

**An Architectural/Historic Survey
of
Religious Properties in Kansas City, Missouri**

prepared for

Historic Kansas City Foundation
Kansas City, Missouri

by

Architectural and Art Historical Research
Kansas City, Missouri

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Credit must be given to the respective authors/photographers, as well as Historic Kansas City Foundation and the Missouri Department of Natural Resources, in the event that any material is used from this document and/or accompanying survey forms.

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I. INTRODUCTION

Historic Kansas City Foundation, 712 Broadway, Kansas City, Missouri contracted in May 1993 with Architectural and Art Historical Research to conduct an architectural/historic survey of approximately 160 historic religious properties located within the corporate limits of Kansas City, Missouri. The survey project is the second phase of identification and evaluation of the city's religious properties in accordance with survey priorities set forth in the City of Kansas City, Missouri's 1992 *Kansas City Survey Plan* and recommendations resulting from *Religious Properties in Kansas City, Missouri*, a survey planning report prepared for the Landmarks Commission of Kansas City, Missouri in 1992. The survey project, the subject of this interim report, commenced in May, 1993 and was completed in June, 1994. This project was funded by the State of Missouri, Department of Natural Resources (DNR), Division of State Parks, Historic Preservation Program by a grant under the provisions of the Historic Preservation Act of 1966, as amended, from the National Park Service, United States Department of the Interior. Matching funds were provided by Historic Kansas City Foundation, Kansas City, Missouri. The contents and opinions, however, do not necessarily reflect the views or policies of the U. S. Department of the Interior or the Missouri Department of Natural Resources or Historic Kansas City Foundation.

II. SCOPE OF PROJECT

Survey Boundaries

Properties to be surveyed were selected from the 206¹ properties listed in Appendix B "Identified Religious Properties and Architects" found on pages 124 -142 of *Religious Properties in Kansas City, Missouri*, a report prepared by Deon Wolfenbarger and Thomason and Associates, August 29, 1992 for the Landmarks Commission of Kansas City, Missouri. Survey properties are located within the 1993 corporate boundaries of the City of Kansas City, Missouri.

Survey Objectives

Objectives of this phase of survey are based upon certain recommendations found in the survey plan report, *Religious Properties in Kansas City, Missouri*. In accordance with the grant parameters established by the DNR, this phase of survey of religious properties in Kansas City is designed to provide an intensive level survey inventory of approximately 160 historically and architecturally significant religious properties. These properties were selected from among 206 properties previously identified in *Religious Properties in Kansas City, Missouri*. At the request of the staff of the DNR, this phase of survey is to focus directly on houses of worship and primarily their architectural significance, due to the fact that most religious properties can only be listed on the National Register of Historic Places for architectural significance under Criteria C. An historic religious property is defined as a property built prior to 1950. Based on grant criteria, properties selected to be inventoried in this phase are properties that served historically

¹Although the report states that "200 properties are located in Appendix B", there are actually 206 properties listed.

as places or houses of worship (i.e. churches and synagogues), or associated facilities (education facilities, rectories, convents, etc.). Properties built for other functions, but converted to religious purposes in later years, originally were not to be inventoried. (See "Selection of Properties").

In addition, a windshield survey, conducted by volunteers and directed by Historic Kansas City Foundation, recorded the name, location, and date (if noted on signage or cornerstones) of religious properties not identified in previous surveys or in *Religious Properties in Kansas City, Missouri*. In conjunction with previously identified religious properties, this list will provide a comprehensive listing of religious properties in Kansas City, Missouri and serve as the basis for future survey recommendations.

The survey also identifies and evaluates the eligibility of the inventoried properties for listing in the National Register of Historic Places using the following research questions provided by the DNR:

1. Did any religious denomination favor a particular architectural style, vernacular church type, floor plan, construction material, or interior decorative scheme?
2. Are any religious properties significant due to interior decorations, floor plan, or vernacular church type?
3. Is the use of stone construction for ecclesiastical construction in Kansas City significant?
4. Which Kansas City architects or contractors specialized in religious property design?
5. Which religious properties are associated historically with a particular ethnic group (Black, German, Hispanic, Irish, Italian, Slavic) in Kansas City?
6. Are there any extant religious properties significant within the history of the major religious denominations in Kansas City?
7. Are religious properties generally concentrated in particular locations within the city (i.e. along major boulevards, prominent corners of residential areas)?

In accordance with the above research questions, this phase of survey focuses on identification of architectural significance (interior and exterior); and addresses certain elements of established contexts identified in *Religious Properties in Kansas City, Missouri*: "Ethnic Heritage and Religion" and "Effects of Community Development on Religion".

It should be noted that unlike typical Missouri survey projects, a purpose of this project was to examine interiors and floor plans, as recommended in *Religious Properties in Kansas City, Missouri*.

Selection of Properties

A total of 149 properties were selected from the original list of 206 for this survey. The identified sites were selected using the following criteria: those properties constructed prior to 1950; those properties that served historically as places or "houses of worship" (i.e. church, synagogue), church school, church-related residences (i.e. parsonage, convent, rectory), and meeting/parish halls; properties constructed for other functions, but converted to religious facilities prior to 1943. Furthermore, after review, properties were eliminated from the original list of 206 if they were previously surveyed or on the National Register of Historic Places. Any re-survey of these properties would duplicate rather than augment previous efforts. Some properties on the Kansas City Register of Historic Places were also eliminated because previous documentation was sufficient; others, however, were inventoried because DNR does not possess detailed information on them. The properties previously surveyed in the West Side (conducted by Historic Kansas City Foundation in 1982) were re-surveyed because the original inventory forms did not provide sufficient data.

A list of previously documented properties is included in Appendix I, while properties eliminated from the original list of 206, as well as the reasons for their elimination, are included in Appendix II. Appendix III lists properties that have been added to the original list. Criteria for the selection of these additional properties includes: buildings that complete a complex of religious facilities, i. e., a rectory or school; and properties that complete survey activities of religious facilities in the Riverfront, CBD, West Side Westport, and Midtown areas of the city, as identified in Kansas City: A Place in Time.

It is important to point out that all properties in a complex (i. e. house of worship, rectory, convent, school, parish hall), that included a house of worship were surveyed in order to assemble a systematic and complete inventory. These buildings, however, are not included in the investigation of interiors, floor plans, or architectural analysis. These buildings need to be analyzed in terms of their individual property type, (i. e. schools).

III. METHODOLOGY

Both archival research and field survey were used to obtain information regarding the surveyed properties. Information and data were gathered from, but not limited to, the following repositories:

Archival Research

1. Missouri Valley Room, Kansas City Public Library, 311 East 12th Street, Kansas City, Missouri. This local history room of the main branch of the Kansas City Missouri Public Library is the repository for city directories, maps, atlases, trade journals, newspaper clippings and city histories.

2. Landmarks Commission, City Hall, 26th Floor, 212 E. 12th Street, Kansas City, Missouri. Building permits, completed inventory forms, architect and history files are located in this office.
3. Water Department, City Hall, 5th Floor, 212 E. 12th Street, Kansas City, Missouri. Water permits are located in this office.
4. Western Historical Manuscript Collection, University of Missouri-Kansas City, Newcomb Hall, 5100 Rockhill Road, Kansas City, Missouri. This repository includes architectural floor plans, elevations, photographs and local histories.
5. The Diocese of West Missouri. Archives.
6. Church history files provided by individual churches throughout Kansas City.

Field Survey

1. *Photography:* Approximately 200 exterior photographs produced as part of *Religious Properties in Kansas City, Missouri* were made available by the DNR, Division of State Parks, Historic Preservation Program for purposes of this survey. The photographs, taken by Thomason and Associates in 1992. Negatives of these photographs are housed at the Landmarks Commission of Kansas City, Missouri. A few photographs were taken by Beverly Fleming, DNR staff, in the fall of 1993; negatives for those photographs are located at the DNR. As a requirement of this survey project, additional 5" X 7" black and white photographs were taken by Architectural and Art Historical Research, including those interiors (sanctuaries) where access was gained and exteriors of those properties that were subsequently added to the original list. It was also necessary, in some cases, to re-photograph exteriors (from the original 206) where primary facades were not illustrated and/or detailing was obscured; negatives for these photos are housed at the HKCF office.
2. *Maps:* The location of each inventoried property is shown as a pin-point on district maps, i. e. Westport, Northeast, South; each property is keyed using the corresponding numbers used in Appendix IV. In addition, a city-wide map (incorporated in *Religious Properties in Kansas City, Missouri*), which illustrates the individual districts, is included. In addition "foot print" maps were prepared for each religious complex.
3. *Site Visits:* EXTERIOR: At least one on-site analysis of each surveyed property was conducted in order to fully assess present condition and integrity of the property. INTERIOR: In order to gain access to evaluate and photograph interiors, Historic Kansas City Foundation contacted, by letter/questionnaire, all religious facilities or "houses of worship" from the original list of 206. Of the sixty that responded by the cut-off date of February 15, nineteen were eliminated due to major renovation/alterations made within the last fifty years or because these religious properties were not part of this survey. Although appointments with forty-one churches were attempted, only thirty-

two could be scheduled. Subsequently, because four churches did not keep their appointments, a total of twenty-eight interiors were photographed and inspected on-site.

4. *Windshield Survey*: Volunteers from Historic Kansas City Foundation conducted a windshield survey of religious facilities in the following districts: North, Northeast, East, County Club and South. (See Survey Objectives). A list of these properties can be found in Appendix V.

Completion and Assemblage of Inventory Forms

The new *Missouri Historic Property Inventory Form*, using the new *Missouri Historic Property Inventory Form Instructions*, was prepared for each property that was surveyed. The information, which is coded, includes the street address; a description of prominent architectural features with emphasis on the primary facade; a documented or estimated date of original construction; identification of obvious alterations/additions; a designation of style or vernacular type, when applicable; identification of architect and/or builder, if known; and an on-site verification and consideration of all applicable information on the form.

Analysis of Information

An analysis of houses of worship, surveyed on an intensive level, is contained in this interim report. The individual inventory sheets and their accumulated data were used to address the research questions listed under "Survey Objective". Furthermore, this interim report makes recommendations for those properties warranting consideration for the National Register of Historic Places designation, based on National Register criteria. Recommendations (based on findings of this phase of survey for completion of the survey of religious properties) are also provided. It should be noted that houses of worship are discussed by historic names rather than current names. As a result of this naming policy, names used in *Religious Properties in Kansas City*, vary widely from names used in this survey and interim report.

IV. SURVEY FINDINGS

Upon further study of the 149 religious properties surveyed, four properties were found not to meet survey criteria; therefore, they are not included in the analysis section and are not listed in Appendix IV. Two of the four, Park Memorial Seventh Day Adventist Church (500 Chelsea Avenue) and Garfield Avenue Baptist Church (500 Garfield Avenue), were constructed after 1950. The remaining two churches, Paradise Baptist (1600 East 58th Street) and Good Samaritan Baptist Church (2820 East 54th Street), originally constructed as a mansion and school respectively, were not used as religious facilities until after 1950.

The 123 religious facilities identified and surveyed were historically either churches, synagogues, and/or missions; their construction dates span the years 1881-1950. Over fifty-percent of these properties were built between

1911 and 1929.² The remaining twenty-two properties in the survey are church-related properties. They include nine rectories, one parsonage, six schools, two parish houses, and one each of the following: recreation center, parish hall, printing office and restaurant. A complete list of the 145 properties is found in Appendix IV.

Architectural Styles

The surveyed properties represent a variety of architectural styles and vernacular types³ and were built in a variety of materials. The surveyed structures were identified as specific architectural styles and/or vernacular types using the "Architectural Style Code" list provided in "The Missouri Historic Property Inventory Form Instructions", as required by the DNR. For the most part, these styles are used by the National Register program.⁴ It should be noted that the architectural classifications used in this survey did not agree with the styles identified in *Religious Properties in Kansas City, Missouri*, because these architectural style codes were not a requirement at that time. For example, in the report "Late Gothic Revival" was never used. Furthermore, attribution of styles, in many instances, are not in agreement.

The architectural styles identified in this survey include: Gothic, Italianate, Romanesque, Colonial Revival/Georgian, Classical Revival, Tudor Revival, Late Gothic Revival, Mission/Spanish Revival, Beaux Arts, Moderne, Art Deco and other: German Baroque, and Arts and Crafts. In addition, the following vernacular types are represented in this survey: Steepled Ell, Gabled End, Side Steeple, Twin Towers, Temple-Front and other vernacular churches. Brick (53 properties) and stone (47 properties) were the most common material used in construction. Of those religious properties previously surveyed, brick and stone were used equally. An analysis of religious properties previously documented (see Appendix I) also confirms a use of brick and stone almost equally as a construction material for religious properties.

²It is important to note that many congregations would construct a basement level first, where services were held, until additional funding was obtained to build the superstructure. Therefore, in many cases, a number of these churches' superstructures were built several years later.

³Any vernacular type building can also exhibit elements of a particular architectural style. It is important to note that the term "vernacular type" is differentiated from "property type", as defined by Federal survey guidelines. For a discussion regarding property types, see Bulletin 24: Guidelines for Local Surveys: A Basis for Preservation Planning. Washington, D. C.: U. S. Department of Interior, 1985.

⁴See Bulletin 16A How to Complete the National Register Registration Form. U. S. Washington, D. C.: Department of the Interior, National Register Branch, 1991, 25-26.

The following chart identifies the architectural styles and/or vernacular types and the number of buildings represented in each. Styles and types, as outlined below, are discussed separately in this report.

<u>Style</u>	<u>No. of Buildings</u>
Gothic	2
Romanesque	13
Colonial Revival/Georgian	6
Classical Revival	10
Tudor Revival	6
Late Gothic Revival	33
Mission/Spanish	3
Beaux Arts	2
Moderne	1
Art Deco	1
Modern Movement	1
Other	2
Mixed	5

Vernacular Types

Steepled Ell	1
Gabled End	10
Side Steeple	10
Twin Towers	1
Temple-Front	1
Other vernacular	15

Gothic

There are two examples of Gothic churches identified in this survey. Due to its brick exterior, **The Olive Street Baptist Church** (1885), 905 Olive Street, is an unusual example of this architectural style. Usually, Gothic churches are constructed of stone or frame. It is also one of the earliest extant religious facilities built as an outgrowth of the Baptist mission. The other example of this style identified in the survey is the **First Church of Christ Scientist** (1897), 1117 East 9th Street. Executed in stone, this church is the first important commission of George Mathews, a prominent Kansas City architect. This church was the first of its denomination west of the Mississippi River.

Romanesque

The second largest group of religious properties identified in this survey were designed in the "round arch" or Romanesque style. Although six denominations are represented by this architectural style, the Catholic denomination is the predominate group. Of the thirteen Romanesque Revival churches erected between 1888 to 1950, all but four are constructed of brick. The **Southwest Tabernacle Congregational Church** (1888-1889), 700-706 West Pennway, is the earliest church identified in this survey that typifies this architectural genre. Its Mission style tower was added at a later date. **The Eastminster Presbyterian Church** (1907-1909), 217 Benton Boulevard, designed by Kansas City architect L. Middaugh, is a simplified variation of the Richardsonian Romanesque and the sole building identified from this category.

The most impressive group of Romanesque churches is the five Roman Catholic churches constructed between 1920 to 1927, four of which employ the use of the Carolingian twin tower or variations thereof. **Annunciation Church** (1920-1924), 3126 Benton Boulevard, is the only example of this variation of the Romanesque built in stone. Chester Dean, the architect for **Assumption Church** (1922-1926), 309 Benton Boulevard, combined Romanesque form and massing with Mission style detailing. At the time of its construction in 1926, Assumption Church was considered one of Kansas City's "architectural gems." The third example of a twin tower church is **Holy Trinity Catholic Church** (1925-1926), 930 Norton. Designed by H. Brinkman, the facade employs the use of tapestry brick in the shaft portions of the towers and twin arcaded bell towers. Another religious property designed by the office of Brinkman--this time Brinkman & Steele--is **St. Francis Seraph Church** (1924), 807 North Agnes. The towers of this church are, in contrast, squat and less pronounced.

Incorporating the use of a prominent campanile is **Blessed Sacrament Church** (1927), 3901 Agnes. At the time the superstructure was erected, the church received honorable mention by the Architectural League of Kansas City.

The five remaining Romanesque style churches identified in the survey were built in the 1940s and all but one have prominent bell towers. Perhaps the two most outstanding examples of this group are the **Seventh Church of Christ Scientist** (1941-1942), 604 W. 47th Street and **Benedictine Sanctuary of Perpetual Adoration** (1947-1949), 1409 Meyer Boulevard.

Both examples feature prominent rose windows beneath a Romanesque blind arcade, typical of this architectural idiom. The tympanum at the north entrance of Benedictine Sanctuary of Perpetual Adoration, which features an ornately carved bas-relief, is particularly noteworthy.

Colonial Revival/Georgian

Six examples of the Colonial Revival/Georgian style are identified in the survey; four brick, one stucco and one modified with vinyl siding. Five denominations, in addition to one campus chapel, are represented. The earliest example is **Friends Church** (1910), 2945 Bales. This modest church also appears to be the earliest remaining building constructed for the Quaker denomination in Kansas City. The focal point of the design is a large Palladian-type window. In addition, three examples of the Colonial Revival/Georgian style feature steeples. The most noteworthy is **Wornall Road Baptist Church** (1929-1930) 400 West Meyer Boulevard, designed by Felt, Dunham and Kriehn. Typical of the Colonial Revival style, the steeple with the square tower is built in several stages, with the upper stage octagonal in plan and terminating in a spire. The **Country Club Congregational United Church of Christ** (1925-1926), 205 West 56th Street, another fine example of this style, incorporates a Classical temple-front portico with Colonial Revival elements in the secondary elevations and tower. An historical reference for the form and overall design of both Wornall Road Baptist Church and Country Club Congregational United Church of Christ is St. Michael's Church (1752-1761), Charleston, South Carolina, one of the earliest Colonial Revival style churches in America. Like St. Michael's, these two churches are "characterized by the addition of a columnar portico on the west, or entrance end".⁵

Classical Revival

Nine churches and one synagogue were executed in the Classical Revival style. Built between 1905 to 1927, these buildings represent the work of eight different architects and all but two buildings employ the use of a monumental portico. Six religious denominations are represented. Seven of the religious properties are built in brick and two are constructed of stone. The most impressive of the Classical Revival is **B'nai Jehudah Temple** (1907-1908), 1511 Linwood Boulevard, designed by Howe, Hoit and Cutler. Constructed for the Reform congregation B'nai Jehudah, this synagogue is a premier example of the Classical Revival with its pedimented portico, fluted Doric columns on molded plinths and acroterions. Also noteworthy is **Budd Park Christian Church** (1913-1914), 4925 St. John Avenue, designed by Samuel B. Tarbet. Unfortunately, the additions to the west and the rear have compromised the integrity of this church. An interesting feature of **Bales Baptist Church** (1915-1921), 3414 E. 12th Street is the decked roof which was originally designed as a roof garden so that summer services could be held outside.

Originally constructed as a private residence designed in the Italianate style, **The Metropolitan Spiritual Church** (c. 1886), 1231 Garfield Avenue,

⁵Milton Brown, et al. American Art. (New York: Harry N. Abrams, Inc., 1979), 38. St. Michael's has the first columnar church portico in the colonies.

made substantial modifications in 1926 and again in 1933, thus altering the design of the building and compromising its historic integrity. Because of these additions, the original Italianate residence now appears as a Classical Revival building. Portions of the Italianate vocabulary are visible on the south facade.

Tudor Revival

The Tudor Revival style is represented by five churches and one synagogue; all of these buildings are constructed in brick. With its Tudor arches, lancet windows and cut-stone quoin surrounds, **Roanoke Presbyterian Church** (1930-1931), 1617 W. 42nd Street is possibly the truest example of this architectural style found in this survey. **South Park Christian Church** (1923), 5541 Forest Avenue and **Tiphereth Israel Synagogue** (1919-1920), 1224-1228 Admiral Boulevard, are other notable examples. Both buildings feature prominent gabled parapets with stone coping and fenestration and doorways embellished with carved stone. Employing a twin tower motif is **Belmont Avenue Christian Church** (1918-1920), 1208 Belmont Avenue.

Late Gothic Revival

The Late Gothic Revival styles represent the largest number of religious facilities identified within the survey. Thirty-three churches were identified in this group. Although many of these churches are distinguished in their own right, they are best examined using the following categories: side tower/belfry, twin towers, center tower, recessed tower, crossing tower and gable end/without tower. There are eleven sects represented in this group, however, the following denominations dominate: Catholics, Baptists, Presbyterians and Lutherans.

There are twelve side tower/belfry Late Gothic Revival churches constructed from 1904-1948. Eight are constructed in stone while four are constructed in brick. Perhaps the most impressive of this particular group, **Linwood United Presbyterian Church** (1904, 1909, with additions), 1801 East Linwood Boulevard; **St. Vincent de Paul** (1922-1932), 3106 Flora Avenue; **Sixth Church of Christ Scientist** (1925-1926), 400 West 67th Street and **Immanuel Evangelical Lutheran Church** (1924, 1931), 4205 Tracy Avenue draw on English and French building sources. Linwood United Presbyterian is also an unusual example of this style because it was constructed in brick instead of stone, the more common of the two materials.

Seven Late Gothic Revival churches with twin towers are identified in the survey and were constructed between 1904 to 1922. Six are constructed in stone and one in concrete block. Influenced by thirteenth century French architecture, such as Rouen Cathedral, is **Holy Name Catholic Church** (1911, 1924), 2201 Benton Boulevard designed by Henry Brinkman. **Guardian Angel Church** (1922-1923), 1310 Westport Road, which features the characteristic tripartite pointed arched portal, was also designed by Brinkman. Unusual examples of this architectural style, **St. Stephen's Catholic Church** (1916-1922), 1029 Bennington and **Benton Boulevard Baptist Church** (1904-1905, 1921), 2455 Benton Boulevard, are both listed in the Kansas City Register.

Two examples of the Late Gothic Revival center tower, both constructed in stone, are identified in the survey. **St. Paul's Reformed Church** (1908-1909), 3551 Wabash, features unusual rounded buttressing throughout its primary facade. **Swedish Evangelical Lutheran Church** (1900-1913), 901 W. 23rd Street Trafficway, imparts somewhat of a rural characteristic in its overall design and maintains a high degree of integrity.

The construction period of the three recessed tower and the two crossing tower Late Gothic Revival churches in this survey spans 1905 to 1946. All five churches are constructed of stone and all but one feature a crenelated belfry; five denominations are represented in these two groups. The most notable of the recessed tower properties is **St. Paul's Episcopal Church** (1905-1906), 11 E. 40th Street. **Linwood First Baptist Church** (1909, 1925), 2310 E. Linwood Boulevard and **Country Club Methodist Episcopal Church** (1922-1923), 400 W. 57th Street are the two examples of crossing tower properties. Both retain integrity of their original design.

The final division of Late Gothic Revival churches is comprised of those buildings which feature dominant, front-facing gables. These seven churches were constructed between 1903-1946; five are built in stone and the remaining two churches are of brick construction. Four denominations are represented. **St. John's Episcopal Church** (1903-1905), 517 South Kensington, which maintains a high degree of integrity, is modest in scale. In contrast is **Broadway Baptist Church** (1922-1923), 3931 Washington Avenue, designed by Kansas City architect Phillip Drotts, with its monumental lancet window at the main elevation.

Mission/Spanish

There are three churches identified in the survey that were designed in the Spanish/Mission style. This group of stucco churches, constructed between 1907 to 1945, represents the work of three architects for three different denominations. **Visitation Catholic Church** (1915), 5141 Main Street, designed by Owen & Payson, was patterned after California Missions, i. e. Santa Barbara Mission. It is the premier example of a religious property designed in this architectural style in Kansas City. The architecture of this church was undoubtedly influenced by J. C. Nichols and his concept for the nearby Country Club Plaza.⁶ The remaining two churches designed in the Spanish/Mission style--**Mexican Institute Chapel** (1931), 1201 West 23rd Street and **First Mexican Baptist Church** (1945-1946), 80 West 23rd Street Trafficway--were constructed in the West Side of Kansas City to serve the Hispanic community. Designed in the provincial, these modest buildings impart a sense of the rural in their overall character, providing a distinct contrast to the high style architecture of Visitation Catholic Church.

⁶Although Edward Buehler Delk's plan for J. C. Nichols' Country Club Plaza was not developed until 1922, seven years after the construction of Visitation Church, there were several well-designed, Spanish-influenced service stations that dotted Nichols' subdivisions as early as 1914.

Beaux-Arts Classicism

There are two examples of Beaux-Arts Classicism styled churches identified in this survey. The earliest and most prominent is the **Independence Boulevard Christian Church** (1905, 1910), 606 Gladstone Boulevard. The church, designed by Howe, Hoit and Cutler, features colossal monolithic Ionic stone columns and paired pavilions crowned by prominent denticulated pediments. Secular in feeling, its multi-part stretched exterior accentuated by "advancing and receding planes"⁷ for example, parallels the design of the Museum of Science and Industry, Chicago, a premier example of the Beaux-Arts. The **Third Church of Christ Scientist** (1921-1922), 3953 Walnut Street, "reflects a national pattern found in Christian Science buildings."⁸ According to Chicago architect, Solon S. Beman, a leading designer for the Christian Scientists, . . . "architecture along classic lines has found most favor with Christian Science, because the style, with its sense of calm, power and dignity. . . its true systems of proportion, its sincerity and refinement, and. . . its rationalism, seems to represent the faith of those who employ it in their house of worship."⁹ The pronounced and highly ornamented cut stone balustrade, pedimented entryways and monumental flight of steps all recall the Beaux-Arts style.

Art Deco

The only property in the survey identified as Art Deco is the **Church of God Holiness** (1928), 2844 Askew, designed by prominent Kansas City church architect Ernest O. Brostrom. The exterior walls of the church are stucco over a Con-Tee construction---a new form of construction using concrete developed by Brostrom at the time of the erection of the church. The zig-zag motif, the smooth stucco wall surface, and stress on the vertical, i. e. fenestration and main entrance, clearly evokes the Art Deco style.

Modern Movement

Community Christian Church (1940), 4601 Main Street, designed by Frank Lloyd Wright and Edward Buehler Delk, is the only Wrightian style church in the survey. Wright himself called this church "the Church of the Future." Although the original design for this church was by Wright, the alterations to the original design were prepared by Delk, who also oversaw the building's construction.

Moderne

Another example of the modern movement in church design is **St. Francis Xavier Church** (1948-1950), 1001 East 52nd Street. This church was "an early example in the city of an alternative approach to church design, one

⁷Marcus Whiffen. American Architecture Since 1780 A Guide To The Styles. (Cambridge: M.I.T. Press, 1981), 149.

⁸Mimi Stiritz. "Missouri's Christian Science Churches Reflect Ideals of Rational Theology", Preservation Issues, Vol. 2 No. 6, November/December 1992, 1.

⁹Ibid.

not dependent on the symbolism of historic styles."¹⁰ Barry Byrne, Chicago, was the principal architect and Kansas City architect Joseph B. Shaughnessy, Sr. was named as associate architect.

Mixed

Five churches have been identified in this survey as having an amalgam of styles in their overall design. Perhaps the most noteworthy is the **Melrose Methodist Church** (1888-1889, 1927-1919), 200 N. Bales, which combines the Romanesque Revival with Late Gothic Revival. The original church, executed in the Romanesque Revival style, is now an educational facility called the Nathan Scarritt Memorial Building. The present church, constructed in the late 1920s, was designed by Wight and Wight in the Perpendicular¹¹ Late Gothic Revival. Two churches designed by E. O. Brostrom, one of Kansas City's prolific ecclesiastical architects, also combine two distinct styles. **Mission Covenant Church** (1912, 1949), 1501 W. 42nd Street and **Reform Presbyterian Church** (1912-1913), 4400 Wyoming both combine decorative Gothic elements with Arts and Crafts vocabulary. Brostrom referred to this as "pseudo Gothic".

Other

There are two churches that are designed in styles that are not listed in the Missouri Historic Property Inventory Form Instructions: Architectural Style Codes. **Park Avenue Evangelical Church** (1907, 1922), 2456 Park Avenue, is quite possibly the most fanciful and picturesque of all the churches in the survey. Designed by Rudolph Markgraf in the tradition of the German Baroque for a German congregation, this church embraces the exuberant vocabulary of that historic architectural expression.¹² An example of this idiom is Stiftskirche, Gotteweig, Austria, (1750-1765), designed by L. Von Hildebrandt.¹³ This church is one of two extant religious properties in Kansas City designed by Markgraf in this style.¹⁴ **Northeast Presbyterian Church** (1926, 1948), 301 S. Van Brunt Boulevard, a work by E. O. Brostrom, displays Arts and Crafts influence on its primary facade with its highly crafted fenestration and clear reference to its English prototype.

¹⁰George Ehrlich. Kansas City, Missouri: An Architectural History 1826-1926. (Kansas City: Lowell Press, 1979), 113.

¹¹The Perpendicular style, a recognized architectural genre, is characterized by vertical emphasis in structure. It was the last and longest phase of Gothic architecture in England, c. 1350-1550.

¹²Dr. Michael Rabens. Interview with the authors, March 2, 1994.

¹³Nicholas Powell. From Baroque to Rococo. (New York: F. A. Praeger, 1959), 154.

¹⁴Prospect Avenue Congregational Church (2844 Prospect Avenue; 1906-1907) is the other German Baroque Church designed by Markgraf.

Vernacular Types

Six vernacular type churches are represented in the survey. They include: Steepled Ell, Gabled End, Side Steeple, Twin Towers, Temple-Front and other vernacular churches. Although these churches are vernacular in type, some display certain high-style affinities in their detailing.

Steepled Ell

Budd Park Methodist Episcopal Church South (1911), 6002 Anderson, is the only example of the Steepled Ell church represented in the survey. It is a slight variation from "pure" Steepled Ell vernacular type. Its steeple, added at a later date, rises from the entrance rather than from the intersection of the ell.

Gabled End

The largest vernacular group identified in the survey is the Gabled End. Constructed between 1882 to 1941, ten examples of this type exist. One is constructed of brick, two of stone, two of stucco, while the remaining five are constructed of clapboard, shingles or covered in artificial siding. Seven denominations are identified in this group.

Several of the surveyed churches executed in this vernacular type display an affinity to a particular style. Two such examples include: **Fourth Presbyterian Church** (1882), 1747 Bellevue, featuring Gothic details and **Lutheran Church of Our Redeemer** (1922), 711 Benton Boulevard, appointed with Tudor detailing. A variation of this type and, perhaps, the most sophisticated and interesting of the Gable End vernacular type is **South Prospect Christian Church** (1894), 2126 Prospect, Avenue. This church, designed by Kansas City architect Frederick Hill, displays the Victorian Romanesque in its overall form.

Side Steeple

The second largest vernacular type represented in the survey is the Side Steeple church. Ten churches in this group, constructed between 1902 to 1948, have been identified. Seven of these churches are constructed in brick; seven different denominations are identified in this group. The Evangelical and Methodist Episcopal denominations predominate.

Two examples, **Seventh Day Adventist Church** (1902), 1332 Michigan and the **Garland Avenue Methodist Episcopal Church** (1887-88), 726 N. Garland Avenue, feature a true side steeple. Seven churches display corner crenelated square side towers while one, **Centropolis Baptist Church** (1927, 1948), 1410 White Avenue, features a plain rounded belfry. The pointed arch is used as a decorative feature in six of the churches in this group.

Twin Tower

Only one example of the Twin Tower type was identified in the survey. **Greenwood Church** (1927-1928), 1750 Bellevue, was designed by Waverly Thomas, one of the earliest known African American architects in Kansas City.

Temple-Front

Only one example of a Temple-Front church, **Summit Street Methodist Church** (1881-1882), 1622 Summit, was identified in the survey. This church has been extremely altered from its original design and no longer retains its integrity.

Other Vernacular

Fifteen properties within the survey did not fit into a specific style or vernacular type. Of the fifteen, nine are constructed in brick, two in stucco and four in stone. Ten denominations are represented in this grouping.

St. Mark's Episcopal Church (1889, 1903, 1921), 701 Prospect Avenue, does not depict a specific style or type due, perhaps, to the several stages of construction. The original church, built in 1889, was a simple frame building. In 1903 the building was enlarged by thirty-one feet and entirely covered in stone veneer. A stucco clerestory was added in 1921.

The Jackson Telephone Exchange (1913), 7100 Main Street, now occupied by The New Reform Temple, was built as a vernacular commercial building. **The Epworth Methodist Episcopal Church** (1911), 1605 West 45th Street, once an laudable example of the Classical Revival, has undergone extensive alterations within the last year, totally obscuring the original primary facade.

Three additional churches that deserve note include **First United Christian Church** (1925), 2429 South Van Brunt. Women members of this church aided in its construction. **St. Stanislaus Church** (1914-1918), 6808 E. 18th Street, was constructed by members of the Polish community. The limestone and steel used in the construction of the **Seventh Day Adventist Church** (1942-43), 1226 Euclid Avenue, was salvaged from the old Muehlebach Brewery and other wrecking sites.

Floor Plans/Interiors

Interior floor plans were identified through access to the interiors of twenty-eight churches and/or by reviewing architectural plans at the Western Historical Manuscript Collection, University of Missouri-Kansas City. Approximately twenty-nine architectural plans were reviewed and are noted on the appropriate inventory forms.

From site visit evaluations and review of drawings, it appears that the original interior plans for the surveyed ecclesiastical properties are derived from six basic types: basilican, cruciform, longitudinal, auditorium, combination auditorium/Akron and free form plans. Another type of church plan, the centralized plan, has not been identified in this survey. It is important to note that because the interiors of all surveyed properties could not be evaluated, a quantitative analysis cannot be made. However, examples of the above identified types are illustrated in Appendix VI.

An example of the **basilican plan** (cruciform) church represented in the survey is the **Benedictine Sanctuary of Perpetual Adoration** (1947-1949), with its nave flanked by rows of columns as side aisles, clerestory windows and apsidals. This particular plan is usually associated with the Romanesque styles and used by denominations with "high church" or highly ritualistic liturgical traditions such as the Roman Catholic.¹⁵

Typically, Gothic-styled churches use a **cruciform plan** in the shape of a Latin cross. The nave forms the long arm, the chancel and choir the top arm, while the transepts are created by the cross-arms. (There were no pure examples of this type identified in the survey. However, examples with additions such as side chapels, sacristies, towers and narthexes are represented.) The cruciform plan is also used in conjunction with the Romanesque style by both Roman Catholic and Protestant denominations. Due to the prolonged popularity of the Gothic style in American, many examples of the cruciform plan exist today.¹⁶ An example of a Late Gothic Revival style church with the cruciform plan identified in this survey is **Country Club Methodist Episcopal** (1922-1923) while a Romanesque example is **St. Vincent's de Paul** (1922-1923).

The **longitudinal plan**, sometimes known as the Anglican plan, is rectangular in form. The true longitudinal plan has an open, rectangularly-shaped auditorium with balcony galleries running along both sides, across the rear, or both; a chancel or pulpit platform in a raised area in front, often with a choir loft behind. This plan, used by both Protestant and Jewish denominations, was most often associated with Classical architectural styles such as Georgian, Classical Revival, Greek Revival and Colonial Revival.¹⁷ Variations of this plan, identified in the survey, are **Country Club Congregational Church** (1925-1926), **St. John's United Methodist**

¹⁵"Basic Plan Types For Historic Houses of Worship", Spire Magazine. Files DNR, Jefferson City, Missouri.

¹⁶Ibid.

¹⁷Ibid.

Church (1949-1950), Wornall Road Baptist Church (1929-1930) and Immanuel Lutheran Church (1928).

The **auditorium plan**, which developed in America . . . "in response to the great Protestant revivals of the post-Civil War era, had for its main focus the preacher's platform."¹⁸ Inspired by stage theaters and concert halls, this plan had its floors sloping toward the front and the pews arranged in arched rows. The shape for this type of plan was either semi-circular, octagonal, square or oval. Large and sophisticated examples of this plan identified in the survey are **Seventh Church of Christ Scientist (1941-1942), Linwood First Baptist Church (1909, 1925), Sixth Church of Christ Scientist (1925-1926) and Unity Temple on the Plaza (1946-1948).**

With the establishment of Sunday Schools came the development of the **Akron Plan**. Conceived by Lewis Miller and Rev. John Heyl Vincent¹⁹, this plan originated in church architecture soon after the Civil War. The first church to use the plan was the First Methodist Episcopal Church, Akron, Ohio, thus the name Akron Plan. The Sunday School unit consisted of classrooms placed in a semi-circular or horseshoe shape facing "an open space dominated by a wide superintendent's platform."²⁰ Fold-back or sliding doors were placed in the front of the classrooms and could be opened for commencement services of the entire congregation and closed for separate classes. The most common form of the Akron plan included a pulpit platform located in the corner of the sanctuary.

The combination **auditorium/Akron plan** was a popular plan with Protestant denominations. With this plan, the auditorium plan sanctuary is adjoined with the Akron plan Sunday School wing. With the use of either large roll-up or folding doors, these two separate areas could be opened into one large space. This combination plan was popularized in the United States by the architect George Washington Kramer.²¹ Numerous examples of the the auditorium/Akron plan have been identified in the survey. The two earliest examples are **South Prospect Christian Church (1894) and Macedonia Baptist Church (1904-1905).** The Protestant denominations favored this type of plan.

St. Francis Xavier (1948-1950), is an example of the modern **free-form plan**. Here, architect Barry Byrne designed this structure in the shape of a fish, breaking away from historical liturgical tradition in church design.

¹⁸James F. White. Protestant Worship and Church Architecture. (New York: Oxford University Press, 1964), 126-127; Linda F. Becker. "Westminster Congregational Church". National Register Application, 1979. Copy.

¹⁹J. H. Vincent (1832-1920), an American Methodist Bishop and the first chairman of the International Sunday School Lesson Committee, developed a summer assembly for the training of Sunday School teachers in Lake Chautauqua, New York, in 1874. Vincent's work in improving teaching methods in Sunday Schools had widespread results. See Latourette, Kenneth Schoot. A History of Christianity. (New York: Harper & Brothers, New York), 1267.

²⁰Ibid; Spires, 18-19.

²¹Spires, 18-19.

It was observed that many of the houses of worship feature stained or art glass windows. Because it was not possible to gain access to the majority of these houses of worship and because many of the windows are obscured by protective coverings, making it difficult to view them from the exterior, only those windows that could be viewed from the inside were analyzed. Where access was permitted, it was found that a variety of decorative styles are featured, yet this is too limited a sampling to make general conclusions regarding the use of certain designs by representative denominations and/or architectural idioms.

What can be noted, however, is that these houses of worship display a combination of traditional styles including idealized figural images, realistic or stylized scenes and iconographic symbols, in addition to curvilinear and geometric schemes. Research has revealed that some stained glass windows were imported from Europe, i. e., **Assumption** (1922-1926) and **Annunciation** (1903, 1922-1924). At **Unity Temple on the Plaza** (1946-1948), the chancel window, designed by Rev. Meyer and executed by Kansas City artist Daniel MacMorris²², was installed in 1950. Also featured at Unity Temple are 37 windows executed in 1970 by Paul Mann, a designer at the Kansas City Star.

Because of the vast amount of exceptional stained glass observed in this phase of the religious property survey, it is recommended to inventory and assess these windows as a separate project. Although a survey of this type cannot be funded by the Missouri DNR, information on how to develop a stained glass documentation project can be obtained from The Census of Stained Glass Windows in America, a not-for-profit organization (see recommendation section).

During interior investigation, it was also found that **St. Stephen's Church** (1916-1922) has a remarkable altarpiece. Completed in 1934, it was carved from Kasota marble and Mankato stone. Designed by Michael Reiser and carved by Edward Lawhan, the altar features four evangelists.

Research has also revealed that the work of the Italian-born ecclesiastical artist Dante Cosentino (1882-1957) was found in four religious properties identified in this survey: **Holy Cross Catholic Church** (1904, 1912-1913, 1916, 1928); **Holy Trinity** (1925-1926); **Blessed Sacrament** (1921); and **Assumption** (1922-1926). Cosentino's career began c. 1935 when Bishop Thomas Lillis accepted his bid to decorate the interior of the Cathedral of the Immaculate Conception. Upon completion of this project, Cosentino became the official artist for all fresco paintings for the Roman Catholic churches in the area. Working in the style of the Italian Renaissance masters, Cosentino painted interiors of Kansas City churches for nearly thirty years.²³ Unfortunately, Cosentino's work at Holy Cross, Assumption and Holy Trinity has been obscured by paint. Because access could not be gained at Blessed Sacrament, it is not known if Cosentino's work is extant.

²²Daniel MacMorris was also responsible for the interior color scheme, including fabrics and upholstery, for Unity Temple on the Plaza.

²³Holy Trinity Catholic Church. "Centennial Celebration". September 23, 1989, n.p.

In general, interior decoration of the twenty-eight churches that were examined is rather simplified in detail and embellishment. Some of these features include: exposed trusswork and vaulting, natural woodwork, and exposed stone walls.

Architects/Builders

Works by sixty-seven Kansas City architects and/or their firms have been identified in this survey. In addition, architects from Chicago, Dallas, Los Angeles, and Indianapolis have also been identified. While "the design of churches and other religious properties in Kansas City was not dominated by any one architect or architectural firm"²⁴ there are, however, architectural firms and architects identified in this survey that demonstrate "exceptional significance in their ecclesiastical designs in sufficient numbers to warrant a separate thematic multiple property nomination for their work."²⁵ These architects/firms include: Ernest O. Brostrom; Henry W. Brinkman; Charles A. Smith; Shepard Farrar & Wiser; Owen and Payson; Felt, Dunham and Kriehn.

Prominent Kansas City architect Ernest O. Brostrom specialized in church design early in his career. In fact, in 1919, Brostrom published a book titled Churches which discusses various aspects of church design and construction. To date, research has revealed that eight churches in Kansas City (six churches identified in this survey, one severely modified; two previously surveyed) were designed by this prolific architect. Furthermore, Brostrom was responsible for numerous church designs throughout Missouri, Kansas, Nebraska and Iowa.

Four churches, two parochial schools and one parish hall designed by Henry W. Brinkman (or his firms Brinkman & Steele and/or Brinkman and Hagan) have been identified by this survey. In addition, one previously surveyed church was also designed by Brinkman. All of these properties were built for the Roman Catholic denomination. Brinkman, a native of Emporia, Kansas, was very active in the Catholic faith; it was, perhaps, his religion that influenced his specialization in church design for the Roman Catholic denomination.²⁶ Another architect whose work was possibly influenced by his Catholic faith was Joseph B. Shaughnessy, Sr. Shaughnessy designed four Roman Catholic churches constructed in the 1940s that have been identified by this survey.

Although Charles A. Smith's career centered primarily around school commissions, a number of churches identified in this survey were designed by him or his firm, Smith, Rea & Lovitt. Of the five churches, the most outstanding examples are Linwood United Presbyterian Church, Unity Temple on the Plaza and Sixth Church of Christ Scientist; several of his other designs have been substantially modified.

²⁴Deon Wolfenbarger and Thomason & Assoc. "Religious Properties in Kansas City, Missouri", August 29, 1992.

²⁵Ibid.

²⁶Hancks, Larry. "Architects in Kansas City, Kansas", prepared for Economic Development and Planning, City of Kansas City, Kansas.

The firm of Owen & Payson (subsequently Owen, Saylor & Payson then Owen, Payson and Carswell), was established in 1908. Four (plus one previously surveyed) churches designed by the firm were identified in the survey including a Late Gothic Revival and a Spanish/Mission Revival. While both churches display a stylistic flexibility and a diversity of design, the majority of these churches have been altered.

John Felt was a designer of many churches and school buildings in Missouri, Kansas, Oklahoma, Nebraska and Iowa. Seven churches identified in this survey were designed by Felt or members of his firm, Felt, Dunham and Kriehn. One additional property previously surveyed was also designed by Felt. These properties identified in this survey show a variety of styles. The best examples of the firm's work are Roanoke Presbyterian Church and Wornall Road Baptist Church.

Robin A. Walker, Kansas City, and Lowe and Bollenbacher, Chicago, and F. R. Webber, Boston also specialized in church design. One example each of their works have been identified in the survey. Walker, associated at one time with the architect Frederick Gunn, not only designed churches in Kansas City but also in other Missouri cities including Versailles, Columbia, Waverly and Excelsior Springs. Webber authored a book entitled The Small Church in 1939.

Two other architects who warrant mentioning are Arthur H. James and Waverly Thomas. Holy Cross Catholic Church designed by Guinotte & James is possibly the last and only extant work in Kansas City designed by the English-born architect Arthur H. James.²⁷ Waverly Thomas, one of the earliest known African American architect in Kansas City, designed the Greenwood Baptist Church. Although minimal information has been uncovered regarding Thomas, documentation has revealed that he designed the Security Loan and Investment Association building, 1816 Vine Street in 1922. Thomas' office was located on the second floor of this building for several years.

There were fifty-four different builders/contractors identified in this survey, however, research has disclosed that no one particular individual specialized in religious property design.

Religious Denominations

The properties identified in this survey were originally constructed for twenty-six different religious denominations. The predominant denominations include Baptist, Roman Catholic, Christian, Methodist Episcopal, Presbyterian, Evangelical, Christ Scientist, and Lutheran. The remaining religions, represented by three or less in each group, together total seventeen, with nine of these groups represented by only one property. These denominations can be found in Appendix IV. Only the predominant denominations could be analyzed as to whether they favored a particular architectural style, vernacular church type, floor plan, construction material, or interior decorative scheme.

²⁷Another church designed by James is St. Oswalds Protestant Episcopal Church in Atchison County, Missouri.

Of the predominant denominations identified, the only group that appears to have favored a particular pattern or trend in architectural design is the Roman Catholics. Of the seventeen churches built for the Roman Catholics, seven were executed in the Romanesque style and seven were designed in the Late Gothic Revival. Stone was the building material of choice (a total of ten) with this denomination. The remaining churches of the predominant denominations were executed in a variety of high-style architecture and vernacular types. The Late Gothic Revival, again, is prominent. At this time, it appears that brick and stone are the favored construction materials.

Research has revealed six extant churches significant within the history of the religious denominations in Kansas City. The following churches were or appear to be the first of their original denomination to be built: **First Church of the United Brethren** (1907, 1922-1924), **Westport Scandinavian Assembly of God** (1927), **First Seventh Day Adventist** (1902, 1917), **St. Paul's Reformed (Presbyterian)**, (1908-1909) and **Church of God Holiness** (1917, 1928). **First Church of Christ Scientist** (1897, 1910-1911), was the first of its denomination west of the Mississippi River. Furthermore, three buildings located at 901, 913, 917 Tracy are associated with the establishment of **Unity School of Christianity**, a religion founded in Kansas City, Missouri by Charles and Myrtle Fillmore in 1889. Also of note is **Friends Church** (1910), one of the earliest surviving buildings associated with the Quaker denomination in Kansas City.

In addition, three synagogues/temples, **B'nai Jehudah Temple** (1907-1908, 1920), **Beth Shalom**, (1918-1935) and **Tiphereth Israel** (1919-1920), are significant because of their association with the early development of Judaism in Kansas City.

Ethnic Heritage and Religion

A number of surveyed properties are associated historically with various ethnic groups in Kansas City. Many of the early immigrants who came to Kansas City were lured by prospects of jobs in the area's growing railroad and meat-packing industries. Once these immigrants arrived, several groups preferred to have their religious services conducted in their native tongue. The following churches held services, for a time, in both English and Swedish: **Summit Street Methodist Episcopal Church** (later Swedish Methodist) (1881-1883), **Fourth Presbyterian Church** (later Swedish Evangelical Mission; 1882-1883), **Swedish Evangelical Lutheran Immanuel Church** (1900-1913), **Broadway Baptist Church** (1922-1923), and **Westport Scandinavian Assembly of God** (1927). **The Park Avenue Evangelical Church** (1907), held services in German in the morning and in English in the afternoon.

The early "mixed congregation"²⁸ of **St. Francis Seraph** (1924) included Germans, Belgian, French and Polish parishioners. The gospel of the mass was read in English, German, Flemish and French. According to a local newspaper account, at the time of dedication, the church members were

²⁸Dorothy Brandt Marra and Colette Marie Doering, C.S.J., et al. This Far By Faith. Vol. II. (Marceline, Missouri: Walsworth Publishing Co., 1992),

composed of "Swedes, Hungarians, Croatians, Austrians, Irish, German, Italian, French, Belgian and Poles."²⁹ In 1913, 75 to 100 Polish iron-molders came to Kansas City to work. Together with Father Raczasat they built the **St. Stanislaus Catholic Church**. The Mexican community continued to expand well after the older ethnic groups stopped growing. Our Lady of Guadalupe Parish was established in 1914 and moved into the **Swedish Lutheran Church** in 1919. It has served the Hispanic community since that time. The **Mexican Institute Chapel** (1931) evolved as a result of the Mexican Christian Institute. It was formed by protestants to evangelize and provide relief for a large number of unemployed Mexican railroad workers. The church continues to serve the Hispanic community today. **First Mexican Baptist Church** (1945-1946) was built by the Kansas City Baptist Union as a mission also to serve the Hispanic community.

The following churches identified in this study were specifically constructed for African American congregations: **Bethel AME Church** (1920, 1923-1926), **Mount Calvary Baptist** (c. 1908-1909, c. 1923), **Paseo Baptist Church** (1927), **St. Monica's Mission Catholic Church** (1913), **Second Christian Church** (1914-1915), **Beacon Light Seventh Day Adventist** (1941-1942), **Greenwood Church** (1927-1928) and **Woodland Avenue Christian for Negroes** (1947). All but two of these churches were constructed in the eastern sections of the city.

In order to ascertain those churches not originally built for but had long associations with African American congregations, it was necessary to research city directory church listings through 1943. Those identified in this survey to date include: **Fourth Presbyterian Church** (1882-1883), **Park Avenue Evangelical Church** (1907-1922), **First Seventh Day Adventist Church** (1902-1917) and **South Prospect Christian Church** (1894).

Effects of Community Development on Religion

When constructed, the majority of early religious properties were generally concentrated on or near major thoroughfares, in or around the city's urban core. This primarily was due to the fact that many individuals relied on mass transit as means of transportation to their chosen house of worship. Yet as the city's core expanded and the residential areas spread to the east and south, most congregations initially preferred to remain at their original location close to the heart of the city.³⁰ Although it does not appear that there was a noticeable migration of houses of worship that paralleled early annexations, following WWI, there was a definite progression of many congregations to the new neighborhoods that developed throughout Kansas City.³¹ Therefore, it can be generally said that this phase of survey did not identify with some of the patterns of development as stated in the predictive model in *Religious Properties in Kansas City*.

²⁹Ibid.

³⁰The 1909 annexation expanded the southern limits of Kansas City to 79th Street and the eastern limits to Booth Avenue.

³¹As part of his developments for the Country Club and Brookside neighborhoods, land baron and developer J. C. Nichols had planned for the implementation of neighborhood churches.

Social History

Several religious properties that have significance in the area of social history have been identified in this survey. Three properties have been identified with prominent local citizens involved in religious activities.

Melrose Methodist Church, (1888-89, 1927-29) is notable for its association with Rev. Nathan Scarritt, an prominent Methodist minister who donated \$30,000 for the construction of the original portion (1888) of this church. In addition, the original portion of this building is one of two extant mission churches (the other is Garland Avenue; see below) sponsored by Walnut Street Methodist Church. R. A. Long, a well-known Kansas City land baron and entrepreneur, was responsible for the development and construction of **Independence Avenue Christian Church**, (1905, 1910). **Paseo Baptist Church** (1927, 1942) is associated with Rev. D. A. Holmes, a prominent African American Baptist minister.

Besides the Melrose Methodist Church, three other churches have been identified in this survey as mission churches. **Southwest Tabernacle Congregational Church** (1888-1889, 1925), is the only extant church originally organized as a mission by the Congregationalists. In addition, **Garland Avenue Church** (1887-1888), a mission church, was sponsored by the Walnut Street Methodist Church. At the time of its construction, the **Mexican Institute Chapel**, (1931, 1952) was the first of a group planned by the Christian Women's Council of Jackson County. It was constructed to serve the Hispanic community and provided a clinic, classes in Americanization, languages, manual training, self-betterment, as well as religious training.

Two other churches of note that are linked to important historical social events are the **Pilgrim Lutheran Church for the Deaf** (1941) and **First United Christian Church** (1925). The former, at the time of its construction, was one of eleven Lutheran churches of its type in the United States and was built exclusively for the worship of the deaf. The later was partially constructed by its women members.

V. SURVEY RECOMMENDATIONS

Upon completion of this survey, the following properties are considered potentially eligible for listing in the National Register of Historic Places. Bulletin 15 How to Apply the National Register Criteria for Evaluation was used to identify specific criteria considerations.

National Register of Historic Places Recommendations^{3 2}

Potentially Eligible Under Criterion A

[Those properties] that are associated with events that have made a significant contribution to the broad patterns of our history.

Significance: RELIGION

Individual Properties:

1. First Church of Christ Scientist, 117 East 9th Street. This church is the first location of the Christ Scientist denomination west of the Mississippi River.
2. First Church of United Brethren, 4000 Harrison Street. This church was the first of the original denomination to be built in Kansas City.
3. Friends Church, 2945 Bales. This church appears to be one of the earliest remaining buildings originally constructed for the Quaker denomination.
4. Church of God Holiness, 2844 Askew. This church appears to be the first location of the Church of God Holiness denomination in Kansas City.
5. First Seventh Day Adventist, 1332 Michigan Avenue. This church is the first location of the Seventh Day Adventist denomination in Kansas City.
6. St. Paul's Reformed (Presbyterian), 3551 Wabash. This church appears to be the earliest remaining location of the Reformed Presbyterian denomination in Kansas City.

District

1. Unity Church Universal, 913 Tracy Avenue, Unity Inn, 901 Tracy and Unity Tract Society Administration Building, 917 Tracy. These three buildings are significant due to their association with the establishment of Unity School of Christianity, a religion founded in Kansas City, Missouri by Charles and Myrtle Fillmore in 1889. Today, this denomination is international in scope.
2. B'nai Jehudah Temple, 1511 East Linwood Boulevard, Tiphereth Israel Synagogue, 1224-1228 Admiral Boulevard, Beth Shalom, 1701 East Linwood Boulevard. These three synagogues are significant due to their association with the early development of Judaism in Kansas City.

³²Any property that is determined potentially eligible for National Register listing is also potentially eligible for listing in the Kansas City Register.

Significance: SOCIAL HISTORY

Individual Properties:

1. Southwest Tabernacle, 700-706 West Pennway. This church is the only extant church originally organized as a mission by the Congregational denomination.
2. Mexican Institute Chapel, 1201 West 23rd Street. At the time of its construction, this building was the first of a group planned by the Christian Women's Council of Jackson County. It was constructed to serve the Hispanic community and provided a clinic, classes in Americanization, languages, manual training, self-betterment, as well as religious training.
3. Melrose Methodist Church, 200 North Bales Avenue. One of the early mission churches established by the Methodist denomination.
4. First United Christian Church, 2429 South Van Brunt. This church was partially constructed by the women members of the church.

District:

1. Pilgrim Lutheran Church for the Deaf, 3801 Gillham Road and Rectory, 3807 Gillham Road. At the time of construction, this chapel was built for the worship exclusively by the deaf. At the time of dedication, it was one of eleven Lutheran churches of its type in the United States. The adjacent rectory was constructed concurrently with the chapel.

Significance: ETHNICITY

Individual Properties:

1. Summit Street Methodist Episcopal Church, 1622 Summit. Constructed in 1881, this church became the Swedish Methodist Church in 1887. Services were held in Swedish at that time.
2. Fourth Presbyterian Church, 1747 Belleview. Constructed in 1881-1882, this church was associated with the Swedish Evangelical Mission Church beginning in 1890.
3. Broadway Baptist, 3931 Washington Avenue. This church, which served the Swedish community, held sermons in Swedish until 1924.
4. St. Stanislaus Catholic Church, 6808 E. 18th Street. Built by and for Polish emigrants who came from Buffalo, New York to work for the American Radiator Company.
5. St. Francis Seraph Church, 807 N. Agnes. This parish was comprised of "a mixed congregation" including Germans, Belgians, French and Poles. The gospel was read in English, German, French and Flemish.
6. Park Avenue Evangelical Church, 2456 Park Avenue. This building is significant for its early association with a German congregation. Service, at the time of dedication, were in German and English.

7. Mount Calvary Baptist Union, 1833 Askew Avenue. This church was constructed c. 1908-1909 for an African American congregation.
8. St. Monica Catholic Church, 1400-1402 E. 14th Street. This building was constructed in 1913 for African American Roman Catholics.
9. Second Christian Church, 1801 E. 24th Street. Constructed in 1914-1915 for an African American Congregation.
10. Bethel A. M. E. Church, Constructed in 1920, 1923-1926 for an African American Congregation.
11. Greenwood Church, 1750 Belleview. Constructed in 1927-1928 for an African American Congregation. Designed by W. Thomas, a Kansas City African American architect.
12. Paseo Baptist Church, 2501 The Paseo. This building was constructed under the leadership of Dr. D. A. Holmes, a prominent African American Baptist pastor in Kansas City.
13. Beacon Light Seventh Day Adventist Church, 1226 Euclid. Constructed in 1942-1943 for an African American Congregation.

District:

1. Swedish Evangelical Lutheran Immanuel Church (Our Lady of Guadalupe Church), 901 W. 23rd Street Trafficway, and our Lady of Guadalupe School, 2310 Madison. The church was constructed in 1900 and completed in 1913, for the Swedish Evangelical Lutheran Church. In 1919, it opened for Roman Catholic worship as Our Lady of Guadalupe Church, serving the Hispanic community. The school, constructed in 1927, originally enrolled only children who did not speak English.

Potentially Eligible Under Criterion B

[Those properties] that are associated with the lives of persons significant in our past.

Individual Properties:

1. Melrose Methodist Church, 200 North Bales Avenue. Significant for its association with Rev. Nathan Scarritt, an prominent Methodist minister who donated \$30,000 for the construction of the original portion (1888) of this church.
2. Paseo Baptist Church, 2501 The Paseo. Significant for its association with Rev. D. A. Holmes, a prominent African American Baptist minister.
3. Independence Avenue Christian Church, 606 Gladstone Boulevard. Significant for its association with R. A. Long, a well-known Kansas City land baron and entrepreneur.

Potentially Eligible Under Criterion C

[Those properties] that embody the distinctive characteristics of a type, period, or method of construction or that represent the work of a master, or that

possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.

Individual Properties:

1. First Church of Christ Scientist, 1117 E. 9th Street. This church, executed in the Gothic Revival, is architecturally significant and retains exterior integrity .
2. Independence Boulevard Christian Church, 606 Gladstone Boulevard. This church is architecturally significant due to its exceptional Beaux Art design. This church retains both its exterior and interior integrity.
3. Melrose Methodist Church, 200 North Bales. This church, executed in both the Romanesque and Late Gothic Revival styles, is architecturally significant and retains its exterior integrity.
4. Assumption Church, 309 Benton Boulevard. This church is architecturally significant due to its outstanding Carolingian twin-tower Romanesque design and retains its original exterior integrity.
5. Eastminster Presbyterian Church, 217 Benton Boulevard. This church, executed in the Richardsonian Romanesque, is architecturally significant and retains its exterior integrity. It is the sole example of this architectural style identified in this survey.
6. Linwood United Presbyterian Church, 1801 E. Linwood. This church, an outstanding example of the Late Gothic Revival, is architecturally significant. Although fenestration has been boarded-up, this church still retains much of its original exterior integrity.
7. Benton Boulevard Baptist Church, 2455 Benton Boulevard. This church, executed in concrete, is architecturally significant for its twin tower, Late Gothic Revival design and retains much of its exterior integrity and a portion of its interior integrity.
8. Blessed Sacrament Church, 3901-3905 Agnes. This church, an outstanding example of the Romanesque, employs a campanile. The exterior Integrity of this church remains intact, in spite of its general condition.
9. Annunciation, 3126 Benton Boulevard. This church is significant as the only example of the Carolingian twin-tower Romanesque executed in stone. It retains its exterior integrity.
10. Holy Name Catholic Church, 2201 Benton Boulevard. As a twin-tower Late Gothic Revival church, this building is quite possibly the purest example of this style in Kansas City. It retains much of its exterior integrity.
11. Immanuel Lutheran, 4205 Tracy. This church is significant as a noteworthy example of the Late Gothic Revival style executed in stone. Its original interior and exterior integrity remains intact.

12. B'nai Jehudah Temple, 1511 East Linwood Boulevard. An outstanding example of the Classical Revival. Its exterior integrity remains intact.
13. Park Avenue Evangelical Church, 2456 Park Avenue. This building is the sole example of a Kansas City church designed German Baroque and retains its original exterior integrity.
14. Southwest Tabernacle Congregational Church, 700-706 West Pennway. This church is an early example of the Romanesque style. Although the tower reflects a different architectural expression, it was an historic addition.
15. Swedish Evangelical Lutheran Church, 901 W. 23rd Street Trafficway. Designed in the Late Gothic Revival with center steeple, this church retains its original exterior integrity.
16. St. Paul's Episcopal Church, 11 E. 40th Street. A noteworthy example of the Late Gothic Revival with a recessed tower. It retains of its exterior and interior integrity
17. Broadway Baptist Church, 3931 Washington Avenue. This church is significant as a noteworthy example of the Late Gothic Revival with front-facing gable and retains its exterior integrity.
18. Community Christian Church, 4601 Main Street. Designed by the internationally-known architect Frank Lloyd Wright, this building is significant as the only church designed by Wright in Kansas City, and is an example of free-form church design. Its exterior integrity remains intact, while much of its interior has been retained.
19. Third Church of Christ Scientist, 3953 Walnut Street. This church is of noteworthy example of the Beaux-Arts Classicism style. Although its exterior has somewhat deteriorated, much of its original integrity has been retained.
20. First English Lutheran Church, 3800 Troost. Executed in the Late Gothic Revival style with twin towers, this church retains its exterior integrity and much of its interior integrity.
21. Roanoke Presbyterian Church, 1617 West 42nd Street. Designed in the Tudor Revival style, this church is quite possibly the purest example of this architectural style found in the survey. Its exterior integrity is intact.
22. Country Club Methodist Episcopal Church, 400 West 57th Street. This is an outstanding example of the crossing tower Late Gothic Revival style church. Both interior and exterior integrity is retained.
23. Second Presbyterian Church, 318 East 55th Street. This church is significant as a noteworthy example of the Late Gothic Revival style with corner tower. It retains both its interior and exterior integrity.

24. Central United Methodist Church, 314 East 52nd Street. Executed in the Late Gothic Revival with corner tower, this church retains its exterior integrity.
25. Sixth Church of Christ Scientist, 400 West 67th Street. This church is significant for its Late Gothic Revival design and outstanding interior.
26. Wornall Road Baptist Church, 400 West Meyer Boulevard. This church is the most noteworthy example of the Colonial Revival style. It retains its exterior integrity.
27. Country Club Congregational United Church of Christ, 205 West 65th Street. This is a fine example of the Colonial Revival style and incorporates a Classical temple-front portico with Colonial Revival elements in the secondary elevations and tower. It retains both exterior and interior integrity.
28. Seventh Church of Christ Scientist, 604 West 47th Street. This building is significant as an outstanding example of the Romanesque style with corner tower. Its exterior integrity is retained.
29. Linwood First Baptist Church, 2310 East Linwood Boulevard. This church is a notable example of the crossing tower Late Gothic Revival style. Both interior and exterior integrity is intact.
30. St. Paul's Reformed (Presbyterian) Church, 3551 Wabash. This Late Gothic Revival style church is unique in plan and design.

Individual Properties Potentially Eligible Pending Removal of Synthetic Siding:

1. Fourth Presbyterian Church, 1747 Belleview. This church is a good example of the Gable End vernacular type with Gothic elements.
2. Friends Church, 2945 Bales. This church is a notable example of the Colonial Revival and features a prominent Palladian window.
3. Oakhurst Methodist Episcopal Church, 4300 E. 18th Street. Constructed of native limestone, this church displays a strong Late Gothic Revival vocabulary on the elevations that have not been covered with siding.
4. Garland Avenue Methodist Episcopal Church, 726 N. Garland Avenue. This church is a notable example of an early side steeple with Gothic elements.

Districts:

The Roman Catholic denomination not only built churches, but constructed entire complexes that often included schools, rectories, offices and recreation centers. For addresses, see Appendix IV.

1. St. Stephen's Catholic Church and Rectory
2. Holy Cross Catholic Church, School and Rectory
3. St. Vincent de Paul Church, School and Rectory
4. Holy Trinity Church and Rectory
5. Guardian Angel Church and Rectory
6. Visitation Church, Rectory and Office

7. St. Peter "Prince of Apostles" Church, School and Rectory
8. St. James (The Less) Catholic Church, Rectory and Recreation Center

Multiple Property:

Religious Properties designed by Ernest O. Brostrom and/or his firm:

1. Bethel A.M.E. Church
2. Church of God, Holiness
3. Mission Covenant
4. Reformed Presbyterian Church
5. Northeast Presbyterian Church

Religious Properties designed by Henry W. Brinkman and/or his firm:

1. Holy Name Catholic Church
2. Guardian Angel Church
3. Our Lady of Guadalupe School
4. Holy Trinity Catholic Church
5. St. Francis Seraph Church
6. St. Therese of the Little Flower Parish School

Religious Properties designed by John H. Felt and/or his firm:

1. Paseo Baptist Church
2. Van Brunt Boulevard Presbyterian Church
3. Roanoke Presbyterian Church
4. Mexican Institute Chapel
5. First Church of God Undenominational
6. Wornall Road Baptist Church

The following religious properties retain their original exterior integrity, yet individually, they do not appear to be representative examples of the work of a master. Because they may minimally meet the requirements of Criterion C, it is questionable whether or not they are eligible for National Register listing. Therefore, it is recommended to re-assess these houses of worship when future survey work of religious properties has been completed.

1. Immanuel Presbyterian Church
2. South Prospect Christian Church
3. Linwood First Baptist Church
4. St. Peter's Evangelical Church
5. Forest Avenue Baptist Church
6. Linwood Boulevard Methodist Episcopal Church
7. Kensington Avenue Baptist Church
8. Paseo Baptist Church
9. South Park Christian Church
10. Fourth Church of Christ Scientist
11. Belmont Avenue Christian Church
12. Bales Baptist Church
13. St. John's Episcopal Church
14. Central Baptist Church
15. Wesley Methodist Episcopal Church
16. Oakley Methodist Episcopal Church

Potentially Eligible Under Criterion G

[A property] achieving significance within the past 50 years if it is of exceptional importance.

1. St. Francis Xavier, 1001 E. 52nd Street. Although this particular church is not fifty years old, it is exceptional in both its concept and design.

Additional Recommendations:

The following are additional recommendations based on observations during this survey:

1. Completion of comprehensive survey in the present city limits through intensive level survey of properties field, verified during windshield survey, which pre-date 1950 and retain integrity. These properties should be inventoried in accordance with DNR and Federal intensive-level survey standards. This would include the completion of survey forms; examination, if possible, of interiors; historic research and photography. In addition, all previously surveyed properties should be field verified for integrity and re-evaluated in regard to architectural classification nomenclature to be consistent with DNR and National Register architectural terminology. Although the DNR, in the past, has not funded re-survey efforts, consultants could be paid a percentage of the usual cost of inventory for this type of re-survey. Because a thematic survey of this type is much more time consuming than a typical survey (determining which properties meet survey criteria, locating properties, travel time, gaining access to interiors, etc.), additional funding should be considered. It is estimated that a survey of this type would cost \$14,500.
2. Further study of those religious properties that were associated with black history should be studied in order to determine additional National Register eligibility status. This would include religious properties not built for but having long association with black congregations.
3. Additionally, it is recommended that the new Missouri Historic Property Inventory Forms include floor plans identified in survey in 2. W. Plan Code for religious properties.
4. After the completion of the recommendations outlined above, a final report which addresses all phases of religious properties surveyed and/or designated in Kansas City should be prepared. This comprehensive final survey report shall establish the architectural and historical importance of all significant religious properties in regard to established historical contexts and National Register Criterion Consideration A. Additional research for the final report should address the questions outlined for future survey in *Religious Properties in Kansas City Missouri*, p. 118.
5. Due to the number of private schools identified in this survey, it is also recommended that a survey of private schools in Kansas City be

conducted. This would complement the existing public school survey completed in 1989.

6. Because of the vast amount of exceptional stained glass observed in this phase of the religious property survey, it is recommended to inventory and assess these windows as a separate project. Although a survey of this type cannot be funded by the Missouri DNR, information on how to develop a stained glass documentation project can be obtained from The Census of Stained Glass Windows in America, a not-for-profit organization. Their address is 161A College of the Holy Cross, Worcester, Massachusetts, 01610.

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**APPENDIX I: Historic Kansas City Religious Properties
Documented Prior to 1993**

APPENDIX I: Historic Kansas City Religious Properties Documented Prior to 1993

The "Religious Properties in Kansas City, Missouri" (draft), prepared in 1992, analyzed 206 properties (see Appendix B of that document for a list of properties). A number of these properties had been previously documented via listing on the National Register of Historic Places and/or Kansas City Register of Historic Places or through geographically-based surveys. For the most part, these properties were not re-inventoried through the present survey. Exceptions were properties originally inventoried as part of the 1982 Westside Survey and several properties listed on the Kansas City Register of Historic Places. Westside Survey properties were re-inventoried due to the number of inaccuracies on the original survey forms. The Missouri Preservation Office did not have detailed information on several properties listed on the Kansas City Register of Historic Places; inventory forms were completed for these properties. An old inventory for the Seventh Church of Christ-Scientist, 604 West 47th Street, was found near the end of the project after an inventory had already been completed under the current project. And lastly, although Linwood Boulevard United Methodist Episcopal Church, 3151 Olive, was Determined Eligible for National Register listing in 1984, no inventory form could be found.

KANSAS CITY NORTH

Antioch Christian Church, 4805 Northeast Antioch Road, NR 4/2/79

RIVERFRONT

Holy Rosary Church, 911 East Missouri (Columbus Park survey)

Holy Rosary Parish House, 533 Campbell Street (Columbus Park survey)

Holy Rosary School, 529 Campbell Street (Columbus Park survey)

St. John Bosco Center, 528 Campbell Street (Columbus Park survey)

CENTRAL BUSINESS DISTRICT

Calvary Baptist Church, 821 Harrison (Central Business District survey)

Cathedral of the Immaculate Conception, 407 West 11th Street, Quality Hill Historic District; NR 7/7/78, Quality Hill West Historic District KCR 2/21/86

Grace and Holy Trinity Cathedral, 415 West 13th Street, Quality Hill Historic District, NR 7/7/78; Quality Hill West Historic District KCR 2/21/86

Grand Avenue Temple, 205 East 9th Street, NR 5/8/85

Grand Avenue Temple Building, 903 Grand Avenue, NR 5/8/85

St. Mary's Episcopal Church, 1307 Holmes Street, NR 11/7/78, KCR 4/18/80

St. Patrick Catholic Church, 800 Cherry (Central Business District survey)

Swedish Evangelical Lutheran Church, 1238 Pennsylvania Avenue, Quality Hill Historic District; NR 7/7/78, Quality Hill West Historic District, KCR 2/21/86

NORTHEAST DISTRICT

Assumption Church/St. Anthony Catholic Church, 309 Benton Boulevard, Scarritt Point Historic District, KCR 11/10/83

Eastminister Presbyterian Church, 217 Benton Boulevard, Scarritt Point Historic District, KCR 11/10/83

St. Stephen's Baptist Church, 1414 Truman Road (Art Deco Survey)

St. Stephen's Catholic Church/Our Lady of Peace Catholic Church, 1029 Bennington Avenue, KCR 2/14/85

St. Stephen's Church/Our Lady of Peace Rectory, 1029 Bennington Avenue, KCR 2/14/85

Unity Church Universal/Unity Headquarters Building, 913 Tracy Avenue, KCR 6/28/84

EAST

Barker Temple Church of God in Christ, 1727-29 Highland, 18th and Vine Historic District, KCR 8/11/83

Beth Shalom Synagogue, 3400 The Paseo, NR 9/9/82

Centennial United Methodist Church, 1834 Woodland Avenue, 18th and Vine Historic District, NR 9/5/91, KCR 8/11/83

First Church of Christ/St. Paul's Presbyterian Church, 2910 Victor, Santa Fe Historic District, NR 5/30/86

First Swedish Evangelical Faith Church/Swedish Lutheran Church/Pleasant Green Baptist Church, 2910 East 30th Street, Santa Fe Historic District, NR 5/30/86

Jamison Temple C.M.E. Church, 1813-1815 The Paseo, 18th and Vine Historic District, NR 9/5/91, KCR 8/11/83

Linwood Boulevard United Methodist Episcopal Church/Linwood United Church, 2400-2404 East Linwood Boulevard, DOE, 1984

Macedonia Baptist Church/Benton Boulevard Baptist Church, 2455 Benton Boulevard, KCR 10/13/83

Prospect Avenue Presbyterian Church, 4238 Prospect (Art Deco survey)

St. Paul Missionary Baptist Church, 1812 Highland Avenue, 18th and Vine Historic District, NR 9/5/91, KCR 8/11/83

St. Paul's Lutheran Church/Rosser Simpson C.M.E. Church, 2908 Indiana Avenue, Santa Fe Historic District, NR 5/30/86

MIDTOWN

Beacon Hill Church of the Nazarene/Gospel Hall, 2814 Troost (Midtown survey)

Church of Our Lady of Sorrows, 2554 Gillham Road (North Plaza survey)

Tabernacle Southern Baptist Church, 2940 Holmes (Midtown survey)

Third Presbyterian Church, 3027 Walnut (Midtown survey)

WEST SIDE

Academy of Sacred Heart, 910 West 26th Street, NR 11/14/78

First Mexican Baptist Church and Mission Center/First Mexican Baptist Church, 801 West 23rd Street Trafficway (Westside survey)

Fourth Presbyterian Church/Swedish Evangelical Mission/St. John's A.M.E. Church, 1747 Bellevue Avenue (Westside survey)

Greenwood Church/Greenwood Baptist Church, 1750 Bellevue Avenue (Westside survey)

Mexican Institute Chapel/Mexican Christian Church (Disciples of Christ)/Iglesia Alta Vista Christian Church, 1201 West 23rd Street (Westside survey)

Sacred Heart Church, 2544 Madison Street, NR 11/14/78

Sacred Heart Church Rectory, 2540 Madison Street, NR 11/14/78

Southwest Tabernacle Congregational Church/Metropolitan Tabernacle/West Side Christian Church/Dance in Motion Theater, 700-706 West Pennway, (Westside survey)

Summit Street Methodist Episcopal Church/The Church of God of Prophecy, 1622 Summit Street (Westside survey)

Swedish Evangelical Lutheran Immanuel Church/Our Lady of Guadalupe Shrine, 901 West 23rd Street Trafficway, (Westside survey)

WESTPORT DISTRICT

Calvary Baptist Church, 3921 Baltimore, South Side Historic District, NR 6/9/83, 39th & Main Street Historic District, KCR 2/26/82

Central Presbyterian Church, 3501 Campbell/901 East Armour, Armour Boulevard Multiple Resources Area District III, NR 7/28/83

Convent of Our Lady of Perpetual Help, 207 West Linwood Boulevard, KCR 2/6/87

Grace English Evangelical Lutheran Church, 4301 Madison

Mellier Place Cumberland Presbyterian Church/Gospel Assembly Church,
3931 Genessee Avenue (Volker survey)

Mellier Place Cumberland Presbyterian Church Rectory, 3933 Genessee Avenue, (Volker survey)

Our Lady of Good Counsel Church, 3922 Washington (Westport survey)

Our Lady of Good Counsel Rectory, 3944 Washington (Westport survey)

Redemptorist Church Office/Rectory, 3333A Broadway, KCR 2/6/87

Redemptorist Fathers' Church, Our Lady of Perpetual Help, Broadway and West Linwood Boulevard,
KCR 2/6/87

Redemptorist School, 211 West Linwood Boulevard, KCR 2/6/87

Roanoke Baptist Church, 3950 Wyoming Avenue (Volker survey)

Roanoke Christian Church, 4001 Wyoming Avenue (Volker survey)

Roanoke United Methodist Church, 1717 West 41st Street (Volker survey)

St. James Baptist Church, 508 West 43rd Street (North Plaza survey)

St. Luke's A.M.E. Church, 4620 Roanoke Road (West Plaza survey)

Trinity United Methodist Church, 620 Armour Boulevard, Armour Boulevard Multiple Resources Area
District II, NR 7/28/83

Westminster Congregational Church, 3600 Walnut Street, NR 2/28/80, KCR 7/6/79

Westport Presbyterian Church, 201 Westport Road (Westport survey)

Westport United Methodist Church, 500 West 40th Street (Westport survey)

Westwood Methodist Episcopal Church, 4651 Madison (North Plaza survey)

COUNTRY CLUB DISTRICT

Country Club Christian Church, 6101 Ward Parkway (Ward Parkway survey)

George Hamilton Combs Memorial Chapel, 6101 Ward Parkway (Ward Parkway survey)

Seventh Church of Christ Scientist, 604 West 47th Street (North Plaza survey)

NR - National Register of Historic Places

KCR - Kansas City Register of Historic Places

**APPENDIX II: Other Properties Not Documented in Current
Inventory Effort**

The following is a list of properties that were eliminated from the original list of 206

The "Religious Properties in Kansas City, Missouri" (draft), prepared in 1992, analyzed 206 properties (see Appendix B of that document for a list of properties). A number of these properties were discarded from the present inventory effort at the beginning of the project because they did not fit into the specific parameters of the project, generally, for one of the following reasons:

- 1) the property was not built prior to 1950;
- 2) although used for religious purposes in recent years, the property was not originally built for religious purposes or used historically (prior to 1943) for religious purposes;
- 3) the property's primary function and thus significance lies in an area other than religion (i.e., education and social history).

In addition, Schoellkopf Hall located at St. Paul School of Theology, was demolished in 1992. Another St. Paul School of Theology building, the Kansas Building, was not included; however, this decision should be re-evaluated for reasons stated below.

A list of the discarded properties, identified by the numbering system used in the first study, and the reason for their omission follows:

RIVERFRONT

5. Columbus Park Baptist Church/Full Faith Church, 546 Harrison Street. Originally built (1900) as a commercial building, currently used as a storefront church.

CENTRAL BUSINESS DISTRICT

9. YMCA, 404 East Tenth Street. Significance lies in Social History, although the organization is associated with the Christian faith.

NORTHEAST DISTRICT

27. First German Baptist Church/Friendly Assembly Fellowship Hall, 1232 College Avenue. Originally built (1910) as a commercial building, converted to a storefront church in 1959.
29. Park Memorial 7th Day Adventist Church, 500 Chelsea Avenue. Built in 1960.
41. Kansas City Granite and Monument Company, 4801 East Truman Road. Not built or historically used for religious purposes.
46. Alladin Theater/Prayer of Faith Temple, 6044 East Truman Road. Originally built (c. 1929) as a theater, later converted to a church.
48. MW Grand Lodge/Evangelistic Center Church, 1024 East Truman Road. Originally built (1903) as a masonic temple, later converted to a church.

EAST

16. Rescue Baptist Church, 2847 Indiana Avenue. Originally built (1912) as a commercial building, converted to a storefront church after 1941.
19. Bethlehem Antioch Missionary Baptist Church, 3032-34 Montgall Avenue. Originally built (1917) as a Kansas City Railway power station, later converted to a church.
44. Schoellkopf Hall, St. Paul School of Theology, 5123 Truman Road. Demolished 1992.
45. Kansas Building, St. Paul School of Theology, 5123 Truman Road. St. Paul School of Theology was not established until 1958, however, some buildings on the campus date from 1903, and were associated with the Training School for Christian Workers and the National College, both Methodist sponsored institutions. Without further research it is unclear, if these buildings are significant in the area of religion or just education. The Kansas Building is an administration building.
51. Pentecostal Church of God/Bahai Center, 5601 East 16th Terrace. Originally built (1958) as a commercial building, later converted to a storefront church.
52. Church of Christ, 2425 Oakley. Built in 1960, not historic.
58. God's Full Gospel Church, 2401 Jackson Avenue. Originally built (c. 1915) as a commercial building; later converted to a storefront church.
61. Mt. Olive Baptist Church, 1927 Waldron Road. Originally built (c. 1910) as a commercial building; later converted to a storefront church.
63. Paseo YMCA, 1924 The Paseo. Significance lies in Social History and Black Ethnic Heritage, although the organization is associated with the Christian faith.

COUNTRY CLUB DISTRICT

- 13 St. Teresa's Academy, Music and Art Building, East 57th and Main Street. Significance lies in Education, although associated with religion.

SOUTH DISTRICT

9. Saint Louis Rectory, 5930 Swope Parkway. Built in c. 1951, not historic.

APPENDIX III: Properties Added

The following properties were added to the survey list. They are listed according to their district, historic name, subsequent name and current address. Their number refers to the number used in Appendix IV.

901 Tracy

WEST SIDE

5. Our Lady of Guadalupe School/Our Lady of the Americas School
2310 Madison

WESTPORT DISTRICT

6. Immanuel Lutheran Church/Immanuel Lutheran Church ELCA
1700 Westport Road
11. Our Lady of Good Counsel School/vacant
609-611 West 39th Terrace
12. Parsonage-Pilgrim Lutheran Church for the Deaf
3807 Gillham Road
18. St. James Recreation Center/St. James Social Service
3934 Troost
22. Westport Scandinavian Assembly of God/Kingdom Hall of
Jehovah's Witness 104 Archibald

COUNTRY CLUB DISTRICT

10. Margaret Tiernan House/Visitation Rectory
2 East 52nd Street

SOUTH DISTRICT

10. St. Therese of the Little Flower School/St. Ann's School
5809 Michigan Avenue

NORTHEAST DISTRICT

42. Unity Inn/Salvation Army Thrift Store
901 Tracy

WEST SIDE

5. Our Lady of Guadalupe School/Our Lady of the Americas School
2310 Madison

WESTPORT DISTRICT

8. Immanuel Lutheran Church/Immanuel Lutheran Church ELCA
1700 Westport Road
11. Our Lady of Good Counsel School/vacant
609-611 West 39th Terrace
12. Parsonage-Pilgrim Lutheran Church for the Deaf
3807 Gillham Road
18. St. James Recreation Center/St. James Social Service
3934 Troost
22. Westport Scandinavian Assembly of God/Kingdom Hall of
Jehovahs Witness 104 Archibald

COUNTRY CLUB DISTRICT

10. Margaret Tiernan House/Visitation Rectory
2 East 52nd Street

SOUTH DISTRICT

10. St. Therese of the Little Flower School/St. Monica School
5809 Michigan Avenue

APPENDIX IV: Religious Properties Surveyed

The following is a list of the 145 religious properties that were surveyed for this project. Properties have been organized into six geographical areas according to those districts identified in Kansas City: A Place in Time. In addition, the following religious properties are listed using their historic name first and then subsequent names. Any construction occurring after 1950 is not include on this list.

APPENDIX IV: PROPERTIES SURVEYED IN THE NORTHEAST DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. Assumption/St. Anthony's Catholic Church 309 Benton Boulevard	1922-1926	Chester Dean	Romanesque Twin towers
2. Bales Baptist Church 3414 East 12th Street	1915-1921	Shepard, Farrar & Wiser	Classical Revival
3. Beacon Light Seventh Day Adventist Church/Glory Temple 1226 Euclid Avenue	1941-1942	John Grandstedt	Vernacular
4. Belmont Avenue Christian/ Belmont Christian Church 1208 Belmont Avenue	1918-1920 1923-1925	Tarbet & Gornall	Tudor Revival Twin towers
5. Bennington Heights Methodist Episcopal Church/IOOF Hall Sloan Lodge #729 927 Newton	1901 1910	William F. Schrage	Gabled end
6. Bethany Baptist Church 141 N. Lawndale	1909 1931, 1941	Luther Orville Willis	Temple front
7. Budd Park Christian Church 4925 St. John Avenue	1907 1913-1914, 1932	Samuel B. Tarbet	Classical Revival
8. Budd Park Methodist Episcopal Church South/White Avenue Methodist Episcopal/White Avenue United Methodist Church 6002 Anderson	1911 1916-1918 1927		Steepled ell

9.	Lucius Carry and Lucius Cary, Jr. Residence/Metropolitan Spiritual Church/Metropolitan Spiritual Church of Christ 1231 Garfield Avenue	c.1886, 1926, 1933, 1946		Italianate/Classical Rev.
10.	Central Baptist Church of God in Christ/Greater Holy Temple 2300 E. 10th Street	1911-1912	F. E. Parker & Sons	Romanesque
11.	Centropolis Baptist Church 1410 White Avenue	1927 1948	Ferrand & Fitch, (Dallas) B. A. Larson	Side steeple
12.	Christ Presbyterian Church Independence Blvd & Wabash	1949-1950		Romanesque
13.	Eastminster Presbyterian Church 217 Benton Boulevard	1907-1909	L. G. Middaugh	Romanesque
14.	First Church of Christ, Scientist 1117 East 9th Street	1897 1909-1911	George E. Mathews Herman Stroeh	Gothic Revival
15.	First German Baptist Church/ Friendly Assembly of God 1235 College Avenue	1910 1932	Rev. Albert Linder B. H. Brooks	Gabled end
16.	First Seventh Day Adventist/ Pleasant Green Baptist/Pleasant View Baptist/New Hope Baptist/ House of Refuge Pentecostal Church 1322 Michigan Avenue	1902 1917		Side steeple
17.	Fourth Church of Christ, Scientist/ St. Paul Monument of Faith Church 131 South Van Brunt	1926-1927	Dodd & Chandler	Classical Revival

18.	Garland Avenue Methodist Episcopal Church 726 N. Garland Avenue	1887-1888		Side steeple
19.	Grace Presbyterian Church/ Grace Presbyterian & Independence Avenue United Methodist Church 811 Benton Boulevard	1907 1930	Charles A. Smith George Siemens	Late Gothic Revival Side steeple
20.	Holy Cross Catholic Church 5100 St. John Avenue	1904 1912-1913, 1916	Guinotte & James	Late Gothic Revival
21.	Holy Cross Rectory 5106 St. John Avenue	1907-1908		Open gable
22.	Holy Cross School/ Holy Cross Parish Hall 5108 St. John Avenue	1923		Vernacular
23.	Holy Trinity Catholic Church/ Church of the Latter Day Saints 930 Norton	1925-1926	H. Brinkman	Romanesque Twin towers
24.	Holy Trinity Rectory/ Church of the Latter Day Saints 934 Norton	1920	M. J. O'Connor	American Four Square
25.	Independence Avenue Baptist Church 522 Jackson Avenue	1911-1912	J. G. Braecklein	Classical Revival
26.	Independence Boulevard Christian/ R. A. Long Memorial Church/ Independence Boulevard Christian Church 606 Gladstone Boulevard	1905 1910	Howe, Hoit & Cutler Henry Hoit	Beaux-Arts

27.	Italian Christian Church/ United Christians Church S.P.L. #64 415 Prospect	1931		Vernacular
28.	Lutheran Church of Our Redeemer 711 Benton Boulevard	1922		Gabled end
29.	Melrose Methodist/Nathan Scarritt Memorial Building/Melrose United Methodist Church 200 North Bales Avenue	1888-1889 1927-1929	Benjamin Brooks Wight & Wight	Romanesque/ Late Gothic Revival
30.	Northeast Presbyterian Church 301 South Van Brunt Boulevard	1926 1948	Ernest O. Brostrom	Arts and Crafts
31.	Oakley Methodist Episcopal/ Oakley United Methodist Church 4600 Independence Boulevard	1902-1903	Shepard & Farrar	Mixed
32.	Olive Street Baptist Church/ Martin Temple Church of God of Christ 905 Olive Street	1885		Gothic
33.	St. Francis Seraph Church/ New Cambridge Church 807 North Agnes	1924	Brinkman & Steele (Emporia, KS.)	Romanesque
34.	St. John's Episcopal/ St. John's Anglican Church 517 S. Kensington	1903-1905		Late Gothic Revival
35.	St. Mark's Episcopal Church/ Glad Tidings Chapel/Grace Pentecostal Tabernacle 701 Prospect	1889 1907 1921	B. J. Baumgarden	Vernacular

36.	St. Paul's Evangelical and Reformed Church/St. Paul's United Church of Christ 1417 Topping Avenue	1922 1942		Side steeple
37.	St. Stephen's Catholic Church/ Our Lady of Peace Catholic Church 1029 Bennington	1916-1922	W. E. Brown	Late Gothic Revival Twin towers
38.	St. Stephen's Rectory/Our Lady of Peace Rectory 1029 Bennington	1908-1914	W. E. Brown	American Four Square (Cube House)
39.	Tiphereth Israel Synagogue 1224-1228 Admiral Boulevard	1919-1920		Tudor Revival
40.	Unity Church Universal/ Administration Building 913 Tracy Avenue	1906-1907	Elmer Boillot	Renaissance (Italian)
41.	"Unity Inn"/The Salvation Army Thrift Store 901 Tracy Avenue	1920	Elmer Boillot	Classical Revival
42.	Unity Tract Society Administration Building/The Salvation Army 917 Tracy Avenue	1910 1914 1917	Otis Goddard Boillot & Lauck Boillot	Romanesque
43.	Wesley Methodist Episcopal/ Wesley United Methodist Church 6030 Perry Avenue	1918-1921		Classical Revival

APPENDIX IV: PROPERTIES SURVEYED IN THE EAST DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. Anna E. Kresge Chapel/ National Training School For Christian Workers/ St. Paul's School of Theology 5123 Truman Road	1948-1949	Hardy & Schumacher	Georgian
2. Annunciation/Church of The Risen Christ 3126 Benton Boulevard	1903 1920-1924	Frederick Gunn	Romanesque Twin towers
3. B'nai Jehudah Temple Linwood Multi-Purpose Center 1511 East Linwood Boulevard	1907-1908 1920	Howe, Hoit & Cutler Greenebaum, Hardy & Schumacher	Classical Revival
4. Benton Boulevard Baptist/ Macedonia Baptist Church 2455 Benton Boulevard	1904-1905 1921	Edward & Sunderland	Late Gothic Revival Twin towers
5. Beth Shalom/Beth Hamridosh Hagodol Synagogue/Cain-Grant A.M.E. Church 1701 East Linwood Boulevard	1918 1935	Hal Stonebraker	Vernacular
6. Bethel A.M.E. Church 2329 Flora	1920 1923-1926	Brostrom & Drotts	Side steeple
7. Blessed Sacrament Church/ 3901-3905 Agnes	1921 1927	Archer & Gloyd	Romanesque
8. Central Christian Church 3801 East Linwood Blvd.	1946	Robin A. Walker	Late Gothic Revival Side steeple

9.	Church of God Holiness/ Starlight Missionary Baptist Church 2844 Askew	1917 1928	E. O. Brostrom	Art Deco
10.	First Church of God Undenominational/Full Gospel Tabernacle 5801 E. Truman Road	1925-1927	J. H. Felt & Co.	Colonial Revival Twin towers
11.	First United Christian Church/ First Church of Christ Holiness 2429 South Van Brunt Boulevard	1925		Vernacular
12.	Forest Avenue Baptist Church 4300 Forest Avenue	1907,1915-1917 1926-1927	Rose & Peterson Keene & Simpson	Late Gothic Revival Side steeple
13.	Friends Church/Friends Community/Progressive Baptist Church 2945 Bales	1910	John McKecknie	Colonial Revival
14.	Full Gospel Tabernacle First Assembly of God Church/Corinthian Missionary Baptist/Palestine Missionary Baptist Church 3100 East 31st Street	1941	John Grandstedt	Vernacular
15.	Gospel Center Assembly of God Church/St. Paul's Missionary Church 3238 The Paseo	1941		Gabled end
16.	Greendale Baptist Church/ Greendale M.E. Baptist Church 5445 East 29th Street	1936-1937	W. J. Arnold	Gabled end

17.	Holy Name Catholic Church/ Barker Memorial Church of God in Christ 2201 Benton Boulevard	1911 1924	H. W. Brinkman	Late Gothic Revival Twin towers
18.	Immanuel Evangelical Lutheran (Missouri Synod)/Immanuel Lutheran Church Mo. Synod 4205 Tracy Avenue	1924 1931	Phillip Drotts	Late Gothic Revival
19.	Kensington Avenue Baptist Church 2400 Kensington Avenue	1906 1913	F. E. Parker	Side steeple
20.	Linwood Boulevard Methodist Episcopal Church/Linwood United Church 3151 Olive	1902 1910-1915, 1918-1920	Walter Lovitt	Late Gothic Revival
21.	Linwood First Baptist/ Metropolitan Missionary Baptist Church 2310 East Linwood Boulevard	1909 1925	Shepard & Farrar J. H. Felt	Late Gothic Revival
22.	Linwood United Presbyterian Church/Vacant 1801 East Linwood Boulevard	1904,1909 1922-1923	Smith & Rea Greenebaum, Hardy & Schumacher	Late Gothic Revival
23.	Martha Slavens Methodist Episcopal Church/Morningview Baptist Church 3827 Flora Avenue	1912		Vernacular
24.	Mersington Heights Evangelical Church/Church of God in Christ/ Wright Temple Church of God in Christ 2500 Mersington	1912		Side steeple

25.	Mount Calvary Baptist/St. Peter's A.M.E. Zion/ Galilee Missionary Baptist Church 1833 Askew Avenue	c.1908-1909 c.1923		Late Gothic Revival Side steeple
26.	Oakhurst Methodist Episcopal/ Bethal Mission Baptist Church 4300 East 18th Street	1904-1905	Van Brunt & Howe	Side steeple
27.	Park Avenue Evangelical/ Bowers Memorial C.M.E. Church 2456 Park Avenue	1907 1922	Rudolf Markgraf	Baroque (German)
28.	Paseo Baptist Church 2501 The Paseo	1927 1942 (completion)	J. H. Felt & Co.	Late Gothic Revival
29.	St. George's Parish House/ Providence Missionary Baptist Church 2917 Tracy Avenue	1909	Howe & Hoit	Vernacular
30.	St. Monica Catholic Church and School/St. Monica's Mission Church/ St. Joseph's Senior Citizens Center 1400-1402 E. 17th Street	1913	Horace La Pierre	Four-over-four
31.	St. Paul's Reformed (Presbyterian)/ Wabash Avenue Church of God/ Jamison Temple C.M.E. Church 3551 Wabash	1908-1909	F. A. Sherrill	Late Gothic Revival Center steeple
32.	St. Peter's Evangelical Church of God/St. Peter's Evangelical Reformed/Jamison Temple Christian Methodist Episcopal Church 3115 East Linwood Boulevard	1923-1924 1940	G. B. Franklin, Frank Lloyd Lang	Late Gothic Revival Side steeple
33.	St. Stanislaus Catholic Church 6808 East 18th Street	1914-1918		Vernacular

34.	St. Stanislaus Parsonage 6808 East 18th Street	1923		Craftsman
35.	St. Vincent de Paul Church/ St. Vincent de Paul Roman Catholic Church 3106 Flora Avenue	1922-1923	Maurice Carroll Albert Martin (L. A.)	Late Gothic Revival
36.	Residence/St. Vincent de Paul Rectory 3110 Flora Avenue	1896		Tudor Revival
37.	St. Vincent's Academy/St. Vincent de Paul School/St. Vincent Academy and Parochial School 3100 Flora Avenue	1906-1907	Clifton B. Sloan (sup.), Murphy & Camp (Chicago)	Four-over-four
38.	Second Christian Church/ Starlight Spiritual Church of Jesus Christ 1801 East 24th Street	1914-1915		Side steeple
39.	South Prospect Christian Church/ Arlington Methodist Episcopal Church/Ward Chapel A.M.E. 2126 Prospect Avenue	1894	Federick E. Hill	Gabled end
40.	Van Brunt Boulevard Presbyterian Church 5205 East 23rd Street	1932-1933	Felt, Dunham & Kriehn	Tudor Revival
41.	Van Brunt Church of Christ/ Ebenezer Missionary Baptist Church 2422 South Van Brunt Boulevard	1930	A. B. Anderson	Late Gothic Revival Gabled end

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| 42. | Walnut Grove Baptist/Walrond | c.1908 | | Gabled end |
| | Calvary Baptist Mission/Jackson | c.1920 | | |
| | Memorial Tabernacle/Jackson | | | |
| | Memorial Freewill Baptist Church | | | |
| | 3109 East 19th Street | | | |
| 43. | Woodland Avenue Christian Church | 1947 | Arthur Kriehn | Mixed |
| | For Negroes/New West Paseo | | | |
| | Christian Church, Negro/New Life | | | |
| | Missionary Baptist Church | | | |
| | 2454 West Paseo | | | |

APPENDIX IV: PROPERTIES SURVEYED IN THE WEST SIDE DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. First Mexican Baptist Church and Mission Center/First Mexican Baptist Church 801 W. 23rd Street	1945-1946	A. B. Fuller	Spanish/Mission Revival
2. Fourth Presbyterian/ Swedish Evangelical Mission/ St. John's A.M.E. Church 1747 Bellevue Avenue	1882-1883		Gabled end
3. Greenwood Church/ Greenwood Baptist Church 1750 Bellevue	1927-1928	Waverly Thomas	Twin Towers
4. Mexican Institute Chapel/ Mexican Christian/Iglesia Alta Vista Christian Church 1201 West 23rd Street	1931	J. H. Felt	Spanish Revival/ Gabled end
5. Our Lady of Guadalupe School/ Our Lady of the Americas School/Our Lady of Guadalupe School 2310 Madison	1927	Brinkman & Hagan	Mission/Spanish Revival Four over Four
6. Sacred Heart Parish Hall 814 West 26th Street	1922	H. W. Brinkman	Vernacular (other)

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| 7. | Southwest Tabernacle
Congregational Church/
Metropolitan Tabernacle/
West Side Christian Church/
City in Motion Dance Theater
700-706 West Pennway | 1888-1889
1925 | | Romanesque/
Side steeple |
| 8. | Summit Street Methodist
Episcopal Church/Swedish
Methodist Church/vacant
1622 Summit Street | 1881-1883
1912-1913 | | Temple front |
| 9. | Swedish Evangelical Lutheran
Immanuel/Our Lady of Guadalupe
Shrine Church
901 West 23rd Street | 1900-1913 | Van Brunt & Howe | Late Gothic revival/
Center Steeple |

APPENDIX IV: PROPERTIES SURVEYED IN THE WESTPORT DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. Broadway Baptist Church 3931 Washington	1922-1923	Phillip Drotts	Late Gothic Revival
2. Community Christian Church 4601 Main Street	1940-1942 1944, 1947	Frank Lloyd Wright, E. B. Delk, Herbert Duncan	Modern Movement
3. Epworth Methodist Episcopal Church/Blackwell Antiques 1605 West 45th Street	1921-1928	Brostrom & Drotts, Harry Almon	Unassigned
4. First Church of the United Brethren Church/Mt. Olive Missionary Baptist Church 4000 Harrison Street	1907 1922-1924		Side steeple
5. First English Lutheran Church/ St. Mark's Lutheran Church 3800 Troost	1914-1916 1924	Owen & Payson, Shepard & Wiser	Late Gothic Revival Twin towers
6. Guardian Angel Church Guardian Angels Church 1310 Westport Road/4232 Mercier	1912 1922-1923	H. W. Brinkman Ernest O. Brostrom	Late Gothic Revival Twin towers
7. Guardian Angel Rectory/ Guardian Angels Rectory 1310 Westport Road	1917	Ernest O. Brostrom	American Four Square
8. Immanuel Lutheran Church/ Immanuel Lutheran Church ELCA 1700 Westport Road	1928	Henry Eckland	Late Gothic Revival Side steeple

9.	Immanuel Presbyterian/ Grace Assembly of God Church 4101 Harrison Street	1909 1923-1924	Thomas H. Broad	Tudor Revival Side steeple
10.	Mission Covenant/Swedish Evangelical Mission/First Covenant Church 1501 West 42nd Street	1912 1949	Ernest O. Brostrom	Mixed
11.	Our Lady of Good Counsel School/vacant 609-611 West 39th Terrace	1912	Miller, Opel & Tarbet	Four-Over-Four
12.	Pilgrim Lutheran Church For the Deaf 3801 Gillham Road	1941	F. L. Webber (Boston) Clifton Ramey (assoc.)	Late Gothic Revival
13.	Pilgrim Lutheran Church For the Deaf Parsonage 3807 Gillham Road	1941	Herbert Duncan, Sr.	Other: Minimal Traditional
14.	Reformed Presbyterian/ Grace Baptist/St. James Anglican Catholic Church 4400 Wyoming	1912-1913	Ernest O. Brostrom	Mixed
15.	Roanoke Presbyterian Church 1617 West 42nd Street	1930-1931	Felt, Dunham & Kriehn	Tudor Revival
16.	St. James (The Less) Church/ St. James Church 3901 Harrison	1911 1924	Sanneman & Van Trump	Late Gothic Revival Twin towers
17.	St. James Rectory 3909 Harrison	1929-1930	Madorie & Bihr	Tudor Revival
18.	St. James Recreation Center/ St. James Social Service Agency 3934 Troost	1939	Madorie & Bihr	Vernacular

19.	St. Paul's Episcopal Church 11 E. 40th Street	1905-1906 1949-1950	William B. Fall (Wichita) Neville, Sharp & Simon	Late Gothic Revival
20.	Seventh Church of Christ Scientist 604 West 47th Street	1941-1942	G. Wilbur Foster (Indianapolis)	Romanesque
21.	Swedish Evangelical Free/ Trinity Nazarene/Ethelaine Church 4317 State Line Road	1913		Gabled end
22.	Third Church of Christ Scientist/ Church House of Westport 3953 Walnut Street	1913 1921-1922	Keene & Simpson	Beaux Arts Classicism
23.	Westport Scandinavian Assembly of God/Kingdom Hall of Jehovahs Witness 104 Archibald	1927		Gabled end

APPENDIX IV: PROPERTIES SURVEYED IN THE COUNTRY CLUB DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. Central United Methodist Church 314 E. 52nd Street; 5144 Oak St.	1938-1939	Hardy & Schumacher	Late Gothic Revival
2. Country Club Congregational United Church of Christ/ Country Club Congregational 205 W. 65th Street	1925-1926 1948	Root & Siemens Arthur Kriehn	Colonial Revival
3. Country Club Methodist Episcopal/Country Club United Methodist Church 400 West 57th Street	1922-1923	Lowe & Bollenbacher, (Chicago)A.H. Buckley, (assoc.)	Late Gothic Revival
4. Jackson Telephone Exchange/ Brookside Methodist Episcopal Church/New Reform Temple 7100 Main Street	1913	Smith, Rea & Lovitt	Vernacular
5. Rockhill M. E. Church/ St. John Missionary Baptist Church 5906 Kenwood Avenue	1921		Vernacular
6. St. Francis Xavier Church 1001 E. 52nd Street	1948-1950	Barry Bryne, (Chicago) Joseph B. Shaughnessy, Sr.	Moderne
7. St. John's United Methodist Church 6900 Ward Parkway	1949-1950	W. Fullerton	Colonial Revival

8.	St. Peter "Prince of Apostles" Church/St. Peter's Church 715 East Meyer Boulevard	1943-1946	Carroll & Dean Joseph B. Shaughnessy, Sr.	Late Gothic Revival
9.	St. Peter's Rectory 6415 Holmes Street	1935-1936	Joseph Denis Murphy	Tudor Revival
10.	St. Peter's Church, School and Convent/St. Peter's School 6400 Charlotte Street	1928-1929 1938-1939	J. P. Dillon (Besecke, DeFoe & Dillon)	Tudor Revival
11.	Second Presbyterian Church 318 East 55th Street	1915-1917 1924-1926	Shepard, Farrar & Wiser, Keene & Simpson	Late Gothic Revival
12.	Sixth Church of Christ Scientist 400 West 67th Street	1925-1926	Charles A. Smith	Late Gothic Revival
13.	Margaret Tiernan House/ Visitation Rectory 2 East 52nd Street	1908		Vernacular
14.	Trinity Evangelical Church/ Meyer Boulevard United Methodist Church 6408 Rockhill Road	1930	Charles A. Smith	Vernacular
15.	Unity Temple on the Plaza/ Unity Temple 707 West 47th Street	1946-1948	Charles A. Smith	Romanesque
16.	Visitation Church 5141 Main Street	1915-1917 1935	Owen & Payson	Mission/Spanish Revival
17.	Visitation Parish House/ Visitation Church Office 5137 Main Street	1919	Owen & Payson	Mission/Spanish Revival
18.	Wornall Road Baptist Church 400 West Meyer Boulevard	1929-1930	Felt, Dunham & Kriehn	Colonial Revival

APPENDIX IV: PROPERTIES SURVEYED IN THE SOUTH DISTRICT

NAME LOCATION	CONSTRUCTION DATE	ARCHITECT	STYLE/TYPE
1. Benedictine Sanctuary of Perpetual Adoration/ The L.I.G.H.T. House 1409 Meyer Boulevard	1947-1949	Joseph B. Shaughnessy, Sr. Edwin L. Bowers	Romanesque
2. Christ Evangelical Lutheran Church/Love Fellowship (Non- Denominational) 2200 East 53rd Street	1927	Henry C. Eckland	Vernacular
3. Church of the Covenant/ Presbyterian Church in the United States of America/ Covenant Presbyterian Church 5931 Swope Parkway	1914-1915 1928-1929	Owen, Saylor & Payson	Vernacular
4. Paseo Methodist Church/ Wayne Avenue Methodist/St. James- Paseo United Methodist Church 5540 Wayne	1948	Richard N. Wakefield	Late Gothic Revival
5. St. Therese's Shrine of the Little Flower Church (Catholic)/St. Therese Little Flower Church 5814 Euclid	1948-1949	Joseph B. Shaughnessy, Sr.	Romanesque
6. St. Therese of the Little Flower Parish School/St. Monica School 5809 Michigan Avenue	1926 1932	Brinkman & Hogan	Romanesque

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| 7. | South Park Christian/University
Heights Christian Church
5541 Forest Avenue | 1923 | Owen, Payson & Carswell | Tudor Revival |
| 8. | Swope Park Christian/Swope
Parkway United Christian Church
6140 Swope Parkway | 1913-1914 | Samuel B. Tarbet | Late Gothic Revival/
Twin Towers |
| 9. | Swope Park Lodge AF & AM
No. 617/St. Louis Church
5934 Swope Parkway | 1922
1944 | George Swehla | Classical Revival
Temple Front |

APPENDIX V: Windshield Survey of Religious Properties

The following is a list of religious properties identified in the windshield survey for this project.

The following is a list of religious properties was compiled by the use of volunteers who drove the city, street by street, to identify historic religious properties. The list is an important initial step in identifying the number and location of religious properties to be investigated and inventoried upon the completion of the present project. Further investigation will need to be conducted by a preservation professional to determine the exact number of properties which possess historical integrity. Ideally, the time and expense of such a culling process should be factored into the proposed cost of the final phase of the Kansas City religious properties survey.

CURRENT NAME	LOCATION	DATE OF CONSTRUCTION
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KANSAS CITY NORTH

Barry Christian Church	1500 NW Barry Road	1840
Church of the Redeemer	7110 Highway 9 NW	1959-60
Crossroads Church	N Highway	
Full Faith Church of Love- North	4214 NW Cookingham Drive	c. 1885
Harmony Baptist Bible Church	3948 NE Chouteau Trafficway	
Minnieville Assembly of God	3901 NE Cooper	
Nashua Baptist Church	11408 N. Main	
Pine Ridge United Presbyterian Church	7600 NW Barry Road	c.1960
Mt. Olive Baptist Church	99220 W 50th Terrace	
Psychic Research Center	5508 Rolla	mid-19th Century
Stroud's Oak Ridge Manor Restaurant/ Compton Manner (chapel in complex)	5410 NE Oak Ridge Road	
St. Matthew's United Church of Christ	5047 NW Gateway	
St. Therese Catholic Church	7207 NW Highway 9	post-1943
Winwood United Methodist Church	4406 NE 45th Terrace	1924-23

NORTHEAST DISTRICT

Assumption Church School and Rectory	309 Benton Boulevard	
Central Wesleyan Church	Illinois & East 13th	
Church of Jehovah God	1302 Bennington	1924
Miracle Temple	3301 Indiana	
Mt. Vernon Primitive Baptist	6001 Gladstone Boulevard	
Northeast Baptist Church	5800 E. Peery Street	
Norton Heights RLDS Church	436 Norton	
Park Memorial 7th Day Adventist Church Rectory	4280 Oakley	
St. Francis Seraph Rectory & School		
St. Paul's Monument of Faith	232 VanBrunt	1920
True Love Missionary Baptist Church	1921 E 12th	
Victory Temple Church	3301 E 12th	

CURRENT NAME	LOCATION	DATE OF CONSTRUCTION
EAST		
Abandoned Building	5620 Swope Parkway	c. 1950
Abundant Life Christian Center	4913 E. 24th Street	
Baker Memorial Christian Church	20th & VanBrunt/SW corner	
Besonia Baptist Church	9910 S. Bannister	
Bethal Missionary Baptist Church	4200 Spruce	
Blue Hills Church of the Nazarene	5210 Paseo	
Blue Valley Missionary Baptist Church	4500 E. 31st Street	
Calvary Assembly of God Church	9320 Elm	
Calvary Temple Baptist	3501 Elmwood	
Carver Christian Day School	5000 Blue Ridge Cutoff	1915
Carver Neighborhood Boutique	4115 East 43rd Street	
Children's Memorial Lutheran	5001 E. Independence Avenue	1908
Church of Jesus Christ of the Apostolic	2200 Olive	1952
Christ of the Apostolic Faith	49th & Garfield	
Church of Christ Pentecostal	4112 E. 27th	
Church of the Bretheran	1925 Hardesty	
Church of the Living God	3500 Jackson	
Cleveland Avenue Baptist	2853 Cleveland	
College Height United Methodist	1903 Hardesty	
Community Progressive Missionary Baptist Church	4920 E. 31st Street	
Country Side United Methodist	7900 Blue Ridge Boulevard	
Covenant Christian Center	2547 Jackson	
Evangelist Temple	2315 Benton Boulevard	
Faith Fellowship Baptist Church	5610 Jackson	
Faith Missionary Church of God	901 Brush Creek Boulevard	
First Church of Christ Holiness	2425 VanBrunt Boulevard	
First Free Methodist	6940 James A Reed Road	
First Regular Baptist Church	2007 Hardesty	
Floral Hills Cemetery & Chapel	7000 Blue Ridge Extension	
Fountain of Hope Lutheran Fellowship	4203 E. 22nd Street	
Freedom Christian Center Church	Ridge View Road	
Friendship Baptist Church	3530 E. 35th Street	
Genesis Missionary Baptist Church	3317 E. 26th Street	
God's Full Gospel Church	2401 Hardesty	
Gospel Assembly	9600 E. 47th Street	
Hillcrest Church of the Nazarene	10508 Hillcrest Road	
House of Prayer Pentecostal Church	39th & Jackson/SE Corner	
Immanuel Evangelical Lutheran Church School	Across the street from 4205 Tracy	
Kansas City Baptist Temple	2715 Swope Parkway	
Kerem Israel Synagogue/Baptist Church	2616 E. 39th Street	
Kingdom Hall Jehovah Witness	4400 E. 31st Street	

CURRENT NAME	LOCATION	DATE OF CONSTRUCTION
EAST (CONTINUED)		
Lane Avenue Christian Reformed Church	9511 Lane	
Liberation Pedagogical Center	2300 Chestnut	
Life Tabernacle 1st United Pentecostal	7020 S. Richmond	
Linwood Presbyterian Home	3214-16 Michigan	
Little Blue Baptist Church	7103 Noland Road	
Little Sisters of the Poor Convent	53rd/54th & Highland/Woodland	1926
Loma Visa Baptist Church	8622 Blue Ridge Cutoff	
Beth Jacob (Palisher Shule) Synagogue/ Mariah Walker A.M.E. Church	2704 E Linwood Boulevard	
Methodist Center MO. West Conference	1512 VanBrunt Boulevard	
Morning Star Pentecostal Church	2912 E 23rd Street	
Mt. Carmel Missionary Baptist Church	2747 Cleveland	
Mt. Nebo Baptist Church	5445 Cleveland	
Mt. Olivet Cemetery Chapel	7601 Blue Ridge Boulevard	
Mt. Pesco Baptist Church	27th and Cleveland	
New Haven Baptist Church	55th & Blue Ridge Cutoff	
New Hope Baptist Church	1911 Hardesty	
New Solid Rock Missionary Baptist Church	5007 E. 24th	
Non-Denomination Church	27th and Jackson/SW corner	
Open Door New Testament Church	400 E. 23rd Street	
Palestine Missionary Baptist Church	3619 E. 35th Street	
Park Avenue Missionary Baptist Church	3601 Jackson	
Parkway Baptist Church	3810 E. 56th Street	
Paseo Baptist Church Rectory	214 E. 24th Street	
Peace Lutheran Church	8140 Blue Ridge Boulevard	
Peace Makers Church of God in Christ	2904 E. 30th Street	
Pilgrims Rest Missionary Baptist Church	3350 Hardesty	
Real Truth Church	3114 Paseo	
Renaissance West, Inc.	5840 Swope Parkway	
Right Way Missionary Baptist Church	39th & Vineyard Drive/NW corner	
Rockhurst College	1100 Rockhurst Road	
Second Baptist Church	3620 E. 39th Street	
Southside First Baptist Church	2914 E 50th Street	1920
Spruce Hill Bible Church	11501 E. Bannister	
Spruce St. Matthew Baptist Church	2208 E. 55th Street	
St. Augustine's Catholic Church & Education Building	79th Street & the Paseo	1948
St. Bernadette's	9000 E. 51st Terrace	
St. Luke's United Methodist	9400 James A. Reed Road	
St. Mark's Episcopal Church Rectory	701 Prospect	
St. Mark Missionary Baptist Church	31st & Spruce/NE corner	
St. Mary's Grand Holy Tabernacle	2004 Hardesty/4102 Prospect	

CURRENT NAME	LOCATION	DATE OF CONSTRUCTION
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EAST (CONTINUED)

St. Paul Church of the Nazarene	8500 E 80th Terrace	
Sterling Acres Baptist Church	11200 E 47th	
Tifereth Foffad Synagogue/Sacred Mission		
Missionary Baptist church	2539 Benton	
Training School for Christian Workers/ National College (St. Paul School of Theology) Kansas Building and, possibly others	5123 Truman Road	
Universal Spiritual Church of Jesus Christ	3838 VanBrunt	
VanBrunt Presbyterian Parish House	5205 E. Hardesty	
Wesley Heights United Methodist	1903 Hardesty	
Willis Chapel A.M.E.	1854 E. 76th Street	
University Heights Christian Church	5541 Forest	1923
Evangel Temple/Zion Grove		
Missionary Baptist Church	2801 Swope Parkway	1956-57

COUNTRY CLUB DISTRICT

Meyer Boulevard Methodist Church	815 Meyer Blvd	
St. Andrew's Episcopal Church	6401 Wornall Terrace	1951
St. Elizabeth Catholic Church	7444 Main	
St. Elizabeth's Rectory	2 E. 75th Street	
St. Elizabeth's School	14 W. 75th Street	
St. Teresa's Academy	5600 Main	
Temple B/Nai Jehudah	712 E. 69th Street	c. 1956
Ward Parkway Presbyterian	75th & Ward Parkway	1951

SOUTH DISTRICT

All Saints Episcopal Church	9201 Wornall Road	
Apostolic Christian Church	301 W. Blue Ridge Blvd.	
Armour Heights Baptist Church	7900 Jarboe	1974
Broadway United Methodist Church	74th and Wornall	1925
Calvary Lutheran Church and School	7500 Oak	
Chapel of the Cross Lutheran Church	10819 Wornall Road	
Christ Presbyterian Church	940 Santa Fe Trail	1971
Christ The King Church Missouri	8510 Wornall Road	
Christian Tabernacle	7405 Paseo	1923
Faith Tabernacle	150 Hwy, East of Holmes	
First Baptist Church	100 West Red Bridge Road	
Greek Orthodox Church of the Annunciation	12001 Wornall Road	
Good Shepherd Missionary Church	2245 E. Gregory	
Heart of America United Pentecostal	11424 Red Bridge Road	

CURRENT NAME	LOCATION	DATE OF CONSTRUCTION
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SOUTH DISTRICT (CONTINUED)

Kansas City Adventist	8929 Holmes	
Marlborough Baptist Church	82nd & Paseo	
Marlborough United Methodist	82nd & Paseo	
Martin City Baptist Church	520 E 132nd Terrace	
Martin City Melodrama	13440 Holmes	
New Life in Christ Christian Fellowship	12708 Prospect	
Randolph Memorial United Methodist Church	88th & Summit	
Red Bridge Baptist Church	4901 E Red Bridge Road	
Red Bridge Christian Church	10842 McGee	
Santa Fe Hill Baptist	8711 Wornall	
Skylight Baptist	7101 Chestnut	
South Broadland Presbyterian	7850 Holmes	
St. John A.M.E. Church	3501 E Meyer Boulevard	
St. John's Catholic Center	2014 E 72nd	1930
Terrace Lake United Methodist Church	4500 E Red Bridge Road	
This Rich	8105 Holmes	
Unknown 19th Century church converted to residence (possibly Methodist Episcopal)	6601 93rd Street	

Chapels located in cemeteries should be considered for inclusion in the final phase of survey

APPENDIX VI: Floor Plans

The following are examples of five basic floor plans associated with religious properties identified in this survey.

1. Basilican Plan: Benedictine Sanctuary of Perpetual Adoration (1947-1949).
2. Cruciform Plan: St. Vincent's de Paul (1922-1923).
3. Longitudinal Plan: Wornall Road Baptist Church (1929-1930).
4. Auditorium Plan: Linwood Boulevard Methodist Episcopal Church (1902, 1910-1915, 1918-1920).
5. Auditorium/Akron Plan: First Church of the United Brethren (1907, 1923-1924).
6. Auditorium/Akron Plan: Central Baptist Church of God in Christ (1911-1912).
7. Free-form Plan: St. Francis Xavier Church (1948-1950).

APPENDIX VII: Maps

Negatives

Photographer: Cydney E. Millstein/Linda F. Becker

Date: April, 1994

Number	Address
Roll A	
0,1	609-611 West 39th Terr
2	104 Archibald
3-5	5137 Main Street
6	5809 Michigan Avenue
7	3807 Gillham Road
8	3934 Troost Avenue
9	2310 Madison
10,11	901 Tracy Avenue
12,12A	1117 East 9th Street
Roll B	
1-3	318 East 55th Street
4-7	400 West 57th Street
8,9	205 West 65th Street
10-12	400 West 67th Street
Roll C	
3-5	6900 Ward Parkway
6-9	715 East Meyer Blvd.
10	
Roll D	
3,4	3800 Troost
5,6	3901 Harrison
7,8	4000 Harrison
9,10	4101 Harrison
11-13	4201 Tracy
14,15	11 East 40th Street
16-19	4601 Main Street
20-25	707 West 47th Street
26-28	2455 Benton Blvd.
29-34	2310 East Linwood Blvd.
35,36	3551 Wabash Ave.
Roll E	
1-10	606 Gladstone

Negatives

Photographer: Cydney E. Millstein/Linda F. Becker

Date: April, 1994

Number	Address
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Roll F

8-11	2454 West Paseo
12,13	2501 Th Paseo
14-16	701 Prospect
17	3414 East 12th Street
18,19	1235 College
20-22	525 Jackson
23-26	301 S. Van Brunt
27-29	6002 Anderson
30-33	517 S. Kensington
34-36A	1029 Bennington

Roll G

0	400 West 57th Street
1	205 West 65th St.
2	400 West 67th St.
3	5541 Forest
4	2200 E. 53rd St.
5	3800 Troost
7	901 W. 23rd St. Trfwy
8	801 W. 23rd St. Trfwy
9-10	3551 Wabash