

# WASHINGTON HERITAGE REGISTER

## A) Identification

Property Name: **Central United Protestant Church**  
Address: 1124 Stevens Drive  
City: Richland County: Benton

## B) Site Access (describe site access, restrictions, etc.)

Located on the northwest corner of Stevens Drive and Williams Blvd. Main entry doors face north. The church property is located in a public reserve zoning district which allows only church, school, and hospital type activities

## C) Property owner(s), Address and Zip

Name: Central United Protestant Church  
Address: 1124 Stevens Drive  
City: Richland State: WA Zip: 99354

## D) Legal boundary description and boundary justification

Tax No./Parcel: 111982020613014  
Boundary Justification: This encompasses the entire urban tax lot on which the church is located

## FORM PREPARED BY

Name: Joan S. Sherwood BA, MSLS  
Address: 2241 Harris Avenue  
City / State / Zip: Richland, WA, 99354 Phone: 509-375-0313

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## E) Category of Property (Choose One)

- building     structure (irrigation system, bridge, etc.)     district  
 object (statue, grave marker, vessel, etc.)     cemetery/burial site  
 historic site (site of an important event)     archaeological site  
 traditional cultural property (spiritual or creation site, etc.)  
 cultural landscape (habitation, agricultural, industrial, recreational, etc.)

## F) Area of Significance – Check as many as apply

- The property belongs to the early settlement, commercial development, or original native occupation of a community or region.
- The property is directly connected to a movement, organization, institution, religion, or club which served as a focal point for a community or group.
- The property is directly connected to specific activities or events which had a lasting impact on the community or region.
- The property is associated with legends, spiritual or religious practices, or life ways which are uniquely related to a piece of land or to a natural feature.
- The property displays strong patterns of land use or alterations of the environment which occurred during the historic period (cultivation, landscaping, industry, mining, irrigation, recreation).
- The property is directly associated with an individual who made an important contribution to a community or to a group of people.
- The property has strong artistic, architectural or engineering qualities, or displays unusual materials or craftwork belonging to a historic era.
- The property was designed or built by an influential architect, or reflects the work of an important artisan.
- Archaeological investigation of the property has or will increase our understanding of past cultures or life ways.

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## G) Property Description

### EXTERIOR

Located at 1124 Stevens Drive, the Central United Protestant Church (CUP) sits on the northwest corner of Stevens Drive and Williams Boulevard. CUP is centrally located in Richland in a public reserve zoning district which allows only church, school, and hospital type activities. The area to the west and north is residential. There are three access/exit entrances off Stevens and one off Williams. The church complex consists of four building phases, built over the course of 40 years, all of which are connected surrounding an inner courtyard. The four buildings include the: sanctuary, narthex, fellowship hall (1964); the McVicker Building (1983); the Administration Building (1954); and "The Gathering Place" and chapel (1996). The total sq footage is just short of 100,000sf. An asphalt paved parking lot handles 300 plus automobiles.

The sanctuary, completed in 1964, is the major design center of the total church complex. The sanctuary sits on a cement foundation with rectangular walls leading to a "V" shaped front facade. The walls are 22' high with an additional 14' at the peak of the "V". At the peak a spire of 60' is capped with a 10' gold anodized Latin cross. A 10' wrought iron sculpture of the Trinity, three atomic symbols and a cross adorn the facade. The right wall of the facade, approximately one quarter from the peak of the "V" ends and is backed by a 52" clerestory to the top of the "V" and to the north side of the church. This clerestory brings natural light into the chancel. The west wall of the sanctuary then continues to the south wall. The exterior walls are of white faced brick with white mortar in a running bond pattern. On the north wall are 39 clear and faceted colored glass windows with aluminum sash. The roof is slate gray composition shingles. There is a single discreet fire exit door on the north side and a double fire exit door on the south side. The roof on the east end of the sanctuary also comes to a "V" and shelters a clerestory. The sanctuary with balcony is just over 12,000sq.

The main entrance which faces north is through the narthex/lobby. This is a contrasting structure of red faced brick. There are three glass doors with 8' x5' sidelites. There is a 45" overhang for weather protection. The building has a flat roof. To the east is the Fellowship Hall, a large open meeting space surrounded by kitchen and meeting space exterior of the plan. The Fellowship Hall proper ceiling is a few feet higher, with a flat roof and clerestory running the length of the distance building.

To the south is the McVicker Building (1983), which serves as a bridge building between the narthex and the Administration Building. This 84' x89' building approximately 35' high. There are two floors and a basement which accommodate the elevation differences between the two buildings. The building is of wood framed stucco scored in 8' x10' blocks. Because of its site direction - north and south - the outer walls have roof to ground level "fins" that project out about three feet at a 60 degree angle to shield the 6'x8' windows from the long hot afternoon sun. There are two of these fins on each side of the building, sheltering a total of 12 windows. Although the cladding is of different material from the sanctuary, it is close to the same color and blends in with the sanctuary and the Administration Building.

The Administration Building (1954), originally constructed as the educational wing, is a rectangular, 220' long building on the south side of the complex adjoining the south ends of the McVicker Building and "The Gathering Place". It is a nondescript architecturally stripped down building. The main entrance faces west onto Stevens Drive. Above the double glass door is 1124 Central Church Administration. Outside the door is a fence that encloses a playground area for the preschool. The Administration building is a two story building of basement and first floor (19,004 sq.ft.). The building is wood frame with cement paneling between the windows on the south and north sides. The windows are double paned with awning style windows. The north windows look out to a courtyard. The elevation of the basement is about 16' lower than the sanctuary. The basement outer walls are partially of red brick veneer and wood frame with cement paneling. Both ends of the building are red brick veneer. It is flat roofed.

The large 34,000 sq. ft. Gathering Place (1996) joins the east side of the Fellowship Hall. It is the last building constructed and fills in the quadrangle. The site elevation drops 12' from the Fellowship Hall. It is about 12' high at the point where it joins the hall and 30' high at its east wall. It is a two story building with a flat roof. It is built of 8"x16" masonry blocks in a running bond style. Double rows of 6"x6" projecting block run horizontally around the plane of the building with 4' between each row of projecting block. The building's north side is approximately 145' long. There is a double door near the south end with Emmaus Christian Counseling Center over the door. There are two windows on the north side. The east side is approximately 177' wide.

The main entrance to "The Gathering Place" faces east. It has an overhang of 33". There are three doors - a double door is centered with single doors on each side. The Gathering Place is printed on the windows above the doors. Above the doors to the roof line, there is a panel of the 6"x6" rows of projecting blocks. A cross is centered in this panel that can be lighted at night. Near the north corner a curved cement walkway leads to a single entrance door. The east wall has nine three pane windows with tipouts. Beside the main entrance and running to the corner of the property is a 6' fence with a wrought iron gate that leads into a playground area and the Child Care entrance. The south corner of the building turns west and runs 64' where an extension of The Gathering Place joins the Administration Building. The remaining south wall which continues beyond the bridge building is on the courtyard where eight steps go

up to the entrance to the Fellowship Hall and The Gathering Place.

The chapel (1996) is a six sided building on the north side of the sanctuary. It has a hiped roof, with spire and cross at the peak. The walls match those of the sanctuary - white faced brick with white mortar. The roofing is the same slate gray composition shingles. The west and east wall of the building extend beyond the building to the north to shield air conditioning units from the street. Two sets of double doors face east and are surrounded by stained glass windows. Stained glass windows (18"h x 32"w) run completely around the building just below the roof line. A corridor connects the chapel with the narthex. It is also white faced brick with white mortar with three windows on each side.

## INTERIOR

The narthex a 50' x 52' room accommodates the intermingling of 150 people. Chairs can be set up for overflow from the nave. A public address system carries the service to the narthex. The narthex is separated from the nave by a window wall and two large glass doors. The south exit leads directly into the McVicker Building and two stairwells lead down to the Fellowship Hall. Between the stairwells is office space and a counter, "The Welcome Center." The walls are red faced brick and white faced brick. A white faced brick column in the center of the room houses the utilities. There are comfortable couches and chairs in various areas of the room. The entrance ceiling leading into the nave is lighted above wooden slats which is continued under the balcony.

The nave is 76' wide and 85' long. On entering, stairs to left and right lead to the balcony. The church was featured in the December, 1965 issue of *Architecture/West: The Only Magazine Devoted Exclusively to Western Architecture*. It reported in the article *A Sober Statement of Great Simplicity* that a growing congregation requested a "cool oasis in the sanctuary" from the heat of the desert. "Since the church is constructed in dry eastern Washington, the architects strove to achieve reflectiveness from the hot summer sun and warmth of color and wood during the cold winter". The walls are cream painted plaster and white faced brick with a resawn cedar ceiling; no beams were allowed to project below the two spacious wood planes of the sloping ceiling. The nave structure is of steel bents with wood frame joists." The north wall has pierced openings of faceted glass. These rich, inch thick (6"x6" blocks) windows, created by the Willet Stained Glass Studio of Philadelphia, are abstract and as they march up the north wall toward the chancel the distance between each row becomes narrower.

A letter from the Willet Company describes the windows - "On entering the church there will be a feeling of expansiveness created by the large plain pieces of glass at the narthex end and the bright welcoming colors". "The colors merge into deep blues ...until the blues predominate. Proceeding deeper into the sanctuary, the pieces become smaller and more vibrant until they cascade in a brilliant shower of jewels in the chancel area." On the south wall is the alcove for the choir and the enclosure for

the organ speakers. Four steps lead up to the chancel where the unseen clerestory brings light over the communion table and on to a Latin cross suspended from the ceiling. CUP has a communion table, not an altar. The table of wood and concrete is away from the wall, so that it can be surrounded by the people. The wood and concrete pulpit is on the right side of the chancel. The nave has three aisles carpeted in red and tile flooring for easy upkeep. Cylinder shaped lights bring light into the nave. The balcony on the east end has 16 pews arranged theater style with the clerestory of non-glare glass above them. The electronic organ is a three-manual drawknob-type with 60 equivalent ranks and 37 speakers. The organ was manufactured by the Rodgers Organ Co. of Hillsboro, OR at a cost of \$30,000. The 47 pews are of solid Appalachian Mountain red oak from DeGraff Church Furniture CO. Dallas, OR at a cost of \$9,777.

The Fellowship Hall, to the east of the narthex has two stairwells down - one with a ramp. The north stairwell has a cloakroom and a prayer room; the south has a storage room and an entrance to the "Welcome Center" office. The Hall is a sizeable room measuring approximately 85' wide by 75' long with kitchen, prep and storage rooms on the north side of the building at 20' x 64'. It serves two purposes - meetings for up to 600 and for dinners up to 350. The Hall ceiling is two or more feet higher than the kitchen area with narrow clerestory windows running along the top of the north wall. The room features a stage (now used for storage) and a second stage which is used by the band at the 11 am service. There is a media sound booth and two large screens on the east and north walls. The room has a moveable wall so the area can have two meetings going on at one time; the south wall is mostly windows which give a view to the courtyard. The room is carpeted. The east wall adjoins The Gathering Place. There is an entrance to that building and an exit to the courtyard.

The lobby of the McVicker Building joins the narthex on the south side. This lobby has a coffee shop, restrooms, bulletin boards, and stairwells up and down. Continuing down the hallway is a library, meeting room with kitchenette, and three large classrooms which at present are empty. Room usage is in the process of being reorganized. There is an elevator and stairwell down to the Administration Building. The floor above has six classrooms - rooms 300 and 301 have a moveable wall to expand the room for larger groups. A small kitchenette and restrooms are also available. The floors below the exit to the Administration Building have rooms for the Central Co-op Preschool, restrooms, bell choir rehearsal room with storage for bells; the lowest floor is the 10' high choir rehearsal room. Chairs are arranged on five tiers. There are closets for robe storage, cabinets for music storage and a room for financial archives. Because of the "fins" for sun control the walls inside the upper floor rooms are slanted to continue outside with the "fin." This gives the rooms interesting angles. The corridors of this building have a geometric aspect. The doors of the classrooms are not directly on the hallways but are in sharp angled alcoves making for inviting entrances.

The Administration Building first floor is mostly offices for pastor, his assistant, music director, finance director, print shop, IT person, etc. There is also a Fellowship meeting

room for small groups, restrooms, and kitchen. The Fellowship room and kitchen have exits to the courtyard. The basement has storage, classrooms for day care, music archives and Martha's Cupboard, a distribution center of gifts for kids at Christmas, baskets at Easter, and necessities for adults. The east end of the hallway joins The Gathering Place via hallway.

On entering The Gathering Place from the Fellowship Hall a corridor on the left leads to restrooms, the Emmaus Counseling Center and an exit. To the right is a small lobby with four large windows and an exit to the courtyard. Windows on the left of the main corridor give a view of the gym; classrooms are on the right. A long stair well leads down to the Youth Lounge, the gym, locker and shower rooms, restrooms and additional classrooms. The Youth Lounge has a kitchen parlor area, tables for games and pool tables.

The chapel was built in conjunction with The Gathering Place. The congregation asked for a smaller, more intimate worship space be available for small funeral services and weddings. Entering the chapel through the east facing doors, the walls are of white faced brick with two of the walls facing the entrance door of 15 windows. The stained glass 18"x32" windows circling the room adjacent to the ceiling feature doves and slanted glass in blues, red, purple, white, gold and silver. Wood curved joists support the cedar ceiling. Cylinder style lights and a valence shielding lights below the curve of the ceiling, and again surrounding the room, bring light to the chapel. Two rows of six pews (seating for 80) are separated by a center aisle. The west end of the chapel has a three step rise to the pulpit, communion table, and baptismal tub which is under the flooring. There is a free standing large cross and a bronze cross on the wall. A piano and small 15 pipe organ complete the furnishings. Red carpet and easy to care for tiles cover the floor. The chapel and storage area cover 2,394sf.

## **H) Significance**

The Central United Protestant Church, built in 1964, in Richland is historically significant as a property that represents the spiritual aspirations and needs of a mid-sized central Washington community. Additionally the history of church has a direct tie to the establishment of the Hanford Nuclear plant in the mid 1940s. The sanctuary is also historically significant as a project that received national accolades for its unique design and represents the work of noted church architect, Robert Durham.

The first religious activity in Richland was in 1901 when W.R. Lamb and his wife, owners of the Pioneer Feed & Grain Store realized their three daughters were growing up with little formal religious education, and promoted the idea of holding church services. Services began in the loft of their feed store where baled hay served as benches for the worshippers. By 1913 the First Methodist Episcopal Church of Richland was founded. Shortly after, a church facility was built at Dudley and Second Street (now Gillespie and Jadwin).

Life in the small Central Washington town progressed forward. The population hovered between two and three hundred people between 1920 and 1940. However that was quickly changed after a December 1942 flyover by an Army Colonel and two DuPont engineers. In a low flying plane, they saw 664 square miles of just what they were looking for: water, power (Grand Coulee Dam), good weather, sand for concrete, and few inhabitants. By April the households residences of the Richland, Hanford and White Bluffs were ordered off their property for an important government project. Hanford and White Bluffs would leveled completely and the houses in Richland would be raised to make room for temporary housing for 25,000 people.

It was under these turn of events that Central United Protestant Church had its beginnings. In 1942 Rev. Kenneth Bell of the First Methodist Episcopal Church had built a new 190 seat church. By the next year however he would have no worshipers. Hearing that 25,000 people were to descend on the area, the pastor and district superintendent for the Methodist Church approached the project engineers, Col. Matthias and Col. Kadlec. Matthias said "Keep up with your religious services. We definitely want the churches to come in and serve the people."

With the churches having been raised, Col. Matthias ordered two army chapels to be built - one for the Catholics and one for the Protestants. The Protestants would have to share the building for services. Rev. Bell figured out if every denomination in town had a one hour service it would take two days for everyone to go to church. Deeply concerned, representatives of the various denominations journeyed in the summer of 1943 to the Planning Conference of the State Council of Churches in Seabeck, where denominational leaders determined that it would be strategically wise to have all of the cooperating denominations worship and work together in Richland on an effective full time church program.

The First Methodist Episcopal Church was chosen to accept the responsibility for such a program because (1) it had been carrying on the community church work in the field for 39 years and (2) official figures revealed the largest number of people in the community were Methodists. When the new combined Protestant church was established in Richland, it was called United Protestant Church, representing the unified work of the eleven cooperating denominations: "Advent Christian, Baptist, Congregational-Christian, Church of the Brethren, Disciples of Christ (Christian), Evangelical and Reformed, Evangelical-United Brethren, Friends, Methodist, Presbyterian and United Presbyterian, working together for the good of all and above all for the good of Christ."

Since the war project was to last up to five years conditions were put into the agreement that stated that when Richland became a "normal town", the denominations would be released from the agreement and be allowed to withdraw or build their own church. In June of 1944 Rev. Tommy Atcheson came from Boise to be Senior Pastor and Rev. Kenneth Bell stayed on as administrator and Christian Education Director. There was great growth in 1944-1947, and by 1947 the Methodist District



Superintendent was ready to go to the State Board and recommend that since Richland was now to be a permanent town, the United Protestant movement could be scraped except for the present church. If they desired, it was time for the other denominations to move out and build their own churches. Resistance was organized and a lay person and two pastors were sent to Seabeck and save United Protestantism. The meeting was described as a rough and tumble week. An agreement was reached - the denominations could move out establish their own churches, under the framework of United Protestantism, in scattered parts of town, with the existing church being called Central.

The Rev. James Dyson in his *The Rise and Fall of United Protestantism in Richland, Washington* (2005) notes the order in which the congregations were established between 1947 and 1954. The first was the United Protestant Church originally the Methodist Church, became Central United Protestant Church and continued to be sponsored by the Methodist Church; second was Southside United Protestant Church, sponsored by the Northern Baptists--later known as American Baptists; the third, West Side United Protestant Church, assigned to the Presbyterian Church USA; fourth, Northwest United Protestant Church, sponsored by the Christian Church (Disciples of Christ); fifth, in the town of Enterprise, now West Richland, Bethany United Presbyterian Church, sponsored by the United Presbyterian Church and now merged with Northwest; and sixth Trinity United Protestant Church, sponsored by the Congregational Christian Churches, now Shalom. The last attempt for a United Protestant Church was made in the 1970's when a new church in the Meadow Springs area in South Richland was considered, but after much consideration that body decided against it and became Meadow Springs United Presbyterian Church.

By 1950 four of the churches were establishing congregations in various areas of the town. People living in those areas were encouraged to attend those churches, but Central still was growing. A dynamic preacher, the Rev. Bob Uphoff, from Ohio had arrived in 1950. His interview sermon "What the Hell are You Doing Here?" intrigued the congregation which had to beg to him to come. It was at this time that the slogan "Where the atom is split, the churches unite" was born.

To accommodate church growth, in 1951 the Official Board put \$2000 in a building fund - the beginning of the expansion of physical facilities. By 1952 under Uphoff and a solid church school program, the average church school attendance and membership was growing reaching 506 Sunday school children and 1,970 members by 1953. That year, \$117,000 had been raised by pledges for a building that would house classrooms, offices, and social facilities.

Up to this time the army chapel had been rented from the government. The church then purchased the property (approximately 7.5 acres) and Army chapel for \$20,230. It was the first sale of government real estate assets in Richland and was the first major investment for the church. The church was ready to build its first building - the education/ office unit. The architectural firm John J. Maloney and John A. Whitney, of Yakima was hired. The contractors were Chuck Mardis of Walla Walla and C. F. Frlot

of Kennewick. The building cost \$110,000 and was dedicated March 6, 1955. By then membership had grown to 2,170 – with an average attendance of 773. One hundred and twenty-five members had joined in November 1954 alone.

With continued growth in membership, by the late 1950's there was renewed interest in building a new sanctuary. There were now three worship services and membership had grown to 2,358. Pledges were made to the building fund and by 1962 interviews of a variety of architects had begun. The first architect selected was from Spokane but his designs were not approved and the firm was fired. In a further search the Seattle architectural firm of Durham, Anderson & Freed was selected. They had a specialty in ecclesiastical design.

Architect Robert L Durham was born in Seattle and raised in Tacoma. His education included Lincoln High School, the College of Puget Sound, and the University of Washington where he graduated cum laude from the School of Architecture in 1936. For a number of years he held various positions: draftsman, plans examiner and a partnership with Dudley Stuart (1941). Durham was a talented designer and a vocal proponent for Modern design, lecturing frequently on the subject. In 1943 Durham was named first prize winner in the "House of Tomorrow" competition sponsored by the AIA and Frederick & Nelson. Notable Stuart & Durham projects included: Smith Gandy Ford (Seattle, 1946), All Saint's Episcopal Church (Burien, 1957), Shorewood Heights (Mercer Island, 1949) and the Queen Vista Apartments (1949).

In 1951 the two parted ways. Durham formed a new partnership with fellow architects David R. Anderson and Anton Freed. Following Durham's attendance at the North American Conference on Church Architecture in Columbus, Ohio, he began to specialize in church architecture. Notable projects include: Fauntleroy Congregational Church (AIA Honor Award, 1952); and the First Methodist Church of Mt Vernon (AIA Award winner, 1961). Between 1951 and 1975 the firm designed over 200 churches.

Other notable projects of the firm include: the SW Branch Seattle Library (1961); Atmospheric Sciences Building (UW campus, 1976); the Evergreen State College Library (Olympia, 1971); the main Library (Richland, 1970); Fire Station #5 (Seattle, 1967). Durham served as AIA's 44th president - only the fourth West Coast resident to do so. He was awarded the Seattle AIA medal in 1985 recognizing his outstanding architectural lifetime achievement. He retired in 1977 and passed away July 25, 1998.

With plans in hand for a large multi-phase project, ground was broken for the new sanctuary and fellowship hall on June 23, 1963. George A. Grant Inc. served as the general contractor, while Harold K. Roe was the structural engineer. The new building had a seating capacity of 450 in the nave with an additional 140 seats in the balcony along with seating for a choir with 72 people. The steel framed structure with white brick veneer cost \$480,000. Membership of the church had grown to 2,000 and the church had a staff of 11 professional and lay employees. The sanctuary included a new 60 rank electronic organ with 37 speakers manufactured by the Rodgers organ

Co. of Hillsboro, Oregon.

Artist Donald L. Dean, a Perry Institute graduate, was commissioned to design and build a sculpture for the facade. In his own words, he expressed the Trinity with the use of the three figures and the three atomic symbols. "The three figures are to represent (man-ideas) the church, joined together seeking guidance from above and helping each other to attain new heights of understanding as the nuclear age progresses, shown by the large many ringed, center atom connected to the two small atoms...to signify the splitting of the atoms." The cross beside the sculpture was added a number of years later as comments were made about the congregation worshipping the atom.

With construction complete, the Tri-City Herald on June 5, 1964 announced the consecration of the new Central United Protestant (CUP) church by Everett W. Palmer, bishop of the Seattle area of the Methodist Church. The paper noted that the \$480,000 building was one of eight – that had recently won a national Honor Award prize at the 26th National Conference on Church Architecture in Chicago. In stating the merits of the design, the committee noted: "in recognition of total design which interprets the concepts of the particular faith." The interior design was marked by simplicity and combination of modern and traditional furnishings. The church was also featured in the December, 1965 issue of *Architecture/West*: the only magazine devoted exclusively to western architecture.

In July, 1969 charismatic Joe A. Harding, born in Missouri, was appointed senior pastor of CUP. His warm, down-to-earth sermons- preached without notes - brought attendance average for services from 500 to 1,200 with again a total membership of over 2,000. An attendance between 200-300 people for adult Covenant school classes on Tuesday evenings made it necessary to borrow space from the church next door. As a result, the church remodeled the east end of the administration building to add classrooms to the two levels at a cost of \$35,000. In 1978 CUP was recognized as the third fastest growing church in the country.

Lack of space continued to be an issue. The Building Committee began to seek pledges and a bank loan for a new social and education building. Ground was broken for the McVicker Building on Easter, April 19, 1981 and it was consecrated on February 28, 1982. The building was designed by William McCue & Associates. McCue (AIA) is a Richland High School graduate and had received a BA in architecture from WSU in 1956. He has designed many buildings including the Cadwell Building, Kennewick and the Abadan Building, Richland. The building at a cost of \$900,000 was named for Donovan McVicker, an associate pastor who passed away in 1979.

In the 1980's college interns came to CUP to lead Summer Bible School for youngsters, acolytes had classes, youth groups were formed, day care rooms were needed, both adult and church school rooms were full. So many activities were happening that the congregation asked for more space. The youth complained about

no place to do athletics inside or out. The idea of a Family Center was born. This would be a place for a gym, a youth gathering room, a room for Bible study, a senior activities room, a craft room - a multipurpose building. After a number of pledge drives and the securing of bank loans, the ground breaking for "The Gathering Place" was July 16, 1995. Consecration Services for "The Gathering Place" and a chapel were held October 27, 1996 with 1,070 members of the congregation present. The architects were Dennis Batty & Associates of Forest Lake, MN and the contractor was Hazen & Clark from Spokane.

# WASHINGTON HERITAGE REGISTER

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## I) Documentation

Xerox and attach any information or evidence that supports the property's significance.

*Written Sources* (books, articles, newspapers):

Architecture West - Dec 1965

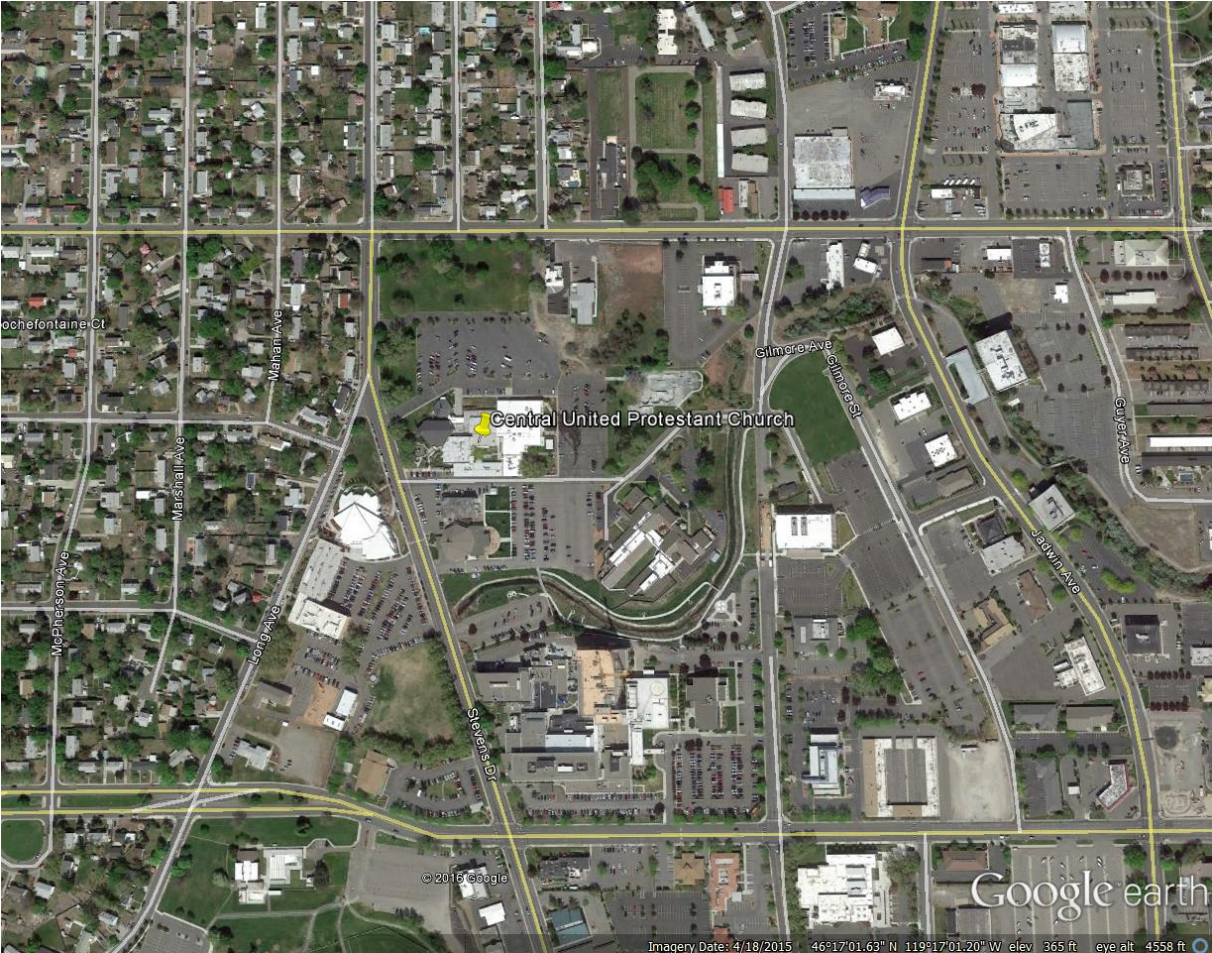
Dedication brochure - 1964

*Oral History/Interviews:*


## J) Map and Photographs

*Attach copies of historic maps or photos if available, and current photos ( 5 x 7 B & W). Include a current map – appropriate U.S.G.S. map and parcel map – with the location of the property and its boundaries clearly marked. (see instructions)*

# CENTRAL UNITED PROTESTANT CHURCH



Google Earth - Edit Placemark

Name:  

Latitude:

Longitude:

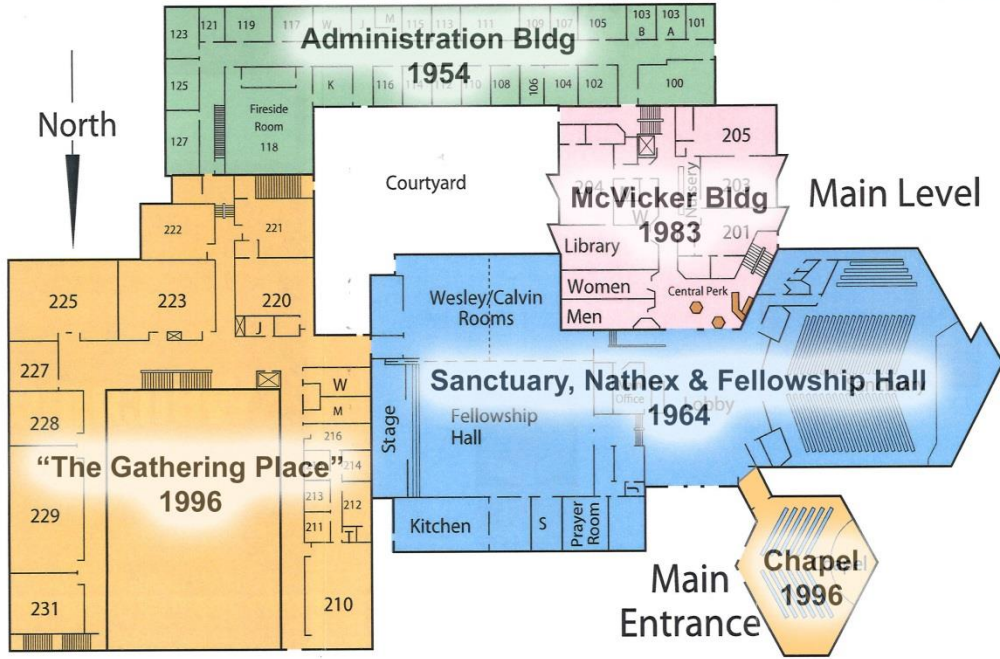
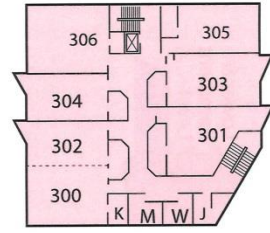


Nomination Boundaries

# Central Church Floor Plan

- Sanctuary, Chapel, Fellowship Hall
- Staff Offices
- McVicker Center
- The Gathering Place

Upper Level

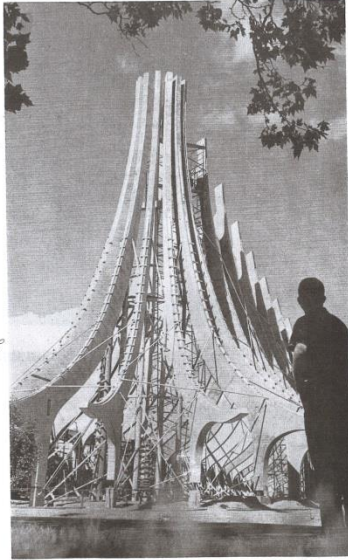




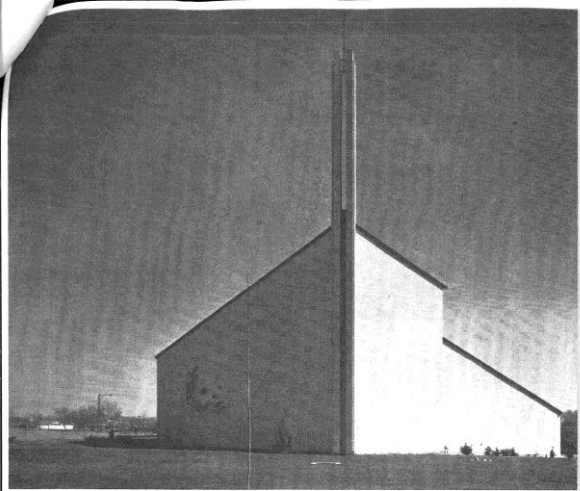
# Architecture / West

THE ONLY MAGAZINE DEVOTED EXCLUSIVELY TO WESTERN ARCHITECTURE  
DECEMBER 1965

*Reith*  
With appreciation for all you have done & are doing to make the dream a reality.  
12/30/65 MEF



*Grace United Methodist  
Stockton, CA*



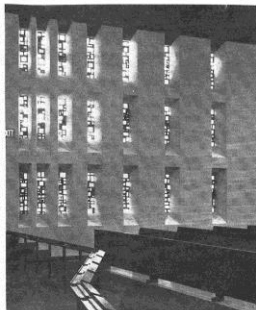
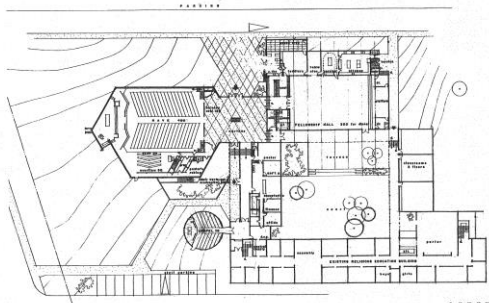
## A Sober Statement of Great Simplicity

CENTRAL UNITED PROTESTANT CHURCH  
Richland, Washington  
DURHAM-ANDERSON-FREED  
Architects

GEORGE A. GRANT, Inc., General Contractor  
HAROLD K. ROE, Structural Engineer  
VALENTINE, FEMER & THOMLINSON, Mechanical Engineer  
B. A. TRAVIS & ASSOCIATES, Electrical Engineer



*Hugh Stratford photo*

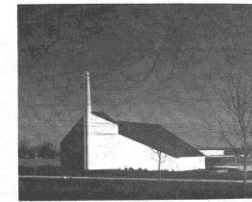


*Durham-Anderson-Freed have won numerous awards in ecclesiastical design. Often their church commissions have been executed in the Northwest wood idiom. However, this church, a sober statement of great simplicity, seems more akin to a contemporary European church. It appears perfectly cast with the rather austere countryside in which it is placed—if only the congregation will resist inclinations to "pretty" the site with inconsequential plantings. The Church Architectural Guild named this church for an Honor Award in the 1965 program.*

A GROWING CONGREGATION, housed in an old military chapel built by the government for Richland, the "atomic city," had gone through some extended planning experiences, resulting in a new two-story education wing. Next, they sought to express their sense of understanding a renewed mission in their community. This required a seating area for 600 people so conceived that the "heat of the desert would have a cool oasis" in the sanctuary.

Since the church is constructed in dry eastern Washington, the architects strove to achieve reflectiveness from the hot summer sun and warmth of color and wood during the cold winter. The worship space is essentially a round room without giving up the simplicity of straight walls in the exterior enclosure. One wall of unseen glass brings light over the altar; it is complemented by an entire wall of pierced openings of faceted glass on the north side of the building. The choir is given the same opportunity to witness the service as those worshipping in the pews. No beams were allowed to project below the two spacious wood planes of the sloping ceiling in order to achieve the same simplicity of the interior which is inherent in the exterior design.

Exterior materials include white face brick with white mortar, clear and faceted colored glass, aluminum sash, and slate gray composition shingles. On the interior are plaster and exposed brick walls with reawn cedar on the nave ceiling. The nave structure is of steel bents with wood frame joists. Complete heating and air-conditioning are supplied by electric furnaces. In 1964, its 10,765 square footage was built for \$360,786, including site development.





**View toward chancel down center isle.**



**View toward chancel from balcony stairs.**



**View from narthex toward sanctuary entry.**



**View from narthex toward sanctuary entry.**



**Detail of pulpit and communion table.**



**Detail of balcony stair.**



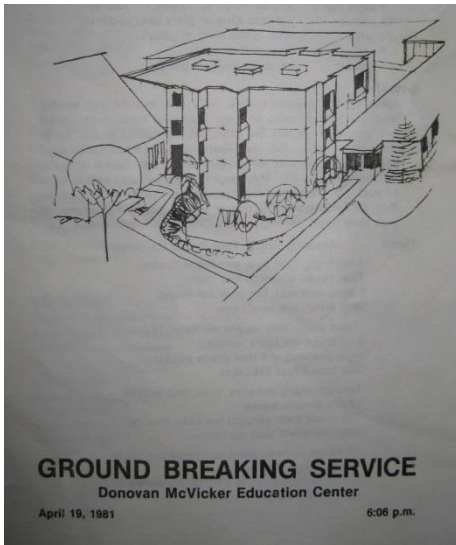
**View of main entry into narthex.**



**Government issued chapel and home to Central United Church.**



**Home to United Protestant Church before moving to government issued chapel.**



**McVicker Building – Built 1983**



**Administration Building – Built 1954**



**“The Gathering Place” Building – Built 1996**





**Chapel – Built 1996**



**Sanctuary – Built 1964**









**Artist Donald Dean sanctuary sculpture**



**Post card of sanctuary – c.1964**