

United States Department of the Interior  
National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

## 1. Name of Property

historic name Our Lady of Lourdes Parish

other names/site number Pentecostal Church of Holiness

Name of Multiple Property Listing \_\_\_\_\_

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

## 2. Location

street & number 4208 West 15<sup>th</sup> Street  not for publication

city or town Chicago  vicinity

state Illinois county Cook zip code 60623

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,  
I hereby certify that this \_\_\_ nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

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

Applicable National Register Criteria: \_\_\_ A \_\_\_ B \_\_\_ C \_\_\_ D

Signature of certifying official/Title: Deputy State Historic Preservation Officer Date \_\_\_\_\_

Illinois Department of Natural Resources - SHPO  
State or Federal agency/bureau or Tribal Government

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria.

Signature of commenting official Date \_\_\_\_\_

Title \_\_\_\_\_ State or Federal agency/bureau or Tribal Government

## 4. National Park Service Certification

I hereby certify that this property is:

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

Signature of the Keeper Date of Action \_\_\_\_\_

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**5. Classification**

**Ownership of Property**  
(Check as many boxes as apply.)

- private
- public - Local
- public - State
- public - Federal

**Category of Property**  
(Check only **one** box.)

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property**  
(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
		site
		structure
		object
1		<b>Total</b>

**Number of contributing resources previously listed in the National Register**  
N/A

N/A

**6. Function or Use**

**Historic Functions**  
(Enter categories from instructions.)

Religion: Religious Facility  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**  
(Enter categories from instructions.)

Religion: Religious Facility  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**7. Description**

**Architectural Classification**  
(Enter categories from instructions.)

Mid-19<sup>th</sup> Century, Early Romanesque Revival  
Modern Movement , Art Deco  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Materials**  
(Enter categories from instructions.)

foundation: Concrete  
walls: Brick  
\_\_\_\_\_  
roof: Slate  
Cast Stone, Rubber Membrane,  
other: Copper  
\_\_\_\_\_

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### Narrative Description

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

#### Summary Paragraph

*The narrative description and statement of significance were excerpted from the Landmark Designation Report for the Pentecostal Church of Holiness (Formerly Our Lady of Lourdes), City of Chicago. Department of Planning and Development 2021, with revisions and additions made to meet NPS guidelines.*

Designed by Louis Guenzel and completed in 1932, Our Lady of Lourdes Parish is a Romanesque Revival church with influences of both Art Deco and German *Rundbogenstil* (round arch style). The two-story church has a rectangular footprint with a gable roof that is oriented north to south and is covered in red-hued slate shingles with copper flashing and gutters. Overall, the church is clad in multi-hued, orange-toned face brick and is trimmed with contrasting artificial stone trim that features a fine pebbly white aggregate. An 80-foot-tall bell and stair tower with a pyramidal copper roof and cross stands at the southeast corner of the church, while a secondary stair tower stands at the church's southwest corner. Both towers are detailed with double and triple sets of narrow arched windows. The bell tower is detailed with cast string courses and has louvered arched openings at the very top. A modern, two-story rectory was added to the rear, or north elevation of the church in 1954, connected by a small, one-story hyphen. The church has undergone only a few minor modifications over time and has excellent integrity for listing in the National Register.

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### Narrative Description

Our Lady of Lourdes holds a visually prominent location at the northwest corner of 15th Street and Keeler Avenue, in the North Lawndale Community Area. It sits in the southeast corner of a parcel of land measuring approximately 124 across and 180 feet deep. The lot is bound by 15<sup>th</sup> Street on the south, an alley on the west, Keeler Street on the east, and the property line on the north. The front of the church is set back about 20 feet from 15<sup>th</sup> Street, with a 15-foot right of way. West of the church is green space, with two mature trees and minimal landscaping. A paved parking lot measuring approximately 45 feet by 50 feet is located in the northwest corner of the lot. A non-historic, pinnacle-style black metal fence runs along the perimeter of the lot along Keeler Street and 15<sup>th</sup> Street to the edge of the church where it connects to a chain link fence that continues along the property line.

The original structure measures approximately 38 feet by 105 feet, and the rear addition measures 48 feet by 33 feet. The main entrance and stairway face south onto 15th Street. A wheelchair accessible ramp is located on the east side of the entrance. The façade is nearly symmetrical. A flight of artificial stone steps leads up to the main entrance, which has three double wood doorways with arched stained-glass transoms. The outer two transoms depict the Greek letters *X (chi)* and *P (rho)* in gold glass, which are the first two letters of "Christ" in Greek. The middle transom depicts the Christogram "IHS" that symbolizes Jesus Christ. Cast artificial stone Romanesque style columns separate the doorways. Above the entrance is a triptych of arched windows, separated by Romanesque style columns, with steel framed casement windows with amber and clear art glass.

The façade is capped by an Art Deco style-rose window with a cast artificial stone frame. The rose window, which mirrors the design of the windows along the east and west sides of the church, resembles a large,

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streamlined quatrefoil. The art glass is very simple and is primarily composed of large sections of clear textured glass, with narrow strips of amber glass that lead away from a central X-pattern. Above the rose window there is a plain cast artificial stone drip mold with foliate brackets. Gothic finial-capped corner turrets frame the south-facing gable-end façade, which has a stepped brick pattern and artificial stone coping along the gable. The twin stair towers flank the south façade, and both have artificial stone plaques with dedication inscriptions in Latin. Twin arched stair windows are positioned above the dedication plaques.

The east and west sides of the church are largely mirror images of each other and primarily enclose the church's large sanctuary. The east and west elevations of the sanctuary's tall central nave are recessed behind the outer walls of the side aisles. Four bays of windows separated by brick piers define the side aisle elevations. Each bay has a lower trio of narrow arched casement windows, with an ocular window that is similar in design to the front rose window. The recessed elevations of the nave feature trios of narrow arched windows. At the north ends of the east and west elevations there are small stair towers with hipped roofs and pairs of arched windows.

At the rear or north end of the church, the gable end has a five-sided bay with round windows that encloses the sanctuary's apse, which connects to the 1954 addition. The two-story addition is accessed off of Keeler Street. It has a rectangular floor plan and is constructed of similar brick as the original church. The addition is Mid-Century Modern, with a flat roof and stone coping. Most of the windows are double hung, have wood frames, and stone sills. The building's facade is divided into three bays. The two outer bays are devoid of openings or ornament while the central bay is clad with horizontal siding, which appears to be a non-historic modification. There is a band of windows on the second floor and an entrance centrally located on the first floor. The entrance is protected by a fabric elongated canopy that extends to the sidewalk. The one-story hyphen connecting the addition to the church is in the center of the south elevation. East of the hyphen are two windows one on each floor of the addition. To the west of the hyphen is a window on the second floor and a band of windows on the first floor that wraps around to the west elevation. Two more single windows are north of the window groupings on the west elevation; the middle window is shorter. On the second floor are four windows, evenly spaced. The two middle windows are shorter. The second floor of the north elevation has four evenly spaced identical windows. The first floor has four openings beneath these windows: from east to west, a single window, an entrance with a domed canopy, a triple band of windows, shorter in length, and another single window.

The interior of the Pentecostal Church of Holiness is modest yet remains remarkably intact. Inside, the church is organized over two main levels and a balcony. The main entrance at the south end opens into the narthex or entry hall, which accesses twin balcony staircases at the east and west ends of the building. The narthex is a rectangular space that occupies nearly the width of the building. Modern non-historic porcelain tiles cover the floor, while the walls feature original artificial stone wainscoting and plastered upper walls. Square piers with ornate plaster capitals separate the main entrance door and support plaster box beams that carry across the flat ceiling. Plaster cove moldings and original light fixtures enliven the space. Original oak flat-panel doors at each end of the narthex lead to the two stairwells and are topped by arched decorative plaster panels featuring Christian motifs.

The two main balcony stairs are enclosed with original plaster-clad walls. At the ground level, both stairs have non-historic partitions that enclose bathrooms. The stairs are plain and comprised of steel treads and risers, with steel stringers and square steel newel posts. Oak railings cap plain square balustrades.

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The main sanctuary is a grand yet humble space with a soaring three-story central nave with a barrel-vaulted ceiling, flanking two-story tall aisles that are separated from the nave by columned arcades, a second-level balcony at the south end, and an apse at the north end. The floors are covered in carpeting. Most of the original pews, the stations of the cross, and other elements were removed when the church was closed by the Archdiocese in 2005. Some original pews remain on the balcony level. Three double doorways with original glazed wood doors lead into the sanctuary from the narthex. Above the doorways at the sanctuary's southern end is a balcony, which has a decorative oak balustrade colonnade. Colonnades between the nave and the aisles are composed of artificial stone with decorative Romanesque style capitals. The outer east and west walls of the aisles have artificial stone wainscoting with recessed radiators. Upper walls and all ceiling surfaces are clad in plaster. In the nave, original chandeliers and pendant lights with frosted glass shades remain in place.

The north end of the sanctuary is a flight of carpeted steps that lead up to the apse and the alter. Two segments of the alter rail remain, while the apse features original wood paneling. On either side of the apse there are twin original doorways that lead to secondary stairwells and to rear offices.

### **Integrity**

The Pentecostal Church of Holiness possesses excellent physical integrity of its exterior and primary interior spaces. The church has retained its original location at the intersection of Keeler and 15<sup>th</sup> Street from the time the church purchased the land in 1909 and built the church in 1932, until the present. The building's historic materials, including multi-hued orange face-brick accented with cast artificial stone, remain in place. The overall Romanesque Revival and Art Deco style-design of the building remains intact as expressed in its rounded-arch windows with streamlined tracery and stained glass, turrets, and vertical towers. The overall quality of the brick masonry, as well as the finely cast artificial stone details, exhibit a high degree of craftsmanship.

The building also retains very good interior physical integrity in its primary significant interior spaces, including the sanctuary and associated narthex and staircases, which retain their overall spatial volumes and historic decorative features, including decorative-metal light fixtures, wood trim, doors, plaster finishes, decorative plaster ceilings, and original steel-framed stained-glass windows. The current owner and congregation has continued to maintain the building and its original finishes and features. All windows are original steel-frame windows. Some have operable hopper-type sashes. All exterior doors and most interior doors are original.

The most significant change on the exterior is the two-story rectory that was completed outside of the period of significance. The addition was constructed at the north, or rear elevation of the church, connected by a small hyphen. Since it was present during the period of significance for Social History and would be considered contributing. A few alterations occurred in 2005 after the church was closed by the Archdiocese. Several interior elements including, but not limited to, the stations of the cross, statuary, and other objects, were removed. Non-historic changes to the interior of the south staircases, narthex, and sanctuary include the replacement of flooring finishes, the addition of bathrooms in the stairwells at the ground-level, select new lighting, and the addition of audio-visual equipment. Despite these changes, the building retains its ability to express its architectural and historical value.

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**8. Statement of Significance**

**Applicable National Register Criteria**

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

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

**Criteria Considerations**

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

Property is:

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

**Areas of Significance**

(Enter categories from instructions.)

Architecture

Social History

**Period of Significance**

1931-1932, Architecture

1965-1974 Social History

**Significant Dates**

**Significant Person**

(Complete only if Criterion B is marked above.)

Dempsey, Bishop Michael R.

**Cultural Affiliation** (if applicable)

**Architect/Builder**

Louis Guenzel - Architect

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

Our Lady of Lourdes Parish is locally significant and eligible for listing under Criterion C, Architecture, as an important example the Romanesque Revival style with elements of Art Deco and Rundbogenstil styles. The property is also locally significant and eligible for listing under Criterion B, Social History, for its association with Bishop Michael R. Dempsey. Under Dempsey's leadership, Our Lady of Lourdes initiated and supported new programs to address the community's poor housing conditions and to improve job opportunities. While at Our Lady of Lourdes, Dempsey initiated the Catholic Campaign for Human Development, a national program of the U.S. Conference of Catholic Bishops created to combat poverty. The period of significance for is Criterion B is from 1965 when Dempsey came to the parish until 1974, the year he died. The property meets Criteria Consideration A for Religious Properties, as it derives its significance from social history and architectural design. The period of significance is 1931-1932, the years the church was constructed. Overall, the building displays a high level of integrity, with the design intent clearly evident in the church as it continues to express its historic associations and character-defining architectural features

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

### **Criterion C: Architectural Significance**

Designed by Louis Guenzel and completed in 1932, Our Lady of Lourdes Parish is eligible for listing in the National Register as an important and refined example of the Romanesque Revival architectural style in the North Lawndale Community Area. The building's clean lines and simplified details also reflect the bold modernism of the Art Deco style.

The Romanesque Revival style was introduced in the United States during the mid-19th century. Its primary influences were the 11th-and 12th-century architecture of Europe, which in turn was inspired by the architecture of the ancient Roman Empire, the Byzantine Empire, and the Italian Renaissance. Overall, this revival style features heavy, often asymmetrical stone or brick construction, deeply recessed windows and entries, and towers. Wide, rounded arches are an important identifying feature, often resting on squat columns. Decorative foliate and Classical inspired detail may be found.

The Romanesque Revival style can be organized into a few similar sub-categories that developed during the 19th century. One of the earliest revivals of Romanesque architecture was during the early 19th century in the German-speaking European lands that included Germany and portions of modern-day Austria, Czech Republic, Hungary, and Poland. The style, which became known as the Rundbogenstil (round arch style) developed in reaction to the popularity of the Gothic Revival style as a new German national style of architecture. The style's combination of Neo Classical and Byzantine styles, characterized by rounded arches over windows and doors and the use of corbeled arcades along roof lines, created a visual symbol for a new German national identity. Although it contrasted with the Gothic Revival, the style often incorporated the rich natural ornament of the Gothic style. The Rundbogenstil is very similar to the Romanesque Revival, but it is not strictly an historical revival of a past architectural style. Instead, the Rundbogenstil was intentionally created as an eclectic blend of historical styles. Its use was tied to nationalism and was promoted primarily by German architects. During the 19th century, the style was applied to a variety of building types, including government buildings, institutions, train stations, churches, and synagogues. The style spread throughout Germany and Europe alongside the Romanesque Revival and was introduced in the United States by the mid-1800s.

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In the United States, the Romanesque Revival was championed during the early 19th century as an American style of architecture. It was advocated as being both honest in its design and better adapted to the country, unlike the Greek Revival style that was popular at the time. One of the first acknowledged Romanesque Revival style buildings completed in the country was the Church of the Pilgrims in Brooklyn, New York by Richard Upjohn and completed in 1846. A second example completed in 1851 was James Renwick Jr.'s design for the Smithsonian Institution Building in Washington, D. C. By the mid-19th century, the style was adapted to a variety of building types and could be found in major cities and towns across the country.

In Chicago, some of the earliest examples of the Renaissance Revival were designed by immigrant German architects, many of whom immigrated to the United States during the mid- to late-19th century seeking new opportunities and to escape the unsettled political conditions in Germany and later religious persecution. Their designs largely reflected the eclectic mix of historical styles represented by the national identity of the Rundbogenstil. These early buildings were completed primarily during the mid- to late-19th century. They featured largely flat facades that were enlivened by prominent round arched doors and windows, corbelled cornices or shallow blind arcading along gable ends. Some limited natural Classical or Gothic ornament was also often employed in designs. A few examples include Frederick Baumann's Marine Bank of 1854 (northeast corner of Lake and LaSalle streets, destroyed during the fire of 1871), Augustus Bauer and Asher Carter's Old St. Patrick's Church of 1854 (northwest corner of Des Plaines and Adams streets, extant), Bauer's 1869 First German High School (1352 South Union Avenue, demolished), and Bauer's mansion for wagon-maker Peter Schuttler completed in 1874 (1028 West Adams, demolished).

The Romanesque Revival style has frequently been compared with the grand works of architect Henry Hobson Richardson, who designed heavy, rusticated buildings with large arches and contrasting stone facades that have earned him the distinction of his own Richardson Romanesque style of architecture. In Chicago, Richardson's works include the Glessner House, which was completed in 1887 at 1800 South Prairie Avenue and is a Designated Chicago Landmark. However, Richardson's style is distinct within the Romanesque Revival, and is different from the German-inspired Rundbogenstil.

The architectural style of Our Lady of Lourdes Parish is generally designed in the Romanesque Revival style. But the German influence of the Rundbogenstil is evident in the building's flat brick south façade, its profusion of round arched windows and doors, round arched window hoods above pairs of windows, limited foliate Gothic ornament, and simplified gable end brickwork, which appears to echo shallow blind arcading. Yet, the church building also clearly includes historicist elements of the Romanesque Revival, including its triple arched front doorway with wide squat columns, corner campanile or bell tower, and its asymmetrical design. The multi-hued orange brick-clad and artificial stone trim are also characteristic features of the style, as are the rounded-arch windows, round windows, and stained-glass windows with artificial stone ornamental tracery. At the same time, the overall design appears simplified and almost streamlined in its delivery.

During the early 1930s, when the church was built, the modern style that later became known as Art Deco was becoming popular internationally. The style developed in the period following World War I and was popularized by the Exposition Internationale des Arts Décoratifs et Industriels Modernes (International Exhibition of Modern Decorative and Industrial Arts), which was held in Paris in 1925; it was prominently introduced in Chicago during the city's World's Fair of 1933. The bold lines and curves of the Art Deco exemplified luxury and faith in technological progress. It was the height of design during the inter-war period. The style also developed around new building technologies, such as reinforced and decorative concrete. Cast concrete or artificial stone is an ancient material that was revived during the 19th century. Buildings designed in the Art Deco style often employed the material in place of more expansive traditional carved stone or terra cotta, which was used less often by architects by the 1930s. Our Lady of Lourdes Parish displays the use of artificial stone both inside and



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out. All of the building's exterior light-colored ornament looks like carved stone but is in fact a modern use of cast concrete. The main rose window and the ocular windows along the east and west sides feature reinforced cast concrete mullions that support steel-framed windows. The interior features cast concrete that is finished to look like marble. Overall, the building exhibits the Romanesque Revival style, but also reflects the national German style of the Rundbogenstil and the modern simplicity and technological advancement of the Art Deco style.

Our Lady of Lourdes Parish is color-coded "orange" in the Chicago Historic Resources Survey (CHRS), which preliminarily identifies the church building as significant to the surrounding neighborhood. Only three other properties in the survey of the North Lawndale Community Area were identified as Romanesque Revival. All were orange-rated. Two were residences and lacked the stature and decorative features of the parish. The third, Blessed Sacrament Catholic Youth Center at 3600 West Cermak Road was formerly a church (Figure 1). The property was also built in the 1930s and has the many of the same design features – corner bell tower, prominent rose window, etc. –but lacks the ornamentation and detailing found on the Lady of Lourdes Parish.

### **Construction and Design of the Church Building**

Our Lady of Lourdes Parish had long prepared for its future and purchased land near the church for anticipated needs. Between 1909 and 1910, Pastor Mergl negotiated the purchase of six lots along Keeler at 15th Street across from the parish's frame church. Mergl used the site to raise sheep, but in 1928 the church's Holy Name Society proposed the idea of building a new church to the pastor. Serious preparation for a new church soon commenced with the proposed church planned to be built on the six-lot corner site. Fundraising dinners and parishioner donations were collected through 1931, by which point over \$42,000 had been collected. Although the Great Depression significantly stalled or ended construction projects across the city, its overall effect was to reduce construction costs. As a result, the Archbishop Cardinal George Mundelein approved a loan to the parish of \$25,000 for the construction of a new church. Despite this funding, Pastor Mergl also contributed his personal funds to cover construction expenses. Ultimately, although construction costs declined, some materials needed to be substituted for less costly materials. This may explain why artificial stone was used for all exterior trim in place of limestone, and why similar polished artificial stone became a key interior finish in place of marble.

The parish selected Prussian architect Louis Guenzel to design the new church. Church histories note that Pastor Mergl may have influenced the design of the church building to resemble a church that he attended in his hometown. Guenzel's design was not explicitly historical in influence. In addition to referencing the Romanesque Revival style, it also presents a seemingly Modern simplicity with its clean lines and round sanctuary windows with bold amber and clear art glass. The church cost \$73,000 and was planned to have auditorium seating for 500 parishioners; an 80-foot-tall tower was to anchor the church at the intersection of Keeler and 15th Street.

In September 1931, a ceremony was held for the first shovel of dirt thrown, marking the beginning of construction. With the cornerstone laid in November, construction proceeded through 1932. Frank Sedlak's Sons masons and general contractors completed the exterior masonry walls by January 1932. The interior was finished and decorated by The Burke-Adams Company by mid-June 1932. Finally, on June 18, 1932, the last Holy Mass was held at the parish's original wood frame church, and the following day the Blessed Sacrament was brought in a solemn procession of clergy and parishioners to the altar of the new church. The event was celebrated with organ music played on the parish's original organ, which was dismantled from the old church and reinstalled in the new sanctuary (it was later replaced with an electronic organ). The parish's old church was remodeled into a parish hall, and the new church was dedicated on September 25, 1932.

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## **Architect Louis Guenzel**

Louis Frederick Albert Gottlieb Guenzel (1860 – 1956), or Louis Guenzel, who was a prominent member of Chicago’s German community. Guenzel was born in Köslin, Prussia, and arrived in Chicago to work as a draftsman in the offices of Dankmar Adler and Louis Sullivan. He was one of dozens of German-born architects who came to Chicago during the 19th century, and one of several who arrived during the years leading up to the World’s Columbian Exposition of 1893. Guenzel’s involvement in Chicago’s architectural history reflects the significant contributions of German-born Chicago architects, including Frederick Baumann, Augustus Bauer, Dankmar Adler, Fritz Foltz, W. August Fiedler, Adolph A. Cudell, Paul Gerhardt, and Peter J. Weber, among many others.

In 1894, Guenzel left Adler & Sullivan and began his own architectural practice, while concentrating on building his client base within the German community. He designed residences and developed rental properties across Chicago, which he would sell to investors. Two of his larger works include the Renaissance Revival style apartment building at 40 East Delaware in 1926 and the refined Classical Revival style LaSalle Court Apartments (later known as the Maple Hotel) at 1100 North LaSalle Street in 1930. The following year he designed the Our Lady of Lourdes. Guenzel continued to practice architecture through the 1940s.

## **Criterion B: Bishop Michael R. Dempsey**

Our Lady of Lourdes Parish is also locally significant and eligible for listing under Criterion B, Social History, for its association with Bishop Michael R. Dempsey. Dempsey, who came to the parish in 1965, initiated and supported new programs to address the community’s poor housing conditions and to improve job opportunities. Dempsey served as the coordinator of the inner-city apostolate for the Chicago Catholic Archdiocese, and his contributions to the community and advocacy for human rights were so significant that it led to his ordination as bishop and his appointment as the director of the Catholic Campaign for Human Development (CCHD), which Dempsey created to fight poverty. The national campaign, established in 1970, funded local organizations that focused on the fundamental causes and consequences of poverty in their community. The Civil Rights Movement, community organizing efforts on Chicago’s South and West Sides, and Pope Paul VI’s emphasis on humanity were all factors in the development of the CCHD. Our Lady of Lourdes Parish is the property most closely associated with Dempsey, who resided there until his death in 1974. In her biography “The Bishop Who Dared,” Ann Dempsey Burke maintained that her brother was adamant about staying at the parish even after he became bishop.

## **Historic Context**

Our Lady of Lourdes Parish was built in 1931 in the city’s North Lawndale community, located approximately five miles west of Chicago’s Loop on the city’s West Side. During the mid-19th century, the area lay beyond the borders of Chicago and was occupied by truck farms. Dutch and English farmers settled in the area and cultivated the fertile prairie land. A former portage trail between Lake Michigan and the Des Plaines River opened in 1848 as Southwest Plank Road (now known as Ogden Avenue), one the region’s first wood-planked toll roads. However, it was not until the Chicago, Burlington & Quincy Railroad was extended through the area that farmland began to be subdivided into smaller suburban residential tracts. In 1869, the City of Chicago annexed a large tract of land west of the city bordered by Western Avenue on the east and Pulaski Avenue (historically known as Crawford Avenue) on the west. One of the earliest subdivisions was a residential suburb developed by the real estate firm of Millard & Decker, which called the subdivision “Lawndale.” After the fire of 1871, new residents and businesses were attracted to the area. In addition, the city’s boulevard system and Douglass Park (renamed for the abolitionist Frederick Douglass in 2020) were laid out and built during the 1870s.

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Lawndale's open land and new residential tracts drew manufacturing companies to the area, which built large new factories. One of the first such plants that opened was the McCormick Reaper Works (later known as International Harvester), which built a new plant at 26th Street and Western Avenue in 1873 after their earlier plant burned in the fire of 1871. Additional manufacturers built factories along the South Branch of the Chicago River and north along Western Avenue and the St. Louis & Pittsburg Railroad right-of-way.

In 1889, the City of Chicago again annexed outlying lands, this time the largest single annexation in the city's history, which included over 125 square miles and over 225,000 residents. In North Lawndale, annexation shifted the city's western border farther west from Pulaski to the Belt Line Railroad that ran along Kenton Avenue (Kenton was later vacated exclusively for railroad use). By this time, Czech immigrants were settling in the area of Lawndale, west of Pulaski and between Roosevelt Road (historically known as 12th Street) and 16th Street.

The original Our Lady of Lourdes Parish was a wooden church built in 1892 to serve the Czech Catholics who were moving into North Lawndale. All services for the new parish were held in the Czech language. The current church building was completed in 1932. Following the dedication of the new church building, the parish's old frame church was converted into living quarters for sisters who taught at the parish school. (The original frame church was demolished in 1959, but the school still stands across from the church on the northeast corner of 15th Street and Keeler Avenue.)

The decades following the completion of the new church building saw great demographic change within the North Lawndale neighborhood. The greater North Lawndale area had already grown to include Irish and Polish families before the church was built. By 1930, North Lawndale had become the largest Jewish community in the city, with over 112,000 or 46 percent of the community's population being comprised of Orthodox Jews. Changes were also occurring in Our Lady of Lourdes Parish. By the 1940s, the parish switched to English as its primary language because new members from other areas of the city were gradually replacing the church's Czech-speaking parishioners.

Although the church began planning for expansion during the 1950s, the North Lawndale neighborhood rapidly changed from being predominantly white and Jewish to an African American neighborhood due to the migration of African Americans from the South and from Chicago's south side. In the 1940's, post-war industrial expansion in Chicago and the opening of new manufacturing jobs attracted an increasing number of Southern African Americans who became the foundation of Chicago's African American industrial working class. Prior to World War II, Chicago's African American community was largely geographically constrained to a narrow corridor on the city's south side called the "Black Belt." Families arriving in the city were allowed to settle in this overcrowded district, located along State Street from 22nd to 31st streets at the turn of the 20th century, which rapidly grew to an area covering neighborhoods between Lake Michigan and Interstate 90/94 from 39th to 95th streets by the 1950s. Seeking housing elsewhere in the city was not an easy prospect at the time due to redlining, racial intolerance, and discrimination. However, Lawndale was one neighborhood outside of the "Black Belt" that was open to integration and was more open to African Americans than other Chicago neighborhoods. Families seeking better opportunities began moving from the overcrowded "Black Belt" into Lawndale, and eventually, families started moving directly from the South to the Lawndale neighborhood as well.

By the late 1940s, nearly 1,500 African Americans lived in Lawndale. Liberal organizations such as the Jewish People's Institute (JPI) supported the framework of integration, and in 1950 formed the North Lawndale Citizens Council to organize residents, invest in local businesses, and work on making Lawndale a "pilot community" for interracial living." Despite outward support for integration, Lawndale's Jewish community, along with the neighborhood's Polish, Italian, and Czech communities, rapidly began leaving. As families left, real estate

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opportunists exploited white homeowners' fears and profited by buying properties cheaply and selling homes at inflated prices to African American families. At the same time, local industrial employers offered few jobs to African Americans. Most of their employees were white, and they commuted into Lawndale from other areas of the city. North Lawndale's rapid demographic transition was met with conflict. There was decreasing availability of jobs for African Americans, exploitive housing practices, and increasing resistance and racial retaliation by whites.

By 1955, North Lawndale's population was predominantly African American. Most residents who were moving into the neighborhood were displaced from the city's older and congested south side neighborhoods (primarily neighborhoods in the "Black Belt"), which were significantly redeveloped by Urban Renewal projects. That same year, several of North Lawndale's Jewish organizations moved to new Jewish enclaves in Rogers Park and Skokie. Similarly, members of the neighborhood's Czech community also largely abandoned the neighborhood. The move of the Czech community led to a steep decline in membership at Our Lady of Lourdes Parish. The number of families registered at the church diminished from 900 parishioners around 1950 to 125 parishioners in 1956.

In October 1962, Our Lady of Lourdes Rev. James F. Cermak and Rev. Clarence Lennon of Lawndale Presbyterian Church (1908 South Millard Avenue, extant) formed the organization Lawndale Clergymen in Christian Action. The group was comprised of 21 white and black ministers and priests "working together for community peace and progress in a neighborhood noted for racial strife." It distributed an open letter to the community that read:

*"We have now begun to take action on the problems of housing code enforcement, police protection, interracial harmony, and youth welfare... It is up to you, who make up the life of these churches, that we write this letter. It is not easy to live in Lawndale. God desires you to ... be his spokesman against the evils of prejudice and corruption."*

As Father Cermak worked with community church leaders to constructively address issues of inequity and inequality within the neighborhood, Our Lady of Lourdes Parish became the spiritual home for dozens of African American Catholic families. In 1964, the church ceased to be identified as a Czech or "Bohemian" church in the annual *Official Catholic Directory*.

**Our Lady of Lourdes and Bishop Michael R. Dempsey: 1965-1974**

In January 1965, Rev. Michael Ryan. Dempsey (1918-1974) became the pastor of Our Lady of Lourdes and continued and expanded the neighborhood programs begun under Rev. Cermak. Rev. Dempsey was born in Chicago and grew up in the Logan Square neighborhood. After being ordained as a priest in 1943 at St. Mark on the Lake Seminary in Mundelein, Illinois, he served as pastor at other churches in the city before transferring to Our Lady of Lourdes. Throughout his service as pastor and Bishop, Rev. Dempsey was often described as being deeply concerned about the systems that create poverty. He was quoted in the *Chicago Defender* as saying, "I want to dispel the myths about the poor. I want to root out poverty. I want justice for all men and women...not charity. I have a hunger and thirst for justice, and the Lord promised that it will be satisfied."

By the mid-1960s, the effects of racist housing policies and exploitive real estate investors, combined with limited jobs and disinvestment, left North Lawndale as one of the poorest neighborhoods in the city. Faced with growing unemployment in the community, Rev. Dempsey began implementing a series of employment and development programs within the parish. One of the most important was a community employment agency that was initially called Lawndale for Better Jobs (LBJ – which also happened to be the initials of President Lyndon B. Johnson). The program was proposed by Dempsey and operated by Monroe Sullivan, the assistant director of the Catholic Interracial Council (CIC), which was organized in Chicago in 1948. With a \$4,000 budget from the city's newly

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opened Chicago Committee on Urban Opportunity, the agency attempted to connect available jobs with unemployed area residents. Local employers were asked to provide job openings and to simplify their job applications. At the same time, the agency recruited both unemployed and underemployed men and women from throughout the community. The employment agency, stationed in Our Lady of Lourdes's basement, used unorthodox methods to recruit applicants such as sending field representatives to bars, pool halls, street corners, and the like. According to Sullivan, who directed the agency, "most of our applicants come from within three blocks of the school. This is important to people to whom 25 cents for carfare is no little thing." Although many of North Lawndale's existing industrial jobs had been long out of reach for African American workers, the agency succeeded in placing over 300 people in the workforce by 1966.

The success of Lawndale for Better Jobs led to its expansion across the city through allied faith-based organizations. Rev. Dempsey met with leaders from Chicago's Protestant, Catholic, and Jewish faiths to form an employment office called Tri-Faith Employment and Training Project, which opened seven job centers across Chicago, including a main office at Our Lady of Lourdes. The program, Rev. Dempsey said, "is completely directed by residents of the area who recognize the plight of the jobless." In January 1967, the Parish and the jobs program gained national recognition when it was visited by Vice President Hubert H. Humphry as part of a tour of programs in Chicago that supported President Johnson's "war on poverty." Humphry, quoted in the *Chicago Daily Defender*, said that Tri-Faith was, "a marvelous example of what can be done with poverty funds when the people work with dedication and concern for the people they serve." Tri-Faith became one of the city's most successful job placement programs, with over 93,000 placements citywide between 1966 and 1973. The program's success contributed to Rev. Dempsey's consecration as Bishop by Pope Paul VI in 1968. Bishops typically do not serve as pastors, but his presence and position at the church reflected the significance of Our Lady of Lourdes Parish.

Rev. Dempsey's effort in alleviating poverty through employment led him to work with church lay leaders to organize a series of "self-help" programs, job training classes, a parish credit union in the rectory, and other initiatives to help residents maintain financial security. In 1970, Dempsey was made director of the National Campaign for Human Development, which helped finance a variety of self-help programs across the country. The purpose of the campaign, which originated from Dempsey, was to eradicate poverty by giving to community organizations that are locally operated by the people they assist. Dempsey's idea was inspired by the Civil Rights Movement of the 1960s and Pope Paul VI's encyclical "Populorum Progressio," in which he said, "For if the new name for peace is development, who would not wish to labor for it with all his powers?" Funds collected by the campaign also were to be used to educate society about t poverty in the United States.

### **1974 to Present**

Bishop Dempsey died in 1974 at the age of 55. The community programs he initiated continued to be supported following his death. Several clubs and organizations were formed at the church, including a School Board, a Liturgy Committee, and block clubs. In addition, outreach initiatives continued to provide job training and food for the poor.

As the 1970s progressed, the parish and the greater North Lawndale neighborhood began losing population. The destruction of significant numbers of businesses along Roosevelt Road and residential buildings in the neighborhood in reaction to the assassination of Dr. King in 1968 left North Lawndale weakened. Many remaining businesses were forced to close and several area industrial employers either shut down or moved away. By 1970, nearly 75 percent of local stores and businesses had closed. International Harvester shut its facility in 1969, followed by Sunbeam, Zenith, and Sear's factories. Diminished employment options contributed to a rapid drop

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in North Lawndale's population, which continued to decline into the 1990s. The parish also saw many of its parishioners move away.

Despite declining membership, the parish remained active. New programs, such as the Community Action Group, were organized to address problems affecting the whole community, including jobs and housing. At the same time, the church continued to sponsor community events, including the Parish-Council Annual Dinner Dance, Annual Parish Picnic, and an annual Spring Fashion Show. In 1992, Our Lady of Lourdes parish celebrated its 100th anniversary and was visited by Cardinal Joseph Bernardin.

By 2005, the parish had continued to lose membership and had a total of fewer than 90 parishioners. Due to declining membership, the Archdiocese decided to close the parish. The church was deconsecrated and relieved of its religious features, including the Stations of the Cross. During the early 2000s, Chicago experienced a building boom. Some property owners attempted to profit by selling land to developers. The Archdiocese offered the church building and rectory for sale as a possible residential development site. In 2006, the building was sold to a private Baptist church, which occupied the church until 2012.

A group of area residents led by Pastor Dr. Chaun L. Johnson, acquired the church building in 2016, after learning that it was for sale, and founded the Pentecostal Church of Holiness. Several members had once belonged to the Our Lady of Lourdes Parish and wanted to revive the church and its significance to the community. The church is committed to rebuilding the North Lawndale community and continues to work to provide equitable opportunities for residents and to strengthen the neighborhood.

## **Conclusion**

As an anchor of North Lawndale's Catholic community, Our Lady of Lourdes Parish, is an important example of the Romanesque Revival style combined with the simplicity and technological advancement of the Art Deco style. It possesses a strong and historic connection to Chicago's North Lawndale community where it played a significant role in the civil rights movement and has continued to support social justice within the community. Under Bishop Dempsey's leadership, the church played a significant role in combating poverty in the North Lawndale neighborhood. The building displays a high level of integrity, as it continues to express its historic associations and character-defining architectural features and is a good candidate for listing in the National Register.

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

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**Previous documentation on file (NPS):**

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

**Primary location of additional data:**

- State Historic Preservation Office
  - Other State agency
  - Federal agency
  - Local government
  - University
  - Other
- Name of repository: Historic Preservation Division, City of Chicago

Historic Resources Survey Number (if assigned):



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**10. Geographical Data**

**Acreeage of Property** less than one acre

(Do not include previously listed resource acreage; enter "Less than one" if the acreage is .99 or less)

**Latitude/Longitude Coordinates**

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

1	<u>41.860885°</u>	<u>-87.730197°</u>	3	_____	_____
	Latitude	Longitude		Latitude	Longitude
2	_____	_____	4	_____	_____
	Latitude	Longitude		Latitude	Longitude

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

Lots 21-26, Block 1, Tabor Subdivision of Blocks 5, 6, 9-12 in Sub. By L.S. Paine Freer (as receiver) of the W 1/2 of the NE 1/4 of Section 22, TWP 39N, Range 13, PIN 16-22-218-032-0000

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

The boundaries include the church, the rectory, and the lots historically associated with it.

**11. Form Prepared By**

name/title Pastor Chaun L. Johnson, Senior Pastor  
organization Pentecostal Church of Holiness telephone 773-931-3207  
street & number 1444 South Keeler Avenue email pastorchaun@gmail.com  
city or town Chicago state Illinois zip code 60623

**Additional Documentation**

Submit the following items with the completed form:

- **GIS Location Map (Google Earth or BING)**
- **Local Location Map**
- **Site Plan**
- **Floor Plans (As Applicable)**
- **Photo Location Map** (Include for historic districts and properties having large acreage or numerous resources. Key all photographs to this map and insert immediately after the photo log and before the list of figures).

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**Photographs:**

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

**Photo Log**

**Name of Property:** Pentecostal Church of Holiness/Our Lady of Lourdes  
**City or Vicinity:** Chicago  
**County:** Cook **State:** Illinois  
**Photographer:** Chau Johnson/Natalie Johnson  
**Date Photographed:** Various

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

<b>Photo 1 of 7:</b>	0001	Exterior Southeast corner (front)
<b>Photo 2 of 7:</b>	0002	Exterior South (front)
<b>Photo 3 of 7:</b>	0003	Exterior East
<b>Photo 4 of 7:</b>	0004	Window Detail
<b>Photo 5 of 7:</b>	0005	Entrance
<b>Photo 6 of 7:</b>	0006	Interior Sanctuary
<b>Photo 7 of 5:</b>	0007	Interior Narthex

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**List of Figures**

(Resize, compact, and paste images of maps and historic documents in this section. Place captions, with figure numbers above each image. Orient maps so that north is at the top of the page, all documents should be inserted with the top toward the top of the page.)

Figure 1. Blessed Sacrament Catholic Youth Center at 3600 West Cermak Road  
(Google Earth, accessed 12/14/24)



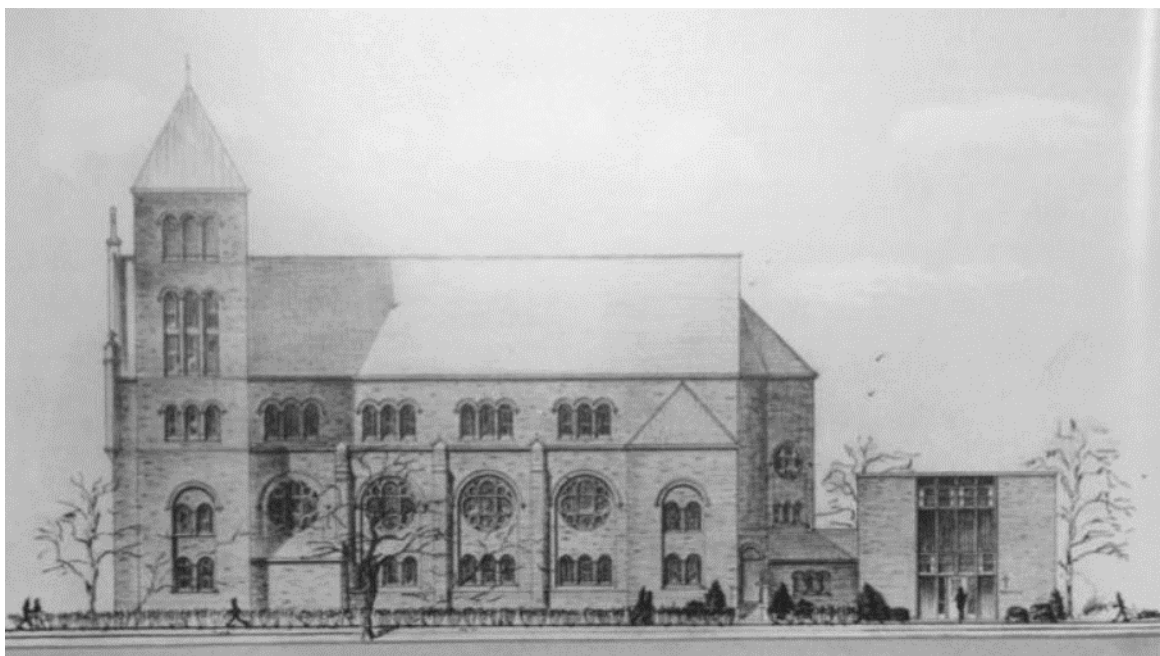
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Figure 2: Photograph of church in 1932. (Landmark Designation Report for the Pentecostal Church of Holiness (Formerly Our Lady of Lourdes), City of Chicago. Department of Planning and Development 2021.)



Figure 3: Architectural rendering of east elevation, showing new addition. (Landmark Designation Report for the Pentecostal Church of Holiness (Formerly Our Lady of Lourdes), City of Chicago. Department of Planning and Development 2021.)





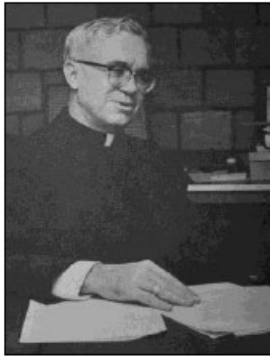
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Figure 4: Montage of Bishop Michael R. Dempsey and his programs. (Landmark Designation Report for the Pentecostal Church of Holiness (Formerly Our Lady of Lourdes), City of Chicago. Department of Planning and Development 2021.)



**Bishop Michael R. Dempsey (1918-1974)**  
*Burke, The Bishop Who Dared (1978):88.*



Lawndale for Better Jobs later developed into the Tri-Faith Employment and Training Project. Above, Bishop Dempsey and four community members discuss and plan the jobs program.

*Chicago Defender, April 21, 1973: 25.*



The successful organization Lawndale for Better Jobs (LBJ) was organized and operated from the basement of the Our Lady of Lourdes Parish School.

*Burke, The Bishop Who Dared (1978):82.*



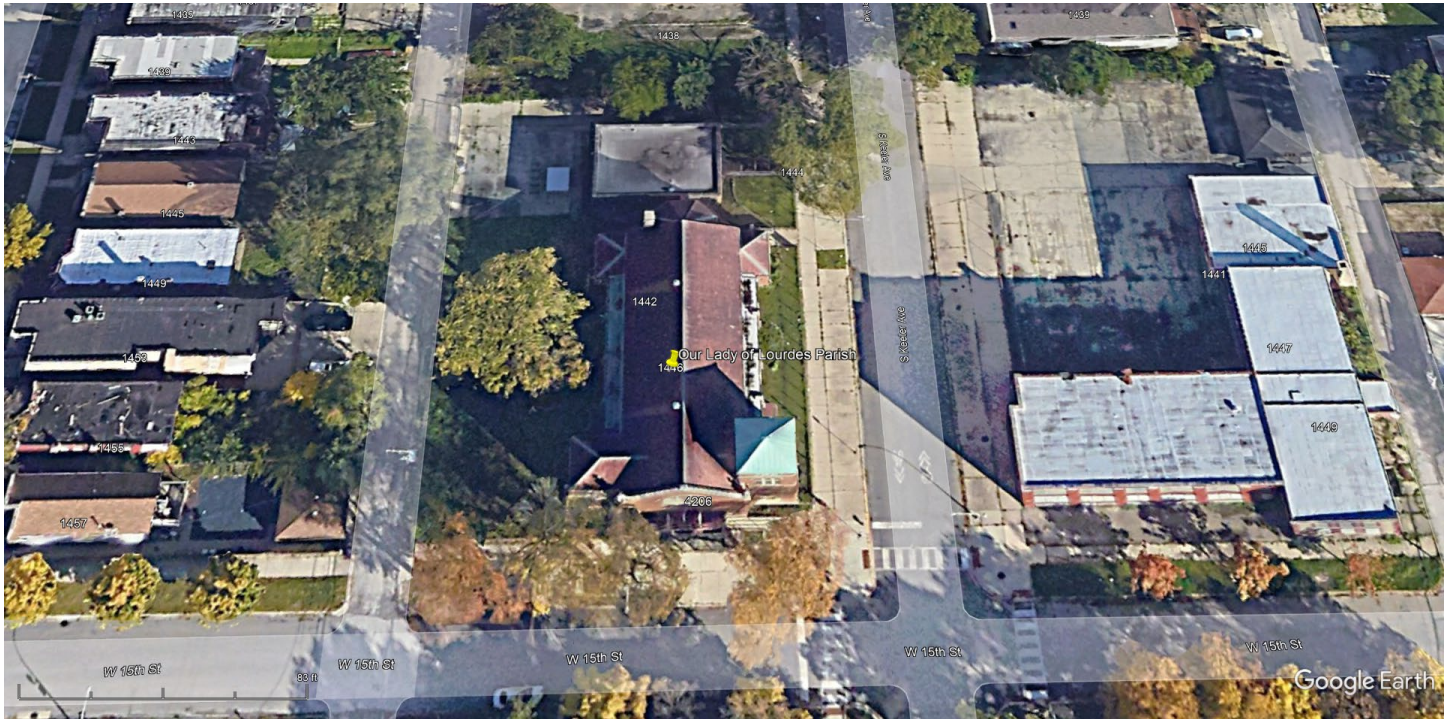
In 1967, Vice President Hubert Humphrey visited Chicago and Lawndale for Better Jobs at the church. The photo at left shows Bishop Dempsey in the center facing Humphrey on the left.

*Burke, The Bishop Who Dared (1978):83.*

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**GIS Location Map (Google Earth or BING)**



Our Lady of Lourdes Parish  
4208 West 15th Street  
Chicago, Cook County, Illinois

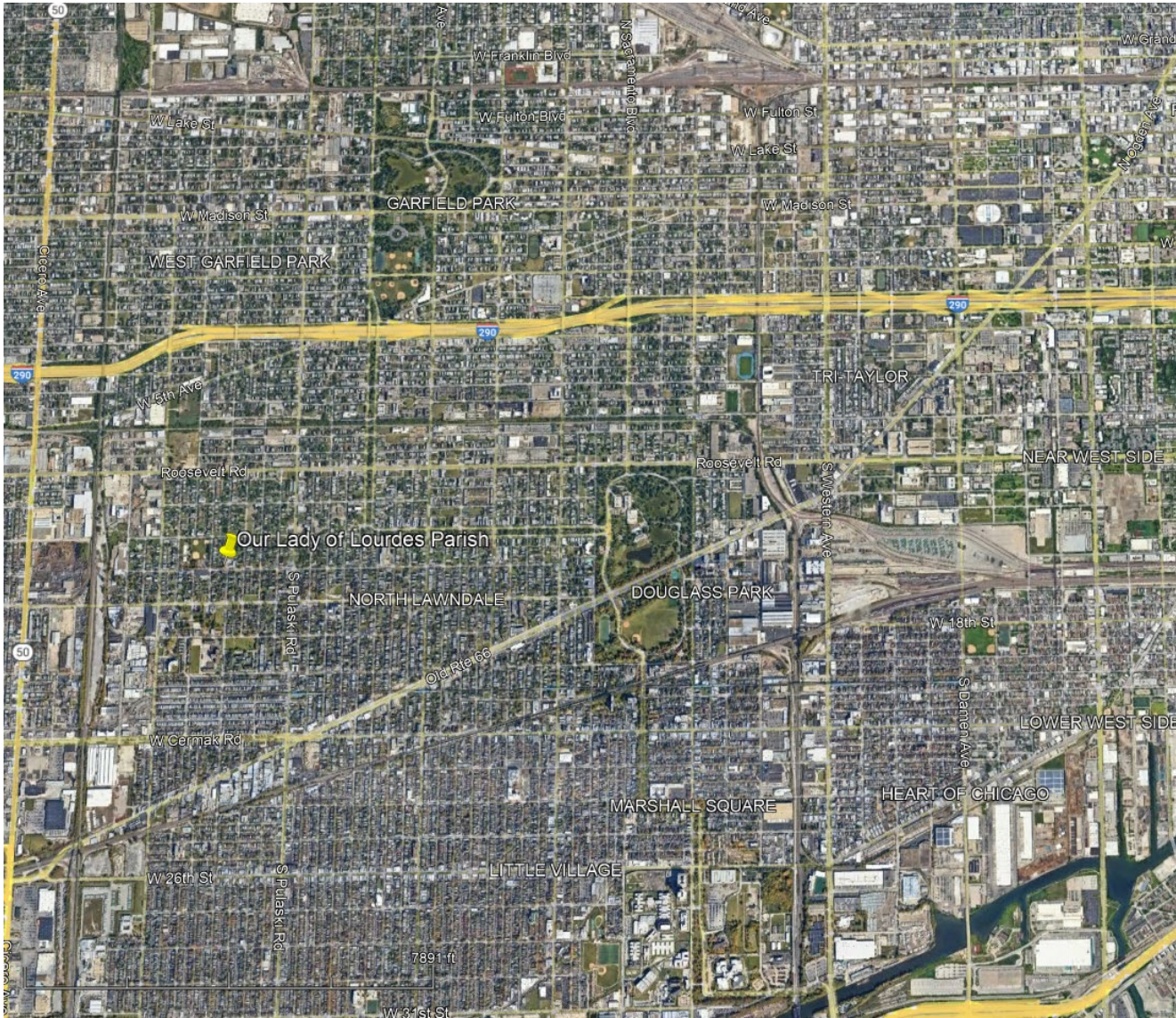
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Longitude: -87.730197°



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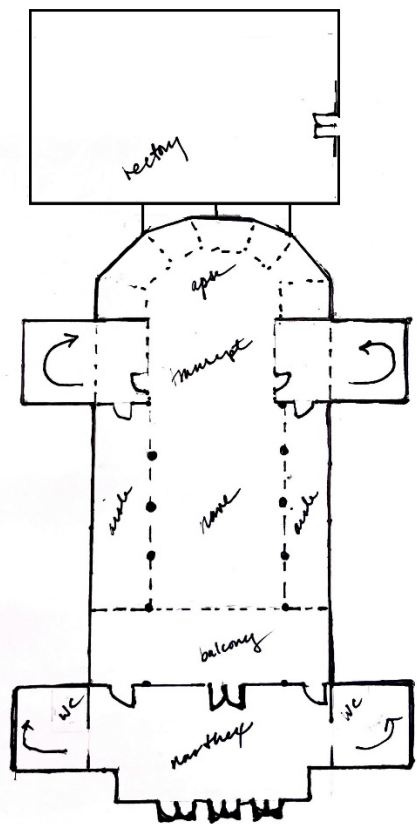
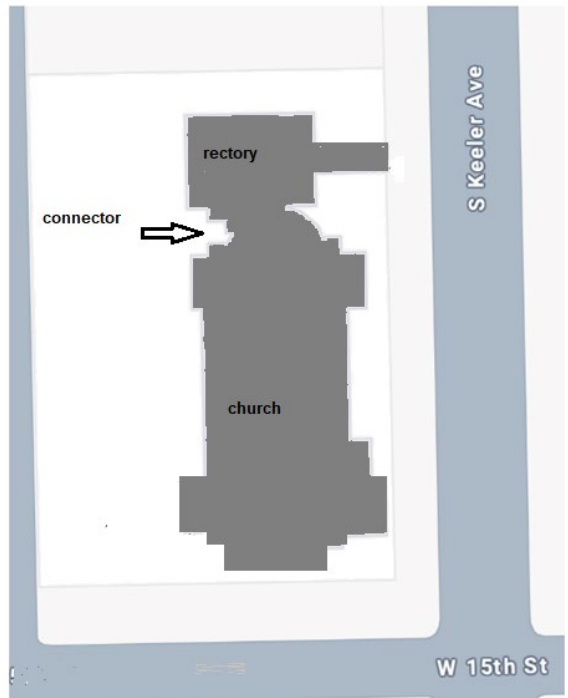
### Local Location Map



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**Site and Floor Plan**





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**Photographs**

<b>Photo 1 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0001	Exterior Southeast corner (front)
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<b>Photo 2 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0002	Exterior South (front)
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<b>Photo 3 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0003	Exterior East
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<b>Photo 4 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0004	Window detail
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<b>Photo 5 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0005	Entrance
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<b>Photo 6 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0006	Interior Sanctuary
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<b>Photo 7 of 7:</b>	Pentecostal Church of Holiness/Our Lady of Lourdes	0007	Interior Narthex
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**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

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