



HOLY MOUNT CARMEL MISSIONARY  
BAPTIST CHURCH  
HISTORIC DESIGNATION STUDY REPORT  
MARCH 2013

**HISTORIC DESIGNATION STUDY REPORT  
March 2013**

**I. NAME**

Historic: Holy Mount Carmel Missionary Baptist Church

Common Name: Same as above

**II. LOCATION**

2127 West Garfield Avenue

**Legal Description -**

Tax Key No. 3500854110  
CONTINUATION OF BROWN'S ADD'N  
IN NW ¼ SEC 19-7-22 BLOCK 230 LOTS 1 THRU 16 &  
LOTS 25 THRU 30 & PART LOTS 17 THRU 19 COM NE COR  
LOT 17-TH S 52'-TH NWLY TO PT ON N LILOT19 & 18' W OF  
NE COR SD LOT 19-TH E 78' TO COM & ALL VAC NLY E-W  
ALLEY & ALL VAC N-S ALLEY LYING N OF LI 5' N OF S LI  
LOTS 15 & 25 TID #65

**III. CLASSIFICATION**

Site

**IV. OWNER**

Holy Mt Carmel Missionary Baptist Church Inc.  
C/O Rev Betty S. Hayes  
4519A North 37<sup>th</sup> Street  
Milwaukee, WI 53209

**ALDERMAN**

Ald. Willie L. Hines, Jr. 15<sup>th</sup> Aldermanic District

**NOMINATOR**

Minister Willie B. Doss

**V. YEAR BUILT**

1989-1991 (Milwaukee Building Permits)

**ARCHITECT:**

Jim Schaefer/Schaefer Architects (Milwaukee Building Permits)

**VI. PHYSICAL DESCRIPTION**

THE AREA

Holy Mount Carmel Church occupies most of the block bounded by West Lloyd Street, North 21<sup>st</sup> Street, North 22<sup>nd</sup> Street and West Garfield Avenue. Three residential structures are situated at the south end of the block. The neighborhood is characterized by frame residences built in the late nineteenth and early twentieth century. Brown Street Academy stands a block to the south and the North Avenue commercial district is located to the north. A swath of large vacant parcels running southeast to northwest and proceeding west parallel to North Avenue marks the path of a freeway project that was not completed. Holy Mt. Carmel along with nearby

Monumental Missionary Baptist Church and Blessed Deliverance Missionary Baptist Church are located on land that had been cleared for the freeway.

Holy Mount Carmel Church occupies the western portion of its site. There is an asphalt parking lot at the front of the building parallel to Garfield Avenue and an asphalt driveway along the east end of the church. The remainder of the property has been planted with grass. A few shrubs have been planted along the Garfield Avenue frontage.

Holy Mt. Carmel Church is a simple front gable rectangular building with asphalt roof. Emphasis is on the construction materials and the double gables at the front of the building. The walls are clad with tan brick and the front gable ends are sheathed with wood clapboards. The lower of the two front gables shelters an entry vestibule which is accessed by way of a gabled portico that extends east beyond the face of the building. The portico is supported by two posts. These posts and the area around the double entry doors are faced with dressed stone.

Detail on this building is minimal and consists of the change in materials at the locations described above and the placement of windows. Three single light windows are placed at the front façade to the right or west of the entry portico. Likewise, a band of five single light windows articulates the east façade in addition to an exit door next to which (south) is located a single light window. The west façade is likewise articulated by a band of five single light windows and one single light window set near the south elevation. The south end of the church is windowless and features canted corners to approximate a traditional apse and give the roofline an upswept appearance.

The signature feature on the church is the heart-shaped window at the front façade, said by the architect to be the special symbol of Pastor Hayes. There are no ecclesiastical references on the building such as a cross, steeple or stained glass and this design approach is characteristic of many Missionary Baptist and Baptist Churches. Just like other denominations, there is no one architectural style that immediately characterizes the Baptist Church. There is, however, an emphasis on austerity, lack of exterior and interior embellishments and sometimes just the barest reference to ecclesiastical style, this latter consisting of very tiny steeples, sometimes topped with a cross, much smaller in proportion to the church structure itself. There tends to be an avoidance of elaborate stained glass windows and church furnishings.

There have been no changes to the building given its recent construction date.

## **VII. SIGNIFICANCE**

Holy Mt. Carmel Church is representative of many of the churches built in Milwaukee's recent decades. It is very minimalist with the emphasis being on function and economy rather than presenting a grand architectural statement. Its front gable form ties it to a more traditional past like the nearby Monumental Missionary Baptist Church while its simple exterior is more in keeping with contemporary design like the nearby Blessed Deliverance Missionary Baptist Church. Holy Mount Carmel Church did not utilize any innovative or experimental or influential building technology in its design and construction. This may be the first Baptist Church erected for a woman pastor but not enough time has elapsed to adequately evaluate how important this is to the overall history of the Baptist Church in Wisconsin.

## **VIII. HISTORY OF THE BAPTIST CHURCH**

The history of the Baptist Church is complex and varied and a detailed account is beyond the scope of this study report. Unlike the Roman Catholic Church with its strict hierarchy or even the Lutheran Church with its congregations collected into synods, the Baptist Church emerged as an entity that

espoused the independence of its individual congregations on which no centralized body would force doctrine or specific practice. Bible interpretation and worship services were individualized and groups were led by charismatic preachers.

To quote from the State Historic Preservation Office's Cultural Resource Management in Wisconsin, A Manual for Historic Properties (1986) the "Baptists are the spiritual and ecclesiastical heirs of the Anabaptists, one of the four dissident sects which arose during the Reformation on the European continent, yet there is no formal connection between the Anabaptist groups and the Baptist churches today". (Wyatt, Barbara. Project Director. Cultural Resource Management in Wisconsin. A Manual for Historic Properties.Vol. 3. Historic Preservation Division. State Historical Society of Wisconsin. June 1986, Religion Page 2-1)

The early decades of the dissidents who later came to be known as Baptists were fraught with arrests, torture, executions and flights across Europe and England. Eventually the believers came to the North American colonies and even here experienced expulsion by religious groups that had staked prior claims to various territories. At this time there was no such thing as a unified Baptist Church but a splintering of groups that were known as General Baptists, Particular Baptists, Seventh Day Baptists, German Seventh Day Baptists, Original Freewill Baptists and others who differed on the ways to achieve salvation. One common practice, however, was immersion baptism. It became favored over infant baptism since it was considered important that the person being baptized actively choose to be part of the church. (The Reformed Reader. Time-Line of Baptist History. Accessed on line at <http://www.reformedreader.org/btimeline.htm> . 1519 through 1787)

The first Baptist Church in America was established in 1639 after Roger Williams and like minded believers were expelled from Massachusetts Bay colony for their beliefs. The Baptist Church grew slowly but was outspoken in its championing of the separation of church and state right before the Revolutionary War. Emotional conversion campaigns helped the denomination grow in the 19<sup>th</sup> century. Various associations were organized for mission work, education and publishing, followed by mergers and dissolutions and attempts to have some form of centralized organization. These associations linked the churches "for fellowship, discipline, and doctrinal inquiry." (Time-Line of Baptist History 1786; Wyatt, Religion page 2-1)

Probably the most significant event in the history of the Baptist Church in this country was the division into northern and southern conventions. Over time the various churches wanted associations as stated above and the two most prominent conventions gathered together congregations geographically from either the north or the south. Northern and Southern Baptists split in 1845 over the issue of whether or not slaveholders could serve as missionaries. They also differed over organizational structure, the Northern Baptists having more independent congregations while the Southern Baptists wanted a central organization to coordinate home and foreign mission work. (Wyatt, Religion page 2-7)

The Southern Baptist Convention was subsequently organized on May 8, 1845. Later efforts to reunite the two groups in 1870 were rejected by the Southern Baptist Convention. In 1895 the National Baptist Convention of the U. S. A. was established out of the union of several Baptist organizations that were not part of the Southern Baptist Convention. A formal Northern Baptist Convention was established in 1907. In 1972 it became the American Baptist Churches USA. "By the last decades of the nineteenth century, Baptists were the most numerous evangelistic group in America, although organized in several separately functioning "conventions." While not required, many congregations tended to adhere to recommendations coming through their convention. (Time-Line of Baptist History 1845, 1870, 1907, 1950, 1972; Wyatt, Religion page 2-1)

During the twentieth century, the Baptist denomination is characterized by continued growth and the formation and re-formation of various associations for mission work and the establishment of additional seminaries and educational institutions. Southern Baptist churches began more standardized worship after 1904 with the publication of the first hymnal by the Baptist Sunday

School Board. Although there had been formal agreement that the Northern and Southern Baptists would keep their growth to their respective geographical areas, the Southern Baptists began to spread across the country after World War II. The first Southern Baptist church in Wisconsin is Immanuel Baptist Church (now Midvale) organized in Madison in 1953. By 1950 there were 77,000 Baptist Churches in America. By the year 2000, the Baptist World Alliance had 100 million members. (Time-Line of Baptist History 1904, 1950, 2000; Wyatt, Religion page 2-7)

## AFRICAN AMERICAN BAPTISTS

African Americans who were enslaved originally worshipped with their masters but the drive to have their own preachers and churches led to much religious fervor in the 18<sup>th</sup> and 19<sup>th</sup> centuries. There were various denominations in which African Americans worshipped, for example the Methodist Church which led to the establishment of the African Methodist Episcopal (AME) Church. The majority of African Americans, however, were drawn to the Baptist Church.

African American Baptist Churches in America had their start, as far as can be determined, in the 18<sup>th</sup> century. Some were founded by freedmen, some by slaves who were given the opportunity to preach on plantations. One of the first African American Baptist Churches recorded dates to 1758, on William Byrd's plantation in Mecklenburg, Virginia. Between 1773 and 1775 George Liele, the first black Baptist in Georgia and a plantation slave preacher, established the Silver Bluff Baptist Church in Silver Bluff, South Carolina. Both free and enslaved blacks were members. The church thrived and in 1802 some 200 members split off to found the Second Baptist Church in Savannah Georgia. Later, one of Liele's followers, Andrew Bryan, became an ordained Baptist minister and established the Bryan Street African Baptist Church later named the First African Baptist Church of Savannah. Black Baptist Churches were organized in Williamsburg, Virginia and Petersburg, Virginia in 1776. There were eventually Black Baptist churches in York and James City counties. (Time-Line of Baptist History, 1758 through 1802)

African American Baptists heard the call to preach to their fellow Africans, both in the new world as indicated above and in Africa itself. George Liele, considered the first black missionary, went on to found the First African Baptist Church of Kingston, Jamaica where he had gone to avoid re-enslavement by his former master's heirs.

A freed slave named Prince Williams started the Bethel Meeting House in Nassau, Bahamas.

Missionary David George left the Silver Bluff church to preach in Nova Scotia to exiled blacks and later went with 12,000 Black settlers to Sierra Leone, West Africa in 1792 where a city of refuge had been established by Great Britain.

Also from the George Liele's Silver Bluff Church Brother Amos settled in New Providence, Bahamas and founded a church there.

A former slave in Virginia named Lott Carey became the pastor of the African Baptist Church in Richmond, Virginia, an 800-member congregation. After establishing the Richmond African Baptist Missionary Society, he and his wife went to Sierra Leone to establish a mission among the Mandingoes.

There were at least six national organizations among African American Baptists to work on African Missions by 1836. In 1865, African-American Baptist associations were organized in Georgia for the first time. By the end of the 19<sup>th</sup> century "[T]he Baptist church is the largest black religious denomination in the United States." (Time-Line of Baptist History 1782 through 1895)

## WISCONSIN BAPTIST CHURCHES

In Wisconsin, the Baptist Church historically was represented by the Northern Baptist Convention, the Scandinavian Baptists, the Free Will Baptists, and Seventh Day Baptists. The Northern Baptists adopted the name "American Baptist Churches in the United States" in 1972. The first permanent Baptist church in Wisconsin was the congregation established by the Brothertown Indians who moved to the Wisconsin Territory from New York in 1831. They were settled on the east shore of Lake Winnebago. Churches were later established in Milwaukee (1836) and Rochester in Racine County (1837) and others followed in the southern part of the state. Circuit riding preachers, the "colporteur" system, were a common part of the Baptist Church in Wisconsin and allowed for preachers to travel to distant locations, organizing churches, Sunday schools, visiting and selling books. (Wyatt, Religion 2-1) These early churches had white or Native American memberships, reflecting the population of the state at that time and they were grouped by particular ethnic populations who liked to worship in their original languages.

#### MILWAUKEE BAPTIST CHURCHES

African American Baptist congregations began appearing in Wisconsin's larger urban cities during the late nineteenth century. Milwaukee's first African American Baptist congregation began in 1893-1894 as the Salem mission church. The fledgling congregation under Pastor J. B. Odeam met for a couple of years at several locations including St. Paul Avenue near the Milwaukee Road Depot and at the corner of Fifth Street and Kilbourn Avenue. In 1897 Salem Baptist purchased land on the west side of Seventh Street between Wells and Kilbourn. A two-story, brick building was erected with the church auditorium on the first floor and the parsonage on the second. In 1900 Salem joined the North Riverwood Baptist Association of Illinois. Financial difficulties resulted in the loss of ownership of the church building although the congregation was permitted to rent the structure. In 1902 the congregation changed its name to Mt. Olive under the pastorate of Rev. C. Ferar. The name Calvary was adopted in 1905. The following year the church withdrew from the North Riverwood Baptist Association and affiliated with the Wisconsin Baptist Convention. For three years starting in 1906 Calvary had a rival African American Baptist church by the name of Zion Church that worshipped in the Central Business District as well, at Sixth and State Streets but it disappeared about 1910. Calvary remained downtown until 1913 when it relocated to the four hundred block of West Cherry Street, closer to its members. The congregation is still active today and since 1966 has worshipped at 2959 North Teutonia. (Les Vollmert, Central Business District Historic Resources Survey, Chapter on Religion by Carlen Hatala. City of Milwaukee, Wisconsin, March 1986; Houses of Worship Survey 1975; Milwaukee City Directories)

By the 1920s Calvary Church was joined by Galilee (830 Vliet Street) and Mt. Olive (924 Galena). The growth of the Baptist Church in Milwaukee is a factor of the growth of the African American population in the city. During World War II the Great Migration saw thousands of black families leave their southern homes and come to Milwaukee for the jobs offered in the war effort. They stayed on and raised families here and their religious needs were met by a growing number of Baptist churches. As indicated in an earlier paragraph, the Baptist Church was not the only denomination which attracted African Americans. The current, 22<sup>nd</sup> edition of Wisconsin Black Pages shows that there are African Methodist Episcopal churches, Apostolic Churches, Assembly of God churches, Christian Methodist Episcopal churches, Church of God congregations, Church of God in Christ congregations, and Pentecostal churches among other denominations that are located within the African American community here. (Wisconsin Black Pages, 22<sup>nd</sup> Edition 2013, Sheila Payton, publisher, pages 41-47)

#### MISSIONARY BAPTISTS

Missionary Baptists are one branch of the Baptist Church. Generally, when a church uses the words "Missionary Baptist" in its name, it signifies that the church is either affiliated with the American Baptist Association of churches or the Missionary Baptist Association. The latter group separated from the American Baptist Association in the 1950s. Many members of the Missionary Baptist Association have dual association with the Southern Baptist Convention. Baptist churches

universally believe in missions but the American Baptist Association does not believe that a mission board be involved in the sending out of missionaries but rather the individual congregation be responsible for supporting the missionary. There are also over 10,000 independent Baptist churches that support missionary work through missionary boards. Some of these churches use "Missionary Baptist" in their names. (David Ralston, [Baptists/Southern Baptist vs. Missionary Baptist](http://en.allexperts.com/q/Baptists-954/Southern-Baptist-vs-Missionary-Baptist). Accessed on line at <http://en.allexperts.com/q/Baptists-954/Southern-Baptist-vs-Missionary.htm>).

At the present time there are approximately 64 Missionary Baptist Churches in Milwaukee. The number is difficult to ascertain as some do not appear in published or on-line church listings and some appear as Baptist churches in one directory but as Missionary Baptist in another.

Of the churches inventoried for this study report, approximately 19 are housed in new church structures including Holy Mount Carmel. Approximately 20 occupy church buildings constructed by earlier denominations. The remainder occupy non-ecclesiastical buildings such as former storefronts, warehouses, taverns and schools. The new churches range in style from the more traditional gabled form (Lamb of God, Mt. Vernon, Philadelphia, Way of the Cross, Zion Rock, Holy Mt. Carmel) to the very contemporary (Blessed Deliverance, Jericho, Jerusalem, Jordan, Metropolitan, Mt. Carmel, and New Hope) to somewhere in between with contemporary elements added to a traditional longitudinal form (Damascus, Monumental). (See table at end of report)

#### HOLY MOUNT CARMEL MISSIONARY BAPTIST CHURCH HISTORY

Holy Mount Carmel Missionary Baptist Church was founded by Rev. Dr. Betty S. Hayes in 1981. The discussion to start a new congregation took place at 3600 West Marion Street on February 28, 1981 with 14 persons in attendance. Formal creation of the church took place on Tuesday March 3, 1981 when twenty-six persons gathered at New Hope Missionary Baptist Church and Pastor R. L. Lathan served as the moderator. The following Sunday the first worship service was held in the basement of 3600 West Marion Street. The name Holy Mount Carmel Missionary Baptist Church was chosen to differentiate the new congregation from an earlier Mount Carmel Missionary Baptist Church located at 1717 West Meinecke Street. Twenty-five new members joined on that Sunday. Soon the borrowed chairs gave way to permanent chairs. The first Bible class was held on March 10<sup>th</sup>. On Sunday April 5, 1981, members formed a procession with their cars and drove to their new home at 1122 West North Avenue. That first year saw six ordained deacons join as well as one minister and the congregation grew to 119 members. In 1982 the congregation gave its first radio broadcast on WYLO, added a second licensed minister, added 76 new members and was able to purchase their first van. Additional ministers came in the following years and the congregation kept growing: 62 new members (1983), 29 new members (1984), 27 new members (1985), 44 new members (1986). (Holy Mount Carmel Missionary Baptist Church, Application for Historic Designation)

In 1987 Holy Mt. Carmel decided to build a new church from the ground up and the congregation was able to purchase approximately three acres of land at its current location. This is part of the land that was cleared for the construction of a freeway that was never built. Fund raising consisted of selling hot dogs and hamburgers and other events. In that same year Holy Mount Carmel began their jail-house ministry at the Ethan Allen Boys Homes in Wales, Wisconsin. (Holy Mount Carmel Missionary Baptist Church, Application for Historic Designation)

A contractor sitting on a board for the American Baptist Church recommended architect James Schaefer as designer. Pastor Hayes worked closely with Schaefer, communicating her ideas to him as is typical with his clients. (Telephone interview with architect James Schaefer, February 25, 2013)

Ground breaking for the new church took place on August 19, 1988 and the building permit was issued on January 25, 1989. Construction crews arrived at the site on May 25, 1989. The church was completed and the city issued the occupancy permit in October, 1991. Work on paving the

parking lot and landscaping took several additional years. (Holy Mount Carmel Missionary Baptist Church, Application for Historic Designation; City of Milwaukee building permits)

The new church was clad in brick and clapboards and incorporated a heart shape window in the front gable as the heart was the symbol of Pastor Hayes. The building is simple in design and does not incorporate the traditional religious attributes of a church such as a steeple, a tower, Gothic arches, or stained glass windows. While the longitudinal external form of the building, along with its gable roof references back to traditional church buildings, the simplicity is more in keeping with the nearby Blessed Deliverance Missionary Baptist church that breaks with historic references and has a very contemporary appearance. Photos of the interior of Holy Mount Carmel show that it has a wood clad ceiling and simple unornamented walls and none of the altar trappings sometimes found in other churches. Holy Mount Carmel's literature and website indicate that this was the first Baptist church constructed under a woman pastor in Milwaukee. Holy Mount Carmel is affiliated with the American Baptist Church.

## **THE ARCHITECT**

The architect for the Holy Mount Carmel Church is James Schaefer. His father had worked for architect Richard Phillip so James Schaefer was familiar with the profession throughout his life. He received the commission for Holy Mt. Carmel through a contractor contact. That individual sat on a board for the American Baptist Church and recommended Mr. Schaefer to Pastor Betty Hayes. The design process was no different on this project than other projects worked on by Mr. Schaefer. Pastor Hayes communicated her rough ideas to the architect and he drew up the plans. The building was standard construction and did not incorporate any unique engineering or materials. The heart was Pastor Hayes' symbol and Mr. Schaefer incorporated it into the building. He commented that it was difficult to flash properly. He has designed a few churches but mostly does residential work and some commercial buildings and historic preservation work. Schaefer's office has always been in Mequon. In recent years his office consists of himself and a secretary. His office works on about a dozen projects a year. (Conversation with James Schaefer, February 25, 2013)

## **SOURCES**

Holy Mt. Carmel Missionary Baptist Church. Application for Historic Designation.

Houses of Worship Survey 1975. Documents retained at the Milwaukee County Historical Society.

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Ralston, David. Baptists/Southern Baptist vs. Missionary Baptist. Accessed on line on February 11, 2013 at <http://en.allexperts.com/q/Baptists-954/Southern-Baptist-vs-Missionary.htm>.

Schaefer, James. Telephone conversation on February 25, 2013 with Historic Preservation staff Carlen Hatala.

Time-Line of Baptist History. The Reformed Reader. Accessed on line on February 11, 2013 at <http://www.reformedreader.org/btimline.htm>.

Vollmert, Les. Project Supervisor. Central Business District Historic Resources Survey. City of Milwaukee, Wisconsin, March 1986.

Wyatt, Barbara. Project Director. Cultural Resource Management in Wisconsin. A Manual for Historic Properties. Vols. 1-3. Historic Preservation Division. State Historical Society of Wisconsin. June 1986.

## IX. STAFF RECOMMENDATION

Holy Mt. Carmel Missionary Baptist Church does not appear to meet any of the criteria of the historic preservation ordinance. The young congregation is a thriving one that takes pride in its growth and its ability to fund and construct a new church rather than taking over an existing place of worship. The congregation is also proud that its woman pastor worked with an architect to add such features as the heart at the front of the church. There appear to be no innovative structural concepts that influenced design in other buildings and the building's materials and form do not rise to the standard of architectural design of other churches that have been locally designated. As a result, staff does not recommend local historic designation.

### **Preservation Guidelines for the Holy Mount Carmel Missionary Baptist Church**

The following preservation guidelines represent the principal concerns of the Historic Preservation Commission, should the commission recommend historic designation of the Holy Mount Carmel Missionary Baptist Church.

The intent of the guidelines is to preserve the existing exterior features of the church building. It is not the intent of the guidelines to review any new construction on the property that is separate from the church. Any new construction, however, should preserve the view of the church from Garfield Avenue.

Building maintenance and restoration must follow accepted preservation practices as outlined below. Any exterior changes including tuckpointing but exclusive of routine painting will require a certificate of appropriateness. Most certificates are issued on a staff-approved basis and only major new construction or alteration requests typically will go before the Historic Preservation Commission. The Commission reserves the right to make final decisions based upon particular design submissions.

#### A. Roofs

Retain the roof shape. The installation of skylights where they would be visible from the street are discouraged. The roof here is highly visible from many vantage points. No changes can be made to the roof shape which would alter the building height, the roofline or its pitch. Locate mechanical systems and vents on portions of the roof not visible at all from the public right of way and paint them out to minimize impact. If the building gets re-roofed, consultation with historic preservation staff is required to review and approve the new roofing material, flashing, and gutters. The minimum standard for re-roofing is a 3-tab asphalt shingle. Very light colors or very dark colors such as black are not permitted. Should a satellite dish be installed it should be placed where it is not visible from the street. No rooftop construction or addition is allowed, as this would interfere with the viewing of the building. The construction of new dormers or other rooftop features requires review by Historic Preservation staff and a Certificate of Appropriateness.

#### B. Materials

##### 1. Masonry

- a. Unpainted brick or stone must not be painted or covered. Painting masonry is historically incorrect and could cause irreversible damage if

it was decided to remove the paint at a later date. Covering masonry with other materials (wood, sheet metal, vinyl siding, etc.) is not allowed.

- b. Repoint defective mortar by duplicating the original in color, hardness, texture, joint finish and joint width. See the masonry chapters in the books, As Good As New or Good For Business for explanations on why the use of a proper mortar mix is crucial to making lasting repairs that will not contribute to new deterioration of the masonry. Replaced mortar joints should be tooled to match the style of the original. Do not use mortar colors and pointing styles that were unavailable or were not used when the building was constructed. Consultation with historic preservation staff and a Certificate of Appropriateness is required before starting any repointing.
- c. Clean masonry only when necessary to halt deterioration and with the gentlest method possible. Sandblasting or high pressure water blasting or the use of other abrasive materials (baking soda, nut shells, etc.) on limestone, pressed brick or cream brick surfaces is prohibited. This method of cleaning erodes the surface of the material and accelerates deterioration. The use of accepted chemical products to clean masonry is allowed and a test panel is required before general commencement of the work. Work should be done by experienced individuals as the chemical cleaning process can have a negative impact on the masonry. Consultation with historic preservation staff and a Certificate of Appropriateness is required before any cleaning would begin. Since the building is of recent construction it is not anticipated that there will be any need to clean the masonry in the near future.
- d. Repair or replace deteriorated masonry with new material that duplicates the old as closely as possible. The use of EIFS (exterior insulation and finish systems) which is synthetic stucco is not permitted. Consultation with historic preservation staff and a Certificate of Appropriateness is required before attempting work on the masonry.

## 2. Wood/Metal

- a. Retain original material, whenever possible.
- b. Retain or replace deteriorated material with new material that duplicates the appearance of the old as closely as possible. Do not cover architectural features with new materials that do not duplicate the appearance of the original materials. Covering wood or metal with aluminum or vinyl or other substitute material is not permitted. Spot replacement or spot repair of any deteriorated elements is encouraged rather than complete removal and replication. Any new elements must replicate the pattern, dimension, spacing and material of the originals.

## C. Windows and Doors

1. Retain existing window and door openings. Retain the existing configuration of panes, sash, surrounds and sills, except as necessary to restore them to the original condition. Do not make additional openings or changes in existing fenestration by enlarging or reducing window or door openings to fit new stock window sash or new stock door sizes. Do not change the size or configuration of the original window panes or sash. Use storm windows or protective glazing which have glazing configurations similar to the prime windows and which obscure the prime windows as little as possible. The front heart shaped window is the most prominent feature of the front facade and it may not be removed.
2. All of the windows currently visible on the building are original. In the event any windows need to be replaced, they must match the original design and materials of the originals. New glass must match the size of the historic glass. Do not fill in or cover openings with inappropriate materials such as glass block or concrete block. Glass block is permitted in basement windows on the rear elevation where they are not visible from the street  
  
Any original windows on the building should be retained and repaired if at all possible. Any replacement doors should be appropriate to the period of the building. Any changes to doors and windows, including installation of new doors and windows, require consultation with Historic Preservation staff and a Certificate of Appropriateness.
3. Steel bar security doors and window guards are generally not allowed where they are visible from the street. If permitted, the doors or grates must be of the simplest design and installed so as to be as unobtrusive as possible. A Certificate of Appropriateness is required for this type of installation.

D. Trim and Ornamentation

There is little in the way of ornamental trim on this building and cladding consists of brick and clapboards. A replacement feature must match the original member in terms of scale, design, color and appearance. Consultation with Historic Preservation staff is required before any changes or repairs are made to the building.

E. Additions

No additions will be permitted on the north (front) elevation of the building as this would alter the character of the building. Side and rear additions require the approval of the Commission. Ideally an addition should either compliment or have a neutral effect upon the historic character of the building. Approval shall be based upon the addition's design compatibility with the building in terms of window size and placement, building height, roof configuration, scale, design, color, and materials, Additions must be smaller than the original building and not obscure the historic building.

F. Signs/Exterior Lighting

The installation of any permanent exterior sign or light fixture on the front of the building or its lawn shall require the approval of the Commission. Approval will be

based on the compatibility of the proposed sign or light with the historic and architectural character of the building. Consultation with Historic Preservation staff is required to assist in the selection of exterior fixtures. Plastic internally illuminated box signs with a completely acrylic face are not permitted.

G. Site Features

New plant materials, paving, and fencing shall be compatible with the architectural character of the building. Any deck installation requires a Certificate of Appropriateness. No retaining wall is permitted along the front of the property. Consultation with Historic Preservation staff is required before starting any work that would involve the landscape features, parking, and walkways.

H. Guidelines for New Construction

It is important that new construction be designed to be as sympathetic as possible with the character of the structure. Small-scale accessory structures, like a gazebo, garage or fountain, may be permitted depending on their size, scale and form and the property's ability to accommodate such a structure. It is not the intent of these guidelines to review any free standing construction that might be contemplated by the church.

I. Guidelines for Demolition

Although demolition is not encouraged and is generally not permissible, there may be instances when demolition may be acceptable if approved by the Historic Preservation Commission. The following guidelines, with those found in 320-21-11-(h) of the ordinance, shall be taken into consideration by the Commission when reviewing demolition requests.

1. Condition

Demolition requests may be granted when it can be clearly demonstrated that the condition of a building or a portion thereof is such that it constitutes an immediate threat to health and safety and is beyond hope of repair.

2. Importance

Consideration will be given to whether or not the building is of historical or architectural significance or displays a quality of material and craftsmanship that does not exist in other structures in the area.

3. Location

Consideration will be given to whether or not the building or portion of it contributes to the neighborhood and the general street appearance and has a positive effect on other buildings in the area.

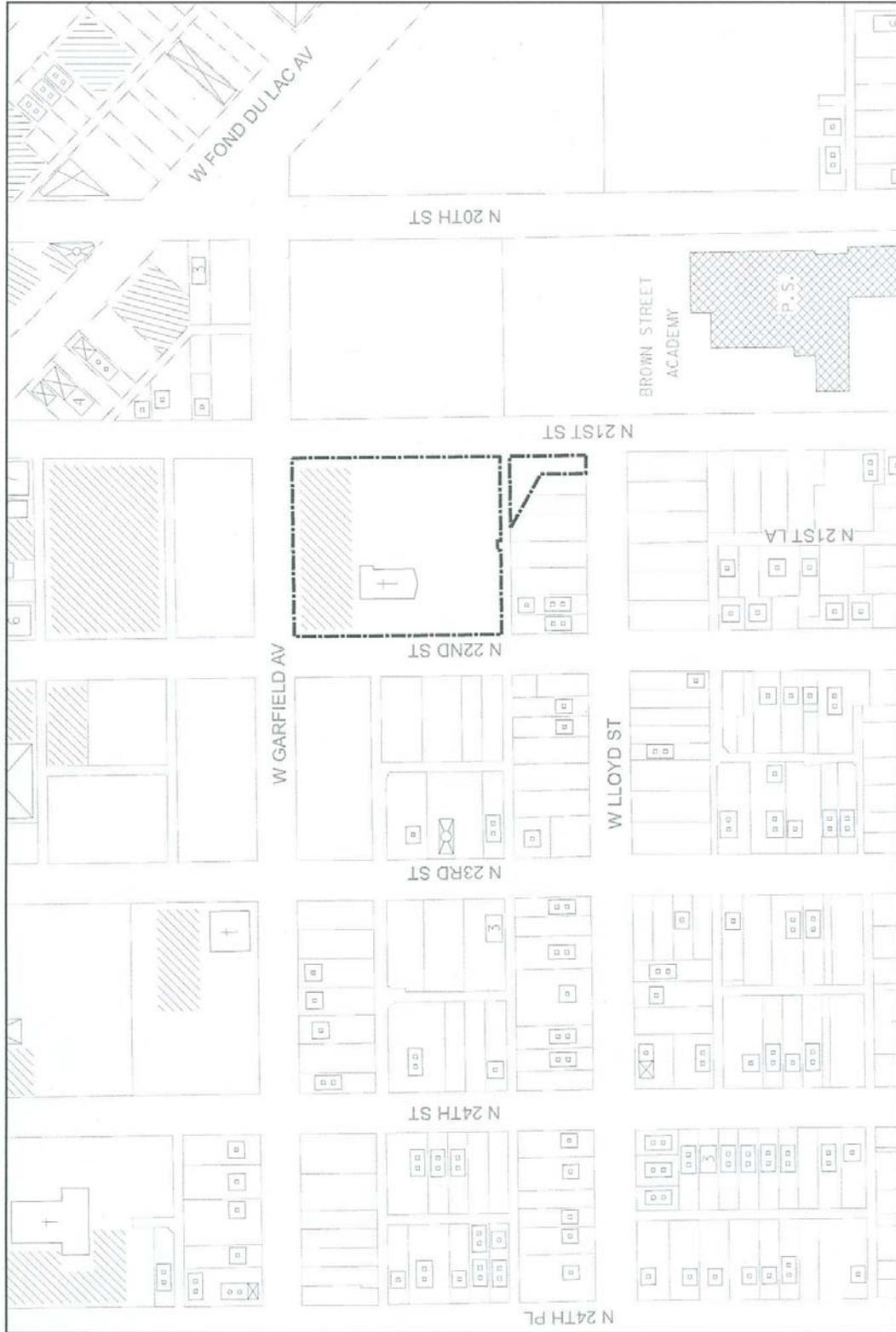
4. Potential for Restoration

Consideration will be given to whether or not the building is beyond economically feasible repair.

5. Additions

Consideration will be given to whether or not the proposed demolition is a later addition that is not in keeping with the original design of the structure or does not contribute to its character. Given its recent construction date, there are no later additions to the church.

Holy Mt. Carmel Missionary Baptist Church  
2127 W. Garfield Avenue



Proposed Historic Property



City of Milwaukee 2-11-13  
145246.mxd, RTW



Interior Holy Mount Carmel Church

MISSIONARY BAPTIST CHURCHES IN MILWAUKEE  
SURVEY 2013

	NAME	ADDRESS	BUILDING
1	Antioch	2033 W Congress Avenue	Former church
2	Bethesda	2805 W North Avenue	Cannot tell if built as church or was storefront conversion
3	Blessed Deliverance	2215 N 23 <sup>rd</sup> Street	New
4	Canaan	2975 N 11 <sup>th</sup> Street	Former church
5	Christian Union	2176 N 39 <sup>th</sup> Street	Former church
6	Corinth	1874 N 24 <sup>th</sup> Place	Former church
7	Damascus	2447 N 27 <sup>th</sup> Street	New
8	Ebenezer	1830 W Hadley Street	Former church
9	Ephesians	510 W Meinecke	New
10	Evergreen	1138 W Center	Former church
11	First Bible	2659 N 22 <sup>nd</sup> Street	Old church or former house
12	Free Spirit	1234 W Juneau Avenue	Former Friedens Church
13	Greater Faith Progressive	4767 N Hopkins Avenue	Storefront
14	Greater Galilee MB Church	2432 N Teutonia Avenue	Former synagogue
15	Greater Love	2401 N 10 <sup>th</sup>	Storefront
16	Greater Mt. Zion	2479 N Sherman Boulevard	Former church
17	Hallowed	3800 N Port Washington Road	House and addition
18	Holy Mt. Carmel	2127 W Garfield	New
19	Holy Temple	4245 N 60 <sup>th</sup> Street	Former church
20	Holy Temple First	4960 N 18 <sup>th</sup>	Former church

	Born	Street	
21	Hopewell	2375 N 25 <sup>th</sup> Street	Former church
22	Jeremiah	4519 W. Villard	New
23	Jericho	1923 N 12th	New
24	Jerusalem	2505 W Cornell AKA 4646 N Teutonia	New
25	Jordan	2127 N Palmer Street	New built 1972
26	King Solomon	2375 N 4 <sup>th</sup> Street	Former Lutheran Church
27	Lamb of God	8415 W Bradley Road	New
28	Leadership	2657 N MLK Drive	Storefront
29	Metropolitan	1345 W Burleigh Street	New
30	Monumental MB Church	2407 W. North Avenue	New built 1988
31	Holy Mt. Carmel	2127 W Garfield Avenue	New built 1990
32	Mount Carmel	1717 W Meinecke	New built 1973 Addn built 1992
33	Mount Hermon	1809 W Atkinson Avenue	Re-use of older building
34	Mt. Olive	5265 N 36 <sup>th</sup> Street	Re-use of older building
35	Mt Pilgrim	2700 W Brown Street	Former church
36	Mt. Vernon	2345 N 18 <sup>th</sup> Street	New
37	Mt. Zion	2207 N 2 <sup>nd</sup> Street	New Established 1919
38	New Covenant	2315 N 38 <sup>th</sup> Street at North Avenue	Former church
39	New Haven	3421 N 35 <sup>th</sup> Street	Former factory
40	New Hope	2433 W Roosevelt Drive	New
41	New Paradise	2353 W Fond du Lac Avenue	Former funeral home
42	Newport	2237 N 11 <sup>th</sup> Street	Storefront
43	Omega	2519 N Teutonia	Storefront

		Avenue	
44	Paradise AKA Paradise Sanctuary	2701-2705 W Clarke Street	Storefront
45	Philadelphia	2028 W Cherry Street	New
46	Pilgrim Rest	3737 N Sherman Blvd	Former church
47	Pleasant Grove	2479 N 15 <sup>th</sup> Street	Former church
48	Pleasant Hill	3934 W Fond du Lac Avenue	Storefront
49	Restoration	5331 W Center Street	Storefront
50	Rock of Ages	1446 W Atkinson Avenue	Storefront
51	Rose Hill	2024 N MLK	Storefront
52	St James MB Church	1990 W Atkinson Avenue	Former church built 1953
53	St Peter	3057 N 35 <sup>th</sup> Street	Storefront
54	St Tania	2456 W Hopkins	Storefront
55	Shady Grove	2579 N 35 <sup>th</sup> Street	Former corner tavern
56	Straight Narrow Way	1340 W Juneau	Former Pabst tavern NR listed
57	Trinity	2829 N Teutonia Avenue	New
58	True Heart	4300 W Villard Avenue	Former church
59	True Love	210 W Keefe Avenue	Adaptive reuse
60	True Vine	1000 W Burleigh Street	Storefront
61	Unity	3835 W fond du Lac Avenue	Adaptive reuse of 1954 office building
62	Victory	2661 N Teutonia Avenue	Storefront and warehouse
62	Way of the Cross	1401 W Hadley Street	New
63	Zion Hill	1825 W Hampton Avenue	New
64	Zion Rock	10230 W Fond	New

		du Lac Avenue	
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