

DDS- Planning & Zoning: Historic Review Application



Submission date: **22 September 2022, 8:25AM**
Receipt number: **818**
Related form version: **2**

Property Information

Property Address	Street: 1115 BROAD ST. City: HARTFORD State: CT Zip Code: 06106
Zoning District:	NX-2
Parcel ID:	205-530-092
Property Owner:	HUONG SON MEDITATION TEMPLE INC.
Property Owner's Address:	Street: 334 SAINT JAMES AVE City: SPRINGFIELD State: MA Zip Code: 01109
Phone:	(646)247-47501
Email:	shaolinpagoda@gmail.com

Applicant

Please check if "Applicant" is the same as "Property Owner"	Please check if "Applicant" is the same as "Property Owner"
Name of Applicant:	
File Date:	09/22/2022

Address:

Street:

City:

State:

Zip Code:

Phone:

Email:

Primary Point of Contact

Name:

WENDY NGUYEN

Phone:

646-247-4501

Email:

shaolinpagoda@gmail.com

Describe your application action(s) and provide as much detail as possible. **PLEASE SEE ATTACHMENTS FOR FULL EXPLANATION. THANK YOU**

Proposed work:

New Construction

Current materials being repaired/replaced:

Materials/products being used in work:

CONCRETE/WOOD

Please upload all supporting materials and photographs [application.pdf](#) below.

Signatures

Signature of Applicant:



[Link to signature](#)

Name of Applicant:

thang cao

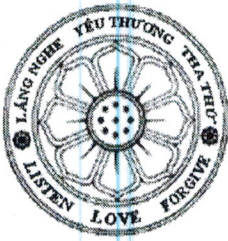
Date:

9/22/2022

Letter of Authorization from Property Owner

Date:

9/22/2022



HỘI PHẬT GIÁO VIỆT NAM SPRINGFIELD, MASSACHUSETTS
VIETNAMESE BUDDHIST ORGANIZATION OF SPRINGFIELD, MASSACHUSETTS

HƯƠNG SƠN THIỀN TỰ

HUONG SON MEDITATION TEMPLE INC.

334 Saint James Ave, Springfield, MA 01109 Phone: (646)247-4501 shaolinpagoda@gmail.com

Date: September 20, 2022

City of Hartford
Historic Preservation Commission Review
Planning & Zoning Division
Licenses & Inspections Department

RE: 1115 Broad St.

To whom this may concern,

We are a religious, non-profit organization in the Buddhist faith since 2007 and operate in Massachusetts, New York and Connecticut. We have been serving the Buddhist community of Hartford and surrounding cities for the last 7 years. We recently acquired the GLORY CATHEDRAL located at 1115 Broad St. Hartford, CT during the height of the COVID-19 pandemic. It was a neglected bank owned property. It was a problematic property to the whole neighborhood. With great compassion for the Buddhist Community and the community in general our Monk had made a bold decision to buy back this religious property from the bank to restore it back to its purpose, a house of worship.

We came to Hartford, with the hope to bring diversity of race, culture and religion to the community. We try to beautify our acquired property and hope to plant flowers, bring cultural and spiritual symbols, love and compassion to the area. We definitely have seen positive changes in our abutting neighbors. We all work together to pick up the trashes in front of our lawn every single day, cut our grass and give each other smiles. Everyone is glad the building will continue to be a non profit, religious place.

A Buddhist temple has its own religious symbols. We wanted to introduce this diversity to the community and had donated money to erect "gates." These gates are a separation between the Mundane World and the Spiritual World. Please see Appendix 1- Appendix 3 for further explanation of each "gates."

We are asking the city to assist us with proper permits so that we can exercise our 1st Amendment right. These gates are for decoration/landscaping purposes, it serves as a landmark to tell the public who we are (a Buddhist Temple), it is a religious Symbol (just like the CROSS in the Christian faith).

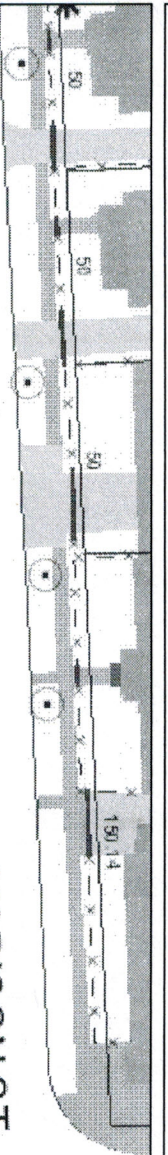
We are proposing three projects explained in Appendix 1, Appendix 2, and Appendix 3.

Thank you for your time in reviewing our application. Your approvals will alleviate our hardship and will help us in our journey to serve the citizens of Hartford. May you assist us in our irrevocable vows of "doing all good deeds, refrain from all bad deeds", amassing virtuous deeds and giving them to all beings. May you help us bring goodness to the City of Hartford. Thank you once again. We may be reach best via email at shaolinpagoda@gmail.com.

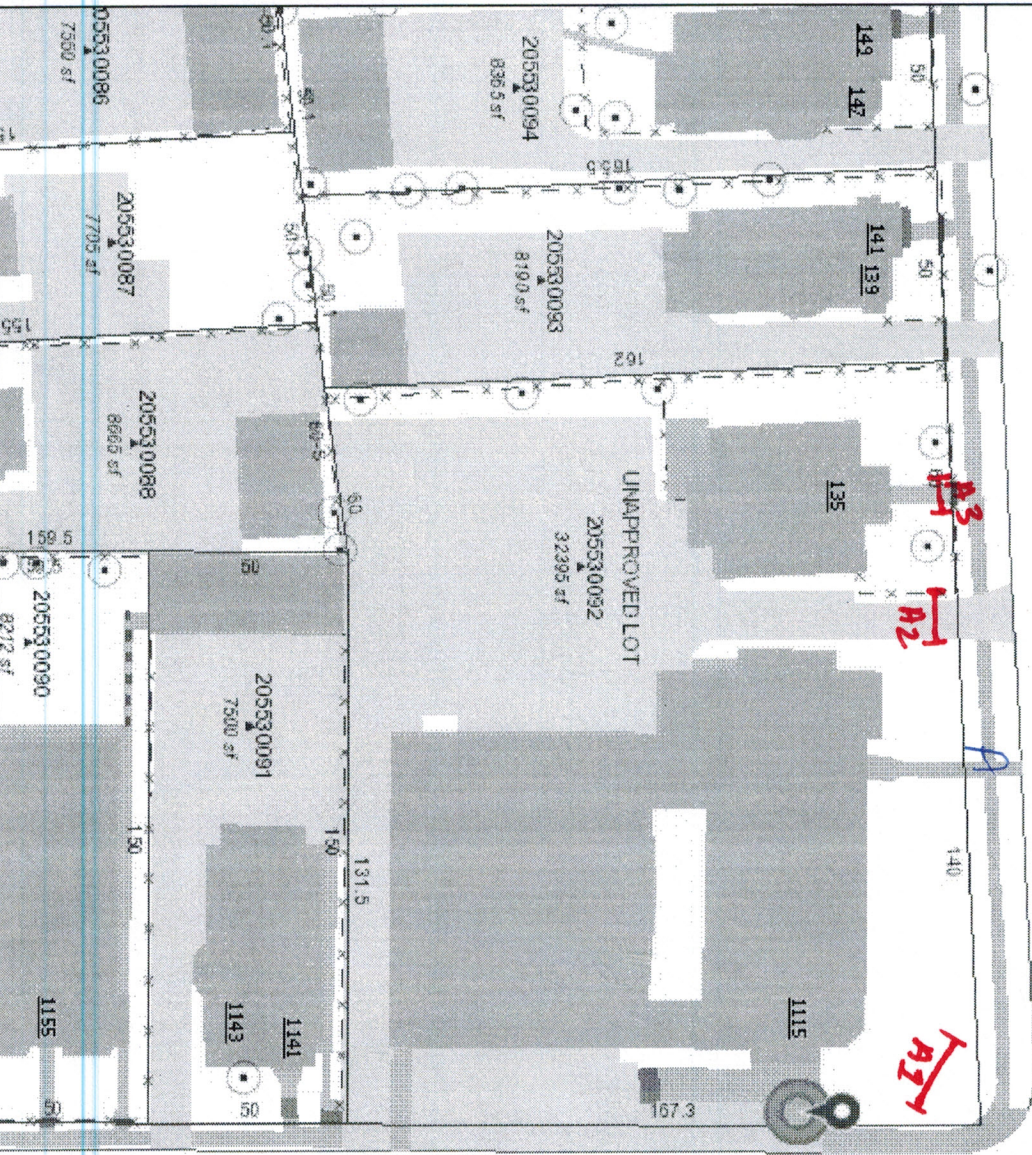
With Metta,



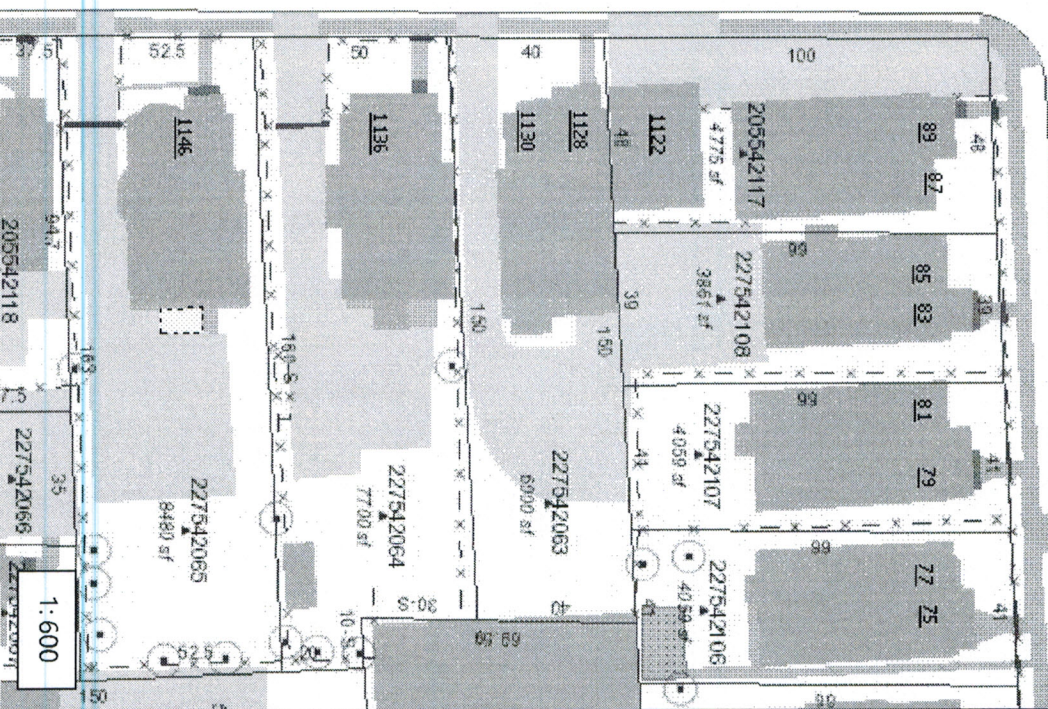
City of Hartford - Property Map



MADISON ST



BROAD ST

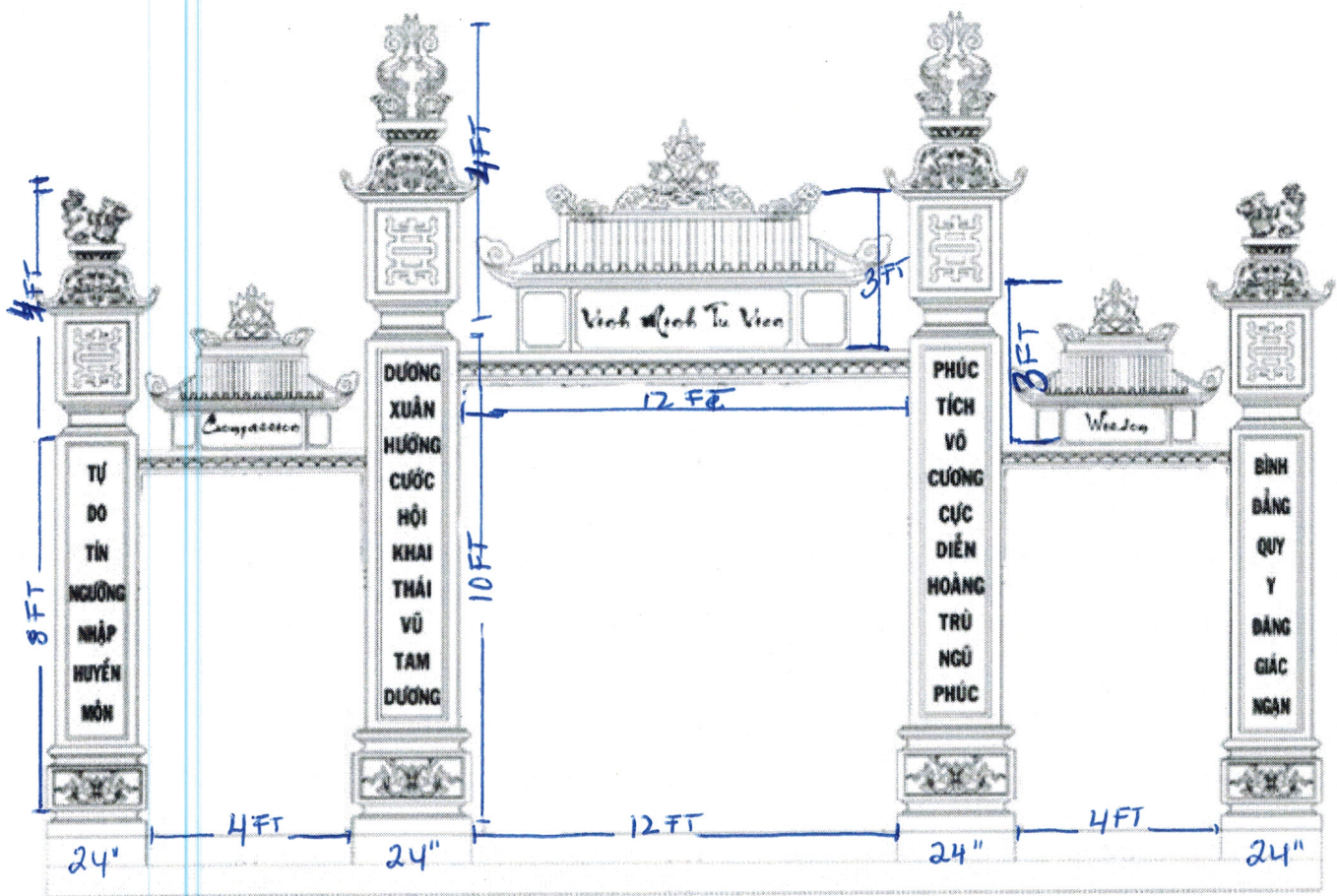


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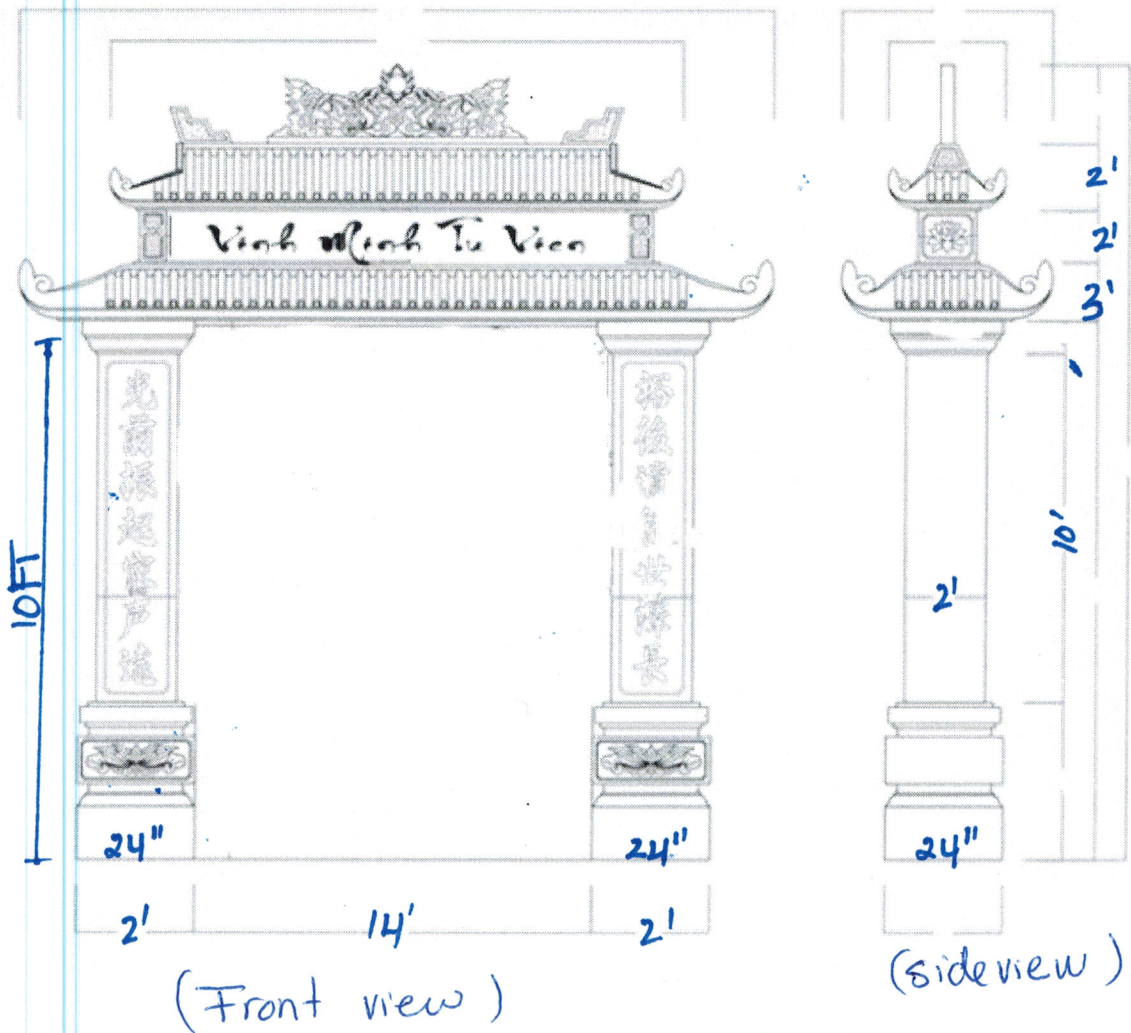


The planimetric and topographic information depicted on this map was compiled by The Sanborn Map Company and is based on an aerial flight performed in April 2015. In addition, the City's GIS staff has been updating limited planimetric features on a yearly basis. The intent of this map is to depict a graphical representation of real property information relative to the planimetric features for the City of Hartford and is subject to change as a more accurate survey may disclose. The City of Hartford and the mapping company assume no legal responsibility for the information contained in this data. THIS MAP IS NOT TO BE USED FOR THE TRANSFER OF PROPERTY





- placed diagonal on corner of Madison st and broad st.
- set back from sidewalk atleast 12' + from corner } measurement
- Away from curb stop 12' + on each side } from sidewalk
- concrete pillars (2) 24" X 24" X 10' + (2) 24" X 24" X 8' (4ft deep)
- Roof over sign (will get permit) construct out of wood framing + shingle roof.
- molding on top of pillars will probably be fiber glass that will be secured w/ J bolts

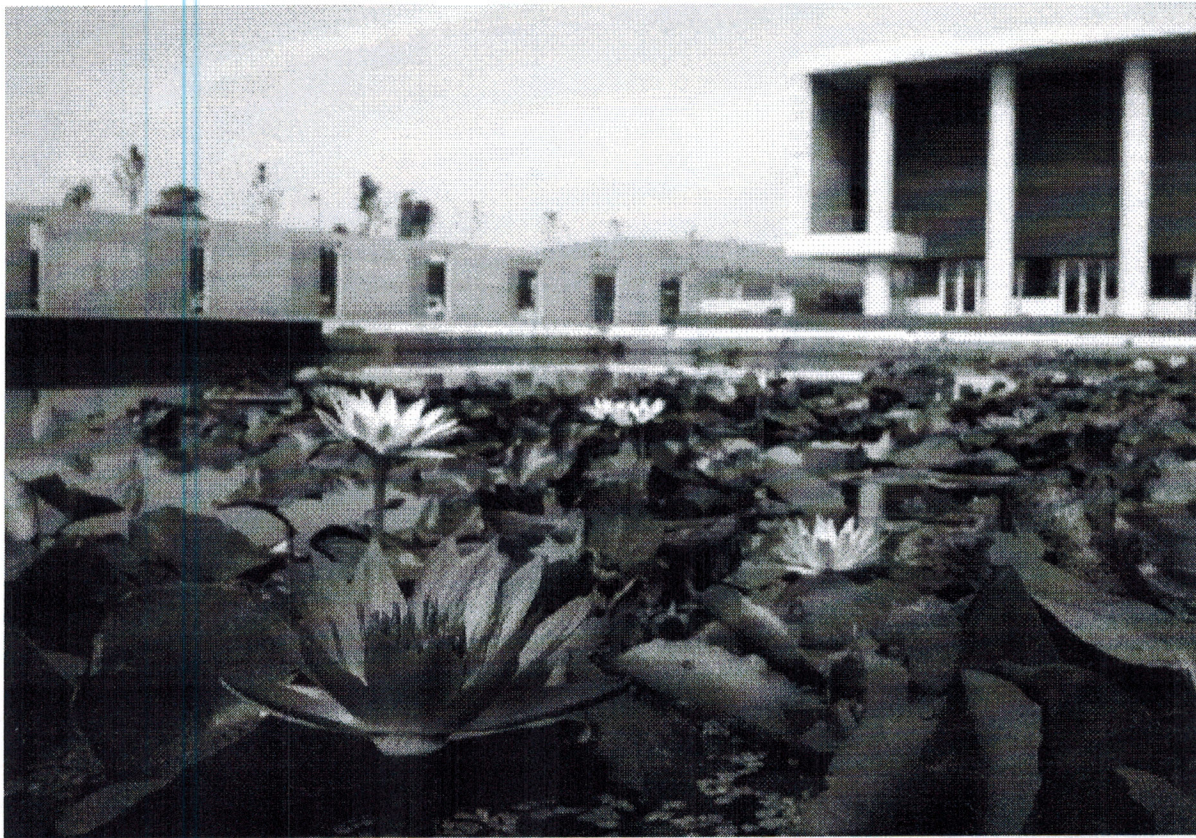


- Atleast 5 Feet From the side walk
- Concrete pillars 24" X 24" X 10 FT (2 pillars) (4' deep into ground w/ ^{1 1/2"} rebar)
- Roof will be constructed out of wood framing & shingle roof
- Middle ~~wall~~ between two tiers of roofing will hang sign (will permit w/ city)
- Rebars were weaved using 10+ rebars per pillars

Special Topics

The Meaning of Three Gate

Q: Why is the main entrance of a monastery called Three Gates, instead of Mountain Gate?



When entering a Buddhist monastery, we usually go through the main entrance called *Sanmen* (三門) which means three gates in

Chinese. However, some may call it *Shanmen* (山門) which means the gates of the mountain. Which one is correct?

Three Gates for the Three Gates of Liberation



Dharma Drum Mountain
Global Website

the transcendence from the secular world to the great path of Bodhi, from the mortal human realm to the level of sainthood, from delusion to enlightenment. When one goes through the entrance, he or she enters into a mountain of treasures and shall not go away empty-handed. Buddhist practitioners visiting the monastery should leave their habitual tendencies behind and immerse in vigorous practices. However, in essence, "Three-Gates" as the name of the entrance fits more with this precious meaning.

Sanmen or "Three Gates" is usually set in a form of a decorated archway including three gates, which are the Gate of Emptiness, the Gate of No-Form, and the Gate of No-Vow (also known as Gate of Desirelessness). They are three gateways to wisdom and referred to as Three Gates of Liberation which lead us to the "House of Nirvana." If we wish to be liberated from vexations, sufferings, and karmic hindrance, we have to personally realize the truth of emptiness, no-form, and no-vow.

The three gates also represent wisdom, great



compassion, and expedience, namely the three methods to free us from vexations. Also, they can represent faith, understanding, and practices.

A Symbolic Rather Than Substantive Structure

If the gates are set in the form of a hall, it would be called Three Gates Hall, with two sculptures of Kongōrikishi in it as guardians for the temple. In some places, the Three Gates Hall is used as the Hall of Celestial Kings with giant sculptures of the Four Heavens.



Kings inside. Modern monasteries or temples located in the center of the bustling city may skip the structure of Three Gates and simply have a normal entrance like that of a common building.

Since the symbolic meaning of the Three Gates is more important, it is not necessary for a monastery to have three actual gates. People do not need to be surprised if some monasteries have only one rather than three gates as the entrance.

#Three Gate



Education

Dharma Drum Mountain World Center for Buddhist Education

Dharma Drum Institute of Liberal Arts

Dharma Drum Sangha University

Chinese Buddhist Electronic Text Association

Foundation

DDM Social Welfare and Charity Foundation

Dharma Drum Humanities and Social Improvement Foundation

Sheng Yen Education Foundation

Chan Meditation

Dharma Drum Retreat Center in New York

Chan Meditation Center in New York

International Meditation Group (IMG)

Chan Magazine

Sounding the Lotus Bell

Spiritual prescription

Multimedia



Lifestyle

Travel & Food Trends People & Events Books Around Town Fortune Telling

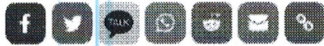
Wed, Sept

Religions

Three Gates: entrance to enlightenment

Posted:

Updated:



Korean temples are usually located in mountains and valleys and have three gates. Before arriving at the main Buddha hall, you will pass through all three. These gates symbolize the border between the land of Buddha and the secular world. By Kim Haan-young
Contributing writer

Korean temples are usually located in mountains and valleys and have three gates. Before arriving at the main Buddha hall, you will pass through all three. These gates symbolize the border between the land of Buddha and the secular world.

“Ilju-mun,” or One Pillar Gate is the first entry leading into the temple compound. It is usually made with a simple architectural design, consisting of a tiled roof supported by two vertical pillars. A placard will have the name of the temple inscribed on it in Chinese characters.

Naturally, the gate must have two pillars to support a roof and form an opening. However, the gate is regarded as having ultimately just one pillar by the viewpoint of Buddha Dharma. This is symbolic of the absolute and immutable truth and also the beginning of the journey toward the pure mind, the first step to reach the land of Buddha.

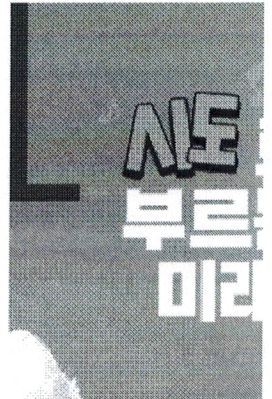
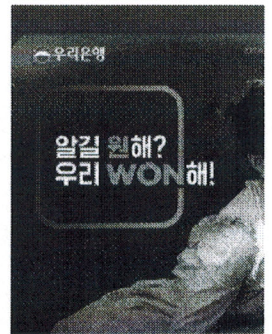
The second gate to the temple compound is the Four Guardian Kings' Gate. This gate is the most memorable, for it contains the four celestial guardians who tower over the pilgrim, two on each side. These spiritual guardians are in charge of the four cardinal directions (north, south, east and west) and the four seasons. They are also concerned with protecting the temple, crushing demonic opponents underfoot. Their ferocious expressions encourage people to bow deeply before them, to observe their minds and rid them of evil thoughts. If your mind is not pure enough to enter into the peaceful world of Buddha's land, these Heavenly Kings might not let you go through the second gate.

While these figures have a more ferocious mien in Chinese and Japanese gates, Korean guardians are known for their more endearing attempt at ferocity, rendered as they are with broad faces and large eyes. Imposing as they may be, towering some tens of feet over the visitors, according to ancient Buddhist cosmology from which they derive, they in fact stand approximately 750 feet tall and live 9 million years, for they are not earthly beings, as they are depicted in the sculptures in the gate, but powerful and long-lived Devas.

The four celestial guardians stand at the four cardinal points of Mt. Sumeru, the cosmic mountain in the center of the universe, according to ancient Buddhist cosmology. These protectors were



Monks walk into the “Buli-mun” at Daeseung Temple, Mungyeong, South Gyeongsang Province. This is the last gate to the main Buddha hall and is also known as the Gate of Non-duality, which is derived from the Buddhist teaching that truth is nothing but to be one with all things, forming a unified whole.
/ Yonhap



Top 10 Stories

- 1 No men allowed: Women increasing in Korea
- 2 Yoon failing to pay tribute: Elizabeth II criticized as disaster
- 3 Korea mulls over PCR test arrivals, lifting remaining mask mandate
- 4 'Yellow envelope law' de management conflict
- 5 Seoul apartment transaction record low amid monetary uncertainty
- 6 Government teachers are...
- 7 Maryland governor, KIT economic cooperation
- 8 Forecast of inflation pressure October called into question

captain, and is recognized by the pagoda he holds in his hand. Virudhaka, defender of the south, holds a sword. Dhritarashtra, warden of the east, holds a stringed instrument. Virupaksha, keeper of the west, holds a serpent.

The last gate to the main Buddha hall is called ``Buli-mun," or Gate of Non-duality, which is derived from the Buddhist teaching that truth is nothing but to be one with all things, forming a unified whole. In other words, all the ostensive dualities such as birth vs. death, good vs. evil and love vs. hate are not two but only one. It is the intent of ``Seon" practice after all to eliminate dualistic thinking - that discriminatory tendency whereby we parse self from the world and others, self from our Buddha-nature, and so on, thus getting rid of our selfishness and working helpfully with the interconnected universe.

The Vimalakirti Sutra is a Buddhist sutra close to the hearts of Seon monks. It is a narrative about a sage householder who lived at the time of the Buddha and who is famous in the sutra for besting even the bodhisattvas, beings on the path to Buddhahood in the penetrating and witty repartee that comprises the text.

In the chapter entitled "The Dharma-Door of Non-Duality," the discussion is on the question of how a bodhisattva is to enter the dharma-door of non-duality thus attaining Buddhahood. Many bodhisattvas express very wise opinions on this matter. When it is Vimalakirti's turn to contribute his thoughts, he remains silent, thus expressing in subtlest terms the profound silence of enlightenment. This is the very silence that is sought through the gate of non-duality, at the heart of the temple.

Entering the final gate or ``Buli-mun," you may be freed from all earthly delusions, agonies and evil passions, and thus this gate is also referred to as ``Haetal-mun," or the Gate of Liberation, that leads to the door of Nirvana after attaining the three cores of emptiness, formlessness and wishlessness.

These three gates of temples are also called ``Mountain Gates." Now, as almost all Korean temples are manifesting beautiful summer scenery, you may have the luck to pass through all three gates and connect to the Buddha Dharma more deeply through recalling the deep meaning behind them.

The writer is a senior researcher at the Korea Institute of Buddhist English Translation. - ED.



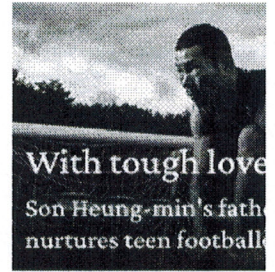
The "Ilju-mun" at Bulguk Temple, Gyeongju, North Gyeongsang Province. The One Pillar Gate is the first entry leading into the temple compound.



The Four Guardian Kings' Gate at Geumsan Temple, Gimje, North Jeolla Province. The four spiritual guardians are in charge of the four cardinal directions and the four seasons. / Courtesy of Ha Ji-kwon

10 Haebangchon braces for music festivals

Interactive News



Top 5 Entertainment &

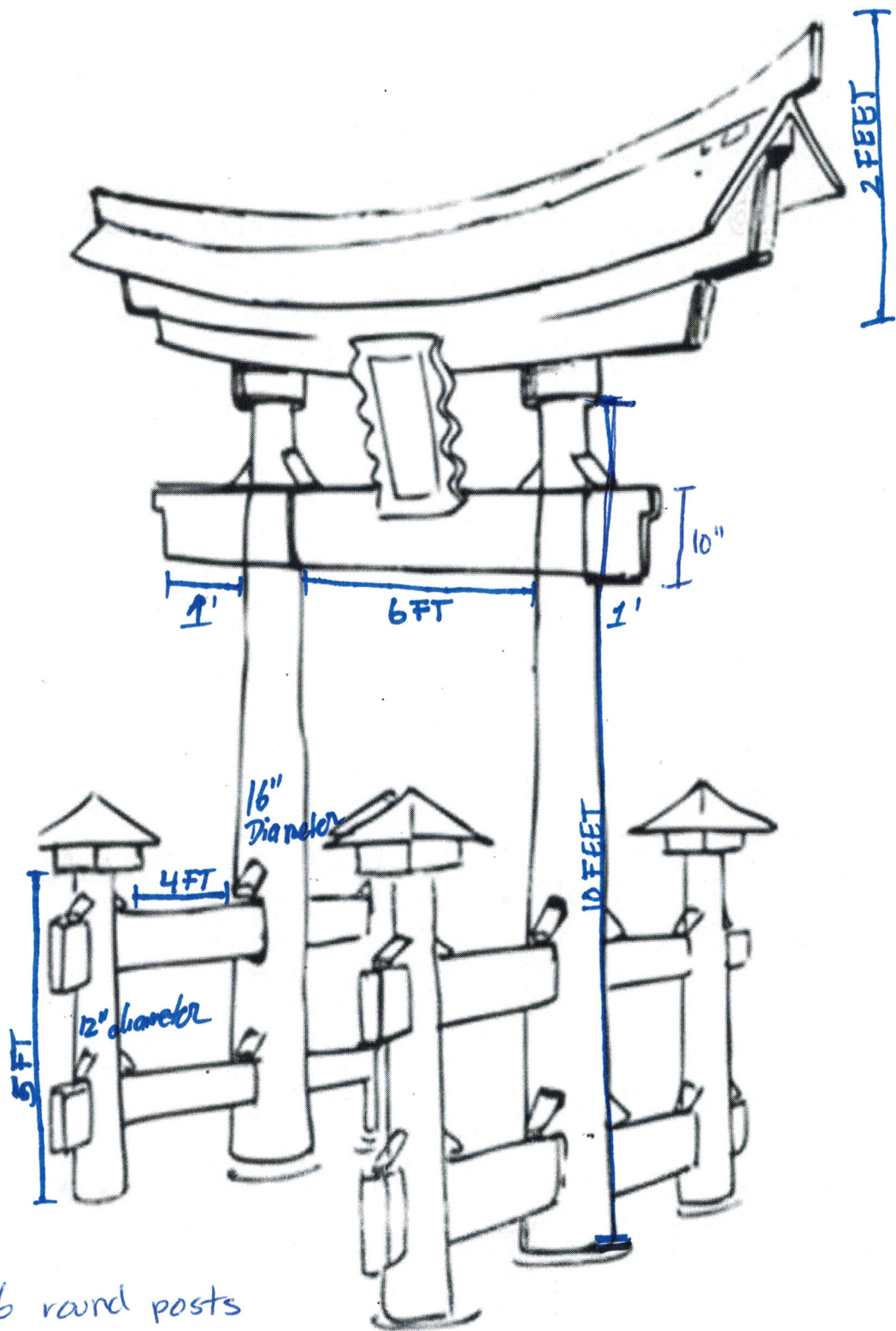
1. K-pop in formerly territory new real
2. Nam Jun tower re year rest
3. Lee Jong Yoon-a with thri Mouth'
4. 2022 K-C to be hel
5. Park Mir offer anc with 'Lov

DARKROOM



Tottenham 6-3 Team K L

Torii Gate



- A total of 6 round posts
- 2 tall 16" x 10'
- 4 smaller 12" x 5'
- 4 Feet deep in ground w/ $\frac{1}{2}$ " Rebar
- Cross beam + Roof part will be 10" beams for deco purposes.

Torii

From Wikipedia, the free encyclopedia



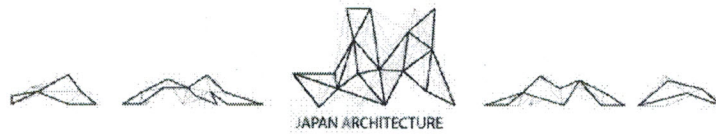
The famous *torii* at Itsukushima Shrine

A ***torii*** (Japanese: 鳥居, [to.ri.i]) is a traditional Japanese gate most commonly found at the entrance of or within a Shinto shrine, where it symbolically marks the transition from the mundane to the sacred.

The presence of a *torii* at the entrance is usually the simplest way to identify Shinto shrines, and a small *torii* icon represents them on Japanese road maps.

The first appearance of *torii* gates in Japan can be reliably pinpointed to at least the mid-Heian period; they are mentioned in a text written in 922.^[1] The oldest existing stone *torii* was built in the 12th century and belongs to a Hachiman Shrine in Yamagata prefecture. The oldest existing wooden *torii* is a *ryōbu torii* (see description below) at Kubō Hachiman Shrine in Yamanashi prefecture built in 1535.^[1]

Torii gates were traditionally made from wood or stone, but today they can be also made of reinforced concrete, copper, stainless steel or other materials. They are usually either unpainted or painted vermilion with a black upper lintel. Shrines of Inari, the *kami* of fertility and industry, typically have many *torii* because those who have been successful in business often donate *torii* in gratitude. Fushimi Inari-taisha in Kyoto has thousands of such *torii*, each bearing the donor's name.^[2]



ABOUT

ARCHITECTURE

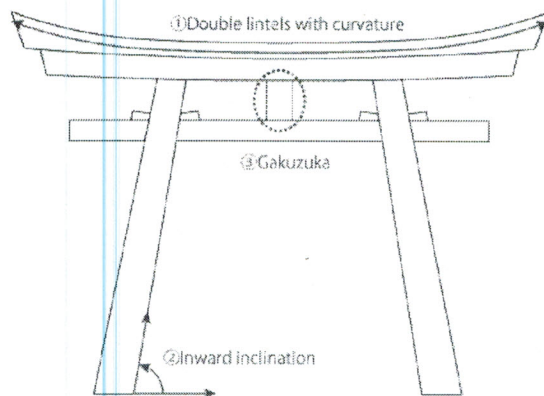
EXPLORE

鳥居_Torii Gate

A torii is a traditional Japanese gate, which marks the boundary between the sacred and mundane.

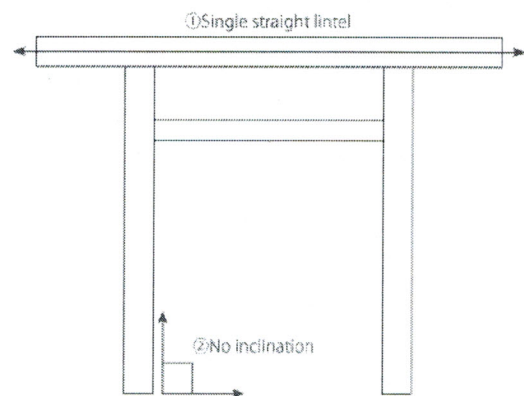
Torii Gates are generally regarded as a symbol of Shinto shrines, and different styles and choice of materials can be found throughout Japan.

Design & Styles



Myoshin Torii

Myojin torii is more ornamental form of torii gate, characterized by the double lintels with curvature. In general, two columns have inward inclination, and lintels and tie beam are connected by a supporting strut called gakuzuka.



Shinmei Torii

Shinmei torii is the simpler form of torii gate, characterized by the single straight lintel. In general, all elements are round in section and meet at right angles.

Scale

Oyunohara o-torii in Wakayama prefecture is the biggest torii in Japan and 33.9m(111ft) tall and 42m(137ft) wide. Meiji jingu daini torii in Tokyo is one of the biggest wooden made torii, and it is 12m(39ft) tall and 17.1m(56ft)wide.

Signage Proposal for Huong Son Meditation Temple Inc.

Location: 1115 Broad St. Hartford CT, 06106 (zone NX-2)(Historic District)

Project Details: Wood or Plastic

Signs (2) on Spiritual gateways (8 feet x 16 Inches)



Vĩnh Minh Tự Viện
Buddhist Temple

A rectangular sign with a red background and yellow text. The text is arranged in two lines: "Vĩnh Minh Tự Viện" on the top line and "Buddhist Temple" on the bottom line. The font is a serif typeface.

Sign (1) on wall of building in front (2-3 feet x 8 feet)



Vĩnh Minh Tự Viện
Buddhist Temple
1115 Broad St.
Hartford, CT 06106

A rectangular sign with a red background and yellow text. The text is arranged in four lines: "Vĩnh Minh Tự Viện" on the top line, "Buddhist Temple" on the second line, "1115 Broad St." on the third line, and "Hartford, CT 06106" on the bottom line. The font is a serif typeface.

Gazebo Proposal for Huong Son Meditation Temple Inc.

Location: 1115 Broad St. Hartford CT, 06106 (zone NX-2)(Historic District)

Project Details: wood constructions







Dimension: 8 ft x 10 ft or 12ft x 12ft (keeping square footage under 200sqft)

Fencing Proposal for Huong Son Meditation Temple Inc.

Location: 1115 Broad St. Hartford CT, 06106 (zone NX-2)(Historic District)

Project Details: Raised Concrete footing+ Concrete Post + aluminum fence

Front



Concrete pillars: 12 X 12 Inches

Concrete footing: 8 inches thick X 24 inches high

Aluminum fence sections 8 feet by 4 feet high

Side

Concrete pillars: 12 X 12 Inches

Concrete footing: 8 inches thick X Varying length (hilly terrain)(sloped down)

Aluminum fence sections 8 feet by 3.5 feet high

NOTE: Install the fence straight for a more leveled fence at the top. Gaps created at the bottom of the fence and the ground will be compensated for with the concrete footing.

From: Shao Lin <shaolinpagoda@gmail.com>
Sent: Wednesday, December 14, 2022 10:36 AM
To: Berschet, Paige
Subject: Re: 1115 Broad St - Historic Review Application

Follow Up Flag: Follow up
Flag Status: Completed

Good morning Paige

I am sorry for getting back to you so late. I was down with a bad covid infection and is recovering. I am afraid that I could not be able to attend next meeting with everything since I am still in the hospital. I hope that I can request for a continue into January and hope that we can meet then.

Thank you for your understanding and have a happy holiday season.

On Mon, Dec 5, 2022, 3:57 PM Berschet, Paige <Paige.Berschet@hartford.gov> wrote:

Hello Wendy,

Following up to see if you have revised plans in preparation for the December 21st HPC Meeting, and if not when you expect to share them.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

Follow us! @DDSHartford

Please be advised that unless it is expressly stated, this correspondence does not constitute a zoning permit, certificate of zoning compliance, certification of a legal nonconforming use, or other approval within the Division's jurisdiction. If a permit or approval is desired, an application, application fee, and all required supporting documentation must be submitted to the Zoning Administrator in accordance with the Hartford Zoning Regulations. Please visit www.hartfordct.gov/dds and click on "Our Services" to begin the application process.

From: Hartford Planning Division

Sent: Tuesday, November 15, 2022 4:11 PM

To: Shao Lin <shaolinpagoda@gmail.com>

Subject: RE: 1115 Broad St - Historic Review Application

Hello Wendy,

Okay, thank you for confirming.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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From: Shao Lin <shaolinpagoda@gmail.com>

Sent: Tuesday, November 15, 2022 12:35 PM

To: Hartford Planning Division <oneplan@hartford.gov>

Subject: Re: 1115 Broad St - Historic Review Application

Yes!

Thank you

On Mon, Nov 14, 2022, 4:03 PM Hartford Planning Division <oneplan@hartford.gov> wrote:

Hello Wendy,

Thank you for the update. The next Historic Preservation Commission Meeting is one December 21st. Do you consent to a continuation of the public hearing for 1115 Board St to the December 21st Meeting?

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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From: Uyen Nguyen <shaolinpagoda@gmail.com>

Sent: Monday, November 14, 2022 12:42 PM

To: Hartford Planning Division <oneplan@hartford.gov>

Subject: RE: 1115 Broad St - Historic Review Application

Good afternoon Paige,

I am writing to request a continue for the hearing on the property at 1115 Broad St. Hartford, CT. We are still trying to put a model together and had been having meetings cancel due to unforeseen circumstances with the members.

Please let me know,

Thank you for your time.

Sent from [Mail](#) for Windows

From: [Hartford Planning Division](#)
Sent: Monday, November 7, 2022 3:09 PM
To: [Uyen Nguyen](#)
Subject: RE: 1115 Broad St - Historic Review Application

Hello Wendy,

Okay, thank you for confirming.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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From: Uyen Nguyen <shaolinpagoda@gmail.com>

Sent: Wednesday, November 2, 2022 1:02 PM

To: Berschet, Paige <Paige.Berschet@hartford.gov>

Subject: RE: 1115 Broad St - Historic Review Application

Good Afternoon Paige,

We were thinking about that as well. Please let the commissioner know that we will definitely take up the suggestion. It is what we wanted. Thank you for that. We are still working on putting together a 3d model or at least something to show a complete system of the outside. Please rest assure about the aesthetic look of our projects. Now that we know that the city likes what we are bring to the city, we will invest even more in the projects that we are planning and make it a new landmark for the city.

We will be in touch soon.

Thank you

Sent from [Mail](#) for Windows

From: [Berschet, Paige](#)
Sent: Monday, October 31, 2022 9:50 AM
To: [Uyen Nguyen](#)
Cc: [Hartford Planning Division](#)
Subject: RE: 1115 Broad St - Historic Review Application

Hello Wendy,

Following up to see if you have any update on the requests from the Historic Preservation Commissioners regarding elevations with buildings in the background, and better detail on the location/design of the fence gazebo and sign?

One Commissioner reached out to me by email with the following note: " I'd like to suggest that they consider looking at some Asian-style gazebos that might, from a design perspective, better relate to the beautiful gates that they are proposing and the older, darker, well-crafted buildings already on the site. Here is a site that might give them some ideas: <https://woodsshop.com/kits/gazebo-kits/>"

Let me know if you have any questions.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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From: Hartford Planning Division
Sent: Tuesday, October 18, 2022 10:37 AM
To: 'Uyen Nguyen' <shaolinpagoda@gmail.com>
Cc: Hartford Planning Division <oneplan@hartford.gov>
Subject: RE: 1115 Broad St - Historic Review Application

Hello Wendy,

Thank you for confirming payment in your previous email, and to confirm the meeting is solely virtual. The meeting login information can be found here: <https://www.meetinginfo.org/meetings/1779>

Signage would need to be approved by the Historic Preservation Commission before a sign permit application. Please share renderings if you have them.

Fencing is only allowed to be 6ft in some locations (find Zoning Regulations [here](#)), and may require HPC review. Please forward the proposed fencing for review.

Yes, any new structure that is visible from the street would require HPC review as well as a Zoning Permit. Please share the plans for this structure if you have them.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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From: Uyen Nguyen <shaolinpagoda@gmail.com>

Sent: Monday, October 17, 2022 8:59 AM

To: Berschet, Paige <Paige.Berschet@hartford.gov>

Cc: Hartford Planning Division <oneplan@hartford.gov>

Subject: RE: 1115 Broad St - Historic Review Application

CAUTION: This email originated from outside of the organization. Do not click links or open attachments unless you recognize the sender and know the content is safe. Please contact the helpdesk at 860-757-9411 if you have any questions.

Good Morning Paige,

I have a few questions to ask regarding the upcoming meeting with the Historic Commission (HC).

1.Does signage have to be approved by the HC before a sign permit application?

1.Because with the project that we are proposing there are signs that will be attached.

1. If it is required we would like to include it in the upcoming meeting because it is included in our project (The sign will be made out of wood and have carving, it will not be illuminated signs)

2.Does fencing under 7ft (exempt from permit) need HC approval? Does retaining wall under 4ft (also exempt from building permit) need approval?

1.Because our fencing project includes a short retaining wall(0ft-3ft) with aluminum/iron picket fence (3ft-4ft) on top.

1. If it is required we would like to include it in the upcoming meeting as well (if required plan please let me know I can forward)

3.Does a pergola/gazebo detached from building under 200sqft (I believe is exempt from building permit) need HC approval?

I am just not sure what needs approval and what doesn't and I just don't want to unintentionally make any violations.

Thank you for time,

With Meta,

Sent from [Mail](#) for Windows

From: [Berschet, Paige](#)
Sent: Wednesday, October 12, 2022 2:51 PM
To: [Saint James Rental Management](#)
Cc: [Hartford Planning Division](#)
Subject: 1115 Broad St - Historic Review Application

Hello Wendy,

Thank you for submitting your Historic Review Application for 1115 Broad St. The application will need to be reviewed by the Historic Preservation Commission at their upcoming meeting. The Historic Preservation Commission Meeting will start at 4pm on October 19th and all applicants are highly encouraged to attend and answer any questions. The Virtual meeting information and documents will be posted here: <https://www.meetinginfo.org/meetings/1779>

The application fee for Historic Commission Review is \$350 and can be paid in person with credit card or a check made out to the City of Hartford by scheduling an appointment online (<https://developmentservices.setmore.com/>), by mailing us a check with this email attached to the check and the address referenced to 260 Constitution Plaza, 1st Floor, Hartford, CT 06103 ATTN: Planning Division, or by paying online (<https://hartfordct-energov.tylerhost.net/Apps/SelfService#/payinvoice>) and searching for the invoice number: INV-00064135. **The application fee must be paid before the October 19th HPC meeting.**

Let me know if you have any questions.

Best,

Paige Berschet

Administrative Assistant

City of Hartford - Department of Development Services

Planning & Zoning Division

she/her/hers

260 Constitution Plaza, 1st Floor

oneplan@hartford.gov

Desk: 860-757-9029

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