

**City of Detroit**  
**CITY COUNCIL**

**HISTORIC DESIGNATION ADVISORY BOARD**

218 Coleman A. Young Municipal Center, Detroit, Michigan 48226

Phone: 313.224.3487 Fax: 313.224.4336

Email: [historic@detroitmi.gov](mailto:historic@detroitmi.gov)

**DRAFT FINAL Report**

Proposed Shalom Fellowship International Ministries/  
Fourteenth Avenue Methodist Episcopal Church Historic District  
4001 Fourteenth Street, Detroit, MI



photo credit: Shalom Fellowship International Ministries

By a resolution dated October 23, 2018, the Detroit City Council charged the Historic Designation Advisory Board, a study committee, with the official study of the proposed Shalom Fellowship International Ministries/Fourteenth Avenue Methodist Episcopal Church Historic District in

accordance with Chapter 25 of the 1984 Detroit City Code and the Michigan Local Historic Districts Act.

The proposed Shalom Fellowship International Ministries/Fourteenth Avenue Methodist Episcopal Church Historic District consists of two contributing, early twentieth century buildings—a religious structure and rectory, on the southwest corner of Fourteenth Avenue and Poplar Street. The property is located on a residential street north of Martin Luther King Boulevard and south of Grand River Avenue, within the Core City neighborhood in City Council District 6. Just west of the Woodbridge National Register Historic District and north of North Corktown, the proposed district is approximately three miles northwest of the city center (Campus Martius Park).

## **BOUNDARIES**

The boundaries of the proposed Shalom Fellowship International Ministries/Fourteenth Avenue Methodist Episcopal Church Historic District, outlined in heavy black on the attached map, are as follows:

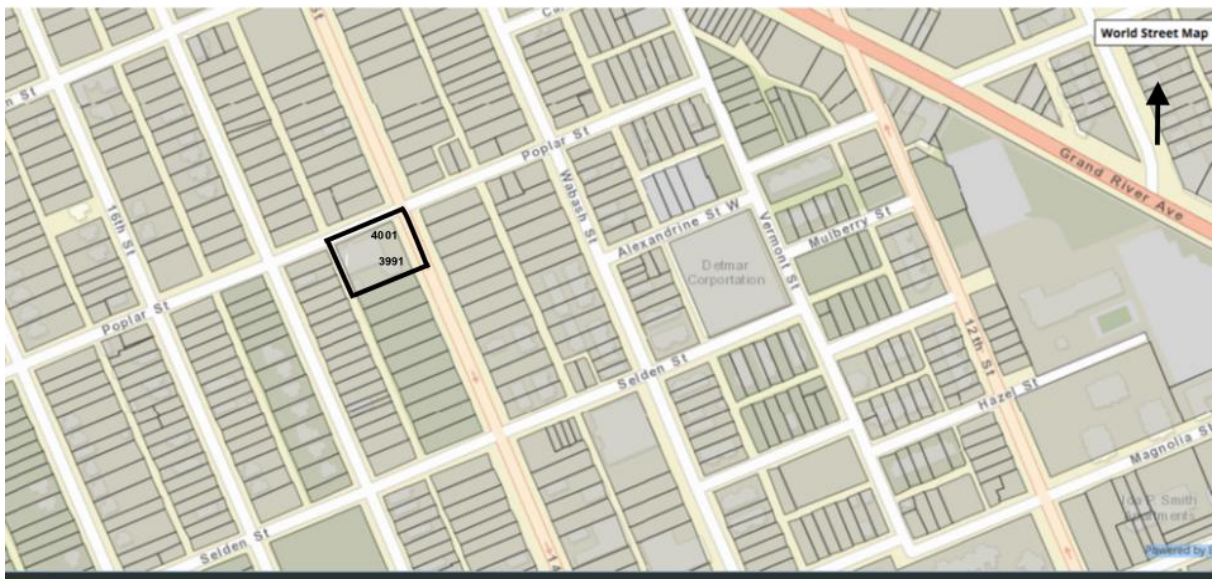
*On the north*, the centerline of Poplar Street;

*On the east*, the centerline of Fourteenth Avenue;

*On the south*, the south line of Lot 287 of the Subdivision of the Godfroy Farm, L1 P293 Plats, WCR; and

*On the west*, the centerline of the alley running north-south between Fourteenth Avenue and Fifteenth Avenue.

**Boundary Justification:** The boundary description above includes the three contiguous lots upon which the religious building and rectory are situated.



**Proposed Shalom Fellowship International/Fourteenth Avenue Methodist Episcopal Church Historic District**  
4001 and 3991 Fourteenth Avenue, Detroit, MI  
(Boundaries are indicated by heavy black lines).

## HISTORY

### Significance:

The proposed Shalom Fellowship International Ministries/Fourteenth Avenue Methodist Episcopal Church Historic District is significant on the local level under National Register criterion A, for its religious history which represents the flourishing of the Methodist Episcopal Church in Detroit as evidenced through the merger of two smaller congregations, and criterion C, for its early twentieth century Neo-Gothic religious architecture and associated Prairie style rectory. Its period of significance is 1912 - c. 1913, spanning the years the church and rectory were erected.

The land in the near-northwest part of Detroit where Shalom Fellowship International Ministries sits today was part of the Godfroy Farm (Private Claim 726), a French ribbon farm that extended from the Detroit River northward approximately 1.5 miles. It was first confirmed as a land grant by New France to Zacharie Cicotte (1709-1775), a prosperous merchant, in 1751. Originally in Springfield Township, the Cicotte Farm became part of Detroit in 1857 when the area between Eighth and Twenty-fifth streets was incorporated into the city through annexation.

After Detroit was firmly established under American control, former French and British ownership claims were reconfirmed by the United States Commissioners. The Cicotte Farm was reconfirmed in 1819, and shortly thereafter, the Cicotte heirs sold it to Peter Godfroy, a second cousin whose family was in the fur-trading business. Born in Detroit in 1797, Godfroy's French ancestors came from Quebec as early as 1715. Godfroy died 1848, leaving the land to his widow, Marianne (nee Navarre).<sup>1</sup> Between 1864 and 1875, the farm was subdivided into lots and sold off.<sup>2</sup> While residential development in the subdivision took place at a rapid pace with one- and two-story wood and brick small-scale buildings filling in by the end of the nineteenth century, the site at the corner of Poplar and 14th lay vacant until the church was built in 1912. Previously, a frame house stood on the site of the rectory, as evidenced by the *Sanborn Fire Insurance Map* of 1897.

### The Methodist Church in America

The Methodist Episcopal Church (MEC) was formally established in the thirteen American colonies in 1784 and became the first denomination in the United States to organize itself on a national basis. Overseen by John Wesley, an Anglican priest, the MEC was part of the evangelical revival movement within the Church of England based on the beliefs of repentance, faith justification, and Christian perfection that led to assured salvation. Among the early Methodist Episcopal worshippers were slaves, poor whites, shopkeepers, merchants and small planters. The faith appealed to African Americans and women because of its anti-elite, counterculture

---

<sup>1</sup> <http://corktownhistory.blogspot.com/2013/04/corktown-pre-history-from-farmland-to.html> Accessed 10/29/18.

<sup>2</sup> Michigan. Subdivision Being Part of the Godroy Farm, P.C. 726, lying between Michigan Avenue and Grand River Avenue. [http://w1.lara.state.mi.us/platmaps/dt\\_image.asp?BCC\\_SUBINDEX=10563Subdivision](http://w1.lara.state.mi.us/platmaps/dt_image.asp?BCC_SUBINDEX=10563Subdivision) Acc. 11/5/18.

foundations.<sup>3</sup> From its start the Methodist movement focused particular attention on the concerns of workers and still does today.

By the early nineteenth century, MEC became the largest and most influential religious denomination in the United States as it grew in respectability and numbers. However, in 1844 the denomination that had condemned slavery divided along regional lines, as the North and South were divided on the issue of slavery. In the meantime, Catholics replaced the MEC as the largest denomination in the United States with the influx of European immigrants in the late nineteenth century.

The Methodist Episcopal Church merged with two other Methodist congregations—Methodist Episcopal Church South and Methodist Protestant Church, in 1939 to form the Methodist Church. In 1968, with the unification of the Methodist Church and the Evangelical United Brethren Church, along with the dissolution of the Central Jurisdiction, a segregated group of African American congregations, the United Methodist Church was formed.<sup>4</sup> Detroit's many Methodist congregations, among them the first established in Detroit, Central (United) Methodist on Grand Circus Park and Woodward Avenue (1826) and Cass Avenue Methodist (est.1880, now Cass Community United Methodist Church), followed suit. The Fourteenth Avenue Methodist Episcopal Church also became an affiliate of the United Methodist Church – Detroit West District.

#### Fourteenth Avenue Methodist Episcopal Church

Fourteenth Avenue MEC was established to house the merged Arnold (1888) and Haven (1871) M. E. Churches. Arnold moved from Seventeenth and Buchanan, and Haven from Sixteenth and Bagg (Temple). The reason for the moves of these two flourishing congregations was to consolidate into a larger, more up-to-date building centered in the residential community they both served. This near-northwest side community, defined loosely between Michigan and Grand River avenues east of Lawton, was thought to be poised for change and development pressures were mounting on each of the smaller congregations. The erection of Michigan Central Station (completed in 1913) and Roosevelt Park cut through the reach of Haven M.E. Church, and, closer to Grand River, businesses and manufacturing were encroaching into the territory of Arnold M. E. Church. After their moves, both of the older churches were sold and are no longer standing.

Permit #1606 was issued to Harley & Atcheson, architects, on May 16, 1912 for the construction of a brick church with a slate roof at an estimated construction cost of \$30,000. On June 23 of that year, a new cornerstone was laid atop the one from Haven M.E. Church. When it was removed from Haven, it was discovered that most of the contents of the rusty box behind it had disintegrated. Some salvaged documents, plus the directories from both Haven and Arnold M.E. churches and the latest edition of the *Detroit Free Press*, were placed within the stone of the new church. Sydney

---

<sup>3</sup> Richard Allen, one of two African American preachers who attended the founding meeting of the MEC Church in Baltimore in 1784, established the African Methodist Episcopal (AME) Church in 1794 after receiving second-class treatment as a preacher in the MEC church in Philadelphia.

[https://en.wikipedia.org/wiki/Richard\\_Allen\\_\(bishop\)#Early\\_life\\_and\\_freedom](https://en.wikipedia.org/wiki/Richard_Allen_(bishop)#Early_life_and_freedom) Acc. 10/29/18.

<sup>4</sup> <http://www.umc.org/who-we-are/formation-of-the-united-methodist-church>. Accessed 10/29/18.

B. Eva of Port Huron, former pastor of Arnold Church, and Rev. Reuben Crosby of Hancock, former pastor of Haven Church, led congregants in prayer at the dedication, which took place on March 2, 1913. Reverend Luther Ellsworth Lovejoy, the new pastor, gave the first sermon at the new church. To finance the building, subscriptions were sold and the church opened debt-free. According to an article in the *Detroit Free Press* entitled “Methodists to Open Fourteenth Avenue Church Sunday March 2,” “the new edifice will have a pastor’s study, a Sunday school room with adjustable partitions, gymnasium with locker rooms and shower baths, ladies’ parlor, rest rooms, vault, dining room, kitchen and heating plant. The main auditorium will seat about 700 persons.”

Pastors of the church resided in the rectory next door, which was constructed circa 1913 (building permit not found). The congregation continued to grow when Wesley Church was displaced by the Jeffries Freeway and merged with Fourteenth Avenue Methodist Church in 1949. In 1959, the church underwent a shift in neighborhood population leading to dwindling membership and financial hardship. It was placed under the leadership of Reverend Jack Reid Crawford, a twenty-six-year-old bachelor and Harvard University Cleric Graduate. His purpose was to revitalize the church, restore membership and increase community services. Under his leadership, the membership increased to 255 active members. Reverend Crawford also established a youth center that was available for children five days a week, and a day care center was opened in the building in 1973.

The last pastor of the Fourteenth Avenue Methodist Episcopal Church was Reverend Earl A. Grice Jr. He presided over the United Methodist Church Ethnic Minority Local Churches & Pastors when the group met in Detroit in 1982. Improvements were made to the facility—it was re-roofed in asphalt in 1983 and interior work was done in 1984—before the sale of the buildings to Shalom Temple Ministries in 1985.

#### Shalom Fellowship International Ministries<sup>5</sup>

Shalom Fellowship International Ministries emerged from the Church of God in Christ (COGIC) denomination. The Church of God in Christ was founded in 1897 by Charles Harrison Mason, son of a slave, and Charles Price Jones. These men were Baptist ministers who were widely accepted in their community. They were known as leaders of the 1890s black Holiness movement. The Holiness movement, which ignited in the late-nineteenth century, holds the belief that an individual’s good deeds will not cleanse sin or guarantee Christ’s eternal salvation. This belief emphasizes that an individual must be born again and filled with the Holy Spirit of God. Mason faithfully continued with the Baptist group, upholding Holiness as he evangelized from state to state.

The early phase of the Church of God in Christ came with much conflict. Mason was inspired to name his assembly the Church of God in Christ, and in so doing, COGIC was born. The name change created controversy and caused Mason and his assembly to split from the Baptist group. Many disagreed with the split and left his assembly altogether. In 1907, Mason decided to establish

---

<sup>5</sup>Shalom Fellowship International Ministries section prepared from document authored by Deborah Allen, Secretary to Dr. Stacks, Shalom Fellowship International Ministries.

a church in Memphis, Tennessee which is also based on the Pentecostal-Holiness religion. His church maintained the COGIC name which grew to be a very large and renowned Pentecostal-Holiness denomination.

Isaiah Winans, born in 1875 in the state of Mississippi, moved his family to Detroit in the early 1900s. In 1912, he converted to the COGIC faith and was ordained as a minister of the gospel three years later. He became associated with two established COGIC congregations in Detroit. In 1919, he and his congregants decided to establish their own Clinton Street COGIC assembly and held their meetings on Mack Avenue in the city of Detroit.

The Clinton Street congregation grew and later purchased the land on the corner of Mack and Chene in the 1920s. In 1929, they built Zion Congregation Church of God in Christ, still known as “Mack Avenue.”<sup>6</sup> In 1944, Pastor Isaiah Winans and his church had a major dispute with COGIC founder, Charles Mason, and the National COGIC Headquarters in Memphis, causing them to split with the Memphis organization and establish the Congregation Church of God in Christ.

Charles Mason died in 1961 and is remembered as the founder and pioneer of the Church of God in Christ (COGIC), Inc. Today, COGIC is a well-established Pentecostal-Holiness Christian denomination with its headquarters still located in Memphis, Tennessee. It has more than 12,000 churches and over 6.5 million members in the United States. Internationally, COGIC is listed in more than 83 nations. Worldwide, it has more than 25,000 congregations.

Elder Jessie T. Stacks and wife Evangelist Gertrude Stacks were members of Mack Avenue who remained faithful to the Congregation Church of God in Christ under the pastorate of Pastor Isaiah Winans. Under his tutelage, Elder Stacks received intense indoctrination of Holiness and was ordained and appointed to the office of assistant pastor. In 1967, shortly before pastor Isaiah Winans demise, he appointed Elder Jessie T. Stacks to the office of Pastor of the Congregation Church of God in Christ. Not long after, the name of the church was changed back to Zion Congregation Church of God in Christ.

Pastor Jesse T. Stacks and a small group of faithful members decided to leave Zion Congregation Church of God in Christ due to irreconcilable differences. Among the members that stood with Pastor Jesse Stacks was the legendary Winans family. Together, they established Zion Temple Congregational Church in June of 1976, founded by Pastor Jesse T. Stacks. The church was located at 15700 Muirland in Detroit, Michigan. Shortly after its’ establishment, Pastor Stacks was reminded that God had told him on a trip to Jerusalem to name the church Shalom Temple, and the name was then changed.

Shalom Temple membership grew, and from this ministry, many ministries were produced and cultivated. Some of the most well-known and renowned gospel singers/artists that revolutionized the gospel industry came from this ministry. These gospel artists are known as the Testimonial

---

<sup>6</sup> Zion Congregational Church of God in Christ was listed by the city of Detroit as a historic building district in 2009.

Singers, who later changed their name to the Winans; BeBe and CeCe Winans; Vicky Winans; Vanessa Bell Armstrong; and Laura Lee.

Many leaders that have ministries still have deep roots in Shalom Temple including; Bishop-Elect Marvin L. Winans of Perfecting Church, Prophetess Juanita Bynum, and Pastor Tamara Bennett, daughter of the late Bishop Jesse T. Stacks of This is Pentecost in Sacramento, California. Tamara Bennett has aired live on several occasions on the Word Network Televised Broadcast.

In 1982, Shalom Temple congregation paid off its church and celebrated the burning of its mortgage. Their membership grew beyond capacity. In 1985, Pastor Stacks and his congregation moved from the little red barn located at the corner of Muirland and purchased a larger historic building known as the Fourteenth Avenue Methodist Episcopal Church. Prior to the move, Pastor Stacks changed the building's name to Shalom Temple. There he continued in kingdom building and taught, preached, trained, and ordained ministers and church elders. He was a prolific and dynamic bible scholar and teacher of the holy scriptures.

Pastor Stacks' theological education was yet furthered by attending Morris Cerullo School of Ministry in California. He received an honorary Doctor of Divinity degree from the Bishop A.L. Hardy Theological Seminary in Seattle, Washington, and was subsequently elevated to the bishopric by Bishop James Feltus Jr. of First Church of God in Christ United in September of 1992. Bishop Jesse T. Stacks became overseer and pastor of three churches: Shalom Temple Ministries of Detroit, Harrisburg, Pennsylvania and Chicago, Illinois. He also became the spiritual father and confidante to many faith-based pastors and leaders.

In 2001, prior to Bishop Stacks' demise, he appointed and charged his wife, Dr. Gertrude Stacks, with the leadership of Shalom Temple Ministries, known as Shalom Fellowship International Ministries since 2002. Dr. Gertrude Stacks received her honorary Doctor of Humanities degree from A.L. Hardy Theological Academy in 1999, and her Doctor of Divinity degree from the same in 2004.

Dr. Stacks accepted Christ at the age of twenty-five. She was raised in the COGIC church and is the daughter of the late Prophet Cato Weatherspoon. Instrumental in the life and ministry of Dr. Stacks was the late Dr. Estella Boyd. Dr. Boyd was the National Mother in Zion and founder of the Fellowship Outreach Prayer band. Under the tutelage of the late Dr. Boyd, Dr. Stacks was assigned to be her companion whom she nurtured and trained as a forerunner and Evangelist of the gospel. Dr. Boyd's countless prayers, teachings, and counsel aided immeasurably in the nurturing of Shalom Fellowship International Ministries. She was a pillar of Mack Avenue, Shalom Temple and Shalom Fellowship International Ministries for many decades until her death in 2003. She is passionately remembered as a remarkable and legendary vessel throughout the history of Shalom and to the Body Jesus Christ.

Since appointed as pastor, Dr. Stacks has established a dynamic fellowship ministry and Spiritual Clinic. The Spiritual Clinic deals exclusively with substance and character building. It is designed to cultivate the gifts of God and renders healing and deliverance to the Body of Jesus Christ physically, mentally and spiritually. The ministry of Shalom is known to provide ongoing aid to

its community, and for decades, the church has served a resource for poor, needy and underprivileged.

#### Architect: Harley & Atcheson

Alvin E. Harley (1884-1976) was a well-known architect who practiced in Detroit from 1903 to 1963.<sup>7</sup> Originally from the farmlands of Manitoba, he completed his education to London, Ontario, where his family had relocated. Harley landed his first drafting job in the office of Herbert Matthews, a local London architect, and, after three years, decided to become an architect himself. He moved to Detroit to begin his apprenticeship at a time when the city was expanding and business for architects was plentiful as the automobile manufacturing boom was getting underway. Harley quickly found work as a draftsman and apprentice with two of the city's leading architects, first Albert Kahn (1903), and then George D. Mason (1905), exposing himself to industrial projects as well as more traditional architecture.

After leaving Mason's employ in 1908, Harley joined in partnership with another architect from Mason's office, Norman Swain Atcheson (1876-1938). Atcheson, born in St. Louis, was an alumni of the University of Michigan (1896-97). He continued his architectural training in Los Angeles before briefly returning to Michigan to train with Detroit architect Edward S. Van Leyen in 1898 and then went to New York to study at the Art Students' League, (1899-1900) and apprentice with architectural firms in that city before again returning to Detroit.<sup>8</sup> During the Harley & Atcheson partnership, the number of buildings constructed in Detroit more than doubled, and the firm contributed to that count with the Administration Building and Exhibition Building at the State Fair Grounds (1910) and the Henry Clay Hotel at 1538 Centre Street (1913), among others. In 1912, their partnership was dissolved and Harley became the sole owner of Alvin E. Harley, Architect (1912-1932). Atkinson, who likely had a strong hand in the designs for Fourteenth Avenue M.E. Church, continued in practice in Detroit for several years after his partnership with Harley ended in 1912, although less is known about his subsequent career. He died in San Mateo, California in 1938.

Harley's continued success paralleled that of the burgeoning automobile industry that brought people and capital to the city. Prestigious residential, commercial and industrial contracts came his way. Harley maintained his office in the McKerchey Building, a mixed-use building he designed, until he and Harold Ellington joined forces as Harley & Ellington, Architects and Engineers, in 1933. Harley specialized in mausoleum and cemetery design and Ellington relied on his prior brewery experience to remain strong during the Great Depression.

Charles E. Day, Sr. merged his firm with Harley & Ellington in 1943, becoming Harley, Ellington & Day (1941-60). After World War II ended, they designed projects for the federal and municipal governments (including Detroit Civic Center's Veterans Memorial Building and City-County

---

<sup>7</sup>[http://history.harleyellisdevereaux.com/pdf/HEDev\\_History.pdf](http://history.harleyellisdevereaux.com/pdf/HEDev_History.pdf)

<sup>8</sup> Marquis 14: Marquis, Albert Nelson, Editor, *The Book of Detroiters*, Chicago, Marquis, 1914, p 27



Building). Retired in 1963, Alvin E. Harley, the originator of the firm, died at age 92 in 1986. After other reiterations, Harley lives on in the name of the firm of Harley Ellis Devereaux (2006-Present).

## **ARCHITECTURE**

The church property at the corner of Fourteenth Avenue and Putnam is composed of three subdivision lots measuring 42' wide by 145' deep each. The Fourteenth Street right-of-way is 80 feet wide and Poplar is 50 feet wide. The church and rectory to its south are oriented toward Fourteenth Avenue and sit on graded lots with ample front lawns. Each is accessed off of concrete walkways with steps extending from the public sidewalk to their front porches. The church building, located on the corner, also has access from Poplar Street on its north side, by way of a concrete walkways from the public sidewalk leading to the east face of the tower at the northwest corner and into the north transept, which also has a concrete sloped accessible ramp.

### Church

The red-orange brick and Bedford limestone church building is a tall, two-story edifice on a basically rectangular footprint anchored at its northeast corner by a massive square tower. It sits on a high basement that allows for a spacious, fenestrated sub-ground space. Originally roofed in slate, its large gable roof is now clad in asphalt shingles.

The front façade of the church is composed of three bays, unified by limestone banding, buttress caps, water table, molded coping, and trim. Small rectangular panes of green opalescent stained glass occupy the windows on the front façade and tower. The central entrance bay is articulated as two levels. Several steps between wide, sloping wing walls lead to the main entrance, which is composed of double doors with a Gothic arched, three section transom above. The entrance is set within a buttressed, gabled masonry frame. At the upper level is a large tracery window framed by a gabled arch. Both levels of this entrance section are framed by masonry tabs. At the apex of the gable is a stone crest set into a square block. The entrance is flanked by a small narrow window with a flat stone arch on either side.

To the north of the central bay is the three-stage tower anchoring the northeast corner of the building, with a stone gable enflamed entrance at ground level; a single small elongated window at the mid-level, and a pair of louvered windows at the top. To the north of the entrance, beneath the water table and foundation stone, are two cornerstones, the bottom one:

HAVEN 1871  
ARNOLD 1888  
UNITED 1911

and the top one:

FOURTEENTH AVENUE  
METHODIST  
EPISCOPAL CHURCH  
1912

The north side of the tower has a double window at its lower level; a small window at its mid-level, and a louvered double-opening at the top. The tower is topped by stone crenellation. A new bell was installed in the tower in 1941.

Continuing with the north elevation facing Poplar Street, the three identical bays west of the tower are composed of large, square replacement windows at clerestory level, and below, brick panels that replaced windows, with a panel of brick in between, all framed with limestone. The transom arm juts out to a modest degree, and features a single-door entrance famed in limestone with a wooden gabled porch hood supported by triangular brackets. At second story level is a double hung window. Beyond the transom is the single-story apse composed of a blind Gothic arch flanked by wall buttresses and a small window to its west. A low, single story section spans the width of the rear of the church, extending to the alley running north-south behind the property.

The south elevation has no transept arm or entrances. Its multiple bays are articulated similarly to the three bays between the tower and transept of the north elevation, occupied by replacement windows on the upper level the original windows are still on the first story. These original groupings of two or three double hung sash windows in wood frames are protected by metal security bars. The last, westernmost upper windows are in a smaller opening that still has its stained glass upper sashes. On this south elevation are a few visible star-ended metal tie rods beneath the eaves that allow for the span of the ceiling on the interior.

Upon entering the church through its main entrance, a side staircase goes up to the sanctuary and another goes down to basement. Golden oak paneled wainscoting, traceried stair rails, banisters, and newel posts provide a warm glow to the narthex. The two doors into the sanctuary contain stained glass from the 1980s. Paneled oak continues into the sanctuary on the wainscoting, choir loft, and rear wall of the altar. The pews are also oak. The ceiling, its curvature resembling that of a Gothic arch, is now painted white but likely had oak timbering beneath the paint.

### Rectory

The church rectory is a two-story, brick veneer, four-square style, asymmetrical red-orange brick residential building with an almost square footprint. It sits on a high basement and is crowned by a shallow hip roof with a centered frontal dormer containing a row of three double-hung sash windows, the upper sash composed of two rows of four lights. Both the main roof, dormer roof, and porch roof have deep overhangs.

Its entrance bay is on the north half of the front façade, accessed through a full-length porch. It is accessed up three concrete steps extending off the public sidewalk north of center and more concrete steps between the brick porch walls with concrete



slab caps. In front of the entrance is a roofed section of the porch supported by square brick columns. Now boarded, a wide window is located to the south of the entrance. Symmetrically arranged on the second story are two shingled box bays containing a pair of double-hung sash windows, separated by a single, smaller double hung window in the center.

The south elevation of the rectory features a chimney wall, a hooded, long box bay, and small windows, all boarded on the first floor. The rear elevation featured a roof dormer and a small porch, now absent, with boarded basement and first floor window openings. Original paired windows still exist at the second story. The grassy back yard is occupied by a small shed off of the alley.

## **CRITERIA**

The proposed historic district meets the National Register Criteria A and C at a local level:

- A) That are associated with events that have made a significant contribution to the broad patterns of our history; and
- C) That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction.

Furthermore, the proposed historic district meets the National Register Criterion Consideration A: Religious Properties as the property derives its primary significance from architectural distinction and historical importance.

## **COMPOSITION OF THE HISTORIC DESIGNATION ADVISORY BOARD**

The Historic Designation Advisory Board has nine members, who are residents of Detroit, and two ex-officio members. The appointed members are Melanie A. Bazil, Naomi Beasley-Porter, Carolyn Carter, Keith A. Dye, Louis Fisher, Zené Fogel-Gibson, Theresa Hagood, Calvin Jackson and Joseph Rashid. The ex-officio members, who may be represented by members of their staff, are the Director of the City Planning Commission and the Director of the Planning and Development Department. Ad hoc members for this study are Dr. Gertrude Stacks and Marlo Paul.

## **Bibliography**

City of Detroit, Building permit # 1606, May 16, 1912.

Church Literary Documents Review/retrieved from the church secretary. 08 August 2018.

Church of God in Christ - Wikipedia. [https://en.wikipedia.org/wiki/Church of God in Christ](https://en.wikipedia.org/wiki/Church_of_God_in_Christ).

City of Detroit. Zion Congregational Church of God in Christ Historic District Final Report.pdf  
<http://www.detroitmi.gov>

City of Detroit Executive Office. Dennis W. Archer Mayor. Acknowledgement of founding letter.

City of Detroit Online Library Methodist Episcopal Church/Detroit

*Detroit Free Press*

2nd anniversary of church dedication, Mar 7, 1915, 52.

Arnold and Haven Churches in Detroit will merge and new church—14th Ave. ME Church,  
Bishop Frederick D. Leete Welds Trowel, June 24, 1912

Merged churches enter new home, March 3, 1913.

New 14th Ave. ME Church will be Dedicated, Feb 20, 1913, 9

Palmer, Friend. Detroit in Earlier Days, 18 Sept. 1904. 38.

<https://www.newspapers.com/image/?spot=3856905> Acc. 10/20/2018.

Congregation Free of Debt: Will burn its mortgage Sunday. 3 Jan. 1942, Detroit Main

Library, Burton Historical Collection (BHC).

Methodist Church Unite Membership, BHC.

Young Paster Injects New Life Into Church, BHC.

Fourteenth Avenue Methodist Episcopal Church, Financial and Mortgage Report. Jan.1, 1936.  
Church Record, BHC.

Michigan. Plat of Subdivision of Part of the Godfroy Farm, Part of P.C. 726 Being north of  
Michigan Ave. and South of Grand River.

*Sanborn Fire Insurance Map, 1897*

Personal interviews:

Dr. Gertrude Stacks. Personal Interview with Deborah Allen. August 16, 2018.

Personal interview, Meeting at church – Nov. 8, 2017: Janese Chapman, Deborah Goldstein met  
with Deborah Allen, Pastor Stack's secretary; Rev. Stack on phone.