

# SACRED PLACES

FALL/WINTER 2021/22

FAITH & FORM

Capital Campaigns  
in the Time of COVID

INTERVIEWS WITH

- The Rev. Dr. Thomas Frank
- The Rev. Dr. Donna Schaper

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Creating Places

FEATURE ARTICLE:

## *National Fund for Sacred Places*

Congregations Complete  
Capital Projects in 2021

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FALL/WINTER 2021/22

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FAITH & FORM

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The Roman Catholic Church of St. Vincent de Paul, Philadelphia, one of three congregations highlighted in the feature article beginning on page 14.  
Rachel Hildebrandt



**PARTNERS FOR SACRED PLACES** is the only national, nonsectarian, nonprofit organization dedicated to the sound stewardship and active community use of America's older religious properties.

Partners builds the capability of congregational leadership for building care, shared use, and capital fundraising through training programs, fundraising assistance, and organizational and facility assessments. In the process, Partners becomes a trusted resource and guide as congregations examine and weigh opportunities.

Partners engages with congregations to focus on critical areas such as:

- Asset-mapping and community engagement—assisting congregations to develop new relationships with neighbors and potential community partners.
- Strategic partnerships and space sharing—brokering agreements between sacred places and arts, food justice, health, education, and social service programs.
- Planning for capital campaigns to support repairs and renovations that preserve significant historic features and make spaces usable for new community programs.
- Collaborative initiatives among unrelated congregations in a neighborhood to encourage coordinated outreach, space usage, joint marketing and interpretive events, and coordinated work with public agencies for lighting, signage, and streetscape improvements.

*Cover Photograph:*

**The Roman Catholic Church of St. Vincent de Paul, Philadelphia.** Rachel Hildebrandt

*New from*  
**Partners for  
Sacred Places**

# Transitioning Older and Historic Sacred Places:

*Community-Minded Approaches for  
Congregations and Judicatories*

RACHEL HILDEBRANDT WITH JOSHUA CASTAÑO

**TRANSITIONING OLDER AND  
HISTORIC SACRED PLACES:**  
Community-Minded Approaches for  
Congregations and Judicatories

This new guide is a thoughtful and timely response to a major challenge facing many of the nation's older congregations experiencing declines in membership that are impacting their sustainability and ability to serve their communities.

As a practical resource that offers guidance and a full range of options faith leaders can use to rethink the use and management of their building assets, this guide is a must-read.

Clergy, lay leaders and others can download a copy of this one-of-a-kind resource at no cost for a limited time.

Visit [sacredplaces.org/transition](https://sacredplaces.org/transition) or call 866-796-0297 to get your copy today.



AT THE INTERSECTION  
OF HERITAGE, FAITH,  
& COMMUNITY  
**Partners for Sacred Places**

RACHEL HILDEBRANDT WITH  
JOSHUA CASTAÑO  
EDITED BY A. ROBERT JAEGER  
AND EMILY SAJDAK



**AT THE INTERSECTION  
OF HERITAGE, FAITH,  
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**Partners for Sacred Places**

## PRESIDENT'S NOTE

# True Partners

Sometimes it's hard to get one's arms around the wide array of projects that Partners has underway at any given moment. We provide resources, support and capacity-building in many different ways, to many different congregations. But one way to make sense of it all is to distinguish between our grant-funded projects and our consulting work.

We often talk about the enormously important programs we manage that would not be possible without the support of donors and foundations. The National Fund for Sacred Places, for example, is supported by Lilly Endowment, Inc.; our work with churches in the Upper Midwest and Central Appalachia is funded by the Margaret A. Cargill Philanthropies; and our Halo research with rural United Methodist churches in North Carolina is funded by The Duke Endowment. These are just a few examples of the work that is supported by foundations, large and small.

But what about the other side of our work — our consulting projects? Thanks to the pioneering work of Gianfranco Grande, our Executive Vice President, and other leaders on Partners' staff, we have built a portfolio of exciting projects that serve individual congregations or judicatories. We are planning capital campaigns and helping congregations to engage the larger community as they invest in their buildings and

build their ministry and outreach in exciting new ways. Thus, I'm delighted we have a major article in this issue on doing capital campaign work in the midst of the pandemic.

And I'm glad that article includes a quote from The Rev. Philip Major at St. Paul's Episcopal Church in Syracuse, New York, with whom we've enjoyed a strong and fruitful relationship for years.

Father Major talked about St. Paul's engagement with Partners recently: "Partners for Sacred Places (PSP) is not just a name. The staff of PSP were true partners for our leadership team. We knew we could turn to them at any time for strong support. They (PSP) share our mission: to use the gift of our beautiful building, at the crossroads of our city, to bring hope and love to our community! [They] are much more than consultants; after 24 (18) months working together they are trusted friends and colleagues."

Major is getting at the heart of what makes our consulting work — and indeed all our work with congregations — successful. Yes, we bring an array of practical and proven tools, and yes, we bring approaches and strategies that can help a congregation bring new life and resources to its place in the community. But it is our collegiality and partnership with faith leaders that is at the heart of our effectiveness.

A lay person at Immanuel Presbyterian Church in Albuquerque put it in another way, after we spent a day of training together: "You bring such passion and energy to your work!"

I trust that we will bring — with your support along the way — that energy and partnership to many more communities of faith in the years to come!



A. ROBERT JAEGER  
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AT THE INTERSECTION  
OF HERITAGE, FAITH,  
& COMMUNITY

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# *FEAR NOT!* Capital Campaigns in the Time of COVID

by Gianfranco Grande

Executive Vice President, Partners for Sacred Places

**M**arch 12, 2020 is a day seared into my memory. I was in New York City, excited to attend a Broadway show with my wife. Instead, two hours before the performance, a text informed me that Broadway was closing. There would be no shows. No dinners. No cheerful crowds. Covid-19 had arrived.

Between March and April 2020, as the number of new cases kept growing, the world became a scary and confusing place. Suddenly we were in lockdown and streets were empty. The virus paralyzed major cities and towns and it was as if time itself stood still. Dramatic shortages surfaced. There were not enough surgical masks, gloves, antiseptics, and ventilators. Even the so-called experts did not have straightforward answers.

For Partners for Sacred Places, there was another aspect to consider: what about congregations that had begun capital campaign projects before the pandemic or those just about to launch a campaign? Capital campaigns are organized, planned efforts to raise substantial sums of money in a relatively short period to make capital improvements, fund new ministries, or perhaps create an endowment—and are never easy in the best of circumstances.

A capital campaign is far more than asking for money—it's a sacrificial effort realized by an entire community. For a major capital project to be successful, especially with older buildings, solid planning, organization and, above all, a strategy that will fit the mold of that particular

congregation and community are required.

What would a capital campaign look like in the midst of Covid? Was it even realistic to contemplate one? As congregations scrambled to learn how to conduct virtual worship, suddenly their focus on capital campaigns shifted to the back burner.

study — can be executed from a distance, often hundreds of miles away from our clients. Meetings, conversations, and even training could happen via Zoom. Congregations found their rhythm for conducting worship virtually, bringing spiritual sustenance to their members and friends, and beyond. Even former



Interior of St. John United Church of Christ, Arlington Heights, Illinois.  
Alberto Mantovano, Choir Director, St. John UCC

Fortunately, we began to discover that technology can be our ally, and many of the “details” of a capital campaign could be successfully completed remotely. We learned that many of the fundamental elements of a capital campaign — such as the case statement, donor identification, the pyramid of gifts and the feasibility

members who had moved away could now attend worship again. In churches, synagogues and temples, volunteers and clergy quickly became familiar with technology, including people well into their retirements.

Despite the trials and pain of the last two years, many congregations have demonstrated their ability to

# THE CAPITAL CAMPAIGN FOR ST. JOHN



## Our Needs

In 2019, Partners for Sacred Places conducted 30+ confidential interviews with a wide range of congregation members and community constituencies. As a result of the interviews and other research, Partners believes that a capital campaign goal of \$500,000 is a reasonable objective, including funding from entities outside of the congregation.



### General findings of the study included:

- A desire for the church to be used more in frequency and variation, full of activity during the week.
- An interest in increasing the building's accessibility and functionality.
  - Air conditioning of the Sanctuary cited as the most frequently mentioned need.
- Pastor Michael viewed as a key asset and leader in increasing the church's visibility and relevance in the community.

### The Capital Campaign Steering Committee has identified the following needs for our building:

#### SANCTUARY - built 1968

USES: Sunday worship services, weddings, funerals, choir rehearsals, music concerts

NEEDS: Air conditioning, new carpet, new seating, better lighting, chancel remodel.

#### LOBBY AREA - built 1958

USES: Gathering space before worship, connection between sanctuary, library, offices, and Fellowship Hall.

NEEDS: New flooring, more space, narthex wall to be taken out, new furniture, lift to get downstairs.

#### DOWNSTAIRS CLASSROOMS

#### UNDER FELLOWSHIP HALL - built 1958

USES: Sunday School Classrooms, Space for Tai Chi and other groups using building, Youth Room for Youth Groups.

NEEDS: New windows

## Our Goal

As we approach St. John's 120th anniversary, we need to continue to change with the times in order to grow our church and expand our reach into the community. As approved in a congregational meeting on May 5, 2019, we will accomplish this by:

- Installing air conditioning in the Sanctuary for use during worship services, weddings, funerals, concerts, and other activities hosted by St. John and external parties.
- Installing a lift to make all building floors accessible.
- Refurbishing the Sanctuary with new flooring, seating, and lighting to increase accessibility and use by St. John and other groups.
- Reconfiguring and updating the entrances and the lobby to create a welcoming, modern, and comfortable space that also complies with all building code requirements.
- Replacing windows to increase energy efficiency and safety.

*We are asking members of St. John and the community to donate generously to help make our goal a reality. **Our goal is \$500,000.***

A page from the case statement of St. John United Church of Christ. Courtesy of St. John UCC

pivot quickly, learn and try new approaches. St. John United Church of Christ in Arlington Heights, Illinois, for example, planned its *Vision 20/20 (Building a Vibrant Community*

*Campaign*) as the congregation was approaching its 120th anniversary. St. John was open to changing and adapting in the midst of the pandemic, to "grow our Church and expand our

reach into the community." St. John's pastor, Michael Jones, says: "Launching and running the Campaign for St. John virtually was not what we originally had planned. Still, our leadership found that the support and guidance of Partners for Sacred Places, combined with an honest assessment of where our congregation was financially, was exactly what we needed to move forward despite many unknowns. We found our donors were just as willing or even more willing to support the Capital Campaign during the pandemic. Regular giving stayed steady throughout, which led us to believe that the Capital Campaign would still be successful. The virtual approach, which we were already adapting to in all other areas of church life, brought comfort to donors concerned about safety, etc. We ran an almost 100% virtual campaign, and our congregation and donor's generosity exceeded expectations!" Congregations may have had worries about the economy and its impact on a campaign. How can a congregation run a capital campaign

and raise hundreds of thousands of dollars (or millions!) if the economy is fragile and people are losing their jobs? Fortunately, government stepped in to help many businesses, and many white collar workers retained their jobs and their ability to support a campaign.

The stock market continued to do well, and many investments did not suffer substantially.

Overall, according to new data from the US Giving Institute (Giving USA Foundation), Americans have been more generous than ever. In 2020 Americans gave over \$471 billion to charity, a 5.1% percent increase over 2019.

Giving by individuals represents 69% of the total, or a staggering \$324 billion, representing an increase of 2.2 percent from the previous year. Giving by foundations has grown by about 17 percent since the previous year, up to a total to \$88 billion.

Americans are generous and I want to believe that the human spirit is as well. Our clients and their congregations have shown that same spirit to us.

St. Paul's Episcopal Church in Syracuse is stunning, built in 1884 of Onondaga limestone in Gothic Revival style. It stands tall and elegant, with a spire that soars over 200 feet into the sky on the corner of Montgomery and Fayette Street. It's a lively parish that deeply cares for its community, a parish that we learned was ready to go the extra mile to help and witness the gospel across the city and region.

Partners for Sacred Places had been working with St. Paul's for several years on different projects, and in 2020 was retained to serve as the church's capital campaign consultants. As the Rector, The Rev. Philip Major stated, "We were surprised and heartened by the strong response of our congregation to a capital campaign conducted almost entirely through video conferencing. I would not have believed it possible for members, even those in their nineties, to meet us and make very generous pledges of support. My personal experience was that our conversations with members were powerful, even spiritually uplifting, for everyone involved. We learned that many components of Partners' method were

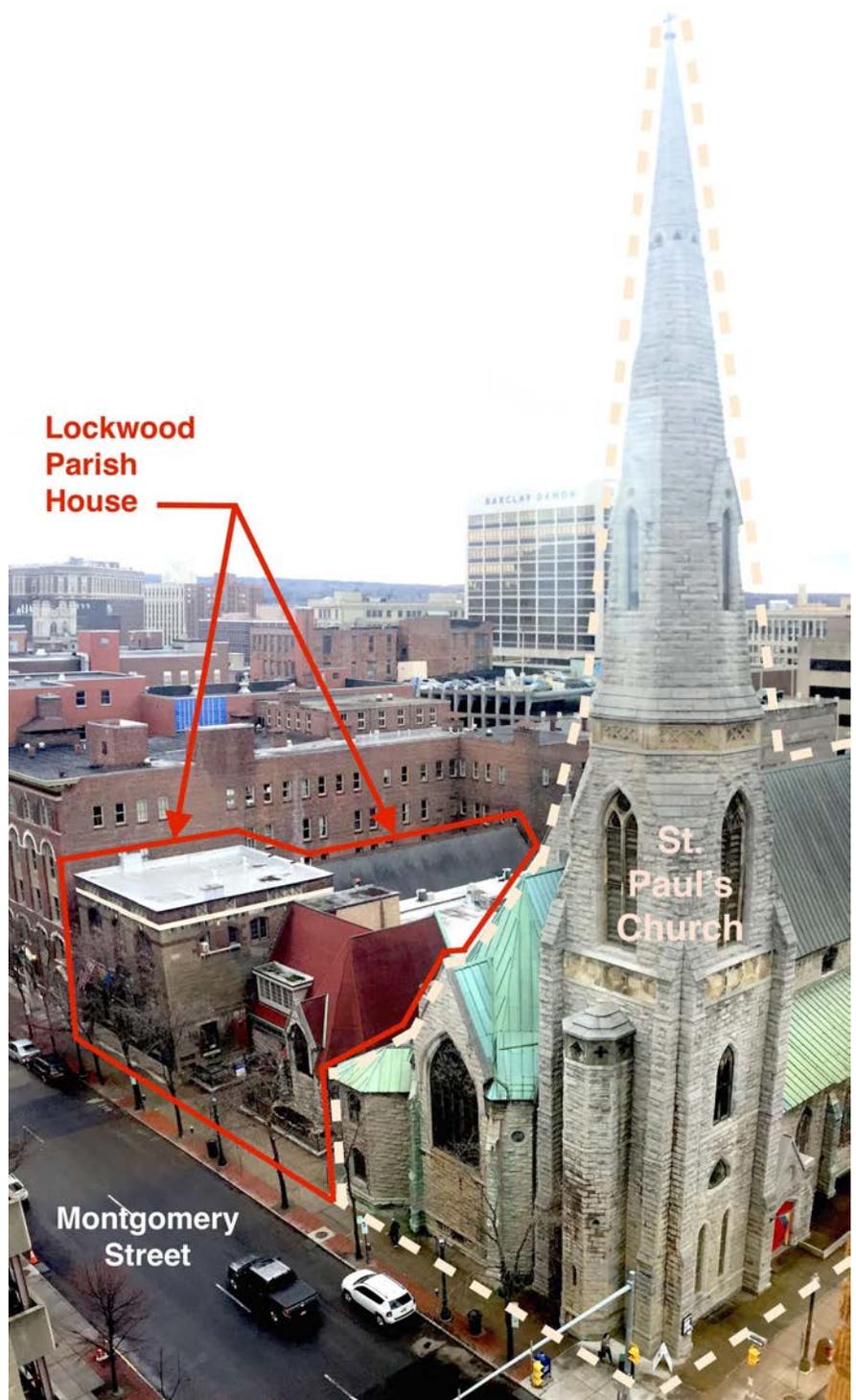


Illustration from St. Paul's case statement, showing Lockwood Parish House in relation to the church. Elizabeth L. Crawford, Crawford & Stearns / Architects & Preservation Planners, PLLC

enhanced and made more effective by adjustments required by the pandemic. This was especially true for the task force structure: these meetings were more efficient, and it was easier to include a cross-section of our members because of video-conferencing.”

The Capital Campaign of St. Paul’s was an ambitious one, seeking to raise \$1.7 million to restore and bring new life to the Parish House. The church’s “Open Doors” Campaign will allow the congregation to rehabilitate the historic 1909 Lockwood Parish House and preserve the 1883 Hadley Chapel. The church was successful...and ran the entire campaign virtually!

Other active clients, such as Touro Synagogue in New Orleans, St. Michael’s Episcopal Church in New York City, Luther Memorial Church in Des Moines, St. Mary and the Archangel Michael Coptic Orthodox Church in Nashua, New Hampshire and many others are working on their campaigns



## St. Paul’s Syracuse, The Downtown Episcopal Church



A parish since 1826, St. Paul’s Church today provides vibrant and varied ministries in the heart of downtown Syracuse. From its present complex of buildings, St. Paul’s has extended spiritual, social, and cultural ministries to the Syracuse community for more than 135 years. People of many backgrounds, interests, and nationalities pass St. Paul’s enormous granite spire every day. All of God’s people are invited to join its community of worship, fellowship, service, and cultural exploration as St. Paul’s seeks to teach, celebrate, and serve Christ.

St. Paul’s embraces events ranging from worship services to national music competitions, symphony concerts, and community celebrations. Its long history of service to the community includes cofounding and housing the Samaritan Center (serving the hungry and those in need) for 34 years, establishing The Caring Place to provide a relationship-based ministry for vulnerable members of the community, installing the Open Pantry to respond to food insecurities, providing a free Summer Day Camp, offering Weekly Soup Lunches, and reaching out to our neighbors at the YMCA Senior Program. Worship lies at the center of St. Paul’s, where we offer traditional Episcopal communion services with choir and organ, contemporary and traditional special celebrations, and South Sudanese prayer services.

Recognizing the unused potential of our buildings and the need for preservation, restoration, and accessibility upgrades, St. Paul’s established the Open Doors campaign. The campaign will allow the church to achieve a comprehensive rehabilitation of

St. Paul’s historic 1909 Parish House and preservation of the 1883 Hadley Chapel. The planned changes will ensure a future of worship, service, and community engagement for generations to come.

We hope that you will become a part of our vision and our mission by contributing to the Open Doors campaign. Please join us as we prepare for our third century of ministry in downtown Syracuse.



### Our Goal

Open Doors seeks to raise a total of \$1.7 million to restore and improve the Parish House/Chapel complex. Thanks to the efforts of a skilled, faithful group of members, St. Paul’s has already secured \$807,000 in historic preservation grants from the state of New York and the National Fund for Sacred Places, as well as a lead pledge of \$300,000 from a generous donor, bringing the total raised to more than \$1 million (over 65% of our goal). To complete this vital work, we will need the financial support of each of our members and many friends of St. Paul’s.

and will be successful even amidst the gravest crisis of our time.

We have learned that it is possible to conduct a capital campaign with the support of technology and ingenuity. You need not be afraid! Being organized and patient are essential because everything is more complex and takes more time.

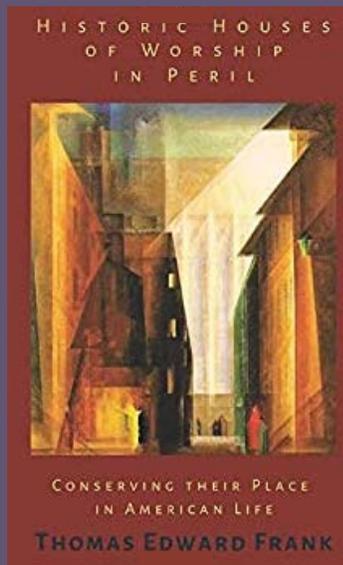
Now may be the moment for you to run a capital campaign. Your need is still there, and you need to act. Remember that donors don’t go away but give more during national and world crises, like 9/11 or the recession of 2008-09. The resources to support you are out there...and you have a new and powerful story to tell. Go tell it! 🏠

ABOVE: The 1883 Hadley Chapel of St. Paul’s, included in restoration effort. Courtesy of St. Paul’s Episcopal Church

LEFT: A page from St. Paul’s case statement. Courtesy of St. Paul’s Episcopal Church



**T**he Rev. Dr. Thomas E. Frank has served as a pastor, teacher and leader in United Methodism and historic preservation for decades, in recent years serving as University Professor at Wake Forest University and Chairperson of Partners for Sacred Places. In the wake of the publication of his book, *Historic Houses of Worship in Peril: Conserving Their Place in American Life*, Bob Jaeger sat down with Frank to discuss how he came to write the book, and what he learned about the value and vulnerability of sacred places today.



© Amazon

## An Interview with The Rev. Dr. Thomas E. Frank

by **A. Robert Jaeger**  
President, Partners for Sacred Places

**Bob Jaeger:** You're one of a small handful of people in America who have degrees in divinity and historic preservation. Can you tell me how that came about?

**Tom Frank:** Well, I've always been interested in urban studies and understanding how cities evolve. Going way back, though, I've always been fascinated with ruins. When I was a little boy, I remember climbing around in a ghost town in Colorado and disappearing up on the second floor of an abandoned building with my mother screaming my name for fear I'd fall through the floor.

It's been a lifelong fascination with older buildings and the stories they tell. That evolved into a lot of reading and writing about sense of place and what gives particular locales their *genius loci* — the spirit of the place. And then I discovered the historic preservation Master's degree program at Georgia State University.

My degree work really deepened and rounded out a lot of my knowledge. And it fits very closely with the theology that I've always lived by, which is that faith is meant to be lived. It's not an abstract ideology. To me, it's about how you live.

I retired from ordained ministry after 45 years, and over that time began to realize how so many ordained people consider the building secondary or an afterthought. They'd rather not have to bother with it. And

I'm like, *no, this is the space you've been given as a resource for ministries.*

**BJ:** So what got you interested in North Adams, Massachusetts as a place to examine? And when did you realize there was a story there regarding closing churches, transitioning churches, sacred places at risk?

**TF:** Sometime around 2006, my wife, Gail\* and I had been going to the Williamstown Theater Festival in Williamstown, which is adjacent to North Adams.

One day we drove through North Adams and I began to really notice that there were several different ethnic Roman Catholic parishes, some of which had closed. I noticed that the Unitarian Universalist Building had been converted to a sort of a museum by an artist, and the Massachusetts College of Liberal Arts was using the old synagogue as its auditorium.

So it occurred to me that this is a microcosm of America. Where else am I going to find this range of religious groups on a compact, accessible scale, where I could meet people who didn't hesitate to share their memories and tell what they're worried about? I made an effort to meet people in the houses of worship and tried to attend services as often as possible. I met with the mayor and the town planners, a banker, store owners, artists, people who ran galleries, and most importantly, the people who ran the North Adams Historical Society.

\*Editor's note: The Rev. Dr. Gail O'Day, New Testament scholar who most recently served as Dean of the Wake Forest University School of Divinity, died in 2018.

What I saw helped me develop a model approach that would encourage congregations to start thinking creatively about the use of their buildings, whether or not they are planning to stay. One key principle: if you, as a congregation, are planning to sell it, please talk to the people in the town before you just put a real estate sign in the front yard.

**BJ:** But is anybody thinking about the larger response we should be making to the losses and transitions of older sacred places? Philanthropies, county planners, denomination offices, and so on? This problem will grow unless we find creative ways to work with these congregations or ease the transition in a responsible way. Is anybody thinking like that?

**TF:** No. Not in a national way, and not in the various Christian denominations. The Roman Catholic Diocese of Springfield has been overwhelmed, closing multiple parishes in several cities across the region. The planners, the successive mayors of North Adams have really wrestled with it. They've tried everything they can think of to attract someone who will use the buildings in a creative way.

The United Methodist church in North Adams was insured for seven figures but sold for \$125,000. A congregation like that one would be better positioned if it knew what's involved in selling a building or adapting it to something else.

**BJ:** A smaller congregation doesn't necessarily have to close some day. But it does need to manage things differently, including the building. But given constrained resources and capacity, how can we help these congregations remain healthy?

**TF:** I write in the book about the sense of place, which has the power to capture people emotionally. What makes us as a congregation so attached to this place? And not only



View of North Adams, Massachusetts showing the remaining steeples.

All article photos courtesy of Thomas E. Frank

the building, but its place within a neighborhood or on a street?

And how does it connect to the character of the town or neighborhood? The church is a public place that's privately owned but serves a public function. And to me, the shift that has to take place is to view our buildings as facing the public.

In North Adams, the steeples are 160 feet high. They're right there — an unmistakable presence on the street and an essential element in North

Adams' sense of place. So the question is, how do you parlay that public-facing character into new ways of interacting with the community, and opening up your facility?

There are two ways to start. One is to get people studying the issue and looking at possible ways of addressing the issues you face. Another way is to undertake a pilot program, like the Haywood Street Congregation in Asheville, North Carolina. They've gathered a congregation of people

without a place to live, people who are often not welcome in other houses of worship or neighborhoods. Thanks to the passion of a local artist, the congregation commissioned a rare and magnificent fresco depicting the people without homes who participate in the programs there. The fresco exemplifies how people are recognized as full human beings with a place to belong at this historic repurposed building.

**BJ:** It's one thing when a church has become empty and you have a blank slate to reimagine the place. But if the congregation is still there, you need to figure out ways to introduce new programs and new life that energizes

the congregation and expresses its mission. Partners wants to help congregation survive and thrive, if that's possible.

**TF:** True, but people have incredible, powerful strategies for avoiding what models and examples tell them. That model is them, not us. It's an excuse to write it off instead of doing something new.

We need to look at ourselves, our context, the ebb and flow of our community. What kind of initiatives does this community need, and let that inspire you to do something that's appropriate for YOU. Build on your strengths. And that means going out and meeting the people around you —



ABOVE:  
A small former Roman Catholic parish church being repurposed as a restaurant was thwarted by financial and architectural challenges.

LEFT:  
All Saints Episcopal was left isolated when most of its neighborhood was demolished in urban renewal around 1970.



you may be surprised to learn that local residents, the business and non-profit communities, public agencies, people who don't participate in your congregation, recognize and appreciate your building more than you thought they did.

Another paradigm shift that comes to mind: starting to see your building as dynamic, not static. Just because spaces have been used for X, Y, and Z over the years, it doesn't have to be that way forever. It's like a family living in a house. People get used to using their house in a certain way. Sometimes you need a family member or a neighbor to come in and comment on something you haven't noticed before. They might say, "if you took out this wall, you would create a really great open space with lots more light in the room."

We got so accustomed to our spaces, to the point where we don't see them anymore and they become static in our minds. And so how do you



shake that up and help people see it with fresh eyes? Like the woodwork carved from trees that can't be found anymore, or the remarkable acoustics in your worship space. So if you renovate, can you use that irreplaceable wood in a new, creative way? Are there new community-serving activities that will take advantage of those acoustics?

It helps to think systemically about your community – the patterns of everyday life on the street and the way varied groups draw on networks of relationships to address problems and possibilities. This way of looking comes out of the field of urban studies inspired by Jane Jacobs and others. How do people actually interact and use a town landscape or neighborhood landscape? By thinking systemically, you might develop creative ideas about how to adapt facilities and make them work financially so the congregation can continue to worship there.

**BJ:** Tom, you've done important work here. Thank you so much for sharing how your project evolved and what you've learned. 🏠

ABOVE:  
St. Francis Roman Catholic Church during demolition.

INSET:  
The steeple from the demolished St. Francis reused as a monument on the lawn of the new consolidated Roman Catholic parish.

RIGHT:  
The United Methodist Church reused as an art museum.

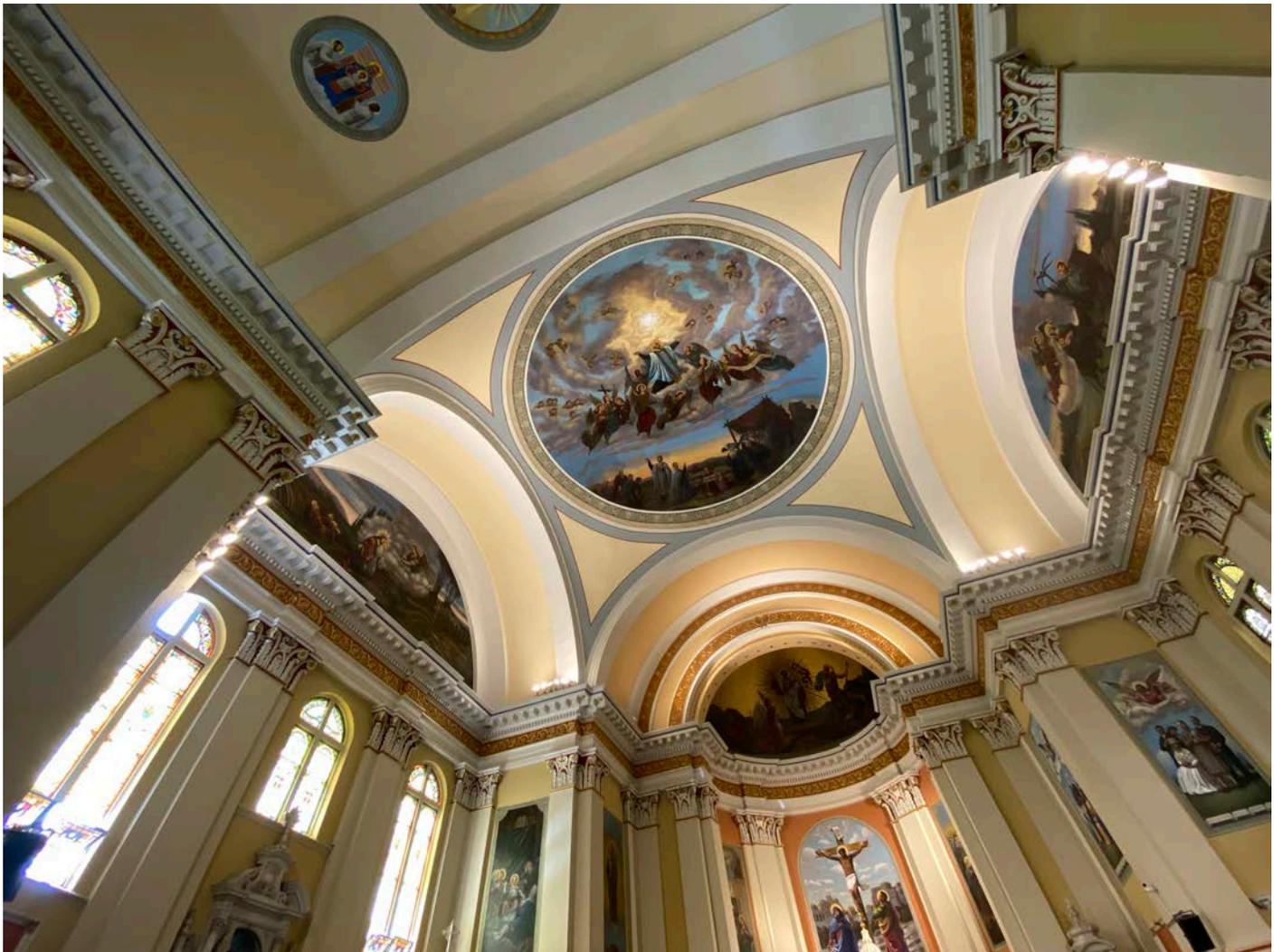


# National Fund for Sacred Places

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Congregations Complete  
Their Capital Projects in 2021

**by Rachel Hildebrandt**  
Senior Program Manager, Partners for Sacred Places



St. Vincent de Paul Roman Catholic Church, Philadelphia. Rachel Hildebrandt

The National Fund for Sacred Places, a program of Partners for Sacred Places with the National Trust for Historic Preservation, works to help many of America's most significant congregations advance the care and use of their historic properties. The only program of its kind in the country serving purpose-built houses of worship, the National Fund is more than a grant program. It also provides wraparound services including a \$5,000 planning grant, capacity-building training, and tailored technical assistance to support capital project planning and fundraising – all designed to ensure that each congregation is able to reach its fundraising goal and complete a once-in-a-generation capital project.

Now in its sixth year, the National Fund for Sacred Places has streamlined the grant program so that participating congregations can move through the program – and successfully complete their capital projects – in a timely manner. Partners has worked to ensure that incoming congregations are well-positioned to undertake the work they are proposing, and has strengthened its technical assistance for each faith community.

In addition, each congregation that applies to the Fund – over 300 in 2021 alone – is given an opportunity to receive feedback on its readiness for a major project. Partners' goal is to have an impact on each and every congregation that comes to the Fund for assistance.

We are pleased to announce that the following congregations have completed their projects this year: 16<sup>th</sup> Street Baptist Church in Birmingham, Alabama; National City Christian Church in Washington, D.C.; and St. Vincent de Paul Roman Catholic Church in Philadelphia.

### 16<sup>th</sup> Street Baptist Church

16<sup>th</sup> Street Baptist Church is known around the world for what happened on Sunday, September 15,



16<sup>th</sup> Street Baptist Church lobbied for the creation of the Birmingham Civil Rights National Monument, which encompasses four city blocks and seven sites. Mark Sandlin

1963, when members of the Ku Klux Klan planted dynamite under the steps of the church, killing four young girls – Addie Mae Collins, Denise McNair, Carole Robertson, and Cynthia Wesley. 16<sup>th</sup> Street Baptist was targeted due to its prominent

location – just blocks from Birmingham's City Hall and commercial district – and its close association with the Civil Rights movement. Throughout the 1960s, the church was the site of mass meetings and rallies.



16<sup>th</sup> Street Baptist Church, which draws tens of thousands of visitors per year, is a member of the Alabama African American Civil Rights Historic Sites Consortium. Mark Sandlin

Nearly sixty years later, 16<sup>th</sup> Street Baptist Church, a National Historic Landmark, is home to a vital, 500-member congregation that is continuing the good work it is known for. It hosts numerous special events each year – from town hall meetings to concerts. In addition, the church also offers outreach ministries focused on supporting new fathers and people in recovery.

16<sup>th</sup> Street Baptist Church is also a much-visited site for tourists and visitors. The church provides one-hour tours to visitors from all over the world who are interested in learning about the church's role in American history, its ongoing commitment to justice and equity, and its identity as a church community. Prior to the COVID-19 pandemic, it welcomed more than 100,000 visitors annually.

When 16<sup>th</sup> Street Baptist first approached the National Fund in 2017, it had recently completed a \$3.5 million restoration of the main church building and was planning to next stabilize and rehabilitate its 1911 parsonage. The parsonage will be the future home of the Wallace A. Rayfield Museum, named after an African American architect who studied at Pratt Institute and Columbia University and served as the architect of the parsonage.

The \$750,000 scope of work supported by the National Fund will address the entire exterior of the building, including the restoration and repair of the parsonage foundation and exterior (roof, masonry, windows, doors and porch steps), and the creation of an ADA accessible ramp. It also included some interior work: a complete electrical upgrade; restoration and painting of the walls, ceiling, plaster, and wood trim; and a bathroom remodeling. Other grants will support the remaining interior work and the museum planning that lies ahead.

## National City Christian Church

National City Christian Church fully embodies the National Fund's core values. It is dedicated to the stewardship of its remarkable historic building; it is a lively and healthy congregation; it reflects on and actively works to strengthen its role in the community it serves; and it opens its doors to nonmembers who utilize the programs offered by the church as well as the partner nonprofits that use its space.

The Washington, D.C. church is the steward of a historic Neoclassical building designed by John Russell Pope, who later went on to design important Federal civic buildings such as the National Archives (1935), the National Gallery of Art (1941), and Jefferson Memorial (1943). National City's building was built in 1930, on the eve of the Great Depression, with funds donated by thousands of fellow Disciples of Christ congregations across the nation.

National City's building houses numerous community-serving programs and partnerships. Through its food pantry, which began 15 years ago, the church provides groceries to up to 275 families each week. Some of the families that participate in this program have access to kitchens and some do not, and the program has adapted to take this into account. The church also hosts midday organ recitals each Friday and a weekday playgroup for toddlers.

National City, which received \$250,000 from the National Fund was admitted into the program in 2019. Its scope of work included the replacement and upgrading of its heating, ventilation and air conditioning systems, as well as other building systems such as electrical service, hot water and chilled water supply. This work will play an essential role in ensuring that National City remains a vital, community-serving place.

**National City  
Christian Church  
on Thomas Circle  
in Washington, D.C.**  
Rev. Steven C. Baines



## St. Vincent de Paul Roman Catholic Church

The Roman Catholic church of St. Vincent de Paul, located in Philadelphia's Germantown neighborhood, entered the program in 2019. The Vincentian parish is well known throughout the city for its serene urban property centered upon a historic 1851 church designed by architect Joseph D. Koecke; its diverse and welcoming congregation; and a deep commitment to social justice issues such as racial reconciliation.

Led by Fr. Sylvester Peterka, the church hosts many community-serving nonprofit organizations including: Face to Face, which serves unhoused neighbors by providing food, laundry services, healthcare, legal aid, and educational programming for youth; and My Place Germantown, which is a supportive housing facility for disabled men. In addition, the parish partners with mission-aligned groups, including POWER, New Sanctuary Movement of Philadelphia, Inn-Dwelling, PAR-Recycle Works, and a sister parish in Venezuela.

When St. Vincent de Paul came to the Fund, the parish was contending with a badly deteriorating sanctuary. Decorative paint and plaster throughout were crumbling, necessitating the installation of protective netting. Although such netting is becoming not



ABOVE:  
A 1951 photograph of St. Vincent de Paul Roman Catholic Church in Philadelphia.  
Courtesy of St. Vincent de Paul Church



LEFT:  
Damaged arches being repaired and restored.  
Courtesy of St. Vincent de Paul Church

## The 2021 COHORT of the National Fund for Sacred Places

In October, Partners and the National Trust for Historic Preservation welcomed fifteen new congregations into the 2021 cohort of the National Fund for Historic Places. Collectively, these congregations are slated to receive over \$2.3 million in grant funding. The congregations are:

- Amana Church Society – Middle Amana, Iowa
- Arch Street United Methodist Church – Philadelphia, Pa.
- Calvary United Methodist Church – Philadelphia, Pa.
- First Christian Church (Nondenominational) – Columbus, Ind.
- First Indian Presbyterian Church – Kamiah, Idaho
- First Presbyterian Church – Pittsburgh, Pa.
- Grace Episcopal Church – Newton Corner, Mass.
- Let Freedom Ring Foundation/First Baptist Church – Williamsburg, Va.
- Mount Zion United Methodist Church – Washington, D.C.
- Sacred Heart Parish (Catholic) – El Paso, Tex.
- St. Stephen United Methodist Church – Mesquite, Tex.
- St. Ann and the Holy Trinity (Episcopal) – Brooklyn, N.Y.
- St. John's Lafayette Square (Episcopal) – Washington, D.C.
- Tabernacle Baptist Church – Beaufort, S.C.
- Washington National Cathedral (Episcopal) – Washington, D.C.

Demand for National Fund support was greater than ever before. Over three hundred congregations submitted applications this year. The high number may reflect the fact that many congregations are taking on capital projects as the pandemic eases; many congregations had pressed “pause” on their preservation projects last year and have resumed their planning efforts in 2021.



**New, more inclusive, artwork was recently unveiled at St. Vincent de Paul.** Rachel Hildebrandt

uncommon in big, old houses of worship contending with deferred maintenance (at least, we see a lot of it at Partners), it can have an effect on church morale over time.

St. Vincent de Paul was a good fit for the Fund given the significance of its congregation and building; the impact of its programming; its readiness to take on a major capital project, and its history of successful fundraising. The church’s proposed project, with a total cost of \$1.2 million, included the repair and restoration of decorative plaster, the stabilization and conservation of deteriorated murals, the creation of new murals that include images of people of color, and wall painting. The Fund’s \$250,000 grant helped to pay for scaffolding, plasterwork, and painting.

The work began in September of 2020 and concluded in April of this year, just in time for Holy Week. EverGreene Architectural Arts did the majority of the work and VITETTA Architects & Engineers oversaw the project, serving as a liaison between the parish and the conservators.

Although there is always more work to do, Germantown’s only Catholic parish shines once again – inside and out. Of the role of the National Fund, Fr. Peterka commented: “We could not and would not have done it without your help.” 🙏

# BRICKS AND MORTALS

## An Interview with The Rev. Dr. Donna Schaper

by **Gianfranco Grande**

Executive Vice President, Partners for Sacred Places

*Spending time with the Rev. Dr. Donna Schaper, one of the founders of Bricks and Mortals in New York City, is always time well spent. She's a remarkable woman who is always full of ideas, initiatives, and opinions. She has been described as a career vagabond, an ideological contortionist, a political pontificator, a chic peasant, and many other things. Among the many congregations she has served is Judson Memorial Church, where she was Senior Pastor for over 15 years. She also teaches Leadership at Hartford International University for Religion and Peace and has published 39 books.*

*Yet, with all her accomplishments, I remember a morning of a few years ago, sitting in a frigid New York cafe, talking with Donna. I recall that during our*

*conversation, I was touched by her warmth and love for people. In this volcano of a woman, her dark eyes burned with passion. There was a fire. Some might call it spirit.*



**Judson Memorial Church, New York City.**  
Courtesy of Judson Memorial Church



© Ali Smith

### **Gianfranco Grande: What is Bricks and Mortals? How did it start?**

**Donna Schaper:** Bricks and Mortals (B+M) started in 2018 as a question: Why is a church as vital as Judson Memorial always being held back by delayed maintenance rather than pushing forward into artistic, social, and spiritual activity? We wanted to get to the bottom of the matter rather than just react, and we realized that we were focused on the immediate rather than on necessarily rebuilding our infrastructure. We had to fix the roof. We did. We more than fixed it. We put on a new roof that would last 100 years rather than the last three roofs which each lasted thirty years.

That longer term perspective opened our eyes to other potentials, not all of which are realized at this moment. The real shift happened in our brains. Our building WAS our mission. It wasn't sinful, as we had previously thought, to spend money on what we called ourselves or our building. It was fundamental because the building and its roof and bathrooms and elevators were the body of God into which many spirits flowed.

Bricks and Mortals started as a shift in thinking from short term to longer term and in a reimagining of the holiness of a building. Then, because we were in New York City, we found others who were looking at the same conundrum in both faith-based places and in



© Ali Smith

the world of air rights, politics, development, architecture, urban planning and more. The excitement of the Bricks and Mortals model, very much dictated by our own peculiar site in a great neighborhood in a great city, was this blend of sacred and secular partnership and thinking.

**G.G.: Why do we need an organization like B+M in our world?**

**D.S.:** If I say because God delights in bricks and mortals, would that be considered too quip an answer? I'll start there and become less theological. If the purpose of life is to praise God and to love God forever, as my old friend Calvin thinks, then the way we build and live in buildings is a pleasure to God. Our skins and shells do delight God. We need delight and beauty in our world. That's the first reason.

We also need to organize our delight into systems that self-care, self-govern, and increase what Thich Nhat Hahn calls SOVEREIGNTY. We need to manage ourselves much better than we do. Delaying maintenance is a kind of sin in that it offends the divine. Getting confused about what to do with our skins and shells has a long human history. We are the species that does defile its own nest. So, the organization is crucial. The intention is crucial. The planning and minutes of the board meetings are crucial.

"Self-care" has become a kind of cliché. So has "My house is a mess." These are not funny matters — that we don't care for ourselves or don't care for our houses. They are very serious consequences of a kind of time famine

which becomes a spiritual famine. We need time feasts, spiritual feasts, and beautiful buildings because these praise God.

**G.G.: What can you tell us about the decline of congregational capacities to preserve their buildings?**

**D.S.:** I personally think the decline is directly related to a lost path in theology. We began to think that taking care of the building was antithetical to taking care of the poor or the homeless. When I went to seminary, my mentors all fought their boards to spend money on the mission budget not the building budget. Likely, there was a previous lost path when congregations overdid their buildings and under did their care of their communities. In fact, I also see that path as diversionary. But whatever happened, there was a kind of neglect of sustainable thought and action. I guess we thought a boiler was going to last forever. It never was going to do that, especially if you neglected annual maintenance. The binary, the split between the building types of trustees and the missional kinds of deacons, didn't help things either. Why didn't we develop a both/and rather than an either/or focus? How did care of our spiritual homes become politicized?

**G.G.: You often speak of an "Easter Approach" what do you mean by this definition?**

**D.S.:** We are pretty dead right now. A lot of life has gone out of our buildings. Weeds peek through our sidewalks. Letters on the front sign fall down. Junk pills up. Most congregations need a complete “de-dowdyization. They smell like Grandma’s house. (Yes, I am a grandma so no offense intended.) We wonder why young people don’t come and the answer is right there. We don’t look like the places where they live and work. We look like we tethered ourselves to the 1950s and have no intention of coming out or breaking free.

**G.G.: Another concept you have expressed often is “removing the pews” both physically and as a metaphor for something more significant. Please, tell us more, and why it would be helpful for a congregation in 2021.**

**D.S.:** By removing the pews (the title of my forthcoming book) I mean removing them from our minds and spirits the way we think, our epistemological, our narratives about ourselves – and emptying those spaces spiritually and then physically. When you open your mind and heart, God rushes in with new ideas. Pews imply rigidity. They imply discomfort. They imply preachers who are wagging their fingers at you. They are NOT all those things, necessarily, but they need a rebranding. People are trying to get away from shame and blame theology, rigid constructs. They want more fluidity, more acceptance, more grace.

When you remove the pews, you can still set up chairs and sit down. You can even buy more comfortable chairs. When you empty the space, you also refill the space. It is a cycle of emptying and filling. Plus, there is a very practical advantage. When a congregation doesn’t fill its pews, when the pews look EMPTY, the message is very difficult. People feel like they showed up in the wrong place at the wrong time. And they kind of did. Removing the pews makes a gospel kind of statement. We’re interested in the stranger. We’re interested in their experience of us. We want to set a number of chairs that is the right number in a circle so there is a place for you, but not one where everybody stares at you.

**G.G.: B+M is an organization based in NYC, but could this model be translated into other cities?**

**D.S.:** Absolutely. Getting organized is always the best approach to any problem. Our model is majority faith leaders, minority people with the expertise we need. It is a blend. It is fundamentally ecumenical, even interfaith. It teaches cultural competency by bringing people together who normally don’t even know they are all plowing the same fields in real estate, cultural density, anti-gentrification, open space, and place. Of course, not everybody is worried about air rights the way we are. But

working contextually in any kind of city or town or rural crossroads is more than adaptive; it is the right way to go. By the way, we have a Lilly grant that will allow us to experiment with our model in five cities. Thank you, Lilly Endowment. We’ll know more in a couple of years.

**G.G.: Can you tell us more about the partnership between B+M and Partners for Sacred Places to create a national model to teach congregations about sustainability, adaptive reuse, and space-sharing?**

**D.S.:** The partnership is like a big brother to a baby sister, sibling-esque. The older brother is much older, wiser, experienced and has preservation at his heart. The sister is just moving out of being a baby sister but finding it a grace and gift to be able to stay close to the elder. Also, the younger sibling grew up in a very New York City-centric environment and is wondering about what form the next chapter should take. Cooperating with Partners (and also Hartford International University for Religion and Peace) on the Lilly grant, which goes national in an experimental form, to see if what New York has learned can benefit others or not, is not a small matter. Preservation? The need to challenge landmark status in order to protect congregations? There are multiple issues that are very New York but also extend elsewhere. The siblings get along very well, and that is a blessing. And Partners is a wise elder: encouraging the young as it goes on.

**G.G.: You never stop! What will be your next challenge?**

**D.S.:** I have stopped a bit. I have re-wired and am working in a part-time, lovely setting on the East End of Long Island, where the people are the type you would imagine live on the edge of the country. Interesting, stumped, looking for inner peace from their regular bustle. Artists, farmers, lesbians. I like the mix a lot. Judson was magnificent for 15 years, but it took all I had and then more. I suppose I am one of those COVID people who just realized during the pandemic she wanted a change of pace and way. Anyway, I will be teaching with Gianfranco in these five cities and playing tennis and doing my part time job. I should also give a shout out to Hartford Seminary where I have taught Leadership for eight years. They are also a part of our Lilly Grant, along with Partners, in an interesting collaboration. The seminary, by the way, is no longer the seminary. It is now the Hartford International Seminary for Peace and Religion. I love it there. The majority of our students are international or new immigrants. Hartford has changed itself often during its long and illustrious history. I like being a part of change – because I’m pretty sure lovely change is the most sustainable thing you can do. Of course, you can also resist change, but why bother? 🏠

# CREATING A PLACE OF PILGRIMAGE

By Emmanuel Garcia

Photos by Tom Harris



The reborn interior of the Chapel of St. Joseph.

**T**here is a core belief in a “manda,” or pledge, to Our Lady of Guadalupe within the Latin American Catholic community. It involves asking Our Lady to intercede on behalf of the faithful. Should a request be granted, the devotee must complete a spiritual pilgrimage to the Basilica of Our

Lady of Guadalupe in Mexico City to honor their “manda.” This journey serves as a humble way of giving thanks, resulting in millions of people visiting the Basilica every year. Unfortunately, not all faithful followers can complete their pilgrimage to the Basilica due to myriad reasons. As a result,

these followers struggle with an unfulfilled spiritual obligation.

After being officially declared a sister site to the Basilica in Mexico City in the late 1990s, the Shrine of Our Lady of Guadalupe in Des Plaines, Illinois offered Latinos in the United States an alternative destination to fulfill their obligation. Consequently,

the Shrine has experienced a continual rise in weekly worshippers and pilgrims visiting from the Latino community, including recent immigrants. In the late 1980s, locals established the Shrine with a grassroots effort on a 122-acre campus shared with Maryville Academy, a residential institution that has served children for over a century. However, after years of temporarily decorating a 1937 school gymnasium as a weekend worship space, Maryville Academy permanently ceded the gym to the Shrine. The result is a dedicated space for the Shrine reborn from the old gym—an important example of adaptive re-use/repurposing.

The Latino community celebrates the Feast Day of Our Lady of Guadalupe each December 12th. In Mexico City, millions of worshippers fill the plaza and surrounding neighborhoods for several days. In contrast, pilgrims traveling to Des Plaines typically endure less temperate conditions, which has not deterred thousands of devotees who walk, bike, drive,



The dark interior of the 1937 gym used as a shrine before the renovation.

or even ride on horseback from across the nation.

The year-round congregation at the Shrine recognized the extreme sacrifice that so many were offering to Our Lady. While holy images and a humble “Cerrito” (a hillside meant to resemble the holy site in Mexico City) provided some sense of spiritual fulfillment, they recognized the need to have a permanent space of worship

worthy of that sacrifice. The congregation formed a building committee to repurpose the gymnasium as a dedicated Shrine chapel. The Committee held several meetings to interview key constituencies to determine the structure’s program, including the congregation, neighbors, and pilgrims from across the nation.

During the pilgrimage in 2018, the Archdiocese of Chicago inaugurated the Chapel of St. Joseph as the Shrine’s first year-round worship space. The design team, led by our firm (Wheeler Kearns Architects, Chicago), helped transform the old gym into the Shrine’s first climate-controlled, sacred, sheltered space for more than 6,000 weekly worshippers and over 300,000 pilgrims during December’s annual Feast of Our Lady of Guadalupe celebration.

More than 75 percent of the former gymnasium structure was reused: The original timber



Exterior of the renovated chapel.



Side chapels to various saints are created with lighting, wood paneling, and wire mesh curtains.



Newly exposed ceiling is illuminated with up-lights.

roof deck was exposed and the original riveted steel trusses were painted. A new glass and steel addition to the north, which inflects toward the Shrine, provides a fully accessible entry for visitors.

Upon entering, visitors encounter familiar materials and forms recalling traditional basilicas. Like early churches in the New World, the sacred space is constructed with humble materials: wood, metal, and clay, elevated by prismatic forms bathed in natural light. Side chapels—newly highlighted with gossamer canopies of wire mesh, warm wood paneling, and LED lighting—provide places of devotion for visitors of multiple cultures. While dedicated to St. Joseph as a protector of the Virgin Mary, the chapel features saints from various cultures at each side chapel, reflecting an

open invitation to pilgrims from all backgrounds. The design offsets the seating along the outside aisles at each side chapel to allow worshippers space to pray at the side chapels without interrupting ongoing services.

As is typical in traditional pilgrimage churches, the main altar is raised above the main floor for visibility. Unconventionally, the new rear wall behind the altar conceals two ramps that make both surrounding platforms accessible to aging priests and parishioners alike. A new skylight, positioned above the altar, casts natural light on the altar—a universally understood design feature highlighting the most sacred place in the nave.

The new chapel resulted from the efforts of a caring community determined to make the best use of its available

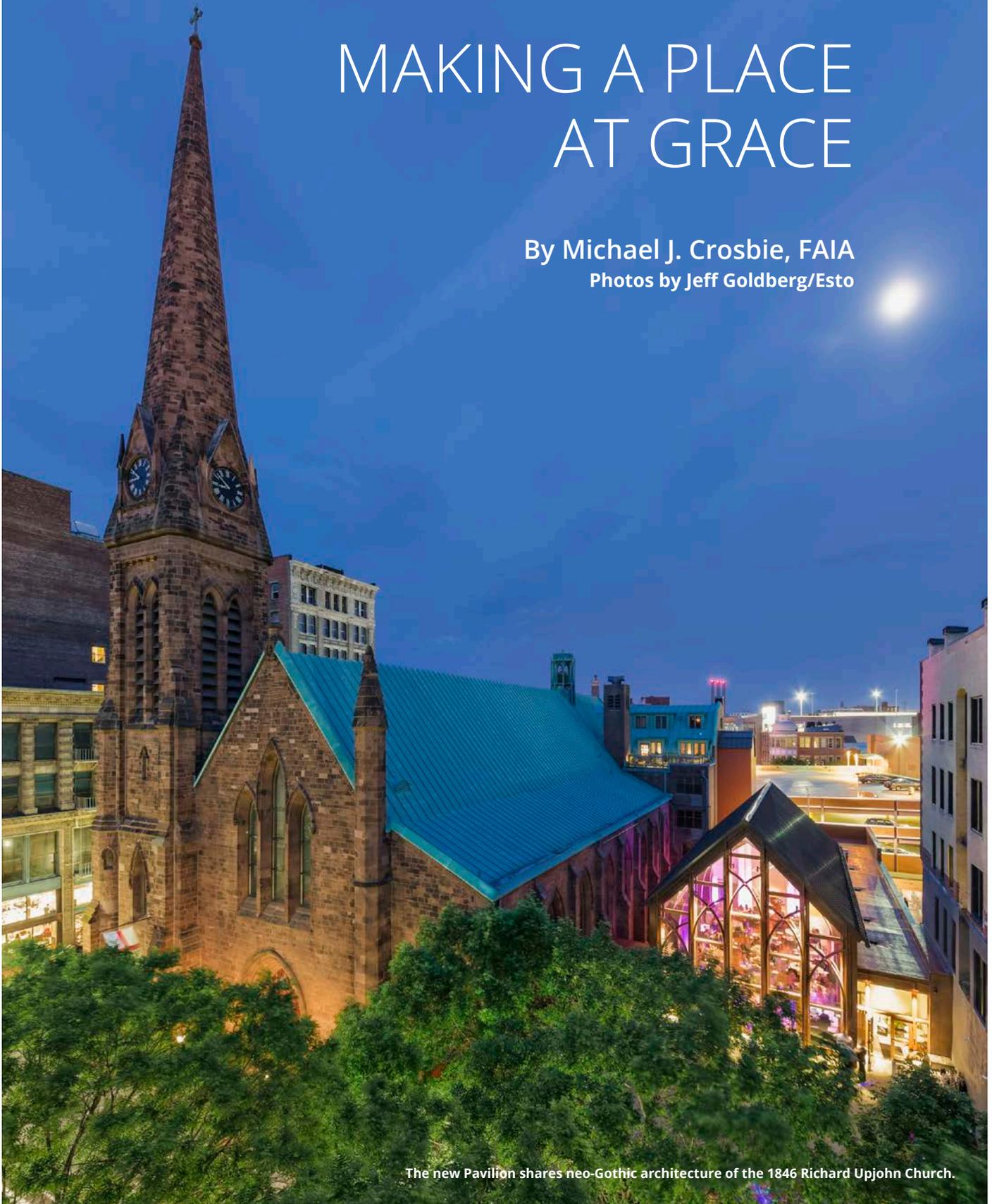
resources to elevate the spiritual experience of visiting pilgrims. Before the renovation, the parishioners casually referred to the space as “El Gym.” However, after the Inaugural Mass that honored this “new” Shrine, they now refer to the space as the “La Capilla de San Jose.” In several ways, the Chapel of St Joseph is a pledge of its own, the fulfillment of a promise, not only to Our Lady of Guadalupe but to its community, proving that a small group of people can make a global impact. ■

#### AUTHOR NOTE

The author is an architect who practices with Wheeler Kearns Architects in Chicago and was Project Architect for the Chapel of St. Joseph at the Shrine of Our Lady of Guadalupe.

# MAKING A PLACE AT GRACE

By Michael J. Crosbie, FAIA  
Photos by Jeff Goldberg/Esto



The new Pavilion shares neo-Gothic architecture of the 1846 Richard Upjohn Church.

**G**race Episcopal Church has occupied a prominent spot on Westminster Street in Providence, Rhode Island, since the early 1830s, when a congregation was founded in the city's developing west end, across the Providence River from the city's oldest precincts.

.....

The congregation bought an old theater on the site and occupied it until 1846, when a new sanctuary by the celebrated church architect Richard Upjohn was completed. As beautiful as Upjohn's building is, it has the drawbacks of many old churches: thick walls, heavy doors, windows you can't see through—architecture that frustrates the creation of community with the surrounding neighborhood. A few years ago a parking lot just west of the church became available, and the congregation decided to create a new landmark on

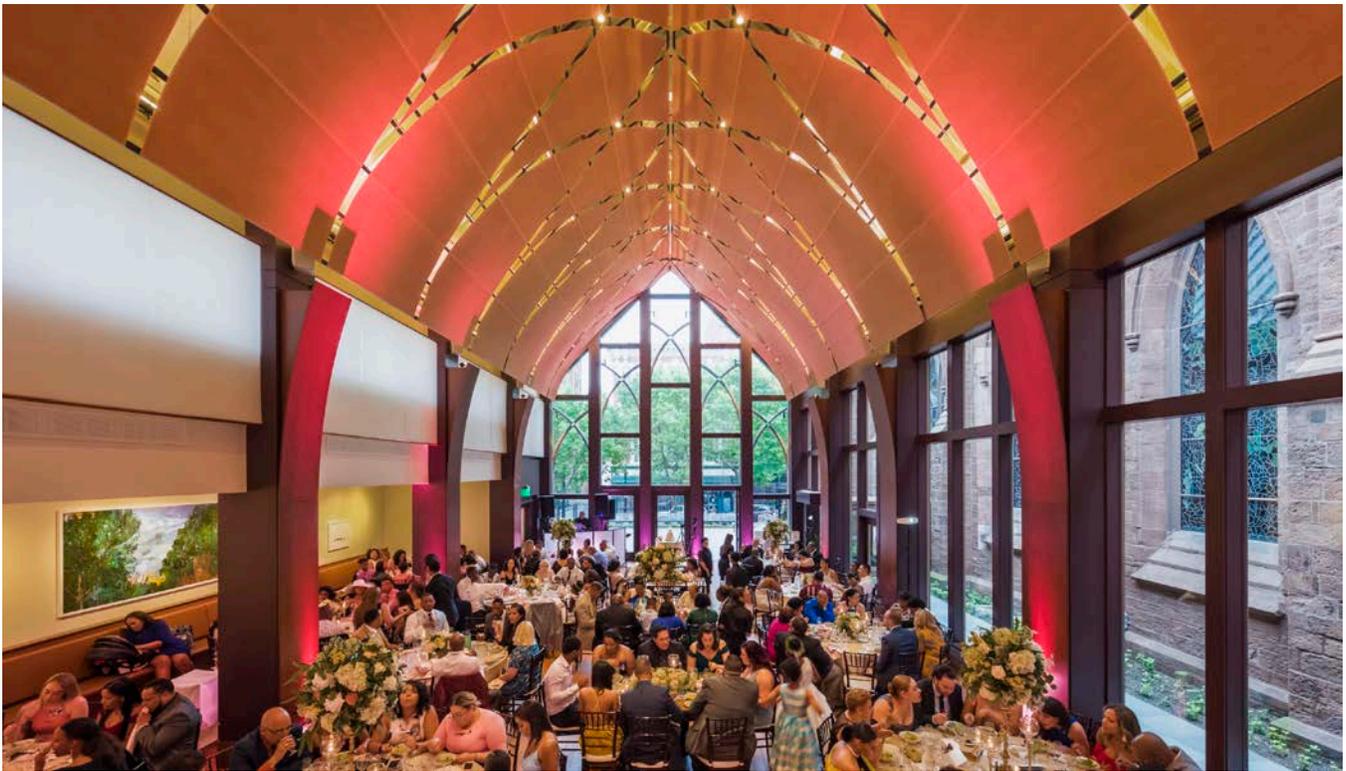
Westminster Street as a way to reach out to Providence: the "Pavilion at Grace," as it's known, designed by Centerbrook Architects.

"We view the new building as an extension of our ministry," explains Rev. Jonathan Huyck, Rector of Grace Episcopal. The narrow but deep site offered an opportunity to recess the new multipurpose building from the edge of Westminster Street (which the church fronts), creating a welcoming courtyard next to the Upjohn church and in front of the Pavilion. "It is one of the few new public spaces in downtown Providence," notes Huyck, adding that the Pavilion itself is one of the first new buildings on the street in decades.

The intent was to create welcoming interior and exterior spaces not only to serve the church, but the community as well. "It's use by the community has been robust," says Christopher Barker, Director of Administration at Grace. As expected, the soaring, vaulted interior of the Pavilion—beautifully illuminated with soft light and wonderful views out to Westminster Street—has become a popular spot for wedding receptions. But it's not just for parties. Barker ticks off a list of national and local non-profit



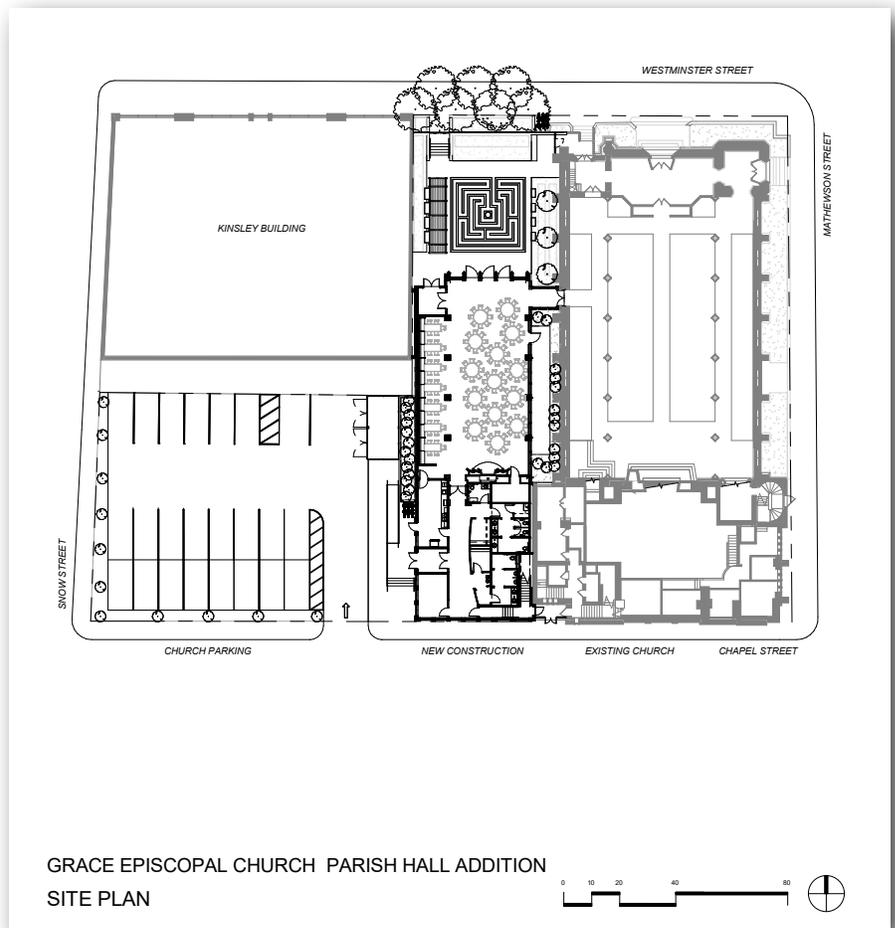
Grace Pavilion's crowded courtyard provides a lively hub along the street.



Interior of the Pavilion can accommodate approximately 175 seated and 250 standing guests.

organizations, community groups, and civic organizations that have gathered at the Pavilion to further their own “missions, many of which align with our own.” He adds that the Pavilion and its gracious courtyard have become a way to “allow us to help organizations and events we want to help—charter schools, fund raisers, concerts for seniors.”

Part of the attraction to the Pavilion’s indoor and outdoor spaces is its architecture. Designing a new building next to a noted work such as Upjohn’s might intimidate any architect. James Childress, a Principal at Centerbrook, notes that the congregation wanted something inviting and transparent that echoed its neo-Gothic “grandparent” next door. The





Neo-Gothic details distinguish the transparent glassy enclosure.

solution is what might be described as a re-invention of Gothic architecture, fashioned from copper instead of stone. The material's color resonates with the older building's brownstone, and its lacy details permit a glassy envelope, revealing the warm interior to the courtyard and Westminster Street beyond. It's a glass box that belongs to its time and place. Inside, the vaulted ceiling of perforated metal panels recalls the vaults of Upjohn's church, but with a twist: the "ribs" between the vaults are missing to reveal downlights that wash the interior space. The small round perforations in the sheet metal dampen sound reverberation in the space, making it ideal for musical performances.

The Pavilion opens out onto the courtyard that is raised above the street by about four or five feet, giving it a prospect on the thoroughfare and subtly insulating it from the bustle of cars and pedestrians. Light and dark granite paving in the courtyard is laid out in a labyrinth pattern—a popular feature that many have walked. The courtyard is open to anyone during the day (just as the church is) and Huyck and Barker report that it is

a popular spot for people to sit and read or relax with a cup of coffee. A kids' reading group from a local library are regular visitors.

A metal fence and gate with Gothic details extends across the courtyard as it faces the street. It was added after the Pavilion was completed as a deterrent to unwelcome visitors after hours, and its presence is an unfortunate necessity in this urban context. Congregations everywhere struggle with the balance between welcoming, openness and vigilance.

The American theologian Harvey Cox has observed that in a religiously diverse world, where fear of "the other" is common, it's essential for houses of worship—especially in cities—to create space for those both "inside" and "outside" the faith community as a setting to get to know the other. As Cox told me in an interview, reflecting on this contemporary need, "we can share spaces without losing much, in fact we might even gain something from it."

The Pavilion and its courtyard are proven assets for this neighborhood and the city of Providence, as well as for Grace Church. ■

# Professional Alliance Directory

Membership in the Professional Alliance is an easy way for firms that serve historic sacred places to increase their visibility among a national audience of clergy, congregational leaders, and preservationists. For information on membership, please contact Simon Kaufman at [skaufman@sacredplaces.org](mailto:skaufman@sacredplaces.org).

*Membership does not constitute an endorsement.*

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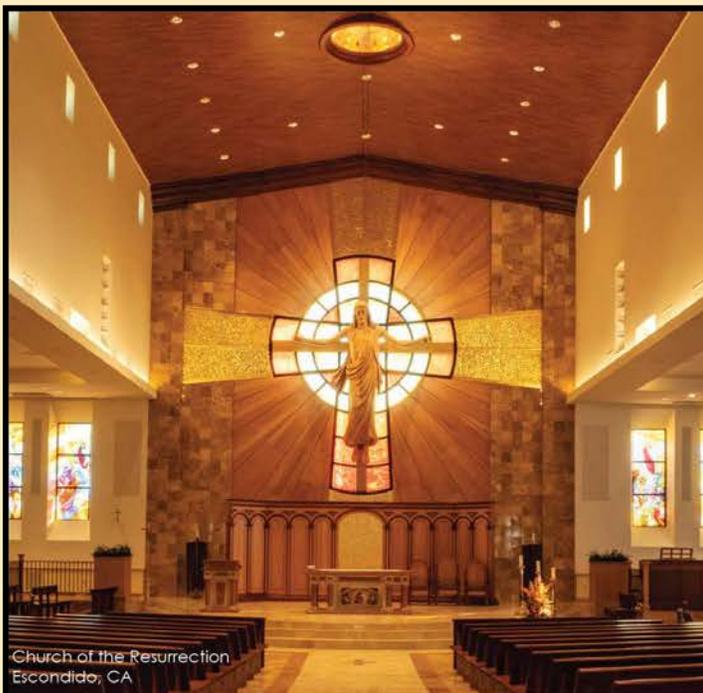
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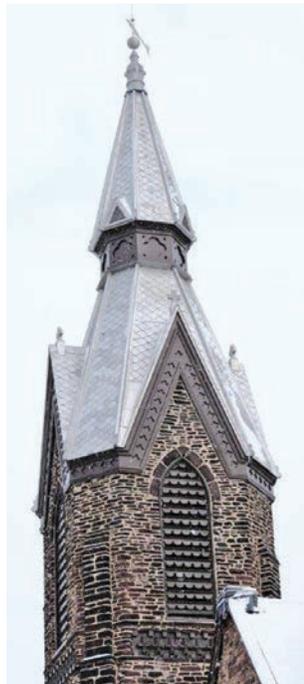
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**Top:** A before and after of St. Anthony's Church in Schenectady, NY. After a severe fire, Lacey Thaler Reilly Wilson Architecture & Preservation designed the restoration of the church and designed liturgical and accessibility upgrades. **Left:** LTRW recently completed the restoration of the tower and spire at the Tabernacle Baptist Church in Utica, NY and is currently overseeing the second phase of a multi-phased restoration of the historic church.

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