 - to help with professional building assessment
 - to help with developing a maintenance manual
 - to help explore new funding possibilities
 - to help congregations through a variety of resources
- Partners for Sacred Places has available

The Rev. Forrest C. Palmer Jr.
Associate Executive Presbyter
Presbytery of Greater Atlanta

For more information about bringing New Dollars to your community, contact Sarah Peveler, Director of Training, at (215) 567-3234, ext. 14, or speveler@sacredplaces.org.

Sacred Places Garner State Support

By Linda Mackey

State funding for bricks-and-mortar projects in sacred places — impossible? Think again! Save America's Treasures has received well-deserved publicity for aiding buildings of national significance, like Boston's Old North Church, but almost two dozen states also provide grants to historic religious properties.

Where does this funding come from? Several states have chosen to enhance their annual appropriations from the federal Historic Preservation Fund with additional funding from other sources such as license plate revenues, real estate transfer taxes, lotteries and gambling revenue, and issuing bonds.

Linda Mackey received a master's degree in historic preservation from the University of Pennsylvania in 2004. Her thesis is "A Decade of New Developments: State-Funded Grant Programs and Assistance to Historic Religious Properties in the 1990s."

State grants are usually awarded to properties listed (or eligible for listing) on the national, state or local historic register. Eligible projects vary from state to state, but they include exterior restoration such as masonry repointing and roof replacement, structural stabilization, upgrading mechanical systems, and window repair and replacement. Awards are generally restricted to exterior work.

Grant amounts typically range from \$10,000 to \$50,000, but some states, like Colorado, Florida

and Arizona, offer grants of more than \$100,000. In all instances, historic religious properties compete for funds within the larger pool of historic properties that qualify for assistance. Selection criteria include:

- Project's methods and goals.
- Significance of the building or site.
- Urgency of the project.
- Overall benefit to the public.
- Project's relationship to the state preservation plan.

Most states require recipients to match grant funds on a dollar-for-dollar basis, and some also require a covenant or conservation easement, which

continued on next page

What's a SHPO?

The National Historic Preservation Act of 1966 established an office in each state to spearhead preservation. All of the offices provide services required by the Act, but additional programs like grant-making and heritage education make each state historic preservation office (SHPO, often pronounced *ship-o*) unique. SHPOs also differ from one another in the size of their budgets, their degree of independence, and where they fall within the state government structure.

SHPOs include staff members with a range of expertise, including history, archaeology, architecture, preservation, conservation, and grants management. They provide service to other government offices as well as nonprofit organizations and private property owners.

All SHPOs have some functions in common. The National Historic Preservation Act requires each to:

- Maintain an inventory of historic properties.
- Nominate eligible properties to the National Register of Historic Places.
- Prepare a statewide historic preservation plan.
- Administer the federal assistance program for historic preservation.
- Assist government agencies in carrying out their historic preservation responsibilities.
- Provide public information, education, training, and technical assistance in historic preservation.
- Cooperate with local governments in the development of local historic preservation programs.
- Review federal projects for impact on historic properties.

Contacting Your SHPO

The National Trust for Historic Preservation maintains a list of SHPOs at www.nationaltrust.org/help/statelist.asp

What Is the National Register of Historic Places?

The National Register of Historic Places is an official list of districts, sites, structures, and objects significant to American history, architecture, archaeology and culture. Governments, organizations, and individuals can nominate any property that has local or national significance to the National Register, which is administered by the National Park Service.

Although anyone can submit a nomination to the National Register, usually property owners, local governments or preservation organizations complete the required nomination forms. Properties listed on the National Register must have significance in at least one of four categories:

- Distinctive architectural or artistic design.
- Association with historic events or activities.
- Association with important persons.
- Potential to provide important historical information.

The National Register includes about 77,000 entries, which can be researched online using the National Register Information System.

For more information, visit www.cr.nps.gov/nr
To research National Register properties, visit www.cr.nps.gov/nr/research/nris.htm

National Historic Landmarks

About 2,300 National Register properties are also designated as National Historic Landmarks, which are places of high historic integrity and national (rather than local or statewide) significance as determined by the National Park Service.

For more information, visit www.cr.nps.gov/nhl

State Support for Sacred Places

continued from page five

governs property changes and restricts development, for a specific number of years. For example, in Arkansas, grant recipients are required to raise matching funds and convey a conservation easement to the state, while Kansas grant recipients must agree to maintain the grant-funded work for five years after the date of project completion. Colorado recipients must demonstrate a public benefit and allow reasonable public access to the building exclusive of religious activities; community programs open to the public can satisfy this requirement. In Maryland, successful applicants must donate a perpetual historic preservation easement on the property to the National Trust for Historic Preservation.

Each state sets its own rules and guidelines for eligibility, and not all awards go directly to congregations. Some states will make awards to 501(c)(3) "friends-of" organizations created by congregations to help raise funds from the larger community. For more information on "friends-of" organizations, see "Stewardship Series No. 1: A Fund-Raising Tool: Creating a Supporting Organization," which is available in Partners' Publication Center.

See page 11 for contact information for states that offer preservation funds to historic religious properties.

Benefits of National Register Listing

- Official recognition that a property is of local, state, or national significance.
- Special consideration of a property's significance if it is likely to be affected by a federally funded project (such as road construction).
- Qualification for federal assistance for historic preservation projects when available, such as Save America's Treasures grants. (*Note: To be eligible for Save America's Treasures, a property must be listed on the National Register with "national significance" or must be a National Historic Landmark.*)
- Limited technical assistance (especially for National Historic Landmarks).

For more information, visit www.cr.nps.gov/nr/results.htm

For information on Save America's Treasures, visit www.saveamericastreasures.org

Are There Reasons Not to Be Listed?

Some congregations are concerned that by seeking listing on the National Register, they will invite government restrictions that affect their property. But National Register listing does not impose restrictions on the owners of listed properties.

On the other hand, many communities have local landmarking ordinances that permit the designation of historic places. These ordinances do restrict and guide property owners undertaking repairs and restoration.

A list of SHPOs is available at www.nationaltrust.org/help/statelist.asp



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RESTORING THE PAST, BUILDING THE FUTURE

Making Sacred Places Accessible for People With Disabilities

After the worship service one Sunday, the minister and the director of religious education were discussing the upcoming visit of a college professor, who would be leading the Sunday morning adult class in just two weeks.

A member of the congregation overheard. “I think I know that professor. Doesn’t he use a wheelchair?”

The religious education director turned quickly, asking, “Does he? I didn’t know — I’ve only had contact with him by phone and e-mail.”

The three didn’t need to say what they already knew. Their historic church was largely inaccessible to wheelchair users. To be sure, a short ramp led from the sidewalk to the main worship space, but the education rooms, nursery, fellowship hall, kitchen, and restrooms were all completely inaccessible. The adult class was normally held in a room at the top of a long flight of stairs. Where could they hold it when the teacher used a wheelchair? And even if they found another place for the class, how would they make their guest feel welcome when there was not even a restroom available to him?

Suddenly, accessibility was on the front burner.

Congregations strive to welcome all members of the community, but many older sacred places were built years before accessibility became an important issue for many people. Most older houses of worship were built on multiple levels and without elevators, making them partly or totally inaccessible. Such barriers prevent people with physical limitations from participating in the life of a congregation or benefiting from community services and outreach.

Substantial challenges face any congregation making an older house of worship accessible to people with disabilities. It may take several years of perseverance and hard work to:

- Determine what architectural barriers exist.
- Develop safe, efficient, and attractive ways to address them.
- Raise funds for these improvements.
- See construction through to fruition.

Most congregations that have chosen to address these challenges report that it was well worth their efforts. A congregation with an accessible building can more fully and safely serve all its members and open its doors to the larger community.

Start Small

The potentially high costs of making a sacred place fully accessible can be daunting, and it is often best to start small. First, invite people with disabilities and others to discuss issues of accessibility. Improve lighting at stairs and walkways and purchase large-print versions of hymnals and prayer books. Try adapting programs to better utilize existing accessible facilities (e.g., using moveable partitions to subdivide larger spaces to accommodate a variety of functions). Small steps like these can help get the ball rolling.

For more simple and inexpensive ways to begin improving access to sacred places, see *Money and Ideas: Creative Approaches to Congregational Access*, a booklet from the National Organization on Disability (NOD) available in Partners’ Publication Center.

Getting Started — Doing a Preliminary Needs Assessment

Before rushing into raising money and making improvements, a congregation should first determine exactly what accessibility barriers exist in its sacred place and what specific modifications are needed. A logical initial step is to form a committee to assess the building’s current level of accessibility and to begin planning for improvements. Ideally, this committee will include members from a broad cross-section of the congregation. Persons with disabilities, including older adults with hearing, vision, or mobility impairments, can be asked to serve, along with building-savvy people like architects and building administrators and caretakers. People with knowledge of a congregation’s community-serving programs can be included to provide additional input. Working together, this group will be equipped to make educated choices related to design and construction.

The accessibility committee can begin by conducting a top-to-bottom accessibility audit, touring the entire building and grounds to determine specific physical features that represent obstacles to worship, education, or community programs. A sample accessibility audit is in the appendix of *That All May Worship: An Interfaith Welcome to People With Disabilities*, also published by NOD, and available from Partners’ Publication Center.

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This article was adapted with permission from *Accessible Faith: A Technical Guide for Accessibility in Houses of Worship* by Elizabeth A. Patterson and Neal A. Vogel for the Retirement Research Foundation. *Accessible Faith* is available through Partners’ Publication Center at www.sacredplaces.org/pubs_order_form.html. The full text of the book is also available at www.rrf.org/noteworthy/accessible.html

Accessibility Starting Points

continued from page seven

The Americans with Disabilities Act (ADA) Title III expressly exempts religious organizations (see sidebar, “The Americans with Disabilities Act”), but the ADA Accessibility Guidelines represent the national minimum accessibility standards for all public buildings, and some congregations may want to use them as a guide.

In addition to the federal laws, various state and local building codes and anti-discrimination provisions govern accessibility. Although many such local rules follow the ADA, others contain requirements that are more stringent. **Where the local rules are stricter, they take precedence over federal requirements. Houses of worship may or may not be exempt from state and local accessibility rules, and congregations should always consult state and local authorities to determine what, if any, accessibility provisions apply.**

Taking a look at a few starting points can set congregations on the path to making their sacred places more accessible.

Parking and Walkways

Barriers to access often begin well before the entrance to a sacred place. These barriers include inadequate nearby parking, no curb cuts, or rough, uneven walks. On the other hand, clearly marked parking and unobstructed walkways leading to accessible doorways serve as everyday signs of welcome long before a person decides to visit a sacred place.

Ramps and Railings

Ramps are by far the most common means of providing access in existing structures. They are relatively inexpensive to install and maintain and provide a practical means of negotiating the moderate level changes often found in older sacred places.

Because ramps can dramatically affect the appearance of historic buildings, they need to be carefully designed and constructed with respect for the existing architecture. The National Park Service’s Preservation Brief No. 32, “Making Historic

Properties Accessible,” addresses some of the problems of integrating ramps into historic buildings.

The Preservation Brief is online at www2.cr.nps.gov/tps/briefs/brief32.htm.

Elevators

Because elevators are expensive, they are less frequently installed in older sacred places. Nevertheless, elevators are often the most efficient and effective access solution in religious properties with multiple floors. Elevators afford independent access to people with disabilities, accommodating wheelchairs, walkers, and strollers. The chief drawback of elevators, in addition to their initial cost, is their relatively high maintenance and operating costs.



An elevator serves the basement, main level and balcony of one Pennsylvania church. On the upper level, an emergency assistance button gives people confidence that help is available if needed.

Attractive access ramps reflect the construction materials of the building. At right, a brick ramp grants access to the rear door of the Arch Street Meetinghouse in Philadelphia. Below, Steve and Lu Ann Anderson stand on the wooden ramp they built at Grace Lutheran Church in Oakes, North Dakota. Total cost, not including volunteer labor: less than \$1,000.



Lifts

Mechanized lifts offer some of the convenience of elevators, but at a lower cost. Lifts fall into three categories: chairlifts (also known as stairlifts), inclined platform lifts, and vertical platform lifts. Both chairlifts and inclined platform lifts travel diagonally up and down a flight of stairs. Chairlifts carry one seated individual and are often used in homes. Inclined platform lifts transport a person in a wheelchair. Vertical platform lifts travel straight up and down between building levels and can also accommodate a person in a wheelchair. Only inclined and vertical platform lifts, which are sturdier than chairlifts and can accommodate the user's wheelchair, are expressly permitted by the ADA.



Push bars and a paper cup dispenser make it easy for anyone to use this drinking fountain. All doors in this church are equipped with levers, which are easier to open than door knobs.



Amplification aids for hearing impaired people are in plain view on a low table in this church narthex, making it easy for anyone to borrow one. When an usher or member of the clergy has to hunt for assisting devices, they are less likely to be used.

At a Glance

The Americans With Disabilities Act

Title I

Prohibits employment discrimination against persons with disabilities. Requires that employers make reasonable accommodations for the disabilities of qualified individuals.

Religious organizations with 15 or more employees are subject to Title I.

Title II

Extends the general prohibition on discrimination against persons with disabilities to all public entities, including state and local governments.

May affect religious organizations participating in government programs that provide public services.

For example, a congregation could be required to create an accessible route to its dining hall as a contractual requirement of hosting a city-sponsored senior citizen meal program.

Title III

Requires private entities to afford persons with disabilities full and equal enjoyment of any goods and services offered at a place of public accommodation.

Requires that private entities remove architectural and structural communication barriers where readily achievable.

Exempts religious organizations or entities controlled by religious organizations from the definition of public accommodation.

When a religious organization rents space to a public accommodation such as a community group, the ADA may apply to the activities of the community group.

Title IV

Requires telephone companies to offer telephone relay services to individuals who use telecommunication devices for the deaf, but *places no direct obligations on religious organizations.*

Further information on ADA requirements and other accessibility laws is available in *Loving Justice: The ADA and the Religious Community*, published by the National Organization on Disability, which is available from Partners' Publication Center, www.sacredplaces.org/pubs_order_form.html

Stairs

Though stairs are not an option for people who use wheelchairs, they are regularly used by those with less serious mobility impairments, including older adults who have difficulty walking but may hesitate to take advantage of other available accessibility equipment. Stairs in older buildings, however, are not always user-friendly.

Congregations can consider upgrading any staircases that are heavily used. Modest improvements such as better lighting, slip-resistant strips on treads, and easy-to-grasp handrails to prevent falls can dramatically improve stair safety. This is an extremely cost-effective way of improving accessibility for a large number of people.

continued on next page

Accessibility Starting Points

continued from page nine

Doors

Doors, doorways, and thresholds can seem as insurmountable as stairs. A doorway may be too narrow for wheelchairs or a threshold too high to roll over. The door swing may prevent a person in a wheelchair from opening the door, or the door itself may be too heavy to hold open and roll through at the same time. Hardware such as door handles and knobs may also be difficult to operate.

Many historic sacred places have impressive and even massive entrance doors that are integral to a building's architecture. Modifying or replacing the hardware of these and other doors can make them more user-friendly for persons with mobility impairments. Power-assisted or automatic door openers operated by push buttons, pressure mats, or electronic eyes are often a good solution at entrances.

Worship Space

Gathering for prayer or worship is a significant aspect of religious life for people of all major faiths. However, the vast majority of older worship spaces were not built to accommodate people with disabilities. In many instances, "fixed" pews fill the main assembly space, forcing people who use wheelchairs to sit up front, in the very back, or in the aisles. Pew cuts — reducing the length of a few pews but replacing original pew ends — are a practical and flexible solution for seating in the main worship space. Pews can be cut wherever desired and still function to provide seating for a wheelchair user's family or friends.

Full participation in worship also needs to include opportunities for leadership roles, which requires access to more than just the congregation's seating area. The chancel, altar, bimah, pulpit, lectern and choir area may be the final frontier of accessibility in most houses of worship. Disabilities should not prevent those who want to lead services or sing in the choir from participating.

Restrooms

If it is not technically feasible to make all existing restrooms accessible, ADA guidelines require that there be at least one unisex accessible restroom on each floor. An advantage of unisex restrooms is the ability for someone to have assistance if needed. Congregations need to check local codes to ensure that a single, unisex restroom is allowed.

Water Fountains

In any effort to make your house of worship accessible, consider all public amenities. Drinking fountains are one example. Simply installing a paper cup dispenser alongside an existing fountain helps people with mobility impairments, some older adults, and people who use wheelchairs.

Telephones

Telephones are another public amenity to consider. Public telephones can be problematic for people who use wheelchairs and people who are deaf or hard of hearing. Fortunately,

public telephones can be adapted to facilitate use by persons with these disabilities and telephones can be lowered for easy use by persons in wheelchairs.

That week, the congregation's director of religious education e-mailed the college professor who was coming in two weeks to teach the Sunday morning class. "We'll hold the class in the chapel that is adjacent to the main worship space," he wrote. "It's wheelchair-accessible. But I am embarrassed to say that we have no accessible restrooms." The professor responded graciously, thanking the director for considering his needs.

Within a year, the congregation was raising money and taking bids from architects who could make the kitchen, restrooms, and fellowship hall accessible while respecting the historic integrity of the building. One visit from a guest speaker who used a wheelchair had made the issue come alive for this congregation.



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States Providing Funding to Historic Religious Properties

Arizona

Arizona State Parks
1300 West Washington
Phoenix 85007
(602) 542-4009
www.pr.state.az.us/partnerships/shpo/shpo.html

Arkansas

Department of Arkansas Heritage
323 Center Street, Suite 1500
Little Rock 72201
(501) 324-9880
www.arkansaspreservation.org

California

Department of Parks and Recreation
Office of Historic Preservation
P.O. Box 942896
Sacramento 94296
(916) 653-6624
<http://ohp.parks.ca.gov>

Colorado

Colorado Historical Society
State Historical Fund
225 East 16th Avenue #260
Denver 80203
(303) 866-2825
<http://coloradohistory-oahp.org/>

Connecticut

Connecticut Historical Commission
Historic Preservation and Museum Division
59 South Prospect Street
Hartford 06106
(860) 566-3005
www.chc.state.ct.us

Florida

Division of Historical Resources
Bureau of Historic Preservation
500 South Bronough Street
Tallahassee 32399
(850) 245-6333
<http://dhr.dos.state.fl.us/>

Iowa

State Historical Society of Iowa
State of Iowa Historical Building
600 East Locust
Des Moines 50319-0290
(515) 281-5111
www.iowahistory.org/index.html

Kansas

Cultural Resources Division
Kansas State Historical Society
6425 SW 6th Avenue
Topeka 66615
(785) 272-8681
www.kshs.org/resource/shphome.htm

Kentucky

Kentucky Heritage Council
300 Washington Street
Frankfort 40601
(502) 564-7005
www.state.ky.us/agencies/khc/khchome.htm

Maine

Historic Preservation Commission
55 Capitol Street, State House
Station 65
Augusta 04333
(207) 287-2132
www.state.me.us/mhpc/

Maryland

Division of Historical and Cultural Programs
Maryland Historical Trust
100 Community Place
Crownsville 21032
(410) 514-7678
www.marylandhistoricaltrust.net

Massachusetts

Secretary of the Commonwealth
Massachusetts Historical Commission
220 Morrissey Boulevard
Boston 02125
(617) 727-8470
www.state.ma.us/sec/mhc/mhcidx.htm

Mississippi

Mississippi Department of Archives and History
Historic Preservation
P.O. Box 571
Jackson 39205
(601) 576-6940
www.mdah.state.ms.us/hpres/hprestxt.html

This office has not yet received any grant requests from active houses of worship.

New Hampshire

Division of Historical Resources
19 Pillsbury Street, Box 2043
Concord 03301
(603) 271-3483 or
(603) 271-3558
www.state.nh.us/nhdhr
To date, the only sacred places that have received funds are jointly used for religious and civic or municipal purposes.

New Jersey

Department of Environmental Protection
Division of Parks and Forestry
Historic Preservation Office
P.O. Box 404
Trenton 08625
(609) 292-2023, 292-2028, 984-0140
<http://www.state.nj.us/dep/hpo/>

New York

Department of Parks, Recreation and Historic Preservation
Historic Preservation Field Services Bureau
Peebles Island State Park
PO Box 189
Waterford 12188
(518) 237-8643
<http://nysparks.state.ny.us/>

Oregon

Oregon Parks and Recreation Department
Heritage Conservation: State Historic Preservation Office
725 Summer Street NE, Suite C
Salem 97301
(503) 986-0707
<http://www.shpo.state.or.us/shpo/index.php>

Pennsylvania

Pennsylvania Historical and Museum Commission
Bureau for Historic Preservation
Commonwealth Keystone Building, Second Floor
400 North Street
Harrisburg 17120
(717) 783-8946
www.phmc.state.pa.us/

South Carolina

State Historic Preservation Office
Archives & History Center
8301 Parklane Road
Columbia 29223
(803) 896-6100
www.state.sc.us/scdah/histrpl.htm

South Dakota

State Historical Society
Office of History
900 Governors Drive
Pierre 57501
(605) 773-3458
www.sdhistory.org

Texas

Texas Historical Commission
P.O. Box 12276
Austin 78711
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www.thc.state.tx.us

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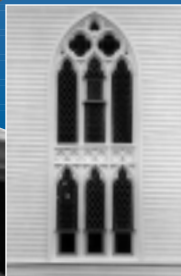


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continued from page four

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New Books on Sacred Places

Three new books shed light on the outstanding variety of American sacred places and offer insights on historical styles and architectural trends. All are available through bookstores and book Web sites.

From Abyssinian to Zion: A Guide to Manhattan's Houses of Worship (Columbia University Press) is by David W. Dunlap, a photographer and New York Times reporter. An alphabetized compendium of more than 1,000 churches, meetinghouses, synagogues, temples, and mosques, the book has contemporary and historic photographs and detailed neighborhood maps. \$24.95 paper; \$69.50 cloth.



Houses of Worship: An Identification Guide to the History and Styles of American Religious Architecture (Thunder Bay Press), by Jeffery Howe, is a beautifully illustrated survey that recounts the story of American religious buildings from Puritan meetinghouses and Native American kivas to postmodern synagogues and New Age temples. Classic New England and Midwestern churches are heavily represented, but Mormon, Hispanic, and Asian American sacred places are also depicted. A glossary of architectural terms and an alphabetized list of important architects (with many entries supplemented by color photos) are especially helpful. \$24.98 cloth.

The Spiritual Traveler: Chicago and Illinois: A Guide to Sacred Sites and Peaceful Places (HiddenSpring), by Marilyn J. Chiat, is the latest title in the Spiritual Traveler series, which also includes New York City; Boston and New England; and England, Scotland and Wales. Like the others in the series, Chicago and Illinois is eclectic, including not only a brief history of religious life in the state but also illustrated individual entries on Christian, Jewish, Native American, and other religious sites. \$22 paper.



Save the Date! April 27–30, 2005 Traditional Building Exhibition and Conference in Philadelphia

For years, people interested in old buildings have flocked to the annual Restoration and Renovation Exhibition and Conference. In 2005, the conference will have a new name — the **Traditional Building Exhibition and Conference** — and for the first time it will be held in Philadelphia!

The Traditional Building Exhibition and Conference is the only national trade show and conference for professionals who restore and care for historic buildings and landscapes. It draws thousands of participants — architects, members of the building trades, historic homeowners, caretakers of sacred places and others — into one place for education and inspiring new ideas.

Special educational offerings and tours sponsored by Partners for Sacred Places will make the Traditional Building Exhibition and Conference especially valuable for Partners' members and friends.

See the next issue of *Sacred Places* for more information.

New Dollars/New Partners congregation vows to rebuild **Philadelphia Church Tower Collapses**

The 170-foot stone tower of a Philadelphia church collapsed August 3 after several heavy rainfalls. Christ Memorial Reformed Episcopal Church had participated in Partners' *New Dollars/New Partners* training and was in the process of raising funds to stabilize the tower when it fell. Partners will continue to work with the congregation, which hopes to restore and rebuild the tower with an expected insurance settlement and additional fund-raising.

Although the tower overlooked a busy intersection not far from the University of Pennsylvania, no one was seriously injured in the collapse, which took place at 10:30 on a weeknight. Another building on the church grounds housed a shelter, but residents were evacuated safely.

A landmark in its West Philadelphia neighborhood, Christ Memorial Church was designed by Isaac Purcell and built from 1887 to 1889. It has long served as an unofficial "mother church" of the Reformed Episcopal denomination.



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The Professional Alliance membership is aimed at for-profit firms that specialize in some aspect of the restoration of historic religious properties. Membership is open to all annual fee-paying organizations and does not constitute an endorsement of their work. Partners gratefully acknowledge the following Professional Alliance supporters. If you are interested in joining the Professional Alliance or would like more information regarding the program, please call Jay B. Ossom at (215) 567-3234 or visit Partners' website at www.sacredplaces.org/pc/pcintro.htm.

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About Partners

Partners for Sacred Places is the only national, non-sectarian, nonprofit organization dedicated to the sound stewardship and active community use of America's older religious properties. Founded by a national task force of religious, historic preservation and philanthropic leaders, Partners provides assistance to the people who care for sacred places and promotes a greater understanding of how these places sustain communities. In 1997,

Partners published *Sacred Places at Risk*, a landmark study which documented for the first time the pattern and intensity of community service programs housed in aging buildings. These findings have since shaped much of Partners' outreach and advocacy work. Partners' programs include:

New Dollars/New Partners for Your Sacred Place is a groundbreaking new training program that gives congregations with older buildings a range of skills and resources to help them broaden their base of support for sacred places and the programs they house. Training sessions over the course of 12 to 16 months guide congregations in determining "public value," assessing building conditions, interpreting congregational history, developing new partnerships, and articulating a case for capital support to prospective partners and funders in the larger community.

Your Sacred Place Is a Community Asset: A Tool Kit to Attract New Resources and Partners is a set of workbooks, case studies, historic timelines, audio and videotapes, and a web-based program. This resource can be used by congregations to tell their stories of community service more effectively and to identify new partners and resources to sustain programs and care for aging buildings. The Tool Kit is an integral component of the *New Dollars/New Partners* training program.

Serving Families in Sacred Places is a program that guides and encourages congregations in the use of their older properties to house services benefiting children and families. This program builds on the successful publication and dissemination of Partners' highly regarded booklet on this issue, *Open the Doors, See All the People: A Guide to Serving Families in Sacred Places*. *Open the Doors* is being used as the primary text for a series of workshops and training presentations in Atlanta and the San Francisco Bay area.

The *Information Clearinghouse* is a unique national resource that provides critical information on a broad range of topics related to the care and use of older sacred places. It currently houses over 8,000 books, articles, reports, brochures, case study examples, and video and audio tapes in 250 different subject categories. An online version is available on Partners' website: www.sacredplaces.org/information_clearinghouse.html

Partners' *Advocacy Initiatives* take the message of *Sacred Places at Risk* to civic leaders, funders and policymakers urging government, philanthropy and religion to adopt policies and practices that provide new resources to older religious properties. Examples of Partners' advocacy work include "Ten Sacred Places to Save," a national list that spotlights historic houses of worship with capital repair needs beyond the means of their congregations, endangering both buildings and the vital community programs they house, and the "Public Policy Forum" at the 2002 *Sacred Trusts Conference*, which brought together national leaders to seek ways to generate increased funding for sacred places from the public and private sectors.

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