

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

# DRAFT

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. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

## 1. Name of Property

historic name Messiah Lutheran Church

other names/site number \_\_\_\_\_

name of related multiple property listing \_\_\_\_\_

## Location

street & number 205 Jefferson Boulevard

<input type="checkbox"/>
<input type="checkbox"/>

not for publication

city or town Staten Island

vicinity

state NY code NY county Richmond code 08501 zip code 10312

## 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

Signature of certifying official/Title \_\_\_\_\_ Date \_\_\_\_\_

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 \_\_\_\_\_

## 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 \_\_\_\_\_

**DRAFT – Messiah Lutheran Church**

Name of Property

**Richmond, NY**

County and State

**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

**Number of Resources within Property**

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
2	3	buildings
0	0	sites
0	0	structures
0	0	objects
2	3	<b>Total</b>

**Name of related multiple property listing**

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

N/A

**Number of contributing resources previously listed in the National Register**

0

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

RELIGION/Religious Facility

**Current Functions**

(Enter categories from instructions.)

RELIGION/Religious Facility

**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

Late 19th and 20th Century Revivals: Late Gothic Revival

**Materials**

(Enter categories from instructions.)

foundation: Brick

walls: Brick, Cast Stone (Cement)

roof: Slate

other: Wood

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**Narrative Description**

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

**Summary Paragraphs**

Messiah Lutheran Church is located at 205 Jefferson Boulevard at the intersection of Drumgoole Road East and Jefferson Boulevard in the northern portion of the Annadale neighborhood of the Borough of Staten Island, Richmond County, New York. The church is bound by Drumgoole Road East and Korean Veterans Parkway to the west, Jefferson Boulevard to the south, Ionia Avenue to the east, and residential homes to the north. To its south, Messiah sits directly across from PS 36 Annex Elementary School. About one block southwest, across from the Korean Veterans Parkway is a 3.2-acre stormwater management system and open green space known as the Sweet Brook Bluebelt completed in the 2010s.<sup>1</sup> About 1,900 feet southeast on Jefferson Boulevard is the Annadale Train Station, which was rebuilt in 1939 as part of a grade crossing elimination project.<sup>2</sup> The town of Annadale is in the southern, western, and central portion of Staten Island, and borders the southern shore. The majority of Annadale, including the area surrounding Messiah is made up of residential blocks of single-family homes. The properties surrounding the church are primarily single and two-story residences dating to the 1920s and 1930s, with other homes dating to the 1960s and 1970s.

Messiah Lutheran Church, built in 1931, is a Gothic Revival style church designed by architect Leonard Burd.<sup>3</sup> The two-story, three-bay by seven-bay church has a rectangular plan. The church has a red brick exterior with cast stone detailing and buttresses, a slate gable roof, and a pedimented corner tower on the primary (south) elevation. The main south entrance is a gable portal entryway accessed by stairs from street level, and there are two secondary portal entrances on the west elevation. The nominated district also includes a two-story parish house (contributing) with parking lot built in 1931, with two small ca. 2000 to the rear (north) of the house (both non-contributing). Directly to the rear (north) of Messiah is a one-and-a-half story church office residence constructed in 1932 (non-contributing).<sup>4</sup>

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**Narrative Description**

**Site**

The nominated district includes three parcels that form a large rectangular plot and incorporate five buildings sited in an L-shaped arrangement: the church constructed in 1931 (contributing), a parish house constructed in

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<sup>1</sup> “Bluebelt expansion complete: 10 things to know about the project,” by Diane C. Lore, August 16, 2017.

[https://www.silive.com/news/2017/08/city\\_completes\\_largest\\_swath\\_o.html](https://www.silive.com/news/2017/08/city_completes_largest_swath_o.html); Bluebelts are stormwater management systems that utilize and preserve natural drainage corridors like streams, ponds, and wetlands to manage and filter rainwater runoff and provide open green space for their communities and diverse habitat for wildlife.

<sup>2</sup> Rosenfeld, Robbie, “Grade crossing elimination plaque,” nycsubway.org, October 16, 2013. <https://www.nycsubway.org/perl/show?140388>. Accessed: December 24, 2017.

<sup>3</sup> There are conflicting accounts about the date which Messiah Lutheran was completed, ranging from 1929 to 1935, but the official church history and the *Brooklyn Daily Eagle* record 1931 as the date the church was built. See: “A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary,” <https://messiahlutheransi.com/history/>; “Borough Pastors to Aid at Dedication,” *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>4</sup> New York City Department of Finance, Property Details: 195 Jefferson Boulevard - Staten Island 10312, <https://propertyinformationportal.nyc.gov/parcels/parcel/5062300001>. According to a church representative, the parish house was built the same year as the church in 1931. This is also corroborated by the New York City Department of Finance website. There are conflicting accounts for the date of construction of the office residence. The NYC Department of Finance lists 1932 for the date of the office residence, though congregation representatives estimated 1970s or 1980s. However, the office residence appears in the background of a 1947 historic photo of the church. (See Figure 2).

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1931 (contributing) with two ca. 2000 sheds (both non-contributing), and an office residence constructed in 1932 (non-contributing) (Figure 1).

The church is sited on a rectangular plot on the southwestern corner of Jefferson Boulevard and Drumgoole Road East. The site extends 120 feet north along Drumgoole Road East and takes up half of the frontage (100 feet) on Jefferson Boulevard. The roughly 5,000 square foot church has a rectangular plan with axis running north-south, and primary facade facing south at Jefferson Boulevard. A rectangular fenced area (approximately 2,000 square feet) of cell phone tower equipment (added ca. 2001) abuts the east elevation of the church.

The parcel of the church parsonage to the east takes up the remaining 100 feet on Jefferson Boulevard and extends north 120 feet along Ionia Avenue. The two-story parish house, also built in 1931, is approximately 1700 square feet and faces west toward the church. It has a private parking lot to its north that is accessible via a driveway on the west side that is accessible from Jefferson Boulevard.

A third, narrow, rectangular plot runs east-west from Ionia Avenue to Drumgoole Road East directly north of the church and parish house. This parcel has a one-and-a-half-story building that was built in 1931 and has been used by the church as an office space since the 1980s (non-contributing). The office building is approximately 800 square feet and located immediately to the rear (north) of the church and faces west to Drumgoole Road East.

**Resource List**

**Messiah Lutheran Church, constructed 1931**  
**Contributing primary building**

**Exterior**

Messiah Lutheran Church is a two story, three-bay by seven-bay Late Gothic Revival style church with a rectangular plan. The building was constructed in 1931 and dedicated on December 5, 1931. Distinguishing features include its red brick exterior with cast stone casing and buttresses, a slate gable roof, and a crenellated and gable corner tower on the primary (south) elevation. The primary entrance is a gable portal entrance accessed via a staircase that curves outward while descending to the sidewalk. The portal and staircase are both surrounded by thick pointed cassone casing. This entrance design is mimicked albeit on a smaller scale in two side entrances on the west elevation facing Drumgoole Road East. They include the west tower entrance at the southwest corner of the building, and the west rear hallway entrance at the northwest corner. The south, east, and west elevations feature elaborate trefoil-topped single, double, and triple-lancet stained-glass windows with thick cast stone casing which illuminate the nave, but the east elevation is largely obscured by recent cellphone tower equipment and the corner tower has been leased out to be used as a cell tower and is covered in 4G and 5G antennae. The date for the cell phone tower is unverified.

**Primary Elevation (South)**

The primary elevation is divided into three bays. The west (left) bay consists of a prominent square, brick tower. The approximately three-story tower is made of brick and features stone-capped buttresses. The tower roof is topped with cast stone trim and has a front gable parapet. Vertical rectangular strips are carved into the parapet wall. Below the parapet wall is a cast stone string course which transitions into a double lancet window at the upper level, two narrow single lancet windows at the middle level, and another double lancet window at the portal level. Another string course then transitions to the basement level populated with flat-headed

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windows. The west and east edges of the tower feature stone-capped buttresses. The vertical corners of the tower block are inverted to create additional dimension. Modern cell phone equipment surrounds the upper portion of the tower.

The center bay includes the peak of the slate tile front gable roof with parapets articulated by stone coping. The gable is broken by the prominent tower that extends from the southwest corner. Below the gable is a prominent portal window with cast stone surrounds and trefoil lancet tracery. The window has polychromatic diamond-paned stained glass and is encased in thick inward slanted cast stone trim. A front gable portal entrance sits just below the window. The gable end of the portal is also of brick, with a cast stone fascia, and is flanked by two rectangular brick columns topped with miniature cast stone replicas of a simple front gable churches. A wide pointed-arch opening under the portal is outlined by surrounds of cast stone blocks. The pointed-arch wooden double-doors for the entrance are recessed under the portal and are similarly encased in thick cast stone surrounds. The doors are entered by stairs at the street level leading up to a raised vestibule and sanctuary. The main stairway leading up to the church entrance is curved outward and wide at the sidewalk level and narrows slightly as it ascends to the entrance doors roughly one story, or eighteen steps above. The stairs are of matching red brick for the risers and feature cast stone tread. The stairway is flanked by thick stair rails of brick base that are topped with masonry carved cast stone design to mimic the Gothic motif of a pointed arch, though the point is a rounded semi-circle. Modest and practical iron handrails have been installed along these thicker stair rails.

The east (right) bay encompasses the right descending slope of the gable roof, which levels out horizontally to create a rectangular corner a few feet from the edge. The wall features additional stone-capped buttresses and a single lancet window at the level of the portal (Photographs 1-3).

**West (Side) Elevation**

The west and east elevations form the longer sides of the rectangular plan (Photographs 4-8). From south to north, the west elevation incorporates the western side of the tower (one bay), the side of the nave (five bays), and the gable portal rear northwest entrance (one bay).

The west side of the tower mirrors its south elevation with a few exceptions. There is a side entrance into the church through the west side of the tower. This entrance mirrors the main entrance with a gable portal, pointed-arch doors with thick cast stone trim, and stair rails with pointed cast stone coping. However, the entrance is lower, reached by a four-step staircase that is straight rather than curved. The pointed arch doorway is not as recessed under the gable portal as in the primary entrance. On the west parapet of the tower, instead of carved vertical strips in the brickwork, there is an etched cross.

Going north from the tower, the remainder of the west elevation is setback and encompasses the nave and sanctuary. Above, the side of the slate gable roof is visible. The five bays to the north of the tower feature four double lancet windows and a fifth pair of narrow lancet windows that light the nave. The bays are divided by stone-capped buttresses that mirror those of the primary elevation and tower. Below the sanctuary windows, a cast stone string course transitions to the basement windows. Original basement windows of unknown configuration were replaced with flat-headed vinyl basement windows in 1978. The northern-most bay consists of a gable portal rear entrance which mirrors the west tower entrance, except the front gable portal projects forward slightly and meets the edge of the side gable roof above.

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**North (rear) Elevation**

The north (rear) elevation consists of a mostly brick exterior wall below the rear gable roof (Photographs 9-10). There are two flat-headed windows at the primary level for the sacristy. There is also a rear exit door at the street level. A rectangular brick chimney rises from the northwest corner of the roof.

**East (side) Elevation**

The east (side) elevation mirrors the west elevation and features double-lancet windows that light the nave, though there are notable differences (Photographs 12-14). From south to north (front to rear), there is an initial bay of double-lancet windows that light the vestibule. Below it is a basement entrance with a side gable over a rectangular door with two slotted diamond-paned glass inserts. The door is flanked by projecting rectangular columns of white cinderblocks, the upper half of which are "Ibiza" style (featuring a floral pattern). The basement entrance is accessible by way of paved asphalt walkways from the street and the parking lot respectively. The walkways are flanked by concrete slabbed half walls of about two to four feet in height that curve slightly toward the basement entrance. Iron handrails are installed along the asphalt walls, which descend slightly from street level and meet at an approximate angle at the southeast corner basement entrance.

Most of the east elevation encompassing the nave is obscured by a fenced area of cell phone tower equipment added ca. 2001. The rear of the east elevation features a side entrance accessible from an iron staircase at the rear north yard level, which leads to the sacristy.

**Interior**

The interior of Messiah Lutheran Church is divided into two primary levels: a raised sanctuary level, and a basement social hall level. The main entrance leads directly into the primary level's sanctuary vestibule. The vestibule is rectangular, with its length running west to east, and furnished in vertical wood panel walls. The Original hardwood floors of the vestibule and sanctuary were covered by a blue carpet in 2014. A 1957 historic image of the sanctuary reveals the parquet design of the hardwood floors (Figure 3).

The rectangular wooden double doors that lead to the sanctuary are original and feature small lancet shaped textured stained-glass panes at the head level. The pane is in the shape of a pointed lancet window, with an oculus at center and a cross shape inside of it.

On the west vestibule wall is a raised step door beyond which is the stairway to the sanctuary balcony. To its south is an open doorway leading to the southwest side foyer and hallway accessible from the southwest tower entrance. Eight carpeted steps descend into the vinyl floored, and white plaster hallway lit by the double lancet, stained-glass windows on the south wall of the tower. At the west end are double lancet doors of the tower entrance. The ceiling in the hall is high, matching the height of the vestibule, and is a pointed arched near the entrance in a way that continues the shape of the gable portal of the side tower entrance. A staircase descends east into the basement foyer from the hall's side entrance.

The east wall of the sanctuary vestibule contains an opening to a smaller side foyer that is furnished like the vestibule. From this smaller foyer, a doorway to the immediate north leads to the sanctuary. On the east wall is the diamond-paned double lancet window of the first bay of the east elevation. Immediately to the south is an ADA lift that descends to the basement-level foyer, installed in 2019.<sup>5</sup>

<sup>5</sup> "Messiah Lutheran Church turns 100," *Staten Island Advance*, May 15, 2023.

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*Sanctuary*

The sanctuary is a large, two-story space with original wood rafters, pews, lanterns (with electric candles), hardwood floors, and a carved wooden altarpiece crafted by Passion Players from Oberammergau, Germany (Photographs 21-25, 28-29).<sup>6</sup> The ceiling is an open gable design with lofty dark wood rafters and hammer-beam trusses that form a lancet shape and contrast in color with the lighter beige panels on the ceiling. The nave features two rows of modest original carved wood pews with rectangular walled ends, that are rounded at the top edge. The hardwood floors have been covered by the same blue carpet of the vestibule. The chancel retains its original faux-marble checkered-wood floor.

Above the rear wall of the sanctuary is the balcony or gallery which can be reached via a staircase in the vestibule. The original wooden wall or balustrade covering the balcony features eleven carved, blind pointed arches framed by pointed arch portals divided by smooth round columns. The balustrade is rectangular, projecting forward slightly, with an additional panel of a carved, blind, narrow lancet arches on each side. A white plaster fascia curves out from the rear wall to support the balcony balustrade.

The gallery is enclosed within a smaller gable space at the south end. The opening to the balcony forms a wide lancet shape in the rear wall. The open rafter ceiling continues beyond the wall. The balcony is lit by the massive triple-lancet, trefoil window of the primary elevation. Above the window is a small triangular alcove where a fan is installed in the wall for ventilation. The balcony is used for an organ.

The double-lancet windows that light the nave also feature a trefoil design at the top, matching the cast stone tracery and casing of the exterior. The stained glass is multicolored, and the panes are diamond shaped. Each side of the nave has four double-lancet windows followed by one single lancet at the altar end.

*Chancel*

The chancel features an altar that is mostly set back into the north wall of the sanctuary (Photograph 26). The opening in the north wall of the sanctuary for the altar forms a large lancet shape. The rounded setback space of the chancel has five curved walls that meet at a point in its pendentive ceiling, conveying a three-dimensional lancet. There are additional lancet shapes indented into the west and east side walls just above the side doors of the chancel. The back of the chancel has been painted blue, and the walls are whitewash. The walls in the lower half of the altar are wood paneled.

The floors of the chancel are of original faux-marble checkered-wood (Photograph 27). The first level of the chancel immediately in front of the pews is a one-step high wide landing. A wood balustrade with lancet-shaped rails fronts the second landing that is an additional step up. Three additional steps lead up to smaller landing at the rear of the altar which holds the Oberammergau wood altarpiece. The wooden carving was completed in 1910 and imported from Oberammergau, Southern Germany.<sup>7</sup> An account by the *Brooklyn Daily Eagle* states that the wood carving was completed by Oberammergau Passion Players on a visit to the U.S. and was installed in conjunction with the opening of Messiah Lutheran Church.<sup>8</sup> The carving depicts the biblical allegory of the Last Supper and was modeled after Leonardo Da Vinci's painting of the Last Supper. The scene of the last supper is framed by an ornate panel of carved blind lancet arches and lancet window shapes with trefoil tracery. The left and right bays each feature a larger lancet opening with a figure of an angel praying. The base of the

<sup>6</sup> "Borough Pastors to Aid at Dedication," *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>7</sup> "A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary," <https://messiahlutheransi.com/history/>.

<sup>8</sup> "Borough Pastors to Aid at Dedication," *The Brooklyn Daily Eagle*, December 05, 1931.

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wood altarpiece features wainscotting with images of scrolls in the wood panels. Additional features of the chancel are a large cross that hangs from the ceiling and a carved wood altar table immediately in front of the Oberammergau altarpiece.

To the west of the sanctuary is a door to a rear hallway, which is accessible from the exterior northwest rear entrance. At the far north end of the hallway, stairs turn ninety degrees and descend into the north end of the basement. Above the staircase is an attic that rises to the peak of the roof and reveals original wooden slats and intact brickwork.

*Basement / Social Hall*

From the primary level vestibule, the staircase on the southwest corner descends to the south end of the basement level, where the basement vestibule/foyer is. This area that contains closets and cupboards for storage. At the southeast corner of the vestibule is the ADA elevator and accessible entrance to the basement from the street level at the southeast corner of the church.

The basement vestibule opens to the social hall to its north, which is a large room with rectangular windows near the ceiling and a stage at the south and center of the hall. A kitchen with modern appliances is situated in the northeast corner. A doorway at the northwest corner of the social hall leads to a rear hallway with bathrooms and the rear staircase that turns ninety degrees to reach the rear hallway at the sanctuary level (Photographs 36-42).

**Parish House / The Kroon Center, constructed 1931**  
**Contributing secondary building**

The Kroon Center Parish House, located at 195 Jefferson Blvd, is a modest two-story, front-gable frame residence with vinyl siding, shingled roof, and a concrete and ashlar base (Photographs 43-47). Constructed in 1931, the property serves as a parish house for Messiah Lutheran church. The primary elevation faces west toward the church. Large, shed dormers on the south and north sides of the gable provide ample space for the second story, and the southeast corner of the exterior wall is rounded. The side gable roof of the south elevation wraps around to the rear (east) elevation, creating a conical shape, and transitions to a projecting shed roof below the rear gable. Vinyl flat-headed six-over-one windows appear as single or in groups of two, but the upper floor of the south elevation features two groups of three windows respectively.

There is a small, fenced parking lot to the north of the parish house. A small, wood, shed with a shingle gambrel roof stands to the northeast of the parish house, at the rear (east) end of the parking lot (non-contributing). A larger rectangular side gable shed with vinyl siding and shingle roof stands to the north of the smaller shed (non-contributing). The exact construction dates of these sheds are unknown, but historic aerials indicate they were added after 2000.

**Church Office Residence, constructed 1932**  
**Non-contributing secondary building**

The Messiah Lutheran Church office residence, located at 672 Drumgoole Road East, is a one-and-a-half-story wood-frame building constructed in 1932 that faces west to Drumgoole Road East (Photographs 48-50). It has a side gable roof with pyramidal hipped shed roof additions extending out from both the front (west) and rear (east) sides of the main gable, and a hipped extension at the first floor on the north elevation. The roof is finished with asphalt shingles. The building stands on a concrete and ashlar base and has a combination of vinyl



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and shingle siding, and vinyl flat-headed six-over-one windows. The building was acquired by the church in 1980 (outside the period of significance) and is therefore non-contributing.

**Integrity**

Messiah Lutheran Church retains all aspects of integrity to convey its significance as a representative example of Late Gothic Revival ecclesiastical architecture and its association with the Scandinavian community of Annadale. The church's red brick exterior with cast stone detailing and buttresses, slate gable roof, pedimented corner tower, and gable portal entryway exemplify the design, materials, and workmanship associated with Late Gothic Revival design. The cellphone tower equipment adjacent to the church's east elevation, and on its corner tower, are reversible alterations, and their installation did not remove or negatively alter the church's character defining features. The church also remains on its original site, and the setting is still largely characterized by residential blocks of single-family homes.

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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.)

Property is:

- ☒ 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.

**Areas of Significance**

(Enter categories from instructions.)

Ethnic Heritage/Scandinavian

Architecture

**Period of Significance**

1931-1975

**Significant Dates**

1931, 1946, 1948, 1952

**Significant Person**

(Complete only if Criterion B is marked above.)

**Cultural Affiliation**

**Architect/Builder**

Leonard Burd, architect

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**Statement of Significance Summary Paragraph**

(Provide a summary paragraph that includes level of significance and applicable criteria.)

Messiah Lutheran, located at 250 Jefferson Boulevard, Staten Island, Richmond County, New York, is locally significant under **Criterion C** in the area of **Architecture** as an example of Late Gothic Revival ecclesiastical architecture designed by architect Leonard Burd.<sup>9</sup> Although the congregation began to meet at a smaller church on Fabian Street in 1924, Messiah Lutheran Church was built in 1931 to accommodate the need for growing membership.<sup>10</sup> Architect Leonard Burd designed the church in the Late Gothic Revival ecclesiastical style. The building has a rectangular plan with red brick and cast stone trim and incorporates many of the distinguishing characteristics of the style. These include both narrow and wide pointed arches, stained-glass windows, trefoil cast stone tracery, engaged buttresses, stone moldings, a prominent square corner tower, and a slate shingled gable roof. The church appears to retain a high degree of integrity of design, materials, and craftsmanship. This integrity is evident from the external elevations, and the internal sanctuary.

Messiah Lutheran is also locally significant under **Criterion A** in the area of **Ethnic Heritage/Scandinavian** for its association with the Scandinavian community who built the church and lived in the surrounding neighborhood of Annadale. Messiah Lutheran served as a significant place of worship for Scandinavian settlers of Annadale and their descendants and was also the only church in its town for most of its life. The Messiah Lutheran congregation was formed on March 23, 1923, and the current building was erected in 1931.<sup>11</sup> Messiah Lutheran Church has also historically been a key center of community activity and aid in Annadale. The church has been a home to various Scandinavian, Lutheran, and non-sectarian cultural and social organizations, and has played a major role in youth education and development.

The period of significance begins in 1931 with the construction of the church and ends in 1975, the fifty-year threshold, reflecting the continued growth of the congregation and its service toward the Annadale community. The property derives its primary significance from its design, materials, and workmanship, and its historical associations, and thus satisfactorily meets **Criteria Consideration A** (Religious Properties).

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**Narrative Statement of Significance**

Since the eighteenth century, Annadale was an isolated town, comprised of large estates of more prosperous individuals. In a historic photo of the church site before the church construction, the site is mostly wooded land with unpaved roads, and sparse large residential homes in the distance.<sup>12</sup> This explains why the majority of Annadale, including the area surrounding Messiah contains primarily single-family homes.

**Scandinavian and Lutheran Settlement in Staten Island: 1700s to 1900s**

The first Swedish settlers in the United States date back to early seventeenth century, when the American colonies belonged to the British empire.<sup>13</sup> On June 20, 1920, Swedish Lutherans in Staten Island took part in a

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<sup>9</sup> Resource Evaluation, Messiah Lutheran Church, by Kathy Howe, New York State Office of Parks, Recreation and Historic Preservation, July 5, 2001.

<sup>10</sup> "A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary," <https://messiahlutheransi.com/history/>; "Borough Pastors to Aid at Dedication," *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>11</sup> "A Short History of Messiah Lutheran Church."

<sup>12</sup> <https://messiahlutheransi.com/history/>. See Image 14 of 43.

<sup>13</sup> "The Swedes," Library of Congress, <https://www.loc.gov/classroom-materials/immigration/scandinavian/the-swedes/>.

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300th anniversary of the arrival of the first Swedish settlers to America.<sup>14</sup> According to historian Edna Holden, while areas of Staten Island nearer to the ferry or trains were more populated, the Annadale neighborhood remained scarcely populated until the turn of the twentieth century. Its population count was 150 in 1897.<sup>15</sup> The sparse population of Annadale may be attributed to the history of transportation developments in Staten Island. The original Annadale Railroad station was erected in 1860 and allowed access to the south shore community in a shorter time. The original station was replaced in 1910 and rebuilt in 1939 as part of a grade crossing elimination project.<sup>16</sup>

Annadale's general scarcity of settlement until the twentieth century meant that immigrants to Staten Island and their descendants had few places to worship in the neighborhood. At the turn of the twentieth century, many Swedish Lutheran families were still in the process of establishing themselves in Staten Island. In search for a center of worship, they consulted the Mission Board of the New York Conference of the Augustana Synod.<sup>17</sup>

The Augustana Lutheran Synod formed in 1860 and was a central organization for Lutheranism among Swedish immigrants in the nineteenth century. It oversaw the establishment of various Lutheran Churches across the U.S., including Swedish, Norwegian, Danish, and American Lutheran congregations in the Metropolitan area.<sup>18</sup> The Synod numbered approximately 750,000 adherents by the mid-1900s. It stood out for its adaptability to the needs of immigrants assimilating into the U.S. and adapted to the needs of immigrants by overseeing the shift to English services. It was “the first general church body in America to adopt the new Bible rendering as its official text” and to adopt the “Common Service” which would unite Lutheran churches across America.<sup>19</sup> The Synod was deeply committed to missionary work.<sup>20</sup> It was also invested in combatting declining religiosity, dwindling church membership, and shortages in young ministers. In 1920, the Synod erected the Augustana College, for newly ordained ministers, costing \$600,000.<sup>21</sup>

The first Swedish Lutheran church erected in Staten Island was The Swedish Evangelical Lutheran Nazareth Church (extant), erected in 1900, at 186 Decker Avenue, Port Richmond, Staten Island, in the north-central shore of the island. The church was renamed Wasa Evangelical Lutheran Church in 1909, dedicated in 1911, and renamed St. Luke's Lutheran Church in 1955.<sup>22</sup> Wasa Evangelical would be the mother church from which Messiah Lutheran branched off. Messiah Lutheran Church formed as a mission of the Wasa Evangelical Lutheran Church in 1917.<sup>23</sup>

In 1917, Pastor Lawrence F. Nordstrom of Wasa Lutheran Church went to Annadale to establish a mission there. Using *The Book of Concord*, the historic doctrinal standard of the Lutheran Church, as his guide, he

<sup>14</sup> “Lutherans Prepare for Swedish Jubilee,” *Times Union*, June 20, 1920.

<sup>15</sup> Richard Dickenson, ed., *Holden's Staten Island: The History of Richmond County* (U.S: Center for Migration Studies, 2003), 206.

<sup>16</sup> Rosenfeld, Robbie (October 16, 2013). “Grade crossing elimination plaque”. nycsubway.org. Retrieved December 24, 2017; Meanwhile, the original station building was moved, expanded into a residence, and moved again to its current home at the Historic Richmond Town in 1975, based on recommendations by the Staten Island Historical Society. See: “Annadale: Then and Now,” by Jan Somma-Hammel, <https://www.silive.com/galleries/GWG3IFGLQVHL5DPTK7XZWJHU44/>.

<sup>17</sup> “Where Staten Island Worship,” *Staten Island Advance*, October 26, 1957.

<sup>18</sup> “Shallowness Hits Churches Says Erickson,” *The Brooklyn Daily Eagle*, February 05, 1935.

<sup>19</sup> “Augustana Synod Adopts English to Be Official Language with Swedish for Work of Lutheran Church; Increase Pay of Pastors; Contribute \$600,000 for New College Buildings,” *Times Union*, June 20, 1920.

<sup>20</sup> For more on this, see: “Redeemer Church Dedicates Its New Completed Chapel,” *Brooklyn Daily Eagle*, September 22, 1930.

<sup>21</sup> “Big Shortage of Ministers: Swedish Lutheran Church Synod Reports Need of New Blood,” *The Buffalo News*, June 12, 1920.

<sup>22</sup> “Where Staten Island Worship,” *Staten Island Advance*, October 26, 1957.

<sup>23</sup> “Where Staten Island Worship,” *Staten Island Advance*, October 26, 1957.

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started a small worshipping congregation and a children's Sunday school. Its original name was the "Annadale Lutheran Mission."<sup>24</sup> By 1923, Pastor Nordstrom had acquired a larger congregation, which included a Ladies' Aid and a thriving Sunday school. The original members of this new congregation signed a charter on March 23, 1923.<sup>25</sup> Messiah's charter members included natives of Sweden such as Mrs. Julia Marie Sjolund, who came to the U.S. at the turn of the twentieth century, and who later joined the Ladies Aid Society.<sup>26</sup> Like its mother church, Messiah Lutheran was a member of the Augustana Lutheran Synod.

The congregation first met in members' private homes under the guidance of pastors of Wasa Lutheran Church, then moved to a community building in Annadale.<sup>27</sup> Later they erected a church building on Fabian Street near Amboy Road. Messiah Lutheran held a "Dedication of the Church Edifice" on October 7, 1924, at Sherman Avenue, near Amboy Road.<sup>28</sup> The original edifice on Fabian Street was a modest, one-story building with a crenellated roof.<sup>29</sup>

In 1929, Reverend David L. Ostergren accepted a call to be the first resident pastor of Messiah Lutheran Church.<sup>30</sup> Under Ostergren, the congregation changed its name to Messiah Lutheran Church and began construction on the new church on a wooded section of Jefferson Boulevard.<sup>31</sup> The new church was larger than the building on Fabian Street, increasing its seating capacity to approximately 300. According to a proclamation by The New York City Council, the first service for the nominated church building was held on Thanksgiving Day, 1931.<sup>32</sup> On December 6, 1931, seven Brooklyn Lutheran pastors would take part in the dedication ceremony for the new Messiah Lutheran Church.<sup>33</sup> There are conflicting accounts of the precise date of construction of the current church, but 1931 appears to be the most reliable date.<sup>34</sup> Messiah Lutheran thrived as an independent church in its new location at the corner of Jefferson Boulevard and Drumgoole Road East.<sup>35</sup> For a long time, Messiah would serve as the only church for members of Scandinavian descent in the quiet and sparsely populated neighborhood of Annadale.<sup>36</sup>

**Church Improvements and Debt Relief Efforts: 1931-1952**

The Messiah Lutheran congregational history is defined in large part by its hard-fought struggle against financial difficulties. From its inception as a new congregation in a still developing neighborhood in Staten Island, the congregants worked hard to volunteer their time, resources, and labor to the prosperity of their own church.<sup>37</sup> The Board of Trustees took on debts for the cost of construction, the church site, and other outstanding fees. The congregation worked hard to overcome these debts and to bring the church to a state of

<sup>24</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge," *Staten Island Advance*, July 16, 1952.

<sup>25</sup> "Where Staten Island Worship," *Staten Island Advance*, October 26, 1957.

<sup>26</sup> "Where Staten Island Worship," *Staten Island Advance*, October 26, 1957.

<sup>27</sup> Church records indicate that Messiah Lutheran Church held a dedication of a church edifice on Sherman Avenue, near Amboy Road, in Annadale, on October 7th, 1924. See: <https://messiahlutheransi.com/history/>

<sup>28</sup> <https://messiahlutheransi.com/history/>. See image 12 of 43.

<sup>29</sup> <https://messiahlutheransi.com/history/>. See image 18 of 43.

<sup>30</sup> "Where Staten Island Worship," *Staten Island Advance*, October 26, 1957.

<sup>31</sup> <https://messiahlutheransi.com/history/>. See image 14 of 43.

<sup>32</sup> "Proclamation: Messiah Evangelical Lutheran Church in Celebration of its 100th Anniversary," *The New York City Council*, April 30, 2023.

<sup>33</sup> "Borough Pastors to Aid at Dedication," *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>34</sup> See footnote 4.

<sup>35</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge," *Staten Island Advance*, July 16, 1952; Up until 1952, at least it was still the only church in town according to author.

<sup>36</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge," *Staten Island Advance*, July 16, 1952.

<sup>37</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge," *Staten Island Advance*, July 16, 1952.

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financial independence after the Augustana Synod withdrew its funding in 1950. The values of hard work, sacrifice, and innovation, especially through the first few decades of its life were crucial as the church was growing.

The earliest example of the hardworking nature of the congregation is evident in the fact that individual members of the congregation helped construct the church while the board of trustees acted as the general contractors.<sup>38</sup> Many of the founding Scandinavian members of Messiah Lutheran were originally carpenters in Sweden. For example, Gustav Pearson, was a carpenter and he aided in the construction of the church.<sup>39</sup> The congregants also came together to build the sidewalk in front of the church in 1933. In 1933, the *Daily News* published a photo under the title, “The Pastor Digs In.” The photo captured Reverend Ostergren helping his fellow congregants in the construction of the sidewalk in front of the newly erected church. The caption of the photo stated:

When parishioners of the Messiah Lutheran Church, Annadale, S.I., offered to build a sidewalk in front of the church, the pastor, Reverend David L. Ostergren, accepted the offer. Not to be outdone by his flock, the pastor shucked his coat and turned to with them.”<sup>40</sup>

Reverend David L. Ostergren, who remained as pastor at Messiah from 1929 to 1940, embodied the values of hard work and generosity throughout his life. He would serve multiple terms as president of the American Lutheran Conference of the Metropolitan Area of New York and the of the New York City District of the Augustana Synod.<sup>41</sup>

A few years after its opening Messiah was at a pivotal moment in which the congregation feared closure of the church due to mortgage payments. The cost of the building was \$75,000.<sup>42</sup> A 1935 record from the Office of The Sheriff of Richmond County summarizes a litigation by a Charles Summers against Messiah Lutheran Church in which he placed a levy on the pews, altar, pulpit, stands, three pianos, chairs, curtain, drapes, wooden lockers in basement, gas range, cooking utensils, heating apparatus, and office equipment.<sup>43</sup> This litigation highlights the tenuous financial situation which required the congregation to take on mortgages for the new church.

Messiah Lutheran congregation exemplified their steadfastness and sacrifice in the face of this financial adversity. On Feb 10, 1936, Messiah's congregants held a critical meeting to ask parishioners and non-parishioners, residents and non-residents, to pledge toward a goal of \$2,500 which needed to be realized by April of that year. They managed to fill their auditorium to capacity and invited public officials and churchmen to speak at the meeting, including the County Judge and district attorney Thomas J. Walsh and Reverend Frederic Stutter of Trinity Lutheran Church, Stapleton. The meeting was successful, and the congregation raised over \$1,500 on that occasion, exceeding their overall goal by the deadline. One Great Kills resident and non-member gave \$100, and one of Messiah's organists volunteered to forego her salary for the rest of the year to

<sup>38</sup> “Borough Pastors to Aid at Dedication,” *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>39</sup> “Gustav Pearson,” *Staten Island Advance*, October 02, 1961.

<sup>40</sup> “The Pastor Digs In,” *Daily News*, June 27, 1933.

<sup>41</sup> “Shallowness Hits Churches Says Erickson,” *The Brooklyn Daily Eagle*, February 05, 1935.

<sup>42</sup> “Borough Pastors to Aid at Dedication,” *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>43</sup> “A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary,” <https://messiahlutheransi.com/history/>. See image 11 of 43.

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help the church meet its obligation to the bank. In 1939, Messiah Lutheran formed an “Out of the Red Club” to continue to help defray further debts.<sup>44</sup>

Through the first few decades of the church's existence, the congregants continuously organized fund-raising activities for church improvements. On March 17, 1946, Messiah Lutheran held a dedication service and open house for a parsonage at 473 Jefferson Boulevard, Annadale, Staten Island.<sup>45</sup> During the 1940s, a bell tower and baptismal font were added to the church.<sup>46</sup> Fundraising activity was especially prominent during the pastorate of Reverend Donald Kent (1944-1948).<sup>47</sup> In 1946, the Messiah Church Guild focused their efforts on organizing a Community Fund Drive to reduce the church's indebtedness and broaden the scope of its activities. According to the *Staten Island Advance*, the congregants were preparing for the time when the synodical aid would be withdrawn from the parish in 1950.<sup>48</sup> Messiah would have to stand financially on its own just two decades after its construction. Another goal of the fund drive was to raise money to modernize and equip the church kitchen in conjunction with the church's 25th anniversary in 1948.<sup>49</sup>

Messiah's organizing and activities displayed its versatility, creativity, and broad community agenda. The 1946 Fund Raising Project included a bride's bazaar with linens and kitchen articles, publication and distribution of church books, under the stewardship of then Reverend Donald Kent. It also featured a Sewing Circle club, and a “Folk Dance Pageant” which included Scandinavian folk dances under sponsorship of the Mr. and Mrs. Club of Messiah Lutheran Church.<sup>50</sup> In this way, the church paid homage to its Scandinavian and migrant roots, whilst also embracing new forms of organization.

Messiah Lutheran Church held an optimistic twenty-fifth anniversary banquet and morning service in 1948. On this occasion, the congregation celebrated the reduction of its debts by \$10,000 since the pastorate of Reverend Donald Kent had begun in 1944. Reverend Kent ceremoniously burned a mortgage of \$2000 for the parsonage, and one for \$1000 for the church. Nevertheless, the church remained with \$20,000 in mortgages —\$18,000 in the church and \$2,000 on the parsonage.<sup>51</sup> Reverend Kent announced in a speech that “[M]aterial progress is secondary to the church.” This was a solemn occasion for Mr. Kent, whose six-month-old son had passed away just prior to the event.<sup>52</sup> Although Reverend Kent had accepted a call to Salem Evangelical Church in Connecticut at the time, he expressed optimism for his former church.

Around 1952, under the pastorate of Reverend J. Vincent Nordgren, Messiah Lutheran Church made additional progress, including further improvements to the building facilities.<sup>53</sup> One of the major achievements of the congregation was the construction of a new parsonage across the street on a separate lot near the intersection of Jefferson Boulevard and Ionia Avenue. Built circa 1952, the new parsonage was a “smartly styled ranch type parsonage” that was atypical of most parsonages, rectories, and manses at the time because of

<sup>44</sup> “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.

<sup>45</sup> “A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary,” <https://messiahlutheransi.com/history/>. See image 8 of 43. It is not clear whether this is referring to a separate parsonage from the one that is currently at 195 Jefferson Boulevard, and which the New York City Department of Finance lists as constructed in 1931.

<sup>46</sup> “Messiah Lutheran Church turns 100,” *Staten Island Advance*, May 15, 2023.

<sup>47</sup> “Messiah Guild Plans Program,” *Staten Island Advance*, February 21, 1946.

<sup>48</sup> “Messiah Church to Have Community Fund Drive,” *Staten Island Advance*, April 26, 1947.

<sup>49</sup> “Messiah Guild Plans Program,” *Staten Island Advance*, February 21, 1946.

<sup>50</sup> “Messiah Guild Plans Program,” *Staten Island Advance*, February 21, 1946.

<sup>51</sup> “Rev D L Kent to Leave Post in Annadale,” *Staten Island Advance*, October 25, 1948.

<sup>52</sup> “Rev D L Kent to Leave Post in Annadale,” *Staten Island Advance*, October 25, 1948.

<sup>53</sup> “New Pastor Is Installed in Annadale,” *Staten Island Advance*, February 23, 1953.

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its modern and well-made design. According to journalist John Concevitch of the *Staten Island Advance*, the parsonage went “above and beyond the call of duty,”<sup>54</sup> A drawing by Architect Walter D. Wood reveals one "Parsonage Proposal" for a ranch style house.<sup>55</sup>

By 1952, Messiah Lutheran church had become “self-supporting,” being released from synodical support around this time. Though this financially independent status did bring with it additional burdens on parishioners and members, the congregation worked hard to combat these logistical difficulties. From 1952 on, the congregation set up a committee to oversee membership rolls, call back inactive members, and contact persons who might be of interest to unite.<sup>56</sup>

**"A Friendly Church in a Friendly Community": Social Organizations, Community Aid, and Youth Education**

Messiah Lutheran church is also closely tied to the history of the neighborhood of Annadale, whose population included the local Scandinavian community. Residents of Annadale consider their church an important center of community activity.<sup>57</sup> In the 1930s, the community experienced a period of decline in civic associations.<sup>58</sup> Messiah Lutheran helped to turn that around, with its organizing, volunteering, fund-raising, and co-operation with other organizations. According to the *Staten Island Advance*, Messiah Lutheran Church was well known in lay circles as a “middle of the road” church, due to its non-sectarian approach. Throughout its history, the church welcomed members of different creeds and worked with outside religious and community organizations.<sup>59</sup> As the prominent Reverend Donald Kent stated in 1947, “the facilities of the church and the support of all its organizations have always been dedicated to every worthwhile community endeavor and to the service of every Annadale resident.”<sup>60</sup> For that reason, Messiah Lutheran Church is known as a “A Friendly Church in a Friendly Community.”<sup>61</sup> At the same time, the church served as a center of cultural and social activities for the Scandinavian community that had historically settled in Annadale, and continued to provide church services in both English and Swedish.<sup>62</sup>

Messiah Lutheran Church lent its building to various social clubs and organizations for Annadale's Scandinavian community. Over the years, the groups included: Messiah Lutheran Church Men's Club, Mr. And Mrs. Club, Sewing Circle, Annadale Garden Club, Ladies Aid Society, Missionary Society, Luther Leagues, and various choral groups.<sup>63</sup> The Women's organizations like the Ladies Aid Society and later Annadale Women's Club were particularly active in community issues at both the local level and national level and provided a platform for Swedish women leaders. The Ladies Aid Society included charter members of Messiah

<sup>54</sup> “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.

<sup>55</sup> “A Short History of Messiah Lutheran Church on the Celebration of Our 100th Anniversary,” <https://messiahlutheransi.com/history/>. See image 6 of 43.

<sup>56</sup> “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.

<sup>57</sup> “Where Staten Island Worship,” *Staten Island Advance*, October 26, 1957.

<sup>58</sup> “Annadale Community Association Strives to Retain Area's Character,” *Staten Island Advance*, August 16, 1965.

<sup>59</sup> “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.

<sup>60</sup> “Messiah Church to Have Community Fund Drive,” *Staten Island Advance*, April 26, 1947.

<sup>61</sup> “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.

<sup>62</sup> “Augustana Synod Adopts English to Be Official Language with Swedish for Work of Lutheran Church,” *Times Union*, June 20, 1920.

<sup>63</sup> “Annadale Community Association Strives to Retain Area's Character,” *Staten Island Advance*, August 16, 1965; “Pastor of Annadale's Only Church Sees Responsibility as Challenge,” *Staten Island Advance*, July 16, 1952.



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such as Mrs. Ellen Stoltzenberg and Mrs. Florence T. Oman.<sup>64</sup> The church also hosted Scandinavian cultural activities such as a pageant of Scandinavian folk dances to be presented under sponsorship of the Mr. And Mrs. Club of Messiah Lutheran Church, Annadale.<sup>65</sup>

One of the key issues at the center of the pastor and member's efforts was the concern over youth education and the prevention of what was referred to as "juvenile delinquency." Annadale already had organizations that focused on this issue, including the Police Athletic League, CYO, Goodhue Center, and other such organizations. But Messiah Lutheran played an active role in the campaign throughout the mid-century.<sup>66</sup> In 1929, Reverend David Ostergren gave an address for the Augustana Synod quarterly convention titled, "The Challenge of Christ to Youth Today."

Messiah Lutheran also focused on youth education and development by serving as a meeting place for the Boy Scouts of America (who started meeting there in 1934), the Girl Scouts of America. It also served as a center where "released-time instructions" (or religious instruction during school hours) was made available to all children.<sup>67</sup> Reverend Donald Kent stated in 1947 that, "[b]ecause of the youth activities carried on within the building, it has been a potent asset in the campaign to prevent juvenile delinquency."<sup>68</sup> By 1952, Messiah Lutheran had baptized 385 members and had 270 confirmed constituents. Its Sunday school had grown to 204 pupils, and staff grew from humble beginnings when fifteen students met.<sup>69</sup> These endeavors were also undertaken on the church's own budget, and so Messiah relied heavily on community donations which came in and which represent the reciprocity within the community.<sup>70</sup> During its 100th year anniversary, Messiah celebrated thirty years of operation of its Messiah Nursery School.<sup>71</sup>

During World War II, Messiah Lutheran played a key role in domestic war aid. It served as an air raid shelter, a Red Cross worker's meeting place, a Civilian Defense fingerprinting center and a center for many other activities. These services were undertaken without receiving any income. The congregation also periodically raised funds for the Red Cross.<sup>72</sup> Messiah Lutheran also consistently honored veterans of WWII and the Korean War, including organizing a parade for veterans in 1964.<sup>73</sup> Reverend David Ostergren also stands out as an example. After the end of his tenure at Messiah Lutheran Church (1929-1941), Reverend David Ostergren left to serve as a chaplain in World War II overseas for two and a half years. Major Ostergren was stationed in North Africa and Italy.<sup>74</sup>

In addition, Messiah gave its facilities and funds over to assist hospitals, orphanages, homes for the elderly, social work, and camping for the underprivileged children. A 1957 pamphlet by the Metropolitan Synod asking for donations outlined the social aid that congregations like Messiah Lutheran were contributing to. They included Lutheran Chaplaincy Services in hospitals, Lutheran Seamen's Missions, and Lutheran Interracial

<sup>64</sup> "Ellen Stoltzenberg," *Staten Island Advance*, February 01, 1957; "Mrs. Florence T. Oman," *Staten Island Advance*, April 29, 1960.

<sup>65</sup> "Folk Dance Pageant Slated by Group," *Staten Island Advance*, February 21, 1946.

<sup>66</sup> "The Sporting Viewpoint, by Gene Phillips," *Staten Island Advance*, May 07, 1947.

<sup>67</sup> "Proclamation: Messiah Evangelical Lutheran Church in Celebration of its 100th Anniversary," *The New York City Council*, April 30, 2023.

<sup>68</sup> "Messiah Church to Have Community Fund Drive," *Staten Island Advance*, April 26, 1947.

<sup>69</sup> "Messiah Lutheran Church turns 100," *Staten Island Advance*, May 15, 2023.

<sup>70</sup> "The Sporting Viewpoint, by Gene Phillips," *Staten Island Advance*, May 07, 1947.

<sup>71</sup> "Messiah Lutheran Church turns 100," *Staten Island Advance*, May 15, 2023.

<sup>72</sup> "The Sporting Viewpoint, by Gene Phillips," *Staten Island Advance*, May 07, 1947.

<sup>73</sup> "Annadale Parade Honors War Dead," *Staten Island Advance*, May 25, 1964; "Annadale Pays Tribute to Its Dead of 2 Wars," *Staten Island Advance*, May 23, 1966.

<sup>74</sup> "Churches Throughout Island Note Good Friday with Solemn Rites," *Staten Island Advance*, April 19, 1946.

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Services. It also included advertisements for the above forms of aid.<sup>75</sup> Over the years, Messiah Lutheran has also been home to meetings by outside groups such as Alcoholics Anonymous (AA), Family AA, Al-anon, and the NYPD's 123rd Precinct Council.<sup>76</sup>

**Architectural Significance: Late Gothic Revival**

Messiah Lutheran Church is an intact example of a Late Gothic Revival ecclesiastical architecture. The congregation commissioned architect Leonard Burd, and the building was erected in 1931, at a total cost of \$75,000. The congregation members, many of whom were Scandinavian immigrants, helped with the actual building of the church while the Board of Trustees acted as general contractors.<sup>77</sup>

Messiah Lutheran church is an example of Late Gothic Revival that is not overly ornate, likely due to financial limitations, but that conveys structural integrity and intricate design. Burd likely adhered to the needs of a parish which sought to build a church with limited resource. Cast stone moldings, string courses, and the contrast between the textured red bricks and beige cast stone are combined with an overall stark horizontal and vertical emphasis. The gable roof, gable pediment on the tower, three gable portal entryways, and the miniature gable churches atop the entrance columns provide a unified design. Thick, carved, and pointed cast stone coping surrounds multiple entrance doors, windows, and the tops of the exterior stair railways.

The rectangular-plan sanctuary is simple yet sophisticated, with its open gable design, vaulted ceiling, and pointed arch openings for the chancel and rear gallery. Blind lancet arches also appear on the balcony and Oberammergau altarpiece. Other features of the interior sanctuary include the trefoil-headed lancet stained-glass windows with diamond panes, and the lofty dark wood rafters and hammer-beam trusses that are typical of Medieval English Gothic architecture.<sup>78</sup> The hammer-beam trusses also hint at the congregation's Scandinavian influence as elaborate trusses and vaulted ceilings of timber found in European Gothic architecture can also be found on a larger scale in Sweden from the fourteenth and fifteenth centuries.<sup>79</sup>

*Gothic Revival Influences for Messiah Lutheran Church*

Early influences of Gothic Revival in American church design were rooted in a rise in interest in liturgical service promulgated by the Cambridge Camden Society in England.<sup>80</sup> In the early twentieth century, an architectural shift occurred away from the Romanesque Revival style, including the popular Richardsonian Romanesque Revival, to a modern iteration of Gothic Revival.<sup>81</sup> This shift was in keeping with architectural theorists at the time following in the footsteps of influential Boston architect Ralph Adams Cram. In 1914, Cram published *Church Building: A Study of the Principles of Architecture in Their Relation to the Church*, in which he argued that features such as delicate archways, false buttresses, and terra cotta detailing offered an uplifting appearance that had been absent in the heavy Romanesque Revival style. Cram lauded Gothic Revival

<sup>75</sup> "The Helping Hand Appeals to You," Metropolitan Synod, 1957, New York - Staten Island - (Messiah Lutheran), Staten Island Historical Society.

<sup>76</sup> "Proclamation: Messiah Evangelical Lutheran Church in Celebration of its 100th Anniversary," *The New York City Council*, April 30, 2023.

<sup>77</sup> "Borough Pastors to Aid at Dedication," *The Brooklyn Daily Eagle*, December 05, 1931.

<sup>78</sup> Robert Beech, "The Hammer-Beam Roof: Tradition, Innovation and the Carpenter's Art in Late Medieval England," Doctoral Thesis (University of Birmingham, 2014), p. 1. [https://etheses.bham.ac.uk/id/eprint/5863/1/Beech15PhD\\_Final.pdf](https://etheses.bham.ac.uk/id/eprint/5863/1/Beech15PhD_Final.pdf)

<sup>79</sup> "Medieval Roof Trusses in Sweden: New Perspectives on Wooden Architecture," Future for Religious Heritage, 2021. <https://www.frh-europe.org/medieval-roof-trusses-in-sweden-new-perspectives-on-wooden-architecture/>

<sup>80</sup> Leland M. Roth, ed., *American Architecture: A History* (Boulder: Westview Press, 2001), 173.

<sup>81</sup> National Register of Historic Places, North Presbyterian Church, New York County, New York, 2013, #13001153, Section 8, 1.b

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as a unique approach to adapting for city churches.<sup>82</sup> Most Late Gothic Revival churches were designed by architects according to the needs of a particular parish.<sup>83</sup>

Messiah Lutheran's architectural style fits within the context of the period of academic eclecticism in the U.S. from about 1885 through 1940. At the beginning of this era, an increasing cohort of academically trained architects brought a firmer sense of discipline and greater architectural accuracy to their designs.<sup>84</sup> Though little documentation was found on Burd's architectural career, his use of pointed or lancet shaped arches, windows and doors, stone-capped buttresses, cast stone detailing, and side tower with gable parapet reflect an effort to incorporate traditional Gothic elements into a church within a more urban-oriented context, and for a congregation with limited economic resources.

*Architectural Comparisons*

Messiah Lutheran Church's late Gothic Revival design marks an interesting contrast with two other Gothic Revival churches on Staten Island: Christ Church of New Brighton (1904, NRHP 2004) and Brighton Heights Reformed Church (1863-64, NRHP 1982).

Christ Church of New Brighton uses the full vocabulary of church architecture promoted for Episcopal church building during the early twentieth century. Its emphasis on liturgical formality is rooted in the "Ecclesiastical movement of the mid-nineteenth century when architects returned to English medieval architecture for design inspiration."<sup>85</sup> Designed in the Late Victorian Gothic, or neo-Gothic style by Philadelphia architect Isaac Pursell, it has a more complex massing, with a cruciform plan, and square tower at the crossing, surmounted by a pyramidal slate roof with battlement-style crenellated parapets, and an octagonal turret rising above the northeast corner of the tower. The complex massing of the exterior clearly delineates the function of the interior spaces within.<sup>86</sup> Messiah Lutheran's rectangular plan with front gable roof, corner tower, and three portico entrances, is comparatively simpler and adapted to the needs of its congregation. For example, the side portal entryways on the west elevation lead to hallways which allow access to the basement level social hall.

Christ Church of New Brighton is more intricate in its materials and craftsmanship compared to Messiah Lutheran. The exterior is of gray ashlar schist and contains heavy buttresses, pointed arch windows with tracery, and a prominent tower with battlements. The interior uses the same schist throughout except for bright limestone with gothic detailing for the chancel area. The interior volume is much more pronounced, and the nave and chancel are distinctly separate, thereby emphasizing the ceremonial separation of laity and clergy. The square tower is fully revealed at the crossing, defined by massive, pointed arches resting on corner piers. Yet like Messiah Lutheran, the ceiling features a Gothic wooden vault ceiling with hammer-beam trusses. Oak pews, mosaic and Pewabic tile floors, multi-paneled Tiffany windows, and carved reredos add an exceptional level of intricate interior detail and are influenced by the contemporary Arts & Crafts movement popular in the United States at the time the church buildings were built.<sup>87</sup> In comparison, Messiah's interior detailing is more simplified and the focus is its pointed arch diamond-pane windows, hammer-beam trusses, and its Oberammergau altarpiece.

<sup>82</sup> National Register of Historic Places, North Presbyterian Church, Section 8, 1.b.

<sup>83</sup> Leland M. Roth, ed., *American Architecture: A History* (Boulder: Westview Press, 2001), 173.

<sup>84</sup> Leland M. Roth, ed., *American Architecture: A History* (Boulder: Westview Press, 2001), 108

<sup>85</sup> National Register of Historic Places, Christ Church of New Brighton, Richmond County, New York, 2004, #13001153, Section 8.

<sup>86</sup> National Register of Historic Places, Christ Church of New Brighton, Section 8.

<sup>87</sup> National Register of Historic Places, Christ Church of New Brighton, Section 8.

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Another Gothic Revival church on State Island, Brighton Heights Reformed Church, was constructed in 1863-64 by architect and builder John Correja. Compared to Messiah Lutheran's thick, brick exterior, Brighton Heights has a more simple and picturesque wooden design. As a late example of Carpenter's Gothic style, its combined form is derived from Early English and Perpendicular Gothic styles of ecclesiastic architecture as interpreted in picturesque pattern books by American architects like Richard Upjohn in the mid-nineteenth century. This was a style rooted in wooden vernacular tradition of American Gothic Revival. Brighton Heights is a product of the "picturesque cultivation of the village church type" and a "reminder of Staten Island's important role in the development of the romantic picturesque suburb."<sup>88</sup>

Brighton Heights is distinguished by its white-painted clapboard exterior, which covered over a brick core. The facade was dominated by a fifty-foot-high tower and spire at center. Whereas Christ Church's Gothic features were High Victorian and intricate, Church of New Brighton's Gothic features were more modest. It had ordinary lancet windows with perpendicular Gothic style wood tracery drip moldings and applied wooden buttresses separating the tower into sections. A simple cut pointed arch corbel bank and band course with quatrefoils separated the lower and belfry stages of its tower, and the tower had pointed-arch louvers on each face. Side elevations were simpler with six lancet windows with simpler tracery in sheer clapboard walls. Like Christ Church, it had a cross-axial plan. Its interior had a pointed arch tunnel vault and a thin arcade supported by clustered piers.<sup>89</sup>

Both Christ Church of New Brighton and Brighton Heights Reformed Church demonstrate an influence from rural church architecture of Gothic England. They are more indicative of the transition from the early nineteenth century "picturesque" mode to the academically correct forms advocated by the Cambridge-Oxford movement and to the Gothic style's culmination in the early twentieth century.<sup>90</sup> Compared to the latter two churches, Messiah Lutheran's Gothic Revival design is relatively simple yet ornate and adapted to the needs of a congregation in an urban setting. Its exterior and interior detailing and overall plan convey structural integrity, thickness, and a quality of heaviness.

## **Conclusion**

Messiah's Lutheran Church's history was defined in large part by a perseverance through the trials and tribulations of forming a new church to serve a growing Scandinavian immigrant community. Despite financial burdens, its congregation embraced the role of a community-driven church through aid, fundraising, and hosting various social and cultural organizations. These efforts added an extra burden on the church pastors, who were often busy attending to both their own "flock" and acting as an "ambassador" to non-member who used the church. In 1952, Reverend Dr. Nordgren reflected that "many people want to use the only church in the community but do not understand the doctrines and teachings of the Lutheran Church."<sup>91</sup> Yet, Messiah Lutheran's congregants exemplified a steadfastness in their dedication to their church and their community. As John E. Concevitch, reporter of the *Staten Island Advance* wrote in July of 1952:

<sup>88</sup> National Register of Historic Places, Brighton Heights Reformed Church, Richmond County, New York, 1982, # 82003399, Section 8.

<sup>89</sup> National Register of Historic Places, Brighton Heights Reformed Church, Section 8.

<sup>90</sup> National Register of Historic Places, Christ Church of New Brighton, Richmond County, New York, 2004, #13001153, Section 8.

<sup>91</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge," *Staten Island Advance*, July 16, 1952.

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The slogan "A Friendly Church in a Friendly Community" is more than a mere set of words. For the Messiah Lutheran Congregation it's a challenge, a challenge that they, with their pastor, are endeavoring to meet in a community which is beginning to grow along with others on the South Shore.<sup>92</sup>

Constructed in 1931 by architect Leonard Burd, Messiah Lutheran Church is also an excellent example of Gothic Revival Ecclesiastical style, designed specifically for the needs of a growing parish in a suburban setting with limited resources. Its Gothic Revival features, including its gable roof, pedimented tower, cast stone moldings, string courses, trefoil-topped pointed arch windows, textured red brick and beige cast stone, are not overly intricate but convey structural integrity, a quality of weight and thickness, and an adherence to ornate Gothic design elements in an urban-oriented church model. Messiah Lutheran Church is nominated to the National Register of Historic Places at the local level of significance under **Criterion A** in the area of **Ethnic History/Scandinavian** and **Criterion C** in the area of **Architecture**. The period of significance begins in 1931, the estimated construction date, and ends in 1975, the 50-year threshold for listing in the National Register. The property derives its primary significance from its design, materials, and workmanship, and its historical associations, and thus satisfactorily meets **Criteria Consideration A** (Religious Properties).

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<sup>92</sup> "Pastor of Annadale's Only Church Sees Responsibility as Challenge."

**DRAFT – Messiah Lutheran Church**

Name of Property

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County and State

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**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**

**Acreage of Property** 0.73

(Do not include previously listed resource acreage.)

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_  
(enter coordinates to 6 decimal places)

1. Latitude: 40.544866

Longitude: -74.181597

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

The boundary is indicated by a heavy line on the enclosed map with scale.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary includes all property historically and currently associated with Messiah Lutheran Church.

**11. Form Prepared By**

name/title Vasken Markarian, Historian [edited by Jeff Iovannone, PhD, NYSHPO]

organization The New York Landmarks Conservancy date 08/08/2025

street & number One Whitehall Street, 21st Floor telephone 212-995-5260

city or town New York City state NY zip code 10004

e-mail vgmarkarian@gmail.com

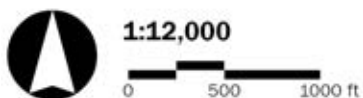
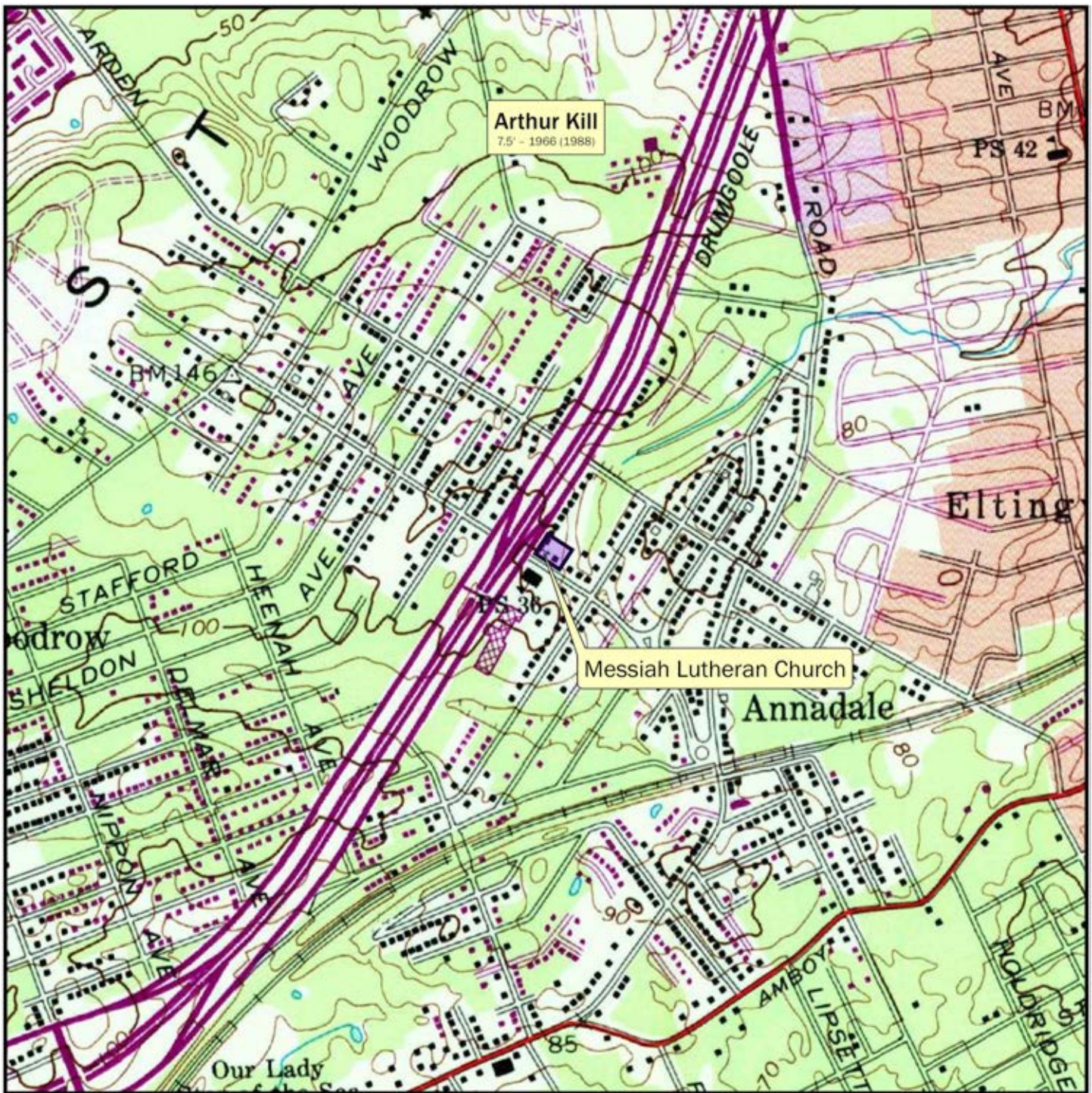


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 Messiah Lutheran Church



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0 50 100 ft

Projection: WGS 1984 UTM Zone 18N



Nomination Boundary (0.73 ac)

New York State Orthoimagery Year: 2023



**New York State  
Parks, Recreation and  
Historic Preservation**

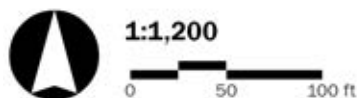
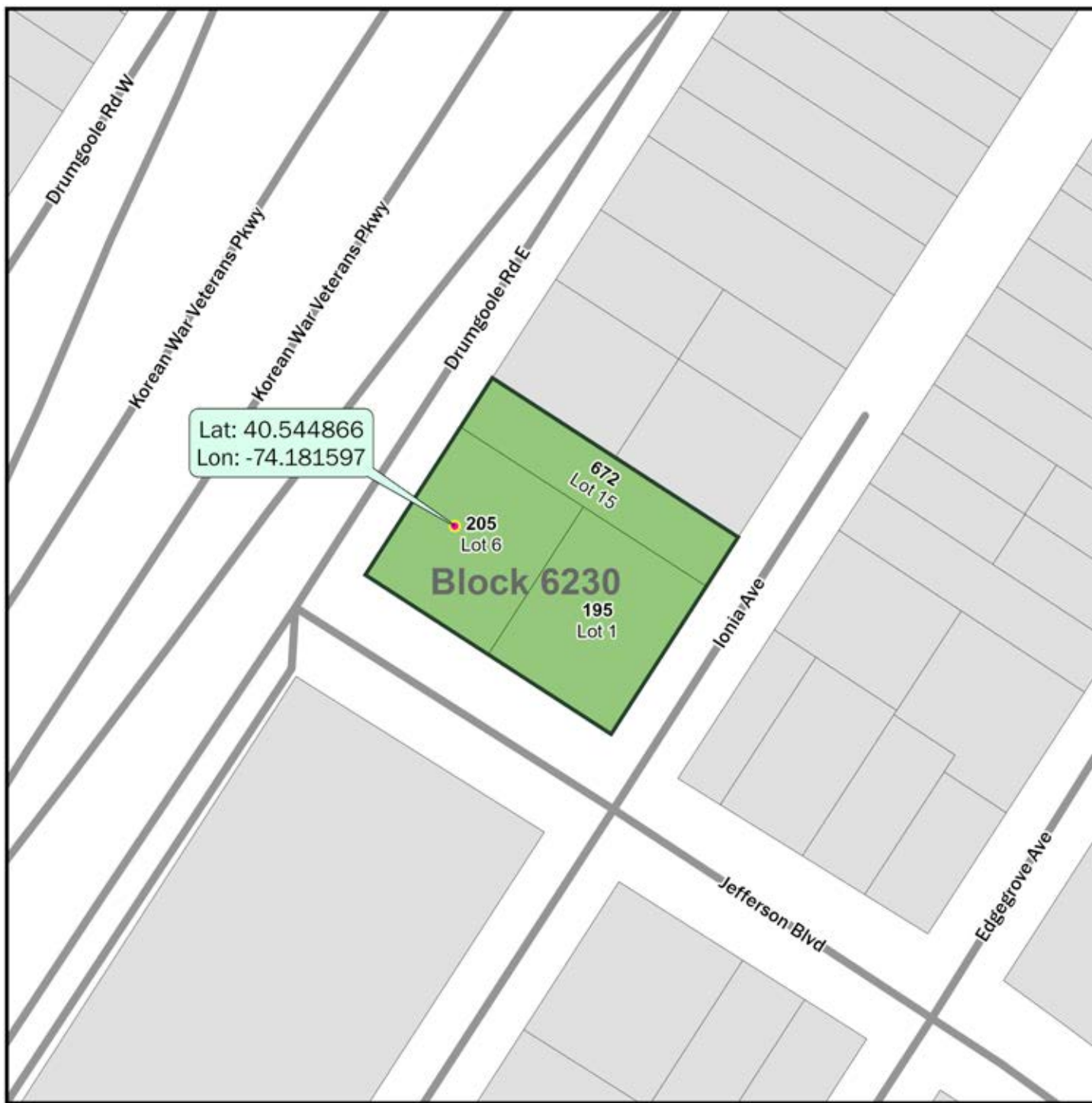
Mapped 08/11/2025 by Matthew W. Shepherd, NYSHPO

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Projection: WGS 1984 UTM Zone 18N



Richmond County Parcel Year: 2024



**New York State  
Parks, Recreation and  
Historic Preservation**

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**Figure 1.** New York City Department of Finance Map. Lot 6 corresponds to Messiah Lutheran Church (1931). Lot 1 corresponds to the Kroon Center/Parish House (1931). Lot 15 corresponds to the Office Residence (1932).

**DRAFT – Messiah Lutheran Church**

Name of Property

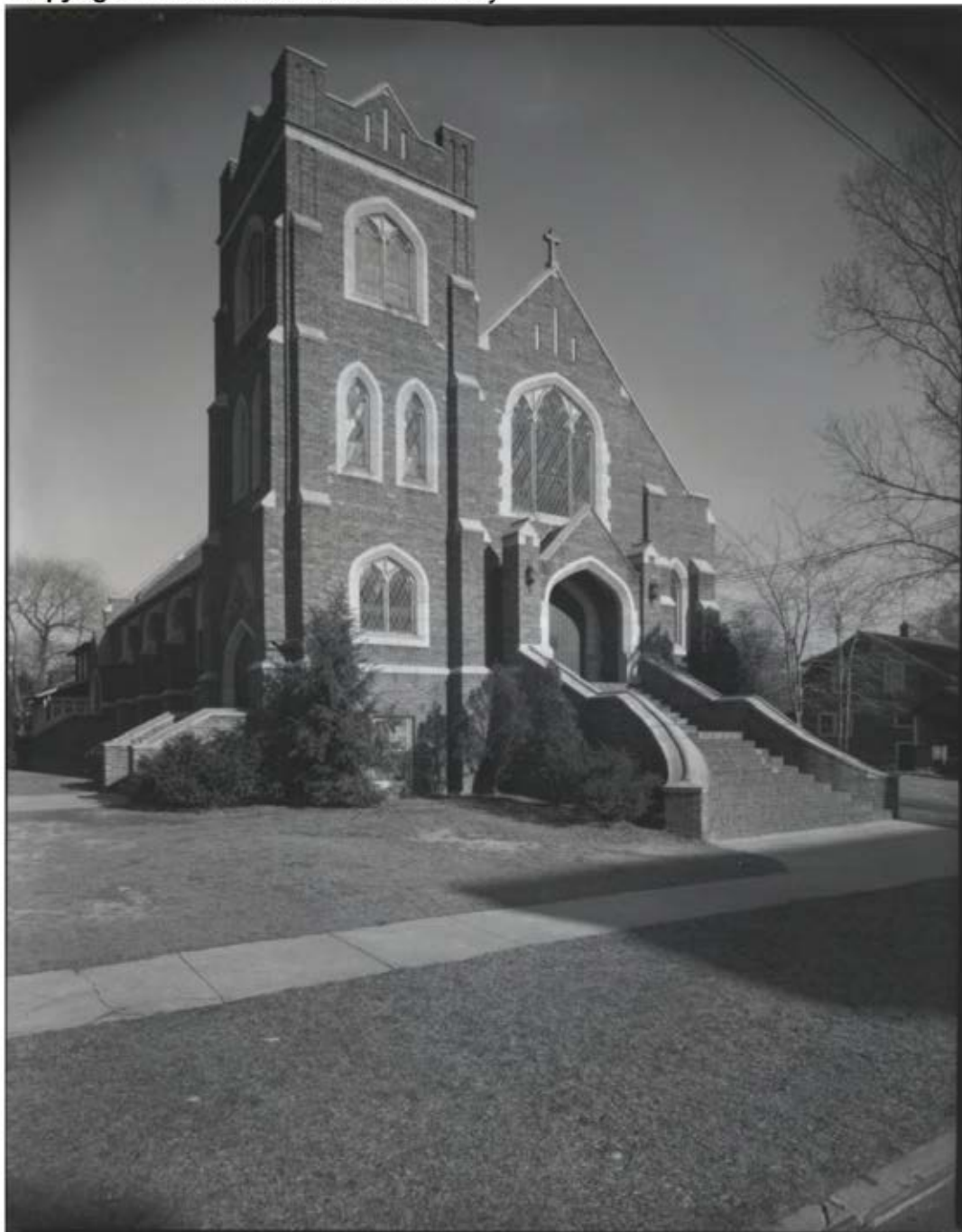
**Richmond, NY**

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**79.022.1872 Negative, Film**

State

**Copyright** Staten Island Historical Society



**Figure 2.** Historic photo of Messiah Lutheran Church, 01/07/1954. "Original B&W film negative. Diagonal front and side view of Messiah Lutheran Church in Annadale. The original negative sleeve has Flamm's handwritten inscription: "Messiah Lutheran Church 1-7-54". Negatives 79.22.1872 through 79.22.1875 all came from the same negative sleeve [contact print made]," courtesy of Staten Island Historical Society.

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**79.022.4740 Negative, Film**

Staten Island Historical Society



**Figure 3.** Historic photo of sanctuary of Messiah Lutheran Church, 11/05/1957. "Description Original B&W film negative. Interior view of Messiah Lutheran Church in Annadale, showing the congregation; photo was taken from an elevated vantage point (probably a balcony), looking toward the altar. Original negative sleeve has Flamm's handwritten inscription: "Messiah Lutheran / 11/5/57 / 12 each". SIHS inscription on negative sleeve: "Messiah / Lutheran / Church". Negatives 79.22.4739 and 79.22.4740 both came from the same negative sleeve. [contact print made]," Courtesy of Staten Island Historical Society.



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**Figure 4.** Historic photo of former church, likely on Fabian Street. Image 18 of 43, <https://messiahlutheransi.com/history/>.



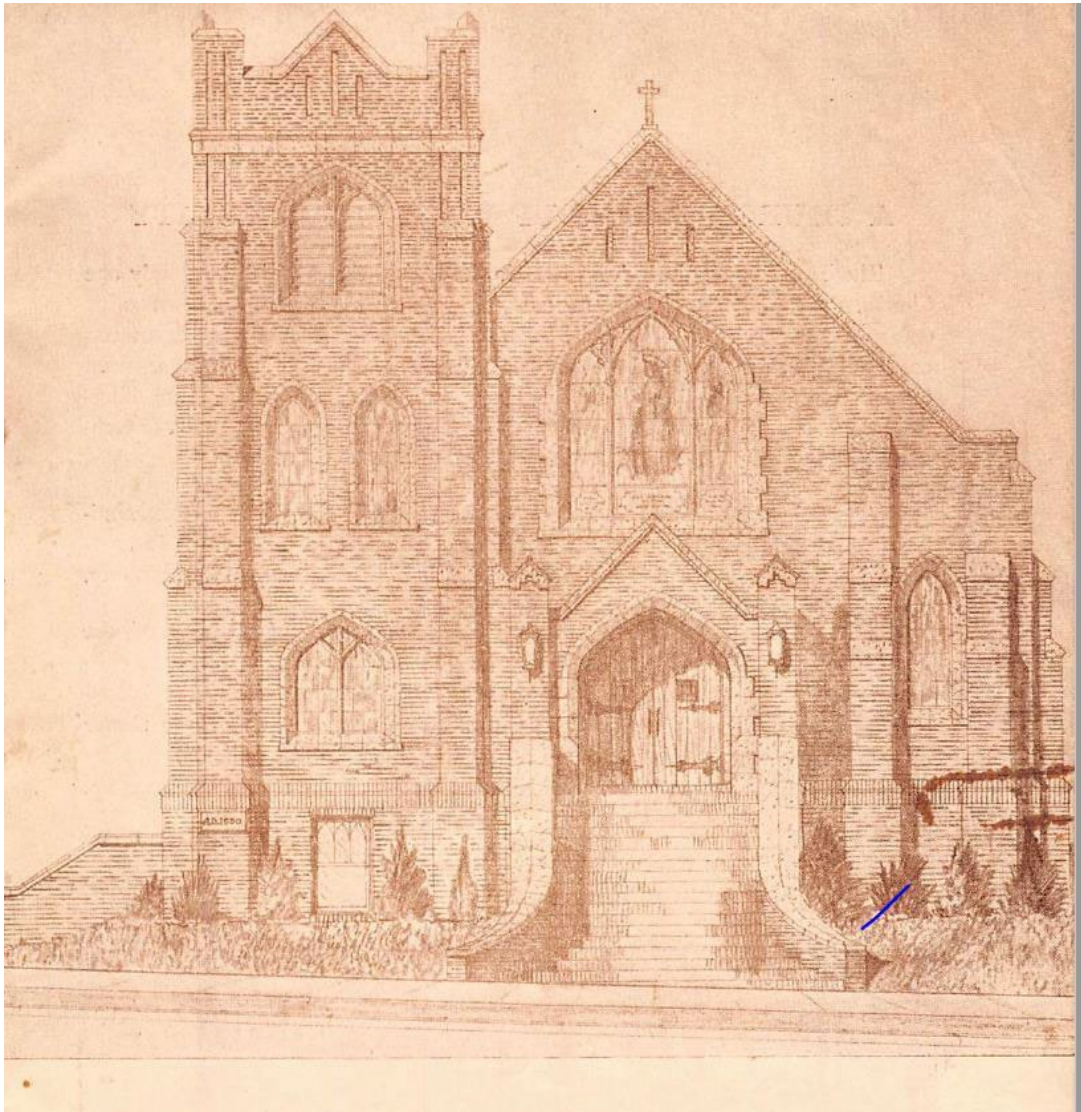
**Figure 5.** Historic photo of Messiah Lutheran Church site before construction. Image 14 of 43. <https://messiahlutheransi.com/history/>.

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**Figure 6.** "Rendering of Messiah Lutheran Church." Undated. Unknown author. Image 4 of 43.  
<https://messiahlutheransi.com/history/>.

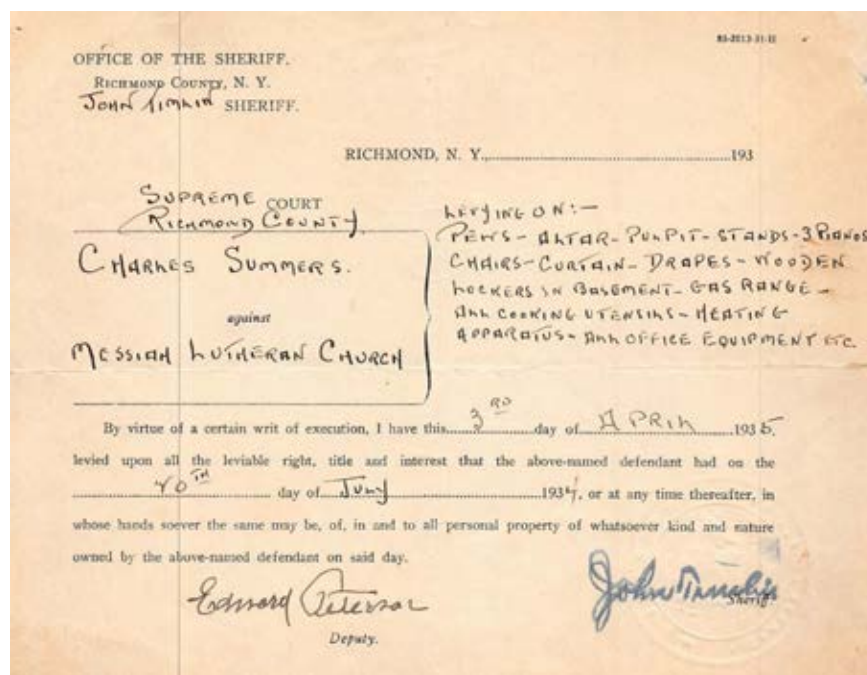


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**Figure 7.** Summary of litigation, April 3, 1935. Image 11 of 43. <https://messiahlutheransi.com/history/>.



**Figure 8.** Historic photo of church in snowstorm. Oblique view facing northwest. Undated. Image 2 of 43. <https://messiahlutheransi.com/history/>.

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**Photographs:**

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.

Name of Property: Messiah Lutheran Church

City or Vicinity: Annadale, Staten Island

County: Richmond State: NY

Photographer: Vasken Markarian

Date Photographed: June 26, 2024

Description of Photograph(s) and number:

**Messiah Lutheran Church**

Photo 0001 of 0050: Primary South facade, facing north.  
Photo 0002 of 0050: Primary South facade, facing north.  
Photo 0003 of 0050: Closeup of primary facade stair rail.  
Photo 0004 of 0050: Oblique view of south and west elevations, facing northeast.  
Photo 0005 of 0050: West elevation tower, facing east.  
Photo 0006 of 0050: West elevation nave wall, facing east.  
Photo 0007 of 0050: West elevation rear entrance, facing east.  
Photo 0008 of 0050: Oblique view of west elevation, facing southwest.  
Photo 0009 of 0050: Oblique view of north rear elevation, facing southeast.  
Photo 0010 of 0050: Oblique view of rear north elevation, facing southwest.  
Photo 0011 of 0050: Oblique view of east elevation, facing southwest.  
Photo 0012 of 0050: East elevation, facing west.  
Photo 0013 of 0050: East elevation basement entrance, facing west.  
Photo 0014 of 0050: Oblique view of south and east elevations, facing northwest.  
Photo 0015 of 0050: Entrance vestibule, facing east.  
Photo 0016 of 0050: Entrance doors, interior view facing south.  
Photo 0017 of 0050: Side foyer, facing east.  
Photo 0018 of 0050: Side tower entrance hall. facing east to vestibule.  
Photo 0019 of 0050: Side tower entrance, interior view facing southwest.  
Photo 0020 of 0050: Side tower entrance ceiling, facing southwest.  
Photo 0021 of 0050: Sanctuary doors, facing east.  
Photo 0022 of 0050: Sanctuary, facing north.  
Photo 0023 of 0050: Oblique view of sanctuary, facing northwest.  
Photo 0024 of 0050: Rear sanctuary gallery, facing south.  
Photo 0025 of 0050: Wooden pews, facing west.  
Photo 0026 of 0050: Altar, facing north.  
Photo 0027 of 0050: Altar floor, facing southwest.  
Photo 0028 of 0050: Oberammergau altarpiece, facing north.  
Photo 0029 of 0050: Oberammergau altarpiece, closeup, facing north.  
Photo 0030 of 0050: Altar table, facing north.  
Photo 0031 of 0050: East wall of altar, facing east.  
Photo 0032 of 0050: West wall of altar, facing west.

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Photo 0033 of 0050: Nave double-lancet stained-glass window.

Photo 0034 of 0050: Rear Sanctuary Hall and rear northwest entrance, facing southwest.

Photo 0035 of 0050: View of attic in rear Sanctuary Hall, facing northeast.

Photo 0036 of 0050: Rear stairwell leading to basement level, facing north.

Photo 0037 of 0050: Basement level social hall, facing southeast.

Photo 0038 of 0050: Basement level social hall, facing north.

Photo 0039 of 0050: Basement level kitchen, facing north.

Photo 0040 of 0050: Basement foyer and stairway from tower entrance, facing west.

Photo 0041 of 0050: Closets in basement foyer, facing south.

Photo 0042 of 0050: Basement foyer ADA entrance, facing southeast.

**The Kroon Center Parish House**

Photo 0043 of 0050: Oblique view, facing southeast.

Photo 0044 of 0050: Oblique view, facing northeast.

Photo 0045 of 0050: South elevation, facing north.

Photo 0046 of 0050: Oblique view, facing northwest.

Photo 0047 of 0050: East rear elevation, facing west.

**Messiah Lutheran Office Residence**

Photo 0048 of 0050: Oblique view, facing northeast.

Photo 0049 of 0050: Oblique view, facing southeast.

Photo 0050 of 0050: East elevation, facing west.

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**Photos**

Messiah Lutheran Church  
205 Jefferson Boulevard, Staten Island, NY 10312  
Photographed by Vasken Markarian, June 26, 2024



Photo 1. Primary South Facade, view facing north.



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Photo 2. Primary South Facade, view facing north.



Photo 3. Closeup of primary facade stair rail.

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Photo 4. Oblique view of south and west facade, view facing northeast.



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Photo 5. west facade tower, view facing east.

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Photo 6. West facade nave wall, view facing east.



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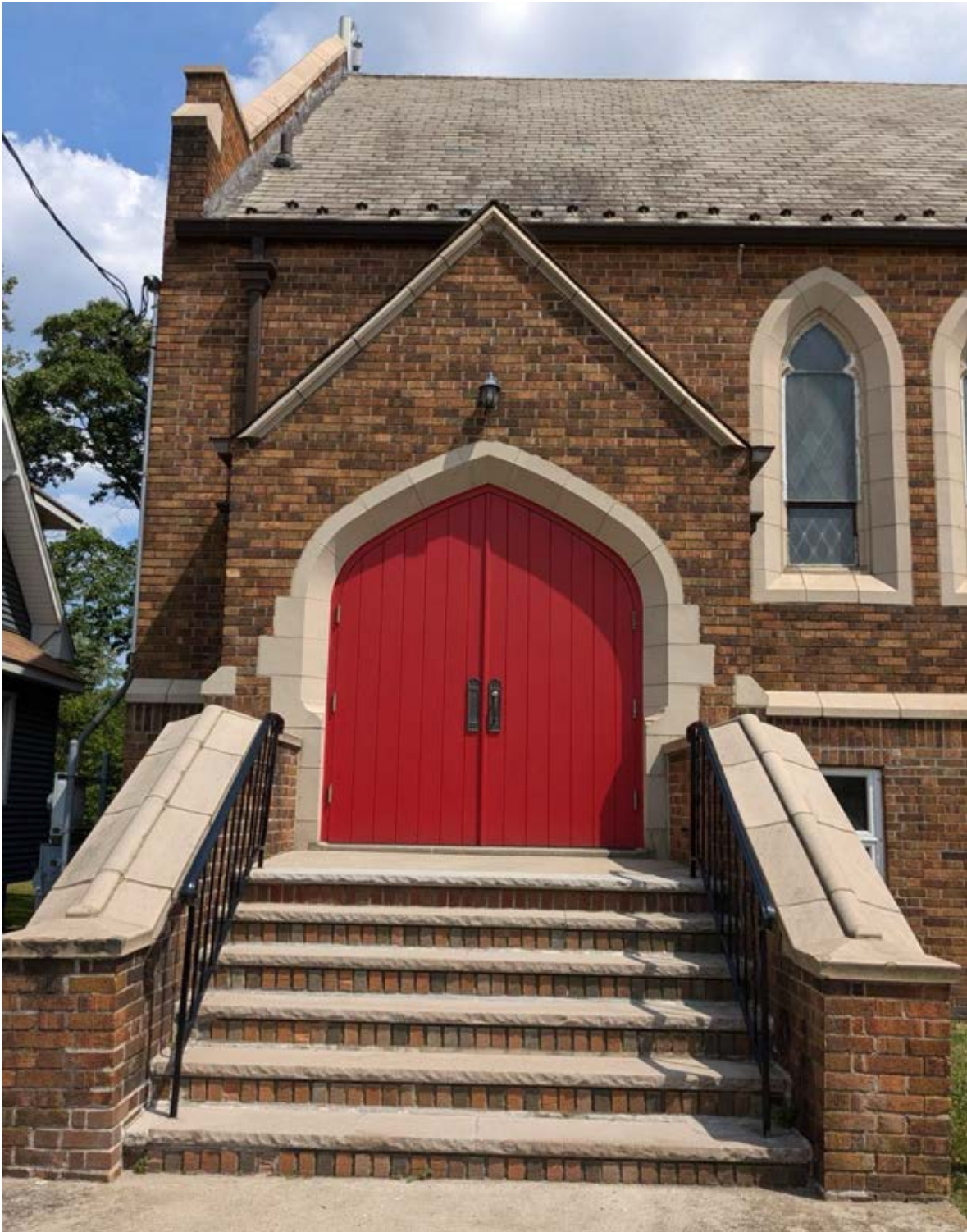


Photo 7. West facade rear entrance. View facing east.

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Photo 8. Oblique view of west facade. View facing southwest.



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Photo 9. Oblique view of north rear facade. View facing southeast

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Photo 10. Oblique view of rear north facade. View facing southwest.



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Photo 11. Oblique view of east facade. View facing southwest.





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Photo 12. East facade. View facing west.



Photo 13. East facade basement entrance. View facing west.



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Photo 14. Oblique view of south and east facades. View facing northwest.

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Photo 15. Entrance vestibule. View facing east.



Photo 16. Entrance doors (interior). View facing south.

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Photo 17. Side foyer. View facing east.



Photo 18. Side tower entrance hall. View facing east to vestibule.

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Photo 19. Side tower entrance (interior). View facing southwest.



Photo 20. Side tower entrance ceiling. View facing southwest.



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Photo 21. Sanctuary doors. View facing east.



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Photo 22. Sanctuary. View facing north.



Photo 23. Oblique view of sanctuary. View facing northwest.



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Photo 24. Sanctuary view from altar. View facing south.

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Photo 24. Rear sanctuary gallery. View facing south.





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Photo 25. Wooden pews. View facing west.



Photo 26. Altar. View facing north.

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Photo 27. Altar floor. View facing southwest.



Photo 28. Oberammergau altarpiece. View facing north.

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Photo 29. Oberammergau altarpiece, closeup. View facing north.



Photo 30. Altar table. View facing north.



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Photo 31. East wall of altar. View facing east.



Photo 32. West wall of altar. View facing west.

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Photo 33. Nave double-lancet stained-glass window.



Photo 34. Rear Sanctuary Hall and rear northwest entrance. View facing southwest.

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Photo 35. View of attic in rear Sanctuary Hall. View facing northeast.



Photo 36. Rear stairwell leading to basement level. View facing north.



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Photo 37. Basement level social hall. View facing southeast.



Photo 38. Basement level social hall. View facing north.

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Photo 39. Basement level kitchen. view facing north.

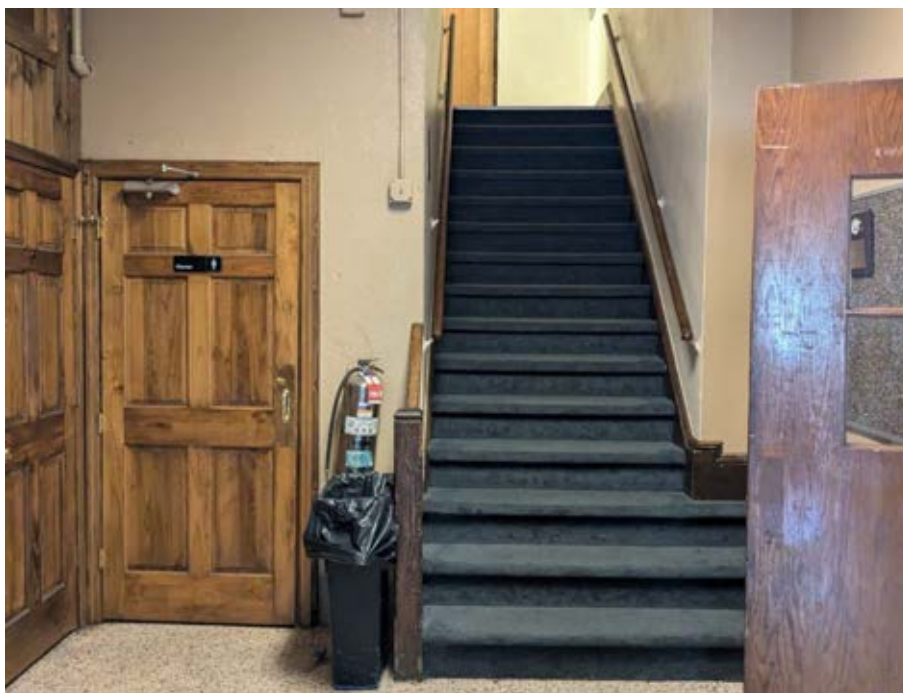


Photo 40. Basement foyer and stairway from tower entrance. View facing west.

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Photo 41. Closets in basement foyer. View facing south.



Photo 42. Basement foyer ADA entrance. View facing southeast.



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The Kroon Center Parish House  
195 Jefferson Boulevard, Staten Island, NY 10312  
Photographed by Vasken Markarian, June 26, 2024 (except as noted)



Photo 43. Oblique view facing southeast.



Photo 44. Oblique view facing northeast.



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Photo 45. South facade. View facing north.



Photo 46. Oblique view. View facing northwest.



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Photo 47. East rear facade. View facing west.

Messiah Lutheran Office / Rectory  
672 Drumgoole Road East, Staten Island, NY 10312  
Photographed by Vasken Markarian, June 26, 2024 (except as noted)



Photo 48. Oblique view facing northeast.

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Photo 49. Oblique view facing southeast.



Photo 50. East facade. View facing west.