Johnson Temple C.M.E. Church
McKenzie, Tennessee
Heritage Development Report

CHP MTSU Center for Historic Preservation
History • Education • Architecture

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I. Introduction

African American churches have historically been sites of faith, community, support, escape and refuge. As Juan Marcial Floyd-Thomas writes, the church continues to “offer believers this spiritual message of liberty, empowerment, and affirmation.”¹ Historians Eric Lincoln and Lawrence Mamiya have observed:

The Black Church has no challenger as the cultural womb of the black community. Not only did it give birth to new institutions such as schools, banks, insurance companies, and low income housing, it also provided an academy and an arena for political activities, and it nurtured young talent for musical dramatic, and artistic development. E. Franklin Frazier’s apt descriptive phrase, “nation within a nation,” pointed to these multifarious levels of community involvement found in the Black Church, in addition to the traditional concerns of worship, moral nurture, education, and social control. Much of black culture is heavily indebted to the black religious tradition, including most forms of black music, drama, literature, storytelling, and even humor.²

McKenzie’s Johnson Temple C.M.E. (Christian Methodist Episcopal) Church, located at 915 West Walnut, is one of the oldest African American Methodist congregations in Carroll County and the county’s only surviving CME church. Established after Emancipation and during the Reconstruction era, c. 1870, the congregation has served thousands over the years. While the congregation is active in the community in many different ways outside of its normal church services, the building that serves this almost 150 year-old congregation needs help. Located next to the landmark Webb School, the church is part of a significant African American story in McKenzie that not only impacted local residents but also shaped Tennessee’s religious and cultural history.

¹ Juan Marcial Floyd-Thomas, Liberating Black Church History: Making it Plain, (Nashville: Abingdon Press, 2014): “Introduction,”.

II. Historical Background

The history of the Christian Methodist Episcopal Church lies in Tennessee's Reconstruction era (1865-1870). Before the Civil War, the Methodist Episcopal Church, South, allowed African Americans to attend services, although in a subservient and segregated role. After Emancipation, freed men and women wanted to create a new, independent denomination. The decision to create a separate denomination was a result of changing social and political views within the African American community after the Civil War and Reconstruction.³

In the 1996-1998, Rural African American Church Survey for Tennessee, historian Heather Fearnbach developed a denominational history of the CME church and her findings give a broad context as the significance of Johnson Temple CME Church. Fearnbach found:

The earliest recognized Christian Methodist Episcopal (CME) church is Capers Memorial CME Church (NR 1/02/85) in Nashville. It dates to 1866 and its leaders had a prominent role in the creation of the formal CME convention in 1870. In that year, Capers members along with about forty black Methodists in West Tennessee broke from the Methodist Episcopal Church, South, and formed an independent denomination more reflective of issues central to the black community. Advanced education, community involvement through outreach, and spiritual growth were just a few of the tenets of the founding group, who became the Colored Methodist Episcopal Church in America (CME) on December 16, 1870, in Jackson, Tennessee.

Compared to the earlier African-American Methodist organizations, the AME and AME Zion churches, the new CME church was more conservative. Old segregated “colored churches” within the white Methodist Church, South, comprised its initial members. White conservatives within the Methodist Church, South, had urged their black brethren not to join the AME or

AMEZ movements. They encouraged, however, the creation of another separate black Methodist organization for several reasons. First, increasing white racial prejudice during the Reconstruction years meant that white members wanted the black churches out of their organization. Second, a separate black organization eliminated white financial responsibility for black Methodist activity, but still maintained an informal connection whereas there was no connection between the Methodist Church South and the AME or AME Zion churches. In 1870 the Methodist Episcopal Church, South, turned over all titles to “colored church property” to the CME church, making the separation of white and black Methodists official.

Due to its historical relationship with the white Methodist church, the CME church was sometimes derisively referred to as the “old slave church.” According to Tara Mitchell Mielnik in the *Tennessee Encyclopedia of History and Culture* (online edition):

Other African-American churches frowned upon the new CME church and its close relationship with the white MECS. They called it the “kitchen church” or “slavery church” and accused the former slaves of still doing the bidding of their former masters. CME remained the smallest of the African-American churches, but many former slaves identified more closely with CME leaders, who were also newly emancipated, than the northern, educated leaders of other black churches. In the establishment of CME, ex-slaves consciously broke with white churches, but refused to join northern-based separate African-American churches: At the same time, the creation of CME churches represented some of the first institutional foundations of racial segregation in the South.

From its inception, the CME Church eschewed political activity in favor of a devotion to spirituality, in what members considered to be a more black-controlled and dominated church and services. In county seats and larger towns in West Tennessee, the church became popular with middle-class and professional African-Americans. CME congregations mushroomed from 1870 to 1880, claiming 78,000 members by 1880. Early bishops included William Henry Miles, Richard H. Vanderhorst, Isaac Lane, Lucius H. Holsey, and Joseph A. Beebe. The fact that Johnson Temple CME Church dates c. 1870 makes the McKenzie congregation one of the oldest CME churches in the state.
The key church leader in Tennessee was Bishop Isaac Lane, who was the fourth bishop of the CME. Born a slave in Madison County, Tennessee, Lane established a CME school, that later became Lane College, in Jackson in 1882. His daughter, Jennie Lane, was its first teacher and principal. His son, James Franklin Lane, became the college's president in 1907 and served in that role for the next thirty-seven years.

Church membership by 1890 totaled 103,000, the vast majority of whom were in Tennessee, Alabama, Georgia, and Mississippi. The Great Migration and missionary activities during the first half of the twentieth century led to the church establishing congregations in eighteen states by 1945. The broadening of the membership base also coincided with a broadening of the church's mission and its level of activism in community affairs. In the 1920s, for instance, Bishop Charles H. Phillips led the church to become more activist in the region-wide anti-lynching campaigns of that era. CME colleges and churches supported the civil rights movement of the 1950s and 1960s by providing meeting sites and voter registration centers and supporting activist ministers. In 1954 the CME Church changed its name from the Colored Methodist Episcopal Church to the Christian Methodist Episcopal Church (1954), and moved its headquarters from Jackson to Memphis in 1970.

During its first fifty years, the CME Church promoted the foundation of twelve colleges, four of which are still in operation: Lane College (Jackson, TN), Paine College (Augusta, GA), Texas College (Tyler, TX), and Miles College (Birmingham, AL). Lane College graduates have especially influenced the church's development and persistence in Tennessee.

The history of Johnson Temple C.M.E. Church reflects well the significant patterns of the overall history of the Christian Methodist Episcopal Church in Tennessee.
1870, it is an early example of African American Methodism in McKenzie, especially since the town itself was not platted until after the end of the Civil War in 1865. The 1887 Goodspeed History of Carroll County notes:

McKenzie is situated at the crossing of the Nashville & Northwestern and the Louisville & Memphis Railroads. It was surveyed and platted in 1865 on lands belonging to James M. McKenzie, and buildings began at once to be erected, and the foundation for a prosperous town was at once established. A. G. Gilbert was the first merchant, and the next McKenzie & McClintoch and Mebane, Elbow & Covington. The town now contains four dry goods stores, six family groceries, two drug stores, one hardware store, three drinking saloons, two railroad depots, four steam cotton-gins, one planing-mill, one flouring-mill, two saw-mills, a livery stable, wagon and carriage shop, other mechanic shops, tw& hotels, the McKenzie House and Briant House; one weekly newspaper, the. Tri-County News, established in 1882 and published by H. C. Lawhon; two colleges, two public schools, white and colored, and three churches; Methodist, Cumberland Presbyterian and Baptist; also two colored churches, Cumberland Presbyterian and Baptist. The population of McKenzie is about 1,000.

This history does not list the black Methodists as having their own church building; we can only surmise that the congregation was meeting in private homes, the African American school building, or, still, at the Methodist Episcopal Church, South. We have been able to verify that by the time of Jim Crow segregation at the turn of the century, the congregation had acquired its own building, named Collins Chapel CME Church, by 1908. This building was located on what is now called Forrest Road—named for Confederate General Nathan B. Forrest—near Bethel University and by the old feed mill. It is interesting that the older Collins Chapel building stood within the white neighborhoods of McKenzie, and not in the segregated part of town, that is the African American neighborhood on the “other side of the tracks.”

In 1941, the congregation moved adjacent to the Webb School property and built a new church and named it Johnson Temple after then pastor, R.E. Johnson. This move was due to the influence of Dr. James Luther Seets (1890-1972), a Lane College graduate and principal of Webb School. Dr. Seets is a significant individual in McKenzie’s 20th century history and was a devoted member and leader of the Johnson Temple CME Church. The new church building was completed c. 1945 when
the cornerstone above was installed. By this time, the pastor was Rev. J. L. Griffin and the church leaders included W. W. Jones, V. H. Puckett, L. H. Haynes, J.C. Haynes, E. M. Haynes, C.C. Curtis, and H.W. Washington.

The new building was traditional in its gable-front entrance but its large expansive sanctuary stood over a full basement, a new space designed for Sunday School instruction, community meetings, fellowship gatherings, and a place for interior bathrooms and a kitchen. The 1941-1945 building, thus, was a modern up-to-date church facility and soon the congregation expanded its programs and offerings.

In the second half of the 20th century and into the 21st century the church held many outreach and community activities including: Nursing Home Ministry, Christmas Community Dinner, Day of Thanks,
and Reading Month, serving as Reading Partners for the local school system. The Church also promotes its Music Ministry through a traveling choir and a male chorus. Every second Sunday in December is the annual Christmas Musical started by Mrs. Tribell in 1954, which continues in existence for over sixty years. Likewise, the Church serves as a community kitchen and community hall in addition to a chapel.\(^4\) Notably in the 1950s, the Church hosted the Annual C.M.E. Conference under the leadership of Bishop Hamlet. Volunteers from the community housed delegates during the conference.\(^5\) All preachers belonging to the same division, in this case Tennessee, gathered at the annual conferences to discuss organizational and judicial policy.\(^6\) The Church currently continues to host district conferences.\(^7\)

Johnson Temple C.M.E. Church is a significant African American landmark of faith and community within McKenzie and the central West Tennessee region.

III. Preservation Needs and Recommendations

Johnson Temple C.M.E. Church has been at its location for seventy years and thus has accumulated several preservation needs despite continued efforts by the congregation to remedy such concerns.

1. Flooding and Drainage

There is inadequate drainage on the property and flooding—caused often by mere heavy rains, has done considerable damage to the building in the last ten years. Below grade ground moisture is a major source of the unwanted moisture. Proper handling of surface rain run-off is one of the most important measures of controlling unwanted ground moisture. The ground, and subsequently the building, will stay much

\(^4\) Reverend Dr. Wilma Pearson. In discussion with April Blevins and Lane Tillner. October 2016.

\(^5\) Reverend Dr. Wilma Pearson. In discussion with April Blevins and Lane Tillner. October 2016.

\(^6\) Culver, *Negro Segregation in the Methodist Church*, 42.

\(^7\) Reverend Dr. Wilma Pearson. In discussion with April Blevins and Lane Tillner. October 2016.
drier by 1) re-directing rain water away from the foundation through sloping grades, 2) capturing and disposing downspout water well away from the building, 3) developing a controlled ground gutter or effective drainage for buildings historically without gutters and downspouts, and 4) reducing splash-back of moisture onto foundation walls.
2. The congregation needs to tear out the concrete that seals the building at places and serves to keep moisture close to the building, which leads to mildew and mold build up.

3. Water damage in the basement means that baseboards and the bottom of the faux-pine paneling have significantly deteriorated and need to be replaced.
Moving forward, you will want to institute regular inspections of the building in order to maintain the property and to prevent further deterioration. Having a written maintenance plan will insure that every part of the building gets inspected on a regular basis. According to “Preservation Brief 39: Holding the Line: Controlling Unwanted Moisture in Historic Buildings,” a document that is available online by searching the title, preservation maintenance relating to moisture is as follows:
Exterior: Apply cyclical maintenance procedures to eliminate rain and moisture infiltration.

Roofing/ guttering: Make weather-tight and operational; inspect and clean gutters as necessary depending on number of nearby trees, but at least twice a year; inspect roofing at least once a year, preferably spring; replace missing or damaged roofing shingles, slates, or tiles; repair flashing; repair or replace cracked downspouts.

Walls: Repair damaged surface materials; repoint masonry with appropriately formulated mortar; prime and repaint wooden, metal, or masonry elements or surfaces; remove efflorescence from masonry with non-metallic bristle brushes.
Window and door openings: Eliminate cracks or open joints; caulk or repoint around openings or steps; repair or reset weather-stripping; check flashing; repaint, as necessary.

In general, eliminate low spots around building foundations; clean out existing downspout boots twice a year or add extensions to leaders to carry moisture away from foundation.

4. Accessibility to the Church is another issue. Currently, the Church is a two-story building with the sanctuary on the upper level and the community hall on the lower level. There are exterior stairs up to the chapel, interior stairs to the community hall through the chapel, and exterior stairs to the community hall (though not as large a staircase as the main staircase). It is recommended that a ramp be added to both external staircases to increase accessibility to the building.
5. To help with the interior moisture/mildew issues, it is recommended that the central air system—a good bit of which dates to the 1970s—be replaced so there can be better control of humidity.

6. In the sanctuary, the flooring is sinking/bowing and is clearly spongy and bouncy in certain areas. The 1970s carpet is frayed and worn. It is recommended that when the carpet is next replaced, the original floorboards be inspected for deterioration and damaged boards replaced and the entire flooring system be fortified and strengthened.
IV. Funding Sources

The most experienced non-profit group in the country that devotes its time and resources to the preservation of historic churches is the Partners for Sacred Places. Its extensive website, sacredplaces.org, has many different case studies that show how the process works. We encourage you to explore the many resources of the Partners for Sacred Places. For your convenience, here is a section of the website that addresses fundraising needs:

Adapted from the Partners for Sacred Places:

America’s older and historic churches, synagogues, meetinghouses, temples, and mosques are blessings to their congregations and their neighborhoods, but they also require regular repair and an occasional major overhaul. Sometimes the sheer cost of such maintenance seems overwhelming. These challenges need not drive you to despair!

This guide is designed to aid you in fundraising planning: to understand the needs of your older house of worship; to decide whether to begin a capital campaign in your congregation; and to extend your campaign to your community and other funders.

And in the process, you may find your vision and your ministry enhanced as you think outside your own walls. Raising money can be intimidating, but it can also be an exciting catalyst for new community outreach.

Be aware that raising money requires the involvement and commitment of both clergy and lay leaders. There will be enough work for every member who can be brought into the process, and the broader the involvement, the more likely it is that the whole congregation will find their commitment deepened and strengthened.

Many fundraising efforts start when someone notices a problem, such as the stained glass windows sagging or the roof leaking. The temptation is to start raising money for that particular project without considering larger issues. Does the leaky roof indicate extensive damage? Will the new program require updating the restrooms and kitchen?

One of the important decisions that clergy and congregational leaders need to make together is whether to raise funds for a particular project or to launch a comprehensive capital campaign. If your conditions survey indicates that only a few minor repairs are needed, project fundraising may be fine. But the conditions survey may show that multiple repairs are needed, such as rewiring, painting, repairing termite damage, replacing deteriorating joists, and making the building accessible for the disabled. Planning a capital campaign to raise money for all these important projects together may be a better choice than trying to address each one as it becomes a crisis.

Step One: Where Do You Stand?

The first step to raising funds to restore or renovate your building is to develop a plan, and that requires
knowing where you stand in the first place. The best way to learn where you are now is by asking a qualified architect, building conservator, or engineer to prepare a building conditions survey.

Next you’ll need to develop a work plan, which is also a good time to bring in as many members of the congregation as possible. Consider distributing copies of the proposed plan of action, or posting them in a conspicuous place for a few weeks, before holding a congregational meeting where members’ questions and concerns can be addressed.

The more planning and discussion that take place before you appeal for money, the more the congregation will take ownership of the project and support it wholeheartedly.

Step Two: Can you do this on your own?

There’s no easy answer to this question, as it depends on how much money needs to be raised and what kind of “capital” you already have—both your congregation’s finances and your talent pool. What types of public support can you expect?

Step Three: Carrying Out the Fundraising Campaign

Professional fund-raisers generally agree that raising money is 70 percent planning and 30 percent asking. Repairing a building is a cooperative effort among clergy, lay people, and professionals—the architects, contractors, and fund-raisers they hire to help them. All parties should find agreement on what work needs to be done and what the strategy and goals of the campaign will be before anyone is asked to open a wallet or provide professional services. Congregations should also be aware that many others have also faced daunting preservation tasks.

Conclusion

Johnson Temple C.M.E. is important to the community of McKenzie, Tennessee and to Carroll County.

Since its establishment, the C.M.E. Church has endorsed active involvement in community education, outreach, and spirituality. Johnson Temple, C.M.E. upholds these values through a series of programs and involvement in the community. The Church represents a time of change in American and Tennessee history. It has maintained its position in the community and among other C.M.E. churches further cementing its legacy. Because of this, it is vital that the Church is preserved. The preservation recommendations include repairs to areas damaged by flooding, remedies to places causing water buildup, floor repair, the addition of a ramp for accessibility, and a new A/C system.

As far as funding for these projects, we suggest looking into federal funding in order to complete the ADA requirements, such as on grants.gov. Other sources of funding might include grants from the local
government, particularly if it can be shown that the repairs and updates to the building benefit the larger community as well.

Bibliography
**CONDITION ASSESSMENT FORM**

**Assessment**
- **Assessment Date**: 5.26.2016
- **Assessor**: Brown, Gardner
- **Area Assessed**: Exterior Only, Exterior & Interior

**UTM Coordinates**
- **Zone**: _____  
- **Datum**: NAD83
- **Horizontal Accuracy**: _____
- **Easting**: 36.129845
- **Northing**: -88.530075

**Type of Resource**
- **Type**: Building
- **Occupied?**: Yes
- **Ruins?**: No

**Property Information**
- **Name of Resource**: Johnson Temple CME (estb. 1870)
- **Address/Location**: Everett St. & Walnut Ave. W. McKenzie, TN
- **Owner Name**: (contact person) Wilma Pearson
- **Owner Address**: 
- **Owner Phone**: 865-406-9889 (cell)
- **Owner Email**: 

**Present Use**
- Dwelling  
- Government  
- Other Residential  
- Museum  
- School  
- Industrial  
- Religious
- Offices  
- Commercial  
- Other

**Characteristics**
- **Date of Construction**: Rebuilt 1941, cornerstone laid 1945
- **Number of stories**: 2
- **Architectural Style**: traditional
- **Plan**: Central sanctuary (main floor), congregation hall (basement)
## CONDITION ASSESSMENT FORM

### Exterior Characteristics

<table>
<thead>
<tr>
<th>Roof Type</th>
<th>Hip</th>
<th>Gable</th>
<th>Mansard</th>
<th>Gambrel</th>
<th>Flat</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Roof Material</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chimney</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Exterior Wall Material</td>
<td></td>
<td>Brick/Stone</td>
<td>Wood/Log</td>
<td>Vinyl</td>
<td>Stucco</td>
<td>Asbestos</td>
</tr>
<tr>
<td>If Brick, Bond</td>
<td></td>
<td>English</td>
<td>Stretcher</td>
<td>Flemish</td>
<td>Common</td>
<td>Other</td>
</tr>
<tr>
<td>If Log, Notches</td>
<td></td>
<td>Full Dovetail</td>
<td>Half-Dovetail</td>
<td>Square</td>
<td>Diamond</td>
<td>V</td>
</tr>
<tr>
<td>Window Type</td>
<td></td>
<td>Double-hung</td>
<td>Casement</td>
<td>Stationary</td>
<td>Other</td>
<td></td>
</tr>
<tr>
<td>Light Pane Arrangement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Foundation</td>
<td></td>
<td>Pier</td>
<td>Slab</td>
<td>Continuous</td>
<td>Basement</td>
<td>Other</td>
</tr>
<tr>
<td>Foundation Material</td>
<td></td>
<td>Stone</td>
<td>Brick</td>
<td>Concrete</td>
<td>Other</td>
<td></td>
</tr>
<tr>
<td>Landscape Features</td>
<td></td>
<td>Walkway</td>
<td>Driveway</td>
<td>Fences</td>
<td>Well</td>
<td>Historic roadbed</td>
</tr>
<tr>
<td>Notes</td>
<td></td>
<td>Cemetery</td>
<td>Garden</td>
<td>Orchard</td>
<td>Other plantings</td>
<td>Other structures</td>
</tr>
</tbody>
</table>

Archaeological features (above-ground): | Walls | Chimney | Foundation | Mound | Other |

### Interior Characteristics

Use the "Supplemental Interior Room Form" to record interior characteristics of the building or structure.

### Evaluation

- Collapsed or off foundation: ✓ Minor/None | Moderate | Severe
- Leaning, other structural damage: ✓ Minor/None | Moderate | Severe
- Damage to windows, doors: Minor/None | Moderate | Severe
- Chimney, parapet, or other falling hazard: Minor/None | Moderate | Severe
- Roof damage: ✓ Minor/None | Moderate | Severe
- Foundation damage: ✓ Minor/None | Moderate | Severe
- Exterior wall damage: ✓ Minor/None | Moderate | Severe
- Interior wall damage: ✓ Minor/None | Moderate | Severe | Not evaluated
- Interior structural cracks: ✓ Minor/None | Moderate | Severe | Not evaluated
### Condition Assessment Form

**Evaluation (cont.)**

- Exterior structural cracks: □ Minor/None □ Moderate □ Severe
- Damaging vegetation (trees, shrubs, etc.): □ Minor/None □ Moderate □ Severe
- Insect/rodent/bird damage: □ Minor/None □ Moderate □ Severe
- Moisture damage/accumulation: □ Minor/None □ Moderate □ Severe
- Potential Hazards: □ Electrical □ Lead □ Asbestos □ Mold □ Other __________
- Inappropriate repairs/additions: □ Minor/None □ Moderate □ Severe

**Determination of Eligibility**

- Is there a sign or plaque? □ Yes □ No | Note: __________________________
- Preliminary DOE for Nat’l Reg: □ Eligible □ Ineligible □ Unsure
- If eligible, theme: ________________________________________________________

### Intervention Level

- □ Immediate (right now, emergency)
- □ Urgent (to prevent active deterioration)
- □ Necessary (maintain good condition)
- □ Desirable
- □ Items to be kept under observation

### Estimated Building Damage

- □ None □ 1-10%
- □ 10-30% □ 30-60%
- □ 50-90% □ 90-100%

### Threats

- □ Abandonment □ Collapse □ Vandalism □ Development
- □ Deferred Maintenance □ Environmental □ Fire Hazards □ Other __________

### Recommendations for Further Initiatives

- □ Additional Archival Research □ Heritage Development Plan
- □ Historic Structures Report □ Interpretive Plan
- □ Furnishings Plan □ Emergency Repairs/Stabilization
- □ National Register Nomination/Update NR □ Conservation Easement
- □ Testing/Monitoring □ Trail of Tears Site Certification/Signage
- □ Collections Inventory □ Civil War Trails Marker
**SUPPLEMENTAL INTERIOR ROOM FORM**

**Room Name:** Sanctuary

**Room Measurements:**
- Width: 
- Length: 
- Height: 

**Interior Characteristics**

- **Flooring Material:**
  - [ ] Wood
  - [ ] Tile
  - [ ] Vinyl
  - [x] Carpet
  - [ ] Other
  - Description: Wall to wall carpet -- needs replaced

- **Wall Material:**
  - [ ] Plaster
  - [ ] Brick
  - [ ] Log
  - [x] Drywall
  - [ ] Other
  - Wood panels

- **Ceiling Material:**
  - [ ] Plaster
  - [ ] Log
  - [x] Drywall
  - [ ] Other

- **Molding (Check all that apply):**
  - [ ] Baseboard
  - Notes: 
  - [x] Chair Rail
  - Notes: 
  - [x] Crown
  - Notes: 
  - [x] Window Casing
  - Notes: 
  - [x] Door Casing
  - Notes: 
  - [ ] Other

- **Fixtures (note any lighting, electrical, plumbing, etc. fixtures):** Unique lights in sanctuary, see photos

- **Millwork (ex. built-ins):** 

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<table>
<thead>
<tr>
<th>Additional Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Floor is uneven in sanctuary (replace carpet, check the floors)</td>
</tr>
<tr>
<td>-Custom swing doors into sanctuary</td>
</tr>
<tr>
<td>-Basement was very wet, causing mold and moisture problems in basement.</td>
</tr>
<tr>
<td>-Door from outside into basement is damaged from water</td>
</tr>
<tr>
<td>-Stairs from basement to sanctuary were uneven and separating from wall</td>
</tr>
<tr>
<td>-minor cracks in ceiling of sanctuary</td>
</tr>
<tr>
<td>-bricks on the exterior need repaired and repointed</td>
</tr>
<tr>
<td>-asphalt roof could need to be replaced (looked old)</td>
</tr>
<tr>
<td>-wasp nest in several spots outside</td>
</tr>
<tr>
<td>-windows frames are in need of repair and need to be re-caulked</td>
</tr>
</tbody>
</table>