

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

AUG - 4 2017



This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Kelsey Temple Church of God in Christ
Other names/site number: Temple Church of God in Christ (1958-1993); Columbia Heights Christian Church (1921-1958)
Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing N/A)

2. Location

Street & number: 1435-1437 Park Road NW
City or town: Washington, D.C. State: DC County: _____
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local
Applicable National Register Criteria:
X A X B ___ C ___ D

DAVID MALONEY / DC SHPO 7/31/2017
Signature of certifying official/Title: Date
DC HISTORIC PRESERVATION OFFICE
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.
Signature of commenting official: Date
Title: State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Patrick Andrews

9/18/2017

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only one box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/Religious Facility/Church

Current Functions

(Enter categories from instructions.)

RELIGION/Religious Facility/Church

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7. Description

Architectural Classification

(Enter categories from instructions.)

20th CENTURY REVIVALS/Classical Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Kelsey Temple Church of God in Christ, constructed in 1921-22 as the Columbia Heights Christian Church is a brownish-red brick Neo-Classical-style church building located on the north side of the 1400 block of Park Road in the Columbia Heights neighborhood of northwest Washington, D.C. The building is just west of 14th Street and is an architecturally monumental, yet neighborhood-scaled building that transitions between the commercial and residential buildings along this block of Park Road in the heart of Columbia Heights. Rectangular in plan, the church was designed by architect Maurice Russel Rhoades from Chambersburg, Pennsylvania and is characterized by a raised base, a front pediment with Giant Order Tuscan columns, and cornice of cast stone. The building features vividly colored stained glass windows, currently protected behind translucent plastic covers. The interior offers an open plan sanctuary with double-height stained glass windows and a balcony level. Both the exterior and interior of the church retain a high degree of integrity of original materials. Replacement entry doors and exterior covers on the stained-glass windows are the only notable alterations to the building.

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Narrative Description

Site

The Kelsey Temple Church of God in Christ at 1435-37 Park Road NW, occupies Lot 813 in Square 2676. It is located on the north side of the 1400 block of Park Road in Columbia Heights and is bordered by an alley to its west and by the parking lot of the Bishop Samuel Kelsey apartment complex to its east. A small parking lot surrounded by a wire security fence occupies the rear of the lot.

Exterior Description

Kelsey Temple Church of God in Christ is a two-story basilican-plan brick church with a pedimented front façade executed in a Neo-classical Revival style. The building is set upon a raised brick base and is covered with a gable roof that is obscured at the front by a brick parapet wall. According to its permit, the church is 79 feet wide by 90 feet deep.¹ Its upper story comprises the main vestibule, nave and sanctuary, a chapel, and smaller rooms used for office space. Its lower story, which is partially below street level, includes an assembly room, kitchen, and classrooms, as well as a furnace room.

The reddish-brown brick front façade of the church features a slightly projecting pedimented portico on center of the façade and two flanking side bays. The portico is set upon the raised brick base of the building reached by a broad set of brick steps, and features six cast stone Giant Order Tuscan columns supporting a wide entablature and pediment. The six columns are arranged with pairs at either end of the pediment and two columns in the center that stand on rectangular platforms in the flight of steps that is as wide as the portico. The stairs rise more than twenty steps from the sidewalk to the porch beneath the pediment. Originally concrete, they have been clad in brick. The portico's heavy lower cornice continues across the façade. The tympanum is filled with brick, with a blind roundel on-center, having four keystones marking the cardinal axes of the circle. A stepped brick parapet intersects the pediment roof and communicates with the parapet wall to either side.

Behind the portico, the building's front wall is slightly inset from the bays to either side. Concrete pilasters mark the transition between the front side walls and the recessed entry, while three arched openings with concrete keystones and double doors provide entry to the interior. Above each door is a pair of small rectangular windows which illuminate the choir loft within.

The bays to either side of the portico include double-height arched windows with upper and lower sections separated by spandrel panels. The arched openings have concrete imposts, keystones and sills. Above the windows, the concrete cornice of the central pediment extends across the façade and around the building's corners. A slightly projecting cornice caps the entablature, while a brick parapet wall surmounts it.

¹ DC Building Permit 1199, August 12, 1921.

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At the building's base, a flight of stairs leads to the raised central entry, while lower-level entrances are reached by descending stairs to either side. These entry doors have concrete surrounds where the concrete beltcourse articulating the base level forms the head of the door opening. Like the main entrance, these doorways have replacement doors.

The church's east, and west side walls extend six bays long whereby the vestibule occupies the front two bays and the nave and sanctuary the rear four. The nave and sanctuary section projects slightly from the front and rear bays, and can be read from the exterior by the three double-height arched stained glass windows. The vividly colored glass, striking on the interior, is obscured by protective paneling on the exterior. The arched window openings feature cast stone keystones, imposts, and sills. The lower story is illuminated by three sets of double sash windows, with a single window marking a stairway from the lower story to the sanctuary level and two levels of double windows above.

On each sidewall of the vestibule block, two single windows illuminate the choir loft level, with a matching pair of apertures on the entry level. The rearmost of these apertures, however, is a blind opening, filled with brick. The lower level is illuminated by a double and single window on the east wall. The west wall has a number of capped hatches, originally for coal delivery.

The (rear) north elevation is brick and divided into five bays consisting of single windows on the center three bays and paired windows on either end on both the first and second stories, above the raised base.

Interior

The interior of the sanctuary is reached through the three principal entry doors facing Park Road. These three doors provide access to entry narthex that then opens through three interior doors to the open sanctuary. Three rows of pews are arranged in an arc facing the chancel at the north end, while a balcony rises above the rear of the sanctuary at the opposing end. The east and west sides of the sanctuary are lit by three, double-height, arched, stained-glass windows. The balcony level has three paired stained glass windows on-center with arched stained glass windows to either side. The wooden pews, wooden balcony balustrade, the wooden door and window trim is all original and in excellent condition. An organ, above the raised chancel level, is no longer in working order, but remains intact.

INTEGRITY

The Kelsey Temple Church retains a high degree of integrity. The church is in its original location and retains its historic setting that transitions between the commercial 14th Street and more residential side street of Park Road. The building retains its original design and materials with no alterations in its massing, or details. The only alterations are minor, with the most notable ones being the addition of protective plastic covers over the stained-glass windows and replacement entry doors. The church retains its integrity of feeling and association.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

RELIGION

Period of Significance

1958-1968

Significant Dates

1958; 1968

Significant Person

(Complete only if Criterion B is marked above.)

Bishop Samuel Kelsey

Cultural Affiliation

Architect/Builder

Maurice Russel Rhoads

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Kelsey Temple Church of God in Christ, located in the church building at 1435-1437 Park Road in Columbia Heights, was first organized in the District of Columbia in 1923 as the First Church of God in Christ. Over the next three decades the church expanded and moved from various neighborhoods in northwest and southwest Washington before making its move in 1958 to Columbia Heights where, under the leadership of Pastor Samuel Kelsey, it played a significant role in the Civil Rights Movement in Washington, DC and where the church remains today. The present church building was constructed in 1921-22 as the Columbia Heights Christian Church at a time when the Columbia Heights neighborhood was emerging as a middle-class residential neighborhood of the city. Three decades later, as white residents were leaving the neighborhood for the suburbs, the Columbia Heights Christian Church also moved, vacating its church structure and allowing the First Church of God in Christ to move in.

During the 1940s, under the leadership of Pastor Samuel Kelsey, the First Church of God in Christ, later named Temple Church of God in Christ and later again, Kelsey Temple Church of God grew by hundreds of members and expanded to include six Church of Christ in God congregations all led by Pastor Kelsey. As racial segregation continued and racial hostilities intensified, members of the church and community encouraged Bishop Kelsey to get more actively involved in racial issues. Kelsey heeded the call, ultimately becoming an active member in the Civil Rights Movement in this city.

In 1957, the Redevelopment Land Agency purchased the Temple Church building in Southwest as part of its redevelopment of Southwest. Shortly thereafter, the Temple Church acquired the Columbia Heights Christian Church in Columbia Heights, and in January began holding its services there. At its new home in Columbia Heights, the church continued its commitment to the Civil Rights Movement, becoming a major player in the community. After Bishop Kelsey's death in 1993, the church was re-named Kelsey Temple Church of God in Christ in honor of his 70-year ministry.

The Kelsey Temple Church of God in Christ meets National Register Criterion A with Religion as its Area of Significance for the role that the church, pastor and congregation played in the 20th Century Civil Rights Movement in the District. The church represents the successful effort of a religious and cultural institution, involuntarily displaced from its historic home in a community destroyed by urban renewal, to take root in and influence the social life of a new part of the city. Following its move to Columbia Heights, the church established and operated programs that catered to a community in need during a time of racial, political, social and economic strife in the years following the assassination of Martin Luther King, Jr.

The church is also significant for its association with the influential support of the national Church of God in Christ (COGIC), its congregation, and pastor for the local and national civil rights movement. It also has significant association with congregation-sponsored programs that addressed the Columbia Heights neighborhood's social and spiritual needs in the economically-

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distressed period of de-urbanization and the aftermath of the civil disorders that followed the assassination of Dr. Martin Luther King in April 1968.

For these historical reasons, the church meets National Register Criterion Consideration A—that is, it is a religious property that derives its primary significance from its historical importance.

The church also meets National Register Criterion B for its association with Bishop Samuel Kelsey who as a lifelong minister of the church, played a critical role in the Civil Rights Movement and in the church's community outreach ministry. Kelsey was a locally and nationally influential civic and religious leader. Beginning in the 1940s and continuing after 1958 when the church moved to Park Road, Bishop Kelsey's radio ministry earned him both national and international accolades in the gospel music industry. Bishop Kelsey was the first pastor of the First Church of God in Christ, and remained its full-time pastor at the same time that he oversaw other Church of God congregations in the city.

The Period of Significance extends from 1958 when the Kelsey Temple Church of God in Christ moved to its present site on Park Road in Columbia Heights to 1968 when the church played a vital role in re-building the community during and after the riots that followed the death of Martin Luther King, Jr.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The Columbia Heights Christian Church

The church building housing the Kelsey Temple Church of Christ was constructed in 1921-22 as the original sanctuary of the Columbia Heights Christian Church, established in 1916. The congregation's 1916 charter membership of forty grew rapidly, meeting at first in private homes, then in a building on the north side of Park Road, just west of 14th Street. In 1918, the congregation purchased a plot at 1435-1437 Park Road NW with the intention of building a permanent church building. The project was initially stalled as building plans were delayed by World War I; however, in November 1918, the District Commissioners gave the congregation permission to erect a temporary sanctuary because the hall where it worshipped was needed for a branch post office. Ground for the temporary chapel was broken on November 10, 1918, the day before the Armistice. The chapel was completed in less than one month, although it was not officially dedicated until January 4, 1919.² By May 1920, the church had developed plans for a permanent church building and within two years constructed the present church on the site today.³

² Ibid,16; "Will Erect Temporary Building for Worship." *The Evening Star*, Nov. 9, 1918: pg. 12.; "Dedication Tomorrow of Chapel is Planned." *Washington Evening Star*, Jan. 4, 1919: pg. 8.

³ "Will Build \$100,000 Church." *Washington Post*, May 2, 1920: pg. 40; "Ceremony at Laying of Church Corner Stone." *Washington Evening Star*, Aug. 29, 1921: pg. 20; "Lay Cornerstone of \$100,000 Church." *Washington Post*, Aug. 29, 1921.

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The construction of Columbia Heights Christian Church occurred at a time of significant growth in Columbia Heights. During the 1920s, the development of rowhouses continued along the 19th-century model with long rows constructed by speculative builders on either side of the neighborhood streets. A shopping district grew up around the intersection of 14th Street and Park Road NW, capped by the building of the Tivoli Theater in 1924. The Columbia Heights Christian Church was not only part of this development activity, but it was part of a flurry of church building that was happening along the adjacent Sixteenth Street NW, unofficially designated as the city's "Avenue of Churches." Among the neighboring churches constructed within the same five-year period were All Souls Unitarian (16th and Harvard Streets NW), Immanuel Baptist (16th Street and Columbia Road NW), Gunton-Temple Memorial Presbyterian (16th and Newton Streets NW), Central Presbyterian Church (15th and Irving Streets NW), and the Shrine of the Sacred Heart, in sight of the Columbia Heights Christian Church at the corner of Park Road and Sixteenth Street.

The Columbia Heights Christian Church occupied its Park Road church structure from 1922 until 1958 when it sold its building to the First Church of God in Christ. The Columbia Heights Christian Church held its last service in the building on January 5, 1958 before it moved to Chevy Chase, Maryland.⁴

The Church of God in Christ

Upon the departure of the Columbia Heights Christian Church, the Kelsey Temple Church of God in Christ moved into the church building on Park Road. The Church of God in Christ grew directly out of the Pentecostal Assembly of the Church of God in Christ movement. This movement, founded in the early 20th century is "commonly known as being Holiness or Pentecostal in nature because of the importance ascribed to the events which occurred on the Day of Pentecost," when the Holy Spirit manifested itself to the followers of Jesus Christ through a sound from heaven, tongues of fire, and "the impartation of a new strange power to speak in languages they had never learned, as the Spirit gave them Utterance."⁵

The first Pentecostal General Assembly of the Church of God in Christ was established in 1907 in Memphis, Tennessee and included ten congregations, concentrated in farming areas of Mississippi, Tennessee and Arkansas. The Pentecostal Assembly of the Church of God in Christ continued to grow especially during the World War I era, when many African Americans migrated from the rural south to the industrial north and were encouraged to bring their religion with them. According to National Register documentation on the Church of God in Christ Mason Temple in Memphis, Tennessee, "it was the established policy of the church and of C. H. Mason to send evangelists northward with members of the migration to establish new jurisdictions for the church in Detroit, Chicago, New York, Philadelphia and other urban areas."⁶ In 1925, the first National Tabernacle opened in Memphis. In 1926, the Census of Religious Bodies noted that the COGIC included some 1,444 congregations and some 63,558 members.⁷

⁴ "Church Sets Last Rites at Old Site." *Washington Post*, Jan. 4, 1958: pg. B3.

⁵ "The Church Of God In Christ – The Founder & Church History," at <http://www.cogic.org/our-foundation/the-founder-church-history/>, accessed April 10, 2014.

⁶ John Linn Hopkins..*National Register Nomination: Mason Temple, Church of God in Christ* (1992), Section 8, 3,

⁷ Hopkins, Section 8,4.

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The church played a major role in the Civil Rights Movement through its individual congregations in voter registration activities, desegregation boycotts and marches, and more. In fact, several Church of God in Christ OGIC churches were bombed during the desegregation movement in Mississippi, illustrating that role and the sacrifice made by COGIC to the cause of racial equality.⁸ On the evening of April 3, 1968, the Mason Temple was the site for the Reverend Martin Luther King's "Mountaintop" speech.

The Temple Church of God in Christ⁹

The Temple Church of God in Christ in D.C. grew out of Wednesday night prayer meetings that began in January 1923. In May 1923, the church set up a gospel tent at Second and M streets SW. There, on July 4, 1923, Elder Thompson and Samuel Kelsey, a young minister who had come with him from Philadelphia, held the church's first Washington revival.¹⁰ Towards the end of September, the tent was closed, and a small storefront at 331 C Street SW became the home of the new converts.

In October, Elder Kelsey baptized the converts in the Potomac River near 7th & O Streets SW. Then, in November 1923, the Washington church was officially organized by Overseer Thompson with about 20 members and Elder Kelsey was appointed the pastor. In 1924, the church moved to 407 4-1/2th Street SW, and, in the spring of 1925, to a storefront at 2030 Georgia Avenue NW across from Griffith Stadium. At that time, the church had approximately 35 members; although many more people participated in its revivals.

Beginning in July 1926, the church ran a tent revival every summer for the next 17 years. The growing congregation moved to 515 Fourth Street, SW, then to 451 Virginia Avenue, SW, before purchasing a former reception hall at 463 K Street SW in 1933. By this time, it had taken the name "Temple Church of God in Christ."

In 1940, Elder Kelsey was appointed Overseer of Church of God in Christ congregations in Washington and Delaware, while continuing to serve as pastor of the Temple Church. In January 1943, he inaugurated radio broadcasts of services so that the sick and "shut-in" could share sermons, prayers, and stirring singing. The K Street building quickly became inadequate as hundreds flocked to the services. In 1944, the church purchased the 1914 Third Christian Church building at Sixth and H Streets SW for \$58,000 from a white Disciples of Christ congregation and sold its former home to a congregation of the Church of Christ Holiness, the denomination headed by C. P. Jones, who had split from Bishop Mason and the COGIC after rejecting speaking in tongues decades earlier. However, a trustee refused to sign the sale papers for the new building, so for a year Temple Church shared the sanctuary of a Baptist Church at 4th & L Streets SW, with the Baptist congregation holding services at 11 am and the COGIC at 2

⁸ Hopkins, Section 8, 7.

⁹ The early history of the congregation is taken from *Souvenir Program Dedicatorial Services of the Temple Church of God in Christ* [Temple Church of God in Christ, 1958], unpublished.

¹⁰ William R. MacKaye "Temple Church of God in Christ to Celebrate Golden Jubilee," *Washington Post*; Jul 20, 1973; pg. B18.

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pm. Finally, in June 1945, the sale was finalized, with the Third Christian Church moving to shared space at the Wisconsin Avenue Baptist Church.

The Temple Church prospered in its new home.¹¹ Its weekly radio broadcasts continued, and its choir made recordings that were issued on the RCA Victor label. By 1950, Kelsey had responsibility for the six COGIC congregations in the District of Columbia, and his title was changed to “Bishop.” However, during the latter half of the decade, the church confronted both the persistence of segregation and massive changes in the cityscape.

During the 1940s, well-paid federal jobs drew thousands of African Americans to Washington and helped support a large community of well-educated professional and skilled workers. During the decade, the number of black residents in the city doubled to approximately 280,000, making up about 35 percent of its total population. However, segregation remained strong, with racially separate public facilities, shopping, schools, and housing. The new migration strained limited city services, schools, and housing in segregated African-American neighborhoods.

By the early 1950s, many congregants spoke out strongly against such unfair practices. Bishop Kelsey initially shied away from public activism and asked the congregation to “pray for change.” The change for Kelsey began after the 1956 bus boycott in Montgomery, Alabama. Kelsey’s congregation was attracting more educated members who encouraged activism, including young Howard University graduates like O.T. Jones, Jr., the son of the Bishop whose church Bishop Kelsey had belonged to in Philadelphia. In addition, attorney Samuel Jackson encouraged the members to purchase homes, as did Mrs. Ella McCree, a realtor deeply involved in the NAACP. James Eady, Bill and Gwen Morrow, and Fred D. Morris, Sr., who would succeed Bishop Kelsey as Pastor of the congregation, were among the enthusiastic young people who encouraged Bishop Kelsey and the congregation to become involved in the Civil Rights Movement.

During that same period, the city’s southwest quadrant became the focus of a federally funded urban renewal program that would ultimately result in the eviction of all of its residents and businesses; destroy many of its streets, and all of its buildings and landscapes. This drive’s roots extended back to the citywide alley housing elimination movement of the 1930s.¹² During the postwar years, pressures for redevelopment, city-wide, of “blighted areas” spurred such legislation as the DC Redevelopment Act of 1945 and Housing Act of 1949, which had created the federal District of Columbia Redevelopment Land Agency (RLA) and facilitated large-scale partnerships between government and private firms to carry out “urban renewal” projects. This last requirement was especially important because the mechanics of this strategy required government to acquire all privately-owned land in the area by purchase or eminent domain, clear existing buildings, and re-aggregate the individual lots acquired into new parcels which would be sold or leased to developers for vast projects which accomplished objectives of a master plan. Some property owners filed a legal challenge to the exercise of eminent domain on the grounds

¹¹ The church history after 1958 is taken from “Our History,” an unpublished document prepared by the church which carries forward the account begun in the 1958 Souvenir Booklet.

¹² National Park Service. *Southwest Washington, DC Urban Renewal Area* (Historic American Building Survey HABS-DC-856, 2004), 9-10.

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that their buildings were neither residential nor “blighted.” However, in the 1954 Berman vs. Parker case, the United States Supreme Court ruled that the federal government’s police powers permitted the condemnation of such properties if it was deemed necessary to the success of a program to facilitate the public’s well-being.

During the dark days of urban renewal, Bishop Kelsey called for Special Prayer for the safety of those who were participating in the bus boycott and also for direction for a new home for the church. In 1957, the RLA, under the threat of eminent domain, purchased the Temple Church building, which was only about forty years old and in very good condition, for \$160,000. Shortly afterward, the Temple Church acquired the much larger Columbia Heights Christian Church building for \$275,000. On Sunday, January 12, 1958, Bishop Kelsey led a motorcade from Southwest to Park Road NW, where more than 700 people attended the first morning worship. In the words of a church history, “it was a glorious occasion, and the fulfillment of many years of toil and sacrifice.”¹³

In Columbia Heights, the church was located along a major streetcar line and adjacent to a Riggs National Bank and nearby the Tivoli Theatre, shopping, and dining. The neighborhoods around U Street and Columbia Heights were considered centers of the residential and commercial life of African Americans in the city. In addition to local residents who joined the church:

“Many [congregants bought property] within a ten to twenty block radius of the church... The members lived westward to 17th & Kingle, southward to S; Eastward to Warder Street and northward to Farragut and were able to walk; although many others commuted still from NE and SE on street cars to and from the services.”¹⁴

Although its new sanctuary was in a more affluent neighborhood, the church continued its outreach to the poor and pursued a growing commitment to the Civil Rights movement. In the words of a church history:

“Bishop Kelsey was a loving, giving, benevolent man whose heart felt the infirmities, the pain, suffering, inhumanity and inequality of man... He had a great heart for the “hurting man” because he always knew that God was the answer... He had left Georgia those many years before as a young man because he had seen first-hand, the mistreatment of Blacks. In 1957, Bishop Kelsey opened the doors of his Church so that 5 young children who lost their lives in a house fire could have a proper funeral.”¹⁵

Bishop Kelsey became a member of the Opportunities Industrialization Center, a black self-help organization that trained young men and women as an alternative to standard public school in trades to assist them in finding employment. He supported other ministers and ministries, often

¹³ “Our History”

¹⁴ Ibid.

¹⁵ Ibid.

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crossing denominational and racial lines. He hosted or preached revivals with white colleagues at The Temple, the WUST Auditorium, the Howard, the Tivoli and other large venues throughout the city. He was a member of the One Hundred Ministers, a group of ministers influential in ministry and politics.

These developments paralleled those in the national Church of God in Christ. In 1961, when founder Bishop Charles Harrison Mason died, Bishop O. T. Jones, Sr. became the presiding bishop of the church. Bishop Jones had been Bishop Kelsey's "father in the gospel." Bishop Jones and the local church leadership in Memphis had become involved in Civil Rights and had entertained conversations with Dr. Martin Luther King and the Southern Christian Leadership Conference. After hearing the young Dr. Martin Luther King, Bishop Kelsey began to share his pulpit with those with political aspirations and other agents of change. He became a lifetime member of the NAACP, the Urban League and the Southern Christian Leadership Conference, who later honored him for his ardent support and his pioneering events in the movement.

On April 3, 1968, Dr. King, who had come to Memphis in support of striking sanitation workers, spoke to a crowd in the Mason Temple, the COGIC headquarters. The following day, King was assassinated. As word of King's murder spread on the evening of Thursday, April 4, crowds began to gather at 14th and U streets in the District. Although polite at first, the crowd fell out of control and began breaking windows. By 11:00 pm, widespread looting had begun in this as well as in other cities. That evening, the Temple held its regular Youth Night Service, and Bishop Kelsey invited merchants and nonmembers, regardless of race, into the church for safety, saying that the church was a "ship in every storm."

On Friday, April 5, the White House dispatched some 13,600 federal troops, including 1,750 federalized D.C. National Guard troops to assist the overwhelmed District police force. At one point, rioting reached within two blocks of the White House before rioters retreated. The occupation of Washington was the largest of any American city since the Civil War. Bishop Kelsey, undaunted by the violence, continued holding services at the Temple, preaching his flagstone message, "follow peace with all men and holiness without which no man shall see the Lord."¹⁶

By the time the city was considered pacified on Sunday, April 8, twelve had been killed (mostly in burning homes), 1,097 injured, and over 6,100 arrested. During his visit to Lorton Prison for service, Bishop Kelsey visited many of those who were involved in the looting and rioting and convinced them to be saved. Although the Columbia Heights neighborhood was devastated by the riots for years to come, Bishop Kelsey was insistent that the church remain in the community. In addition to a full program of services, including radio broadcasts, and religious education, the Outreach Ministries of the church launched the "We Care Program," which provided daily prayer and hot meals. This program soon expanded to include "the Pantry Ministry," a program that provides non-perishable items and surplus fruits and vegetables; and "the Clothes Closet," which provides free clothing twice a week to men, women and children. Bishop Kelsey began The Prison Ministry at the Lorton Campus of the DC Department of Correction which has since

¹⁶ Ibid.

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moved to the DC Jail and the Central Treatment Facility. The Outreach Ministry provided street ministry including but not limited to Back-to-School Giveaways, Community Day, Health and Job Fairs, Thanksgiving Dinner and the Christmas Party for the Homeless. The church also became a member of the Ward 1 Council and the Advisory Neighborhood Commission and opens its doors for political and civic events and community conversations. It is also used each week by the PlayTime Kids, a local nonprofit organization, for a tutoring and mentoring program for community children.

In 1982, Bishop Kelsey entered into a partner agreement with the owner/developer of the building at 3322 14th Street, NW which houses commercial establishments on the ground level and apartments for seniors and disabled citizens on the upper levels. The property was named the Samuel Kelsey Apartments. In 1993, in honor of Bishop Kelsey's contributions over his seventy-year ministry, the church was renamed the Kelsey Temple Church of God in Christ after Kelsey's death. The City Council passed legislation introduced by Councilman Frank Smith to rename the fourteen hundred block of Park Road to Bishop Samuel Kelsey Way.

Since the early 2000s, the Columbia Heights neighborhood has been undergoing a wave of gentrification propelled in part by the opening of the Columbia Heights Metro Station. In 2008, the church lost its parking lot to new development. Yet, the congregation remains committed to the community for which it has provided roots for more than fifty years. Excerpts from the Church's Sunday morning services continued to be aired, now on Radio Station WFAX and on-line at www.wfax.com.

Bishop Samuel Kelsey

Bishop Samuel Kelsey was the key figure in the establishment and development of the Church of God in Christ in Washington, DC and an influential official within the church nationally. He was also an important social leader and influence on the development of Columbia Heights after the Temple Church of God in Christ moved to Park Road NW in 1958.

Bishop Kelsey was born in 1897 in Sandersville, Georgia. An Army veteran of World War I, he came to Washington on an evangelistic crusade from Philadelphia, preaching his first tent revival session in Washington on July 4, 1923.¹⁷ Reverend Kelsey was named overseer of the Maryland, Washington and Virginia diocese in 1940 and bishop in 1950. From 1943 until the early 1980s, he broadcast weekly over Washington area radio stations that included WWDC, WOOK, WOL, and WYCB.¹⁸ In 1964, he made an evangelistic tour of eight European countries.¹⁹

By 1973, the church had grown to include 23 congregations in every quadrant of the District except Southwest.²⁰ During the 1978 reelection campaign of Washington Mayor Walter E. Washington against 12 primary candidates, including D.C. Council Chairman Sterling Tucker

¹⁷ Claudia Levy. "Bishop Samuel Kelsey, Broadcast Pastor, Dies." *Washington Post*, Jan. 15, 1993: pg. D4.

¹⁸ Ibid.

¹⁹ "New Church Slates First Services: Leaves for Europe," *Washington Post*, Jan 9, 1965; pg. B10.

²⁰ MacKaye, *Washington Post*, July 20, 1973:

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and D.C. Council member Marion Barry, Bishop Kelsey's support of the mayor was described as a political coup, according to his *Washington Post* obituary.²¹

Bishop Kelsey was pastor to the Pentecostal Student Association of Howard University and a member of the Ministers of 100 and its Committee for Wholesome News Media, which urged the teaching of respectfulness to urban children. He retired in 1989 as pastor of Temple Church and head of a diocese that had grown to 30 churches at the time of his death on January 8, 1993.²²

M. R. Rhoads - Architect

The designer of the Columbia Heights Christian Church was Maurice Russel Rhoads (1863-1926), a prolific architect-builder from Chambersburg, PA.²³ The grandson of a wagon-maker and the son of a railroad blacksmith, Rhoads left school at sixteen to apprentice in the building trades. At eighteen, he obtained his first contract to build a house, and during the next ten years he put up 111 buildings in and around Chambersburg. According to a local biographical directory, Rhoads was "a natural-born mechanic" who learned architecture by "studying late at night to perfect himself in this art."²⁴ By his thirties, he was designing and erecting major buildings in the Chambersburg area, including the Methodist and United Brethren Churches (1896), the Mercersburg Academy (1900), the Chambersburg Trust Company Building (1903), and the Franklin County Courthouse addition (1903). By 1905, when his firm employed twenty carpenters, Rhoads was called "one of the most prosperous and public-spirited men of Chambersburg."²⁵

Rhoads's success continued well into the twentieth century. He was the architect for the remodeling of buildings in Chambersburg's Townhouse Row (57--85 N. Main St.) which are now listed on the National Register of Historic Places²⁶. He also remodeled the local opera house into the Rosedale Theater, one of Chambersburg's premier early movie theaters (1920, demolished 1961). It is unknown how he obtained the commission to build the Columbia Heights Christian Church, the only architectural credit he received in the District of Columbia.

Rhoads died in December 1926, just three years after the dedication of the Columbia Heights Christian Church, when a hunting companion accidentally fired his rifle and the bullet passed through a wall, striking him in the knees as he stood on the porch of their remote cabin.²⁷

²¹ Levy, *Washington Post*, Jan. 15, 1993

²² Ibid.

²³ Rhoads' biography is taken from *Biographical Annals of Franklin County, Pennsylvania* Volume 2 (Westminster, MD: Heritage Books, reprint of 1905 original, 1998), pg. 554-555.

²⁴ Ibid.

²⁵ Ibid.

²⁶ "Town House Row" in

http://www.livingplaces.com/PA/Franklin_County/Chambersburg_Borough/Townhouse_Row.html, accessed July 10, 2014.

²⁷ "Shot From Gun Of Camp Hill Man Kills Hunter," *Harrisburg Telegraph*, December 4, 1926, p.1.

Kelsey Temple Church of God in Christ
Name of Property

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Unpublished Sources

Souvenir Program Dedicatorial Services of the Temple Church of God in Christ [Temple Church of God in Christ, 1958].

Newspaper Articles

“Accepts Pulpit Call Here.” *The Washington Post*, July 10, 1916: pg. 5.

“Ceremony at Laying of Church Corner Stone.” *The Evening Star*, Aug. 29, 1921: pg. 20.

“Christian Church to be Dedicated.” *The Evening Star*, Apr. 15, 1922: pg. 11.

“Church Sets Last Rites at Old Site.” *The Washington Post*, Jan. 4, 1958: pg. B3.

“Church to Celebrate Anniversary Tomorrow.” *The Washington Post*, Feb. 28, 1925: pg. 16.

“Church to Dedicate New Hall Tomorrow.” *The Washington Post*, May 15, 1926: pg. 8.

“Columbia Heights Christian Church.” *The Washington Herald*, Apr. 15, 1922: pg. 12.

“Columbia Heights to Remodel Classrooms of Sunday School.” *The Washington Post*, Mar. 18, 1939: pg. 6.

“Dedication of New Church.” *The Washington Post*, Apr. 15, 1922: pg. 11.

“Dedication Rites Slated on Sunday for Zion Baptist.” *The Washington Post*, Sept. 22, 1962: pg. C8.

“Dedication Tomorrow of Chapel is Planned.” *The Evening Star*, Jan. 4, 1919: pg. 8.

“Lay Cornerstone of \$100,000 Church.” *The Washington Post*, Aug. 29, 1921: pg. 2.

Levy, Claudia. “Bishop Samuel Kelsey, Broadcast Pastor, Dies.” *The Washington Post*, Jan. 15, 1993: pg. D4.

MacKaye, William R. “Temple Church of God in Christ to Celebrate Golden Jubilee.” *The Washington Post*, July 20, 1973: pg. B18.

“New Columbia Heights Church is Dedicated.” *The Evening Star*, Apr. 17, 1922: pg. 28.

Kelsey Temple Church of God in Christ
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“Plan Corner Stone Laying Tomorrow.” *The Evening Star*, Aug. 27, 1921: Part I; pg. 6.

“Rev. E.B. Bagby Dead.” *The Washington Post*, Sept. 3, 1921: pg. 3.

“Will Build \$100,000 Church.” *The Washington Post*, May 2, 1920: pg. 40.

“Will Erect Temporary Building for Worship.” *The Evening Star*, Nov. 9, 1918: pg. 12.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreege of Property Less than one acre

Kelsey Temple Church of God in Christ
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Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 38.930753 | Longitude: -77.033982 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary for the Kelsey Temple Church of God at 1435-37 Park Road consists of Lot 0813 in Square 2676 (originally Lot 289) in the District of Columbia.

Boundary Justification (Explain why the boundaries were selected.)

This square and lot is the lot of land upon which the church was erected in 1921-22.

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11. Form Prepared By

name/title: The Congregation of the Kelsey Baptist Temple Landmark Committee (Tilmon Couser, Melinda Fallen, Fred D. Morris, Jr., Brenda White, Richard White, and, Delores Ruffin), Peter Sefton, and Kent Boese
organization: D.C. Preservation League (Sponsor)
street & number: 1221 Connecticut Avenue NW Suite 5
city or town: Washington, D.C. state: _____ zip code: 20036
e-mail: info@dcpreservation.org
telephone: 202 783-5144
date: April 2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Kelsey Temple Church of God in Christ
City or Vicinity: Washington, D.C.
County: _____ State: _____
Photos 1-6 Taken by D.P. Sefton
Date Photographed: October 2015
Photos 7-14 taken by Kim Prothro Williams
Date Photographed: August 2016

Kelsey Temple Church of God in Christ

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Description of Photograph(s) and number, include description of view indicating direction of camera:

View looking northwest showing south (front) and east facades

1 of 14

View looking northeast showing south façade

2 of 14

View looking north showing west elevation

3 of 14

View looking east showing north (rear) elevation

4 of 14

View looking north showing portico detail

5 of 14

View looking northwest showing south elevation, cornice detail

6 of 14

Interior View looking southwest from east side of sanctuary showing pews, balcony and doors leading to entry narthex

7 of 14

Interior view from south end of sanctuary looking north showing chancel with organ above

8 of 14

Interior view looking west showing stained glass windows and pews

9 of 14

Interior view from balcony level looking west from center of balcony

10 of 14

Detail showing stained glass window in center bay of west wall

11 of 14

Detail showing end of typical pew, taken in balcony level

12 of 14

Detail of stained glass window in balcony level, east side

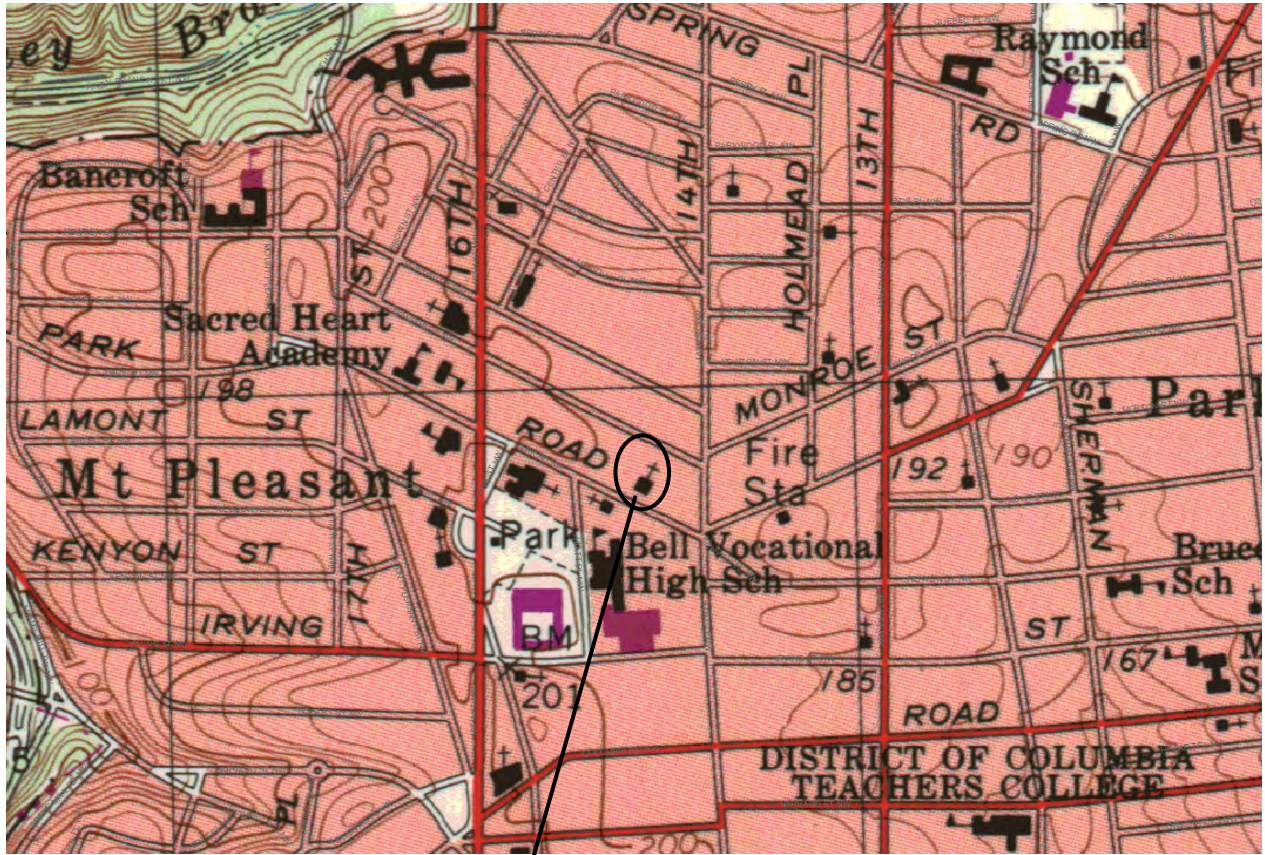
13 of 14

Interior view of entry narthex looking southeast

14 of 14

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USGS Site Map showing location of Kelsey Temple at 1435-37 Park Road, NW
(USGS Washington West Quad Map)

Kelsey Temple Church of God in Christ
Name of Property

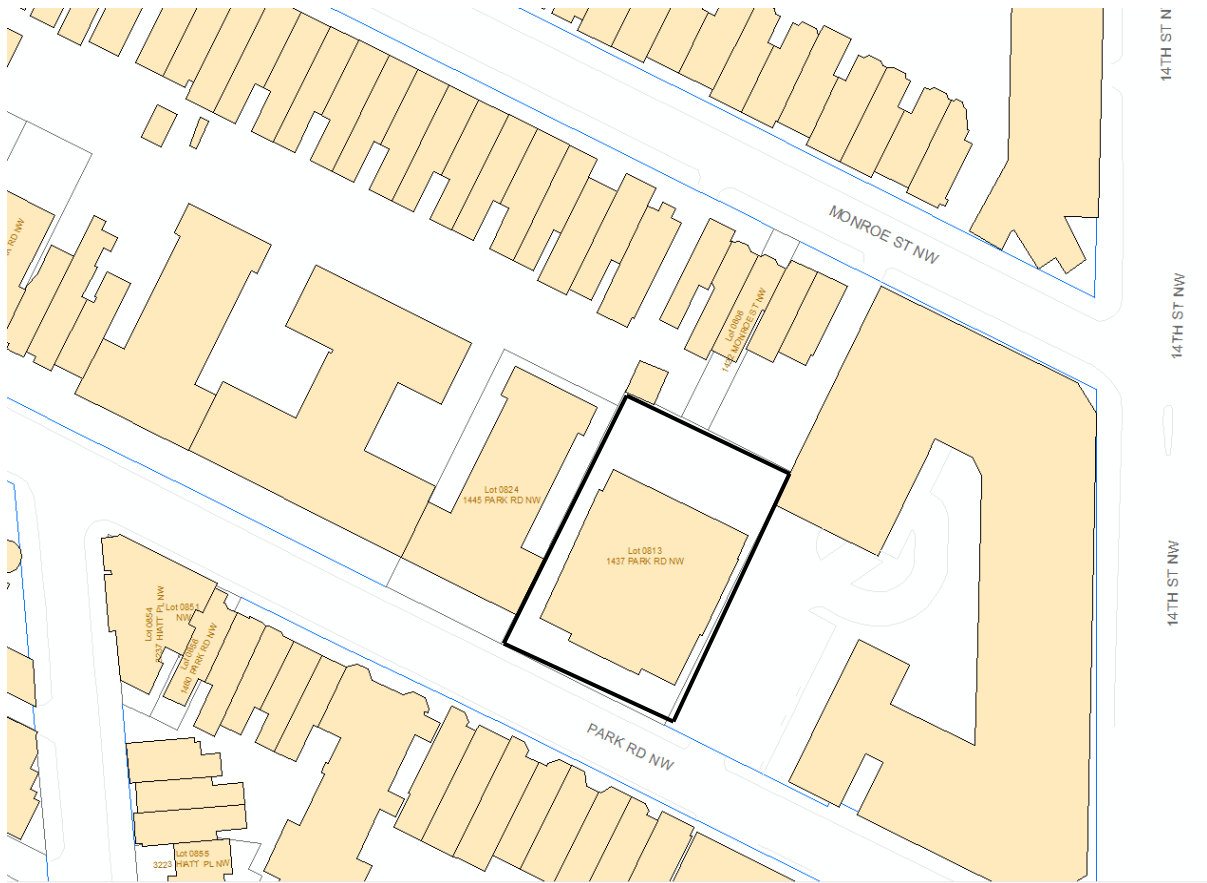
Washington, D.C.
County and State



Site Map showing location of Kelsey Temple at 1435-37 Park Road, NW
(From DC GIS Map, Office of Planning, 2016)

Kelsey Temple Church of God in Christ
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Site Plan showing National Register Boundaries for Kelsey Temple

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Key to Photographs

Kelsey Temple Church of God in Christ
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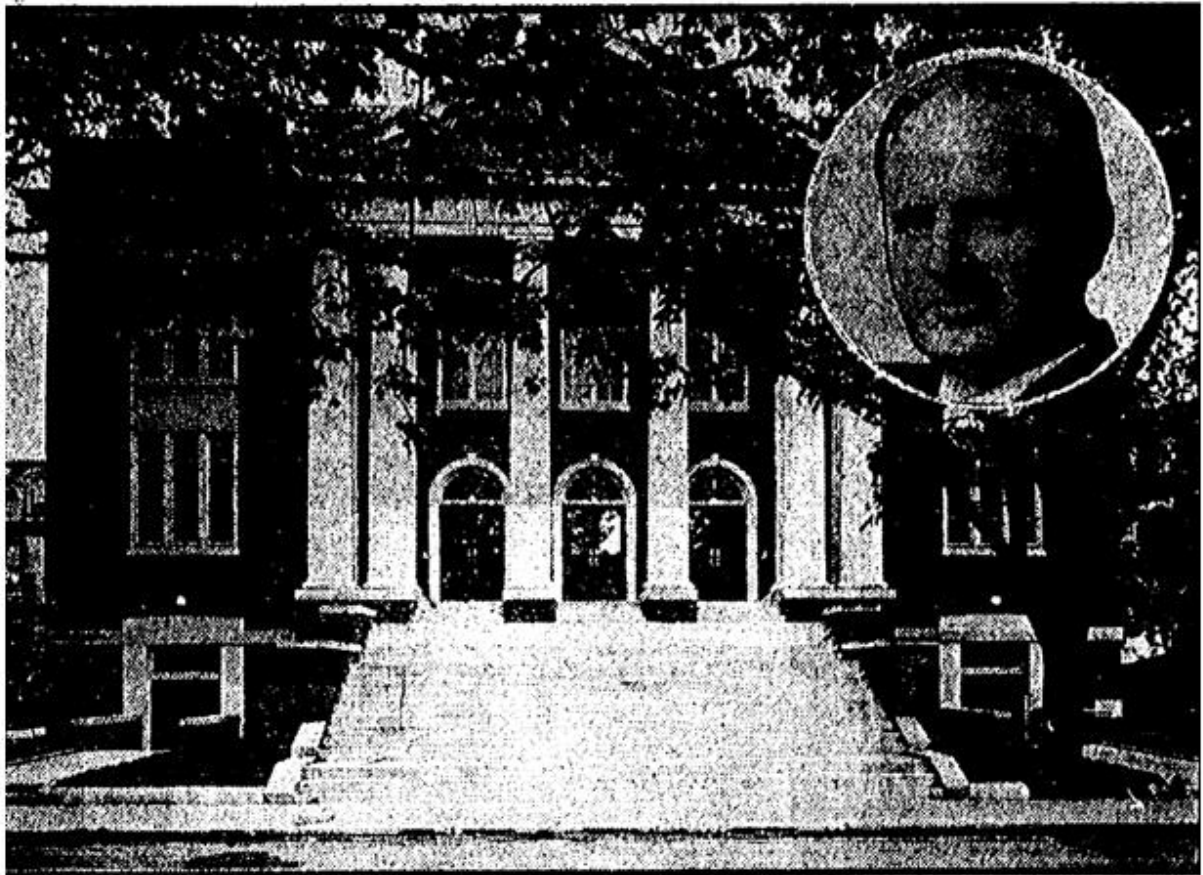


“Drawing of Proposed Columbia Heights Christian Church,” (The Washington Times, 5/22/1920).

Kelsey Temple Church of God in Christ
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FAST GROWING CONGREGATION IN THE NORTHWEST

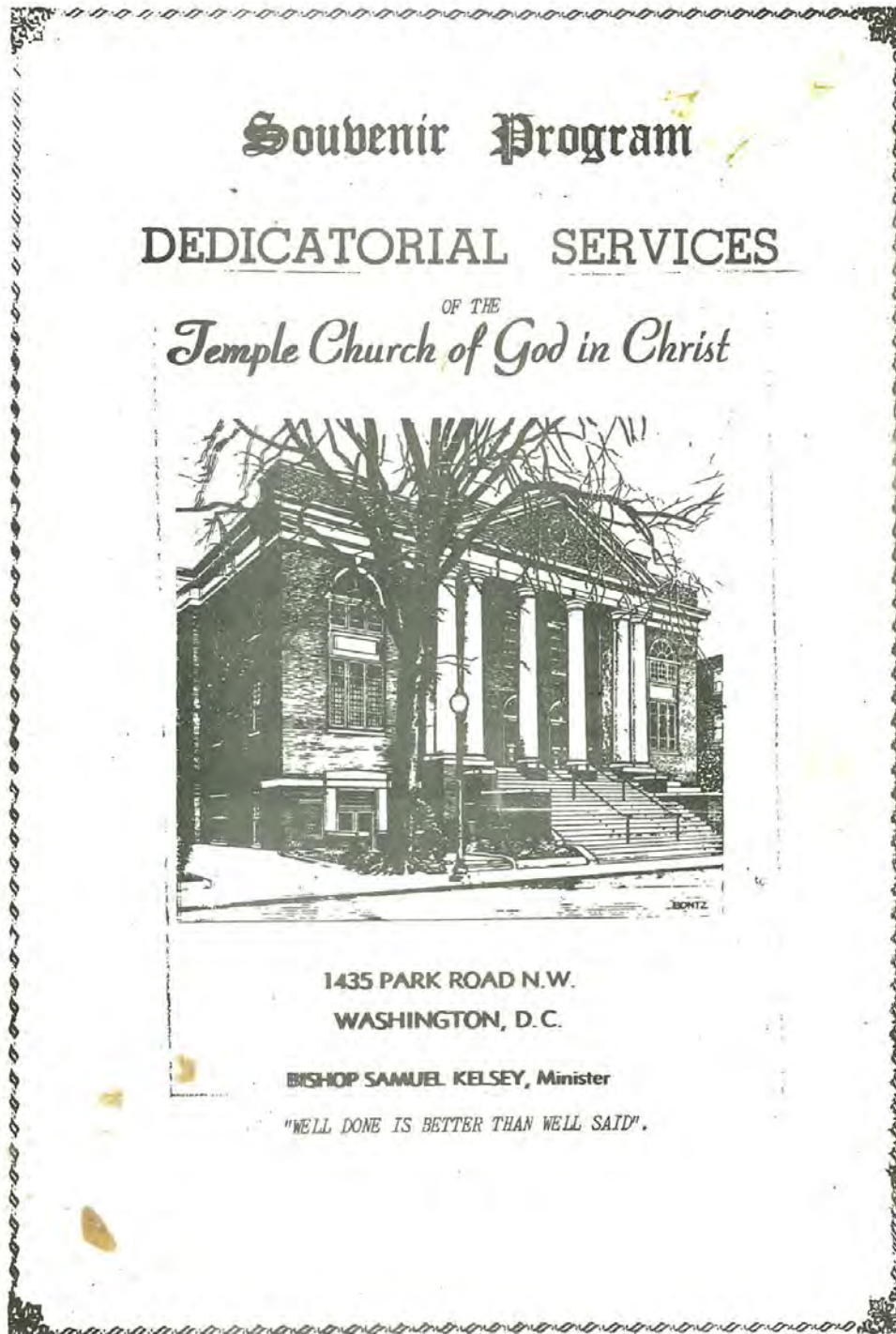


COLUMBIA HEIGHTS CHRISTIAN CHURCH AND ITS PASTOR, THE REV. H. H. MELTON

Photograph of Columbia Heights Christian Church, *The Washington Post*, 5/13/1922

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Temple Church of God in Christ Dedication Program Cover, *Souvenir Program*, 1958

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Photograph of Bishop Samuel Kelsey, *Souvenir Program*, 1958

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Kelsey Temple choirs, 1944 and 1957, *Souvenir Program*, 1958

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Kelsey Temple Tent Service at 463 K Street, SW, *Souvenir Program*, 1958.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.



Kelsner Temple

Church of God in Christ

1100 W. 84th St. - 8th Fl.

PARLOR

IS THE BEST LIFE!



TAXI

WELCOME











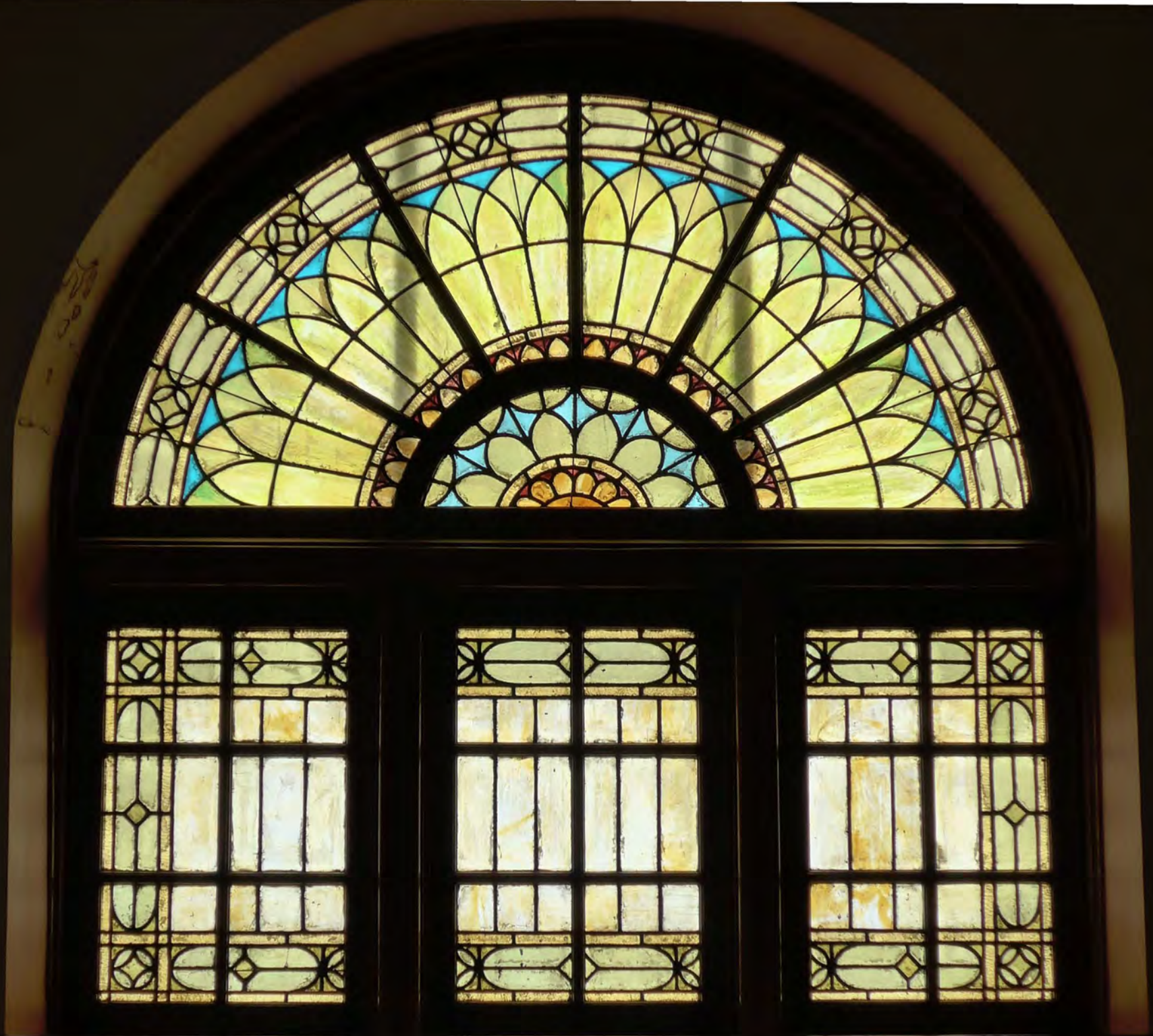














National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

GOVERNMENT OF THE DISTRICT OF COLUMBIA
HISTORIC PRESERVATION OFFICE



RECEIVED 2280

AUG 19 2016

Nat. Register of Historic Places
National Park Service

MEMO

DATE: August 19, 2016
TO: Patrick Andrus
FROM: Kim Williams 
RE: Transmittal Letter for the Kelsey Temple Church of God in Christ National Register Nomination

Please find enclosed two disks for the Kelsey Temple Church of God in Christ building National Register nomination

The enclosed disk, Disk 1 (of 2) contains the true and correct copy of the nomination for the Kelsey Temple and the enclosed Disk 2 (of 2) contains photographs as per the NR photo requirements of the Kelsey Temple building.

United States Department of the Interior
National Park Service

AUG 19 2016

684

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: Kelsey Temple Church of God in Christ
Other names/site number: Temple Church of God in Christ (1958-1993); Columbia Heights Christian Church (1921-1958)
Name of related multiple property listing:

(Enter "N/A" if property is not part of a multiple property listing N/A)

2. Location

Street & number: 1435-1437 Park Road NW
City or town: Washington, D.C. State: DC County: _____
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

___ national ___ statewide X local
Applicable National Register Criteria:

X A ___ B ___ C ___ D

Returned

<u>DAVID MALONEY / DC SHPO</u>	<u>8/19/2016</u>
Signature of certifying official/Title:	Date
<u>DC HISTORIC PRESERVATION OFFICE</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property ___ meets ___ does not meet the National Register criteria.	
Signature of commenting official:	Date
Title :	State or Federal agency/bureau or Tribal Government

Kelsey Temple Church of God in Christ
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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Returned

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>1</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>1</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/Religious Facility/Church

Current Functions

(Enter categories from instructions.)

RELIGION/Religious Facility/Church

Returned

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7. Description

Architectural Classification

(Enter categories from instructions.)

20th CENTURY REVIVALS/Classical Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The Kelsey Temple Church of God in Christ, constructed in 1921-22 as the Columbia Heights Christian Church is a brownish-red brick Neo-Classical-style church building located on the north side of the 1400 block of Park Road in the Columbia Heights neighborhood. The building is just west of 14th Street and is an architecturally monumental, yet neighborhood-scaled building that transitions between the commercial and residential buildings along this block of Park Road in the heart of Columbia Heights. Rectangular in plan, the church was designed by architect Maurice Russel Rhoades from Chambersburg, Pennsylvania and is characterized by a raised base, a front pediment with Giant Order Tuscan columns, and cornice of cast stone. The building features vividly colored stained glass windows, currently protected behind translucent plastic covers. The interior offers an open plan sanctuary with double-height stained glass windows and a balcony level. Both the exterior and interior of the church retain a high degree of integrity of original materials. Replacement entry doors and exterior covers on the stained glass windows are the only notable alterations to the building.

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Narrative Description

Site

The Kelsey Temple Church of God in Christ at 1435-37 Park Road NW, occupies Lot 813 in Square 2676. It is located on the north side of the 1400 block of Park Road in Columbia Heights and is bordered by an alley to its west and by the parking lot of the Bishop Samuel Kelsey apartment complex to its east. A small parking lot surrounded by a wire security fence occupies the rear of the lot.

Exterior Description

Kelsey Temple Church of God in Christ is a two-story basilican-plan brick church with a pedimented front façade executed in a Neo-classical Revival style. The building is set upon a raised brick base and is covered with a gable roof that is obscured at the front by a brick parapet wall. According to its permit, the church is 79 feet wide by 90 feet deep.¹ Its upper story comprises the main vestibule, nave and sanctuary, a chapel, and smaller rooms used for office space. Its lower story, which is partially below street level, includes an assembly room, kitchen, and classrooms, as well as a furnace room.

The reddish-brown brick front façade of the church features a slightly projecting pedimented portico on center of the façade and two flanking side bays. The portico is set upon the raised brick base of the building reached by a broad set of brick steps, and features six cast stone Giant Order Tuscan columns supporting a wide entablature and pediment. The six columns are arranged with pairs at either end of the pediment and two columns in the center that stand on rectangular platforms in the flight of steps that is as wide as the portico. The stairs rise more than twenty steps from the sidewalk to the porch beneath the pediment. Originally concrete, they have been clad in brick. The portico's heavy lower cornice continues across the façade. The tympanum is filled with brick, with a blind roundel on-center, having four keystones marking the cardinal axes of the circle. A stepped brick parapet intersects the pediment roof and communicates with the parapet wall to either side.

Behind the portico, the building's front wall is slightly inset from the bays to either side. Concrete pilasters mark the transition between the front side walls and the recessed entry, while three arched openings with concrete keystones and double doors provide entry to the interior. Above each door is a pair of small rectangular windows which illuminate the choir loft within.

The bays to either side of the portico include double-height arched windows with upper and lower sections separated by spandrel panels. The arched openings have concrete imposts, keystones and sills. Above the windows, the concrete cornice of the central pediment extends across the façade and around the building's corners. A slightly projecting cornice caps the entablature, while a brick parapet wall surmounts it.

¹ DC Building Permit 1199, August 12, 1921.

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At the building's base, a flight of stairs leads to the raised central entry, while lower-level entrances are reached by descending stairs to either side. These entry doors have concrete surrounds where the concrete beltcourse articulating the base level forms the head of the door opening. Like the main entrance, these doorways have replacement doors.

The church's east, and west side walls extend six bays long whereby the vestibule occupies the front two bays and the nave and sanctuary the rear four. The nave and sanctuary section projects slightly from the front and rear bays, and can be read from the exterior by the three double-height arched stained glass windows. The vividly colored glass, striking on the interior, is obscured by protective paneling on the exterior. The arched window openings feature cast stone keystones, imposts, and sills. The lower story is illuminated by three sets of double sash windows, with a single window marking a stairway from the lower story to the sanctuary level and two levels of double windows above.

On each sidewall of the vestibule block, two single windows illuminate the choir loft level, with a matching pair of apertures on the entry level. The rearmost of these apertures, however, is a blind opening, filled with brick. The lower level is illuminated by a double and single window on the east wall. The west wall has a number of capped hatches, originally for coal delivery.

The (rear) north elevation is brick and divided into five bays consisting of single windows on the center three bays and paired windows on either end on both the first and second stories, above the raised base.

Interior

The interior of the sanctuary is reached through the three principal entry doors facing Park Road. These three doors enter into an entry narthex that then opens through three interior doors to the open sanctuary. Three rows of pews are arranged in an arc facing the chancel at the north end, while a balcony rises above the rear of the sanctuary at the opposing end. The east and west sides of the sanctuary are lit by three, double-height, arched, stained-glass windows. The balcony level has three paired stained glass windows on-center with arched stained glass windows to either side. The wooden pews, wooden balcony balustrade, the wooden door and window trim is all original and in excellent condition. An organ, above the raised chancel level, is no longer in working order, but remains intact.

INTEGRITY

The Kelsey Temple Church retains a high degree of integrity. The only alterations are minor, with the most notable one being the addition of protective plastic covers over the stained glass windows and replacement doors into the church.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Returned

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance
(Enter categories from instructions.)

RELIGION

Period of Significance
1921-1989

Significant Dates
1921; 1958; 1989

Significant Person
(Complete only if Criterion B is marked above.)
Bishop Samuel Kelsey

Cultural Affiliation

Architect/Builder
Maurice Russel Rhoads

Returned

Kelsey Temple Church of God in Christ
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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Kelsey Temple Church of God in Christ was constructed in 1921-22 as the Columbia Heights Christian Church and served as such until 1958 when it was purchased by the First Church of God in Christ. In both capacities, the church has played a significant role in the development of Columbia Heights. The Columbia Heights Christian Church grew out of the nineteenth-century Christian Church movement and was established in Columbia Heights in 1916. In 1918, it purchased the Park Road site where it erected a temporary chapel before building the present basilica-plan edifice in 1921-1922. The years immediately after World War I were a period of intense development of neighboring residential and commercial blocks, capped by the opening of the nearby Tivoli Theatre in 1924. The influx of residents was accompanied by a wave of church building. Within five years of the construction of the Columbia Heights Christian Church, several other architecturally distinguished churches were built within a few blocks of it.

In 1958, as the demographics of the neighborhood changed, the church moved to Chevy Chase, and sold its building in Columbia Heights to the First Church of God in Christ. At the same time that this demographic shift in the neighborhood encouraged the departure of the Columbia Heights Christian Church, it also inspired the arrival of the First Church of God in Christ. This church, later named Temple Church of God in Christ and later again, Kelsey Temple Church of God, was officially organized in 1923 with 35 members. Over the next three decades, the church expanded and moved from various neighborhoods in D.C. from Southwest to Northwest. During the 1940s, under the leadership of Pastor Samuel Kelsey, the church grew by hundreds of members and expanded to include six Church of Christ in God congregations all led by Pastor Kelsey. As racial segregation continued and racial hostilities intensified, members of the church and community encouraged Bishop Kelsey to get more actively involved in racial issues. Kelsey heeded the call, ultimately becoming an active member in the Civil Rights Movement in this city.

In 1957, the Redevelopment Land Agency purchased the Temple Church building in Southwest as part of its redevelopment of Southwest. Shortly thereafter, the Temple Church acquired the church in Columbia Heights, and in January began holding its services there. At its new home in Columbia Heights, the church continued its commitment to the Civil Rights Movement, becoming a major player in the community. After Bishop Kelsey's death in 1993, the church was re-named Kelsey Temple Church of God in Christ in honor of his 70-year ministry.

The Kelsey Temple Church of God in Christ meets National Register Criterion A for its associations with urban renewal, the growth of the Church of God in Christ in D.C., and for the role that the pastor and congregation played in the Civil Rights Movement in the District. The church represents the successful effort of a religious and cultural institution, involuntarily displaced from its historic home in a community destroyed by urban renewal, to maintain its identity, as well as to take root in and influence social life of a new part of the city. Following its move to Columbia Heights, the church began and operated programs that catered to a community

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in need during a time of racial, political, social and economic strife in the years following the assassination of Martin Luther King, Jr.

The church is also significant for its association with the influential support of the national Church of God in Christ (COGIC), its congregation, and pastor for the local and national civil rights movement. It also has significant association with congregation-sponsored programs that addressed the Columbia Heights neighborhood's social and spiritual needs in the economically-distressed period of de-urbanization and the aftermath of the civil disorders that followed the assassination of Dr. Martin Luther King in April 1968.

For these historical reasons, the church meets National Register Criterion Consideration A—that is, it is a religious property that derives its primary significance from its historical importance.

The church also meets National Register Criterion B for its association with Bishop Samuel Kelsey who as a lifelong minister of the church, played a critical role in the Civil Rights Movement and in the church's community outreach ministry, and who was a locally and nationally influential civic and religious leader. Beginning in the 1940s and continuing after 1958 when the church moved to Park Road, Bishop Kelsey's radio ministry earned him both national and international accolades in the gospel music industry. Bishop Kelsey was the first pastor of what became the Kelsey Temple Church of God in Christ in the 1920s and the church was his pastorate when he oversaw all 30 Church of God congregations in the city.

Narrative Statement of Significance (Provide at least one paragraph for each area of significance.)

The Christian Church

The Kelsey Temple Church of God in Christ building was constructed in 1921-22 as the original sanctuary of the Columbia Heights Christian Church. This church was a congregation of the Christian Church (Disciples of Christ), a denomination which arose during the Second Great Awakening of the early 19th century. It grew out of two movements seeking Christian unity that sprang up almost simultaneously in western Pennsylvania and Kentucky as backlashes against the rigid denominationalism of the early 1800s.

Among the Christian Church's founders were Pennsylvania Presbyterians Thomas and Alexander Campbell, a father and son who rebelled against the dogmatic sectarianism that kept members of different denominations - and even factions within the same denomination - from partaking of the Lord's Supper together. A Kentucky Presbyterian, Barton W. Stone, also objected to the use of creeds as tests of "fellowship" within the church. Stone and his followers adopted the name "Christians" to substitute a scriptural and inclusive term for denominational labels. For similar reasons, Campbell called his followers "Disciples of Christ," as he felt the term "Disciples" less presumptuous than "Christians." In 1832, the Campbell and Stone

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movements united, with individual congregations calling themselves "Christian Church," Church of Christ," or "Disciples of Christ."²

The Disciples were well-established in Washington by the end of the Civil War. Their most prominent local congregation was the Vermont Avenue Christian Church, which numbered President James Garfield among its parishioners. In 1882, the congregation replaced its original frame chapel with a large brick sanctuary as a memorial to the slain president. In 1891, Rev. Edward B. Bagby (1865-1921), a recent divinity school graduate and evangelist, founded the Ninth Street Christian Church near the intersection of Ninth and D Streets NE. Reverend Bagby was described as a "young man of great power of illustration and intense earnestness" and his church eventually attracted the largest Disciples of Christ congregation east of the Alleghenies.³ Five times the Democratic nominee for Chaplain of the House of Representatives, he served in this role during the Fifty-third Congress. In 1906, he left Washington for a prominent Cleveland congregation, moving to a church in Fort Smith, Arkansas before becoming pastor of Baltimore's Harlem Avenue Christian Church in 1912.⁴

The Columbia Heights Christian Church

On July 9, 1916, Reverend Bagby accepted the call of the Columbia Heights Christian Church, which had been organized on February 28, 1916. Under his leadership, the congregation's charter membership of forty grew rapidly, meeting at first in private homes, then in a building on the north side of Park Road, just west of 14th Street. In 1918, the congregation purchased a plot at 1435-1437 Park Road NW, but its building plans were delayed by the demands of World War I. However, in November 1918, the District Commissioners gave the congregation permission to erect a temporary sanctuary because the hall where it worshipped was needed for a branch post office. Ground for the temporary chapel was broken on November 10, 1918, the day before the Armistice. The chapel was completed in less than a month, although it was not officially dedicated until January 4, 1919.⁵

By May 1920, the church had inaugurated a construction campaign to raise \$50,000 to supplement a \$25,000 contribution from the Christian Church extension board project and a like amount of matching pledges. The church plans showed a rectangular building covering more than 7,500 square feet, with a 75 foot wide by 54 foot deep auditorium on the main floor, church

² The founders of the Christian Church's hope of restoring Christian unity by returning to New Testament faith and practices ultimately proved grounds for division. Some congregations which opposed practices not authorized in the New Testament such as instrumental music in the church and organized missionary activity began to pull away during the 1880s. This group was listed separately in the 1906 federal *Census of Religious Bodies* as the "Churches of Christ." Other congregations began to separate in 1926 over disputes about baptism in the missionary field. More than 40 years later (1967-69) some 3,000 of those congregations formally withdrew from the Disciples of Christ. They now refer to themselves as the Christian Churches/Churches of Christ.

³ See, "The Ninth Street Christian Church," *The Washington Post*, Apr 17, 1893; pg. 7 and "Church To Celebrate Anniversary Tomorrow," *The Washington Post*, Feb 28, 1925, pg. 16.

⁴ "A Successful Minister: Rev. E. B. Bagby To Preach At New Charge On Sunday," *Baltimore Sun*, Aug 25, 1910; pg. 8

⁵ *Ibid*, 16; "Will Erect Temporary Building for Worship." *The Evening Star*, Nov. 9, 1918: pg. 12.; "Dedication Tomorrow of Chapel is Planned." *Washington Evening Star*, Jan. 4, 1919: pg. 8.

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parlors, a pastor's room, choir loft, kitchen, pantry and sexton's room, a large Sunday school room and thirteen classrooms.⁶

Fundraising efforts and construction progressed rapidly. After Reverend Bagby suddenly became ill, Andrew Wilson presided over a cornerstone-laying ceremony attended by a 1,000 congregants and friends on August 26, 1921. Within the week, Reverend Bagby succumbed. He was succeeded by Reverend Dr. Benjamin H. Melton of Baltimore, who led the effort to complete the church.⁷ On April 16, 1922, Easter Services included a dedication ceremony. At a special union service of all Washington's Disciples of Christ churches that afternoon, a window on the church's east wall depicting "The Good Shepherd" was unveiled in memory of Reverend Bagby.⁸ The finished church represented a final expenditure of about \$140,000. Expressing the congregation's hopes for continued growth, the main sanctuary seated 900 persons, though the congregation numbered only 600 at the time.

The construction of Columbia Heights Christian Church occurred during a key decade in the development of Columbia Heights. The construction of large tracts of row houses continued into the 1920s, when almost a dozen row and apartment houses were erected in the 1400 block of Park Road NW alone. In the meantime, a shopping district grew up around the intersection of 14th Street and Park Road NW, capped by the building of the Tivoli Theater in 1924. As the *Washington Post* noted in 1927, the city's churches "maintained their even way," "growing as oaks grow" and "keeping pace with the city's growth, reaching steadily outward and claiming a share of that growth." In particular, "churches have shown a disposition to forsake the center of the city and follow the real estate development which has carried residential boundaries beyond the District line."⁹ The Columbia Heights Christian Church was part of a flurry of church building along the nearby stretch of Sixteenth Street NW, the city's "Avenue of Churches." Among the neighboring churches constructed with the same five year period were All Souls Unitarian (16th and Harvard Streets NW), Immanuel Baptist (16th Street and Columbia Road NW), Gunton-Temple Memorial Presbyterian (16th and Newton Streets NW), Central Presbyterian Church (15th and Irving Streets NW), and the Shrine of the Sacred Heart, in sight of the Columbia Heights Christian Church at the corner of Park Road and Sixteenth Street. Almost as soon as the church was dedicated, the congregation began to enhance their building. During the observance of the ninth anniversary of Rev. Bagby's association with the Columbia Heights Christian Church in 1925, the congregation began a fund for the purchase and installation of "The E. B. Bagby Memorial Organ." The following year the church dedicated a new 500 seat hall in honor of Dr. Power, the former Vermont Avenue Christian Church pastor. In 1939, under the leadership of Rev. Arthur P. Wilson, the church undertook a two-year improvement project which redecorated the church's auditorium and increased usable space by

⁶ "Will Build \$100,000 Church." *Washington Post*, May 2, 1920: pg. 40.

⁷ "Ceremony at Laying of Church Corner Stone." *Washington Evening Star*, Aug. 29, 1921: pg. 20; "Lay Cornerstone of \$100,000 Church." *Washington Post*, Aug. 29, 1921: pg. 2. A box placed within the cornerstone contained a New Testament, a sermon entitled "The Mastery of Jesus" by former Vermont Avenue Christian Church pastor Rev. Frederick I. Power, the current issue of "The World Call" (a missionary journal), the front pages of all the local newspapers, and a roster of the congregation's officers and members.

⁸ "Columbia Heights Christian Church." *Washington Herald*, Apr. 15, 1922: pg. 12.

⁹ "Houses Of Worship Multiply In Same Ratio As District," *Washington Post*, Dec 6, 1927; pg. F19.

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two-thirds.¹⁰ On January 5, 1958, Columbia Heights Christian Church, which had sold the building to the First Church of God in Christ, held its last service on Park Road and moved to Chevy Chase. During construction of its new sanctuary at 8814 Kensington Pkwy, Chevy Chase, Maryland, the congregation worshiped in the Chevy Chase Elementary School.¹¹

The Church of God in Christ

The Church of God In Christ describes itself as “commonly known as being Holiness or Pentecostal in nature because of the importance ascribed to the events which occurred on the Day of Pentecost,” when the Holy Spirit manifested itself to the followers of Jesus Christ through a sound from heaven, tongues of fire, and “the impartation of a new strange power to speak in languages they had never learned, as the Spirit gave them Utterance.”¹² Its founder was Elder Charles Harrison Mason (1864-1961), born on the Prior Farm near Memphis, Tennessee. In 1878, Elder Mason was baptized by his brother, I.S. Nelson, pastor of a missionary Baptist Church near Plummersville, Arkansas. In 1893, he accepted a ministerial license from a Baptist Church in Preston, Arkansas and enrolled in the Arkansas Baptist College, but withdrew after three months because of dissatisfaction with its teaching and doctrine. He then returned to preaching on the streets and in “every pulpit that was opened to him, declaring Christ by the word, example, and precept.”¹³

In 1895, Bishop Mason allied with Elder C.P. Jones of Jackson, Mississippi, Elder J.E. Jeter of Little Rock, Arkansas; and Elder W.S. Pleasant of Hazlehurst, Mississippi, and the following year “these militant gospel preachers” conducted an extremely popular revival in Jackson, Mississippi.¹⁴ However, doctrinal differences highlighted by this event caused “church doors within the Baptist association to become closed to all those that believed and supported his teachings.”¹⁵ When the quartet returned to Jackson in 1897, Bishop Mason was forced to preach from the south entrance of the courthouse. However, a follower provided his living room for the next night’s meeting, and, on the following night, the revival moved to the cotton gin house at an abandoned warehouse on the bank of a little creek in Lexington, Mississippi. Elder Mason’s revival remained controversial. In the words of the church history:

“This miracle deliverance revival was such a success it stirred up the “Devil”, causing someone to shoot five pistol shots and two double-barreled shotgun blasts into the midst of the saints while they were shouting and praying. Some persons were wounded but miraculously, none of the shots were fatal.”¹⁶

¹⁰ “Church to Celebrate Anniversary Tomorrow.” *Washington Post*, Feb. 28, 1925: pg. 16; “Church to Dedicate New Hall Tomorrow.” *Washington Post*, May 15, 1926: pg. 8; “Columbia Heights to Remodel Classrooms of Sunday School,” *Washington Post*, Mar. 18, 1939: pg. 6.

¹¹ “Church Sets Last Rites at Old Site.” *Washington Post*, Jan. 4, 1958: pg. B3.

¹² “The Church Of God In Christ – The Founder & Church History,” at <http://www.cogic.org/our-foundation/the-founder-church-history/>, accessed April 10, 2014.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ *Ibid.*

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This and other successful revivals inspired Elders Mason, Jones, and Pleasant to found the “Church of God,” whose sixty-member congregation built a small sixty-by-forty foot frame church on Yazoo Street, just beyond the Memphis corporate limits. Later in 1897, the name “Church of God in Christ” was revealed to Elder Mason as he walked down a street in Little Rock, Arkansas. As the church grew, Elder C.P. Jones became General Overseer, Elder Mason overseer of Tennessee, and Elder J.A. Jeter overseer of Arkansas.

In March, 1907, while attending the famed "Azusa Street Revival" in Los Angeles led by Reverend William J. Seymour (1870-1922), Elder Mason experienced a religious revelation:

“There came a wave of Glory into me and all of my being was filled with the Glory of the Lord. So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. I was filled with the Glory of the Lord.”¹⁷

However, after Elder Mason began preaching about his revelation, other church leaders, who “regarded the new Holy Ghost experience of speaking in tongues as a delusion,” expelled him from the ministry.¹⁸ Elder Mason then called a conference in Memphis which organized the first Pentecostal General Assembly of the Church of God in Christ and named him its General Overseer and Chief Apostle. The new church included ten congregations, which were so concentrated in farming areas of Mississippi, Tennessee and Arkansas that its national conferences were scheduled for after the fall harvest, when communicants would have sufficient provisions and financial resources to attend.

The Pentecostal Assembly of the Church of God in Christ continued to grow, and, during the World War I era, a time when many African-Americans migrated from the rural south to the industrial north. In the words of the National Register nomination for the Church of God in Christ Mason Temple in Memphis, Tennessee, “it was the established policy of the church and of C. H. Mason to send evangelists northward with members of the migration to establish new jurisdictions for the church in Detroit, Chicago, New York, Philadelphia and other urban areas.”¹⁹ In 1925, the first National Tabernacle opened in Memphis. In 1926, the Census of Religious Bodies noted that the COGIC included some 1,444 congregations and some 63,558 members.²⁰

In 1945, the church dedicated the Mason Temple in Memphis, the largest convention hall owned by any African-American religious group in America which is now listed in the National Register of Historic Places. During the Civil Rights Era, the church played a major role during the Civil Rights Era, through its individual congregations in voter registration activities,

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ John Linn Hopkins..*National Register Nomination: Mason Temple, Church of God in Christ* (1992), Section 8, 3,

²⁰ Hopkins, Section 8,4.

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desegregation boycotts and marches, and more. The nomination notes the fact that several Church of God in Christ OGIC churches were bombed during the desegregation movement in Mississippi stands as testimony enough to the contribution and sacrifice made by COGIC to the cause of racial equality.²¹ On the evening of April 3, 1968, the Mason Temple was the site for the Reverend Martin Luther King's "Mountaintop" speech.

The church estimates that it had about 3,000,000 members in 1973 and about 5,200,000 members in 1997. According to the National Council of Churches 2010 tabulation, the Church of God in Christ is the fifth largest Christian denomination and the largest Pentecostal denomination in the United States.²² Churches under its parent body in Memphis, Tennessee, are now established throughout the United State and around the world.

The Kelsey Temple Church of God in Christ²³

The Temple Church of God in Christ grew out of Wednesday night prayer meetings held by Sisters Nannie Tolles and Rebecca Allen, which began in January, 1923. Sister Allen had received the Holy Ghost under the guidance of Elders Joseph Durbin and Sister Jenny Armstrong of Philadelphia, Pennsylvania. W. C. Thompson, the first Overseer for the denomination, and the Saints of the Holy Temple Church of God in Christ in Philadelphia, gave much help during the beginnings of the Washington congregation, while Elder Durbin served as its first pastor. In May 1923, the church set up a gospel tent at Second and M streets SW. There, on July 4, 1923, Elder Thompson and Samuel Kelsey, a young minister who had come with him from Philadelphia, held the church's first Washington revival.²⁴ Towards the end of September, the tent was closed, and a small storefront at 331 C Street SW became the home of the new converts.

In October, Elder Kelsey baptized the converts in the Potomac River near 7th & O Streets SW. Then, in November 1923, the Washington church was officially organized by Overseer Thompson with about 20 members and Elder Kelsey was appointed the pastor. In 1924, the church moved to 407 4-1/2th Street SW, and, in the spring of 1925, to a storefront at 2030 Georgia Avenue NW across from Griffith Stadium. At this time, the church had approximately 35 members; although many more people participated in its revivals. Although the Georgia Avenue building was small, it hosted the 1925 MD-DE-DC Convocation, which Bishop Mason came from Memphis to officiate.

After being unable to obtain a permit for two years, Elder Kelsey purchased a new 40 x 90 foot tent in New York and, on July 12, 1926, began a revival campaign at Delaware Avenue and K Street SW. The church ran a tent revival every summer for the next 17 years. The growing congregation moved to 515 Fourth Street, SW, then to 451 Virginia Avenue, SW, before

²¹ Hopkins, Section 8, 7.

²² "Catholics, Mormons, Assemblies of God Growing; Mainline Churches Report a Continuing Decline," (NCC News Service, February 22, 2010), online at <http://www.nccusa.org/news/100204yearbook2010.html>, accessed April 10, 2014

²³ The early history of the congregation is taken from *Souvenir Program Dedicatorial Services of the Temple Church of God in Christ* [Temple Church of God in Christ, 1958], unpublished.

²⁴ William R. MacKaye "Temple Church of God in Christ to Celebrate Golden Jubilee," *Washington Post*; Jul 20, 1973; pg. B18.

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purchasing a former reception hall at 463 K Street SW in 1933. By this time, it had taken the name "Temple Church of God in Christ."

In 1940, Elder Kelsey was appointed Overseer of Church of God in Christ congregations in Washington and Delaware, while continuing to serve as pastor of the Temple Church. In January 1943, he inaugurated radio broadcasts of services so that the sick and shut in could share sermons, prayers, and stirring singing. The K Street building quickly became inadequate as hundreds flocked to the services. In 1944, the church purchased the 1914 Third Christian Church building at Sixth and H Streets SW for \$58,000 from a white Disciples of Christ congregation and sold its former home to a congregation of the Church of Christ Holiness, the denomination headed by C. P. Jones, who had split from Bishop Mason and the COGIC after rejecting speaking in tongues decades earlier. However, a trustee refused to sign the sale papers for the new building, so for a year Temple Church shared the sanctuary of a Baptist Church at 4th & L Streets SW, with the Baptist congregation holding services at 11 am and the COGIC at 2 pm. Finally, in June 1945, the sale was finalized, with the Third Christian Church moving to shared space at the Wisconsin Avenue Baptist Church.

The Temple Church continued to prosper in its new home.²⁵ Its weekly radio broadcasts continued, and its choir made a number of recordings that were issued on the RCA Victor label. By 1950, Overseer Kelsey had responsibility for the six COGIC congregations in the District of Columbia, and his title was changed to "Bishop." However, during the latter half of the decade, the church confronted both the persistence of segregation and massive changes in the cityscape.

During the 1940s, well-paid federal jobs drew thousands of African Americans to Washington and helped support a large community of well-educated professional and skilled workers. During the decade, the city's number of black residents doubled to approximately 280,000, making up about 35 percent of its total population. However, the system of segregation remained strong, with racially-separate public facilities, shopping, schools, and housing. The new migration strained limited city services, schools, and housing in segregated African American neighborhoods.

By the early 1950s, many congregants spoke out strongly, against such unfair practices. Bishop Kelsey initially shied away from public activism and asked the congregation to "pray for change." But change began after the 1956 bus boycott in Montgomery, Alabama. At this time, the congregation was attracting more educated members, including young Howard University graduates like O.T. Jones, Jr., the son of the Bishop whose church Bishop Kelsey had belonged to in Philadelphia. Other agents for change included Attorney Samuel Jackson, who encouraged the members to purchase homes, and Mrs. Ella McCree, a realtor deeply involved in the NAACP. James Eady, Bill & Gwen Morrow, Fred D. Morris, Sr., who would succeed Bishop Kelsey as Pastor of the congregation, were among the enthusiastic young people who encouraged Bishop Kelsey and the congregation to become involved in the Civil Rights Movement.

²⁵ The church history after 1958 is taken from "Our History," an unpublished document prepared by the church which carries forward the account begun in the 1958 Souvenir Booklet.

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During the same period, the Southwest quadrant became the focus of a federally funded urban renewal program, which would evict virtually all of its residents and businesses; destroy many of its streets, and all of its buildings and landscapes. This drive's roots extended back to the citywide alley housing elimination movement of the 1930s.²⁶ During the postwar years, pressures for redevelopment of "blighted areas" citywide spurred such legislation as the DC Redevelopment Act of 1945 and Housing Act of 1949, which had created the federal District of Columbia Redevelopment Land Agency (RLA) and facilitated large-scale partnerships between government and private firms to carry out "urban renewal" projects. This last requirement was especially important because the mechanics of this strategy required government to acquire all privately-owned land in the area by purchase or eminent domain, clear existing buildings, and re-aggregate the individual lots acquired into new parcels which would be sold or leased to developers for vast projects which accomplished objectives of a master plan. Some property owners filed a legal challenge to the exercise of eminent domain on the grounds that their buildings were neither residential nor "blighted." However, in the 1954 *Berman vs. Parker* case, the United States Supreme Court ruled that the federal government's police powers permitted the condemnation of such properties if it was deemed necessary to the success of a program to facilitate the public's well-being.

During the dark days of urban renewal, Bishop Kelsey called for Special Prayer for the safety of those who were participating in the bus boycott, and also for direction for a new home for the church. In 1957, the RLA, under the threat of "eminent domain," purchased the Temple Church building, which was only about forty years old and in very good condition, for \$160,000. Shortly afterward, the Temple Church acquired the much larger Columbia Heights Christian Church building for \$275,000. On Sunday, January 12, 1958, Bishop Kelsey led a motorcade from Southwest to Park Road NW, where more than 700 people attended the first morning worship. In the words of a church history, "it was a glorious occasion, and the fulfillment of many years of toil and sacrifice."²⁷

In Columbia Heights, the church was located along a major streetcar line and adjacent to a Riggs National Bank and nearby the Tivoli Theatre, shopping, and dining. The historic neighborhoods of U Street and Columbia Heights were considered centers of the residential and commercial life of African Americans in the city. As a church history notes, in addition to local residents who joined the church,

"Many [congregants bought property] within a ten to twenty block radius of the church... The members lived westward to 17th & Klinge, southward to S; Eastward to Warder Street and northward to Farragut and were able to walk; although many others commuted still from NE and SE on street cars to and from the services."²⁸

²⁶ National Park Service. *Southwest Washington, DC Urban Renewal Area* (Historic American Building Survey HABS-DC-856, 2004), 9-10.

²⁷ "Our History"

²⁸ *Ibid.*

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However, although its new sanctuary was in a more affluent neighborhood, the church continued its outreach to the poor and growing commitment to the Civil Rights movement. In the words of a church history:

“Bishop Kelsey was a loving, giving, benevolent man whose heart felt the infirmities, the pain, suffering, inhumanity and inequality of man... He had a great heart for the “hurting man” because he always knew that God was the answer... He had left Georgia those many years before as a young man because he had seen first-hand, the mistreatment of Blacks. In 1957, Bishop Kelsey opened the doors of his Church so that 5 young children who lost their lives in a house fire could have a proper funeral.”²⁹

Bishop Kelsey became a member of the Opportunities Industrialization Center, a black self-help organization that trained young men and women as an alternative to standard public school in trades to assist them in finding employment. He supported other ministers and ministries, often crossing denominational and racial lines. He often hosted or preached revivals with his Caucasian counterparts at The Temple, the WUST Auditorium, the Howard, the Tivoli and other large venues throughout the region. He was a member of the One Hundred Ministers, a group of ministers influential in ministry and politics.

These developments paralleled those in the national Church of God in Christ. In 1961, when founder Bishop Charles Harrison Mason died, Bishop O. T. Jones, Sr. became the presiding bishop of the church. Bishop Jones had been Bishop Kelsey’s “father in the gospel.” Bishop Jones and the local church leadership in Memphis had become involved in the Civil Rights and had entertained conversations with Dr. Martin Luther King and the Southern Christian Leadership Conference. After hearing the young Dr. Martin Luther King, Bishop Kelsey began to share his pulpit with those with political aspirations and other agents of change. He became a lifetime member of the NAACP, the Urban League and the Southern Christian Leadership Conference, who later honored him for his ardent support and his pioneering events in the movement.

On April 3, 1968, Dr. King, who had come to Memphis in support of striking sanitation workers, spoke to a crowd in the Mason Temple, the COGIC headquarters. The following day, he was murdered. As word of King's murder spread on the evening of Thursday, April 4, crowds began to gather at 14th and U. Although polite at first, the crowd fell out of control and began breaking windows. By 11:00 pm, widespread looting had begun, as well as in over 30 other cities. That evening, the Temple held its regular Youth Night Service, and Bishop Kelsey invited Caucasians, merchants and nonmembers into the church for safety, saying that the church was a “ship in every storm.”

On Friday, April 5, the White House dispatched some 13,600 federal troops, including 1,750 federalized D.C. National Guard troops to assist the overwhelmed District police force. At one point, rioting reached within two blocks of the White House before rioters retreated. The

²⁹ Ibid.

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occupation of Washington was the largest of any American city since the Civil War. Bishop Kelsey undaunted by the violence; continued holding services at the Temple, preaching his flagstone message, "follow peace with all men and holiness without which no man shall see the Lord."³⁰

By the time the city was considered pacified on Sunday, April 8, twelve had been killed (mostly in burning homes), 1,097 injured, and over 6,100 arrested. During his visit to Lorton for service, Bishop Kelsey visited many of those who were involved in the looting and rioting and convinced them to be saved. Although the Columbia Heights neighborhood was devastated by the riots for years to come, Bishop Kelsey was insistent that the church remain in the community. In addition to a full program of services, including radio broadcasts, and religious education, the Outreach Ministries of the church launched the "We Care Program," which provided daily prayer and hot meals. This program soon expanded to include "the Pantry Ministry," a program that provides non-perishable items and surplus fruits and vegetables; and "the Clothes Closet," which provides free clothing twice a week to men, women and children. Bishop Kelsey began The Prison Ministry at the Lorton Campus of the DC Department of Correction which has since moved to the DC Jail and the Central Treatment Facility. The Outreach Ministry provided street ministry including but not limited to Back to School Giveaways, Community Day, Health and Job Fairs, Thanksgiving Dinner and the Christmas Party for the Homeless. The church also became a member of the Ward 1 Council and the Advisory Neighborhood Commission 103 and opens its doors for political and civic events and community conversations. It is also used each week by the PlayTime Kids, a local nonprofit organization, for a tutoring and mentoring program for community children.

In 1982, Bishop Kelsey entered into a partner agreement with the owner/developer of the building at 3322 14th Street, NW which houses commercial establishments on the ground level and apartments for seniors and disabled citizens on the upper levels. The property was named the Samuel Kelsey Apartments. In 1993, in honor of Bishop Kelsey's contributions over his seventy year ministry, the church was renamed the Kelsey Temple Church of God in Christ after Kelsey's death. The City Council passed legislation introduced by Councilman Frank Smith to rename the fourteen hundred block of Park Road to Bishop Samuel Kelsey Way.

Since the early 2000s, the Columbia Heights neighborhood has been undergoing a wave of gentrification propelled in part by the opening of the Columbia Heights Metro Station. In 2008, the church lost its parking lot to new development. Yet, the congregation remains committed to the community for which it has provided roots for more than fifty years. Excerpts from the Church's Sunday morning services continued to be aired, now on Radio Station WFAX and on-line at www.wfax.com.

Bishop Samuel Kelsey

Bishop Samuel Kelsey was the key figure in the establishment and development of the Church of God in Christ in Washington, DC and an influential official within the church nationally. He was

³⁰ Ibid.

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Name of Property

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also an important social leader and influence on the development of Columbia Heights after the Temple Church of God in Christ moved to Park Road NW in 1958.

Bishop Kelsey was born in 1897 in Sandersville, Georgia. An Army veteran of World War I, he came to Washington on an evangelistic crusade from Philadelphia, preaching his first tent revival session in Washington on July 4, 1923.³¹ Reverend Kelsey was named overseer of the Maryland, Washington and Virginia diocese in 1940 and bishop in 1950. From 1943 until the early 1980s, he broadcast weekly over Washington area radio stations that included WWDC, WOOK, WOL, and WYCB.³² In 1964, he made an evangelistic tour of eight European countries.³³

By 1973, the church had grown to include 23 congregations in every quadrant of the District except Southwest.³⁴ During the 1978 reelection campaign of Washington Mayor Walter E. Washington against 12 primary candidates, including D.C. Council Chairman Sterling Tucker and D.C. Council member Marion Barry, Bishop Kelsey's support of the mayor was described as a political coup, according to his *Washington Post* obituary.³⁵

Bishop Kelsey was pastor to the Pentecostal Student Association of Howard University and a member of the Ministers of 100 and its Committee for Wholesome News Media, which urged the teaching of respectfulness to urban children. He retired in 1989 as pastor of Temple Church and head of a diocese that had grown to 30 churches at the time of his death on January 8, 1993.³⁶

M. R. Rhoads - Architect

The designer of the Columbia Heights Christian Church was Maurice Russel Rhoads (1863-1926), a prolific architect-builder from Chambersburg, PA.³⁷ The grandson of a wagon-maker and the son of a railroad blacksmith, Rhoads left school at sixteen to apprentice in the building trades. At eighteen, he obtained his first contract to build a house, and during the next ten years he put up 111 buildings in and around Chambersburg. According to a local biographical directory, Rhoads was "a natural-born mechanic" who learned architecture by "studying late at night to perfect himself in this art."³⁸ By his thirties, he was designing and erecting major buildings in the Chambersburg area, including the Methodist and United Brethren Churches (1896), the Mercersburg Academy (1900), the Chambersburg Trust Company Building (1903), and the Franklin County Courthouse addition (1903). By 1905, when his firm employed twenty carpenters, Rhoads was called "one of the most prosperous and public-spirited men of Chambersburg."³⁹

³¹ Claudia Levy. "Bishop Samuel Kelsey, Broadcast Pastor, Dies." *Washington Post*, Jan. 15, 1993: pg. D4.

³² Ibid.

³³ "New Church Slates First Services: Leaves for Europe," *Washington Post*, Jan 9, 1965; pg. B10.

³⁴ MacKaye, *Washington Post*, July 20, 1973:

³⁵ Levy, *Washington Post*, Jan. 15, 1993

³⁶ Ibid.

³⁷ Rhoads' biography is taken from *Biographical Annals of Franklin County, Pennsylvania* Volume 2 (Westminster, MD: Heritage Books, reprint of 1905 original, 1998), pg. 554-555.

³⁸ Ibid.

³⁹ Ibid.

Kelsey Temple Church of God in Christ

Name of Property

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Rhoads's success continued well into the twentieth century. He was the architect for the remodeling of buildings in Chambersburg's Townhouse Row (57--85 N. Main St.) which are now listed on the National Register of Historic Places⁴⁰. He also remodeled the local opera house into the Rosedale Theater, one of Chambersburg's premier early movie theaters (1920, demolished 1961). It is unknown how he obtained the commission to build the Columbia Heights Christian Church, the only architectural credit he received in the District of Columbia.

Rhoads died in December 1926, just three years after the dedication of the Columbia Heights Christian Church, when a hunting companion accidentally fired his rifle and the bullet passed through a wall, striking him in the knees as he stood on the porch of their remote cabin.⁴¹

Returned

⁴⁰ "Town House Row" in

http://www.livingplaces.com/PA/Franklin_County/Chambersburg_Borough/Townhouse_Row.html, accessed July 10, 2014.

⁴¹ "Shot From Gun Of Camp Hill Man Kills Hunter," *Harrisburg Telegraph*, December 4, 1926, p.1.

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Unpublished Sources

Souvenir Program Dedicatorial Services of the Temple Church of God in Christ [Temple Church of God in Christ, 1958].

Newspaper Articles

“Accepts Pulpit Call Here.” *The Washington Post*, July 10, 1916: pg. 5.

“Ceremony at Laying of Church Corner Stone.” *The Evening Star*, Aug. 29, 1921: pg. 20.

“Christian Church to be Dedicated.” *The Evening Star*, Apr. 15, 1922: pg. 11.

“Church Sets Last Rites at Old Site.” *The Washington Post*, Jan. 4, 1958: pg. B3.

“Church to Celebrate Anniversary Tomorrow.” *The Washington Post*, Feb. 28, 1925: pg. 16.

“Church to Dedicate New Hall Tomorrow.” *The Washington Post*, May 15, 1926: pg. 8.

“Columbia Heights Christian Church.” *The Washington Herald*, Apr. 15, 1922: pg. 12.

“Columbia Heights to Remodel Classrooms of Sunday School.” *The Washington Post*, Mar. 18, 1939: pg. 6.

“Dedication of New Church.” *The Washington Post*, Apr. 15, 1922: pg. 11.

“Dedication Rites Slated on Sunday for Zion Baptist.” *The Washington Post*, Sept. 22, 1962: pg. C8.

“Dedication Tomorrow of Chapel is Planned.” *The Evening Star*, Jan. 4, 1919: pg. 8.

“Lay Cornerstone of \$100,000 Church.” *The Washington Post*, Aug. 29, 1921: pg. 2.

Levy, Claudia. “Bishop Samuel Kelsey, Broadcast Pastor, Dies.” *The Washington Post*, Jan. 15, 1993: pg. D4.

MacKaye, William R. “Temple Church of God in Christ to Celebrate Golden Jubilee.” *The Washington Post*, July 20, 1973: pg. B18.

“New Columbia Heights Church is Dedicated.” *The Evening Star*, Apr. 17, 1922: pg. 28.

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
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“Plan Corner Stone Laying Tomorrow.” *The Evening Star*, Aug. 27, 1921: Part I; pg. 6.

“Rev. E.B. Bagby Dead.” *The Washington Post*, Sept. 3, 1921: pg. 3.

“Will Build \$100,000 Church.” *The Washington Post*, May 2, 1920: pg. 40.

“Will Erect Temporary Building for Worship.” *The Evening Star*, Nov. 9, 1918: pg. 12.

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreege of Property Less than one acre

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 38.930753 | Longitude: -77.033982 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

The boundary for the Kelsey Temple Church of God at 1435-37 Park Road consists of Lot 0813 in Square 2676 (originally Lot 289) in the District of Columbia.

Boundary Justification (Explain why the boundaries were selected.)

This square and lot is the lot of land upon which the church was erected in 1921-22.

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State

11. Form Prepared By

name/title: The Congregation of the Kelsey Baptist Temple Landmark Committee (Tilmon Couser, Melinda Fallen, Fred D. Morris, Jr., Brenda White, Richard White, and, Delores Ruffin), Peter Sefton, and Kent Boese
organization: D.C. Preservation League (Sponsor)
street & number: 1221 Connecticut Avenue NW Suite 5
city or town: Washington, D.C. state: _____ zip code: 20036
e-mail: info@dcpreservation.org
telephone: 202 783-5144
date: April 2016

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: Kesley Temple Church of God in Christ
City or Vicinity: Washington, D.C.
County: _____ State: _____
Photos 1-6 Taken by D.P. Sefton
Date Photographed: October 2015

Kelsey Temple Church of God in Christ

Name of Property

Washington, D.C.

County and State

Photos 7-14 taken by Kim Prothro Williams

Date Photographed: August 2016

Description of Photograph(s) and number, include description of view indicating direction of camera:

View looking northwest showing south (front) and east facades

1 of 14

View looking northeast showing south façade

2 of 14

View looking north showing west elevation

3 of 14

View looking east showing north (rear) elevation

4 of 14

View looking north showing portico detail

5 of 14

View looking northwest showing south elevation, cornice detail

6 of 14

Interior View looking southwest from east side of sanctuary showing pews, balcony and doors leading to entry narthex

7 of 14

Interior view from south end of sanctuary looking north showing chancel with organ above

8 of 14

Interior view looking west showing stained glass windows on west wall of sanctuary and pews

9 of 14

Interior view from balcony level looking west from center of balcony

10 of 14

Detail showing stained glass window in center bay of west wall

11 of 14

Detail showing end of typical pew, taken in balcony level

12 of 14

Kelsey Temple Church of God in Christ

Name of Property

Detail of stained glass window in balcony level, east side
13 of 14

Interior view of entry narthex looking southeast
14 of 14

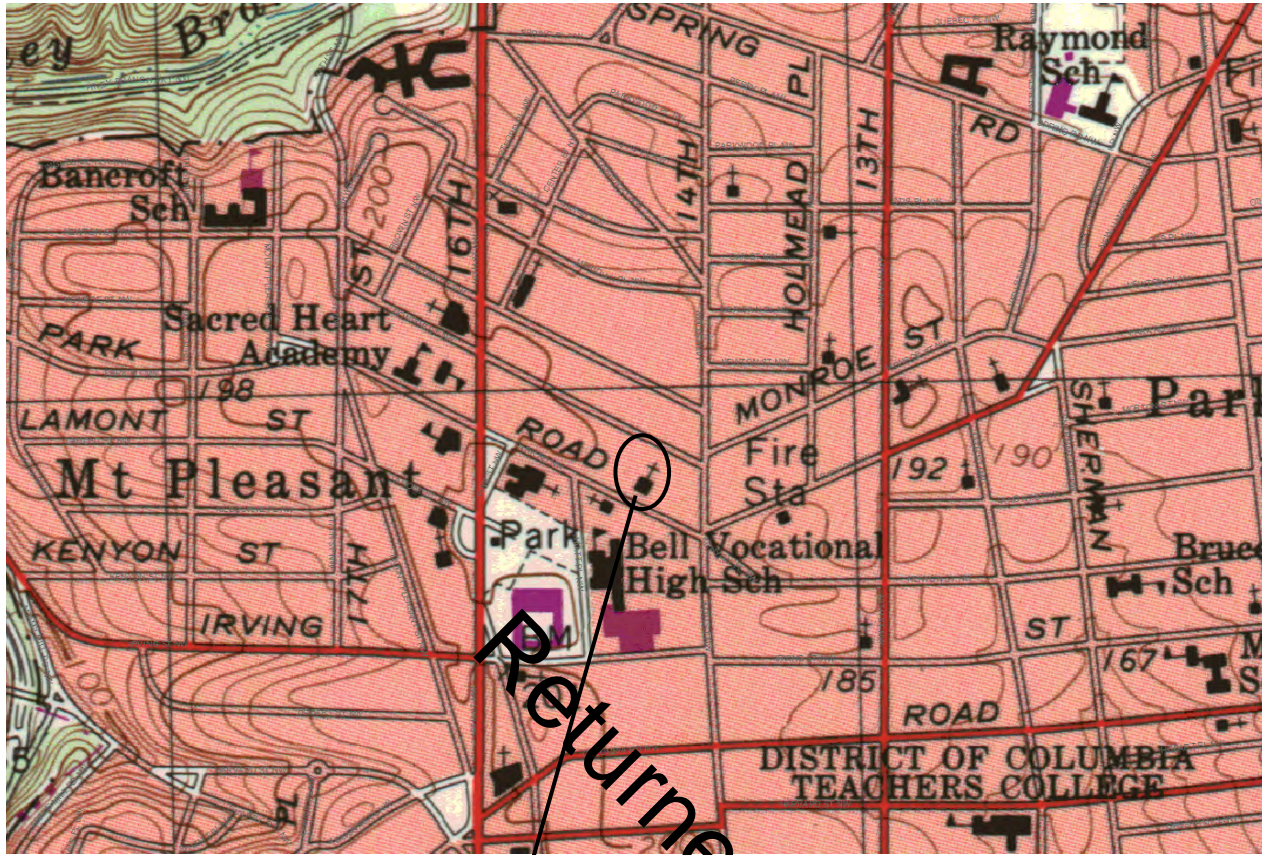
Washington, D.C.

County and State

Returned

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State



USGS Site Map showing location of Kelsey Temple at 1435-37 Park Road, NW
(USGS Washington West Quad Map)

Kelsey Temple Church of God in Christ
Name of Property

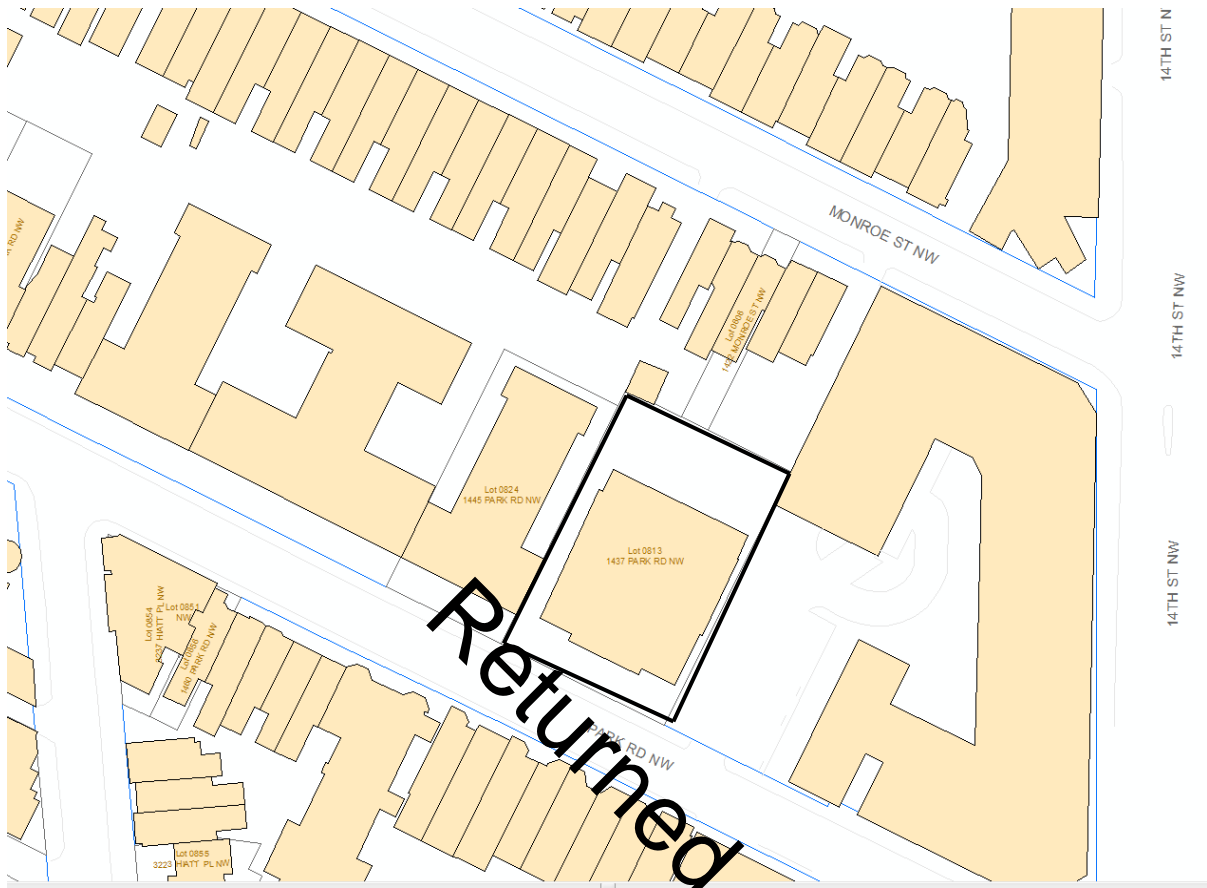
Washington, D.C.
County and State



Site Map showing location of Kelsey Temple at 1435-37 Park Road, NW
(From DC GIS Map, Office of Planning, 2016)

Kelsey Temple Church of God in Christ
Name of Property

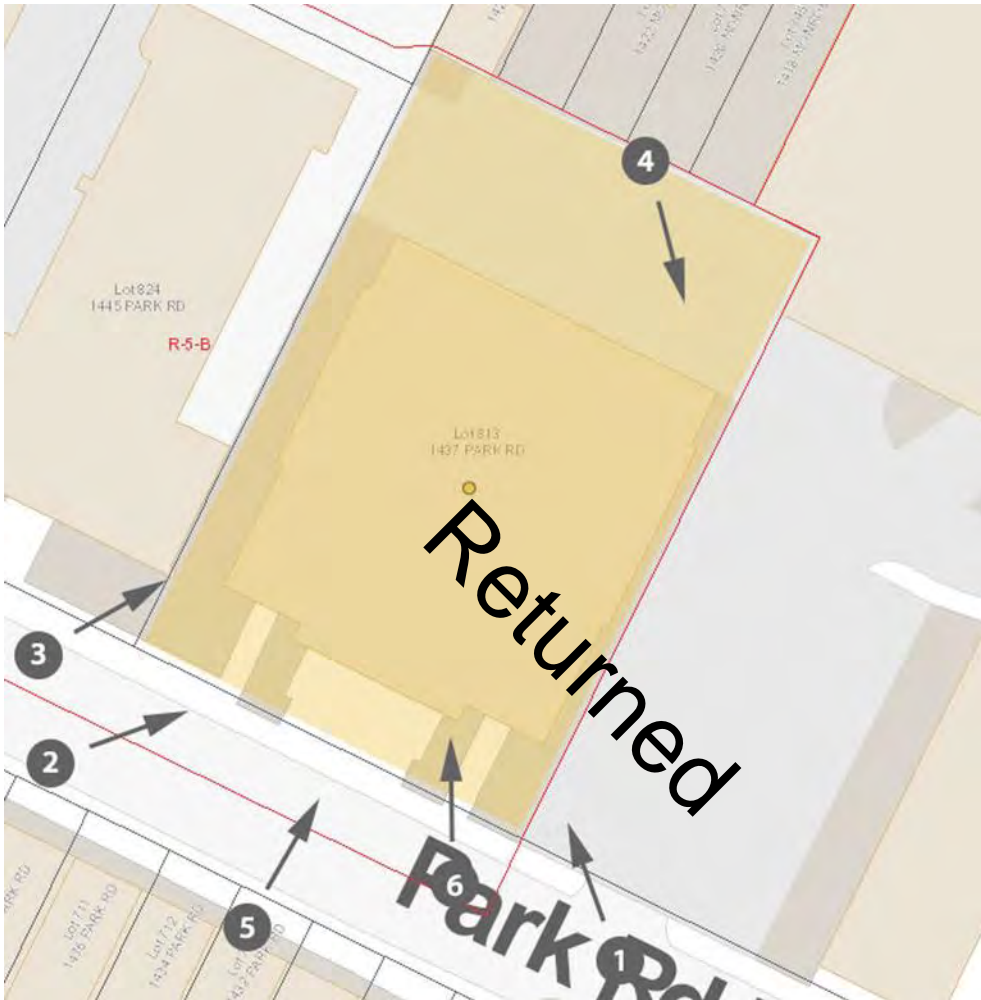
Washington, D.C.
County and State



Site Plan showing National Register Boundaries for Kelsey Temple

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State



Key to Photographs

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State

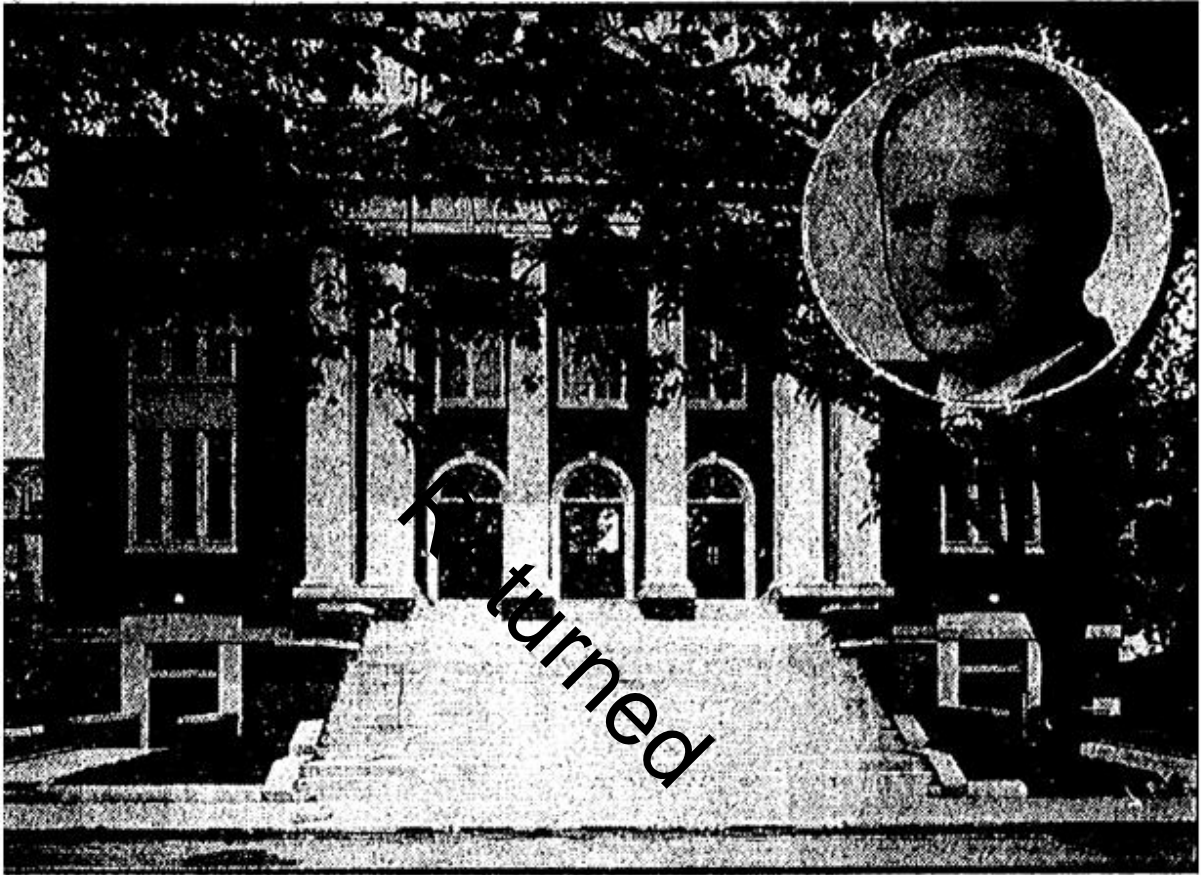


“Drawing of Proposed Columbia Heights Christian Church,” (The Washington Times, 5/22/1920).

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
County and State

FAST GROWING CONGREGATION IN THE NORTHWEST

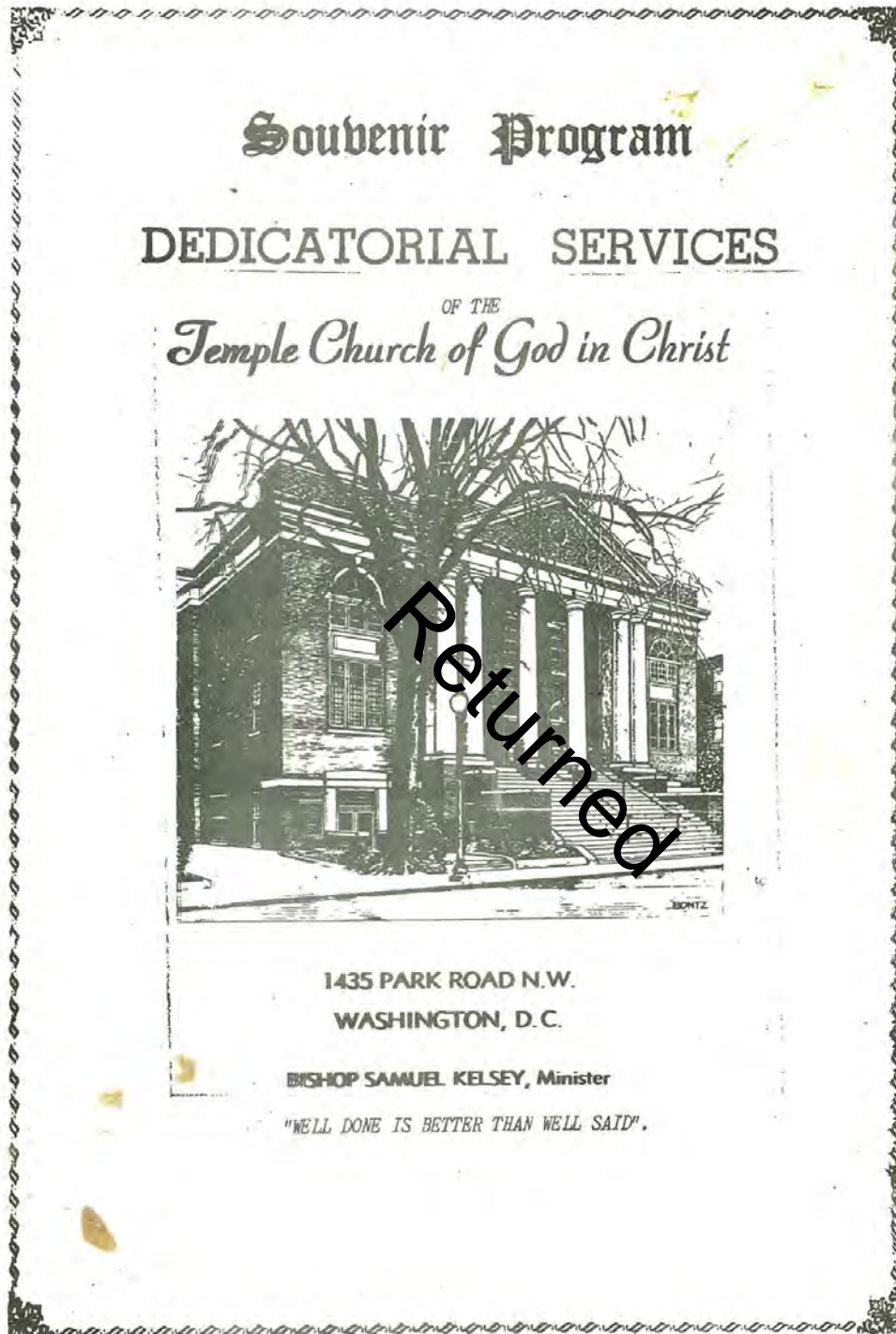


COLUMBIA HEIGHTS CHRISTIAN CHURCH AND ITS PASTOR, THE REV. DR. H. H. MELTON

Photograph of Columbia Heights Christian Church, *The Washington Post*, 5/13/1922

Kelsey Temple Church of God in Christ
Name of Property

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Temple Church of God in Christ Dedication Program Cover, *Souvenir Program*, 1958

Kelsey Temple Church of God in Christ
Name of Property

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Photograph of Bishop Samuel Kelsey, *Souvenir Program*, 1958

Kelsey Temple Church of God in Christ
Name of Property

Washington, D.C.
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Kelsey Temple choirs, 1944 and 1957, *Souvenir Program*, 1958

Kelsey Temple Church of God in Christ
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Washington, D.C.
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Kelsey Temple Tent Service at 463 K Street, SW, *Souvenir Program*, 1958.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY NAME: Kelsey Temple Church of God in Christ

MULTIPLE
NAME:

STATE & COUNTY: DISTRICT OF COLUMBIA, District of Columbia

DATE RECEIVED: 8/19/16 DATE OF PENDING LIST: 9/19/16
DATE OF 16TH DAY: 10/04/16 DATE OF 45TH DAY: 10/04/16
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 16000684

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

ACCEPT RETURN REJECT 10/4/2016 DATE

ABSTRACT/SUMMARY COMMENTS:

See attached Return Sheet for detailed comment.

RECOM./CRITERIA Return
REVIEWER Patrick Andrew DISCIPLINE Historian
TELEPHONE _____ DATE 10/4/2016

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



United States Department of the Interior

NATIONAL PARK SERVICE
1849 C Street, N.W.
Washington, DC 20240

IN REPLY REFER TO:

United States Department of the Interior National Park Service

National Register of Historic Places Evaluation/Return Sheet

Property Name: Kelsey Temple Church of God in Christ
State and County: DISTRICT OF COLUMBIA, District of Columbia
Reference Number: 16000684

Reason for Return:

The nomination is being returned for substantive reasons related to the defined Period of Significance and for technical reasons concerning the inclusion of extraneous information.

The property is nominated with a Period of Significance defined as extending from 1921 (date of the building's construction) through 1989 (date Bishop Samuel Kelsey retired). The Period of Significance should be reconsidered; the nomination does not make a justifiable case for the early history of the church building on this site. The Period of Significance should be tied to Bishop Samuel Kelsey's association with the building. If the Period of Significance extends to within the past fifty years, the nomination needs to address the exceptional importance of the nominated property under National Register Criteria Consideration G (properties achieving significance within the past fifty years).

The nomination should be edited to condense extraneous information and to focus on events that are associated with this building. The nomination includes long descriptions of the development of the Church of God in Christ and events that occurred elsewhere. This material should be condensed and the focus of the nomination should remain on the nominated property.

Patrick Andrus

Patrick Andrus, Historian 10/4/2016
National Register of Historic Places
10/4/2016

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Resubmission

Property Name: Kelsey Temple Church of God in Christ

Multiple Name:

State & County: DISTRICT OF COLUMBIA, District of Columbia

Date Received: 8/4/2017 Date of Pending List: Date of 16th Day: 10/4/2016 Date of 45th Day: 9/18/2017 Date of Weekly List:

Reference number: 16000684

Nominator: State

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 9/18/2017 Date

Abstract/Summary
Comments:

Recommendation/
Criteria This nomination was returned to the DC Historic Preservation Office on 10/4/2016. On resubmission, the nomination has redefined the period of significance and focuses the statement of significance on the life of Bishop Samuel Kelsey. Accept resubmitted nomination, National Register Criteria A and B.

Reviewer Patrick Andrus *Patrick Andrus* Discipline Historian

Telephone (202)354-2218 Date 9/18/2017

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

GOVERNMENT OF THE DISTRICT OF COLUMBIA
HISTORIC PRESERVATION OFFICE



MEMO

DATE: August 1, 2017
TO: Patrick Andrus
FROM: Kim Williams 
RE: Transmittal Letter for Re-submission of Kelsey Temple Church of God in Christ National Register Nomination

Please find enclosed two disks for the Kelsey Temple Church of God in Christ building National Register nomination as amended as per Return comments, dated 10/4/2016 (Reference Number 16000684).

The enclosed disk, Disk 1 (of 2) contains the true and correct copy of the nomination for the Kelsey Temple and the enclosed Disk 2 (of 2) contains photographs as per the NR photo requirements of the Kelsey Temple building.