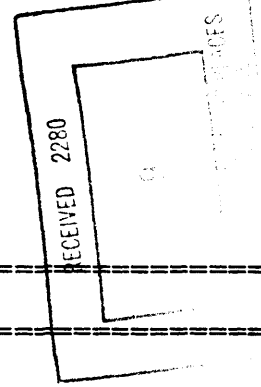


United States Department of the Interior
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM

1018



1. Name of Property

historic name Hopewell Baptist Church

other names/site number Church of Edmond, Teepee Church

2. Location

street & number 5801 NW 178th Street not for publication n/a
city or town Edmond vicinity n/a
state Oklahoma code OK county Oklahoma code 109 zip code 73003

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, 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 ___ nationally X statewide ___ locally. (___ See continuation sheet for additional comments.)

Bob Schubert

7-25-02

Signature of certifying official

Date

Oklahoma Historical Society, SHPO
State or Federal agency and bureau

In my opinion, the property ___ meets ___ does not meet the National Register criteria. (___ See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is

- entered in the National Register
___ See continuation sheet.
- determined eligible for the National Register
___ See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register

Edson H. Beall *9/14/02*

other (explain): _____

Ben

Signature of Keeper

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

Number of Resources within Property

Contributing	Noncontributing
<u> 1 </u>	<u> 1 </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> 1 </u> Total

Number of contributing resources previously listed in the National Register 0

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.) Resources Designed by Bruce Goff in Oklahoma

=====
6. Function or Use
=====

Historic Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

Current Functions (Enter categories from instructions)

Cat: RELIGION Sub: religious facility

=====
7. Description
=====

Architectural Classification (Enter categories from instructions)

OTHER: Organic

Materials (Enter categories from instructions)

foundation CONCRETE
roof ASPHALT
walls METAL: Aluminum
STONE: Sandstone

other METAL: Steel
GLASS

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.) x See continuation sheet.

=====
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 a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

ARCHITECTURE

Period of Significance 1950

Significant Dates 1950

=====
8. Statement of Significance (Continued)
=====

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A

Architect/Builder Goff, Bruce

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.) x See continuation sheet.

=====
9. Major Bibliographical References
=====

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

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 # _____

Primary Location of Additional Data

x State Historic Preservation Office

_____ Other State agency

_____ Federal agency

_____ Local government

x University

_____ Other

Name of repository: _____

=====
10. Geographical Data
=====

Acreage of Property One (1)

UTM References (Place additional UTM references on a continuation sheet)

	Zone Easting	Northing	Zone Easting	Northing
1	<u>14</u>	<u>624910</u>	<u>3946160</u>	<u>3</u>
2	<u> </u>	<u> </u>	<u> </u>	<u>4</u>

N/A See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

=====
11. Form Prepared By
=====

name/title Professor Arn Henderson, FAIA

organization College of Architecture, University of Oklahoma date Mar 1, 2002

street & number Gould Hall telephone 405-325-3868

city or town Norman state OK zip code 73019

=====
Additional Documentation
=====

Submit the following items with the completed form:

Continuation Sheets

Maps

- A USGS map (7.5 or 15 minute series) indicating the property's location.
- A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

USDI/NPS NRHP Registration Form
Hopewell Baptist Church
Oklahoma County, Oklahoma
Resources Designed by Bruce Goff in Oklahoma

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=====
Property Owner
=====

(Complete this item at the request of the SHPO or FPO.)

name Church of Edmond

street & number 5801 NW 178th St telephone _____

city or town Edmond state OK zip code 73003
=====

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Hopewell Baptist Church
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Summary

The Hopewell Baptist Church, located on the corner of North 178th Street and MacArthur in Edmond, is a conical-shaped building with a twelve-sided base. Sheathed with composition shingles, a prominent feature of the design are the tapered trusses fabricated from surplus drill stem pipe originally used in the Oklahoma oil fields. Other features of the design include a skylight composed of triangular glass panels meeting at the crown of the roof, a decorative spire made of slender steel rods and an entry of angled fieldstone walls. The Hopewell Baptist Church is an excellent example of the architecture of Bruce Goff during the time he was Director of the School of Architecture at the University of Oklahoma.

Description

The Hopewell Baptist Church is located on the corner of North 178th Street and MacArthur in rural Edmond, Oklahoma. Completed in 1951, the conical-shaped building has a dodecagonal (twelve-sided) plan and rises eighty feet to the top of the decorative spire. The roof, sheathed with composition shingles, is framed with twelve exposed steel trusses fabricated from welded sections of surplus 4" diameter drill stem pipe originally used in the Oklahoma oil fields. The tapered Warren trusses are set on isolated concrete footings and converge to a circular compression ring at the top. Horizontal bracing at the midpoint of the trusses is also constructed of welded 2½" diameter line pipe. The top of the church is terminated by triangular skylights surmounted by a decorative spire of slender steel rods.

There are two levels within the building, a lower level of class rooms and an upper level comprising the sanctuary. The walls of the lower level are recessed but canted outward at the top. These canted walls slope at the same angle as does the dominant sanctuary, but in the opposite direction. Walls of the lower level are covered with a wainscot of corrugated aluminum panels and capped with a narrow band of continuous windows.

Projecting from the front of the church are angular fieldstone walls which enclose the vestibule and the stairs to the sanctuary. The stairs are a component of an earlier building that was incorporated into the design. The interior of the vestibule is finished with panels of sandblasted plywood, an etching technique Goff used to dramatize the grain of the wood. Another set of

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stairs behind the altar is defined by a projecting triangular form covered with aluminum panels.

The sanctuary, seating 300, is a very tall, dramatic volume converging to the skylights. Foamed plastic insulating panels, held in place by a network of welded pipe sections, comprise the interior finish. There is a powerful sense of direction within the interior with its axial symmetry and one's eye is drawn upward toward the light.

Alterations

Some alterations to the building have occurred over the years. The original roofing was hexagonal-shaped, dark red composition shingles, which were replaced with light-gray, square-butt shingles. The trusses, initially painted silver, are now muted red. Collectively, these changes reverse the original color scheme. The corrugated metal panels, originally with a reflective finish, were painted. During the 1970s, asbestos insulation was sprayed throughout the interior, posing additional problems for either use or demolition. Initially, the skylight at the apex was operable by a hydraulic system to ventilate the sanctuary. This system, however, did not function effectively and the skylight was later sealed. Finally, a decorative feature on the interior is missing: light fixtures made of aluminum cake pans and rigid conduit were suspended from the central skylight to light the sanctuary.

At the lower level classrooms at the perimeter opened directly into a large gathering space. Although the classrooms were defined with partition side walls, closure to the central space was provided by curtains. Construction of a corridor around the central area gave needed acoustic separation from the classrooms.

Prior to construction of the new church an existing two-story wood frame building at the corner location was moved to the north side of the property behind the sanctuary. The wood frame building was replaced with a one-story concrete block building shortly thereafter. In the late 1980s it was expanded with an adjoining prefabricated metal building for a multi-purpose space.

None of the alterations are irreversible. The building needs a new roof and the shingles can be replaced with the original color and profile; the steel trusses can be painted silver; paint can be removed from the corrugated metal siding; and the missing fluted cake pan light fixtures can be cast as several were saved. Moreover, the presence of a concrete block-metal building, though

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it is a non-conforming element, does not greatly compromise the Hopewell Church because of its relatively diminutive size.

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Summary

The Hopewell Baptist Church is significant under Criterion C, as an outstanding example of the 1950s period of the architecture of Bruce Goff. It demonstrates Goff's ability to design a low-budget building constructed of surplus materials, a skill he mastered during World War II. The intention of Goff's design was to recall Oklahoma's Native American culture and the dominance of oil production in the Oklahoman economy. This concept was achieved through the use of exposed trusses made of drill pipe stem and the church's tepee form. The Hopewell Baptist Church reflects Oklahoma's cultural heritage and provides an important example of twentieth-century regional architecture. The Hopewell Church is also an important example of a thematic concept Goff used in a number of projects - one of a symmetrical volume defined by a vertical axis. The recessed base, which allows the massive form to appear to float, and the articulation of glass and steel trusses are an expression of structural clarity. As a religiously owned and utilized building nominated solely for its architectural significance, the Hopewell Baptist Church meets Criteria Consideration "a".

Historical Background

Hopewell Baptist Church had its beginnings in 1898 as the Center Baptist Church to serve the rural community in the vicinity of Dillonville Corner, a road junction midway between the city of Edmond and the town of Deer Creek. C. E. Pauly, who had homesteaded a 160-acre tract in 1889, donated one-acre of land for the church site. In 1910 the name was changed to Hopewell Baptist Church, and again in 1984 to the Church at Edmond.

In the mid-1940s the church congregation of about 200 farmers and oil field construction workers voted to establish a building fund of \$10,000 for a new church building. Early in 1947 J. L. "Ike" Thomas, an oil production foreman for Sohio Oil Company and chairman of the Board of Deacons, contacted Bruce Goff at the suggestion of one of the Sohio engineers. At their initial meeting Thomas told Goff they "wanted a cement block church" but a "plentiful supply of steel frames like those used in oil derricks" was also available. Goff asked Thomas if the church had to be built of cement block. He said it did not but the congregation must furnish the labor to build the church as funds were very limited. Goff, with experience in low-budget projects utilizing surplus materials when he was in the Sea Bees during World War II, agreed to prepare schematic design drawings. And the design he developed utilized oil field artifacts - not the steel derrick frames but drill pipe and line pipe to

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fabricate steel trusses. The pipe was abundant in the area, known as the West Edmond Huton Line Field, during the 1940s with 47 pumping rigs operating in 1947.

Initially the congregation was not receptive to the design, referring to it as "the pastor's pipe dream," but after displaying the drawings "for a couple of weeks" they accepted it. Yet they were concerned over how they might build it themselves. Thomas was asked to supervise and he recruited "some of the faithful old boys. I don't guess any of us had over a high school education."

In May 1947 Goff signed a contract with church officials in the amount of \$1,200. In an accompanying letter he estimated construction costs of \$10,000 for materials and \$10,000 for the value of the labor as the basis for a six percent fee. Although Goff's fees were usually ten percent of construction costs he reduced it since "this is a church job." During the summer of 1947 Goff, with the assistance of William Wilson, a fifth-year architecture student and later professor at OU, prepared the working drawings. During the summer Thomas was also busy. He "scrounged" surplus drill stem pipe from contractors and oil companies in the West Edmond field accumulating a thousand tons of pipe. In September a new pastor, Rev. D. R. Philley, assumed the pulpit and preached his first sermon. And construction of the new building was initiated with Thomas supervising. It took over four years to complete. Throughout construction church members joked about the slow process saying "Hope we'll get it finished some day" as a play of words on the name of the church.

While the farmers in the congregation excavated the basement and poured concrete for the foundations, another group quarried and hauled native stone from the nearby town of Calumet for the entry, and the oil field workers cut and welded pipe for the trusses. Fabricated on the ground the trusses were lifted into place and welded to a circular compression ring at the top. They named each of the twelve trusses for one of the apostles. The first truss erected was called "Doubting Thomas - partly for the skepticism of supervisor J. L. Thomas, partly for the apostle." The last truss, "the most difficult one to place that caused us the most trouble, we called Judas Iscariot."

With the exception of the bell tower which was fabricated at a local machine shop, the church was built entirely by the congregation working evenings several nights a week. Women of the church cooked and served meals to the workers. The construction crew, adopting a quote from Philippians 4:13 "I can do all things through Christ which strengtheneth me" as a work slogan, would begin work about 6:00 p.m. and stay until 10:00 p.m. The church was substantially complete by September 1951 at a cost of about \$20,000.

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In the years following completion of the church the problem of heating and cooling the large interior volume was magnified by rising energy costs. Goff's strategy for summertime cooling was one of natural ventilation. Fresh air, provided by operable panels at the perimeter of the auditorium, was exhausted through a hydraulically operated glass vent at the top of the skylight. However the construction assembly of the roof with only two inches of rigid insulation could not sustain a cool environment in an Oklahoma summer with temperatures often over 100 degrees. An air conditioning system had to be installed in 1953. Similarly there were problems heating the building. Although when Hopewell was built well-head gas was plentiful and initially the church got it free, the geometry of the interior served as a funnel for the heat to rise to the top of the nave. And there was no provision in the design of the heating system for warm air to be recirculated. As energy costs increased the operating expense for Hopewell became problematic even though asbestos had been sprayed on the interior in the 1970s to augment the insulation.

There were other problems. The roof leaked. The flashing detail at the juncture of truss and roof components was crude in both design and execution. The triangular skylight leaked. There were repeated episodes of flooding the lower level, which was below grade, due to road improvements at the corner intersection. The interior paneling in the entry was buckled and rotted from water infiltration. The styrofoam panels in the sanctuary were deteriorating. There was bird, termite and rodent damage. As early as 1981 the church considered constructing a new sanctuary as repairs were estimated to cost approximately \$100,000 with about half of that required for electrical work. In 1989 the congregation moved all church activities into an adjacent prefabricated metal building and considered demolition of the tepee. It is apparent the only thing saving the church at that time was the prohibitive cost of asbestos abatement.

In November 1989 an article about the problems of the church - and almost certain fate - by Associated Press writer George Cornell appeared in newspapers throughout the country. John Ward, pastor of the church since 1979, said to Cornell "I'd love to see the building saved, but we just can't do anything with it." Yet Ward had considerable ambivalence over demolition of the church. He also said "when you get accustomed to it, the uniqueness of it, people generally love it. The wider community also is proud of it and hates to see it go." The church was indeed widely known and frequently published from its beginning in Oklahoma newspapers. It was featured in trade journals by manufacturers of steel and styrofoam. Hopewell was also included in surveys on

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Oklahoma architecture, in architectural journals and books on Goff. In 1955 Hopewell was featured in TIME magazine and in 1959 the church was designated "Rural Church of the Year" by the Oklahoma Baptist General Convention. And Cornell's article brought letters of encouragement and offers of financial aid from around the country.

For several years the congregation vascillated about the future of the church. In 1995 a thirty-day prayer vigil was held with a resounding decision not to demolish the building. Pastor Ward said we believed "God wanted us to restore the building as a light and witness to the community." This decision was profoundly affected by discovery of the biblical passage in Proverbs 22:28.

Remove not the ancient landmark which your fathers set up.

In 1998 the asbestos in the sanctuary was removed at a cost of \$20,000. In 2001 leaders of the congregation met with a group of concerned architects and preservationists to assist in development of a restoration strategy. Shortly thereafter the Kirkpatrick Foundation of Oklahoma City, Oklahoma awarded a grant to the Oklahoma City Foundation for Architecture for preparation of an Historic Structure report on the Hopewell Church under the direction of Elliott + Associates Architects. One component of this study is to secure listing on the National Register of Historic Places. It would seem there is new hope for Hopewell.

Architectural Significance

The Hopewell Baptist Church provides an important example of Goff's ability to design a low-budget building constructed on surplus materials. Members of the church, some of whom were oilfield workers and skilled at welding, asked Goff to design a new church they might build themselves. Goff provided them with a design that was a direct and powerful symbol at a cost of only about \$20,000. In this design, Goff drew upon his experiences during World War II. When he was stationed in the Aleutian Islands, and later at Camp Parks in California, he built several imaginative designs using surplus materials.

Goff's Hopewell Baptist Church is important in another way: the image echoes the cultural heritage of Oklahoma. Situated on a flat, treeless landscape in a rural area, the twelve-sided form actually appears as a cone. Goff wanted to recall Oklahoma's Native American culture. The tepee form is thus a direct reference to the migratory bands of Plains Indians that at one time roamed throughout the region. Goff also fused another facet of culture to the design- the dominance of oil production in the Oklahoma economy. The utilization of

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drill stem pipe transformed into structural trusses is obvious, but the use of corrugated metal panels, recalling oilfield shacks, is more subtle. The Hopewell Church thus provides an important and useful example of twentieth century regional architecture.

The Hopewell Church is also an important example of a thematic concept Goff used in a number of projects throughout his career, one of a symmetrical volume defined by a vertical axis. The sanctuary in the church is indeed a very large, dramatic space that converges to a skylight. The presence of this skylight has other meanings beyond the obvious function of lighting the interior. It provides a specific visualization of structure. The articulation of glass and steel trusses as they converge is an expression which amplifies the sense of autonomy of the structure. It is ironic that Goff, whose work has been viewed by many as both wildly romantic and idiosyncratic, also embraced the axiom of structural expression that was central to the Modern Movement.

Another aspect of the church present in many of his designs is the recessed base. The planes defining the roof surface of the twelve-sided structure do not meet the ground. The strong shadow line mitigates the massiveness of the form and it appears to float or hover in space. This strategy also reinforces the importance of structure; it clarifies the structure visually. It is the steel trusses, anchored to the ground by point contact, that support the polygon.

The Hopewell Baptist Church represents an important example of the mature work of Bruce Goff and is eligible under Criterion C for inclusion on the National Register of Historic Places as a work of a master architect. It relates to the post-World War II buildings historic context of "Resources Designed by Bruce Goff in Oklahoma" (Section E). Its significance is architectural, thus meeting the requirements of Criteria Consideration "a", for properties owned by or used for religious organizations.

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Bibliography

Books

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Hopewell Baptist Church
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=====
Verbal Boundary Description

Part of the SW $\frac{1}{4}$, Sec. 27, T.-14-N., R.-4-W., I.M., Oklahoma County, Oklahoma, more particularly described as follows: Beginning at a point on the South line of said SW $\frac{1}{4}$ 208.7 ft. East of the SW corner of said SW+ to the point of beginning thence East along the South line of said SW $\frac{1}{4}$ a distance of 247.5 ft., thence North and parallel to the West line a distance of 238.7 ft., thence West and parallel to the South line a distance of 456.2 ft., to the West line of said SW thence South a distance of 30 ft., thence East and parallel to the South line a distance of 208.7 ft., thence South and parallel to the West line a distance of 208.7 ft., to the point or place of beginning.

Boundary Justification

The boundary includes the property historically associated with the Hopewell Baptist Church.