

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

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| _____ |
| Name of Property |
| _____ |
| County and State |
| _____ |
| Name of multiple listing (if applicable) |

Section number _____ Page _____

Supplementary Listing Record

NRIS Reference Number: SG100004401


Date Listed: 09/20/2019

Property Name: Trinity United Presbyterian Church

County: Oklahoma

State: OK

This Property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation



Signature of the Keeper

9/20/2019

Date of Action

Amended Items in Nomination:

Location:

The County block should read *Oklahoma County*

Significance:

The *Areas of Significance* are revised to delete *Religion* and add *Civil Rights* as a subcategory under Social History. [The merger and formation of the Trinity United Mennonite-Presbyterian Church noted on page 8.15 occurred outside the period of significance (1971) and is not sufficiently justified to support exceptional significance under Criterion A (Religion) at this time.]

The OKLAHOMA SHPO was notified of this amendment.

DISTRIBUTION:

National Register property file

Nominating Authority (without nomination attachment)

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.

1. Name of Property

Historic name: Trinity United Presbyterian Church
Other names/site number: Creston Hills United Presbyterian Church, Bethany-Creston Hills United Presbyterian Church, Woodland United Presbyterian Church, Trinity United Mennonite-Presbyterian Church, Trinity Presbyterian Church
Name of related multiple property listing: N/A
(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: 2301 Northeast 23rd Street
City or town: Oklahoma City State: OK County: 73109
Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,
I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.
In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

 national statewide X local
Applicable National Register Criteria:
X A B C D

| | |
|---|---|
| <p style="font-size: 1.5em; font-family: cursive;">[Signature]</p> | <p style="font-size: 1.5em; font-family: cursive;">Aug 29, 2017</p> |
| Signature of certifying official/Title: | |
| Date | |
| State or Federal agency/bureau or Tribal Government | |
| In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria. | |
| Signature of commenting official: | |
| Date | |
| Title : | |
| State or Federal agency/bureau or Tribal Government | |

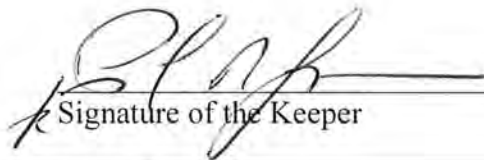
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4. National Park Service Certification

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

9/20/2019
Date of Action

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

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Number of Resources within Property

(Do not include previously listed resources in the count)

| Contributing | Noncontributing | |
|--------------|-----------------|------------|
| <u>1</u> | <u>0</u> | buildings |
| <u>0</u> | <u>0</u> | sites |
| <u>0</u> | <u>0</u> | structures |
| <u>0</u> | <u>0</u> | objects |
| <u>1</u> | <u>0</u> | Total |

Number of contributing resources previously listed in the National Register _____

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion: Religious facility

Current Functions

(Enter categories from instructions.)

Religion: Religious facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and 20th Century Revivals: Colonial Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Brick

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

Trinity Presbyterian Church is a lightly ornamented, fairly plain brick church house built following the Colonial Revival style at the start of the post-World War II construction boom, when Oklahoma City churches were making up for lost wartime by expanding their missions and building new buildings.¹ The attractive yet conventional appearance echoes historic aversion in the Reformed tradition to ostentation and preference for utilitarianism.² The external appearance of the original sanctuary building has stood virtually unchanged despite a fire in 1973 that destroyed a 1947 annex.³ Two other additions, one similar in appearance built in 1950 and one more architecturally distinct built in 1975, took nothing away from the architectural integrity of the original.⁴

¹ "Oklahoma Churches Pay Debts, Start New Building Programs," *The Daily Oklahoman*, Oct. 14, 1945.

² John H. Leith, *An Introduction to the Reformed Tradition: A Way of Being the Christian Community* (Atlanta: John Knox Press, 1977), 197-200.

³ "Highlights of the History of Trinity Presbyterian Church," n.d., church files.

⁴ *Ibid.*

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Narrative Description

Setting

The building faces south at 2301 NE 23rd Street in urban northeast Oklahoma City, fronting the four-lane thoroughfare in a mixed commercial-residential zone less than two miles east of the State Capitol Complex. From the church west to the Capitol, NE 23rd is a commercial strip, mostly in decline and partly blighted. A quarter-mile east is Interstate 35, with houses and vacant land in between. North and south lies the Creston Hills neighborhood, a 30-square-block area of houses platted and restricted to white residents, in 1928, by Oklahoma City developer and state power broker John J. Harden.⁵ The race restriction would later directly impact the course and future of what first was called Creston Hills United Presbyterian Church.

Exterior

The original 1945 building faces south, fronting NE 23rd Street. It is cross-T gabled with a physical footprint of approximately 2,880 square feet – 35 feet from side to side, 45 feet from front to where the eave sides meet the gable ends, and then 45 feet from gable to gable and 29 feet further to the rear. The building is approximately 14 feet tall at the eaves, and 28 feet tall at the roof ridge. Attached at the rear is a two-story education addition with flat roof constructed in 1950, which adds another 805 square feet to the footprint (about 1,360 square feet of interior space on both floors), about 25 feet in height. Attached on the west is a 3,325-square-foot addition with flat roof constructed in 1975 consisting of an office section entered from the front at grade level, 25 feet from side to side and 35 feet from front to rear, abutting the western gable portion of the original structure and part of the education addition; and a fellowship hall, 70 feet from side to side and 35 feet from front to back, perpendicular to the other structures and built into the rising grade to the west, accessed from the outside by a below-grade entry on the south end of its west wall. The entire structure of three distinct sections comprises approximately 7,010 square feet, plus a courtyard patio of approximately 200 square feet directly behind the office section, and a 105-square-foot front portico.

South Facing Façade (1945 Sanctuary)

The exterior of the original structure is mottled red brick laid in a stretcher pattern. The front portico is 15 feet from side to side and seven feet from front to rear with a concrete floor painted a shade of red to complement the brick. The portico has a front-gabled roof attached to the building and supported in front by four simple, smooth, square wooden posts, two on each side, painted white, featuring simple capitals and bases. The portico's pointed pediment is painted white with both raking, horizontal cornices and a round louvered vent. The double-door entry – aluminum-and-glass storm doors, having long replaced the original wood doors – has a white-painted, pediment-topped surround with fluted sides and a row of seven small fixed transom

⁵ "Reconnaissance Survey of Portions of Oklahoma City," Oklahoma City Planning Department, 1994: 1, 10, 16-17.

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windows atop the doorway matching in size and orientation to those elsewhere on the structure. On either side of the portico on the façade is a six-over-six hung window with white painted frames. Each window has a header of soldier bricks flanking an oversized precast concrete keystone and a rowlock subsill. To the east of the portico is an engraved masonry wall plaque that reads:

Creston Hills
United Presbyterian
19 Church 45
W. Bruce Wilson, D.D.
Sec. Bd. American Missions
E.L. Haney, D.D.
Synod Superintendent
Donald Black
Pastor

East Elevation (1945 Sanctuary)

The east elevation of the 1945 Sanctuary is comprised of mottled red brick laid in a stretcher pattern with a small four-over-four, white painted, wood hung window near the south end. This window corresponds with a small restroom with a closet that also serves as the bride's dressing room/crying room on the interior. Four, six-over-six, white painted, wood hung windows, at equal distance from each other line the remainder of the wall. Each window has a header of soldier bricks and a rowlock subsill. The panes of all windows are either painted or stained glass. There is a gable end, at the north end of the 1945 Sanctuary that runs perpendicular to the Sanctuary and is all brick with three equally spaced, six-over-six, white painted, wood hung windows with clear glass. In the brick gable end, is a round louvered vent set in a circle of rowlock bricks topped with an oversized precast concrete keystone. This cross gabled end creates a slight projection providing space for a door on the south elevation of the projection. The door has a small porch with a shed-roof cover that is a continuation of the gable roof of the Sanctuary.

North (Back) Elevation (1945 Sanctuary)

The 1950 Education addition now butts up against the north elevation of the 1945 Sanctuary. The gable roof line projects up past the flat roof line of the Education addition.

West Elevation (1945 Sanctuary)

The west elevation of the 1945 Sanctuary is comprised of mottled red brick laid in a stretcher pattern with a small four-over-four, white painted, wood hung window near the south end. This window corresponds with a small restroom with a closet that also serves as the groom's dressing room/crying room on the interior. Four, six-over-six, white painted, wood hung windows, at equal distance from each other line the remainder of the wall. Each window has a header of soldier bricks and a rowlock subsill. The panes of all windows are either painted or stained glass.

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There is a gable end, at the north end of the 1945 Sanctuary that runs perpendicular to the Sanctuary and is all brick. In the brick gable end, is a round louvered vent set in a circle of rowlock bricks topped with an oversized precast concrete keystone. The 1975 Fellowship Hall addition to the west abuts the lower portion of the cross gable end with the flat roof line of the addition even with the eave line of the gable roof. This cross gabled end creates a slight projection providing space for a metal slab pedestrian door and full height fixed window on the south elevation of the projection. The door is inset slightly from the exterior wall plane with a wide, board and batten, clay red painted fascia and dates from the 1975 construction.

Roof (1945 Sanctuary)

The overall roof of the Sanctuary is a cross-gable roof covered with light grey composition shingles. The main, central roof, over the Sanctuary space is slightly taller than the two cross projections at the north end. The gable roof of the front, main entry porch has the same light grey composition shingles as the Sanctuary. Atop the building, straddling the roof ridge near the south end, is a plain wooden steeple comprised of a box and short tower topped with a Celtic cross, all painted white.

Education Addition (1950)

The 1950 education addition is a two-story rectangular structure built off the north elevation of the original Sanctuary. It is clad with brick matching in both lay and color to the Sanctuary, but has a flat roof. It has a footprint of approximately 1,035 square-feet, 23 feet north to south by 45 feet east to west.

The east elevation is unadorned. The exterior wall of the ground level is comprised of red-brown painted concrete masonry units below the eave line/brick gable end of a ghost gable roof line where a gable roof once met the wall. The concrete masonry unit wall delineates repairs made after a fire destroyed an east wing in 1973. A metal slab pedestrian door with a concrete ramp leading up to it is in the south end of this concrete masonry unit wall.

The north elevation has eight aluminum crank-operated partial awning windows on each level, with one exception, for a total of fifteen windows and a one wood door. Each window is comprised of three vertically stacked panes in aluminum frames with the bottom pane being a crank operated awning sash. From east to west (looking left to right), on each story with the one exception, the window organization is as follows: a single window, a single window, a pair of windows, a single window, a single window, and a pair of windows. The exception is a makeshift crank-driven wooden door built into the second window opening from the west on the second story, apparently intended as a fire escape. A gutter and downspouts line this elevation.

The west elevation is abutted on the south end by the 1975 Fellowship Hall addition. The remaining exposed wall and massing of the 1975 addition creates a concrete patio and courtyard. This elevation has the same windows as the north elevation. There are four windows at each level, for a total of eight. The window organization on the first level is comprised of two pairs of

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windows. The window organization for the second level, from north to south, is a pair of windows, a single window, and a single window.

Fellowship Hall (1975)

The south facing façade of the 1975 Fellowship Hall addition has a set of seven, large, fixed, rectangular windows, approximately three feet in height by seven feet in width, at grade level, running the length of the building. Extending several feet past the wall, an extension of the roof structure with a wide, board and batten fascia painted clay red to complementing the brick, shades the windows and creates a covered walkway. There is metal coping all along the perimeter of the roof. The site slopes up from the entry between this addition and the 1945 Sanctuary across the entire south façade of the addition. Between the entry, to the east, and the wall of windows, to the west, there is a large brick clad “box” that houses the church offices and extends south creating space for two identical windows in the west elevation of the projection. The clay red fascia continues to cover all windows, but is interrupted by the monolithic brick south wall. The far west end of the building is punctuated by a column of brick that matched the brick “box” and a set of concrete steps and sidewalk lead from the parking lot, to the south, down to the covered walkway that leads to a metal gate with set of metal double doors and a smaller-pane window to the Fellowship Hall beyond.

The majority of the east elevation is abutted against the first level of the west elevation of the 1945 Sanctuary and partially the 1950 Education addition.

The north exterior wall is comprised of dark-painted concrete blocks but otherwise unadorned.

The west elevation is a monolith of brick with no adornments or fenestrations.

Patio/Courtyard

At the connection between the 1950 Education addition and the 1975 Fellowship Hall addition, facing north, is a courtyard of approximately 625 square feet including a concrete patio of about 200 feet, with the remaining area being lawn. In the north facing wall, partly covered by an extension of the roof structure with a wide, board and batten fascia painted clay red, there is a set of metal double doors with large, full height fixed windows on either side of the door that makes up the east two-thirds of the wall. The remaining one-third, on the west, is a solid wall comprised of painted white concrete masonry units. The clay red fascia projection continues and wraps around to the east facing wall which is part of the Fellowship Hall. This wall is made up of large, full height, fixed windows. Across the courtyard, the west facing wall is the visible portion of the first level of the Education addition.

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Interior

Sanctuary (1945)

The interior of the original 1945 Sanctuary is modest. A foyer with small bathrooms/dressing rooms occupying the southern portion. Finishes include acoustical drop ceilings, painted gypsum board walls, red carpet floors, and dark stained wood trim. In the middle of the exterior wall (south) is the set of aluminum framed, glass, entry doors. In the middle of interior wall is a set of wood, paneled, double doors that lead from the foyer to the main Sanctuary space. The Sanctuary is simple with the entry to the space at the south wall and the Chancel and Pulpit at the north end of the space. There are ten white painted wood pews on either side of a central aisle. There are additional aisles along the east and west walls. There are four, six-over-six, wood, hung windows with colored glass in both the east and west walls. The ceiling is slightly vaulted. Finishes throughout include suspended acoustical tile ceilings, white painted gypsum board walls, red carpeted floors, and dark stained wood work.

Education Addition (1950)

The interior of the Education Addition is fairly modest and utilitarian. Both stories are divided into various sized rooms for the various age groups. The children’s play room and nursery are on the first story with the youth room on the second story and a staircase connecting the two stories. The exterior and corridor walls are concrete block with framed partition walls inside of the respective rooms. The doors are all stained wood with small windows in the upper-middle and wood vents near the bottom. There are non-original, pendent, light fixtures throughout. Finishes on the first story include white painted concrete block and framed gypsum board walls, painted concrete ceilings and beams, vinyl tile floors in the corridors and carpeted floors in the classrooms, and stained wood trim in the corridors and rubber baseboards in the classrooms. Finishes on the second story include yellow painted concrete block and framed gypsum board walls, white painted concrete ceilings and beams, and vinyl floors throughout. In the youth room, there is a shuffle board inlayed into the vinyl flooring. The stairwell has a painted metal stair and handrails, yellow painted concrete block walls, painted concrete ceiling, and vinyl tile floor.

Fellowship Hall (1975)

The interior of the Fellowship Hall is an open floor plan and is again fairly modest and utilitarian. There are two entrances into the space, one from the exterior to the west, comprised of a set of metal slab double doors; and one to the east that leads to the secondary entrance and foyer that provides access to all three sections of the church. In the westernmost section of the space, there are the bathrooms and a kitchen. The remainder of the space is open for tables and chairs to be easily set up and taken down for various events. The entire upper half of the south facing wall is nothing but windows while the north and west walls are completely devoid of fenestrations. The small portion of the east wall that is not abutted by the secondary entry foyer is floor-to-ceiling windows. Finishes throughout the space are white painted concrete block walls, suspended acoustical drop ceilings, vinyl tile floors, and black rubber baseboards. The vinyl tile floor is blonde with a redish-brown border around the main open space.

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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.)

- 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

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Areas of Significance

(Enter categories from instructions.)

Ethnic Heritage: Black

Social History

Religion

Period of Significance

1945-1965

Significant Dates

1960

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

Unknown

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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.)

Trinity United Presbyterian Church is being nominated for the National Register of Historic Places at the local level under Criteria A for its impact and involvement in the areas of Ethnic Heritage: Black and Social History. The period of significance for the church is from the founding of Creston Hills United Presbyterian Church in 1945 through the passage of national civil rights legislation in 1965, especially 1960, when all-white Creston Hills United Presbyterian Church merged with all-black Bethany Presbyterian Church at the present location. The new, integrated congregation took the name Trinity United Presbyterian Church.

Trinity United Presbyterian Church is also eligible for listing on the National Register of Historic Places at the local level under Criteria Consideration A as it is a property owned by religious institution and used for religious purposes.

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

Ethnic Heritage: Black and Social History

In 1960, Trinity United Presbyterian Church was the site of a tangible advance in African-American/white relations in Oklahoma City with the birth of a new fully and formally integrated Christian congregation from the merger of two others; one all black, one all white. Oklahoma City immediately recognized the merger as historic.⁶ The church set a social and religious example and expounded a unified call for racial reconciliation at a time when desegregation of society, if not public schools, remained largely a hoped-for dream, African-Americans sought near and far for institutional leadership, and most white American institutions resisted.⁷ The accomplishment sparked a generation of Trinity Presbyterian leadership, both laity and clergy, in civil rights and ecumenism.⁸ It did not happen in a political vacuum or without strong ecclesiastical support.

The church house at 2301 Northeast 23rd Street, in what was fast evolving into a prominent middle-class African-American enclave of Oklahoma City, became a beachhead for the civil rights movement and African-American migration in the city that had sparked white resistance,

⁶ "Church Race Barriers Fall," *The Daily Oklahoman*, July 11, 1960; "Merger Hailed as Answer to Prayer," *The Oklahoma City Times*, July 11, 1960; "City Presbyterian Action Historic: Negro, White Churches Unite," *The Oklahoma City Times*, n.d.

⁷ Louis E. Lomax, *The Negro Revolt* (New York: Signet, 1962), 78-222. The journalist Lomax's landmark report, delivered in real-time as events unfolded in the early 1960s, provides history and current events, as well as tenor and tone of the racial protest and the black rights movement into which Trinity Presbyterian Church was born.

⁸ *Directory of Trinity United Church – Mennonite-Presbyterian* (Saint Louis: Pictorial Church Directories of America, circa 1977), 3.

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then exodus, for three decades previous, dating to the 1920s.⁹ Northeast 23rd Street was the actual northern boundary of what researcher Edward Pugh designated as the north- and east-expanding “Black Ghetto” in 1960.¹⁰ Widespread upheaval in both white and black neighborhoods occurred in the city even before the landmark 1954 U.S. Supreme Court school desegregation case, *Brown v. Board of Education*, before the 1964 Civil Rights Act outlawing discrimination in public accommodations, and a generation before what generally is known as “white flight” in response to U.S. District Judge Luther L. Bohanon’s 1972 order for cross-district busing of students in an effort to integrate Oklahoma City public schools.¹¹

The merger of the all-black Bethany Presbyterian Church congregation, founded in 1904, and all-white Creston Hills Presbyterian Church congregation, founded in 1945, occurred at a time of reckoning for the black and white races in the United States. It was just two years after local schoolteacher and activist Clara Luper first led schoolchildren to challenge segregation at a downtown lunch counter sit-in, in fall 1958.¹² The merger came just weeks before Baptist minister and national activist Rev. Martin Luther King Jr. declared on the NBC news-talk show “Meet the Press”: “I think it is one of the tragedies of our nation, one of the shameful tragedies, that 11 o’clock on Sunday morning is one of the most segregated hours, if not the most segregated hours, in Christian America.”¹³ The new church congregation was finalized 19 days before King led a Freedom Rally three miles away at Calvary Baptist Church.¹⁴ Trinity United Presbyterian’s birth was an act of protest in 1960, which was a year of local agitation ranging from black rights leaders and allies lobbying Oklahoma City officials to oppose discrimination, continued picketing of cafeterias, restaurants, snack bars and lunch counters by youth members of the National Association for the Advancement of Colored People, as well as marches, sit-ins and threats of violence.¹⁵

⁹ Edward Jackson Pugh, “Spacial Consequences of Public Policy on the Evolution of the Black Community; A Case Study of Oklahoma City, 1889-1974” (M.A. thesis, University of Oklahoma, 1977), 149, 159, 185-186.

¹⁰ Pugh, 238.

¹¹ Pugh, 189-243; Jerry E. Stephens, “Bohanon, Luther Lee,” Encyclopedia of Oklahoma History and Culture, www.okhistory.org (accessed September 01, 2016).

¹² “Katz Fountain Gives Negro Group Service,” *The Daily Oklahoman*, Aug. 22, 1958.

¹³ “Meet the Press,” April 17, 1960, transcript, Stanford University, The Martin Luther King Jr. Research and Education Institute, http://okra.stanford.edu/transcription/document_images/Vol05Scans/17Apr1960_InterviewonMeetthePress.pdf, accessed Nov. 11, 2018.

¹⁴ “King Calls Both Rights Planks Strong,” *The Daily Oklahoman*, July 30, 1960.

¹⁵ “Council Urged to Outlaw City Race Barriers,” *The Daily Oklahoman*, March 2, 1960; “Opinion Delays Plea of NAACP,” *The Daily Oklahoman*, March 9, 1960; “NAACP to Renew Bid for City Action,” *The Daily Oklahoman*, March 14, 1960; “Negroes Here Asked to Halt Saturday Plan; Leader in NAACP to Honor Request of Gov. Edmondson,” *The Daily Oklahoman*, March 31, 1960; “Negroes Plan Peace March on Capitol,” *The Daily Oklahoman*, April 1, 1960; “Meeting Airs Sit-in Threat,” *The Daily Oklahoman*, Aug. 3, 1960; “Negro Pickets Walk at Doors Of City Cafes; Sit-ins Become Demonstration as Entrance Barred,” *The Daily Oklahoman*, Aug. 7, 1960; “Negroes Call Off Boycott Temporarily,” *The Daily Oklahoman*, Aug. 8, 1960; “Sit-ins Slow; New Boycott Talks Planned,” *The Daily Oklahoman*, Aug. 9, 1960; “‘Silent March’ Will Continue,” *The Daily Oklahoman*, Aug. 10, 1960;

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Roiling social systems that would spawn violent storms later in the decade, although not as severe in Oklahoma City as in many of the nation's other big cities, might have destroyed the separate black and white congregations that merged to form Trinity United Presbyterian Church if not for the leadership of the Washita Presbytery (precursor to present Indian Nations Presbytery), prior desegregation of the Oklahoma Synod in 1955, and the merger of two Presbyterian denominations in 1958.¹⁶

The older of the two congregations, all-black Bethany Presbyterian Church, was founded in 1904 as part of the black Rendall Presbytery of the Canadian Synod of one denomination, the Presbyterian Church in the United States of America. The white congregation, Creston Hills United Presbyterian Church, was founded in 1945 as part of another denomination, the United Presbyterian Church of North America. Bethany's denomination dissolved its black presbyteries in 1955. The two denominations merged in 1958 to form the United Presbyterian Church in the U.S.A., landing both congregations on equal ecclesial footing in the Washita Presbytery of its Synod of Oklahoma-Arkansas.¹⁷

By 1960, both congregations were rocked by white flight. Most of the membership of Creston Hills had moved to northern suburbs with other whites, leaving a church without its parish; most of the membership of Bethany had moved north into neighborhoods and homes left by whites, also leaving that church without its traditional parish. Further, both congregations ended the 1950s weakened further by not having pastors. With the wider ecclesiastical stage set, the Washita Presbytery lead the two congregations in taking a stand for racial equality and social justice with what was believed to be the first integrated church in Oklahoma.¹⁸

This is the timeline of Creston Hills United Presbyterian Church leading to the union:

- In 1958, but before the merger later that year of the two denominations, the session (governing body) of Creston Hills United Presbyterian Church received permission from the Board of National Missions of the United Presbyterian Church of North America to relocate,

"Negroes Picket for Sixth Day," *The Daily Oklahoman*, Aug. 12, 1960; "Pickets Stay; New Boycott Talks Readied," *The Daily Oklahoman*, Aug. 13, 1960; "Store Boycott Action Hinges On New Talks; Session Wednesday Will Be Deciding," *The Daily Oklahoman*, Aug. 15, 1960; "Negroes Call Boycott of City's Downtown Stores for Monday; Meeting Votes Move in Fight On Racial Ban; Nine Exceptions Made; Some Places Already Integrated," *The Daily Oklahoman*, Aug. 20, 1960; "Negro Youths Hear Attorney Boost Boycott; Governor's Group, Council Blasted for 'Mere Words,'" *The Daily Oklahoman*, Aug. 20, 1960; "City Negroes Call Boycott Beginning Monday Morning," *The Daily Oklahoman*, Aug. 21, 1960; "Boycott Started Quietly; Effect Not Determined," *The Daily Oklahoman*, Aug. 23, 1960; "Negroes Insist Boycott Curbs Sales in Stores; Merchants Claim Protest Marchers Failing in Effort," *The Daily Oklahoman*, Aug. 24, 1960; "Negroes Giving Boycott Report at Friday Rally," *The Daily Oklahoman*, Aug. 25, 1960; "Negro Professional People Criticized For Not Joining Store Boycott," *The Daily Oklahoman*, Aug. 27, 1960; "NAACP Sued By Policeman," *The Daily Oklahoman*, Sept. 1, 1960; "No Letup Seen By Boycotters; Holidays Target of Negro Leaders," *The Daily Oklahoman*, Oct. 4, 1960; "Restaurant Sit-in Move Flares Again," *The Daily Oklahoman*, Dec. 4, 1960.

¹⁶ Michael Cassity and Danney Goble, *Divided Hearts: The Presbytery Journey through Oklahoma History* (Norman: University of Oklahoma Press, 2009), 231-233.

¹⁷ Cassity and Goble, *Ibid.*

¹⁸ Cassity and Goble, *Ibid.*

Trinity United Presbyterian Church
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and the board purchased 5 acres for that purpose two miles to the northwest at 4900 North Kelley Avenue.

- In 1959, after the denominational merger, the Presbytery took title of the new property and authorized mortgaging it on behalf of Creston Hills, contingent on a successful building fund raising campaign that fall. Creston Hills later sought permission from the Presbytery to relocate and change its name to Woodland United Presbyterian Church; the name change was approved, but the Presbytery voted to table the other matters and task a special committee to study the situation, in consultation with the Creston Hills session.¹⁹
- At the Stated Annual Meeting of the Washita Presbytery January 28-29, 1960, the Special Committee on Creston Hills-Woodland Church recommended that the church “remain in its present location and develop an enlarged program to meet the needs of that community,” but that the Presbytery study the need for a church at the property on North Kelley. The committee also recommended rescinding the authorization to mortgage the property and rescinding the name change. The recommendations were approved.²⁰
- The Presbytery also voted to accept the resignation of Creston Hills’ pastor, O. Dixon Poe effective January 31, 1960, and declared the pulpit vacant. Kenneth G. McCollough, field director of Christian education for the synod, was named as moderator of the session and temporary supply minister, and that the church be allowed to fill its pulpit.²¹
- The Presbytery, having found little interest in a new church on the North Kelly property, later divested of it.²²

Attendance at Creston Hills Presbyterian plummeted as whites vacated the neighborhood. In May of 1960, McCollough reported the lack of a quorum necessary for a congregational meeting (20 members plus a moderator and a secretary), asked the Presbytery to suspend the congregation’s bylaws, allow it to operate under the Constitution of the Presbyterian Church at large, and validate the actions at the May 12 congregational meeting. The presbytery approved his requests.²³ Meanwhile, Bethany Presbyterian also was struggling, since its pastor, Rev. William Cannon, had died in 1958, and it had been unable to call a pastor. Andrew Layman, national mission field administrator, was serving as moderator when the presbytery Committee on National Missions asked that he and McCollough work toward the merger of the two congregations, with their sessions meeting jointly. The presbytery soon named McCollough as moderator of both sessions to expedite negotiations.²⁴

¹⁹ Ken McCollough, “Black Congregations in Our Presbytery,” report, 1994, p. 2, church files; Minutes, Stated Meeting, Presbytery of Washita, Synod of Oklahoma, First Presbyterian Church, Shawnee, Oklahoma, June 25, 1959, p. 53; Minutes, Adjourned Meeting, Presbytery of Washita, Synod of Oklahoma, Capitol Presbyterian Church, Oklahoma City, December 22, 1959, pp. 3-4.

²⁰ Minutes, Stated Annual Meeting, Presbytery of Washita, Synod of Oklahoma, First Presbyterian Church, Norman, Oklahoma, January 28-29, 1960, pp. 26-27.

²¹ Ibid., 27; McCollough, p.2; Cassity and Goble, 232-233..

²² Minutes, Stated Meeting, Presbytery of Washita, Synod of Oklahoma, First Presbyterian Church, Ada, Oklahoma, May 5, 1960, p. 51-52

²³ Minutes, Adjourned Meeting, Presbytery of Washita, Synod of Oklahoma, Covenant Presbyterian Church, Oklahoma City, May 27, 1960, p. 60.

²⁴ Cassity and Goble, 232-233; McCollough, p.3.

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By June of 1960, the congregations had voted to merge and the Washita Presbytery consummated it July. McCollough continued as temporary supply pastor and Layman as moderator of the new organization, to be called Bethany-Creston Hills United Presbyterian Church until a pastor could be called.²⁵ The Washita Presbytery, on a motion by its Social Education and Action Committee, led by Layman, voted to go on record “1) As concurring in the action of the General Assembly of our church in supporting the orderly effort of Negro students to win civil rights through ‘sit-in demonstrations’; 2) As encouraging and supporting efforts and programs within our State, and nationwide, to eliminate all restrictions which now operate unfairly and unjustly against our Negro citizens and other minority groups; 3) As supporting actions which are designed to assure to members of such minority groups all rights which are inherent to members of majority groups.”²⁶

In October of 1960, the temporarily named Bethany-Creston Hills congregation voted to call the Rev. David Shields as pastor and to adopt the name Trinity United Presbyterian Church. Shields served for five years, guiding the congregation through its involvement in the civil rights struggle. McCollough recalled in a report in 1994: “Trinity was seen as a ‘success story’ and the church attracted many new members, both whites and Blacks. White members came from as far away as Norman, as well as from all sections of Oklahoma City. (Trinity sent delegations to other churches) simply to tell the story of Trinity and the experiences of the members. This program attracted other members to Trinity. Trinity members were frequently participants in the various marches and demonstrations of the city.”²⁷

Religion

The spirit of cooperation and collaboration within which Trinity United Presbyterian Church was born continued throughout the 1960s. In 1971, it led to an ecumenical arrangement as unusual as the formal integration of a black and white congregation had been a decade before: another merger and the formation of Trinity United Mennonite-Presbyterian Church. Starting in 1968, Trinity United Presbyterian Church, the Washita Presbytery and representatives of what then was the General Conference Mennonite Church started discussions that led to the merger of Trinity and the Mennonite Church Center, a service center with no permanent congregation. The Rev. James DeFriend, who became pastor of Trinity in 1965, served as pastor and Rev. Stan Smucker, who had been directing the Mennonite Voluntary Service Project in Oklahoma, became associate minister. Membership grew from 170 to 250 over the next decade.²⁸

The merged congregation continued the Head Start program initiated by the Mennonites, as well as a home repair ministry, which both DeFriend and Smucker championed and most members,

²⁵ Minutes, Stated Meeting, Presbytery of Wichita, Synod of Oklahoma, First Presbyterian Church, Chickasha, Oklahoma, June 23, 1960, pp.70-74; McCollough, 3.

²⁶ Minutes, Stated Meeting, Presbytery of Wichita, Synod of Oklahoma, First Presbyterian Church, Chickasha, Oklahoma, June 23, 1960, pp.73-74.

²⁷ McCollough, 3-4.

²⁸ David A. Haurly, *Prairie People: A History of the Western District Conference* (Newton, Kansas: Faith and Life Press, 1981), 322-323; Warranty Deed 107823, Book 4726, Page 1328, Oklahoma County Clerk, Oklahoma City.

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and other volunteers, supported. In the late 1970s, some African-American members of the church raised objections to the finances and operations of the Voluntary Service Project. It grew so acrimonious that in 1980, the Mennonites withdrew, taking the Voluntary Service Center property, at 504 Northeast 16th Street, the main asset they had brought into the union. It was disastrous for the church, which lost not only all Mennonite members but also many others who had joined during the union.²⁹

Trinity returned to being a Presbyterian congregation and by the mid-1990s had not fully recovered or approached either the heights of integration or ecumenism of its heyday from 1960 to 1980. McCollough observed in the 1994 report:

“By this time Trinity was no longer attracting whites from beyond the immediate neighborhood of the church, since the intensified interest during the period of the civil rights struggles had subsided. Removals of many members from the city and deaths of others had severely reduced the white membership of the church, and there was no dramatic cause which would continue to attract whites. Blacks from the environs of the church continued to unite, but Trinity could no longer visualize itself as a metropolitan congregation.”³⁰

McCollough wondered whether Trinity’s time had passed, but noted the critical role it had played in integration in Oklahoma City: “Trinity is still a valid church, but dreams of a significantly integrated church have now grown dim. But one thing has happened during the years: Black persons are not welcomed into the membership of any of the Presbyterian churches of Oklahoma City. Perhaps the mission of Trinity was to provide an example of harmonious relationships in a truly integrated situation until the possibility of membership in the Presbyterian Church of one’s choice should become possible.”³¹

Summary

Trinity United Presbyterian Church, formally integrated in 1960, meets in a building constructed for an all-white congregation, Creston Hills United Presbyterian Church. By merging with Bethany Presbyterian Church, it became a leading example as the first formally integrated church in Oklahoma City, if not the state. Over the decades, the surrounding sector of Oklahoma City, both people and property, heaved with transformation as the city and nation rolled, in fits and starts, toward racial justice in housing, schooling and the rest of social life – including church. Mixed-race Trinity served a leading role in race relations and social justice efforts in Oklahoma City throughout the 1960s and interdenominational ecumenism through the 1970s. In 2018, the now mostly African-American membership, rooted in history-making legacy, continues its efforts in faith-based social justice work, especially race relations.

²⁹ Haury, 323; McCollough, 4.

³⁰ McCollough, 5.

³¹ McCollough, 5.

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Warranty Deed 107823, Book 4726, Page 1328, Oklahoma County Clerk, Oklahoma City.

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property Less than 1 acre

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

- | | |
|------------------------|-----------------------|
| 1. Latitude: 35.493462 | Longitude: -97.470530 |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Trinity United Presbyterian Church
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Or

UTM References

Datum (indicated on USGS map):

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

Creston Hills Addition
Block 048, Lots 8 and 9

Boundary Justification (Explain why the boundaries were selected.)

The boundary includes all of the land historically associated with Trinity United Presbyterian Church.

11. Form Prepared By

name/title: Richard Mize with edits by Sara Werneke (NR Coordinator, OKSHPO)
organization: _____
street & number: 1809 Rocky Mountain Way / 800 Nazih Zuhdi Drive
city or town: Edmond /Oklahoma City state: OK zip code: 73003 /73105
e-mail: rev.richard.mize@gmail.com /swerneke@okhistory.org
telephone: 405-475-3518 / (405) 522-4478
date: Jan. 3, 2019 /March 4, 2019

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

Trinity United Presbyterian Church
 Name of Property

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, 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: Trinity Presbyterian Church

City or Vicinity: Oklahoma City

County: Oklahoma

State: Oklahoma

Photographer: Doug Hoke

Date Photographed: May 6, 2016

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

| Photo Number | Subject | Camera Direction |
|--------------|---|------------------|
| 0001 | Overall view of south facing façade | North |
| 0002 | Close up of south facing façade of 1945 Sanctuary | North |
| 0003 | Overall view of east elevation | West |
| 0004 | Close up of back of 1950 Education Addition | West-Southwest |
| 0005 | Close up of back of 1950 Education Addition | East-Southeast |
| 0006 | Back Courtyard | South |
| 0007 | Back wall of 1975 Addition | Southeast |
| 0008 | Overall view of west elevation (1975 Addition) | East |
| 0009 | Close up of façade of 1975 Addition | East |
| 0010 | View of interior of 1945 Sanctuary Pulpit | South |
| 0011 | View of interior of 1975 Addition | South |

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.

United States Department of the Interior
National Park Service

Trinity United Presbyterian Church

Name of Property

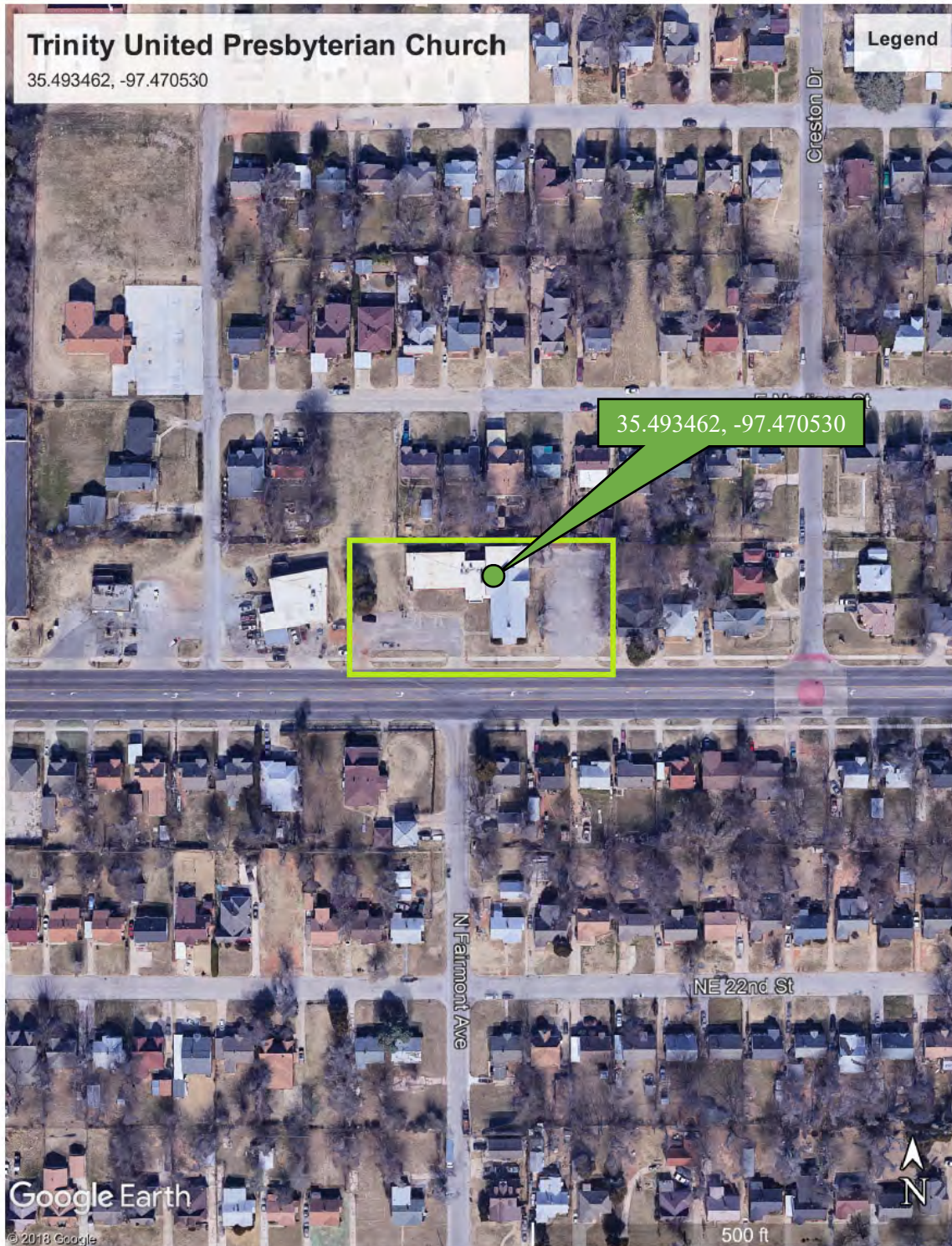
Oklahoma, Oklahoma

County and State

Name of multiple listing (if applicable)

National Register of Historic Places
Continuation Sheet

Section number 10 Page 1



United States Department of the Interior
National Park Service

Trinity United Presbyterian Church

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Name of multiple listing (if applicable)

National Register of Historic Places
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National Park Service**

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OK_OklahomaCounty_TrinityUnitedPresbyterianChurch_0011























National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Trinity United Presbyterian Church

Multiple Name:

State & County: OKLAHOMA, Oklahoma

Date Received: 8/6/2019 Date of Pending List: 8/28/2019 Date of 16th Day: 9/12/2019 Date of 45th Day: 9/20/2019 Date of Weekly List:

Reference number: SG100004401

Nominator: Other Agency, SHPO

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input checked="" type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 9/20/2019 Date

Abstract/Summary Comments: The Trinity United Presbyterian Church is locally significant under National Register Criterion A in the areas of Ethnic Heritage-Black and Social History-Civil Rights. The creation of the Trinity United Presbyterian Church congregation in 1960 resulted from the merger of Oklahoma City's all-white Creston Hills Presbyterian Church (housed in the building since 1945) and the all-black Bethany Presbyterian Church. Amid rising tensions between black and white communities during the 1950s and early 1960s, the merger of the two distinct local congregations represented a significant action in support of peaceful integration in the city and may well reflect one of the first formally integrated churches in Oklahoma. Struggling with their own internal issues--loss of membership due to white flight, relocation of black families away from the inner city, loss of pastorships/leadership--the two congregations found an amenable solution in the creation of a single unified congregation. The resulting thriving congregation would become a beacon for the advancement of civil rights and peaceful integration in the city even drawing new membership from beyond the original congregations and actively participating in historic period civil rights activities.

Recommendation/ Criteria: Accept NR Criterion A

Reviewer: Paul Lusignan Discipline: Historian

Telephone: (202)354-2229 Date: 09/20/2019

DOCUMENTATION: see attached comments : No see attached SLR : Yes



MEMORANDUM

Council Agenda
Item No. VII.X.2.
6/4/2019

The City of OKLAHOMA CITY

TO: Mayor and City Council

FROM: Craig Freeman, City Manager

Resolution authorizing the Mayor to execute the Certified Local Governments National Register Nomination Report for the Trinity United Presbyterian Church, 2301 NE 23rd Street, which includes an affirmative statement of opinion regarding the property's National Register of Historic Places eligibility for the reasons stated herein, and therefore recommending the Trinity United Presbyterian Church to the Oklahoma State Historic Preservation Review Board and the Keeper of the National Register of Historic Places, Washington DC, as eligible for the National Register. Ward 7.

Purpose

The City has participated in the Certified Local Governments Program with the Oklahoma Historical Society, State Historic Preservation Office since January 1991. As a part of being a Certified Local Government, The City has accepted certain responsibilities including the administration of a Historic Preservation program. One of those responsibilities is to review and make recommendations to the Oklahoma State Historic Preservation Review Committee who in turn makes recommendations to the Keeper of the National Register of Historic Places, Washington DC, regarding properties within the incorporated area that The City deems eligible for the National Register. The National Register recognizes properties with historic, architectural, archaeological, or cultural integrity as exhibited through characteristics such as location, design, setting, materials, workmanship, and feeling, and association. National Register recognition is supported by a Statement of Significance based on one or more of four specific criteria, which can be summarized as history, architectural, significant figures, and archeology.

Background

This nomination was prepared on behalf of the property owner for the purpose of documenting and honoring its history; no other projects are anticipated at this time. The owner supports the nomination; no other objections have been made.

On May 1, 2019, the Historic Preservation Commission considered a recommendation to the Mayor and City Council, the State Historic Preservation Review Committee and the Keeper of the National Register at their regular meeting. By unanimous vote, the Commission adopted the resolution affirming the recommendation.

The completed National Register nomination documents that the Trinity United Presbyterian Church is eligible for listing under Criterion "A" (History) as a property that "is associated with events that have made a significant contribution to the broad patterns of our history." In 1960, Trinity United Presbyterian Church became the first church in Oklahoma City to formally integrate, merging two previously racially segregated congregations. The church, located at an important crossroads between largely segregated residential neighborhoods, was active in the Civil Rights Movement. The merger of the congregations was an intentional effort to advocate for integration and civil rights in Oklahoma City.

Review

Planning Department

Recommendation: Resolution be adopted.

RESOLUTION

RESOLUTION AUTHORIZING THE MAYOR TO EXECUTE THE CERTIFIED LOCAL GOVERNMENTS NATIONAL REGISTER NOMINATION REPORT FOR THE OKLAHOMA CITY PUBLIC SCHOOLS ADMINISTRATION BUILDING AT 400 N WALNUT AVENUE, OKLAHOMA CITY, OKLAHOMA, WHICH INCLUDES AN AFFIRMATIVE STATEMENT OF OPINION REGARDING THE PROPERTY'S NATIONAL REGISTER OF HISTORIC PLACES ELIGIBILITY FOR THE REASONS STATED HEREIN, AND THEREFORE RECOMMENDING THE OKLAHOMA CITY PUBLIC SCHOOLS ADMINISTRATION BUILDING TO THE OKLAHOMA STATE HISTORIC PRESERVATION REVIEW BOARD AND THE KEEPER OF THE NATIONAL REGISTER OF HISTORIC PLACES, WASHINGTON DC, AS ELIGIBLE FOR THE NATIONAL REGISTER.

WHEREAS, The City of Oklahoma City has participated in the Certified Local Governments (CLG) Program with the Oklahoma Historical Society, State Historic Preservation Office since January 1991; and

WHEREAS, The National Register of Historic Places includes “districts, sites, buildings, structures, and objects that exhibit a quality of significance in American history, architecture, archaeology, or culture that possess integrity of location, design, setting, materials, workmanship, or feeling and association;” and

WHEREAS, The Historic Preservation Commission at their regularly scheduled meeting of May 1, 2019 concurred with the National Register nomination as prepared that the Oklahoma City Schools Administration Building is eligible for the National Register under Criteria “A” and “C;” and

WHEREAS, National Register Criterion “A” provides recognition for properties “that are associated with events that have made a significant contribution to the broad patterns of our history;” and

WHEREAS, National Register Criterion “C” provides recognition for properties “that embody the distinctive characteristics of a type, period, or method of construction or represent the work of a master, or possess high artistic values, or represent a significant and distinguishable entity whose components lack individual distinction;” and

WHEREAS, The City of Oklahoma City, as a part of being a Certified Local Government, shall complete a Certified Local Government National Register Nomination Report, which includes a statement of opinion from the local review commission and the chief elected official.

NOW, THEREFORE, BE IT RESOLVED THAT:

1. The Mayor is hereby authorized to execute the Certified Local Government National Register Nomination Report for the Oklahoma City Schools Administration Building including an

affirmative statement of opinion regarding the property's National Register of Historic Places eligibility for the reasons stated herein.

2. The Oklahoma City Schools Administration Building is hereby recommended to the Oklahoma State Historic Preservation Review Board and the Keeper of the National Register of Historic Places, Washington DC, as eligible for the National Register.

ADOPTED by the Council and **APPROVED** by the Mayor of the City of Oklahoma

City on this 4th day of June, 2019.

ATTEST:


CITY CLERK





REVIEWED for form and legality.


ASSISTANT MUNICIPAL COUNSELOR

RESOLUTION

RESOLUTION AUTHORIZING THE MAYOR TO EXECUTE THE CERTIFIED LOCAL GOVERNMENTS NATIONAL REGISTER NOMINATION REPORT FOR TRINITY UNITED PRESBYTERIAN CHURCH AT 2301 NE 23RD STREET, OKLAHOMA CITY, OKLAHOMA, WHICH INCLUDES AN AFFIRMATIVE STATEMENT OF OPINION REGARDING THE PROPERTY'S NATIONAL REGISTER OF HISTORIC PLACES ELIGIBILITY FOR THE REASONS STATED HEREIN, AND THEREFORE RECOMMENDING TRINITY UNITED PRESBYTERIAN CHURCH TO THE OKLAHOMA STATE HISTORIC PRESERVATION REVIEW BOARD AND THE KEEPER OF THE NATIONAL REGISTER OF HISTORIC PLACES, WASHINGTON DC, AS ELIGIBLE FOR THE NATIONAL REGISTER.

WHEREAS, The City of Oklahoma City has participated in the Certified Local Governments (CLG) Program with the Oklahoma Historical Society, State Historic Preservation Office since January 1991; and

WHEREAS, The City of Oklahoma City, as a part of being a Certified Local Government, shall complete a *Certified Local Government National Register Nomination Report* which includes a statement of opinion from the local review commission and the chief elected official; and

WHEREAS, The National Register of Historic Places includes “districts, sites, buildings, structures, and objects that exhibit a quality of significance in American history, architecture, archaeology, or culture that possess integrity of location, design, setting, materials, workmanship, feeling and association;” and

WHEREAS, The Historic Preservation Commission at their regularly scheduled meeting of May 1, 2019 concurred with the National Register nomination as prepared that Trinity United Presbyterian Church is eligible for the National Register under Criterion “A;” and

WHEREAS, National Register Criterion “A” provides recognition for properties “that are associated with events that have made a significant contribution to the broad patterns of our history;”

NOW, THEREFORE, BE IT RESOLVED THAT:

1. The Mayor is hereby authorized to execute the *Certified Local Government National Register Nomination Report* for **Trinity United Presbyterian Church** including an affirmative statement of opinion regarding the property’s National Register of Historic Places eligibility for the reasons stated herein.
2. **Trinity United Presbyterian Church** is hereby recommended to the Oklahoma State Historic Preservation Review Board and the Keeper of the National Register of Historic Places, Washington DC, as eligible for the National Register.

ADOPTED by the Council and **APPROVED** by the Mayor of the City of Oklahoma

City on this 4th day of June, 2019.

ATTEST:

Travis Kersey

CITY CLERK



David Holt

REVIEWED for form and legality.

Paul Brunner

ASSISTANT MUNICIPAL COUNSELOR

CERTIFIED LOCAL GOVERNMENT NATIONAL REGISTER NOMINATION REPORT

Note: This report shall be completed for each nomination to the National Register of Historic Places submitted to the State Historic Preservation Office. Each item must be completed. The report form shall be attached to the complete National Register nomination. All comments received from the owner and others must also accompany the report.

1. Name of Nominated Property: Trinity United Presbyterian Church
Location (Street Address): 2301 NE 23rd Street
City: Oklahoma City
State: OK
County: OK

2. CLG Reporting: Oklahoma City
Contact Person: Katie McLaughlin Friddle
Title: Preservation Officer
Address: Planning Department
420 W. Main Street, Suite 900 OKC, OK 73102
Telephone: 405-297-3084

3. a. Date CLG received the nomination(s): March 4, 2019
b. Date Property Owner(s) notified: March 8, 2019
c. Date of Public Hearing (if appropriate): May 1, 2019
d. Date nomination considered
by local review commission: May 1, 2019
e. Date nomination submitted to SHPO: _____

4. Recommendations of the CLG (check appropriate item):

XXX The chief elected local official and the local review commission agree that the property is eligible for nomination to the National Register of Historic Places.

The chief elected local official and the local review commission agree that the property is not eligible for nomination to the National Register of Historic Places.

The chief elected local official considers the property eligible for nomination to the National Register of Historic Places, but the local review commission disagrees.

The local review commission considers the property eligible for nomination to the National Register of Historic Places, but the chief elected local official disagrees.

5. Owner(s) Response (check appropriate item):

XXX The owner (majority of owners) consent to listing of the nominated property in the National Register of Historic Places.

The owner (majority of owners) object to listing of the nominated property in the National Register of Historic Places.

(Additional comments should appear in this area)

6. Local Review Commission's Statement of Opinion:

The Local Review Commission considers the property

XXX Eligible

Not Eligible

For nomination to the National Register of Historic Places for the following reasons:

The Historic Preservation Commission considered a resolution that was prepared to aid them in their consideration of the National Register nomination at their May 1, 2019 meeting. The resolution was adopted, and the Historic Preservation Commission voted unanimously to recommend Trinity United Presbyterian Church as eligible for the National Register of Historic Places.

The executed resolution is attached for your reference.



Signature of Chairman

Allen Brown

Printed Name

May 1, 2019

Date

*Add additional pages if necessary

6. Chief Elected Local Official's Statement of Opinion:

The Chief Elected Local Official considers the property

XXX Eligible

Not Eligible

For nomination to the National Register of Historic Places for the following reasons:

The City Council considered a resolution that was prepared to aid them in their consideration of the National Register nomination at their June 4, 2019 meeting. The resolution was adopted, and the City Council and Mayor recommended the Trinity United Presbyterian Church as eligible for the National Register of Historic Places.

The executed resolution is attached for your reference.

David Holt

Signature of Chief Elected Local Official

David Holt, Mayor

Printed Name

June 4, 2019

Date

*Add additional pages if necessary



Oklahoma Historical Society

Founded May 27, 1893

State Historic Preservation Office

Oklahoma History Center • 800 Nazih Zuhdi Drive • Oklahoma City, OK 73105-7917
(405) 521-6249 • Fax (405) 522-0816 • www.okhistory.org/shpo/shpom.htm

August 5, 2019

Joy Beasley
Keeper and Chief National Register and
National Historic Landmark Programs
National Park Service
1849 C Street NW, Mail Stop 7228
Washington D.C. 20240



Dear Ms. Beasley:

We are pleased to transmit three National Register of Historic Places nominations for Oklahoma properties. The nominations are for the following properties:

Harris Palace Store, 214 East Ripley Street, Byars, McClain County
Oklahoma City Schools Administration Building, 400 North Walnut, Oklahoma City, Oklahoma County
Trinity United Presbyterian Church, 2301 Northeast 23rd Street, Oklahoma City, Oklahoma County

A fourth nomination is being sent to the U.S. Fish and Wildlife Service for processing.

All members of the Historic Preservation Review Committee (state review board) were present for the public meeting at which each of these nominations was considered and the recommendation to the State Historic Preservation Officer was formulated. Therefore, the member possessing the requisite professional qualifications for evaluation of each nominated property participated in the recommendation's formulation.

We look forward to the results of your review. If there any further questions regarding the nominations, please do not hesitate to contact me.

Sincerely,

A handwritten signature in black ink, appearing to read "Lynda Ozan".

Lynda Ozan
Deputy State Historic
Preservation Officer

*Enclosures