

SACRED PLACES

THE MAGAZINE OF PARTNERS FOR SACRED PLACES • WINTER 2006



Two Hats are Better Than One

**A Conversation with Clergy-
Historic Preservationists**

www.sacredplaces.org



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About Partners

Partners for Sacred Places is the only national, non-sectarian, nonprofit organization dedicated to the sound stewardship and active community use of America's older religious properties. Founded in 1989 by religious, historic preservation and philanthropic leaders, Partners provides assistance to the people who care for sacred places and promotes a greater understanding of how these places sustain communities.

PARTNERS' PROGRAMS AND SERVICES INCLUDE:

- ❖ **Training.** *New Dollars/New Partners for Your Sacred Place* is an intensive program that gives congregations with older buildings the skills and resources to broaden their base of support.
- ❖ **Workshops and Conferences.** Partners' staff speaks on a variety of topics at national and regional conferences throughout the country.
- ❖ **Publications.** Some of Partners' books include:
 - *Your Sacred Place Is a Community Asset: A Tool Kit to Attract New Resources and Partners*
 - *The Complete Guide to Capital Campaigns for Historic Churches and Synagogues*
- ❖ **Information Clearinghouse.** This web-based resource provides information related to the care and use of older sacred places. (www.sacredplaces.org/information_clearinghouse.html)
- ❖ **Advocacy Initiatives.** Partners works with civic leaders, funders and policymakers, urging them to adopt policies and practices that provide new resources to older religious properties.

from the Executive Director



When the staff of Partners goes on the road, we often talk about the “public value” of sacred places — the importance they have to the larger community, both in terms of culture and human services. Based on our research findings in *Sacred Places at Risk* (1998), we point out that the dollar value of the subsidy that congregations provide to the community programs they house can amount to \$100 million or more each year in a large city like Philadelphia.

We often ask — to dramatize the importance of this public value — what would happen if all the churches, temples and synagogues in a given city closed down at once. What would happen to all those dislocated soup kitchens, child care centers and after school programs?

Is this a far-fetched scenario? Normally, of course, yes. But in the wake of hurricanes Katrina and Rita this summer, this is exactly what we've seen played out in New Orleans and many smaller cities along the Gulf Coast. Although we still don't have a good count on the number of sacred places affected, they no doubt number in the many hundreds.

But in the case of the Gulf Coast, another thing has happened too — the children and seniors and homeless whom sacred places once served also disappeared. Although some observers doubt that New Orleans' former population levels will ever be reached again, people are starting to come back.

It's important to remember that many of America's cities have also experienced disastrous declines — not in a day, but over years; caused not by natural disasters but by economic reverses and demographic shifts. And many cities, like New Orleans, are showing signs of recovery now. Anyone who travels to our smaller cities cannot help but notice the vast numbers of condominiums being created out of older office towers and institutional buildings, an echo of the wider transformations experienced by large swaths of New York and Chicago, among other cities.

As cities turn around, what implications are there for our sacred places? We see that even small congregations can survive — and thrive — if they have strong leadership, use their buildings creatively and raise funds in new ways. If we provide tools like our *New Dollars/New Partners* program to help congregations find creative ways to sustain their assets and ministries through difficult times, those assets will be all the more strategic and irreplaceable when populations rebound and neighborhoods revive.

COVER PHOTO OF THE REV. FATHER CONSTANTIN-FLORIO SALGAU INSPECTING REPAIRS TO THE ROOF OF HOLY TRINITY ROMANIAN ORTHODOX CHURCH IN PHILADELPHIA BY JOHN COSTELLA. REPRINTED WITH PERMISSION FROM *THE PHILADELPHIA INQUIRER*.



New Dollars/New Partners Success Story

Partners for Sacred Places

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LESTER BOSS

First Baptist Church of Pittsburgh, a New Dollars/New Partners participant, was recently awarded a PHMC Keystone grant to restore its steeple and bells.

In September 2004, Partners completed a *New Dollars/New Partners* training program sponsored by the Pittsburgh History and Landmarks Foundation. Recently, Partners received a letter from one of the 11 congregations participating in that program — First Baptist Church of Pittsburgh.

Dear [Partners],
In the spring of this year, First Baptist applied to the Pennsylvania Historical and Museum Commission (PHMC) for a Keystone grant to reinforce the steeple/fleche and to restore or replace the chimola (hemispherical bells) ringing mechanism. PHMC notified us last week that we received an award in the amount of \$90,000....

We want to take the opportunity to thank Partners for Sacred Places... The tools provided through [New Dollars] provided us with valuable information as we prepared our grant application.

One of those tools that proved especially useful was a software program that helped the congregation demonstrate the “public value” of their community ministries, which was included in the Church’s Keystone grant application. PHMC’s Scott Doyle told Partners: “The ‘community benefit’ portion of their application was very strong. It was impressive that such a small congregation was doing so much community outreach.” Using the software program, First Baptist determined that 95% of the people participating in activities or services in their building were not members of the congregation and calculated the public value of those activities and services at \$113,727 per year!

Partners was very pleased — though not surprised — to hear these positive results. First Baptist fits the profile of many *New Dollars* congregations: a small, active congregation that owns a large physical plant suffering from deferred maintenance which houses significant community outreach and offers collaborative use of their building. A national evaluation of the program (discussed in the last issue of *Sacred Places*) showed that *New Dollars* helps congregations such as First Baptist gain:

- ❖ Improved leadership, vision and energy among congregational leaders
- ❖ A new understanding and appreciation of the sacred place’s role in congregational mission
- ❖ Increased motivation among leaders to make better use of their sacred places
- ❖ Improved knowledge on how to make good use of their buildings, and how to raise capital funds

Congregations are using that understanding to create strong fundraising case statements that are appealing to both members and the larger community. Two-thirds of all congregations in *New Dollars* are developing new or deeper community partnerships, and one-quarter are already making progress on longer-term goals such as finding new funding to support their sacred places.

First Baptist was one of those congregations that immediately put the training to use for fundraising. “We had already started a capital campaign so we were ready for *New Dollars/New Partners*,” explains Casey Gnage the chair of the

Update on Partners

Many thanks to the following architects and conservationists who have donated their time in 2005 to New Dollars/New Partners:

Episcopal Dioceses of Long Island and North Carolina
Jeffrey Harbinson
 Harbinson and Associates, Winston Salem, NC

Minneapolis Synod, Evangelical Lutheran Church in America
Bob Mack
 MacDonald and Mack Architects, Ltd., Minneapolis, MN
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New York Conference, United Church of Christ
Randy Crawford
 Crawford & Stearns Architects, Syracuse, NY
 www.crawfordstearns.com

Philadelphia Fund for Sacred Places
Suzanna Barucco
 Kise Straw & Kolodner, Philadelphia, PA
 kskl.com

Campaign Committee. In the year since finishing *New Dollars/New Partners*, First Baptist has completed a successful capital campaign with their members and is now:

- ❖ actively planning for the future of the congregation
- ❖ assessing their role in the life of their neighborhood and
- ❖ submitting grant proposals that reflect their unique heritage, community service, and plans for the future.

Gnage continues, “. . . as a result of the *New Dollars* training we were also able to complete an extensive remodeling of our basement restrooms and explore new collaborative uses of our building.”

If you have questions about the *New Dollars/New Partners* program or interest in bringing it to your community, please contact Sarah Peveler, Director of Training, at 215-567-3234, ext. 14 or speveler@sacredplaces.org.

Staff News

Partners welcomes **Vivian Lovingood** as Office Manager. Vivian comes to Partners with 15 years experience in the nonprofit field. She was the director of an ecumenical nonprofit in Pittsburgh for ten years and, most recently, served on the staff of Pendle Hill Quaker study center for three years. She holds a BA in religion from Mars Hill College, a Masters of Social Work from the University of Pittsburgh, and a Masters of Divinity from Pittsburgh Seminary. Partner's former Office Manager, **Tamra Larter**, and her husband Simon welcomed their newborn son, Andrew, in August.

New Dollars/New Partners Programs

Current Programs

Location	Sponsor
Brooklyn, Queens, and Long Island	Episcopal Diocese of Long Island
Chicago	Landmarks Preservation Council of Illinois
Cleveland	Archdiocese of Cleveland and Cleveland Restoration Society
Connecticut	Episcopal Diocese of Connecticut
Greater Fort Worth	Central Texas Conference of the United Methodist Church and Tarrant Baptist Association
Michigan	Michigan Historic Preservation Network
Minneapolis	Minneapolis Area Synod, Evangelical Lutheran Church in America
New Jersey and New York	Palisades and Hudson River Presbyteries
New York State	New York Conference, United Church of Christ
North Carolina	Episcopal Diocese of North Carolina

Completed Programs

Vermont	Vermont Conference, United Church of Christ
Cincinnati	Cincinnati Preservation Association
Mid-Atlantic	Baltimore, National Capital, and New Castle Presbyteries
Philadelphia	Philadelphia Regional Fund
Pittsburgh	Pittsburgh History & Landmarks Foundation
San Francisco Bay	Episcopal Diocese of California
Greater Atlanta	Presbytery of Greater Atlanta
Boston	Historic Boston Incorporated

Innovative Partnership Kick Starts Regional Fund for Sacred Places

Partners for Sacred Places announces an innovative partnership with the Pennsylvania Historical & Museum Commission (PHMC) that includes a \$250,000 grant to kick start Partners' Regional Fund for Sacred Places. As reported in the last issue of *Sacred Places*, the Fund will provide major capital grants, along with training and technical assistance, to help some of Southeastern Pennsylvania's most historically significant, and most vulnerable, religious properties make urgently-needed repairs and stabilize their buildings for the future. The Fund was started with a \$1 million challenge grant from the William Penn Foundation.

PHMC is the Commonwealth's official history agency, managing historic museums and providing grants to preserve historic landmarks.

The PHMC grant (the first of a multi-year commitment) enables Partners to award its initial round of Regional Fund grants to several Philadelphia area congregations: Christ Church Episcopal (Old City), Old Saint Joseph's Catholic Church (Old City), Mother Bethel A.M.E. Church (Society Hill), Calvary United Methodist Church (West Philadelphia) and Shiloh Baptist Church (South Philadelphia).

The Partners-PHMC collaboration is the first of its kind in the country — a formal partnership between a state

government agency and a nonprofit organization to provide both funding and technical assistance to help preserve historic sacred places. Both organizations will reap benefits: Because Partners will match PHMC's grant, the Fund will provide churches larger grants with higher levels of training and technical assistance than PHMC could provide on its own. And the PHMC grant will help Partners close the gap on meeting its William Penn challenge grant.

"Our work with Partners and the William Penn Foundation presents an excellent opportunity to come together to contribute to preserving and rehabilitating important sacred places in the state," says PHMC Executive Director Barbara Franco.

"It has been so exciting to work with the staff and leadership of PHMC to shape and promote this partnership," says Partners' Executive Director Robert Jaeger. "Scott Doyle (Preservation Specialist, Preservation Services) served on the advisory committee that developed the Fund, and Barbara Franco, Jean Cutler (Director, Bureau for Historic Preservation) and Greg Moski (Division Chief, Grants and Planning) have all been great supporters of the PHMC-Partners collaboration."

For more information on the Fund, contact Erin Coryell, Fund Coordinator, at 215/567-3234, ext 18; or ecoryell@sacredplaces.org

Funding News

The Richard H. Driehaus Foundation has awarded Partners a grant of \$47,500 for general operating support and work with the Landmarks Preservation Council of Illinois to help Chicago-area congregations.

The Lilly Endowment Inc. has awarded Partners a grant of \$675,000 to expand the reach and strengthen the content of its successful New Dollars/New Partners Training Program across the nation.

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Two Hats are Better than One: A Conversation with Clergy-Historic Preservationists

Sacred Places magazine brought together five clergy from around the country who intentionally “wear two hats” — as ministers and historic preservationists. In a lively and provocative phone conversation, they talked about how their unique blend of careers enables them to help congregations have a greater impact on their community.



Dennis Andersen



Jennifer Baskerville-Burrows



Alison Cornish



Thomas Frank



R. Scott Sheldon

Reverend Dennis Andersen is Pastor of Bethany Lutheran Church in Seattle, WA, a longtime historic preservation advocate, and a board member of Partners for Sacred Places. He began his career curating architectural drawings and photographs at the University of Washington Libraries and then answered a calling to the ministry. He chaired the City Landmarks Preservation Board during Seattle’s building boom in the mid 1990s and currently serves on the Historic Seattle Preservation Authority.

Reverend Jennifer Baskerville-Burrows is Rector at Grace Episcopal Church in Syracuse, NY, and a historic preservationist. Soon after beginning a career in landscape preservation at historic Riverside Park in New York City, she was called to the ministry. Between 1992 and 1997 she earned two consecutive Master’s degrees — in Historic Preservation, then in Divinity.

Reverend Alison Cornish is a newly-ordained Unitarian Universalist minister with 20 years experience as a historic preservationist. For years, she shared her preservation expertise with boards and building committees but her heart was drawn to the pastoral work of the church. Currently, she serves two congregations, one in Bridgehampton, NY, the other in Bellport, NY.

Rev. Dr. Thomas Frank is a United Methodist minister and professor at the Candler School of Theology at Emory University in Atlanta, GA, where he has taught policy and governance for 20 years. He helped Partners create *Your Sacred*

Place is a Community Asset: A Tool Kit to Attract New Resources and Partners and field tested it with students in his Leading Congregational Culture course. Inspired by his work with Partners, he is completing a Master’s degree in Heritage Preservation.

Reverend R. Scott Sheldon is Chief Development Officer for Hartford Seminary in Hartford, CT, and a Partners board member. While working as an archival photographer for the Princeton Historic Society, he became fascinated with church architecture. He set out to study theology as a way to understand church architecture but “fell in love with the course work at seminary,” he recalls. He served as an associate pastor and an Executive Presbyterian before moving into fundraising.

The following is an excerpt from their conversation. For a more detailed version of the conversation, please go to Partner’s web site at www.sacredplaces.org

Sacred Places: How did you make the decision to wear more than one hat? Was something missing from your initial career?

Cornish: I had a crystallizing moment in the mid-eighties when I was working on two projects. One was the restoration of Old West Church in Boston, and 100% of the funding, quite unusually, came from outside the church. The congregation was completely uninvolved in this project. At the same time, I was the leader of the ceiling restoration committee at South

continued on next page

I wanted to go—where the life of the congregation is deeply affected by embracing the building that is their inheritance.

Church in Portsmouth, NH, where the congregation had to raise all the money from within. The project at South Church actually renewed the congregation and encouraged them to throw their doors open to the community, whereas the congregation at Old West was unaffected and unchanged by the project. At that point, I realized there is a lot more than the physicality of preservation and that's where I wanted to go — where the life of the congregation is deeply affected by embracing the building that is their inheritance.

Andersen: In parish ministry, we tend to look at buildings first as liabilities, in terms of electrical failure or plumbing leaks. We need to think about longer-term solutions, to move from seeing buildings as liabilities to seeing them as additional offerings to the community. We've done major rehab to our church and made it a concert site so a building that was used once a week on Sunday mornings is now used seven days a week. As a result, the congregation recommitted to making their ministries more effective and opening themselves to the community.

Baskerville-Burrows: I never anticipated wearing the second hat. Jobs after college allowed me to explore landscape preservation and regional planning. As I began to discern the calling to the priesthood, I had a conflict about not wanting to give up this other vocation that I was equally called to. I remember thinking I had to make a choice and then came to an understanding that really felt like a very deep call from God that I didn't have to choose between the two.

We need to think about longer-term solutions, to move from seeing buildings as liabilities to seeing them as additional offerings to the community.

The other side of that has to do with trying to work with the preservation community. In graduate school, I was stunned to see how little understanding there was about the difference between religious properties and other types of properties. I found myself being an evangelist to the preservationists about understanding that a church is not a bank building. I really enjoyed trying to bring these two worlds closer.

Frank: I came to this from two directions, one from outside the church, just loving landscapes. When driving, I would often reflect: "Look at all the churches at the center of town. What is their role now?" From the church side, I often found myself asking why there seems to be such a

disconnect between religious faith and the earth and the things we build out of the earth. Our faith gets so spiritualized — above it all — and there is not a deep sense of connection with either the earth or with the built landscape we have inherited from previous generations.

Sheldon: I was an architect first. It wasn't until I began to find myself being pulled in the direction of ministry that I had to address the question of what to do with my first passion. For me, it came down to being very intentional — not letting go of that interest and commitment but rather to find ways to allow it to inform my current vocation.

I think nonprofits don't have to necessarily be unprofitable when we allow our spaces to be used.

Sacred Places: *How does your blend of careers allow you to help congregations with older buildings have a greater impact on their community?*

Andersen: In the midst of changing neighborhoods, Partners' materials have helped us to ask the question, "What is out there that the community wants and needs that is being held back by the walls of the church and how can those things be welcomed in and maybe blended in new ways to form new ministries and new self understandings for both the congregation and the community?"

Baskerville-Burrows: We are a parish that was always known as an out-there-in-the-community church but they had a period of decline that lasted some 15 years. So this past year has been

about taking one room at a time and renovating it, and getting help from other churches who wanted to partner with us to help make the spaces useable again. It's done two things: It's helped to meet some real needs in our community where we have nonprofit groups getting shoved out of spaces because of economics; and the church is actually growing because we look alive.

Sheldon: Over the years I've helped administer funds for new church development and redevelopment through the Presbyterian Church. Those are just great moments to connect with congregations — when they are struggling with their history and the immediate needs within their community life and having to make some

Our denominations tend to deal with [the building] as a piece of real estate rather than a place of significance. Maybe we have a responsibility within our faith communities to make sure these significant places are saved.

difficult choices about what they sometimes have to let go of in order to move forward.

Frank: I was just reflecting on the “cycle of life” of congregations — how a lot of the older churches, especially in the 19th century, were built with the idea that they were making a community, but meanwhile, human communities ebb and flow and the original sense of place is not there anymore. Then there is an end of the cycle — when there is no longer a congregation. Our denominations tend to deal with it as a piece of real estate rather than a place of significance. Maybe we have a responsibility within our faith communities to make sure these significant places are saved.

Andersen: In mainline denominations, we are very self-conscious about monumentality both in terms of an architectural presence and what may be perceived, in a time when a vocal part of the religious community is perceived as radical, we don't want to be too obvious any longer. We especially don't want to be identified with issues of conspicuous consumption: The heating bills this winter are going to say a lot to the community about our use of resources.

Sacred Places: *How can you help your congregation deal with this consumption issue?*

Andersen: I think nonprofits don't have to necessarily be unprofitable when we allow our spaces to be used. We can develop partnerships within the community to help us with those energy costs. Most nonprofits right now are very happy to have adequate space. In the Seattle area, where available nonprofit space is at a premium for musical groups, social groups, clinics and school groups, they are willing to step up if the terms of partnerships are well defined.

Sacred Places: *How does your work intersect with the work of Partners for Sacred Places?*

Cornish: Partners' presence at the Unitarian Universalist General Assembly this year was a huge eye opener for us in terms of thinking outside the box and drawing on the experiences of other denominations. It was remarkable to watch the light of understanding slowly go on with people. We had long conversations about what is going on with their buildings and their challenges and successes in bringing resources from the community.

[We need to] find a new voice in the church so that historic preservation isn't confused with nostalgia.

Baskerville-Burrows: I feel like my whole vocation as a priest and as a preservationist is related to Partners. When I first graduated from college I had taken a job at the Riverside Park Fund and a good friend of Diane Cohen's (Partners' Senior Director of Institutional Planning and Development) was my boss. When I started to think about church restoration and was looking into graduate schools, I went to Cornell in part because of Bob Jaeger (Partners' Executive Director) and did my internship with Partners between my two years of graduate study.

I would hope that a new generation of people would work on developing a practical theology that links preservation and environmental issues with the traditional practices of the church.

Sacred Places: *Do you see a need for more people to wear these two hats? What would you say to someone who was contemplating going down this path?*

Cornish: Sign up now!

Frank: I'm having a ball working on the preservation degree. I would certainly encourage others to look into it. I would hope that a new generation of people would work on developing a practical theology that links preservation and environmental issues with the traditional practices of the church and draws them together so that our concern with a sense of place and a sense of centering for human community is more in the forefront as a way that we express our Christian faith.

Andersen: I think that is precisely the integrative kind of thinking — theological, practical and mission-driven — and the kind of energy that needs to find a new voice in the church so that historic preservation isn't confused with nostalgia. All too often we become identified with those who are resistant to change.

Baskerville-Burrows: I would encourage anyone who is considering the ministry to take preservation classes. I've talked to faculty [at seminary] about starting a requirement, because integration is critical. It's just going to get more critical as our buildings continue to age and as church dynamics continue to shift. We need to educate the preservationists about religious property issues and get to clergy and religious property owners about preservation needs.

Preservationists and Architects from Around County Help in New Orleans



The National Trust for Historic Preservation is partnering with the local Preservation Resource Center to provide information and resources to the 18 New Orleans historic district neighborhoods to discourage the razing of historic

buildings and encourage homeowners to return after repairing the damage from the storm. They have gathered teams of volunteers from around the country. Pictured (second from right) with a volunteer team of architects, planners and historic preservation experts is Nancy Finegood, Executive Director of the Michigan Historic Preservation Network.

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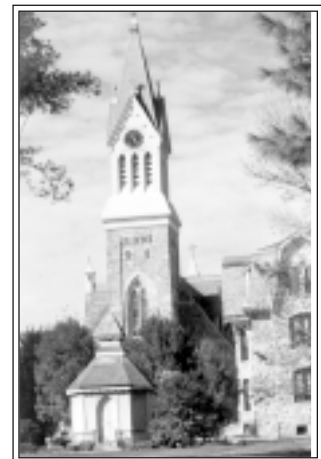
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Website Review: The Lost Synagogues of Detroit

Communities are not defined solely by their geographic boundaries. They can be constituted in many other ways. With the website, www.shtetlhood.com, also known as *The Lost Synagogues of Detroit*, web artist Lowell Bolieau uses maps, photography and message boards to create a virtual community that explores the reuse of Detroit's former neighborhood synagogues and other Jewish institutions.

According to Bolieau, practically all of these community focal points are now African-American houses of worship. The following posting appears about Temple Beth El, currently the Lighthouse Cathedral: "On the south side of the building is written the inscription 'My house shall be a house of worship to all nations.' Very fitting, isn't it? — AS"

Websites like *shtetlhood.com* help facilitate this examination of the past uses of current houses of worship. Congregation members can read stories about their building, and former synagogue members can relive the past while helping current congregation members learn more about their building's history. The maps, photographs and message board postings help past and present members of these congregations join together in their common heritage.

Although this creative and informative website focuses on houses of worship in the changing neighborhoods of Detroit, it reflects transitions that occur in most cities.



Get the word out! Advertise in *Sacred Places*

Do you need to reach an audience that includes caretakers of sacred places, preservation leaders, building trades professionals and religious leaders? Advertise in *Sacred Places*! For rates and further information, contact Partners at (215) 567-3234 or partners@sacredplaces.org.

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- Packer Chapel, Lehigh University, PA
- First Presbyterian Church, Walnut Street, PA
- Christ Church, Georgetown, Washington, DC
- Trinity Episcopal, Princeton, NJ

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Editor's Note:

In an effort to help congregations better manage and understand their finances, Partners asked Eric Frait to share a **suggested structure for basic accounting practices that could apply to even the smallest congregation**. The purpose of this article is to help congregations create a financial accounting system that is clear and transparent; has proper channels of accountability; and is easy for the layperson to understand. Good accounting practices are important, not only for members in a congregation, but also for potential partners and funders—including individuals, foundations, and lending institutions—who may need to review the finances.

Don't Operate Blind: Sound Financial Reporting for Congregations

by Eric Frait, President, Your Part-Time Controller, LLC

Your Part-Time Controller, LLC, provides accounting and financial consulting services to nonprofit organizations. For information, visit www.yptc.com or call 856-414-1975.

Does this scenario sound familiar? You are the senior clergy or a board member of your congregation. You need financial information to run your ministries but you are not sure if you are getting what you need to perform your job or to fulfill your fiduciary responsibilities as a board member.

What do you do? What standards for financial reporting should your congregation adhere to? What reports should your Treasurer and/or Finance Committee produce and when? The following article outlines a baseline—a minimum level of performance you should expect of your Finance Committee or Treasurer.

Financial Reporting Baseline

The Financial Reporting Baseline (FRB) is a standard that is recommended for every congregation regardless of size. As the clergy or board member, you have every right to expect this baseline level of performance to be met. The same standard applies whether a paid church administrator or lay treasurer of the board does the reporting.

The FRB has three components:

- ❖ **Financial Reporting Package** — Every month your Finance Committee should present a series of financial reports. At the very minimum this package should contain a:
 - Statement of Financial Position (commonly referred to as a Balance Sheet): a report of your organization's assets, liabilities and net assets (fund balances) at a specified date.
 - Statement of Activities (commonly referred to as an Income Statement): a report of revenues, expenses, and the resulting change in net assets for the year.
 - Cash Flow Statement: a report of how the organization's cash position changed during the year. Cash flow information is divided among receipts and disbursements from investing, financing, and operating activities.

These reports should be presented, on an accrual basis, and include all restricted funds. On an accrual basis of accounting, revenue is recognized when it is earned and expenses when they are owed, regardless of the movement of cash.

❖ **Timeliness** — To be most useful, your senior clergy should have each month's financial reports no later than the end of the third week of the following month. For example, your financial reports for the month ending August 31 should be in hand no later than September 24.

❖ **Bank and Investment Account Reconciliations** — Bank and investment accounts must be reconciled by the second week of the month so financial reports can be issued by the third week. A bank reconciliation is a confirmation of the amount of cash you have in a bank account. To reconcile or balance a bank account, compare the bank statement to your accounting records. Although bank and investment account reconciliations do not directly generate a financial report, from a financial accounting standpoint, they constitute such essential internal controls that we consider them to be part of the baseline.

Today most banks offer online access to account activity. You do not have to wait for the paper statement to arrive by mail!

If the Finance Committee cannot meet the three criteria of the FRB, serious questions could arise about the congregation's financial management. This is a matter of concern for not only the professional staff, but for board members and the congregation as a whole.

Financial Reporting Baseline Plus

Once the baseline has been met, your congregation can strive to attain the next level. We call this the Financial Reporting Baseline Plus (FRB+). FRB+ adds the following four elements:

❖ **Different formats for different readers** — Just as no one car is suitable for all riders, no one financial report format is suitable for all readers. Congregations should have the flexibility to make choices about the level of detail preferred in a financial report.

The senior clergy, board treasurer and board president need a detailed set of financial reports to fully understand the financial health of the congregation. Reports explaining key variances and other developments can aid this understanding. The Finance Committee also needs a detailed set of financial reports. However, the full board typically does not need to see financial information at this level of detail. Financial reports prepared in summary form are usually more helpful for presentation at a Board meeting. On the other hand, the congregation may need the information in various formats and in different levels of detail. These various levels of reporting needs can be met by using accounting software effectively, and with a properly designed chart-of-accounts. The chart-of-accounts is the system you use in your accounting software for collecting and classifying financial transaction information. The chart determines how revenue, expenses, assets and liabilities are recorded and organized into separate buckets of information called accounts. The quantity, detail, and organizational structure of these accounts constitute your chart-of-accounts.

❖ **Reporting of restricted funds** — A problem will arise if a congregation mishandles restricted funds or donor- or grantor-restricted revenues or gains from contributions dedicated to a specific fund or program rather than general operating support or an annual fund. An example of a restricted fund would be a donation a donor decides is to be used only for building repair. One way to avoid this problem is to provide financial reports in sufficient detail to allow the reader to see the status of these funds. A quarterly analysis is reasonable in most situations where cash flow is strong. Weaker cash flows indicate a need for more frequent analysis.

❖ **Departmental and program income statements** — Program and outreach directors need to see information relevant to their departments and programs so that they can manage their areas appropriately.

❖ **Forecasting on a cash and accrual basis** — A vital step in preparing financial reports is forecasting, or the process of analyzing current and historical data to determine future trends. We recommend a particular approach to forecasting that we call a "Rolling Forecast." It rolls forward a congregation's financial results to the end of its fiscal year by taking the year-to-date actual results and then revising the forecast for the remaining months on both a cash and an accrual basis. **This tool effectively answers the question: "How are we doing and where do we expect to be at the end the year?"**

Finance Committees exist to serve the needs of the congregation. Meeting the standards described above is one way to ensure that your Finance Committee and financial accounting procedures are serving your congregation well.

(This article was adapted from one that originally appeared in Don Kramer's *Nonprofit Issues*, September 16, 2004.)

Water, Water Everywhere... But Not a Drop in Your Sacred Space!

Tips For Making Your Building Water Tight

by Suzanna Barucco

Of all the natural forces that can deteriorate your sacred space — wind, sun and water in the form of rain, snow and ice — **water has the potential to cause the most damage.** Nearly every part of a building's exterior was designed to keep water out. But if the "building envelope" is not maintained, water can seep in slowly over time and silently wreak havoc on ceilings, walls and structural supports such as roof rafters, or degrade painted surfaces and attack wooden elements. This damage can take years to become visible from the inside and by the time you can see it, you may have an expensive renovation on your hands. What follows are some proactive ways to keep your building water tight.

Roofs

The roof is your building's first "line of defense" against water infiltration, which is why almost every congregation faces roof problems at some point. Roofs are designed not only to keep water out of the building but also to channel water away from the building. Roof slopes direct water off the surface of the roof into gutters and

downspouts, which channel water into an underground sewer system or deposit water at ground level. Metal *flashings* provide a water-tight seal around chimneys, dormers and other transitions where horizontal roof surfaces meet vertical architectural elements.

To keep your roof and water conduction system (gutters and downspouts) functioning properly:

1. Replace worn or missing roofing shingles, tiles or slates so that you have complete roof coverage. On flat roofs, look for cracks or open seams. On metal roofs, look for small holes and open seams.
2. Repair loose flashings, and replace them where they are missing. Make sure the tops of the flashings are water tight.
3. Keep gutters and downspouts clear of leaves and other debris so they don't clog. Look for holes or open seams in gutters and downspouts that will allow water to wash over the building, wearing away masonry mortar joints or painted wood elements.

Masonry Walls

Brick and stone masonry walls are designed to keep water out. When the mortar between these masonry units is deteriorated or missing, water can seep into the building through these gaps in the wall surface. **If water seeps into open mortar joints during the winter, the water may freeze and expand, causing damage to the surrounding masonry.**

Most buildings expand and contract as the outside air temperature changes during the year. Mortar is the element in the masonry wall system that accommodates this normal movement. **An appropriate mortar for historic masonry buildings has some lime in it** (a typical mix is 1 part Portland cement; 1 part lime and 6-8 parts sand) because the lime gives the mortar enough flexibility to allow for normal expansion and contraction. **Avoid using Portland mortars without adding lime because they are usually**



SUZANNA BARUCCO

Replace broken and missing roofing shingles, slates and tiles with new materials to match the originals.

harder than brick or even stone masonry and will cause cracks in surrounding masonry units, or separate from the masonry, leaving gaps where water can seep in.

1. Replace deteriorated or missing mortar with an appropriate mortar that includes lime in the mix. (See the National Park Service *Preservation Brief* on mortar for guidance on mortar color and appropriate pointing technique, available online at www.cr.nps.gov/buildings.htm. Click on Preservation Briefs and then select “Masonry Repointing.”)
2. Look for settlement cracks around windows and doors and repoint these open mortar joints. If cracks persist, retain the services of a qualified conservator or structural engineer to determine whether or not additional work is needed.
3. Don’t forget to look at masonry elements that are far above eye level, such as chimneys and towers.

Wood Windows, Doors, and Siding

Wood windows and doors allow the nice weather in, and more importantly, keep the bad weather out! **The easiest way to maintain these wooden building elements** and features — and also clapboard siding, cornices and brackets — **is to keep them painted**. Unpainted wood will absorb water quickly and rot eventually. It is especially important to replace missing and deteriorated window glazing putty, which keeps water (and air) from seeping in around the window glass.

1. Look for staining or peeling paint, especially at windows and door sills, along the bottom of doors, where water may pool on a door threshold, and at downspout locations in cornices.

2. Signs of glazing putty deterioration include horizontal cracking of the putty and peeling paint on the interior window muntins.
3. Fill the gap between windows and doors and surrounding masonry with a flexible sealant to keep water out.

All building materials and systems have a natural life span, and may need to be repaired or replaced simply because they have reached the end of their *useful life*. With diligent and proper maintenance, you can help minimize the need for, and frequency of, major repairs.



SUZANNA BARUCCO

Suzanna Barucco is Director of Historic Preservation for Kise Straw & Kolodner, a Philadelphia, PA, firm that provides architecture, planning, historical and archaeology services, on both a site-specific and community-wide basis. She has presented on building maintenance to Partners’ *New Dollars/New Partners* program participants, and has worked with congregations on the preservation and restoration of religious properties in the Delaware Valley for close to 20 years.

Check gutters and downspouts during, or just after, a rain for water overflow and loose connections.



SUZANNA BARUCCO

Repoint open and deteriorated mortar joints with new lime mortar in a color and texture to match the original mortar.

Church Restoration Group: Specialists in Disaster Recovery



MATHEW BEAHM, CRG

St. Paul's Episcopal Church and School in New Orleans suffered extensive flood damage, including significant mold growth on these overturned pews.

Timing is everything in disaster recovery. Two days after Hurricane Katrina struck, Church Restoration Group (CRG) was on site assessing the damage at Christ Church Cathedral in Mobile, AL. CRG's experts sealed off a section of roof and began drying the inside of the historic Episcopal church in preparation for extensive repairs to the roof and plaster molding. Another CRG crew was at St. Mary's by the Sea in Coden, AL. Waterlogged floorboards had burst from their fasteners and exploded across the sanctuary. Four feet of plaster sat submerged in water and had to be cut from the walls. CRG removed standing water, spread lime to stop mold growth and tore up floorboards to prepare the building for drying and repairs.

Less than three weeks after Hurricane Katrina, CRG's 55 artisans and craftsmen and 30 subcontractors were repairing a dozen historic Gulf Coast churches. Twenty-six more churches in New Orleans could not be reached until floodwaters receded.

Since coming to the rescue of historic Charleston churches devastated by Hurricane Hugo in 1989, the Pittsburgh-based CRG has built a national reputation as specialists in disaster recovery of older religious properties. CRG grew out of Mistick Construction, a general contracting company with 50 years experience restoring historic properties in Pennsylvania, explains David Mistick, CRG's Executive-in-Charge whose father founded the business. Historic preservation leaders in Charleston called on the Mistick family to repair the Cathedral

Church of St. Luke and St. Paul. Hugo had torn the roof off the circa 1811 church, drove it four feet into the ground, and dumped fifteen inches of water in the building. The Misticks dried the church's interior, rebuilt the roof framing, installed a new slate roof, re-plastered most of its interior and refinished the heart pine floors and mahogany pews. "That was the convergence of our historic and disaster work," Mistick recalls. "We realized we had a unique niche." And CRG was born.

The first 48 hours after a fire or flood are critical to reducing the scope of loss, Mistick says. Top priority when entering a water-damaged church is to stop additional water from infiltrating the building by tarping the roof, doors or windows. Standing water is then pumped out. Fine art, manuscripts and historic documents are immediately taken to a conservator. Marriage certificates and baptismal records can be saved through freeze-drying. Placing them in a dehumidifying drying chamber can sometimes save hymnals, prayer books and sheet music. Pews and altar furniture are moved off site and the building drying process begins.

Drying a building too quickly can cause wood to split and separate at the joints so the process must be carefully controlled. CRG's trailer-sized dehumidifiers parked outside the building pull moisture out of the air over three to five days. Letting a building "dry naturally" is not an option as plaster grows mold almost immediately and mold spores can cause serious health problems in the future.

While CRG has been first on the scene of church disasters for over 15 years, including restoring 28 Florida churches hit by hurricanes last fall, Mistick was stunned by Katrina's impact. The first New Orleans church CRG reached took in eight feet of water. "In all my years of working, I've never seen anything this bad," Mistick says. "None of us can get our arms around the magnitude of the damage."



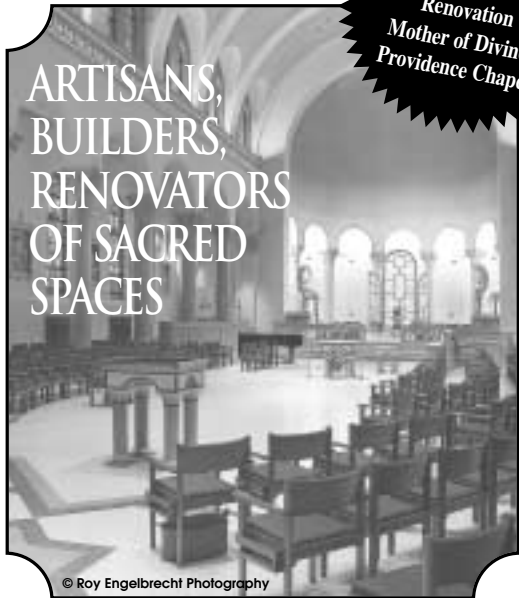
MATHEW BEAHM, CRG

CRG's dessicant dehumidifier pulls moisture out of the air inside Chapel of the Holy Spirit in New Orleans, which took in a foot of floodwater. CRG provided emergency services including temporary power, structural drying, and cleaning and sanitizing of the church and offices.

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