NPS Form 10-900 OMB No. 1024-0018

United States Department of the Interior
National Park Service

125

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.

RECEIVED 2280
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NAT. REGISTER OF HISTORIC PLACES
NATIONAL PARK SERVICE

1. Name of Property

Historic name: Macedonia Baptist Church
Other names/site number: Galilee Baptist Church/5DV.11696
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: 3240 Adams Street (Martin Luther King, Jr. Blvd at Adams Street)
City or town: Denver State: CO County: Denver
Not For Publication: n/a Vicinity: n/a

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** _x_**C** ___**D**

Deputy SHPO 2/9/2015

Signature of certifying official/Title: **Date**

History Colorado, Office of Archaeology and Historic Preservation

State or Federal agency/bureau or Tribal Government

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

Signature of commenting official: **Date**

Title : **State or Federal agency/bureau or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

✓ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

for Edson H. Beall 4.6.15

Signature of the Keeper Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private: [x]

Public – Local [ ]

Public – State [ ]

Public – Federal [ ]

Category of Property

(Check only **one** box.)

Building(s) [x]

District [ ]

Site [ ]

Structure [ ]

Object [ ]

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

Contributing	Noncontributing	
2	0	buildings
0	0	sites
0	0	structures
2	0	objects
4	0	Total

Number of contributing resources previously listed in the National Register n/a

6. Function or Use
Historic Functions
(Enter categories from instructions.)
RELIGION/religious facility
SOCIAL/meeting hall
LANDSCAPE/parking lot

Current Functions
(Enter categories from instructions.)
RELIGION/religious facility
SOCIAL/meeting hall
LANDSCAPE/parking lot

7. Description

Architectural Classification
(Enter categories from instructions.)
MODERN MOVEMENT

Materials: (enter categories from instructions.)
Principal exterior materials of the property: BRICK, ASPHALT SHINGLE,

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

There are two buildings on site, the two-story-height church itself, fronting Martin Luther King, Jr. Boulevard, and a four-story education annex fronting Adams Street (see Photos 1 and 2). These are joined by a one-story administrative (office) wing and lobby (off of which there is a smaller chapel as well) (see Photo 3). The main vehicle drop-off is at the corner of Martin Luther King, Jr. Boulevard and Adams Street, by which the visitor can access the main lobby and church entrance on the boulevard side. The main church office entrance is at the north end of the one-story administrative wing just adjacent to the education annex (see Photo 4).

Narrative Description

Site
The 2.527-acre property consists of a L-shaped lot of approximately 78,600 square feet bounded to the east by Cook Street, to the south by Martin Luther King, Jr. Boulevard, to the west by Adams Street, and to the north by an alley and a strip of lawn dividing it from a

residential property. The site features two large asphalt-paved parking lots, one forming the northernmost portion of the long side of the L along Adams and the other running the length of the church building itself to its rear. Both are enclosed with chain link fencing. Because of the intersection of these two parking areas, vehicular access is gained nearly to the rear of the administrative entrance via a small concrete courtyard (accessible down two steps). There are three main curb cuts to enter parking, one to the north lot from Adams, one to the east lot from Cook, and a third from Adams to a vehicular pull through (including limited parking) with direct access to the covered breezeway that leads to the main lobby of the church.

There is one large linden tree on site, at the rear northeast corner of the sanctuary, that serves as shade for the nursery playground, which is enclosed with a chain link fence (see Photo 5). The other mature tree on site is actually in the right-of-way on Martin Luther King, Jr. Boulevard. A concrete sidewalk borders the property on the three street sides, with a few additional short concrete secondary connectors. From the Martin Luther King, Jr. Boulevard façade, the ground rises slightly from the sidewalk to the church itself via a small berm along which grows voluminous shaped cedar shrubs above short brick retaining walls flanking the broad concrete stairs and the length of the breezeway (see Photo 6). Along the rear courtyard and at the administrative entrance on the Adams side there is some additional various sparse shrubbery. All other areas are maintained as a short grass lawn.

Finally, there is an additional site feature in the form of a 68-½'-long common bond brick retaining wall (varying in height due to the changing grade, but not greater than 4' high by approximately 1' wide) with a concrete cap that flanks the vehicular drop-off at the end of the breezeway on the Adams side (see Photo 9).

Sign marquees (1963 and 1974) (2 contributing objects)

In front of the church on Martin Luther King, Jr. Boulevard sit two brick signs. The one to the east was built in 1963 and features concrete capped brick stackwork with a built-in planter (sparsely planted at this time), on which reads an enamel board with "Macedonia Baptist Church/Rev. Victor-LaMonte Lane" and the times of services and church phone number. The wording on the enamel board has been changed over time, as evidenced by historic photographs (see Photo H16). This sign measures 10' x 4' (see Photo 7).

The sign to the west is common bond brick with rowlock header caps flanking a glass and aluminum changeable sign bearer (see Photo 8). The overall form is that of a stepped ziggurat in that the uppermost portion of the sign is smaller than that of the marquee's base. A small aluminum plaque indicates that this marquee was donated by Usher Board No. II in October 1974.

Church (contributing building, includes one-story administrative (office) wing connector, 1954)

Exterior
South-facing Façade

The two-story (or double-height) church building is of common bond red brick construction with a basically rectangular footprint (94' on the rear side x 60-½' on the Cook St. side x 194' on the Martin Luther King, Jr. Boulevard façade). The church is accessed by three principal means, first from the vehicular drop-off at the southwestern corner of the site and the extended canopy of an exterior breezeway. The second is via the concrete pathway and steps up to the main entrance (to which the breezeway also leads) on the Martin Luther King, Jr. Boulevard façade. Finally, vehicles can approach from the parking lot an interior three-sided concrete-paved courtyard (accessed via two concrete steps with a short segment of pipe railing.

This near-square courtyard (42' x 43') provides access to two sets of double doors, into the administrative wing and rear lobby respectively, featuring multi-paned stained-glass and prominent three-paned sidelights. A unifying clerestory series of ribbon windows echoes the horizontality of a projecting beveled wood cornice throughout the one-story administrative wing on these west- and north-facing sides. The red and dark red brick is laid in common bond. The courtyard is accented by some short bushes along the west-facing side and a curvilinear planter on the south-facing side of the Education Annex that forms the third wall of the courtyard. The planter is five wythes high with concrete coping.

From the courtyard to the rear of the building, the north side of the church is 94'. The east side of the building, corresponding to the service areas behind the sanctuary, is 60-½'. Along the Martin Luther King, Jr. Boulevard façade there is a projection, corresponding to the choir area, 5' deep and 37-½' long. The sanctuary portion of the building and its boulevard façade features superimposed two levels of stained glass clerestory ribbon windows. The sanctuary itself is highlighted because it features an asphalt-shingle gable roof. The sanctuary façade is divided into five bays by projecting brick piers. The choir projection features two stained glass ribbon windows and an overhanging eave with a gutter and a downspout to the west.

A tall projecting brick tower (double the height of the sanctuary approximately) provides a counterbalance for the low, horizontality of the breezeway and slight cantilevered projection over the vehicular drop-off at the west end of the façade. This horizontality is further accented by the flat roof of the one-and-a-half story chapel (to the west) and single-story office connector, both of which feature roofs flat in appearance from the boulevard; however, the roof of the chapel is actually a slightly pent roof, as is apparent from Adams Street. The tower, absent of fenestration, features simple white crosses on both its western and eastern sides. The tower is highly visible from the entrance and the concrete path up towards the main lobby entrance from the boulevard. The breezeway is accessed from this path up four steps split by a simple pipe railing. Echoing the sanctuary, the

concrete-paved breezeway is divided into five bays by brick piers. The two bays to the east are occupied by the four sets of double entry doors (discussed below in the lobby description). The next two bays to the west feature two multi-pane stained glass ribbon windows. The breezeway itself features a continuous plank ceiling with inset square lights.

West-facing Side

The west-facing side of the chapel, which corresponds to the rear of the pulpit, is devoid of fenestration. At the northwest corner of the chapel is a built in brick planter approximately 3' high and a multi-paned stained glass window extending up to the ceiling. The west-facing side of the single-story office connector features four sets of tripartite fixed windows with smaller upper level panes (six lights in all).

East-facing Side

The Cook Street side of the building is separated from a chain-link enclosed play yard by a concrete walk. The side features four sets of tripartite stained glass ribbon windows and a set of double solid wood doors to the south (accessed by a single step concrete stoop).

Interior

The interior of the main sanctuary slopes gently down from the rear towards the pulpit to allow for optimum visibility from the congregation. The single nave space features a carpeted main aisle with two flanking side aisles that run along the exterior walls of blond Roman brick. The side aisles have lower ceilings with historic wood fiber white acoustical tile ceilings. The space is divided into multiple bays via laminated wood piers that support the laminated wood arches of the open gable roof. Due to the intentional shaping (tapering upwards) of these piers, the open ceiling (with its grid of interlocking beams) takes on a dramatic sweep that resembles an ogee arch in its dramatic uplift. This aesthetic is augmented by the two clerestory horizontal banks of abstract baroque water glass in rectilinear arrangements, mostly in autumnal oranges, browns, and yellows, but with sporadic green and blue panes.

From the rear of the sanctuary, the eye is drawn to the large peak or pentagon extended leg stained glass window, flanked by a sound system divided into five vertical sections running floor to ceiling. The window is recessed in an alcove under which is a built-in planter and a passage hidden from view for the procession of the choir from their changing rooms (hidden behind the pulpit). The stained glass features at center, represented as it has been since the Renaissance, the first luminous mystery of the Baptism of Jesus by John the Baptist. The central panel is surrounded by twelve rectilinear panes in green, yellow, and clear glass. Below the panel is a large pulpit running across the majority of this end of the building, but for the large blond wood built-in choir at right (expressed as an extension on the exterior of the building as well as on the Martin Luther King, Jr. Boulevard façade).

Facing towards the rear of the sanctuary, there are three sets of double doors with vertical stained glass echoing the horizontal glass in the clerestory windows. These doors are surmounted by a projecting hood.

The main sanctuary space can accommodate upwards of 300 persons comfortably. The blond wood pews have recently received new cushions. The doors are surmounted by a peak or pentagon extended leg stained glass window depicting Christ as the Good Shepherd. The central figurative panel is surrounded by ten panes of yellow baroque water glass.

The service rooms hidden behind the pulpit include a nursing station, choir robing room, dressing room, baptistery, storage, and restrooms (see Photo H7). These rooms feature red common bond brick with rowlock header window sills. The ribbon windows are of baroque water glass in red/green, clear, and brown/green in rectangular panes of different sizes. The opaque ceiling light fixtures are historic and the ceiling is historic wood fiber perforated acoustical tile.

The church lobby, located between the sanctuary and the small interior chapel, features four sets of double wood doors with baroque water glass in yellows, browns, and greens, with central clear panes for visibility. These doors echo those accessing the sanctuary. The ceiling is historic wood fiber acoustical tile and the flooring is dark red historic composition tile. At the opposite end of the lobby there is a single set of double doors, flanked by sidelights comprised of three superimposed horizontal rectangular glass panes moving from yellow to opaque moving up from the floor, and giving out onto the back courtyard. The lobby interior walls are red brick laid in common bond.

The small chapel features acoustical tile, blond pews, stained wood projecting hoods visually imitating aisles, and blond interior brick. Two steps lead up to the pulpit. There is a large stained glass, multi-paned window at right (to the north) that is called out on both the interior and exterior of the building by a built-in planter. The left (south) wall features ribbon windows in baroque water glass in rectangular pane configurations. One set of double doors with vertical panes leads into the chapel.

A hallway of the same aesthetic leads from the lobby and serves as the connector to the Education Annex. Off to the left (west) of this hallway moving towards the annex are the offices of the pastor, secretary, finance, library, and restrooms. From the hallway, four steps lead down to the entrance from the Adams Street side, flanked by white pipe railing. The set of double doors at this entrance match those found in the lobby, although they are surmounted by a single fixed transom in opaque glass. There is a single sidelight of three superimposed horizontal rectangular panes to the right (north) of these doors, illuminating a built-in brick planter. The uppermost of these panes is infilled with plywood.

Education Annex (contributing building, 1954)

The four-story Education Annex is a utilitarian building of brick construction with a rectangular footprint (41’ x 100’). According to research done by the church and newspaper accounts, the Education Annex was completed first while awaiting completion of the church.

At the Adams Street entrance, the red wire-brushed brick of the one-story administrative (office) wing connector is common bond, while the coursing of the Education Annex is wire-brushed English bond with six stretcher courses per header course. A simple parapet feature of decorative brickwork caps the building, consisting of a single solider course surmounted by a single rowlock course. Two metal vents per building side pierce the area just below this decorative parapet feature. The lower-level windows on the annex have metal mesh grilles for security. The planter on the inside of the entrance extends to the exterior and turns the corner of the annex. A small covered porch over this entrance features a painted beadboard ceiling. The granite cornerstone on the annex at this entrance indicates the Deacons, led by H.C. Robb, Chairman, and the Trustees, led by Brother George J. Pugh, Chairman (see below) at the time of Macedonia's acquisition of the building.

The windows of the annex (some of which feature exterior window-mounted air conditioning units) are three and four horizontal pane steel-frame projector or hoppers. The Adams Street separate entrance to the annex features a gabled hood with stone coping and an arched recessed entrance over a set of flush panel wood doors flanked by non-historic security lights. There are two small triangular fixed windows above these doors.

The west-facing façade (Adams Street) has four windows on the third floor, nearly symmetrically placed. The second and first floors contain three windows, with the southern two on the first floor being four pane.

The north-facing side features a projecting brick chimney and three horizontal-paned windows. The third story features nine windows, more or less evenly spaced. The second story has eight windows, most of which are aligned with those above. The first story features eight windows, not entirely aligned with those of the second story either. Those to the east are nearly at grade due to a slight change in elevation at the site; the conference room in the annex is partially below grade. There is a single window on the half story between the first and second stories to the west which lights an interior stair.

The east-facing side features four windows per story.

Interior

The interior of the Education Annex is a utilitarian space that is well-used by the number of ministries that operate at the church. The interior finishes are painted concrete block, vinyl or asbestos composition tile floors, single-panel and flush doors, acoustical tile ceiling, and historic overhead round opaque glass and metal light fixtures.

From the entrance to Adams Street portion of the lobby, one descends several steps to access the conference area, which features checkered green and white asbestos tile flooring, historic acoustic tile ceilings, and an original blond stained wood wall divider, which can separate the space into two. The divider exhibits some water damage from

flooding that happened soon after the building was occupied by the Macedonia congregation (not since reproduced). The walls are painted concrete block. Other spaces in the annex include a kitchen, restrooms, storage, nursery, class rooms, and the historical society room. Other rooms serve multiple purposes, including various missions such as food and clothing donation.

Integrity

Both buildings have been extremely well maintained since the time of its construction in 1954 and in turn the congregation's purchase in 1962 until the present, with virtually no apparent alterations, including interior fixtures and finishes, with the exception of some ceiling-mounted lights in the sanctuary, conference area, and chapel that do not detract from the historic character of those spaces (see Photos H8, H9, and H10). As such, the property retains an extremely high level of all seven aspects of integrity: location, setting, feeling, materials, design, location, and association. The church retains its original location. The property has always been used as a church and for various congregational and administrative support functions, and thus retains integrity of feeling and association. The materials and design are intact from original construction. The site itself, both in terms of the church grounds and its surrounding neighborhood are largely unchanged, and thus the property retains integrity of setting.

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.)

- [x] 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.
- [x] 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.)

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

Areas of Significance
(Enter categories from instructions.)
ETHNIC HERITAGE: Black
SOCIAL HISTORY
ARCHITECTURE

Period of Significance
1963-1965
1954

Significant Dates
1964

Significant Person
(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder
PETERSON, Ralph D., Jr.
RATHBUN, Harlan E.

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.)

The historic African-American congregation of the Macedonia Baptist Church at 3240 Adams Street in Denver has been housed at this location since 1963. The buildings are locally significant under Criterion A in the areas of Ethnic Heritage: Black and Social History for the church's association with and role in Denver's civil rights struggle. The period of significance for Criterion A is for the year 1963, date of the move of the congregation to this location, to 1965, in accordance with National Register guidance.[1] Among other civil rights luminaries over the course of the church's history, Dr. Martin Luther King, Jr. spoke at this location in January 1964. The church and its educational annex are further locally significant under Criterion C in the area of Architecture for 1954, the year of their construction for a different congregation, as a fine example with excellent integrity of mid-century Modernism (Modern Movement) as applied to religious buildings designed by two Denver Modernist architects, Harlan E. Rathbun (education annex) and Ralph D. Peterson (church). The buildings feature abstract and figurative art glass, original mid-century materials, prominent use of brick with clerestory and steel-frame fenestration, and a horizontality grounding them in the landscape. This religious property meets Criteria Consideration A as it derives its primary significance from architectural distinction and historical importance as judged in secular terms.

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

Criterion C: Architecture

The Macedonia Church and Education Annex are locally significant under Criterion C for architecture as a good example of a Modernist style church. Prominent Modernist style features include extensive use of brick, clerestory and steel-frame fenestration, and a horizontality of the building mass that grounds it in the landscape. The inclusion of abstract and figurative art glass and the use of laminated wood beams to create the soaring interior sanctuary space are both typical of the Modernist style as applied to churches.

Criterion A: Social History and Ethnic Heritage: Black

The Macedonia Church is further significant under Criterion A for its association with local social history in regards to the civil rights movement of the 1960s and for its association with local ethnic heritage: black. Originally built for a predominantly white congregation in 1954, the church was soon after sold in 1963 to the Macedonia Baptist Church, a prominent black congregation whose numbers and influence had steadily grown since its founding in 1917. Throughout its history, but particularly after its move to the present

[1] Significance to the present in the areas of Ethnic Heritage and Social History will be discussed in the narrative, notwithstanding.

building in 1963 which coincided with a growing civil rights movement, the Macedonia congregation has been a point of organization and solidarity for the African-American community in Denver. Its leadership consistently attracted national speakers on the subject of civil rights, including Dr. Martin Luther King, Jr., to its building on Adams Street.

Criteria Consideration A

The church's significance is derived from its architecture and its association with local civil rights activism and Denver's African-American community. These areas of significance are judged in secular terms; therefore the church meets the burden of Criteria Consideration A.

Construction and Purchase

With groundbreaking occurring in November 1949, the church and its Educational Annex were completed in November 1954 and dedicated on Thanksgiving.[2] Groundbreaking began with the Education Annex and the estimated cost of the complex was $81,000.[3] The buildings appear for the first time in City and County of Denver's Real Estate Assessment Records with a February 1954 effective build date.[4] The cornerstone was laid in a ceremony in May 1954.[5] The Galilee Baptist Church, which initiated construction under the leadership of Reverend Gravett, was one of the oldest congregations in the city, organized on June 7, 1888 and was first located on E.34th Avenue and Lawrence Street and subsequently at E. 32nd Avenue and Humboldt Street.

Rev. Lester E. Thompson, pastor of Galilee Baptist Church, and the Rev. Joseph L. Griffin, pastor of the Macedonia Baptist Church, exchanged the sales contract for the buildings, as featured in the February 9, 1962 issue of the *Rocky Mountain News*. The sale, finalized at the First National Bank on February 12, had been negotiated for a year, with the ultimate price being $237,000 (although the church was valued at $500,000). The Galilee congregation subsequently relocated to 1091 Parker Road, where it continues to be located.[6]

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[2] "Galilee Congregation To Celebrate 70 Years," *The Denver Post* (7 Jun 1958): 4.
[3] "Groundbreaking Rites for Church Held," *The Denver Post* (14 Nov 1949): 27.
[4] The Master Property Record Parcel: 0000-02265-005-00 [City and County of Denver Real Estate Assessment Record], available through the Denver Public Library Digital Collections, http://digital.denverlibrary.org/cdm/compoundobject/collection/p15330coll11/id/382202/rec/43 (accessed 4 Nov 2014).
[5] "Pastor for 63 Years To Officiate Sunday," *Rocky Mountain News* (15 May 1954): 15.
[6] "Macedonia Move Is Set," *The Denver Post* (2 Mar 1963): 4. N.B.: The Master Property Record Parcel: 0000-06212-000-00 [City and County of Denver Real Estate Assessment Record], available through the Denver Public Library Digital Collections, indicates this address at 1091 S Parker Road in Denver's Mountain View Subdivision, http://digital.denverlibrary.org/cdm/compoundobject/collection/p15330coll11/id/322631/rec/21 (accessed 4 Nov 2014). This address on Parker Road is corroborated in "Church to Mark 80th Anniversary," *Rocky Mountain News* (8 Jun 1968): 57.

The predominantly white Galilee congregation was in fact on the front end of a widespread urban trend in America's cities mid-century of the relocation of white communities—the so-called "white flight"—to the suburbs in order to avoid desegregated schools and integrated neighborhoods and businesses.[7] The trend only accelerated in Denver through the subsequent decades as the United States Supreme Court ordered school desegregation in 1973 following a 1969 lawsuit (Keyes v. School District No. 1, Denver, Colorado). In the Keyes case, Latino and African-American parents of students in Park Hill schools sued the school board, alleging an intentionally racially segregated system.[8] The case set precedent regarding the distinction between de facto and de jure segregation. By 1977, white students had become the minority, where in 1969 they had been the large majority. The departure of white families from the residential areas continued apace, however, resulting in a de facto segregation over time that is still in effect.

Brother George J. Pugh, former chairman of the church's Edna Fontella Wells Historical Society and a longtime member of the Macedonia congregation was available for an interview in the course of development of this nomination.[9] He was a member of the choir in January 1964 when Martin Luther King, Jr. spoke at Macedonia (see below) as well as a signatory to the mortgage acquisition of the property as the then Chair of the Church Trustees. Brother Pugh as well as Marc Wallace, current Trustee, echoed this analysis as a contributing factor of the transaction for sale, noting the segregation of the time that was current, for instance at the nearby Clayton School for Boys.[10]

According to the *Rocky Mountain News* on March 2, 1963, the Macedonia congregation moved into their new space that Sunday. Celebrations lasted for a month and were to begin with a procession from their former church since 1945, which remains extant, at E. 30th Avenue and Williams Street (5DV.7036, see below) to the new building. Dignitaries scheduled to participate included City Councilman Elvin Caldwell, Municipal Judge James Flannigan, Juvenile Judge Philip Gilliam, Safety Manager John Schooley, the head of the American Woodmen, Lawrence Leightner, and Mrs. Dorothy Reaves.[11]

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[7] "Fears of White Flight Imperil Gains in Desegregation," *The Milwaukee Journal* (4 Dec 1977): 29.
[8] "Keyes v. School District No.1, Denver, Colorado," http://educational-law.org/358-keyes-v-school-district-no-1-denver-colorado.html (accessed 21 Oct 2014).
[9] Interview, Brother George J. Pugh with author, 8 Sep 2014.
[10] This property is listed in the National Register of Historic Places on 2 May 2006 (NRIS 20060502, 5DV.310) as the George W. Clayton Trust and College historic district (Clayton Center for Children and Youth) for its significance under Education, Social History, and Architecture for the period 1911-1957. Originally a school for orphaned white boys, this facility was not liberalized until 1969 following various court proceedings to overturn restrictions found in George Clayton's will (p. 8-13). Nomination on file with the Office of Archaeology and Historic Preservation, Denver, Colorado.
[11] "New Sanctuary," *Rocky Mountain News* (2 Mar 1963): 39.

On August 12, 1979, the church held divine services celebrating the burning of the mortgage (see Photo H14). This was an important celebratory occasion in the congregation's history, marked by the return of Pastor Rev. Joseph L. Griffin as a guest speaker and Mrs. Mabel E. Griffin as a guest soloist. A plaque in the church lobby reads: "To those who gave…This memorial plaque is dedicated to honor those 460 members and friends of Macedonia Baptist Church who contributed toward a special fund to liquidate the indebtedness of this sanctuary on the occasion of our church's 60th anniversary in 1977. 'Behold, this stone shall be a witness unto us.' Joshua 24:27/Rev. John B. Morris Pastor."

Harlan Edwin Rathbun

A November 10, 1949 *The Denver Post* article on Galilee's groundbreaking ceremony program cites Harlan C. [sic] Rathbun, architect, and Roy Yates, building contractor, as among the speakers.[12] Harlan Edwin Rathbun (3 Oct 1911-27 Oct 1997) was a member of the American Institute of Architects (AIA) from 1945-1976.[13] Rathbun completed an AIA questionnaire in February 1953, wherein he indicated that he was an individual architect with four draftsmen and a secretary working at 2535 West Sixth Avenue since April 1946.[14] Born in Kansas, he held a Bachelor of Science in Architecture from Kansas State College in Manhattan, Kansas.

Rathbun was listed in 1956 as having his office at 1337 Cherokee St. in Denver and residing in Lakewood. His principal works then included the Mack Motor Truck Co. in Denver (1952), Denver Dry Goods Co. Warehouse (1953), and Bethel Baptist Church and S. Presbyterian Church in 1955. No detailed information is known about any of these properties. Rathbun served as an instructor at the University of Denver in 1943-1944, teaching English, Drawing, Descriptive Geometry, and Aircraft Engineering.[15] According to the *American Architects Directory* in 1962, Rathbun subsequently relocated to St. Petersburg, Florida. His principal works were listed as the Columbia Savings & Loan Association of Denver, the Br. Banks of Denver and Pueblo (1965), Gibson Refrigerator Co. Mfg. Plant in Greenville, Michigan (1969), Kelvinator Corp. Office remodeling in Grand Rapids, Michigan (1969), and the Franklin Manufacturing Company Office Building in St. Cloud Minnesota in 1969.[16] No detailed information is available about the status of these properties either. However, among his comprehensive list of projects, Rathbun indicated in

[12] "Groundwork On Church Unit Slated," *The Denver Post* (10 Nov 1949): 35.
[13] U.S. Public Records Index, accessed via www.ancestry.com on 5 Nov 2014.
[14] "Architects' Roster Questionnaire," (17 Feb 1953), on file with the American Institute of Architects, http://public.aia.org/sites/hdoaa/wiki/AIA%20scans/Rosters/RathbHarlaE_roster.pdf (accessed 5 Nov 2014).
[15] *American Architects Directory*, 1st ed. (R.R. Bowker, 1956), http://public.aia.org/sites/hdoaa/wiki/Wiki%20Pages/1956%20American%20Architects%20Directory.aspx (accessed 5 Nov 2014).
[16] *American Architects Directory* 2nd ed., (R.R. Bowker, 1962), http://public.aia.org/sites/hdoaa/wiki/Wiki%20Pages/1962%20American%20Architects%20Directory.aspx (accessed 5 Nov 2014).

his 1953 AIA survey that he completed the Galilee Baptist Church education building ($82,000) and chapel ($6,000) by July 1953.

Architect: Ralph D. Peterson

The architect of the church is attributed as Ralph D. Peterson by church leadership, based on their research. Historic Denver, Inc. as well as historians Michael Paglia, Leonard Segal, and Diane Wray, identifies Peterson as a known Denver master Modernist architect.[17] Ralph DeLos Peterson, Jr. (Feb 1918- Mar 1984) is identified as an architect working out of 921 Broadway in 1953 and 1701 Gilpin in Denver in the 1953 and 1958 City directories.[18] Ralph D. Peterson was listed in 1962 as a member of the Colorado Chapter of the American Institute of Architects with an address of 1750 Humboldt Street.[19] According to his AIA membership application in 1949, Peterson received his Bachelor of Science in Architecture in 1941 from the University of Michigan, followed by 6 months of graduate work each at Harvard University and the Massachusetts Institute of Technology.[20] During World War II, he worked as a Naval architect and shipbuilding supervisor in Seattle. According to his membership file, by 1968, Peterson was working for Skidmore, Owings, and Merrill in Rochester, New York.

Peterson's known body of work in Colorado includes portions of the Colorado State Hospital in Pueblo (n.d.),[21] Russell Elementary School in Arvada (n.d), the education annex of the First Presbyterian Church of Littleton (5AH.1978, 1955), the International Style Harvest House Manor in Boulder (5BL.8262, 1958), Calvary Temple at University Boulevard and Alameda Avenue in Denver (extant, 1957),[22] and Wheat Ridge United Methodist Church in Wheat Ridge (1960-1963).[23] The Usonian Style Calvary Temple,

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[17] Michael Paglia, Leonard Segal, and Diane Wray, *Modern Architectural Structures in Boulder: 1947-1977, Context and Survey Report* Prepared for the City of Boulder Planning Department and the Boulder Landmarks Preservation Advisory Board (1 June 2000) 11. https://www-static.bouldercolorado.gov/docs/modern-architectural-structures-boulder-1-201307090846.pdf (accessed 17 Sep 2014).

[18] See also *American Architects Directory* (1956), http://public.aia.org/sites/hdoaa/wiki/American%20Architects%20Directories/1956%20American%20Architects%20Directory/Bowker_1956_P.pdf (accessed 7 Nov 2014).

[19] *American Architects Directory* (1962):548, http://public.aia.org/sites/hdoaa/wiki/American%20Architects%20Directories/1962%20American%20Architects%20Directory/Bowker_1962_P.pdf (accessed 7 Nov 2014).

[20] "Ralph DeLos Peterson, Jr., Membership file," http://public.aia.org/sites/hdoaa/wiki/AIA%20scans/M-P/PetersonRalphD.pdf (accessed 7 Nov 2014).

[21] Fisher and Fisher Architectural Records, WH932, Western History Collection, The Denver Public Library. Colorado State Hospital, Pueblo, Colorado—FFC14; Sf8; OOVFF361.

[22] "Ralph D. Peterson," Historic Denver, Inc. http://www.historicdenver.org/resources/ralph-peterson/ (accessed 17 Sep 2014).

[23] Katie Worley, Christina Klenke, and Holly Allen-Petersen, "Wheat Ridge United Methodist Church (Wheat Ridge, CO.) Records, 1867-1999, Rocky Mountain Conference Archives, The Iliff School of Theology Archives.

notably, was known as the "Cathedral of Tomorrow" and can accommodate more than 2000 people. The University Church of Christ at 2000 South Milwaukee Street in Denver (extant, n.d.) is also very similar architecturally in its clerestory configuration of the church walls and more plainly articulated service wing; however, research to date has not been able to confirm the architect of that building. Finally, Peterson also designed the Calvary Temple Fellowship Hall (extant, n.d.) with a hyperbolic paraboloid roof, similar to what he employed at the 1956 Rock n' Pines Lodge near Estes Park (status unknown).[24] His contribution (in collaboration) to the 1953-1964 Safeway Distribution Center (5DV.9232) on E. 46th Avenue in Denver was determined officially eligible in May 2013.

Macedonia Baptist Church History

The history of the congregation is detailed in *75th Anniversary, 1917-1992*, on file with Macedonia, the summary of which is repeated here. In 1917 the Reverend C.A. Miller led the creation of the Baptist Mission at 23rd and Arapahoe streets in Denver, which became known on October 7 of that year as the Mount Pleasant Baptist Mission (see Photo H1). The congregation itself assumed financial responsibility for its expenses. The following May 1, 1918, the church became the Mount Pleasant Missionary Baptist Church. On Easter in 1920, 26 members became baptized, including Mrs. Fontella Wells, who remained a longstanding member of the church, resulting in the creation of the Edna Fontella Wells Historical Society at Macedonia Baptist Church (see Photo H2).

Between 1923 and 1926, the church relocated from 26th Avenue and Lawrence Street (no longer extant, subsequently the Assembly of God Church (Mexican) according to Sanborn Fire Insurance maps), to 22nd Avenue and Humboldt Street (extant, but altered, Campbell Chapel African Methodist Episcopal) (see Photo H3). The church later in this period moved to 26th Avenue and Lafayette Street (no longer extant).

Between 1936 and 1937 under Reverend H.C. Tolliver, the church changed names again to Macedonia Baptist Church, a move apparently motivated by the desire to improve the church's financial credit.

In 1946 the congregation purchased the extant church at Williams Street and 30th Avenue as well as a parsonage at 2726 Franklin Street (see Photo H4). That Williams Street church was last surveyed as part of the larger Whittier neighborhood in 1983, when it was identified as the Mt. Carmel Baptist Church or Eastside Christian (5DV.7036) at 1725 (now known as 1776) E. 30th Avenue. The stucco over concrete Mission Style building was constructed in 1907 according to the building permit. It features a front wall parapet in the form of a rounded gable with a corner tower and

http://archon.iliff.edu/?p=collections/findingaid&id=15&q=&rootcontentid=694 (accessed 17 Sep 2014).
[24] "Ralph D. Peterson," Historic Denver, Inc.

center round arched opening and entrance on the front façade. The 1983 survey described the building as one of the few churches in Denver designed in this style and one of only three remaining older churches in the Whittier neighborhood. Further,

> This building was originally used by the East Side Christian Church which was at the corner of 38th and Williams before 1907, when they began construction on this building. They remained here until 1926. In 1929 the congregation of the Mt. Pleasant Baptist Church took over this building. Further history is not known. The building permit gave the size as 42 x 65 feet and cost as $8,000.[25]

Another parsonage at 2716 York Street (extant) was subsequently purchased.

In 1962 as the congregation continued to thrive, the Reverend Joseph L. Griffin initiated the purchase of a larger building, signing a contract on February 12, 1962 for purchase of the Galilee Baptist Church property on Martin Luther King, Jr. Boulevard and Adams Street (see Photo H5). The cost was $237,500. The Columbia Savings and Loan Association mortgage paperwork is dated April 22, 1963. The congregation marched to the building through the snow on Sunday, March 3, 1963 to take possession. A new cornerstone was laid on May 24, 1964 on the occasion of the 47th church anniversary. The parsonage at 2600 Locust (extant) was purchased in October 1966.

Church Leadership

The pastors who have served the congregation since the time it moved to this building included: Reverend Joseph L. Griffin (1954-1968), Reverend John Batiste Morris (1969-1988), Dr. Paul M. Martin, Sr. (1990-2007), Willard C. Johnson (interim) (2007-2010), and Reverend Victor-LaMonte Lane (2013-present). The pastors are assisted by associate ministers. The church also benefits from the leadership of a Deacon Ministry, Trustee Ministry, and Deaconess Ministry, too numerous to elaborate here but available in the extensive church records.

Reverend Griffin arrived in October 1954 and immediately considered a building project before it became apparent that the building at 2nd and Adams was for sale. In 1968, Reverend Griffin departed for the Good Shepherd Baptist Church in Los Angeles.

Arriving on Easter in 1969, Reverend Morris instituted the church by-laws as well as the extensive network of commissions, choirs, and ministries that continue today (see Photo H13). In fact, by 1992, active ministries at Macedonia included no less than: Chancel Choir, Girl Scout Troop No. 1250, Chapel Choir, General Missionary Union, Sunday School Department, Macedonia Youth Movement, Youth Choir, Usher Boards, Nursery Department, Young Adult Fellowship, Martin Ensemble, Board of Christian Education,

[25] Mt. Carmel Baptist Church/Eastside Christian, 5DV.7036, Site File, on file with the Office of Archaeology and Historic Preservation, History Colorado, Denver, Colorado.

Young Matrons, Food Pantry Program, Bus Ministry, Health Unit, Laymen Fellowship, Children's Ministry, The Voices of Praise, New Members Class, Singles Ministry, Prayer Band, Youth Ushers, Commission on Evangelism, Music & Arts Committee, Christian Counseling Care, Decoration Committee, Public Relations, Senior Citizens, Christian Social Action Committee, Education Resource Committee, Junior Laymen, and Share Colorado.[26] Annual church directories reveal that there were programs or ministries available seven days a week. The number of local businesses, organizations, and families purchasing advertisements in the 75th anniversary church directory attest to the strong and deep community ties of the congregation.

Pastor Morris also achieved liquidation of the mortgage four years ahead of schedule (see below). He instituted a program known as the City Wide Revival, including in 1983 the church's first year-round food for the needy program. Morris also hosted the Western States Laymen's Movement assembly, Regional Laymen's Workshop Fellowship, and created the John B. Morris Day Care Center, opened in September 1985. In January 1986, Pastor and Mrs. Morris accepted the Humanitarian Award at the Martin Luther King, Jr. Interfaith Service and Musical. Pastor Morris passed away in May 1988.

Dr. Paul M. Martin, Sr. of Los Angeles was voted to become Senior Pastor Elect in August 1990 and was installed on October 28, 1990. Reverend Martin amended the church by laws and established the Board of Process. He led the 75th anniversary celebration and the church also bought residential property across the street at 3227 Adams Street (extant) (see Photo H6). Upon his retirement in 2007, *The Denver Post* celebrated his work as President of the Urban League of Metropolitan Denver in the 1990s, as chairman of the Stapleton Development Corporation and as the first African-American President of the American Baptist Region of the Rocky Mountains.[27] Reverend Martin was also active in working with former Mayor Wellington Webb on social justice and equality issues in the Denver community. According to Brother Pugh, the congregation grew under Pastor Martin's leadership to about 500 persons.

The 65th anniversary celebration took place during the entire month of May 1982 on the theme of "Reflecting Marks of Spiritual Maturity in Evangelism." The 75th Anniversary Banquet Celebration was held on May 22, 1992 in the Denver Convention Center.

A weekly schedule of services and meetings at the church ranges from Sunday School to the Baptist Youth Fellowship, Chapel Choir Rehearsal, Adult and Youth Bible Study, Sunshine Band and Junior Red Circle, and Junior Layman Fellowship.

[26] *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*.
[27] Sean McDonald, "Retiring pastor preached equality," *The Denver Post* (25 Feb 2007).

Community Activism

Throughout the history of the congregation in this location, it has been at the forefront of the civil rights movement, including fostering active relationships with national leadership. As quoted in *The Denver Post* in July 2011,

> JoAnn Lee, who has been attending the church since 1960 and currently serves as the secretary of its historical society, said she thinks leaders come in part because church leaders have created a welcoming atmosphere for them. She recounted the motto of the former Rev. Paul Martin, who worked at the church from 1990 to 2007: "On the cutting edge of history, redeeming our community."[28]

On the occasion of the church's 90th anniversary, *The Denver Post* wrote: "For 90 years, Macedonia Baptist Church has been more than a house of worship. It has been Denver's hearth for the burning conviction that all souls are equal."[29] This conviction has been expressed, in part, by the congregation's consistent commitment and impressive ability to attract and host prominent national civil rights leaders as a source of inspiration and solidarity for the regional African-American community.

Denver was an active center for the civil rights struggle, as recounted in Colorado Public Radio's 2010 interview with 90-year-old activist Grace Jordan.[30] In the context of a city where Mayor Benjamin F. Stapleton (1923-1944) was active in the Ku Klux Klan, local Denver pioneers, including Jordan, organized, as early as World War II, challenges to segregated restaurants, notably the Brown Palace. As such, pioneers were effectively engaging in "sit-ins" before common use of that strategy in the south. The non-violent Congress for Racial Equality (CORE), founded in 1942 in Chicago and one of the original "Big Four" civil rights organizations, was early active in Denver, sending a group to the 1963 March of Washington for Jobs and Freedom. Challenges that the African-American community faced included segregated housing, neighborhoods, and public schools. The local church, as in the case of Macedonia, was often the point of organization, community, and solidarity.

On April 20, 1963, the National Association for the Advancement of Colored People's (NAACP) Executive Director Roy Wilkins (1901-1981) presented the Emancipation Proclamation Anniversary Program at the Macedonia Baptist Church. Wilkins was involved in not only the 1954 *Brown v. Board of Education* ruling, but the March on Washington for Jobs and Freedom. He began his work with the NAACP serving as the assistant to Walter White in 1931. Wilkins succeeded W.E.B. DuBois as editor of the

[28] Liz Navratil, "Mayor-elect Hancock celebrates inauguration eve with interfaith ceremony," *The Denver Post* (18 Jul 2011).
[29] "Electa Draper, "Church a font of pride," *The Denver Post* (12 Nov 2007).
[30] "Denver's Civil Rights Movement," Colorado Matters, Colorado Public Radio (6 May 1910), http://www.cpr.org/news/story/denvers-civil-rights-movement (accessed 4 Nov 2014).

organization's *Crisis* magazine by the middle of that decade.[31] When White passed in 1955, Wilkins was voted as the NAACP's Executive Secretary (later known as the Executive Director), a title he held until his retirement in 1977.

According to Brother Pugh, Reverend Griffin was a personal friend of Dr. King, as evidenced by documentation at the Boston University Howard Gotlieb Archival Research Center, Dr. Martin Luther King, Jr. Archive.[32] Martin Luther King, Jr. spoke at Macedonia's current building on Sunday, January 26, 1964 at 10 am (see Photos H11, H12). Later in the day he addressed the Denver Area Council of Churches at Montview Presbyterian at 1980 Dahlia Street (National Register-listed April 6, 2004, NRIS 20040406, 5DV.9034).[33] In the interlude, local ministers were invited to a question and discussion group with Dr. King at 2:30 pm at Montview.

Prior to these events, Dr. King also spoke on Friday night to a crowd of 600 at the 148th anniversary banquet for the African Methodist Episcopal Church, held at the University of Denver Student Union and sponsored by Shorter Community AME Church (5DV.5305).[34] In that address, Dr. King focused on the importance of passage of the civil rights bill then before the House Rules Committee as essential to realization of the American dream. Friday also saw a press conference and speech at Stapleton Field, where his plane arrived, focused on public accommodations and nonviolent protest.

On Saturday Dr. King spoke to an audience of 200 at Grace Presbyterian Church at 251 E. Sterne Boulevard (extant) on preventing the resegregation of local housing and

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[31] "Roy Wilkins Biography," http://www.biography.com/people/roy-wilkins-9531564 (accessed 16 Oct 2014).

[32] See documentation in the Boston University Howard Gotlieb Archival Research Center, Dr. Martin Luther King, Jr. Archive, http://www.bu.edu/dbin/mlkjr/collection/search.php?query=joseph+griffin&x=0&y=0 (accessed 23 Oct 2014), including phone logs (13 Nov 1962-18 Feb 1963) and various correspondence between the two men, including an invitation from Reverend Griffin to speak at the Macedonia Men's Day program and address a mass meeting on the bus boycott (Box 48, Folder 4, dated 28 Jan 1957)) and Dr. King's response (8 Feb 1957). Another response from 25 Apr 1956 was to Rev. Griffin having written to congratulate Dr. King on the success of the boycott (in Montgomery, Alabama) and to invite him to deliver a sermon at Macedonia, to which Dr. King, with Maude Ballou's penciled holograph shorthand indicating "will accept invitation, He will be placing this on calendar." This sermon, which apparently transpired on September 9, 1956 (see mimeograph program, Box 119, Folder 1), could not have taken place in the current building, as it was prior to its purchase. Other correspondence includes Rev. Griffin having written to express his concern over the bombing of the King home in Montgomery with an expression of support from the Macedonia congregation (2 Feb 1956). In Reverend Griffin's letter of February 28, 1957, he indicates that Macedonia will join the Prayer Pilgrimage for Freedom March on Washington when King decides to move forward with it (Box 105, Folder 3).

[33] "Dr. King to Speak in 2 Churches," *The Denver Post: Religion News Weekly* (25 Jan 1964).

[34] Fred Brown, "Whites, Negroes Must Adjust, King Asserts," *The Denver Post* (25 Jan 1964): 1, 3.

welcoming African Americans to more communities.[35] The Littleton Council for Human Relations sponsored the meeting in an effort to diversify the city. Finally, Dr. King also spoke Saturday to a breakfast meeting of the Denver Commission on Community Relations at the Denver Hilton Hotel, stating "the conscience of our nation has been subpoenaed to appear before the judgment seat of morality (…) While 20 million Negroes in the country are not free, nobody is free. That's why we claim that to sit in for desegregation is to stand up for American freedom. We want to make the great American dream of freedom a reality."[36]

In January 1970, Denver officially renamed a four-mile stretch of 31st Avenue, including that fronting Macedonia and a number of other churches, such as Shorter AME Church, as Martin Luther King, Jr. Boulevard. The January 1998 *Seattle Times* article on the subject quoted:

> "From our perspective, having a boulevard named after Dr. King is quite important," says the Rev. Terrance Carroll, youth pastor at the 1,800-member Macedonia Baptist Church. "At least in a symbolic way it shows Denver's cognizance of his contribution." Macedonia sits at the corner of Adams Street, close to the boulevard's midpoint. "That means quite a bit to us, because we pride ourselves on being on the cutting edge of history in our community as far as effecting social change," Carroll says. [37]

The Reverend Jesse Jackson, Sr. (b. 1941), founder and President of PUSH (People United to Serve Humanity), spoke to the men of the congregation in August 1976 (see Photo H15). Jackson, a prominent international civil rights leader working in the 1960s with the Southern Christian Leadership Conference and Dr. Martin Luther King, Jr., founded Operation PUSH in Chicago in December 1971. As stated on its website: "The goals of Operation PUSH were economic empowerment and expanding educational, business and employment opportunities for the disadvantaged and people of color."[38] In September 1996, Operation PUSH merged with the National Rainbow Coalition, a social justice organization founded by Jackson in 1984, in order to maximize resources.

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[35] Greg Pinney, "Integration In Housing Evaluated," *The Denver Post* (26 Jan 1964). The Grace Presbyterian congregation moved to Highlands Ranch in 2012. The building, originally in Littleton, but now in Centennial, is now home to Skyview Presbyterian. See Ryan Boldrey, "Grace Presbyterian arrives in Ranch," *Highlands Ranch Herald* (27 Apr 2012).

[36] "Rev. King Describes Problem Of Human Relations in Nation," *The Denver Post* (25 Jan 1964).

[37] William Porter, "Streets and Dreams—Martin Luther King Jr. Roadways Across America—Denver:--Like the Man It is Named After, The Boulevard Is About People in Their Myriad Connections," *Seattle Times* (18 Jan 1998), http://community.seattletimes.nwsource.com/archive/?date=19980118&slug=2729258 (accessed 4 Nov 2014).

[38] "Rainbow Push Coalition: Rev. Jesse L. Jackson, Sr.," rainbowpush.org/pages/Jackson_bio. accessed October 14, 2014.

The widow of Dr. King, Mrs. Coretta Scott King, and the U.S. Senator Gary Hart shared the stage at Macedonia in October 1980, including a rendition of "We Shall Overcome."[39] On January 15, 1981, Macedonia hosted the First Annual Dr. Martin Luther King, Jr. Day Commemoration March and Rally in honor of its 88th church anniversary.

Rosa Parks spoke at the church on multiple occasions, as has Denver's first African-American mayor, Wellington Webb, and in 1982 Arie Taylor, the first African-American woman elected to the Colorado State House of Representatives.[40] Taylor shared the stage with Colorado U.S. Representative Pat Schroeder and New York U.S. Representative Shirley Chisholm, the first African-American woman elected to Congress. The Honorable Richard D. Lamm, former Governor of Colorado (1975-1987) also spoke at the Annual Layment Fellowship Sunday in 1982.

In February 1989 Dr. Ralph Abernathy (1926-1990) was a guest speaker. Reverend Abernathy, alongside his friend Dr. Martin Luther King, Jr. was involved in the Montgomery, Alabama protests of Rosa Parks' arrest in December 1955 as well as the Bus Boycott. Abernathy participated in the founding of the Southern Christian Leadership Conference (SCLC) in 1957, acting as secretary-treasurer from 1957-1968 and then as second president from 1968-1977 following King's assassination. Dr. Abernathy acted as pastor of West Hunter Street Baptist Church in Atlanta from 1961 until his death in 1990.[41]

In November 1989, Macedonia hosted the First Intra Church Mass Choir harvest festival. In January 1994, the church was awarded life membership in the NAACP. At the Second Annual Community Awards Banquet in December 1995, Mr. Johnnie CochranJr. Esq., legal defense attorney for O.J. Simpson, spoke. In December 1997, the Honorable George L. Brown, former Lieutenant Governor of Colorado, spoke at the Fourth Annual Community Awards Banquet. The actress Pam Grier spoke in December 1999 at the Women of Distinction Sixth Annual Community Awards Banquet. At the seventh annual banquet, the Reverend Dr. Joseph Echols Lowery, chairman of the Black Leadership Forum and co-founder and President Emeritus of the SCLC was the invited speaker.

Finally, at various times, Macedonia has hosted meetings of the Urban League, NAACP, Student Non-violent Coordinating Committee, and CORE, among others.[42]

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[39] *Macedonia Baptist Church Pictorial and Historical Church Directory 1982-1983*, Denver Public Library.
[40] Navratil.
[41] National Park Service, "Reverend Ralph David Abernathy 1926-1990," International Civil Rights Walk of Fame, http://www.nps.gov/features/malu/feat0002/wof/Ralph_Abernathy.htm (accessed 16 Oct 2014).
[42] Draper.

Present Day

Current Denver Mayor Michael Hancock is a former member and occasional speaker to the Macedonia congregation, having been baptized, ordained and married there.[43]In advance of his inauguration, an Interfaith Prayer Service, including Jewish and Islamic practitioners and Spanish and Arabic language prayers, was held at the church on July 17, 2011: “At the end, leaders from all three Abrahamic faiths, both those presiding over the service and those in the audience, stood to raise their hands over Hancock. One reverend, Acen Phillips, closed his eyes and moved his hand into the air. "You made Denver a mile-high city," the reverend said, praying to God, "make him a mile-high mayor."[44]

As the demographics surrounding Macedonia evolve, the congregation sees the opportunity to engage new audiences. As Reverend Willard C. Johnson, interim pastor, referenced in 2007: “When Johnson looks around the historically black neighborhoods surrounding Macedonia, he sees the massive influx of Spanish speaking immigrants and of young white people eager to invest in historic old homes. It pleases him. ‘I see them moving in as one of the crown jewels of our work,’ said Johnson, a battle-scarred but resilient veteran of the civil rights movement.”[45] The current congregation, while traditionally African American, accepts all comers and currently stands at about 350, following the absence of a senior pastor for seven years. The congregation is currently growing again.

Macedonia Baptist Church is a member of the American Baptist Churches of the Rocky Mountains, founded in 1972, which includes 100 diverse congregations in Wyoming, New Mexico and Colorado. One of the key characteristics of these churches are their fostering of inclusive environments, as defined in their core value of grace-filled relationships.[46] Reverend Paul Martin, former Macedonia pastor, is the first African-American President of the American Baptist Seminary of the West in Berkeley, California, associated directly with the American Baptist Churches, USA.[47]

As the longtime and dedicated steward of the buildings, the congregation seeks historic designation to both the National and State Registers. Work is anticipated to provide ADA accessibility to aging members as well as to stabilize cracking apparent in the foundation, bathroom rehabilitation, window caulking, and roofing and drainage deficiencies, including pursuit of a Colorado State Historical Fund grant.

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[43] Navratil.
[44] Navratil.
[45] Draper.
[46] “American Baptist Churches of the Rocky Mountains,” abcrm.org/about/core-values (accessed 22 Oct 2014).
[47] “American Baptist Seminary of the West,” http://absw.edu/ (accessed 22 Oct 2014).

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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:

__x__ State Historic Preservation Office
____ Other State agency
____ Federal agency
____ Local government
____ University
____ Other
Name of repository: __History Colorado_____

Historic Resources Survey Number (if assigned): __5DV.11696_____

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10. Geographical Data

Acreage of Property _2.527_____
Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84:_____
(enter coordinates to 6 decimal places)

1. Latitude: Longitude:

2. Latitude: Longitude:

3. Latitude: Longitude:

4. Latitude: Longitude:

Or
UTM References
Datum (indicated on USGS map):

[ ] NAD 1927 or [x] NAD 1983

1. Zone: 13	Easting:	504441mE	Northing:	4401406mN
2. Zone:	Easting:		Northing:	
3. Zone:	Easting:		Northing:	
4. Zone:	Easting :		Northing:	

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

The legal description of the property is: "L 1 TO 15 INC & W1/2 VAC ALLEY ADJ & L 16 TO 24 INC & e1/2 VAC ALLEY ADJ BLK 5 J COOK JRS NORTH DIVISION OF CAPITOL HILL." This description contains all land and historic resources historically associated with the purchase of the church by the Macedonia Baptist Church congregation in 1962.

Boundary Justification (Explain why the boundaries were selected.)

The proposed boundary includes all land and resources historically associated with the original construction, completed in 1954, of the Church and Education Annex and is the same property purchased by the Macedonia Baptist Church in 1962.

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11. Form Prepared By

name/title: Astrid Liverman, Ph.D., National and State Register Coordinator (for property owner)
organization: Office of Archaeology and Historic Preservation, History Colorado
street & number: 1200 Broadway
city or town: Denver state: CO zip code: 80203
e-mail astrid.liverman@state.co.us
telephone: (303) 866-4681
date: November 2014

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.)

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: Macedonia Baptist Church

City or Vicinity: Denver

County: Denver State: CO

Photographer: Astrid Liverman, Ph.D.

Date Photographed: September 8, 2014

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

Photo No.	Photographic Information
1 of 22	Exterior view church (main façade) from southeast corner of the site (Martin Luther King, Jr. Blvd side)
2 of 22	Exterior view education annex (main façade) from Adams Street
3 of 22	Exterior view administrative wing connecting education annex and church from

Adams Street

4 of 22 Main entrance to administrative wing, Adams Street

5 of 22 Pathway between rear of church and playground yard, from southeast corner of the site (Martin Luther King, Jr. Blvd side)

6 of 22 Main entrance to lobby (church at right) from Martin Luther King, Jr. Blvd

7 of 22 Sign to east, Martin Luther King, Jr. Blvd side

8 of 22 Sign to west, Martin Luther King, Jr. Blvd side

9 of 22 Vehicular drop off to breezeway from Adams Street

10 of 22 Main façade, church, detail, from Martin Luther King, Jr. Blvd

11 of 22 View to northeast of church from southwest corner of the site

12 of 22 Breezeway and main entrance on Martin Luther King, Jr. Blvd

13 of 22 View from the rear of the church facing the pulpit

14 of 22 Detail of the stained glass behind the pulpit

15 of 22 View from the pulpit to the rear of the church

16 of 22 Main doors from the church to the lobby

17 of 22 View of lobby facing Martin Luther King, Jr. Blvd entrance

18 of 22 View chapel interior

19 of 22 View hallway administrative wing

20 of 22 North-facing side, Education Annex

21 of 22 Interior courtyard between Education Annex and administrative wing (church is off-camera to the left)

22 of 22 Interior conference room, Education Annex

HISTORIC PHOTOGRAPH LOG

Photo No. Photographic Information

H1 Reverend C.A. Miller Source: Church records

H2 Mrs. Edna Fontella Wells, longtime congregation member since 1920 Source: Edna Fontella Wells Historical Society, Macedonia Baptist Church, http://www.mbcdenverco.org/mbc-edna-fontella-wells-historical-society.html

H3 Buildings occupied by the Macedonia congregation beginning in 1918. Source: *Macedonia Baptist Church Pictorial and Historical Church Directory 1982-1983*.

H4 1725 (now 1776) E. 30th Avenue (5DV.7036), Church building occupied by Macedonia congregation from 1946-1962, ca. 1983. Source: OAHP files

H5 "Officials participating in the transaction in the First National Bank included the Rev. Lester E. Thompson, seated, left, pastor of Galilee, and the Rev. Joseph Griffith, right, Macedonia's minister. Standing, left is Randy Schuit of Galilee, and right [seated], George Pugh of Macedonia, chairmen of the trustees of their respective churches." Source: "Galilee Sells Church," *The Denver Post* (10 Feb 1962): 4.

H6 Aerial View, existing properties and recent expansion. Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library.

H7 Floor plans. Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library.

H8 Undated (ca. 1963) hand-colored photograph hanging in the church's administrative wing hallway

H9 Laymen Fellowship graduates and Baccalaureate Sunday outside worship services, 1979 Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library

H10 Macedonia Baptist Church, 1980 Source: *Macedonia Baptist Church Pictorial and Historical Church Directory, 1979-1980*, on file with the Denver Public Library.

H11 Dr. Martin Luther KingJr. guest speaker for Macedonia Baptist Church, Sunday, January 26, 1964. Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library.

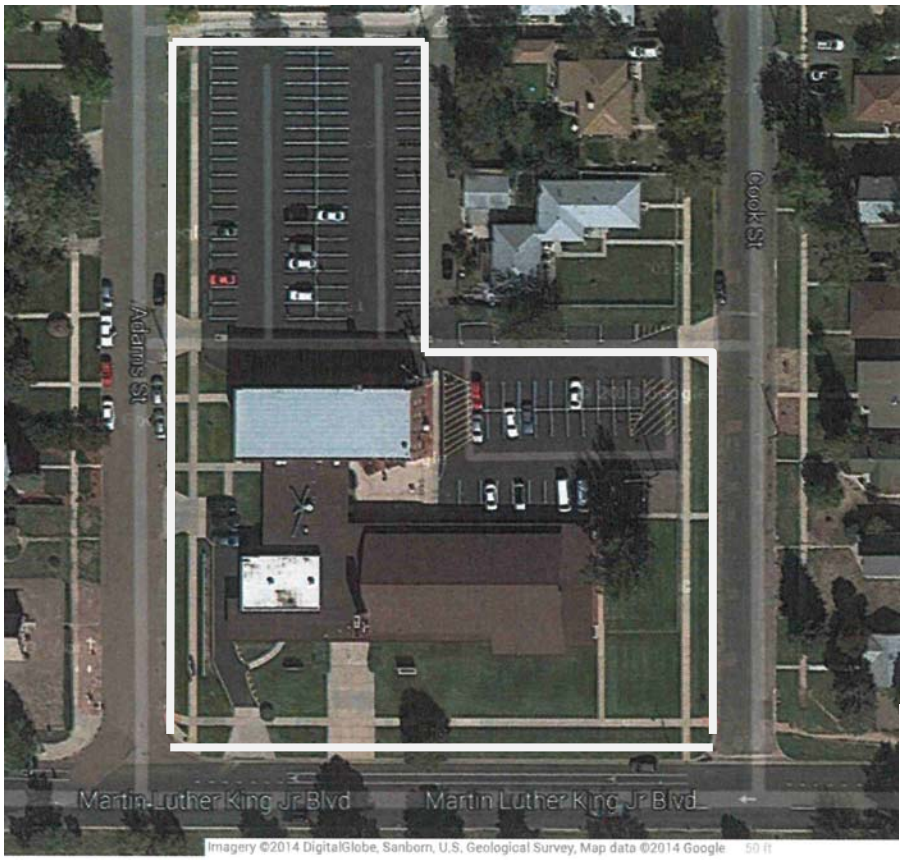
H12 Dr. Martin Luther King, Jr. at Macedonia Baptist Church, Sunday, January 26, 1964 with Rev. T. R. Sayles, Rev. John E. Walker, and Rev. Joseph L. Griffin Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library.

H13 Installation of Reverend John B. Morris, July 6, 1969, with Dr. Deborah Gail Morris, M.D., at left, and Mrs. Gloria Butler Morris, at right Source: *75th Anniversary, 1917-1992, Macedonia Baptist Church Directory*, on file with the Denver Public Library.

H14 Divine Services celebrating the burning of a replica mortgage, August 12, 1979. Source: *Macedonia Baptist Church Pictorial and Historical Church Directory 1982-1983.*

H15 "The Reverend Jesse Jackson, National President of Push, speaks to the men of the community at Macedonia in August 1976" Source: *Macedonia Baptist Church Pictorial and Historical Church Directory 1982-1983*.

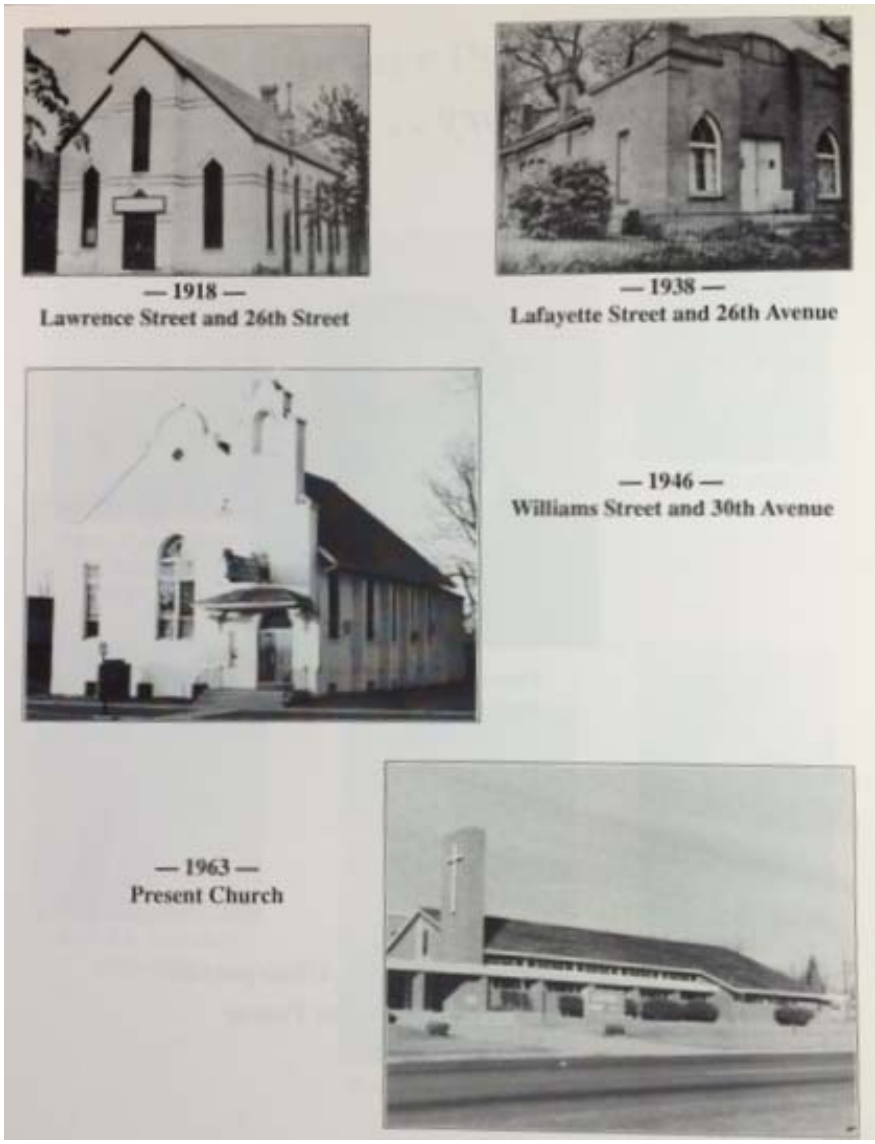
H16 "The 1981 graduates with counselors 'recognized and honored' on Baccalaureate Sunday" Source: *Macedonia Baptist Church Pictorial and Historical Church Directory 1982-1983*.



Boundary Map
Source: Googlemaps, accessed Sep 2014

H1 Reverend C.A. Miller Source: Church records

H2 Mrs. Edna Fontella Wells, longtime congregation member since 1920 Source: Edna Fontella Wells Historical Society, Macedonia Baptist Church, http://www.mbcdenverco.org/mbc-edna-fontella-wells-historical-society.html



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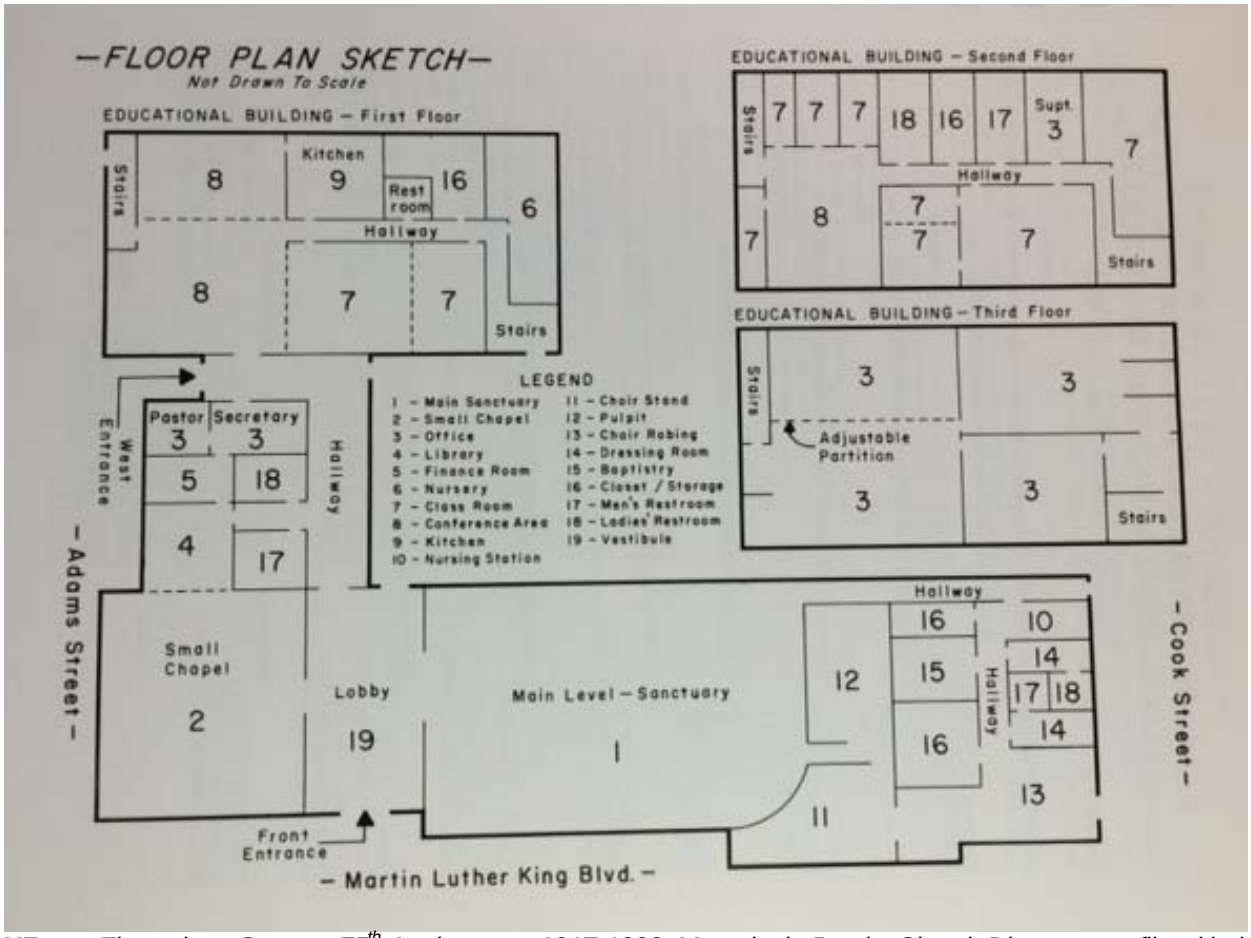

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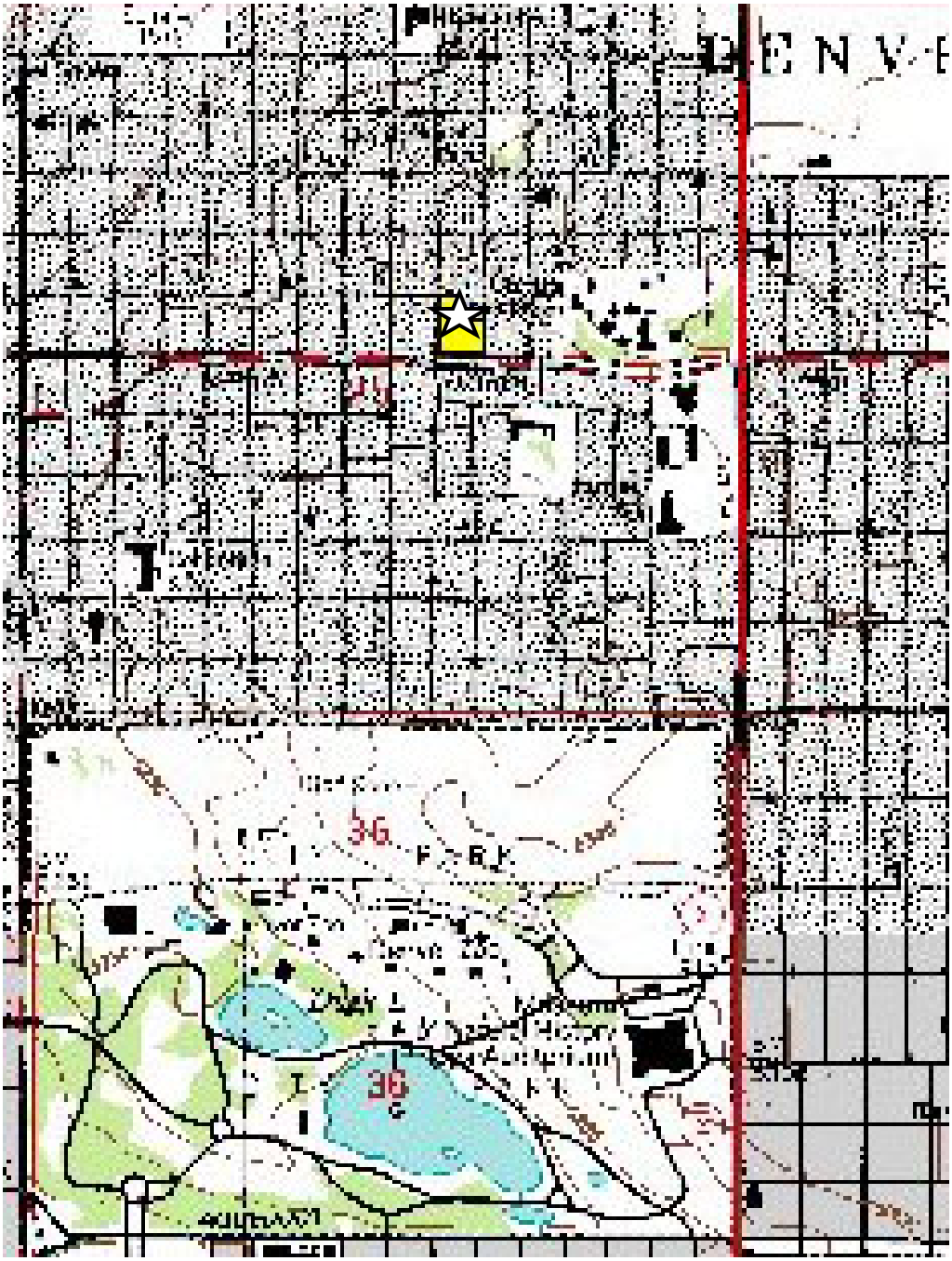
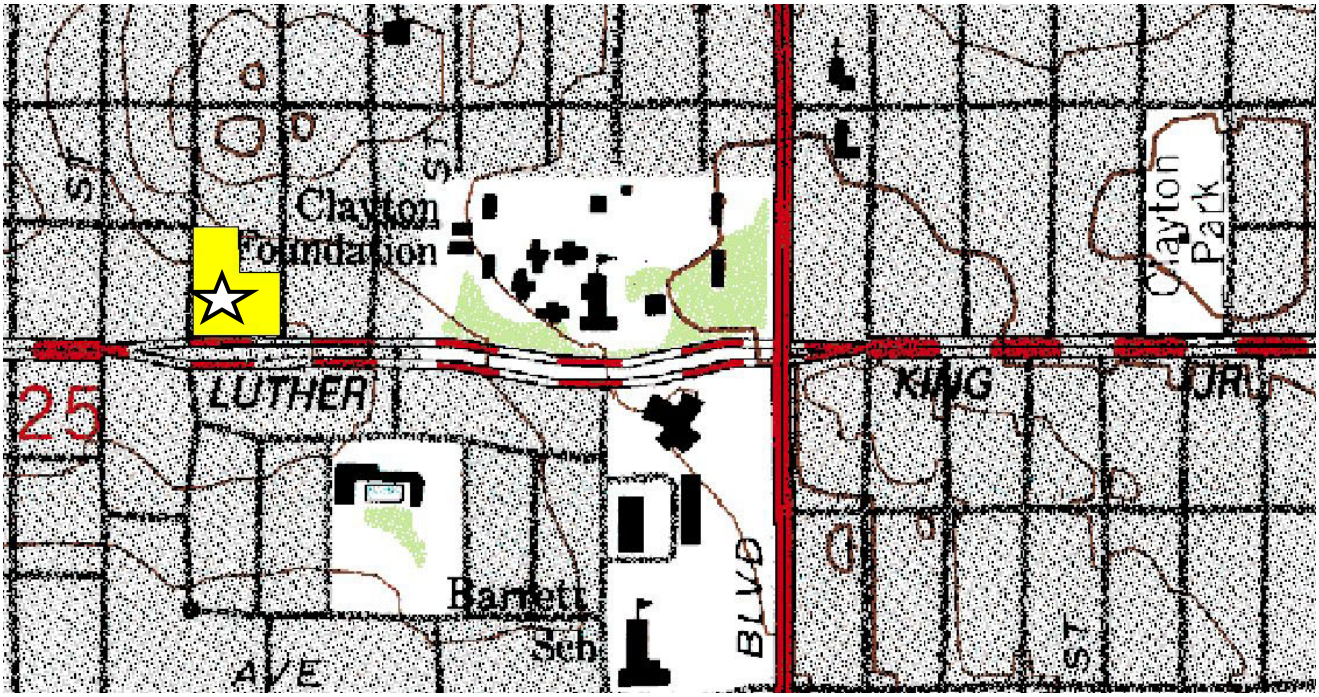
Macedonia Baptist Church
Name of Property

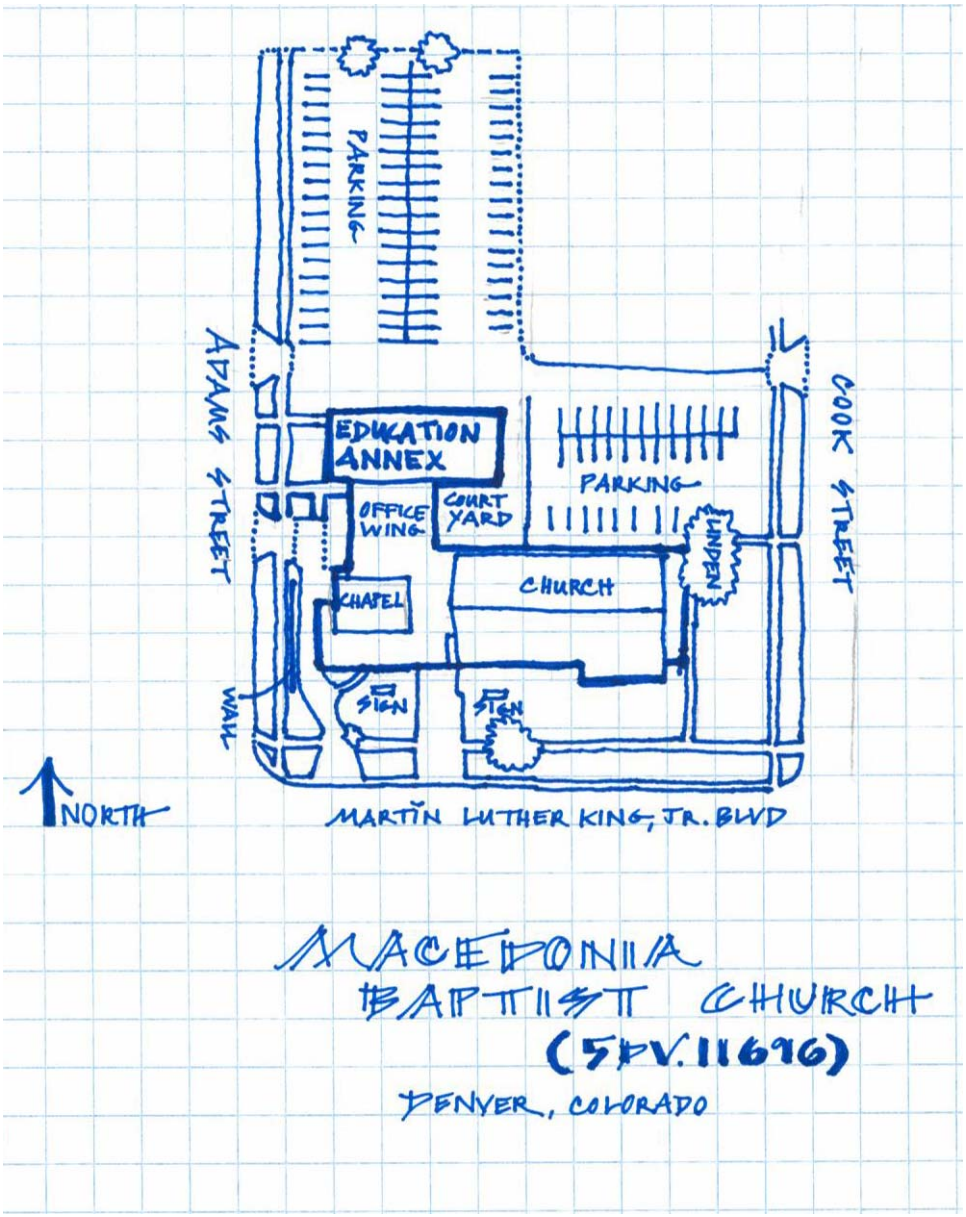
Denver, Colorado
County and State

USGS TOPOGRAPHIC MAP Commerce City Quadrangle, Colorado
7.5 Minute Series

Elevation 5270'
PM 6th Township 3S Range 68W Section 25 SW SW NE

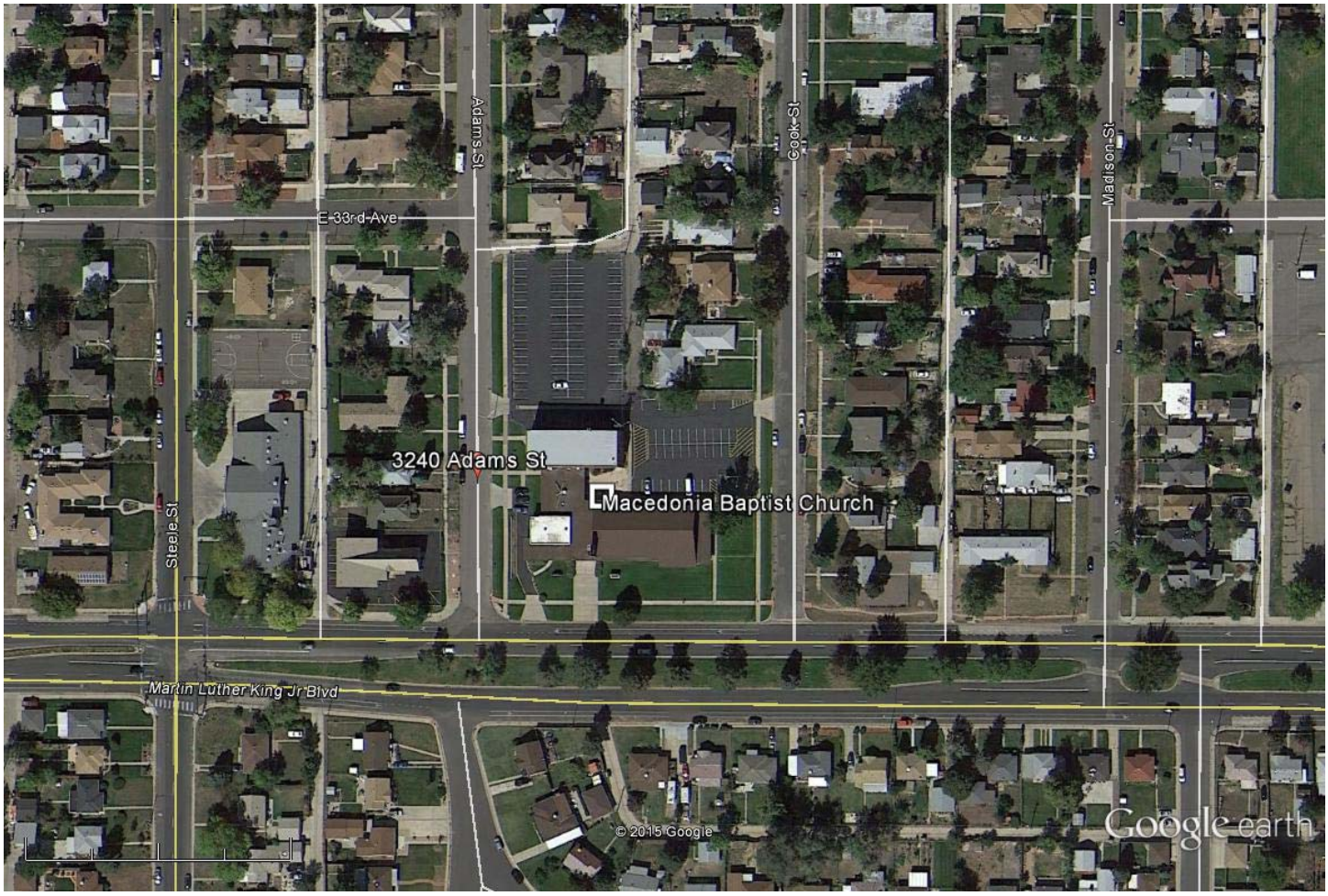



Clayton Foundation
Clayton Park
25
LUTHER
KING
JR
Barnett Sch
AVE
BLVD
ST



Sketch Map

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.



Google earth

feet 700

meters 200

303-639-5340

3213

MACEDONIA
BAPTIST CHURCH
REV. VICTOR-LaMONTE LANE
SUNDAY WORSHIP 10:30am
WEDNESDAY PRAYER SERVICE 7:00pm
SATURDAY BIBLE STUDY 8:00am
SUNDAY SCHOOL 9:00am
TUESDAY MORNING BIBLE STUDY 10:00am
FRIDAY YOUTH MINISTRY 6:00pm
303.377.8822

Macedonia Baptist Church
REV. VICTOR-LaMONTE LANE
COME WORSHIP
WITH US
1030 AM
SUNDAY SCHOOL 9AM

INFORMATION

RIFLE
FAIR 2019