

Appendix B

Cultural Resources Reports

City of Long Beach
Park Church
3655 N. Norwalk Blvd.
Long Beach, CA

Historic Resources Assessment

Prepared for:
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Historic Assessment of Park Church

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EXECUTIVE SUMMARY

Rincon Consultants (Rincon) was retained by the City of Long Beach Department of Development Services to conduct a historic assessment of a church property located at 3655 North Norwalk Boulevard. The assessment included a survey of the subject property, historic research, significance evaluation and preparation of a historic assessment report. All work was prepared in accordance with the California Environmental Quality Act (CEQA), Public Resources Code (PRC) Section 5024.1, Section 15064.5 of the Guidelines; and Sections 21083.2 and 21084.1 of the Statutes of CEQA (Governor's Office of Planning and Research 1998); and in accordance with regulations set forth in the City's Historic Preservation Ordinance (Municipal Code Title 10 Chapter 3 Article 32; BHMC 10-3-32).

The results of this analysis found that the subject property contains four buildings: the Park Church (El Dorado Park Community Church) chapel constructed in 1969, the preschool, the office building and the hall. Rincon found that the chapel appears individually eligible for listing as a City of Long Beach Landmark under Criterion 3 as a representative example of a Modern/Late Modern architecture and as an example of a rare building type: the drive-in church. Neither the chapel nor the remaining buildings on the property appear eligible for listing in the California Register of Historic Resources (CRHR). The chapel is considered a historical resource for the purposes of CEQA. The remaining buildings on the property were found ineligible for listing in the National Register of Historic Places, the CRHR or for City of Long Beach Landmark Designation as they are lacking integrity.



1.0 INTRODUCTION

Rincon Consultants, Inc. (Rincon) was retained by the City of Long Beach Department of Development Services to conduct a historic assessment of a church property located at 3655 N. Norwalk Boulevard (subject property) within the City of Long Beach, Los Angeles County, California (Figures 1 and 2). This historic assessment includes a field survey of the subject property, archival research and preparation of this report.

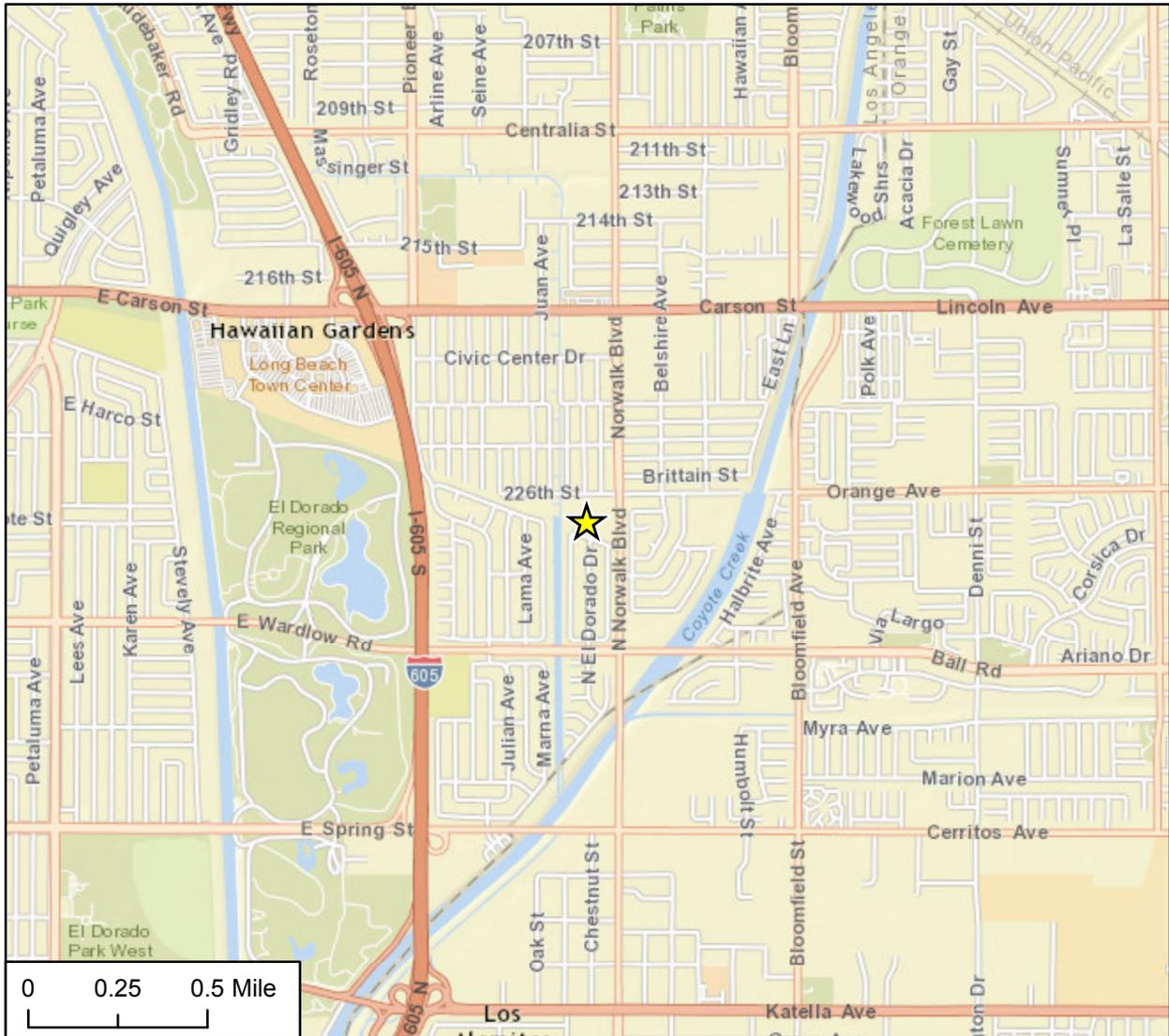
The Project Site is located in east Long Beach, Los Angeles County, California. The approximately 5.76 -acre Project Site is an irregularly-shaped parcel (APN # 075-020-003) and generally bound by a multi-family residential complex to the north, Norwalk Boulevard to the east, the Artesia Norwalk drain to the west and a single-family residential neighborhood to the south. Figure 1 shows the project vicinity and Figure 2 shows an aerial photograph of the Project Site.

The study complies with the California Environmental Quality Act (CEQA), Public Resources Code (PRC) Section 5024.1, Section 15064.5 of the Guidelines, and Sections 21083.2 and 21084.1 of the Statutes of CEQA (Governor's Office of Planning and Research 1998). PRC Section 5024.1 requires the identification and evaluation of historical resources that may be affected by a proposed project. This report was also prepared in accordance with regulations set forth in the City's Historic Preservation Ordinance (Municipal Code Title 10 Chapter 3 Article 32; BHMC 10-3-32).

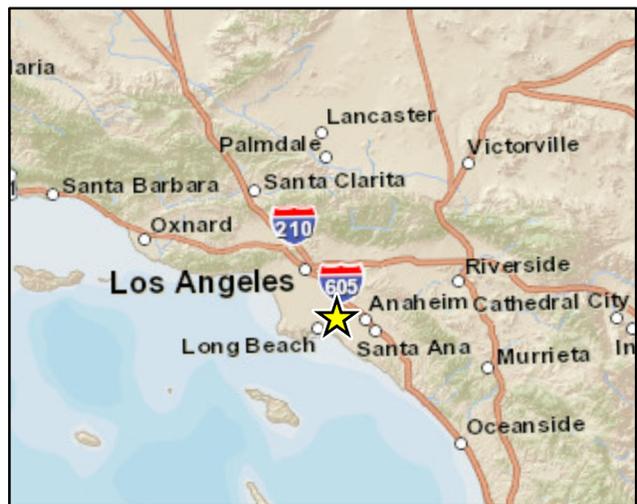
1.1 PROJECT DESCRIPTION

The proposed project calls for the demolition of the existing four buildings on the property and the development of a gated community containing forty single-family homes, with private streets, guest parking, and one access entrance. The four existing buildings include the sanctuary, a two-story office building, a two-story building utilized as a preschool facility and office space, and a hall. There also is a trailer, a playground area, and smaller storage sheds on the property.



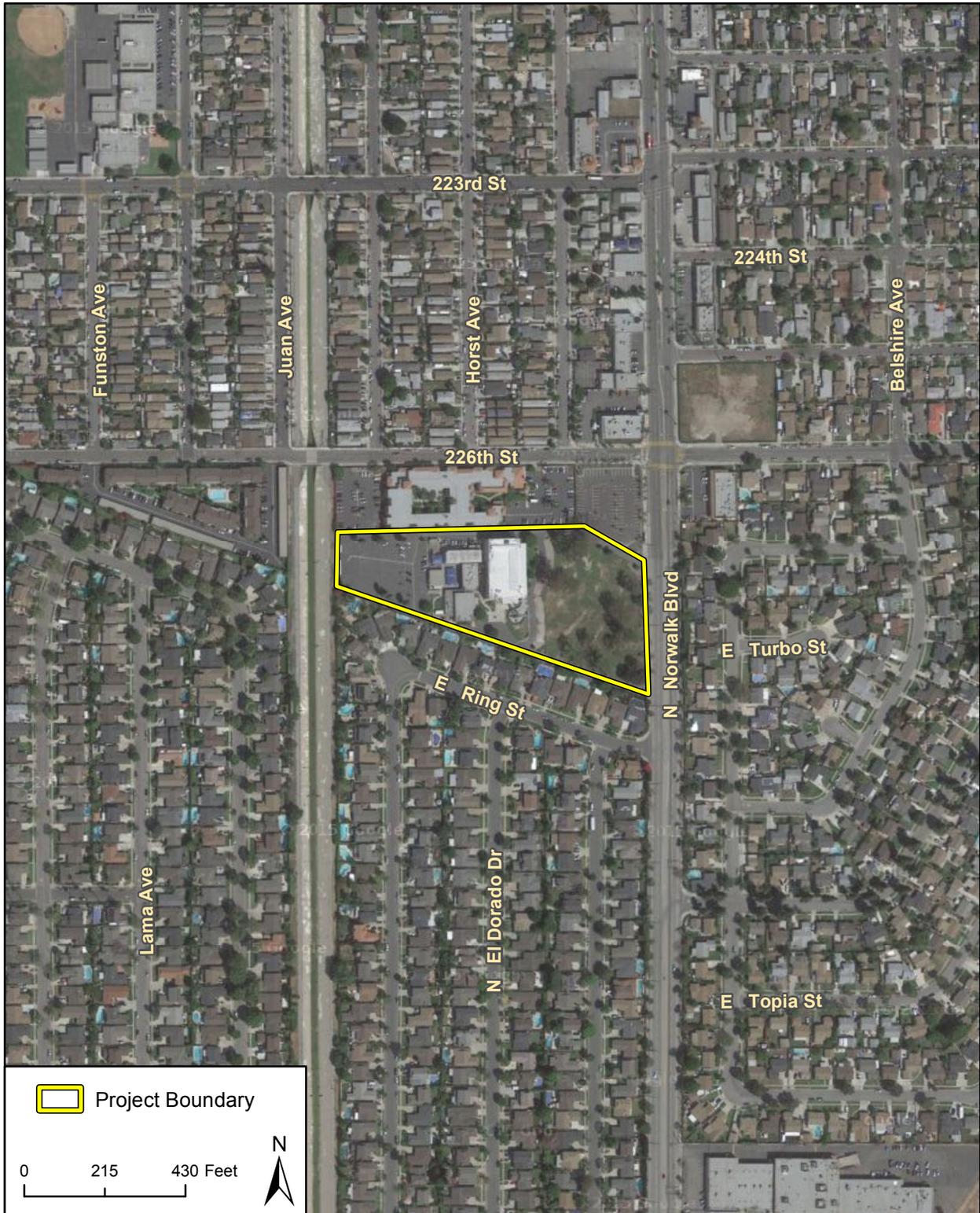


Imagery provided by ESRI and its licensors © 2015.



Regional Location

Figure 1



Imagery provided by Google and its licensors © 2015.

Project Location

Figure 2

1.2 PERSONNEL

Senior Architectural Historian Shannon Carmack, B.A., conducted the field survey, managed the historic assessment task for the project and served as the primary author of this report. Ms. Carmack meets the Secretary of the Interior's *Professional Qualification Standards* for architectural history and history (NPS 1983). Rincon Architectural Historian Susan Zamudio-Gurrola, M.A., performed archival research and co-authored this report. All figures found in this report were prepared by Geographic Information System (GIS) Specialist Julia Hall. Rincon Principal Joe Power, AICP CEP, reviewed this report for quality control.

2.0 REGULATORY SETTING

This section includes a discussion of the applicable state and local laws, ordinances, regulations, and standards governing cultural resources, which must be adhered to before and during implementation of the proposed project.

2.1 CALIFORNIA ENVIRONMENTAL QUALITY ACT

CEQA requires a lead agency to determine whether a project may have a significant effect on historical resources (Public Resources Code [PRC], Section 21084.1). A *historical resource* is a resource listed, or determined to be eligible for listing, in the California Register of Historical Resources (CRHR); a resource included in a local register of historical resources; or any object, building, structure, site, area, place, record, or manuscript that a lead agency determines to be historically significant (State CEQA Guidelines, Section 15064.5[a][1-3]).

A resource shall be considered historically significant if it meets any of the following criteria:

- 1) Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage;
- 2) Is associated with the lives of persons important in our past;
- 3) Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or
- 4) Has yielded, or may be likely to yield, information important in prehistory or history.

In addition, if a project can be demonstrated to cause damage to a unique archaeological resource, the lead agency may require reasonable efforts to permit any or all of these resources to be preserved in place or left in an undisturbed state. To the extent that resources cannot be left undisturbed, mitigation measures are required (PRC, Section 21083.2[a], [b], and [c]).

PRC, Section 21083.2(g) defines a *unique archaeological resource* as an artifact, object, or site about which it can be clearly demonstrated that, without merely adding to the current body of knowledge, there is a high probability that it meets any of the following criteria:

- 1) Contains information needed to answer important scientific research questions and that there is a demonstrable public interest in that information;



- 2) Has a special and particular quality such as being the oldest of its type or the best available example of its type; or
- 3) Is directly associated with a scientifically recognized important prehistoric or historic event or person.

2.1.1 50 Year Threshold for the CRHR

According to CEQA, all buildings constructed over 50 years ago and that possess architectural or historical significance may be considered potential historic resources. Most resources must meet the 50-year threshold for historic significance; however, resources less than 50 years in age may be eligible for listing on the CRHR if it can be demonstrated that sufficient time has passed to understand their historical importance.

2.2 CITY OF LONG BEACH

2.2.1 Historic Context Statement

In July 2009, the City completed a citywide Historic Context Statement to provide a framework for the investigation of the City's historic resources; serve as a tool for preservation planning; and provide historic preservation specialists, planners, and the public with guidance in assessing the significance of Long Beach's built environment. The Historic Context Statement was also designed to assist City staff to evaluate proposed projects that may have a significant impact on cultural resources as they relate to CEQA.

The Historic Context Statement uses the Multiple Property Submission (MPS) approach to historic survey and registration efforts developed by the National Park Service. The MPS approach facilitates the evaluation of individual properties by comparing them with resources that share similar physical characteristics and historical associations. By evaluating groups of related properties, the MPS approach streamlines the identification process and establishes a consistent framework for assessing potential historic resources.

The Historic Context Statement spans Long Beach history from prehistory through development of the modern city and concludes in 1965. The Historic Context Statement addresses six specific objectives (Sapphos Environmental 2009):

- Identification of significant themes in Long Beach history and architecture;
- Definition and description of property types that represent the contexts and provision of known examples of resources that illustrate and explain the property types;
- Description of architectural styles and character-defining features representative of development in Long Beach;
- Identification of architects and builders known to have influenced the physical character of Long Beach;
- Listing of known important buildings constructed in Long Beach;
- Establishment of registration requirements for Long Beach's historic resources.



2.2.2 Historic Preservation Element

The City of Long Beach Historic Preservation Element was adopted by the City Council on June 22, 2010, to create a proactive, focused plan for use by residents, local preservation advocates, City staff, the Cultural Heritage Commission, Planning Commission, and City Council. The Historic Preservation Element outlines a vision for future historic preservation efforts and the actions that need to be taken to achieve them. Development of the Historic Preservation Element was coordinated with the City's 2030 General Plan update.

To ensure that the rich history of Long Beach is preserved through the identification, protection, and celebration of historic resources highly valued for their role in the City's environment, urban design, economic prosperity, and contributions to the quality of life in City neighborhoods, the Historic Preservation Element establishes five main goals, each with corresponding policies and implementation measures that affirm the City's commitment to historic preservation:

- GOAL 1: Maintain and support a comprehensive, citywide historic preservation program to identify and protect Long Beach's historic, cultural, and archaeological resources.
- GOAL 2: Protect historic resources from demolition and inappropriate alterations through the use of the City's regulatory framework, technical assistance, and incentives.
- GOAL 3: Maintain and expand the inventory of historic resources in Long Beach.
- GOAL 4: Increase public awareness and appreciation of the City's history and historic, cultural, and archaeological resources.
- GOAL 5: Integrate historic preservation policies into the City's community development, economic development, and sustainable-city strategies.

Additional information on the corresponding policies and implementation measures adopted by the City for each of the five historic preservation goals can be found in the Historic Preservation Element of the General Plan (Historic Resources Group 2010).

2.2.3 Local Designation

Since 1988 the City of Long Beach has had an active program to recognize buildings and neighborhoods that have special architectural or historical value. Chapter 2.63.050 of the City of Long Beach Municipal Code established the procedures for the designation of individual landmarks and landmark districts, and designated historic landmarks are listed in Chapter 16.52 of the Municipal Code. As of January 2016, 130 landmarks and 17 historic districts have been designated.

A resource must meet one or more of the following criteria of significance to be designated as a City of Long Beach landmark or landmark district:



- Criterion A:** It is associated with events that have made a significant contribution to the broad patterns of the City's history; or
- Criterion B:** It is associated with the lives of persons significant in the City's past; or
- Criterion C:** It embodies the distinctive characteristics of a type, period or method of construction, or it represents the work of a master or it possesses high artistic values; or
- Criterion D:** It has yielded, or may be likely to yield, information important in prehistory or history.

A group of cultural resources qualify for designation as a Landmark District if they retain integrity as a whole and meets the following criteria:

- Criterion A:** The grouping represents a significant and distinguishable entity that is significant within a historic context.
- Criterion B.** A minimum of sixty percent (60%) of the properties within the boundaries of the proposed landmark district qualify as a contributing property.



3.0 HISTORIC SETTING

The Project Site is situated at the border between the City of Long Beach and Hawaiian Gardens. Approximately the eastern third of the Project Site is landscaped with a lawn and trees, the central portion of the site is covered by buildings and landscaping, and approximately the western third is paved as a parking lot.

European settlement of what was later to become the City of Long Beach began as early as 1784 as part of land granted to Manuel Nieto that became Rancho Los Nietos (Shumway 2007). After Nieto's death in 1804 much of the land grant remained intact and was managed by his heirs. In 1834, however the Governor declared Rancho Los Nietos should be divided into five smaller ranchos. The current Project Site is within former Rancho Los Coyotes lands, which was inherited by Nieto's son Juan Jose Nieto. In 1840 Juan Jose Nieto sold Rancho Los Coyotes to Juan Bautiste Leandry, a Sicilian-Italian merchant in Los Angeles. He renamed the rancho "La Buena Esperanza" but it was still generally referred to as Los Coyotes. Leandry died in 1843 and his widow, Francesca Uribe Leandry, married Francisco de Campo. After de Campos' death, Francesca inherited the property and by the time the land was reconfirmed by the land commission, she and Andres Pico were named co-owners of the property. It is believed that Pico had loaned money, cattle or other goods in exchange for a mortgage on part of Rancho Los Coyotes. By the early 1860s the rancho became the property of Abel Stearns (Cerritos Library, n.d.).

During the 1860s, a massive drought decimated much of the cattle ranching in the Long Beach area causing several ranches to fall into debt (Stewart 2013). In 1866, John Temple sold Rancho Los Cerritos to Thomas and Benjamin Flint and Lewellyn Bixby. The Bixby family bought Rancho Los Alamitos, combining the two and forming the Bixby Ranch. Beginning in the 1870s, Flint, Bixby, and Co., began selling the land. By 1884, Long Beach, then known as both the American Colony and Wilmore City, covered the southwestern portion of Rancho Los Cerritos. The failed Wilmore City development was purchased in 1884 by Pomeroy and Mills, a San Francisco real-estate company, and the community began to grow under its new name of Long Beach. Expansion of transportation networks sparked further growth and in 1888 Long Beach was incorporated as a city with a population of 800. Long Beach became a major producer of oil beginning in the 1920s with the drilling of the Signal Hill Oil Field. By 1950 the field produced more than 750 million barrels of crude, averaging more than 500,000 barrels of oil per acre, making it one of the richest oil fields in terms of production per acre in the world (Franks and Lambert 1985). Long Beach also became a tourist destination, transportation center, and shipping industry hub with the construction of the wharf and multiple piers. Today, Long Beach has the busiest port on the West Coast, just east of the former port of San Pedro (now the Port of Los Angeles) and is one of the most populous cities in the state of California (Historic Resources Group 2010).



4.0 METHODS

4.1 ARCHIVAL RESEARCH

Archival research was carried out in December 2015 and January 2016. Research methodology focused on review of a variety of primary and secondary source materials relating to the history and development of the subject property. Sources included, but were not limited to, historic maps, aerial photographs, and written histories of the area. The following repositories, publications, and individuals were contacted to identify known historical land uses and the locations of research materials pertinent to the project site:

- Long Beach Public Library
- Los Angeles Public Library
- *Los Angeles Times* Index, ProQuest Database, Los Angeles Public Library, City of Los Angeles
- *Long Beach Independent Press Telegram* Archives, Newspapers.com
- California Index and various publications, Los Angeles Public Library, City of Los Angeles
- County of Los Angeles Assessor
- Historic aerial photographs
- Other sources as noted in the references list

4.2 FIELD SURVEY

Rincon Architectural Historian Shannon Carmack conducted an intensive pedestrian survey of the Project Site on December 7, 2015, to identify and record any cultural resources that may be located within or adjacent to the project site. The field survey consisted of a visual inspection of all features of the property, including buildings, structures, and associated features. Ms. Carmack documented her fieldwork using field notes, digital photography, close-scale field maps and aerial photographs.

5.0 RESULTS

5.1 HISTORIC CONTEXT

5.1.1 El Dorado Park Community Church

El Dorado Park Community Church was established by Reverend William Miedema in 1957, who with his family moved from Michigan to California with the purpose of founding a church. They were part of the Reformed Church in America (Reformed Church) which was started in 1628 by early Dutch settlers in New York. The El Dorado Park Community Church's first services were held in March of 1957 at the Los Altos Drive-In Theater on Bellflower Boulevard with a communion table, a pulpit and an electronic organ (Reformed Church in America, n.d.; *Long Beach Independent Press Telegram*, 1965b).

The Long Beach community quickly responded to the new style of outdoor church service and the congregation was formally organized in 1958. A combination outdoor-indoor church was planned, using both the traditional indoor seating arrangement but also with outdoor drive-in capability. This concept of incorporating automobiles into the design of the church property was unique and unusual for its time. By 1961 the former agricultural property along Norwalk Boulevard was acquired. The area surrounding the church site was sparsely developed until post World War II when the East Long Beach/Los Altos area expanded with new residential subdivisions, commercial developments, parks and churches (*Long Beach Independent Press Telegram* 1965b).

In May 1963 ground was broken and the church was under construction through 1964. The architect for the first buildings was Charles Beck of Costa Mesa. Known renderings and photographs of the first church building are not very effective in showing what the building looked like but it appears that it was a flat-roofed building with a rectangular footprint and a partial second-story element. The church's construction was described as blending natural elements such as wood, wood paneling and Palo Verde stone to create a continuity between the indoors and outdoors, with an extensive use of glass and stone (*Long Beach Independent Press Telegram* 1965b).

The first service at the Norwalk Boulevard campus was held in 1964. This original church auditorium sat 400 people with room for approximately 300 cars to participate in "drive-in" worship on the front lawn. The drive-in facilities (it is assumed this refers to the infrastructure for the automobile drive-up area and sound system) cost the church \$12,000. The grounds contained 250 sound system posts for automobiles to position themselves next to. As the first unit of El Dorado Park Church's development, the original church auditorium was to be surpassed by a larger sanctuary building which was already planned for the future and expected to seat 1,000 people and include a garden of meditation, pools and fountains to complement the church's 100 foot tower. A newspaper article from 1965 noted that the tower, which was lit up at night, could be seen from several miles away. It became a visual landmark in El Dorado Park and was referred to as "the majestic white tower". Use of the Los Altos Drive-In Theater was discontinued following completion of the permanent auditorium (*Long*



Beach Independent Press Telegram, 1967a; Park Church, 2016; *Long Beach Independent Press Telegram* 1965 a and b; Rodney, 1965).

El Dorado Park Community Church was commonly acknowledged to be the first in Long Beach to offer drive-in services while also maintaining traditional indoor worship on their church campus. It was also unique as one of the first churches specifically designed to accommodate automobiles. At the time of the completion of the first church buildings at the El Dorado Park Community Church, only three other drive-in churches were known to exist in the United States, including two in Florida. The most original and most recognized of its type was just 15 miles to the east; the Grove Community Church, led by Reverend Robert H. Schuller, who was also part of the Reformed Church.

Like its neighbor in Garden Grove, the El Dorado Park Community Church became known for hosting world-famous performers, musicians and speakers. These included tenor Ronnie Avalon, who had appeared with the Metropolitan Opera at Carnegie Hall and Radio City Music Hall, minister and author Dr. Norman Vincent Peale and opera singer Robert Hale who had performed with the New York City Opera Company, the Metropolitan Opera, the Philadelphia Symphony and the Boston Pops. In 1966, it was reported that at least 1,000 people sat on folding chairs and hundreds more in family cars to hear Dr. Peale (*Long Beach Independent Press Telegram*, 1966 and Murray, 1966; *Long Beach Independent Press Telegram*, 1973).

Although anticipated several years prior, detailed plans to build a new, larger chapel were publicized in 1967. The plans for the new chapel called for seating for 1,000 people in the main auditorium and 400 people on the balcony. The building's design would include a large expanse of glass walls, with glass doors that opened so that those in the drive-in area could share the choir and pastor. A continuous pulpit extended from inside to chapel out to a projecting balcony with stairs, allowing the speaker to take the sermon outside and giving the outdoor congregation the sense that they were participating in the same service. Natural materials of wood and stone as well as steel were to be used in the design and a water feature was planned (*Long Beach Independent Press Telegram*, 1967b).

As part of their 10th anniversary celebration in 1968, the congregation of El Dorado Park Community Church conducted a groundbreaking for their new chapel. A building permit was issued in early 1969 for the construction of the building. As reported in the local newspaper, the church's master plan also included a multi-story educational unit to supplement existing classrooms, an office and fellowship hall. At the time it was reported that a second story addition to the existing classrooms was nearing completion (*Long Beach Independent Press Telegram*, 1968a; City of Long Beach var.).

The new church building was completed in approximately mid-1970. The following year the reflection pool and fountains at the church were completed. This water feature was referred to as the singing fountains – colored lights were utilized to adorn the sprays of water while religious music accompanied them. A cross of laminated olive wood made by Israeli craftsmen was imported for the sanctuary's interior. The cross was over nine feet in height, with a mahogany core. Its face was an intricate pattern of olivewood mosaic from trees 400 to 2,000 years old. In 1972 a building permit was issued to add a second story to an existing administration building, with Benno Fischer listed as the architect for the addition (*Long Beach*



Independent Press Telegram, 1970a; building permits; Clutter, 1972; *Long Beach Independent Press Telegram*, 1971).

Praise for Benno Fischer's church design included the statement that "The church is one of the showplaces of the Long Beach area". Postcards depicting the church and grounds described its distinctiveness on the back, stating "One of the most unique churches in Southern – it combines indoor and outdoor worship into one beautiful facility" (Clutter, 1972; El Dorado Park Community Church postcard circa 1971-1973) (Figure 3).



Figure 3. Postcard of El Dorado Park Community Church, circa 1973.

Source: www.ebay.com

Weekly attendance doubled following the completion of the new chapel. By 1972 El Dorado Park Community Church's congregation numbered 1,000 members but services were known to attract up to 2,000 people in attendance. Members came from as far as Inglewood and Mission Viejo and visitors were known to travel from even greater distances. Besides the regular members of the congregation, there were additional church-goers who attended services out of curiosity, for the notion of not getting out of their cars, or because of the publicity given to the church's unique architecture. Services were also known to attract tourists during the summer months (Clutter, 1972). Reverend Miedema discussed the new chapel as well as the allure of drive-in church concept, stating

"We find that the general procedure is they drive by, see the church, and say, 'I want to attend there sometime; it's beautiful' ... On some day like Easter or Mother's Day, they sit in the drive-in section. After a couple of times, they decide to sit inside for the worship service. The fourth step, if they like what they see, is to become active in the life of the church by joining" (Dart 1973).

Between the years 1971 and 1981 El Dorado Park Church's morning worship service was televised and sent to fifteen different television stations around the United States. The television

program was called "Sunday Celebration". Local stations were advertised to air the service on during weekend evenings. During this time period, the church's weekly attendance grew to 1,800 people (Park Church 2016; *Independent Press Telegram*, 1974; *Independent Press Telegram*, 1975)

In 1974, a preschool was opened on the church grounds, to the west of the chapel at the rear of the property. In 2011 El Dorado Park Community Church merged with another nearby church group to become Park Church (Park Church, n.d.).

5.1.2 Architect Benno Fischer

Architect Benno Fischer (1914-2000) was selected to complete the new El Dorado Park Community Church chapel. Fischer was a Jewish architect who had survived the Nazi concentration camp at Flossenberg in Bavaria. Born in 1914, he studied at the University of Warsaw in Poland, graduated in 1939 and was interned that same year. He was liberated by American forces in 1945. After Fischer located his girlfriend from before the war, they married and immigrated to the United States.

Fischer was briefly employed as a draftsman working on prefabricated homes at Walter Gropius' and Konrad Wachsmann's General Panel Corporation in New York between 1946-1947. Fischer then moved to Los Angeles and became an architect in the office of Richard Neutra (Hines and Neutra, 1994; Schuller, 1984).

Fischer was familiar with and an admirer of Neutra's work since his time as an architecture student in Warsaw. During the 1950s and 1960s Neutra's office had an atelier system of collaborators, assistants and apprentices. The three collaborators who made the greatest contributions and remained in the office the longest were Benno Fischer, Sergei Koschin and John Blanton. Fischer and the other associate architects served as project "job captains", taking original concepts and layouts (as devised or approved by Neutra) through working drawings and construction supervision. Neutra's son Dion was once quoted giving thanks to the "draftspersons and collaborators without which the work which we admire today could never have been done." Dion described "the triumvirate of Neutra collaborators in the golden years of the 50s and 60s" as being Fischer, Koschin and Blanton. By 1967, all three architects had left Neutra's office (Hines and Neutra, 1994; Neutra 2001).

While at Neutra's office, Fischer worked closely his mentor and Reverend Robert Schuller on the design of the Garden Grove Community Church. The chapel (also referred to as the Arboretum) was designed in 1960 and constructed the following year. Construction of the Garden Grove Community Church is noteworthy, as it is the first of its kind. Neutra, Fischer and Schuller collaborated together to incorporate unique design elements into the new church including the opening glass doors and a projecting balcony constructed at the same elevation as the interior chapel pulpit. This design allowed Schuller to seamlessly walk between the interior and exterior of the building, giving both "congregations" the same experience. These design elements were replicated in later drive-in church examples such as the El Dorado Park Community Church and the Valley Drive-In Community Church in San Dimas, for both of which Schuller lent his guidance and support (Sutherland 1967).

Schuller would later recall the collaboration process for his "dream church" and discuss the lifelong friendships he developed with both Neutra and Fischer during its design. Fischer's personal story of survival and perseverance was often incorporated into Schuller's sermons and books (Schuller, 1985; O'Connell, 2015; Letter from R. Schuller to B. Fischer, 1967) (Figure 4).



Figure 4. Image of Garden Grove Community Church, circa 1963.
Source: AIA, Orange County.

In 1963, Fischer parted ways with Neutra and established his own architectural firm on Melrose Avenue in Los Angeles. Fischer's architectural collaboration with Schuller and the Reformed Church continued long after his employment with Neutra. By 1965, plans were underway to develop the new El Dorado Park chapel in Long Beach. Fischer was also tasked to design the Valley Community Drive-In Church in San Dimas, which was completed by early 1968 (Sutherland 1967, *La Verne Leader*, 1968) (Figure 5).



Figure 5. Postcard of Valley Community Church, circa 1969.
Source: www.ebay.com

Fischer was also hired to design an addition to the Garden Grove Community Church, elongating the original sanctuary at the rear of the prominent façade. It is unknown specifically why Schuller did not request to have Neutra complete the addition; however it is well documented that by the late 1960s, Neutra was living in Vienna, and reportedly in failing health. Fischer was likely a logical choice to replace his former mentor, as he had direct knowledge and experience with the original design and construction. Following the completion of the addition to the Garden Grove chapel in 1967, Reverend Schuller penned a thank you note to Fischer, stating that he was surprisingly awe-struck at the splendor of the total composition and commented that the proportions of Fischer's addition were perfect. Schuller congratulated Fischer, saying "I know of no architect in the world living today who could have done a better job than you have done." (Oliver, 2000; Pacific Coast Architecture Database, n.d.; Schuller, 1985; O'Connell, 2015; Letter from R. Schuller to B. Fischer, 1967).

In addition to drive-in churches, Fischer's independent commissions included institutional facilities, commercial buildings and custom and tract residences, most within the Los Angeles area. Fischer was also known for his design of the Los Angeles Martyrs' Memorial which was created in 1978 for the American Jewish Federation building on Wilshire Blvd (Keitel 1967; Oliver 2000).

5.1.3 The Drive-in Church

The earliest example of the "drive-in or outdoor" church dates to the late 1930s in St. Petersburg, Florida, where a congregation exceeded the building's capacity and loud speakers were installed so that worshipers seated on benches outside could hear the preacher (The Encyclopedia of World Methodism, 1974; Pierson, 2014). Inspired by a visit to the Florida church, New York's Oneonta Drive-In Church was established in 1950 at a Drive-In Theater, during the summer months (*Oneonta Star*, 1962). Examples in other cities and states, including California followed. These early examples continued at drive-in theaters and vacant lots, but never expanded into permanent facilities (Harvey, 2010; Rodney, 1965).



The innovation of drive-in church concept is widely attributed to Reverend Robert Schuller, and the construction of the Garden Grove Community Church. Schuller established his ministry in 1955 by preaching from the roof of the Orange Drive-In Theater, as worshippers sat in their car. Schuller correctly predicted that agricultural Orange County would transform into sprawling subdivisions, linked by massive highways and he saw the drive-in concept as the way to attract new congregants.

Schuller's approach resonated with residents of the Southern California car culture and his motto "Come as you are in the family car" attracted new parishioners by the hundreds (O'Connell 2014). An early advertisement for the church explained why the drive-in church made sense, as "... even the handicapped, hard of hearing, aged and infirm can see and hear the entire service without leaving their family car". Schuller's wife, Arvella played an electronic organ for each service from a trailer. Portable speaker boxes mounted to each vehicle piped in the sounds of the sermons and music (Garber 2012).

A permanent facility was soon envisioned and construction was completed in 1961. What made the Garden Grove building unique and different from previous drive-in churches was that the drive in concept was incorporated into the design of the church, making it the first "walk-in, drive-in" ever constructed. Schuller described the concept saying, "I had learned from Southern Californians to think on a large scale. Beyond that, this was something entirely new. As a Midwesterner I was charmed with the beauty and climate of Southern California and was imbued with the idea - not of bringing it into the church, but making the church a part of it." (Sutherland 1967).

The drive-in church was a logical progression of the continuing car-centric cultural of southern California, which made a significant and lasting effect on the landscape of the region. The automobile introduced new settlement patterns and building types, particularly drive-in theaters, restaurants, gas stations, markets, and drycleaners. The drive-in church was an extension of that phenomenon, which was embraced by thousands of Schuller's disciples every week. By 1967, the Garden Grove Community Church was conducting four services with a total reported attendance of 13,744 congregants (Sutherland 1967). Schuller would later expand his religious empire, hiring famed International Style architect Phillip Johnson to construct the Crystal Cathedral. He also developed the televised religious service called the *Hour of Power*, which reached millions each week.

The innovation and success of Schuller's Garden Grove Community Church also prompted the Reformed Church to develop additional drive-in churches, including the Valley Community Drive-In Church and the new chapel at El Dorado Park Community Church which were both directly influenced by the original design. The concept spread and additional drive-in churches were established throughout the United States. It is unknown how many churches were designed specifically to serve as "walk-in, drive-in" churches, as opposed to churches which simply offered outdoor services,; regardless the design concept remained a relatively rare and unique phenomenon (Dart 1973).

5.1.4 Midcentury Modern Architecture



Midcentury Modern is the post-war adaptation of the International Style, which was characterized by geometric forms, smooth wall surfaces, and an absence of exterior decoration. The Midcentury Modern style reflected the aesthetic of the International Style, while also bringing into consideration the local climate and topography.

Characteristic of the style include: exposed structural forms and materials (often expressed through post and beam construction), large expanses of glass, flat roofs with wide overhanging eaves and cantilevered canopies, Exterior staircases, decks, patios and balconies, minimal detailing and an open interior plan.

5.2 ARCHITECTURAL DESCRIPTION

The subject property is situated at the border between the City of Long Beach and the City of Hawaiian Gardens. Approximately the eastern third of the Project Site is landscaped with a lawn and trees, the central portion of the site is covered by buildings and landscaping, and approximately the western third is paved as a parking lot. The subject property is situated on an approximately 5.76 acre parcel that is bound by an apartment complex and 226th Street to the north, a residential neighborhood to the south, Norwalk Boulevard to the east and the Artesia Norwalk Drain to the west. Primary buildings, sites and structures include the church, a preschool and a fellowship hall.

The focus of this evaluation was the chapel building, as archival research and the field survey indicate that the school, hall and office buildings have undergone alterations that have significantly compromised their integrity.

5.2.1 El Dorado Park Community Church Chapel

The chapel building has a rectangular plan with a flat roof and can be characterized as a classic example of Midcentury design (Photographs 1-8).

The chapel is dominated by the eastern façade which faces Norwalk Boulevard. The east façade features a vertical pattern of floor-to-ceiling windows divided by steel beams. A deep overhanging shed roof extends out from the façade wall. At the north end of the façade, a projecting balcony with curved staircase extends out from the wall, which allowed the access between the indoor to step out from his indoor pulpit to preach to the devout waiting behind their steering wheels. The base of the wall below the balcony is capped with Palo Verde stone.

The chapel's south elevation, which served as the pedestrian entrance features Midcentury stone as well as New Formalist style arches columns. The north and west elevations have high walls resembling crenellated parapets at the roofline.

Research into the building permits for the chapel did not identify any substantial alterations since its constitution. The original fountains and speakers, which were constructed into onto the east lawn appear to have been removed. Despite the removal of these original features, the chapel itself maintains a high level of architectural integrity and retains the critical aspects of the unique drive-in feature, specifically the projecting balcony/pulpit which distinguishes it from other churches.



Photograph 1. Chapel and grounds where automobiles would park for drive-in services



Photograph 2. Chapel – outdoor balcony connected to interior preaching pulpit



Photograph 3. Chapel, east elevation



Photograph 4. Chapel and cross tower, facing northwest



Photograph 5. Chapel, south elevation



Photograph 6. Chapel, north elevation



Photograph 7. Chapel, west elevation in background)



Photograph 8. Chapel, west elevation (in background rising above preschool)

5.3 EVALUATION

The chapel was evaluated for listing in the CRHR and for designation as City of Long Beach Landmarks.

The chapel appears individually eligible for listing as a City of Long Beach Landmark under Criterion 3, as the first drive-in church of Long Beach and one of the earliest examples of a chapel designed to accommodate the drive-in church concept. Benno Fischer's building design for the El Dorado Park Community Church was initially developed through his collaboration on the Garden Grove Community Church with famed architect Richard Neutra and Reverend Robert Schuller of the Reformed Church. This innovative design provided the ability to jointly host indoor and outdoor services which drew thousands to the church each week. Within a few years of the completion of the El Dorado Park Community church, the size of the congregation nearly doubled. The new chapel was considered "one of the showplaces of the Long Beach area" and a "drive-in pioneer" in the area.

The chapel also appears eligible under Criterion 3 as it is a representative example of Midcentury Modern style. The building is dominated by the eastern façade, which features vertical glass panels separated by steel beams, a projecting roof, stone veneer and a unique balcony which extended into the interior pulpit.

Although the chapel appears eligible for listing as a City of Long Beach Landmark, there is insufficient evidence to demonstrate that the chapel is eligible for listing in the CRHR at this time. The school, hall and office buildings were also found ineligible for listing in the CRHR and as City of Long Beach landmarks. Both the school and office buildings have undergone alterations with additions of second stories in 1967 and 1972, respectively. The school, hall and office buildings do not possess distinguishing design or character, thus it was determined they have no historic or architectural significance.

6.0 CONCLUSIONS

CEQA Guidelines state that a project may have a significant effect on the environment if it can be expected to "cause a substantial adverse change in the significance of an historical resource" (CEQA Guidelines, Section 15064.5 (b)). Such changes can include physical demolition, destruction, relocation, or alteration of a historical resource or its immediate surroundings such that the significance of an historical resource would be materially impaired.

If it can be demonstrated that a project will cause damage to a unique archaeological resource, the lead agency may require reasonable efforts be made to permit any or all of these resources to be preserved in place or left in an undisturbed state. To the extent that they cannot be left undisturbed, mitigation measures are required (Section 21083.2[a], [b], and [c]).

The project area was found to contain one historical resource: the El Dorado Community Church Chapel. The chapel was found individually eligible for listing as a City of Long Beach Landmark under Criterion 3, as the first drive-in church of Long Beach and one of the earliest examples to feature buildings designed to accommodate the drive-in church concept. Further, the chapel was found eligible as it is a representative example of Modern/Late Modern architecture. As such, the chapel is considered a historical resource under CEQA.



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Architectural Survey Report for 3655 N. Norwalk Boulevard, Long Beach, Los Angeles County, California

DRAFT

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Registered Professional Archaeologist

February 2016

APN No. 7075-020-003

Cogstone Project Number: 3834

Type of Study: Architectural Survey

Sites: El Dorado Park Community Church

USGS Quadrangle: Los Alamitos, Calif.

Total Area: 5.76 acres

Fieldwork Dates: February 17, 2016

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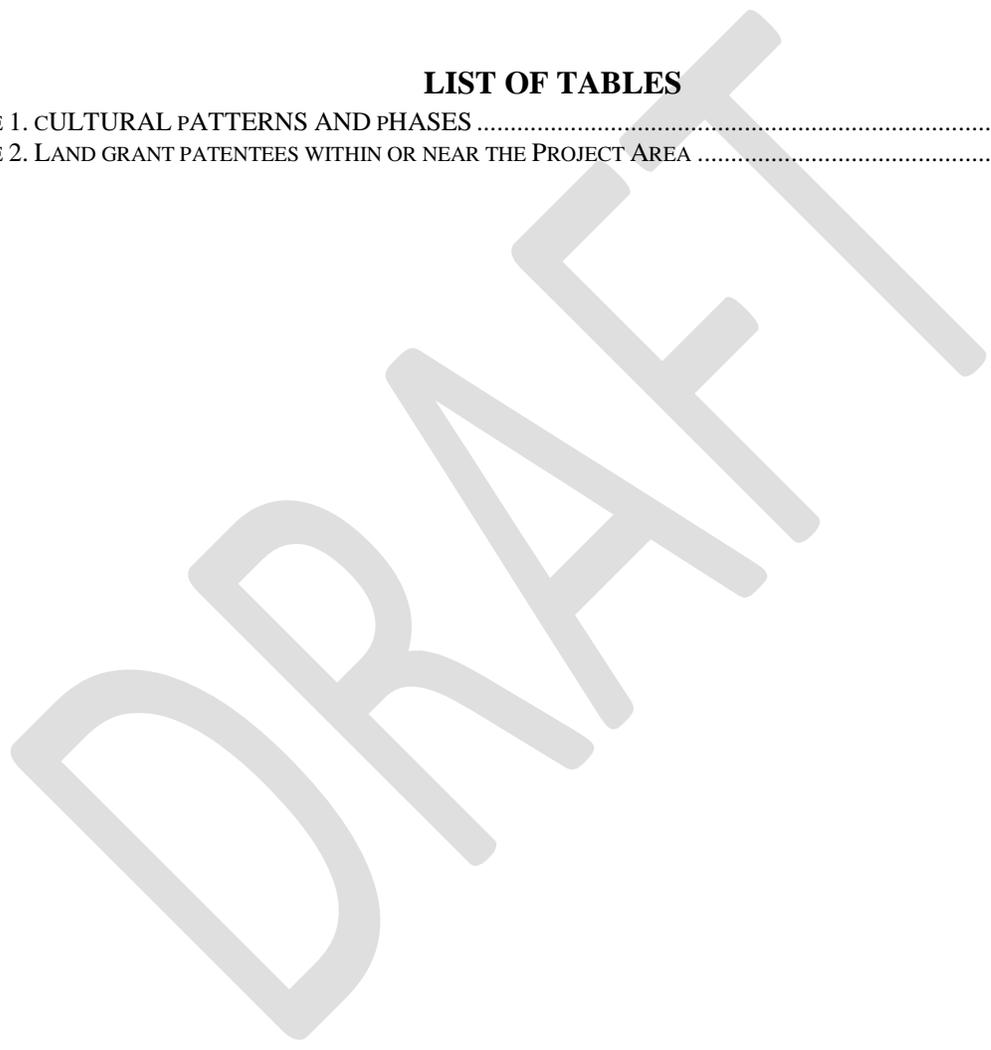
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EXECUTIVE SUMMARY

The purpose of this study is to determine the potential Project-related effects on existing built environment resources of historic age, brought about by a proposed residential development on approximately 5.76 acres at 3655 N. Norwalk Boulevard, Long Beach, California.

The Project Area is situated on the northeastern edge of the City of Long Beach, in an area known as El Dorado Park. The proposed Project entails the construction of a residential, gated community consisting of 40 single family homes. The proposed complex will include garages, parking spaces, rear yards, public walkways, a walking loop, barbeques, children's playground, and a loop lane, all located on the west side of North Norwalk Boulevard, in Long Beach, California. Currently, the 5.76-acre Project Area encompasses five standing buildings and structures that are occupied by the Park Church. The existing buildings are clustered in the west-central portion of the parcel, with a large paved parking lot filling the east one-third, and a large open, grassy space occupying the west and front part of the parcel.

The architectural survey of the Project Area was completed on February 17, 2016, covering four standing buildings, only one of which is of historic age, which for the purposes of this Project, is taken to be 50 years old or more. The 5.76-acre Project Area is a partially developed tract of land, with the west one-third consisting of a large open, grassy space, formerly landscaped with trees, lawn and shrubs, the center having the existing five buildings clustered there, and with a large paved parking lot filling the east one-third of the parcel. The five standing buildings are all church-related buildings constructed between 1965 and 1975. None of the buildings are included on any national, state or local historic list or register. One of the buildings, constructed in 1965, is known as Fellowship Hall and it is described and evaluated according to CRHR criteria in this report. The remaining four buildings, constructed between 1969 and 1975, are less than 50 years old and therefore are not eligible for listing on the NRHP, on the CRHR, nor on the City of Long Beach list of historic landmarks unless they possess "exceptional importance." The church complex was originally known as the El Dorado Park Community Church and it first included drive-in church facilities and an altar building that were constructed in 1963 according to Los Angeles County Building Records (Los Angeles County 1963). Both structures were removed from the site in 1978 and therefore no remnants of the drive-in elements of the church are present.

One newly-recorded historic-age resource, the El Dorado Park Community Church Fellowship Hall was identified within the Project Area. The determination of eligibility results in a finding of "not eligible for CRHR listing" under any of the four CRHR criteria for Fellowship Hall. The building has been recorded and evaluated as site El Dorado Park Community Church site.

Although less than 50 years old, the Classroom Building, Administration Building and Sanctuary

Building were also surveyed and were evaluated for “exceptionally important.” All are recommended as not possessing exceptional importance. The buildings were also analyzed according to the City of Long Beach historic guidelines and were found to be ineligible for consideration.

DRAFT

INTRODUCTION

PURPOSE OF STUDY

The purpose of this study is to determine the potential Project-related effects on existing built environment resources of historic age (50 years old or older), brought about by proposed residential development on approximately 5.76 acres at 3655 N. Norwalk Boulevard, Long Beach, California (Figure 1).

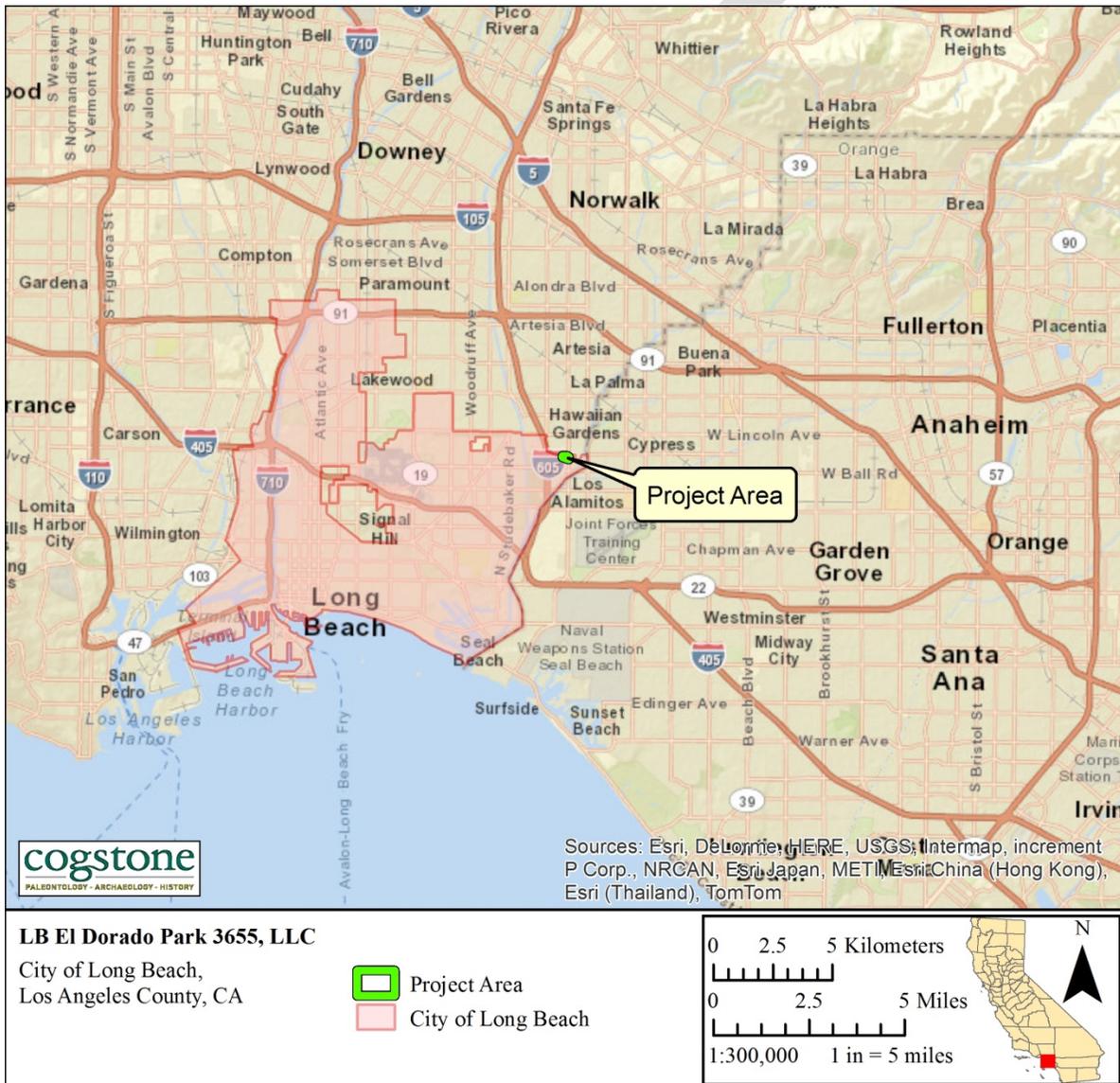


Figure 1. Project Vicinity

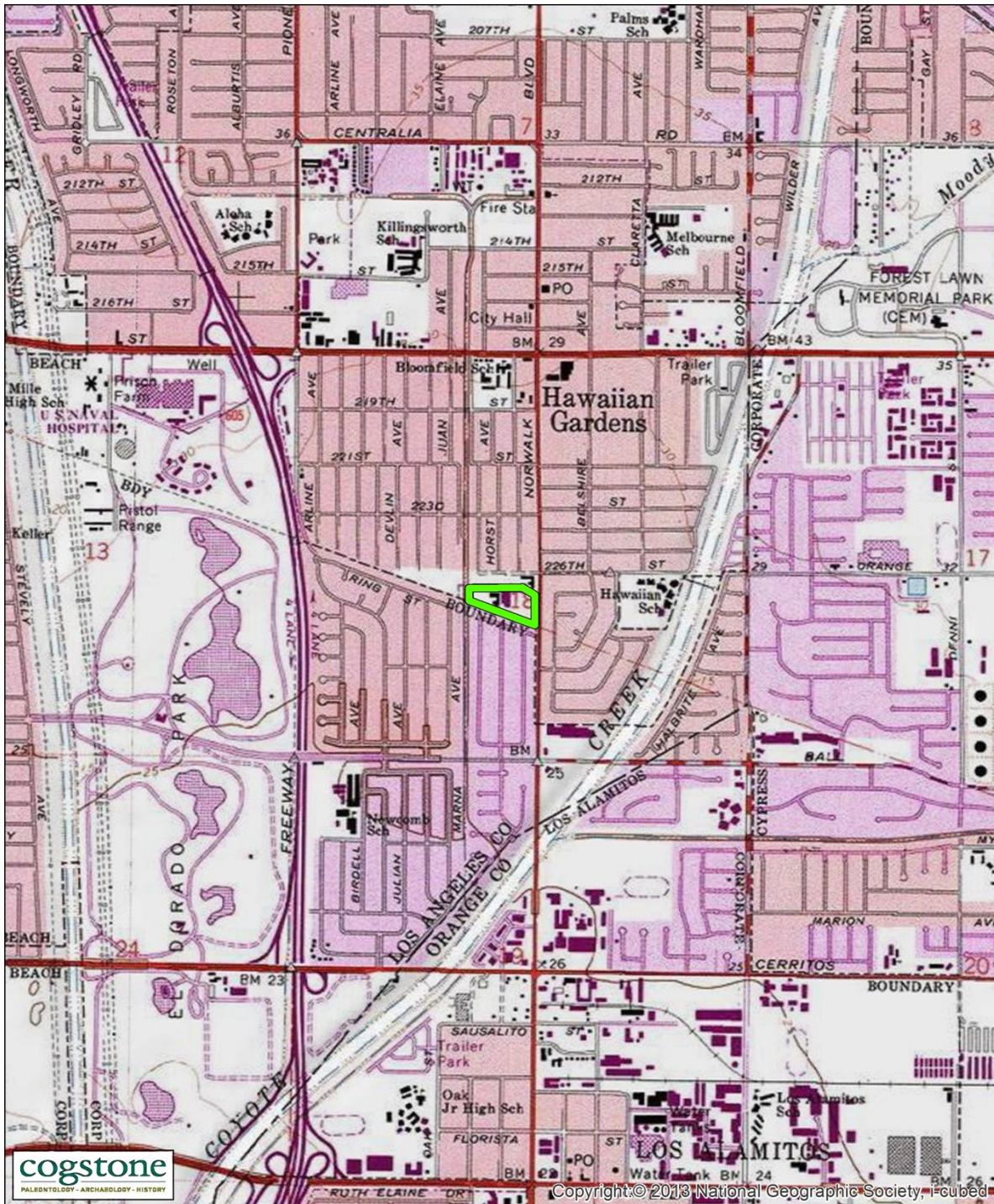
PROJECT DESCRIPTION

The Project is located in the NE ¼ of the SW ¼ of Section 18 in Township 4S and Range 11W (San Bernardino Base Meridian) of the Los Alamitos, Calif. 7.5-minute series USGS topographic map (Figure 2). It is situated on the northeastern edge of the City of Long Beach, in an area known as El Dorado Park. The proposed Project entails the construction of a residential, gated community consisting of 40 single family homes. The proposed complex will include garages, parking spaces, rear yards, a walking loop, barbeques, children's playground, and a loop lane, all located on the west side of North Norwalk Boulevard, in Long Beach, California. Currently, the 5.76-acre Project Area encompasses five standing buildings and structures that are occupied by the Park Church. The existing buildings are clustered in the west-central portion of the parcel, with a large paved parking lot filling the east one-third, and a large open, grassy space occupying the west and front part of the parcel.

PROJECT PERSONNEL

Cogstone Resource Management Inc. (Cogstone) conducted the cultural resource study reported herein. Sherri Gust was the Principal Investigator for the Project, supervising all work, as well as author of certain background sections. Gust has an M.S. in Anatomy (Evolutionary Morphology) from the University of Southern California and over 36 years of experience in California. Lynn Furnis served as Principal Architectural Historian and lead author. She holds an M.A. in Anthropology from the University of Nevada, Reno and has 13 years of experience in California and 25 years in Nevada. Lynn Furnis recorded and evaluated the standing structures within the Project Area.

Andre Simmons prepared the maps. He has a B.A. in Anthropology and History, an M.A. in Anthropology, and a certificate in Global Information Systems (GIS) from California State University (CSU) Fullerton. Short resumes of staff are provided (see Appendix A).



LB El Dorado Park 3655, LLC
City of Long Beach,
Los Angeles County, CA

- Project Area
- USGS Quads

USGS 7.5' Quads:
LOS ALAMITOS

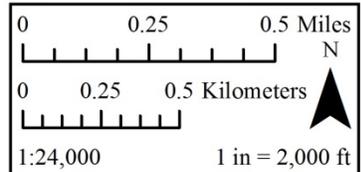


Figure 2. Project Location

REGULATORY ENVIRONMENT

STATE LAWS AND REGULATIONS

Cultural resources management work conducted as part of the Long Beach Church Project at 3655 N. Norwalk Boulevard must comply with the *CEQA Statutes and Guidelines* (California 2005), and any potential historic and prehistoric resources that might exist within the proposed Project Area of Potential Effect (area) would have to be evaluated under these guidelines. Enacted in 1971, CEQA and the guidelines direct lead agencies to determine whether an archaeological site is a “historically significant” cultural resource. The term "historical resources" shall include the following:

- (1) A resource listed in, or determined to be eligible by the State Historical Resources Commission, for listing in the *California Register of Historical Resources* (CRHR) (Pub. Res. Code §5024.1, Title 14 CCR, Section 4850 et seq.).
- (2) A resource included in a local register of historical resources, as defined in Section 5020.1(k) of the Public Resources Code or identified as significant in an historical resource survey meeting the requirements Section 5024.1(g) of the Public Resources Code, shall be presumed to be historically or culturally significant. Public agencies must treat any such resource as significant unless the preponderance of evidence demonstrates that it is not historically or culturally significant.
- (3) Any object, building, structure, site, area, place, record, or manuscript which a lead agency determines to be historically significant or significant in the architectural, engineering, scientific, economic, agricultural, educational, social, political, military, or cultural annals of California may be considered to be an historical resource, provided the lead agency's determination is supported by substantial evidence in light of the whole record. Generally, a resource shall be considered by the lead agency to be "historically significant" if the resource meets the criteria for listing on the CRHR (Pub. Res. Code §5024.1, Title 14 CCR, Section 4852) including the following:
 - (A) Is associated with events that have made a significant contribution to the broad patterns of California's history and cultural heritage;
 - (B) Is associated with the lives of persons important in our past;

(C) Embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of an important creative individual, or possesses high artistic values; or

(D) Has yielded, or may be likely to yield, information important in prehistory or history.

(4) The fact that a resource is not listed in, or determined to be eligible for listing in the CRHR, not included in a local register of historical resources (pursuant to Section 5020.1(k) of the Public Resources Code), or identified in an historical resources survey (meeting the criteria in Section 5024.1(g) of the Public Resources Code) does not preclude a lead agency from determining that the resource may be an historical resource as defined in Public Resources Code §5020.1(j) or §5024.1 (CEQA 15064.5).

In addition to having significance, cultural resources must have integrity for the period of significance under consideration. The period of significance is the date or time span within which significant events transpired, or significant individuals made their important contributions. Integrity is the authenticity of a historical resource's physical identity as evidenced by the survival of characteristics or historic fabric that existed during the resource's period of significance. Alterations to a resource or changes in its use over time may have historical, cultural, or architectural significance. Simply, resources must retain enough of their historic character or appearance to be recognizable as historical resources and to convey the reasons for their significance. A resource that has lost its historic character or appearance may still have sufficient integrity for the CRHR, if, under Criterion 4, it maintains the potential to yield significant scientific or historical information or specific data.

The term "unique archaeological resource" has the following meaning under CEQA:

An archaeological artifact, object, or site about which it can be clearly demonstrated that, without merely adding to the current body of knowledge, there is a high probability that it meets any of the following criteria:

- (1) Contains information needed to answer important scientific research questions and that there is a demonstrable public interest in that information.
- (2) Has a special and particular quality such as being the oldest of its type or the best available example of its type.

- (3) Is directly associated with a scientifically recognized important prehistoric or historical event or person [Public Resources Code §21083.2(g)].

A Project with an effect that may cause a substantial adverse change in the significance of a historical resource or unique archaeological resource is a Project that may have a significant effect on the environment. Effects on cultural properties that qualify as historical resources or unique archaeological resources can be considered adverse if they involve physical demolition, destruction, relocation, or alteration of the resource or its immediate surroundings such that the significance of a historical resource would be materially impaired.

The State of California Office of Historic Preservation (OHP) administers the California Register program. As a recipient of federal funding, the OHP meets the requirements of the NHPA with a State Historic Preservation Officer (SHPO) who enforces a designation and protection process, has a qualified historic preservation review commission, maintains a system for surveys and inventories, and provides for adequate public participation in its activities. As the recipient of federal funds that require pass-through funding to local governments, the OHP administers the Certified Local Government program for the State of California. The OHP also administers the *California Register of Historical Landmarks* and *California Points of Local Historical Interest* programs.

California Historical Landmarks. California Historical Landmarks are buildings, structures, sites, or places that have been determined to have statewide historical significance by meeting at least one of the criteria listed below. The resource also must be approved for designation by the County Board of Supervisors or the City/Town Council in whose jurisdiction it is located, such as the County of Orange and the City of Anaheim, respectively. The resource must also be recommended by the State Historical Resources Commission and be officially designated by the Director of California State Parks and Recreation.

To be eligible for designation as a California State Landmark, a resource must meet at least one of the following criteria:

- 1) Be the first, last, only, or most significant of its type in the state or within a large geographic region (Northern, Central, or Southern California);
- 2) Be associated with an individual or group having a profound influence on the history of California; or
- 3) Be a prototype of, or an outstanding example of, a period, style, architectural movement or construction or is one of the more notable works or the best surviving work in a region of a pioneer architect, designer or master builder.

California Points of Historical Interest. California Points of Historical Interest are sites, buildings, features, or events that are of local (city or county) significance and have anthropological, cultural, military, political, architectural, economic, scientific or technical, religious, experimental, or other value. To be eligible for designation as a California Point of Historical Interest, a resource must meet at least one of the criteria listed above for California Historical Landmarks.

Points of Historical Interest designated after December 1997 and recommended by the State Historical Resources Commission are also listed in the CRHR. No historical resource may be designated as both a State Historical Landmark and a California Point of Historical Interest.

CITY OF LONG BEACH

The City of Long Beach, in its *City of Long Beach: Historic Context Statement* (2009) recognizes the eligibility criteria for listing on the NRHP and on the CRHR as criteria that it embraces and follows for properties it wishes to include on its own city list (Long Beach 2009: 24, 165). The City's Historic Context Statement also specifically identifies the period of consideration for historic resources as properties built between 1889 and 1965. According to the Historic Context Statement, "1965 was selected because properties that are less than 50 years of age are typically not considered eligible for consideration, unless they are of exceptional importance." The Historic Context Statement includes a list of all the designated historical landmarks in the City; most of the properties were constructed in the early 1900s. The most recent property on the list was construction in 1960.

BACKGROUND

The environmental setting section below provides information on the environmental factors that affect cultural resources, while the prehistoric and historical settings provide information on the history of land use in the general Project region.

ENVIRONMENT

The Project is situated in the northern Peninsular Ranges Geomorphic Province. This province is comprised of a series of mountain ranges separated by northwest trending valleys paralleling faults that branch off from the San Andreas Fault to the east. The Peninsular Ranges Province is located in the southwestern corner of California and is bound by the Transverse Range Province to the north and east and the Colorado Desert to the east (Wagner 2002). The San Gabriel River

lays to the west, Coyote Creek is less than one-half mile to the east, the Santa Ana River lays 13 miles to the east, and the Coyote Hills lie 9 miles to the east-northeast, in Fullerton. The Pacific Ocean is 6.4 miles to the south.

Today's Mediterranean-like climate is characterized by warm, dry summers and cool, moist winters, with rainfall predominantly falling between November and May. Climatic conditions in this region varied substantially during prehistoric times. Paleoclimatic data based on pollen from coastal sites indicate that there was a dramatic increase in both annual temperature and precipitation between 8000 and 7000 B.P., which would have led to a rich, local marsh habitat. Subsequently, by 7000 B.P., sea levels were 10 to 15 meters below current levels, and the shore line was at least 500 meters farther off shore than it is today (Altschul et al. 2007). The Project Area is within low-lying land, close to the ocean and to marshes, both of which would have offered people varied food and other resources in the past.

The project area is located in heavily developed Los Angeles County, within the City of Long Beach, adjacent to Cerritos and Lakewood, and to the smaller communities of Hawaiian Gardens, La Palma, Cypress, and Los Alamitos. The Project Area is situated 0.40 mile east of the I-605 and 3.5 miles north of the I-405 freeway. The land area adjacent to the Project Area has been developed for residential purposes since the 1960s or earlier and remains within a very dense residential district composed of apartments and single-family houses. Three schools are present within a mile to the east. The enormous El Dorado East Regional Park occupies a long, wide swath of green space immediately west of the I-605.

PREHISTORIC CULTURAL SETTING

Approaches to prehistoric frameworks have changed over the past half century from being based on material attributes to radiocarbon chronologies to association with cultural traditions. Archaeologists defined a material complex consisting of an abundance of milling stones (for grinding food items) with few projectile points or vertebrate faunal remains dating from about 7 to 3 thousand years before the present as the "Millingstone Horizon" (Wallace 1955). Later, the "Millingstone Horizon" was redefined as a cultural tradition named the Encinitas Tradition (Warren 1968) with various regional expressions including Topanga and La Jolla. Use by archaeologists varied as some adopted a generalized Encinitas Tradition without regional variations, some continued to use "Millingstone Horizon" and some used Middle Holocene (the time period) to indicate this observed pattern (Sutton and Gardner 2010:1-2).

Recently, it was recognized that generalized terminology is suppressing the identification of cultural, spatial and temporal variation and the movement of peoples throughout space and time. These factors are critical to understanding adaptation and change (Sutton and Gardner 2010:1-2).

The Encinitas Tradition characteristics are abundant metates and manos, crudely made core and flake tools, bone tools, shell ornaments, very few projectile points with subsistence focusing on collecting (plants, shellfish, etc.) (Sutton and Gardner 2010:7). Faunal remains vary by location but include shellfish, land animals, marine mammals, and fish.

The Encinitas Tradition is currently redefined as comprising four geographical patterns (Sutton and Gardner 2010: 8-25). These are (1) Topanga in coastal Los Angeles and Orange counties, (2) La Jolla in coastal San Diego County, (3) Greven Knoll in inland San Bernardino, Riverside, Orange and Los Angeles counties, and (4) Pauma in inland San Diego County.

About 3,500 years before present the Encinitas Tradition was replaced in the greater Los Angeles Basin by the Del Rey Tradition (Sutton 2010). This tradition has been generally assigned to the Intermediate and Late Prehistoric periods. The changes that initiated the beginning of the Intermediate Period include new settlement patterns, economic foci, and artifact types that coincided with the arrival of a biologically distinctive population. The Intermediate and Late Prehistoric periods have not been well-defined. Many archaeologists have proposed, however, that the beginning of the Intermediate marked the arrival of Takic-speaking groups (from the Mojave Desert, southern Sierra Nevada and San Joaquin Valley) and that the Late Prehistoric Period reflected Shoshonean groups (from the Great Basin). Related cultural and biological changes occurred on the southern Channel Islands about 300 years later.

As defined by Sutton (2010), the Del Rey Tradition replaces usage of the Intermediate and Late Prehistoric designations for both the southern California mainland and the southern Channel Islands. Within the Del Rey Tradition are two regional patterns named Angeles and Island. The Del Rey Tradition represents the arrival, divergence, and development of the Gabrielino in southern California.

PREHISTORIC CHRONOLOGY

The latest cultural revisions for the project area define traits for time phases of the Topanga pattern of the Encinitas Tradition applicable to coastal Los Angeles and Orange counties (Sutton and Gardner 2010; Table 1). This pattern is replaced in the Project Area by the Angeles pattern of the Del Rey Tradition later in time (Sutton 2010; Table 1).

Table 1. Cultural Patterns and Phases

Phase	Dates BP	Material Culture	Other Traits
Topanga I	8,500 to 5,000	Abundant manos and metates, many core tools and scraper s, few but large points, charmstones, cogged stones, early discoidals, faunal remains rare	Shellfish and hunting important, secondary burials under metate cairns (some with long bones only), some extended inhumations, no cremations

Phase	Dates BP	Material Culture	Other Traits
Topanga II	5,000 to 3,500	Abundant but decreasing manos and metates, adoption of mortars and pestles, smaller points, cogged stones, late discoidals, fewer scraper planes and core tools, some stone balls and charmstones	Shellfish important, addition of acorns, reburial of long bones only, addition of flexed inhumations (some beneath metate cairns), cremations rare
22 Topanga III	3,500 to 1,300	Abundant but decreasing manos and metates, increasing use of mortars and pestles, wider variety of small projectile points, stone-lined ovens	Hunting and gathering important, flexed inhumations (some under rock cairns), cremations rare, possible subsistence focus on yucca/agave
Angeles IV	1,000 to 800	Cottonwood arrow points for arrows appear, <i>Olivella</i> cupped beads and <i>Mytilus</i> shell disks appear, some imported pottery appears, possible appearance of ceramic pipes	Changes in settlement pattern to fewer but larger permanent villages, flexed primary inhumations, cremations uncommon
Angeles V	800 to 450	Artifact abundance and size increases, steatite trade from islands increases, larger and more elaborate effigies	Development of mainland dialect of Gabrielino, settlement in open grasslands, exploitation of marine resources declined and use of small seeds increased, flexed primary inhumations, cremations uncommon
Angeles VI	450 to 150	Addition of locally made pottery, metal needle-drilled <i>Olivella</i> beads, addition of Euroamerican material culture (glass beads and metal tools)	Use of domesticated animals, flexed primary inhumations continue, some cremations

Topanga Pattern groups were relatively small and highly mobile. Sites known are temporary campsites, not villages and tend to be along the coast in wetlands, bays, coastal plains, near-coastal valleys, marine terraces and mountains. The Topanga toolkit is dominated by manos and metates with projectile points scarce. [Sutton and Gardner 2010:9]

In Topanga Phase I other typical characteristics were a few mortars and pestles, abundant core tools (scraper planes, choppers and hammerstones), relatively few large, leaf-shaped projectile points, cogged stones, and early discoidals (Table 1). Secondary inhumation under cairns was the common mortuary practice. In Orange County as many as 600 flexed burials were present at one site and dated 6, 435 radiocarbon years before present. [Sutton and Gardner 2010:9, 13]

In Topanga Phase II, flexed burials and secondary burial under cairns continued. Adoption of the mortar and pestle is a marker of this phase. Other typical artifacts include manos, metates, scrapers, core tools, discoidals, charmstones, cogged stones and an increase in the number of projectile points. In Orange County stabilization of sea level during this time period resulted in increased use of estuary, near shore and local terrestrial food sources. [Sutton and Gardner 2010:14-16]

In Topanga Phase III, there was continuing abundance of metates, manos, and core tools plus increasing amounts of mortars and pestles. More numerous and varied types of projectile points are observed along with the introduction of stone-lined earthen ovens. Cooking features such as these were possibly used to bake yucca or agave. Both flexed and extended burials are known.

[Sutton and Gardner 2010:17]

The Angeles pattern generally is restricted to the mainland and appears to have been less technologically conservative and more ecologically diverse, with a largely terrestrial focus and greater emphases on hunting and nearshore fishing (Sutton 2010).

The Angeles IV phase is marked by new material items including Cottonwood points for arrows, *Olivella* cupped beads and *Mytilus* shell disks, birdstones (zoomorphic effigies with magico-religious properties) and trade items from the Southwest including pottery. It appears that populations increased and that there was a change in the settlement pattern to fewer but larger, permanent villages. Presence and utility of steatite vessels may have impeded the diffusion of pottery into the Los Angeles Basin. The settlement pattern altered to one of fewer and larger permanent villages. Smaller special-purpose sites continued to be used. [Sutton 2010]

Angeles V components contain more and larger steatite artifacts, including larger vessels, more elaborate effigies, and comals. Settlement locations shifted from woodland to open grasslands. The exploitation of marine resources seems to have declined and use of small seeds increased. Many Gabrielino inhumations contained grave goods while cremations did not (Sutton 2010).

The Angeles VI phase reflects the ethnographic mainland Gabrielino of the post-contact period (i.e., after A.D. 1542) (Sutton 2010). One of the first changes in Gabrielino culture after contact was undoubtedly population loss due to disease, coupled with resulting social and political disruption. Angeles VI material culture is essentially Angeles V augmented by a number of Euroamerican tools and materials, including glass beads and metal tools such as knives and needles (used in bead manufacture). The frequency of Euroamerican material culture increased through time until it constituted the vast majority of materials used. Locally produced brownware pottery appears along with metal needle-drilled *Olivella* disk beads.

The ethnographic mainland Gabrielino subsistence system was based primarily on terrestrial hunting and gathering, although nearshore fish and shellfish played important roles. Sea mammals, especially whales (likely from beached carcasses), were prized. In addition, a number of European plant and animal domesticates were obtained and exploited. Ethnographically, the mainland Gabrielino practiced interment and some cremation.

ETHNOGRAPHY

Early Native American peoples of the project area are poorly understood. They were replaced about 3,500 years ago by Native Americans now known as the Gabrielino (Tongva). Later in time, other Native Americans, now known as the Juaneño (Acjachemen) moved into southern Orange County and are likely to have also used the project area at some points in time. Material

culture was very similar between these two groups but the Juaneño were known to produce Tizon brownware ceramics which might differentiate sites.

Gabrielino Tongva

The Gabrielino speak a language that is part of the Takic language family. Their territory encompassed a vast area stretching from Topanga Canyon in the northwest, to the base of Mount Wilson in the north, to San Bernardino in the east, Aliso Creek in the southeast and the Southern Channel Islands, in all an area of more than 2,500 square miles (Bean and Smith 1978, McCawley 1996) (Figure 3). At European contact, the tribe consisted of more than 5,000 people living in various settlements throughout the area. Some of the villages could be quite large, housing up to 150 people.

The Gabrielino are considered to have been one of the wealthiest tribes and to have greatly influenced tribes they traded with (Kroeber 1976:621). Houses were domed, circular structures thatched with tule or similar materials (Bean and Smith 1978:542). The best known artifacts were made of steatite and were highly prized. Many common everyday items were decorated with inlaid shell or carvings reflecting an elaborately developed artisanship (Bean and Smith 1978:542).

The main food zones utilized were marine, woodland and grassland (Bean and Smith 1978:538-540). Plant foods were, by far, the greatest part of the traditional diet at contact. Acorns were the most important single food source. Villages were located near water sources necessary for the leaching of acorns, which was a daily occurrence. Grass seeds were the next most abundant plant food used along with chia. Seeds were parched, ground, and cooked as mush in various combinations according to taste and availability. Greens and fruits were eaten raw or cooked or sometimes dried for storage. Bulbs, roots, and tubers were dug in the spring and summer and usually eaten fresh. Mushrooms and tree fungus were prized as delicacies. Various teas were made from flowers, fruits, stems, and roots for medicinal cures as well as beverages. [Bean and Smith 1978:538-540]

The principal game animals were deer, rabbit, jackrabbit, wood rat, mice, ground squirrels, antelope, quail, dove, ducks, and other birds (Bean and Smith 1978:538-540). Most predators were avoided as food, as were tree squirrels and most reptiles. Trout and other fish were caught in the streams, while salmon were available when they ran in the larger creeks. Marine foods were extensively utilized. Sea mammals, fish, and crustaceans were hunted and gathered from both the shoreline and the open ocean, using reed and dugout canoes. Shellfish were the most common resource, including abalone, turban, mussels, clams, scallops, bubble shells, and others. [Bean and Smith 1978:538-540]

Povuu'nga

The nearest Gabrielino community to the Project Area is the Povuu'nga community located along the San Gabriel River within the coastal region. It is one of three important Gabrielino communities within the region and was founded by refugees from the San Gabriel area. Povuu'nga most likely served as a ritual center for the Gabrielino communities of the area based on the description given by Father Geronimo Boscana. Povuu'nga was described as the birthplace of both Wewyoot, the first tomyaar, and the creator-god and spiritual being Chengiichngech (McCawley 1996).

DRAFT



Figure 3. Gabrielino/Tongva Tribal Territory

Povuu’nga is likely located on a hilltop site occupied by historic Rancho Los Alamitos in the city of Long Beach. The community existed until at least 1805 based on baptismal records from the San Gabriel mission and the San Juan Capistrano mission.

The Project Area was not home to any known major villages. However, it is likely smaller villages and seasonal camps were present.

HISTORIC BACKGROUND

Spanish & Mexican era Setting

Juan Cabrillo was the first European to sail along the coast of California in 1542 and was followed in 1602 by Sebastian Vizcaino (Bean and Rawls 1993). Between 1769 and 1822 the Spanish had colonized California and established missions, presidios and pueblos (Bean and Rawls 1993).

In 1821 Mexico won its independence from Spain and worked to lessen the wealth and power held by the missions. The Secularization Act was passed in 1833, giving the vast mission lands to the Mexican governor and downgrading the missions' status to that of parish churches. The governor then redistributed the former mission lands, in the form of grants, to private owners. Ranchos in California numbered over 500 by 1846, all but approximately 30 of which resulted from land grants (Bean and Rawls 1993; Robinson 1948).

The Project Area lies within the boundaries of the Rancho Los Coyotes and directly on the northern border of the Rancho Los Alamitos (Figure 4). Both land grants were originally part of the Rancho Los Nietos given to Manuel Nieto, a retired Spanish soldier, in 1784 (Robinson 1966). This land grant was one of the first and largest Spanish land concessions created by Mexican governor Pedro Fages. It included all the land between the San Gabriel and Santa Ana rivers, from the foothills to the sea. After Nieto's death in 1804 the large rancho was divided into five ranchos. These were Santa Gertrudes, Los Coyotes, Los Cerritos, Los Alamitos, and Las Bolsas ranchos. Manuel's son – Juan Jose Nieto – received the Rancho Los Alamitos at this time, later acquiring the Rancho Los Coyotes, in 1834 (McCutchen 1988:192; Robinson 1966). Catarina Ruiz, Nieto's daughter-in-law, acquired the large grant – the Rancho Las Bolsas – and her brother, Joaquin Ruiz, received the smaller Rancho Bolsa Chica grant in 1804 (Amigos de Bolsa Chica 2014). The Mexican governor, Jose Figueroa, in 1834 recognized the division of the Rancho Los Nietos and officially issued the five grants in 1834 (Robinson 1966).

By 1807, Juan Jose Nieto had built an adobe home within the Rancho Los Alamitos which was the original structure on the historic Los Alamitos Ranch (now part of Long Beach) still standing today (Robinson 1966). In 1834, the same year the subdivided rancho grant was made official, Nieto sold his large rancho to Governor Figueroa for \$500. Robinson conjectures that the rancho sale was a reward for the governor for enabling the subdivision of Rancho Los Nietos for Nieto family members. Within 15 months, Figueroa died and his brother Francisco Figueroa moved to the rancho, where he and the superintendent arranged for the sale of the rancho and worked to settle the governor's estate.

In 1842, a Yankee who had become a Mexican citizen and married into a Californio family (Arcadia Bandini) named Abel Stearns purchased the Rancho Los Alamitos for approximately \$6,000.00 (Robinson 1966). It was the first of his vast land holdings in the region which led to a large fortune in later years. He used the ranch for raising cattle and refurbished the ranch house as a summer home for his wife. Stearns reportedly acquired the Rancho Los Coyotes in the early 1860s, though BLM General Land Patent Records show the property still in possession of Ocampo and Pico as of 1875 (McCutchen 1988:192).

As shown in Table 2, Francesca Uribe Ocampo (wife of Francisco Ocampo) and Francisco Pico were in possession of the 48,885-acre Rancho Los Coyotes which was patented by them on March 9, 1875 (BLM 2016). The Project Area is actually within the Rancho Los Coyotes boundaries.

Table 2. Land grant patentees within or near the Project Area

Name	Date	Section	Township	Range
Ocampo, Francesca Uribe and Pico, Francisco	1875	7, 8, 9, 16, 17, 18	4S	11W
		12, 13	4S	12W
Stearns, Abel	1874	29, 30, 31, 32	4S	10W
		17, 18, 19, 20, 21, 22	4S	11W

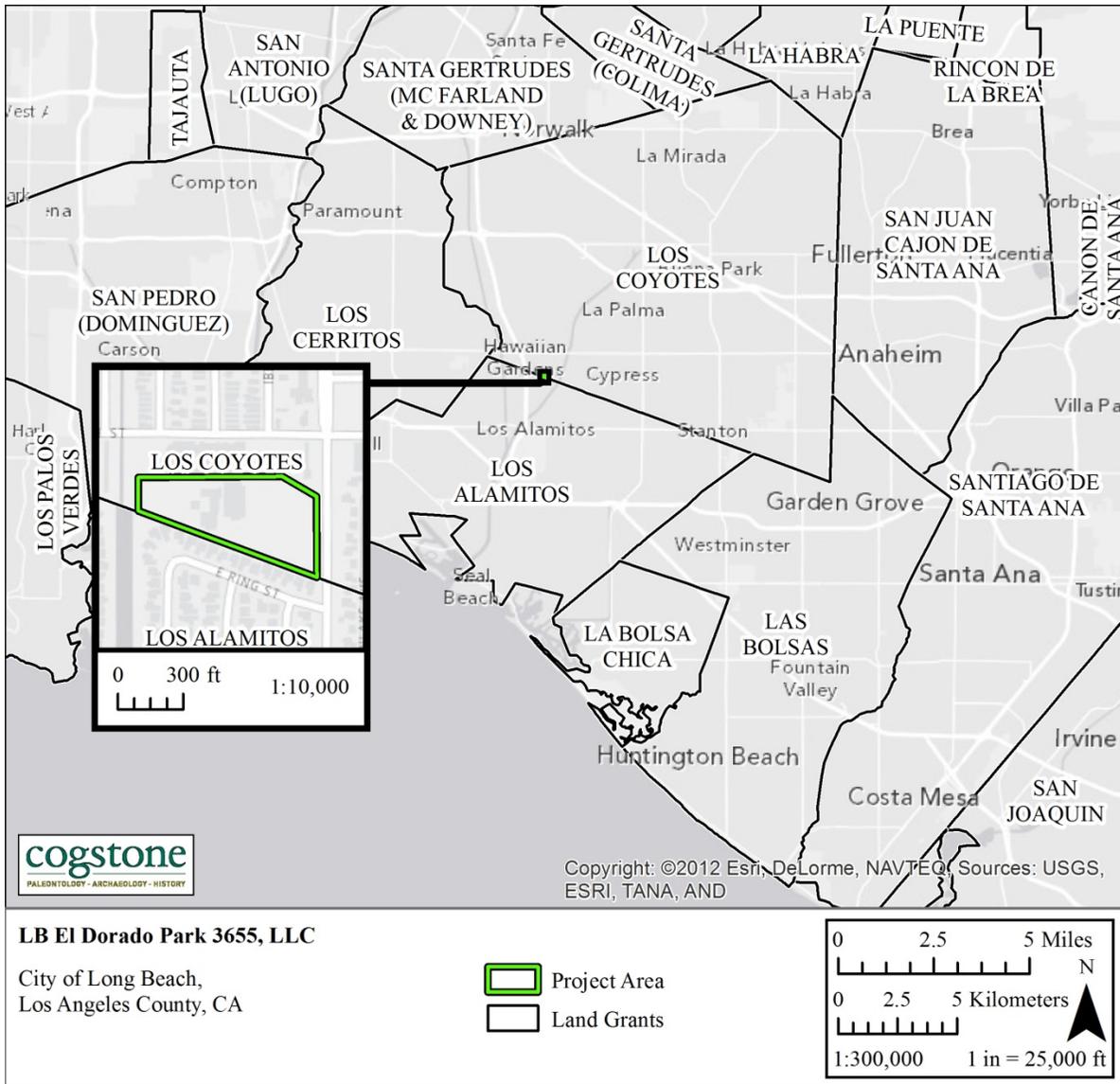


Figure 4. Spanish Land Grants

AMERICAN ERA SETTING (1848-1896)

When the United States took possession of California in 1848, one of the major problems was sorting out land ownership claims. Abel Stearns was fortunate in that the Board of Land Commissioners and the United States District Court upheld his title to Rancho Los Alamitos in 1850 (Robinson 1966). But he lost the ranch through foreclosure in the early 1860s, as prolonged drought caused the death of thousands of his cattle. According to Barbara McCutchen (McCutchen 1988:192), the Stearns Ranchos included the Rancho Los Coyotes and Rancho Los Alamitos properties in 1868 and these were in the process of being developed and sold. A San Francisco money-lender named Michael Reese acquired the Los Alamitos rancho and in 1878

leased part of it to John W. Bixby, a cousin of the Bixbys who had purchased the adjacent Rancho Los Cerritos. John and his family lived in the ranch house and eventually purchased Los Alamitos from the Reese heirs. In a search of U.S. Bureau of Land Management land grant records, Cogstone found that Abel Stearns was still affiliated in name, at least, with the rancho land as late as 1874 (Table 2; BLM GLO 2008, 2016). After John Bixby's death in 1887, his wife, Susanna Patterson Hathaway Bixby, leased the ranch.

EARLY 20TH CENTURY SETTING (1897-1941)

In the early twentieth century, the area was rural in character. The Los Alamitos Ranch just to the south continued to blanket the future Los Alamitos town site with grazing cattle and sheep, owned and managed by Fred H. Bixby beginning in 1906 (Robinson 1966). Over time, he established a very successful ranch, but on less and less acreage. During his life, Bixby served as Secretary of the Interior during President Coolidge's administration (Strawther 2011). He continued to ranch until his death in 1952. As mentioned above, 3,000 acres were devoted to sugar beet cultivation for some years after 1896. As other kinds of development took place in the neighborhood, Los Alamitos lost land "through partition, condemnation, and subdivision" (Robinson 1966:30). By 1966, only 7.5 acres remained of this ranch. The house, barn, and remaining acreage are located approximately 3.0 miles southwest of present-day Los Alamitos, in Long Beach, California.

Within the southern portion of the Rancho Los Coyotes property, the area remained rural until about the turn of the twentieth century, during which time present-day Hawaiian Gardens was known as "The Delta" (Jacobs n.d.:13), perhaps due to its location between the San Gabriel River and Coyote Creek drainages. One man – Frederick "Sheep" Smith is known to have owned land in the area and to have grazed sheep there (Jacobs n.d.:14). The Project Area is close to Hawaiian Gardens, which acquired its name in 1927, after a small fruit stand and boot-leg operation located along a Coyote Creek trail. At about this time, the surrounding land was subdivided and sold into small oil lots, in reaction to the oil boom happening to the west and to the north. Since the boom did not carry over to Hawaiian Gardens, the area soon reverted to agricultural use, with small successful dairies occupying the land (Jacobs n.d.:15). With land prices remaining inexpensive and the area staying rural, people moved into the area in modest numbers and established homes there during the 1930s and early 1940s.

MID-TWENTIETH CENTURY TO PRESENT (1941-2016)

As soon as the United States entered World War II, following the bombing of Pearl Harbor, numerous military bases, aircraft assembly plants, and other war-related facilities and industries were established in southern California. The Project Area and Hawaiian Gardens realized the same developments that surrounding areas experienced. Thousands of people swarmed into the area seeking jobs, housing, and new lives, coming from every corner of the country. Major

installations were located in Long Beach, in nearby Los Alamitos, Seal Beach, and Westminster. Many of these remained active after World War II, serving in various roles through the Korean, Viet Nam, and Cold wars.

The surrounding cities changed rapidly after World War II. The farm and dairy land of Hawaiian Gardens rapidly shrank as housing subdivisions ballooned, growing exponentially. Today it remains a densely-populated, suburban community filled with neighborhoods for families.

HISTORY OF THE EL DORADO PARK COMMUNITY CHURCH

The El Dorado Park Community Church began in 1957, without a building or parishioners (IPT1965). The Reverend and Mrs. William Miedema founded the church and first held services in the Los Altos Drive-in Theater. People began to attend the services and began to enjoy the outdoor element of the gatherings. As a result, the congregation agreed to create a church that would include both indoor and outdoor elements, resulting in a drive-in component combined with permanent buildings. Land for the church was purchased in 1961, at 3655 N. Norwalk Boulevard and in 1963 ground was broken for the construction.

At this time, three structures were constructed – the drive-in facilities, the altar building, and Fellowship Hall (IPT 1965; Los Angeles County1965). Charles Beck, of Costa Mesa, was contracted as the architect, while Charles Laughlin served as landscape architect, and Ralph Davis was the interior designer for Lloyd's of Long Beach. In 1978, the drive-in facilities and the altar building were removed (Long Beach Building Permit 1978; Los Angeles County 1978). Other drive-in churches came into existence around this time (1963-1965). The large, now empty open area to the east of the current Sanctuary building served as the parking and viewing area for those using the drive-in church in their cars.

The church buildings were constructed with finishing materials meant to emphasize nature and to incorporate nature inside the buildings (IPT 1965; Los Angeles County1965). Wood paneling was used inside the buildings; Palo Verde stone was used on the exteriors. Large expanses of glass were incorporated in order to bring nature inside, as well. Living plants, trees, and grass were planted to further extend this effect.

By 1969, two more buildings were added to the complex – the administration and classroom buildings, each one-story in height. A second story was added to each in 1973. Meanwhile, in 1971, the large Sanctuary building, reflection pool, and fountain were added. The pool and fountain were removed in 1995 Long Beach Building Permit 1971, 1995; Los Angeles County 1971, 1995). In 1975, one pre-fabricated, small building was moved to the site which served as the Singing Fountain Pre-school.

Between 1971 and 1981, the church had a weekly attendance of 1800 parishioners (Park Church 2016). In 2003, the El Dorado Park Community Church began considering and actively exploring the possibility of beginning a new church in the Long Beach area. The Revolution Church was born in that year. This segment of the original congregation physically moved from the location at 3655 N. Norwalk Boulevard to Artesia High School in 2006, and from 2006 to 2008 created two more churches in the area – Revolution Long Beach and Revolution Carson. Since 2009, Revolution Church and the still-existing El Dorado Park Community Church have decided to combine into one entity again (Park Church 2016). Revolution Church moved back to N. Norwalk Boulevard. In 2011, they joined forced to become one church, now known as Park Church, and officially located at 3655 N. Norwalk Boulevard, in the facilities of the original El Dorado Park Community Church

METHODS

On February 9, 2016, Cogstone archaeologist Sarah Nava conducted a literature search at the South Central Coastal Information Center (SCCIC) to determine if the buildings within the Project Area had been previously recorded. No record of the site being previously recorded was found. On February 17, 2016, Lynn Furnis visited the site and conducted an architectural survey of four of the five buildings. Each was systematically described and photographed. Historic research was conducted on the Project Area, with Los Angeles County building permits and City of Long Beach building records, newspaper articles, and other historical documents consulted.

SOURCES CONSULTED

Several sources were consulted regarding known historic properties within the vicinity of the Project Area. The National Register of Historic Places (NRHP) was consulted (1979-2016 & supplements). There are 17 listed historic properties within the City of Long Beach and two within the nearby City of Norwalk. Of these, none is within one or even two miles of the Project Area. The California Historical Landmarks list was consulted and two sites were identified as being within the vicinity, but not within a mile of the Project Area. These two include Landmark #978 – the Rancho Los Cerritos Historic Site, at 4600 Virginia Road in Long Beach and #984 – the Casa de Rancho San Antonio (Henry Gage Mansion) in Bell Gardens. Bureau of Land Management General Land Office Records were also consulted to determine if and when the Project Area had been patented. Through this search, Francesca Uribe Ocampo and Francisco Pico were identified as the patentees of the Rancho Los Coyotes, on which the property stood (BLM 2016).

The El Dorado Park Community Church buildings are not listed on the NRHP (2016), nor are

they listed on the California Historical Landmarks list for Los Angeles County. They are also not listed on the Long Beach Historic Landmarks list (Long Beach 2016).

SURVEY RESULTS

An architectural survey of the Project Area was completed on February 17, 2016 by Lynn Furnis, Cogstone Principal Architectural Historian. The 5.76-acre Project Area is a partially developed tract of land, with the west one-third consisting of a large open, grassy space, formerly landscaped with trees, lawn and shrubs, the center having the existing five buildings clustered there, and with a large paved parking lot filling the east one-third of the parcel (Figure 5). From 1963 to 1978, a drive-in church stood in the large grassy space on the east but was removed in 1978. The presence of such a facility would have been a unique element for a church. But that part of the church complex has been gone for a long time. The remaining five standing buildings are all church-related buildings constructed between 1965 and 1975. One of them, constructed in 1965, is Fellowship Hall. It is 51 years old and is herein described and evaluated. The remaining four buildings were constructed between 1969 and 1975; since they are less than 50 years old they are not eligible for listing on the NRHP, on the CRHR, nor on the list of City of Long Beach historic landmarks. Even though they are not eligible for historic consideration, the Classroom Building, Administration Building and Sanctuary Building were also surveyed and have been evaluated for exceptional importance in this report. The prefabricated pre-school building was not analyzed. The church complex was originally known as the El Dorado Park Community Church and it first included drive-in facilities that were constructed in 1963, per a Los Angeles County Building Record (Los Angeles County 1963). Those facilities were removed from the site in 1978 and are therefore no longer present.

FELLOWSHIP HALL, 3655 N. NORWALK BLVD (APN 7075-020-003)

The building known as Fellowship Hall was one of two buildings constructed in 1964-65 on the parcel (Los Angeles County Assessor Records 1965; City of Long Beach Building Permits 1965). It is a large building, roughly rectangular in plan, with a two-story component, and a one story component on the west (Figure 6, Figure 7, Figure 8). The building faces east and is oriented east-west. It has a flat roof with a narrow overhang on west and north elevations of the second story, and a flat roof with very wide overhang on the north side of the first story roof, covering a wide walkway. The front (east) elevation of the hall is two stories in height. On north end, it is clad in rough, deep relief stone facing from ground to roof, while the south end is stucco siding on the upper half and rough stone facing on the lower half. The center area is filled with large glass panels and two single doors. The doors are situated at the north and south ends of the glassed space. There are 16 door-sized glass panels in the space, seven of them between the doors and nine more above the first. All are within metal framing and several are covered

with matte, mesh screening.

On the south elevation of the hall, the exterior is clad in stucco on the upper half and rough stone facing on the lower half all the way across the wall. At each end, a metal access door breaks the stone surface and above each door, to the roof line, is a louvered expanse, the same width as each door. Four small louvered vents pierce the upper half near each end, as well. The west and north elevations of this hall are clad in stucco. The one-story, west bay of the hall houses bathrooms and a kitchen, fitted with wood doors. At the center of the north elevation, are two sets of glass

DRAFT



Figure 5. Aerial photograph of Project Area



Figure 6. Fellowship Hall, east elevation, view to west.



Figure 7. Fellowship Hall, south elevation, view to northwest.

doors, each with side lights, set in metal frames. There are no windows. According to County and City records, the exterior doors of Fellowship Hall were replaced in 1980 and its windows were replaced in 1992.



Figure 8. Fellowship Hall, west elevation, view to east.

ADMINISTRATION BUILDING (APN 7075-020-003)

Per Los Angeles County Assessor and City of Long Beach building permit records, the Administration Building was constructed in 1969, with a second story added in 1973 (Los Angeles County 1973). It is a two-story building, rectangular in plan, of wood-frame construction, facing east, and oriented north-south. It has a flat roof and is clad in stucco with large areas of glass doors and floor to ceiling glass panels.

Its east (front) elevation has a wide overhang on the second floor, with boxed eaves. A wide walkway across the upper floor provides access to the second floor offices and provides a wide shelter over the walkway on the ground floor. It is bordered by metal railing, as are the steps leading to the second floor at the north end of the elevation. First and second floor offices are accessed by means of wooden, plain style doors, each with large glass surrounds on the second floor and each with floor to ceiling glass panels on the first floor. At the south end of the east elevation, on the second floor, is a large bay that projects at least 6 ft to the east further than the remainder of this façade. It has two very large windows that appear fixed. The roof overhang

ends part way along this bay. This appears to be a later, modern addition to the building.

The south elevation is plain and devoid of any fenestration. Its upper floor projects further east than the first floor and the first floor roof element continues to the south and west, covering the walkway between the Administration Building and Fellowship Hall, located just a few feet to the south. The building's west elevation includes six entryways into office rooms, each composed of sliding glass doors and flanked with large glass panels. The upper story has a walkway that provides access to those rooms with metal railing on the outer edge. It is sheltered by a moderately wide roof overhang, boxed, supported by horizontal beams and tall narrow columns. The lower floor is embellished with landscaping consisting of shrubs and small plants planted close to the elevation. The north elevation of this building is just a few feet south of the main classroom building.

CLASSROOMS BUILDING (APN 7075-020-003)

Per Los Angeles County Assessor and City of Long Beach building permit records, the Classroom Building was constructed in 1969, with a second story added in 1973 (Los Angeles County 1973). It is currently a two-story building, rectangular in plan, of wood-frame construction, facing east, and oriented north-south. It has a flat roof and is clad in stucco with large areas of glass doors and floor to ceiling glass panels on its north elevation.

Its south (front) elevation has a wide overhang on the second floor, with boxed eaves. A wide walkway across the upper floor provides access to the second floor rooms and provides a wide shelter over the walkway on the ground floor. It is bordered by metal railing, as are the steps leading to the second floor at the west end of the elevation. First and second floor rooms are accessed by means of plain metal, single doors. There are four rooms on each floor.

A band of small aluminum sliders is set across the top of the east elevation, between doors. The west elevation has a pent roof element above the first floor with two bathroom doors of metal and four small windows. There are no openings on the second story of this elevation. The building's north elevation includes a wide roof overhang with boxed eaves on the second floor that helps to shade the four groups of large, fixed windows on the second floor. The first floor also includes four sets of large glass window or door groupings that correspond to the four classrooms. A tall fence in front of this elevation precludes a full view. The east end of the Classrooms Building abuts the west elevation of the Sanctuary Building.

SANCTUARY BUILDING (APN 7075-020-003)

Per Los Angeles County Assessor and City of Long Beach building permit records, the Sanctuary Building was constructed in 1971 (Los Angeles County 1973). It is a rectangular,

two-story building composed of glass, concrete, and masonry. It faces south and is oriented north-south. It is set back considerably from Norwalk Boulevard, approximately 300 ft to the west. On its east elevation, the building can be seen to have a flat roof, with a wide overhang on the second floor, supported by massive horizontal beams. The overhang shelters the large expanse of glass panels and windows that fill most of the east elevation. The windows are now permanently covered in matte, mesh coverings that are later additions to the building. The north and south ends of the east elevation are covered in wood or concrete narrow columns that stand out in front of the original wall, presenting a ribbed decorative look. Behind the columns, original windows can be seen in the wall behind them. A wide staircase leads to a former entrance at the north end of the elevation. At the south end, the east elevation is clad in a ground to roof rounded corner of rough cut, high relief stone facing, the same that is seen on Fellowship Hall.

The front (south) elevation of the Sanctuary is also a massive grouping of central glass panels with side expanses of stone facing. A massive, arched roof projects to the south, over the four arched, glass entryways located on the ground floor. This roof is supported by tall, massive columns. Fixed glass panels fill the space between the arched double doors and the roof. To east and west sides, the elevation is covered in stone facing, devoid of any other openings.

The building's north and west elevations are clad in stucco, with castellations along the roof edge. There is no fenestration on the west elevation, and only small aluminum sliders and two metal access doors on the first floor of the north elevation.

DETERMINATION OF ELIGIBILITY

The buildings that comprise the present-day Park Church date from 1965 to 1975. According to County and City building records, the buildings have all been subject to regular and sometimes extensive alteration and maintenance. Several original buildings, such as the Drive-In facilities and Altar Building were removed in 1978. Those that remain have been altered over time. The Fellowship Hall is 51 years old and was recorded and evaluated for CRHR eligibility. The remaining buildings are not old enough to be considered eligible for listing on the NRHP or the CRHR, but were evaluated for evidence of "exceptional importance." for listing on the City of Long Beach Historic Landmarks list.

SIGNIFICANCE EVALUATION:

FELLOWSHIP HALL, 3655 N. NORWALK BLVD (APN 7075-020-003)

California Register of Historic Resources criteria:**Criterion CRHR A**

The Fellowship Hall was constructed in 1964-65. As part of a church complex, the Hall was part of a Christian church and school, serving the local El Dorado Park community. It is not known to be associated with events important in history at national, regional or local levels. The building is, therefore, not eligible for listing on the CRHR under Criterion A.

Criterion CRHR B

Fellowship Hall is also not known to be associated with persons important historically at national, regional or local levels. It is, therefore, considered not eligible for listing on the CRHR under Criterion B.

Criterion CRHR C

Fellowship Hall is a massive, stone and glass building, and is an unusual example of a type of architecture. It is a boxy, non-distinctive style that resembles many office and institutional buildings constructed in the 1960s and 1970s. There are no distinctive features that would make the buildings representative of a specific type of architecture or construction, or even indicate that the buildings serve as a place of worship. It was designed by architect Charles Beck with the idea of incorporating natural elements inside and outside the original church. It was designed with a large expanse of glass on its east elevation and with high-relief stone facing on its east and south elevations.

The original architect's plan to incorporate nature into the design were later modified due to issues with functionality and maintenance. The large expanse of glass, designed to bring natural light and a sense of nature into the buildings, had very poor insulating and solar heat gain qualities. The buildings experienced uncomfortably warm and cold periods throughout the day. An HVAC system was installed to address the issue but proved ineffective and eventually the large glass curtainwalls were permanently covered in a solar reflective black mesh. Some of the clear glass doors were replaced with wood due to similar issues. The water elements around the exterior of the buildings led to leaks within the buildings. Eventually these fountains and shallow ponds were removed and replaced with landscaping. The exterior stacked stone elements on the Fellowship Hall remain in place but do not represent any particular architecture style of that period. Conduits, lights and wires have been installed over the stone in places, diminishing their integrity and attractiveness.

The architect – Charles Beck – is not a noted or extraordinary architect in the region. The building's style is not an especially good example of a modern type or an example of a master workman. The Fellowship Hall is not considered eligible for listing on the CRHR under Criterion C.

Criterion CRHR D

Since the building is not an archaeological resource, this criterion does not apply to the architectural resource.

Integrity

The Hall retains its integrity of location, feeling, setting, and association, but has lost its integrity of materials, workmanship, and design. It retains its original two-story and one-story masses, has had its exterior doors replaced in 1980, and had all of its windows replaced and permanently covered in a black mesh material, according to County and City building records.

The building is not considered eligible for CRHR listing under criteria A, B, or C. Criterion D does not apply.

ADMINISTRATION BUILDING (APN 7075-020-003)

The Administration Building was constructed in 1969. It is not known to be associated with events important in history at national, regional or local levels. The building is, therefore, not eligible for listing on the CRHR under Criterion A. The Administration Building is also not known to be associated with persons important historically at national, regional or local levels. It is, therefore, considered not eligible for listing on the CRHR under Criterion B. The Administration Building is a simple, functional, common type of building, but is not a particularly good, unusual, or extraordinary example of a type of architecture. It is not the work of a master craftsman and therefore, the building is not considered eligible for listing on the CRHR under Criterion C. Since the building is not an archaeological resource, criterion D does not apply to the architectural resource.

The Administration Building is not old enough to be considered historic under national, state or local guidelines and would not be considered “exceptionally important”.

CLASSROOMS BUILDING (APN 7075-020-003)

The Classroom Building was constructed in 1969. It is not known to be associated with events important in history at national, regional or local levels. The building is, therefore, not eligible for listing on the CRHR under Criterion A. The Classroom Building is also not known to be associated with persons important historically at national, regional or local levels. It is, therefore, considered not eligible for listing on the CRHR under Criterion B. The Classroom Building is a simple, functional, common type of building, but is not a particularly good, unusual, or extraordinary example of a type of architecture. It is not the work of a master craftsman and therefore, the building is not considered eligible for listing on the CRHR under Criterion C. Since the building is not an archaeological resource, criterion D does not apply to the architectural resource.

The Classroom Building is not old enough to be considered historic under national, state or local guidelines and would not be considered “exceptionally important”.

SANCTUARY BUILDING (APN 7075-020-003)

The Sanctuary was constructed in 1971. It is not known to be associated with events important in history at national, regional or local levels. The building is, therefore, not eligible for listing on the CRHR under Criterion A. The Sanctuary is also not known to be associated with persons important historically at national, regional or local levels. It is, therefore, considered not eligible for listing on the CRHR under Criterion B. The Sanctuary is a non-descript stone and glass building, with materials similar to those used for Fellowship Hall. It is not known if Charles Beck also designed this building or not. As with the Hall, the idea of incorporating natural elements inside and outside the structure was continued. Similar to the Fellowship Hall, the Sanctuary is not considered eligible for listing on the CRHR under Criterion C. Since the building is not an archaeological resource, criterion D does not apply to the architectural resource.

The Classroom Building is not old enough to be considered historic under national, state or local guidelines and would not be considered “exceptionally important”.

City of Long Beach requirements:

The City of Long Beach recently updated their historic preservation guidelines and requirements, including the creation of a Historic Context Statement (2009). According to the City's website, the "Historic Context Statement will be used by field surveyors and others to identify, evaluate and document historic resources in the City of Long Beach...It will also assist the City of Long Beach, a Lead Agency under the California Environmental Quality Act (CEQA), in evaluating proposed projects that may have a significant impact on cultural resources."

The Historic Context Statement specifically identifies the period of consideration for historic resources as properties built between 1889 and 1965. According to the Historic Context Statement, "1965 was selected because properties that are less than 50 years of age are typically not considered eligible for consideration, unless they are of exceptional importance." The Historic Context Statement includes a list of all the designated historical landmarks on the City, most of the properties were constructed in the early 1900s.

The Historic Context Statement includes a section dedicated to identifying Religious, Social Cultural and Institutions constructed between 1885 and 1965. According to the Historic Context

Statement, "A property that would typically qualify under the Religious, Social, and Cultural Institutions theme would have been constructed between 1885 and 1965 and was built by or for, or was used by, a religious, social, cultural, or civic organization that played an important role in the history and development of the City." It also goes on to point out that "California case law (East Bay Asian Development Corporation v. State of California) exempts churches and religious organizations from local historic preservation law, although some cities do still designate churches with the owner's consent."

Viewed through the lens of the City's Historic Context Statement, the buildings on the property clearly do not qualify as potential local historic landmarks. Three of the four buildings were constructed after 1965 and thus are not old enough to be considered in the absence of exceptional circumstances. The Fellowship Hall was constructed in 1965 but is not associated with a religious, social, cultural, or civic organization that played an important role in the history and development of the City. In addition, since religious buildings are exempt from local historic preservation, the buildings are ineligible for consideration.

RECOMMENDATIONS

One newly-recorded resource – the El Dorado Park Community Church Fellowship Hall – was identified as an historic-age built environment resource within the Project Area. The determination of eligibility finds that this building is not eligible for CRHR listing under any of the four CRHR criteria. The building retains some of its integrity, but it is recommended as not eligible for CRHR listing. The remaining buildings on the property are not old enough to be considered for historic designation and there is no evidence to support a finding of "exceptional importance".

From 1963 to 1978, a drive-in church facilities stood in the large grassy space on the east but was removed in 1978. The presence of such a facility would have been a unique element for a church. However, that part of the church complex was removed 38 years ago.

The proposed Project will impact the existing resource as it will require that all existing buildings be demolished. As the buildings are considered to be not eligible for listing on the CRHR, there will be no adverse effect to the resource.

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APPENDIX A. QUALIFICATIONS

EDUCATION

- 1994 M. S., Anatomy (Evolutionary Morphology), University of Southern California, Los Angeles
- 1979 B. S., Anthropology (Physical), University of California, Davis

Gust is Riverside County Archaeologist #116 and has more than 30 years of experience in California. She is a Member of the Society for Historical Archaeology, the Society for California Archaeology and others. Gust holds a California statewide BLM cultural permit. She has special expertise in the identification and analysis of human and animal bone.

SELECTED PROJECTS

WECC Path 42 Transmission Line Upgrades, Southern California Edison, Riverside County. Managed cultural Phase I studies for 14.5 mile segment on BLM and private lands on behalf of SCE. Project Manager and Principal Archaeologist. 2013

Tribal Monitor Training, Agua Caliente Tribe, Palm Springs. Lead a team that prepared and presented 40 hours of tribal monitor training which included a full day of shadowing an archaeologist monitoring a working project and a full day of survey. Project manager. 2012

Exposition Light Rail Phase 2, Exposition Transit Authority, Culver City to Santa Monica. Prepared Cultural Resources Management Plan, Santa Monica Air Line Railroad Data Recovery Plan for 7 linear miles of new rail facilities including stations. Supervised monitoring and data recovery programs. Principal Archaeologist and Project Manager. 2012-present

Master Plan Update, Camrosa Water District, Ventura County. Supervised archaeological record searches, background research, Native American consultation, and prepared report including evaluation of potential impacts and mitigation measures for 19,300 acre district. Principal Archaeologist and Project Manager. 2011-2012

San Juan Capistrano Town Center Master Plan Update, San Juan Capistrano. Managed archaeological record searches, research, and survey plus Native American consultation for 31 acre town center. Prepared report including evaluation of resources, updated/new site records and impact assessment. Principal Archaeologist and Project Manager. 2011

Regional Ground Water Renewal and Replenishment Project, Mojave Water Agency/Bureau of Reclamation, Hesperia. Prepared an updated assessment, including a Cultural Resources Management Plan with burial agreement. Prepared Cultural resources sensitivity training and provided to all construction personnel. Managed archaeological monitoring and prepared Monitoring Compliance Report. Principal Archaeologist and Project Manager. 2010-2012

Falcon Ridge Substation and Transmission Lines, Southern California Edison, San Bernardino County. Cultural Phase I record search, survey, assessment and recording of historical archaeological features on 287 acres in Fontana and Rialto. 2010

Irvine Business Complex, Planning Center/City of Irvine, Irvine. Conducted phase I assessment of a 2,700-acre business park area to support EIR permitting high density residential infill. Produced cultural report with recommendations for mitigation. Project Manager and Principal Archaeologist. 2009

EDUCATION

1999 M.A., Anthropology, University of Nevada, Reno
1972 B.A., Anthropology, University of California at Davis

SUMMARY QUALIFICATIONS

Ms. Furnis is a Registered Professional Archaeologist, historical archaeologist and architectural historian with 45 years of experience in the western United States. [California (15 years), Nevada (25 years) and Alaska]. She meets the qualifications required by the Secretary of the Interior's *Standards and Guidelines for Archaeology and Historic Preservation*. Ms. Furnis is a skilled professional who is well-versed in the compliance procedures of CEQA, Section 106 of the NHPA and in working with a variety of federal, state, and local agencies. As an architectural historian, she has recorded hundreds of historic buildings and authored major architectural survey reports. Studies of built-environment resources include archival research, field investigation, significance criteria and determinations, assessment of impacts/effects, and management plans. She has experience evaluating and recommending historic properties for inclusion on the National Register of Historic Places and the California Register of Historic Resources. Coursework completed in World Architecture, Anthropology of Architecture, Vernacular Architecture, and a workshop on The Identification of Mid-Twentieth Century Buildings.

SELECTED PROJECTS

Historical Sites Preservation, Veterans Affairs Long Beach Healthcare System, Long Beach, Los Angeles

County, CA. The undertakings involve eleven projects, divided into two construction phases for improvements to the campus. Cogstone reviewed prior reports and site records, conducted Section 106 Native American consultation, conducted consultation to develop a NAGPRA POA for all the projects and updated survey and evaluation of 19 buildings. One National Register-listed prehistoric archaeological site, the Puvungna Indian Village, is known on the campus. The appropriate DPR 523 record forms were completed. Architectural Historian. 2014

Rose Creek Bike Trail, SANDAG, San Diego, CA. Conducted a cultural resources constraints analysis for construction of a new 2-mile bike trail. Prepared a Historic Resources Evaluation Report. The scope and size of the Architectural APE for the project changed over time, so a maximum of 17 buildings of historic age were recorded and evaluated for CEQA and Section 106 requirements, none was considered eligible for NRHP listing. Cogstone also prepared an ASR/HPSR set of technical reports. Sub to Nasland Engineering. Architectural Historian. 2013-2014

Blossom Plaza Mixed-Use Development, Forest City Development, Los Angeles, Los Angeles County, CA. The project involves development of a mixed-use project adjacent to the Chinatown Gold Line Metro station. Records search, archaeological resources monitoring and artifact recovery of construction excavation on block containing portions of the Zanja Madre, historic Italian and other businesses and residences and a 19th Century hotel. Consulted with SHPO regarding the Unanticipated Discovery of the Zanja Madre brick conduit. Principal Archaeologist/Project Manager. 2014

South Access to Golden Gate Bridge--Doyle Drive P3 Project, FHWA/Caltrans District 4, San Francisco County Transportation Authority, San Francisco, CA. Cultural resources monitoring of road replacement impacting this National Historic Landmark--the Presidio of San Francisco, National Park Service-Golden Gate National Recreation Area. Work areas include the previously demolished Pan Pacific International Exposition buildings from 1915 and Presidio military installation remains. Coordinating with architectural consultants monitoring building vibration and assisting with field photography to document any damages during construction. Discoveries have included isolated artifacts, building remains, foundations, wood stave conduits and the railroad track. NHPA Section 106/CEQA compliance. Sub Flatiron. Project Manager. 2014-2015

EDUCATION

- 2015 M.A., Anthropology, California State University, Fullerton
2010 B.A., Anthropology and History, California State University, Fullerton, graduated *cum laude*
2007 A.A., History, Citrus College, Glendora, CA

SUMMARY QUALIFICATIONS

Andre Simmons is a qualified archaeologist and cross-trained paleontologist with field experience in survey, monitoring, faunal analysis, and excavation. Simmons also has expertise in laboratory preparation and analysis gathered from internships at CSUF and volunteer experience at the Page Museum at the La Brea Tar Pits. Simmons has worked in Southern California conducting archaeology for six years, with four years of GIS experience, producing maps, databases, and doing geospatial analysis for four years. He is certified in GIS.

PROFESSIONAL EXPERIENCE

Fogarty Substation Construction, near Lake Elsinore, CA. Cultural Resources Monitor. Performed monitoring during construction activities for new electrical substation. 2011

Human External Cargo Training Facility, Daggett, San Bernardino County, CA. Archaeology and Paleontology Monitor. Performed paleontological mitigation monitoring associated with construction of transmission towers and associated access roads. 2011

Devers-Mirage 115 KV System Split Project, Riverside County, CA. Cultural Resources Monitor. Performed mitigation monitoring during construction activities associated with maintaining and upgrading the electrical systems of Cathedral City, Indian Wells, Palm Desert, Palm Springs, Rancho Mirage, Thousand Palms and unincorporated Riverside County. 2011

Avenue S Project, Palmdale, CA. Archaeology Field Technician. Conducted archaeological field survey for Caltrans District 7 project in Palmdale. 2011

West Los Angeles College Expansion, Culver City, CA. Lab Technician. Conducted archaeological and paleontological analysis of recovered artifacts and fossils collected during mitigation monitoring. 2011

Page Museum at the La Brea Tar Pits. Volunteer Paleontology Laboratory Technician. Preparation and analysis of paleontological materials excavated from the La Brea Tar Pits and surrounding areas: cleaning and polishing of fossil remains, microfossil analysis, and exhibit preparation. Includes thousands of fossils from a variety of extinct Pleistocene species: smilodon, dire wolf, American lion, and mammoths. 2010-Present

Archaeological Laboratory Internship, California State University, Fullerton. Responsible for organizing and analyzing archaeological materials excavated from the Palos Verdes Peninsula, Rancho Palos Verdes California and San Nicolas Island, California. Worked directly under the leadership of Dr. Steven James from California State University, Fullerton. 2009

Field Excavations, Palos Verdes Peninsula, CA. Archaeologist. Duties included the construction of test pits, completion of site record forms, and identification of cultural remains. 2009-2010

Field Survey, Hononki Pueblo in Coconino National Forest, AZ. Archaeologist. Work performed under Dr. Steven James (CSUF). Survey discovered over twenty new archaeological sites thought to belong to the Sinagua culture of central Arizona including previously unknown rock shelters, lithic/artifact scatters, and possible quarries. Duties included survey, and completion of site record forms. 2010

APPENDIX B. SITE FORM



3655 N. Norwalk Blvd., Long Beach, CA

Peer Review: Historic Resources Assessment Report

Prepared for:

Joe Power, Principal
Rincon Consultants, Inc.
180 N. Asherwood Avenue
Ventura, California 93003

Prepared by:



Architectural
Resources Group

Pasadena, California

April 7, 2016

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I. Introduction and Methodology

In response to a request from Rincon Consultants, Inc. (Rincon), Architectural Resources Group (ARG) has conducted a historic resources assessment of the property located at 3655 N. Norwalk Boulevard in the City of Long Beach, Los Angeles County, California. This assessment included a peer review of two previous assessments of the property, one by Rincon and one by Cogstone Resource Management Inc. (Cogstone):

Carmack, Shannon and Susan Zamudio-Gurrola, *Historic Resources Assessment of Park Church, 3655 N. Norwalk Blvd., City of Long Beach, California*. Prepared by Rincon Consultants, Inc. for the City of Long Beach, January 2016.

Furnis, Lynn and Sherri Gust, *Architectural Survey Report for 3655 N. Norwalk Boulevard, Long Beach, Los Angeles County, California*. Prepared by Cogstone Resource Management Inc. for Matt Hamilton, LB El Dorado Park 3655, LLC, February 2016.

ARG's analysis included a review of the two reports, and an independent assessment of the property for potential eligibility under City of Long Beach and California Register of Historical Resources criteria, pursuant to the guidelines and statutes of the California Environmental Quality Act (CEQA).

I.1 Methodology

For the preparation of this report, ARG performed the following tasks for research, documentation, and analysis:

- Conducted a site visit to examine and photograph the property.
- Reviewed the two existing historic resources assessment reports.
- Conducted limited supplemental research to inform ARG's eligibility analysis, using materials available online from the City of Long Beach Department of Building and Safety; the Los Angeles County Office of the Assessor; and other repositories including newspapers.com, historicaerials.com, and the Los Angeles Public Library.
- Evaluated the property against City of Long Beach and California Register of Historical Resources criteria.

In general, ARG staff relied on the source material cited in Historic Context sections of the Rincon and Cogstone reports, and located supplemental source material where needed to confirm findings.

All research, fieldwork, and analysis was completed by ARG architectural historians and historic preservation planners Mary Ringhoff, Associate, and Mickie Torres-Gill, with

oversight by ARG Principal Katie Horak. All three meet the Secretary of the Interior's professional qualifications standards (36 CFR Part 61) for history and architectural history.

II. Summary of Findings of Reviewed Reports

II.1 Rincon Findings

Rincon documented the property at 3655 N. Norwalk Blvd. as containing four buildings: a chapel, a preschool building, an office building, and a hall. A trailer, playground area, and small storage sheds were also noted. Architectural descriptions were not provided for buildings other than the chapel. The report stated the following regarding the property's development history:

- The parcel on N. Norwalk Blvd. was acquired by the El Dorado Park Community Church sometime between 1958 and 1961.
- The property's first drive-in church was designed by Charles Beck and was completed in 1964. The tall white tower was also completed at this time. Drive-in facilities included 250 sound system posts.
- As reported in a 1968 *Long Beach Independent Press Telegram* article, the congregation adopted a master plan calling for a multi-story educational unit to supplement existing classrooms, an office and fellowship hall; a second story addition to the existing classrooms was in progress at press time.
- The new chapel was designed by architect Benno Fischer and was completed in approximately mid-1970, replacing the 1964 church. Also completed at this time were a reflection pool and fountains.
- A second story designed by Fischer was added to the existing administration building in 1972.
- A preschool opened at the west end of the building grouping in 1974.

The Rincon report concluded the chapel was individually eligible for listing as a City of Long Beach Landmark under Criterion 3 as a representative example of Modern/Late Modern architecture and as an example of a rare building type (a drive-in church). The report did not find chapel eligible against California Register of Historical Resources criteria.

The rest of the buildings were found ineligible for listing as a City of Long Beach Landmark or in the California Register due to a lack of integrity (including second-story additions). A detailed criteria analysis was not provided for the findings of ineligibility.

II.2 Cogstone Findings

Cogstone documented the property at 3655 N. Norwalk Blvd. as containing five buildings: Fellowship Hall, a sanctuary (which is the building Rincon referred to as the chapel), a classroom building, an administration building, and a prefabricated preschool building. A description was not provided for the preschool building. The report stated the following regarding the property's development history:

- The parcel on N. Norwalk Blvd. was acquired by the El Dorado Park Community Church in 1961.
- Charles Beck designed the property's first buildings (described in the report as "drive-in facilities, the altar building, and Fellowship Hall"), all constructed between 1963 and 1965. The landscape architect was Charles Laughlin.
- The administration and classroom buildings, each one story in height, were added between 1965 and 1969.
- The new sanctuary building, reflection pool, and fountain were completed in 1971 (no architect noted).
- Second stories were added to the administration and classroom buildings in 1973.
- A small prefabricated building (used as a preschool) was moved to the site in 1975.
- The "drive-in church [that] stood in the large grassy space in the east" was removed in 1978.
- The reflecting pool and fountain were removed in 1995.

The Cogstone report concluded that none of the property's buildings are eligible for listing as a City of Long Beach Landmark or in the California Register of Historic Resources. The evaluation stated that Fellowship Hall was not eligible for listing as it does not meet any of the California Register significance criteria; it furthermore stated that the rest of the buildings are not eligible for listing because they are less than 50 years old and not of exceptional importance.

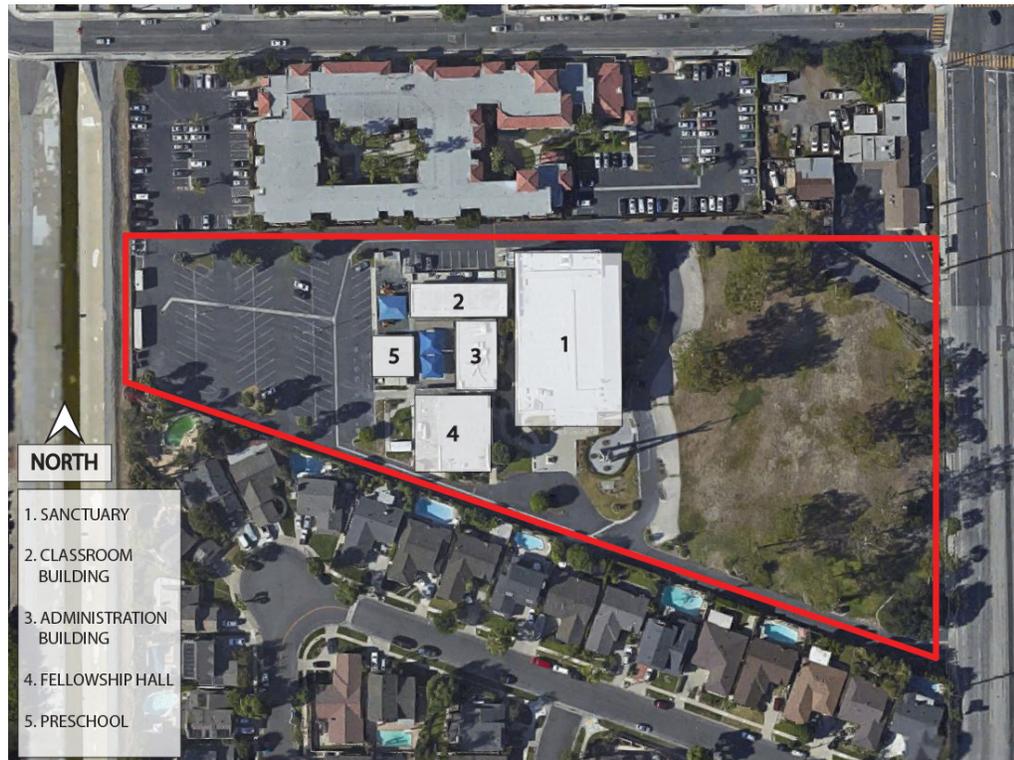
III. Property Description

Site and Building Complex

The El Dorado Park Community Church (Park Church) complex occupies an irregular parcel at the northeast border of the City of Long Beach and the southern border of the City of Hawaiian Gardens. The site is bounded by an apartment complex on the north, N. Norwalk Boulevard on the east, a residential neighborhood on the south, and the Artesia Norwalk Storm Drain on the west. The surrounding area is generally characterized by single- and multi-family residential development.

The 5.76 acre parcel is oriented on an east-west axis and is trapezoidal in shape: it narrows in width as it extends west from N. Norwalk Blvd. The site is generally split into thirds, with the easternmost section overgrown with lawn and trees, the center occupied by the church complex, and the westernmost section paved as a surface parking lot. It is accessed via two driveways from N. Norwalk Blvd.; the southern driveway has low stone entry walls and a sign with a stone base; the stone matches that seen on some of the buildings. The church complex comprises five buildings: the sanctuary (chapel) building, a classroom building, an administration building, a preschool building, and Fellowship Hall.

Figure 1.
Property map
(base map:
Google Maps)



The church complex’s buildings are unified by a Mid-Century Modern aesthetic, though the sanctuary building is the most highly articulated of the grouping and also exhibits

elements of New Formalism. Architectural elements seen throughout include rectangular plans, flat roofs with wide eaves, exposed structural systems, expanses of glass, and cladding of stucco or rough cut stone veneer. The buildings are arranged around a series of hardscaped courts, and are physically joined by a network of covered walkways, with the exception of the sanctuary building, which stands alone. A paved court shared by the adjoined buildings is sheltered by fabric canopies, as is a playground at the northwest corner of the site; some ancillary wooden structures stand along its southwestern edge. The complex is raised above grade along the west façade and features a retaining wall of split-face concrete block. The site is landscaped with stretches of unmaintained grass, foundation plantings, hedges, flowering shrubs, mature shade trees, and meandering pathways.



Figure 2.
Building complex
overview, view
to east.

Sanctuary Building/Chapel

The sanctuary building is sited along the eastern edge of the complex and physically dominates the central portion of the site. It was constructed in 1971 and exhibits characteristics of Mid-Century Modernism and New Formalism. The two-story building features a rectangular plan and is capped with a flat roof; portions of the north and west façades feature an exaggerated crenelated parapet while the building's east façade features a wide eave with exposed wood beams. The building is clad with rough cut stone veneer and stucco.

The building features two prominent façades facing south and east. The building's primary (south) façade entrance is marked by a projecting canopy with a segmented

arch trim, supported by tapered columns. The canopy sits off-center of the façade and is flanked by expanses of stone veneer. Beneath the canopy and raised on a shallow plinth are four sets of paired, fully glazed metal doors flanked by sidelights and capped by transoms with distinct arched stucco surrounds. The remainder of the south façade above the doors is characterized by fixed glazing with metal mullions. The façade is fronted by an asphalt driveway accessing a hardscaped plaza with landscaped areas, walkways (including a bridge that once crossed a reflecting pool), and a freestanding cross tower structure.

The building's east façade fronts the stretch of lawn bordering N. Norwalk Boulevard. It is dominated by floor-to-ceiling glazing concealed by a non-original mesh covering and delineated by metal piers that connect to the base of the exposed roof beams. The south end of the façade features a curved wall of narrowly spaced wooden posts. The north portion features a projecting stucco balcony with a curved staircase leading to an island of lawn at the base of the building. The base of the wall below the balcony is clad with stone veneer.

The building's north and west façades are clad with stucco and feature secondary entrances and additional fenestration. A landscaped plaza along the west elevation separates the building from the rest of the church complex. The central portion of the west façade is recessed and comprises groups of fixed and jalousie windows defined by projecting stucco piers. A pair of intricately carved wood doors is located at the south end of the façade. Fenestration at the second story comprises a row of narrow windows with a projecting sill.

Alterations to the building are minimal and reversible, consisting of the addition of mesh coverings to the east façade. Research indicates that the cross structure at the building's south elevation originally featured a fountain, and reflecting pools extended from there along the entire south façade; these water features are no longer extant but their concrete curbing is still present (now acting as planters).¹

Landscape and hardscape features directly associated with the sanctuary building include the cross structure, the concrete plaza and walkways at the south façade, the remnants of the reflection pools at the south and east facades, the stone entry walls and sign base at the property entrance on N. Norwalk Blvd., and the open area east of the building which provided parking for drive-in services.

¹ With the exception of permitted alterations further described in Section IV.1 Development History, alterations were noted based on a site visit conducted by ARG.



Figure 3. Aerial view of sanctuary building and associated features. The landscaped area to the right was used for parking for drive-in services. Base map: Google maps.



Figure 4. Sanctuary south and east facades, view to northwest.

Figure 5.
Balcony pulpit
at the
sanctuary's east
façade, view
west.



Classroom Building

The classroom building is a two-story, Mid-Century Modern building; it was constructed circa 1963 with a second story added in 1968. It sits perpendicular to the sanctuary building at the northwest corner of the complex and is bordered by a small parking strip on the north and a playground on the west. The building is rectangular in plan and capped by a flat roof with a wide eave on the north and south façades. A wood eave projects from the north and west façades at the building's first floor ceiling. The north façade is characterized by groups of sliding aluminum windows, some of which are partially boarded and feature A/C units. A stone wall along the north elevation conceals portions of the façade.

The south façade faces a paved court shared with the administration building, Fellowship Hall and the preschool. An exterior staircase leads to a second floor walkway that connects to the administration building on the east of the court. Classrooms are accessed from the first and second floors by single metal doors. Fenestration comprises sliding or single-hung aluminum clerestory windows. The east and west facades are generally characterized by stucco cladding and abut the Sanctuary building and playground, respectively.

Alterations to the classroom building include the addition of the second story, the staircase and the second floor walkway, and the A/C units on the north façade. Historic aerial photographs suggest the wall along the north elevation was added circa 2012.



Figure 6. Classroom building north and west facades, view to southeast.



Figure 7. Classroom building west and south facades, view to east.

Administration Building

The administration building is a two-story, Mid-Century Modern building constructed circa 1963 with a second story added in 1972. It is similar in configuration to the classroom building, but sits perpendicular to it along the eastern edge of a paved central court shared with Fellowship Hall and the preschool. Rectangular in plan and clad with stucco, the building is capped by a flat roof featuring a wide eave with exposed wood

beams on the east and west façades. A second floor exterior walkway along the west façade joins the administration and classroom buildings; three sets of sliding aluminum doors on either floor grant access to the interior offices. Overgrown foundation plantings front the west façade at the ground floor and narrow columns support the exposed roof beams.

The building's east façade fronts a landscaped plaza shared with the Sanctuary building. A stone wall partially encloses the building's first recessed first floor, which comprises two sets of paired wooden doors flanked by groups of fixed floor-to-ceiling aluminum windows. An exterior staircase leads to a recessed second floor walkway sheltered by the building's overhanging eave and comprising single wood doors and fixed windows. The stucco bays on either end of the walkway align with the first floor overhang and feature groups of fixed aluminum windows. The building's north and south façades abut circulation corridors that connect it to the classroom building and Fellowship Hall, respectively.

Alterations to the administration building include the addition of the second story and second floor walkway, and the west façade roof beam supports. The building's roofline and existing door and windows patterns also suggest the addition of a bay at the southern end of the second story.

Figure 8.
Administration
building east
façade, view to
northwest.





Figure 9.
Administration building
west façade, view to
northeast.

Fellowship Hall

Fellowship Hall is located along the southern edge of the church complex and is connected to the administration building by a covered walkway pierced with two skylights. Constructed circa 1963, the double-height, one-story building is Mid-Century Modern in style and features a predominantly rectangular plan with a single-height wing on the west. Capping the building is a flat roof with a wide eave along the north, east and west façades. The building is flanked by a terraced landscape of lawn, foundation plantings and mature trees on the east and a raised lawn with picnic tables on the west. Three ancillary structures are situated along the southwest corner of the site.

The primary (east) façade comprises three bays arranged symmetrically. The building's roof eave is wider at the central bay, sheltering panels of fixed, floor-to-ceiling glazing with metal mullions and piers. Single glazed doors are located on either end of the arrangement. The façade's northernmost bay is entirely clad with stone veneer, while the southernmost bay is clad with stone veneer on the bottom half and stucco on top.

This aesthetic is continued on the building's south façade, which sits above grade and features additional entrances and landscaping. The single-height wing along the building's west façade is devoid of architectural elements but for two single-hung metal windows with non-original security bars. An arcade with wood columns along the wing's north façade opens to the shared court and features paired, fully-glazed metal doors flanked by sidelights as well as single wood doors. A smaller arcade and additional entrances are located along the single-height wing's south façade.

Alterations to Fellowship Hall include the addition of security window bars and the possible replacement of some windows.

Figure 10.
Fellowship Hall
east façade,
view to
southwest.



Figure 11.
Fellowship Hall
west façade,
view to east.



Preschool Building

The preschool building defines the western edge of the church complex and is raised slightly above grade. Moved to the site in 1975, the prefabricated building is rectangular in plan and capped with a flat roof with wide eaves and exposed beams. It has no distinguishable architectural style. The primary façade faces east toward the shared central court and features a single, partially glazed wooden door with divided lights. Additional entrances are located on the south and west façades and are characterized by single wood doors or sliding doors with divided lights. Fenestration generally comprises sliding aluminum windows with wood casing, inset within bays of vertical wood siding. The building is bordered by a playground to the north, a surface parking lot to the west and a raised, landscape terrace with a lawn and picnic tables to the south. A non-original wood trellis with a corrugated metal shell is appended to the building's south façade. Alterations include the addition of the sliding door on the west façade and the trellis on the south façade. It also appears that window openings on the north and east façades have been modified.



Figure 12. Preschool building north and west facades, view to southeast.

IV. Historical Background²

Historically, the parcel occupied by the property transferred ownership within a series of land grants between the early 1800s and the 1870s. In the 1880s, the San Francisco real estate company Pomeroy and Mills acquired acreage from the original Rancho Los Alamitos and Rancho Los Cerritos land grants, and joined it to the existing communities of American Colony and Wilmore City under the new name of Long Beach. The city was incorporated in 1888 with a population of 800. The Port of Long Beach, established in 1911, would later become the United States' second busiest seaport.³ In 1921, the discovery of the Long Beach Oil Field prompted a drastic development boom, and Long Beach subsequently became a major producer of the world's oil.⁴ Its location along the coast has made it a popular tourist destination and transportation center serving the shipping industry.

The El Dorado Park Community Church was founded in 1957 by Reverend William Miedema of the Reformed Church in America. A Michigan native, Rev. Miedema joined thousands of Midwesterners who moved to Long Beach, earning the city its nickname "Iowa by the Sea."⁵ His church's first services were held at the Los Altos Drive-In Theater in March of 1957 and were met with an enthusiastic response from the congregation. While outdoor church services had been established as early as the late 1930s, drive-in churches became a popular institutional typology during the mid-20th century; as seen in mid-century property types like drive-in restaurants, the car had an increasingly strong influence on the built environment and the culture of California at this time.

Reverend Robert Schuller of the drive-in Garden Grove Community Church (1961), also a member of the Reformed Church in America, believed that the sprawling character of Southern California's suburbs called for an appropriate ecclesiastic response in the form of a drive-in church. The construction of Reformed Church in America drive-in chapels at the Valley Community Church and the El Dorado Park Community Church followed; in 1963, the *Long Beach Independent* eagerly reported that "the Long Beach area, which already has several congregations which sit in their cars at drive-in theaters to pray...will have its own 'drive-in church' by the end of the year."⁶ Schuller's church, designed by master architect Richard Neutra, gained national fame thanks to its prominence in the preacher's weekly televised service, the "Hour of Power."

² This section is somewhat abbreviated to include only the pertinent information needed to inform the eligibility analysis, found in Section V.

³ Ronald D. White, "Long Beach Port Chief's Long Voyage Nears an End," *Los Angeles Times*, August 7, 2011, <http://articles.latimes.com/2011/aug/07/business/la-fi-himi-steinke-20110807>.

⁴ "History," City of Long Beach, Gas & Oil Department, accessed March, 2016, <http://www.longbeach.gov/lbgo/about-us/natural-gas/history/>.

⁵ Andrew R.L. Clayton, Richard Sisson, and Chris Zacher, eds., *The American Midwest: An Interpretive Encyclopedia* (Bloomington, ID: Indiana University Press, 2007), 266-67; Park Church, Park Church: About Us: Our Story, <http://www.parkchurch.org/#/about-us/our-story>.

⁶ "Coming Soon: A 'Drive-In' Church in the L.B. Area," *Long Beach Independent*, May 18, 1963.

In 1961, Reverend Miedema's ministry acquired the parcel at 3655 N. Norwalk Boulevard for the construction of a drive-in church building. Construction began in late spring of 1963 and was reported to include a chapel with a drive-in section (original chapel no longer extant), an administration building, a social hall and a school. The architect for this first phase of construction was Charles Beck of Costa Mesa. A *Long Beach Independent* article from 1965 stated that Charles Laughlin of Anaheim served as landscape architect while Ralph Davis of Lloyd's, Long Beach completed the building's interiors. The property's buildings from this era were unified by an aesthetic that blurred the line between interior and exterior spaces and integrated natural materials, a reflection of the primary tenets of the Mid-Century Modern style, a postwar iteration of the International Style that included a clear expression of structural elements and building materials, simple geometric volumes, and expanses of glass.

The church experienced immediate and continued success in the years between its first service in 1964 and its expansion in the late 1960s. It hosted world-famous performers, musicians and speakers, including tenor Ronnie Avalon, minister and author Dr. Norman Vincent Peale, and opera singer Robert Hale. During this time, the church was acknowledged as the first drive-in church in Long Beach specifically designed to accommodate automobiles. Though its eastern neighbor Garden Grove Community Church was arguably the most recognizable drive-in church in the country, El Dorado Park Community Church became a notable landmark within the community.

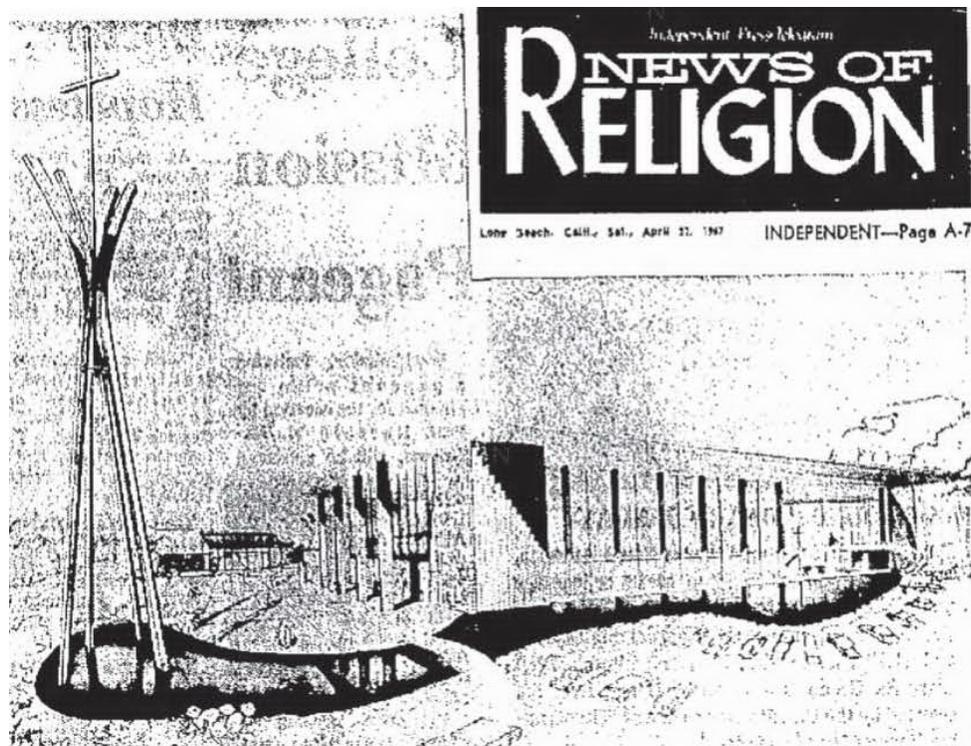
The original chapel sat 400 people, while the adjacent drive-in facilities (consisting of open space with a sound system and curving lanes to direct cars into rows) accommodated approximately 300 cars. However, the congregation had long anticipated the construction of a larger church serving 1,000 worshippers that would effectively replace the smaller chapel as part of its masterplan. Though the completion of the project's first phase was reported (and future phases conceptualized) in a *Long Beach Independent Press-Telegram* article in 1965, an official design for the new sanctuary was not publicized until 1967.⁷ The building's design most notably included expanses of glass and a continuous pulpit extending from the chapel's interior to a projecting balcony from which the ministry could give their sermons and better include the drive-in congregation; this element was very similar to that of Robert Schuller's Garden Grove Community Church. The design was to continue the natural Modern aesthetic established by Charles Beck. A 1968 article reported that the campus master plan also called for "a large multi-story educational unit to supplement existing classrooms, office and fellowship hall," as well as a second story addition to the existing classroom building that was nearing completion.⁸

⁷ "El Dorado Park Community Church," *Long Beach Independent Press-Telegram*, May 2, 1965; "Drive-In Church to Add Sanctuary," *Long Beach Independent*, April 22, 1967.

⁸ "Breaking Ground at El Dorado," *Long Beach Independent Press-Telegram*, Jun 22, 1968. The "multi-story educational unit" was either never constructed, or was just referring to the new second story of the classroom building.

The new sanctuary building was designed by architect Benno Fischer. Ground was broken in 1968 and construction was completed by 1971.⁹ A reflecting pool and fountains, originally located along the base of the cross structure and east façade of the sanctuary, were completed the same year. Fischer also designed a second story for the complex's administration building, the construction of which was completed in 1972. Fischer was a Jewish architect who studied at the University of Warsaw in Poland and immigrated to the United States after being interned during World War II. After gaining experience as a draftsman in New York, he moved to Los Angeles and began work in the office of Richard Neutra, where he worked for over 15 years. Fischer thrived under Neutra's mentorship, particularly during the 1950s and 1960s, and the pair worked closely together on the design of the Garden Grove Community Church; Fischer is credited with the design of such details as the glass doors and a projecting balcony on the exterior of the church, which better accommodated the drive-in churchgoers. In 1963, Fischer left Neutra's office to establish his own firm and by 1965, he was hired to design El Dorado Park's new sanctuary building. The drive-in church design became a niche of Fischer's, and he was subsequently tasked with the design of the Valley Community Drive-In Church in San Dimas, completed in 1968.

Figure 13.
Artist's
conception of
new sanctuary
and reflecting
pools. *Long
Beach
Independent*, 22
April 1967.



Fischer's design for the new El Dorado Park Community Church building was lauded as "one of the showplaces of the Long Beach area," a declaration ultimately proven by an increase in attendance following its completion. In 1972 it was estimated that services attracted up to 2,000 people who came from communities outside of Long Beach in the

⁹ Ibid.; City of Long Beach Building Permit [no permit number], application 13 March 1969.

Southern California region. Between 1971 and 1981 the church even had its own nationally televised weekly service, “Sunday Celebration,” to rival Schuller’s “Hour of Power.” It appears to have ceased holding drive-in services sometime in the late 1970s but continued to hold services in the sanctuary building. In 2011, the El Dorado Park Community Church merged with the nearby Revolution Church (which had itself originally split off from El Dorado Park Community Church in 2003) under the overarching name of Park Church.¹⁰

IV.1 Development History

The following development history was assembled from information gathered from periodicals, historic aerial photographs, and the previous two historic resource assessments, corroborated by available building permits from 1968 to 1993 (pre-1968 building permits were not available) and newspaper articles from 1963 to 1972:

- **1961:** Approximately five acres at 3555 Norwalk Boulevard in Long Beach are acquired for the construction of the El Dorado Park Community Church (*Long Beach Independent-Press Telegram*, 2 May 1965)
- **1963:** Construction begins on the first phase of the El Dorado Park Community Church, which includes “the drive-in section, the administration building, the social hall...and the first section of the Sunday school;” this refers to the construction of the drive-in facility of the original chapel building, the extant administration and classroom buildings, and Fellowship Hall (*Long Beach Independent*, 18 May 1963).
- **1964:** Construction of this first phase is completed (*Long Beach Independent Press-Telegram*, 2 May 1965).
- **1968:** Second story with additional classrooms added to the existing Sunday school building (City of Long Beach Building Permit [no permit number], application January 1967; *Long Beach Independent-Press Telegram*, 22 June 1968)
- **1969:**
 - Permit application completed for relocation of temporary pulpit shelter (City of Long Beach Building Permit [no permit number], application 15 August 1969)
 - Permit application completed for building of sanctuary, designed by Benno Fischer (City of Long Beach Building Permit [no permit number], application 13 March 1969)

¹⁰ Park Church, Park Church: About Us: Our Story, <http://www.parkchurch.org/#/about-us/our-story>.

- **1971:**
 - Construction of sanctuary is completed, as indicated by building inspection date of 5 February 1971 (City of Long Beach Building Permit [no permit number], application 13 March 1969)
 - Reflection pools and fountains for the sanctuary building are completed (City of Long Beach Building Permit 6726, application 17 March 1971)
- **1972:** Second story designed by Benno Fischer added to the existing administration building (City of Long Beach Building Permit 2088, 10 January 1972)
- **1975:** Foundation and repair work for a move-in, prefabricated building (used as preschool) (City of Long Beach Building Permit 1091, application January 1975)
- **Post-1976:** Drive-in services cease; car lanes in open drive-in area of complex cease use and become overgrown with vegetation (historic aerial photographs from 1972, 1994, and 2012; *Long Beach Independent Press-Telegram* advertisements and articles up to 1976)

V. Evaluation of Eligibility

ARG's independent evaluation of the property at 3655 N. Norwalk Blvd. used the following eligibility criteria. The two peer reviewed studies give a more detailed description of the regulatory setting pertinent to this historic resources assessment.

V.1 California Register of Historical Resources Criteria

The California Register criteria are modeled on the National Register of Historic Places criteria. For listing in the California Register, a property must be eligible under one or more of the following criteria and retain sufficient integrity to convey its significance:

1. It is associated with events or patterns of events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States.
2. It is associated with the lives of persons important to local, California, or national history.
3. It embodies the distinctive characteristics of a type, period, region, or method of construction, or represents the work of a master, or possesses high artistic values.
4. It has yielded, or has the potential to yield, information important to the prehistory or history of the local area, state or the nation.¹¹

California's list of special considerations is shorter and more flexible than that of the National Register. It includes some allowances for moved buildings, structures, or objects, as well as consideration for reconstructed buildings and lower requirements for proving the significance of resources that are less than 50 years old. Unlike the National Register, the California Register does not have a 50-year age requirement and does not require that properties less than 50 years old be of exceptional significance in order to be eligible for listing. As the Office of Historic Preservation states,

In order to understand the historic importance of a resource, sufficient time must have passed to obtain a scholarly perspective on the events or individuals associated with the resource. A resource less than fifty years old may be considered for listing in the California Register if it can be demonstrated that sufficient time has passed to understand its historical importance.¹²

¹¹ California Office of Historic Preservation, Technical Assistance Series #6, 1.

¹² California Office of Historic Preservation, Technical Assistance Series #6, 3.

V.2 Standards of Integrity

The California Register has specific language regarding integrity, requiring that a property retain sufficient physical integrity to be recognizable as a historic resource and to convey the reasons for its significance. In accordance with the National Register guidelines, for the California Register integrity is evaluated in regard to the retention of location, setting, design, materials, workmanship, feeling, and association.

Location is the place where the historic property was constructed or the place where the historic event occurred.

Setting is the physical environment of a historic property.

Design is the combination of elements that create the form, plan, space, structure, and style of a property.

Materials are the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property.

Workmanship is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory.

Feeling is a property's expression of the aesthetic or historic sense of a particular period of time.

Association is the direct link between an important historic event or person and a historic property.¹³

¹³ National Park Service, National Register Bulletin 15, 44-45.

V.3 City of Long Beach Landmark Criteria

Historic preservation in Long Beach is governed by Chapter 2.63.050 of the City of Long Beach Municipal Code. This chapter established the procedures for the designation of individual landmarks and landmark districts. In order to be eligible for designation as a City of Long Beach Landmark, a property must retain integrity and meet one or more of the following criteria:

- A. It is associated with events that have made a significant contribution to the broad patterns of the City's history.
- B. It is associated with the lives of persons significant in the City's past.
- C. It embodies the distinctive characteristics of a type, period or method of construction, or it represents the work of a master or it possesses high artistic values.
- D. It has yielded, or may be likely to yield, information important in prehistory or history.¹⁴

In order to be eligible for designation as a City of Long Beach Landmark District, a group of cultural resources must retain integrity as a whole and meet the following criteria:

- A. The grouping represents a significant and distinguishable entity that is significant within a historic context.
- B. A minimum of sixty percent (60%) of the properties within the boundaries of the proposed landmark district qualify as a contributing property.¹⁵

The above are the City's Landmark and Landmark District criteria in their entirety; there is no age requirement for listing (50 years or otherwise).

¹⁴ LMBC 2.63.050, Criteria for designation of Landmarks and Landmark Districts.

¹⁵ LMBC 2.63.050, Criteria for designation of Landmarks and Landmark Districts.

V.4 Evaluation of Significance

Peer Review of Rincon Findings

ARG concurs with Rincon's evaluation that found the sanctuary (chapel) building eligible for designation as a City of Long Beach Landmark under Criterion C, as an intact example of a rare building type (a drive-in church) and as an excellent example of Mid-Century Modern architecture.

Peer Review of Cogstone Findings

ARG does not concur with Cogstone's findings that none of the property's buildings are eligible for listing as a City of Long Beach Landmark or in the California Register of Historic Resources. The justification that the sanctuary (chapel) building is ineligible because it is not 50 years old or of exceptional importance is not pertinent to an evaluation against California Register or City of Long Beach criteria, as neither designation program has a 50 year age requirement for significance and eligibility.

Independent Findings of Eligibility

In addition to concurring with Rincon's findings, ARG further finds that the building is also eligible for listing in the California Register of Historical Resources under Criterion 3 as an intact example of a rare building type (a drive-in church) and as an excellent example of Mid-Century Modern architecture. Additionally, ARG finds that the sanctuary building, including its associated landscape features, is eligible for listing in the California Register of Historical Resources and for designation as a City of Long Beach Landmark under Criteria 1/A, for its association with automobile-centric development patterns in California during the post-World War II period. The detailed evaluations of significance for the sanctuary building are found below.

The other four buildings on the property, the administration building, classroom building, preschool building, and Fellowship Hall, do not appear to be individually eligible for listing under either local or state criteria. The three 1960s buildings were designed, constructed, and added to as part of a master plan, share a unified Mid-Century Modern style, and are indirectly associated with patterns of events significant in local and state history. However, they are modest examples of the architectural style and have always been intended to serve a secondary, support role to the main drive-in sanctuary building. They are not distinguishable from the types of secondary buildings found on conventional church campuses, and do not exhibit any of the distinctive characteristics of the drive-in church typology. For these reasons, they are found not eligible for listing in the California Register or as City of Long Beach Landmarks. The fifth building in the complex is a prefabricated building added in 1975; it is a later addition that was not part of the master plan and it does not have a distinguishable architectural style. It is also ineligible against eligibility criteria.

ARG also finds that the property as a whole is not eligible for listing as a historic district under either local or state criteria. While the grouping of buildings does represent a

distinguishable entity, there is not enough evidence to confirm that the campus as a whole is significant against eligibility criteria.

California Register of Historical Resources

The following is an evaluation of the sanctuary building's significance under the California Register criteria.

Criterion 1. Association with events or patterns of events that have made a significant contribution to the broad patterns of local or regional history, or the cultural heritage of California or the United States

As a drive-in church specifically designed to accommodate congregants seated in their cars, the sanctuary building is associated with the post-World War II influence of the automobile on patterns of development in California, and is a rare institutional example of auto-centric development. Much of the residential and commercial built environment during this time was shaped by Californians' strong dependence on the automobile; common examples include commercial thoroughfares lined with drive-in and drive-thru restaurants with eye-catching signage, and residential subdivisions with wide streets and no sidewalks (featuring single-family houses with attached garages). Institutional examples like drive-in churches were rarer than their commercial counterparts but no less influenced by the automobile. The popularity and high visibility of drive-in churches like the El Dorado Park Community Church, the Garden Grove Community Church, and the Valley Community Drive-In Church (now demolished) attest not just to Californians' increasing dependence on their cars, but to the high cultural value they placed on them. The El Dorado Park Community Church's sanctuary building, including its associated landscape and hardscape accommodating the cars of drive-in worshipers, epitomizes auto-centric development in California. The building was one of very few purpose-built drive-in churches known to exist in California; while other congregations had drive-in services, they were more commonly held at drive-in movie theaters or parking lots.¹⁶ As the property is associated with significant patterns of local and regional history, as well as the cultural heritage of California, it is eligible for listing under this criterion. Although it is less than 50 years old, sufficient time has passed to understand its historical importance.

Criterion 2. Association with the lives of persons important to local, California, or national history

The property is associated with Reverend William Miedema, the founder and longtime leader of the El Dorado Park Community Church. Research does not indicate he was an individual of particular significance in local, California, or national history; as a result, the property is not eligible for listing under this criterion.

¹⁶ Steve Harvey, The Pastor and His Sermons on the Lot, *Los Angeles Times*, 6 November 2010, <http://articles.latimes.com/2010/nov/06/local/la-me-1107-then-20101107>.

Criterion 3. Embodiment of the distinctive characteristics of a type, period, region, or method of construction, or represents the work of a master, or possesses high artistic values

The sanctuary building was designed specifically as a drive-in church, physically oriented toward the open space to the east containing congregants in their cars and incorporating elements like an outdoor balcony pulpit, a fully glazed east façade to blur the line between the indoors and outdoors, and a tall cross tower structure to command the attention of motorists to the deeply set back church. As such, it embodies a rare and significant building typology. The building was designed by architect Benno Fischer in a Modern style incorporating elements of both Mid-Century Modernism and New Formalism; these include the monumental scale, tall columns, and arcade-like features of New Formalism as well as Mid-Century Modern characteristics like simple geometric forms, expression of the structural system, and a flat roof with wide eaves. It has high physical integrity and strongly conveys both its functional and aesthetic intent. As the property embodies the distinctive characteristics of a drive-in church and of Modern institutional architecture, it is eligible for listing under this criterion. Although it is less than 50 years old, sufficient time has passed to understand its historical importance.¹⁷

Criterion 4. Potential to yield information important to the prehistory or history of the local area, state or the nation

The building is not an archaeological resource and is unlikely to yield information important to the prehistory or history of the local area, state, or the nation; it is found not eligible under this criterion.

City of Long Beach Landmark

The following is an evaluation of the property's significance under the City of Long Beach criteria.

Criterion A. Association with events that have made a significant contribution to the broad patterns of the City's history

The El Dorado Park Community Church's purpose-built 1971 sanctuary building is directly associated with the post-World War II influence of the automobile on patterns of development in Long Beach along with the rest of California. As seen statewide, Long Beach's postwar built environment reflected a strong dependence on the automobile.¹⁸ The property was the first drive-in church in Long Beach, and research suggests it may have been the only drive-in church in Long Beach, making it a very rare institutional

¹⁷ The City of Long Beach has at least one other property under 50 years of age which has been found eligible for listing in the California Register: the 1977 City Hall-Library Complex (including landscape features), located within the Civic Center.

¹⁸ See Sapphos Environmental, Inc., *City of Long Beach Historic Context Statement* (prepared for the City of Long Beach Department of Development Services, Office of Historic Preservation, 2009), 49, 72, 116, 130-132.

example of postwar, auto-centric development in the city. The El Dorado Park Community Church was also locally significant for its well-attended (and nationally televised) services, both indoors and outdoors, which helped solidify the image of Long Beach and southern California in general as destinations which were spiritually as well as physically healthful. The El Dorado Park Community Church's sanctuary building, including its associated landscape and hardscape accommodating the cars of drive-in worshipers, epitomizes auto-centric development in Long Beach and is a significant local manifestation of the national televangelism phenomenon. As the property is associated with events that have made a significant contribution to the broad patterns of Long Beach history, it is eligible for listing under this criterion.

Criterion B. Association with the lives of persons significant in the City's past

The property is associated with Reverend William Miedema, the founder and longtime leader of the El Dorado Park Community Church. Research does not indicate he was an individual of particular significance in Long Beach's past; as a result, the property is not eligible for listing under this criterion.

Criterion C. Embodiment of the distinctive characteristics of a type, period or method of construction, or it represents the work of a master or it possesses high artistic values

As evaluated in more detail in Rincon's historic resources assessment, the sanctuary building is significant as a drive-in church, a rare and significant property type. It is also an excellent example of Modern architecture, designed by a notable architect known for his designs of drive-in churches. The property has high integrity, embodies the distinctive characteristics of a type of construction, and possesses high artistic values; it is therefore eligible under this criterion.

Criterion D. Potential to yield information important in prehistory or history

The building is not an archaeological resource and is unlikely to yield information important in prehistory or history; it is found not eligible under this criterion.

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