

LANDMARKS PRESERVATION COMMISSION
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WEST PARK PRESBYTERIAN CHURCH, 165 West 86th Street (aka 165-167 West 86th Street and 541 Amsterdam Avenue), Manhattan
Original chapel built 1883-85, Leopold Eidlitz, architect; current church and chapel façade built 1889-90, Henry Kilburn, architect

Landmark Site: Borough of Manhattan Tax Map Block 1217, Lot 1

On July 14, 2009, the Landmarks Preservation Commission held a public hearing on the proposed designation of the West Park Presbyterian Church and the proposed designation of the related Landmark Site (Item No. 1). The hearing was duly advertised according to the provisions of law. Fifty-six witnesses spoke in favor of the designation, including Councilmember Gale Brewer, Assemblymember Linda B. Rosenthal, and Councilmember Tony Avella, as well as representatives of Manhattan Borough President Scott Stringer, Councilmember Bill DeBlasio, Public Advocate Betsy Gotbaum, the Historic Districts Council, the Municipal Arts Society, Manhattan Community Board 7, New York Landmarks Conservancy, Landmark West!, the Victorian Society, and the Greenwich Village Society for Historic Preservation. Thirteen speakers testified in opposition to the proposed designation, including both the church's pastor and its Ecumenical Associate Minister, the Reverend Dr. Robert L. Brasher and the Reverend Dr. Katherine Kurs, respectively, as well as members of the West Park congregation and the Reverend N.J. L'Heureux of the Committee of Religious Leaders in the City of New York. In addition, the Commission received numerous letters, e-mails, and post cards in support of designation.

Summary

The West Park Presbyterian Church is considered to be one of the best examples of a Romanesque Revival style religious structure in New York City. The extraordinarily deep color of its red sandstone cladding and the church's bold forms with broad, round-arched openings and a soaring tower at the corner of West 86th Street and Amsterdam Avenue produce a monumental and distinguished presence along those streets.

The Park Presbyterian Church was founded in 1852 as the 84th Street Presbyterian Church and formerly occupied a wood chapel on 84th Street and West End Avenue. The church purchased the site of the present church at Tenth Avenue and West 86th Street in 1882 and commissioned the prominent architect Leopold Eidlitz to design a small brick chapel on the eastern end of the site on 86th Street in 1883. It was completed in 1885. The Upper West Side's population dramatically increased during the 1880s and the church quickly outgrew the chapel. In 1889, the congregation commissioned Henry Kilburn to design a large new church and to re-design Eidlitz's façade, creating a unified Romanesque Revival-style church complex. Kilburn was the designer of many private residences in New York, including a number in the Upper West Side/Central Park West Historic District. The new Park Presbyterian Church was finished in 1890. The resulting building is a monumental structure which anchors an important intersection on the Upper West Side.

The West Park Presbyterian Church was formed in 1911 when the Park Presbyterian Church merged with the West Presbyterian Church, which was founded in 1829 in Greenwich Village and later moved to 42nd Street. Kilburn's design remains intact, and building retains its visual prominence on the Upper West Side.



DESCRIPTION AND ANALYSIS

Development of the Upper West Side¹

Following the creation of Central Park beginning in 1858, the Upper West Side gradually became one of Manhattan's most desirable residential neighborhoods. While the earliest row houses date from the 1870s, the first major decade of development occurred during the 1880s. Such real estate speculation was shaped by the introduction of rapid transit. Major improvements included the extension of the 8th Avenue car line along Central Park to West 84th Street in 1864, the paving and widening of the Boulevard (later renamed Broadway) in the late 1860s, and the construction of the elevated railway, which began service along 9th Avenue (renamed Columbus Avenue in 1890), with stations at 72nd, 81st, 93rd, and 104th Streets, in 1879. Alongside the railway, multiple dwellings were built, primarily five-story structures with ground-level stores. Called tenements and flats, most were leased to working-class and middle-class tenants. The side streets, to the east and west, were developed as single-family residences, mainly row houses, four and five-stories tall. Both types of buildings were designed in popular revival styles, chiefly neo-Grec and Romanesque Revival.

The significant exception to this pattern was Amsterdam Avenue (known as 10th Avenue until 1890) the neighborhood's chief service corridor.² Located between 9th Avenue and Broadway, it was an important transit route, served by a horse car line starting in 1878. Though tenements with street-level stores and an occasional hotel and storage warehouse were built on or close to the avenue, many structures were utilitarian, particularly a cluster of stables between 75th and 77th Streets. There were also a number of commercial, institutional, and religious buildings, such as the West Park Presbyterian Church, including Public School 87 (No. 369, demolished), New York Public Library (No. 444-446), Central Baptist Church (No. 651), Public School 93 (No. 692, demolished), Holy Name R.C. Church (No. 740), East River Savings Bank (No. 743), St. Michael's P.E. Church (No. 800), Home for Respectable Aged Indigent Females (No. 891), Public School 54 (No. 905, demolished), and the West End Presbyterian Church (No. 921-927).³

West 86th Street, which is one of the wide east to west cross streets running from Central to Riverside Parks, developed as a comfortable residential address consisting of upscale row houses, flats building, and later, large apartment buildings, interspersed by an occasional commercial building or church, such as West Park.

The West Park Presbyterian Church⁴

The Presbyterian faith, the roots of which are based on a modified form of Calvinism and a specific ecclesiastical hierarchy, was begun in Scotland in the eighteenth century. It was soon transplanted in New York with the establishment of its first congregation on Wall Street. Two other Presbyterian churches were established in New York by the late eighteenth century, one on Beekman Street known as the "Brick Church" and another in the open fields on present-day Rutgers Street. None of these early church buildings survive. Breakaway groups soon began to form their own congregations apart from the established collegiate form of worship, following factions which were being started in Scotland known as Covenanters and Seceders. In North America, these new branches became known as the Reformed Presbyterians, the Associate Presbyterians, and later the Associate Reformed Presbyterians. The number of people declaring themselves Presbyterians multiplied as did the number of buildings constructed to house the growing congregations. By 1871, the Presbyterians were the most numerous and active

Protestant group in New York City, with more than ninety churches and mission chapels among the various branches.⁵

The Park Presbyterian Church, the first Presbyterian congregation on the Upper West Side, was founded in 1852 as the 84th Street Presbyterian Church and in 1854 built a wood chapel, designed by architect and area resident Leopold Eidlitz, on 84th Street and West End Avenue.⁶ The church's congregation, at first a mere fifteen members, struggled to grow until it hired Anson Phelps Atterbury (1855-1931) as its pastor in 1879. Atterbury was a member of the Phelps-Dodge mining family, and used his reputation to attract new members to the congregation, which also began to benefit from the increase in the population of the Upper West Side after the opening of the Columbus Avenue elevated railway at about the same time. By the early 1880s, the congregation had outgrown Eidlitz's 84th Street chapel, and Atterbury began planning for the church's imminent move to a new, larger brick building on Amsterdam Avenue and 86th Street. At first, a small brick chapel was built at the east end of the site in 1883.⁷ The church, which changed its name to Park Presbyterian Church in 1887, continued to grow rapidly under Atterbury's leadership and constructed in 1889-90 the present larger sanctuary, designed by architect Henry Kilburn, incorporating Eidlitz's earlier chapel, which was re-clad to match the new edifice.

The West Park Presbyterian Church was formed in 1911 when Park merged with the West Presbyterian Church, which was located in midtown at the time. The merged congregation made the Amsterdam Avenue church built by Park Presbyterian its home. West Presbyterian itself was founded in 1829 at 273 Bleeker Street in Greenwich Village as the North Presbyterian Church, and built a sanctuary, designed by Town & Davis, in 1831-32 on Carmine Street (now demolished). Within a few years it changed its name to West. In 1860, following the northward movement of Manhattan's population, West was relocated to West 42nd Street and soon built a Victorian Gothic-style edifice at 31 West 42nd Street (also demolished) which was completed in 1865. West Presbyterian counted a number of distinguished citizens among its membership, including Russell Sage, Jay Gould, and Alfred H. Smith, and by 1890 had become known as the "millionaires' gate to heaven."⁸ By the early twentieth century, commercialization of its midtown location led to the displacement of the area's residential population and the loss of many of West Presbyterian's members, including the prominent men mentioned above after an internal dispute. As a consequence, the two churches began competing for members and decided to merge their memberships, forming the West Park Presbyterian Church.⁹

The Architect¹⁰

Henry Franklin Kilburn (1844-1905), who designed the 1889-90 expansion of West Park that included the modification of Eidlitz's earlier chapel, was born and educated in Ashfield, Massachusetts, and first established an architectural practice in Northampton. In 1868, he moved his practice to New York, where he designed a number of churches in addition to West Park, including the West End Presbyterian Church (1891, Amsterdam Avenue and West 105th Street), the Mt. Moriah Baptist Church (1888, 2050 Fifth Avenue), and the St. James Episcopal Church Parish House in the Bronx (1891-92, 2500 Jerome Avenue, a designated New York City Landmark). Kilburn was also the architect of many private residences, factories, stables, and theaters in Manhattan, some of which are included in various historic districts, including the Durland Riding Academy building (1900-01, 8 West 67th Street, in the Upper West Side/Central Park West Historic District). Kilburn was a Fellow of the American Institute of Architects and a member of its New York Chapter and the Architectural League.

Design and Construction of the Church¹¹

In 1883, the 84th Street Presbyterian Church purchased five building lots at the northeast corner of West 86th Street and Amsterdam Avenue (then Tenth Avenue) for \$30,000 in anticipation of its expansion and relocation to a new church building.¹² The Reverend Anson Phelps Atterbury, its pastor at the time, engaged Leopold Eidlitz, the prominent New York architect who had designed the church's existing chapel on 84th Street in 1854, to plan a brick, Victorian Gothic-style chapel on the eastern end of the site.¹³ The building was completed in 1885. The western end of the lot was left open for the future expansion of the church.

In 1889, the congregation, by then having been renamed Park Presbyterian, commissioned architect Henry Kilburn to design a larger main church. To be located on undeveloped western lots, the new edifice was to incorporate Eidlitz's chapel of 1884-85, which would be modified to complement the new wing. Kilburn's design was a boldly-massed Romanesque Revival-style edifice faced in deep red sandstone and anchored by a soaring corner tower with a bell-shaped roof. The church would exemplify what was then a new interest in medieval Romanesque forms and palettes, such as in its heavy round arches, rock-faced stonework, massive tower, and earth-toned (reddish brown) materials. The building appears to have been inspired by the work of Henry Hobson Richardson, one of the major and most influential architects of the nineteenth century, and one of the main champions of the rugged, Romanesque Revival mode that is evident at West Park. Kilburn greatly expanded and re-designed Eidlitz's chapel, cladding it in brownstone and adding a tower, thereby creating a much larger, unified Romanesque Revival-style church complex.¹⁴ The two wings now share similar features, such as triple round arch window motifs and paired fenestration in their broadly-gabled roofs.

According to articles published at the time of its completion in 1890, the West Park Presbyterian Church is faced in Longmeadow (Massachusetts) and Lake Superior (Michigan) sandstones. Longmeadow stone, also used extensively by Richardson, is fine-grained and typically a bright brick-red color with little stratification, making it easy to dress and very durable. As a result, it was used commonly as a facing stone. Lake Superior brownstone is uniform in color and texture, also making it easy to cut and dress into blocks of almost any size. Richardson favored brownstone to represent the Romantic ideal that architecture should be in harmony with the forms and colors of nature. West Park rugged stonework and earthy shades exemplify Richardsonian principals.

Construction began on April 22, 1889, the cornerstone was laid on May 16th, and the building was officially completed on June 26, 1890. The new church, which had 900 seats, was finished enough to have held its first service with much fanfare on May 18, 1890. The church's entrance doors were featured in 1891 in *The American Architect and Building News*.

Later History¹⁵

When the socially-progressive clergyman, Anson Phelps Atterbury was hired to lead the congregation in 1879, West Park embarked on a more than one hundred year period of activism.¹⁶ Atterbury promoted ethnic inclusion, inviting Chinese congregants to worship at the church at the peak of anti-Chinese hysteria in the 1880s.¹⁷ Seventy-five years later, the church was at the forefront of the civil rights and anti-Vietnam War and anti-nuclear arms movements of the 1960s.¹⁸ Later, it became one of the founding churches of the West Side Federation for Senior Housing, Inc., as well as the original site of the West Side Food Pantry and God's Love We Deliver. The church also championed same-sex marriage rights.

The building itself has been little altered since 1890. In 1911, at the time of the consolidation of West Presbyterian and Park Presbyterian, interior alterations were performed by the architectural firm Ludlow & Peabody, but the exterior of the church remains remarkably intact. At present, the church building is unused and vacant.

Description

The West Park Presbyterian Church occupies a generally rectangular lot, located at the northeast corner of Amsterdam Avenue and West 86th Street. The main façade, overlooking Amsterdam Avenue, is 75 feet long, while the secondary façade, which includes the earlier chapel portion, measures 125 feet along West 86th Street. The building consist of alternating gabled sections, square towers, and recessed planes, topped by a series of broadly sloping, pyramidal, or bell-shaped roofs. The facades and towers are clad in rock-faced Longmeadow brownstone, randomly coursed, and trimmed in Lake Superior redstone. Sections of the brownstone facing and many of its decorative elements are presently in a deteriorated condition. Some of the churches windows also show signs of decay.

The Amsterdam Avenue façade consists of a recessed central section, topped by a gable and flanked by a short tower on the north side and a much taller corner tower on the south side. Altogether, including the tower facades, there are five bays, some of which have paired fenestration.

Located in the recessed central section of the façade, the tripartite main entryway is approached via a flight of shallow concrete steps with a pair of cast-iron handrails. The paired, batten doors with hewn and riveted hinges in the shape of bow are deeply inset within round-arch openings flanked by bundled columns with florid capitals supporting moldings with floral carving that extend into the reveals and along the façade. Protective metal fences and gates have been installed at the entryways. The main entryway arches have compound moldings with floral carvings, and are topped by radiating voussoirs and intersecting label moldings with label-stops. The doors are topped by leaded fanlights with heavy wood perimeter moldings. Wrought-iron lamps with lenses hang above the two side doorways, while the central doorway has a forged-iron, stylized Presbyterian cross springing from its molded lintel. There is a foliated crown above the main above the main entryway; its top molding serves as the sill for the windows above.

The upper part of the recessed central section of the Amsterdam Avenue façade displays a set of three round arch windows, the center one being somewhat taller and wider than the other two. They contain leaded-glass sash (covered with protective plexi-glass), divided vertically and horizontally by a series of straight and curved wood members that are arranged as paired round-arch units supporting circular upper sash. The windows are flanked by attenuated columns with foliated capitals supporting a molded band (separated by the window openings and extending across the width of the façade).

The window arches, which spring from the molded bands, have rounded moldings and voussoirs, topped by intersecting labels with stops. There is a pair of deeply-inset round-arch windows in the gable. They share a molded sill on blocky brackets (some of which are missing). The two windows are separated by a squat column with foliated capitals, from which the arches spring. The round-arch sash consist of leaded glass with wood framing. The windows have rounded moldings and voussoirs, topped by intersecting label with foliated stops, which are at the same level of short foliated molding from which the arches rise. The bottom sections of the windows are covered by sloping, non-historic, protective metal panels. The central section is topped by a broad gable with cap moldings rising from foliated stops, and is topped by a foliated pinnacle.

The north tower has a molded stone base and randomly-placed fenestration in the form of narrow, rectangular windows at the lower part of the tower (staggered as to suggest the existence of an interior stairwell), paired rectangular windows at mid section, and paired round-arch windows at the top. The molding that begins at the springline of the entryway arch extends into the lower part of the tower and serves as a sill for the lowest window. The middle windows share a prominently molded sill on blocky brackets (one of which is missing). These windows are separated by a large pier fronted by a squat column with a foliated capital that supports the center of a massive, beveled lintel below a stone relieving arch. The window openings are further embellished by foliation at the beveled lintel and jambs. Deeply recessed, leaded casements with wood frames fill the openings. There is a pair of deeply-inset round-arch windows at the top of the north tower above a molded band. They have slanted sills, now covered with non-historic protective metal sheets. The windows are separated and flanked by bundled columns with foliated capitals, supporting a continuous molded band. Compound arches with thick architraves spring from the molding, as do voussoirs and continuous molded labels. The round-arch sash consist of leaded glass with wood framing. The arches sit in a checkerboard stone field, topped by a molded cornice on large stone blocks. There is cooper flashing at the roofline. The original pyramidal roof of the north tower was removed in the mid-twentieth century.

The tall south tower, located at the corner of Amsterdam Avenue and West 86th Street, rises up from a square, two-story base, which includes a secondary entryway facing West 86th Street. That entryway, recessed and approached by recessed steps, consists of paired batten doors, with bow-shaped hinges, that are set deeply within a round arch with radiating voussoirs and a label molding lying in a shallow gable. A protective metal fence and gate have been installed at the entryway. Paired windows sit above the gable and share a prominently molded sill on blocky brackets. These windows are separated by a large pier fronted by a squat column with a foliated capital that supports the center of a massive, beveled lintel below a stone relieving arch. The window openings are further embellished by foliation at the beveled lintel and jambs. Deeply recessed, leaded casements with wood frames fill the openings. The lower part of the tower facing Amsterdam Avenue has randomly-placed fenestration in the form of narrow, rectangular windows, staggered as to suggest the existence of an interior stairwell. The tower base is topped by wide belt course topped by a molded band that extends into the Amsterdam Avenue façade. There is a bracketed metal flagpole at the lower section of the tower on the Amsterdam Avenue side.

The four sides of the corner tower's mid-section are the same, except the lower part of the north side and a small section of the east side are cut off by the roof of the nave. Each side has a pair of deeply-inset round-arch windows that sit in a recessed plane. They share projecting sills above an area of slanted stonework. The windows are separated and flanked by bundled columns with foliated capitals, supporting continuous molded bands. Compound arches with thick architraves spring from the molding, as do voussoirs and continuous molded labels. The round-arch sashes consist of leaded glass with wood framing. The arches sit in a checkerboard stone field, topped by a foliated cornice on large stone blocks. The outer piers rise up to form the foliated bases of bartizans. The upper section of the corner tower, which contains the church's chimes, is distinguished by its corner bartizans topped with turrets, its tripartite arches, and bell-shaped roof. The arches, which contain louvers, are separated by smooth columns with foliated capitals, while the arches have thick architraves, rock-faced voussoirs, and continuous molded labels. The bartizans have vertical lookout holes. The tower is finished off with projecting band that wraps around all four sides and the bartizans; its serves as the sills for blind arcades that sit

below molded cornices. The bartizans are topped by conical roofs coursed in stone, while a bell-shaped roof with scalloped asphalt shingles and a copper finial top the tower.

The West 86th Street façade includes the corner tower and the nave, as well as the church's earlier wing and tower, which sit at the eastern end of the site. The facade displays a variety of window configurations and bays, some which lie in recessed planes. The ashlar base has a molding that also serves as the sill for the grouped sash at the lower part of the façade. The inset sash have leaded-glass casements (covered by protective plexi-glass panels) and are topped by foliated lintels at the nave and rock-faced, chamfered lintels at the east wing. The nave has a projecting central section, distinguished by a large rose window that is topped by a broad cross gable. The rose window has circular tracery and sash, which are obscured by protective, opaque plexi-glass panels with rectilinear divisions. The elaborate surround consists of a wide sill molding, foliated spandrels, attached columns with foliated capitals at the level of the foliated springline molding, an architrave at the upper part of the window, rough-faced voussoirs, and a molded label with foliated ends. A lancet in the gable has a molded sill, rough-faced voussoirs, and a label molding. The gable has cap moldings rising from foliated stops, and is topped by a foliated pinnacle. The other bays of the nave have paired, deeply-inset round-arch windows that share common sills above foliated panels. The windows are separated and flanked by attached columns with foliated capitals, supporting continuous molded bands. Thick architraves spring from the molding, as do voussoirs and continuous molded labels. The round-arch sashes consist of leaded glass with wood framing. The sash are obscured by protective, opaque plexi-glass panels with rectilinear divisions. The roof of the nave is covered with asphalt shingles (probably not original) with copper flashing, catches, gutters, and drainpipes. There are single-bay dormers about halfway up the slope. Sheathed in copper and asphalt shingles, they have round columns and belting at the level of the sills and lintels. Prism-glass sash fill wood frames; there are multi-pane, leaded-glass transoms. Flared, asphalt-shingle-covered roofs, above copper cornices, top the dormers. There is a wide, ashlar chimney at the rear of the nave, topped by a suspended metal cap.

The original wing and tower consist of four bays including the tower. At the base of the tower, there is a secondary entryway, consisting of paired batten doors, with bowed hinges, that are set deeply within a round arch with radiating voussoirs and a label molding lying in a shallow gable topped by a finial. A tall lancet window occupies the central stage of the tower. It has a molded sill, architrave, voussoirs, and a label molding that springs from a belt course that reaches across the façade. The sash is obscured by protective, opaque plexi-glass with horizontal divisions. There is a metal sign bracket attached to the stone. There is a pair of deeply-inset round-arch windows at the top of the tower above a molded band. The windows, which share a molded sill, are separated by a column with foliated capitals. Thick architraves spring from a continuous molding, as do voussoirs and molded labels. The round-arch sash consist of leaded glass with wood framing. This upper stage has two other visible facades, facing east and west, which are similarly articulated. The tower is topped by a clay-tile-covered pyramidal roof above a cornice. There is copper flashing and a finial. There is a bracketed metal flagpole at mid-level.

The gabled façade to the east of the 86th Street tower has grouped fenestration at the first story and round-arch, tripartite windows as its main feature at center stage (similar to the Amsterdam Avenue façade). The center window is somewhat taller and wider than the other two. They contain leaded-glass sash (covered with protective plexi-glass), divided vertically and horizontally by a series of straight and curved wood members that are arranged as paired round-arch units supporting circular upper sash. Some of the sash has been modified to accommodate air conditioners. The windows are flanked by attenuated columns with foliated capitals

supporting a molded band (separated by the window openings and extending across the width of the façade). The window arches, which spring from the molded bands, have architraves and voussoirs, topped by intersecting labels with stops.

There is a pair of deeply-inset windows in the gable. They share a molded sill on blocky brackets. The sash holds single-pane glass with wood framing (the east sash modified to accommodate an air conditioner). The windows are topped by splayed lintels. The central section is topped by a broad gable with cap moldings rising from foliated stops, and is topped by a foliated pinnacle. The slate-covered roof consists of intersection hips and gables with copper flashing. There is a skylight on the southern slope and a wide, stone chimney on the west side of the roof.

Report written and researched by
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NOTES

¹ This section is based upon the following sources: *Upper West Side/Central Park West Historic District Designation Report*, New York City Landmarks Preservation Commission (1990) and *New-York Cab Company Stable Designation Report*, New York City Landmarks Preservation Commission (2006) by Matthew A. Postal.

² *Ibid.*, 34.

³ The library is located within the Upper West Side/Central Park West Historic District, while the East River Savings Bank and the Home for Respectable Aged Indigent Females are designated New York City Landmarks.

⁴ The section is based upon the following sources: *Actors Studio (former Seventh Associate Presbyterian Church) Designation Report*, New York City Landmarks Preservation Commission (1991), by Virginia Kurshan; David W. Dunlap, *From Abyssinian to Zion A Guide to Manhattan's Houses of Worship* (New York: Columbia University Press, 2004), 293; "Famous Old Church to Close Its Doors," *New York Times* (March 13, 1911), 3; *Fort Washington Presbyterian Church Twenty-five Years of Service* (New York: printed privately, 1938), 47, 48; *Metropolitan Baptist Church (formerly the New York Presbyterian Church)*, Landmarks Preservation Commission (1981), by Rachel Carley; *New York Times* (March 16, 1911), 8; "Streetscapes: West-Park Presbyterian An 1890 West Side Church Fighting Landmark Status," *New York Times* (Jan. 10, 1988), 8-11; and "West-Park Group Marks 125th Year," *New York Times* (Nov. 1, 1954), 30.

⁵ For a general history of the Presbyterian Church in New York, see Rev. J.F. Richmond. *New York and Its Institutions, 1609-1871* (New York: E.B. Treat, 1871), 9-10; J. Gordon Melton, ed., "Reformed Presbyterian Church of North America," in *The Encyclopedia of American Religions* (Detroit: Gale Research, Inc., 1989), 196; and Henry W. Jessup, *History of the Fifth Avenue Presbyterian Church of New York from 1808-1908* (New York: Fifth Avenue Presbyterian Church, 1909), 9-10.

⁶ Four building lots were purchased in 1853.

⁷ The architect of the 1883-85 portion of the church, Leopold Eidlitz (1823-1908), was born in Prague. After studying at the Vienna Polytechnic, he immigrated to New York in 1843, joining the office of Richard Upjohn, the leading exponent of Gothic architecture whose Trinity Church, a designated New York City Landmark, was then under construction. Eidlitz soon formed a partnership with Otto Blesch to design St. George's Church (1846-48, a designated New York City landmark), located in Stuyvesant Square. This design established Eidlitz's reputation as a church architect and started his career as a practitioner of the Gothic mode. Among his notable churches St. Peter's Church⁷ in the Bronx, Temple Emanu-El in New York (demolished), Church of the Pilgrims rectory in the Brooklyn Heights Historic District, the Second Congregational Church in Greenwich, Connecticut, and Christ Church Cathedral in St. Louis. Eidlitz also designed a number of notable commercial and public buildings in New York City, none of which have survived with the single exception of his addition to the old New York County Courthouse (Tweed Courthouse, a designated New York City Exterior and Interior Landmark). Perhaps his most significant commission was the redesigning and completion of the New York State Capitol in Albany undertaken in partnership with Henry Hobson Richardson and Frederick Law Olmsted in 1875 to 1885. Eidlitz, a founding member of the American Institute of Architects (AIA), was also an architectural theorist and author whose principles of rational design remain widely admired.

⁸ *New York Times* (March 13, 1911), 3.

⁹ The deal between the two organizations included the construction of a new church in Washington Heights at 175th Street and Wadsworth Avenue, called the Fort Washington Presbyterian Church, which remained affiliated with West Park until 1923.

¹⁰ This section is based on the following sources: *St. Peter's Church, Chapel and Cemetery Designation Report* (New York Landmarks Preservation Commission, 1976); and *Upper West Side/Central Park West Historic District Designation Report, Architects' Appendix* (New York City Landmarks Preservation Commission, 1990), and includes the following sources: "A Great American Architect: Leopold Eidlitz," *Architectural Record*, vol. 24, No. 3 (Sept. 1908), 281, 282, 29; Dennis Steadman Francis, *Architects in Practice in New York City, 1840-1900* (New York, 1979), 28, 46; "Henry Franklin Kilburn," *American Art Journal*, ed. F.N. Levy (New York, 1900), vol. 3, p. 116; Norvel White and Elliot Willensky. *AIA Guide to New York City* (New York, 1978), 195, 208; and Henry F. Withey and Elsie R. Withey, *Biographical Dictionary of American Architects (Deceased)* (Los Angeles, 1970), 192-93, 342.

¹¹ This section is based on the following sources: *American Architect and Building News* v.33, p.58, pl. 813 (July 25, 1891); Dunlap, 293; New York City Department of Buildings, Borough of Manhattan, new building files and dockets (NB 1229-1883 and NB 228-1889); *New York Times* (Nov. 10, 1884), 8; (May 16, 1889), 8; (May 19, 1890), 8; (Jan 10, 1888), R11; and John Conover Smock, *Building Stone in New York*, New York State Museum Bulletin 10 (1890).

¹² New York County, Office of the Register, Deeds Liber 1733, Page 344 (May 29, 1883). Protestant churches appear to have preferred corner sites on the Upper West Side; other prominently-sited corner churches included the First Baptist Church (79th Street and Broadway), St. Paul's Methodist Episcopal Church (540 West End Avenue, a designated New York City Landmark), and the West End Presbyterian Church (921-927 Amsterdam Avenue).

¹³ According to a newspaper account, it was a brick structure, 35 feet by 85 feet with an upper church and classrooms on the lower floor. *New York Times* (Nov. 10, 1884), 8.

¹⁴ The extent of Kilburn's changes to the chapel's interior has not been examined and is not part of this designation.

¹⁵ *New York Times* (Aug. 18, 1911), 8; (Aug. 1, 1960), 30; (Aug. 26, 1963), 46; (Dec. 18, 1981), A26; (Oct. 14, 1987), C3.

¹⁶ Atterbury translated Werner Sombert's writings on socialism into English.

¹⁷ The United States Congress passed a series of Chinese Exclusion Acts between 1882 and 1886.

¹⁸ Both Daniel Berrigan and Rabbi Marshall Meyer preached from it pulpit.

FINDINGS AND DESIGNATION

On the basis of a careful consideration of the history, the architecture, and other features of the building and site, the Landmarks Preservation Commission finds that the West Park Presbyterian Church has a special character, special historical and aesthetic interest, and value as part of the development, heritage, and cultural characteristics of New York City.

The Commission further finds that, among its important qualities, the West Park Presbyterian Church is considered to be one of the best examples of a Romanesque Revival style religious structure in New York City; that the extraordinarily deep color of its red sandstone cladding and the church's bold forms and soaring tower anchor the corner of West 86th Street and Amsterdam Avenue and produce a monumental and distinguished presence along those streets; that the original 1883-85 brick chapel (now re-clad in sandstone) facing West 86th Street was designed by prominent New York architect Leopold Eidlitz; that Henry Kilburn, another prominent New York architect, designed the main church, and redesigned and re-clad the earlier chapel, creating a unified Romanesque Revival-style church complex; that Kilburn's design remains remarkably intact; and that the West Park Presbyterian Church is one of the Upper West Side's most important buildings.

Accordingly, pursuant to provisions of Chapter 74, Section 3020 of the Charter of the City of New York and Chapter 3 of Title 25 of the Administrative Code of the City of New York, the Landmarks Preservation Commission designates as a Landmark the West Park Presbyterian Church, and designates Borough of Manhattan Tax Map Block 1217, Lot 1 as its Landmark Site.

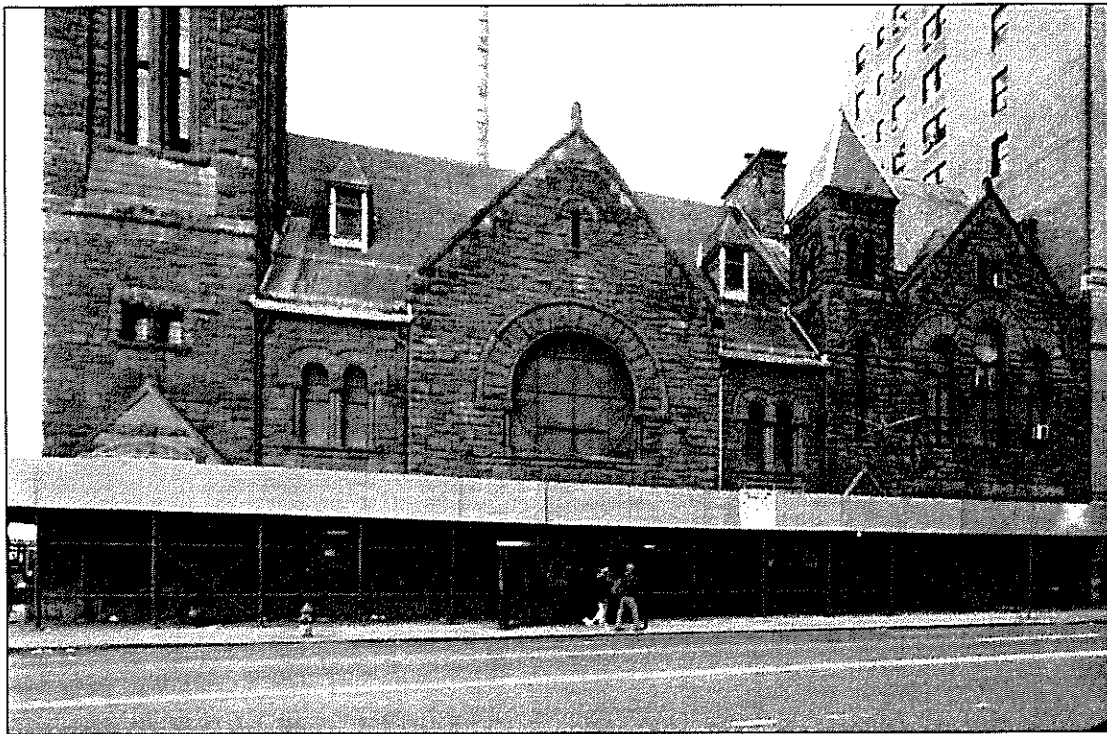
Robert B. Tierney, Chair
Pablo Vengoechea, Vice-Chair
Stephen Byrnes, Joan Gerner, Christopher Moore,
Margery Perlmutter, Elizabeth Ryan, Roberta Washington, Commissioners

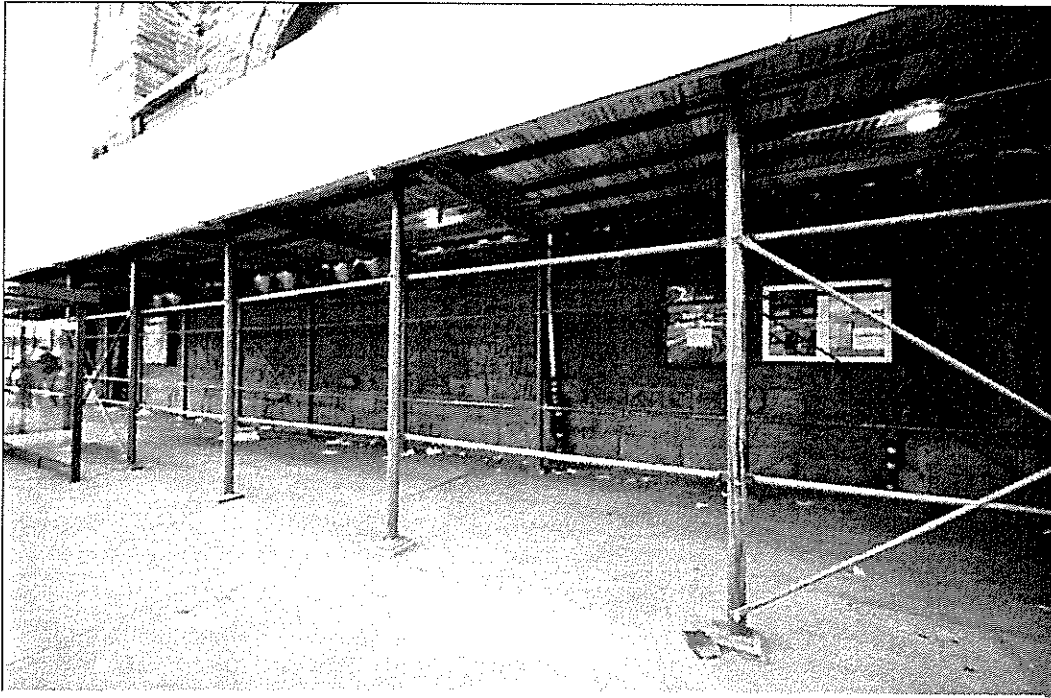


West Park Presbyterian Church,
165 West 86th Street, Manhattan
Tax Map Block 1217, Lot 1
Photo: Christopher D. Brazee, 2010



West Park Presbyterian Church,
165 West 86th Street, Manhattan
Photos: Christopher D. Brazee, 2010

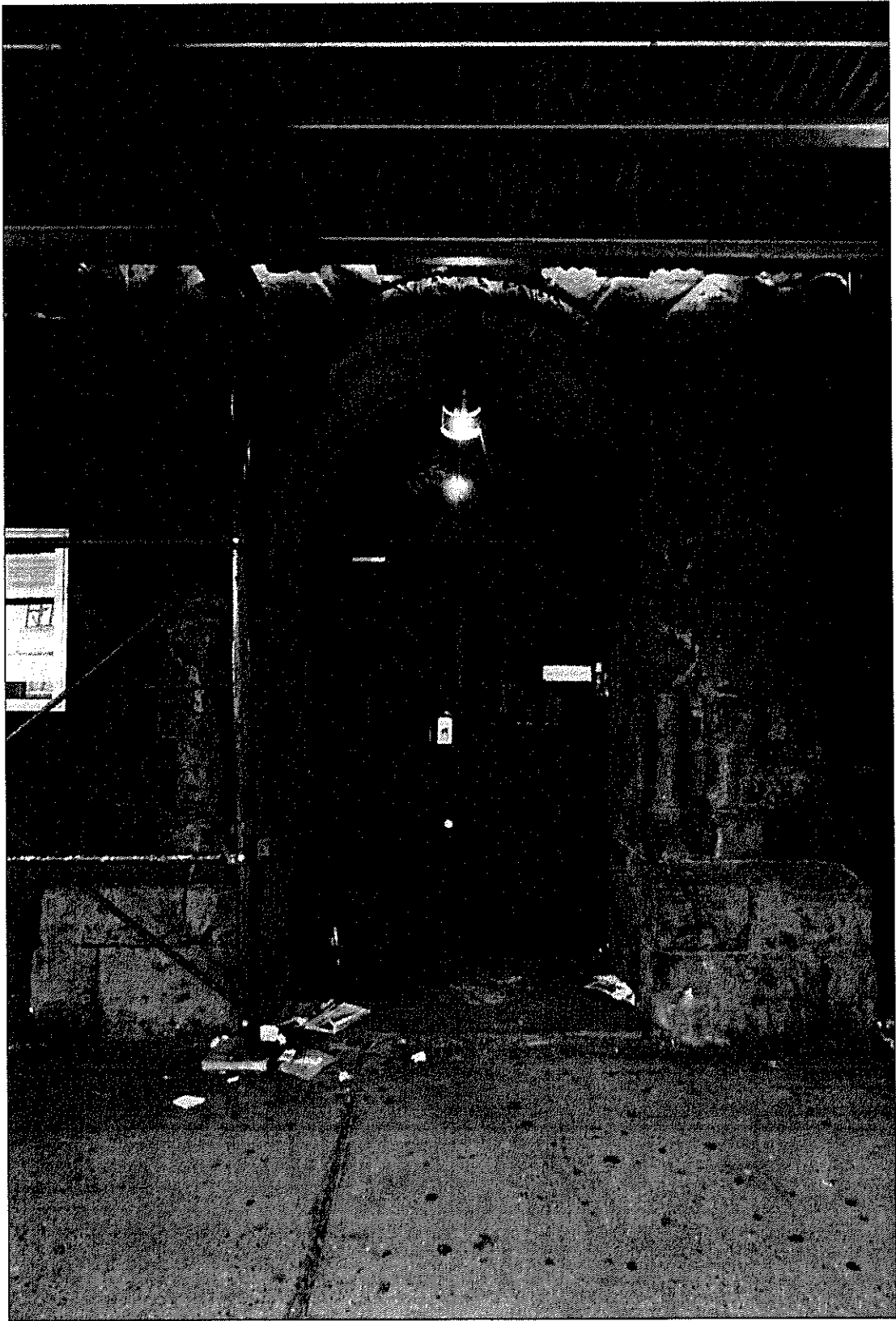




West Park Presbyterian Church (West Façade)
165 West 86th Street, Manhattan
Photo: Christopher D. Brazee, 2010

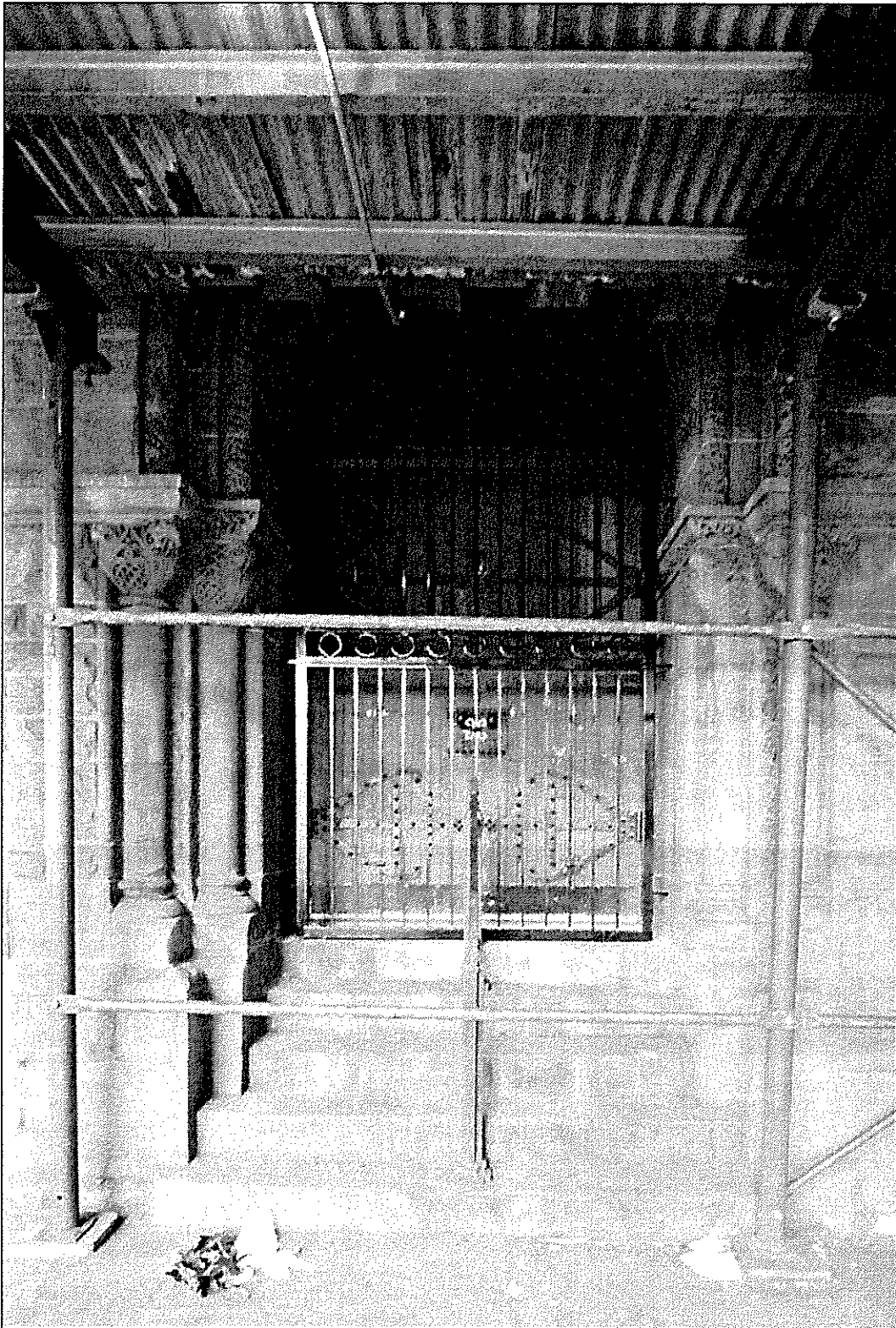


West Park Presbyterian Church (South Façade)
165 West 86th Street, Manhattan
Photo: Christopher D. Brazee, 2010



West Park Presbyterian Church (South Façade)

Photo: Christopher D. Brazee, 2010



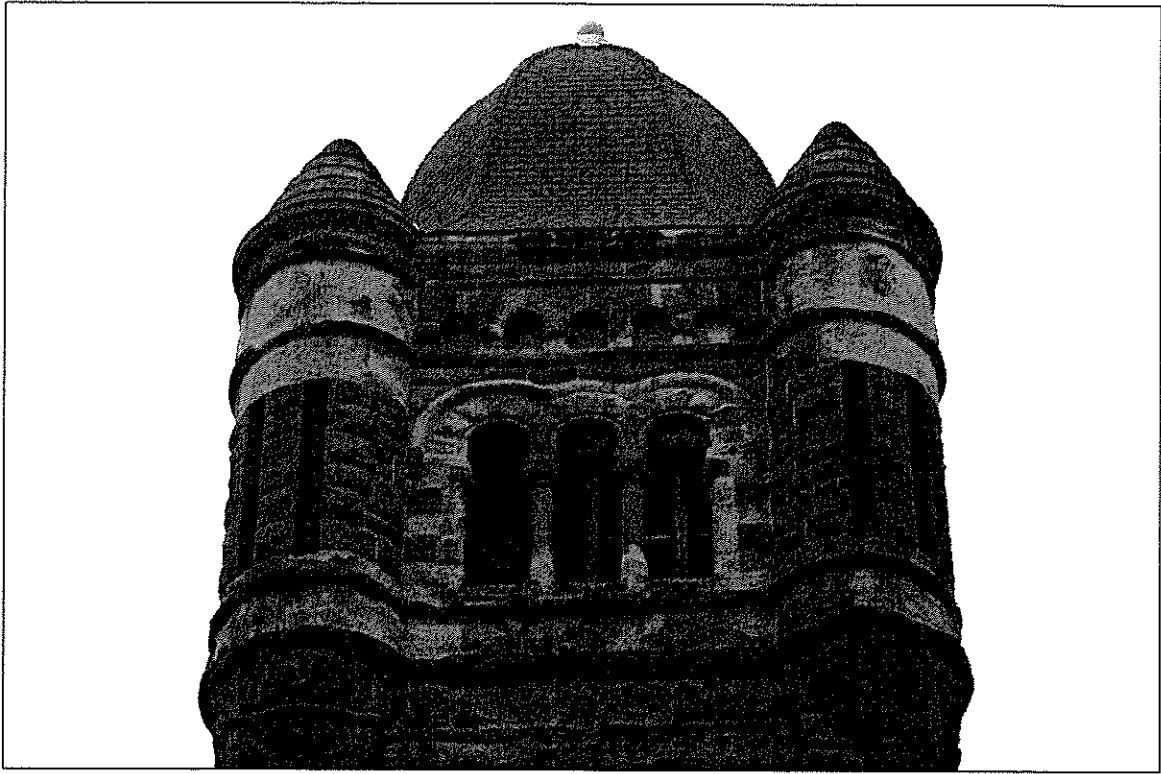
West Park Presbyterian Church (South Façade)
Photo: Christopher D. Brazee, 2010



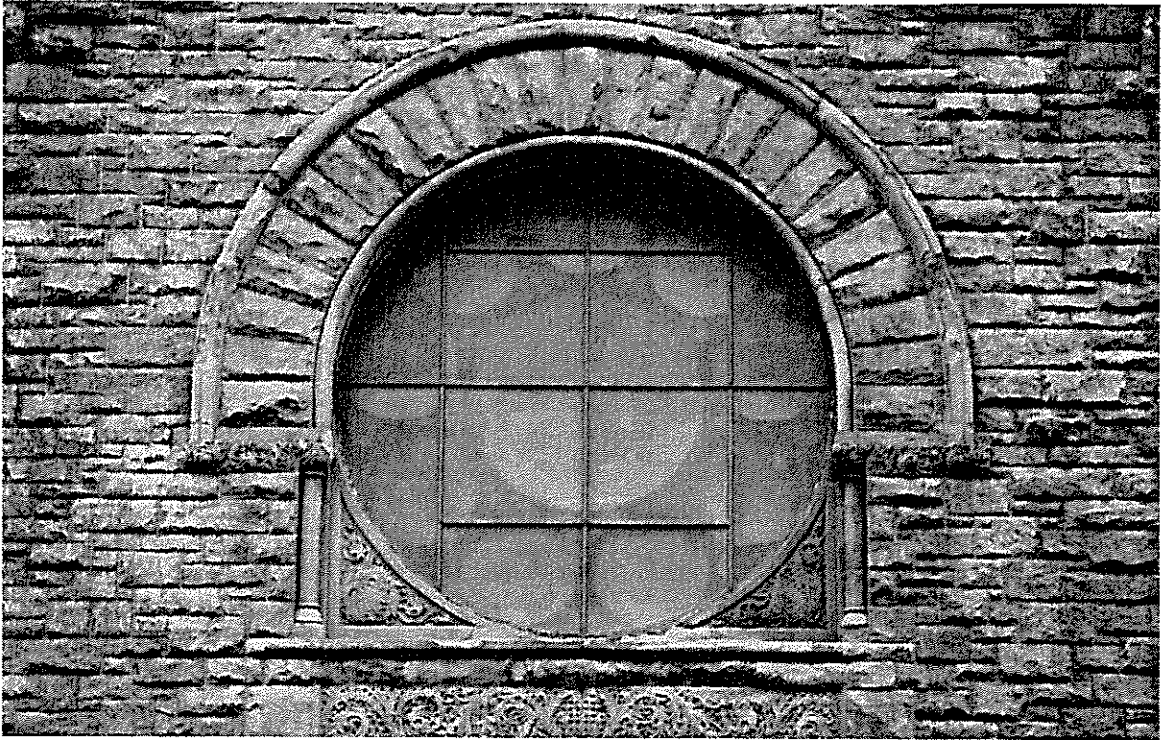
West Park Presbyterian Church
Details

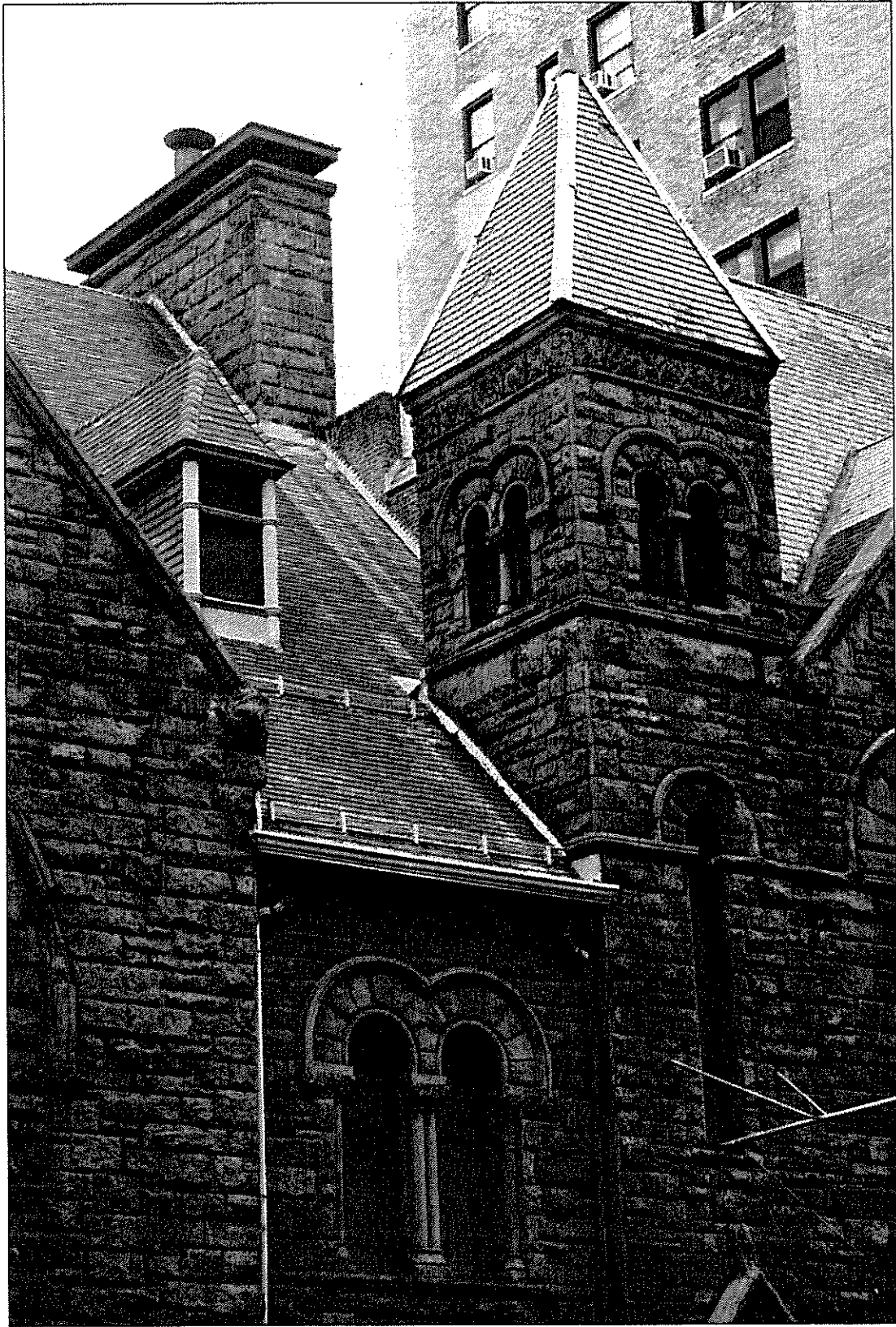
Photos: Christopher D. Brazee, 2010





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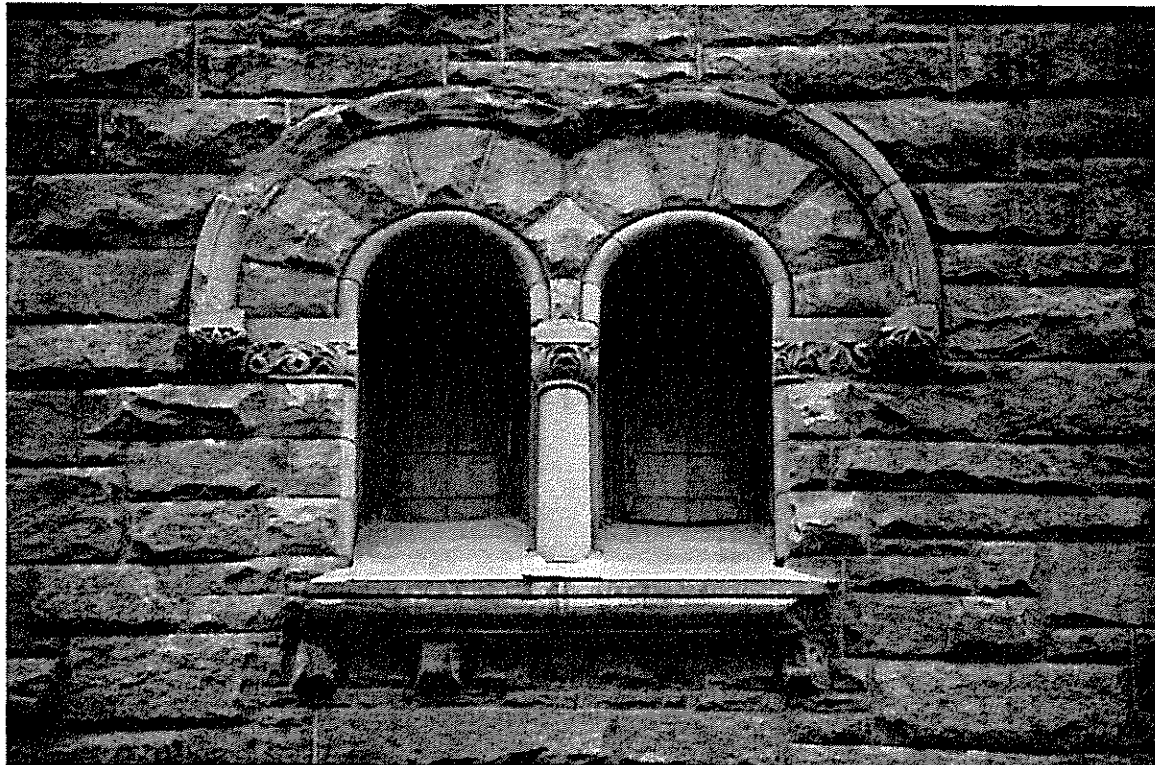




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Photo: Christopher D. Brazee, 2009

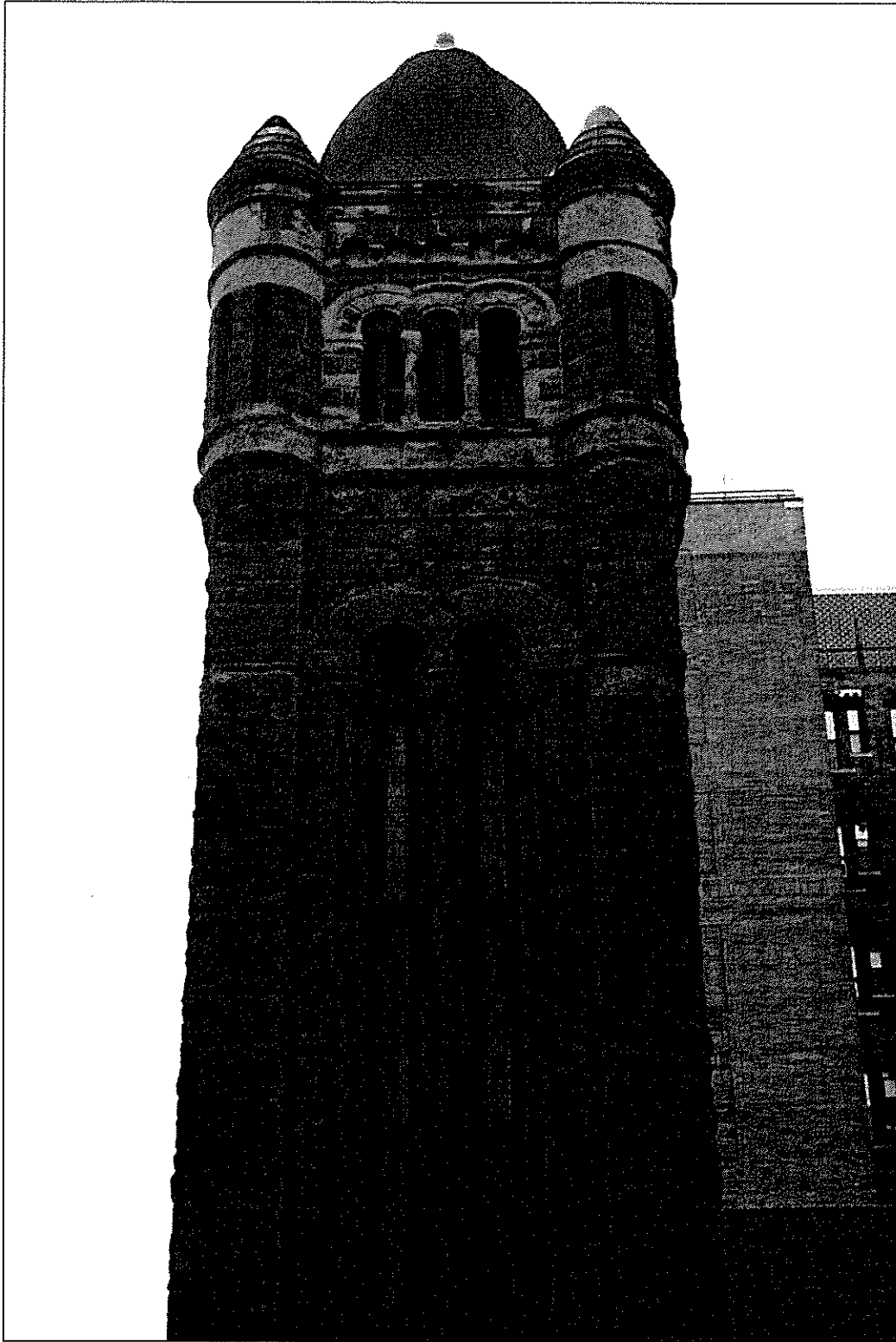


West Park Presbyterian Church
Window details
Photos: Christopher D. Brazee. 2009

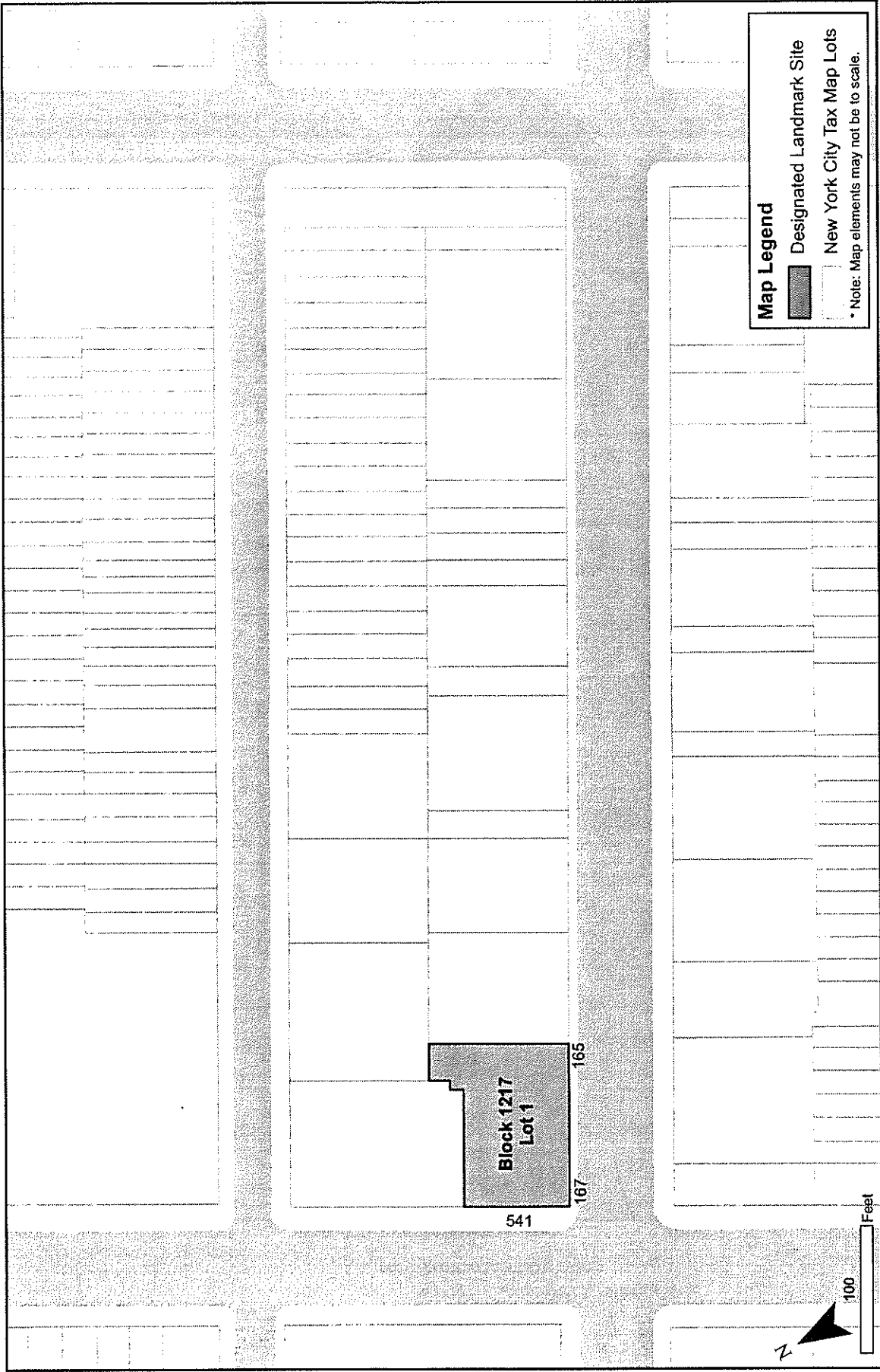




West Park Presbyterian Church
Photo: Christopher D. Brazee, 2009



West Park Presbyterian Church
Photo: Christopher D. Brazee, 2009



WEST PARK PRESBYTERIAN CHURCH (LP-2338), 165 West 86 Street (aka 541 Amsterdam Avenue; 165-167 West 86 Street).
 Borough of Manhattan, Tax Map Block 1217, Lot 1.

Designated: January 12, 2010



nyc.gov/hhc

**STATEMENT OF
LARAY BROWN, SENIOR VICE PRESIDENT
STRATEGIC PLANNING, COMMUNITY HEALTH AND
INTERGOVERNMENTAL RELATIONS
NEW YORK CITY HEALTH AND HOSPITALS CORPORATION**

APRIL 20th, 2010

Good morning, my name is LaRay Brown and I am the Senior Vice President for Strategic Planning, Community Health and Intergovernmental relations for the New York City Health and Hospitals Corporation (HHC). Thank you for the opportunity to testify in support of a sublease agreement between HHC and CAMBA, Inc. that will be on the campus of Kings County Hospital Center. I am joined here today by representatives of CAMBA, Inc. As you may know, CAMBA, Inc. is a Brooklyn based social services organization that serves approximately 35,000 individuals and families each year. Their mission is to provide services which connect individuals and families with opportunities to enhance their quality of life.

The proposed sublease agreement that is before you for approval would permit CAMBA, Inc. to develop two buildings containing approximately 202 units of housing on the grounds of Kings County Hospital Center. The housing will be for low-income families and single adults, including the formerly homeless and support services. CAMBA, Inc. will provide on-site case management services and programming as well as 24 hour building security.

HHC will receive a one-time payment of \$2.3 million from CAMBA, Inc. CAMBA, Inc. will be responsible for all costs associated with the demolition of the unused and dilapidated J and N buildings on the campus of Kings County Hospital Center, as well as costs associated with the development and operation of this housing. The terms of the sublease agreement will be for 99 years. Construction is expected to start during the fall of 2010 and is anticipated to take 24 months.

HHC conducted a public hearing on December 8, 2009 with respect to the proposed leasing. HHC's Board of Directors approved the subleasing agreement on March 25th.

Thank you for your consideration. I would be happy to answer any questions that you have.



NEW YORK CITY HEALTH AND HOSPITALS CORPORATION
125 Worth Street · New York · New York · 10013
212-788-3321 · Fax: 212-788-0040 · E-mail: AVILESA@NYCHHC.ORG

Alan D. Aviles
President

BY HAND

March 26, 2010

The Honorable Christine C. Quinn
Speaker of the Council
The City Council
City Hall
New York, New York 10007

Dear Speaker Quinn:

This letter is to request that the City Council approve the leasing of a parcel of land consisting of approximately 64,645 square feet on the Kings County Hospital Center campus on which are now the dilapidated and unused "J" and "N" Buildings. The lease will be between the New York City Health and Hospitals Corporation as landlord and CAMBA, Inc. or a limited partnership or limited liability company in which the general partner or managing member, as the case may be, is an affiliate of CAMBA, Inc. The City of New York is the fee owner of the property in question, which is leased by HHC from the City under the terms of the Operating Agreement between the City and HHC.

In accordance with Section 7385(6) of HHC's Enabling Act, a public hearing was conducted on December 8, 2009 with respect to the proposed leasing. On March 25, 2010 HHC's Board of Directors authorized the leasing of the property in question. Attached are copies of the Resolution, the Executive Summary and the Summary of Economic Terms of HHC's Board of Directors that authorized the transaction and contain a description of the terms of the proposed lease.

Approval of the proposed lease by action of the City Council is hereby formally requested.

Very truly yours,

Alan D. Aviles

JJB/atts

c: Ms. Gail Benjamin (w/atts)
Carole Shine, Esq. (w/atts)

RESOLUTION

Authorizing the President of the New York City Health and Hospitals Corporation (the "Corporation" or "Landlord") to execute a \$2.3 million sublease with CAMBA, Inc. or a limited partnership or limited liability company in which the general partner or managing member, as applicable, is an affiliate of CAMBA, Inc. (the "Tenant" or "CAMBA") for the development of low-income housing, and housing for the formerly homeless on the campus of Kings County Hospital Center (the "Facility").

WHEREAS, since 1977, CAMBA, a non-profit organization based in Brooklyn, New York, has been providing services in New York City which include homelessness prevention, housing relocation, emergency and transitional housing, and permanent affordable and supportive housing; and

WHEREAS, the Tenant will develop and operate on the Facility's campus, two buildings containing low-income housing, and housing for the formerly homeless subject to review and approval by the New York City Department of Housing Preservation and Development ("NYCHPD") and such other lenders, investors, or government agencies as may be required by the financing and structure of the project; and

WHEREAS, a Public Hearing was held on December 8, 2009, in accordance with the requirements of the Corporation's Enabling Act, and prior to execution, the sublease is subject to approval of the City Council and the Office of the Mayor.

NOW, THEREFORE, be it

RESOLVED, that the President of the New York City Health and Hospitals Corporation (the "Corporation" or "Landlord") be and hereby is authorized to execute a \$2.3 million sublease with CAMBA, Inc. or a limited partnership or limited liability company in which the general partner or managing member, as applicable, is an affiliate of CAMBA, Inc. (the "Tenant" or "CAMBA") for the development of low-income housing, and housing for the formerly homeless on the campus of Kings County Hospital Center (the "Facility").

The Tenant shall have use and occupancy of an approximately 64,645-square-foot parcel of land including the "J" and "N" buildings located on the Facility's campus. The Tenant shall develop two buildings totaling approximately 180,000 square feet containing approximately 202 units of housing. The buildings will house a mixed population of low-income families and single adults, including the formerly homeless, and support services.

The Corporation shall enter into a sublease with the Tenant with a term of ninety-nine (99) years. The Tenant shall make an advance lump sum rent payment consisting of the total rent during the lease term. The one-time rent payment shall be equal to the fully appraised purchase price of the property, which is \$2.3 million. The term of the lease shall commence upon lease execution.

The Tenant shall be responsible for all costs associated with the development and operation of its housing program. The total estimated construction costs are approximately \$52 million. The Tenant shall begin construction subsequent to commencement of the initial term in accordance with plans and specifications prepared by the Tenant, subject to approval by the Corporation, such approval not to be unreasonably withheld. The projected construction start date is July 2010 and the construction duration is anticipated to be 24 months.

The cost for all utilities provided to the Demised Premises shall be the responsibility of the Tenant. The Tenant shall also be responsible for all structural and nonstructural maintenance and repairs to property developed on the Demised Premises.

The Tenant shall indemnify the Corporation and the City of New York and shall provide adequate insurance against all liability arising from its use and occupancy of the Demised Premises, naming the Corporation and the City of New York as additional insured parties.

EXECUTIVE SUMMARY

SUBLEASE AGREEMENT KINGS COUNTY HOSPITAL CENTER CAMBA, INC. OR AFFILIATE

OVERVIEW:

The President seeks authorization from the Board of Directors to execute a \$2.3 million sublease with CAMBA, Inc. or a limited partnership or limited liability company in which the general partner or managing member, as applicable, is an affiliate of CAMBA, Inc. ("CAMBA") for the development of low-income housing, and housing for the formerly homeless, on the campus of Kings County Hospital Center.

NEED/ PROGRAM:

CAMBA is one of Brooklyn's largest community based social services organizations with a budget of approximately \$73 million and a diverse staff of more than 1,300 employees. CAMBA's mission is to provide services which connect individuals and families with opportunities to enhance their quality of life. CAMBA serves more than 35,000 individuals and families a year in six core areas: Economic Development; Education and Youth Development; Family Support Services; HIV/AIDS and Health Related Services; Legal Services; and Housing Services and Development.

Since 1991, CAMBA has played a significant role in working with the City to address its housing crisis. Today this portfolio includes homelessness prevention, housing relocation, emergency and transitional housing, affordable permanent housing and supportive housing.

CAMBA will demolish the existing structures on the "J" and "N" Building sites and develop two new buildings, totaling approximately 180,000 square feet, containing approximately 202 units of supportive and affordable permanent housing. The buildings will contain approximately 58 units of housing for low-income families and approximately 144 units of housing for individuals and families exiting New York City's shelter system. CAMBA will provide on-site case management services and programming, as well as 24 hour building security. Construction costs for the project are estimated at \$52 million. CAMBA will be responsible for all costs associated with the development and operation of this rental housing. The project will participate in the New York State Energy Research and Development Agency (NYSERDA) program to ensure that the buildings are energy efficient. The projected construction start date is July 2010 and construction duration is anticipated to be 24 months.

TERMS:

The Corporation will enter into a sublease with CAMBA with an term of ninety-nine (99) years. The Tenant shall make an advance lump sum rent payment consisting of the total rent during the lease term. The one-time rent payment shall be equal to the fully appraised purchase price of the property, which is \$2.3 million. The term of the lease shall commence upon lease execution.

CAMBA will be responsible for all costs associated with the development and operation of its housing program. CAMBA will begin construction subsequent to commencement of the initial term in accordance with plans and specifications prepared by CAMBA, subject to approval by the Corporation, such approval not to be unreasonably withheld.

The cost for all utilities provided to the Demised Premises will be the responsibility of CAMBA. CAMBA will also be responsible for all structural and nonstructural maintenance and repairs to property developed on the Demised Premises.

CAMBA will indemnify the Corporation and the City of New York and will provide adequate insurance against all liability arising from its use and occupancy of the Demised Premises, naming the Corporation and the City of New York as additional insured parties.

SUMMARY OF ECONOMIC TERMS

SITE: 451 Clarkson Avenue
Borough of Brooklyn
Block 4829, Lot 1

**PARCEL
SIZE:** Approximately 64,645 square feet

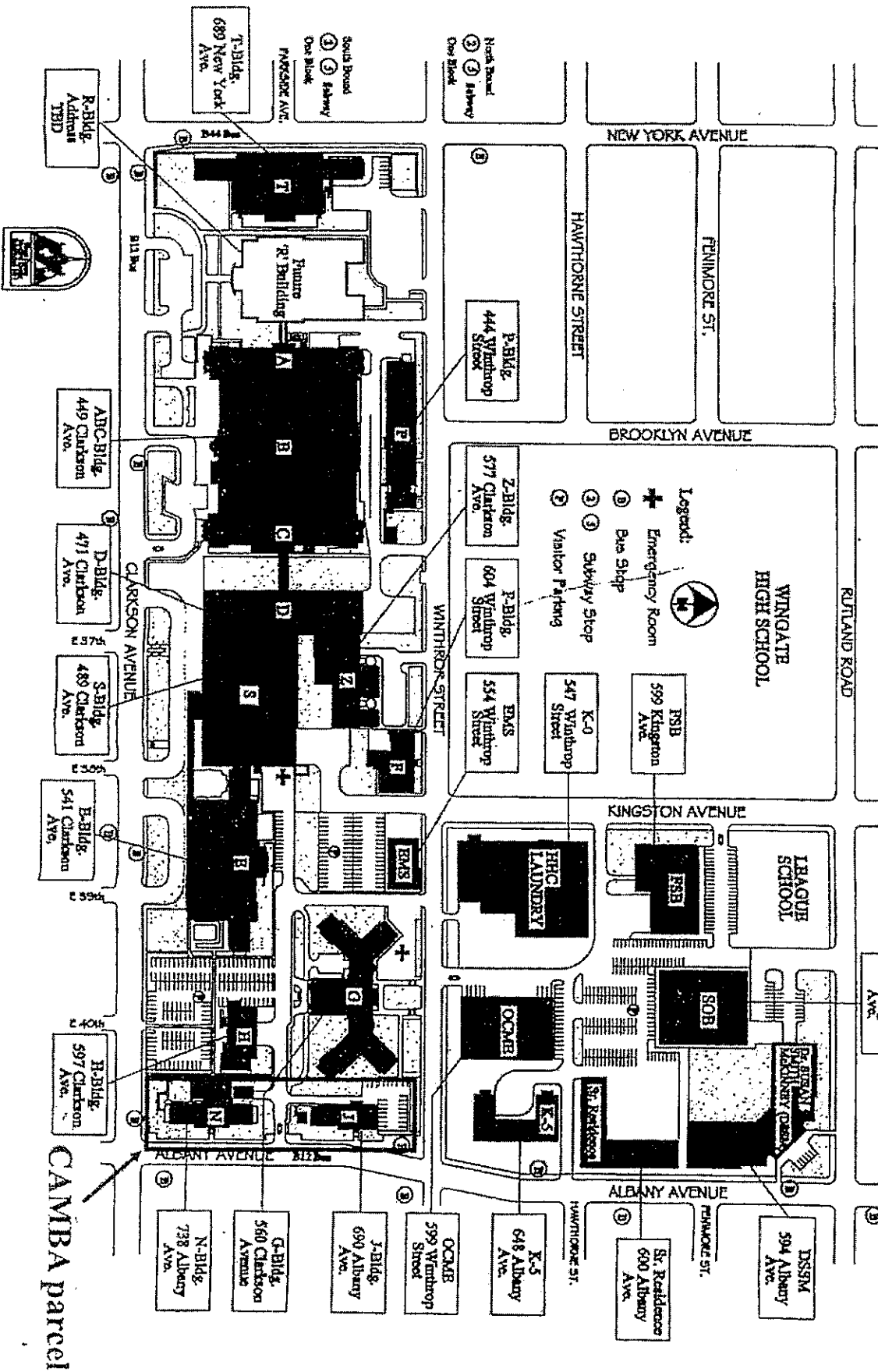
INITIAL TERM: Ninety-nine (99) years

RENT: The tenant shall make an advance lump sum rent payment consisting of the total rent during the lease term. The one-time rent payment shall be equal to the fully appraised purchase price of the property, which is \$2.3 million.

UTILITIES: The cost for all utilities provided to the premises will be the responsibility of the tenant.

**MAINTENANCE/
REPAIRS:** The tenant will be responsible for all structural and non-structural maintenance and repairs.

Kings County Hospital Center CAMBA Housing Ventures, Inc. Development Parcel



CAMBA parcel

**TESTIMONY OF THE LANDMARKS PRESERVATION COMMISSION BEFORE
THE CITY COUNCIL SUBCOMMITTEE ON LANDMARKS, PUBLIC SITING
AND MARITIME USES ON THE DESIGNATION OF THE WEST PARK
PRESBYTERIAN CHURCH IN MANHATTAN**

April 20, 2010

Good morning Council Members. My name is Jenny Fernández, Director of Intergovernmental and Community Relations for the Landmarks Preservation Commission. I am here today to testify on the Commission's designation of the West Park Presbyterian Church in Manhattan.

On July 14, 2009, the Landmarks Preservation Commission held a public hearing on the proposed designation of the West Park Presbyterian Church. The hearing was duly advertised according to the provisions of law. Fifty-six witnesses spoke in favor of the designation, including Councilmember Gale Brewer, Assemblymember Linda B. Rosenthal, and Councilmember Tony Avella, as well as representatives of Manhattan Borough President Scott Stringer, Councilmember Bill DeBlasio, Public Advocate Betsy Gotbaum, the Historic Districts Council, the Municipal Arts Society, Manhattan Community Board 7, New York Landmarks Conservancy, Landmark West!, the Victorian Society, and the Greenwich Village Society for Historic Preservation. Thirteen speakers testified in opposition to the proposed designation, including both the church's pastor and its Ecumenical Associate Minister, the Reverend Dr. Robert L. Brasher and the Reverend Dr. Katherine Kurs, respectively, as well as members of the West Park congregation and the Reverend N.J. L'Heureux of the Committee of Religious Leaders in the City of New York. In addition, the Commission received numerous letters, e-mails, and post cards in support of designation. On January 12, 2010, Commission voted to designate the building a New York City individual Landmark. ~~The Commission urges you to affirm the designation.~~

The West Park Presbyterian Church is considered to be one of the best examples of a Romanesque Revival style religious structure in New York City. The extraordinarily deep color of its red sandstone cladding and the church's bold forms with broad, round-arched openings and a soaring tower at the corner of West 86th Street and Amsterdam Avenue produce a monumental and distinguished presence along those streets. The Park Presbyterian Church was founded in 1852 as the 84th Street Presbyterian Church and formerly occupied a wood chapel on 84th Street and West End Avenue. The church purchased the site of the present church at Tenth Avenue and West 86th Street in 1882 and commissioned the prominent architect Leopold Eidlitz to design a small brick chapel on the eastern end of the site on 86th Street in 1883. It was completed in 1885. The Upper West Side's population dramatically increased during the 1880s and the church quickly outgrew the chapel. In 1889, the congregation commissioned Henry Kilburn to design a large new church and to re-design Eidlitz's façade, creating a unified Romanesque Revival-style church complex. Kilburn was the designer of many private residences

in New York, including a number in the Upper West Side/Central Park West Historic District. The new Park Presbyterian Church was finished in 1890. The resulting building is a monumental structure which anchors an important intersection on the Upper West Side. The West Park Presbyterian Church was formed in 1911 when the Park Presbyterian Church merged with the West Presbyterian Church, which was founded in 1829 in Greenwich Village and later moved to 42nd Street. Kilburn's design remains intact, and building retains its visual prominence on the Upper West Side.

The Commission urges you to affirm this designation.

West-Park Presbyterian Church

Potential Models for Revitalization/Reuse in formation as of March 18, 2010

For many reasons—dwindling congregations, aging buildings, real estate pressures—New York’s houses of worship have needed to find new formulas for survival.¹ The following examples of historic sacred sites that have been successfully preserved, revitalized and reused suggest potential models for West-Park Presbyterian Church.

Shared Space Success Stories:

Fourth Universalist Society (a.k.a. Landmark on the Park)

160 Central Park West (West 76th Street), Upper West Side, Manhattan

Architect William Appleton Potter, 1898

This Gothic Revival-style church was designated as part of the Central Park West-76th Street Historic District in 1973. In the 1980s, the congregation received inquiries from developers eager to obtain the church’s choice property location. Instead, the congregation joined with community activists to form Save Our Universalist Landmark (SOUL) and successfully raised funds for maintenance and capital improvements. Today, the building hosts not only the Universalist congregation, but a variety of uses including “Landmark on the Park” event space.

Church of St. Paul & St. Andrew

540 West End Avenue (West 86th Street), Upper West Side, Manhattan

Architect R.H. Robertson, 1895-97

This picturesque Romanesque Revival-style church and parish house was designated as a New York City Individual Landmark in 1980. Church leaders have successfully sustained the building in vibrant use, housing the largest food pantry in New York City and offering comprehensive social services programming. Revenue is raised by leasing space to B’Nai Jeshurun, a burgeoning Jewish congregation that also holds services in its own landmark building on West 88th Street, as well as a Spanish-speaking congregation, Muslim group, four theater companies, a chorus and a neighborhood after-school tutoring program.

Reuse by More Vigorous Congregation:

First Church of Christ, Scientist

1 West 96th Street (Central Park West), Upper West Side, Manhattan

Architects Carrere & Hastings, 1903

In 2003 a growing evangelical church, Crenshaw Christian Center, purchased this Beaux-Arts house of worship, a New York City Individual Landmark. The sale enabled the former congregation to merge with the Second Church of Christ, Scientist, on West 68th Street and Central Park West and undertake a first-rate restoration of that landmark (designated as part of the Upper West Side/Central Park West Historic District).

Continued

¹ Ann-Isabel Friedman, “Real Estate Versus Religion: Can New York’s Historic Houses of Worship Withstand the Hot Real Estate Market?” monograph from a presentation at the 2007 “What Future for Which Churches” conference in Montreal, Canada.

Adaptive Reuse:

Strong Place Baptist Church

Strong Place and Degraw Street, Cobble Hill, Brooklyn
Architect Minard Lefever, 1852

This Gothic-Revival-style church was designated as part of the Cobble Hill Historic District in 1969. Despite having been abandoned for 7 years and suffering extensive water damage, the building was successfully rehabilitated and converted to residential use—24 units on 4 floors inserted within the interior volume—in 2006. The project received the unanimous support of the Landmarks Preservation Commission, Cobble Hill Association, Brooklyn Community Board 6, and the New York Landmarks Conservancy.

St. Ann's Episcopal Church

Brooklyn
Architects Renwick and Sands, 1867-69

Designated as part of Brooklyn Heights Historic District in 1965, the church building was acquired by Packer Collegiate School in 1969. In 2003, in a project reviewed and approved by the Landmarks Preservation Commission, the building was renovated in order to house a dining hall and middle school classrooms.

Angel Orensanz Center

172 Norfolk Street, Lower East Side, Manhattan
Architect Alexander Saeltzer, 1849

This Gothic Revival-style building, originally a synagogue, has been reborn as a popular cultural center and event space.

Episcopal Church of the Holy Communion

West 20th Street and Sixth Avenue, Chelsea, Manhattan
Architect Richard M. Upjohn, 1846

A New York Individual Landmark since 1966, the church was closed in 1976 following a merger of Episcopal churches. In 1983, the building became Limelight, a hugely popular nightclub. Now, according to an article in the *New York Times* dated March 17, 2010, the building is poised to reopen as a retail market with several high-profile tenants.

Manhattan Baptist Church

311 West 57th Street, Midtown Manhattan

Closed for budgetary reasons in the 1960s, the church building was reborn as Media Sound Studios, where musicians like Jimi Hendrix, John Lennon, Aerosmith, Billy Joel and The Rolling Stones recorded albums. More recently, the building has been adapted for use as a restaurant, Providence.

Washington Square United Methodist Church

135 West 4th Street, Greenwich Village, Manhattan
Architect Gamaliel King, 1860

Designated as part of the Greenwich Village Historic District in 1969, this Gothic Revival-style church building was rehabilitated and adapted for residential use—8 units within the interior volume—in 2004.

Continued

Funding Opportunities:

In addition to private money from developers and neighbors, there are some important sources of public funding for the conservation and repair of historic sacred sites. New York State funds preservation through the annual state budget process and also allows use of bond funds for religious property grants. For properties converted for commercial uses, federal tax credits for historic rehabilitation are available.

The New York Landmarks Conservancy also offers several grant and loan programs for historic properties. For example, the Conservancy granted the Serbian Orthodox Cathedral of St. Sava in Manhattan (West 25th Street, Chelsea, Manhattan) a total of \$600,000 over a 15-year period towards a \$2.5 million exterior restoration project. The Conservancy also provides key technical assistance through its Sacred Sites program.

These funding programs are available to sites that are designated New York City landmarks, located in designated historic districts, or determined eligible for the National Register of Historic Places.

A prominent local success story is:

Eldridge Street Synagogue

12-16 Eldridge Street, Lower East Side, Manhattan

1887

December 2007 marked the culmination of a 20-year, \$18.5 million project to restore one of the last remaining—and arguably the best preserved—edifices built by the East European immigrants who made the Lower East Side the world’s largest Jewish city around 1900. The restoration, which won numerous awards, returned the building to active use as a museum and cultural center. The project was supported through private grants from individuals and foundations as well as federal funding through the “Save America’s Treasures” program.

West-Park Presbyterian Church

Potential Models for Revitalization/Reuse in formation as of March 18, 2010

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Olga Statz, J.D., LLM

108 EAST 38TH STREET • 16B
NEW YORK, NEW YORK 10016
TEL 212 765-4715
EMAIL OLGASTATZ@YAHOO.COM

April 20, 2010

Members of the Council,

My name is Olga Statz, I am a lawyer here in the City, and Secretary of the Board of Save St. Vincent de Paul, a Catholic church in Chelsea that is threatened with closure. I am here to support of the City Council's approval of landmark status for West Park Presbyterian Church in Manhattan. It is a powerful and imposing presence on West 86th Street, one of Manhattan's main thoroughfares. The deep earth-red church adorned with arches, multiple pointed roofs, and a tower stands serenely amid the flat-roofed, rectangular, putty-colored buildings that surround and tower above it. Thus, not only is the building itself impressive, its situation makes it all the more striking. One can hardly imagine a more incongruous but felicitous juxtaposition, and as such, West-Park is a perfect symbol for the role houses of worship play in the towns and cities in which they are built.

Societies all over the world have always brought the best of themselves—the greatest artists and architects and the most astounding technology—to the building of their houses of worship. The massive stones dragged for miles from far away quarries, the intricate carvings, the ceilings, the windows, the jeweled accoutrements, the many hundreds of years it took to build the structures, and the many hundreds more it took to rebuild after fires and calamities, still strike us today as astounding. Chartres, Notre Dame, St. Peter's Basilica, the Speyer Cathedral, the Blue Mosque, and the Spanish Synagogue in Prague still stand as a testament to this.

This concentration of beauty and demonstration of prowess are not only a European and Middle Eastern phenomenon, however. It is one we encounter right here in New York City as exemplified by West-Park and many others. It seems as though the first thing any group did when it wanted to assert itself in New York was to pour its substance into a house of worship and thereby give physical expression to its deepest held aspirations. In New York, one still cannot walk for more than a few blocks without encountering Synagogues, Greek, Russian, Armenian Orthodox Churches, Mosques, Quaker Meeting Houses, Lutheran, Episcopal, Baptist, Seventh Day Adventist, Hungarian Catholic, German Catholic, French Catholic, Irish Catholic, Italian Catholic, Lithuanian Catholic, and African Methodist Episcopal Churches among an infinite variety of others. These houses are a visible sign of a community's identity, presence, and strength. Their fantastic shapes and meticulous ornamentation stand in stark contrast to the often utilitarian and sometimes poor residential and business structures that surround them.

These houses were the communities' place to live, their place to die and their place to mark the significant events in their lives, hence the house's often very rich historical, cultural, social, and political significance. Thus, to tear down a house of worship in the city is to tear down an important, living, and visible piece of one of the many communities that make up our city and to erase one of its achievements forever. It is also to deprive the City of the strange but happy architectural juxtapositions for which it is known all over the world.

Magnificent buildings have a value that extends way beyond that which they have to the persons or entities who own them. They have value to the wider community of New York City, and it was in recognition and validation of that broader value that the City promulgated the Landmarks Preservation Law almost exactly 45 years ago. This Landmarks law was passed specifically to prevent the irreplaceable loss of aesthetic, cultural, and historical treasures embodied in the many spectacular structures with which our City is blessed.

West-Park is one of those magnificent structures, and I urge the Council to uphold the decision of the LPC.



THE COMMITTEE TO PRESERVE THE UPPER WEST SIDE

**Testimony of LANDMARK WEST!
Before the New York City Council Subcommittee on Landmarks,
Public Siting and Maritime Uses
West-Park Presbyterian Church
April 20, 2010**

LANDMARK WEST! is a not-for-profit community organization committed to the preservation of the architectural heritage on the Upper West Side of Manhattan.

For many of us in this room today, the opportunity to speak before you in strong support of the landmark designation of West-Park Presbyterian Church is a thrilling milestone in 20 years of hard work to preserve this important part of New York's cultural, historical and architectural heritage.

I use the word "milestone"—not "culmination" or "conclusion"—because we all recognize that landmark designation is not the end, but instead the beginning of a new chapter in the life of West-Park, a chapter that promises more solutions than obstacles, more collaboration than conflict. Landmark designation *today* will provide a forum for open dialogue about the future of this building *tomorrow*. Our community is eager to participate fully in this discussion and to support the adaptive reuse of West-Park into a vibrant, productive and sustainable asset for the Upper West Side and, indeed, for the entire City of New York.

I want to thank all of you for taking the time to meet with representatives of the coalition to preserve West-Park. I would like to especially thank Council Member Gale Brewer for her strong support and leadership. Our coalition to preserve West-Park includes all of our local elected officials, Manhattan Community Board 7, leaders from the civic, architectural, preservation and religious communities, as well as thousands of residents throughout the five boroughs represented here today. Over 1,000 of these New Yorkers signed on to petitions supporting the preservation of West-Park in order to assure their voices were heard.

All of us know first-hand the challenges and rewards of caring for historic buildings. We all know, too, the irreparable damage that losing historic landmarks—places that anchor our neighborhoods, giving our daily lives beauty and meaning—can inflict on a community.

Now the final decision and the future of this site is in the hands of the New York City Council. Foremost architectural scholars agree that West-Park is a building of singular power, a rare example of the Richardsonian Romanesque style, one of the most beautiful religious structures on the Upper West Side. Experts marvel at the exemplary use of materials and the building's exceptionally high level of integrity. Given West-Park's architectural importance and beauty, it is critical that it be returned to vibrant use. Our coalition pledges its support to achieve this goal.

West-Park is one of New York's most valuable assets. "A beacon," "an anchor," "a public monument to faith, tolerance, beauty and community" are words regularly used to describe West-Park by scholars and laymen alike. Landmark designation ensures that West-Park will remain here to become a center of community activity once more, to enrich the lives of future generations, and to show that this generation had the foresight and the fortitude to see beyond the protests and imagine the possibilities. We look forward to working constructively to achieving these goals.

In closing we thank you again for your time and urge you to uphold the landmark designation of West-Park Presbyterian Church.

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New York City Council

April 20, 2010

Sub-Committee on Landmarks, Public Siting & Maritime Uses

Statement In support of the Designation of West-Park Presbyterian Church

My name is Page Cowley. I am a conservation architect, a resident of the Upper West Side and Co-chair of the Land Use Committee for CB7 Manhattan. I speak to you today about my first-hand knowledge of the West-Park Presbyterian Church – my experience meeting the Pastor, Rev. Brashear and members of the congregation several years ago and my observations of the condition of the historic fabric.

In 2003, I was invited by the Friends of West-Park to work with several specialists whose goal was to explore a preservation option and seek potential partners who would share the existing building thereby reducing the burden of repairs and maintenance of the historic structure. Recognizing that churches have the same problems of restoration and rehabilitation as other significant and aging buildings, the Friends of West-Park developed a unique strategy to provide expertise and financial aid very much in the way that major cultural sites do by proposing a “friends group” – a community initiated and led group that takes on part of the responsibility to raise money and retain experts to advise and assist with a variety of property management issues and maintenance priorities and advocacy. In 2003, there was a pressing need to educate and explore other options to the demolition and construction of a high-rise residential building in place of the historic church.

The Friends of West-Park is a remarkable group of neighbors working to effect positive change, engage the community and create a viable solution together with the West-Park congregation. At that time, Rev. Brashear was receptive to alternate proposals and included Friends of West-Park in conversations and meetings to learn more about the condition of the building and the feasibility for adaptive-re-use. Council Member Gale Brewer, always remarkable in her ways of bringing people together, made possible numerous meetings where concerns and issues were freely aired. Because there was much speculation about the interior and exterior condition, I had the opportunity to study the building along with architects and preservationists from my firm and we were able to access the church building from attic to cellar.

In addition to preparing scaled basic floor plans principal elevations of the building, we mapped the condition of the exterior on drawings. We also provided schematic drawings indicating the possible scenarios for sharing the building with other cultural, educational and religious organizations, using the information that the church gave us regarding their needs. All the work was undertaken to jump start the possibility that the building was worthy of saving and re-use for the congregation and to provide any technical assistance to prioritize code compliance and improvements the existing spaces. I met with

other professionals invited by Friends of West Park to bring their expertise to seek solutions to possible internal and external alterations – these included Peter Samton FAIA, structural engineer, Robert Silman PE, construction manager, Frank Sciame, materials conservator, the late Martin Weaver, as well as real estate economists, zoning, planning and land use attorneys, development consultants, media consultants to name but a few of the individuals and disciplines who believed that this innovative initiative would serve as a model for other houses of worship in need of community support to maintain and restore what the community sees from the outside.

Seven years ago, landmarking this outstanding building was not even a possibility, although it was hoped that it might one day be designated. After 127 years, West-Park remains structurally sound; any defects are localized and can be repaired, the building systems are out dated and can be replaced, the stained glass figurative windows by the Tiffany Studio and the floral art glass panels can be conserved and cleaned, the plasterwork patched and repainted. There is every possibility for rehabilitating the building or adapting the interior spaces. It is certainly not a candidate for demolition.

This building meets all of the criteria for consideration -- **socially and culturally** because of the various Pastors and Trustees who commissioned the construction and continued their mission and outreach programs for the community over the decades and who were residents of the Upper West side; **the architects:** Leopold Eidlitz (1823-1906) and Henry Kilburn (1844-1905) , both brilliant masters of Romanesque revival architectural form and decoration; and because of **the building** itself -- a significant presence on Amsterdam and one of the few Victorian houses of worship with its tower intact and all constructed of Long Meadow and Lake Superior sandstones , with little alteration on the exterior except for patching and removal of ornamental carvings. There is restoration work to be done for sure, but without landmarking we risk losing a visible and historic anchor in our community.

The chance for affirming the landmark designation is right now. Finding a future for this house of worship will be the next step. This cannot happen without designation. I strongly urge the City Council to support this designation.

Thank you for your consideration,

A handwritten signature in cursive script that reads "Page Cowley".

Page Cowley, FAIA, RIBA, LEED® AP

STATEMENT

Rev. Mark Hallinan, S.J.
Assistant for Social Ministries
Society of Jesus, New York Province (Jesuits)

Subcommittee on Landmarks, Public Siting and Maritime Uses
April 20, 2010

I am Reverend Mark Hallinan, S.J. of the New York Province of the Society of Jesus (Jesuits). Within New York City, the Jesuits operate one university, four high schools, four middle schools and we administer four parishes for the Archdiocese of New York. I am here to register my strong concern about the forced landmarking of a house of worship.

When the general public, and its appointed and elected representatives, look at a house of worship they do so primarily from an aesthetic point of view. Is this structure a notable representation of a significant architect? Is this structure beautiful to behold, that is, is it noble in its simplicity, or awe-inspiring in its ornamentation and design? The public looks at a house of worship as something contributing to, or detracting from, the cityscape in which it is located. Houses of worship, however, are not simply buildings to be assessed for their architectural significance or their singular beauty. They are places in which communities of believers express their faith and we need the freedom to tailor our structures so that they allow us to express our faith as we feel we are called to do so.

When public officials force the landmarking of houses of worship they are treading on sacred ground and doing so without either sufficient knowledge of, or sensitivity to, how the structures which house our places of worship must reflect continuing changes in theology and corresponding changes in liturgical practice. Our structures must also reflect changes in how communities of faith see their relationship to the community in which they are located. In one historical epoch, a house of worship might be seen as a fortress of faith, a place of refuge to preserve one from the contamination of this world, and in a different epoch that same house of worship can be seen as the base from which believers are sent forth on mission in service to those who are in need and to seek change in society that will make our society more just. As theology and liturgy changes, structures need to adapt to new understandings of how we are called to give expression in communal prayer to our faith. As our understanding of the role of the community of faith in relation to the world changes, adaptations in our structures may well be needed in order to accommodate that change in understanding. There is even the practical reality that many communities of faith today recognize that they have been exclusive of those with disabilities and want to effect changes in structures such that their community of faith can be easily accessible by all. This is not an expression of political correctness, but rather it is a theological statement as to what a faith community is called to be – places in which all feel welcome and none feel excluded. Forcing a community of worship to maintain a structure that either prevents

them from expressing their communal worship in a way that they deem necessary, or that prevents them from exercising their mission as they feel called to do so, is a dangerous intrusion on religious freedom. Public aesthetic sensibilities are being allowed to determine how a community worships, how it exercises its ministry, and even, possibly, whom it can welcome into its community. This is not ground on which public authorities ought to tread.

I urge you not to allow the Landmarks Preservation Commission to give landmark status to a house of worship if that congregation is opposed to such a designation. We must respect the freedom of communities of faith to give expression to their faith – in their worship and in their ministry – in the manner to which they feel called by their God.



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The Rev. N. J. L'Heureux, Jr.
Executive Director

Statement of
The Reverend N. J. L'Heureux, Jr.
Executive Director, Queens Federation of Churches
Moderator, Committee on Religious Liberty of the
National Council of the Churches of Christ in the USA
to the
Landmarks Sub-Committee
New York City Council
April 20, 2010

Thirty years ago, the Committee of Religious Leaders created the Interfaith Commission to Study the Landmarking of Religious Property in response to the threatened imposition of landmark restrictions on the United Methodist Church of St. Paul and St. Andrew. The Commission's Final Report, published early in 1982, found that the New York City landmarks law has been used as a "convenient means to abuse the civil and property rights of owners" in order to achieve an illegal "spot zoning" of private property. The negative effect, in the period from 1965 to 1981, was to ensnare religious property disproportionately 42 times more often than all other privately-owned property in the City.

The Landmarks Law, when applied to church property, effectively usurps control of the congregation's largest asset for ministry and requires that the congregation redirect any other assets away from ministry and into the government-required secular act of preserving its edifice as a museum piece. It has been recognized that this kind of aggression effectively requires congregational trustees to breach their fiduciary duty by redirecting assets intended for the religious mission of the religious corporation to a non-religious, preservationist agenda.

Religious liberty is the first freedom in our Bill of Rights. The role of the First Amendment in this regard is to assure that government does not abridge the "free exercise" of religion even as it prohibits government support for any religious enterprise. As a practical matter, as with other Constitutionally-mandated liberties such as free speech and free press, the Court has applied a judicial test known as "strict scrutiny" in evaluating competing claims. This has required government to yield to religious exercise except in those rare cases when the law at issues serves a "compelling state interest" – generally one protecting public health and safety – and the Court finds that there is no less restrictive means of achieve the government's purpose without burdening the free exercise of religious practice. Landmark preservation implicates neither public health nor safety.

Under this test, for example, government has been found to lack the authority to regulate the importation of certain controlled substances used historically by a Brazilian religious community in New Mexico. Government has been forbidden to enforce a law which, on its face, prohibited the killing of animals, but which was designed to keep the Santaria faith from operating within the City of Hialeah, Florida.

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When the U.S. Supreme Court breached precedent in 1990 to deny two Native Americans unemployment compensation after they were terminated for the use of sacramental peyote, Congress legislated the strict scrutiny test for religious exercise: first in the Religious Freedom Restoration Act of 1993, and later in the Religious Land Use and Institutionalized Persons Act of 2000. The latter Act applies directly to zoning and landmarking regulations as those laws operate with extraordinary discretion that too often masks improper intentions. RLUIPA provides for full reimbursement of legal fee in addition to any other relief granted from government interference with the free exercise of religion. It is useful to note that the negative experience of overly-aggressive landmark regulation in New York City weighed heavily in Congressional consideration of these two Acts.

The City's Landmarks Law has been used routinely for zoning, rather than true historic preservation, despite a specific provision prohibiting this abuse. This happens because the municipal ordinance is vague with respect to the qualifications for designation and equally vague with respect to qualification for so-called hardship relief. A property can be selected for arbitrarily regulation as having an alleged "special character" (whatever that means). The hardship provision, at least for churches, is such that no congregation has been released from landmarking except in a long-ago incident of fire claiming the complete building.

After the Church of St. Paul and St. Andrew was victimized with landmark regulation in 1981 - the Commission called it a "masterful example of scientific eclecticism" - it was denied hardship relief because the Commission wrongly concatenated two sequential processes in the law and expected the Church to file completed building plans for a future structure before it would consider the question properly before it, namely: Does the preservation of the "landmark" significantly interfere with the church's religious mission?

In the instant case, several members of the Commission, at the time of the vote to take the Church under the landmarks law, stated clearly their intent and expectation that the Commission's action would hasten the day when the Church's property was removed from ministry and given over to other tenants and owners whom the Commissioners promised to help identify. The Constitution also forbids such a taking without fair compensation.

Preservationists argue, with support in the ordinance, that the Commission in making a decision to capture a building into its portfolio does not consider anything other than the question of alleged historical, architectural or "special character" of a 30-year-old building. The City Council, in its review of the Commission's action, is not so limited. In fact, the protection of Constitutional rights is the highest responsibility of every branch of government. The City Council, in reviewing the action of the Landmarks Preservation Commission, has the responsibility to weigh the larger public policy concerns posed by the Commission decision to separate the West-Park Presbyterian Church congregation from its own home.

A proper weighing of the merits will compel the City Council to reject the Landmark Preservation Commission's decision to place the property of the West-Park Presbyterian Church under its control for the purpose, ultimately, of taking it away from the Church altogether. I urge the Council to act accordingly.

STATEMENT

The Rev. Dr. Donald w. Shriver, Jr.
President Emeritus, Union Theological Seminary
(Presidency: 1975-1991; Professor of Ethics: 1975 – 1996))

Subcommittee on Landmarks, Public Siting and Maritime Uses
April 20, 2010

A famous theologian spoke for Christians when he said, “The church exists in mission as fire exists in burning.” He could have spoken for all active religious congregations. We like beautiful buildings, but we build them for the sake of service to God, to each other, and to people outside our walls. Our buildings are a means to the end of that service. They are not ends in themselves. When we renovate or expand our buildings, we do so to enhance the spiritual life of our congregations and also to enhance our service to our communities. If churches, synagogues, and mosques were to disappear from the life of New York City, think of how many hungry, homeless, hurt and needy people would lack the services which religious organizations now provide. They do so largely for free. They serve human need without expecting the needy to become converts to their faith. They save taxpayer money, they also save lives. Landmarking can cramp the ability of a congregation to pursue such mission and ministry, and this is to value aesthetics over ethics. It is to risk idolatry of things. It is to say that buildings take priority over their service to people inside and outside the walls. It can be a violation of the great American principle of the separation of organized religion and organized government. In short, landmarking that restricts the mission and ministry of a congregation is an assault on the ethics inherent in a faith. It is to substitute the means of religion for its end.

New York City Council
Subcommittee on Landmarks, Public siting and Maritime Use
April 20, 2010

PUBLIC HEARING STATEMENT IN OPPOSITION TO LANDMARK DESIGNATION FOR
WEST-PARK PRESBYTERIAN CHURCH

My name is Laura Jervis. I am a minister member of New York City Presbytery and have been associated with West-Park Presbyterian Church in various capacities since 1975.

During this time, I have participated in numerous meetings, discussing the upkeep of the physical structure of the building. Over the course of this time, painful decisions were made to draw funds down from the church's endowment to make emergency repairs to keep up the physical health of the building and to assure the safety of our neighbors.

I remember clearly the day, some 20 years ago, when the ceiling of the McAlpin Hall, the church's social hall and meeting room, crumbled and collapsed--just shortly after a meeting of 100 senior citizens had occurred in that room.

The upkeep and safety of the building have been of primary concern to the church session and trustees over these many years. In fact, we could be criticized for spending down the endowment on brick and mortar rather than mission. The decision to redevelop the property on which the church building resides was first broached in the early 1990s and was deferred until eight years ago when it became clear that the congregation could not continue to maintain the building and have any kind of spiritual or missional presence on that site.

Please understand that a decision to redevelop was not arrived at lightly. The decision to enter into a partnership with a developer that would maintain the sanctuary building while constructing a new building on the parish house site was considered by the church to be an elegant solution. The zealous effort to landmark West-Park caused the church's development partner to withdraw.

Now the building sits, as you know, in disrepair and without any possibility of a future for the congregation on that site if this landmarking designation is sustained.

The most troubling aspect of this landmarking process at the community board level and the landmarks commission has been the lack of respect for the wishes of the congregation of West-Park Church. This has been accompanied by an arrogance in planning for the future of the church by outside persons whose concern has only been for the bricks and mortar and not for the ministry and worship that occurs inside the structure.

The landmarking of West-Park Church will result in the taking by a government agency of a house of worship. It will clearly interfere with the free exercise of religion on the corner of 86th Street and Amsterdam Avenue. It will interfere with the right of West-Park Church to determine under what circumstances it worships and exercises its mission and ministries. And, it will interfere with how it uses the resources and assets it has been given for ministry.

I urge you to disapprove the landmark designation for West-Park Church. Thank you.

STATEMENT

Annie Rawlings, M.Div.
Associate Executive Presbyter
Presbytery of New York City

Subcommittee on Landmarks, Public Siting and Maritime Uses
April 20, 2010

Good morning. My name is Annie Rawlings. I am the Associate Executive Presbyter for Social Justice for the Presbytery of New York City. It is my responsibility to support mission by Presbyterian churches, and by the Presbytery as an entity in civil society – with mission defined, in this context, as activities of both caregiving and policy engagement. For example, some of our churches provide services to immigrants: access to legal representation, or ESL classes; and we are also working for passage of just and humane comprehensive immigration reform. I am Co-chair of the New York State Interfaith Network for Immigration Reform.

I am grateful to have this opportunity to ask, via this Subcommittee, that the members of the New York City Council vote to disprove the designation of West Park Presbyterian Church as a New York City landmark, against the will of the congregation, by the New York City Landmarks Preservation Commission. Further I ask that any similar designations, against the will of a congregation, be disproved.

Today I submit for the record statements from two New York City faith leaders who cannot be present at this hearing, the Rev. Lisa Sharon Harper, and the Rev. Derrick Boykin.

I would like to briefly quote from Lisa Sharon Harper, Executive Director of New York Faith & Justice. She writes:

Anyone who works within the faith community knows that the old buildings many congregations have inherited pose great problems. Their drain on financial resources, and on the energies of both clergy and lay leadership, is being experienced throughout the United States. The work of the church is being negatively impacted by the burdens of old and outdated church buildings. Worship structures need to be re-imagined, not frozen in place for all time.

The participation by faith leaders speaking at this hearing, and those who have submitted statements in writing, demonstrates a breadth of concern about the forced landmarking of houses of worship within the New York City religious community.

Thank you.

STATEMENT
The Rev. Derrick Boykin
Associate Minister at Walker Memorial Baptist Church in the Bronx
Subcommittee on Landmarks, Public Siting and Maritime Uses
April 20, 2010

It is with great fervor that we reject the action of the Landmarks Preservation Commission to designate the West Park Presbyterian church, and by extension churches around the New York City Community, against their will. At all times the role and mission of the church is to carry out and perform the will of God on earth. That mission has and always will be to care for the sick, hungry, poor, oppressed and down trodden. This act puts that mission in dire straits. Forcing the reallocation of funds to building maintenance and beautification rather than being designated for communities now in crisis due to our current economic crisis is a moral crime and an act against God's Will for the Church. We refuse to become dependent on the state to allocate funds for our houses of worship and we refuse to allow the state to determine how we allocate our funds.

It is important that the relationship between the church and the state remain as designated in the Bill of Rights, and in the Religious Land Use and Institutionalized Person Act of 2000. Churches must be allowed to self-designate their mission without interference from the state. This act will create a relationship of dependence and jeopardize the prophetic word and mission of the church. Throughout history the radical vision and call of the church demanded that we go against the will of the government when contrary to God's Will; being beholden to the state for monies for forced maintenance will radically alter and silence the voice of the church in social justice matters. This control and manipulation cannot take place!

A major function of the Church is to meet the needs of the people in their community. Many churches continue to meet a demand for services beyond their capacity and may be forced to abandon these goals to the detriment of their community as a result of this action. We, as servants of the body of Christ, are called to care for the body and soul of the people not the beautification of buildings and neighborhoods.



April 19, 2010

Dear Members of the Subcommittee:

I am the Executive Director of New York Faith & Justice, an ecumenical movement that brings together diverse church communities, including both evangelicals and mainline Protestants – a new kind of partnership within the Christian household – for collaborative work to address poverty in New York City. We also work with interfaith partners. I am co-chair of Faith Leaders for Environmental Justice, a collaborative of more than 150 faith leaders representing Christian, Jewish, Muslim, and Buddhist congregations working together on food justice, climate justice and toxic hazard issues. I am also on the Steering Committee of the New York State Interfaith Network for Immigration Reform, a network of individuals and organizations from diverse faith communities who are advocating for passage of just and humane immigration reform as soon as possible. In addition, I am a contributor to the Huffington Post and Sojourners God's Politics blogs.

I am here today to ask that the New York City Council disprove the designation of West Park Presbyterian Church as a New York City landmark by the New York City Landmarks Preservation Commission. I am deeply disturbed to learn that the Commission's designation was done against the will of the West Park congregation and am troubled to learn that other churches in New York City are facing the same situation; being designated as a landmark against their will.

Anyone who works within the faith community knows that the old buildings many congregations have inherited pose great problems. Their drain on financial resources, and on the energies of both clergy and lay leadership, is being experienced throughout the United States. The work of the church is being negatively impacted by the burdens of old and outdated church buildings. Worship structures need to be re-imagined, not frozen in place for all time.

I have devoted myself to work on behalf of the most vulnerable in our midst, most especially those who are poor. I work with congregations all over New York City who share that commitment. I am very concerned that some of these partners will disappear in the next few years, just as West Park Presbyterian Church is on the brink of disappearing, because of forced landmarking. I am also very concerned that in the next few years the overall capacity of the New York City faith community is going to be significantly diminished – its capacity for service in addition to its capacity for religious observance – because clergy and laity alike are going to have to turn their attention to fighting off unwanted landmark designations out of fear for the very survival of their congregations.



It is, in fact, quite startling to learn that such threatening and destructive action could be taken against churches by the City of New York. This action stands in direct opposition to the churches' constitutional right to the free expression of religion. When I reflect on the service that West Park Presbyterian Church and faith communities at-large have rendered to the people of the City of New York – not just through worship but through an incredibly wide range of long-standing programs – it hardly seems conceivable that elected officials in New York City would approve a measure that would jeopardize the very livelihood of these integral institutions. What message does the New York City Council want to send to the faithful in New York City? That our buildings mean more to you than our service? That our buildings mean more to you than our rights to free expression of religion?

This vote may look on the surface like it is insignificant and a minor issue within the stream of measures that pass your desk for review over the course of a year. It is not insignificant. It is not minor. It is a constitutional matter that calls for the full measure of the Council's attention. An indiscriminate vote of approval has the power to do tremendous harm to New York City's network of faith-rooted service providers.

Please disprove the designation of West Park Presbyterian Church as a New York City landmark. And please help put an end to the threat of forced landmarking as faced by any other congregation in our City.

Thank you for your consideration.

Sincerely,

Lisa Sharon Harper
Executive Director
New York Faith & Justice



INTERFAITH ASSEMBLY on
HOMELESSNESS
AND HOUSING

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E-mail: info@IAHH.org
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Greetings,

My name is Marc Greenberg and I am the Executive Director of the Interfaith Assembly on Homelessness and Housing. We are a coalition of over 60 communities of faith dedicated to addressing the unconscionable and unacceptable reality of homelessness in our city and beyond.

I am here to strongly oppose the forced landmarking of West Park Presbyterian Church or any house of worship against the will of the congregation.

West Park Presbyterian Church has a strong and deep tradition of standing with the marginalized, oppressed and the poor. This mission has been expressed out of the structures that sit on Amsterdam Avenue and West 86th street. These structures serve as a vehicle for the church to do its work in the world as it sees it - but they are not the church.

The buildings, as beautiful as they are, are secondary to the church itself. The church is its mission, its history, and its work with god's people as they seek justice and equity.

For the mission and future of the church to be constrained and severely burdened by the obligation to maintain the buildings that house the congregation is not only unfair to the congregation but it would be a disservice to our city and its people - particularly those in our city who far too often have no one to stand with them.

Mindful of the historic value and beauty of its sanctuary located on the corner of Amsterdam Avenue and west 86th Street, West Park had been seeking a compromise with the community and had been willing to voluntarily seek landmark status for the sanctuary - the most prominent of its buildings - while not seeking status for the parish house located adjacent to the sanctuary on West 86th Street. This would allow the church to use this property to create a structure that would serve the needs of the community as well as provide some funds to assist the church in its all important mission and to help restore and maintain the sanctuary.

This plan was rejected by the landmarks commission leaving the West Park with virtually no ability to maintain the buildings in its trust and to serve the community as it feels called to do.

I urge members of this subcommittee to stand with the vast majority of the community and reject the recommendation of the landmark commission. Don't let the aesthetic preferences of a few stand in the way of the mission of the church to serve God's people.

Thank you
Marc L. Greenberg
Executive Director

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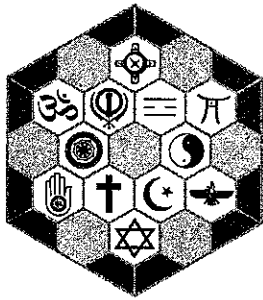
(Partial Listing)
Brick Presbyterian Church
Canaan Baptist Church
Cathedral of St. John the Divine
Collegiate Dutch Reformed Church
New York Catholic Charities
Congregation Anshe Chesed
Congregation B'nai Jeshurun
Congregation Emanu-El
Congregation Rodeph Sholom
Evangelical Lutheran Church in America
Grace Episcopal Church
Hebrew Union College - Jewish Institute
Jewish Institute of Religion
Islamic Circle of North America - Relief USA
Madison Avenue Presbyterian Church
Marble Collegiate Church
Middle Collegiate Church
Memorial Baptist Church
Presbytery of New York City
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Union Theological Seminary
West Park Presbyterian Church
Zen Community of New York, Yonkers

EXECUTIVE DIRECTOR

Marc L. Greenberg

Decent and Affordable Housing is a Basic Human Right





The Interfaith Center of New York

STATEMENT FOR SUB-COMMITTEE ON LANDMARKS

SUBMITTED BY THE REV. CHLOE BREYER, THE INTERFAITH CENTER OF NEW YORK

APRIL 20, 2010

As Executive Director of the Interfaith Center of New York, I am writing to express our organization's deep concern that the attempts to landmark the West Park Presbyterian Church against the will of its Pastor and congregation constitute an infringement of the rights of that community's expression of religious freedom and pose a dangerous precedent for the full flourishing of congregations of all faith traditions in New York City.

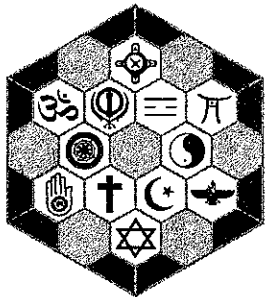
Founded in 1997, the Interfaith Center of New York is a 501(c) 3 secular educational organization that works with over 1,000 grassroots religious leaders from 16 different faith traditions. For more than 13 years ICNY has worked to build relationships between immigrant and disenfranchised religious communities in New York and civic officials like judges, teachers and social workers. Our programs include the *Rabbi Marshall T. Meyer Retreats for Religious Leaders*, the *Religious Diversity in America* program for teachers, the *Religious Communities and the Courts System*, *Mediation Training for Religious Leaders*, and *Religious Diversity Training for Social Workers*. In addition to the religious communities themselves, our partners include The New York State Unified Court System, UJA Federation, The Harlem Community Justice Center, The Queens Mediation Center, and Catholic Charities.

As a primarily educational organization, ICNY only occasionally gets involved in advocacy. When we do so, it is either because the religious freedom of a member of our network is at stake or we have encountered an instance of discrimination based on religion. Restrictions on religious freedom and discrimination on the basis of religion are issues that pose a threat to all communities of faith in New York City and jeopardize the fabric of our city's civil society.

Land-marking against the will of a congregation of the sort under discussion here today has a negative impact on the capacity of faith communities to engage in mission (by draining financial resources, and by taking up the time of clergy and lay leaders -- particularly those in an active fight in opposition to forced land-marking) is a problem to all religious communities. This is definitely true with a church like West Park Presbyterian Church, a church with a history of service to the poor and support for interfaith dialogue so important to a diverse city like NYC. Bob Brashear, for example, was an early leader in interfaith dialogue in the city. Other houses of worship are in similar situations and there is a general concern about the dilution of the capacity for mission among faith communities across the city. This especially troubling when we remember that for many of the most vulnerable in the city, faith

communities are "first responders" to individual disaster -- including individual disasters with systemic causes like the economic downturn, or inadequate immigration policies.

We therefore ask the sub-committee and full city council to disprove the designation of West Park Presbyterian Church as a New York City Landmark. We request that no house of worship be landmarked against the will of the congregation.



The Interfaith Center of New York

Dear Committee Members,

As the program director of the Interfaith Center of New York, and a scholar of urban religion, I write this letter to advocate for local community empowerment and agency, and in opposition to the land marking of West Park Presbyterian Church.

I do so in the spirit of local religious communities being empowered to work with their physical assets, in ways suitable to them that does not unduly negatively affect the common good. I write as a citizen, often in favor of land marking as a way to protect local communities from over development from outsiders who are unconcerned with the local fabric and nature of the communities they come to. In this case, and for the same reason, I oppose land marking because it will, paradoxically, stop a local religious community that cares so much about its own space and the surrounding spaces and people, from moving forward in a way that they have chosen is best to help themselves and those around them.

If the purpose of land marking is to protect local interests, then those in favor of land marking should think twice about this case. How can it be in the local interest to stop a local community that so often works for the local good from improving its own conditions in a sustainable and sensitive way? Indeed land marking will have the opposite effect, from the perspective of the community most affected. And this is a local community that has, for decades, demonstrated its concern for the community around it, through social service projects and partnerships with social, civic, and religious organizations. It will continue to serve the larger community, as this is part of its mission. Shouldn't the careful good thinking and civic participation of this community for its local place be taken into account?

When a community builds a church, and years later wishes to change the physical structure of their own church, shouldn't this be acceptable? We advocate for the diversity of New York's local religious communities to have a say over their own structures.

Sincerely,

Matt Weiner
Interfaith Center of New York



The Interfaith Center of New York

April 19, 2010

To the Committee.

As you are aware, in last summer's landmarks hearing, I wrote in support of the landmarking of West-Park Presbyterian Church. I did so because of my deep appreciation of the beauty and historic presence of this building. I was pleased that on the merits of esthetics, the building was deemed landmarks worthy. As City Council now approaches a final vote on the issue, however, I would remind you that a church is more than a building. It is the living community that carries out its mission to worship and serve the broader community through that building. Our appreciation of esthetics cannot stand in the way of ethics, the two must go together. While there can be no question that on merit alone this building is a landmark, to impose a designation against a living community's desire, especially without the funds or resources to carry out the maintenance and restoration of such a beautiful building, threatening the very existence of that community would be inappropriate interference by government in the life of the faith community.

Sincerely,

The Very Reverend James Parks Morton
Dean Emeritus, The Cathedral of St. John the Divine
Founder and President Emeritus, The Interfaith Center of New York

PRESBYTERY OF NEW YORK CITY

475 RIVERSIDE DRIVE, SUITE 1600
NEW YORK, NY 10115-0240

TEL: (212) 870-2221
FAX: (212) 870-2737



Resolution Condemning the Forced Designation of West Park Presbyterian Church by the Landmarks Preservation Commission of the City of New York

Approved by the Presbytery of New York City
at its Stated Meeting of January 26, 2010

M/S/A that,

WHEREAS the Landmarks Preservation Commission of the City of New York has voted to designate the church building stewarded for God, the Presbytery of New York City and the community by West-Park Presbyterian Church, and

WHEREAS this landmark designation has been taken against the will and desire of West-Park Presbyterian Church, the Administrative Commission for West-Park Presbyterian Church and the Presbytery of New York City, and

WHEREAS the designation of the church building as a New York city Landmark(i) imposes a substantial burden on the ability of members of West-Park to exercise their religion, (ii) irreparably impairs the free exercise rights of West-Park and its congregants under the First Amendment and the West-Park congregation's ability to return to worship and work in its historic home, and (iii) causes catastrophic economic loss and damage to West-Park and the New York Presbytery, and.

WHEREAS this action by the LPC discriminates against West-Park and treats the church on less than equal terms than other persons, religious entities, or non-religious entities under like or similar circumstances, and

WHEREAS the LPC has failed to address whatever concerns it may have with alternative course of action that would have a lesser effect on the First Amendment rights – both free speech and free exercise of religion – of West-Park as well as its rights under the Religious Land Use and Institutionalized Persons Act and under state law,

THEREFORE, we, the Presbytery of New York City, CONDEMN this action by the Landmarks Preservation Commission of the City of New York that forces landmark status upon the West-Park Presbyterian Church building against the will of the congregation.

STATEMENT
Hope DeRogatis

Subcommittee on Landmarks, Public Siting and Maritime Uses
April 20, 2010

Good Morning,

My name is Hope DeRogatis. I joined West Park Presbyterian Church in 1981, when my son was a year old and I was working as a nurse at St. Luke's Hospital.

Presbyterians believe that the Church is the gathered people of faith, it is not the building. The building is a location for worship, and, like our lives, a resource for the purpose of glorifying and serving God.

I want to tell you a little about the life of our Church.

By the time my son was four he was holding hands with Congressman Ted Weiss and our pastor Jan Orr Harter, marching in support of a Nuclear Freeze Movement, an idea developed by Jan, West Park members and Cora Weiss. In 1978 West Park was the first mainstream Protestant congregation in the United States to affirm GLBT persons as fully welcome to all levels of ordination in our congregation.

West Park always had an open door on 86th St. Anyone was welcome to bring their concerns and needs to Philip or Ermias, or one of our pastors, and they would be welcomed and heard and hopefully not as alone anymore. Realities would be discussed and plans would be made and relationships had begun. It is this life in community that Landmarking will end.

West Park ran an afterschool program, reached out to elderly people, sheltered, often at no cost, many faith and service groups and offered free classes in English, Spanish, Portuguese, and computer skills. The West Side Federation for Senior and Supportive Housing, which has created housing for people with AIDS, grandparents raising grandchildren, and many other people in this city, grew out of our pastor Laura Jervis' call to serve the elderly. God's Love We Deliver had one of their first homes in our building.

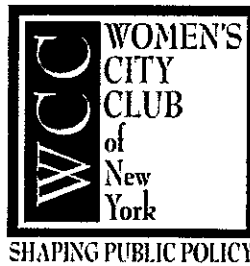
With our pastor Reginaldo Braga we began the organization, Point of Encounter to address some of the needs of immigrant families and to empower families as they raised their children in a new culture. As part of Point of Encounter we have, for the past five years, brought people to work with communities in Brazil in their projects serving children.

Our congregation decided early in this decade not to rebuild our building solely with market rate housing because we wanted to use our building not only to sustain the work and life of the Church but to provide affordable housing to people in the community.

On behalf of our congregation I ask that each member of the City Council recognize that a vote to landmark our building interferes with our commitment to be faithful to God's call, our freedom to practice our faith, our right and responsibility to use our building to fulfill our mission and our ability to survive as a congregation.

Thank You.

307 7th Avenue, Suite 1403
New York, NY 10001
www.wccny.org



Telephone: 212-353-8070
Facsimile: 212-228-4665
Email: info@wccny.org

**Testimony to the New York City Council Subcommittee
on Landmarks, Public Siting and Maritime Uses
in Support of Landmark Designation of the West Park Presbyterian Church
April 20, 2010**

Chairperson Brad Lander and Members of the Subcommittee on Landmarks, Public Siting and Maritime Uses:

My name is Laura Ludwig, and I represent the Women's City Club of New York on issues relating to arts and preservation. The Women's City Club has long supported the landmark designation of West Park Presbyterian Church at 165 West 86th Street, and we were pleased by the recent action of the Landmark Preservation Commission. We urge the City Council to vote to affirm the designation.

Testimony at the LPC hearings confirmed not only the architectural and historical importance of the West Park Presbyterian Church but also its significance to the Upper West Side community, which worked diligently over many years to secure this designation. It deserves a place with those sacred sites throughout the city that have already received landmark protection.

Landmark status will be an important asset in securing partners and funding for the restoration of West Park Presbyterian Church, enabling it again to perform services vital to the livability of the surrounding community.

The Women's City Club is a nonprofit, nonpartisan organization that, since its founding by suffragists in 1915, has shaped public policy through education, issue analysis, advocacy and civic participation. Among our priorities is preserving New York City's architectural and cultural heritage. We therefore urge the Council to affirm the landmark designation of West Park Presbyterian Church.

David Dunlop
Statement in Support of West-Park Presbyterian Church
Subcommittee on Landmarks, New York City Council, April 20, 2010

David Dunlop, former Executive Director of S.O.U.L. (Save Our Universalist Landmark) Community Foundation and Business Manager of the Fourth Universalist Society, is unable to be here today but has authorized this statement to be submitted on his behalf.

In an email dated April 14, 2010, David Dunlop writes:

Dear Committee,

I urge your support of the preservation of landmark West-Park Presbyterian Church.

History, memory and the finest human achievements are too easily erased by a wrecker's ball. That is the threat to West-Park Presbyterian. Across continents and time we have spent our fortunes, exercised our most gifted imaginations, employed our greatest skills, and procured the most durable and beautiful materials on religious architecture. From rural villages to great cities our religious architecture stands as our finest work, work that we created in community and for community. This architecture has a sacred mandate to inspire, and inspire eternally. West-Park Presbyterian offers that inspiration to any passing beholder, to every neighbor, and to the future. There can be no replacing this source of visual inspiration with commercial properties. They do not share the same mandate of sacred inspiration. The excellence of West-Park when lost is irretrievable. The absence is eternal. Since ancient Egypt sacred architecture has been a noble collective purpose with magnificent results. Unfortunately, the responsibilities of preservation have proven difficult. Our greatest achievements, like West-Park Presbyterian, disappear incrementally; gradually, these inspirations wink out one by one. Please preserve the character, the excellence and this noble inspiration of the upper west side by preserving one of its finest achievements, one of its glories, West-Park Presbyterian Church.

Sincerely,

David A. Dunlop



LEHMAN
COLLEGE

DEPARTMENT OF ART

Fine Arts Building, Room 014
250 Bedford Park Blvd West
Bronx, NY 10468

Phone: 718-960-8256
Fax: 718-960-7203
www.lehman.edu

Hon. Gale Brewer
563 Columbus Avenue
New York, N. Y. 10024

February 12, 2010

Dear Council Member Brewer:

I write to you today both as a professional art historian and as a concerned neighbor of West-Park Presbyterian Church. Thanks in large part to your leadership, combined with over twenty years of community advocacy, this important, and now rare, example of a "Richardsonian" brownstone Romanesque Revival church was officially designated by the Landmarks Preservation Commission on January 12, 2010.

I urge you to continue to support the designation of this important architectural and humanitarian monument as it comes before the City Council for confirmation. Historic religious monuments are, as you know, perhaps the most salient spiritual, social, and visual anchors in our communities. We cannot risk becoming victims of a kind of "cultural amnesia" if we allow these significant structures to succumb to short-term financial gains.

Bringing West-Park under the protection of the Landmarks law, as you know, will afford a rational, orderly, and judicious public process while creative solutions to its continued existence can be pursued.

Sincerely yours,

Herbert R. Broderick FSA
Associate Professor
Of Art History

(Home) 530 West End Avenue
New York, N. Y. 10024

CU
NY



Andrew Scott Dolkart

116 Pinehurst Avenue
New York, New York 10033
Tel/Fax: (212) 568-2480
Email: asd3@columbia.edu

Brad Lander, Chair
New York City Council
Subcommittee on Landmarks, Public Siting
and Maritime Uses

April 19, 2010

Dear Chair Lander and Council Members:

I wish I could be present at this important committee meeting on the landmarking of West Park Presbyterian Church, but I am at an architectural historians conference in Chicago today. I support the designation of West Park as an individual landmark with great enthusiasm.

The West-Park Presbyterian Church is simply one of the most beautiful religious structures in New York City. The bold massing of the Romanesque Revival style building, the soaring tower anchoring the corner of Amsterdam Avenue and West 86th Street, and the extraordinary deep red sandstone cladding combine to create a building of singular power.

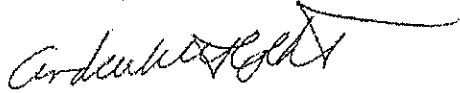
The building is not only a spectacular work of architecture, but it encapsulates the early development history of the Upper West Side neighborhood. A modest brick chapel was erected on the site in 1882, just as development was beginning in the area. As the population increased dramatically in the late 1880s, a grand new church was commissioned, which incorporated and redesigned the earlier chapel.

West-Park is a boldly-massed French Romanesque-inspired building faced with deep red Longmeadow sandstone from Massachusetts and trimmed with red Lake Superior sandstone. At the time of its completion, this was a highly fashionable building. The massing, rough-textured stonework, and heavy round arches reflect an interest, during the 1880s, in the employment of medieval Romanesque forms. The unusual stone chosen for the facades indicates a new interest in the use of earth-toned materials in the 1880s; this is the only church that has been identified in New York City that employs this magnificent Longmeadow red sandstone.

Continued

The church was designed to be a landmark in the neighborhood – a beacon to worshipers who could see this dramatic building from a great distance. The church building has been an important anchor on a prominent Upper West Side corner for well over a century and it continues to be one of the most beautiful religious structures in New York. It deserves the support of this committee for its designation as an individual landmark.

Sincerely,

A handwritten signature in black ink, appearing to read "Andrew Scott Dolkart", with a long, sweeping horizontal line extending to the right from the end of the signature.

Andrew Scott Dolkart
Director, Historic Preservation Program
James Marston Fitch Associate Professor of
Historic Preservation
Columbia University School of Architecture, Planning
and Preservation

The Reverend Stephen S. Garmey
24 West 55th Street
New York, NY 10019

April 20, 2010

Honorable Brad Lander, Chair
New York City Council
Subcommittee on Landmarks, Public Siting and Maritime Uses
250 Broadway,
New York, NY 10007

Dear Chair Lander:

In 1882, Park Presbyterian Church on West End Avenue at 84th Street was beginning to outgrow its building and bought a much larger neighboring corner lot at 86th Street and Amsterdam Avenue. It hired Leopold Eidlitz, the New York architects best know for his highly regarded building, St. George's Church on Stuyvesant Square, to build a chapel on its new land. Then, in 1889, the architect Henry Kilburn was engaged to incorporate the chapel into a new, important church. Kilburn indeed created a veritable city of gables, domes and towers in multicolored stone and Richardsonian detail. The whole ensemble was anchored by a great tower capped with an egg-shaped dome, more Middle Eastern than Romanesque.

From the beginning, West Park was a powerful landmark for the entire neighborhood, including the Eidlitz chapel, which remained untouched by Kilburn. This whole wonderful "group" of architecture has survived and still precariously exists, its huge tower defining its ecclesiastical presence in the area.

There are those, however, who would tear it down. We who care about preserving such beauty must busy ourselves, to assure this irreplaceable church can find safety in our community.

I was more than delighted that the Landmarks Preservation Commission (LPC) voted to landmark the West Park Presbyterian Church, which was then approved by the New York City Planning Commission (CPC). Now this crucial decision is in your hands and the Sub-Committee you chair to assure that the landmark is affirmed. I urge you to landmark this magnificent church and allow us to bring it back to life.

I remain an enthusiastic supporter of this important cause. Thank you for your consideration.

Stephen S. Garmey

The Museum of Modern Art

March 11, 2010

Hon. Robert B. Tierney, Chair
New York City Landmarks Preservation Commission
1 Centre Street, 9th Floor
New York, NY 10007

Dear Hon. Robert B. Tierney,

I write in ardent support of one of the architecturally most distinguished and historically most important of Manhattan's surviving Nineteenth century churches, the West-Park Presbyterian Church.

Anyone can speak up for the prominence of the West-Park Presbyterian Church in the landscape of the Upper West Side. It's distinctive neo-Romanesque tower, with its lofty and beautiful lines and strong and original detailing, controls vistas on both the great north-south corridor of Amsterdam Avenue and along the stately expanse of West 86th Street, where the picturesque profile of the church is part of one of the city's most distinctive and continuous masonry block fronts. I write less about the church's strong place in the topography of the city, and of its brilliant handling of issues of scale that make it such a key element in relating the scale of mid-nineteenth century brownstones to early twentieth century apartment houses. For these are facts that any resident of the neighborhood could express, even if perhaps these are not layman's terms for appreciating the urbanisitic brilliance of architect Henry Kilburn's 1889 design. Rather it is from my vantage point as a historian of 19th century architecture that I want to remind you how important your efforts are to preserving an extremely fine example of one of the most innovative and creative moments of American architecture.

For several generations now, historians of American architecture have celebrated the broad based appeal of neo-Romanesque as one of America's first great contributions to international architecture. The revivalist styles set in motion before the Civil War, such as Greek and Gothic, and even Egyptian, Revivals, largely took inspiration from English and Continental revivalist styles. But in the late 1870s and 1880s, following the lead of Henry Hobson Richardson in Boston – notably in his Brattle Street Church and the great Trinity Church on Copley Square – Americans began to find in the study of the sturdy models of the French Romanesque a stylistic idiom less rule bound. The broad lines and bold massing of Romanesque models, its stony primitivism and expressiveness, was more conducive, they felt, to creative modern development, as one can see in Kilburn's brilliant exploitation of European motifs to create a powerful treatment on the corner of one of Manhattan's notoriously difficult corner grid-plan sites. Exploiting the clean lines, play of light and shadow by successive reveals – witness the brilliant detailing of the attenuated bell tower – and the flexibility of proportions, the Romanesque became a matrix for design creativity which soon led to novel solutions not only for churches and residences but for the great push skyward of tall business buildings. Despite the rustic power Kilburn captured in the walls of rusticated stone – a veritable geological portrait

of American materials – the Romanesque seemed uniquely suited to massing and composition for making a memorable place for a church building even in a crowded and gridded city.

In the American Richardsonian Romanesque, church and skyscraper entered their complex tango of stylistic intimacy even as they sought to outshine one another on escalating skylines. It was Richardson and then Louis Sullivan's experiments with neo-Romanesque models in a warehouse and office building design that proved the seed bed for the development of the great skyscrapers of the 1890s in New York and Chicago. West Park Presbyterian stands as a landmark then not simply on the West Side, but in the history of one of the great evolutions of American architecture. One of the finest of the Richardsonian Romanesque churches built in Manhattan, and one of the most brilliantly situated urbanistically. By the early 1890s the American Romanesque was being studied by European architects for inspiration, particularly Scandinavian and the north German architects. As the architectural historian Leonard Eaton demonstrated brilliantly some years ago, it was with this style that the cultural tide began to change. For the first time America sent aesthetic lessons abroad. American architecture had not only come of age, it had become an exemplar. While Kilburn is not a household name, even among architectural historians, West-Park Presbyterian Church is one of the very finest examples of this vital moment in American architectural history still standing in New York, and the fact that it stands in a place so important to the architectural order of the city makes it a crossroads both of a neighborhood and of a key chapter in American architectural development.

I enthusiastically supported the proposed landmark designation of the West-Park Presbyterian Church, and I encourage the Commission to stand by this important designation.

Sincerely yours,

A handwritten signature in black ink that reads "Barry Bergdoll". The signature is written in a cursive, flowing style with a prominent initial "B".

Barry Bergdoll
The Philip Johnson Chief Curator of Architecture and Design, MoMA
Professor of Art History, Columbia University

**Preservation League of NYS Statement
in Support of West-Park Presbyterian Church
Subcommittee on Landmarks, New York City Council, April 20, 2010**

Jay DiLorenzo is president of the Preservation League of New York State, an organization dedicated to the protection of New York's diverse and rich heritage of historic buildings, districts, and landscapes. Mr. DiLorenzo is in Albany today and authorized this statement to be read on his behalf.

Jay DiLorenzo writes:

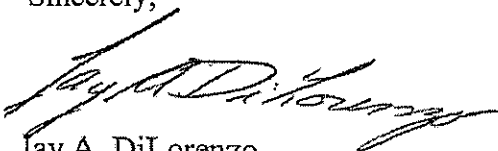
On behalf of the Preservation League of New York State, I am writing to express our support for West Park Presbyterian Church's designation as a New York City Landmark.

As stated by the NYS Office of Parks, Recreation and Historic Preservation in its 2001 resource evaluation, "The church retains an exceptionally high level of integrity of setting, design, materials, craftsmanship feeling and association on both the exterior and interior." This integrity and craftsmanship must not be lost to fleeting development proposals or a failure to maintain the building.

At the Preservation League, we have seen dwindling congregations across the state struggle to maintain their historic church or synagogue. What saves these structures is a commitment to work within the community to find shared solutions for the building's use. We hope that through a spirit of cooperation among the stakeholder groups affiliated with West Park Presbyterian, a solution can be found that meets the needs of congregation and saves this building for the community and future generations. Government leadership can help foster this type of cooperation and we hope that the preservation of West Park can serve as a model to follow in communities throughout New York State.

We support the designation of West Park Presbyterian and appreciate the opportunity to offer our comments.

Sincerely,



Jay A. DiLorenzo
President

Rev. Thomas Pike

**Statement in Support of West-Park Presbyterian Church Landmark Designation
Subcommittee on Landmarks, New York City Council, April 20, 2010**

Rev. Thomas Pike, a former New York City Landmarks Preservation Commissioner and recently retired Rector of Calvary-St. George's Episcopal Church, is out of town today and authorized this statement to be submitted on his behalf.

Rev. Thomas Pike writes:

On January 12, 2010, the New York City Landmarks Preservation Commission took an important step to secure the future of one of New York's treasures, West-Park Presbyterian Church on Manhattan's Upper West Side. The Commission's breakthrough decision to landmark this 116-year-old Romanesque structure, and protect it from destruction, comes after decades of conflict between church leaders, the congregation, neighbors and the preservation community. Those who care about West-Park must use this opportunity to come together, rebuild a sense of common values and purpose, and channel their collective wisdom and passion to restore this building to its role as a source of strength and unity, not dissension. The work of preserving West-Park is only just beginning.

The German philosopher Ernst Bloch called architecture the embodiment of hope. This is particularly so with religious architecture. Sacred sites are anchors in our communities. They enable a community to tell its story honestly, tangibly, and graphically. They symbolize the possibility that people from different backgrounds, races and ethnic groups can work together to forge a society of dignity and justice. They are landmarks in the best and broadest sense.

As a former Landmarks Commissioner and recently retired Rector of Calvary-St. George's Episcopal Church, a New York City Landmark, I know that "people versus buildings" is a false, and crippling, dichotomy. There is no conflict between preserving your landmark building and fulfilling your social and spiritual mission. Buildings, and especially historic buildings, play a critical role for any institution that seeks to serve and interact with society. There is nothing more essential than people's environment—our neighborhoods, cities and landscapes—a concern that is central and deeply authentic to both religious and preservation agendas.

The challenge of maintaining and preserving important religious architecture should not be underestimated. Repairing the roof diverts limited resources from other worthy pursuits. The pressures placed on congregations by developers to sacrifice their historic buildings to private development schemes are very real. All the more reason why we must seize the opportunity to work together—clergy, congregation, community. It wouldn't be the first time—the great cathedrals of Europe are still standing for a reason—but it would be a timely reminder of what can be accomplished through collaboration.

The West-Park landmark designation offers just such a chance to find common ground, to create a citywide task force to focus on the unique value and needs of historic sacred sites. I propose

Continued

Architecture Plus!

7 Fordham Hill Oval
Gene A. Norman – Architect

Bronx, New York 10468

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March 17, 2010

Hon. Brad Lander
NY City Council Member
456 5th Ave.
Brooklyn, NY 11215

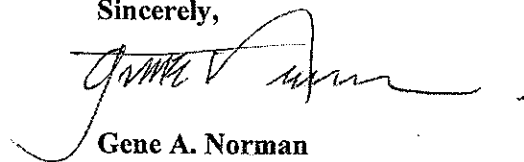
Dear Council Member Lander:

More than twenty years ago, during my tenure as Chair of the LPC, the West-Park Presbyterian Church was included in the public hearing called to consider the creation of an Upper-Westside Historic District. Unfortunately, the church was not included in the Historic District that was created following the Designation Hearing. Today I write to offer strong support for a City Council positive vote to approve the individual landmark designation that the Landmark Preservation Commission recently conferred on the West-Park Presbyterian Church, located on the northeast corner of Amsterdam Avenue and W. 86th Street, in the Borough of Manhattan. This outstanding Romanesque Revival church deserves to be protected and preserved and the City Council can help to accomplish this by affirming the LPC designation.

Under the Landmarks law, designated structures are afforded protection from demolition or inappropriate alterations and owners can always receive relief through the "Hardship Provisions" which include public hearings and often yield acceptable alternative solutions to assist property owners. In addition, by upholding the Designation, the Council will demonstrate to all that governmental action can bring about cooperation between disparate interest groups to seek solutions to solve problems through mediation, by generating publicity, helping to make grants available, and by galvanizing community action on a local level. Lastly, the issue of shrinking congregations with less funds available to maintain religious buildings and the need to develop new funding sources and finding ways to reuse significant historic ecclesiastic structures is a growing problem; that requires solutions now that must come from a joint effort of City government, business leaders, religious leaders and local communities. The Council can take a meaningful role in creating a "Task Force" approach to work on this growing problem that threatens to mushroom out of control in neighborhoods all over our City.

Your leadership is needed to move West-Park Presbyterian Church through the Landmarks Subcommittee and to a final Council action so that this important Landmark is not lost and your involvement in helping religious property is also needed. Many interested preservation minded citizens are ready to help in this effort and they all support your leadership.

Sincerely,



Gene A. Norman

KRAMER LEVIN NAFTALIS & FRANKEL LLP

VALERIE CAMPBELL
SPECIAL COUNSEL
PHONE 212-715-9183
FAX 212-715-8252
VCAMPBELL@KRAMERLEVIN.COM

July 28, 2009

BY HAND

Ms. Kate Daly
Executive Director
Landmarks Preservation Commission
Municipal Building
1 Centre Street, 9th Floor
New York, NY 10007

Re: West Park Presbyterian Church ("West Park")

Dear Ms. Daly:

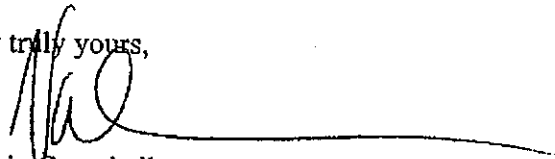
I have enclosed copies of the statements made at the July 14, 2009 Public Hearing by Rev. Dr. Robert L. Brashear as well as other church members and consultants. Copies of the three condition reports outlining the significant deterioration of the church building and its stained glass and masonry were submitted at the Public Hearing. Please let us know if you need any additional copies of the condition reports.

In addition to these statements I am also enclosing copies of the following materials:

- a) Statement of Rev. N.J. L'Heureux, Jr.;
- b) New York Post editorial entitled "Landmarking Decay" dated February 22, 2009; and
- c) Letter to the Editor of the New York Times from David F.M. Todd dated January 2, 1994.

I would appreciate it if copies of all of these materials are placed in the public record. Thank you for your attention to this matter.

Very truly yours,


Valerie Campbell

KRAMER LEVIN NAFTALIS & FRANKEL LLP

Ms. Kate Daly
July 28, 2009
Page 2

cc: Hon. Robert Tierney
Hon. Pablo E. Vengoechea
Hon. Frederick Bland
Hon. Stephen Byrns
Hon. Diana Chapin
Hon. Joan Gerner
Hon. Roberta Brandes Gratz
Hon. Christopher Moore
Hon. Margery Perlmutter
Hon. Elizabeth Ryan
Hon. Roberta Washington
Mark Silberman

**West-Park Presbyterian Church
New York City Landmarks Preservation Commission
July 14, 2009 Designation Hearing**

Statement in Opposition to Designation

Good Morning Commissioners. My name is Valerie Campbell and I am Special Counsel with Kramer Levin Naftalis and Frankel. Kramer Levin is land use counsel to West-Park Presbyterian Church and has been assisting the Church in its efforts to develop a strategy to preserve the Church building so it can serve the needs of its congregation. With all due respect to the Commission, we submit that designation as New York City individual landmark will not result in the preservation of the building but may actually hasten its decline. History has shown us that the designation of a severely deteriorated building when there are no available resources for restoration and repair can lead to unintended results. Indeed, as I will discuss later, the calendaring of the Church building has already caused a development partner to withdraw from a development scheme. This scheme would have preserved the main church sanctuary, the campanile, and the roof line as well as providing the resources needed for the restoration of a majority of the Church building.

The New York City Landmarks Law is meant to effect and accomplish the protection, enhancement and perpetuation of buildings with special character, historic interest or aesthetic interest. The Church is not indifferent to these goals but the Church is more than just a building. You will hear testimony today about the history of the West-Park Congregation and its roots in the Upper West Side. You will hear about the Church's efforts over the past decade to find the substantial financial resources required to stabilize and preserve its building. You will also hear testimony about the existing physical conditions at the Church building which suffers from structural and mechanical system deficiencies, water damage and serious deterioration of its masonry façade and stained glass windows. These physical conditions have made it impossible for the 100-member West-Park Congregation to continue to worship in its historic home and have already severely impaired its ability to fulfill its religious mission.

In the building's present state, scaffolding has been erected to protect pedestrians from unstable masonry, the roof is in urgent need of total replacement and the Congregation is devoting scarce resources just to keep the Church building free of mold. Even without designation, the financial burden of simply maintaining the building in its current state threatens the continued existence of this historic congregation. It will cost in excess of 11 million dollars just to restore the building's masonry façade. There are simply no funds available for this work. Moreover, all of the condition assessments that were prepared almost seven years ago stress the need for immediate repairs and stabilization. Designation at this time will only impose further delays on the Church's efforts to generate a development scheme that will allow it to make the repairs required in order for it to return to its place of worship.

The Church building is not, as some suggested, the work of Leopold Eidlitz, but the work of a lesser known architect Henry Kilburn. All traces of the Eidlitz church house façade were obliterated when the sanctuary building was constructed in 1890 and the church house façade was altered to match the sanctuary building. The extremely poor condition of the 1890 Kilburn building and particularly the condition of the red sandstone façade which has lost practically all of its decorative detail make this building a weak candidate for individual designation. Judging from the posters in the neighborhood, for many, the primary motivation for designation appears to be a desire to preserve the scale of the existing building. However, those neighbors who will benefit from a designation that will effectively bar higher development are not the people who will bear the cost of maintaining the present structure in accordance with the Landmarks Law. This cost will fall solely on the West-Park Congregation.

The West- Park Congregation has been struggling to find a solution that will allow it to continue its religious mission in its historic home. To that end, the Congregation has worked with local elected officials, neighborhood and preservation groups. The Congregation initially explored but ultimately rejected a scheme that would have demolished the existing building and replaced it with a modern church building and residential tower. The Congregation also cooperated with the Friends of West-Park Group in its exploration of a redevelopment scheme that did not require a residential tower. This scheme would have required radical changes to the building's roofline and the presence of another not-for-profit to share the costs and space. However, neither the Church nor the Friends of West-Park were able to identify any not-for-profit organization that had the financial resources or the desire to participate in this development scheme.

After extensive efforts to identify a responsible developer, the Church partnered with Richman Housing Resources in a sensitive redevelopment scheme. The Richman scheme was designed to maintain and restore the main church building. It would have maintained its roofline and distinctive corner tower and would have placed a contextual residential tower on the footprint of the church house. As the designated developer, Richman filed applications for permits at the Department of Buildings to realize this scheme. These applications were subject to extensive audits at the Department of Buildings but were still being processed at the time the Church was calendared. However, the RHR withdrew from its contract when the building was calendared citing the potential designation as an impediment to the realization of the proposed development.

Since that time, the Church has continued to search for a partnership that can achieve the restoration of much of the Church building and make sense financially. However, as even the proposal put forth by the Friends of West Park Group demonstrated, the extent of physical alterations required for an adaptive reuse of the Church building that can also provide the resources for restoration and modernization would not be generally considered to meet the statutory "appropriateness" standard for alterations to a designated New York City landmark. There are no feasible receiving sites for any of the additional floor area that is permitted on the Church site. Accordingly, any scheme which can provide the necessary resources for the exterior restoration and the modernization of the

interior will require demolition of some significant features of the Church building in order to generate additional floor area. It is highly unlikely that the Commission would be able to approve these alterations.

As the recent hardship application for St. Vincent's demonstrates, the "hardship" application procedure required for alterations that the Commission cannot find appropriate is uncertain, time-consuming, expensive and subject to litigation. This process is not within the means of the West-Park Congregation and would only further delay the necessary repair work. Designation will ensure that the immediate future of the building will be that of continuing deterioration while West-Park Congregation's search for solutions is further complicated and constrained by the mandates of the Landmarks Law. Indeed, it is even possible that some in the community would ask the Commission to issue violations to the West-Park Congregation for failure to maintain the building.

The Congregation is committed to its building and to its community. It is not a rapacious developer seeking to capitalize on its real estate and destroy the neighborhood with a high-rise development as some members of the neighborhood might suggest. The calendaring of the Building has already deprived the Church of a development opportunity that would have provided the resources to restore much of the main church building. Designation will only make it more difficult for the Church to find an alternative development partner. Moreover, without the flexibility to explore schemes that will necessarily require more than incidental alterations to the existing building, the Congregation may have no choice but to walk away from a building that the Congregation cannot use or even afford to maintain. This would be a tragic result for a religious institution.

Almost 20 years ago, the Commission decided not to include the Church within the boundaries of the Upper West Side Historic District. We think this was the right decision. Landmarks such as the Corn Exchange Bank, the New York Farm Colony and New Brighton Village Hall demonstrate the futility of designating buildings that are severely deteriorated and which have no viable use. Without the resources to use the existing building, designation will result in a substantial burden on the West-Park Congregation. Preservation will not be served if designation results in the abandonment of the building. It is not an exaggeration to say that designation could even lead to the demise of the West-Park Presbyterian Church itself. For all of these reasons, the Church is strongly opposed to designation and requests that the Commissioners exercise their discretion to vote against designation.

New York City Landmarks Preservation Commission
July 14, 2009 Designation Hearing
West-Park Presbyterian Church

Statement in Opposition to Designation
Rev. Dr. Robert L. Brashear, Pastor

Public Hearing on the Designation of West-Park Presbyterian Church as a Landmark
Statement to the Landmarks Commission
July 14th, 2009
The Rev. Dr. Robert L. Brashear, Pastor

Good morning commissioners. My name is the Rev. Dr. Robert L. Brashear. I am the Pastor of West-Park Presbyterian Church and have served in this position for fourteen years. For most of that time, we have been constantly struggling with one building related issue after another. In my first two to three years alone, we spent over \$650,000 trying to repair the roof and do stabilizing work on the building façade. These efforts have been an ongoing struggle and have resulted in the depletion of the irreplaceable human and financial resources of the church. These efforts have intensified over the last eight years as we have sought to find a plan that would renew and restore our building while providing a sustainable future for our congregation.

Today I come to respond to the effort to designate our church *building* as a landmark. Underlying much of the public rhetoric regarding this issue seems to be the assumption that people in the community, persons *external* to the life of our congregation, somehow care more for this building than we do. I want you to be clear as to what this building means to us.

Our building is, at best, a representation of the common cultural heritage of the neighborhood. For most, it has been a deeply appreciated, comforting presence, a visual amenity. As valued as these considerations are, for us at West-Park there is something much deeper.

This building has been the place where we have raised our children, baptized them, educated and raised them up, brought them through confirmation and communion to adulthood, to their own marriages, beginning the cycle again. And this building is where we have memorialized and buried beloved family and friends.

Imagine the later 70's and 80's when the crack crisis hit, the sanctuary building that meant so much to us was vandalized, organ pipes ripped out, historic liturgical items stolen to be converted into cash. And no resources available for replacement or much needed deferred maintenance of the building. The Upper West Side *then* was not the Upper Westside that we know...*now*. And we remained in faithful service throughout all

those years.

Imagine, if you would, what it was like for us in the 1980's. As the first mainline congregation anywhere in the country to fully welcome lesbian, gay, bisexual and transgendered persons to every level of leadership, we had become a place of welcome and sanctuary for those who felt excluded by family or church. Imagine how it felt to week after week see friends die as the AIDS crisis swept through our community. The restored and rededicated Tiffany window in our sanctuary is a reminder of those days.

Following the horrors of 9-11-2001, this building a gathering place where we could comfort one another. We were a place where neighbors would come for prayer, comfort and peace. Where for 18 months we ran an office for people who fell between the cracks of programs could come for assistance.

This building has been for us the place for celebrating our victories and mourning our losses. It has held our laughter and our tears. *It has been our home, our home.* We have lived out our lives within its walls. *Let no one say that they love this building more than we do.*

BUT...we know that our spiritual forebears and ancestors in faith left us as stewards of this valuable resource, a resource they sweated, worked, saved and borrowed to create to further their ministry, mission and witness. *This building was for them a means to an end, not an end in itself.* They knew that they had already lived out ministry in at least six buildings *before* this one, from Carmine Avenue in Greenwich Village through midtown to the Upper Westside, all now gone. To keep faith with them, we must keep extension of ministry, mission and witness our *first* priority

In faithfulness to that responsibility, we can freely choose to give up our life to further ministry. But *no one*, most of all the *government*, *has the right to take it from us.* You can not require a *church* to give up its life to preserve a *building*. Throughout this process, all we have asked for is the opportunity to further extend our historic ministry and witness in a new day. Do not think that we have not examined, studied, considered a myriad of possible solutions and weighed their consequences. Out of our own feelings for and aware of community sentiment regarding our building, we've sought to find solutions that would preserve the iconic visual landscape.

The impact of designation of our *building* as a landmark, regardless of how satisfying, will most likely be to destroy the *church* and not even save the building. Interventions and threats have already cost us years of our life and millions of dollars. (We should have been in our renewed and restored sanctuary by now.)

The point is this....this is not simply an objective matter of determining whether this building is "landmarks worthy" or not. Your actions, your decisions have real consequences for real peopleyou *must* be responsible for, accountable for those

consequences. The rhetoric of this process had been "save West-Park" or "save the church". The church is not a building, it is a living people. Allow us the opportunity to continue to live.

New York City Landmarks Preservation Commission
July 14, 2009 Designation Hearing
West-Park Presbyterian Church

Statement in Opposition to Designation
Laura Jervis, Executive Director
West Side Federation for Senior and Supportive Housing

My name is Laura Jervis. I am a minister member of the New York City Presbytery and have been associated with West Park since 1975. For 125 years, West Park Presbyterian Church has not only served the needs of its congregation but has been a center for social service for all the residents of the Upper West Side. Everyone recognizes that the Church building is falling apart. Lacking the financial resources necessary to restore the building, the Church has spent the past seven years exploring development options that would accomplish what everyone here wants – the preservation of this beloved church. Rather than help the Church achieve this goal, the Church has been the target of an outrageous campaign by its so-called “Friends”, Landmark West, and Assembly Member Rosenthal. Apparently, they believe that the end justifies the means. Let me give you a few examples.

Julia Vitullo Martin wrote about West Park in an Op-Ed article in the *New York Post* last November. She stated: “Neighboring residents have formed a group, Friends of West Park, to raise money for repairs, but the congregation has rebuffed them in favor of demolition and development of a 21-story tower.” Ms. Vitullo-Martin is not a disinterested party. Her husband was Executive Director of Friends of West Park. Our congregation worked closely with FWP for two years. Their proposal was rejected because it failed to preserve the historic look of the church and provided inadequate space for the congregation in its own home. And the Friends never donated a penny of the funds they raised to repair the Church.

Two years ago, the Church selected a development proposal that would preserve 85% of the Church’s beautiful exterior, demolish only the Church

House, and would pay for the necessary repairs that would enable the Congregation to continue to serve the community for future generations. Assembly Member Rosenthal, acting on misinformation, contacted the Buildings Department and obtained a stop work order. Within 48 hours, the Church provided the Buildings Department with documents proving that her objection was baseless. Thereafter, the issuance of the necessary building permits was delayed for 18 months because the Buildings Department kept losing the Church's plans and changing personnel. As a result, we missed the deadline to apply for 421-A tax benefits.

This past January, a water pipe burst due to old age causing considerable damage. The Church's insurance company hired a contractor to replace the pipe and to remove water-damaged wallboards to prevent the spread of mold. Enter Landmark West. Without bothering to check the facts, Landmark West sent out an email alert stating that the Church was starting demolition. It is outrageous that they would accuse the Church of illegally demolishing the Church building without a permit. Did they apologize for this defamation? No, they proclaimed that the Landmark Commission decision to calendar the Church for a hearing was a direct response to their email alert. Two weeks later, the Church's development partner withdrew from the project.

The Church's opponents have engaged in tactics that are outrageous and discriminatory to achieve their goal of stopping development. Because designation will not preserve the Church, it will most likely be its death sentence.

New York City Landmarks Preservation Commission

July 14, 2009 Designation Hearing

West-Park Presbyterian Church

**Statement in Opposition to Designation
Kenneth Levien**

My name is Ken Levien. My firm, Levien & Company Inc. has been working with West-Park Church for several years.

In the interest of accuracy, and to assist the Commission in the decision making process regarding designation, I would like to submit, for the record, 3 reports that document the conditions of the building envelope.

The first report was prepared by Cultural Resources Consulting Group in 2007, and details the conditions of the exterior masonry walls.

The second report was prepared by LZA Technology in 2001, and summarizes overall exterior conditions, with an emphasis on the roof and structure.

The third report was prepared by The Brooklyn Stained Glass Conservation Center in 2006 and inventories all the stained glass, conditions and repair recommendations.

Together the 3 reports give an overall picture of the conditions of the significant elements of building envelope:

- A majority of stone deterioration is occurring in the softer red sand-stone that makes up the carved decorative elements. This decoration is almost completely destroyed.
- There is some deterioration in the harder brownstone due to water infiltration behind the blocks.
- Prior inappropriate masonry repairs are delaminating in all locations.
- Other masonry deficiencies include loose blocks due to blind detachment, loss of mortar and biological growth.
- Roofing and flashing require 100% replacement. Due to chronic leaking the roof structure is showing signs of water damage. Roof leaks are also damaging interior finishes.
- The stained glass is over 100 years old and has been exposed to harmful pollutants. The external protective glazing is unventilated which produces condensation, accelerating deterioration.
- All windows have suffered significant deflection and other structural deterioration of wood, steel and lead elements.

- All windows require removal, restoration, and reinstallation in new frames with new ventilated protective glazing.

Conditions have worsened since the writing of the reports and will continue to do so at a quickening pace. There is an urgent need for restoration and repairs to commence immediately.

Thank you

**West-Park Presbyterian Church
New York City Landmarks Preservation Commission
14 July 2009 Designation Hearing**

Good Morning Commissioners. My name is Matthew Gottsegen. I'm a partner in the firm of Franke, Gottsegen, Cox Architects. I have come before the Commission many times advocating for the preservation of our clients' projects. Since 2003, we have been working with West-Park to find a way to allow the Church to remain at the corner of 86th and Amsterdam and continue to be a vital part of the community it serves.

During this time, West-Park has explored three significant development options that would enable the congregation to continue its Mission.

The first option involved building a new church on the corner which was to be a symbol of West-Park's looking to the future. The church building was to be an open flexible space allowing a variety of activities within the Sanctuary, and included modern support facilities for carrying out the church's important work in the community. An apartment building was to have been built adjacent to the church. This scheme had a very sound financial strategy, but proved to be extremely controversial.

The second option was brought to the Church by a group of neighbors, The Friends of West Park. Their scheme would have preserved the building's exterior walls, but radically altered the roof lines of the existing structure in order to add additional floor area for an institutional partner.

West-Park's space needs were severely compromised in this scheme, and no institutional partner was found. The amount of floor area that was added, although having significant impact on the building form, was too limiting for the potential partners that looked at the scheme. These potential partners all commented that significantly more floor area was needed to make the project viable.

The Congregation came to embrace the idea of preserving the church building and understood the importance of this contribution to the community. They searched for a partner to help create a balanced, achievable scheme.

West-Park partnered with Richman Housing Resources to plan a development that would balance the Church's Worship and Mission requirements, restore the exterior of the Sanctuary, and build an apartment building.

The main elements of the scheme include:

West-Park Presbyterian Church Would Stay at the Corner of 86th and Amsterdam: The building interior would have been completely renovated to create a new Sanctuary and space for the Church's community programs, enabling it to fulfill its Mission. As in the first scheme, the interiors were designed to be open and flexible allowing for evolution and growth. The partnership with Richmond Housing resources would create a significant endowment for the Church which would have guaranteed funding for the operation and maintenance of the building, and for future programs.

Restoration & Preservation: Without cost to the Church, the building exterior, except the façade of the community house, would have been restored, including: A new slate roof, restoration of all stone walls and decorative elements, and restoration of all stained glass. The budget for restoration was approximately \$15 million. Importantly, The Sanctuary building envelope would remain un-altered.

Minimal Impact: The restoration of the Sanctuary, combined with the development of a modest and contextual apartment building, comprised of 89 apartments on the site of the community house was the economic engine necessary to fund the restoration of the Church and provide financial security to the congregation. It would have had minimal environmental impact on the community, creating appropriate development at the corner of 86th Street and Amsterdam Avenue.

West-Parks' partnership with Richman would have achieved the dual goals of sustaining the Church and Congregation that has been apart of the community for over 125 years and the restoration of a significant historic structure.

The best way to preserve the West-Park Presbyterian Church is to allow the Congregants to pursue a sensitive, creative and financially sound development plan that will benefit all, without the burden of Designation.

Thank You

New York City Landmarks Preservation Commission
July 14, 2009 Designation Hearing
West-Park Presbyterian Church

Statement in Opposition to Designation
(The Rev. Dr.) Katherine Kurs
Ecumenical Associate Minister
West Park Church

Katherine Kurs, M.Div., Ph.D.
173 Riverside Drive, New York 10024
13 July 2009

To the Landmarks Commission:

Issues involving sacred space, particularly its role within an urban landscape, have been at the forefront of my mind for the past 30 years and central to my work as a scholar and professor, minister, and interfaith educator.

My 1986 graduate thesis at the Harvard Divinity School focused on the theological and aesthetic choices and implications of multi-use sacred space in an urban landscape (for that project, I contracted the architect John Whipple Barton to render the designs for the building I proposed for the upper west side of Manhattan). At the Royal College of Art in London, my 1989 doctoral dissertation, "Ground of Meaning," focused on the work of the neo-classical Scottish artist/poet/landscape designer Ian Hamilton Finlay. The scholarship of two of my architectural historian "heroes"-Vincent Scully and Spiro Kostof-both formed and informed a significant part of my thesis.

As a minister, I have served historic, landmarked parishes in the Episcopal and Anglican Churches: The Cathedral of St. John the Divine; St. Marks-in-the-Bowery; Emmanuel Church, Newbury Street (Boston); and St. James's, Piccadilly (London); and I was also Director of Communications for the corporation of Trinity Church, Wall Street. I established, and, for eight years, directed, the interfaith program at Congregation B'nai Jeshurun; our work

was largely in partnership with The United Methodist Church of St. Paul and St. Andrew.

I mention some of these sacred spaces in order to point out that I have seen from the inside some of the ways in which landmarking can provide guardianship of exceptional features of our urban landscape. But I have also seen how it can, in other cases-and I believe that West Park is such a case-effectively-and perhaps unintentionally-"tie the hands" of a dedicated group of clergy and community leaders seeking to attend to and build up the "shalom" of the city.

Indeed, I have encountered the numinous beholding the magnificent flying buttresses of Chartres and even the ill-fated Beauvais. I have swooned over the fan vaulting at Christ Church, Oxford, where I used to live. These and other sacred spaces are immeasurably glorious and possess infinite grandeur, but in the past dozen years, I have learned from my colleague, the Rev. Dr. Robert Brashear, and the people of West Park Church, other ways to understand "sacred space" and "preservation" and what it means to guarantee a future for our beloved city. This is the work of responding in every way possible to people who are facing uncertainties of every kind; responding with a restoration of hope for body, mind, and soul, and with a commitment to justice through partnership and community engagement.

Perhaps twenty years ago, I would have proposed a different verdict. But given our city's current exigencies, I believe it is the duty of the Landmarks Commission as stewards of the city to allow West Park to continue its work on the upper west side unhampered by landmarking.

Respectfully submitted,

(The Rev. Dr.) Katherine Kurs
Ecumenical Associate Minister, West Park Church

Faculty, Department of Religious Studies
Eugene Lang College/The New School University

Adjunct Professor, The Center for Christian Spirituality,
The General Theological Seminary

**New York City Landmarks Preservation Commission
July 14, 2009 Designation Hearing
West-Park Presbyterian Church**

**Statement in Opposition to Designation
Holly Nedelka, Elder
Presbyterian Church USA, Member of West-Park Church, Director of the
West-Park Family Center**

Greetings,

My name is Holly Nedelka. I am an Elder in the Presbyterian Church USA, a Manhattan resident for 37 years, a member of West-Park Church and the director of the West-Park Family Center.

Our multi-ethnic and multi-cultural congregation cares for the spiritual and practical needs of our neighbors. We advocate for human and civil rights. Our programs offer support, education and social interaction for children, teens, families and seniors. We work with our neighborhood food pantries and shelters. Our church worked as our denomination's hub center for families of all faiths and backgrounds affected by 9/11.

Some of our programs are: Point of Encounter, Comfort Ye, Sunday School, Child's Play, Practical Parenting, 12 Step Groups, Youth and Adult Counseling, Home school and After-school, Immigrant Outreach, Music Concerts for all ages, Classes in many different languages, and Community Art Exhibitions.

Our congregation lives as the body of Christ, both in the church family and in our community. Before being calendared, we were a vital and expanding center of faith and promise for many. Since being calendared our programs have been completely decimated!

On a personal level, what does the church mean to me? A sanctuary for many, a house of prayer and communion, a place of worship and celebrations of love, including marriages, baptisms and confirmations, as well as memorials. As followers of Christ, we are called to love our neighbors as ourselves. In real terms, we are now seriously limited in how we can serve.

A church home of love and caring, for each other and for our neighbors is a commitment to God's requirement that: We are to love kindness, do justice and walk humbly with our God.

We realize how our church building looks today. That's why we approved the Richman proposal. It preserved and protected the great bulk of our Church building. It enabled the Congregation to continue its mission in our place of worship. And it had the least environmental and architectural impact on the church building and our neighborhood. Our congregation has never wanted it to be landmarked, only renewed and reinvigorated to help us better serve our community.

Meanwhile, our mission efforts have been damaged by people who only see our church as a collection of bricks and mortar, not as a congregation of real people trying to care for our neighbors.

If the US Constitution guarantees "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" then how can this Commission justify imposing Landmark Status on our Church building?

Moreover, landmarking would discriminate against West Park, by singling it out for landmarking and unduly burdening West Park by prohibiting projects that are essential for the Church to engage in the exercise of its religion -- all in violation of the Religious Land Use and Institutionalized Persons Act of 2000. There is simply no compelling need to do this and the action is not narrowly tailored to protect the rights of the congregation.

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NEW YORK POST

LANDMARKING DECAY

February 22, 2009 --

West Park Presbyterian Church, the 116-year-old house of worship at 86th Street and Amsterdam Avenue, is falling apart. Literally.

Congregants, in fact, have had to move services to another church two blocks away - prompting pastor Robert Brashear to come up with a novel way to restore the building to something approaching its former glory: He would sell about 15 percent of the property, plus air rights, to a condominium developer for \$16 million.

Half the proceeds would then go to renovation, with the rest being used for a variety of community projects.

Talk about win-win: The neighborhood's spiritual and community nature would be preserved, and passersby would be spared the danger of being hit by debris falling from the building.

True, the vagrants who camp out under the scaffolding shielding the structure's front steps might have to move along - but that's a small price to pay for the building's overall renewal.

Alas, this is New York, where selfish obstructionism has been honed to an art form.

No surprise, then, that the activist assembly Landmark West is seeking to have the municipal Landmarks Preservation Commission suspend West Park in amber. How better to forestall neighborhood change?

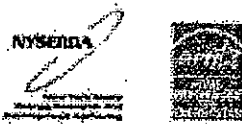
Once a building is designated a historic landmark, no renovations are permitted unless virtually every aspect of the exterior façade is replicated.

Good luck finding a company willing to do that - especially in this economy.

Pastor Brashear candidly recognizes that giving the church landmark status is the equivalent of a death sentence.

**Save up
to 40%
on your
energy
costs.**

Call 1-877-SMART
or click here for
more information.



"If the whole structure is landmarked as it is, then the congregation would be essentially condemned," Brashear said.

It would mean years before the church gets fixed up - at the very least.

This would suit Landmark West nicely, thank you very much - and the West Park vagrants, too. There's no place like home, after all. Even if home is a set of church steps.

The Landmarks Preservation Committee, which will meet soon to decide the matter, should see the issue for what it is - blatant obstructionism - and deal with it accordingly.

Let the church, its worshippers and the neighborhood have a measure of change they can believe in.

Home

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January 2, 1994

'In Spiritual Places, Mundane Problems'

To the Editor:

Your Dec. 26 article, "In Spiritual Places, Mundane Problems," suggested that the West Park Presbyterian Church was cut out of the designation of the Upper West Side Historic District because its rector was the most vociferous opponent of the inclusion of his church in the district. I was chairman of the Landmarks Preservation Commission at the time of this designation and I would like to set the record straight.

Despite the impression created by the story, the commission did not "redraw" the historic boundaries to cut out the West Park Presbyterian Church. Following site visits, public comment and extensive discussion of designation criteria, the commission in fact modified many boundaries of the district from those shown at the time of the public hearing.

With respect to West 86th Street, between Columbus and Amsterdam Avenues, the commission looked at the totality of the area and made substantial changes on both sides of the street. Two-thirds of the south side of the street and one-half of the north side were deleted, thus removing a total of 17 buildings from this portion of the district as heard.

The Presbyterian Church stands at the far west edge (corner of Amsterdam Avenue) of the deleted half block on the north side. The article suggests that it was singled out for exclusion. That is simply not true. DAVID F.M. TODD Manhattan



The
Queens
Federation
of Churches

86-17 105th Street
Richmond Hill, NY 11418-1597
Telephone (718) 847-6764
FAX (718) 847-7392
e-mail: info@QueensChurches.org
www.QueensChurches.org

Statement of
The Reverend N. J. L'Heureux, Jr.
before the
Landmarks Preservation Commission
July 14, 2009

The Rev. N. J. L'Heureux, Jr.
Executive Director

I am the Rev. N. J. L'Heureux, Jr., a United Methodist clergyman who, for the past 31 years, has served as Executive Director of the Queens Federation of Churches. Since 2000, I am also Moderator of the Committee on Religious Liberty of the National Council of the Churches of Christ in the USA.

I am here today on behalf of the religious leaders of all Faiths in this City to oppose the designation of the buildings of West Park Presbyterian Church as historic landmarks in New York City.

In 1980, the Committee of Religious Leaders in the City of New York – representing the Roman Catholic, Protestant, Orthodox and Jewish leadership of the City – created the Interfaith Commission to Study the Landmarking of Religious Property which I chaired. Copies of its 1982 Final Report are submitted for the record.

Among its findings are the following:

- The Landmarks Law lacks objective criteria.
- Because of this inherent vagueness, the Commission – as today – often acts to effect an illegal spot-zoning. Urban planning, density, and development are expressly excluded from the Commission's mandate.
- The application of a landmark designation serves to usurp unconstitutionally the role of religious trustees who, alone, have jurisdiction over the direction of religious ministry and the use of its assets – including buildings – to serve that ministry.

The U.S. Supreme Court opined in 1990 that a Constitutional right was a "luxury" that our increasing diverse society could ill afford. Congress expressed its emphatic disagreement in 1993 by enacting the Religious Freedom Restoration Act and, again, in 2000, with RLUIPA, the Religious Land Use and Institutionalized Persons Act. You must appreciate the fact that the actions of the New York City Landmarks Preservation Commission in abusing religious institutions in the preceding decades figured prominently in achieving the unanimity by which Congress adopted these Federal statutes. The significant feature of both, relevant to today's proceeding, is that the imposition of a landmarking decree which places a substantial burden on religious ministry must be justified by a compelling state interest and effected in the least restrictive manner possible. It provides for the recovery of litigation costs by the plaintiff. Damages have been awarded in some cases.

The highest courts in states from coast to coast which have considered the matter have determined that the mere designation of a church property as a landmark over the objection of the congregation is a violation of religious liberty.

The double jeopardy which is today being inflicted upon the West Park Presbyterian Church is an unconscionable example of discrimination and abuse of process. Having been judged not worthy to be included 25 years ago in the Upper West Side Historic District, what has changed? It can only be the church's plan to restore and preserve its own place of worship while strengthening its ability to minister to the community – a plan that this very proceeding has frustrated.

Allow the church to get on with its ministry unmolested.

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My name is Jim Nedelka. I am an ordained Elder in the Presbyterian Church (USA) and a member of West-Park Presbyterian Church where I sit on the Session. I have been Chair of the Building Committee since 2003.

In many ways, our congregation and your sub-committee are very similar – each of us is a multicultural entity of New Yorkers...each of us has a mission of service to people.

WEST-PARK CHURCH answers to a higher authority, striving to do our very best serving families, minority communities and others who depend upon us.

Our congregation's roots trace back to the Greenwich Village of 1829 and to the West 84th Street and West End Avenue of 1854, where our forbearers began their mission of service to *everyone* from, moving to our first building on West 86th Street in 1884.

Since **WEST-PARK CHURCH** believes that the Truth shall set you free -- truth be told, this 40 foot by 100 foot structure is the so-called Eidlitz Building...the one all the preservationists have been lionizing and idolizing...the one that Council Member Brewer is using to convince you and your colleagues to force landmark status on our Church Building.

This fight by the preservationists over our red sandstone building is nothing more than a callous smokescreen to eliminate our small congregation ~~of brown people and black people and yellow people and white people~~ from "her" neighborhood.

It's sad that these brick-and-mortar preservationists want to erase 125-years of continuous flesh-and-blood mission and outreach from this corner that that has served people in Burberry...and in burlap.

Sadder, still -- the preservationists are neither the *Friends of West-Park* nor the Friends of the City Council nor are they the Friends of the Truth. If they truly were your *Friends*, they would have told you that the Eidlitz building doesn't exist...and hasn't existed since 1889.

125 years ago, our forbearer's mission outreach programs were an instant hit, prompting the need to expand their original base of operations.

In 1889, Architect Henry Kilburn's new Sanctuary building opened -- its iconic campanile on the corner of 86th and Amsterdam Avenue.

It is a pretty view -- no wonder the preservationists always show it off. Wouldn't it be refreshing if the preservationists -- never shy about lauding our melting building -- told you the whole truth?

- ✦ that it's not clear which Eidlitz -- father or son -- actually designed the original building
- ✦ that Kilburn created a new, unified envelope, designing new windows, a new entryway and a new roofline, then cladding the façade of this new 75 foot by 125 foot structure in red sandstone
- ✦ that the preservationists have targeted a hit list of buildings *they* want landmarked -- many of them churches with small congregations.

Saddest - and most troubling of all to our congregation: Council Member Brewer's ~~shunlike~~ behavior towards our pastor and congregants. Many of our members live in her district and voted her back into office -- in gratitude, she's shunned us. With ~~outrageous~~ chutzpah, she has not only tried to dictate what we should do with our church building, she has also told us which Pastor we should merge with and when we should do it.

Don't believe me? Just before Thanksgiving, she engineered a deal with Community Board 7, the Dept of Homeless Services and the Mayor's office forcing us to install gates on all the church building's doorways so that the homeless wouldn't sleep in the doorways. Oh, she did promise to get us some funding -- we're still waiting for her to ask us what the gates cost.

WEST-PARK CHURCH believes in and respects the laws that separate Church and State. Many good things have been brought forth in this vaunted hearing room.

WEST-PARK CHURCH believes that the mission of the City Council should not be to disrespect our Church by defining the mission of our church. Today, your sub-committee has the opportunity to follow precedent and do something good. You can correct an error in judgment *before* it becomes a permanent embarrassment by recommending against the forced landmarking of our West-Park Church Building.

**West-Park Presbyterian Church
New York City Council
Subcommittee on Landmarks, Public Siting and Maritime Use
April 20, 2010 Public Hearing**

Statement in Opposition to Designation

Good Morning. My name is Valerie Campbell and I am Special Counsel with Kramer Levin Naftalis and Frankel. Kramer Levin is land use counsel to West-Park Presbyterian Church and has been assisting the Church in its efforts to develop a strategy to preserve the Church building so it can serve the needs of its congregation. With all due respect, we submit that the Church's designation as New York City individual landmark will not result in the preservation of the building but will actually hasten its decline. History has shown us that the designation of a severely deteriorated building when there are no available resources for restoration and repair can lead to unintended results. Indeed, the calendaring of the Church building last year caused a development partner to withdraw from a development scheme that would have preserved the main church sanctuary, the campanile, and the roof line as well as provided the resources needed for the restoration of a majority of the Church building.

The New York City Landmarks Law is meant to effect and accomplish the protection, enhancement and perpetuation of buildings with special character, historic interest or aesthetic interest. The Church is not indifferent to these goals but the Church is more than just a building. You will hear testimony today about the history of the West-Park Congregation and its roots in the Upper West. I will also submit copies of prior testimony before the Commission about the existing physical conditions at the Church building which suffers from structural and mechanical system deficiencies, water damage and serious deterioration of its masonry façade and stained glass windows. These physical conditions have made it impossible for the 100-member West-Park Congregation to continue to worship in its historic home and have already severely impaired its ability to fulfill its religious mission.

In the building's present state, scaffolding has been erected to protect pedestrians from unstable masonry, the roof is in urgent need of total replacement and the Congregation is devoting scarce resources just to keep the Church building free of mold. Even without designation, the financial burden of simply maintaining the building in its current state threatens the continued existence of this historic congregation. It will cost in excess of 11 million dollars just to restore the building's masonry façade. There are simply no funds available for this work. Moreover, all of the condition assessments that were prepared almost seven years ago stress the need for immediate repairs and stabilization. Designation has already halted the Church's efforts to generate a development scheme that will allow it to make the repairs required in order for it to return to its place of worship.

The Church building is not, as some suggested, the work of Leopold Eidlitz, but the work of a lesser known architect Henry Kilburn. All traces of the Eidlitz church house façade were obliterated when the sanctuary building was constructed in 1890 and the church house façade was altered to match the sanctuary building. The extremely poor condition of the 1890 Kilburn building and particularly the condition of the red sandstone façade which has lost practically all of its decorative detail make this building a weak candidate for individual designation. Judging from the testimony at the Commission, for many, the primary motivation for designation appears to be a desire to preserve the scale of the existing building. However, those neighbors who will benefit from a designation that will effectively bar higher development are not the people who will bear the cost of maintaining the present structure in accordance with the Landmarks Law. This cost will fall solely on the West-Park Congregation.

The West- Park Congregation has been struggling to find a solution that will allow it to continue its religious mission in its historic home. To that end, the Congregation has worked with local elected officials, neighborhood and preservation groups. The Congregation initially explored but ultimately rejected a scheme that would have demolished the existing building and replaced it with a modern church building and residential tower. The Congregation also cooperated with the Friends of West-Park Group in its exploration of a redevelopment scheme that did not require a residential tower. This scheme would have required radical changes to the building's roofline and the presence of another not-for-profit to share the costs and space. However, neither the Church nor the Friends of West-Park were able to identify any not-for-profit organization that had the financial resources or the desire to participate in this development scheme.

After extensive efforts to identify a responsible developer, the Church partnered with Richman Housing Resources in a sensitive redevelopment scheme. The Richman scheme was designed to maintain and restore the main church building. It would have maintained its roofline and distinctive corner tower and would have placed a contextual residential tower on the footprint of the church house. As the designated developer, Richman filed applications for permits at the Department of Buildings to realize this scheme. These applications were subject to extensive audits at the Department of Buildings but were still being processed at the time the Church was calendared. However, the RHR withdrew from its contract when the building was calendared citing the almost certain designation as an impediment to the realization of the proposed development.

Since that time, the Church has continued to search for a partnership that can achieve the restoration of much of the Church building and make sense financially. However, as even the proposal put forth by the Friends of West Park Group demonstrated, the extent of physical alterations required for an adaptive reuse of the Church building that can also provide the resources for restoration and modernization would not be generally considered to meet the statutory "appropriateness" standard for alterations to a designated New York City landmark. There are no feasible receiving sites for any of the additional floor area that is permitted on the Church site. Accordingly, any scheme which can provide the necessary resources for the exterior restoration and the modernization of the interior will require demolition of some significant features of the Church building in

order to facilitate any development. It is highly unlikely that the Commission would be able to approve these alterations.

As the recent hardship application for St. Vincent's demonstrates, the "hardship" application procedure required for alterations that the Commission cannot find appropriate is uncertain, time-consuming, expensive and subject to litigation. This process is not within the means of the West-Park Congregation and would only further delay the necessary repair work. Designation has ensured that the immediate future of the building will be that of continuing deterioration while the Congregation's search for a solution is further complicated and constrained by the mandates of the Landmarks Law. Indeed, it is even possible that some in the community would ask the Commission to issue violations to the West-Park Congregation for failure to maintain the building.

The Congregation is committed to its building and to its community. It is not a rapacious developer seeking to capitalize on its real estate and destroy the neighborhood with a high-rise development as some members of the neighborhood might suggest. The designation of the Building has already deprived the Church of a development opportunity that would have provided the resources to restore much of the main church building. Designation has only made it more difficult for the Church to find an alternative development partner. Moreover, without the flexibility to explore schemes that will necessarily require more than incidental alterations to the existing building, the Congregation may have no choice but to walk away from a building that the Congregation cannot use or even afford to maintain. This would be a tragic result for a religious institution.

Almost 20 years ago, the Commission decided not to include the Church within the boundaries of the Upper West Side Historic District. We think this was the right decision. Landmarks such as the Corn Exchange Bank, the New York Farm Colony and New Brighton Village Hall demonstrate the futility of designating buildings that are severely deteriorated and which have no viable use. Without the resources to use the existing building, designation will result in a substantial burden on the West-Park Congregation. Preservation will not be served if designation results in the abandonment of the building. It is not an exaggeration to say that designation could even lead to the demise of the West-Park Presbyterian Church itself. For all of these reasons, the Church is strongly opposed to designation and urges the City Council to disapprove the designation.

Barbara L. Michaels
336 Central Park West

Art Historian/Writer
New York 10025

My name is Barbara L. Michaels. I am a historian of art and architecture, but I appear today more as a life-long Upper Westsider. Last summer I travelled four hours, interrupting my vacation, to tell the Landmarks Preservation Commission how passionately I believe that West-Park Presbyterian Church deserves to be declared a landmark--to be saved and preserved *in its entirety* .

I am appalled at the thought of this building being truncated. The eastern section of the building is important historically. Aesthetically, it sets off the body of the church and its impressive tower. The steps provide a gracious and traditional entry from the street into the building. Removing them would be tantamount to vandalism.

I grew up around the corner from the Church, at 150 West 87 Street. I have been admiring the Church for more than 65 years. If you saw the church in the sunlight, as I did the other day, you too would marvel at the building's beautiful form and the way that its terra cotta tones break up the grayness of its surroundings.

This church is a landmark, in every sense of the word. It is a distinctive and distinguished building that plays a starring role in our community. It would be a standout in any community. I urge you to ~~validate~~ the landmarking of West-Park Presbyterian Church.

endorse

14 July 2009

Testimony before the New York Landmarks Preservation Commission

re: West Park Presbyterian Church

FOR THE RECORD

Commissioners:

My Name is Dan Allen and I am here today in support of Landmark designation for West Park Presbyterian Church.

The complex, consisting of the original chapel by Leopold Eidlitz and the subsequent expanded church by Henry F. Kilburn, is worthy of preservation as both a neighborhood focal point and an example of the finest in the ecclesiastic architecture of Nineteenth Century New York. To allow this structure to further deteriorate or to be demolished would be a tragic waste of vision, craftsmanship and superb materials.

My specific task is to talk about the stone facades of the church. West Park is one of the few buildings in our city to be constructed of East Longmeadow Sandstone. In discussing the church's striking appearance many people have mentioned the unique stone. But what's really so special about East Longmeadow Sandstone? Isn't it just another Triassic Brownstone from New England?

This stone stands out for four reasons:

1. Its quality - far more durable than the more commonly used Portland Connecticut Brownstone
2. Its ability to take and retain fine carved detail. Again the grain structure, finer and purer than its Connecticut cousin
3. Its rarity. The sloping beds made the quarrying of this stone more and more economically challenging making the use of this stone less and less common.
4. Finally its color; a magnificent deep red.

These qualities have been recognized for a more than a century. The geologists Crosby and Loughlin writing at the turn of the Twentieth Century in their excellent guide; *The Building Stones of Boston and Vicinity* write about all of these qualities:

"The dip of the (Brownstone) beds carries them beneath a rapidly increasing thickness of overlying strata, and the cost of removing this cover narrowly limits the depth to which the stone can be worked profitably. The individual quarries are therefore subject to early exhaustion"

They go on to write:

"In comparison with Portland stone the grain is finer and much more even... and the color is redder. The color distinction holds especially for the Maynard quarry. In fact (this stone) more properly red than brown, is the brightest and handsomest sandstone which has been extensively quarried in New England."

This brightest and handsomest of materials helps to make West Park Church the visual delight that it is. This church should be designated, honored and restored.

Thank You.

Daniel Allen, AIA
Cutsogeorge Tooman & Allen Architects, P.C.

io/DA



**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 7/20/00

(PLEASE PRINT)

Name: ESTYA LEWTON

Address: 315 W. 86 St

I represent: COALITION FOR A LIVABLE WEST SIDE

Address: PO Box 230078

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: M. KATHERINE WILLISTON

Address: 315 W. 86 St

I represent: West 80s Neighborhood Assoc

Address: 315 W 86 St 2B

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THE CITY OF NEW YORK**

Appearance Card

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I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Valerie Campbell

Address: Kramer Levin

I represent: West Park

Address: 1177 Avenue of the Americas, NYC NY

Please complete this card and return to the Sergeant-at-Arms

10036

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

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I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Franny Eberhart

Address: 309 E 87th

I represent: myself

Address: _____

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THE CITY OF NEW YORK**

Appearance Card

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I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Laura Jervis

Address: 382 CDW NYC 10025

I represent: Self

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: MADELEINE POLAYES

Address: 11 BSP

I represent: COMMITTEE FOR A LIVABLE WEST SIDE

Address: PO Box 230078

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**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

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I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: DANIEL ALLEN

Address: 121 W 26TH ST 814 K

I represent: SELF

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: FRANÇOISE BOUAFI

Address: 300 CENTRAL PARK WEST

I represent: MYSELF

Address: SAME AS ABOVE

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Joyce Matz

Address: 460 East 79th St - NY 10075

I represent: myself

Address: _____

Please complete this card and return to the Sergeant-at-Arms

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THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: BARBARA MICHAELS

Address: _____

I represent: SELF

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Laura Ludwig

Address: _____

I represent: Womens City Club of N.Y.

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/28/10

(PLEASE PRINT)

Name: Jenni Fernandez

Address: 1 Centre Street, Silverton

I represent: LPC 1 Centre Street

Address: SPA 1 LPC

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THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Mark Silberman

Address: 1 Centre Street

I represent: LPC

Address: S/A/A

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THE CITY OF NEW YORK**

Appearance Card

LV 60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: ROBERT CANE

Address: 536 W. 111TH ST.

I represent: SELF

Address: _____

*Need to
leave at 12:30
Expert on
Historic Synagogues*

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Howard Zar

Address: 280 West End Ave.

I represent: Expert on historic Synagogues

Address: _____

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU 60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Eve Sinaiko

Address: 300 Riverside Drive 10F

I represent: Self

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU 60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: April 20, 2010

(PLEASE PRINT)

Name: Elizabeth Manes

Address: 524 East 72nd St. NYC 10021

I represent: myself

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: VIRGINIA PARKHOUSE

Address: 349 E. 49th St NYC

I represent: myself

Address: _____

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. 2 Res. No. West Park
 in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Lisa Aiba

Address: 225 W. 86th St

I represent: _____

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. 2 Res. No. West Park
 in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Marie Wozniak

Address: 161 W. 86th St

I represent: _____

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. 2 Res. No. West Park
 in favor in opposition

Date: 04/20/2010

(PLEASE PRINT)

Name: Peggy Rosenthal

Address: 161 West 86 St

I represent: myself

Address: _____

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. 2 Res. No. West Park

in favor in opposition

Date: 4/30/10

(PLEASE PRINT)

Name: Veronica DeBerardine

Address: 420 WFA

I represent: _____

Address: _____

WEST-PARK

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: John Galarrick

Address: 210 W. 70th - 1409, NY, NY 10023

I represent: Good-Shepherd Faith Presbyterian Church

Address: 152 W. 66th St. NY, NY 10023

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. West-Park Church Res. No. _____

in favor in opposition

Date: 4-26-2010

(PLEASE PRINT)

Name: Jim Nedella

Address: 525 E 71 St #16 MC

I represent: West Park Church

Address: 165 West 86th St

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

West Park Presbyterian
I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4-20-2010

(PLEASE PRINT)

Name: Rev. N. J. L'Heureux Jr.

Address: 86-17 105th St, Richmond Hill

I represent: Queens Federation of Churches

Address: same

WEST-PARK

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/21/10

(PLEASE PRINT)

Name: PETER SALWEN

Address: 114 W 80TH ST

I represent: MYSELF

Address: _____

*Need
to Speak
Early,*

**THE COUNCIL
THE CITY OF NEW YORK**

*West Park
List No 425LP
No 2338*

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: April 20, 2010

(PLEASE PRINT)

Name: Gary Ireland

Address: _____

I represent: Self

Address: 530 Fifth Avenue, 23rd Floor

NY-NY

Please complete this card and return to the Sergeant-at-Arms

THE COUNCIL *West Park*
THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: *Robert L. Brashear*

Address: *124 W 93rd St. Apt. 8B*

I represent: *West Park*

Address: _____

West Park

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. *WP.* Res. No. _____

in favor in opposition

Date: *4/20/10*

(PLEASE PRINT)

Name: *Hope DeRoogatis*

Address: *878 WEA. NYC*

I represent: *West Park Church*

Address: _____

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. *West Park* Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: *Rev. MARIK HALLINAN S. P.*

Address: *39 E. 83rd St NY NY 10028*

I represent: *Society of Jesus (Jesuits), NY Province*

Address: *As Above*

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

West Park

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Diego Hugo Meneses

Address: 170 W 78 St.

I represent: West Park

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

West Park

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Samantha Santiago

Address: 600 West 144th St #6C, New York, NY, 10031

I represent: West Park

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition West Park

Date: _____

(PLEASE PRINT)

Name: Jeremy Halmanofsky

Address: 251 W. 100th St, NY NY 10025

I represent: New York Board of Rabbis

Address: _____

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

West Park

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Margaret S. Scott

Address: 884 West End Ave #41

I represent: my self

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. West PK

in favor in opposition

Date: April 20, 2010

(PLEASE PRINT)

Name: Math Weiner

Address: 475 Riverside Drive

I represent: Information Center of New York

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. West Park Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Annie Rawlings

Address: 36-06 Ditmars Blvd. Astoria NY 11105

I represent: Presbytery of NYC

Address: 475 Riverside Dr. #11000 NYC 10115

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

West Park

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____
 in favor in opposition

Date: _____

Name: Jim Woodsworth (PLEASE PRINT)

Address: 102 W. 85

I represent: self

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

WEST PARK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____
 in favor in opposition

Date: _____

Name: Philip Newell (PLEASE PRINT)

Address: 39 CLAYMONT AVENUE

I represent: Presbytery of NYC

Address: 475 RIVERSIDE DR, NYC 10118

**THE COUNCIL
THE CITY OF NEW YORK**

West-Park

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____
 in favor in opposition

Date: April 20

Name: Rev. K Karpman (PLEASE PRINT)

Address: 263 W. 86th St

I represent: Church of St. Paul + St. Andrew

Address: (same)

**THE COUNCIL
THE CITY OF NEW YORK**

WEST
PARK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: April 20 '10

(PLEASE PRINT)

Name: George Todd

Address: 501 W. 123rd St.

I represent: Presbytery of NYC

Address: 475 Riverside Dr. NYC

**THE COUNCIL
THE CITY OF NEW YORK**

WEST PARK

Appearance Card

LU60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: REV. ALISTAIR DRUMMOND

Address: 309 WEST 104TH STREET, #5C NY NY 10025

I represent: WEST END PRESBYTERIAN CHURCH

Address: 165 W. 105TH STREET, NY, NY 10025

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: DR KENNETH KELNER

Address: 160 W. 86th St, NY, NY, 10024

I represent: Self

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. LU60 Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Jihoon Kim

Address: 5030 Broadway, Suite 701, NY, NY 10034

I represent: State Senator Eric Schneiderman

Address: same as above

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Margaret Orr Thomas

Address: 100 LaSalle Apt. 21D NYC 10027

I represent: Presbytery of New York City

Address: 475 Riverside Dr., Suite 1600

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

I intend to appear and speak on Int. No. LU0081-2010 Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Larry Brown

Address: _____

I represent: New York City Health & Hospitals Corporation

Address: _____

Please complete this card and return to the Sergeant-at-Arms

1

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

Name: ANN FRIEDMAN (PLEASE PRINT)

Address: _____

I represent: NY LANDMARKS CONSERVANCY

Address: 1 WHITEHALL

1

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

Name: LEONORE NORMAN (PLEASE PRINT)

Address: _____

I represent: CB7

Address: _____

1

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

Name: PAGE COWLEY (PLEASE PRINT)

Address: _____

I represent: CB7, SELF

Address: _____



Please complete this card and return to the Sergeant-at-Arms



①

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: OLGA STATZ

Address: _____

I represent: MYSELF

Address: _____

①

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: KATE WOOD

Address: _____

I represent: LANDMARK WEST

Address: 45 W. 67th ST

②

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: SUSAN SULLIVAN

Address: 161 W. 86th ST

I represent: FRIENDS OF WEST PARK

Address: _____

2

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: SIMEDAN BANLOFF

Address: _____

I represent: HISTORIC DISTRICTS COUNCIL

Address: 232 E. 11th St.

2

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: REV. DARRELL BERGER

Address: _____

I represent: SELF

Address: _____

2

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: JACOB TILLOVE

Address: _____

I represent: ROBERT A.M. STERN

Address: _____

2

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

Name: FRANWY EBERHART (PLEASE PRINT)

Address: _____

I represent: SELF

Address: _____

3

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: KEN KELNER (PLEASE PRINT)

Address: _____

I represent: SELF

Address: _____

3

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: CRISTIANA PENA (PLEASE PRINT)

Address: _____

I represent: ANDREW S. DOLKART

Address: _____

▶ Please complete this card and return to the Sergeant-at-Arms ◀

3

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: TAMMI COLICHIU (PLEASE PRINT)

Address: _____

I represent: SELF

Address: _____

3

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: MOSETTE BRODERICK (PLEASE PRINT)

Address: _____

I represent: SELF + HR. BRODERICK

Address: _____

4

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

[]

I intend to appear and speak on Int. No. 2 Res. No. _____

in favor in opposition

Date: April 20, 2010

Name: SUSAN NIAL (PLEASE PRINT)

Address: 2166 Broadway

I represent: _____

Address: _____

Please complete this card and return to the Sergeant-at-Arms

4

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: BRUCE SIMON

Address: 27 W. 67th St

I represent: SELF

Address: _____

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. LUGO ^(West Park) Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: Lindsey Allison - Assemblymember Rosenthal

Address: 230 W 72nd St, Ste 2F NY NY 10023

I represent: Assemblymember Rosenthal

Address: "

THE COUNCIL THE CITY OF NEW YORK

Appearance Card

LUGO

I intend to appear and speak on Int. No. WEST PARK Res. No. _____

in favor in opposition

Date: 4/20/10

(PLEASE PRINT)

Name: MIRIAM SHELTON

Address: 601 W. 115th St #126

I represent: _____

Address: _____

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU 60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: FR JOHN P. DUFFELL

Address: 221 W. 107th St

I represent: RC Church of the Ascension

Address: 221 W. 107th St

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

against
land marking
 in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Holly Nedolka

Address: _____

I represent: West Park Church

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

LU 60

I intend to appear and speak on Int. No. LU 60 Res. No. _____

in favor in opposition

Date: 04/20/10

(PLEASE PRINT)

Name: Calla Wright

Address: 333 E. 14th St. #7D, New York, NY 10003

I represent: _____

Address: _____

▶ Please complete this card and return to the Sergeant-at-Arms ◀

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

6D

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: HARRY KENDALL (PLEASE PRINT)

Address: _____

I represent: SELF

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

1237
p

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/10

Name: MARK DILLER (PLEASE PRINT)

Address: 171 W 79

I represent: CB7

Address: 250 W 87

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

1238
p

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4-20-10

Name: Ed TORRES (PLEASE PRINT)

Address: 282 E 74th St

I represent: St Brigid's Church

Address: 119 One B. NYC 10005

Please complete this card and return to the Sergeant-at-Arms

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

12²⁸

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20

(PLEASE PRINT)

Name: Young Joo Shin

Address: _____

I represent: _____

Address: _____

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

12:25 p

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 4/20/2010

(PLEASE PRINT)

Name: REV. RAY BAGWOLD

Address: JAN HAS PRESBYTERIAN CHURCH

I represent: PO BOX 74

Address: NY NY 10021

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

12²⁷

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: 20 April 2010

(PLEASE PRINT)

Name: Michael Henry Adams for

Address: State Senator Bill Perkins

I represent: 125 West 125 Street

Address: _____

Please complete this card and return to the Sergeant-at-Arms

THE COUNCIL West Park Proctor
THE CITY OF NEW YORK ian.

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Lauren Radm

Address: 1087ushing Ave Bklyn NY 11221

I represent: Landman West

Address: _____

◆ Please complete this card and return to the Sergeant-at-Arms ◆

THE COUNCIL
THE CITY OF NEW YORK

Appearance Card

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Thomas Vitullo - MARTIN

Address: 22 SW 86th St #503

I represent: Belmad Conservancy

Address: _____

◆ Please complete this card and return to the Sergeant-at-Arms ◆

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: Jeff Suollen

Address: _____

I represent: Metropolitan Chapter Victorian Society in Amer.

Address: _____

▶ Please complete this card and return to the Sergeant-at-Arms ◀

**THE COUNCIL
THE CITY OF NEW YORK**

Appearance Card

60

I intend to appear and speak on Int. No. _____ Res. No. _____

in favor in opposition

Date: _____

(PLEASE PRINT)

Name: RUDY VAN DAELE

Address: _____

I represent: _____

Address: _____

▶ Please complete this card and return to the Sergeant-at-Arms ◀