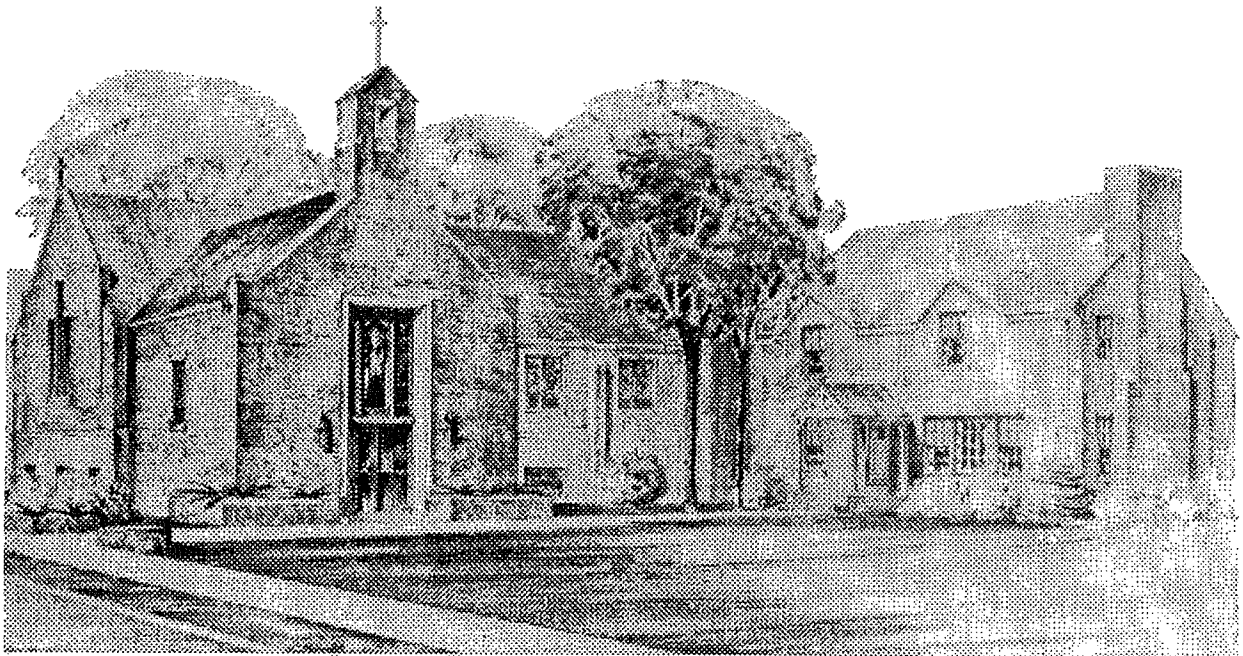


The History of the church with the longest name in the WELS

Divinity - Divine Charity Evangelical Lutheran Church and Sunday School



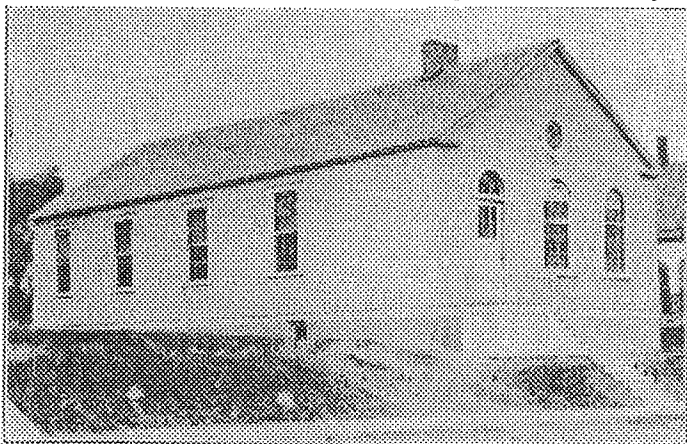
Church History
Professor Brenner
Friday, May 2, 1997
Johnathan Schnose

Last Arbor Day, I learned something about apple trees. When left to grow naturally, they have many shoots that spring up to make a big tree. On Arbor Day, we had those shoots cut. One passer-by commented that it looked like the tree got a “flat top.” It was then explained that these shoots were not cut to make the apples easier to get to. There was a much more important reason; namely that the tree isn’t physically able to get moisture and nourishment to all those new branches, while still producing good apples. By cutting off those branches, we enabled the tree to produce bigger, juicier apples--better fruit.

The application of this story is obvious. . . (John 15:2)

Rev. William Dallmann, D. D., came to the Milwaukee area with the dream of building three new churches--Faith, Hope, and Charity. In 1912, he established first the Divine Charity Mission. This Missouri Synod Mission met in the Jerusalem School Auditorium. But when the Wisconsin Synod claimed that they had already established a presence in the area, Rev. Dallmann graciously turned the Mission over to Wisconsin, in the spirit of 1 Cor. 13 (from which it was named--cf. KJV).

Rev. Hy. Woyahn of Waukesha and Seminary students served the congregation until Divine Charity was able get their first resident pastor in the fall of 1913. The Rev. Carl Dornfeld was called, worked hard, and was then called to his eternal home in June of 1914--less than a year after first coming there. Rev. W. Motzkus and more Seminary students again filled the vacancy for a time; but as World War I grew in intensity and the Germans became increasingly more

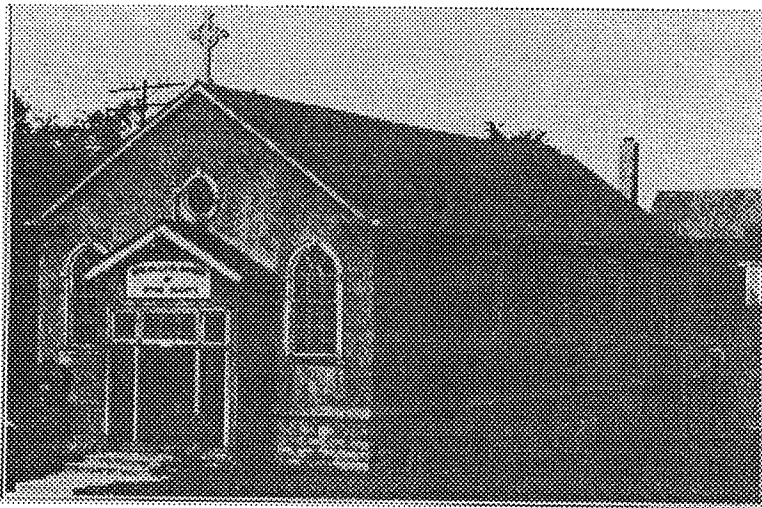


disliked, Divine Charity thought seriously of shutting the doors permanently.

But in the spring of 1915, the Mission Board rejuvenated Divine Charity by 1) buying a Presbyterian chapel on N. Pierce (near Burleigh), and 2) calling Rev. Hy. Diehl to serve as full-

time Pastor. Five months later, on October 10, 1915; the congregation attained organization with six charter members (John Roepke, Fred Eggers, Sven Carlson, Herman Bartelt, Carl Engel, and Guy Phelps). They adopted a constitution under the name "The English Evangelical Lutheran Congregation of the Divine Charity." This long name (53 letters) says a lot. At a time when most of the Synod was holding services in German, the Divine Charity offered the Gospel in English--the language of Americans. It was this spirit which caused the congregation to grow and flourish.

In 1919, the congregation granted Rev. Diehl a peaceful dismissal to Lake Geneva¹, and called Rev. J. Ruege to take his place. The Holy Spirit graciously granted Pastor Ruege success. Not only did he start a Newsletter (*Chimes of Divine Charity*), but the membership grew so much that in 1920, the Ladies Aid bought 3 lots with the intent to build a new chapel. During the summer of 1921, the congregation originally planned to build a "bungalow style" church, but this plan was soon dropped and they decided to ~~to~~ instead move and remodel the old chapel building.



Ground was broken at the new sight (corner of N. 1st & E. Chambers) on March 17, 1922. For a mere \$9,268.04, the old chapel was moved and enlarged to a 275 seating capacity. By the end of the year, Divine Charity not only finished the building, but also decided to assume the "self

supporting" status. Furthermore, Rev. Ruege decided to take a call to the local Lutheran High School, so Rev. John G. Jeske was called to take his place. The momentous service on Feb. 4,

¹Pastor Walther thinks that Rev. Diehl's wife died, and he married a woman from the congregation--thus the move.

1923 served not only to dedicate the “new” building at its new status, but also to install the new pastor! (A parsonage was built later that year.)

The 1920's proved to be a time of steady growing. By the end of the decade, the church decided to dismantle that rebuilt building and build a completely new building--even though it was a time of economic stress. By the summer of 1931, the old building had been moved into the street, and excavation of the new church began on July 6, 1931.

The corner-stone of the new church was laid on August 9, 1931 “with impressive ceremony.” The building was completed and the church dedicated on Jan. 24, 1932. In just twenty years from its beginning, the church had grown from a little mission in the Jerusalem School Auditorium; to a real church with a seating capacity of 360, plus another 120 in the Sunday



School Room/Auditorium. During the next twenty years, the church would grow to the point that “if only 3 out of every 4 souls of our total membership attended services every Sunday, which indeed we should, our beloved pastor would preach to overflowing crowds at two services.”² The little tree was growing shoots, and God decided it was time to prune them.

The following charts represent the crippling attendance drop that Divine Charity suffered during the 1950's.³

²Talk no. 3 Delivered on April 23, [1961] by Mr. E. Eggers.

³Charts taken from “talk” delivered by Mr. M. Mund on April 9 [same year]

COMMUNICANT MEMBERSHIP BY AGE [1961]

Under 15	9	2.4%
15-24	72	19.4%
25-34	42	11.3%
35-44	43	11.6%
45-54	53	14.2%
55-64	78	21.0%
65-over	75	20.1%
Total Membership	372	

DIVINE CHARITY CHURCH ATTENDANCE

1953	14,092	SUNDAY SCHOOL ENROLLMENT	
1954	15,943		
1955	15,825	1946	208
1956	14,963	1950	156
1957	14,417	1954	140
1958	13,641	1957	128
1959	13,117	1959	114
1960	12,988	1960	100

Approx. 20% drop from 1956
(includes members from Ephrata)

DIVINE CHARITY MEMBERSHIP

YEAR	VOTERS	COMMUNICANTS	SOULS
1946	153	555	810
1948	163	565	850
1950	163	570	800
1952	161	550	775
1954	142	520	720
1956	137	500	667
1957	130	470	630
1958	134	450	655
1959	125	375	505

Why this drastic drop in membership? There are a number of reasons.

1. It is sad to say, but the church just wasn't needed anymore. When Divine Charity was first organized, they included even in their name that they were an *English* church. In a

dominantly German Synod, this offering of the Gospel in English was a valuable commodity. But when the other local churches also began to offer Services in English, Divine Charity lost what made them unique.

2. There were a number of other Wisconsin Synod churches in the area. In fact, there were six other churches within a one-mile radius. Without leaving the neighborhood, one could go to Jerusalem, Ephrata, Garden Homes, Bethesda, Zebaoth, or St. Marcus.

3. Divine Charity didn't have a school. Not only does this cut off a valuable source of new members to the church, but it also forces those with families to look elsewhere for their education...

4. The young families moved out of the neighborhood. Not only were they looking for a school, but there was a trend after the war (W.W. II) to move from cities into suburbs. Rev. Walther says: "Children grew up and needed room to live, so they moved out and the older people stayed."

5. When the older people who remained died off, they were replaced by lower-income families. As is often the case, with the increase of lower-income families comes an increase in crime. As the neighborhood became more dangerous, the older people too, moved out. Walther continued, "... by the 'sixtys, not even a half a dozen members still lived in the neighborhood."

The numbers speak for themselves. The church was quickly dying. The members saw three options:

One would be to remain here and intensify our efforts in again making our church a neighborhood church. This would be favorable inasmuch as many of our members still live near the church. We would canvass our immediate area for new members for it is a known fact that we are surrounded by many unchurched people. If we remain, it is our Christian duty to invite neighborhood people to worship with us.

Another possible solution is to establish a daughter congregation in a new area with the thought of eventually moving the entire congregation to that area.

This plan was voted upon and recommended by the council and also favored at a previous voters' meeting. However, this plan has these disadvantages which we should think about. a) a considerable amount of money would be needed immediately to acquire land on which to build even a small church. This would be expensive when added to the cost of maintaining our church at the present location

at the same time. b) Another factor to be considered is: What will our present building be worth in ten years from now as compared with the market value of today. c) Also, if we make our church a neighborhood church, will we be able to relocate when we feel it is convenient to do so?

The third plan would be to relocate immediately or in the near future. An undertaking like this might appear to be expensive. However, not to be overlooked is the fact that we would be working in a new community where a healthy and continuous growth could be expected. Very important is the fact that today our church property has a much higher selling value than would be realized in five or ten years from now.

Money that would be realized from the sale of our church today would go a long way in the building of a new church.

Of the possibilities presented, the last seems to be the most realistic. However, it should again be emphasized that the decision as to what to do rests with our people. May we pray for God's guidance.⁴

In a letter written just over a year earlier, Pastor Walther mentions "rumors" of a merger with Ephrata Church. But this smaller church was experiencing the same problems--membership losses due to migrations to the North. Perhaps Divine Charity could merge with Ephrata and the two combined could start a daughter congregation in the North? Things were pretty much "up in the air" until Rev. Blakewell of "Divinity Church of Whitefish Bay" approached Rev. Walther in a 1963 conference. . .

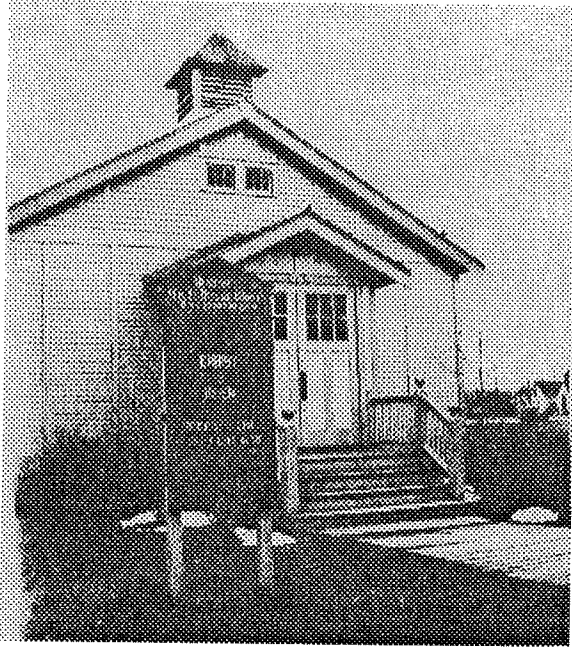
History of Divinity Church of Whitefish Bay

In the spring of 1924, Missionary Karrer was sent to the Whitefish Bay area to establish a station for the Evangelical Lutheran Church. The small congregation he fostered met for worship in the Village Hall--which was also the "church" of two other congregations. After the Roman Catholics met, the Lutherans held their service, followed by a Methodist service. By June of that same year, the Rev. Edmund Ph. Ebert was called to assist Rev. Karrer.

After only eight months, (Feb. 1925), the congregation was incorporated under Wisconsin Law under the name "Pentecostal Evangelical Lutheran." The Church was incorporated by: A.

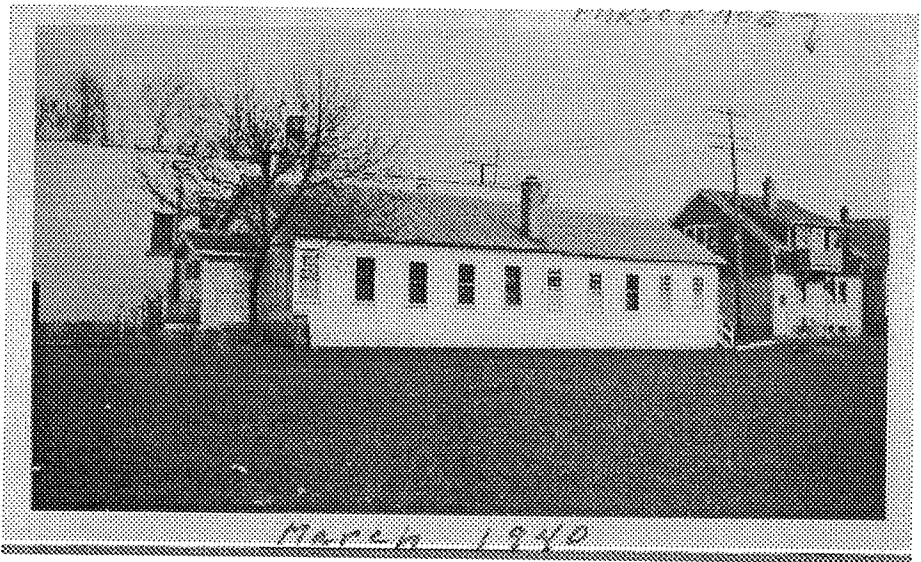
⁴From: talk presented by Mr. E. Knopp on April 16, [1961].

E. Trost; C. F. Hoffman; William Staffeld; Alfred Filter; and Ambrose Brusso--Rev. Ebert was the Pastor. By April of that same year, "Pentecostal" had its first confirmation class--nine girls and one boy.



God blessed the work of this small congregation, and they soon realized that they needed their own chapel. They purchased three lots just South of Henry Clay St. (1½ blocks W. of current location), and bought a \$500.00 building from Luther Memorial Chapel (Shorewood). This temporary, portable, wooden chapel was 26' x 60' and seated 250 people. At that time of dedication (October 11, 1925), there were ten voting members, forty-five communicants, and fifty-five Sunday School students with four teachers. Two

years later, a parsonage was added for \$5,500.00. By Feb. 27, 1933; the Church became self-supporting--just 8½ years after Missionary Karrer first came to Milwaukee.



Unfortunately, "Pentecostal" continued to meet in a *temporary* building. As technology and safety standards progressed, their building did not. The Village of Whitefish Bay, concerned for the safety of their public, demanded that the building be brought up to code--or be closed. It would have been

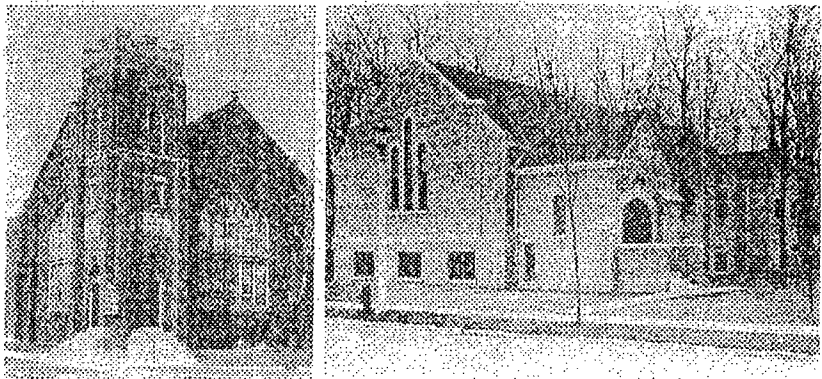
unwise to spend very much money on a temporary building, so on May 13, 1940; Pentecostal decided to dissolve.

But the congregation did not want to give up meeting together. They decided that the best alternative would be to join with Salem (N. Cramer St.). They would dispose of the Pentecostal property, and assemble in the Henry Clay School (1 block E. of current location). Pastor Blakewell of Salem would preach at both locations since Rev. Ebert took a call to another church. So "Salem" became one church with two "homes."⁵

The "Salem" of Whitefish Bay wasted no time in re-establishing their presence in the area. They bought the present church property, and laid the corner-stone of the present building by September 22, 1940--four months after the decision to dissolve the Pentecostal property. The new building was completed less than six months later. On March 2, 1941; there were three dedicatory services: 10:30 AM by Rev. A. Halboth, 3:00 PM by Rev. J. Jeske, and 7:30 PM by Rev. E. Duemling.

Three years later (June 30, 1944); H. Dropp, W. Haese, W. Schwantes, B. Kaiser and E. Kopeschka signed the incorporation papers to form a separate "Salem Ev. Lutheran Church" of Whitefish Bay. Six months after that, a resolution was filed both to

Worshippers Have Two Choices for Sunday Services



EVANGELICAL LUTHERAN congregation now has two church homes and church members, when they arise for worship on Sunday morning. One shows whether they will attend at 745 N. Cramer st. or at 900 E. Henry Clay st. in Whitefish Bay. The Whitefish Bay church (right above) was completed and opened recently to give suburban with a membership of 100, but even before the new church was started it was agreed that the "old" church on N. Cramer st. would be continued as usual. For now the Rev. E. B. Blakewell, pastor, preaches each Sunday in 15 minutes instead of one. Services are held at the 745 N. Cramer st. church at 10:30 a.m. and at Whitefish Bay at 7:30 a.m. and 10:30 a.m. on the two addresses named at 7 and 10:30, respectively.

⁵Even as I was gathering information for this paper, I still heard many times "it was one church with two homes." It seems "Divinity" is proud of this--considering it is even mentioned on the cover of the Dedication Bulletin (March 2, 1941).

1. Change the name from “Salem” to “Divinity;” and 2. Call Rev. Blakewell as full-time Pastor. Rev. Blakewell took the call (leaving the “Salem” of Milwaukee), and lived at first in a rented parsonage--until the current parsonage was built in 1946.

During the 1950's, Divinity benefited from the migrations to the North that caused Divine Charity to die. They started having two church services, and still they had to regularly set up chairs to seat all the people. By the mid-'50's, it was obvious that they would need to expand the building.

Construction started in 1957 by T. Bischoff, a member of Divinity. They extended the church to the North; built a new entrance; and put in new windows, lighting, and heating systems. While the building was under construction, Divinity met at the “Whitefish Bay Women’s Club” (just W. of present location) for both church and Sunday School. When construction was completed in 1958, Divinity realized that their new space was more than adequate for their church. They decided to start looking for an amalgamation.

The Two Become One

Rev. Dick (current Pastor of D.-D.C.) likens the merger of Divinity and Divine Charity to “a marriage of convenience.” In many ways, I think he has a good point.

In the Spring of 1963, Rev. Blakewell of Divinity approached Rev. Walther of Divine Charity at a conference; and “proposes” a merger. Consolidation efforts began in both Churches in November. In a November 15, 1963 letter, Rev. Walther wrote:

On Monday evening, [Nov. 11] after long and prayerful consideration, your voters’ assembly passed the following momentous resolution: “We adopt the recommendation of our church council to accept the offer of Divinity Congregation to merge with them, contingent upon the receipt of an additional \$19,000.00 down-payment from Mount Moriah Baptist Church, as set forth in the contract.”

Thus our congregation has voted to merge, but the progress of merger negotiations and the speed with which a merger can be consummated are dependent to a large extent on the promptness with which Mount Moriah Church

remits a substantial payment. We do not want to move until we are absolutely sure that the sale of our church building is final. . .

And in a letter dated December 5, 1963; Arvin Polenske, Secretary of Divinity, wrote:

In a special congregational meeting of Divinity Ev. Luth. Church, held at 900 East Henry Clay Street, on December 1, 1963, the following resolution was unanimously adopted; - Resolved that Divinity Ev. Luth. Church consolidate with Divine Charity Ev. Luth. Church. . .

So the two were “engaged”--but it would be a couple of years yet before the “wedding” actually ^{took} takes place. There were a few things that needed to be “ironed out” first. Perhaps the best way to show this would be to give a chronological overview of the minutes from these merger meetings, with occasional explanations where needed.

Dec. 3, 1963 One source of many head-aches was the issue over the organ. Divine Charity had a beautiful and expensive pipe-organ⁶. In fact; the Verlinden, Weickhardt, Dornoff Organ Co. of Milwaukee used the Divine Charity organ as a “demo” for others who were thinking of buying organs from them. Understandably, Divine Charity did not want to give this piece of art up. But in the minutes of Dec. 3, 1963; that is what they decided to do--dispose of it with the other “miscellaneous property.”

* Another difference that needed to be resolved was the name of the new Church. It was agreed that the name “Divinity-Divine Charity Evangelical Lutheran Church” was unnecessarily cumbersome. “Divinity” could be considered a contraction of “Divine Charity” (~~Divine~~ Charity), but understandably Divine Charity felt that this would be unfair. [Obviously, this issue has not been resolved at this point.]

⁶A page and a half write-up about the organ can be found in the bulletin for the Dedication of “The English Evangelical Lutheran Congregation of the Divine Charity” (Jan. 24, 1932) starting on page 9 [There are many copies of this bulletin in the Sem. Archives].

* What should be done with the Kitchen equipment? Two complete sets were not needed--but who would give theirs up? It was left for the Ladies themselves to decide. [They still have two sets of silverware.]

* Constitutions were distributed for comparison.

* There were two Pastors, but only one Parsonage. Where would the Pastor of Divine Charity (Rev. Walther) live? They decided to have Divine Charity keep looking for a place on their own, while Divinity would ask about the property to the North of the Church.

* Finances were discussed and found to be similar in totals and salaries.

* Miscellaneous: Divine Charity custodian would no longer be employed by the church after the merge; Divine Charity organist would be available in future; Ephrata would not be included in consolidation details; Pastors would divide duties among themselves.

Dec. 10 The organ was again discussed in detail. They decided that it should be removed from the Divine Charity church building regardless of what will become of it in the future. There was talk, and even sketches made concerning the possibility of bringing the organ to Divinity. [But the organ was just too big; and Divinity couldn't have another add-on and remain aesthetically pleasing.]

* Minor changes in the Constitution were agreed upon.

* The name "Divinity" was officially adopted, but the combined names would be used on the Constitution, letter-heads, bulletins, etc.

* It would not be necessary to meet again until after the \$19,000.00 was received (from the sale of Divine Charity property to Mt. Moriah Baptist church).

My father used to warn me of long engagements. "If you are engaged, just get married so you can enjoy the blessings of marriage" he would say. The same could be said here. Things

seemed to be going smoothly up to this point; but after this, nothing new develops. Aside from the letter from the Lawyer (Mr. Ernst J. von Briesen), there is no record of any meetings.

Furthermore, Mt. Moriah Baptist Church ran into some difficulties, and had to back out on their offer to buy the Divine Charity property. Without the sale of the property, the “wedding” was off. Things seemed to be a stand-still.

Then God, in His unfathomable wisdom, decided to change that. Pastor Blakewell was called to his eternal reward on Dec. 30, 1964 (cancer). Divinity was without a Pastor, and Divine Charity still needed a new church--even if they hadn't yet sold their “old” property. Both would now benefit from a merge--a “marriage of convenience.”

God made sure that this “wedding” would go off without a hitch--as the minutes reflect...

Feb. 9, 1965 Divinity resolves to merge with Divine Charity. Rev. Walther would be the Pastor of the new Church, and the Vicar (T. Franzmann) would “help out” until he was called elsewhere. [Sem. Prof. Armin Schuetze filled the vacancy until the details were worked out].

* Pastor Walther writes an encouraging letter saying that St. Phillips Mission has expressed an interest in buying the Divine Charity property. [The property was sold six months later (August), and St. Phillips became a mission to Americans of “African” descent--cf. Newspaper article.]

March 8 The organ would remain at the “Divine Charity” property.

* A “target date” for an organizational meeting was set for April 26, at which time they would discuss:

* Extending an official call to Rev. Walther for the combined Church

* Adopting a Constitution

* Electing officers

* Setting salaries [But this was not even mentioned in the April Newsletter since it was resolved on April 12.]

April 12 Salaries set

* Legal name for the congregation would be “Divinity-Divine Charity Evangelical Lutheran Church” {1 opposed}.

Now, some thirty years after the “wedding,” Divinity and Divine Charity are starting to get used to married life. Instead of one church at 8:00 AM and the other at 10:30 AM, there is a little intermingling. People are starting to think of D-DC as one church.⁷

How does the future look for D-DC? Of course, only God knows the future, and any guess is asking to be proved wrong. D-DC still does not have a Lutheran Elementary School, but the future may not be so bleak. The Whitefish Bay neighborhood has many young business peoples moving into the area. If D-DC continues to reach out with the Gospel, and if God graciously sends the Holy Spirit, Divinity-Divine Charity may once again “bear big fruit.”

A Thank-you belongs to:

Pastor A. Walther

Pastor R. Dick

for their contributions to this paper

⁷In fact, at the last Council meeting I attended, there was talk of re-organizing--making each of the members of the Council “Chairman” of different sub-committees. The point was brought up that the only way this could be done would be to dissolve and re-form under a new constitution. One man responded: “Good--that will give us a chance to change the name!”

A Time-line of D-DC

DIVINITY

DIVINE CHARITY

1912: Rev. Dallmann opened Divine
Charity Mission (LCMS)

Spring 1913: Dallmann turned mission
over to the Wisconsin Synod

Fall 1913: Rev. Carl Dornfeld becomes
first resident Minister

June 1914: Dornfeld dies--contemplate
abandonment

Spring 1915: Mission Board 1. Buys
new chapel 2. Calls Rev. Hy. Diehl

Oct. 10, 1915: "The English Ev. Luth.
Congregation of the Divine Charity"
organized.

Jan. 2, 1916: Chapel rededicated

Aug. 3, 1919: Rev. Diehl goes to Lake
Geneva

Nov. 28, 1919: Rev. J. Ruege installed

August 1920: *Chimes of Divine Charity*
started

1920: Ladies Aid buys 3 lots (N. 1st & E.
Chambers)

July 27, 1921: Special meeting--
"Bungalow" Church

Nov. 2, 1921: Special meeting--
move/enlarge Chapel

March 17, 1922: Ground broken at new sight

1922: Assumes "Self-Supporting" status

Jan. 1923: First service in
moved/remodeled Church

1923: * Ruege takes call to local Lutheran
High School

* John G. Jeske fills vacancy

* Parsonage built

Feb. 4, 1923: * First service in new
Church

* J. Jeske installed

June 8, 1924: Rev. Karrer (ELC) comes to Milwaukee

June 24, 1924: Rev. E. Ebert called to assist

Feb. 5, 1925: "Pentecostal Ev. Lutheran" founded

April 5, 1925: First confirmation class

1925: 3 lots S. of Henry Clay purchased

Oct. 11, 1925: Temporary chapel dedicated

1927: Parsonage added

Dec. 1, 1930: Meeting to elect officials

1931: Old Church moved on street

July 6, 1931: Mr. H. Logemann begins excavation

August 9, 1931: Corner-stone laid

Jan. 24, 1932: New Church dedicated

Feb. 27, 1933: Becomes "self-supporting"

1940: Village demands building be brought to code

May 13, 1940: Decision to dissolve

1940: Decision to 1. Dispose of Pentecostal property and 2. Become "2nd Home" of Salem

1940: Present sight purchased

Sep. 22, 1940: Corner-stone laid

Mar. 2, 1941: 3 Dedicatory services

June 30, 1944: Incorporation papers filed-- "Salem" of Whitefish Bay

Dec. 20, 1944: Resolution filed: 1. Name becomes "Divinity" 2. Call Blakewell as full-time Pastor

1945: Rented parsonage

1946: Parsonage built

1950's: Increase in attendance

1950's: Decrease in attendance

1957: Expansion began

1958: Construction completed

Spring 1959: Merger talks with Ephrata

1959: Rev. J. Jeske Retires/Rev. A. Walther called

April 5, 1961: Congregational talks to discuss membership losses

Apr. 9, 1961: Talk by M. Mund

Apr. 16, 1961: Talk by E. Knopp

Apr. 23, 1961: Talk by E. Eggers

Spring 1963: Blakewell mentions merger with Walther at Conference

Nov. 11, 1963: Divine Charity votes to merge

Dec. 1, 1963: Divinity votes to merge

Dec. 3, 1963: Meeting of Joint Commissioners

Dec. 10, 1963: Meeting of Joint Commissioners

Mt. Moriah backs out of agreement

Dec. 30, 1964: Rev. Blakewell dies

Feb. 9, 1965: Divinity resolves to merge

Feb. 10, 1965: Letter announcing interest of St. Phillips's Mission

Mar. 8, 1965: Meeting of Joint Commissioners

Mar. 22, 1965: Meeting of Joint Commissioners

Apr. 12, 1965: Meeting of Joint Commissioners

Apr. 19, 1965: Certificate of Consolidation filed

?Apr. 26, 1965: Meeting of Joint Commissioners

May 10, 1965: Move

May 16, 1965: Rev. Walther installed as Pastor of D-DC

May 23, 1965: Rev. Walther preaches first sermon

July 24, 1965: D-DC first Wedding (Wayne Ingham & Carolyn Konig)

July 25, 1965: D-DC first Baptism (Steven Polenske)

August 1965: Divine Charity property sold to St. Phillips's Congregation

Sep. 3, 1965: D-DC first Funeral (George Phillips)

Oct. 1966: Ladies Guild starts library

May 22, 1966: Confirmation class (7 students)

Dec. 3, 1967: Electric organ dedicated

Dec. 1967: Kitchen remodeling completed

Oct. 16, 1988: Rev. Walther preaches farewell sermon

Nov. 13, 1988: Rev. R. Dick installed

July 1989: 49 students attend 2nd year of VBS

December 1992: Celebrated 25th anniversary of organ's dedication and dedicated electronic keyboard

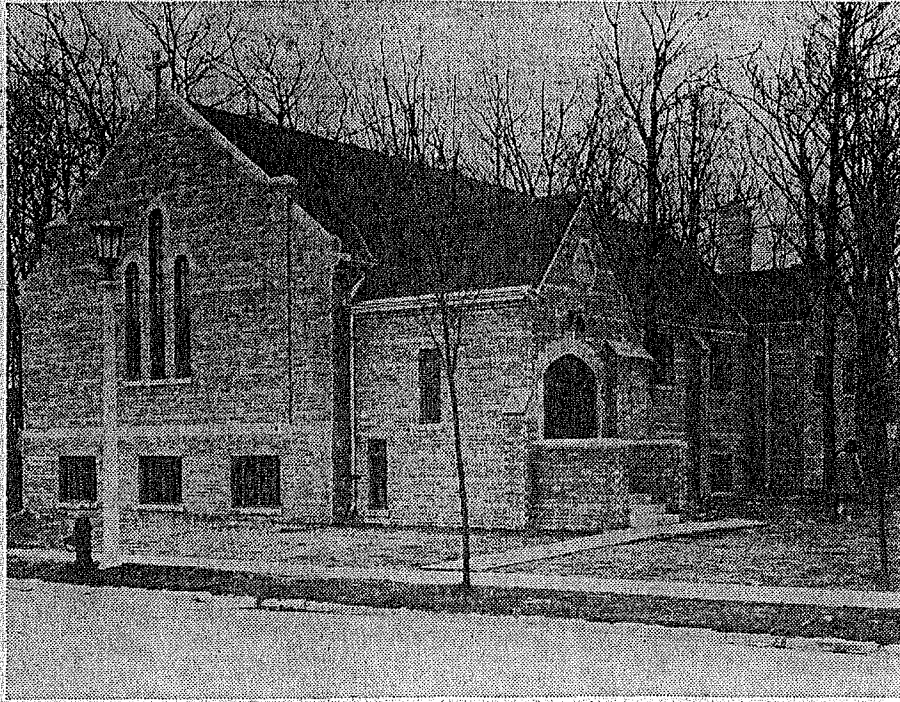
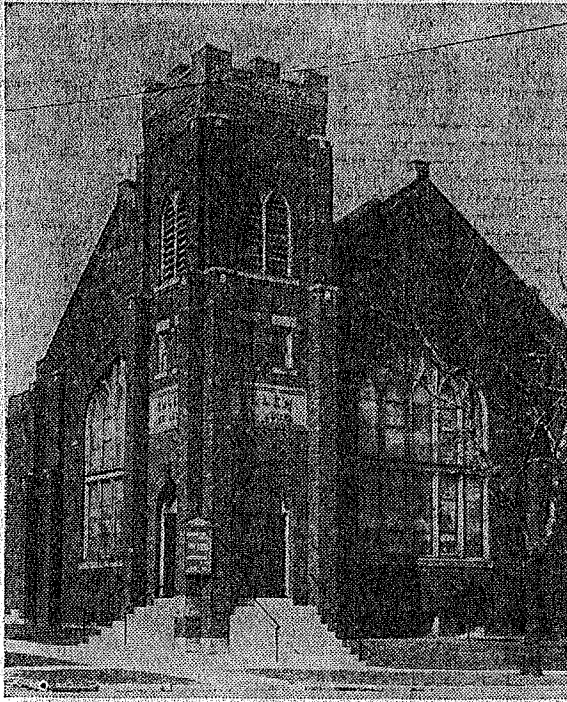
July 1993: Enhanced evangelism program with 20 hour a week student assistant

September 1993: Began using Christian Worship: A Lutheran Hymnal

December 1993: Started annual "Christmas for Kids" program

- October 1994: Installed new carpeting and dossal curtain
- October 1995: New roof was installed
- Summer 1996: Marlborough Drive was repaved and attendance not hindered

Worshippers Have Two Choices for Sunday Services



SALEM LUTHERAN congregation now has two church homes and church members, when they arise for worship on Sunday mornings, may choose whether they will attend at 2400 N. Cramer st. or at 900 E. Henry Clay st. in Whitefish Bay. The Whitefish Bay edifice (right above) was completed and opened recently to give suburban folk a neighborhood church, but even before the new church was started it was agreed that the "old" church on N. Cramer st. would be continued as usual. So now the Rev. E. R. Blakewell, pastor, preaches each Sunday in two pulpits instead of one. Services are held at the N. Cramer st. church at 10 a. m. and in Whitefish Bay at 11 a. m. Sunday school classes at the two addresses are held at 9 and 10 a. m., respectively.

—Journal Sta

Congregation To Celebrate Its Merger

Divinity-Divine Charity Lutheran churches will hold a festival service marking the consummation of the merger of the two Wisconsin synod Lutheran congregations at 10:30 a. m. Sunday at the former Divinity church, 900 E. Henry Clay st., the Rev. Alfred Walther, pastor, announced Friday.

The two congregations have merged to pool their strength. They have about 600 baptized members, of which 500 are communicants.

Divinity church has been without a pastor since the death of the Rev. E. R. Blakewell in December.

Prof. Armin Schuetze of the Wisconsin Lutheran theological seminary, Mequon, will conduct the service, assisted by Vicar Thomas Franzmann and Pastor John G. Jeske of St. John's Lutheran church.

Pastor Walther and the newly elected church council will be installed at the service.

Merger Reached by 2 Churches

Divinity Lutheran church, 900 E. Henry Clay st., Whitefish Bay, and Divine Charity Lutheran church, 2976 N. 1st st., have voted to merge and will hold services jointly at the Whitefish Bay church after Easter.

The Rev. Alfred Walther, pastor, said both congregations were relatively small and had decided to pool their strength in the belief that they could operate more efficiently. Divinity church has about 300 members and Divine Charity about 400. Membership is mostly in the northern part of the city and suburbs.

Divinity church has been without a regular pastor since the death of the Rev. E. R. Blakewell Dec. 30, 1964.

The board of trustees of the Wisconsin Evangelical Lutheran synod authorized the purchase of the Divine Charity property for St. Philip's Lutheran church, a mission congregation of predominantly Negro membership, now at 2209 N. 10th st.

Charged in Theft

Church Gives Retired Pastor New Car



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 Wisconsin Lutheran Seminary
 Mequon, Wisconsin

A thankful congregation at Divine Charity Lutheran church, 2976 N. 1st st., presented a new automobile Thursday to the Rev.

and Mrs. John Jeske. Mr. Jeske, who lives at 4304 N. 22nd st., retired in September after 37 years as pastor. —Journal Staff

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New Pastor and Church Council



The Rev. Alfred Walther, 900 E. Henry Clay (center) and the church council of the combined Divinity-Divine Charity Evangelical Lutheran church, 900 E. Henry Clay st., following his installation on Sunday. Council members are, left to right, front, Tom Wehe, 3939 W. Capitol dr.; Adolph Heinze, 4772 N. Woodruff ave.; Edgar Klemann, 8408 W. Brentwood ave.; Charles Mack-

rie, 4308 N. Maryland ave.; Monroe Mund, 4747 N. Sheffield ave.; and Clarence Tucker, 5201 N. Kimbark pl.; second row, Ervin Knopp, 4942 N. Elkhart ave.; William Kramer, 2524 N. Newhall st.; Walter Haese, 5117 N. Elkhart ave.; Edgar Vollbrecht, 4508 N. 37th st.; Frank Ladwig, 4724 N. Sheffield ave.; and Kurt Melzer, 5006 N. Woodburn st.

—Herald Photos