

HISTORIC AND DESIGN REVIEW COMMISSION

April 05, 2017

HDRC CASE NO:

2017-142

ADDRESS:

139 DENVER BLVD
1001 N WALTERS
1502 E CROCKETT ST
301 YUCCA ST
506 MONTANA
817 IOWA ST
1639 HAYS ST
1639 DAWSON ST
1802 HAYS ST
322 FERGUSON
401 PORTER ST
551 CANTON
742 DENVER BLVD
803 S PINE ST
1516 BURNET ST
211 LOCKHART ST
418 INDIANA ST
607 PIEDMONT AVE
825 ARANSAS AVE
107 S PINE ST
1617 IOWA ST
616 S HACKBERRY ST
831 POINSETTIA
208 VARGAS ST
512 DREISS
230 VARGAS ST
333 MARTIN LUTHER KING DR
518 S NEW BRAUNFELS AVE

LEGAL DESCRIPTION:

NCB 3895 BLK LOT 36
NCB 1354 BLK 7 LOT 15 (ANTIOCH EDUCATION BUILDING SUBD)
NCB 6207 BLK LOT 12- 13
NCB 1550 BLK 19 LOT S IRR 348FT OF A1 & P-100
NCB 610 BLK W 1/2 14 LOT 1&2
NCB 1407 BLK 7 LOT 29
NCB 1325 BLK 27 LOT 11
NCB 1365 BLK 8 LOT 20 E 1/2 OF 19
NCB 1330 BLK 10 LOT 1
NCB 1531 BLK 12 LOT S 48 FT OF 14
NCB 1610 BLK 27 LOT 25 & 26
NCB 6374 BLK 16 LOT 11A- 11B-12A-12B-13A-13B
NCB 1633 BLK 35 LOT N 89.5 FT OF 1-2-3 & N 89.5 FT OF E 12.5 FT OF 4
NCB 654 BLK 1 LOT 9
NCB 1360 BLK 1 LOT 6
NCB 1362 BLK 5 LOT 9&10
NCB 658 BLK 13 LOT 21
NCB 1404 BLK 2 LOT 6 & 7
NCB 1592 BLK 30 LOT 10 THRU 22
NCB 600 BLK 4 LOT 17 & 18
NCB 3791 BLK 10 LOT TR 8
NCB 632 BLK A LOT 5

ZONING:
CITY COUNCIL DIST.:
APPLICANT:
OWNER:
TYPE OF WORK:
REQUEST:

NCB 6624 BLK 4 LOT 26 & 27
NCB 1506 BLK 6 LOT S 35.33FT OF 2
NCB 1412 BLK 1 LOT 15
NCB 1506 BLK 6 LOT 17 (HOLY REDEEMER CATHOLIC CHURCH)
NCB 631 BLK B LOT 15 (MT ZION SUBD)
NCB 1510 BLK 10 LOT 1 THRU 5 & 7 THRU 12 & E IRR 133.85 FT OF 6
RM-4, RM-4 IDZ, R-4, MF-33, AE-2, AE-1
2
Office of Historic Preservation
Various
Finding of Historic Significance

The applicant is requesting a Finding of Historic Significance for 28 properties that were surveyed as part of the Eastside Churches Resource Survey and identified as architecturally, historically and culturally significant.

APPLICABLE CITATIONS:

UDC Section 35-607 – Designation Criteria for Historic Districts and Landmarks:

a. Process for Considering Designation of Historic Districts and Landmarks. Historic districts and landmarks shall be evaluated for designation using the criteria listed in subsection (b) and the criteria applied to evaluate properties for inclusion in the National Register. In order to be eligible for historic landmark designation, properties shall meet at least three (3) of the criteria listed. Historic districts shall consist of at least two (2) or more structures within a legally defined boundary that meet at least three (3) of the criteria. Additionally, all designated landmarks and districts shall demonstrate clear delineation of the legal boundaries of such designated resources.

b. Criteria for Evaluation.

1. Its value as a visible or archeological reminder of the cultural heritage of the community, or national event;
3. Its identification with a person or persons who significantly contributed to the development of the community, county, state, or nation;
4. Its identification as the work of a master builder, designer, architect, or landscape architect whose individual work has influenced the development of the community, county, state, or nation;
5. Its embodiment of distinguishing characteristics of an architectural style valuable for the study of a period, type, method of construction, or use of indigenous materials;
8. Its historical, architectural, or cultural integrity of location, design, materials, and workmanship;
11. It is distinctive in character, interest or value; strongly exemplifies the cultural, economic, social, ethnic or historical heritage of San Antonio, Texas or the United States;
13. It bears an important and significant relationship to other distinctive structures, sites, or areas, either as an important collection of properties or architectural style or craftsmanship with few intrusions, or by contributing to the overall character of the area according to the plan based on architectural, historic or cultural motif;
15. It represents a resource, whether natural or man-made, which greatly contributes to the character or image of a defined neighborhood or community area;

FINDINGS:

- a. These eligible properties were identified through a survey of historic churches on the Eastside undertaken in 2017. OHP staff performed the survey and reviewed the properties to identify those potentially eligible for landmark designation.
- b. On March 7, 2017, the Office of Historic Preservation hosted an information hearing for the property owners and any of those interested regarding the proposed designations.
- c. Consistent with the UDC sec. 35-607(b)(1), these properties are a reminder of the cultural heritage of San Antonio and the growth of its spiritual communities during unprecedented bursts of development during the period following the Civil War through World War II.

- d. Consistent with the UDC sec. 35-607(b)(3), these properties identify with long lasting congregations, some established prior to the construction of the structure. The properties also identify with key historical and spiritual figures who contributed to the development of the community including, Reverend L. H. Kelly, who formed the congregation of The Rose of Sharon Church; Reverend Kelly, pastor and builder of the Second Baptist Church, J.C. Wilder, one of the earliest pastors of Assemblies of God in San Antonio, and Rev. Claude Black Jr. of Mount Zion First Baptist Church who would later become a city councilman. As pastor, Rev. Black invited several prominent figures to speak at his parish. The congregation of Porter Memorial formed in c.1918 as the Olive Street Colored Methodist Episcopal, which was renamed in honor of its founding pastor, Reverend (later Bishop) Henry Phillips Porter (c. 1882- 1960), a prominent figure in the Color Methodist Episcopal church.
- e. Consistent with the UDC sec. 35-607(b)(4), these properties are the work of key architects including: KD Beckmann, Leo Dielmann, and Norcell Haywood. Haywood was one of the first four African-American students admitted to the University of Texas, and was the second to graduate from the UT School of Architecture in 1960.
- f. Consistent with the UDC sec. 35-607(b)(5), these properties embody distinguishing architectural characteristics ranging from greek revival to mid-century modern to vernacular architecture, reflecting the diverse social heritage of spiritual and cultural communities in San Antonio.
- g. Consistent with the UDC sec. 35-607(b)(8), these properties maintain a high level of historical, architectural, and cultural integrity, designs reflect religious denomination preferences, authentic materials, decorative features from high design to vernacular traditions.
- h. Consistent with the UDC sec. 35-607(b)(11), these sacred spaces exemplify the cultural and religious heritage of San Antonio, especially that of German, Hispanic and Black communities as well as Baptist, Protestant, Catholic and Assembly of God denominations.
- i. Consistent with the UDC sec. 35-607(b)(13), these properties bear an important and significant relationship to the area. Before these structures were constructed, congregations met at homes or under tents. The combination and density of churches in this area combine to create an architectural and cultural motif and reflect a preponderance of religious institutions on San Antonio's Eastside;
- j. Consistent with the UDC sec. 35-607(b)(15), these properties represent a significant resource, which greatly contributes to the character of the eastside community. There is a shared legacy among these structures and congregations as specific churches help foster new congregations within the area.
- k. Historic landmarks possess cultural and historical value and contribute to the overall quality and character of the City. The City offers a tax incentive for the substantial rehabilitation of historic properties. If historic designation is approved, rehabilitation and restoration work may be eligible for this incentive.

RECOMMENDATION:

Staff recommends approval of a Finding of Historic Significance for the 28 properties specified above.

CASE MANAGER:

Lauren Sage

Historical Context

The first railroad arrived in San Antonio in 1877. A comparison of the Augustus Koch maps of 1873 and 1886, shows the increased settlement area of the Eastside within those 13 years. After the Civil War, San Antonio, in general, experienced increased population growth. Residential development of the Eastside dates to the 1880s with rapid increase when the street system and street car service reached the area. As early as 1891, newspaper advertisements indicate the growing Eastside community of San Antonio as a desirable location with excellent views and agreeable southeast breezes “free from smoke;” an unfortunate by-product of the rapidly developing and industrializing center city, and a strong incentive for developing away from the city core.

By 1902, the Southern Pacific Passenger Depot was constructed at E. Commerce and Walnut Streets to serve the Sunset Line. The station’s arrival greatly increased residential development in the area and created a burst of unprecedented development that continued through the end of World War II. With the increase in population, came the amenities a community needs to thrive: restaurants, produce stores, barber shops, doctors and religious institutions.

The 1883 City directory lists 23 churches in San Antonio, mostly located downtown or on the eastern, western and northern peripheries of the historic core. By 1905, the number of churches in San Antonio had grown to 53, 10 located in the area surveyed for this thematic designation. Others congregations, such as Mount Zion Baptist Church, were already in existence, but had not yet relocated to the surveyed area.

The social and economic characteristics of the community was working class and ethnically diverse. Germans, Hispanics and Blacks were among the first property owners in the area. This is reflected in the diversity of denominations that populated the surveyed area. A large number of German Baptist, Evangelical, and Methodist churches sat alongside Black Baptist, Christian, Catholic and Methodist churches. In 1914, as part of the Pentecostal Revival in the United States, The Assembly of God Church would form. In San Antonio, The Glad Tiding Assembly of God Church would be the third ministry to form. Starting on North Street in 1922 and moving to the former German Baptist Church on Denver Blvd.

The importance of Eastside Churches to San Antonio’s Black community is especially strong. As the city’s Black population grew after the Civil War, the original Black settlements west of downtown increasingly sought housing and work on the Eastside as the economic infrastructure grew. Mt. Zion First Baptist Church which was first established on Santos Street in 1871, in the Lavaca area, by former black slaves in, would move to its current location on Hackberry in 1927. By this time, the Black population on the Eastside was thriving and had become the cultural heart of the area.

Architectural Themes

The sacred architecture reflected in the proposed landmarks is as diverse as the community and religious affiliations represented by the structures. Ranging in style from Gothic Revival, Spanish Eclectic, and Colonial, Neo-Classical to Mid-Century Modern, the buildings also present a diversity of architectural values. The Convent of the Holy Ghost and Mary Immaculate designed by Leo Dielmann is a substantial presentation of Gothic Revival. St. Gerard, is a grand architectural gesture designed in the Spanish Mission Style while other sanctuaries such as Holy Redeemer and New Light Baptist Church are classically designed in the religious traditions of the early half of the 20th century. At the second half of the century, churches such as St. Michael's Roman Catholic Church and the Greater Corinth Baptist Church offer traditional sacred building traditions while beginning to present modern elements such as asymmetrical facades and low-slung height. Of the mid-century designs, none is perhaps as notable as Antioch Baptist Church. Recalling traditional religious architecture of the area, with its variation of a gabled façade, shed roof, separate yet adjacent bell tower, and geometric paned stain glass windows the structure is decidedly modern and grand, yet pays homage to the vernacular architecture of the Eastside. The expressive qualities of the vernacular traditions of other churches on this list reflect the intent of late 19th century and early 20th century needs for churches designed and built by local people. This was especially important to many churches as the desire was to prove architectural aesthetics that reflected the social values and dwellings owned by the people owned by those who attended the church. The very act of the communal building of a church by the community itself was, and still is, an essential component of spiritual life and social heritage of many working class communities.

1639 DAWSON ST – Israelite Baptist Church



Constructed between 1966 and 1973 for Tried Stone Church. Stucco exterior, composition roof, portico with metal supports. Fixed metal windows. Rear wing with flat roof extends from rear of building to the east. Previously church building on north side of the same lot faced Lockhart. Meets criteria #1, 11, 13, and 15

1802 HAYS ST - New Union Baptist Church



New Union Baptist Church was fostered by the congregation at New Light Baptist Church in 1916, and its first location was the corner of Center and Pine Streets. The current CMU structure was built in 1959. The post-war modern building has a front gabled composition roof and small central entryway under the square center tower with narrow decorative [vents?] and spire. Additions on the west side feature hipped roofs but have casement windows similar to those on the main building. Meets criteria #1, 11, 13, and 15

201 FREDONIA – Denver Heights Church of God in Christ



Wooden, front gabled with square tower at southwest corner with hipped roof and spire. Constructed in 1920, remodeled in 1958. 2 over 2 wood windows, eleven on west side and nine on east. Two story camelback on north end. South façade has single door in center, with two paired windows (2 over 2) on either side. Meets criteria #1, 8, 11, 13, and 15

322 FERGUSON – Church of the Living Christ



Single story wooden vernacular church with central tower with front gable and recessed entryway. Constructed c. 1922 and enlarged in 1924 for Immanuel Baptist Church. Windows along the nave have been replaced with narrow fixed windows. On the front façade, two windows flank the entry, and centered above the entry in the tower is a small rectangular window with diamond grid pattern. Meets criteria #1, 11, 13, and 15

401 PORTER ST – United Apostolic Church



Originally founded as South Heights Church of Christ c. 1910, this single story structure has a full basement. The Craftsman style structure features exposed rafters, double front gables, and massive square porch supports. Modifications include paired picture windows, siding, and faux stone siding over the columns and basement. Church also owns single story Queen Anne house with wraparound porch and cutaway bay window facing Delmar.

Meets criteria #1, 5, 11, 13, and 15

551 CANTON – Tried Stone Baptist Church



Built c. 1927, this structure with Gothic Revival details has stucco exterior walls, a central bell tower, and a gable with pointed arched windows on the west side of the south façade. The main entry features rounded arches that mirror the narrow arched windows on the east wing. The educational wing of the church was designed in 1948 by Henry J. Steinbomer, a prolific architect of churches in central Texas.

Meets criteria #1, 4, 11, 13, and 15

742 DENVER



Congregation established in 1911, became Baptist Temple c. 1935, began new structure at Gevers and Drexel c. 1944. Chester A Slimp was prominent member. Grace Church of the Nazarenes worshipped there by 1953. Constructed c. 1916, this two story Classical Revival church has a full basement, large arched windows, and square pilasters supporting large pediments on all four facades. Modifications include two story additions that function as main entrances on the east and west ends, as well as stucco exterior.

Meets criteria #1, 5, 11, 13, and 15

803 S PINE – Saint Apophenia



Built c. 1949, this single story stucco church building features one-over-one wood windows with half-moon transoms on the front, north, and south elevations. The front gabled roof has exposed rafter tails, and a square central tower rises above the front door which matches the windows with a large half-moon transom. A small side gabled wing protrudes from the rear of the south façade. This site was home to Greater Emmanuel AME from at least 1932 through 1985.

Meets criteria #1, 11, 13, and 15

607 Piedmont Ave - New Light Baptist Church



The New Light Baptist Church is made of brick and is an excellent example of a new-classical style church in San Antonio. The congregation was organized November 1870, and the church building was built in 1941. There is a cornerstone that reads "New Light Baptist Church, Organized Nov. 1870, erected 1941" which was placed January 18, 1942. This sanctuary building was designed by KD Beckmann, and the builder was WC White. Along the main façade there are 4 classical columns with three double door entrances. The brick building has a hipped roof with composition shingles, with wood windows with 6 over 6 dividing lights, each of a different color stained glass. There is a second educational building made of brick that was built in 1962. It is set to the left and set back from the front façade of the sanctuary building, features stained glass windows and steel casement windows and a flat roof. The Baptist denomination and congregation have not changed since its original establishment. It retains a high level of its historic and architectural integrity.
Meets criteria #1, 5, 8, 11, 13, and 15

1516 Burnet St - Pleasant Grove Missionary Baptist



The Pleasant Grove Missionary Baptist Church is sanctuary Vernacular building. The small one-story building has a transept with a front gable and composition shingle roofing and faux stone siding. The windows are wood one-over one and there is front non-original wood double door. New Hope Baptist congregation occupied the building from the 1800s until 1951 when it was sold and occupied by Morning Glory Baptist. The building has been modified, but the construction date is estimated in the 1800s. *The original congregation was organized by Reverend Rubin Anderson.* Baptist was the original denomination and the current denomination is Missionary Baptist of a different congregation.
Meets criteria #1, 11, 13, and 15

211 Lockhart St - East St. Paul United Methodist Church



The East St. Paul United Methodist Church is a brick masonry building of Mid-century Modern style with a transept form. The one-story sanctuary building has stained glass windows as well as double hung windows with metal sashes. There is a front double door. The sanctuary's interior features a clerestory. The building was rebuilt in 1958 after a fire. The Methodist denomination has not changed since its original establishment.

Meets criteria #1, 11, 13, and 15

418 Indiana St - St. Michael's Roman Catholic Church



The St. Michael's Roman Catholic Church is a brick masonry building of Mid-century Modern style. The congregation was established in July 1922 and the building was built in 1960. The one-story sanctuary building features a double front door, composition shingle roofing, and a front gable. There is a detached steeple structure made of the same brick as the main structure built to the right side of the main structure. There are also several other educational brick buildings. The sanctuary's interior features a clerestory. It retains a high level of its historic and architectural integrity. Meets criteria #1, 5, 8, 11, 13, and 15

825 Aransas Ave - Iglesia Met Dista Unida El Mesias



The Iglesia Met Dista Unida El Mesias is a brick masonry building of Mid-century Modern style. The construction date is estimated to be 1960. The one-story sanctuary building features a double front door, composition shingle roofing, and a large front gable with four small front gables in a chevron design. It retains a high level of its historic and architectural integrity. Meets criteria #1, 5, 8, 11, 13, and 15

1803 Nevada St - Holy Redeemer Catholic Church



The Holy Redeemer Catholic Church is a brick masonry building of Neo-classical style with a center transept form. The sanctuary was built in 1927. The one-story sanctuary building features a centered steeple, double front door, standing seam metal roofing, arched stained glass windows and a large front gable. There is also a rose window and fixed windows with wood sashes. It retains a high level of its historic and architectural integrity. Meets criteria #1, 5, 8, 11, 13, and 15

107 S Pine – Redeemer's Praise Church



Redeemer's Praise Church, located at the intersection of S Pine St and E Commerce St, is a simple rectangular shed structure on a pier and beam foundation with period details. The cross gable roof has a high pitch with fish scale wood shingle siding, recalling a common Queen Anne detailing, and feature an opening for a single oculi window. The cross gables have extended rafter beams, a detail typical of the Craftsman style. The first story retains its original wood lap siding, which is currently covered by shingles. Though the structure's form is typical of a single family home, the lancet windows evoke traditional ecclesial architecture. These alternate between single lancet windows to wider double lancets with simple tracery between to form an elliptical arch. There is a side addition to the north with a slightly raised floor level and mimicry of lancet windows with grates.

Meets criteria #1, 11, 13, and 15

118 Hardeman – Mount Zion First Baptist Church



The Mount Zion First Baptist Church congregation was founded in 1871 by former slaves and played a seminal role in the city's civil rights movement. Rev. Claude Black Jr. became pastor in 1949 and would later become a city councilman. As pastor, Rev. Black invited several prominent figures to speak at his parish, including Barbara Jordan, Thurgood Marshall, Azie Taylor Morton, Adam Clayton Powell Jr., and Percy Sutton, among others. The church created Project Free, a program that assisted the poor and elderly in the community, as well as the city's first African American-owned credit union. The original church was burned in 1974 by arson. The extant facility was constructed the following year in 1975. The primary and secondary facades feature several window types, including a Roman arch with a dual order of brick headers, as well as square windows with a brick rowlock header and brick still. Though some windows have been filled with brick and stucco, many on the side and rear facades feature 13 over 13 double-hung windows with panes of stained glass that appear to be original. There have been several additions to the primary structure, which are concentrated around the front façade and entrance. The addition to the main entrance, fronting Hardeman and Martin

	Luther King Dr, functions as an entry vestibule and is clad in stucco, while the addition to the west facade structure is a simplified gable structure clad in vertical wood lap siding and punctured by a series of thin vertical windows. Meets criteria #1, 5, 8, 11, 13, and 15
1617-1619 Iowa St – St. Gerard Catholic Church	
	St. Gerard Catholic Church complex includes four structures along Iowa St, encompassing an entire city block. Each building serves a different purpose for the parish: a school, a rectory, a church, and an office center. The school is a four-story structure that fronts the corner of Iowa St. and S Gevers St. and features a symmetrical plan with Queen Anne gable motifs on the pediments. The building's main entrance is a modified piano nobile that provides access just below the second story and is adorned with a simplified coronet with a statue of Jesus centered within an arched pilaster. The standing seam metal roof channels the residential motifs of the neighborhood and contains two attic dormers framing the primary façade's pediment. The rectory is a symmetrical three story structure with a piano nobile entrance to the second floor. The entrance is constructed of brick with three gateway arches and features a tall pediment capped with cast stone and topped with a cross. The side wings are clad in lap siding and the third story features an enclosed wrap around porch, which may have been a later addition. Like the school building, the rectory contains two attic dormers, though they face the rear of the property versus the front. The church, designed in the Spanish Mission style and constructed in 1922, features a typical Early Christian basilical plan with long, central nave terminating at a high semi-circular apse. The primary facade is symmetrical with a three portal entrance flanked by two identical bell towers topped with domes. The entrance also features an ornate cast stone coronet over a grand Mission style window. The cast stone may have been carved by renowned stone carver Hannibal Pianta, who was prolific in San Antonio during the period of construction. The church nave features stained glass windows handcrafted in Munich, Germany. The parish office center is a two-story symmetrical

structure designed in the midcentury modern style. The primary façade contains a central covered porch flanked with thin vertical concrete brise soleil along the windows. Though modest in detailing compared to its neighbors, the structure is expansive, and extends to the back of the lot. The sheer square footage of the complex's structures is a testament to the size of the parish and the many community services it provides. Meets criteria #1, 4, 5, 8, 11, 13, and 15

508 S New Braunfels Ave – Greater Corinth Baptist Church



Greater Corinth Baptist Church, located at the intersection of S New Braunfels Ave and Nevada, was constructed in 1950 of primarily brick and cast stone. The property was donated to the church by Charles Bellinger, a prominent black political leader. The church has a symmetrical interior plan but an asymmetrical primary façade marked by a character defining square tower that engages the intersection, as well as a simplified rose window above the three entrance doors. The tower features two sets vertical windows filled with square block and is crowned with a raised Flemish cross bond pattern below its cast stone cornice. The church's nave windows are made of stained glass arranged in an abstract geometric pattern. The sanctuary underwent a \$350,000 renovation and beautification project in 1982 with additional improvements in the early 2000s. The parish as a whole encapsulates an entire city block and features additional structures constructed over the years to accommodate growing needs, including a multipurpose education and administration facility, fellowship hall, and a parking lot. Meets criteria #1, 3, 11, 13, and 15

616 S Hackberry St – Christ Temple Apostolic Church



The church located at 618 S Hackberry St is a modest structure featuring a series of projecting gables that engage the streetscape. The building has a rectangular plan that extends deep into the lot and is constructed of wood lap siding and a metal standing seam roof, which is characteristic of the neighborhood. The south façade features a consistent pattern of thin vertical windows, but the window openings on the north façade, as well as the primary west-facing façade, have been infilled with wood lap siding. The simple, unpretentious design of the church nestles it comfortably

amongst its neighboring single-family homes, most of which feature Craftsman details and gable pitches similar to the church.
Meets criteria #1, 11, 13, and 15

831 Poinsettia – Mt. Calvary Baptist Church



Mt. Calvary Baptist Church was organized on April 4, 1943 by the late Rev. Ennis L. Roberts. The church, constructed of brick, features simplified Colonial elements, including a tabernacle frame supporting a thick pediment at each of the two main entrances. The structure's primary feature is a square steeple with a copper-plated spire in the shape of an obelisk. Though serving a functional purpose, a thin, vertical line of white vents along the three public-facing sides of the steeple add an additional visual element that draws the eye skyward. The steeple is located at a key intersection of the community and is a principal visual fixture in the streetscape of the neighborhood.
Meets criteria #1, 11, 13, and 15

301 YUCCA



The Convent of the Holy Ghost and Mary Immaculate, originally organized at the present-day Healy-Murphy center, relocated to this property on Yucca in 1922. The first building was completed that same year and a substantial Gothic Revival expansion was constructed in 1928. Both buildings were designed by San Antonio architect Leo M.J. Dielmann. The campus was again expanded in the 1960's with wings to the east and south. Significant features on the property include a small cemetery, grotto, and statues. The property currently serves as the campus for Crosspoint Ministries.
Meets criteria #1, 4, 8, 11, 13, and 15

506 MONTANA



There are three contributing buildings located on the parcel at 506 Montana: the sanctuary, an educational building, and a two-story, Folk Victorian house which has historically served as the parsonage.

City records indicate that the property at 506 Montana has always had a church as its primary use. The 1912 Sanborn Map indicates the German Methodist Episcopal Church located at the corner, facing S Hackberry. The two-story residence is also identified on the map at the rear of the church facing Montana. Based on its appearance, the parsonage was likely constructed c.1905.

The current sanctuary and education building were constructed 1922-23 in the Spanish Eclectic style at a cost of \$25,000. They were designed by local architecture firm Smith & Kelly. Principal Harvey P Smith is locally well-known for his institutional designs and restoration work at San Antonio's Spanish Colonial Missions in the 1930's. These buildings were constructed for the Hackberry Street Methodist Church which met at this location until 1950 when it merged congregations with the Denver Heights Methodist Church. The new congregation called itself Aldersgate Methodist Church and relocated to a new facility at 502 Kayton in the Highland Park neighborhood. The property was sold to St Joseph AME in 1950 for the price of \$35,000.

The St Joseph AME congregation has met at this location since 1950 when it was purchased by Bishop Joseph Gomez. Reverend O. W. Hodges of Bellville, Texas, was appointed as its first pastor. The first service was held in the Chapel of Lewis Funeral Home with eleven members. The church building on Hackberry Street was dedicated to the congregation on December 17, 1950. The St Joseph congregation continues to meet to this day. Meets criteria #1, 4, 5, 11, 13, and 15

817 IOWA - Christian Methodist Episcopal Church



The congregation of Porter Memorial formed in c.1918 as the Olive Street Colored Methodist Episcopal Church. While the congregation's early meetings took place in an outdoor tent, its first permanent home was at a two-story, red brick church constructed soon after in 1919, located on a segment of Gibbs Street at N Olive which is no longer extant. Located near the Colored Library and Auditorium (the Carver Center), the church was undoubtedly a landmark within San Antonio's middle class African American community. During the Depression and war years, Olive Street CME made significant contributions to the community. Reverend Green and his wife, Geneva, distributed food and clothing to the needy "regardless of their religion" and helped secure jobs for the unemployed. The church also became the location of the Lighthouse for the Blind, Unit 2. A mop factory was established there and became a source of income for the working blind which reportedly continued through the War Effort.

In 1954, in keeping with the Civil Rights movement, the Colored Methodist Episcopal Church changed its name to Christian Methodist Episcopal Church, retaining the acronym, CME. The Olive Street congregation was renamed Porter Memorial in 1966 to honor its founding pastor, Reverend (later Bishop) Henry Phillips Porter (c. 1882- 1960), who became a prominent figure in the CME church. Though the surrounding area had changed dramatically since the church was founded, members and clergy maintained an active ministry at the Olive Street location until 1980. Still, while the congregation remained viable, it was growing smaller and the church building had begun to deteriorate. In 1980, the membership voted to move to a new location at 817 Iowa Street where it remains today.

Meets criteria #1, 11, 13, and 15

1001 N WALTERS - Antioch Baptist Church



The Antioch Baptist Church congregation formed in 1935. In its early years, the congregation met at the corner of Hayes and Gevers in a tent. There were 53 members when originally formed. The late Dr. C.F.C. Curry, former pastor of Mt. Zion First Baptist and Friendship Baptist Churches, presided over the meeting and the church called as its first pastor, the Rev. Rufus Wilson. From the tent, they moved the worship to a laundry building on Walters and Crockett until Fredia Keith discovered the present site, an abandoned dairy, with an old house facing Nolan at Walters Street which was renovated for worship. In 1947, Pastor Wilson led the church into a building remodeling program at a cost of \$65,000. Reverend John Joseph Rector became pastor of Antioch in 1952.

In May 1968, the church sponsored a housing development at a cost of 1.25 million dollars, named Antioch Village, which was rated by HUD as one of the most outstanding operations in the city. Also, \$100,000 in properties was added to the church's estate. Then in 1971, the church negotiated the largest loan for an African American congregation in the state for over a half million dollars to construct a new sanctuary. The project was completed in 1974 and this beautiful sanctuary is where Antioch worships today.

The design was awarded to local architect Norcell Haywood. Haywood was one of the first four African-American students to be admitted to the University of Texas, and was the second African American to graduate from the UT School of Architecture in 1960.

Meets criteria #1, 4, 5, 8, 11, 13, and 15

1520 E CROCKETT – The Rose of Sharon Church



The Rose of Sharon Church was constructed in 1940. Its first pastor upon completion was Reverend R. Lloyd Murray. Reverend L. H. Kelly, builder of the Second Baptist Church, is accredited with the formation of the congregation. Based on City Directories and newspaper accounts, the early congregation likely met in a home or temporary building near the present-day church beginning in the mid-1930's until funds were raised for its construction. The simple, rectangular, wood-framed building retains a high degree of integrity, with its original form and materials remaining intact.

Meets criteria #1, 11, 13, and 15

139 DENVER—Genesis Church



The Genesis Church of San Antonio located at 139 Denver Blvd, reflects the structure's continuous use as a sacred space for over 100 years. The sanctuary first opened its doors as the First German Baptist Church in 1915, built as a frame structure at a cost of \$3200. It stands at a prominent corner in a residential area nestled between IH-37 and Hackberry. The building is unusual in that it is oriented North/South rather than East/West as is the tradition with most western religious institutions. It has an intersection gable at the rear which at one point featured an entry way, now gated and locked. The shed roof is covered composite shingle. The current building has been modified at the main entrance with a permastone false façade with parapet. A brick tower featuring a cross embedded in concrete, was also added, likely at the same time as the front facade, on the Southeast façade corner at a 45 degree angle to the main building. The period of significance 1924 – 1957 for the structure is mainly cultural reflecting the years the Glad Tidings Assembly of God denomination worshiped in the structure. Glad Tidings, one of San Antonio's oldest Assembly of God congregations, was an active part of the community, hosting large tented revivals featuring evangelists from around the nation and running its own radio show. 139 Denver, as a sanctuary and a complex, continues to perpetuate its use as a community sacred space, retaining its cultural significance.

Meets criteria #1, 3, 5, 11, 13, and 15

210 VARGAS - King Solomon Baptist Church



King Solomon Baptist Church at 210 (208) Vargas has been in continuous service to the Eastside community since it was organized on January 10, 1940. Located in this structure for over 75 years, the congregation maintains high cultural significance as a spiritual place. The vernacular church design reflects the unpretentious dwellings that surround it and stands in stark contrast to the notable Holy Redeemer Church complex which is adjacent. The King Solomon Baptist Church main feature is a vernacular steeple structure which serves as the front entry. The steeple contains a shortened spire, but this design detail distinguishes the structure, from others in the area, as a sanctuary. The church likely features wood cladding beneath its current vinyl siding.

Meets criteria #1, 5, 11, 13, and 15