

**SLIGO SEVENTH-DAY ADVENTIST CHURCH (M:37-60)
7700 CARROLL AVENUE, TAKOMA PARK, MD 20912**



**MASTER PLAN FOR HISTORIC PRESERVATION
DESIGNATION FORM
MAY 2023**

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1. NAME OF PROPERTY

Historic Name: Sligo Seventh-day Adventist Church; Sligo Church

Current Name:

Maryland Inventory of Historic Properties #: M 37-60

2. LOCATION OF PROPERTY

Address Number and Street: 7700 Carroll Avenue, Takoma Park

County, State, ZIP: Montgomery County, Maryland, 20912

3. ZONING OF PROPERTY

R-40: The intent of the R-40 zone is to provide designated areas of the County for moderate density residential uses. The predominant use is residential in a duplex or detached house. A limited number of other building types may be allowed under the optional method of development.

4. TYPE OF PROPERTY

A. Ownership of Property

- Private
- Public
- Local
- State
- Federal

B. Category of Property

- Private
- Public
- Local
- State
- Federal

C. Number of Resources within the Property

Contributing		Noncontributing	
<input checked="" type="checkbox"/> 1	Buildings	<input type="checkbox"/>	Buildings
<input type="checkbox"/>	Sites	<input type="checkbox"/>	Sites
<input type="checkbox"/>	Structures	<input type="checkbox"/>	Structures
<input type="checkbox"/>	Objects	<input type="checkbox"/>	Objects
<input type="checkbox"/>	Archaeological Sites	<input type="checkbox"/>	Archaeological Sites
<input checked="" type="checkbox"/> 1	Total	<input type="checkbox"/>	Total

D. Listing in the National Register of Historic Places: The Maryland Historical Trust has not evaluated the property for listing in the National Register of Historic Places.

5. FUNCTION OR USE

Historic Function(s): Religion

Current Function(s): Religion

6. DESCRIPTION OF PROPERTY

Site Description

The Sligo Seventh-day Adventist Church is located on a 1.23-acre lot, bordered on the east by an early twentieth-century residential subdivision in the City of Takoma Park, Maryland (Appendix 1, Figure 1). The property is bound by Flower Avenue to the west, Carroll Avenue to the south, Greenwood Avenue to the east, and Washington Adventist University (WAU) property to the north. The large, wedge-shaped church occupies a significant portion of the site and sits at an angle with its facade facing southwest towards the intersection of Carroll and Flower Avenues.¹

The church is set back from the intersection by a grassy lawn featuring a three-sided concrete planting bed with the name of the church embossed on each face. Limited, low scale ground plantings focus attention on the church building. A paved concrete walkway extends from the public sidewalks along Flower and Carroll Avenues and provides access to a curved concrete plaza and stairs that ascend to the main entrance on the south (front) elevation of the church. The building is raised above street level, lending it a sense of prominence in the landscape despite its relatively low height and horizontal layout.

A paved parking lot shared by the church and WAU flanks the church to the north and is accessed from Greenwood Avenue. Across Greenwood Avenue to the east, the building at 7710 Carroll Avenue serves as church office space. Across Flower Avenue to the west, the parking lot on the WAU campus provides overflow parking for the large congregation, and sits on the former site of Columbia Hall, where the Sligo Church met in the early-to-mid twentieth century.

Architectural Description

Summary

The Sligo Seventh-day Adventist Church is a three-story, wedge-shaped Streamline Moderne building of steel-frame construction designed by J. Raymond Mims and built by Herbert H. Hubbard between 1942 and 1944 (Appendix 4, Figure 1). The original church building featured a symmetrical design composed of a semi-triangular central block with two projecting rectangular bays and a central arcade sheltering the main entry on the south-facing façade. A two-story addition constructed in 1985 has encapsulated the building's east elevation. The church is uniformly faced with Indiana limestone panels and capped with a low roof. The design features rounded corners and minimal ornamentation in keeping with the Streamline Moderne style.

¹ This report draws upon the Maryland Inventory of Historic Properties Form prepared by Eric Griffiths and Karen Yee, EHT Tracerics, Inc., provided to Montgomery Planning under a contractual agreement.

See Appendix 2 for aerial diagrams illustrating the original and 1985 sections and the elevations of the building.

South Elevation/Façade (Appendix 4, Figures 1-4)

The south (front) elevation features a symmetrically arranged façade consisting of two vestibules flanking a central portico with segmented arcade openings. The projecting vestibules are each composed of joined two- and one-story rectangular bays that cascade out from the face of the building and feature a recessed arched entries capped with cast stone segmental arches containing molded grape and vine motifs. Inside the recessed arched entry bays are double-leaf, metal-framed glazed doors. Seven-light steel-frame vertical ribbon windows flank each entry bay.

Between these bays, a five-part, one-story central portico includes three arched entryways flanked by two narrow vertical openings. This arcade was originally open, but was enclosed in glass in the late 1960s. Double-leaf, metal-frame glass doors are in the glazed enclosures inside each of the three arches. Despite this enclosure, the building continues to express an open arcade and the many entrances needed to accommodate the church's large congregation are apparent. The portico is capped by a shed roof and has a dentilled cast stone cornice. Above the central arcade, three evenly spaced windows sit within recessed bays. Each window is shielded with an ornamental cast stone screen and capped by a stone lintel with incised square panels.

Ornamentation on the façade is limited to low relief stonework above window and door openings, leaving an overall impression of an even surface and symmetrical design that flows smoothly as the building height steps down gradually to street level.

West Elevation (Appendix 4, Figures 6-7)

The west elevation largely reflects the church's original layout and design. Towards the front (south) of the building, four two-story vertical ribbon windows are located within recessed bays. These windows feature decorative stone screens and incised stone lintels mirroring those on the building's façade. The north half of this elevation features a two-story projecting rectangular bay capped with a flat roof. This bay originally featured three window openings on each story, but only two one-over-one, double-hung metal windows remain on the first story. The other openings have been sealed with replacement limestone panels.

North Elevation (Appendix 4, Figure 5-6)

The north (rear) elevation of the church features a two-story steel multi-pane chancel window placed above a one-story rear bay. The large chancel window was added during a 2003-2004 renovation campaign to provide more natural light into the sanctuary; the previous chancel window was significantly smaller and simpler in design (App. 5, Fig. 14).² The one-story projecting bay is trapezoidal in shape to meet the angle formed by the main block with rear wings on the east and west. The bay features five evenly-spaced one-over-one, double-hung metal windows on its north elevation and one on both its east and west elevations.

² Sligo Seventh-day Adventist Church, "The Sligo Story,"39;

East Elevation/ 1985 Youth and Fellowship Addition (Appendix 4, Figures 8-10)

The east elevation of the church originally mirrored the west elevation. It was encapsulated by a two-story addition added in 1985. The addition is roughly wedge-shaped to blend with the layout of the original church building and is clad in matching Indiana limestone panels and capped with a parapeted flat roof. It is composed of a two-story, five-bay, rectangular building facing east that connects to the front of the church through two, three-story stairwell towers flanking an arcaded central pavilion suspended over an exposed basement. The arrangement of the stairwell towers and central arcade echoes the design of the original building's façade.

The addition's five-bay east elevation faces Greenwood Avenue. Windows consist of single and paired sets of two-light metal sashes set within recessed window bays with stone sills. The upper sash remains fixed while the lower sashes are hopper units. Basement windows are located within window wells that extend below grade. A double-leaf metal-frame glass door provides access to the addition from a paved concrete walkway covered by a canvas canopy.

The addition's south elevation faces Carroll Avenue and adjoins the front of the church. It contains two projecting three-story stairwell towers. Both pavilions have vertically aligned single-light ribbon windows within recessed window bays. The east stairwell contains an exterior entrance consisting of a double-leaf metal frame glass door on its east side. The west stairwell is connected by a two-story hyphen to the western projecting pavilion on the south (front) elevation of the original church building. Both stories of the hyphen contain three paired windows matching those used on the east elevation.

Between the two stairwell towers is a one-story central pavilion containing an arcade of six segmental arched openings housing windows matching those used elsewhere on the addition with the exception of an arched top. The central pavilion is suspended above an exposed sub-grade basement by limestone piers. The open sub-grade basement level contains a concrete paved patio accessed by a wheelchair-accessible ramp and stairs. The basement entrance, consisting of a double-leaf, metal-frame glass door, is accessible from the subgrade patio, under the central pavilion. A roof terrace, accessible via double-leaf, metal-frame doors at both stairwells, is located on top of the central pavilion.

The addition harmonizes with the Streamline Moderne design of the original building by including rounded corners, horizontal lines, minimal ornamentation, and a plan which calls back to the church's historic façade.

Interior (Appendix 4, Figures 11-15)

The layout of the Sligo Church was originally planned to accommodate over 1,500 people and today serves a congregation of nearly 3,000. The need to seat a large number of people resulted in a plan that drew on auditorium-style and balcony seating rather than a more traditional cruciform or rectangular shape.

The exterior doors on the south elevation (façade) open to a vestibule with unfinished limestone walls and decorative ceiling panels (App. 4, Figure 13). This was originally an exterior portico before it was enclosed in glass in the late 1960s. Stairwells at both ends of the vestibule provide access to the basement and the balcony level. A series of double-leaf, single-light wood doors open to the sanctuary,

a fan-shaped space open to the full height of the building. Four wide banks of pews slope downward to face a chancel with a raised platform at the northeast end of the building.

At the rear of the space, a wood-framed, glass enclosed bay has been added along the western wall. Above this, a full-width semi-circular balcony supported by masonry columns provides approximately ten rows of additional opera-style seating. The interior walls of the sanctuary are finished with smooth plaster and pierced by vertical ribbon windows shielded by decorative stonework screens, which provide some natural light but limited visibility to the exterior. On the eastern wall, these windows now face into the atrium of the 1985 addition. The finished plaster ceiling contains rows of inset round lights and speakers.

The center chancel on the northeast wall forms the focal point of the sanctuary. A raised wooden platform flanked by stepped risers extends into the chancel, which is lined by canted walls finished with decorative wooden screens. The organ is located behind a stainless-steel enclosure at the north wall of the chancel. The organ pipes extend above the steel enclosure and line a large, fixed chancel window that is a non-historic addition. Single-leaf wooden doors within the canted walls of the chancel provide access to a one-story projecting bay along the north elevation that houses storage and dressing rooms. While the layout of the sanctuary has not changed from its original construction, interior renovations in the early 2000s removed much of the original fabric

The basement level of the original building contains a series of classrooms, primarily used for Sunday School, arranged around a central corridor, as well as storage space and a lounge. The basement originally housed a kitchen which is no longer extant.

The 1985 youth and fellowship addition has three levels centered around a two-story atrium. The western wall of the interior atrium is formed by the limestone paneled exterior walls and ribbon windows of the original church's east elevation (App. 4, Fig. 14). The addition houses a large fellowship hall, additional classroom space, a youth lounge, and a kitchen.

7. STATEMENT OF SIGNIFICANCE

A. Applicable Designation Criteria

The Sligo Seventh-day Adventist Church meets three of the nine designation criteria as described in Chapter 24A: Historic Resources Preservation, Section 24A-3, Montgomery County Code. Section J of this report includes a detailed analysis.

B. Statement of Significance

The Sligo Seventh-day Adventist Church (Sligo Church) reflects the growth of the Adventist community in Takoma Park. The church was founded in 1907 in the same wave of Adventist development as the adjacent Washington Training College (1904) and Washington Sanitarium (1907) and was created by and for members of these nascent institutions. The subject building, completed in 1944, represents the congregation's first and only dedicated house of worship. Through the mid-to-late twentieth century, Sligo Church took progressive action towards racial integration and gender equity that lend significance to this site as the home of a pioneering congregation within the global Seventh-day Adventist Church.

The congregation admitted African American members before the integration of the broader denomination and appointed women to leadership positions in opposition to the norms and adopted policies of the Seventh-day Adventist faith.

The church is significant as an excellent representation of the Streamline Moderne style and a notable local landmark due to its large scale, prominent placement, and striking design. Architect J. Raymond Mims, whose Streamline Moderne work has previously been listed to the National Register of Historic Places, utilized characteristic elements of the style including its symmetrical facades and plans, emphasis on smooth, rounded forms and surfaces, horizontal ribbon windows, and a low-pitched roof. Mims designed a modern house of worship that met the congregation's needs for a sizable sacred space that reflected Adventist values. The Sligo Church is distinct among houses of worship built in Montgomery County in the 1940s, which were predominantly designed with Gothic or other revival styles and traditional plans. Montgomery County is home to few examples of the fleeting Streamline Moderne style, none of which are religious facilities, lending the church further distinction in the local landscape.

C. Period of Significance

1944-1995

D. Significant Dates

1944 (construction), 1985 (addition), 2003 (renovations)

E. Significant Persons

Josephine Benton; Kendra Haloviak; William Loveless; J. Raymond Mims; Norma Osborn; Penny Shell; Kitt Watts

F. Areas of Significance

Architecture; Religion

G. Architect/Builder

J. Raymond Mims (Architect); Herbert H. Hubbard (Builder)

H. Narrative

Historic Context: Brief History of the Founding and Early Development of Takoma Park
Developer Benjamin Franklin Gilbert founded Takoma Park in 1883 as one of the first railway commuter suburbs of Washington, DC. On November 24, 1883, Gilbert purchased a ninety-three-acre tract of land from the estate of G.C. Grammar. The property straddled the borders separating the District of Columbia from Montgomery and Prince George's Counties, Maryland. This site took advantage of proximity to the Metropolitan Branch of the B&O Railroad, completed in 1873, and an ample water source in Sligo Creek. Gilbert promoted his investment with illustrated advertisements describing the newly created suburb as picturesque with amenities such as fresh spring water, high ground, a rolling landscape, trees and nature, spacious lots. He believed that large and elaborate houses would attract

buyers to the new suburb despite its limited initial infrastructure. After acquiring the first parcel, Gilbert ultimately added seven additional land transactions to his original Takoma Park holdings.³

Gilbert's interests for the future of Takoma Park extended beyond housing. He used his substantial influence to bring both civic and commercial development and modern infrastructure to the area.⁴ By 1886, Takoma Park had a post office and a new railroad station, which allowed Gilbert to promote it as a suburb with easy access via the Metropolitan Branch of the B&O railroad to downtown Washington, DC. By 1890, the young suburb was well-established within both jurisdictions and had fifteen trains arriving per day, connecting Takoma Park to downtown Washington, DC.⁵

The Town of Takoma Park, Maryland, was incorporated in 1890 and by 1900 had 750 residents. By 1910, the population had nearly doubled to 1,242.⁶ As the City's population grew, and development spread east of the railroad, residents in these newly subdivided areas began to seek additional improvements. Many of the requests addressed Carroll Avenue, a major thoroughfare generally running east-west and connecting Takoma Park, MD, to Takoma, DC. By 1909, Carroll Avenue was widened to forty feet and new sidewalks were constructed to provide adequate space for traveling pedestrians.⁷ In 1911, the old wooden bridge across Sligo Creek that extended Carroll Avenue to the Seventh-day Adventist sanitarium and college campuses was replaced by a modern steel and concrete bridge.⁸ By 1920, the population of Takoma Park had increased to 4,144 residents, making it the tenth largest incorporated town in Maryland.⁹

The growth of Takoma Park between 1900 and 1920 was due in large part to the relocation of major Seventh-day Adventist institutions from Battle Creek, Michigan, to Takoma, DC, at the turn of the century. In Takoma Park, Maryland, the Adventists established a sanitarium and college, both of which had been important institutions at their faith-based community in Battle Creek, Michigan. By 1916, it is estimated that one-third of Takoma Park's residents were associated with the Seventh-day Adventist Church.¹⁰

Historic Context: Origins of the Seventh-day Adventist Church

The Adventists arrived in Takoma Park at the beginning of the twentieth century to begin a new phase in their denomination's history. The decision was heavily influenced by Seventh-day Adventist co-founder Ellen G. White, who pushed for the relocation of major Adventist institutions (App. 5, Figure 1). Ellen was born as Ellen Gould Harmon in 1827 in Portland, Maine.¹¹ She and her husband, James White, were

³ Perrolle, Pierre, July 30, 2019, "B.F. Gilbert Buys Himself a Town, Piece by Piece: A Takoma Park History Research Note," Courtesy of Historic Takoma with permission of the author; Robert McQuail Bachman, "Takoma Park: Railroad Suburb," in *Washington at Home*, ed. Kathryn Schneider Smith. (Baltimore, MD: Johns Hopkins University Press, 2010), 361-363.

⁴ "Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House," prepared by The Maryland National Capital Park and Planning Commission, December 1991, 4-5.

⁵ Robert McQuail Bachman, "Takoma Park: Railroad Suburb," p.361-377.

⁶ Town Council Meeting Minutes, September 20, 1928, Takoma Park Archives, City Council Meeting Minutes, Volume 8, Page 183.

⁷ "New Walk on Carroll Avenue," *The Evening Star*, April 13, 1909, 17.

⁸ "Steady Growth the Rule in Suburban Takoma Park": *The Evening Star*, July 1, 1911.

⁹ Clare Lise Kelly, *Places from the Past: The Tradition of Gardez Bien in Montgomery County, Maryland*. 287.

¹⁰ Maryland-National Capital Park and Planning Commission, *Approved and Adopted Amendment to the Master Plan for Historic Preservation in Montgomery County, Maryland: Takoma Park Historic District & Carroll Manor/Douglas House*, 1992, 8.

¹¹ "Who Was Ellen G. White" Seventh-day Adventist Church. Accessed December 5, 2022. <https://www.adventist.org/who-was-ellen-g-white/>

among the group that first formed the Seventh-day Adventist Church. Ellen White was particularly influential to the Adventist faithful, who believed her to be the recipient of divine visions and dreams, which she presented in prolific writing. Together, the Whites amassed a large following and moved both their family and followers to the rural town of Battle Creek, Michigan, in 1855.¹²

Ellen saw personal health as fundamental to the Seventh-day Adventist faith.¹³ She believed in a vegetarian diet, frequent exercise, and avoidance of drugs and alcohol. For her, healthy living was a way to achieve a higher level of cleanliness acceptable in the eyes of God.¹⁴ One of Ellen's first contributions to the Battle Creek Adventist community was the establishment of the Western Health Reform Institute on September 5, 1866.¹⁵ The institute was built to address people's physical, emotional, and spiritual needs, a holistic approach which later became a trademark of Seventh-day Adventist healthcare. Ten years after the institute opened, Dr. John Harvey Kellogg joined as its superintendent and renamed the facility as the Battle Creek Medical and Surgical Sanitarium (Battle Creek Sanitarium).¹⁶ Kellogg's model promoted a treatment regimen of exercise, rest, nature, and abstinence from alcohol, tobacco, coffee, and tea.¹⁷

Through the latter half of the nineteenth century, Adventists debated the role of education and the proper balance of religious and secular training. Ellen White developed her own tenets for Adventist education that focused on physiology and hygiene combined with the industrial arts for men and the domestic arts for women.¹⁸ Battle Creek College, today called Andrews University, was founded in 1874 as the first Adventist institute of higher education.

The Adventist community in Battle Creek experienced a series of major setbacks at the beginning of the twentieth century. In separate incidents in 1902, both the Battle Creek Sanitarium and the Review and Herald Publishing House were destroyed by fire.¹⁹ Only the college remained untouched. The Church took the fires as a spiritual sign that it was time to move locations and expand their reach outside of the Battle Creek community after fifty years in the small, rural enclave.²⁰

Historic Context: Seventh-day Adventist Institutions in Takoma Park

Seventh-day Adventist leaders sought a location on the east coast to serve as their new headquarters.²¹ It was believed that a site near a major urban east coast city would help the church expand domestically and abroad. In July 1903, Adventist leaders visited the Washington, DC suburbs in search of a suitable site. They found an ideal location along the Sligo Creek in Takoma Park, which Adventist prophet Ellen G. White readily endorsed:

¹² Ron Graybill, "The Whites Comes to Battle Creek: A Turning Point in Adventist History," *Journal of Adventist History*, Vol.15, No. 2, pp. 25-27.

¹³ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 5.

¹⁴ Schwarz and Greenleaf, *Light Bearers*, 101-103.

¹⁵ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 6.

¹⁶ Garth Duff Stolz, "A Taste of Cereal" *Journal of Adventist History*, September 1992, 4-6.

¹⁷ Kellogg also believed in dietary regimens of grains and vegetables over animal products Dr. Kellogg's brother, William Kellogg, who assisted his brother in his dietary experiments producing cereals, later refined these recipes for commercial distribution by the Kellogg Company. Schwarz and Greenleaf, *Light Bearers*, 101, 111-112.

¹⁸ Schwarz and Greenleaf, *Light Bearers*, 116-122.

¹⁹ Spalding, Arthur Whitefield, *Origin and History of the Seventh-day Adventists*, (Washington, DC: Review and Herald, 1962), 68-69.

²⁰ Spaulding, *Origin and History of Seventh-day Adventists*, 80.

²¹ The General Conference of Seventh-day Adventists is the denomination's worldwide governing body.

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage.²²

The General Conference of Seventh-day Adventists, the denomination's governing body, proceeded to purchase multiple sites in portions of Takoma Park in both the District of Columbia and Maryland. In the District, a five-acre tract within the District of Columbia near the Takoma Park train station at the intersections of Carroll Avenue and Eastern Avenue was selected as the site for the General Conference headquarters and the Review and Herald Publishing House.²³ On August 30, 1903, the Adventists acquired a fifty-acre tract along the Sligo Creek in Block 51 of B.F. Gilbert's Addition to Takoma Park.²⁴

The Washington Training College (1904) and Washington Sanitarium (1907)

Adventist leadership decided the fifty-acre Lot 51 parcel was of sufficient size to house both the sanitarium and training school. Plans for the new institutions placed the Sanitarium within the western third of the fifty-acre tract while the training college was to be comprised of four buildings to the east. The *Washington Post* reported that the new college campus was to be made up of a study and recitation hall, two dormitories, and a dining and domestic hall.²⁵ By May 1904, the Seventh-day Adventist Church had filed for articles of incorporation for the Washington Training College as a missionary training school, with additional coursework in language, literature, agriculture, and mechanics.²⁶ At the time of this filing, the men and women's dormitories and dining hall were underway and were expected to accommodate approximately one hundred students.²⁷ In November 1904, the school opened for enrollment and in 1907, it was renamed the Washington Foreign Missionary Seminary (App. 5, Figure 2).

Construction of the sanitarium began in 1906 but faced delays from inclement weather and the inability to acquire materials. The sanitarium was built on thirty-acres of the original fifty-acre tract and was located on the highest point of the land.²⁸ The original four-story frame building faced west, overlooking the Sligo Creek stream valley, and featured wide verandas where patients could take in fresh air and directly experience the area's natural beauty. Extensive grounds featured wide open space, gardens, a tennis court and surrounding forest.²⁹ The design was planned to support the Adventists' belief in holistic healthcare, where patients could improve mind, body, and spirit. The Washington Sanitarium held its opening ceremonies on June 13, 1907 (App. 5, Fig. 3).³⁰

²² White, Ellen G. *Last Day Events*, 104.

²³ Schwarz and Greenleaf, *Light Bearers*, 260.

²⁴ Montgomery County Circuit Court, Deed, Liber TD 26, Folio 462, August 3, 1903. Retrieved from mdlandrec.net

²⁵ "Takoma Park" *The Washington Post*, 17 April 1904.

²⁶ "School for Missionaries" *The Washington Post*, 29 July 1904.

²⁷ "New Building Planned" *The Evening Star*, 18 August 1904.

²⁸ "New Sanitarium," *The Evening Star*, 10 March 1907.

²⁹ "New Sanitarium," *The Evening Star*, 10 March 1907.

³⁰ The original Washington Sanitarium building and many early campus buildings are no longer extant.

Historic Context: Early Sligo Seventh-day Adventist Church (1907-1941)

On October 12, 1907 fifty-four employees and students of the sanitarium and college organized the Seminary and Sanitarium Church.³¹ Notable early members included Dr. Daniel H. Kress, the first superintendent of the Washington Sanitarium, and Homer R. Salisbury, then-president of the Washington Foreign Mission Seminary, both of whom served as church elders.³² The church first met in the Sanitarium gymnasium, and in 1908, moved to the second-floor chapel of College Hall (today's Science Building) on the Washington Foreign Missionary Seminary campus (App. 5, Fig. 4).³³ The congregation was made a member of the Seventh-day Adventist District of Columbia Conference in 1908.³⁴

The Adventist denomination's hierarchical organization is different than other Protestant denominations. There are four basic structural elements. First, there is the local church which is granted official status as a Seventh-day Adventist Church. Second, there are local Conferences that are groups of churches within a specific geographic territory. Third, there are Unions which are groups of local Conferences within a specific geographic territory. Lastly, the General Conference is the combined grouping of all Unions throughout the entire world. The General Conference has established divisions which are regional offices with supervisory responsibilities for specific geographic areas. For example, Sligo Church was initially part of the District of Columbia Conference, the Columbia Union, and the North American Division of the General Conference. See Appendix 6 for an explanatory chart on the denomination's organizational structure.

In 1914, the Washington Foreign Mission Seminary was again renamed as the Washington Missionary College when it began offering a four-year liberal arts program.³⁵ The Seminary and Sanitarium Church sought a new, simplified name as well. In recognition of the central role of the Sligo Creek in the lives of local Adventists, the church adopted the name "Sligo Church" in 1914.³⁶ The congregation quickly exceeded the capacity of the small chapel at College Hall. Sligo Church leaders partnered with the Washington Missionary College to raise funds for a larger chapel within a new academic building.³⁷ Amid the economic restraints of World War I, the church raised \$1,515.00 to help build Columbia Hall, completed in 1919 near the northwest corner of Carroll and Flower Avenues (App. 5, Fig. 5).³⁸ The church continued to meet in Columbia Hall for the next twenty-five years.

By the early 1940s, Sligo Church started to plan for a standalone church. The congregation had nearly 1,300 members with an additional 700 college students who attended as space permitted. Multiple services were required to accommodate the number of worshippers due to the limited space in Columbia Hall.³⁹ Pastor H. L. Shoup, Sligo Church's first full-time pastor, raised the first \$800 as the

³¹ Sligo Story, 6-7.

³² Sligo Seventh-day Adventist Church, "The Sligo Story", 4.; "Washington Adventist University Presidents," Office of Archives, Statistics, and Research (ASTR), General Conference of Seventh-day Adventists, <https://www.adventistarchives.org/wau-presidents>

³³ Sligo Story, 7.; The Washington Training College was renamed as the Washington Foreign Mission Seminary in 1907.

³⁴ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

³⁵ "WAU History," Washington Adventist University, <https://www.wau.edu/about-wau/about-us/history/>.

³⁶ Sligo Story, 7-8.

³⁷ Sligo Story, 10.

³⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 7.; Columbia Hall was destroyed by fire in 1970.

³⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 10.

church announced plans to build a new house of worship in January 1941. The proposed church would seat 1,500 people at an estimated cost of \$110,000.⁴⁰ Leaders optimistically projected construction to be completed in five months.⁴¹

Historic Context: Construction of the New Church Building (1941-1946)

Land Acquisition

In 1933, the Washington Missionary College purchased the lot at the northeast corner of Flower and Carroll Avenues from Major George C. Stewart, a veteran of the Spanish American War, and his wife, Dr. Margaret R. Stewart, a physician (App. 3, Fig. 1). The Stewarts bought the property in 1914 and may have constructed the three-story frame house that sat on the lot at the time of the College's purchase (App. 5, Fig. 6).⁴² The College proposed to use the land to build a new science building and/or a new teachers' training school.⁴³

On December 5, 1941, the College transferred this lot to the Potomac Conference Corporation of Seventh-day Adventists, the administrative unit which includes the Sligo Church.⁴⁴ The transaction took the form of a land swap in which the Sligo Church exchanged property near the present-day athletic field for this site.⁴⁵ The church relocated the Stewart house to Carroll and Greenwood Avenues and later adaptively reused the building as a church office.⁴⁶

Construction

On March 2, 1942, Sligo Church broke ground on the new church. The United States' entry into World War II months earlier presented two major problems to the project: material and labor shortages. Builder Herbert H. Hubbard, however, secured large quantities of building materials even though the government had diverted resources such as steel to wartime production. The new facility required a large volume of resources including twenty-eight carloads of Indiana limestone.⁴⁷ Even after Hubbard obtained materials, there were multiple delays in shipment as the war progressed. More than a year after groundbreaking, the building's steel frame was only partially completed by June 1943 (App. 5, Fig. 8). Construction was further delayed by the discovery of a spring and quicksand underneath the future Church's foundation.⁴⁸ After two years and nine months, the Church was completed in December 1944 (App. 5, Fig. 9).⁴⁹ The Adventists held opening services on December 30, 1944, just in time to match the date carved in the building's cornerstone.⁵⁰ The new church had the capacity to seat 2,300 people in the auditorium and 400 in the chapel (App. 5, Fig. 13-14).⁵¹ At the time of dedication, the Sligo Church was

⁴⁰ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.; *The Sligo Story*, 8.

⁴¹ *Our Sligo*, 13.

⁴² Klinge Property Atlas, 1941, Volume 1 Sheet 30.

⁴³ Teachers' training colleges were historically called normal schools.

⁴⁴ In 1924, the District of Columbia conference, to which the Sligo Church belonged, merged with the Virginia conference to form the Potomac Conference. Michele Joseph, "Columbia Union Conference," *Encyclopedia of Seventh-day Adventists*, May 20, 2022. <https://encyclopedia.adventist.org/article?id=H95O&highlight=Conference>

⁴⁵ Montgomery County Land Records, Liber CKW 810, Folio 319, 1941; Liber CKW 816, Folio 38, 1941.

⁴⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 11.

The Stewart House is now used as the Sligo Church Office Building.

⁴⁷ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

⁴⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

⁴⁹ "Benjamin Wilkinson, Once State's Attorney at Rockville, Dies," *The Evening Star*, December 31, 1944.

⁵⁰ *Our Sligo*, 14.

⁵¹ "New Takoma Park Church," *The Evening Star*, June 1, 1946.

the largest church building in the Seventh-day Adventist denomination.⁵² It was formally dedicated on June 1, 1946, and hosted the June 1946 meeting of the General Conference of Seventh-day Adventists (App. 5, Fig. 10).⁵³

Historic Context: Church Renovations, 1972-Present

No significant additions or renovations were made to the original church until the early 1970s, other than the replacement of the organ in 1953 and the glass enclosure of the arches at the church's entrance in the late 1960s (App. 5, Fig. 16).⁵⁴ In 1972, significant work opened interior walls to connect the organ chambers above the choir loft with the sanctuary, and thousands of new organ pipes were installed.⁵⁵

In 1985, the church hired architect Richard Hart to design a long-planned addition to house the youth and fellowship programs. The design does not differentiate itself from the original in terms of materials or design; the new wings are faced with limestone panels throughout, and use simpler repetition of the massing to house these new functions within the building. The result is an uninterrupted use of the material across all elevations, little to no ornament along the sides and rear, with the subdued addition of the new spaces along the east elevation of the original building (App. 5, Fig 17). The addition provided classrooms and youth lounges to serve the church's programs for children and teens. Previously, teen and children's classes dispersed to Columbia Union College's Richards Hall, next door, and the Science Building across Flower Avenue.⁵⁶ The Sligo Church hired John Clarke Jr. as construction manager for the project.⁵⁷

From 2003-2004, the Sligo Church closed to allow a major renovation to the sanctuary, the Organ Sanctuary Restoration (OSR) project. Interior renovations included the addition of pews on the main floor and additional seating in the balcony, installation of a new baptistery, maple stage, and new organ and pipes, as well as alterations to the interior front wall to allow more natural light to enter the sanctuary (App. 4, Fig. 11).⁵⁸ A large chancel window along the northern wall of the church was also installed at this time to allow more natural light into the sanctuary (App. 4, Fig. 12).⁵⁹

Historic Context: Pastoral Leadership and Racial Integration of the Sligo Church, 1944-1970

Pastor Ned S. Ashton led the Sligo Church from 1943 to 1951 and oversaw the completion of the new church building. Through the 1950s, Sligo Church was led by a series of pastors who expanded church offerings to include more regular communion services, which were logistically challenging for such a large congregation, and a Vacation Bible School program which became a staple of the church's youth

⁵² Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

⁵³ Sligo Story, 18

⁵⁴ Sligo Story, 19-20; Our Sligo, 18.

⁵⁵ Sligo Story, 35-36.

⁵⁶ Sligo Story, 43-44.

⁵⁷ Plaque in atrium lobby of Sligo Seventh-day Adventist Church, Takoma Park, Maryland.

⁵⁸ Sligo Story, 56.

⁵⁹ Sligo Seventh-day Adventist Church, "Our Sligo", 10.

program.⁶⁰ Some interior updates were also made in the church's first decade, including carpeting of the sanctuary and replacement of the pipe organ.⁶¹

William A. Loveless, Jr., was appointed as an associate pastor at Sligo Church in 1957 (App. 5, Fig. 15). He was named lead pastor of the 2,400-member congregation at the age of 33, on June 1, 1961, and held the position until 1970. Under his leadership, the church made significant progress towards racial integration amid the civil rights movement in the 1960s.

When Loveless arrived in 1957, the Sligo Church practiced racial segregation in keeping with the norms of their denomination. African Americans were not allowed as members and could not be baptized or attend services.⁶² The General Conference of the Seventh-day Adventist Church formalized racial segregation within the denomination on several occasions, including with the 1909 establishment of a 'Negro Department,' to lead work in Black communities, and later in 1944 with the creation of separate majority-Black Regional Conferences.⁶³ The latter decision was the direct aftermath of a tragic September 1943 incident in which the Washington Sanitarium in Takoma Park refused treatment to Lucille Byard, a Black Adventist from New York who was suffering from liver cancer, in accordance with the Sanitarium's policy of non-admittance of Black patients. She was instead admitted to Freedman's Hospital in Washington, DC (today Howard University Hospital), where she died 38 days later.⁶⁴ Black Adventists, who were hurt and outraged by this injustice, pressed for equality and full integration within the Adventist Church but ultimately "settled for 'self-determination'" within "the separation that was foisted upon them by White leadership."⁶⁵ The Church maintained largely racially separate places of worship, even as the civil rights movement broadly mounted pressure for racial integration in American society.⁶⁶

Adventist records hold that Pastor William Loveless challenged the Sligo Church's discriminatory policy as soon as he arrived.⁶⁷ He pressed the Sligo Church Board to consider the matter despite his elders' counsel not to discuss the difficult subject. When told that addressing integration would split the congregation, Loveless reportedly defiantly responded that maybe it was "time to split the church then."⁶⁸ After considerable debate on the issue, the Sligo Church Board reversed their policy barring African Americans from the church in 1962.⁶⁹

The integration of the Sligo Church not only occurred at the height of the civil rights movement, but it also preceded the greater Seventh-day Adventist General Conference's move to formally adopt a policy

⁶⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 13-15

⁶¹ Sligo Story, 19-20.

⁶² Sligo Story, 26.

⁶³ Hollacid, Cleran. "Seventh-day Adventists and 'Race' Relations in the U.S.: The Case of Black-White Structural Segregation," Dissertation, Western Michigan University, 2016. 30.

⁶⁴ Baker, Benjamin. "Lucille Byard, (1877-1943)." Encyclopedia of Seventh-day Adventists. <https://encyclopedia.adventist.org/article?id=9CEA#fn10>

⁶⁵ Graham, Ricardo B., cited in Hollacid, 64-65.

⁶⁶ This short summary provides general information on racial dynamics within the Seventh-day Adventist Church in order to contextualize the Sligo Church's significance, but this topic, including the influence of Lucy Byard's death at the Washington Sanitarium, are explored far more broadly elsewhere. [I can't put a note in the footnote—but where is this discussed? Can you share the citation here?]

⁶⁷ Hook, Milton. "William Alfred Loveless (1928 – 2014)," Encyclopedia of Seventh-day Adventists. <https://encyclopedia.adventist.org/article?id=A9PL&highlight=william|loveless#fn13>

⁶⁸ The Sligo Story, 18-19.

⁶⁹ Ibid.

of integration. The General Conference began a gradual desegregation of the denomination in 1965, partially in response to a lawsuit filed against the General Conference by the South-Central Conference, the National Association for the Advancement of Colored People (NAACP) and the U.S. Attorney General, Nicholas Katzenbach, for denying African Americans admission to their educational facilities.⁷⁰ Although the General Conference elected to desegregate to avoid repercussions from the federal government, the structural segregation that existed as a result of the creation of the regional conferences could not easily be untangled.⁷¹

African Americans joined the Sligo Church and took on leadership positions even as the larger Seventh-day Adventist faith worked to desegregate. Early African American congregants included Mr. and Mrs. Alan Anderson and Mr. and Mrs. Robert Maupin, Sr.⁷² Dr. John Butler, Sr., and his wife, Shirley, joined the Sligo Church in 1968 after vetting by a church elder.⁷³ Residents of Washington, DC, the Butlers became active church leaders; Dr. Butler eventually served as Head Elder, Chair of the Sligo School Board, and Sabbath School Superintendent.⁷⁴

Through his work at the Sligo Church and over the course of his career, Pastor William Loveless built a reputation as a creative and progressive leader who pulled the church in new directions.⁷⁵ He served at Sligo until 1970, before accepting leadership of the Loma Linda University Church and in 1976, presidency of the Pennsylvania Conference. He then returned to Takoma Park and served as president of Columbia Union College, now Washington Adventist University, from 1978-1990. As president, he led the college to implement a novel evening program to reach working adults, which evolved into the School of Graduate and Professional Studies.⁷⁶ After 1990, he continued to lead other Adventist churches on the west coast before retiring in 2000. He died on September 15, 2014, at the age of eighty-six.⁷⁷

Historic Context: Ordination of Women Pastors, 1973-Present

The Sligo Church has played a prominent role in the advancement of women ministers within the worldwide Seventh-day Adventist Church. Adventists have debated the ordination of women since the nineteenth century, when Ellen G. White played a significant leadership role within the early church but was never formally ordained as a minister.⁷⁸ The issue increasingly divided the church in the 1970s.⁷⁹

⁷⁰ London, Samuel G. as cited in Ottley, Anwar, "Congregational Singing in the Seventh-day Adventist Church: An Examination of Engagement," Doctoral Thesis, Liberty University, 2020. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=3517&context=doctoral>; 29.

⁷¹ Ottley, 29-30.

⁷² No first names are provided for Mrs. Anderson or Mrs. Maupin. Sligo Story, 27.

⁷³ Sligo Church, 27.

⁷⁴ John David Butler, Sr. (1922-2017)," Obituary, <https://www.legacy.com/us/obituaries/washingtonpost/name/john-butler-obituary?id=6105993>; "Shirley Ridley Butler (1922-2018)," Obituary, <https://www.legacy.com/us/obituaries/legacyremembers/shirley-butler-obituary?id=12478337>; Sligo Story, 28.

⁷⁵ "Noted Pastor William Loveless is Dead," *Adventist Today*, September 14, 2014. <https://atoday.org/noted-pastor-william-loveless-dead/>

⁷⁶ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

⁷⁷ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

⁷⁸ Timm, Alberto R., "Seventh-day Adventists on Women's Ordination: A Brief Historical Overview," Theology of Ordination Study Committee, Ellen G. White Estate, 2014. <https://www.adventistarchives.org/seventh-day-adventists-on-womens-ordination-a-brief-historical-overview.pdf>; 1.

⁷⁹ Scriven, Charles, "World Votes No to Women's Ordination," *Spectrum: The Journal of the Association of Adventist Forums*, September 1995, Vol. 25, No. 1, https://www.andrews.edu/library/car/cardigital/Periodicals/Spectrum/1995-1996_Vol_25/1_September_1995.pdf; 31.

In 1973, the Sligo Church made two historic appointments. Kitt Watts became Sligo's first female pastor when she was appointed as Minister of Publications.⁸⁰ Shortly thereafter, Josephine Benton was appointed as Associate Pastor. Though this position did not require Benton to be ordained, it was still made her the first woman to hold the title of Associate Pastor in the North American Adventist Church.⁸¹ Both women recall a generally supportive environment that was not without naysayers. Watts recalled that she spent a significant amount of her time justifying women's place in such roles rather than in the work of ministry itself.⁸²

Through the 1970s and 80s, women's ordination was increasingly discussed and supported by the North American Division of Seventh-day Adventists. This momentum culminated in a proposal at the July 1995 General Conference of Seventh-day Adventists, held in Utrecht, Netherlands, to support the ordination of pastors "without regard to gender."⁸³ In a bitter setback to North American Adventists, this proposal was defeated by the church's world governing body on July 5, 1995.⁸⁴

Members of the Sligo Church reacted swiftly. At a special church business session called for August 1, 1995, the attendees adopted a motion recognizing the demoralizing impact of the General Conference's decision and the "absolute necessity of a grassroots initiative on the matter of justice for women."⁸⁵ Less than a month after the vote in Utrecht, Sligo resolved to move forward with women's ordination with or without the support of their governing bodies. They set September 23 as the date for a "festival service" in which eligible women at Sligo and related institutions would be ordained.⁸⁶

On September 23, 1995, more than 1,100 people gathered at the Sligo Church to witness the Adventist Church's first ordination of women to gospel ministry. Penny Shell, the director of pastoral ministries at the Shady Grove Adventist Hospital, Norma Osborn, associate pastor of the Sligo Church, and Kendra Haloviak, associate professor of religion at Columbia Union College were ordained and granted ministerial credentials (App. 5, Fig. 18).⁸⁷ The event generated significant attention, even outside of the Adventist faith. The *Washington Times* noted the service as a first for the worldwide church, and the *New York Times* reported the historic nature of the action and quoted the newly-ordained Kendra Haloviak: "This is for all Adventist women."⁸⁸

The service began a tradition at Sligo of ordination of women ministers despite the global church's lack of recognition. To date, over a dozen women have been ordained at the church, earning the congregation a reputation as a trailblazer.⁸⁹ This tradition has continued in recent years: in December

⁸⁰ Benton, Josephine, *Called by God: Stories of Seventh-day Adventist Women Ministers*, Lincoln, NE: AdventSource, 2002 ed., 128.

⁸¹ Timm, 6-7; Sligo Story, 36.

⁸² Benton, 128.

⁸³ Scriven, 30.

⁸⁴ Timm, 16.

⁸⁵ Action of Sligo Church in Business Session, August 1, 1995, "Sligo's Action: The Documents," *Spectrum: The Journal of the Association of Adventist Forums*, September 1995, Vol. 25, No. 1: 39.

⁸⁶ Action of Sligo Church in Business Session, 39.

⁸⁷ Zervos, 33; Timm, 17-18.

⁸⁸ Witham, Larry. "Local Adventists rebel, ordain three women," *The Washington Times*, September 24, 1995; Niebuhr, Gustav, "Religion Journal: A Church Breaks Ranks on the Role of Women Ministers," *The New York Times*, September 23, 1995.

⁸⁹ Pranitha Fielder, Executive Pastor, Sligo Church, personal communication, April 10, 2023.

2014, Sligo Church's Pranitha Fielder became the first Indian-American woman to be ordained in the Seventh-day Adventist denomination.⁹⁰ Fielder today serves as Sligo's Executive Pastor.

Historic Context: The Modern Movement and the Streamline Moderne Style

The new Sligo Church was built in the Streamline Moderne style, part of a nationwide design movement that emerged in the late 1930s and early 1940s. The style responded to both the austerity of the Great Depression years (c. 1929-1941) and the energy spurred by the massive federal action taken to restore the American economy. Its restrained materials and ornamentation were sensitive to widely reduced economic circumstances, while its sleek lines provided a sense of stability and control in a period of upheaval.⁹¹ The style also reflects an age in which advancing technology was accelerating most aspects of life: automobiles, ocean liners, and commercial aviation sped travel; mass production made consumer goods readily available; and home appliances hastened household chores.⁹² This pervasive sense of speed and forward progress influenced the design of many products, including vehicles and buildings, which were imbued with smooth forms and curved lines that carried the eye around corners and across shapes with little resistance.⁹³ The curved form became the most expressive characteristic of this style and synonymous with modernity.⁹⁴ In contrast with the Art Deco style popular in the 1920s and early 1930s, Streamline Moderne architecture was characterized by minimal ornamentation, rounded corners and an emphasis on horizontality.⁹⁵

Though the Montgomery County did not embrace modernist styles as rapidly as some parts of the country, there are several notable local examples of Streamline Moderne architecture in commercial and residential buildings. Near Takoma Park, the Silver Theatre and Shopping Center (1937) in Silver Spring is a Streamline Moderne site designated to the *Master Plan for Historic Preservation*. The Streamline Moderne-influenced Mihran Mesrobian Residence (1941) in Chevy Chase was designated to the *Master Plan* in 2020.

Historic Context: Ecclesiastical Architecture of the 1940s and 1950s

The Sligo Church's use of the Streamline Moderne style departed from established traditions for church architecture in America. Early twentieth century American churches were predominantly built in Colonial and Georgian Revival styles, followed by a preference for Romanesque and Gothic Revival designs that emerged in the years prior to World War I.⁹⁶ These trends persisted until the Great Depression when new construction slowed to a trickle.

⁹⁰ "Pranitha Fielder Ordained as First Indian-American Woman," Potomac Conference Corporation of Seventh-day Adventists, December 17, 2014, <https://www.pcsda.org/pranitha-fielder-ordained-as-first-indian-american-women/>.

⁹¹ Richard Striner and Melissa Blair, *Washington and Baltimore Art Deco: A Design History of Neighboring Cities*, Baltimore: Johns Hopkins University Press, 2014. 5; Laura Trieschmann, Paul Weishar, and Andrea Schoenfeld, EHT Traceries, "Streamline Moderne Houses in Arlington County, Virginia: 1936-1945." National Register of Historic Places Multiple Property Documentation Form, 2010.

https://www.dhr.virginia.gov/wp-content/uploads/2018/04/000-9708_Streamline_Moderne-Arlington_MPD_2010_NRH_FINAL.pdf, Section E, p. 8

⁹² Alan Hess, *Google Redux: Ultramodern Roadside Architecture*, San Francisco: Chronicle Books, 2014. 29.

⁹³ Ibid.

⁹⁴ EHT Traceries, Streamline Moderne, Section E, Page 7.

⁹⁵ EHT Traceries, Streamline Moderne, Section E, Page 6.

⁹⁶ Watkin, W. Ward. *Planning and Building the Modern Church*. New York: F. W. Dodge Corp., 1951.2-5.

Amid the economic downturn, American architects began to consider non-traditional styles that were more economical to build. These modernist styles, pioneered in Europe in the inter-war years, were generally accepted by the American public for commercial construction.⁹⁷ Americans were much slower to accept modernist architecture for religious uses, where contemporary forms were met with skepticism.⁹⁸

As World War II ended in 1945, Americans began an unprecedented wave of church-building that resulted in more churches than any previous period in history.⁹⁹ The boom in construction fostered an active debate about whether new churches should follow traditional or modernist designs. Theologians, architects, and church building committees debated the value of historicism and tradition conveyed by revival styles against the need for Christian churches to communicate their relevance to contemporary experiences and audiences.¹⁰⁰ By the end of the 1950s, modernism had attained a firm foothold and one in four new churches was built with a modernist design.¹⁰¹ The Sligo Church, designed in 1941 and completed by 1944, embraced modernism before it became a nationwide trend in the post-war era.

Historic Context: Architect J. Raymond Mims and Builder Herbert H. Hubbard *James Raymond Mims, Architect*

The church retained architect James Raymond Mims to design the new building. Mims was born in Luray, Virginia, on March 26, 1886, to Susan and H.B. Mims, a prominent hotel chain owner.¹⁰² He married Mary Ethel Speake in 1909 and had four children.¹⁰³ After a brief stint working in Oklahoma, where he specialized in concrete construction, Mims returned to Luray, Virginia, in 1914, where he spent the majority of his life.¹⁰⁴ With his brother-in-law, Cecil A. Speake, he established Mims, Speake & Co., an architectural and contracting firm. Mims served as the firm's architect, while Speake was a general contractor.¹⁰⁵

Mims worked extensively in his home county, Page County, Virginia, where his notable works included the Luray Caverns Reception Building (1928), the Luray Singing Tower (1937), and the Mimslyn Inn (1931), designed for his brother, hotelier John W. Mims.¹⁰⁶ In 1938, he established his own architectural office in Arlington County, Virginia. His projects were mostly centered in Virginia and included works for commercial, residential, and institutional buildings.¹⁰⁷ His work is included in several National Register

⁹⁷ Watkin, 5.

⁹⁸ Clark, William S., *Building the New Church*, Jenkintown, PA: Religious Pub. Co., 1957. 37.

⁹⁹ Leach, William H., *Protestant Church Building: Planning, Financing, Designing*. Nashville: Abingdon-Cokesbury Press, 1948. 5.

¹⁰⁰ Kilde, Jeanne Halgren, *Sacred Power, Sacred Space: An Introduction to Christian Architecture and Worship*, Oxford: Oxford University Press, 2008. 161, 171.

¹⁰¹ McClinton, Katharine Morrison. *The Changing Church: Its Architecture, Art, And Decoration*. New York: Morehouse-Gorham Co., 1957.

¹⁰² "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965

¹⁰³ U.S. Census Bureau, Fourteenth Census of the United States: 1920 - Population, Page County, Virginia, Enumeration District No. 66, Sheet 5A. Retrieved from: Ancestry.com

¹⁰⁴ Leslie A. Giles, and J. Daniel Pezzoni, [Page County Historic Resources Survey Report, \(Landmarks Preservation Associates: Lexington, Virginia\)](#), 59.

¹⁰⁵ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140.

¹⁰⁶ Page County Historic Resources, 56.

¹⁰⁷ National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

Historic Districts, including the Luray Downtown Historic District, Westover Historic District, and Arlington Forest Historic District, all in Virginia.

Mims' architectural styles ranged widely from Colonial Revival and Romanesque to Streamline Moderne. Among his most recognized work is the 1948 Al's Motors automobile showroom, a significant example of the Streamline Moderne style in Arlington County, Virginia.¹⁰⁸ The building used the property's corner site to highlight its separate sales and service functions and featured classic Streamline Moderne details in its rounded glass curtain walls, glass block sidelights and transom, and horizontal banding.¹⁰⁹ The building was individually listed to the National Register of Historic Places in 2003.

Mims served as a director of the Washington Metropolitan Chapter of the American Institute of Architects in 1955 and served his local community as president of the Luray Chamber of Commerce and Luray Rotary Club. In 1965, Mims died at Page Memorial Hospital in Luray, Virginia, at the age of seventy-nine.¹¹⁰

Herbert H. Hubbard, Builder

The Sligo Church hired Herbert H. Hubbard as the project's general contractor (App. 5, Fig. 7).¹¹¹ Hubbard worked on a series of Seventh-day Adventist building projects, including the nearby Takoma Park Seventh-day Adventist Church (1953), an addition to the Review and Herald Publishing House (1956) with local architect Ronald Senseman, as well as the James White Memorial Library (1961) and the Administration Building (1966) at Andrews University in Battle Creek, Michigan.¹¹²

I. Areas Exempt from Designation

N/A

J. Designation Criteria

The Sligo Seventh-day Church meets Designation Criteria 1A, 2A, and 2E as listed in Section 24A-3 of the Montgomery County Code.

1A. The historic resource has character, interest, or value as part of the development, heritage, or cultural characteristics of the county, state, or nation.

The Sligo Church reflects the growth of the Adventist community in Takoma Park. The Sligo Church, first organized in 1907, was founded concurrently with the nearby Washington Sanitarium (1904) and Washington Training College (1907). Its first name, the Seminary and Sanitarium Church, reflects its origins as an institution which brought the growing Adventist medical and educational communities in Takoma Park together into one congregation. The subject building, constructed between 1942 and 1944, represents Sligo Church's first standalone church, which it has occupied continuously for nearly 80 years.

¹⁰⁸ EHT Tracerics, Streamline Moderne Houses in Arlington County, Virginia: 1936-1945, Section E, Page 18.

¹⁰⁹ EHT Tracerics, Inc., Al's Motors, 3910 Wilson Boulevard, National Register of Historic Properties Registration Form, 2002. https://www.dhr.virginia.gov/VLR_to_transfer/PDFNoms/000-7381_Als_Motors_2003_Final_Nomination.pdf:11.

¹¹⁰ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965; "New Officers for Local Architects," *Evening Star*, 14 May 1955.

¹¹¹ The Sligo Story, 16.

¹¹² "New Headquarters Church at Takoma Park," *Atlantic Union Gleaner*, October 12, 1953, 1.; "Andrews University Builds New Library," *Review and Herald*, June 22, 1961, 19.; "Andrew University Administration Building," *The Lake Union Herald*, May 3, 1966 1.

The congregation's growth and endurance over time were a direct result of the success of its sister institutions.

The Sligo Church also holds significance as the site of pioneering advances towards racial integration and gender equity that are distinctive within the Adventist faith. Through the mid-to-late twentieth century, the Sligo Church acquired prominence for desegregating church membership before national church leadership was prepared to do so, and for ordaining women as ministers in direct response to a globally adopted Adventist policy against this practice.

2A. The historic resource embodies the distinctive characteristics of a type, period, or method of construction.

The Sligo Church is an excellent and distinctive example of Streamline Moderne architecture. Architect J. Raymond Mims' design employs defining features of the style: smooth surfaces, curved corners, and an emphasis on horizontality. The church's exterior is predominantly composed of smooth panels of Indiana limestone with limited ornamentation, and embellishment is found only in low-relief decorative stonework at window and door openings, a common characteristic of the Streamline Moderne style.¹¹³ The symmetrical wedge-shaped plan captures the style's aerodynamic aesthetic, while the projecting rectangular bays on the church's façade reflect its common use of joined rectangular and curved blocks to add visual interest and dimension to the typically blocky buildings.¹¹⁴ The church's shallow roof reinforces the horizontality of the overall form. Mims' c. 1941 design captures the brief but intense popularity of this style in the late 1930s and early 1940s.

The building is also a successful example of ecclesiastical architecture that is clearly legible as a house of worship. Mims' design brings many elements of traditional religious architecture into a modern form. The church's Indiana limestone exterior and horizontal lines convey permanence and groundedness corresponding to the sincerity of religious practice, while the building's curved lines, harmonious colors and shapes, and visual symmetry lend a sense of gracefulness. The restrained ornamentation is in keeping with the Streamline Moderne style and also befitting of Seventh-day Adventist values and design precepts, which promote simplicity, limited ornamentation, and avoidance of vanity.¹¹⁵ The limited number of windows and their stone screens reflect the idea that a sanctuary should be a space for focused worship, not distraction by the outside world.¹¹⁶ These elements combine in a thoughtful design that cascades towards the street and welcomes the community inside to worship.

2E. The historic resource represents an established and familiar visual feature of the neighborhood, community or county due to its singular physical characteristic or landscape.

The Sligo Church has occupied its prominent location at the corner of Carroll and Flower Avenues for over eighty years. The building takes advantage of its corner lot with a distinctive wedge-shaped plan that distinguishes it from more conservative buildings on the nearby academic and medical campuses. The Washington Adventist University campus and former Washington Adventist Hospital site are

¹¹³ Streamline Moderne Houses in Arlington County, Section E, 11.

¹¹⁴ Streamline Moderne Houses in Arlington County, Section E, 12.

¹¹⁵ Carr, Robert C., "The Archi-liturgical Movement and the Seventh-day Adventist Church," Thesis, Michigan State University, 1975. <https://d-legacy.lib.msu.edu/etd/10920>, 18.

¹¹⁶ McClinton, 37.

characterized primarily by Georgian Revival buildings interspersed with a few restrained modernist styles dating to the later mid-century.

As a large building serving nearly 3,000 parishioners, the Sligo Church stands out in the landscape. When built, it was the largest church in the Seventh-day Adventist denomination.¹¹⁷ Its scale is reflective of the importance and size of the Adventist community in Takoma Park. The Seventh-day Adventist Church has built a limited number of “megachurches,” defined as those seating over 2,000 worshippers, around the country in places where Adventist institutions are concentrated, including Takoma Park.¹¹⁸ Historically, this included the c. 1879 Dime Tabernacle in the Adventist hub of Battle Creek, Michigan, which sat 4,000 worshippers using a semi-circular seating and balcony plan like that employed at Sligo (App. 5, Fig. 19).¹¹⁹ The Sligo Church predated a national pattern of megachurch-building that emerged among evangelical faiths in the latter twentieth century.¹²⁰

The Sligo Church is also unusual among Montgomery County’s religious buildings for its Streamline Moderne design. The county’s extant houses of worship built in the 1940s predominantly reflect the revival styles popular throughout the country in that period; only the Sligo Church was built in the Streamline Moderne style.¹²¹ Most modernist churches in the county were built in the post-war era of suburban expansion and therefore reflect later design trends.¹²² The Sligo Church is also distinctive among local Adventist congregations, even those dating to the mid-twentieth century. The nearby Takoma Park Seventh-day Adventist Church (6951 Carroll Avenue), an outstanding resource within the Takoma Park Master Plan Historic District, was built a decade later and returned to a traditional Gothic Revival style. The choice of a Streamline Moderne building accommodated this congregation’s unusually large size and established a church where the large numbers of Adventists working at the nearby college and hospital could worship together.

K. Conclusion

The Sligo Seventh-day Adventist Church retains sufficient integrity to express its period of significance. The church remains on its original site in Takoma Park and possesses integrity of setting and location. The twentieth century residential subdivisions surrounding the church remain largely intact, and it remains sited on the periphery of the Adventists’ Takoma Park university and medical campuses. The Sligo Church also retains integrity of design, workmanship, and materials. The 1985 addition to the east elevation and the 2003 addition of the rear chancel window have minimally impacted the overall form and massing, and Mims’ Streamline Modern design is still very apparent. The church retains its character-defining features including its wedge-shaped plan, cascading bays, and arcaded entrance. The character-defining features of the exterior remain intact, including the Indiana limestone panels and ribbon windows. The extant window detailing along with the notable decorative stonework within the projecting bays represents original craftsmanship. The Sligo Church continues to be occupied by its

¹¹⁷ The Sligo Story, 5.

¹¹⁸ Wahlen, Clinton. “Do We Need Adventist Megachurches?”, Biblical Research Institute, General Conference of Seventh-day Adventists, <https://www.adventistbiblicalresearch.org/wp-content/uploads/Do-We-Need-Adventist-Megachurches.pdf>, 5.

¹¹⁹ “Dime Tabernacle,” Ellen G. White Estate, citing Seventh-day Adventist Encyclopedia, Vol. 10, SDA Bible Commentary Set. <https://ellenwhite.org/correspondence/183358>. The Dime Tabernacle was destroyed by fire in 1922.

¹²⁰ Kilde, 194.

¹²¹ Based on Maryland-National Capital Park and Planning Commission GIS data and a visual survey of the buildings.

¹²² Kelly, Clare Lise, *Montgomery Modern: Modern Architecture in Montgomery County, Maryland 1930-1979*, Silver Spring, MD: M-NCPPC, 2015. 79.

original congregation and retains a strong connection to local Adventist institutions, and therefore, retains integrity of feeling and association.

The Sligo Church meets applicable design criteria and represents a significant site of religious history and an excellent work of modernist design principles.

8. ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA

Property Land Area: 1.23 ac

Account Number: 01074062

District: 13

Environmental Setting Description: The Sligo Seventh-day Adventist Church at 7700 Carroll Avenue falls within a 1904 subdivision of the tracts “Hills and Dales” and “Bealls Contest” within the City of Takoma Park, Maryland. The site consists of the entire 53,653 square feet of land identified as 01074062, District 13.

Environmental Setting Justification: The boundary includes the original 1944 church, the 1985 addition, and the grounds of the church.

9. PROPERTY OWNERS

Potomac Conference Corporation of Seventh-day Adventists
606 Greenville Avenue
Staunton, VA

10. FORM PREPARED BY

Kacy Rohn, Cultural Resources Planner II
April 2023

11. MAJOR SOURCES CONSULTED

Ancestry.com [numerous]

The Center for Adventist Research, [numerous], <https://www.centerforadventistresearch.org/>

Encyclopedia of Seventh-day Adventists, General Conference of Seventh-day Adventists, [numerous], www.encyclopedia.adventist.org

The Evening Star [numerous].

Klinge Real Estate Atlases.

Montgomery County Land Records, <http://mdlandrec.net>

Office of Archives, Statistics, and Research (ASTR), General Conference of Seventh-day Adventists, [numerous], www.adventistarchives.org

Sanborn Fire Insurance Maps.

Sligo Seventh-day Adventist Church, "Our Story," 1974.

Sligo Seventh-day Adventist Church, "The Sligo Story," <https://sligochurch.org/book/the-sligo-story/>

The Washington Post [numerous].

APPENDIX ONE: ENVIRONMENTAL SETTING/GEOGRAPHICAL DATA



Figure 1: Environmental Setting

APPENDIX TWO: AERIAL DIAGRAMS



Figure 1: Aerial view of Sligo Seventh-day Adventist Church, 2022. The original 1944 building is shaded red, and the 1985 addition is shaded blue.



APPENDIX THREE: HISTORIC MAPS

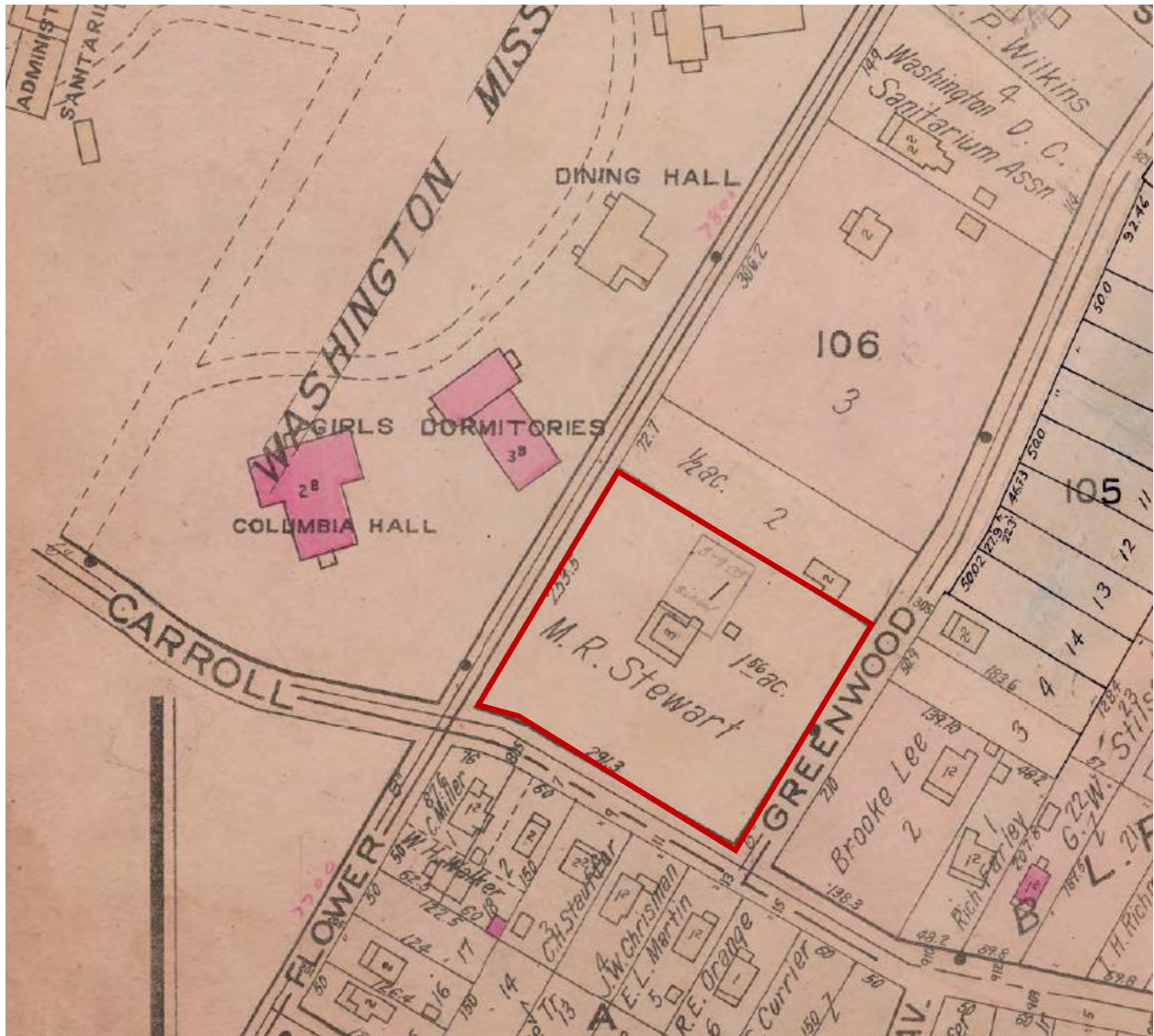


Figure 1: Klinge Property Atlas of Montgomery County, 1931, Volume 1, Sheet 34. Dr. Margaret R. Stewart owns the house at the northeast corner of Carroll and Flower Avenues where the Sligo Church will later be sited. The parcel is outlined in red. Source: Historic Preservation Program Archives.

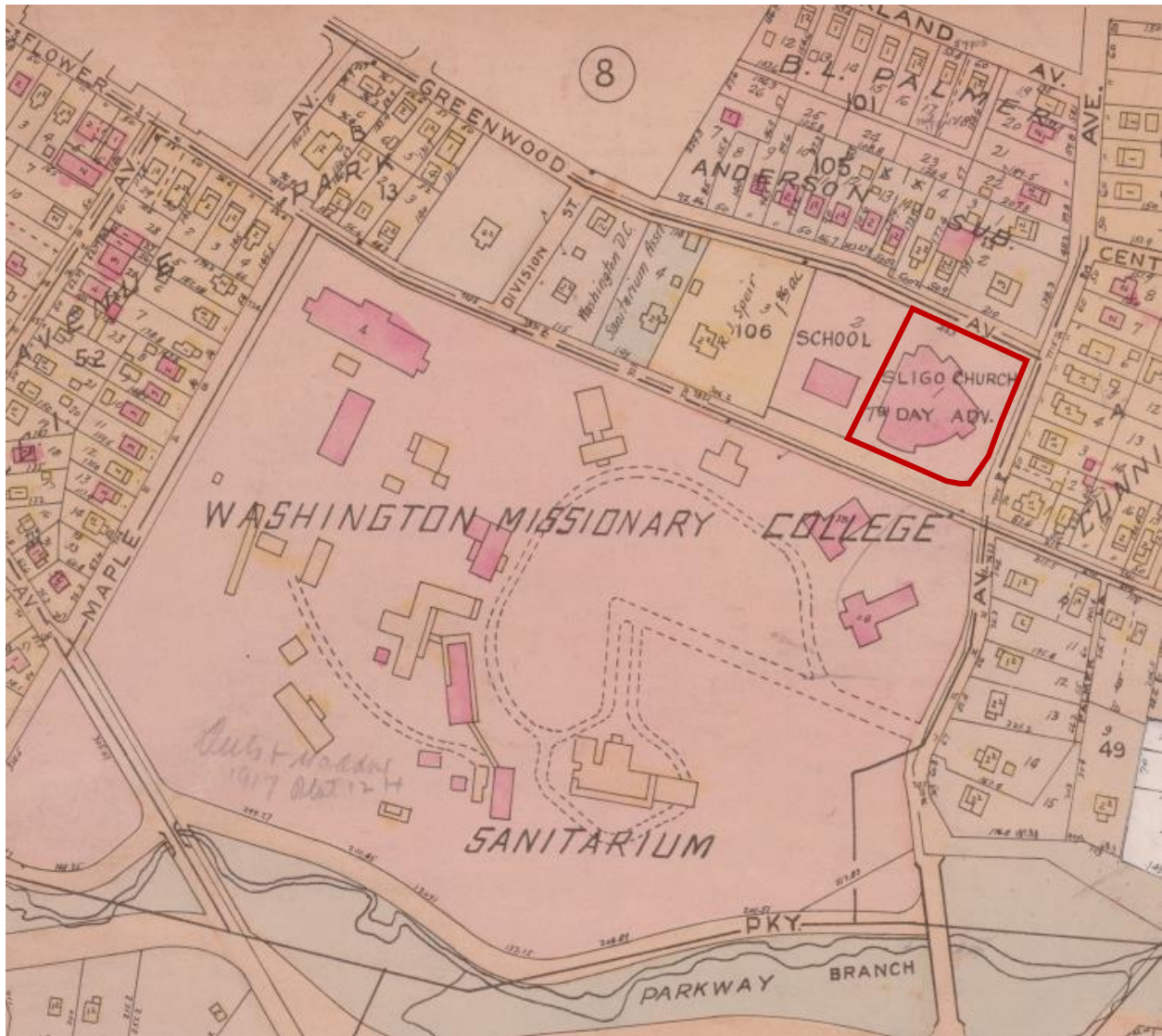


Figure 2: 1948 Klinge Atlas of Montgomery County, Volume E, Sheet 7. The church parcel is outlined in red. Source: Historic Preservation Program Archives.

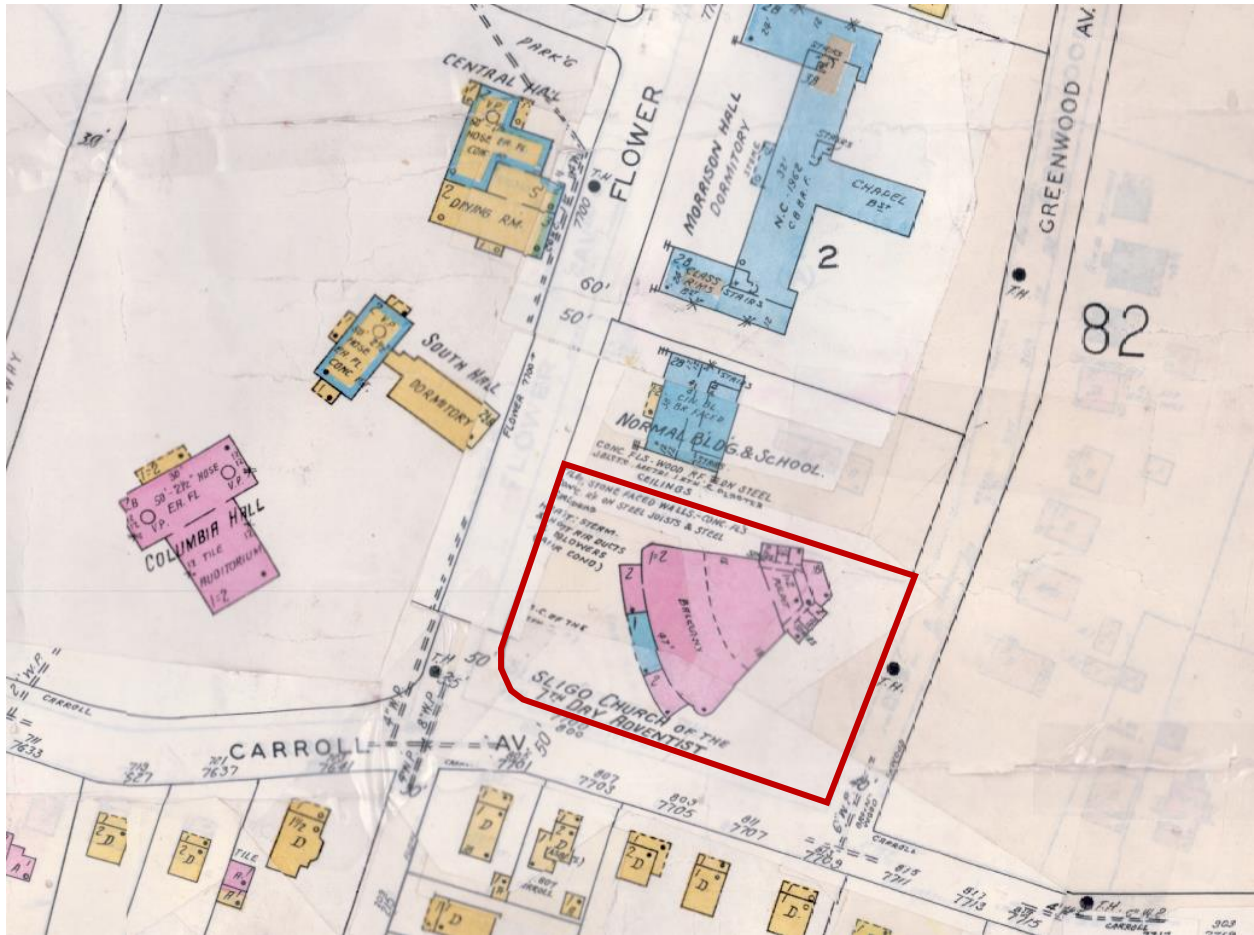


Figure 3: Sanborn Fire Insurance Map, 1927-1963. The church parcel is outlined in red. Source: Historic Preservation Program Archives.

APPENDIX FOUR: PHOTOGRAPHS OF THE SLIGO CHURCH



Figure 1: South elevation, looking northeast. Source: Montgomery Planning.



Figure 2: Detail of projecting bay on south elevation, looking northeast. Source: EHT Tracerics, Inc.



Figure 3: Detail of low-relief stonework in projecting entry bay. Source: Montgomery Planning.



Figure 4: The church's façade and plaza cascade out to street level, looking northwest. Source: Montgomery Planning.



Figure 5: Rear (north) elevation. Source: Montgomery Planning.



Figure 6: West and north (rear) elevations, looking south. Source: Montgomery Planning.



Figure 7: West elevation, viewed from southwest corner. Source: Montgomery Planning



Figure 8: East elevation of 1985 addition, looking west. Source: Montgomery Planning



Figure 9: 1985 addition, stairwells and central pavilion, looking north. Source: Montgomery Planning.



Figure 10: A three-bay hyphen connects the 1985 addition to the original façade (south elevation).
Source: Montgomery Planning.



Figure 11: Interior of Sanctuary, Looking Southwest. Source: EHT Tracerics, Inc.



Figure 12: Interior of sanctuary, looking northeast to chancel window added c. 2003. Source: EHT Tracerics, Inc.



Figure 13: Interior of enclosed portico outside sanctuary, looking northwest. Source: EHT Tracerics, Inc.



Figure 14: Interior of atrium lobby of 1985 addition, looking northeast. The limestone walls of the original east elevation are visible at left. Source: EHT Tracerics, Inc.



Figure 15: Interior of central pavilion of 1985 addition, looking northwest. Source: EHT Tracerics, Inc.

APPENDIX FIVE: HISTORIC PHOTOGRAPHS



Figure 1: Portrait of Ellen G. White, co-founder of the Seventh-day Adventist Church, 1864.
Photographer: G. W. Loring, New York Gallery, Battle Creek, Michigan, Ellen G. White Estate.



Figure 2: The Campus, Foreign Mission Seminary, Takoma Park, 1909. The Washington Training College was renamed 'the Washington Foreign Mission Seminary' in 1907. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>



Figure 3: The Washington Sanitarium, Takoma Park, 1910. Center for Adventist Research Image Database. <http://centerforadventistresearch.org/photos>

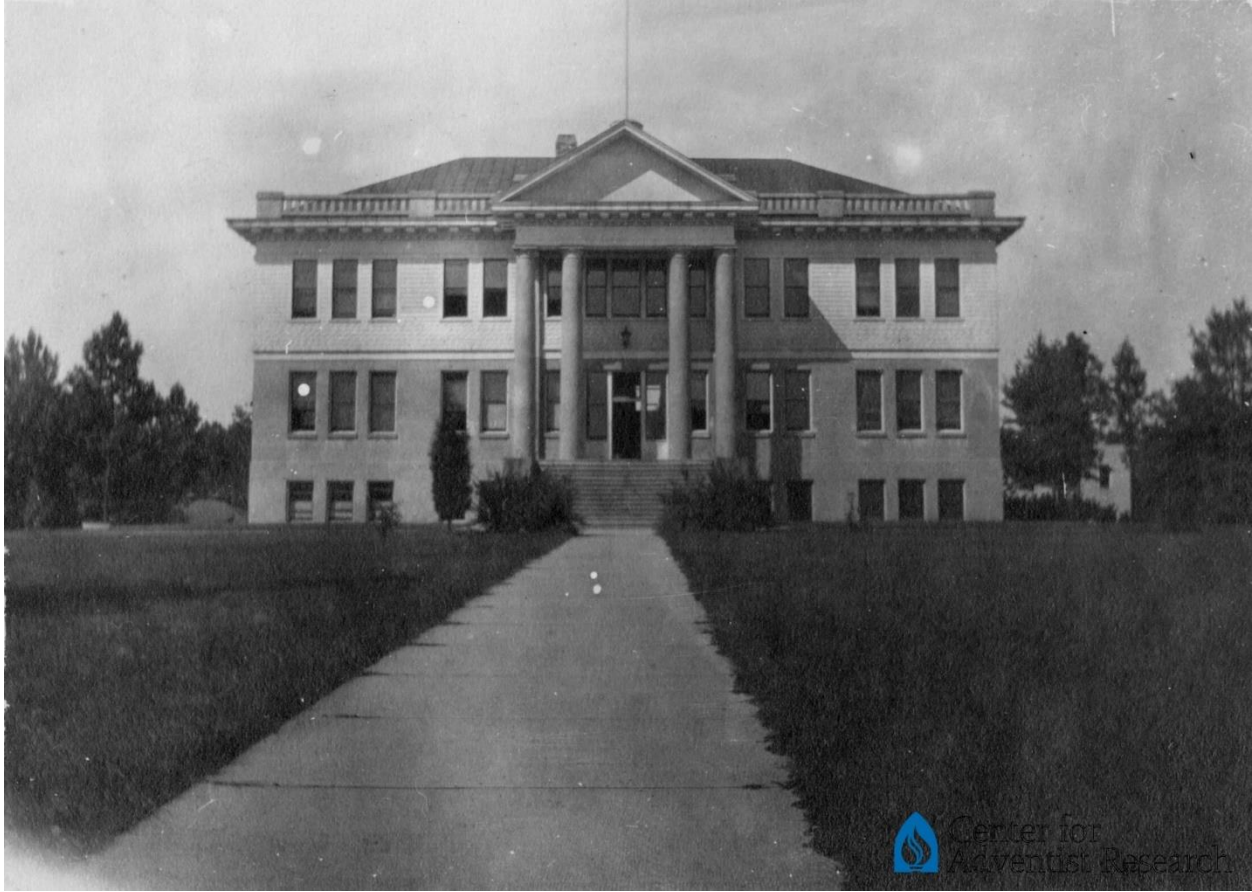


Figure 4: College Hall, today known as the Science Building, c. 1915, Washington Missionary College, where the Sligo Church met from approximately 1908-1919. Source: The Center for Adventist Research.



Figure 5: Columbia Hall, Washington Missionary College, where the Sligo Church met from 1919-1944. This building was destroyed by fire in 1970. Source: *The Sligonian*, Volume XIX, April 4, 1934. <https://documents.adventistarchives.org/Periodicals/Sligo/Sligo19340404-V19-21.pdf>



Figure 6: The Stewarts' house at the northeast corner of Carroll and Flower, 1933. This building was relocated before the church was constructed on this site. Source: *The Sligonian*, Volume XVIII, No. 22, May 3, 1933.



Figure 7: Builder Herbert H. Hubbard is at left, seen here with Andrews University staff meeting at the groundbreaking of the new James White Memorial Library (Michigan) in the early spring of 1961. Source: <https://digitalcommons.andrews.edu/library-images/171/>



Figure 8: The Sligo Church under construction amid WWII, June 24, 1943. Source: Kitt Watts, *Our Sligo*, Sligo Seventh-day Adventist Church, 1974: 9.

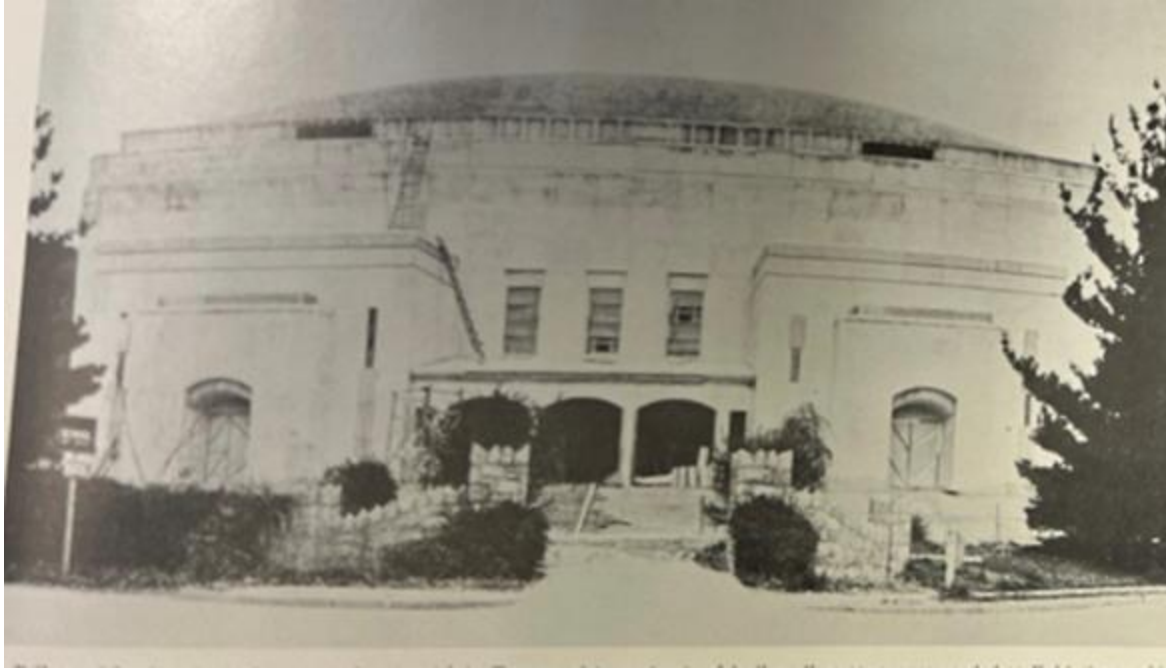


Figure 9: The Sligo Church nearing completion in 1944. Source: *Our Sligo*, Sligo Seventh-day Adventist Church, 1974.



Figure 10: Black Adventists in attendance at the 1946 General Conference of Seventh-day Adventists, held at Sligo Church. At this point in time, African Americans were not permitted to join the Sligo Church as members. Source: General Conference Archives via www.blacksdahistory.org.

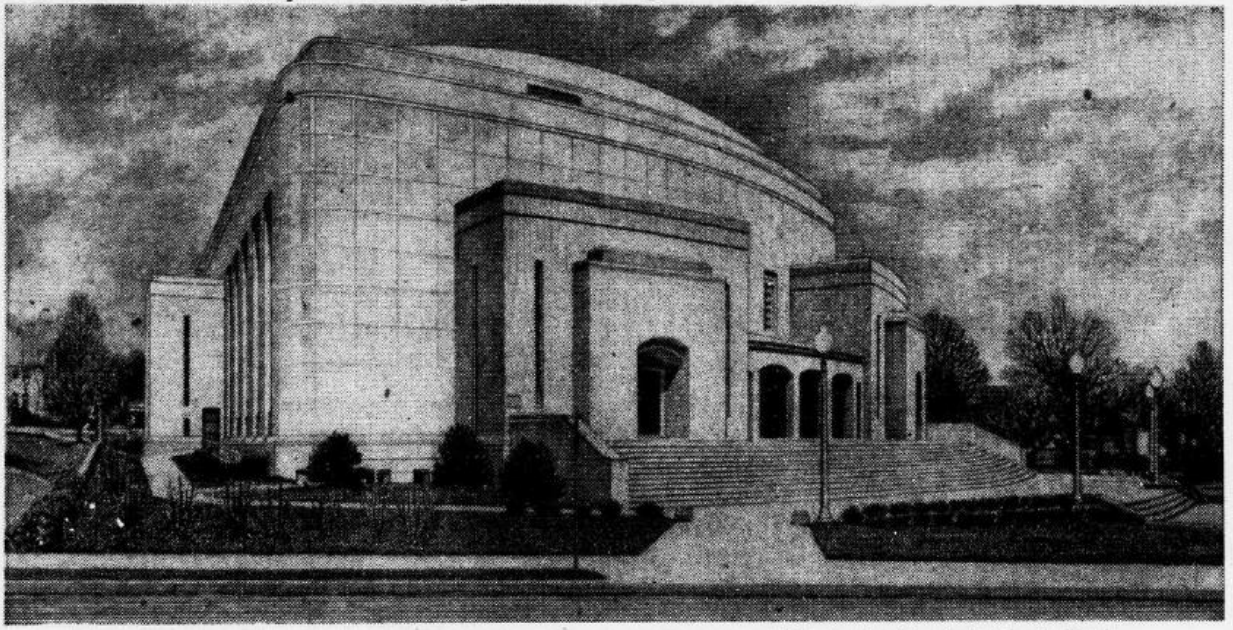


Figure 11: Sligo Church exterior, c. 1947. Sketch by *Evening Star* artist Leslie Bontz. Source: *The Evening Star*, February 22, 1947.



Figure 12: Church exterior, c. 1950. Source: Center for Adventist Research.



Figure 13: Interior of sanctuary looking towards the balcony, c. 1950. Source: Sligo Seventh-day Adventist Church



Figure 14: Interior of sanctuary, looking to chancel, c. 1950, prior to 1985 and 2003 addition and renovation projects. Source: Sligo Seventh-day Adventist Church.



Figure 15: Pastor William Loveless, undated. Source: Washington Adventist University Church.



Figure 16: Aerial photograph of Sligo Church and Washington Adventist University c. 1962. Source: Sligo Seventh-day Adventist Church



Figure 17: Aerial photograph showing the 1985 addition at the right. Source: Sligo Seventh-day Adventist Church.

Ordination to gospel ministry of Kendra Halovniak, assistant professor of religion, Columbia Union College



Ordination to gospel ministry of Norma Osborn, associate pastor, Sligo SDA Church



Figure 18: Kendra Halovniak, Norma Osborn, and Penny Shell during their September 23, 1995 ordination ceremony at the Sligo Church. Source: *Spectrum*, The Journal of the Association of Adventist Forums, September 1995, Volume 25, Number 1: 43, 50, 62.

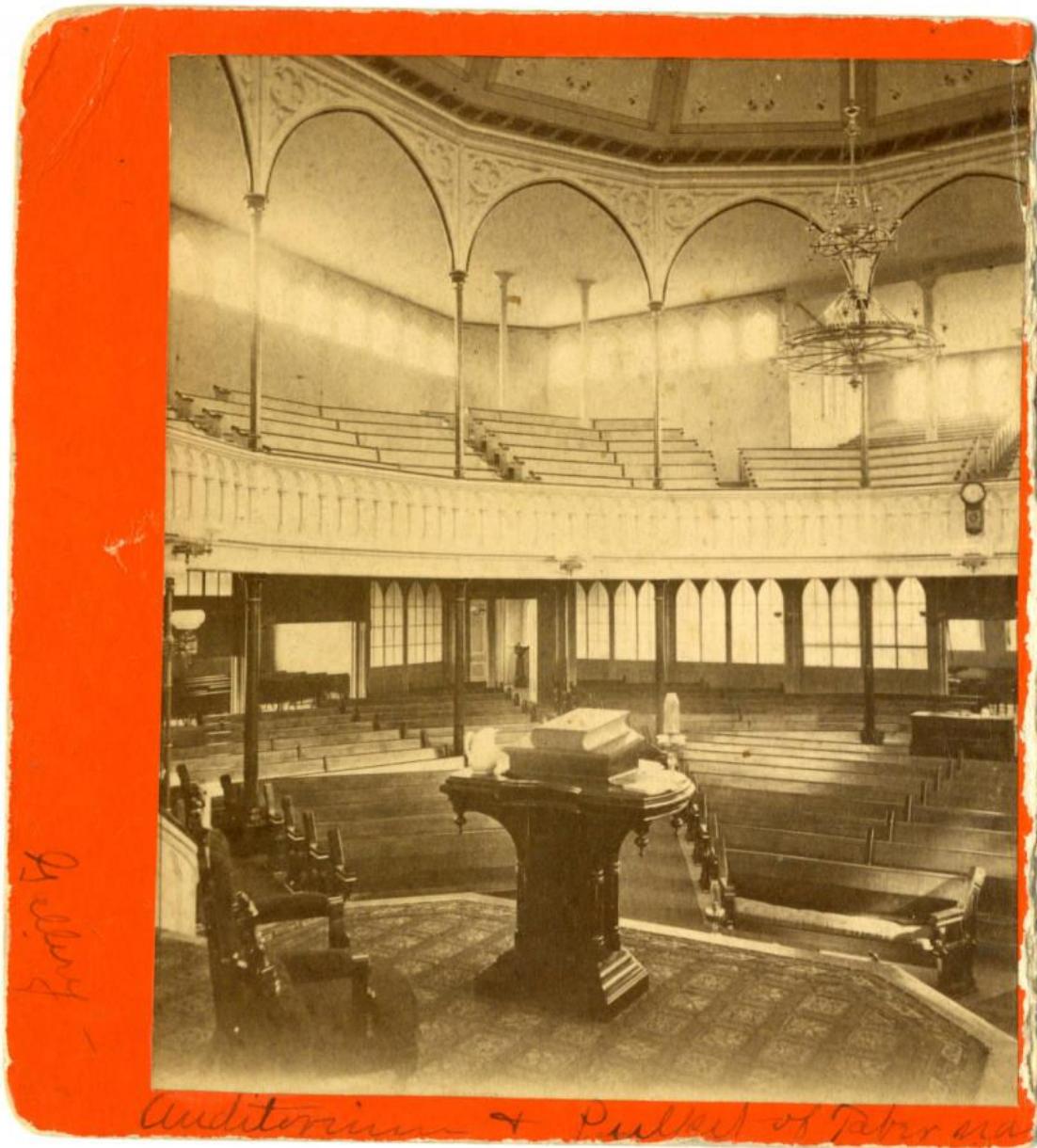


Figure 19: Half of a stereocard showing the interior of the c. 1879 Seventh-day Adventist Dime Tabernacle in Battle Creek, Michigan. Image taken from behind the pulpit looking out into the auditorium. Source: Loma Linda University Digital Archives, <https://cdm.llu.edu/digital/collection/p17224coll17/id/6/rec/3>.

APPENDIX SIX: ORGANIZATION OF THE SEVENTH-DAY ADVENTIST CHURCH



Figure 1: The Sligo Church sits within the hierarchy of the Seventh-day Adventist denomination. It is a local church that is part of the Potomac Conference, which is part of the Columbia Union, which is part of the North American Division, which is part of the General Conference, the faith's highest governing body. Source: Adventist Risk Management, Inc.

APPENDIX SEVEN: CHAIN OF TITLE

Date	Grantor	Grantee	Liber/Folio	Notes
12/5/1941	Washington Missionary College	Potomac Conference Corporation of Seventh Day Adventists	860/319	The portion of the land at the corner lot. Exchanged for 'the Lucas lot'
12/5/1939	Howard J. Detwiler and Heber H. Votaw	Washington Missionary College	763/68	Previous deed lack sufficient legal description of the land transferred
12/31/1936	Howard J. Detwiler, Mary S. Detwiler, Heber H. Votaw, Carolyn H. Votaw	Washington Missionary College	654/14	
8/1/1933	George C. Stewart and Margaret R. Stewart	Washington Missionary College and Columbia Union Conference Association of Seventh-day Adventists	558/263	WMC & CUC assume the mortgage for the property
5/3/1933	George C. Stewart and Margaret R. Stewart	Howard J. Detwiler and Heber H. Votaw	554/5	Detwiler is President of the Columbia Union Conference and the Washington Missionary College
12/10/1914	Benjamin L. Palmer and Sadie A. Palmer	Margaret R. Stewart	246/497	
6/23/1902	James Davis and Wife, Mary Ellen Barnes, Alberta Davis, and Joseph Davis	Benjamin Lowndes Palmer	TD 22/270	

APPENDIX EIGHT: MARYLAND INVENTORY OF HISTORIC PROPERTIES (MIHP) FORM

(will attach once everything is in PDF format to preserve formatting. Also still hoping for the updated form)

Maryland Historical Trust Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

1. Name of Property (indicate preferred name)

historic Sligo Seventh-day Adventist Church

other

2. Location

street and number 7700 Carroll Avenue not for publication

city, town Takoma Park vicinity

county Montgomery County

3. Owner of Property (give names and mailing addresses of all owners)

name Potomac Conference Corp of Seventh-day Adventist

street and number 606 Greenville Avenue telephone

city, town Staunton state VA zip code 24401

4. Location of Legal Description

courthouse, registry of deeds, etc. Montgomery County Courthouse liber 860 folio 319

city, town Rockville tax map JN62 tax parcel 0000 tax ID number 01074062

5. Primary Location of Additional Data

- Contributing Resource in National Register District
- Contributing Resource in Local Historic District
- Determined Eligible for the National Register/Maryland Register
- Determined Ineligible for the National Register/Maryland Register
- Recorded by HABS/HAER
- Historic Structure Report or Research Report at MHT
- Other: _____

6. Classification

Category	Ownership	Current Function	Resource Count
<input type="checkbox"/> district	<input type="checkbox"/> public	<input type="checkbox"/> agriculture	Contributing
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> landscape	Noncontributing
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> commerce/trade	<input type="checkbox"/> buildings
<input type="checkbox"/> site		<input type="checkbox"/> defense	<input type="checkbox"/> sites
<input type="checkbox"/> object		<input checked="" type="checkbox"/> religion	<input type="checkbox"/> structures
		<input type="checkbox"/> domestic	<input type="checkbox"/> objects
		<input type="checkbox"/> education	<input type="checkbox"/> Total
		<input type="checkbox"/> funerary	
		<input type="checkbox"/> government	
		<input type="checkbox"/> health care	
		<input type="checkbox"/> industry	
		<input type="checkbox"/> unknown	
		<input type="checkbox"/> vacant/not in use	
		<input type="checkbox"/> other:	
			Number of Contributing Resources previously listed in the Inventory

7. Description

Inventory No. M: 37-60

Condition

excellent deteriorated
 good ruins
 fair altered

Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

SUMMARY:

Designed by J. Raymond Mims, the Sligo Seventh-day Adventist Church was constructed between 1942 and 1944 to serve the expanding Seventh-day Adventist community in Takoma Park. Because the new church was needed to serve a large expanding congregation, Mims' modernist design solution provided a semi-circular sanctuary that resembled more of an auditorium housed within a triangular building with rounded end walls. The design of the reflects the Art Moderne style. The entire church is faced with Indiana Limestone panels and capped with a flat roof. In 1985, an addition that was to serve as the youth and fellowship building was constructed off the western end of the original church building. Between 2003-2004, the interior of the original sanctuary was renovated. At this time a new stage and organ were installed, the church acoustics were improved, and the chancel window was added to provide more natural lighting into the sanctuary.

DESCRIPTION:

Site

The Sligo Seventh-day Adventist Church is located on a 1.23 acre level site between Greenwood, Flower, and Carroll Avenue. The site is located within a residential area of Takoma Park. The church, constructed adjacent to the Washington Adventist University (WAU), faces southeast towards the intersection of Carroll and Flower Avenues. A paved parking lot shared by the church and WAU is accessed from Greenwood Avenue north of the church. The lawn in front of the church features a three-sided concrete planting bed with lettering "Sligo Church Seventh-day Adventist." A paved concrete walkway extending from public sidewalks along Flower and Carroll Avenues extends around the south (front) elevation of the church. A stone retaining wall with planting beds containing small shrubs lines the walkway. From the walkway, a series of concrete steps leads to the entrances on the south elevation of the church. The south side of Carroll Avenue, opposite the church site, features single family homes that date to the early twentieth century.

Exterior

The original church building represents an Art Moderne design. The triangular-shaped, two-story building is faced with Indiana limestone panels. The building is capped by a stepped, flat roof that has a dome over the sanctuary. The windows consist of vertically arranged ribbon windows with a central one-light fixed window flanked by four-light fixed windows set in an "x" shaped arrangement within cast stone muntins.

The south (front) elevation features a symmetrically arranged façade consisting of two vestibules flanking a portico with segmented arcade openings. The central portico is capped by a shed roof and has a cast stone cornice ornamented with dentils. Rectangular openings are located at both ends of the central arcade. The arcade and the rectangular openings have been enclosed with plate glass partitions. Double-leaf, metal-frame glass doors are in the glazed enclosures inside each of the three arches. Above the central arcade on the main block of the building are three window openings within recessed bays. The windows are capped by a stone lintel with incised square panels. The vestibules are identically designed block-shaped structures with narrow windows. Each has a projecting pavilion with a recessed arched entry bay lined with cast stone containing a molded grape and vine motif. Inside the recessed arched entry bay are double-leaf, metal-framed glazed doors.

The west (side) elevation of the original church contains five vertical ribbon windows located within recessed bays. The north end of the elevation contains a two-story block-shaped projecting bay clad with Indiana limestone panels and capped with a flat roof. A few of the limestone panels have been replaced as evident in the lighter shades of the replacement panels. Most of the original windows have been sealed, but two one-over-one, double-hung metal windows are located on the first story. The north (rear) elevation of the original church has a chancel window consisting of a steel multi-pane fixed rectangular window set within the portion of the façade

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 7 Page 1

above a one-story rear bay with one-over-one, double-hung metal windows. The chancel window was added during the renovations to the church between 2003-2004 to provide more natural light into the sanctuary.¹

The east (side) elevation of the original building was identical to the west elevation, containing five vertical ribbon windows and a two-story block shaped projecting bay, all of which were encapsulated by the 1985 youth and fellowship building addition. The 1985 addition is a two-story building faced with Indiana limestone panels and capped by a flat roof. The addition contains Art Moderne design features, as exemplified in its rounded corners and horizontal lines and cornice. The first, second, and basement story windows consist of single and paired sets of two-light metal sashes set within recessed window bays with stone sills. The upper sash remains fixed while the lower sashes are hopper units. Basement windows are located within window wells that extend below grade along the addition's east elevation. The primary entrance into the east addition is a double-leaf metal-frame glass door accessible from a paved concrete walkway covered by a canvas-covered canopy.

The south (front) elevation of the 1985 addition contains two projecting two-story pavilions which contain stairwells. Both have vertically aligned one-light ribbon windows within recessed window bays. The east stairwell contains an exterior entrance consisting of a double-leaf metal frame glass door on its east side. Adjacent to the west stairwell is a two-story hyphen that connects to the western projecting pavilion on the south (front) elevation of the original church building. The hyphen contains three paired windows on its first and second stories.

Between the two stairwells is a one-story central pavilion, which contains an arcade of six segmental arched openings with paired windows. The central pavilion is suspended above an exposed sub-grade basement level by limestone piers. The open sub-grade basement level contains a concrete paved patio accessible from a handicap access ramp and stairs. The basement entrance, consisting of a double-leaf, metal-frame glass door, is accessible from the subgrade patio, under the central pavilion. A roof terrace, accessible via double-leaf, metal-frame doors at both stairwells, is located on top of the central pavilion.

Interior

The interior of the original Sligo Seventh-day Adventist Church contains a main level, balcony level, and basement level. The main entrances from the south (front) elevation access an antechamber located on the main level, which has unfinished limestone walls and decorative ceiling panels. Stairwells at both ends of the antechamber provide access to the basement level and antechamber on the balcony level directly above the first story antechamber. A series of double-leaf one-light wood doors provides access into the sanctuary.

The sanctuary is in a triangular-shaped space. It consists of rows of pews on the main level with a semicircular balcony above the portion of the main level at the south end of the room. The pews and balcony face a chancel with a raised platform at the north end of the space. While the layout of the sanctuary has not changed from its original construction, interior renovations in 2003-2004 removed much of the original fabric. The interior consists of smooth plaster finished walls pierced by three-part vertical ribbon windows. The finished plaster ceiling contains rows of inset round lights and speakers. Four rows of wooden pews extend from the back of the main floor of the sanctuary terminating just before the raised platform that extends into the chancel. A wood-framed, glass enclosed bay is located at the back of the sanctuary along the eastern wall. The south end of the main level is covered by a semicircular balcony, which is supported by cylindrical masonry columns. The balcony contains stadium seating. An enclosed projector bay is located near the center of the balcony's rear wall.

The raised wood platform at the south end of the sanctuary consists of a series of stepped risers. The raised wood platform extends into the sanctuary's chancel, which is lined by canted walls finished with wood timbered siding. The organ is located behind a

¹ Sligo Seventh-day Adventist Church, "The Sligo Story,"39;

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. M: 37-60

Sligo Seventh-day Adventist Church
Continuation Sheet

Number 7 Page 2

stainless-steel enclosure at the north wall of the chancel. The organ pipes extend above the steel enclosure and line the large, fixed window along the north end of the original building. The one-story projecting bay along the north elevation houses storage rooms and dressing rooms that are accessed from single-leaf wooden doors within the canted walls of the chancel.

The basement level below the sanctuary contains a series of classrooms arranged around a central corridor. Most of the rooms are Sunday school classrooms. The basement level also contains storage rooms and a lounge. The basement also originally housed a kitchen.

The 1985 youth and fellowship building addition has three levels: a main level, basement, and second story. An antechamber, located at the south end of the main level inside the central pavilion along the south elevation, has tile floors and felt covered paneled walls and ceiling. Single-leaf wood doors at both ends of the antechamber access the stairwells. Short passages at both ends of the antechamber extend into the atrium lobby, a two-story space at the center of the 1985 addition. The atrium lobby has a tile floor and a smooth plaster finished ceiling with a skylight. The limestone paneled exterior walls of the original church are visible at the west end of the lobby. A large interior fellowship hall is located at the east end of the lobby. A passageway from the north end of the atrium lobby extends to the street entrance along the east elevation of the 1985 addition. A kitchen is located on the north side of the corridor. The second floor of the addition contains two classrooms accessible from a corridor that extends around the atrium lobby and provides access to the balcony located on the roof of the central pavilion. The basement level contains a foyer accessed from the stairwell at the south end of the addition. A long corridor extends from the foyer along the eastern wall of the original church building and provides access to two classrooms and a youth lounge.

INTEGRITY:

The Sligo Seventh-day Adventist Church retains good overall integrity. The church retains integrity of setting, location, design, workmanship, materials, feeling, and association. The church is situated on its original site just south of Washington Adventist University (WAU) within its early twentieth century historic residential setting and subdivision. The church's design has not been significantly altered. While a 1985 addition has been constructed at the east end of the original church building, the addition has only encapsulated the east elevation of the original church. The original form and massing elements on the other elevations remain unaffected by the addition. Much of the church's original exterior fabric remains intact, including the Indiana limestone panels and the vertically orientated ribbon window arrangements. The window detailing along with the notable decorative stonework within the projecting bays represents the original craftsmanship that remains extant. The church retains feeling and association as a modernist mid-twentieth century church.

8. Significance

Inventory No. M: 37-60

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input type="checkbox"/> entertainment/ recreation	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input type="checkbox"/> social history
	<input type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

Specific dates	1944 (Original); 1985 (Addition) 2003-2004; (Interior) Pastor William Loveless (1961-1970)
Architect/Builder	James Raymond Mims (Architect)
Construction dates	1944 (Original) 1985 (Addition) 2003-2004 (Interior)

Evaluation for:

National Register Maryland Register not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

STATEMENT OF SIGNIFICANCE

The Sligo Seventh-day Adventist Church (Sligo Church) does not appear to meet Criterion A (Events) for individual National Register of Historic Places (NRHP) eligibility. The church is associated with the mid-twentieth century development of the Adventist community in Takoma Park. The development of the Adventist community was significant to Takoma Park’s history because the influx of Adventist members helped spur the growth of Takoma Park during the early twentieth century. The Adventist Church and their institutions continued to play a significant role in the community throughout the twentieth century. As a mid-twentieth century resource, the Sligo Church represents part of the later Adventist development in Takoma Park. It was not the first Seventh-day Adventist Church constructed in Takoma Park, nor did research find any evidence that the Sligo Church is associated with any events or developments that were historically significant to the Adventist community to meet eligibility designation under Criterion A.

The Sligo Seventh-day Adventist Church appears eligible for NRHP listing under Criterion B (Individual) for its association with William Loveless. Loveless served as lead pastor for the Sligo Church from 1961 to 1970 and later served as President of Columbia Union College (Now Washington Adventist University) from 1978 to 1990. During his tenure as Sligo’s lead pastor, Loveless reportedly led efforts to integrate the Sligo Church, which until the 1960s had forbidden African American membership and baptisms. Through Loveless’ effort, the Sligo Church Board voted in favor of integration in 1962. The integration of the Sligo Church represents an important development within the local Seventh-day Adventist community. This event occurred two years prior to the Adventist General Conference adopting an official policy of racial integration in 1965.²

The Sligo Seventh-day Adventist Church also appears to meet Criterion C (Architecture) for individual NRHP designation. The church represents an Art Moderne design that was a notable work of architect James Raymond Mims. The building is also a distinguished local architectural achievement built during World War II. Mims, along with the help of general contractor Herbert H. Hubbard, met the challenge of building a sufficient place of worship to house a large expanding congregation during World War II, when labor and materials shortages made monumental construction difficult, if not impossible. Although delayed, construction was completed in 1944. When dedicated in 1946, the Sligo Church, with a capacity of 2,300, was the largest Seventh-day Adventist church in the Washington, DC area. The modernist design of the church harkens more to contemporary church design with its auditorium-like seating. However, Mims also used more traditional materials, such as Indiana limestone. The property was not evaluated under Criterion D (Archaeology). The period of significance extends from 1944 to 1962, from the church’s original construction in 1944 to the integration of its services in 1962.

² Tuwan Ussery White, “Adventist White Supremacy: When the Seventh-day Adventist Church Adopted an Official Policy of Racial Segregation”, Adventist Today.org September 23, 2022.

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HISTORY

Early Sligo Seventh-day Adventist Church (1907-1941)

The early Sligo Seventh-day Adventist Church was formed soon after the Seventh-day Adventist General Conference relocated from Battle Creek Michigan to Takoma Park, where the Adventists established the Washington Training College (now Washington Adventist University), and the Washington Adventist Sanitarium and Hospital (Now Washington Adventist Hospital). An Adventist community developed around these institutions in Takoma Park during the first few decades of the twentieth century. A group of forty (40) individuals formed a fellowship group that met for service at Takoma Hall, a public meeting house located at 317 Cedar Street. The small group later established the Seminary and Sanitarium Church on October 12, 1907 and used the Washington Sanitarium's gymnasium as a meeting room.³ The Church congregation began to grow slowly in number, reaching a membership of sixty-four before they were made a member of the Seventh-day Adventist District of Columbia Conference in 1908.⁴ A majority of the attendees of the early Church were school faculty members, students, and Washington Sanitarium staff. Notable early members included Dr. D.H. Kress⁵ and Professor H.R. Salisbury, both of whom served as church elders. C.H. Hayton and A.O. Kalstrom served as church deacons. Mrs. Hancock served as the church clerk, O.F. Butcher as the treasurer, and Mrs. Ruble as the librarian. The growing church later moved their services to the second-floor chapel of the newly built College Hall building of the Washington Missionary College campus in 1908.⁶

In 1914, the Seminary and Sanitarium Church changed their name to the Sligo Church. At the time, their membership had reached 185 members and there was a need to expand the church's facilities for future growth. College Hall, where the church held services prior to World War I, did not have a sufficient auditorium that could seat the all of the expanding church members. World War I placed monetary constraints on the Church, and they instead worked with Washington Missionary College to help fundraise for a new academic building called Columbia Hall, which would be designed to contain larger lecture halls. The Sligo Church was able to raise the \$1,515.00 to help build Columbia Hall. The building was dedicated by 1919.⁷

In addition to housing the Sligo Church, Columbia Hall was used in conjunction with Washington Missionary College as a facility to hold classes, the Sligo Elementary School, and other student social activities. Following the building's construction, the congregation continued to swiftly grow as more Seventh-day Adventists moved to Takoma Park and as the student population increased at the Washington Missionary College. As a result, Columbia Hall was too small to fit the growing needs of the church. In 1930, Pastor H. L. Shoup, a Bible doctrines instructor at Washington Missionary College, became the first full-time pastor for the Sligo Church.⁸ Pastor H. L. Shoup began pushing for the Sligo Church to have their own building and helped to raise the first \$800 for the present-day Sligo Church.⁹

³ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

⁴ Sligo Seventh-day Adventist Church, "The Sligo Story," 4.

⁵ Kress' wife Dr. Lauretta Kress was also likely a member. However, this is not corroborated by available sources.

⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 4.

⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 7.

⁸ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 8.

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New Church Building (1941-1946)

By 1941, the Sligo Church had a membership of over a thousand.¹⁰ The Sligo Church announced plans to build a new chapel in January 1941 and estimated the cost of construction at approximately \$110,000. The Sligo Church decided to place the new building on Carroll and Flower Avenues on the site of what was known as the Stewart House, which was located at the corner of Carroll and Flower Avenues. To make way for the new church building, the Stewart House was relocated to Carroll and Greenwood Avenues and the building was later adapted to a church office.¹¹ Washington Missionary College had owned the square of land and deeded the property to the Seventh-day Adventist Potomac Conference in 1941 in preparation for the new building.¹² The Sligo Church hired Herbert H. Hubbard as the contractor. Hubbard was involved in other Seventh-day Adventist projects such as the James White Memorial Library and the Andrews University Administration Building in Michigan, and Takoma Park Seventh-day Adventist Church in Maryland.¹³

The Church retained James Raymond Mims as the architect to design the new building. Mims was born and raised in Luray, Virginia on March 26, 1886, to H.B. Mims, a prominent hotel chain owner.¹⁴ He married Mary Ethel Speake in 1909 and had four children.¹⁵ Mims resided primarily in Virginia but spent time briefly in Oklahoma where he specialized in concrete construction before returning to Luray, Virginia in 1914.¹⁶ Mims worked as an architect from 1913 until his retirement in 1955. He established the Mims, Speake & Co., Architects and Contractors with his brother-in-law, Cecil A. Speake in the 1910s.¹⁷ His early career was centered in the portion of central Virginia around Luray and included works for commercial, residential, and institutional buildings.¹⁸ Many of his institutional designs reflected popular contemporary styles, including Colonial Revival and Gothic Revival. One of his first projects was the design of the Rappahannock National Bank Office (1914) in Washington, Virginia. He also designed two houses and the Christ Episcopal Church in Luray in 1915. Mims' designed Christ Episcopal Church in the Gothic Revival style. During the 1920s, Mims' work remained concentrated in the Luray area. Two of his most notable projects during this decade included the Luray Caverns Reception Building (1928) and Luray High School (1929).¹⁹ During the early 1930s, Mims continued to find work locally. In 1935, the town of Tom's Brook, in Shenandoah County, Virginia commissioned Mims to design the Toms Brook School. Mims' Colonial Revival design was typical for that era of school construction. It was also favored among the local board of education because it

¹⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 10.

¹¹ Sligo Seventh-day Adventist Church, "The Sligo Story", 11. The Stewart House is now used as the Sligo Church Office Building, it was moved sometime in the 70s-80s to the lot east of the Sligo Church.

¹² Montgomery County Circuit Court, Liber 860, Folio 319, December 5, 1941

¹³ "New Headquarters Church at Takoma Park," *Atlantic Union Cleaner*, October 12, 1953, 1.; "Andrews University Builds New Library," *Review and Herald*, June 22, 1961, 19.; "Andrew University Administration Building," *The Lake Union Herald*, May 3, 1966 1.

¹⁴ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965

¹⁵ U.S. Census Bureau, Fourteenth Census of the United States: 1920 - Population, Page County, Virginia, Enumeration District No. 66, Sheet 5A. Retrieved from: Ancestry.com

¹⁶ Leslie A. Giles, and J. Daniel Pezzoni, *Page County Historic Resources Survey Report, (Landmarks Preservation Associates: Lexington, Virginia)*, 59.

¹⁷ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140.

¹⁸ National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

¹⁹ National Register of Historic Places, Al's Motors, Arlington County, Virginia, National Register #03000628, Section 8, Page 10.

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offered a fireproof design. The previous school had burnt down. The school was listed on the National Register of Historic Places in 2011 as an example of Colonial Revival school design from the 1930s.²⁰

In 1938 Mims relocated to Arlington, Virginia and opened an office at 2420 Wilson Boulevard. Exactly why Mims relocated to Arlington is not precisely known. However the move likely had to do with finances. The Great Depression made finding work difficult, and more work was available within the greater Washington D.C. area. Mims found opportunities designing subdivision housing in several expanding Arlington neighborhoods, notably Westover Park and Arlington Forrest.²¹

Mims' work during the 1940s began reflecting more contemporary modern designs, notably Art Deco/Moderne. In 1948, Mims designed the Streamline Moderne styled Al's Motors building, which has been listed on the National Register of Historic Places in 2003.²² Mims was respected among the local architectural community, serving as the director of the Washington Metropolitan Chapter of the American Institute of Architects in 1955 and was president of the Luray Chamber of Commerce, and Luray Rotary Club. In 1965, Mims died at Page Memorial Hospital in Luray, Virginia at the age of seventy-nine.²³

On March 2, 1942, the groundbreaking for the new Church finally began a year after plans were approved for the new Sligo Church. The entry of the United States into World War II months earlier presented two major problems to the project: material and labor shortages. The ingenuity of Hubbard helped secure the large quantities of materials needed for the church at a time when building materials were hard to obtain; specifically, Hubbard was able to obtain priority for the procurement of steel that was notoriously difficult to obtain during the wartime. Although Hubbard was approved to obtain steel, there were multiple delays in material shipments as the war progressed. The Sligo Church also required a large quantity of materials, including twenty-eight carloads of Indiana limestone.²⁴ Other issues that delayed construction included the discovery of a spring and quicksand underneath the future Church's foundation.²⁵ After two years and nine months, the Church was completed in December 1944 and dedicated in 1946. At the time of dedication, the Sligo Church was the largest church building in the Seventh-day Adventist denomination, with the sanctuary having a seating capacity for 2,300 congregants.²⁶

The Sligo Seventh-day Adventist Church 1944-1970

Ned Ashton, who served as the pastor of the Sligo congregation from 1943 to 1951, was the first pastor to serve in the new church building. Ashton hired the new church building's first custodian, Thrumman Mays, who served in this post for twenty-six years. In 1952, Mere Mills succeeded Ashton as church pastor. Although Mills, had previously served as pastor of the Battle Creek Church, he served as Sligo's pastor for less than one year. He started the tradition of holding a quarterly communion service as part of the main

²⁰ National Register of Historic Places, Toms Brook School (DHR File 313-5001), Toms Brook Virginia, National Register #03000628, Section 8, Page 6.

²¹ National Register of Historic Places, Westover Historic District, Arlington County, Virginia, National Register #06000345, Section 8, Page 140; National Register of Historic Places, Arlington Forest Historic District, Arlington County, Virginia, National Register #05001344, Section 7, Page 5.

²² National Register of Historic Places, Al's Motors, Arlington County, Virginia, National Register #03000628

²³ "J. Raymond Mims, 79, Architect, Civic Leader" *Washington Post*, 24 December 1965; "New Officers for Local Architects," *Evening Star*, 14 May 1955.

²⁴ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 13.

²⁵ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

²⁶ Sligo Seventh-day Adventist Church, "The Sligo Story", 5.

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worship services at Sligo. Taylor Bunch succeeded Mills as the church pastor and served in this post until 1958. In 1952, Sligo Church also hired its first associate pastor, J. Melvyn Clemons.²⁷

In 1955, Sligo joined with other Silver Spring and Takoma Park Seventh-day Adventist congregations to start a vacation bible school. This summer bible school became a staple of Sligo's youth program. At its peak in 1959, the bible school had an enrollment of 725 students. Dorothy Dart (who served from 1956-1967), Florence Dom (who served from 1958-1965), and Mary Margret Kluge (who served from 1966-1967) led the school's programs during the 1950s and 1960s.²⁸

In 1958, John Osborn became Sligo's Senior Pastor and served at this post until 1961. William Loveless succeeded Osborn and served as Senior Pastor until 1970. Sligo crossed several milestones during the 1960s. Steady growth in church membership following World War II resulted in Sligo's membership eclipsing 3,000 in 1966.²⁹ Membership, however, was not open to all races. Until the Civil Rights era of the 1960s, the Sligo Church did not allow African Americans members, nor did they permit African Americans to be baptized or attend services at the Sligo Church. African Americans attended their own institutions. Pastor Loveless favored integration from the beginning of his pastorship. He pressed the Sligo Church Board to consider the matter despite being counseled not to discuss the difficult and challenging subject. When told that addressing integration would split the congregation, Loveless reportedly defiantly responded that maybe it was "time to split the church then."³⁰ After considerable debate on the issue, the Board allowed African Americans to be baptized and to attend the Church in 1962.³¹ The integration of the Sligo church not only occurred at the height of the Civil Rights movement, but it also preceded the greater Seventh-day Adventist General Conference's move to formally adopted a policy of integration for the church. In 1965, the United States Department of Justice initiated an inquiry into the Church's segregation practices as a likely violation of the 1964 Civil Rights Act. Thereafter, fearing significant consequences from the Federal Government, the General Conference voted to formally adopt integration.³²

Loveless served in several prominent roles within the Adventist church. In 1976, he became president of the Seventh-day Adventist Pennsylvania Conference. In 1978, Loveless returned to Takoma Park accepting the position of president of Columbia Union College, a position he held until 1990. During his tenure at the college, Loveless oversaw the creation of an Adult Degree Program, which created a curriculum for evening classes for working adults who wanted to further their education. This program expanded to become the School of Graduate and Professional Studies. After leaving Columbia Union College in 1990, Loveless continued to lead other Adventist churches on the west coast before retiring in 2000. He died on September 15, 2014 at the age of eight-six.³³

²⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 13-14

²⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 15

²⁹ Sligo Seventh-day Adventist Church, "The Sligo Story", 21

³⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 21; The Sligo Story is the only source obtained that recorded this story about Loveless' role in church integration. His biographies make no mention of his involvement in church integration.

³¹ Sligo Seventh-day Adventist Church, "The Sligo Story", 18-19.

³² Tuwan Ussery White, "Adventist White Supremacy: When the Seventh-day Adventist Church Adopted an Official Policy of Racial Segregation," *Adventist Today.org* September 23, 2022.

³³ Milton Hook, "Loveless, William Alfred (1928-2014)," *Encyclopedia of Seventh-Day Adventists*, September 23, 2020.

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The Sligo Seventh-day Adventist Church 1970-2005

In 1970, M. Dale Hannah replaced Pastor Loveless as Senior Pastor and served in that role until 1974. During Hannah's tenure as Senior Pastor, Sligo started its Grand Festival of Praise, as part of its Thanksgiving worship services and initiated an annual food drive among members.³⁴

Significant renovations to the church began in the 1970s. No significant additions or renovations to the original church had been conducted until this time, other than the replacement of the organ in 1953.³⁵ In 1972, interior renovation to the basement level included the addition of a cafeteria and additional space for a library, music, home economics, and art rooms.³⁶

The pastorship of the church also expanded when the Church hired additional pastors to assume several new roles. A significant milestone in the church's history occurred in 1973, when Kit Watts became Sligo's first female pastor, accepting the post of Minister of Publications. Four months later, Josephine Benton became the second female pastor. Benton became the first woman ordained as a local church elder and was the first female pastor to hold the title of Associate Pastor in the North American Division of the Seventh-day Adventist Church. Since the 1970s, several women have served as Sligo pastors including Janice Daffern (1980-1985), Marianne Scriven (1986-1989), Hyveth Williams (1986-1989), Norma Osborn (1987-1999), Gail Enikeeve (1998-1999), and Sabine Vatel (2001-2004).³⁷

James Londis became Sligo's Senior Pastor from 1975 to 1985.³⁸ At the end of Londis' tenure, an addition to house the youth and fellowship programs was constructed at the east end of the original church building. The addition provided classrooms and youth lounges, which serviced programs for the church's youth population. Sligo hired architect Richard Hart to design the addition and John Clarke Jr. served as construction manager for the project.³⁹

The most recent renovation to the Sligo Seventh-day Adventist Church occurred from 2003- 2004. At that time, the church building was closed to allow a major renovation to the sanctuary. As part of this work, new pews, auditorium seating in the balcony, and a new organ were installed, and the platform at the head of the sanctuary was replaced. A large window along the northern wall of the Church was also installed at this time to allow more natural light into the sanctuary.⁴⁰

³⁴ Sligo Seventh-day Adventist Church, "The Sligo Story", 23.

³⁵ Richard Lee Fenn, "Death of a Building," *Columbia Union Visitor*, March 1970, 3.

³⁶ Kitt Watts, *Our Sligo: Our Heritage* (Takoma Park, Maryland: Sligo Seventh-day Adventist Church, 1974), 20.

³⁷ Sligo Seventh-day Adventist Church, "The Sligo Story", 25-26.

³⁸ Sligo Seventh-day Adventist Church, "The Sligo Story", 27.

³⁹ Plaque in atrium lobby of Sligo Seventh-day Adventist Church, Takoma Park, Maryland.

⁴⁰ Sligo Seventh-day Adventist Church, "The Sligo Story", 39.

9. Major Bibliographical References

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10. Geographical Data

Acreage of surveyed property	<u>1.23</u>		
Acreage of historical setting	<u>1.23</u>		
Quadrangle name	<u>Washington East</u>	Quadrangle scale:	<u>1:10,000</u>

Verbal boundary description and justification

National Register boundaries consists of all of parcel 106 on tax map JN62. This was the original lot on which the church was constructed in 1944. The lot and boundaries contain the original 1944 church, the 1985 addition, and the landscape around the church.

11. Form Prepared by

name/title	Eric Griffiths and Karen Yee/ Architectural Historians		
organization	EHT Tracerics, Inc.	date	December 2022
street & number	440 Massachusetts Avenue	telephone	202-393-1199
city or town	Washington, DC 2001	state	DC

The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

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Maryland Department of Planning
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Crownsville, MD 21032-2023
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