

# Milwaukee Houses of Worship, 1920-1980

ARCHITECTURAL AND HISTORICAL INTENSIVE SURVEY REPORT



PREPARED FOR  
CITY OF MILWAUKEE  
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All photographs contained in this report were taken by University of Wisconsin-Milwaukee Cultural Resource Management, unless otherwise noted.

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## Abstract

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This report documents an architectural and historical thematic survey of purpose-built houses of worship constructed between 1920 and 1980 in the City of Milwaukee. This survey was intended to augment previous surveys of religious buildings undertaken by the City of Milwaukee Department of City Development and the University of Wisconsin-Milwaukee in 1996 and 1976, respectively. The thematic survey consisted of three phases: a reconnaissance survey of all properties within the project scope; archival research to ascertain the architectural and historical significance of the resources identified; and site visits and consultation with the State Historic Preservation Office to confirm eligibility recommendations.

The project team utilized the Wisconsin Architecture and History Inventory (AHI), a free, publicly-accessible electronic database maintained by the Wisconsin Historical Society, to identify records for properties that had been previously surveyed in 1976 and/or 1996. New AHI records were also created for properties identified during the reconnaissance survey. As part of the reconnaissance survey:

159 previously surveyed properties were updated (152 houses of worship; 7 associated buildings)  
117 new properties were added to the AHI (67 houses of worship; 50 associated resources)  
276 total properties were surveyed. By resource type, these included:

- 210 churches/chapels/combination church-school buildings
- 8 synagogues
- 1 mosque
- 24 schools
- 14 convents
- 1 monastery
- 15 rectories/parsonages
- 2 Boy Scout cabins
- 1 shrine

Following the archival research, thirty-eight properties were identified as potentially eligible for individual listing in the National Register of Historic Places (NRHP.) In addition, one potentially eligible historic district was identified as potentially eligible for NRHP listing: the E. Kenwood Blvd. Houses of Worship Historic District, a contiguous linear district consisting of three large and visually prominent houses of worship (all contributing resources); a small contributing chapel; and a non-contributing house.

The resulting documentation was produced according to standards set by the Wisconsin Historical Society's Division of Historic Preservation and includes the following:

### **Thematic Survey Report**

The thematic survey report includes a summary of the research and a brief history of post-1920 religious architectural styles and building types. It provides a historical context for the evaluation of historic resources and serves as a means for identifying significant properties eligible for listing in the National Register of Historic Places. The intensive survey report also contains recommendations for future survey and research needs, priorities for National Register listing, and preservation resources.



Digital copies of the thematic survey report are held at the Wisconsin Historical Society Historic Preservation Division and the City of Milwaukee Historic Preservation Commission. Print copies of the thematic survey report are also available through the Milwaukee Public Library system.

### **Survey Mapping**

Mapping for all previously and newly surveyed properties was provided to the Wisconsin Historical Society in geospatial data format. A list of all surveyed properties, organized by address, is included as Appendix 1 in this thematic survey report.

### **AHI Records**

Records for all of the surveyed properties are available to the public through the [Wisconsin Architecture and Historic Inventory \(AHI\)](#). These records contain, at a minimum, the property's historic name, address, year built, architect (if known), and photograph(s). The AHI is searchable by a property address; or by a variety of parameters such as year, community, architectural style, and/or historic use.

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# Chapter 1

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## Introduction

The City of Milwaukee hired University of Wisconsin-Milwaukee Cultural Resource Management (UWM-CRM), a cultural resource management and historic preservation consulting program, to conduct a thematic survey of all purpose-built houses of worship in Milwaukee. The geographic boundaries of the survey corresponded to the municipal boundaries of the City of Milwaukee as of September 2023. The temporal boundaries of the survey were defined as 1920 to 1980. The primary objective of the survey was to identify buildings, structures, and districts of architectural and historical significance that are potentially eligible for local historic designation and/or listing in the National Register of Historic Places.

The project was funded by a Certified Local Government (CLG) grant administered by the Wisconsin Historical Society. City of Milwaukee Historic Preservation staff oversaw the project and provided research materials, guidance, and editorial suggestions. The Wisconsin State Historic Preservation Office provided guidance and reviewed the findings and eligibility recommendations.

The purpose of this survey report is not to provide a comprehensive history of religion in the city of Milwaukee, but rather to provide a general overview of the buildings that were designed and built to accommodate the activities relating to religious worship. The survey results and recommendations contained within this report should be used as a tool for future preservation planning decisions as well as a means of increasing public awareness of the city's religious architectural heritage.

This architectural and historical intensive survey report is kept at the Historic Preservation Division of the Wisconsin Historical Society in Madison, Wisconsin. Additional copies are kept at the City of Milwaukee and the Milwaukee Public Library.

## Survey Methodology

The thematic survey of Milwaukee's houses of worship was conducted over the course of several months in early 2023. The UWM-CRM project team included Justin Miller, lead architectural historian, who led reconnaissance survey fieldwork, performed historical research, coordinated site visits for potentially eligible properties, and authored the thematic survey report. Additional reconnaissance survey fieldwork and site visits were completed by UWM-CRM architectural historians Kelly Blaubach and Megan Daniels. UWM-CRM GIS specialist Nicholas Weber prepared survey and district maps and assisted with general project data management.

The project consisted of four main phases: (1) conducting a reconnaissance survey; (2) updating AHI records with photographic and GIS documentation; (3) evaluating surveyed resources through architectural and historic research; and (4) preparing the thematic survey report.

### **Reconnaissance Survey**

At the start of the project, City of Milwaukee Historic Preservation staff provided an initial list of 206 post-1920 religious structures compiled from City zoning and tax assessor data. While preparing for the reconnaissance survey, the project team identified an additional 159 properties included in the Wisconsin Architecture and History Inventory (AHI) that had different addresses or historic names than the City-provided list. The project team reviewed both sets of properties in GIS and reconciled roughly half of the AHI properties as duplicates. The remaining AHI properties were added to the reconnaissance survey list, bringing the total number to approximately 280 properties.

The reconnaissance survey phase was completed over the course of several weeks in January and February 2023. The project team visited and photographed approximately 280 locations. During the reconnaissance survey, the project team developed specific survey criteria.

The following types of resources were surveyed:

- Purpose-built houses of worship that were constructed after 1920
- Secondary resources at religious complexes where the main building met survey criteria (e.g., a post-1920 house of worship with a 1908 school and a 1915 parsonage)
- Resources already listed in the National Register of Historic Places were photographed, included in the master list of properties in the thematic survey report, but were not further addressed in the survey

The following types of resources were not included in the survey:

- Current houses of worship that were not purpose-built as houses of worship (e.g., commercial buildings, banks, etc. that have been converted to religious use)
- Secondary resources at religious complexes with pre-1920 houses of worship (e.g., a pre-1920 house of worship with a 1956 school and a 1957 convent)
- Houses of worship that were built before 1920 and received “facelifts” after 1920 to update their exterior appearance (e.g., Holy Angels Catholic Church, at 3785 N. 11<sup>th</sup> St., built in 1916 and given a new front façade in 1954)
- Post-1920 religious buildings that neither historically nor currently serve as houses of worship (e.g., the Lutheran Missouri Synod South Wisconsin District administrative headquarters at 8100 W. Capitol Dr.)

Houses of worship located within institutional complexes and not intended for broad public use (i.e. hospital chapels, university chapels, or the chapel at the St. Charles Boys’ Home) were not included in the survey, with the exception of three chapels. St. Joan of Arc Chapel at Marquette was included in the survey since it is publicly accessible and because of its historic interest. The UW-Milwaukee Newman Center and former Lutheran Chapel were both included in the survey since they are located in residential neighborhoods (not on campus) and their congregations include members of the public.

Based on the reconnaissance survey and subsequent confirmation through building permit research, thirty-six locations were removed from the project scope based on the above-mentioned survey criteria. The reconnaissance survey field work also identified approximately sixty secondary structures such as schools, convents, or parsonages. Based on survey criteria, these ancillary resources were included in the survey.

The temporal scope for the survey was determined to be from 1920 to 1980. However, three post-1980 houses of worship were included in the survey since they represented the only building of its type in

Milwaukee (the Islamic Society of Milwaukee, 4707 S. 13<sup>th</sup> St., a purpose-built mosque); the only religious representative of a specific architectural style (the Brutalist-style Central United Methodist Church, 639 N. 25<sup>th</sup> St.); and a building designed by an acknowledged master architect (Christ the King Baptist Church, 7750 N. 60<sup>th</sup> St., designed by Helmut Ajango).

The final list of properties that met survey criteria included 276 resources, broken down as follows:

- 159 properties previously surveyed in AHI (152 houses of worship and 7 secondary buildings)
- 117 properties not previously surveyed (67 houses of worship and 50 secondary buildings)

### **AHI Updates**

A total of 276 individual resources were identified and photographed during the reconnaissance field survey. Of these, 159 had existing records in the Wisconsin Historical Society's Architecture and History Inventory (AHI). The majority of these records were created in 1976 during a citywide survey of Milwaukee's houses of worship undertaken by the University of Wisconsin-Milwaukee Department of Architecture. These records were updated accordingly (excluding those records for properties already listed in the National Register of Historic Places). Updates included confirming addresses and correcting these when needed; adding updated descriptive information relating to any observed alterations, additions, or demolitions; and uploading a new digital photograph of each property. In addition to the 159 previously surveyed properties, 3 other previously surveyed houses of worship were found to have been demolished since 1995. These records were updated accordingly.

A total of 117 additional resources without existing AHI records were found to meet survey criteria. With the assistance of City of Milwaukee Historic Preservation staff, the project team researched city building permits and building plans to determine the construction dates and names of the original congregations for each resource.

A new AHI record was created for each of these 117 resources. For resources that were part of a religious complex, a new AHI record was only created if the subject resource was either freestanding or significant in its own right. (For example, new AHI records were not created for education wings attached to a larger sanctuary.) Address, architectural style, building material, and other observations were noted during the field survey; this information was added to the new AHI records. City of Milwaukee Historic Preservation staff assisted in adding digital photographs to the new AHI records.

Following the reconnaissance survey, UWM-CRM's GIS specialist mapped the locations of all previously and newly surveyed properties. The mapping data was provided in digital format to the Wisconsin Historical Society to update all AHI records.

A complete list of all surveyed properties is included in Appendix 1: Survey Results.

### **Eligibility Evaluation**

Following the reconnaissance survey, the project team reviewed all surveyed resources and assembled a preliminary list of fifty-five architecturally and/or historically significant properties. The fifty-five properties on this preliminary list were included because they displayed a high degree of physical integrity and because they met the standards for architectural and/or historical significance outlined by the National Register of Historic Places Criteria for Evaluation and Criteria Considerations. These Criteria are designed to serve as a guide for the evaluation of nominations to the National Register of Historic Places and are identified in "National Register Bulletin: How to Apply the National Register Criteria"



(U.S. Department of the Interior, National Park Service). A summary of the Criteria is included in Chapter 4: Recommendations.

Archival research for each of these fifty-five properties was conducted by the project team throughout the course of the project. The goal of the research was to provide a historical context with which to evaluate the architectural and historical significance of surveyed resources. Primary repositories of research materials included the City of Milwaukee; the Wisconsin Historical Society Library and Archives (Madison); the Milwaukee Public Library; the Milwaukee County Historical Society; the Wisconsin Lutheran Seminary archives (Mequon); the Milwaukee Catholic Archdiocese archives; the Jewish Museum Milwaukee; and the University of Wisconsin-Milwaukee Golda Meir Library.

Primary research materials included unpublished survey cards from previous surveys; Sanborn Fire Insurance maps; historic aerial photographs and maps; individual church histories; historic building permits and construction plans; and historic photograph collections. Secondary research materials included previous studies and surveys of Milwaukee's religious architecture including [Architecture of Faith: Historic Churches and Synagogues of Milwaukee](#), written by architectural historian Andrew Hope;<sup>1</sup> various neighborhood intensive surveys completed by City of Milwaukee Historic Preservation staff; a previous 1976 citywide survey undertaken by Mary Ellen Young and students from the University of Wisconsin-Milwaukee Department of Architecture; and various Determination of Eligibility reports, including several completed by architectural historian Traci Schnell.

The project team also attempted to contact all property owners of the fifty-five properties identified as potentially significant in order to obtain information about the current interior appearance of each property. The project team was able to arrange interior visits for approximately one dozen houses of worship; photographs taken during these interior visits were subsequently added to the AHI records. The project team was also able to ascertain the current interior appearance of approximately twenty other houses of worship through social media, videos of worship services, and other online resources.

Over the course of several days in June 2023, Wisconsin State Historic Preservation Officer Daina Penkiunas and lead architectural historian Justin Miller visited the fifty-five properties on the preliminary list to review and further evaluate their significance. Based on discussion, comparison, and guidance, the preliminary list of potentially eligible properties was reduced to the thirty-eight individual properties and one historic district included in Chapter 4: Recommendations. Brief histories and statements of significance, including relevant National Register criteria, are included for each of the potentially eligible properties and historic district.

The eligibility evaluation also identified fifteen individual properties and three broad types of properties that warrant further research. Assessing the significance of these properties required more research effort than this study afforded. These fifteen individual properties and three thematic areas are included at the end of Chapter 4: Recommendations. All eligibility evaluations were developed following the guidelines of the *Wisconsin Intensive Survey Manual*. All eligibility recommendations were approved by SHPO staff prior to the completion of this report. It should be noted that Milwaukee HPC staff were not in full agreement with the SHPO recommendations.

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<sup>1</sup> The *Architecture of Faith* website is also accessible through this archivally-stable link: <https://web.archive.org/web/20230308135241/http://architectureoffaithmilwaukee.info/>

**Thematic Survey Report**

The results of the reconnaissance survey, evaluations, and recommendations were compiled into this thematic survey report. This survey report outlines the intensive survey project and methodology, provides an overview of building forms and architectural styles of twentieth-century houses of worship in Milwaukee, describes the archival research conducted as part of the investigation, outlines the survey results, and gives recommendations for use in future preservation planning. This report is also intended to serve as a foundation for future research related to the architectural heritage of Milwaukee's houses of worship.

Copies of the thematic survey report were provided to the Historic Preservation Division of the Wisconsin Historical Society, the City of Milwaukee, and the Milwaukee Public Library.

A public meeting was held in September 2023 following completion of the survey project to present the results of the survey to the community.

## Chapter 2

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### Historical Overview

Religious architecture can take many forms, from an elaborate Gothic sanctuary to a modest midcentury box. Houses of worship are directly shaped by faith traditions, community demographics, philosophies towards worship style, a congregation's social needs, and prevailing architectural trends. The forms and styles of houses of worship have evolved through the years in response to changes in these factors. The following chapter contains an overview of broad patterns in the design and construction of houses of worship in Milwaukee.

### Beginnings

This study begins in 1920, a period both of great change in the philosophy towards worship and worship spaces, and of a renewed enthusiasm for historicist architectural styles. In the nineteenth century, most of the churches in Milwaukee either reflected Victorian-era architectural ideals, “where enthusiasm for Gothic stained glass windows and Romanesque arches had been used with abandon and sometimes little thought;”<sup>1</sup> or they reflected the ideals and aesthetics of their immigrant and ethnic congregations. Beginning in the first decades of the twentieth century, emerging trends began to refocus church construction onto overall aesthetics and liturgy. For various theological reasons, some Protestant congregations began moving away from auditorium-based worship spaces towards basilica plan churches, with a long nave facing a chancel containing an altar and a pulpit.<sup>2</sup>

Changes in worship style were intertwined with architectural style. The 1920s was the heyday of what historians term the “Period Revival” styles – Colonial Revival, Tudor Revival, Spanish Colonial. The rise of historical revival architecture was partly due to increased scholarship and improved printing technology, giving architects more access to photographs and measured drawings of historic European and American buildings. American service members who had served in Europe during World War I also brought back memories of the centuries-old buildings that made up small towns in rural England and France. In the wake of WWI and during the 1920s Jazz Age, historical revival building styles “suggested permanence, rootedness, and stability, comforting a society that was reeling from the social and cultural changes taking place around it.”<sup>3</sup>

The Gothic Revival style, in particular, was considered the most suitable style for Protestant religious buildings, with its long associations with medieval Christianity and rich symbolism.<sup>4</sup> Protestant congregations also frequently utilized the Colonial Revival style that evoked the heritage of early America and the founding fathers. Catholic congregations had a long tradition of Gothic Revival buildings but also began to embrace the Romanesque Revival style. Jewish congregations, without a traditional architectural vocabulary, often turned to “exotic” styles like Byzantine Revival or to the Neoclassical style of public buildings of the day. Regardless of the specific style, the ready availability of construction workers, skilled craftspeople, and building supplies, combined with the economic boom of

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<sup>1</sup> Jay Price, *Temples for a Modern God*, (New York: Oxford University Press, 2013,) 24.

<sup>2</sup> Price, 31-34.

<sup>3</sup> Price, 30.

<sup>4</sup> As scholar Jay Price wryly observed, “It was fitting that someone who built a ‘Stockbroker Tudor’ home or attended movies in a Spanish/Moorish Revival movie theater demanded a church that looked like a medieval chapel...” 35.

the 1920s, resulted in a flurry of construction of religious structures between WWI and the Great Depression.

The 1920s also saw Milwaukee's Black community increase in population, mirroring the national trend known as the Great Migration, when large numbers of African Americans moved from the South to industrial cities in the North and Midwest with better economic, social, cultural, and political conditions. While Milwaukee's oldest Black congregation, St. Mark's African Methodist Episcopal, had its own purpose-built church, most Black congregations either purchased older buildings from white congregations or met in homes or storefronts.<sup>5</sup>

In the 1930s, the "small church" concept began to emerge among white Protestant congregations. The "small church" emphasized modest buildings that were planned around function and built of dignified, simple materials. Proponents of the "small church" movement also did not insist on particular architectural styles, warning that too much focus on appearance (and the resulting need for expensive stained glass, marble, or mosaic associated with historical revival styles) detracted from the main goal of erecting a sanctuary with minimal cost to build and maintain.<sup>6</sup> New building products also began appearing in church construction, including concrete, terrazzo, and glue laminated timber.

## Post-World War II

Modern architectural styles began to emerge in Milwaukee religious structures after World War II. Historical revival styles also remained popular (and versions of the Colonial Revival style have persisted in popularity to the present), but by the 1960s, however, nearly all of Milwaukee's new houses of worship were being designed in modern styles. The increased popularity of modern architecture coincided with a construction boom in religious buildings, due in large part to the City's aggressive annexation policy, where new housing tracts in the outermost neighborhood spurred the construction of new places of worship.<sup>7</sup>

Post-WWII religious architecture resulted in several new and distinct property types. One of the most common was the post-World War II Protestant church complex that contained spaces for worship, education, and social functions. Larger Protestant church complexes also could include spaces for children's daycare; smaller rooms for meetings or Bible study; libraries; and even recreation centers with gymnasiums or swimming pools.<sup>8</sup> Many post-WWII houses of worship, especially those constructed on large parcels of land in the newly-annexed outskirts of Milwaukee, catered to congregations who drove, resulting in large parking lots.<sup>9</sup>

The sanctuary of a postwar Protestant church could take several styles, and its form, arrangement, and decoration were an evolving debate among theologians, architects, and building committees.<sup>10</sup> Two

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<sup>5</sup> Thomas Buchanan, "Black Milwaukee, 1890-1915." Master's Thesis, University of Wisconsin-Milwaukee, 1971; Kutty, Asha. "Sanctuaries along Streets: Contested Storefront Churches in a Central City Neighborhood." PhD diss., University of Wisconsin-Milwaukee, 2011.

<sup>6</sup> Price, 43-44.

<sup>7</sup> Andrew Hope, *Architecture of Faith: V. Modernism*. <http://architectureoffaithmilwaukee.info/V-Modernism/>, accessed on August 4, 2023.

<sup>8</sup> Price, 67-68.

<sup>9</sup> Price, 58-59.

<sup>10</sup> Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*. (University of Minnesota Press: 2015), 126, 127.

churches designed by father and son Finnish-American architects Eliel and Eero Saarinen were widely copied. One of them, the First Christian Church in Columbus, IN (Eliel Saarinen, 1942), had a flat roofed cubic sanctuary and a freestanding rectangular bell tower. The other, Kramer Chapel at Concordia Theological Seminary in Fort Wayne, IN (Eero Saarinen, 1953), had a steep-gabled roof and low, almost hidden side walls – a form that would be widely copied and would become the most common postwar church building form in America: the “A-frame.”<sup>11</sup>

A-frame churches are generally defined as an axial-plan building with triangles as the dominant shape and having a steeply pitched roof resting on side walls.<sup>12</sup> The primary character-defining feature of A-frame churches was the use of glue laminated wood trusses, which were comparatively economical, fire-resistant, and lent themselves easily to overt symbolism involving tents, arks, the three-sided Trinity, or praying hands.<sup>13</sup> The tall, high-pitched roofs created by the laminated beams resulted in houses of worship that were not copies of historical styles and “yet still had an appearance distinctive enough to not look like a secular building” – in other words, buildings that met the postwar standard of “looking like a church.”<sup>14</sup> A-frame churches were widely popular because their form was reminiscent of medieval parish churches, but their straightforward geometry, in which form followed function, placed them reassuringly within the modernist camp. A-frame churches were also significantly cheaper to construct than prewar, masonry Gothic designs, offering an economical alternative to congregations with limited building funds.<sup>15</sup>

Architects also experimented with a wide variety of new building forms. As architectural historian Andrew Hope observed, “Setting aside the historical revival styles liberated architects from the use of traditional building forms as well as traditional styles of ornamentation. If a church no longer had to look like a church, it might look like a flying saucer, a tent, or anything that the architect might imagine.”<sup>16</sup> One of Milwaukee’s – and the country’s – best known “flying saucers” was Annunciation Greek Orthodox church designed by architect Frank Lloyd Wright and built in suburban Wauwatosa in 1961. Two Catholic churches in Milwaukee also utilized circular plans: Our Lady of Good Hope (7152 N. 41<sup>st</sup> St., built in 1968), and St. Alexander (3344 S. 16<sup>th</sup> St., built in 1972). The centralized plans of these round churches, which brought the congregation closer to the clergy, reflected the liturgical reforms of the Second Vatican Council, held between 1962 and 1965.

Milwaukee also had a “tent church” that was made possible by new technological advances. Zion Evangelical Reformed Church (3301 S. 76<sup>th</sup> St., built in 1958) resembles a canvas tent draped over triangular windows – but is constructed of thin reinforced concrete shells known as hyperbolic paraboloids. Other notable examples of thinshell concrete construction can be seen at the Lutheran Church Missouri Synod South Wisconsin District headquarters building (8100 W. Capitol Dr.) and the former Our Lady of Sorrows Convent (4040 N. 66<sup>th</sup> St.)

Another uniquely postwar building material was dalle de verre, also known as slab glass or faceted glass, identifiable by its large, irregular joints. Dalle de verre technique was developed in France in the 1930s and involves thick slabs of glass set into concrete or epoxy; Conrad Schmitt Studios, located in suburban New Berlin, was one of the first proponents of dalle de verre in America and developed several patents

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<sup>11</sup> Price, 55.

<sup>12</sup> Buggeln, 85-86.

<sup>13</sup> Price, 134; Buggeln, 99.

<sup>14</sup> Price, 135.

<sup>15</sup> Buggeln, 88, 99-100.

<sup>16</sup> Hope, V: Modernism.



related to the technique. Notable examples of dalle de verre windows are located at Mother of Good Counsel Roman Catholic Church (3035 N. 68<sup>th</sup> St.), St. Matthias Roman Catholic Church (9304 W. Beloit Rd.), and St. Margaret Mary Roman Catholic Church (9101 W. Capitol Dr.). Dalle de verre installations were not limited to new construction, however; Conrad Schmitt Studios created significant dalle de verre windows in 1962 for St. Stanislaus, built in 1872 at 1681 S. Mitchell St., in one of the earliest examples of dalle de verre technique used in Milwaukee.<sup>17</sup> (The 1962 dalle de verre windows were removed in 2015 during a restoration project to return the church to its nineteenth-century appearance.)

Beginning in the 1960s, the trend of small neighborhood churches began to emerge. More modestly sized and less showy than their Catholic counterparts of the same era, several of these neighborhood churches were built by Milwaukee's Black congregations on urban infill lots. The relative simplicity of these neighborhood churches reflected both the reality of limited access to mainstream mortgages and financing, as well as the religious values of their Evangelical or Pentecostal congregations, which placed a higher priority on the activities within the church rather than the aesthetics of the church building itself. A notable example of this type of neighborhood church is Pilgrim Rest Missionary Baptist (2567 N. 8<sup>th</sup> St.), designed by Alonzo Robinson, Jr., Wisconsin's first Black licensed architect. Pilgrim Rest was completely financed and constructed by its own congregation, and at its completion in 1964 it was only the second house of worship in Milwaukee to be purpose-built by an African American congregation. Other neighborhood churches were built by predominantly white, Protestant congregations that had followed the trend of suburbanization and moved to the newly-annexed outlying areas of the city.

Changing attitudes towards worship in the 1970s were reflected in design. Some Christian congregations began moving away from liturgy-based worship and instead focused on a person's individual relationship with Christ – resulting in houses of worship that were “as familiar and unthreatening as any auditorium or mall.”<sup>18</sup> Unlike prewar and early postwar houses of worship, the design and craftsmanship of the building itself was no longer regarded as a visible symbol of the congregation's wish to honor the Divine. A new building form, the megachurch, began to emerge. Some older houses of worship were also reconstructed to accommodate the auditorium-based worship spaces of megachurches, such as the complex at 5353 N. Green Bay Ave., which was built in 1955 as St. Nicholas Roman Catholic Church and currently serves as Eastbrook Church. National trends suggest that membership in evangelical Protestant megachurches continues to grow while older, smaller congregations decline.<sup>19</sup> Other faith traditions, including Judaism and Catholicism, face similar issues in building new houses of worship and/or adapting older sanctuaries. Although this survey ends in 1980, the forms and styles of Milwaukee's houses of worship will continue to evolve to reflect the needs and values of their congregations.

Milwaukee contains a wealth of houses of worship. Despite changes in congregations, closures, mergers, and repurposing, these buildings remain visual landmarks in their communities that continue to tell the story of the faith traditions that shaped the city.

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<sup>17</sup> Hope, I: Classical Tradition, <http://architectureoffaithmilwaukee.info/I-Classical-Tradition/4-St-Stanislaus-Catholic.aspx>, accessed on August 4, 2023.

<sup>18</sup> Price, 178.

<sup>19</sup> Price, 179.

## Non-white faith communities

Thematic surveys, such as this study of Milwaukee's houses of worship, typically include a focus on identifying resources associated with communities that are underrepresented in the National Register of Historic Places and other historic designations. While the study identified churches associated with Milwaukee's Black community, there are no known extant, purpose-built houses of worship built for or by Latino, Hmong, or other Asian congregations. One of Milwaukee's earliest and notable Latino churches was the Mission of Our Lady of Guadalupe, founded in 1926 in a renovated 19<sup>th</sup>-century retail building at 719 S. 5<sup>th</sup> St., and established to serve the city's Mexican Catholic community.<sup>20</sup> While the building remains extant but has been significantly altered, Our Lady of Guadalupe congregation moved into another commercial building and later merged with Holy Trinity (605 S. 4<sup>th</sup> St.), reflecting a common trend where members of the Latino or Spanish-speaking community tended to join existing Catholic congregations. Conversely, other members of the Latino, Hmong, and other Asian communities have typically followed the pattern of purchasing older churches from existing congregations, or holding services in non-purpose-built houses of worship such as storefronts. The need to identify non-purpose-built houses of worship associated with these communities is discussed in Chapter 4: Recommendations.

An effort was made in this study to establish an adequate context for architectural modernism as interpreted and used by African American congregations. Following research, evaluation, and consultation with SHPO, it became clear that a citywide African American historical context statement is needed in order to fully evaluate many of the resources identified during the study.

## Non-Judeo-Christian faith communities

Milwaukee's faith communities have historically been predominantly Christian and/or Jewish, a direct reflection of the German and Polish immigrant groups that created the city in the late nineteenth and early twentieth century. In fact, until the 1970s, Catholic and Lutheran churches together consistently made up between one-third to one-half of all houses of worship in Milwaukee.<sup>21</sup>

The resources identified during this study reflect these faith demographics, with nearly all of the purpose-built houses of worship constructed for Christian or Jewish congregations. One notable exception is the Islamic Society of Milwaukee, whose house of worship at 4707 S. 13<sup>th</sup> St. was completed in 1995. This building is discussed in Chapter 4: Recommendations.

The study did not identify any purpose-built houses of worship associated with Hindu or Buddhist faith communities or other major non-Judeo-Christian religious groups. A small Hindu community was established in Milwaukee beginning in the early twentieth century, with two significant communities established in the 1930s and in 1961. These two missions, along with Milwaukee's growing Hindu population following changes to the 1965 Immigration Act, worshiped in private houses or in rented

<sup>20</sup> <https://onmilwaukee.com/articles/guadalupe-folia-splunking>; Sergio González, "Interethnic Catholicism and Transnational Religious Connections: Milwaukee's Mexican Mission Chapel of Our Lady of Guadalupe, 1924–1929," *Journal of American Ethnic History*, vol. 36, no. 1 (Fall 2016).

<sup>21</sup> <http://architectureoffaithmilwaukee.info/introduction/> Historian Andrew Hope also notes that "There have always been more Catholics in Milwaukee than followers of any other Christian denomination, and Lutherans have historically been the largest of the Protestant denominations by a substantial margin [...] with Lutheran churches being more numerous. (The Catholic churches, while fewer in number, tend to be larger.)"

churches or other spaces. The first purpose-built Hindu temple in the metropolitan area was constructed in suburban Pewaukee between 2002 and 2003.<sup>22</sup>

The study did not identify any purpose-built resources associated with the Buddhist faith. Milwaukee's Buddhist community dates to the mid 1980s, with meditation centers that reflect various traditions: Japanese Soto Zen; the Vietnamese tradition associated with Thich Nhat Hanh; the Korean tradition of the Kwam Um school; and the meditation style known as Buddhayana, along with several other practice centers that are led by individual gurus. There are also two major Buddhist temples. Phuoc Hau, operated by a Vietnamese congregation, was established in the mid-1980s and has been located in repurposed buildings on Oklahoma Ave. and Mayfair Road. The Lao Buddhist Temple, also established in the 1980s, is located at 1925 W. National Ave. in an NRHP-listed former fraternal society building.<sup>23</sup>

## Naming conventions and construction dates

When a religious building is named for a saint, it is almost always significant to the nature of the congregation or to the activities conducted there: St. Adalbert and St. John de Nepomuc reflect the Polish and Czech heritage of their respective parishes. St. Benedict the Moor reflects its origins as an African-American outreach mission. Awareness of these naming conventions can help guide future research into the buildings' and congregations' significance.

As a final note, "construction dates" can include dates on building plans; inscriptions on cornerstones; date of building permit issuance; date of occupancy permit; or date of dedication. Future research should be aware of these vagaries and any NRHP nominations or landmark designations should include a full explanation of construction timelines and justification for the "construction date."

## Additional Reading

The history of houses of worship and the forces that shaped them is rich, complex, and has been well documented. The following three books are a good starting point for more information. Additional resources are included in Chapter 6: Bibliography.

Buggeln, Gretchen. *The Suburban Church: Modernism and Community in Postwar America*. Minneapolis: University of Minnesota Press, 2015.

Crist-Janer, Albert and Mary Mix Foley. *Modern Church Architecture: A Guide to the Form and Spirit of 20<sup>th</sup> Century Religious Buildings*. New York: McGraw-Hill Book Company, 1962

Howe, Jeffery. *Houses of Worship: An Identification Guide to the History and Styles of American Religious Architecture*. San Diego: Thunder Bay Press, 2003.

Price, Jay M. *Temples for a Modern God: Religious Architecture in Postwar America*. New York: Oxford University Press, 2013.

<sup>22</sup> Jenna Jacobs, "Hindus," *Encyclopedia of Milwaukee*, <https://emke.uwm.edu/entry/hindus/>, accessed on August 4, 2023.

<sup>23</sup> Michael Mullooly, "Buddhists," *Encyclopedia of Milwaukee*, <https://emke.uwm.edu/entry/buddhists/>, accessed on August 4, 2023.

# Chapter 3

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## Architecture

### Introduction

For purposes of comparison and evaluation, Milwaukee's houses of worship can be divided into two broad architectural categories:

#### **I. Historical Revival Styles**

Houses of worship in historical revival styles utilize the architecture of the past for its symbolism and cultural significance. Gothic Revival, with its connotations of medieval Christianity, is by far the most common historical revival style in Milwaukee. Historical revival styles also include other styles that rose in popularity in the 1920s and remained in use until after World War II. Historical revival styles represented by Milwaukee's post-1920 houses of worship include:

- Gothic Revival
- Romanesque Revival
- Colonial Revival
- Georgian Revival
- Neoclassical Revival
- American Craftsman/Arts & Crafts
- Spanish/Mediterranean Revivals
- Byzantine Revival
- Moorish Revival
- Stripped Classicism

The survey also identified two subtypes of the Gothic Revival style: the Brick Tower subtype and the Gothic Rambler subtype, both of which are discussed in the following chapter.

Note: although the temporal scope of this survey begins in 1920, many of the historical revival styles were already in use by that time – particularly Gothic Revival and Romanesque Revival. Where known, the numbers of pre-1920 examples of the style are included for purposes of context and comparison.

#### **II. Modernist Styles**

Houses of worship in modernist styles consciously avoid referencing the past and instead utilize new forms and materials to create sanctuaries that are relevant to a “modern” world. Modernist styles include the broad Contemporary style as well as specific styles that rose in popularity following World War II. Modernist styles represented by Milwaukee's post-1920 houses of worship include:

- Contemporary
- Miesian
- Mansard
- Neo-Expressionism
- Shed
- Brutalism

The survey also identified two subtypes of the Contemporary style: the A-Frame and the Saarinen Box, both of which are discussed in the following chapter.

## I. Historical Revival Styles

### Gothic Revival

Gothic Revival is one of the most ubiquitous architectural styles associated with churches. The Gothic Revival style first became popular in Wisconsin around 1850 and remained a popular stylistic choice for religious buildings well into the twentieth century.

With its pointed arch windows, battlements, pinnacles, and steep gables, the style hearkens back to medieval churches and cathedrals. The original Gothic style originated in France in the late 12<sup>th</sup> century and spread throughout Europe, evolving over several centuries through different countries and eras. These regional variants, often identified by distinct building proportions or stylistic details like window tracery, would later serve as inspiration for the Gothic Revival style in the 19<sup>th</sup> and 20<sup>th</sup> centuries.

There is one “authentic” medieval Gothic building included in the survey: a small stone chapel, currently located on the Marquette University Campus, that was originally built around 1420 in the village of Chasse-sur-Rhone near Lyon, France. The chapel was purchased in the 1920s, dismantled, shipped to America, and reconstructed on Long Island, New York. The chapel was dismantled, shipped, and reconstructed a second time in the 1960s when it came to its current home at Marquette University. Although the chapel’s original 15<sup>th</sup>-century construction date clearly predates the temporal scope of this survey, the building was included because it illustrates distinct philosophies regarding historic preservation and notions of what constitutes “authenticity.”



*Chapelle de St. Martin de Sayssuel (Joan of Arc Chapel)  
Marquette University, reconstructed 1966*

### Early Gothic Revival

A renewed interest in Gothic architecture began in the mid-19<sup>th</sup> century. The Gothic Revival Style, as it became known, eventually developed into four distinct phases. The Early Gothic Revival phase began around 1850 in Wisconsin and typically had basilican plan churches with a steeple at one end. Early Gothic Revival churches were often built of stone, wood, or brick covered with stucco; all types could sometimes have gingerbread bargeboards in the gables. Regardless of the material, Early Gothic Revival churches were typically monochromatic. Mouldings and traceries on Early Gothic Revival churches were often very thin, resulting in a “certain appearance of fragility.”<sup>1</sup> Early Gothic Revival churches generally used English medieval prototypes for the overall building form as well as the decorative details. The

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<sup>1</sup> Marcus Whiffen, *American Architecture Since 1780: A Guide to the Styles*, rev. ed., (Cambridge: The MIT Press, 1999), 53.



Early Gothic Revival phase lasted until about 1900, although later churches sometimes consciously evoked the simplicity of this phase.

The *Wisconsin Architecture and History Inventory* includes approximately sixty-four Early Gothic Revival-style houses of worship in Milwaukee that were built before 1920. There are three post-1920 Milwaukee churches that can be considered Early Gothic Revival in style. All of these churches include the simple massing and decorative bargeboards that characterize the Early Gothic Revival style.

AHI Number	Address	Historic Name	Year Built	Classification
114375	2028 N. 60 <sup>th</sup> St.	St. James Evangelical Lutheran Church & School	1924	Surveyed
29950	5226 W. Burleigh St.	Pentecost Evangelical Lutheran Church	1928	Surveyed
111362	2612 W. Mineral St.	St. John's Episcopal Church	1932	Surveyed



*St. James Evangelical Lutheran Church*  
2028 N. 60<sup>th</sup> St.



*St. John's Episcopal Church*  
2612 W. Mineral St.

### High Victorian Gothic

A second phase of the style, known as High Victorian Gothic, lasted in Wisconsin from around 1865 to 1900. Unlike the Early Gothic Revival phase, High Victorian Gothic churches used a variety of materials to produce a polychrome effect: two kinds of stone alternating in window arches; bands of stone set within brickwork; walls of red brick decorated with diapers (diamond-shaped patterns) of black brick; pink or gray granite columns set against light-colored limestone. Architectural details were heavier and overscaled; and High Victorian Gothic churches looked beyond English precedents to draw on eclectic European sources, especially the Venetian Gothic style championed by architectural critic and theorist John Ruskin.<sup>2</sup> The High Victorian Gothic phase fell from popularity beginning around 1900; as a result, there are no post-1920 churches in this style in Milwaukee.

### Late Gothic Revival

The third phase, known as Late Gothic Revival, began around 1900 and lasted until about World War II. Late Gothic Revival churches were much more subdued than their High Victorian Gothic predecessors, with simpler building masses, fewer (or no) color contrasts, and carefully scaled details. Designers drew upon English and French medieval prototypes. Late Gothic Revival churches typically were constructed of stone or brick with steeply pitched roofs, irregular massing, and carefully-studied details that were

<sup>2</sup> Whiffen, 89-94.

often based on photographs or measured drawings of authentic medieval mouldings, tracery, crockets, finials, and other decorative elements.

The Late Gothic Revival phase was also a popular architectural style for educational buildings, where it is usually called “Collegiate Gothic.” Collegiate Gothic buildings evoke the medieval English universities at Oxford and Cambridge with large multi-light windows, arches, towers, and battlements. Several Collegiate Gothic style schools are discussed in the Property Type: Parish Complex section.

One of the major proponents of the Late Gothic Revival phase was Boston architect Ralph Adams Cram, who advocated for using the English Gothic styles as a starting point to develop a new style appropriate to early 20<sup>th</sup>-century America. As Cram wrote in his influential treatise *Church Building*, published in 1901, “And, above all else, let us remember this: when we build here in America, we are building for *now*. [...] It is art, not archaeology that drives us. *From* the past, not *in* the past. We must return for the fire of life to other centuries [...] We must return, but we may not remain.”<sup>3</sup> Cram’s writings and architectural commissions coincided with a renewed interest in liturgy-based church forms and influenced the design of churches around the country.

The *Wisconsin Architecture and History Inventory* includes sixty-four Late Gothic Revival-style houses of worship in Milwaukee. Nineteen of these were built before 1920 and were not included in the survey.

The remaining forty-six were built after 1920 and were included in the survey:

AHI Number	Address	Historic Name	Year Built	Classification
245546	2778 N. 10 <sup>th</sup> St.	Gloria Lutheran Church	1920	Surveyed
111923	1874 N. 24 <sup>th</sup> Pl.	Evangelical Lutheran Bethel Congregational Church	1921	Surveyed
111081	2029 N. 38 <sup>th</sup> St.	Bethany Lutheran Church	1921	Surveyed
245553	3208 S. Kinnickinnic Ave.	Messiah Evangelical Lutheran Church	1921	Surveyed
111077	2677 N. 40 <sup>th</sup> St.	Calvary United Methodist Church	1922	Potentially Eligible
65735	1000 S. Layton Blvd.	Faith Lutheran Church	1922	NRHP-listed
65845	1236 S. Layton Blvd.	Evangelical Lutheran Church of the Ascension	1922	NRHP-listed
116459	1720 W. Locust St.	Hephatha Lutheran Church	1923	Surveyed
31968	5327 W. Washington Blvd.	Mount Olive Lutheran Church	1923	NRHP-listed
78310	2319 E. Kenwood Blvd.	Kenwood Methodist Church	1923	Surveyed
117775	2830 W. Hadley St.	Saron Evangelical Lutheran Church	1924	Potentially Eligible
119448	2389 N. Teutonia Ave.	Immanuel Evangelical Lutheran Church	1924	Surveyed
245545	2602 W. Auer Ave.	English Evangelical Lutheran Church of the Resurrection	1925	Surveyed
245562	1011 W. Ohio Ave.	St. Helen Roman Catholic Church and School	1926	Potentially Eligible
245532	3344 S. 16 <sup>th</sup> St.	St. Alexander combination church - school building	1926	Surveyed
245543	1121 S. 35 <sup>th</sup> St.	Ebenezer Lutheran Church	1927	Surveyed

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<sup>3</sup> Ralph Adams Cram, *Church Building: A Study of the Principles of Architecture in their Relation to the Church*, (Boston: Small, Maynard & Company, 1901), 13.

AHI Number	Address	Historic Name	Year Built	Classification
245547	2821 W. Harrison Ave.	Gethsemane Evangelical Lutheran Church	1927	Potentially Eligible
245549	2450 W. Roosevelt Dr.	Garden Homes Evangelical Lutheran Church	1927	Surveyed
116759	2906 W. Scott St.	South Baptist Church	1928	Potentially Eligible
116940	2703 N. Sherman Blvd.	Sherman Park Lutheran Church	1928	NRHP-listed
91806	1527 N. Astor St.	Italian Evangelical Mission	1929	Surveyed
31970	5400 W. Washington Blvd.	St. Sebastian Roman Catholic Church	1929	NRHP-listed
110238	1821 N. 16 <sup>th</sup> St.	Cross Evangelical Lutheran Church	1930	Potentially Eligible
245488	603 W. Melvina St.	Zebaoth Lutheran Church	1930	Potentially Eligible
108330	2976 N. 1 <sup>st</sup> St.	English Evangelical Lutheran Church of Divine Charity	1931	Further Research Needed
120046	4240 W. Concordia Ave.	Trinity Presbyterian Church	1935	NRHP-listed
111222	2023 W. Congress St.	Augustana Evangelical Lutheran Church	1936	Surveyed
118265	2878 N. 54 <sup>th</sup> St.	Bethany United Church of Christ	1938	Surveyed
118761	1535 W. Capitol Dr.	Gospel Lutheran Church	1938	Potentially Eligible
111073	331 S. 68 <sup>th</sup> St.	First Church of the Nazarene	1940	Surveyed
104700	915 E. Oklahoma Ave.	Christ United Church Of Christ	1940	Potentially Eligible
118263	2862 N. 53 <sup>rd</sup> St.	Mt. Calvary Evangelical Lutheran Church & School	1941	Surveyed
245550	3105 W. Thurston Ave.	Christ Memorial Lutheran Church	1946	Surveyed
120113	8635 W. Warnimont St.	Redeemer Evangelical Free Church	1947	Surveyed
16923	1101 N. 35 <sup>th</sup> St.	Hope Lutheran Church and Parish House	1948	Surveyed
104707	1007 E. Oklahoma Ave.	Unity Evangelical Lutheran Church	1949	Surveyed
115489	5131 W. Center St.	St. Catherine Roman Catholic Church	1949	Potentially Eligible
110198	2925 W. State St.	Fundamental Bible Church	1950	NRHP-listed
115554	3950 N. 56 <sup>th</sup> St.	First Evangelical United Brethren Church	1951	Surveyed
234462	203 E. Howard Ave.	Resurrection Evangelical Lutheran Church	1954	Surveyed
245489	5620 N. 38 <sup>th</sup> St.	Emanuel Evangelical United Brethren Congregation Church	1954	Surveyed
7259	3022 W. Wisconsin Ave.	Our Savior's Lutheran Church	1954	Surveyed
245569	7021 W. Medford Ave.	Wellington Park Lutheran Church	1956	Surveyed
119199	6020 W. Hampton Ave.	Mt. Lebanon Evangelical Lutheran Church & Parsonage	1957	Potentially Eligible
120047	4500 N. Sherman Blvd.	Atonement Lutheran Church	1958	Surveyed
118827	8200 W. Denver Ave.	St. Bernadette Roman Catholic Church	1959	Surveyed



*Immanuel Evangelical Lutheran Church  
2389 N. Teutonia Ave.*



*English Ev. Lutheran Church of Divine Charity  
2976 N. 1<sup>st</sup> St.*



*Christ Memorial Lutheran Church  
3105 W. Thurston Ave.*



*Hope Lutheran Church  
1101 N. 35<sup>th</sup> St.*



*Unity Evangelical Lutheran Church  
1007 E. Oklahoma Ave.*



*Resurrection Evangelical Lutheran Church  
203 E. Howard Ave.*



### Minimal Gothic

The last phase of the Gothic Revival lasted from the 1930s until the 1960s. Sometimes described as “Modern Gothic” or “Minimal Gothic,” these houses of worship stripped away traditional details like mouldings, carvings, and buttresses, but emphasized the symbolism inherent in a religious building through high-pitched glue laminated arch roofs and masonry veneer walls – an approach described by scholar Bruce Price as “houses of worship that were unmistakably modern in design, but kept enough of the features of ‘traditional’ church architecture, albeit in stylized form, to still ‘look like a church.’”<sup>4</sup> There are eight churches in the survey that can be considered examples of the Minimal Gothic style:

AHI Number	Address	Historic Name	Year Built	Classification
103371	2300 W. Mineral St.	Bethany Presbyterian Church	1931	Surveyed
118256	400 S. 91 <sup>st</sup> Pl.	Faith United Methodist Church	1938	Surveyed
118523	3920 N. 51 <sup>st</sup> Blvd.	Temple Baptist Church	1948	Surveyed
118341	120 N. 73 <sup>rd</sup> St.	Bluemound Baptist Church	1949	Surveyed
245548	3737 N. Sherman Blvd.	First Reformed Church	1949	Surveyed
118522	5511 W. Burleigh St.	Milwaukee Gospel Tabernacle	1953	Surveyed
245567	3216 S. Herman St.	St. Luke’s Episcopal Church	1954	Surveyed
118467	7801 W. Acacia St.	St. Peter Evangelical Lutheran Church	1958	Surveyed



*St. Luke’s Episcopal Church*  
3216 S. Herman St.



*St. Peter Evangelical Lutheran Church*  
7801 W. Acacia St.

<sup>4</sup> Jay M. Price, *Temples for a Modern God: Religious Architecture in Postwar America*, (New York: Oxford University Press, 2013), 128-134, 131.



### Brick Tower subtype

While all the churches within the broader Gothic Revival styles share common elements, the survey also identified two distinct building typologies. The Brick Tower subtype has a roughly square or rectangular plan, typically with a single square tower at a front or rear corner (but never centered in the front gable). The flat-roofed single tower distinguishes this subtype from earlier brick Gothic Revival churches, which tended to have paired towers and/or elaborately treated steeples with gablets, crockets, finials, and other ornamentation. The tower and any transepts or cross gables generally do not project significantly beyond the rectangular footprint of the overall building mass. The front gable usually contains a large, recessed pointed arch or Tudor arch window. Detailing can range from elaborate historicist Gothic elements to a near-total absence of ornamentation akin to the Minimal Traditional style in residential design. Churches of the Brick Tower subtype are generally located in older neighborhoods on medium-sized urban lots.

There are approximately twenty-seven churches in Milwaukee that fall within the Brick Tower subtype. Eight of these were constructed before 1920 and were not included in the survey. Nineteen of the Brick Tower churches were constructed after 1920 and are included in this survey. The post-1920 Brick Tower subtype churches include:

AHI Number	Address	Historic Name	Year Built	Classification
111923	1874 N. 24 <sup>th</sup> Pl.	Evangelical Lutheran Bethel Congregational Church	1921	Surveyed
111081	2029 N. 38 <sup>th</sup> St.	Bethany Lutheran Church	1921	Surveyed
111077	2677 N. 40 <sup>th</sup> St.	Calvary United Methodist Church	1922	Potentially Eligible
65735	1000 S. Layton Blvd.	Faith Lutheran Church	1922	NRHP-listed
65845	1236 S. Layton Blvd.	Evangelical Lutheran Church of the Ascension	1922	NRHP-listed
116459	1720 W. Locust St.	Hephatha Lutheran Church	1923	Surveyed
31968	5327 W. Washington Blvd.	Mount Olive Lutheran Church	1923	NRHP-listed
117775	2830 W. Hadley St.	Saron Evangelical Lutheran Church	1924	Potentially Eligible
119448	2389 N. Teutonia Ave.	Immanuel Evangelical Lutheran Church	1924	Surveyed
245545	2602 W. Auer Ave.	English Evangelical Lutheran Church of the Resurrection	1925	Surveyed
245543	1121 S. 35 <sup>th</sup> St.	Ebenezer Lutheran Church	1927	Surveyed
245547	2821 W. Harrison Ave.	Gethsemane Evangelical Lutheran Church	1927	Potentially Eligible
116759	2906 W. Scott St.	South Baptist Church	1928	Potentially Eligible
91806	1527 N. Astor St.	Italian Evangelical Mission	1929	Surveyed
110238	1821 N. 16 <sup>th</sup> St.	Cross Evangelical Lutheran Church	1930	Potentially Eligible
103371	2300 W. Mineral St.	Bethany Presbyterian Church	1931	Surveyed
118341	120 N. 73 <sup>rd</sup> St.	Bluemound Baptist Church	1949	Surveyed
118883	3004 N. Holton St.	Jerusalem Evangelical Lutheran Church	1953	Surveyed
118467	7801 W. Acacia St.	St. Peter Evangelical Lutheran Church	1958	Surveyed



*Evangelical Lutheran Bethel Congregational Church  
1874 N. 24<sup>th</sup> Pl.*



*Bethany Lutheran Church  
2029 N. 38<sup>th</sup> St.*



*Ev. Lutheran Church of the Ascension (NRHP-listed)  
1236 S. Layton Blvd.*



*Mount Olive Lutheran Church (NRHP-listed)  
5327 W. Washington Blvd.*



*Ebenezer Lutheran Church  
1121 S. 35<sup>th</sup> St.*



*Jerusalem Evangelical Lutheran Church  
3004 N. Holton St.*

### Gothic Rambler subtype

The “Gothic Rambler” subtype has an irregular plan with multiple building masses arranged in a rambling footprint with a complex roofline. Irregular building masses are further accentuated with front-facing gables, towers, and other elements. The rambling plan of these churches allow for outdoor spaces like semi-courtyards and multiple entrances to different components of the building (sanctuary, education wing, fellowship hall, etc.) Gothic Ramblers typically have a single square tower, often capped with crenellations and either a flat roof or a thin, needle-like spire. Known as a “Hertfordshire spike” because of its popularity in that county in England, this spire type also has significant Scandinavian and Franco-German origins that make it especially relevant to Lutheran churches. Detailing on Gothic Ramblers can range from heavy use of traditional Gothic elements (pier buttresses, crenellation, half timbering, moulding) to a near-total absence of ornament akin to the Minimal Traditional residential style. Gothic Ramblers are generally located on large parcels further from the historic core of Milwaukee.

There are approximately eighteen churches in Milwaukee that fall within the Gothic Rambler subtype. All of these were constructed after 1920 and are included in the survey.

AHI Number	Address	Historic Name	Year Built	Classification
78310	2319 E. Kenwood Blvd.	Kenwood Methodist Church	1923	Potentially Eligible
245549	2450 W. Roosevelt Dr.	Garden Homes Evangelical Lutheran Church	1927	Surveyed
29950	5226 W. Burleigh St.	Pentecost Evangelical Lutheran Church	1928	Surveyed
116940	2703 N. Sherman Blvd.	Sherman Park Lutheran Church	1928	NRHP-listed
113979	3755 N. 44 <sup>th</sup> St.	Church of Jesus Christ of Latter-day Saints	1933	Surveyed
118265	2878 N. 54 <sup>th</sup> St.	Bethany United Church of Christ	1938	Surveyed
118761	1535 W. Capitol Dr.	Gospel Lutheran Church	1938	Potentially Eligible
104700	915 E. Oklahoma Ave.	Christ United Church Of Christ	1940	Potentially Eligible
111073	331 S. 68 <sup>th</sup> St.	First Church of the Nazarene	1940	Surveyed
118263	2862 N. 53 <sup>rd</sup> St.	Mt. Calvary Evangelical Lutheran Church & School	1941	Surveyed
104707	1007 E. Oklahoma Ave.	Unity Evangelical Lutheran Church	1949	Surveyed
245548	3737 N. Sherman Blvd.	First Reformed Church	1949	Surveyed
115554	3950 N. 56 <sup>th</sup> St.	First Evangelical United Brethren Church	1951	Surveyed
119923	3130 S. 54 <sup>th</sup> St.	Oklahoma Avenue Evangelical Lutheran Church	1953	Surveyed
234462	203 E. Howard Ave.	Resurrection Evangelical Lutheran Church	1954	Surveyed
245489	5620 N. 38 <sup>th</sup> St.	Emanuel Evangelical United Brethren Congregation Church	1954	Surveyed
119199	6020 W. Hampton Ave.	Mt. Lebanon Evangelical Lutheran Church & Parsonage	1957	Potentially Eligible
120047	4500 N. Sherman Blvd.	Atonement Lutheran Church	1958	Surveyed



*Garden Homes Evangelical Lutheran Church  
2450 W. Roosevelt Dr.*



*Sherman Park Lutheran Church (NRHP-listed)  
2703 N. Sherman Blvd. (photo: AHI)*



*Church of Jesus Christ of Latter-day Saints  
3755 N. 44<sup>th</sup> St.*



*Bethany United Church of Christ  
2878 N. 54<sup>th</sup> St.*



*First Reformed Church  
3737 N. Sherman Blvd.*



*Atonement Lutheran Church  
4500 N. Sherman Blvd.*



## Romanesque Revival

Romanesque Revival houses of worship are identifiable by the repetition of round arches throughout the building in windows, doors, arcades, and corbel tables. Like the Gothic Revival style, the Romanesque Revival style drew on medieval prototypes. The Romanesque Revival style initially became popular in Wisconsin in the mid-1850s and lasted for several decades. By the early 20<sup>th</sup> century, a distinct variant of the style based on northern Italian medieval buildings had become popular, particularly among Roman Catholic congregations. Sometimes known as the “Lombard” style (after the region in Italy), this phase of the Romanesque Revival featured brick walls with contrasting stone details; moderately pitched roofs; and prominent square towers. Round arched openings abounded; a common detail used on belfries and against blank wall surfaces consisted of a row of arched openings with their inner arches supported on diminutive stone columns.

There are five post-1920 Romanesque Revival houses of worship in Milwaukee. The *Wisconsin Architecture and History Inventory* also includes twenty-four pre-1920 Romanesque Revival houses of worship in Milwaukee. Of these, roughly four are comparable to the post-1920 Romanesque Revival churches because of similar building forms, cladding materials, and restrained use of ornament.<sup>5</sup>

AHI Number	Address	Historic Name	Year Built	Classification
55952	924 W. State St.	St. Benedict the Moor Roman Catholic Church	1923	Potentially Eligible
28505	2480 W. Locust St.	St. Leo Catholic Church	1924	Potentially Eligible
245498	3434 N. 38 <sup>th</sup> St.	St. John de Nepomuc Roman Catholic combination church-school building	1927	Potentially Eligible
111099	1923 W. Becher St.	St. Adalbert Roman Catholic Church	1930	Potentially Eligible
245497	3717 W. Keefe Ave.	St. John de Nepomuc Roman Catholic Church	1942	Potentially Eligible



*St. Benedict the Moor Church, 924 W. State St. (photo: AHI)*

<sup>5</sup> The other twenty pre-1920 Romanesque Revival churches “feel” more Victorian in inspiration, with busier compositions, polychrome, and more elaborate tower treatments. In contrast, the four comparable pre-1920 churches “feel” more in line with Period Revival era buildings with quieter compositions and more academically/historically correct ornamentation. One of the most comparable pre-1920 examples is St. Anne Roman Catholic Church, 2477 N. 36<sup>th</sup> St., designed in 1919 by Brust & Phillip.

### Colonial Revival

The Colonial Revival style emerged in popularity in the 1920s and has lasted, in several phases, to the present. Drawing on 18<sup>th</sup>- and 19<sup>th</sup>-century American buildings, Colonial Revival-style houses of worship typically have red brick or white clapboard walls, gable roofs, and white trim. More elaborate versions of the style can include white steeples (of varying scale) and/or front porticos. The Colonial Revival style experienced a surge in popularity for religious buildings in the 1950s, where its traditional forms represented security and comfort in the face of postwar threats such as communism and atomic war. The style also offered Mainline Protestant congregations a justifiable alternative to the Gothic Revival style. As noted by scholar Bruce Price, “In a time when Gothic Revival was increasingly expensive to construct, where expectations of home-like livability were strong, and where American identity resonated with the ideals of the founding fathers, Colonial Revival seemed an ideal fit for postwar religious life.”<sup>6</sup>

There are thirteen post-1920 Colonial Revival-style houses of worship in Milwaukee. These thirteen illustrate the flexibility and range of the Colonial Revival style, from fairly elaborate examples to minimal examples with perhaps only a steeple or color palette giving a nod to the architectural style:

AHI Number	Address	Historic Name	Year Built	Classification
119302	8324 W. Keefe Ave.	Hilltop Baptist Church	1928	Surveyed
245506	5227 N. 36 <sup>th</sup> St.	Emanuel Evangelical United Brethren Church	1925	Surveyed
118248	3056 S. 49 <sup>th</sup> St.	Jackson Park Evangelical Lutheran Church	1932	Surveyed
245511	4972 N. 37 <sup>th</sup> St.	German Church of God	1935	Surveyed
112573	3025 W. Oklahoma Ave.	Fifth Church of Christ, Scientist	1950	Surveyed
118702	8731 W. Burleigh St.	Christian Reform Church	1952	Surveyed
118350	3203 S. 76 <sup>th</sup> St.	Euclid Ave. Mission	1956	Surveyed
245505	3800 S. Howell Ave.	Bay View Baptist Church	1957	Surveyed
245509	1815 W. Hampton Ave.	Zion Hill Missionary Baptist Church	1959	Surveyed
245507	9538 W. Brown Deer Rd.	Risen Savior Evangelical Lutheran Church	1971	Surveyed
245508	10236 W. Fond du Lac Ave.	Zion Rock Missionary Baptist Church	1972	Surveyed
245501	1720 E. Norwich St.	St. Paul Roman Catholic Church	1973	Surveyed
245510	2628 N. 6 <sup>th</sup> St.	Mount Zion Wings of Glory Church of God in Christ	1979	Surveyed



*Christian Reform Church*  
8731 W. Burleigh St.



*St. Paul Roman Catholic Church*  
1720 E. Norwich St.

<sup>6</sup> Price, 122.

## Georgian Revival

Like the related Colonial Revival style, the Georgian Revival style drew on the classical forms of eighteenth-century Federal and Georgian architecture. Unlike the Colonial Revival, however, Georgian Revival buildings were intentionally “high style” as opposed to the home-like vernacular of the Colonial Revival. Interest in the Georgian Revival style was initially sparked by the 1876 Centennial Exposition, and by the turn of the twentieth century, the combination of more academically trained architects and the widespread publication of photos and measured drawings of colonial buildings and details resulted in historically “correct” interpretations of the revival styles. The Period Georgian Revival style was popular for Milwaukee houses of worship between the 1920s and the mid-1950s; the style is characterized by formal, symmetrical facades; rectangular plans; and hipped roofs. Within these basic forms, architects could choose from a wide range of classical details, including correctly-proportioned columns, cornices, elliptical fanlights, sidelights, Palladian windows, and broken pediments. To a greater extent than other period revival styles like Tudor Revival or Mediterranean Revival, the Period Georgian Revival style relied on a skillful use of proportions and the architect’s own taste to convey a sense of “Early Americana” that the style was meant to evoke.

Two of the best Georgian Revival houses of worship in Milwaukee are St. Mary of Czestochowa (AHI #118836), located at 3027 N. Fratney St., and the Fourth Church of Christ, Scientist (AHI #117693), located at 2519 E. Kenwood Blvd. Both churches incorporate characteristic Georgian Revival elements such as well-proportioned geometric massing; double-height porticos; multi-light windows; and paneled entry doors with classical surrounds. Both churches place an emphasis on mass and overall form with simple, elegant details that distill the underlying principles and sources of the Georgian Revival style.

AHI Number	Address	Historic Name	Year Built	Classification
117693	2519 E. Kenwood Blvd.	Fourth Church of Christ, Scientist	1929	Potentially Eligible
118259	2327 N. 52 <sup>nd</sup> St.	Pilgrim Congregation Church	1939	Surveyed
111223	3102 S. 43 <sup>rd</sup> St.	Ebenezer Evangelical Free Church	1945	Surveyed
118836	3027 N. Fratney St.	St. Mary of Czestochowa Roman Catholic Church	1956	Potentially Eligible
245505	3800 S. Howell Ave.	Bay View Baptist Church	1957	Surveyed



*Ebenezer Evangelical Free Church*  
3102 S. 43<sup>rd</sup> St.



*Bay View Baptist Church*  
3800 S. Howell Ave.



### Neoclassical Revival

The Neoclassical style was popular from the mid-1890s until World War II. Drawing on buildings of classical Greek and Roman antiquity, Neoclassical-style buildings are characterized by broad expanses of plain wall surfaces; quiet roof lines; minimal use of sculptural decoration; and the use of Greek and Roman architectural orders and proportioning systems. There are four post-1920 houses of worship in Milwaukee that illustrate the Neoclassical style:

AHI Number	Address	Historic Name	Year Built	Classification
63478	2500 W. Medford Ave.	Immanuel Baptism Kirche	1920	Surveyed
15931	2419 E. Kenwood Blvd.	Temple Emanu-el B'ne Jeshurun	1922	Potentially Eligible
116985	2915 N. Sherman Blvd.	Third Church of Christ, Scientist	1923	NRHP-listed
245554	1854 W. Windlake Ave.	Sw. Maryi Magdaleny Roman Catholic combination church-school building	1925	Surveyed



*Immanuel Baptism Kirche  
2500 W. Medford Ave. (photo: AHI)*



*Third Church of Christ, Scientist (NRHP-listed)  
2915 N. Sherman Blvd.*

### American Craftsman / Arts and Crafts

The Arts and Crafts and American Craftsman styles both have their origins in design reform movements of the nineteenth century. The Arts and Crafts style was influenced by British architects and featured simple forms; expansive wall surfaces of a single material; and an “understated romanticism” that drew on simplified medieval elements.<sup>7</sup> The related American Craftsman style emphasized natural materials, typically wood shingles and clapboards, with broad gables; decorative brackets or triangular knee braces; heavy piers; and simplified multi-light windows. The survey identified two American Craftsman-style and Arts and Crafts-style houses of worship:

AHI Number	Address	Historic Name	Year Built	Classification
117783	1830 W. Hadley St.	Church of God	1923	Surveyed
16329	125 W. Saveland Ave.	Tippecanoe Presbyterian Church	1928	Surveyed



*Church of God*  
1830 W. Hadley St.



*Tippecanoe Presbyterian Church*  
125 S. Saveland Ave.

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<sup>7</sup> Barbara Wyatt, ed., *Cultural Resource Management in Wisconsin*, (Madison: Historic Preservation Division, State Historical Society of Wisconsin, 1986,) “Architecture” thematic chapter.

### Spanish/Mediterranean Styles

The Spanish Colonial Revival and Mediterranean Revival styles drew on a wide range of historical precedents from regions colonized by Spain and around the Mediterranean. The styles are characterized by large expanses of flat wall surface, often plastered or light-colored brick; shaped parapets; arcades; terra cotta or tile ornamentation; and red tile roofs, often supported on corbels or heavy brackets. Buildings often incorporate classical details such as columns and mouldings. There are three post-1920 Spanish Revival-style and Mediterranean Revival-style houses of worship in Milwaukee:

AHI Number	Address	Historic Name	Year Built	Classification
118247	2190 N. 49 <sup>th</sup> St.	Bethel Synagogue	1923	Surveyed
120033	2249 N. Sherman Blvd.	Sherman Blvd. Congregational Church	1924	NRHP-listed
116079	7616 W. Stevenson St.	St. Anthony of Padua Roman Catholic combination church-school building	1929	Surveyed



*Bethel Synagogue  
2190 N. 49<sup>th</sup> St.*



*St. Anthony of Padua church-school building  
7616 W. Stevenson St. (photo: AHI)*

### Byzantine Revival and Moorish Revival

The Byzantine Revival and Moorish Revival styles drew on the architectural traditions of the ancient Near East and North Africa. Byzantine Revival-style buildings are characterized by vertical massing; tall, thin, arched windows; and multiple shallow domes supported on multi-window drums. Moorish Revival-style buildings also use tall, thin arches, along with horseshoe arches, and character-defining minaret towers, often capped with domes. While styles such as Byzantine Revival and Moorish Revival are sometimes referred to as “exotic revivals” for their use of subjectively picturesque architecture from non-Western European countries, the three examples in Milwaukee all represent a conscious adoption of historical revival styles with significance to each congregation’s faith tradition.

AHI Number	Address	Historic Name	Year Built	Classification
29082	2432 N. Teutonia Ave.	Congregation Beth Israel Synagogue	1925	NRHP-listed
15570	3201 S. 51 <sup>st</sup> St.	St. Sava Serbian Orthodox Cathedral	1956	Potentially Eligible
245487	4707 S. 13 <sup>th</sup> St.	Islamic Society of Milwaukee	1995	Surveyed <sup>8</sup>



*Congregation Beth Israel Synagoge (NRHP-listed)*  
2432 N. Teutonia Ave.



*Islamic Society of Milwaukee*  
4707 S. 13<sup>th</sup> St.

<sup>8</sup> The Islamic Society of Milwaukee building took on its current appearance in 1995. Although this date falls outside of the temporal scope of this survey, the Islamic Society was included in the survey since it represents the only purpose-built mosque in Milwaukee. It should be evaluated for historical and architectural significance when it reaches fifty years of age.

### Stripped Classicism

Character-defining features of the Stripped Classicism style include the use of proportioning systems and elements like columns and moldings to evoke classical architecture rather than strictly copying it.

Ornamentation is usually minimal, and elements like piers and cornices are presented in an austere and simple manner. Symmetrically-composed façades are an important part of the style, as are focal points, often at entryways.<sup>9</sup> The survey identified four houses of worship that represent the Stripped Classicism style. All four were built as synagogues.

AHI Number	Address	Historic Name	Year Built	Classification
118264	5324 W. Center St.	Congregation Beth Jehudah	1950	Surveyed
116988	3725 N. Sherman Blvd.	Beth El Ner Tamid Synagogue	1951	Potentially Eligible
118261	3100 N. 52 <sup>nd</sup> St.	Congregation Anshai Lebowitz	1953	Surveyed
118523	5820 W. Burleigh St.	Congregation Agudas Achim Synagogue	1955	Surveyed



*Congregation Beth Jehudah*  
5324 W. Center St.



*Congregation Anshai Lebowitz*  
3100 N. 52<sup>nd</sup> St.

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<sup>9</sup> Bryant, Brittany. "Reassessing Stripped Classicism within the Narrative of International Modernism in the 1920s-1930s." (Master's thesis, Savannah College of Art and Design, 2011), 37-38. Edwin C. Bearse, ed. "Pentagon Office Building Complex," *National Historic Landmark Nomination, National Register of Historic Places Registration Form* (Washington, D.C.: United States Department of the Interior, National Park Service, 1992)., quoted in Bryant, 37.



## II. Modernist Styles

### Contemporary Style

The Contemporary style, like most of the Modernist architectural styles in this section, became popular after World War II and reflected new building materials and building technologies developed in the 1930s and 1940s. Character-defining elements of Contemporary-style houses of worship can include long, one-story plans; flat roofs supported on exposed rafters; recessed entrances; broad wall surfaces with integral ornament; and compositions that emphasize the contrast between vertical and horizontal elements. Other character-defining features of Contemporary-style houses of worship include clear windows or stained glass that is geometric or non-representational, as well as freestanding belfries, sometimes sculptural in nature and often made up of exposed structural members.

The survey identified ninety-nine Contemporary-style houses of worship:

AHI Number	Address	Historic Name	Year Built	Classification
110984	4876 N. 19 <sup>th</sup> St.	Lincoln Park Evangelical Lutheran Church	1932	Surveyed
118262	2661 N. 53 <sup>rd</sup> St.	Faith Gospel Church	1941	Surveyed
245522	2433 W. Roosevelt Dr.	Roosevelt Drive Presbyterian Church	1941	Surveyed
245515	2429 W. Hampton Ave.	St. John's United Baptist Church	1947	Surveyed
245462	724 S. Layton Blvd.	Church of the Open Door	1948	Further Research Needed
53233	917 N. 49 <sup>th</sup> St.	Sacred Heart Roman Catholic Church	1948	Surveyed
118493	1990 W. Atkinson Ave.	Elim Tabernacle	1949	Surveyed
118252	4108 N. 51 <sup>st</sup> St.	Trinity Wesleyan Church	1949	Surveyed
117354	210 W. Garfield Ave.	Garfield Avenue Baptist Church	1950	Surveyed
118509	9235 W. Bluemound Rd.	Martin Luther Evangelical Lutheran Church	1952	Surveyed
245552	3004 N. Holton St.	Jerusalem Evangelical Lutheran School and Parish Hall	1953	Surveyed
119923	3130 S. 54 <sup>th</sup> St.	Oklahoma Avenue Evangelical Lutheran Church	1953	Surveyed
119922	4535 W. Oklahoma Ave.	Jackson Park Evangelical Lutheran Church	1953	Surveyed
118261	3100 N. 52 <sup>nd</sup> St.	Congregation Anshai Lebowitz	1953	Surveyed
118244	4574 N. 46 <sup>th</sup> St.	North Congregation of Jehovah's Witnesses	1953	Surveyed
118787	5015 W. Center St.	Beth Hamedrosh Hagodel Stern Shalom Syngogue	1953	Surveyed
118271	4245 N. 60 <sup>th</sup> St.	First Alliance Church	1954	Surveyed
118461	530 N. 95 <sup>th</sup> St.	St. Mark's Lutheran Church	1955	Surveyed
120100	6605 W. Villard Ave.	Community Gospel Tabernacle	1955	Surveyed
117921	4005 W. Oklahoma Ave.	Blessed Sacrament Roman Catholic Church	1955	Potentially Eligible
118510	9525 W. Bluemound Rd.	Little Flower Roman Catholic Church	1955	Surveyed
245481	5345 N. Green Bay Ave.	St. Nicholas Roman Catholic Church	1955	Surveyed
118832	4040 W. Fond du Lac Ave.	Walther Memorial Lutheran Church	1955	Surveyed
119294	9619 W. Lisbon Ave.	Grace Church Assembly of God	1955	Surveyed
119989	7329 W. Silver Spring Dr.	St. Mark United Church of Christ	1955	Further Research Needed
118336	3160 S. 63 <sup>rd</sup> St.	St. Gregory the Great Roman Catholic Church and School	1956	Surveyed
245516	3909 W. Clinton Ave.	St. John's Evangelical Lutheran Church	1956	Surveyed
120049	4920 N. Sherman Blvd.	Mt. Tabor United Church of Christ	1956	Potentially Eligible

AHI Number	Address	Historic Name	Year Built	Classification
245463	3353 S. Whitnall Ave.	Lutheran Chapel Of The Cross	1956	Potentially Eligible
118460	9101 W. Capitol Dr.	St. Margaret Mary Catholic Church (former)	1956	Surveyed
120099	5140 N. 55 <sup>th</sup> St.	Mother of Perpetual Help Roman Catholic Church	1956	Further Research Needed
118353	8209 W. Herbert Ave.	Calvary Lutheran Congregation	1956	Surveyed
119293	8809 W. Lisbon Ave.	Aldersgate Methodist Church	1956	Surveyed
118337	4059 N. 64 <sup>th</sup> St.	Our Lady of Sorrows Roman Catholic Church	1956	Surveyed
245525	2736 S. 60 <sup>th</sup> St.	Church of the Nazarene	1956	Surveyed
227578	3970 N. 54 <sup>th</sup> St.	Capitol Drive Lutheran Church	1956	Potentially Eligible
118354	3865 N. 82 <sup>nd</sup> St.	First Holland Presbyterian Church	1957	Surveyed
118842	8700 W. Good Hope Rd.	Good Hope Methodist Congregation Church	1957	Further Research Needed
119449	8444 W. Melvina St.	St. Matthew Evangelical Lutheran Church	1957	Surveyed
112688	4103 N. 35 <sup>th</sup> St.	Parklawn Assembly of God	1957	Surveyed
118788	8424 W. Center St.	Mt. Carmel Lutheran Church	1957	Surveyed
113259	4700 N. 39 <sup>th</sup> St.	Holy Redeemer Roman Catholic Church	1957	Potentially Eligible
118352	4240 N. 78 <sup>th</sup> St.	Faith Church	1957	Surveyed
245524	4801 W. Capitol Dr.	Wayside Church	1957	Surveyed
118779	8001 W. Capitol Dr.	First Church of God	1957	Surveyed
118356	3205 N. 85 <sup>th</sup> St.	Beautiful Savior Lutheran Church	1958	Potentially Eligible
28506	1238 W. Atkinson Ave.	Northshore Congregation of Jehovah's Witnesses	1958	Surveyed
245521	10300 W. Hampton Ave.	Greater Milwaukee Baptist Church	1958	Surveyed
118351	3301 S. 76 <sup>th</sup> St.	Zion United Church of Christ	1958	Further Research Needed
118251	5115 W. Keefe Ave.	Congregation Anshe Sfard	1958	Surveyed
118468	8057 W. Appleton Ave.	Congregation Anshe Emeth	1958	Surveyed
120101	8607 W. Villard Ave.	Corpus Christi Roman Catholic Church	1959	Surveyed
118342	3059 N. 73 <sup>rd</sup> St.	St. Paul's Evangelical Lutheran Church	1959	Further Research Needed
118446	4021 N. 90 <sup>th</sup> St.	Saint Timothy's Episcopal Church	1959	Surveyed
245528	2053 S. 33 <sup>rd</sup> St.	St. Barbara Roman Catholic Church	1959	Surveyed
118338	137 N. 66 <sup>th</sup> St.	Fairview Evangelical Lutheran Church	1959	Surveyed
118246	1147 N. 50 <sup>th</sup> St.	Nathanael Evangelical Lutheran Church	1959	Surveyed
119393	5505 W. Lloyd St.	Washington Park Lutheran Church	1960	Further Research Needed
119956	1501 W. Ring St.	Zion Hill Baptist Church	1960	Surveyed
112171	4060 N. 26 <sup>th</sup> St.	St. Agnes Roman Catholic Church	1960	Surveyed
245514	2015 E. Fernwood Ave.	Messiah Evangelical Lutheran Church	1961	Surveyed
118884	8121 W. Hope Ave.	Covenant Evangelical Lutheran Church	1961	Surveyed
118764	3902 W. Capitol Dr.	St. Peter's Evangelical Lutheran Church	1961	Surveyed
245536	3100 W. Parnell Ave.	St Charles Borromeo Roman Catholic Church and School	1961	Surveyed
245513	1933 W. Grange Ave.	Southside Church of Christ	1962	Surveyed



AHI Number	Address	Historic Name	Year Built	Classification
118843	9524 W. Good Hope Rd.	King of Kings Evangelical Lutheran Church	1962	Further Research Needed
245534	1304 S. 6 <sup>th</sup> St.	Salvation Army Chapel and Gymnasium	1962	Surveyed
245517	7701 W. Luscher Ave.	Bethel Baptist Church	1963	Surveyed
118780	9420 W. Capitol Dr.	Gloria Dei-Bethesda Evangelical Lutheran Church	1963	Surveyed
119967	4328 W. North Ave.	Emmanuel Lutheran Deaf Chapel Congregation	1963	Potentially Eligible
118888	7735 W. Howard Ave.	Grace United Methodist Church	1963	Surveyed
118462	4873 N. 107 <sup>th</sup> St.	Berea Lutheran Congregation Church	1964	Further Research Needed
245471	2567 N. 8 <sup>th</sup> St.	Pilgrim Rest Missionary Baptist Church	1964	Potentially Eligible
245464	4017 S. Whitnall Ave.	St. Veronica Roman Catholic Church	1965	Further Research Needed
118505	9741 W. Beloit Rd.	Divine Shepherd Lutheran Church	1965	Potentially Eligible
118349	7616 W. Stevenson St.	St. Anthony of Padua Roman Catholic Church	1965	Potentially Eligible
245486	3617 N. 48 <sup>th</sup> St.	Evangelical Lutheran Church of the Good Shepherd	1965	Surveyed
81043	2223 E. Kenwood Blvd.	University Lutheran Chapel	1966	Surveyed
118844	9920 W. Good Hope Rd.	Lakeside Assembly of God Church	1967	Surveyed
118504	9304 W. Beloit Rd.	St. Matthias Roman Catholic Church	1967	Potentially Eligible
245527	3344 S. 16 <sup>th</sup> St.	St. Alexander Roman Catholic Church	1967	Surveyed
118521	1345 W. Burleigh St.	Metropolitan Missionary Baptist Church	1967	Surveyed
119292	3035 N. 68 <sup>th</sup> St.	Mother of Good Counsel Roman Catholic Church	1967	Potentially Eligible
245566	3001 N. Downer Ave.	Newman Club Chapel	1967	Surveyed
245472	7140 N. 41 <sup>st</sup> St.	Our Lady Of Good Hope Roman Catholic Church	1968	Potentially Eligible
233511	3649 N. Teutonia Ave.	Church of the Living God	1968	Further Research Needed
245520	4419 S. Howell Ave.	Prince Of Peace Lutheran Church	1969	Surveyed
118473	1616 W. Atkinson Ave.	St. Mark African Methodist Episcopal Church	1969	Potentially Eligible
118253	4260 N. 51 <sup>st</sup> Blvd.	St. Stephen Martyr Church	1969	Potentially Eligible
245535	2100 W. Clarke St.	Ellison Chapel African Methodist Episcopal Church	1969	Surveyed
118465	4909 N. 110 <sup>th</sup> St.	Northwest Congregation of Jehovah Witness	1972	Surveyed
245529	5641 N. 68 <sup>th</sup> St.	Redemption Evangelical Lutheran Church	1973	Surveyed
245540	8415 W. Bradley Rd.	Faith Temple Church	1973	Surveyed
120108	1930 W. Walnut St.	Christ United Presbyterian Church	1974	Surveyed
245470	1717 W. Meinecke Ave.	Mount Carmel Missionary Baptist Church	1974	Further Research Needed
245518	9363 N. 76 <sup>th</sup> St.	Temple Menorah	1977	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
245574	9101 W. Capitol Dr.	St. Margaret Mary Roman Catholic Church	1977	Potentially Eligible
245538	4240 N. Green Bay Ave.	Mt Zion Assembly Church	1977	Surveyed
245530	900 W. Center St.	Mission of Christ Lutheran Church	1978	Surveyed



*St. Mark United Church of Christ  
7329 W. Silver Spring Dr.*



*St. Agnes Roman Catholic Church  
4060 N. 26<sup>th</sup> St.*



*King of Kings Evangelical Lutheran Church  
9524 W. Good Hope Rd.*



*Ev. Lutheran Church of the Good Shepherd  
3617 N. 48<sup>th</sup> St.*



*Mount Carmel Missionary Baptist Church  
1717 W. Meinecke Ave.*



*Temple Menorah  
9363 N. 76<sup>th</sup> St.*

### Saarinen Box subtype

Within the broader category of Contemporary-style houses of worship, the survey also identified two distinct building typologies: the “Saarinen Box” subtype and the A-Frame subtype. The Saarinen Box subtype shows the influence of the highly-publicized First Christian Church in Columbus, Indiana, designed by Finnish-American architect Eliel Saarinen and considered to be the first Modern church in the United States. The character-defining features of a Saarinen Box include a tall, box-like interior volume; a wall of continuous windows along one side of the nave; a low side aisle separated from the nave by slender columns; and a blank chancel wall lit from the side by hidden windows. Saarinen Boxes also often incorporate a freestanding tower or belfry as well as small scattered windows. There are seven “Saarinen Boxes” in Milwaukee:

AHI Number	Address	Historic Name	Year Built	Classification
117921	4005 W. Oklahoma Ave.	Blessed Sacrament Roman Catholic Church	1955	Potentially Eligible
118510	9525 W. Bluemound Rd.	Little Flower Roman Catholic Church	1955	Surveyed
245481	5345 N. Green Bay Ave.	St. Nicholas Roman Catholic Church	1955	Surveyed
227578	3970 N. 54th St.	Capitol Drive Lutheran Church	1956	Potentially Eligible
118356	3205 N. 85 <sup>th</sup> St.	Beautiful Savior Lutheran Church	1958	Potentially Eligible
119393	5505 W. Lloyd St.	Washington Park Lutheran Church	1960	Surveyed
118764	3902 W. Capitol Dr.	St. Peter's Evangelical Lutheran Church	1961	Surveyed



*First Christian Church, Columbus, IN  
Photo: Balthazar Korab, Library of Congress*



*St. Peter's Evangelical Lutheran Church  
3902 W. Capitol Dr. (photo: AHI)*

### A-Frame subtype

One of the most common post-WWII church building forms was the A-frame church. As documented by architectural historian Gretchen Buggeln in her 2015 study *The Suburban Church*, “A-frame” was an expansive category that ranged from the classic steeply pitched roof extending all the way to the ground, to examples with substantial side walls and curved, bellcast, or mansard roofs.<sup>10</sup> The primary character-defining features of A-frame houses of worship are a geometry defined by a visually dominant roof and low walls; and the use of glue-laminated timber. The tall, high-pitched roofs created by the laminated beams resulted in houses of worship that were not copies of historical styles and “yet still had an appearance distinctive enough to not look like a secular building” – in other words, buildings that met the postwar standard of “looking like a church.”<sup>11</sup> A-frame houses of worship were widely popular for Christian congregations because their form was reminiscent of medieval parish churches, but their straightforward geometry, in which form followed function, placed them reassuringly within the modernist camp. A-frame churches were also significantly cheaper to construct than prewar, masonry Gothic designs, offering an economical alternative to congregations with limited building funds.<sup>12</sup>

Two influential houses of worship are often credited for the widespread popularity of the A-frame church.<sup>13</sup> Kramer Chapel at Concordia Theological Seminary in Fort Wayne, Indiana, designed by architect Eero Saarinen and completed in 1958, is a classic triangular A-frame that intentionally suggested the steep roofs and austere materials of northern European vernacular architecture. Another highly influential house of worship was the First Unitarian Society Meeting House in Madison, Wisconsin, designed by architect Frank Lloyd Wright and completed in 1951. Often described as “prow front,” houses of worship inspired by the Unitarian Meeting House have wide overhanging eaves, low and unobtrusive entries, and a distinctive angled “prow” on the front wall that often incorporates large expanses of glass.

There are twenty-seven A-frame and prow front houses of worship in Milwaukee.

AHI Number	Address	Historic Name	Year Built	Classification
118262	2661 N. 53 <sup>rd</sup> St.	Faith Gospel Church	1941	Surveyed
245515	2429 W. Hampton Ave.	St. John's United Baptist Church	1947	Surveyed
118271	4245 N. 60 <sup>th</sup> St.	First Alliance Church	1954	Surveyed
118461	530 N. 95 <sup>th</sup> St.	St. Mark's Lutheran Church	1955	Surveyed
120100	6605 W. Villard Ave.	Community Gospel Tabernacle	1955	Surveyed
118336	3160 S. 63 <sup>rd</sup> St.	St. Gregory the Great Roman Catholic Church	1956	Surveyed
245516	3909 W. Clinton Ave.	St. John's Evangelical Lutheran Church	1956	Surveyed
120049	4920 N. Sherman Blvd.	Mt. Tabor United Church of Christ	1956	Potentially Eligible
245463	3353 S. Whitnall Ave.	Lutheran Chapel Of The Cross	1956	Potentially Eligible
118354	3865 N. 82 <sup>nd</sup> St.	First Holland Presbyterian Church	1957	Surveyed
118842	8700 W. Good Hope Rd.	Good Hope Methodist Congregation Church	1957	Surveyed
119449	8444 W. Melvina St.	St. Matthew Evangelical Lutheran Church	1957	Surveyed
120101	8607 W. Villard Ave.	Corpus Christi Roman Catholic Church	1959	Surveyed
118342	3059 N. 73 <sup>rd</sup> St.	St. Paul's Evangelical Lutheran Church	1959	Surveyed

<sup>10</sup> Gretchen Buggeln, *The Suburban Church: Modernism and Community in Postwar America*, (Minneapolis: University of Minnesota Press, 2015), 86-87.

<sup>11</sup> Price, 135.

<sup>12</sup> Buggeln, 88, 99-100.

<sup>13</sup> Buggeln, 90, 89.



AHI Number	Address	Historic Name	Year Built	Classification
245514	2015 E. Fernwood Ave.	Messiah Evangelical Lutheran Church	1961	Surveyed
118884	8121 W. Hope Ave.	Covenant Evangelical Lutheran Church	1961	Surveyed
245513	1933 W. Grange Ave.	Southside Church of Christ	1962	Surveyed
245517	7701 W. Luscher Ave.	Bethel Baptist Church	1963	Surveyed
118780	9420 W. Capitol Dr.	Gloria Dei-Bethesda Evangelical Lutheran Church	1963	Surveyed
118462	4873 N. 107 <sup>th</sup> St.	Berea Lutheran Congregation Church	1964	Surveyed
245464	4017 S. Whitnall Ave.	St. Veronica Roman Catholic Church	1965	Surveyed
118505	9741 W. Beloit Rd.	Divine Shepherd Lutheran Church	1965	Potentially Eligible
118844	9920 W. Good Hope Rd.	Lakeside Assembly of God Church	1967	Surveyed
118504	9304 W. Beloit Rd.	St. Matthias Roman Catholic Church	1967	Potentially Eligible
245520	4419 S. Howell Ave.	Prince Of Peace Lutheran Church	1969	Surveyed
245518	9363 N. 76 <sup>th</sup> St.	Temple Menorah	1977	Surveyed
245519	1917 N. 12 <sup>th</sup> St.	Jericho Baptist Church	1980	Surveyed



*St. Paul Evangelical Lutheran Church*  
3059 N. 73<sup>rd</sup> St.



*Messiah Evangelical Lutheran Church*  
2015 E. Fernwood Ave.



*Gloria Dei-Bethesda Ev. Lutheran Church*  
9420 W. Capitol Dr.



*Prince of Peace Lutheran Church*  
4419 S. Howell Ave.

## Miesian

Taking its name from Ludwig Mies van der Rohe, the influential architect who led the School of Architecture at the Illinois Institute of Technology (IIT) in Chicago, the Miesian style is characterized by “rectangular forms of the utmost regularity and precision.”<sup>14</sup> Miesian-style buildings are usually symmetrical and have a modular pattern based on their structural frame, and while glass walls (sometimes accented with vertical I-beam or “fins”) are more common, examples with slab-like brick walls, often in the buff color favored by Mies himself for the buildings he designed at the IIT campus.

Two houses of worship in Milwaukee take their inspiration from a small chapel that Mies van der Rohe designed. The Robert F. Carr Memorial Chapel was completed in 1952 on the IIT campus. Nicknamed the “God Box,” Carr Chapel is a simple rectangular structure with load-bearing brick walls, a steel frame precast concrete flat roof, and a steel frame glass entry wall. The restrained simplicity of Carr Chapel illustrates two famous phrases attributed to Mies van der Rohe: “Less is more” and “God is in the details.”

AHI Number	Address	Historic Name	Year Built	Classification
118270	5735 W. Forest Home Ave.	Our Lady of Lourdes Roman Catholic Church	1959	Surveyed
245490	3410 W. Silver Spring Dr.	North Presbyterian Church	1961	Surveyed



*Our Lady of Lourdes Roman Catholic Church  
5735 W. Forest Home Ave.*



*North Presbyterian Church  
3410 W. Silver Spring Dr.*

<sup>14</sup> Whiffen, 255.

**Mansard**

Taking their name from the distinctive steeply-sloped roof, Mansard-style buildings are dominated by the large roof, the lower portion of which forms most of the outer envelope of the building. There is typically a low wall beneath the roof; windows are most often tall, thin slits within the roof. There are two Mansard-style houses of worship in Milwaukee:

AHI Number	Address	Historic Name	Year Built	Classification
81043	2223 E. Kenwood Blvd.	University Lutheran Chapel	1966	Potentially Eligible
118521	1345 W. Burleigh St.	Metropolitan Missionary Baptist Church	1967	Surveyed



*Metropolitan Missionary Baptist Church  
1345 W. Burleigh St.*



### Neo-Expressionism

Neo-Expressionism is a post-World War II architectural style that emphasizes “continuity of form rather than proportional or geometric” composition. Neo-Expressionist buildings tend to avoid the rectangular whenever possible, instead displaying sweeping curves or faceted surfaces.<sup>15</sup> There are three houses of worship in Milwaukee that can be categorized as Neo-Expressionist in style. One of these, Calvary Baptist Church, fuses Modernist design with traditional Cameroonian building techniques and forms to reflect the cultural heritage of the congregation. The other two Neo-Expressionist churches display the influence of North Christian Church in Columbus, Indiana, designed by architect Eero Saarinen in 1961. North Christian’s hexagonal plan; hovering, sheltering roof; and dramatic spire were widely published in the architectural press and influenced churches around the country.

AHI Number	Address	Historic Name	Year Built	Classification
118445	5740 N. 86 <sup>th</sup> St.	Benediction Lutheran Congregational Church	1963	Potentially Eligible
56584	2959 N. Teutonia Ave.	Calvary Baptist Church	1970	Potentially Eligible
245492	7750 N. 60 <sup>th</sup> St.	Christ the King Baptist Church	1996	Surveyed <sup>16</sup>



*Calvary Baptist Church  
2959 N. Teutonia Ave. (photo: Paul Jakubovich)*



*Christ the King Baptist Church  
7750 N. 60<sup>th</sup> St.*

<sup>15</sup> Whiffen, 273.

<sup>16</sup> Christ the King Baptist was completed in 1996. Although this date falls outside of the temporal scope of this survey, the church was included in the survey since it represents a distinctive form as designed by Helmut Ajango, a significant Wisconsin modernist architect. The church should be evaluated for historical and architectural significance when it reaches fifty years of age.

## Shed

As its name suggests, the Shed style is characterized by the use of shed roofs, often multi-directional and arranged to give the effect of colliding geometric shapes. The overall effect of a Shed-style building is of dramatic diagonals, multiple massing, and contrasting shapes. There are three houses of worship in Milwaukee that illustrate the Shed style:

AHI Number	Address	Historic Name	Year Built	Classification
120108	1930 W. Walnut St.	Christ United Presbyterian Church	1974	Surveyed
111474	2222 N. 6 <sup>th</sup> St.	Triumph the Church & Kingdom	1978	Surveyed
245530	900 W. Center St.	Mission of Christ Lutheran Church	1978	Surveyed



*Mission of Christ Lutheran Church  
900 W. Center St.*

### Brutalism

The Brutalist style is characterized by weight and massiveness. Structure, usually consisting of a concrete frame, is exposed and celebrated; and broad wall surfaces are contrasted with deep-shadowed voids in the form of punched window openings and reveals.<sup>17</sup> There is one Brutalist-style house of worship in Milwaukee.

AHI Number	Address	Historic Name	Year Built	Classification
118266	639 N. 25 <sup>th</sup> St.	Central United Methodist Church	1982	Surveyed <sup>18</sup>



*Central United Methodist Church  
637 N. 25<sup>th</sup> St. (photo: Paul Jakubovich)*

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<sup>17</sup> Whiffen, 279.

<sup>18</sup> Central United Methodist was built in 1982. Although this date falls outside of the temporal scope of this survey, the church was included in the survey since it represents the only full-blown example of a Brutalist-style religious building in Milwaukee. It should be evaluated for historical and architectural significance when it reaches fifty years of age.

## Chapter 4

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### Recommendations

#### Summary

The thematic survey of post-1920 religious buildings within the City of Milwaukee identified a total of 219 houses of worship and 57 associated resources such as schools, parsonages, and convents. A complete list of surveyed resources is included in Appendix 1. Taken together, the surveyed properties illustrate the incredible range of architectural styles and faith traditions that have shaped Milwaukee in the twentieth century.

The properties discussed in this chapter are the result of a process of review and analysis by the University of Wisconsin-Milwaukee project team and City of Milwaukee Historic Preservation Commission staff. The project team identified fifty-five properties that appeared to meet the criteria for listing in the National Register of Historic Places. This list was reviewed by Milwaukee HPC staff, whose office generally concurred with the recommendations. Following site visits and further evaluation by the State Historic Preservation Office and the project team, it was determined that a number of properties on the initial list either A) lacked sufficient historic integrity due to alterations or B) lacked sufficient comparative context to evaluate their architectural and/or historic significance. The resulting final list of recommendations was directed by the SHPO.

This chapter includes recommendations for one historic district and thirty-eight individual properties as potentially eligible for listing in the National Register of Historic Places. Statements of Significance for these potentially eligible properties are included below.

An additional fifteen properties and three thematic areas will require further research to establish an appropriate comparative context and to fully evaluate significance under *Criteria A, B, or C*. These properties and thematic areas follow the listings of potentially eligible properties.

These National Register eligibility recommendations reflect the opinions of SHPO and the project team based on the condition of the property at the time of survey. An evaluation may be invalidated if a property is altered or if future research calls eligibility into question. Similarly, future research may reveal new areas of significance that were not identified during this survey. Properties that have not been identified as potentially eligible can be further reviewed for National Register eligibility by completing the [National Register of Historic Places Questionnaire](http://www.wisconsinhistory.org) located at the Wisconsin Historical Society website ([www.wisconsinhistory.org](http://www.wisconsinhistory.org)).

Nearly all of the houses of worship identified in this study are visual landmarks for their surrounding neighborhoods. The fact that a house of worship does not meet the specific criteria for listing in the National Register of Historic Places does not diminish its cultural importance to its surrounding community. Some of these houses of worship may be good candidates for local historic designation, and further research may reveal additional properties that are eligible for local designation for their association with persons and/or events significant in the history of Milwaukee.

### **National Register of Historic Places criteria**

The surveyed properties were evaluated for listing in the National Register of Historic Places, the Nation's official list of historic places worthy of preservation. The National Register has specific criteria for eligibility. Properties can be considered eligible for listing in the National Register if they possess physical integrity and:

- A. are associated with events that have made a significant contribution to the broad patterns of our history; or
- B. are associated with the lives of persons significant in our past; or
- C. embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
- D. have yielded, or may be likely to yield, information important in prehistory or history.

The National Register also has special Criteria Considerations that apply to certain types of properties, including cemeteries and properties owned by religious institutions or used for religious purposes. The Criteria Considerations stipulate that to be considered eligible for listing in the National Register, these types of properties must fall within the following categories:

- A. A religious property deriving primary significance from architectural or artistic distinction or historical importance; or
- B. A building or structure removed from its original location but which is significant primarily for architectural value, or which is the surviving structure most importantly associated with a historic person or event; or
- C. A birthplace or grave of a historical figure of outstanding importance if there is no other appropriate site or building directly associated with his or her productive life; or
- D. A cemetery which derives its primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events; or
- E. A reconstructed building when accurately executed in a suitable environment and presented in a dignified manner as part of a restoration master plan, and when no other building or structure with the same association has survived; or
- F. A property primarily commemorative in intent if design, age, tradition, or symbolic value has invested it with its own historical significance; or
- G. A property achieving significance within the past 50 years if it is of exceptional importance.

All of the Milwaukee houses of worship recommended in this study as potentially eligible for listing in the National Register derive their primary significance from architectural or artistic distinction or from historical importance.

### **City of Milwaukee Historic Preservation Commission Historic Designation criteria**

The City of Milwaukee also has its own historic designation program that recognizes and safeguards the city's historic legacy by identifying buildings, sites, objects and districts that reflect elements of Milwaukee's cultural, social, economic, political and architectural history.

Any structure, site or district, which possesses architectural, cultural or historical significance to the City of Milwaukee, may be considered for designation. A property is considered to be of significance if it retains integrity of location, design, setting, materials, workmanship, and association and:

- A. it exemplifies the development of the cultural, economic, social, or historic heritage of the City of Milwaukee, State of Wisconsin or the United States;
- B. its location was the site of a significant historic event;
- C. it is identified with a person or persons who significantly contributed to the culture and development of the City of Milwaukee;
- D. it portrays the environment of a group of people in an era of history characterized by a distinctive architectural style;
- E. it embodies the distinguishing characteristics of an architectural type or specimen;
- F. it is the work of an artist, architect, craftsman, or master builder whose individual works have influenced the development of the City of Milwaukee
- G. it embodies elements of architectural design, detail, materials, or craftsmanship which represent a significant architectural innovation;
- H. it is related to other distinctive areas which are eligible for preservation according to a plan based on an historic, cultural, or architectural motif;
- I. it is uniquely located as a singular physical characteristic, which represents an established and familiar visual feature of a neighborhood, community or the City of Milwaukee.

The houses of worship identified in this study were not evaluated for Milwaukee historic designation eligibility. In general, the properties recommended as potentially eligible for listing in the National Register of Historic Places also meet the criteria for Milwaukee historic designation. Additional properties not identified in this study may also be eligible for Milwaukee historic designation based on additional research and evaluation.



## **E. Kenwood Boulevard Houses of Worship Historic District**

Fourth Church of Christ, Scientist (built 1929, contributing)

2519 E. Kenwood Blvd., AHI #117693

Temple Emanu-el B'ne Jeshurun (built 1922, contributing)

2419 E. Kenwood Blvd., AHI #15931

Kenwood Methodist Church (built 1923, contributing)

2319 E. Kenwood Blvd., AHI #78310

University Lutheran Chapel (built 1966, contributing)

2223 E. Kenwood Blvd., AHI #81043

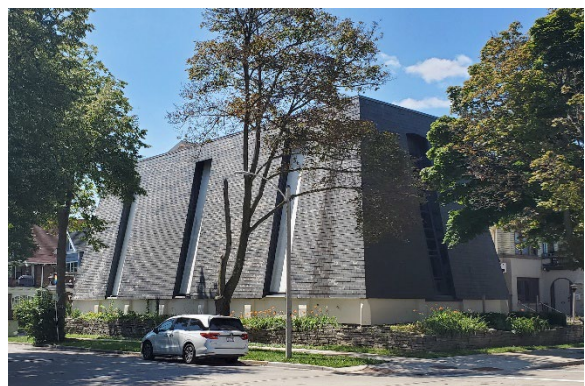
House (built circa 1920, noncontributing)

2223 E. Kenwood Blvd., AHI #245730

The proposed E. Kenwood Boulevard Historic District includes four ecclesiastical buildings and one house along the south side of Kenwood Blvd. between Downer Ave. and Farwell Ave. The period of significance for the historic district is 1922 to 1966, coinciding with the construction dates of the first and last houses of worship in the district.

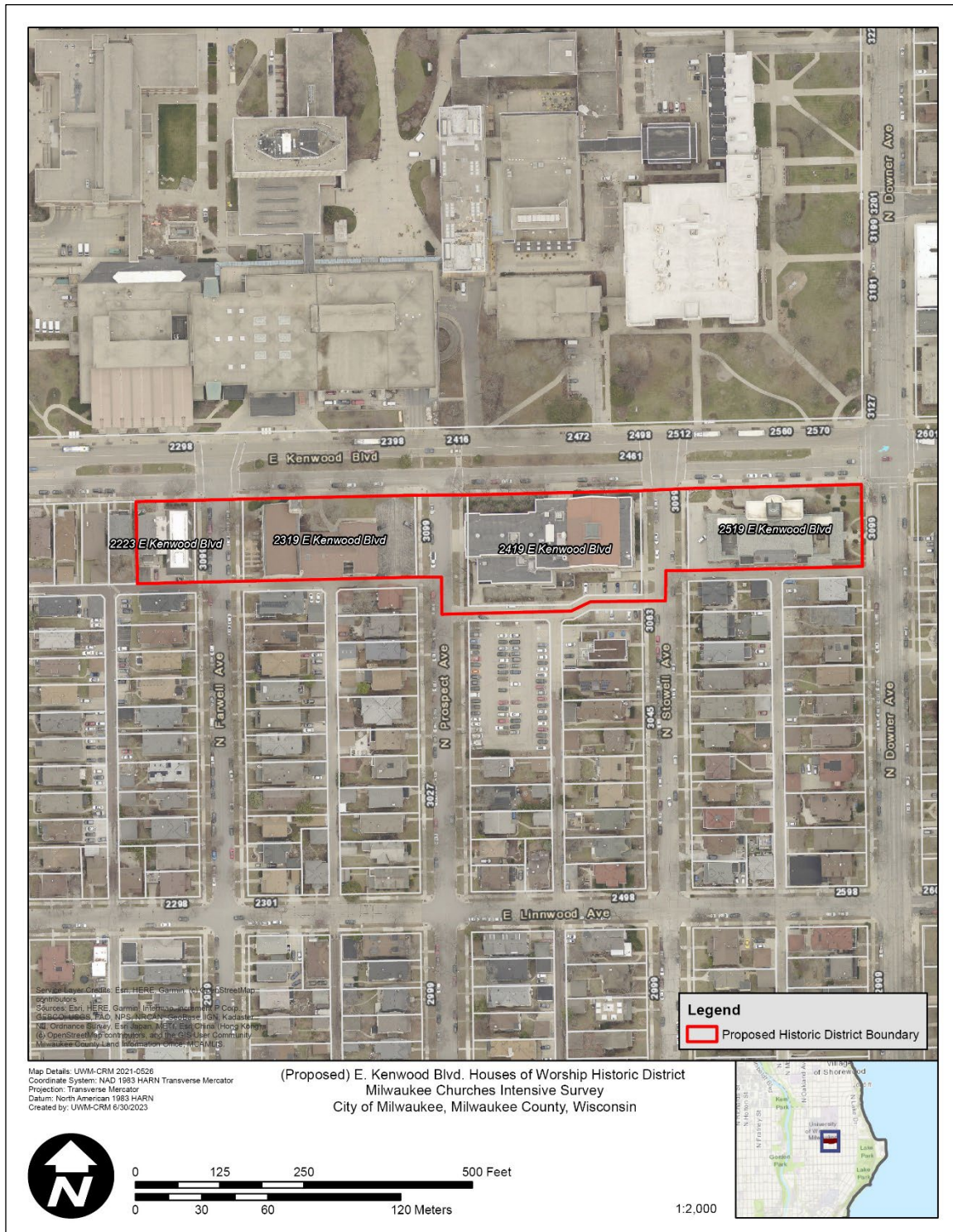
The three oldest houses of worship in the proposed district are large, imposing buildings that each occupy an entire city block along Kenwood Blvd. These three buildings are fine examples of different historical revival styles that were at the height of their popularity at the time of construction, including Georgian Revival, Neoclassical Revival, and Late Gothic Revival.

The fourth house of worship is a small, post-World War II chapel that was constructed to serve university students. The chapel is one of only a handful of Mansard-style houses of worship in Milwaukee, and its distinctive form belies its small scale. The chapel is attached to a house that previously served as a student worship space. The residential house is included in the historic district since it is located on the same legal parcel as the chapel but is considered a noncontributing resource to the historic district since it predates the period of significance for the houses of worship.





The E. Kenwood Boulevard Houses of Worship Historic District is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a contiguous group of religious structures that illustrate several popular religious architectural styles and retain a high degree of integrity.



## Temple Emanu-el B'ne Jeshurun

2419 E. Kenwood Blvd.  
AHI #15931

Construction date: 1922  
Architects: Robert & Henry Messmer

This imposing Neoclassical temple was built in 1922 for the Emanu-el congregation, an affluent Reform Jewish congregation whose members lived on the east side in the North Point and Prospect Hill neighborhoods around Lake Park. The congregation's old temple was located at Broadway and State, but increasing commercial development led the congregation to look for a new home. Emanu-el announced its intention to move to the Upper East Side in 1915. Their initial choice for a new temple was on a row of lots near the Downer Avenue commercial district, but soon recognized that the new site was equally noisy due to nightly dance music from the neighboring Masonic lodge and a neighboring church annex.<sup>1</sup>



The congregation settled on a new site in 1919: the entire frontage of Kenwood Boulevard between Prospect Ave. and Stowell Ave., across from the Milwaukee Normal School. After three years of fundraising, the congregation broke ground for the new synagogue in January 1922, and the new building was dedicated in November 1923. Constructed at a cost of \$500,000, the new synagogue contained a sanctuary with space for 1,450 worshipers and an assembly room with space for 600.

In 1927, Congregation Emanu-el merged with B'ne Jeshurun, another Reform congregation which historically had been located on the West Side of Milwaukee. The congregation remained in the temple until the late 1990s, when the University of Wisconsin-Milwaukee purchased the building and renovated it to serve as a performing arts center.

Architectural historian Paul Jakubovich described Temple Emanu-el B'ne Jeshurun as

“a severe but dignified building, designed in an unadorned classical style. Only the cornice and columns at the main entry and the pediments over the Stowell Avenue side entries punctuate the flat limestone walls. An incised Star of David is the gable's only feature. The façade's focus point is a generous segmentally arched stained-glass window that lights the domed auditorium. The design solves the problem that faced many early twentieth century non-Orthodox Jewish congregations when choosing an architectural style. Jews did not have an architectural tradition in Europe to draw upon. Christian ecclesiastical architecture seemed inappropriate, and the only so-called 'Jewish style,' the one based on Islamic and Byzantine architectural models, was often identified with

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<sup>1</sup> As John Gurda wryly notes, “The good Episcopalians of St. Mark's might have been surprised to learn that anyone considered them noisy, but the problem, wrote Freschl [chair of the building committee], was ‘absolutely insurmountable’.” 117.

America's Orthodox congregations. So Emanu-el, a Reform congregation, turned to the secular Neoclassical style for their new building [...]"<sup>2</sup>

The building retains a high degree of integrity inside, with its character-defining sanctuary, community hall, and lobbies/circulation spaces intact. Interior finishes retain their Neoclassical detailing, and the sanctuary retains its prominent stained glass windows (fabricated in Munich and installed in 1931). Outside, the building retains a similarly high degree of integrity, with no significant alterations. An addition containing a chapel and additional service areas was constructed onto the rear (south) of the building in the mid-1980s but is sympathetic in size, scale, materials, and design, and does not detract from the primary facades of the building.

With its monumental massing, limestone exterior, and finely crafted classical details such as the double-height Ionic columns and restrained cornice, Temple Emanu-el B'ne Jeshurun is potentially eligible under *Criterion C: Architecture* as an outstanding local example of the Neoclassical style.

Good examples of synagogue buildings typically contain a sanctuary, a community gathering space, and ancillary functions such as offices and service spaces. Emanu-el B'ne Jeshurun retains a high degree of integrity of these character-defining interior spaces, despite alterations to the rear wall of the sanctuary and the removal of the former Torah ark and pulpits. Because its interior spaces and volumes remain intact, unaltered, and highly legible, Temple Emanu-el B'ne Jeshurun is also potentially eligible under *Criterion C: Architecture* as a good and intact example of a synagogue property type.

Temple Emanu-el B'ne Jeshurun is also potentially eligible as a contributing resource to the proposed E. Kenwood Boulevard Houses of Worship Historic District.

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<sup>2</sup> Paul Jakubovich, in Marsha Weisiger, ed., *Buildings of Wisconsin*, (Charlottesville: University of Virginia Press, 2017), 152.



## Calvary United Methodist Church

2667 N. 40<sup>th</sup> St.

AHI # 111077

Construction date: 1922

Architect: Edward Erdmann

The Calvary Methodist congregation was established in 1920 when the existing Ebenezer Church congregation voted to sell their church at 25<sup>th</sup> and Center and join a new mission proposed by the Wisconsin



Conference of the Evangelical Association. (The Evangelical Association was a nationwide conference established in the early 19<sup>th</sup> century by German-speaking Methodists who were refused recognition by the Methodist Episcopal Church.) The Wisconsin Conference of the Evangelical Association had purchased land for a mission in 1917, and when Ebenezer joined with the new mission, plans for the site were drawn up by architect Edward Erdmann. Groundbreaking began in 1921; the cornerstone was laid in 1922; and the new church was dedicated in April 1923. A classroom and office addition designed by Von Grossman, Burroughs and Van Lanen was constructed in 1965.<sup>3</sup> The Calvary Evangelical Association merged with the United Brethren in 1946 and later with the United Methodists in 1968. Calvary United Methodist Church is clad in red-orange brick with stone accents and has a skylight over the crossing. As originally planned, the church had an “Akron plan” auditorium, with a main sanctuary separated by sliding doors from a two-story expansion space which contained overflow seating and Sunday school areas.

Calvary is one of approximately twenty-seven comparable Late Gothic Revival style churches that share similar forms, characteristics, and detailing. (These churches are discussed in the Brick Tower typology section.)<sup>4</sup> Of the twenty-seven comparable churches, there are eight that “rise above” the rest as better examples of this subtype of Late Gothic Revival church. These eight churches are comparable to each other in terms of design, materials, detailing, and overall quality of their character-defining features.<sup>5</sup> Calvary United Methodist is one of these better examples of the group of eight churches that share the Brick Tower typology. Calvary is comparable to the others and displays a higher degree of architectural design and detailing than the larger overall group of brick Late Gothic Revival churches in Milwaukee. As one of the better local examples of a Late Gothic Revival-style church with fine historicist detailing, Calvary United Methodist Church is recommended as potentially eligible for the NRHP under *Criterion C: Architecture*.

<sup>3</sup> Dik Leinberry, Calvary United Methodist Church survey card, *Milwaukee Houses of Worship: 1975 Survey*, sec. 4.

<sup>4</sup> Eight of these twenty-seven churches were built before 1920; and nineteen were constructed after 1920. The pre-1920 churches were used for comparison and evaluation but are not included in the tables of surveyed properties in this report.

<sup>5</sup> Two of these eight churches were built before 1920 and are not included in the tables of surveyed properties in this report. These two pre-1920 churches are Kingsley United Methodist (1710 N. 33<sup>rd</sup> St., AHI #111627, built 1907); and Bethel Evangelical Congregation (2301 N. 38<sup>th</sup> St., AHI #113000, built 1911.) One of the post-1920 churches considered comparable (Mount Olive Lutheran Church, 5327 W. Washington Blvd., AHI #31968, built 1923) is listed in the NRHP as a contributing resource to the West Washington – North Hi-Mount Boulevards Historic District.



## St. Benedict the Moor Roman Catholic Church

924 W. State St.  
AHI # 55952

Construction date: 1923  
Architect: Erhard Brielmeier

St. Benedict the Moor Roman Catholic Church is one of Milwaukee's three oldest African American religious congregations, along with St. Mark African Methodist Episcopal, founded in 1869, and Mount Olive Baptist, later Calvary Baptist, founded in 1895.



St. Ben's had its origins in 1908 when Captain Lincoln Valle, a Black Catholic layman and newspaper editor, moved to Milwaukee to promote Catholicism among the African American community. Valle's efforts were so successful that the Catholic Archdiocese formally established a mission to the Black community in 1909. The mission was staffed by Capuchin Franciscan priests and the School Sisters of Notre Dame. Initially housed in rented storefronts and later a converted house, the chapel was dedicated to St. Benedict the Moor, a 16<sup>th</sup>-century Black Franciscan friar. The mission started operating a day school in 1912. In the early 1920s St. Ben's established the first coeducational parochial boarding school in the Midwest; many of the students came from poor or single-parent households in Milwaukee's African American community.<sup>6</sup>

In 1923, St. Ben's began plans for a new church. Ernest G. Miller, president of Miller Brewing Company, contributed \$63,000 to fund the construction of the church (the present building), which was dedicated in March 1924. Miller also donated \$100,000 toward the purchase of the former Marquette University High School located at N. 10<sup>th</sup> St. and State St., which St. Ben's repurposed as a boarding school which operated from 1925 until 1954. In addition to education, St. Ben's also focused on providing medical care to the African American community. In 1931, the parish built St. Anthony Hospital, the first fully integrated private hospital in Milwaukee.<sup>7</sup>

St. Anthony Hospital was listed in the National Register of Historic Places in 2017. The former St. Ben's school was demolished in 1964 to make room for the new freeway. Although the racial demographics of its congregation have changed, St. Benedict the Moor church remains an active parish whose physical building retains sufficient integrity to convey its historic significance. Because of its historic significance for association with Milwaukee's Black community, St. Benedict the Moor Roman Catholic Church is potentially eligible under *Criterion A: Black Ethnic Heritage*.

<sup>6</sup> Historic Preservation Study Report: St. Benedict the Moor Roman Catholic Church. City of Milwaukee, Department of City Development, 1997, 3.

<sup>7</sup> Steven M. Avella, "African-American Catholicism in Milwaukee: St. Benedict the Moor Church and School," *Milwaukee History* 17 (Autumn-Winter 1994), 77-83.

## Saron Evangelical Lutheran Church

2830 W. Hadley St.

AHI # 117775

Construction date: 1924

Architects: Leiser & Holst

The Saron Evangelical Lutheran Congregation was established in 1894 with a predominantly German-language membership. The congregation built a frame church near what was the northwest limits of the City of Milwaukee. By 1919, the congregation had paid off the debts from building the frame church in time to celebrate their twenty-fifth anniversary. The congregation began planning for a new church (the subject building) and engaged local architects Julius Leiser and Charles Holst to design a new building to cost \$62,000. Saron church was dedicated in 1924. The congregation remained in the building until 1973, when they merged with a nearby Lutheran church and the Rehoboth Miracle Temple Church of God in Christ purchased the building.<sup>8</sup>



Saron Evangelical Lutheran Church is one of approximately twenty-seven comparable Late Gothic Revival style churches that share similar forms, characteristics, and detailing. (These churches are discussed in the Brick Tower typology section.)<sup>9</sup> Of the twenty-seven comparable churches, Saron is one of eight that “rise above” the rest as better examples of this subtype of Late Gothic Revival church. These eight churches are comparable to each other in terms of design, materials, detailing, and overall quality of their character-defining features.<sup>10</sup> As one of the better local examples of a Late Gothic Revival-style church with fine historicist detailing, Saron Evangelical Lutheran Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture*.

A Determination of Eligibility was completed for Saron Evangelical Lutheran in 1999, but does not appear to have been formally reviewed. The church appears to retain the same high levels of integrity of design, materials, craftsmanship, setting, and overall character-defining details since the 1999 DOE.

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<sup>8</sup> Traci E. Schnell and Laura Abing, “Saron Evangelical Lutheran Church Determination of Eligibility Form,” August 1999. A copy of the Determination of Eligibility is available in the property’s Site File (AHI #117775) at the Wisconsin Historical Society.

<sup>9</sup> Eight of these twenty-seven churches were built before 1920; and nineteen were constructed after 1920. The pre-1920 churches were used for comparison and evaluation but are not included in the tables of surveyed properties in this report.

<sup>10</sup> Two of these eight churches were built before 1920 and are not included in the tables of surveyed properties in this report. These two pre-1920 churches are Kingsley United Methodist (1710 N. 33<sup>rd</sup> St., AHI #111627, built 1907); and Bethel Evangelical Congregation (2301 N. 38<sup>th</sup> St., AHI #113000, built 1911.) One of the post-1920 churches considered comparable (Mount Olive Lutheran Church, 5327 W. Washington Blvd., AHI #31968, built 1923) is listed in the NRHP as a contributing resource to the West Washington – North Hi-Mount Boulevards Historic District.

## St. Leo Roman Catholic Church

2480 W. Locust St.  
AHI #28505

Construction date: 1924  
Architect: E.B. La Croix

St. Leo's parish was established in 1908 for German-speaking Catholics. Services were initially held in a combination church-school building located to the east of the present church. The parish property complex also grew to include a rectory (built 1909 and significantly remodeled in 1953), the present church (built 1924), and a convent (built 1940).<sup>11</sup> The school was demolished in 2014. St. Leo's was consolidated with two other Catholic parishes in 1993. The church was purchased by Greater New Bethel Full Gospel Church and is now home to the Greater Little Hill Church of God in Christ.



St. Leo Roman Catholic Church is designed in the Romanesque Revival style. Hallmarks of the style include tall thin arched windows, arched doors, arched niches, and arched corbel tables. During its period of popularity, the Romanesque Revival style drew on historic precedents from different geographical areas. St. Leo's is a good example of the "Lombard" phase of the Romanesque Revival style movement, which drew its inspiration from the medieval architecture of northern Italy. Architectural historian Andrew Hope has specifically identified the similarities between the tower on St. Leo's and the campanile at the Basilica of San Ambrogio in Milan, completed in the twelfth century.

St. Leo's is one of approximately nine comparable Romanesque Revival churches in Milwaukee.<sup>12</sup> St. Leo's is comparable to all of these in terms of exterior composition and detailing. The condition of the interior of St. Leo's is unknown. Based on its fine exterior integrity, however, St. Leo Roman Catholic Church is potentially eligible under *Criterion C: Architecture* as a good example of the Lombard phase of the Romanesque Revival style of architecture.

<sup>11</sup> <http://architectureoffaithmilwaukee.info/II-Romanesque-Revival/22-St-Leos-Catholic.aspx>; building permits on file at City.

<sup>12</sup> Five of these were constructed after 1920 and are included in this survey. The other four were constructed pre-1920 and consequently are not included in the tables of surveyed properties included with this report. The comparable churches all share Period Revival-era elements of restrained compositions, brick walls with stone accents, and historically correct architectural details.



## St. Helen Roman Catholic Parish Complex

1011 W. Ohio Avenue  
 AHI #245562 (combination church-school building, built 1926); 245563 (convent, built 1951); 245564 (rectory, built 1953); 245565 (shrine, built 1958)

Architects: Leon and Francis Gurda

St. Helen's Parish was organized in 1925. Construction on the \$158,000 combination church-school building, designed by architects Leon and Francis Gurda, commenced later that year, and the first Mass was celebrated in the church in February 1927.<sup>13</sup> The two-story building is clad in pressed buff brick with stone trim and is roughly T-shaped in plan, with the double height sanctuary space projecting from the west (rear) of the classroom block.

A three-story Stripped Classicist style convent was designed by Francis Gurda in 1949 and completed in 1951. This was followed by a similarly styled rectory, also designed by Francis Gurda, and completed in 1953. The rectory also contains a multi-car garage for parish vehicles.

The parish built and dedicated a shrine to Our Lady of Fatima in 1958 consisting of a Tennessee stone base and a life-size marble statue imported from Italy through Stemper Church Goods Company. The interior of the church was renovated in 1966 to modernize the furnishings and layout following II Vatican Council reforms.<sup>14</sup>

St. Helen is one of only a handful of Catholic parishes in Milwaukee that retains its worship space in a combination church-school building. It was much more common for Catholic parishes to first build a



<sup>13</sup> *St. Helen Parish Golden Jubilee: 1927-1976*, 12-13.

<sup>14</sup> *Ibid.*, 19-20.

combination church-school, then later construct a standalone church as finances allowed and convert the former sanctuary into gymnasium, cafeteria, or classroom space. It is unclear whether St. Helen ever intended to build a standalone church, but the original sanctuary remains intact and in use to the present. In comparison to other extant combination church-school buildings, St. Helen both displays a higher degree of historical revival architectural style (compared to St. Mary Magdalene, 1854 W. Windlake



Ave., AHI #245554) as well as retains the original spatial arrangement of the sanctuary (compared to Our Lady of Lourdes, 5735 W. Forest Home Ave., AHI #118270).

With its fine integrity, St. Helen Church and School is potentially eligible under *Criterion C: Architecture* as an unusual example of a Late Gothic Revival style combination church-school building.

The associated resources (convent, rectory, and shrine) at St. Helen's could be listed along with the church-school building under *Criterion C: Architecture* since they constitute an intact and cohesive group of resources that illustrate a typical mid-20<sup>th</sup> century Roman Catholic parish complex.



## Gethsemane Evangelical Lutheran Church

2821 W. Harrison Ave.

AHI # 245547

Construction date: 1927

Architect: Julius Leiser

The Gethsemane Evangelical Lutheran Church was established in 1893 in the Layton Park area, a few blocks west of Forest Home Cemetery. The congregation built a chapel in 1894. In 1907, they purchased several adjacent parcels and constructed a substantial school addition onto the chapel. The existing church was built in 1927 at a cost of \$72,000.<sup>15</sup> The existing church, which incorporates the earlier school building as its southeast wing, is clad in red-brown brick with stone trim and wood tracery.



Gethsemane Evangelical Lutheran Church is one of approximately twenty-seven comparable Late Gothic Revival style churches that share similar forms, characteristics, and detailing. (These churches are discussed in the Brick Tower typology section.)<sup>16</sup> Of the twenty-seven comparable churches, there are eight that “rise above” the rest as better examples of this subtype of Late Gothic Revival church. These eight churches are comparable to each other in terms of design, materials, detailing, and overall quality of their character-defining features.<sup>17</sup>

Gethsemane is one of these better examples of the group of eight churches that share the Brick Tower typology. Gethsemane is comparable to the others and displays a higher degree of architectural design and detailing than the larger overall group of brick Late Gothic Revival churches in Milwaukee. As one of the better local examples of a Late Gothic Revival-style church with fine historicist detailing, Gethsemane Evangelical Lutheran Church is recommended as potentially eligible for the NRHP under *Criterion C: Architecture*.

<sup>15</sup> Kevin Schultz, “The Early History and Development of Gethsemane Ev. Lutheran Church (Milwaukee, Wisconsin,” unpublished ms., Senior Church History, Wisconsin Lutheran Seminary (1988), 2-7; Sanborn Fire Insurance maps, 1910.

<sup>16</sup> Eight of these twenty-seven churches were built before 1920; and nineteen were constructed after 1920. The pre-1920 churches were used for comparison and evaluation but are not included in the tables of surveyed properties in this report.

<sup>17</sup> Two of these eight churches were built before 1920 and are not included in the tables of surveyed properties in this report. These two pre-1920 churches are Kingsley United Methodist (1710 N. 33<sup>rd</sup> St., AHI #111627, built 1907); and Bethel Evangelical Congregation (2301 N. 38<sup>th</sup> St., AHI #113000, built 1911.) One of the post-1920 churches considered comparable (Mount Olive Lutheran Church, 5327 W. Washington Blvd., AHI #31968, built 1923) is listed in the NRHP as a contributing resource to the West Washington – North Hi-Mount Boulevards Historic District.

## South Baptist Church

2906 W. Scott St.  
AHI #116759

Construction date: 1928  
Architect: Hugo C. Haeuser

South Baptist Church was established in 1875 in the Walker's Point neighborhood and built two subsequent churches (in 1875 and 1890.) By the turn of the twentieth century, the South Baptist congregation was flourishing (with five local missions) and cosmopolitan (with a congregation representing 22 different races and ethnicities.)

Around 1907, the congregation purchased land at the current location. In 1920 South Baptist began actively fundraising for a permanent building to be designed by prolific church architect Hugo Haeuser. The first portion was completed in 1923. When the sanctuary proper was completed in 1928, the earlier portion was reconfigured as the parish house.<sup>18</sup>

South Baptist later merged with another congregation to become United Church. The church is now home to Iglesia Cristiana Discipulos de Cristo.



South Baptist displays several hallmarks of Hugo Haeuser's church design, notably in the square tower with tall pointed arch openings and spiky buttresses that extend to form crenellations. The overall complex is domestically scaled and compatible in massing and volume to the neighboring houses, thanks to Haeuser's skillful handling of the various parts of the building, particularly in its east elevation, where the large side wall of the church is broken up by the ambulatory roof and the prominent half-timbered gable. The project team was unable to obtain information regarding the interior of the building, but based on recent social media photos, the sanctuary appears to retain its form and appearance, including textured plaster walls and paneled chancel, and elaborate wood reredos.

South Baptist is one of approximately twenty-seven comparable Late Gothic Revival style churches that share similar forms, characteristics, and detailing. (These churches are discussed in the Brick Tower

<sup>18</sup> City of Milwaukee Department of City Development, *South Side Neighborhood Historic Resources Survey* (July 1987), 189-190.

typology section.)<sup>19</sup> Of the twenty-seven comparable churches, South Baptist is one of eight that “rise above” the rest as better examples of this subtype of Late Gothic Revival church. These eight churches are comparable to each other in terms of design, materials, detailing, and overall quality of their character-defining features.<sup>20</sup> As one of the better local examples of a Late Gothic Revival-style church with fine historicist detailing, South Baptist Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture*.

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<sup>19</sup> Eight of these twenty-seven churches were built before 1920; and nineteen were constructed after 1920. The pre-1920 churches were used for comparison and evaluation but are not included in the tables of surveyed properties in this report.

<sup>20</sup> Two of these eight churches were built before 1920 and are not included in the tables of surveyed properties in this report. These two pre-1920 churches are Kingsley United Methodist (1710 N. 33<sup>rd</sup> St., AHI #111627, built 1907); and Bethel Evangelical Congregation (2301 N. 38<sup>th</sup> St., AHI #113000, built 1911.) One of the post-1920 churches considered comparable (Mount Olive Lutheran Church, 5327 W. Washington Blvd., AHI #31968, built 1923) is listed in the NRHP as a contributing resource to the West Washington – North Hi-Mount Boulevards Historic District.

### **Fourth Church of Christ, Scientist**

2519 E. Kenwood Blvd.  
AHI #117693

Construction date: 1929  
Architect: Charles Draper Faulkner

The Fourth Church of Christ, Scientist is an outstanding local example of the Georgian Revival style. The congregation – one of multiple Christian Science congregations in Milwaukee – was organized in 1920 and formally recognized by the denomination’s Mother Church in 1921. That same year, another Christian Science congregation (which had dissolved in 1919) donated its property at the site of the present building to Fourth Church. Fourth Church built a small frame church on the property in 1921, and by 1923 the congregation had acquired the three unbuilt lots to the east, resulting in ownership of the entire Kenwood Boulevard frontage between Stowell Ave. and Downer Ave. The congregation’s rapid growth in the 1920s resulted in the decision to build a larger church. The existing frame church was razed in April 1929, and the present Fourth Church of Christ, Scientist building was formally opened in June 1930.<sup>21</sup>



The church is a concrete structure faced with handmade Virginia brick and trimmed with Bedford limestone. Designed by Chicago architect Charles Draper Faulkner, who specialized in Christian Science churches, the building cost \$250,000 and contained a main auditorium with capacity for 1,000; a Sunday School auditorium with seating for 600; a public Christian Science Reading Room facing Downer Ave.; and various office and committee rooms. As typical of Christian Science churches, the church building is regarded as a spiritual place and does not contain any fellowship spaces or kitchen. The original congregation sold the building in 2000 to the Chinese Christian Church of Milwaukee, which has been a careful steward of the building. The church remains one of Milwaukee’s finest examples of the Georgian Revival style, as illustrated through its handmade brick, classical portico, finely scaled details, and attenuated proportions. The Fourth Church of Christ, Scientist was given Milwaukee historic designation in 1996.

The Fourth Church of Christ, Scientist is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as an outstanding example of the Georgian Revival style.

The Fourth Church of Christ, Scientist is also potentially eligible as a contributing resource to the proposed E. Kenwood Boulevard Houses of Worship Historic District.

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<sup>21</sup> Milwaukee Historic Preservation Commission staff. *Fourth Church of Christ, Scientist Historic Designation Study Report* (July, 1996), 4-5.



## Zebaoth Lutheran Church

603 W. Melvina St.  
AHI #245488

Construction date: 1930  
Architects: Ernst Weyland

Zebaoth Lutheran Church was organized in 1917 as the merger of two mission congregations, one of which had an existing chapel at the southwest corner of N. 6<sup>th</sup> St. and W. Melvina St. in the Williamsburg neighborhood. The congregation began purchasing adjacent lots in 1920 in anticipation of future growth. By 1929, the congregation appointed a building committee to investigate costs and financing and to solicit architectural plans. In September 1930, the congregation approved the building of a new church designed by architect Ernst Weyland.

Groundbreaking occurred that same month; the cornerstone was laid in December 1930; and following some financial difficulties, Zebaoth Lutheran Church was dedicated in October 1931.<sup>22</sup> The church was recently purchased by Living Waters Church of God in Christ, who continues Zebaoth's commitment to neighborhood outreach and community building.

Despite its small footprint, the church has an imposing presence among the bungalows that surround it. As described by architectural historians Paul Jakubovich and Carlen Hatala:



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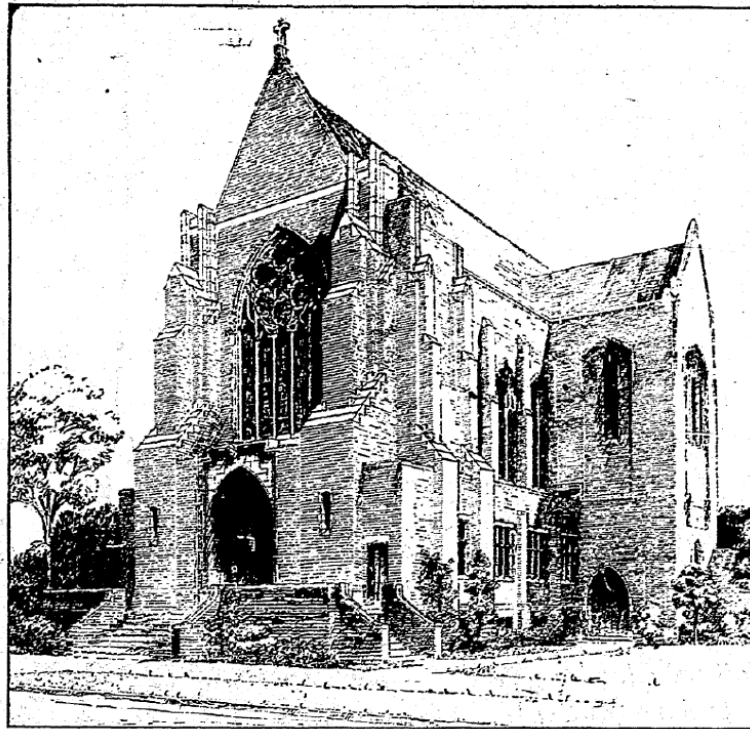
<sup>22</sup> Roger W. Huffmann, "The Building of a Mighty Fortress to 'Zebaoth': The History of the Erecting of Zebaoth Evangelical Lutheran Church," unpublished ms., Senior Church History, Wisconsin Lutheran Seminary (1981), 7-13. Huffman's paper contains a detailed review of the financial aspects of the congregation and the building project.



Tall and narrow in its overall massing, Zebaoth has a unique, soaring architectural character that is unlike any other Neo-Gothic style church in the city. All the more remarkable is the fact that the building lacks a tower or steeple and its compelling sense of verticality and height is derived mainly from a careful application of time-honored architectural proportioning.<sup>23</sup>

Inside, Zebaoth's stained glass windows have an elaborate program of symbolism that incorporates large pictorial tableaux, medium-sized Biblical and Lutheran symbols, and small grisaille vignettes (black lines painted on clear glass). Nearly all of the historic period interiors and finishes remain intact as well, including the elaborate reredos and altar, textured plaster walls, and checkerboard "marble" linoleum floor in the sanctuary.

With its impressive verticality, skillful architectural detailing, and highly intact interiors, Zebaoth Evangelical Lutheran Church is recommended as potentially eligible for the NRHP under *Criterion C: Architecture* as an outstanding example of the Late Gothic Revival style.



*New Zebaoth Church Being Erected*

Members of Zebaoth Evangelical Lutheran church, at Sixth and Melvina sts., are erecting the new edifice pictured above. Ground for the new church, which is to cost \$95,000, was broken several weeks ago. The Rev. Arthur B. Tacke is pastor of the congregation. Ernest Weyland is the architect for the new structure.

*Milwaukee Journal*, October 10, 1930

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<sup>23</sup> *City of Steeples*, 58.

### **St. Adalbert Roman Catholic Church / Kosciol sw. Wojciecha**

1923 W. Becher St.  
AHI #111099

Construction date: 1930  
Architect: Francis S. Gurda

The Romanesque Revival-style St. Adalbert's church was built in 1930. The building's original name, Kosciol sw. Wojciecha (inscribed above the main portal), attests to the Polish origins of the congregation. As described by architectural historian Andrew Hope:

St. Adalbert's Parish was founded in 1908 as a daughter of nearby St. Hyacinth Parish. It was the city's tenth Polish-language Catholic parish, and the seventh on the South Side. St. Adalbert's immediately built a combined church and school building at 19<sup>th</sup> and Becher Streets. [The parish also built a convent and rectory in 1908 and 1909, respectively. The convent has since been demolished but the rectory and church-school building are still extant and in use.]

The worship space in the school building served for more than two decades, until completion of the present church in the spring of 1931. The cornerstone of the church was laid in May of 1930, just a few months after the stock market crash in October of the previous year. With the sudden onset of the Great Depression, plans for the church were modified to reduce construction costs. The bell tower is not as tall as originally planned, and a proposed tower on the left side of the façade was not built. (At more than 130 feet from the ground to the top of the cross, the tower is still quite tall for a Romanesque Revival church.)

While the church has corbeled arcades, deep entry portals, and other characteristics of the Romanesque Revival, it also has some unusual ornamentation using brick of a strongly contrasting color. This dark brown brick is used to form a series of horizontal bands at the front entrance and on the end walls of the transepts. It is also used to create diamond, chevron, and checkerboard patterns on the tower and elsewhere.<sup>24</sup>

St. Adalbert's is one of approximately nine comparable Romanesque Revival churches in Milwaukee.<sup>25</sup> St. Adalbert's is comparable to all of these in terms of exterior composition and detailing. The interior of



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<sup>24</sup> <http://architectureoffaithmilwaukee.info/II-Romanesque-Revival/23-St-Adalberts-Catholic.aspx>.

<sup>25</sup> Five of these were constructed after 1920 and are included in this survey. The other four were constructed pre-1920 and consequently are not included in the tables of surveyed properties included with this report. The comparable churches all share Period Revival-era elements of restrained compositions, brick walls with stone accents, and historically correct architectural details.

the church has undergone several redecorations throughout its 90-year history but retains its original altar, baldacchino, and primary interior spaces.

Based on its good integrity, St. Adalbert's Roman Catholic Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Romanesque Revival style of architecture.



## Cross Evangelical Lutheran Church

1821 N. 16th St.

AHI #110238 (church, built 1930); 245560 (school, built 1922); 245559 (parsonage, built 1930)

Architect: Gilbert Grunwald

Cross Evangelical Lutheran Church was organized in 1870. Prior to the current church, the congregation built two other churches in 1870 and 1876, both within several blocks of the current location. In 1922, the congregation built the existing school at a cost of \$85,000. The current church and parsonage, designed by Gilbert Grunwald (a congregation member and a grandson of a founding member), was dedicated in 1931.

Cross Lutheran is one of approximately twenty-seven comparable Late Gothic Revival style churches that share similar forms, characteristics, and detailing. (These churches are discussed in the Brick Tower typology section.)<sup>26</sup> Of the twenty-seven comparable churches, Cross Lutheran is one of eight that “rise above” the rest as better examples of this subtype of Late Gothic Revival church. These eight churches are comparable to each other in terms of design, materials, detailing, and overall quality of their character-defining features.<sup>27</sup> As one of the better local examples of a Late Gothic Revival-style church with fine historicist detailing, Cross Evangelical Lutheran Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture*.

The associated parsonage and school could be listed along with the church since they represent a good and intact group of resources typically associated with Lutheran church complexes.



<sup>26</sup> Eight of these twenty-seven churches were built before 1920; and nineteen were constructed after 1920. The pre-1920 churches were used for comparison and evaluation but are not included in the tables of surveyed properties in this report.

<sup>27</sup> Two of these eight churches were built before 1920 and are not included in the tables of surveyed properties in this report. These two pre-1920 churches are Kingsley United Methodist (1710 N. 33<sup>rd</sup> St., AHI #111627, built 1907); and Bethel Evangelical Congregation (2301 N. 38<sup>th</sup> St., AHI #113000, built 1911.) One of the post-1920 churches considered comparable (Mount Olive Lutheran Church, 5327 W. Washington Blvd., AHI #31968, built 1923) is listed in the NRHP as a contributing resource to the West Washington – North Hi-Mount Boulevards Historic District.



## Gospel Lutheran Church

1531 W. Capitol Dr.  
AHI #118761

Construction date: 1938  
Architect: Hugo Haeuser

The Gospel Lutheran congregation was formed in 1918 and initially worshiped in a portable chapel several blocks away. In 1932, the congregation acquired the current site and built a temporary chapel.

Construction on the current church began in September 1938 and the new church was dedicated exactly 366 days later, in September 1939. The adjoining school was constructed in 1956. Gospel Lutheran never had a purpose-built parsonage; instead the congregation purchased nearby houses to serve as subsequent parsonages.<sup>28</sup>



Gospel Lutheran Church is one of approximately eighteen comparable Late Gothic Revival churches of a similar typology. These eighteen churches all display a rambling plan with projecting cross-gabled portions; stone cladding (either veneer or structural); and a square tower, often capped with crenellations and either a flat roof or a thin spire known as a “Hertfordshire spike.” Of the eighteen comparable churches of this typology, Gospel Lutheran and Christ United Church of Christ (915 E. Oklahoma Ave., AHI #104700) are the two best examples that utilize a traditional Gothic vocabulary of architectural details. Gospel Lutheran and Christ UCC were both designed by architect Hugo Haeuser, a prolific designer of churches.

Gospel Lutheran illustrates several typical elements that Haeuser incorporated into many of his designs, including the flat buttresses that break through the cornice line, the pointed crenellations at the top of the tower, and the use of cross-gables contrasted against the large side wall of the main building mass.

As one of the better examples of similar churches that display traditional details such as pointed arches and spiky buttresses, Gospel Lutheran Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Late Gothic Revival style.

The associated school could be listed along with the church as an associated resource that is visually cohesive and shares a common historical function.

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<sup>28</sup> Keith Spruce, *Milwaukee Houses of Worship: 1975 Survey* survey card.



### Christ United Church of Christ

915 E. Oklahoma Ave.  
AHI #104700

Construction date: 1940  
Architect: Hugo Haeuser

The Evangelische Christus Gemeinde was founded in 1895. The German-speaking congregation initially worshiped in a rented hall before building a Queen Anne-style church in the Bay View neighborhood (still extant at 2644 S. Pine Ave.) In 1938, the congregation sold that church and moved five blocks south to build the current church on a prominent site opposite Humboldt Park.<sup>29</sup> The new church was dedicated in 1940.



Christ United Church of Christ is one of approximately eighteen comparable Late Gothic Revival churches of a similar typology. These eighteen churches all display a rambling plan with projecting cross-gabled portions; stone cladding (either veneer or structural); and a square tower, often capped with crenellations and either a flat roof or a thin spire known as a “Hertfordshire spike.” Of the eighteen comparable churches of this typology, Christ UCC and Gospel Lutheran Church (1531 W. Capitol Dr., AHI #118761) are the two best examples that utilize a traditional Gothic vocabulary of architectural details. Christ UCC and Gospel Lutheran were both designed by architect Hugo Haeuser.

Christ UCC illustrates several typical elements that Haeuser incorporated into many of his designs, including the pointed buttresses that break through the cornice line and the use of half-timbered cross-gables contrasted against the large side wall of the main building mass.

As one of the better examples of similar churches that display traditional details such as pointed arches and spiky buttresses, Christ United Church of Christ is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Late Gothic Revival style.

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<sup>29</sup> Wisconsin Historical Society, Wisconsin Architecture and History Inventory, “Evangelische Christus Gemeinde (Christ Evang. Church),” Milwaukee, Milwaukee County, Wisconsin, reference number 104229.

## St. John de Nepomuc Roman Catholic Church and Parish Complex

3717 W. Keefe Ave.

AHI #245497 (church, built 1942); 245498 (combination church-school building, built 1927); 245499 (school, built 1955); 245500 (rectory, built 1963)

Architect: Henry R. Slaby

St. John de Nepomuc parish was established in 1867 to serve Milwaukee's Czech immigrant community. Their first church was located in the Brewers Hill neighborhood and purchased from an older German Protestant congregation in 1867. As Milwaukee's Czech population grew, the congregation expanded. In 1926, they acquired the current parcel at 38<sup>th</sup> and Keefe, located in an outlying area that had been annexed to the City of Milwaukee only two years previously. The parish built a combination church and school building, completed in 1927.



By the outbreak of World War II, the parish was ready to build a standalone church. They commissioned architect Henry Slaby, himself a member of the parish, to design the new Romanesque Revival-style church. The completed church was dedicated in 1942. As the parish continued to grow, Slaby also designed a new school (completed in 1955); a convent addition to the 1927 school (completed in 1963); and a rectory (completed in 1963). St. John de Nepomuc parish retained the church until the late 1990s, when it merged with two other Catholic parishes and the church was closed. Pilgrim Rest Missionary Baptist purchased the complex in stages beginning in 2015. Pilgrim Rest has been a careful steward of the church, restoring the original paint scheme and ensuring that any interior alterations (such as the installation of restrooms and acoustical elements) are reversible and do not damage the historic fabric of the structure.



Architectural historian Andrew Hope provides this analysis of St. John de Nepomuc Church:



St. John de Nepomuc is the last of the Romanesque Revival churches in Milwaukee. Although some architects continued to design Gothic Revival churches into the late 1950s, and the Colonial Revival continued even later, no Romanesque Revival churches have been constructed in the city since World War II. With St. John de Nepomuc, the style at least went out with a bang rather than a whimper.

The church has a basilican plan with a tall, narrow nave. It is smaller than most churches of the Romanesque period but more in keeping with their proportions. The windows are relatively small and widely spaced, giving the building a more solid and massive appearance. Overall, St. John de Nepomuc is representative of the more academic phase of the historical revival styles that architects developed beginning in the early twentieth century. [...] Although this scholarly approach to design is more often seen in the Gothic Revival, St. John de Nepomuc is an excellent example in the Romanesque Revival style.

With its tall, narrow proportions, arched windows and doors, and intact historic period interior, St. John de Nepomuc is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Romanesque Revival style.

The associated buildings on the property (1927 church-school building, 1955 school, 1963 rectory) are remarkably cohesive despite displaying multiple architectural styles. Henry Slaby, architect of all but the oldest portion of the original church-school building, displayed great sensitivity and versatility in designing additions and new buildings for St. John de Nepomuc that are simultaneously sympathetic to each preceding structure yet visually distinct and of their own time. The associated buildings should be listed along with the church as an architecturally distinguished collection of resources that illustrate the evolution of a typical Roman Catholic parish complex.



## St. Catherine Roman Catholic Church and Parish Complex

5131 W. Center St.

AHI #115489 (church, built 1949)

AHI #245555 (school, built 1929)

AHI #245556 (convent, built 1931)

AHI #245557 (rectory, built 1936)

Architects: Herbst & Kuenzli

With its tall nave and restrained architectural detailing, St. Catherine's is Milwaukee's finest example of the academic phase of the Late Gothic Revival style. St. Catherine's Church illustrates the "loftiness of the walls and the perfect simplicity of parts" championed by Boston architect Ralph Adams Cram, the leading proponent of this architectural style.<sup>30</sup>

The church is clad in brick and limestone with wood tracery in the windows. The building relies on proportion and massing for its effect. Ornamentation on the exterior is limited to stone mouldings, hooded niches, a single statue of St. Catherine, and several inscriptions (including

*Introibo ad altare Dei* – "I will go up to the altar of God" – a phrase from Psalm 43 used during the pre-Vatican II Latin mass.) Inside, the church retains much of its original appearance and finishes despite modifications following Vatican II reforms. Of note are the original acoustical tile ceiling, exposed masonry walls, and the richly detailed canopy in the sanctuary.

In addition to the church, St. Catherine's parish complex also contains a 1929 school, a 1931 convent, and a 1936 rectory. The four buildings in the complex have an unusual cohesiveness due to the fact that they were all planned as part of a 1923 master plan developed when the parish was founded. Architect William G. Herbst's master plan utilized consistent shades of brick and stone to unify the complex despite subtle stylistic differences among the four buildings.

St. Catherine's is one of 52 Late Gothic Revival-style churches included in the survey. However, St. Catherine's is one of only a handful that represent the academic phase of the Late Gothic Revival movement. The two best comparable churches to St. Catherine's were both constructed before 1920:



<sup>30</sup> Cram, 27.



Plymouth Congregational Church at 2717 N. Hackett Ave. (AHI #15930; Alexander Eschweiler, architect; built 1913); and Redeemer Lutheran Church at 631 N. 19<sup>th</sup> St. (AHI #116338; Schuchart & Judell, architects; built 1915). Like Plymouth Congregational and Redeemer Lutheran, St. Catherine's has a prominent front arch; brick and stone cladding; and restrained detailing. The strong, sculptural proportions of St. Catherine's set it apart from these other churches, however.

As an outstanding example of the academic phase of the Late Gothic Revival style, St. Catherine's Roman Catholic Church is potentially eligible under *Criterion C: Architecture*.

The associated buildings (school, convent, and rectory) at St. Catherine's could be listed along with the church under *Criterion C: Architecture* since they constitute an intact and cohesive group of resources that illustrate a typical mid-20<sup>th</sup> century Roman Catholic parish complex.



## Beth El Ner Tamid Synagogue

3725 N. Sherman Blvd.

AHI #116988

Construction date: 1951

Architects: Marzillier & Glickman

Congregation Beth El was established in 1923 and was the first Conservative Jewish congregation in Milwaukee.

The congregation built their first synagogue at 2190 N. 49<sup>th</sup> St. (still extant). By the 1940s, membership had grown to over 300 families. The congregation purchased land along

Sherman Boulevard and began construction on a new temple in 1949. The same year, the membership renamed the congregation Beth El Ner Tamid (“House of God – Eternal Light”). The new synagogue was dedicated in 1951.<sup>31</sup>



Beth El Ner Tamid Synagogue, designed by architects Paul Marzillier and Mendel Glickman, has a Stripped Classical exterior with flat buttresses with stylized caps; fluted spandrel panels inscribed with names of prophets in Hebrew and English; and an elaborate entry portal capped with a sunburst displaying the twin tablets of the Ten Commandments. The entry portal also originally contained stained glass panels; these were later removed by the congregation to a subsequent synagogue. Inside, Beth El Ner Tamid had minimal streamlined ornament, including gilded moldings and columns decorated with acacia leaves in the sanctuary. (Acacia is traditionally symbolic as the construction material of the Mishkan, also known as the Ark of the Covenant.)

Membership at Beth El Ner Tamid peaked in the 1960s, when over 1,000 families attended worship, sent children to attend the attached Jewish school, and participated in other religious and social events. In the 1970s and 1980s, the community’s demographics changed as portions of Milwaukee’s Jewish community began moving from the West Side of the city to the northeast suburbs. In 1984, Congregation Beth El Ner Tamid relocated as well, building a new synagogue on Mequon Road.<sup>32</sup>

Following the departure of the congregation, the Sherman Boulevard synagogue was purchased by the Parklawn Assembly of God, which constructed an addition onto the south and west (rear) of the original building in 2006. Although the Sherman Boulevard elevation of the addition is slightly jarring, the original volume of the sanctuary (including its historic exterior wall) remains intact inside. The addition repeats the motif of flat buttresses and utilizes a similar stone veneer to the historic synagogue. The rear (west/parking lot) elevation is more sympathetic to the historic building, with a similar cornice; flat buttresses; and tall windows capped with fluted spandrel panels inscribed with the names of the four evangelists in Greek and English.

<sup>31</sup> “Beth El Name of New Congregation on Upper West Side,” *Wisconsin Jewish Chronicle*, September 29, 1922; John Gurda, *One People, Many Paths: A History of Jewish Milwaukee* (Milwaukee: Jewish Museum Milwaukee, 2009), 164.

<sup>32</sup> Leon Cohen, “Beth El’s New Building Absorbs and Sheds Light,” *Wisconsin Jewish Chronicle*, June 8, 1984.

The building appears to retain its historic character-defining spaces including a large social hall and the sanctuary with a proscenium and distinctive acacia motif columns. Despite the 2006 addition, Beth El Ner Tamid Synagogue appears to retain sufficient integrity to convey its architectural significance as a mid-twentieth century synagogue with Stripped Classicist details. Accordingly, the building is recommended as potentially eligible for listing in the NRHP under *Criterion C: Architecture*.



## Blessed Sacrament Roman Catholic Church

4005 W. Oklahoma Ave.  
 AHI #117921 (church, 1955)  
 #245475 (church-school bldg., 1927)  
 #245476 (convent, 1948)  
 #245474 (rectory, 1954)

Architect: Herbst-Jacoby-Herbst  
 (1955 church); Mark Pfaller (1927  
 church-school building)

Blessed Sacrament parish was organized in 1926. A combination church-school building began construction that same year and was dedicated in November 1927. A convent (referred to as a “sister house” on building permits) was completed in 1948, followed by an addition to the school in 1951.

Like many other Catholic congregations in Milwaukee, the parish grew dramatically after World War II. In 1954, plans were approved for a new church and rectory. The church would seat 1,900 and the total project was expected to cost \$750,000. Groundbreaking ceremonies for the new church and rectory were held in September 1954, and the rectory was completed early the following year. The church was dedicated in July 1956.

Blessed Sacrament Church was designed by Herbst-Jacoby-Herbst, a Milwaukee architectural firm noted for their work with Catholic parishes, schools, and hospitals. For Blessed Sacrament, the firm designed a Modern-style structure that showed the influence of First Christian Church in Columbus, Indiana, designed by architect Eliel Saarinen and considered the first Modern church in American when it was built in 1942. Blessed Sacrament is one of several churches in Milwaukee that utilized the “Saarinen box” model of First Christian, with its tall rectangular sanctuary volume; a wall of windows along one side of the nave; a side chapel on the other side and separated from the nave by columns; and a plain chancel wall that was side-lit from a window that washed the surface with light. Blessed Sacrament also originally had





a 64-foot tall freestanding tower, similar to that at First Christian, but this was removed in 1969 due to structural issues.<sup>33</sup>

Architects Herbst-Jacoby-Herbst (with design associate Heinz Brummel) enlivened the austere Modernism of Saarinen's original with rich materials and colors. On the front façade, a dramatic full-height panel of green marble slabs accents the entry doors; the original polished metal nameplate in an Art Deco typeface remains next to the doors. Inside, bookmatched



slabs of the same green marble form the rear wall of the chancel behind the altar. The west wall of the nave contains an enormous stained glass window (reported to be the largest in the world at the time of its construction) measuring forty-eight feet long by thirty-six feet tall and depicting the story of salvation. The church was published in the June 1957 issue of *Wisconsin Architect*, which described Blessed Sacrament as “a splendid example of contemporary church architecture” and included photos of the interior and a rendering of the exterior, including the tower.<sup>34</sup>

With its intact interior finishes and character-defining exterior form and materials, Blessed Sacrament Catholic Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as an outstanding example of the Contemporary style.

The associated buildings on the property (school, rectory, and former convent) could also be listed along with the church since they illustrate an intact grouping of resources typically associated with a Catholic parish complex.

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<sup>33</sup> Patrick Lloyd, *Milwaukee Houses of Worship: 1975 Survey* survey card.

<sup>34</sup> “Blessed Sacrament Church,” *Wisconsin Architect*, June 1957, 10-11.

## St. Mary of Czestochowa Roman Catholic Church

3027 N. Fratney St.  
AHI #118836

Construction date: 1956  
Architect: Myles Belongia

St. Mary of Czestochowa parish was formed in 1907, third in a series of Catholic parishes that formed to serve Milwaukee's rapidly increasing Polish immigrant community. St. Mary of Czestochowa first built a combined church-school building in 1908, followed shortly after by a convent – but it would take nearly five decades before the congregation built a standalone church.



In the late 1940s, the parish commissioned architect Erhard Brielmaier to design a new church. When the parish learned that Brielmaier's plans for an elaborate Romanesque Revival-style church far exceeded their budget, they turned to architect Myles Belongia, who produced a crisp Georgian Revival design that evoked the work of English architects James Gibbs and Christopher Wren with its two-story portico, entry portals with broken pediments, and square belfry with corner urns. Groundbreaking for the new church took place in May 1954 and the cornerstone was laid in September 1955. The completed church was consecrated in June 1956, one of the last full-blown historical revival style churches built in Milwaukee. As architectural historian Andrew Hope has observed:

The Colonial Revival church designed by Belongia and completed in 1956 might be seen as somewhat old-fashioned for its time, just as the Romanesque Revival church proposed by the Brielmaier firm would have been. Other Catholic parishes in Milwaukee were leaving all of the historical revival styles behind and building modern churches in this decade. It may be that the Colonial Revival style was used here to signal that the members of the parish were now assimilated Americans, rather than recent immigrants who spoke a foreign language. Most of the members of the parish were of Polish ancestry, and many of their parents and grandparents were probably members of St. Casimir or St. Hedwig's parishes. At the height of the Cold War, the parish may have chosen to build in this most American of architectural styles, with its patriotic associations, and thereby show that the parishioners were American Catholics.<sup>35</sup>

The sanctuary is believed to retain most of its historic appearance and fixtures, include altar rail, pulpit, presiders' chairs, and altar canopy. St. Mary of Czestochowa retains excellent character-defining elements with no significant alterations to the exterior; as such, it is recommended as potentially eligible under *Criterion C: Architecture* as a good example of the Georgian Revival style.

<sup>35</sup> <http://architectureoffaithmilwaukee.info/I-Classical-Tradition/13-St-Mary-of-Czestochowa-Catholic.aspx>.

## Mt. Tabor United Church of Christ

4920 N. Sherman Blvd.  
AHI #120049

Construction date: 1956  
Architect: Fritz Von Grossman

The Mount Tabor congregation was established in 1907 in the Williamsburg neighborhood of Milwaukee. The congregation built its first church in 1908 at N. 8<sup>th</sup> St. and W. Keefe Ave. This church was expanded through an education wing and remodeled several times until 1954, when the congregation learned that the Milwaukee County Expressway Commission intended to acquire and demolish the complex to make way for the proposed freeway system.

In 1955, the congregation purchased seven city lots on N. Sherman Blvd. (the current site). The building committee commissioned a new church and education wing from architect Fritz Von Grossman. Ground was broken in March 1958 and the cornerstone laid several months later. The new church complex was dedicated in January 1959.<sup>36</sup>

Mount Tabor is one of two similar church complexes both designed by architect Fritz Von Grossman that share a similar A-frame sanctuary and two story education wing connected by a flat-roofed colonnade. The other is Covenant Evangelical Lutheran (8121 W. Hope Ave., AHI #118884,) built two years after Mount Tabor. In comparison, Mount Tabor's landscaping on the raised plinth integrates the church with its setting, and the individual parts of the complex (A-frame sanctuary, education wing, small courtyard) retain a better degree of historic integrity.

As an example of a small Protestant church complex with character-defining features including its A-frame sanctuary, ribbon windows in the education wing, geometric freestanding cross tower, and its flat-roofed pipe colonnade, Mount Tabor United Church of Christ is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a fine and intact example of the Contemporary style.



<sup>36</sup> Terry Krammer, Mount Tabor United Church of Christ survey card, *Milwaukee Houses of Worship: 1975 Survey*.



## Lutheran Chapel of the Cross

3353 S. Whitnall Ave.  
AHI #245463

Construction date: 1956  
Architect: Charles Stade

The Lutheran Chapel of the Cross was formed as a mission of the Missouri Synod out of the former South Shore Lutheran congregation. The chapel was completed at a cost of \$150,000 and dedicated in April 1957. The two-story education wing was added approximately a decade later. The chapel had a seating capacity of 300, and the north wall of the nave contained clear and colored glass arranged in abstract rectangular patterns. A service wing along the rear of the sanctuary contained the narthex, offices, two classrooms, kitchen, and fellowship hall.<sup>37</sup>

The chapel was designed by Charles Stade, a prolific church architect who designed hundreds of Protestant churches in the Midwest. Stade worked primarily in the Modernist style, creating clean, handsome, and elegant buildings that relied on simple materials, light, and architectural space to bring them to life. Lutheran Chapel of the Cross displays several hallmarks of Stade's work, including the angular prowfront roof; the textured brick wall; and the nave window wall with its geometric grid of colored glass.

Lutheran Chapel of the Cross is one of several small, domestically scaled, Contemporary-style church complexes in Milwaukee. The entry courtyard, with its mature trees, textured brickwork, and gridded geometric cross, sets the Chapel of the Cross apart from the other comparable churches. The project team was unable to obtain information regarding the interior of the church during this study, but the exterior appears to retain excellent integrity.

With its character-defining prowfront roof, its geometric gridded windows, and its simple brickwork, the Lutheran Chapel of the Cross is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a modest but outstanding example of the Contemporary style.



<sup>37</sup> "Lutheran Chapel to be Dedicated," *Milwaukee Journal*, April 3, 1957.



## Capitol Drive Lutheran Church

3970 N. 54th St.  
AHI #227578

Construction date: 1956

Architect: Furst & Tilton (overall design and sanctuary interior); Harry Ollrogge (chapel and narthex interiors)

Capitol Drive Lutheran congregation was founded in 1933 by six members; by 1934 there were fifty-two members; and by 1940 the church was holding overflow services at the Uptown Theater. In 1948 the congregation broke ground on an \$850,000 new church at 54<sup>th</sup> and Capitol, across the street from their existing building. The new church was phased in construction, with the basement completed first and used for worship until 1956, which the upper portion of the sanctuary was complete and dedicated.<sup>38</sup>



The new building was designed by John Tilton, a professor of architecture at Cornell University, who also maintained a private practice in Evanston, Illinois. Initially planned as an elaborate Late Gothic Revival structure with stepped buttresses, tracery, and a tall flèche, the final plans kept the same footprint (since the lower walls were already constructed) but redesigned the upper part of the sanctuary in a stark Modern style.<sup>39</sup>

As redesigned, Capitol Drive Lutheran has a tall, box-like interior volume; low side aisles separated from the nave by slender columns; and a blank chancel wall lit from the side by hidden windows. Tilton's design for Capitol Drive Lutheran is reminiscent of several other well-known Modernist churches, including First Christian Church in Columbus, Indiana, designed by Finnish-American architect Eliel Saarinen in 1942 and considered to be the first Modern church in the United States; Christ Church

<sup>38</sup> "Dedicate \$850,000 Church Sunday," *Milwaukee Sentinel*, Oct. 27, 1956.

<sup>39</sup> 1945 rendering of Late Gothic Revival-style church design (shown above) courtesy of Armstrong, Furst & Tilton records, #2243. Division of Rare and Manuscript Collections, Cornell University Library.

Lutheran in Minneapolis, also designed by Eliel Saarinen in 1948; and St. Philip Neri in Portland, Oregon, designed by Pietro Belluschi and completed in 1950.

In the mid-1960s, Capitol Drive Lutheran built a new parish center at 5205 W. Capitol Dr., across the street from the church. Like many of Milwaukee's religious congregations, however, membership steadily declined over the decades, with fewer than 200 members in 2011. Capitol Drive Lutheran held its last services in September 2022. The building currently serves as a community center, with a weekly farmers market, meditation classes, religious gatherings, and dance classes. The project team was unable to visit the interior of the building during this study, but recent online photos suggest that with the exception of the removal of pews and altar rail, the sanctuary retains much of its historic appearance, with only cosmetic changes to wall colors and movable furniture.

With its cubic volumes, freestanding bell tower, and intact historic period interior including its tall flat-ceilinged sanctuary and side-lit chancel wall, Capitol Drive Lutheran Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

The school and parish hall building at 5205 W. Capitol Dr. could also be listed as an associated resource along with the church since they are historically and functionally related.



1956 view of sanctuary (MKE Public Library) 2022 view of sanctuary (The Table ELCA Facebook page)



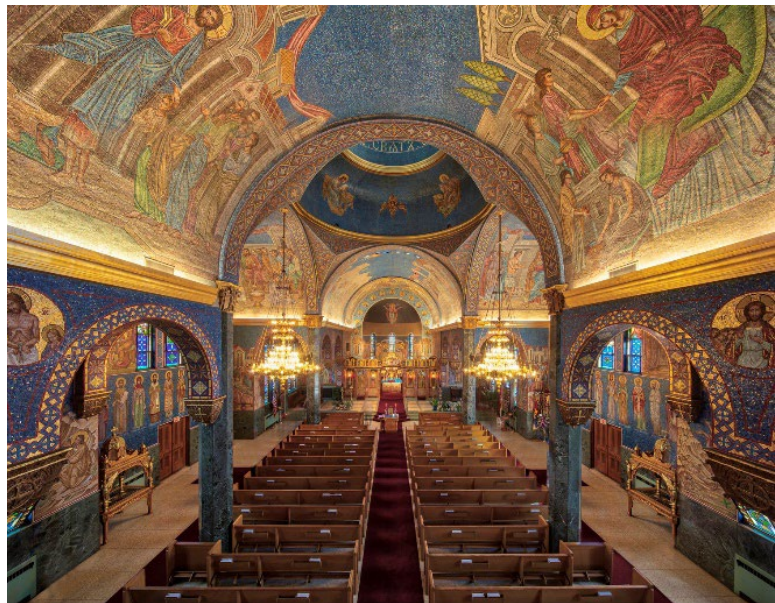
## St. Sava Serbian Orthodox Cathedral

3201 S. 51st St.  
AHI #15570

Construction date: 1956  
Architect: Camburas and Theodore

The St. Sava congregation was founded in 1912 by Milwaukee's small Serbian community in the Walker's Point neighborhood. For the next four decades, Orthodox services were held in a converted house on S. 3<sup>rd</sup> St. St.

Sava also served the Serbian community through athletic clubs and social organizations including musical societies and political discussion groups.<sup>40</sup> In 1946, the congregation purchased fourteen acres of land at Oklahoma Ave. and S. 51<sup>st</sup> St. and built American Serb Memorial Hall, intended to be a social hub for the Serbian community, with weddings, dances, banquets, and eventually one of Milwaukee's best-known Friday night fish fries.



Milwaukee's Serbian population increased significantly after World War II, and with increased membership, the St. Sava congregation voted in 1955 to build a new church south of Serb Hall. They engaged architects Peter Camburas and Theodore J. Theodore, a Chicago firm who specialized in Eastern Orthodox church design. Construction began in 1956 and the new building was consecrated in 1958. As an elaborate Byzantine Revival structure, St. Sava is one of the city's most distinctive examples of historical revival architecture built after WWII, a time when all of the historicist styles were falling out of use.

As described by architectural historian Paul Jakubovich:

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<sup>40</sup> Dan Sokolovic, "It Takes a Village: From Serb Hall to St. Sava," *Express Milwaukee*, January 10, 2011

St. Sava Serbian Orthodox Cathedral is one of Milwaukee's newer churches, but it represents a thousand-year-old architectural tradition. The stone building is a modern rendition of Byzantine church forms. Domes are the architectural focal point of Byzantine churches, and St. Sava's Greek cross plan has five copper-clad domes on tall windowed drums. Other Byzantine features include the tall, thin-arched, or curving exterior elements that repeat in the narrow windows and the entrance portico. Since Eastern Orthodox tradition eschews three-dimensional carved statues, the exterior is rather plain.

Inside are stunning mosaics designed and installed beginning in 1965 by Chicago glass mosaic artist Sirio Tonelli, who worked thirty years on the mosaics. The images follow the usual Byzantine hierarchy showing Jesus in the main dome and Mary in the semidome on the apse, biblical figures below and saints closest to the pews. An iconostasis separates the clergy from the laity, continuing the use of screens employed for several centuries in Western churches.<sup>41</sup>

St. Sava Serbian Orthodox Cathedral, with its distinctive plan and multiple domes, is recommended as potentially eligible under *Criterion C: Architecture* as an outstanding example of the Byzantine Revival style with interior mosaics by noted mosaic artist Sirio Tonelli.

The St. Sava and Serb Hall property also contains several other resources, including a school, administrative buildings, and a Serbian soccer club field. More research is needed to evaluate the significance of the overall complex of buildings and recreational resources. The complex may be potentially eligible under *Criterion A: Ethnic Heritage* for its cultural and social role in Milwaukee's Serbian community.

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<sup>41</sup> Paul Jakubovich, in Marsha Weisiger, *Buildings of Wisconsin*, (Charlottesville: University of Virginia, 2017), 108.



## Holy Redeemer Roman Catholic Church

4700 N. 39th St.  
 AHI #113259 (church, 1957)  
 #245725 (school, 1932 with  
 significant 1949 addition)  
 #245726 (convent, 1953)

Architect: Herbst-Jacoby (church,  
 convent, school addition); Peter Brust  
 (1932 school)

Holy Redeemer Parish was established in 1897 in what was then the village of North Milwaukee, outside the present-day city limits. The congregation built a modest church and rectory (neither of these buildings are extant). In 1922, four Franciscan Sisters came to teach in a two-room barracks the parish had purchased.

A combination church-school building, designed by architect Peter Brust, was built in 1932. By 1940, the parish had grown to 2,000 adults and approximately 3,000 children.<sup>42</sup> A large addition to the school nearly doubled its capacity. The school addition, designed by architect John Jacoby, faced N. 39<sup>th</sup> St. and was completed in 1949. Herbst & Jacoby also designed a convent for 32 sisters; this was completed in 1953. By 1956, plans were underway for a new church “of modern but modest design.”<sup>43</sup> The new church broke ground in June 1957 and was dedicated in October 1958.

Herbst & Jacoby’s new church was an impressive addition to its residential surroundings, with its tall sanctuary angled dramatically towards the intersection of Courtland Ave. and 39<sup>th</sup> St. (The angle may have been the architects’ solution to fitting a large building – capacity 1,100 – on a relatively small site.) The front façade was strikingly modern, with the center portion sheathed in red marble above glass entry doors. On either side, inset windows were hidden behind tall decorative screens of enameled metal triangles in varying shades of blue. Contemporary-style details abounded on the other facades as well: side entries to the basement level were ornamented with a grid of small primary-colored enameled squares, and clerestory windows in the sanctuary were highlighted by tall, thin polished aluminum



<sup>42</sup> Several years later, Mother of Perpetual Help Parish broke off from Holy Redeemer, reducing the number of members.

<sup>43</sup> Letter from Monsignor Nellen to Holy Redeemer parishioners, quoted in the *Milwaukee Houses of Worship: 1975 Survey* survey card prepared by Terry Kraimer.

mullions that echoed the stone piers on the front portal. In perhaps the most sophisticated detail, the buff stone walls in the side wings are separated from the roof by a thin band of polished red marble, allowing the flat roof to visually float above the solid walls.

By the 1970s many parishioners began moving to the suburbs. The school was closed in 1987. Holy Redeemer went through two mergers in 1992 and 2011.<sup>44</sup> The church was closed in 2011 and is currently privately owned. The project team was unable to obtain any information about the interior of the church during this study.

Based on its exterior condition, Holy Redeemer appears to retain excellent integrity, with an abundance of Contemporary-style architectural features including its distinctive plan, stepped front façade, marble slab cladding, and decorative enameled screens. Holy Redeemer is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

The other buildings on the property (school and convent) could also be listed along with the church since they represent a good and intact collection of resources typically associated with a Catholic parish complex.

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<sup>44</sup> Archdiocese of Milwaukee, “Holy Redeemer Congregation (Milwaukee, Wis.) Records, 1895-1995, MC 93” (finding aid), historical note.

### **Mt. Lebanon Evangelical Lutheran Church & Parsonage**

6020 W. Hampton Ave.  
AHI #119199

Construction date: 1957  
Architect: Steffen & Kemp

Mt. Lebanon Evangelical Lutheran was established in 1926 and constructed a school and chapel building approximately two blocks east of the current church. In 1947, the congregation purchased the existing parcel and began plans for a new church with attached parsonage. Groundbreaking took place in March 1956; the parsonage was complete by the following June, and the church was formally dedicated in July 1957.<sup>45</sup>

Mt. Lebanon was designed by architects Steffen & Kemp, a prolific Milwaukee firm which designed more than 200 churches in a variety of architectural styles. Mt. Lebanon is one of several Late Gothic Revival churches the firm designed in Milwaukee, many of which share similar design elements. At Mt. Lebanon, Steffen & Kemp utilized a pared-down vocabulary of minimal Gothic elements: simple masses; flat buttresses; small windows (mostly with leaded glass instead of tracery); and a low-slung, domestic scale. The tower at Mt. Lebanon is simple and incorporates a Hertfordshire spike, a hallmark element of churches designed by Steffen & Kemp.

Mt. Lebanon Evangelical Lutheran Church is one of approximately eighteen comparable Late Gothic Revival churches of a similar typology. These eighteen churches all display a rambling plan with projecting cross-gabled portions; stone cladding (either veneer or structural); and a square tower, often capped with crenellations and either a flat roof or a thin spire known as a “Hertfordshire spike.” Of the eighteen comparable churches of this typology, Mt. Lebanon is the best example that illustrates the minimal, post-WWII interpretation of the style.

Mt. Lebanon Evangelical Lutheran Church is recommended as potentially eligible under *Criterion C: Architecture* as a good example of the Late Gothic Revival style. The property was previously Determined Eligible in 2018 under the same criteria and appears to remain unchanged in appearance.



<sup>45</sup> McQuillen, Michael. *Mt. Lebanon Evangelical Lutheran Church Complex* Determination of Eligibility form (2018), 8.

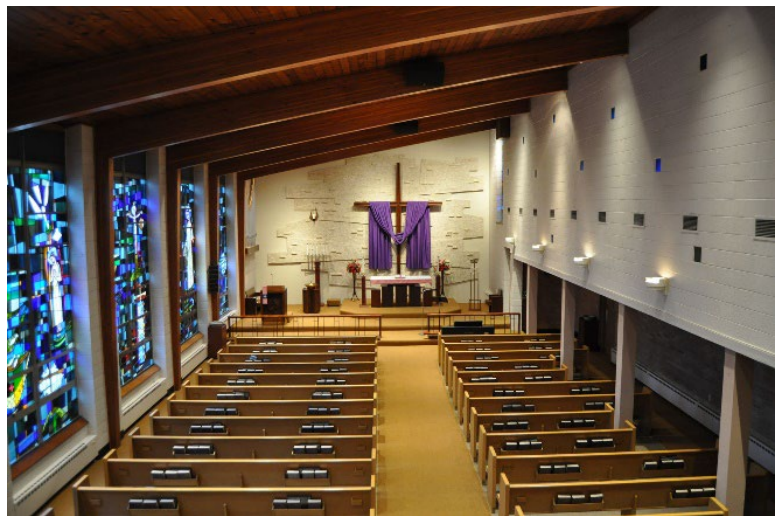


## Beautiful Savior Lutheran Church

3205 N. 85th St.  
AHI #118356

Construction date: 1958  
Architect: Harry A. Ollrogge

Beautiful Savior Lutheran congregation was established in 1949 as a mission of the Missouri Synod. Services were initially held at the home of a congregation member. In 1950, the congregation began construction on a combined church and parsonage. The same year, the congregation was officially named Beautiful Savior after previously having been known as the “Suburban Lutheran Church.” In 1954 the congregation purchased the current parsonage just north of the existing church; the parsonage also contained a fellowship hall in the basement.<sup>46</sup> The current church was dedicated in March of 1958. The second phase of the building complex, containing classrooms, council rooms, and a two-story atrium, was completed in 1972.



Beautiful Savior Lutheran Church, designed by architect Harry Ollrogge, is one of several Milwaukee churches that displays the influence of the highly-publicized First Christian Church in Columbus, Indiana, designed by Finnish-American architect Eliel Saarinen and considered to be the first Modern church in the United States. Like First Christian, Beautiful Savior has a tall, box-like interior volume; an asymmetrical plan; a wall of continuous windows along one side of the nave; a low side aisle separated from the nave by slender columns; and a blank chancel wall lit from the side by hidden windows.

Beautiful Savior Lutheran retains good architectural integrity, with nearly all of its original interior materials, finishes, and furnishings. Beautiful Savior is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

The parsonage located next door at 3215 N. 85<sup>th</sup> St. could also be listed along with the church as a related resource.

<sup>46</sup> Anthony F. Zulli, *Milwaukee Houses of Worship: 1975 Survey* survey card.



## Emmanuel Lutheran Deaf Congregation Chapel

4328 W. North Ave.  
AHI #119967

Construction date: 1963  
Architect: Harry Ollrogge

The Missouri Lutheran Synod voted in 1896 to establish missions for the deaf in several cities across the country, including one in Milwaukee. Two years later, the Milwaukee mission reorganized into Emmanuel Lutheran Deaf Church, an independent

congregation made up of fourteen members. The congregation raised funds for a chapel through donations from Lutheran parochial school children, and by 1901 the congregation built a chapel and parsonage on W. Meinecke St.<sup>47</sup>



In 1955, the congregation sold the chapel and parsonage and worshiped at nearby Parkside Lutheran Church while raising funds for a new chapel. Groundbreaking for the current chapel at 4328 W. North Ave. took place in September 1963, and the building was finished and dedicated in June 1964. *The Deaf Lutheran*, a national monthly newsletter, reported that “members of the congregation assisted in the building of the chapel by laying tile, building cabinets, and painting the interior.”<sup>48</sup>

The chapel, designed by architect Harry Ollrogge, was laid out to provide unobstructed sightlines of the chancel, where signing took place. As originally designed, the auditorium was diamond shaped, with the pews angled to follow the two outer walls. To further improve sightlines, the chancel was raised slightly and eliminated the communion rail (a typical feature of Lutheran churches).<sup>49</sup> The windowless exterior walls provided an additional sound barrier against exterior noise to create a soundproof environment for congregation members with milder levels of hearing loss. Emmanuel Lutheran Deaf Congregation sold the building in the 1980s and moved to their present location at 2306 S. 98<sup>th</sup> St. The former church is now home to International Deliverance Church.

As a purpose-built church with specific features designed to help facilitate worship by deaf and hard of hearing congregation members, Emmanuel Lutheran Deaf Congregation Chapel is recommended as potentially eligible under *Criterion A: Social History and Religion* for its association with Lutheran outreach to the deaf community.

<sup>47</sup> *The Deaf Lutheran*, vol. 56, no. 8 (August 1964), (St. Louis: Concordia Publishing House), 122-123.

<sup>48</sup> *Ibid.*, 123.

<sup>49</sup> Historic Milwaukee Inc., *Sherman Park Pride in Craftsmanship 13th Annual Spaces & Traces Tour Saturday, May 14, 1994*, Souvenir Booklet.

## Benediction Lutheran Congregational Church

5740 N. 86th St.  
AHI #118445

Construction dates: 1963  
Architect: Donald L. Grieb

The Benediction Lutheran congregation was established in 1959 as one of several new Lutheran congregations in newly-annexed areas on the northwest side of Milwaukee. The church was built between 1963 and 1964 at a cost of \$160,000.<sup>50</sup>

As described by architectural historian Andrew Hope:



Benediction Lutheran has one of the most unusual forms of any Milwaukee religious building. Described as “tentlike” in newspaper articles at the time of its construction, the building is hexagonal in plan with the entrance at one of the corners rather than one of the six sides. The building is all roof, clad in metal shingles and rising to a small skylight topped by a spire of steel tubes. The top of the spire is a bit more than 70 feet above the ground.

On the interior, the six steeply pitched ceiling planes are clad in light-colored wood and supported by laminated wood structural members. Two of the six sides have ribbon windows set at an angle beneath the overhanging roof, providing some daylight but very limited views of the outdoors. The skylight is approximately 48 feet above the floor of the worship space.<sup>51</sup>

Benediction Lutheran bears some resemblance to another “all roof” building: North Christian Church in Columbus, Indiana, designed by architect Eero Saarinen in 1961. Like North Christian, Benediction Lutheran has a dramatic sculptural roof; low walls surrounded by a dry moat; and a central oculus. At Benediction Lutheran, however, the roof is treated as more than “just” a roof – it becomes a distinct surface thanks to the patterned copper shingles which form a textured skin around the volume of the sanctuary inside.

<sup>50</sup> Vasilios Evrenoglou, *Milwaukee Houses of Worship: 1975 Survey* survey card.

<sup>51</sup> <http://architectureoffaithmilwaukee.info/V-Modernism/64-Benediction-Lutheran.aspx>.

The interior of the sanctuary retains its cantilevered balcony with sloped front walls and triangular light fixtures; brick pulpit which mirrors the six sides of the building itself; and textured brick chancel wall with built-in candelabrum and cantilevered altar slab.

With its unique tent-like volume, its distinctive copper cladding, and its intact historic period interior, Benediction Lutheran Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Neo-Expressionist style.





## Pilgrim Rest Missionary Baptist Church

2567 N. 8th St.  
AHI # 245471

Construction date: 1962  
Architect: Alonzo Robinson, Jr.

The Pilgrim Rest Missionary Baptist congregation was established in 1952 and purchased for its worship space a repurposed building at 1932 N. 9<sup>th</sup> St. (no longer extant). Under the leadership of Rev. C.V. Harrington

and First Lady Susie Harrington, members of Pilgrim Rest banded together to purchase land for the construction of a new church on N. 8<sup>th</sup> St. The congregation selected Alonzo Robinson, Jr., the first registered Black architect in Wisconsin, to design the building. At its completion in 1962, Pilgrim Rest Missionary Baptist Church was only the second church in Milwaukee to have been financed and built entirely by its Black congregation (the first, St. Mark AME, had been built seventy-five years earlier in 1887).<sup>52</sup> The small scale of the new church fit in perfectly with its surrounding houses, and despite its modest building materials, Robinson incorporated distinctive Contemporary-style touches, including the prowfront roof with stylized cross window, and the eye-catching front portico.



As the church grew in membership, Pilgrim Rest moved in 1980 from 8<sup>th</sup> St. to a larger building (the former First Reformed Church, still extant at 3737 N. Sherman Blvd.) where the church continued to expand its social service outreach. Over the next decade the church purchased two additional buildings to provide worship and outreach ministry. These later expanded with another complex of buildings on Fond du Lac Ave. that housed a food pantry and clothing bank. Within the past twenty years, Pilgrim Rest has also established several nonprofit entities that operate rental housing services, economic development incubators, prison aftercare ministry, transitional living centers, and youth summer camp. In 2015, Pilgrim Rest Missionary Baptist Church purchased the former St. John de Nepomuc Catholic parish complex (3737 W. Keefe Ave.) where it continues its community-focused service and ministry.

The 1962 Pilgrim Rest Missionary Baptist Church was one of Alonzo Robinson's first private architectural commissions in Milwaukee. At Pilgrim Rest, Robinson designed a modest building that was within the congregation's budget, was able to be constructed by congregation members, and reflected a stylish midcentury aesthetic. The commission brought recognition for Robinson, and his connections with Pilgrim Rest's active, successful membership led to other religious and residential projects for members of Milwaukee's African American community. Because of the symbiotic relationship between Pilgrim Rest, a prominent Black Milwaukee church, and the career of Alonzo Robinson, Jr., a prominent Black architect, Pilgrim Rest Missionary Baptist Church is recommended as potentially eligible under *Criterion A: Black Ethnic Heritage*.

<sup>52</sup> Rev. Martin Childs, Jr., "Church History," <https://pilgrimrestmilwaukee.org/pastors-pen/church-history/>



## Divine Shepherd Lutheran Church

9741 W. Beloit Rd.

AHI #118505

Construction date: 1965

Architect: Schuett, Erdmann, Gray

The Divine Shepherd Lutheran congregation was established in 1959. The congregation purchased a 4 ½ acre parcel at 98<sup>th</sup> St. and Beloit Rd. later that year; an existing house on the property served as the first church. A small chapel and parsonage at the south end of the parcel, facing W. Morgan Ave., were completed by 1960. Within the next few years, architects Schuett, Erdmann, and Gray were commissioned to design the current church, which contains the sanctuary on the north end, administrative offices in a central hyphen, and a sunken education wing on the south. Groundbreaking took place in May 1965 and the completed church was dedicated in October 1965.

Divine Shepherd has a dramatic prowfront design, with a deeply overhanging roof, walls of brick and stucco with random wood battens, and narrow slit windows along the west elevation. A flat-roofed port cochere (triangular in plan) extends from the narthex entrance; the horizontal line of this roof continues past the sanctuary to form the flat roof of the administrative wing, which has walls entirely of glass. The flat-roofed education wing is sunken and has a continuous band of clerestory windows. The building masses of the three parts of the complex are arranged to form an entry court with mature trees and landscaping.



Inside, the sanctuary is an elongated hexagon in plan, with the altar platform forming a perfect hexagon. The altar platform is covered with Mankato marble. The altar itself is a free standing limestone table. The ceiling over the nave and chancel is of exposed cedar wood deck. The narthex screen at the south end is trimmed with oak. As originally designed, the nave seated 465, with additional seating in the balcony. Natural lighting is provided through the 40 slit windows that line the walls of the nave, spaced between the glue-laminated timber beams. The rear wall of the chancel echoes the exterior, with stucco walls and randomly-spaced wood battens.<sup>53</sup>

The overall effect of the Divine Shepherd Lutheran Church complex is one of quiet elegance, achieved through sensitive scale, natural materials, and thoughtful integration with its surrounding landscape. This quietness is perhaps befitting the church's Lutheran values and forms an interesting contrast to the nearby St. Matthias Catholic Church (9304 W. Beloit Rd.), another prowfront church conceived and executed on a much larger aesthetic scale.

With its distinctive exterior form, thoughtful setting, and highly intact interior finishes and materials, Divine Shepherd Lutheran Church is potentially eligible for the National Register under *Criterion C: Architecture* as an excellent example of a Contemporary-style prow front church.

The church complex is located on a long parcel that extends from Beloit Rd. at the north to Morgan Ave. at the south. The majority of the west side of the parcel contains a large parking lot for the church. At the south end of the parcel, at approximately 9700 W. Morgan Ave., is the parsonage and former chapel which was completed in 1960 and served as the congregation's worship space until completion of the main church in 1965. The parsonage could be listed along with the church as an associated resource.

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<sup>53</sup> Patrick Lloyd, *Milwaukee Houses of Worship: 1975 Survey* inventory card.



## St. Anthony of Padua Roman Catholic Church

7616 W. Stevenson St.  
AHI #118349 (church); 116079  
(combination church-school building)

Construction date: 1965  
Architect: Mark Pfaller

St. Anthony of Padua parish formed in 1925 out of a nearby Catholic congregation, and completed a Mediterranean Revival-style combination church-school building in 1929 at the northeast corner of Stevenson St. and 77<sup>th</sup> Street. Following World War II, the area around St. Anthony saw an increase in residential development and a resulting increase in congregation size. The parish began planning for a new church immediately east of the existing church-school building. Designed by architect Mark Pfaller, the new church began construction in 1965 and was dedicated in December 1967.

Architectural historian Andrew Hope summarized the architectural significance of St. Anthony in his comprehensive [\*Architecture of Faith\*](#) project:

St. Anthony of Padua was one of the first Catholic churches in Milwaukee to respond architecturally to the changes in liturgy promulgated by the Second Vatican Council of 1962-65 (Vatican II). The interior is octagonal in plan, with a raised platform for the altar table projecting into the worship space.



The pews are arranged around three sides of this platform to focus on the altar. This is in contrast to the standard seating plan of earlier Catholic churches, in which the pews are arranged in straight rows flanking a central aisle. The centralized seating plan of St. Anthony of Padua Church brings even the most distant parishioners closer to the clergy, and gives greater emphasis to the parishioners as a community rather than simply an audience for a ceremony.

The altar platform is located just to the west of the tower, beneath the uppermost level of clerestory windows. Two entrances on the northeast and southeast sides of the church lead into the worship space from the front, so that parishioners pass by the altar on their way to the pews. This is unusual, even for churches with centralized seating plans. More commonly, the entrance is at the opposite end of the worship space from the altar, maintaining some sense of procession from the rear of the worship space toward the altar.

The exterior walls are clad in stones of irregular shapes and sizes, arranged randomly rather than in horizontal courses. [...] On the interior of St. Anthony of Padua, the masonry is exposed rather than covered with plaster or other materials, but the stones are cut into rectangular shapes and laid in horizontal courses. The bell tower, with its unusual shape and shingled crown, is 100 feet in height, plus an additional 15 feet to the top of the cross. Along with the contemporary St. Veronica [4017 S. Whitnall Ave.] and St. Matthias [9304 W. Beloit Rd.] churches, St. Anthony of Padua ushered in a new era in Catholic church design in Milwaukee, exhibiting unusual forms in addition to more centralized rather than axial plans.<sup>54</sup>

With its distinctive exterior form and dramatic bell tower and its intact interior arrangement that reflects post-Vatican II era approaches to worship space, St. Anthony of Padua Roman Catholic Church is recommended as potentially eligible for listing in the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

Other buildings on the site, including the 1929 combination church-school building and attached rectory, could also be listed along with the church since they illustrate the types of resources typically associated with a Roman Catholic parish complex.

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<sup>54</sup> <http://architectureoffaithmilwaukee.info/V-Modernism/66-St-Anthony-of-Padua-Catholic.aspx>.



## St. Matthias Roman Catholic Church

9304 W. Beloit Rd.

AHI #118504 (church, 1967)

#245952 (church-school, 1954)

#245468 (school, 1962)

#245469 (convent, 1962)

#245467 (rectory, 1963)

Architect: Darby-Bogner (all post-1960 buildings)

St. Matthias Parish was founded in the mid-19<sup>th</sup> century in the rural settlement of Beloit Corners, over four miles southwest of the Milwaukee city limits. The first church on the site was built in 1851; this was replaced in 1883 with a brick Gothic Revival church. The parish also built a school in 1895, which was staffed by the School Sisters of St. Francis. By World War II, the area around St. Matthias had shifted from rural agriculture to suburbs. (The parish property was annexed into the City of Milwaukee in 1954.) Mirroring the larger trend of growth in Catholic parishes across Milwaukee, St. Matthias grew from 1,652 members in 1947 to 8,500 in 1965, making it the largest parish in the Catholic Archdiocese of Milwaukee.<sup>55</sup>

In response to this rapid growth, St. Matthias built a new combination church-school building (1954), a new school (1962), a new convent (1962), and a new rectory (1963). The existing 1883 brick church on the site was also demolished around the same time and replaced with the current church



<sup>55</sup> "St. Matthias' Post-War Growth Modernized Parish," *Catholic Herald*, March 13, 2018.

building, which was begun in 1965 and dedicated in 1967.

As described by architectural historian Andrew Hope:

The church is diamond-shaped in plan, with the main roof ridge extending from the north to south corners. The front gable therefore extends forward from the building's south corner like the prow of a ship. The architects may have been inspired in part by Frank Lloyd Wright's First Unitarian Church in Madison, completed in 1951, with which it bears some resemblance. Both churches have a large corner window beneath a soaring gable roof with a prominent overhang.

The building's most distinctive feature is the stained glass window that extends across the southeast and southwest facades. Each of the two walls of glass is 50 feet in width and a maximum of 35 feet in height at the corner. The individual pieces of colored glass are about one inch thick and are set in an epoxy compound. Unlike traditional stained glass windows, where the glass pieces are joined by narrow lead strips, this modern technique results in a window with a much higher proportion of opaque area. Conrad Schmitt Studios, a Milwaukee-area firm, designed and fabricated the main window and the building's smaller windows. [...] The front window at St. Matthias may have been the largest stained glass installation of this type in the world at the time of its completion.<sup>56</sup>

With its striking roof form, extensive dalle de verre windows by a noted designer, and highly intact interior finishes and materials, St. Matthias is potentially eligible for the National Register under *Criterion C: Architecture* as an excellent example of a Contemporary-style prow front church.

The associated buildings on the property (rectory, two schools, and convent) could be listed along with the church since they illustrate the types of resources typically associated with Roman Catholic parish complexes. The associated cemetery could also be listed along with the church and secondary buildings since it illustrates the evolution of St. Matthias from a rural 19<sup>th</sup> century parish to a mid-20<sup>th</sup> century suburban parish complex.

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<sup>56</sup> Architecture of Faith. <http://architectureoffaithmilwaukee.info/V-Modernism/67-St-Matthias-Catholic.aspx>.

## Mother of Good Counsel Roman Catholic Parish Complex

3035 N. 68th St.

AHI # 119292 (church, built 1968);

#119291 (monastery, built 1924);

#119289 (school, built 1928 with multiple additions);

#245728 (Boy Scout cabin, 1949)

#119290 (rectory, built 1958)

Architect: Henry R. Slaby (church and rectory)

Mother of Good Counsel parish was established in 1925 and since its founding has been associated with the Society of the Divine Savior (commonly known as the Salvatorians), a Catholic religious order.

The Salvatorian order was founded in Rome in 1881. In 1896, its founder and several priests took over operations of a utopian religious community in St. Nazianz, Manitowoc County, and established the first permanent community of Salvatorians in the United States.<sup>57</sup> In 1924, the Salvatorian priests and brothers moved their Provincial headquarters to Milwaukee, where they built the existing monastery on W. Burleigh St. A year later, the new Mother of Good Counsel parish was formed and a group of Salvatorian Sisters began to teach school in temporary quarters in a neighboring bungalow.

A new combination church-school building was built in 1928. As originally constructed, it contained eight classrooms, worship space in the basement, and living quarters for the sisters on the second floor. The school was expanded several times as the parish grew, with additions in 1942 and 1948. In 1949, a



<sup>57</sup> CRMP, Religion, 10.



Boy Scout troop cabin was built (Troop 61 had been established in 1940 by Sister Verena Jurgensmaier, an eighth-grade teacher).

By the 1950s, Mother of Good Counsel School was reported to be the largest Catholic school in the country, with an enrollment of 2,100 students and a teaching staff of 30 sisters.<sup>58</sup> A new rectory, designed by architect Henry Slaby, was built in 1958; construction on a new church, also designed by Slaby, started in 1966 and was dedicated in 1968. The final phase of Slaby's design, a bell tower, was completed in 1975 to commemorate the Golden Jubilee of the parish's founding.

Mother of Good Counsel Church retains several distinctive elements of its Contemporary style, including its sculptural form; its textured brick masonry; its dalle de verre windows (designed and fabricated by Conrad Schmitt Studios); its bookmatched travertine chancel wall; and its original altar furniture designed by Henry Slaby.<sup>59</sup> The interior has been renovated with new floors, seating, and acoustical ceiling panels.

As a collection of buildings, the resources at Mother of Good Counsel Parish represents the evolution of a Catholic parish complex, beginning with the monastery (the U.S. Provincial Headquarters of the Society of the Divine Savior); to the school and its associated Boy Scout cabin; and the rectory and church. The Mother of Good Counsel Parish Complex is recommended as potentially eligible under *Criterion C: Architecture* as an intact and cohesive group of buildings that illustrates the educational and worship ministries of a Catholic religious order.



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<sup>58</sup> "History since 1925," <https://www.mgcparish.org/history>

<sup>59</sup> Anthony F. Zulli, *Milwaukee Houses of Worship: 1975 Survey* survey card.



## **Our Lady of Good Hope Roman Catholic Church**

7140 N. 41st St.  
AHI #245472 (church);  
#245484 (rectory, built 1953);  
#245485 (convent and school, built 1952 with a 1957 addition);  
#245729 (Boy Scout cabin, built 1958)

Construction dates: 1968  
Architect: Herbst-Jacoby-Herbst  
(rectory, school, church)

Our Lady of Good Hope Roman Catholic parish was established in 1952 in part of Granville Township that was annexed to the City of Milwaukee several years later. The parish followed a typical development pattern for Catholic congregations, building a school and housing facilities first and a church later as funding allowed.

Our Lady of Good Hope Church was designed by Herbst-Jacoby-Herbst, a Milwaukee firm which designed a number of other Catholic churches in the city and suburbs. Our Lady of Good Hope is one of two circular churches in Milwaukee; the other, St. Alexander Roman Catholic Church (3344 S. 16<sup>th</sup> St.), was built at the same time. As described by architectural historian Andrew Hope,



The present church, constructed in the late 1960s, is circular in plan with a diameter of 167 feet. The unusual roof form, somewhat resembling a clam shell, consists of eight vaults radiating from the center. At the center of the roof is a skylight surrounded by a crown approximately 26 feet in diameter, topped by a cross. The building has eight broad arched windows where each of the roof vaults meets the perimeter wall. [...]

Like some of the city's other post-Vatican II Catholic churches, Our Lady of Good Hope has a centrally placed altar with seating around it, rather than straight rows of pews facing a sanctuary at one end of the worship space. Here, the altar table is placed on a raised platform directly beneath the central skylight. The floor slopes down from the perimeter walls to the altar platform, where the ceiling reaches its maximum height of 40 feet above the floor. There are no columns in the worship space. Instead, arched structural members of laminated wood span from the perimeter walls to a central compression ring that

surrounds the skylight. The large open interior can accommodate more than 1,000 worshippers. At a time when architects were exploring a wide variety of new forms for places of worship, Our Lady of Good Hope is one of the city's most unconventional.<sup>60</sup>

Our Lady of Good Hope Church retains several character-defining elements associated with the Contemporary style, including its distinctive round shape, its use of glue laminated arched beams, and its plain interior finishes. The church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

The group of associated buildings on the property (rectory, school and convent, Boy Scout cabin) could also be listed along with the church since they represent an intact grouping of resources typically associated with a Catholic parish complex.

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<sup>60</sup> Architecture of Faith. <http://architectureoffaithmilwaukee.info/V-Modernism/69-Our-Lady-of-Good-Hope-Catholic.aspx>.

## St. Mark African Methodist Episcopal Church

1616 W. Atkinson Ave.  
AHI #118473

Construction date: 1969  
Architect: Harry A. Ollrogge

St. Mark African Methodist Episcopal Church was founded in 1869 as the first and oldest historically Black congregation in Milwaukee. Since its founding, St. Mark's congregation has included prominent African American political, business, and social leaders, and church members played a significant role in the Civil Rights movement in Milwaukee.<sup>61</sup>



St. Mark AME initially met in rented locations until it purchased an existing church for \$3,000 in 1869 at the corner of N. 4<sup>th</sup> St. and W. Kilbourn Ave. In 1883, the congregation built its own church on the site; this was the first church built by a Black congregation in the State of Wisconsin. As the congregation (and Milwaukee's African American community) continued to grow, St. Mark moved to another existing church at 1525 N. 4<sup>th</sup> St. in 1914, and several decades later to a former synagogue at N. 11<sup>th</sup> St. and W. Reservoir Ave. in 1953.<sup>62</sup> In 1966, shortly after the congregation had paid off the mortgage, the City of Milwaukee announced that the property would be demolished as part of land clearance for the new North-South Freeway.<sup>63</sup> The congregation rented a former Knights of Pythias Lodge Hall at 2470 N. 1<sup>st</sup> St. for three years before building its current church at 1616 W. Atkinson Ave. Known as the Church of the Anvil, a symbol of the African Methodist Episcopal church, the current St. Mark AME Church was dedicated in March 1969 in celebration of the congregation's centennial.

The construction of the current St. Mark AME church coincided with an expansion of the congregation's social justice and community development programs under the leadership of Rev. Lovell Johnson. From its new home on Atkinson Ave., St. Mark began tutoring programs, founded a credit union, established a discussion forum centered on political and social issues, and founded a Little League baseball team.<sup>64</sup> The congregation also purchased and rehabilitated several buildings around the church for outreach programs, including a human resources building and recreation center, a Sunday School, an economic development office, a garage for church buses, a house for the Assistant Pastor, and several parking lots for church members. Rev. Johnson also established two Quality of Life centers that provide social services to the surround community. In 1972, St. Mark established the Anvil Housing Corporation, the first Black religious congregation to sponsor housing for the elderly and disabled. The Anvil Housing Corporation initially built twenty units of housing at the Atkinson Court apartments; in 1989 a second development

<sup>61</sup> Joe William Trotter, Jr., *Black Milwaukee: The Making of an Industrial Proletariat, 1915-45*, 2<sup>nd</sup> ed. (Urbana, IL: University of Illinois Press, 2007), 31.

<sup>62</sup> St. Mark African Methodist Episcopal Historical Society, *Comprehensive Historical Review of St. Mark African Methodist Episcopal Church*, 30-38.

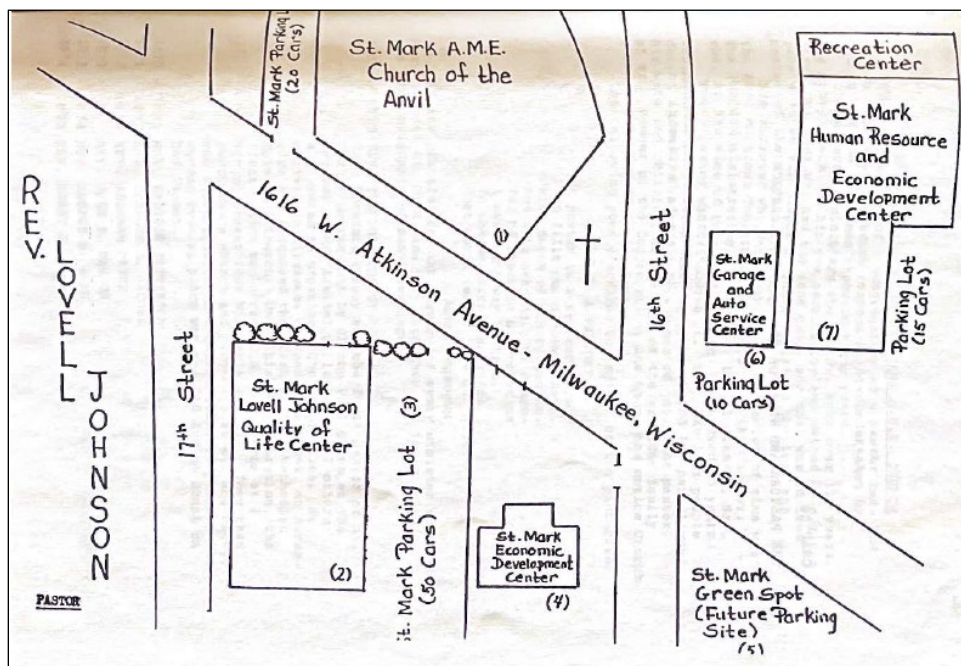
<sup>63</sup> *Comprehensive Historical Review*, 21.

<sup>64</sup> *Comprehensive Historical Review*, 50, 42-44.

named St. Mark's Place was built in 1989.<sup>65</sup> St. Mark continues its community and faith-based programs to the present.

As the home of Milwaukee's oldest African American religious congregation during a period of significant expansion of their social service programs, St. Mark AME Church is recommended as potentially eligible for the National Register under *Criterion A: Black Ethnic Heritage*.

The church also purchased a number of surrounding buildings and parcels to house church outreach programs and to provide parking and economic development opportunity, including 1641 W. Atkinson Ave.; 1605 W. Atkinson Ave.; 1530 W. Atkinson Ave.; 1546 W. Atkinson Ave.; and 3920 N. 17<sup>th</sup> St. Additional research is needed to evaluate the significance of this group of resources as a possible historic district.



Map of church resources (1989), from *Comprehensive Historical Review of St. Mark African Methodist Episcopal Church: 1869-1989*.

<sup>65</sup> *Comprehensive Historical Review*, 42.



### St. Stephen Martyr Roman Catholic Church and School

4260 N. 51st Blvd.

AHI #118253 (church);

#245727 (school)

Construction dates: 1969 (church);

1952 (school)

Architect: Henry R. Slaby

St. Stephen Martyr parish was established in 1907 to serve the Slovak immigrant community. The parish acquired the large parcel on 51<sup>st</sup>

Blvd. shortly after World War II, at a time when the area had just been annexed by the City and was just beginning to be developed. The parish built a combination church-school building in 1952 designed by architect Henry Slaby, a first-generation Czech architect who specialized in Catholic churches, schools, and hospitals. St. Stephen School displays Slaby's idiosyncratic blend of Gothic and angular Art Deco styles, with triangular arches, stepped-back building masses, fluted spandrels, and patterned brick masonry. In 1969, the congregation began construction on the church, also designed by Slaby. St. Stephen Martyr Church was dedicated in 1971 and is strikingly modern in appearance. As described by architectural historian Andrew Hope:



St. Stephen's lacks the soaring rooflines of many modern churches, but the building is enlivened by the use of angled rather than perpendicular lines for windows, doorways, and the tops of the walls. [...] The worship space comprises a bit more than a quarter circle in plan. Within this fan-shaped space, the radial seating plan accommodates over 700 worshippers, all facing a semi-circular apse at the east end.

All of the windows have slab glass [dalle de verre] set in an epoxy compound [...] The glass artist Gabriel Loire (1904-1996) designed the windows for St. Stephen Martyr Church. Loire was one of the most prominent stained glass artists of the middle and late twentieth century, particularly in his use and promotion of the slab glass technique as an alternative to traditional leaded glass.<sup>66</sup>

With its distinctive plan; dramatic angled windows, doors, and spire; and extensive dalle de verre windows designed by a prominent artist, St. Stephen Martyr Roman Catholic Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as an outstanding example of the Contemporary style.

The adjacent St. Stephen School and Auditorium could also be listed along with the church because of its cohesive architectural style, physical proximity, and historically associated function as a parish complex.

<sup>66</sup> Architecture of Faith. <http://architectureoffaithmilwaukee.info/V-Modernism/70-St-Stephen-Martyr-Catholic.aspx>.

## Calvary Baptist Church

2959 N. Teutonia Ave.

AHI #56584

Construction date: 1970

Architect: William Wenzler & Assoc.

Calvary Baptist, Milwaukee's oldest Black Baptist congregation, was established in 1895 as Mt. Olive Baptist Church and took on its current name in 1913. The congregation worshiped in three successive churches, all purchased from former white congregations. The two earliest have been demolished. Calvary's third church, still extant at 1727 N. 4<sup>th</sup> St., was purchased from the Mt. Olive English Lutheran congregation when that congregation left downtown to build a new church on the far west side (also still extant – and listed in the National Register – at 5327 W. Washington Blvd.) The Calvary Baptist church at 1727 N. 4<sup>th</sup> St. was the site of Civil Rights-era activity.



In 1966, Calvary Baptist purchased the current parcel along N. Teutonia Ave. and worked with architect William Wenzler to design a new church. The design for the new church reflects a period of growing interest among Black Americans in African history and culture, and the congregation's pride in their own African heritage. Calvary Baptist Church was dedicated in 1971. As described by architectural historian Paul Jakubovich:

This strikingly modern church maintains a tradition of buildings designed to reflect their congregants' ethnicity. Wenzler drew on the building traditions of Cameroon in west-central Africa for this well-established African American congregation; hence the low, irregular shape with tent-like roofs and uneven wall heights. The church's two buildings huddle together, as if to resemble a small village or a traditional clan compound. The gently spreading roof forms low peaks, sheltering the walls with gracefully sweeping eaves. Solid brick walls evoke the lashed bamboo found in Cameroon, and shingles stand in for a thick-woven grass roof. Inside, the plank-and-beam ceiling recalls the bracing long used in Cameroon.<sup>67</sup>

Calvary Baptist Church is recommended as potentially eligible under *Criterion C: Architecture* as a good example of the Neo-Expressionist style utilized to embody its congregation's African heritage, culture, and building traditions.

<sup>67</sup> Paul Jakubovich, in Marsha Weisiger, ed., *Buildings of Wisconsin*, (Charlottesville: University of Virginia, 2017), 129.

## St. Margaret Mary Catholic Church

9101 W. Capitol Dr.

AHI #245574 (church, built 1977),  
 #118460 (former church, built 1956),  
 #245571 (rectory, built 1957),  
 #245572 (school, built 1958),  
 #245573 (convent, built 1962)

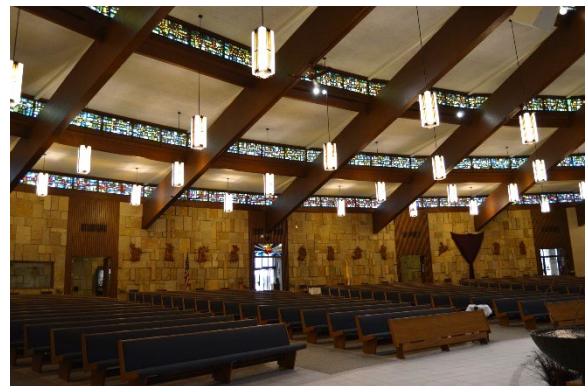
Architect: Rugg, Knopp & Lambert



St. Margaret Mary Catholic parish was founded in 1955 at the western edge of the Milwaukee city limits. The congregation temporarily worshiped in the gymnasium at nearby Divine Savior High School. The first St. Margaret Mary Church and rectory were completed in 1956 and 1957, respectively. The parish school was built the following year. St. Margaret Mary School was initially staffed by thirteen lay teachers and three nuns from a congregation in Fond du Lac; in 1962 a new convent was built to accommodate more teaching Sisters of St. Agnes.



By the early 1970s, the parish had grown and required a larger church. The current church was dedicated in June 1977. (The earlier church was converted to a school gymnasium). The current St. Margaret Mary Church, designed by architects Rugg, Knopp & Lambert, has a dramatic fan-shaped plan with stepped side walls and a stepped roof. The spaces between the stepped planes are filled with bands of dalle de verre windows, which contrast with the stone cladding on the inside and outside. The church, and especially its gently curved sanctuary wall clad in smooth stone, forms a visual landmark at a prominent intersection along Capitol Dr.



With its distinctive form, stone-clad planar surfaces, extensive dalle de verre, and intact period interior, St. Margaret Mary Catholic Church is recommended as potentially eligible for the National Register under *Criterion C: Architecture* as a good example of the Contemporary style.

The group of associated buildings on the property (former church, school, rectory, and convent) could also be listed along with the church since they represent an intact grouping of resources typically associated with a Catholic parish complex.

## Further Research Needed

The study identified fifteen individual properties and three broad themes that require further research. These properties and areas are listed below.

The survey identified a large number of properties associated with African American religious congregations. Many of these resources are architecturally unassuming, reflecting denominational focuses on worship rather than aesthetics, as well as the historical lack of access to financing. As noted earlier, an effort was made in this study to establish an adequate context for architectural modernism as interpreted and used by African American congregations. Following research, evaluation, and consultation with SHPO, it became clear that a citywide African American historical context statement is needed in order to fully evaluate many of the resources identified during the study.

### **Mount Carmel Missionary Baptist Church**

1717 W. Meinecke Ave.

AHI #245470

### **Church of the Living God**

3649 N. Teutonia Ave.

AHI #233511

Mount Carmel and Church of the Living God are two of several small neighborhood churches designed for predominantly African American congregations. Mount Carmel displays modest Contemporary-style touches but are not considered outstanding examples of the style in comparison to other small neighborhood churches, especially those which were built for more affluent and predominantly white congregations that had better access to financing and fewer geographic limitations. More research is needed to establish a threshold for evaluating Mount Carmel, Church of the Living God, and other small neighborhood Black churches within the context of the racial and economic forces surrounding their construction.

### **English Evangelical Lutheran Church of Divine Charity / later renamed St. Phillip Lutheran**

2976 N. 1<sup>st</sup> St.

AHI #108330

Preliminary research suggests that St. Phillip Lutheran Church was established to serve African American Lutherans from surrounding congregations. More research is needed to evaluate the success of the mission and to evaluate the property for significance under *Criterion A: Black Ethnic Heritage* and/or *Religion* for its association with Lutheran outreach to Milwaukee's Black community.



Two properties were identified that may be eligible for various associations under *Criterion C*. Preliminary research identified potentially significant events and/or architectural significance, but assessing the overall significance of these associations will require more research effort than this study afforded.

### **St. Veronica Roman Catholic Church**

4017 S. Whitnall Ave.

AHI #245464

While St. Veronica lacks the dramatic exterior form and detailing of other comparable large prowfront churches (particularly St. Matthias), its sanctuary has a more spatially complex interior that utilizes lighting, a double roof structure, and an elaborate chancel wall to create interior drama. More research is needed to evaluate the significance of St. Veronica under *Criterion C: Architecture* as an example of the Contemporary style.

### **Zion United Church of Christ**

3301 S. 76<sup>th</sup> St.

AHI #118351

Zion UCC is an unusual example of hyperbolic paraboloid construction, a construction technique that uses reinforced concrete to create dramatic, sculptural forms. William Wenzler, the architect of Zion UCC, was one of the earliest proponents of this building technology in the country, and his designs for Zion UCC and St. Edmund Episcopal Church in suburban Elm Grove (another concrete hyperbolic paraboloid) received acclaim in the national and international architectural press. More research is needed to evaluate both the architectural significance of Zion UCC under *Criterion C: Architecture*.

Several properties were identified that are less than 50 years of age, generally considered the threshold for National Register listing. These properties should be evaluated for significance when they reach 50 years of age.

### **Islamic Society of Milwaukee**

4707 S. 13<sup>th</sup> St.

AHI #245487

The Islamic Association of Greater Milwaukee (later renamed the Islamic Foundation of Greater Milwaukee) was established in 1976 out of an earlier Muslim students' association at the University of Wisconsin-Milwaukee. IFGM purchased a former Milwaukee public school in 1982 and established a full-time Islamic school. The building took on its current Moorish Revival appearance in 1995, when the school building was expanded to include a large prayer hall, a prayer balcony, a large multipurpose hall, and other spaces.<sup>68</sup> More research is needed to evaluate both the historic integrity as well as the architectural significance of the Islamic Society of Milwaukee building under *Criterion C: Architecture* when it reaches fifty years of age.

### **Central United Methodist Church**

639 N. 25<sup>th</sup> St.

AHI #118266

Central United Methodist Church, a prominent Brutalist-style church on Wisconsin Ave., was built in 1982. The building's dramatic angular tower and its earth-covered roof planted with prairie grass and wildflowers represent architect William Wenzler's energy-efficient response to the oil crisis of the late 1970s. More research is needed to evaluate both the historic integrity as well as the architectural significance of Central United Methodist under *Criterion C: Architecture* when it reaches fifty years of age.

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<sup>68</sup> "ISM History," <https://www.ismonline.org/history.html>

The following properties display a high degree of historic appearance. In other communities, these houses of worship might represent an outstanding example of a style of property type, but within the overall pool of Milwaukee religious architecture, which have a generally high level of design and workmanship, these properties did not immediately “rise to the top.” Further research and evaluation may yield significance under National Register or Milwaukee historic designation criteria.

**Church of the Open Door**

724 S. Layton Blvd.

AHI #245462

**St. Paul’s Evangelical Lutheran Church**

3059 N. 73<sup>rd</sup> St.

AHI #118342

**Washington Park Lutheran Church**

5505 W. Lloyd St.

AHI #119393

**King of Kings Evangelical Lutheran Church**

9524 W. Good Hope Rd.

AHI #118843

**Mother of Perpetual Help Roman Catholic Church**

5140 N. 55<sup>th</sup> St.

AHI #120099

**St. Mark United Church of Christ**

7329 W. Silver Spring Dr.

AHI #119989

**Good Hope Methodist Congregation Church**

8700 W. Good Hope Rd.

AHI #118842

**Berea Lutheran Church**

4873 N. 107<sup>th</sup> St.

AHI #118462

### **Storefront Churches and “Second Generation” Churches**

There are a large number of Milwaukee churches based in former retail or commercial space or other non-purpose-built houses of worship. Based on the scope of this survey, none of these storefront churches or congregations were included in the study. More research is needed to identify and evaluate the historical and architectural significance of storefront churches – many of which serve both as worship spaces as well as communal networks for their Black, Latino, or Hmong congregations.

Similarly, there are a number of congregations who purchased older churches and became the “second generation” owners. One example is Calvary Baptist Church (1727 N. 4<sup>th</sup> St., AHI #109103), which was built in 1904 as an English Lutheran Church. Calvary Baptist, Milwaukee’s oldest Black Baptist congregation, purchased the Lutheran church in 1922. Calvary Baptist was the site of significant Civil Rights-era activities, including a bombing attempt. Because the physical church was built in 1904, it was not included in this survey. More research is needed to identify and evaluate any significant historical events associated with “second generation” congregations in pre-1920 houses of worship.

### **Institutional Chapels**

While this survey was limited to purpose-built houses of worship intended for the general public, there are a number of post-1920 chapels that were excluded from the survey because they are semi-private structures not intended for worship by the general public. One of the best examples of an institutional chapel is the Chapel of Mary Immaculate (AHI #113264), an elaborate Postwar Gothic interior built in 1953 inside Founders Hall at Alverno College. Other private chapels include:

- Our Lady Chapel (Mount Mary University, inside Notre Dame Hall, built 1929)
- St. Charles Boys’ Home chapel (AHI #118355, built 1951)
- Marquette University (at least thirteen chapels in various residence halls and university buildings)

Additional research is needed to identify other institutional and/or private worship spaces and to evaluate their architectural and historical significance.

### **Suburban Post-WWII Houses of Worship**

This study was limited to the City of Milwaukee. Suburban Milwaukee County contains several significant postwar religious buildings and complexes. Some of the best-known include:

- St. Edmund’s Episcopal Church (Elm Grove, built 1957)
- Chapel of Christ Triumphant, Concordia University (Mequon, originally built for School Sisters of Notre Dame)
- Congregation Sinai (Mequon)
- Congregation Shalom (Mequon)
- Congregation Beth El Ner Tamid (Mequon, built 1984)

Additional research is needed to identify other post-WWII suburban religious buildings and to evaluate their architectural and historical significance.



## Chapter 5

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### Architects

Due to the large numbers of architects, builders, artisans, and craftspeople that worked on Milwaukee's houses of worship, not all include biographical entries below. However, an attempt was made to include the names of all known architects, along with their known post-1920 houses of worship. Any other information regarding architects and the structures they designed that was found as a result of this survey can be found at <https://wisconsinhistory.org/ahi>.

#### **Helmut Ajango**

Helmut Ajango (1931-2013) was born in Estonia and immigrated with his family to the United States in 1949. Ajango studied art and mathematics at Wittenberg University and architecture at the University of Illinois at Urbana-Champaign. After serving in the U.S. Army during the Korean War, Ajango established his own architectural office in Fort Atkinson, Wisconsin. Ajango developed an idiosyncratic style of Organic Modernism that often incorporated round plans and dramatic building forms. Ajango's obituary in the *Wisconsin State Journal* states he designed more than 175 churches in Wisconsin; only five of these have been identified in the Wisconsin Architecture and History Inventory (AHI): Mount Pleasant Lutheran (Mount Pleasant,) Good Shepherd Lutheran (Janesville,) First Reformed (Waupun,) and Memorial Church of Christ (Fitchburg.)<sup>1</sup> In Milwaukee, Ajango designed **Christ the King Baptist Church** (7750 N. 60<sup>th</sup> St., built in 1996.)

#### **William J. Ames**

William J. Ames (1892- 1975) was born in Michigan. His WWI draft card indicates that he worked for Kirchoff & Rose. At this time, little is known about the career of Ames. Two buildings designed by Ames have been identified in the Wisconsin Architecture and History Inventory (AHI): a 1954 Colonial Revival-style commercial building in Port Washington; and a 1962 Milwaukee public school. Ames also designed the **Bay View Baptist Church** (3800 S. Howell Ave., built 1957).

#### **Nicholas P. Backes**

Nicholas P. Backes (1887- unknown) was born in Milwaukee. The details of his education and career are not well known at this time. Backes operated his own architectural firm as well as working in partnerships with other Milwaukee architects, including with Mark Pfaller between 1918 and 1924, where the firm designed a number of Period Revival houses and retail buildings; and as part of Backes & Uthes, which designed the Ambassador Hotel and the Sheridan Apartment Building (listed in the National Register), both on Wisconsin Ave. On his own, Backes designed a number of religious buildings in Milwaukee for Catholic parishes and religious orders, including Immaculate Conception school and convent; St. Elizabeth School; and several buildings at the Visitation Convent for the School Sisters of Notre Dame. A single church designed by Backes was identified in Milwaukee: **Sacred Heart Catholic Church**, (917 N. 49<sup>th</sup> St., built in 1948.)

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<sup>1</sup> "Ajango, Helmut," *Wisconsin State Journal*, November 16, 2013.

### Charles Bauer

Little is known about the career or identity of Charles Bauer, designer of the **Evangelical Lutheran Bethel Congregational Church**, (1874 N. 24th Pl., built in 1921.) City directories list several residents with that name, but a strong possibility might be Charles Henry Bauer, born in Milwaukee in 1881, whose World War I draft card lists his occupation as “architectural draftsman” with the Andres Stone & Marble Co. Later federal censuses list Charles H. Bauer as an architect living on Buffum St. in Milwaukee (1920) and a self-employed architectural draftsman living in Oconomowoc (1930). Two other properties in Milwaukee have been identified as having been designed by Charles Bauer: a duplex at 2734 N. 18<sup>th</sup> St. (1905) and a house at 1868 N. 24<sup>th</sup> Pl. (1903), built on the site of a former school building owned by the Evangelical Lutheran Bethel congregation.<sup>2</sup>

### Rabbi Baumind

Rabbi Baumind is listed as the architect on the building permit for **Congregation Aushe Emeth**, 8057 W. Appleton Ave., built 1958.

### Myles Belongia

Myles Belongia (1900-1986) was born in Oconto, Wisconsin.<sup>3</sup> Little is known at this time about Belongia’s education or early career. Belongia was in partnership with architect Urban Peacock from 1945 until 1949, during which time the firm designed a number of theaters.<sup>4</sup> Afterwards, Belongia appears to have worked independently for the rest of his career, producing several parish buildings for St. Mary Help of Christians in West Allis; Holy Family school in Cudahy; and the fine Colonial Revival-style St. Joseph church (built 1964, also in Cudahy). Belongia’s only church design in Milwaukee is **St. Mary of Czestochowa**, (3027 N. Fratney St., built 1956.)

### Richard Bierman

Faith Gospel Church, 2661 N. 53<sup>rd</sup> St., built 1941.

### Erhard Brielmaier & Son

- **St. Benedict the Moor Roman Catholic Church** (924 W. State St., built 1923)
- **Lincoln Park Evangelical Lutheran Church** (4876 N. 19th St., built 1932)

### Herman Bruns

- **Bethel Synagogue** (2190 N. 49th St., built 1923)
- **Congregation Beth Israel Synagogue** (2432 N. Teutonia Ave., built 1925)
- **Sherman Park Lutheran Church** (2703 N. Sherman Blvd., built 1928)

<sup>2</sup> Charles Bauer site file, HPC; “1868 N. 24<sup>th</sup> Place,” AHI 111922

<sup>3</sup> “Belongia, Myles E.,” [death notice], *Milwaukee Journal*, September 17, 1986.

<sup>4</sup> Koyl, ed., *American Architects Directory* (1955)

### **Brust & Brust**

Brust & Brust was established by the father and son team of Peter and Paul Brust. Peter had been born in the Town of Lake in 1869 and worked in the offices of Ferry & Clas and H.C. Koch & Company. In 1905, Peter Brust formed a partnership with Richard Philipp. Following the dissolution of their partnership in 1926, Brust began his own firm. His son Paul joined him in 1929, and another son, John, joined in 1936. After Peter's death in 1946, his sons maintained the firm; several names later, the firm still exists as Zimmerman Architectural Studios. Paul Brust was born in Milwaukee in 1905 and earned a Bachelor of Architecture degree from the University of Notre Dame before studying at Columbia University in 1928-1929. Brust & Brust specialized in church and school design, particularly for Roman Catholic parishes, dioceses, and religious orders across Wisconsin. In Milwaukee, the firm designed the **St. Gregory the Great** complex (3061 S. 63<sup>rd</sup> St., church and school built 1956; convent addition 1965); and the Newman Club Chapel (3001 N. Downer Ave., built 1967).

### **Camburas and Theodore**

Peter Camburas (1892-1985) was born in Greece and immigrated with his family to Chicago in 1901. Camburas served in the U.S. Army Corps of Engineers during World War I and studied for a year at the Ecole des Beaux-Arts in Paris afterwards. Camburas later returned to the US and completed his architectural education at the Armour Institute of Technology. Camburas opened his own firm in 1937, where he was later joined by his son-in-law Theodore J. Theodore, who studied civil engineering at Northwestern University and architecture at the University of Illinois. Camburas and Theodore were recognized as experts on Byzantine architecture and designed more than twenty Greek Orthodox churches around the country.<sup>5</sup> Theodore and Camburas, along with local architect of record Lefebvre and Wiggins, designed **St. Sava Serbian Orthodox Cathedral**, (3201 S. 51<sup>st</sup> St., built 1956.)

### **Michael Coifman**

Congregation Anshe Sfard, 5115 W. Keefe Ave., built 1958.

### **Darby, Bogner & Associates**

Darby, Bogner & Associates was formed in 1946 by Harry Bogner, William Darby, Andrew Kreishman, and Robert Mantyh. Harry Bogner was born in Warwick, RI, in 1891, and was educated at the Imperial Technical School of Austria and the University of Pennsylvania. The partnership of Darby, Bogner & Associates designed a number of commercial buildings and public schools. The firm produced designs for two Catholic parishes in Milwaukee: **Our Lady of Lourdes Church** (5735 W. Forest Home Ave., built 1959), and several buildings at the **St. Matthias parish complex** (9304 W. Beloit Rd.), including the church (built 1967), school and convent (both built 1956), and rectory (built 1959).

### **Gerritt DeGelleke**

First Reformed Church, 3737 N. Sherman Blvd., built 1949.

### **Dick & Bauer**

Bethany United Church of Christ, 2878 N. 54<sup>th</sup> St., built 1938.

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<sup>5</sup> Heise, Kenan., "Chicago Architect Peter Camburas" [obituary], Chicago Tribune, September 27, 1985.

### Anton Dohmen

Faith Lutheran Church, 1000 S. Layton Blvd., built 1922 and listed in the NRHP as a contributing resource to the Layton Boulevard Historic District.

### Charles Draper Faulkner

Charles Draper Faulkner (1890-1979) was born in San Francisco and attended Calumet High School and the Armour Institute of Technology, both in Chicago. While at the Armour Institute, Faulkner was awarded a traveling scholarship and spent a year traveling through Canada, England, and Europe. After earning a B.S. in Architecture in 1913, Faulkner worked as chief designer for architect Solon S. Beman until 1917. In 1919, Faulkner established his own architectural office in Chicago. Faulkner, like many Depression-era architects, supplemented his private practice by working for the federal government between 1935 and 1937. Faulkner's son, Charles D., Jr., joined the firm in 1958. Faulkner was active in the Chicago Chapter of the American Institute of Architects and served in various leadership positions. Faulkner died in 1979.

Charles Draper Faulkner designed a wide range of building types throughout his career, including residential, educational, institutional, mortuary, and recreational buildings (including the Shinner Memorial Clubhouse at the Nippersink Resort in Genoa City, Wisconsin) but was best known for his church designs. Faulkner designed churches for a number of denominations but specialized in Christian Science churches. By 1942, Faulkner had designed thirty-three Christian Science churches across the United States and including one in Tokyo. Faulkner later published *Christian Science Church Edifices*, a 1946 collection of plans and photos of his churches for use by church building committees.<sup>6</sup> In Milwaukee, Faulkner designed the **Fourth Church of Christ, Scientist**, 2519 E. Kenwood Boulevard, built in 1929. Faulkner also designed the First Church of Christ, Scientist in Wauwatosa (7728 Milwaukee Avenue, built 1934) and the First Church of Christ, Scientist in Kenosha (6032 8<sup>th</sup> Avenue, built 1927.)

### Edward Erdmann

Trinity National Evangelistic Lutheran Church, 2482 W. Center St., built in 1925.  
See Schuett, Erdmann & Grey

### Eschweiler & Eschweiler

Eschweiler & Eschweiler was a well-known firm made up of a family of architects. The firm was established by Alexander Eschweiler (1865-1940), one of Milwaukee's best-known architects popularly remembered for his fine Period Revival houses designed in affluent neighborhoods around the city. In 1923, his three sons joined him in the firm. Eschweiler & Eschweiler produced buildings across the state for the next several decades, until the firm closed in 1975. Eschweiler, Eschweiler & Seilaff (one of the subsequent firm renamings) designed **Grace United Methodist Church**, 7735 W. Howard Ave., built in 1963.

### Furst & Tilton

Furst & Tilton was a Chicago-based architectural firm. John Tilton, the chief designer of the **Capitol Drive Lutheran Church** (3970 N. 54th St., completed in 1956 after several design iterations), taught at

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<sup>6</sup> Milwaukee Historic Preservation Commission, "Historic Designation Study Report: Fourth Church of Christ, Scientist," 1996, 5-6.



Cornell University and also designed other religious buildings in Wisconsin, including chapels in Eau Claire.<sup>7</sup> Capitol Drive Lutheran is the firm's only known project in Milwaukee.

### LeRoy Gaarder

LeRoy Gaarder was born in Highland, WI on June 10, 1891. He attended schools there and in Dodgeville, WI, and entered St. Olaf College in Northfield, MN, for one year (1912-1913). He attended night school at the University of Minnesota from 1913 to 1917 while working in the offices of Minneapolis architects Cecil Chapman (1913), Mather & Boerner (1914), Howard Parsons (1915), and Purcell & Elmslie (1916-1917). Gaarder moved back to Dodgeville and opened his own architectural practice (1917-1918), then entered the U.S. Army for a year. In 1920, he moved to Albert Lea, MN and opened a private office. During the Depression, Gaarder was appointed consulting designing architect on the staff of the Public Buildings Administration in Washington, DC. He later became a project planner for the regional office of the PBA in Seattle (1943-1944). Except for these breaks, Gaarder practiced in Albert Lea until well into the 1960s. He died in Albert Lea on January 27, 1982.

Gaarder's first commissions were for the Farmers First National Bank (Rake, IA, 1920) and Salem Lutheran Church (Albert Lea, 1922). These were followed by St. Paul's Lutheran Church (1925-1926) and Queen of Angels Church (1937), both in Austin, MN. Gaarder received an appointment for life from Bishop Kelly of the Winona (MN) Diocese to plan Queen of Angels Church and Parish Building, a project that lasted 27 years.<sup>8</sup>

Gaarder is known to have designed at least one other church in Wisconsin: First English Evangelical Lutheran (built 1928) in Platteville. In Milwaukee, Gaarder designed **English Evangelical Lutheran Church of the Resurrection** (2602 W. Auer Ave., built 1925). The building permit lists the architect as "Gaarder and Gaarder." Preliminary research did not reveal the identity of the second Gaarder.

### Mendel Glickman

Mendel Glickman (1895-1967) was born in Russia and was educated at Tri-State College. He taught structural engineering as a fellow at Taliesin under Frank Lloyd Wright between 1932 and 1933 and served as consulting engineer on several later Wright projects.<sup>9</sup> Glickman worked in Milwaukee as a consulting engineer for William Darby from 1933-1936, spent several years in his own engineering practice, and returned to Darby, Bogner & Associates from 1940-1942. After working in the US Army Air Force Procurement Division during WWII, Glickman designed several buildings in Milwaukee in partnership with various associated architects. In 1949, Glickman relocated to Norman, Oklahoma (at the invitation of architect Bruce Goff) where he taught in the School of Architecture at the University of Oklahoma and maintained his own office.<sup>10</sup>

Glickman designed **Beth El Ner Tamid Synagogue** (3725 N. Sherman Blvd., built 1951) in partnership with Paul Marzillier, about whom little information is known. Marzillier (1884-1963) is listed variously as an architect and engineer in city directories, federal censuses, and draft records.<sup>11</sup> It is possible that

<sup>7</sup> Elizabeth Miller, "Hoover Memorial Chapel," National Register of Historic Places nomination form, Dec 6., 1999.

<sup>8</sup> Quoted from biographical note, LeRoy Gaarder papers, 1922-1984, Northwest Architectural Archive, University of Minnesota.

<sup>9</sup> <https://okcmo.com/firms/glickman-mendel/>, accessed on July 17, 2023.

<sup>10</sup> Koyl, George S., *American Architects Directory*, second ed. (New York: R. R. Bowker Company, 1955), 199.

<sup>11</sup> "Marzillier, Paul," *Milwaukee Sentinel*, July 29, 1963.

Marzillier served as the local architect of record and Norman, OK-based Glickman served as designer for the synagogue.

### **Greske & Gihrumer**

Trinity Wesleyan Church, 4108 N. 51<sup>st</sup> St., built 1949.

### **Grassold & Johnson**

Grassold & Johnson are responsible for the current appearance of **Grace Presbyterian Church**, 2931 S. Kinnickinnic Ave. Originally built in 1917, the church was expanded several times, taking on its present appearance in the mid-1960s. The older brick portion is still visible behind the new stucco façade.

### **Curtis Green**

Curtis Green designed the **Swedish Christian Brethren Church**, 7727 W. Center St., built 1949. The 1949 city directory lists Green as a draftsman working for Grassold and Johnson, but little else is known about Green's life or career at this time.

### **Grellinger & Rose**

- **Roosevelt Drive Presbyterian Church** (2433 W. Roosevelt Dr., built 1941)
- **First Holland Presbyterian Church** (3865 N. 82nd St., built 1957)

### **Donald L. Grieb**

Donald L. Grieb (1918-2018) was born in Milwaukee. Grieb received his B.S. in Architecture from the University of Illinois and earned his master's degree in architecture from the University of Pennsylvania in 1942. Grieb spent a year at the American Academy in Rome in 1941. Grieb returned to Milwaukee and worked as a designer with several firms, including at Eschweiler & Eschweiler and Brust & Brust. Grieb worked in partnership with Fritz von Grossman, which lasted from 1949-1952. Grieb established his own firm in 1952.<sup>12</sup>

Grieb's best-known design is the Mitchell Park Horticultural Conservatory, better known as the Domes. Grieb also designed former Milwaukee County Courthouse Annex (demolished); the 1965 Milwaukee Road/Amtrak Passenger Station (significantly altered); three public schools; and a number of houses.<sup>13</sup> Grieb designed one church in Milwaukee: **Benediction Lutheran Congregational Church** (5740 N. 68<sup>th</sup> St., built in 1963.)

### **Gilbert Grunwald**

Gilbert Grunwald (1904-1978) was born in Milwaukee and attended Milwaukee Lutheran High School. Initially interested in studying painting, Grunwald later studied mechanical and electrical drafting at the Milwaukee School of Engineering. Shortly after graduating, Grunwald opened his own architectural firm

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<sup>12</sup> Koyle 1956, 210.

<sup>13</sup> "Donald Grieb, Architect: Architect Who Designed Milwaukee Landmark the Domes Has Died at Age 99." *Milwaukee Journal Sentinel*, March 17, 2018.

in 1929.<sup>14</sup> Grunwald's first commission, Cross Evangelical Lutheran Church, was completed when he was 25 years old and a member of the congregation. In 1938, Grunwald began working as an architect for the Milwaukee County Public Works Department. He became County Architect in 1952, and later served as the Public Works Department's director of architecture and engineering. Grunwald retired in 1971.<sup>15</sup>

During his long career with Milwaukee County, Grunwald was responsible for the design of several public buildings, including the Carver Park Bathhouse; the Bradford Beach Bathhouse; the Humboldt Park Bandshell and Recreation Building; and work at the new county zoo.<sup>16</sup> A handful of houses designed while Grunwald was in private practice have been identified in AHI, but little is known about Grunwald's output before joining the County. The survey identified two Lutheran churches designed by Grunwald: **Cross Evangelical Lutheran** church and parsonage (1821 N. 16<sup>th</sup> St., both built in 1930); and **Unity Evangelical Lutheran** (1007 E. Oklahoma Ave., built 1949.)

### Gurda & Gurda

Brother Francis (1895-1976) and Leon (1888-1967) Gurda were both born in Milwaukee to Polish immigrant parents. Leon, the older, worked as a draftsman for an unknown architectural firm (along with several other occupations) and opened his own practice in 1912. Francis studied architecture at the University of Illinois and worked for the firm of Buemming & Guth. In 1922, the two brothers went into partnership, where they designed a number of handsome period revival buildings, mostly on the South Side of Milwaukee. In 1927, Leon was appointed City Building Inspector, a position he held until his retirement in 1955. Francis continued his own architectural practice until the early 1970s.<sup>17</sup> The Gurda brothers designed a large number of buildings in Milwaukee; for a full biography and more information, see *Milwaukee Historic Ethnic Architecture Resources Study*. Working together, Leon and Francis Gurda designed **St. Helen Roman Catholic Church and School** (1011 W. Ohio Ave., built 1926). Francis designed the later buildings at the **St. Helen parish complex** as well, including the convent (built 1949) and rectory (built 1953). Francis Gurda also designed **St. Adalbert Church** (1923 W. Becher St., built 1930); and the **St. Alexander convent** (3344 S. 16th St., built 1953).

### Hugo C. Haeuser

Hugo C. Haeuser (1882-1951) was born in Milwaukee and began his career as an apprentice in the Milwaukee architectural firm of Ferry & Clas. Haeuser later worked as the chief draftsman in the office Alexander Eschweiler before opening his own firm in 1919. Haeuser specialized in religious work for Protestant congregations and had a prolific career, designing over 300 churches across the country. Haeuser was a skilled Gothic designer, whose mastery of the style ranged from elaborate historical revival churches (an early commission, Mt. Olivet Lutheran in Minneapolis, went so far as to reproduce "an ink stain similar to that made by [Martin] Luther when he threw the inkpot at the Devil") to modest Depression-era churches that foreshadowed post-WWII Minimal Gothic.<sup>18</sup>

Haeuser designed at least twenty-two churches in Wisconsin. In suburban Milwaukee, his projects include First Methodist, First German Reformed, and First Church of Christ, Scientist (Waukesha); St. John

<sup>14</sup> Grunwald's obituary in the *Milwaukee Sentinel* notes that Grunwald specialized in churches; however, only two churches of his design in Milwaukee have been identified.

<sup>15</sup> "Grunwald Rites Thursday; Ex-County-Architect," *Milwaukee Sentinel*, September 27, 1978.

<sup>16</sup> South Side Survey, 407-408; Bay View Survey, 388-389; obit.

<sup>17</sup> Les Vollmert, Carlen Hatala, and Paul Jakubovitch, *Milwaukee Historic Ethnic Architecture Resources Study*, (Milwaukee: City of Milwaukee Department of City Development, 1994) 31-34.

<sup>18</sup> "Haeuser, 69, Church Architect, Dies," *Milwaukee Sentinel*, October 19, 1951.

Evangelical Lutheran (Wauwatosa); and Luther Memorial (West Allis). Haueser designed the following churches in the City of Milwaukee:

- **Immanuel Evangelical Lutheran Church** (2389 N. Teutonia Ave., built 1924)
- **South Baptist Church** (2906 W. Scott St., built 1928)
- **Gospel Lutheran Church** (1535 W. Capitol Dr., built 1938)
- **Pilgrim Congregation Church** (2327 N. 52nd St., built 1939)
- **Christ United Church Of Christ** (915 E. Oklahoma Ave., built 1940)
- **Mt. Calvary Evangelical Lutheran Church & School** (2862 N. 53rd St., built 1941)
- **Fifth Church of Christ, Scientist** (3025 E. Oklahoma Ave., built 1950)<sup>19</sup>
- **First Evangelical United Brethren Church** (3950 N. 56th St., built 1951)
- **Our Savior's Lutheran Church** (3022 W. Wisconsin Ave., completed posthumously in 1954)

### **Herbst & Kuenzli / Herbst & Herbst / Herbst, Jacoby & Herbst**

The architectural firm of Herbst & Kuenzli was established in 1919 and has continued, under various names, to the present day. Founded and led by William G. Herbst and Edwin C. Kuenzli for its first two decades, the firm was subsequently named William G. Herbst and Associates (1943-1954); Herbst, Jacoby & Herbst (1954-1960); Herbst, Jacoby & Jacoby (1960-1981); Pfaller, Herbst & Associates (1981-1984); Pfaller, Herbst & Eppstein (1985); Herbst, Eppstein, Keller & Chadek (1986-1992); Eppstein, Keller & Uhen (1992-1995); Eppstein Uhen Architects (1995-present).

Herbst & Kuenzli designed a wide range of buildings, including industrial, commercial, residential, and a series of prototype offices for the Wisconsin Bell telephone company. In 1922, the firm designed Messmer High School in Milwaukee, beginning a long-lived client relationship with the Roman Catholic archdiocese of Milwaukee that would result in multiple commissions for churches, schools, convents, and other buildings for Catholic parishes in Milwaukee and the suburbs. In addition to work for parishes, the firm also designed Marquette University High School (1924) and several buildings at Mount Mary College (Notre Dame Hall, 1929; auditorium building, 1951; convent, 1951).<sup>20</sup>

**William G. Herbst** (1885-1959) was born in Milwaukee, attended South Division High School, and studied architecture at the Armour Institute of Technology in Chicago. Herbst worked in the architectural office of Kirchoff & Rose from 1905 until about 1911, when he opened his own practice. Herbst was in partnership with William Hufschmidt from 1912 until Hufschmidt's death in 1918. The following year, Herbst formed a new partnership with Edwin Kuenzli.<sup>21</sup> After Kuenzli's retirement in 1942, William was joined by his son Roger M. Herbst, and the firm was renamed William G. Herbst & Associates. In the mid-1950s, John Jacoby (who had started as a draftsman at Herbst & Kuenzli two decades earlier) rose to partner and the firm was renamed Herbst, Jacoby & Herbst. William Herbst remained active in the practice until his death in 1959.

**Edwin C. Kuenzli** (1871-1948) was born in Milwaukee and apprenticed with architect Charles Kirchoff before earning a degree in architecture from the University of Pennsylvania in 1899. Kuenzli returned to Milwaukee and joined the firm of Charlton, Gilbert & Dewey, eventually becoming a partner in 1903. By 1918, Charlton, Gilbert, and Dewey had all retired, and Kuenzli went into partnership with William G.

<sup>19</sup> The architect listed on the building permit was transcribed in 1999 as "HC Hardser" but is believed to be Haeuser.

<sup>20</sup> *Ethnic Architecture*, 5:38-39.

<sup>21</sup> *Ethnic Architecture*, 5:36-38.



Herbst in 1919 to form Herbst & Kuenzli. Kuenzli remained active in the firm until his retirement in 1942.<sup>22</sup>

**Roger M. Herbst** (1917-2003) was born in Milwaukee and studied engineering at Marquette University before earning a degree in architecture from Cornell University in 1941. In 1943, Roger joined his father's firm following the retirement of Kuenzli, and the office was renamed William G. Herbst and Associates. Herbst remained active with the firm for the next 42 years until his retirement in 1985.

**John P. Jacoby** (1912-2003) was born in Menasha, WI and attended Messmer High School in Milwaukee. He worked in the Eschweiler architectural office before joining Herbst & Kuenzli as a draftsman in 1930. Jacoby continued his education through the Beaux Arts Institute in New York (between 1933-1935) and through the University of Wisconsin night school program (1936-1940). In 1943, following the retirement of Kuenzli, Jacoby became an associate in the firm, and was made a partner in 1954 when the firm was reorganized as Herbst, Jacoby & Herbst. Jacoby retired from the firm in 1978.<sup>23</sup>

Herbst & Kuenzli and its successor firms worked primarily for Catholic congregations and parishes and designed the majority of Catholic churches built in Milwaukee after 1920.

- **St. Sebastian** church (5404 W. Washington Blvd., built 1929, NRHP-listed as part of the Washington Boulevard Historic District)
- **St. Catherine** parish complex (5131 W. Center St.; school built 1929; convent built 1931; rectory built 1936; church built 1949) William Herbst, supervising architect
- **St. Leo** rectory alterations (2458 W. Locust St., 1953) William Herbst, supervising architect
- **Blessed Sacrament** parish complex (4005 W. Oklahoma Ave., rectory built 1954, church built 1955) Heinz Brummel, design associate<sup>24</sup>
- **St. Nicholas** church (5344 N. Green Bay Ave., built 1955)
- **Mother of Perpetual Help** parish complex (5140 N. 55th St., built 1956)
- **Holy Redeemer** parish complex (4704 N. 39th St., built 1957) John Jacoby, supervising architect
- **St. Veronica** church and convent (4017 S. Whitnall Ave., both built 1965)
- **Our Lady of Good Hope** parish complex (7140 N. 41st St., convent and school built 1957; church built 1968) John Jacoby, supervising architect
- **Corpus Christi** church (8604 W. Villard Ave., built 1959) John Jacoby, supervising architect
- **St. Agnes** church (4064 N. 26th St., built 1960) Roger Herbst, supervising architect
- **St. Charles Borromeo** church (3104 W. Parnell Ave., built 1961)

**Roger Herbst** (see Herbst & Kuenzli)

**William Herbst** (See Herbst & Kuenzli)

### **M.D. Hetherington**

Fundamental Bible Church, 2925 W. State St., built 1950 and listed in the NRHP as part of the Concordia Historic District.

<sup>22</sup> Ethnic Architecture, 5:38-39.

<sup>23</sup> Bowker 1962, 344; obituary *Milwaukee Journal Sentinel* March 11, 2003.

<sup>24</sup> *The Wisconsin Architect*, June 1957, cover, 10-11.

**Holland & Steel**

Christ United Presbyterian Church, 1930 W. Walnut St., built 1974.

**John Jacoby** (see Herbst & Kuenzli)

**Leiser & Holst**

- **Immanuel Baptism Kirche** (2500 W. Medford Ave., built 1920)
- **Saron Evangelical Lutheran Church** (2830 W. Hadley St., built 1924)

**Frank Howend**

Third Church of Christ, Scientist, 2915 N. Sherman Blvd., built in 1923 and listed in the NRHP as a contributing resource to the Sherman Boulevard Historic District.

**Lester Johnson**

Lester Johnson (1912-2003) was born in Chicago and studied architecture at the Armour Institute of Technology, eventually earning a BFA in Architecture from Yale University in 1938. Johnson worked for several Chicago architectural firms, including Schmidt, Garden & Erickson and Shaw, Metz & Dolio before opening his own office in 1950. Johnson was a licensed architect in twenty-three states and designed buildings around the country.<sup>25</sup> In Milwaukee, Johnson designed **Bethel Baptist Church**, 7701 W. Luscher Ave., built 1963. One other Johnson design has been identified in Wisconsin: the Wausau Bible Church in Wausau, built in 1965.

**Kirchoff & Rose / Thomas L. Rose**

St. John's Episcopal Church, 2612 W. Mineral St., built 1932.

**Edwin C. Kuenzli** (see Herbst & Kuenzli)

**Kenneth Kurtz**

Kenneth Kurtz (b. 1932) was born in Milwaukee, studied architectural engineering at the University of Illinois, and joined his father Roland C. Kurtz's architectural firm in 1957. The firm remained in operation until 1981, and Kenneth's brother James continues to work as an architect.<sup>26</sup> Kenneth Kurtz designed **Ellison Chapel A.M.E. Church**, 2100 W. Clarke St., built in 1969.

**E.B. La Croix**

Emil Baptiste La Croix (1883-1979) was born in New Holstein, Manitowoc County, into a family of Belgian farmers. Little is known at this time about the education and early career of La Croix, but federal census records indicate that he may have completed two years of high school and by 1918 was working in Milwaukee as a draftsman in the architectural offices of Kirchhoff & Rose.<sup>27</sup> In the 1920s, La Croix was in partnership with architect Walter Memmler. A handful of the firm's commissions have been identified, including the Zenith Theater (2498 W. Hopkins St., built in 1926) and approximately eight Period

<sup>25</sup> Koyl (1956), 279; "Lester Johnson," *Chicago Tribune*, December 5, 2003.

<sup>26</sup> Abstract, "Kurtz Architects, Inc.," Mss-1779, Milwaukee County Historical Society.

<sup>27</sup> WWI Draft Registration Card, Sept. 12, 1918.

Revival houses in Milwaukee, Wauwatosa, Shorewood, and Whitefish Bay.<sup>28</sup> La Croix designed one house of worship in Milwaukee: **St. Leo Catholic Church** (2470 W. Locust St., built 1924), along with a 1931 addition to the existing school (having been originally designed by Brust & Phillip in 1909), and a 1940 convent. In 1936, Emil La Croix joined the Federal Housing Authority, eventually becoming the chief Wisconsin architect for FHA, a post he held until his retirement in 1953.<sup>29</sup>

### **Ray Lamboy**

Nathanael Evangelical Lutheran Church, 1147 N. 50<sup>th</sup> St., built 1959.

### **Walter Lange**

Wellington Park Lutheran Church and parsonage, 7021 W. Medford Ave., built 1956.

### **Leenhouts & Guthrie**

Cornelius Leenhouts (1865-1935) was born in Milwaukee, attended public school, and apprenticed in the offices of various Milwaukee architects including W.H. Parker, H.C. Koch, Edward Townsend Mix, and Crane & Barkhausen. Leenhouts went into partnership with Hugh Guthrie in 1900, a firm that lasted until Leenhouts' death in 1935. Cornelius' two children (daughter Sarah Leenhouts and son Willis Leenhouts) also worked in the office at various times.<sup>30</sup> Willis Leenhouts later established his own office with wife Lillian following World War II.

Hugh Guthrie (1863-1945) was born in Scotland and came to Milwaukee around 1883 with his family. He worked in the architectural office of Edward Townsend Mix until Mix's death, and then in the office of Mix's former partner Walter Holbrook until Holbrook's retirement. Guthrie went into partnership with Cornelius Leenhouts' death in 1935, the firm dissolved and Guthrie worked in a variety of positions with the Village of Fox Point.<sup>31</sup>

The firm of Leenhouts & Guthrie designed a large number of buildings around the state, with at least 150 identified in AHI. Larger projects in Milwaukee included commercial buildings, the Grand Avenue Methodist Church (razed), the Milwaukee Rescue Mission (razed), the Milwaukee House of Correction, the Kenwood Masonic Lodge, the Weiss Funeral Home at 1901 N. Farwell Ave., and approximately thirty large apartment buildings, many on the East Side. Leenhouts & Guthrie designed one post-1920 house of worship in Milwaukee: the **Kenwood Methodist Church** (2319 E. Kenwood Blvd., completed in 1928).

### **Gregory G. Lefebvre**

Milwaukee Gospel Tabernacle, 5511 W. Burleigh St., built 1953.

<sup>28</sup> <https://www.historictheatrephotos.com/Atmospheric/Zenith-Milwaukee.aspx>, accessed on July 21, 2023; AHI records 27745, 76554, 76628, 77657, 199921, and 221639; Milwaukee HPC architects' site files.

<sup>29</sup> "La Croix, Emil," [obituary] *Milwaukee Journal*, March 29, 1979.

<sup>30</sup> Prospect Avenue Apartment Buildings, 8:32.

<sup>31</sup> Prospect Avenue Apartment Buildings, 8:32.

**Lemke & Wolfe (Shawano, WI)**

First Alliance Church, 4245 N. 60<sup>th</sup> St., built 1954.

**Linde-Groth**

Mission of Christ Lutheran Church, 900 W. Center St., built 1978.

**Hugo Logeman**

- **Calvary United Methodist Church** (2677 N. 40<sup>th</sup> St., built 1922)
- **Pentecost Evangelical Lutheran Church** (5226 W. Burleigh St., built 1928)
- **English Evangelical Lutheran Church of Divine Charity** (2976 N. 1<sup>st</sup> St., built 1931)

**John Maletz**

Southside Church of Christ, 1933 W. Grange Ave., built 1962.

**Norman Mansell**

Martin Luther Evangelical Lutheran Church, 9235 W. Bluemound Rd., built 1952.

**Leo McGlade**

Salvation Army Chapel and Gymnasium, 1304 S. 6<sup>th</sup> St., built 1962.

**John Menge, Jr.**

Bethany Lutheran Church, 2029 N. 38<sup>th</sup> St., built 1921.

**Robert and Henry Messmer**

Temple Emanu-el B'ne Jeshurun, 2419 E. Kenwood Blvd., built 1922.

**Arnold F. Meyer**

St. James Evangelical Lutheran Church and School, 2028 N. 60<sup>th</sup> St., built 1924.

**Harold H. Nefe**

Harold H. Nefe designed two houses of worship identified in the survey: the **North Congregation of Jehovah's Witnesses** (4574 N. 46<sup>th</sup> St., built 1953), and the **Northwest Congregation of Jehovah's Witnesses** (4909 N. 110<sup>th</sup> St., built 1972.)

**Richard Oberst**

- **Gloria Lutheran Church** (2778 N. 10<sup>th</sup> St., built 1920)
- **Grace Church Assembly of God** (9619 W. Lisbon Ave., built 1955)



### Harry Ollrogge

Harry Ollrogge (1907-1996) was born in Milwaukee and studied at the University of Wisconsin Extension Division. Ollrogge worked as a draftsman for William Kozick from 1924 until 1926, then worked for Peacock & Frank until 1936 when he opened his own office.<sup>32</sup> Ollrogge specialized in religious design, with commissions for alterations and additions to older churches, as well as schools, parsonages, and other religious buildings. Ollrogge is known to have designed three churches in Racine County and eight churches in the Milwaukee suburbs.<sup>33</sup> In Milwaukee, Ollrogge oversaw alterations on at least eight churches, and designed the following purpose-built churches:

- **Bluemound Baptist** (120 N. 73<sup>rd</sup> St., built 1949)
- **Capitol Drive Lutheran** chapel interiors (3970 N. 54<sup>th</sup> St., built 1956)
- **St. Matthew Evangelical Lutheran** (8444 W. Melvina St., built 1957)
- **Evangelical Lutheran Church of the Good Shepherd** (3617 N. 48<sup>th</sup> St., 1965 substantial addition)
- **Beautiful Savior Lutheran** (3205 N. 85<sup>th</sup> St., built 1958)
- **St. Mark AME** (1616 W. Atkinson Ave., built 1959)
- **Emmanuel Lutheran Church for the Deaf** (4328 W. North Ave., built 1963)

### Roy Schiver Papenthien

Jackson Park Evangelical Lutheran Church, 3056 S. 49<sup>th</sup> St., built 1932.

### Albert Peteling

Seventh Day Adventist Church, 1627 N. Van Buren St., built 1927.

### Mark Pfaller

Mark F. Pfaller (1892-1982) was born in Jefferson, Wisconsin and studied mathematics at the University of Wisconsin. Pfaller worked for a number of Milwaukee architects, including Henry Hensel, Charles Tharinger, Alfred Clas, Herman Buemming, as well as for the City of Milwaukee. In 1918, Pfaller formed a partnership with Nicholas Backes (see previous entry). Backes & Pfaller designed a number of Period Revival houses. In 1925, the partnership dissolved, and Pfaller appears to have engaged in several non-architectural business ventures including a dye works and a building and loan association, although he continued to receive architectural commissions as well. By 1939, Pfaller had formally reestablished an architectural practice, and was joined by his son Mark Arthur Pfaller, who attended the University of Notre Dame. Pfaller's grandson, Mark F. Pfaller II, later joined the firm as well, and the firm merged with Herbst Jacoby & Jacoby in 1980 to become Pfaller Herbst Associates.<sup>34</sup>

Mark F. Pfaller was active in several Catholic organizations as well as the Wisconsin chapter of the American Institute of Architects. During his long career, Pfaller designed a large number of buildings. Significant post-WWII commissions included a nursing home in Aurora, Illinois; a Catholic school in Kenosha; and a hotel, a car dealership, and an office tower in Milwaukee. Houses of worship designed by Mark Pfaller identified during this study include:

- **Blessed Sacrament** combination church-school building (4005 W. Oklahoma Ave., built 1927)

<sup>32</sup> Koyl, ed., *American Architects Directory* (1955), 412, (1962), 524.

<sup>33</sup> Ollrogge, Harry. Biographical file, Wisconsin Architectural Archive, Milwaukee Central Library.

<sup>34</sup> Prospect Avenue Apartment Buildings, 8:35-36.

- **Little Flower Roman Catholic Church** (9525 W. Bluemound Rd., built 1955)
- **Our Lady of Sorrows** church (4059 N. 64th St.) and convent (4040 N. 66th St., built 1961)
- **St. Anthony of Padua** church (7616 W. Stevenson St., built 1965)

### Ralph C. Phillips

Saint Bernadette Roman Catholic Church, 8200 W. Denver Ave., built 1959.

### Fred Rankl

Fred Rankl (1893-1964) attended the University of Wisconsin and was a registered architect and engineer. Rankl joined the Meredith Brothers Construction Co. in 1922 and stayed with the company for the rest of his career, eventually becoming president and general managers by the time he retired in 1960.<sup>35</sup> Little is known of Rankl's design work at this time beyond two houses in Whitefish Bay (one of them built for Rankl and his wife) and a light industrial building in the Walker's Point neighborhood. Rankl also designed **St. Luke's Episcopal Church**, 3216 S. Herman St., built 1954.

### Carl E. Riemenschneider

Wayside Church, 4801 W. Capitol Dr., built 1957.

### Alonzo Robinson, Jr.

Alonzo Robinson, Jr., (1923-2000) was born in Asheville, North Carolina, and grew up in Delaware. After earning an architecture degree from Howard University in 1951, Robinson moved to Milwaukee, where he worked with the City Bureau of Bridges and Buildings and with Milwaukee County. Robinson became the first Black registered architect in Wisconsin in 1956. In 1972, He later established his own firm, Alonzo Robinson Architect & Sons, which was also Wisconsin's first Black-owned architecture firm. Robinson later became a partner in the Waukesha architectural firm of DeQuardo, Robinson and Crouch Associates, in addition to teaching construction management, estimating, and architectural design classes at the University of Wisconsin-Milwaukee.<sup>36</sup>

Over the course of his career, Robinson designed civic and commercial buildings, houses, and community churches. His religious work, in particular, incorporated a distinctive Modernist aesthetic while respecting the scale and character of older surrounding buildings – an approach described as “sensitive, contextual, and modern.”<sup>37</sup> Four churches designed by Alonzo Robinson were identified as part of the survey:

- **Pilgrim Rest Missionary Baptist Church** (2567 N. 8th St., designed 1959, completed 1964)
- **Church of the Living God** (3649 N. Teutonia Ave., built 1968)
- **Mount Carmel Missionary Baptist Church** (1717 W. Meinecke Ave., built 1974)
- **Damascus Missionary Baptist Church** (2441 N. 27th St., built 1993)

<sup>35</sup> “Fred A. Rankl,” [death notice] *Milwaukee Journal*, August 4, 1964.

<sup>36</sup> Georgia Pabst, “Robinson was a Pioneer among Wisconsin Architects,” *Milwaukee Journal Sentinel*, July 1, 2000; Hayya Shah, “Architecture Alumnus Alonzo Robinson Honored with Renaming of Milwaukee Fire Department Administration Building,” *The Dig*, Howard University, February 24, 2022.

<sup>37</sup> Paul Wellington and Kelsey Kuehn, “Sensitive, Contextual, and Modern: Examining Works by Alonzo Robinson, Wisconsin's First Black Architect,” *Docomomo US*, May 18, 2021, <https://www.docomomo-us.org/news/sensitive-contextual-modern-examining-works-by-alonzo-robinson-wisconsin-s-first-black-architect>, accessed August 28, 2023.

### **Adolph Roegner**

St. Paul's Evangelical Lutheran Church, 3059 N. 73<sup>rd</sup> St., built 1959.

### **Rugg, Knapp & Lambert**

- **Church of Jesus Christ of Latter-day Saints** (3755 N. 44th St., built 1933)
- **St. Paul Roman Catholic Church** (1720 E. Norwich St., built 1973)
- **St. Margaret Mary Roman Catholic Church** (9101 W. Capitol Dr., built 1977)

### **Albert Ruttenberg**

Albert Ruttenberg designed two synagogues: **Congregation Anshai Lebowitz** (3100 N. 52nd St, built 1953), and **Congregation Agudas Achim** (5820 W. Burleigh St., built 1955).

### **Satre & Senescall**

Emanuel Evangelical United Brethren Congregation Church, 5620 N. 38<sup>th</sup> St., built 1954.

### **Harry M. Schmidt**

Elim Tabernacle, 1990 W. Atkinson Ave., built 1949.

### **Harry T. Schramek**

Ebenezer Evangelical Free Church, 3102 S. 43<sup>rd</sup> St., built around 1945.

### **Francis Schroedel**

St. Margaret Mary Catholic Church (9101 W. Capitol Dr.), built in 1956 and converted to the parish gymnasium when the current church was built in 1972.

### **Brielmaier-Sherer & Sherer**

Mt. Zion Assembly Church, 4240 N. Green Bay Ave., built 1977.

### **George Shuett**

Good Hope Methodist Congregation Church

### **Alfred Siewert**

Alfred Siewert (1899-1981) was born near West Bend and moved with his family to Milwaukee at age eleven. He attended Milwaukee Lutheran High School (established in 1903 as one of the country's first Lutheran high schools). Siewert apprenticed with Milwaukee architect Fred Graf and later worked for the Chicago firm of Perkins, Fellows and Hamilton, who specialized in school design during the period of Siewert's employment. Siewert also briefly worked in Manitowoc for the firm of Smith and Reynolds.

Siewert returned to Milwaukee in 1923 and opened his own office at 3610 W. North Avenue before becoming licensed in Wisconsin around 1930. Much of Siewert's early work consisted of small commercial buildings and apartment buildings in Period Revival styles. Following World War II, Siewert began to specialize in the design of religious buildings and worked almost exclusively for Protestant congregations, a specialization helped by the fact that Siewer was an active member of various Lutheran organizations and statewide advisory committees. Siewert designed at least 40 new churches throughout Wisconsin and Michigan, and produced an additional 70 designs for remodelings, additions, schools and parsonages for existing churches. Siewert retained an active practice until 1978.<sup>38</sup> Alfred Siewert designed nine houses of worship in Milwaukee:

- **Church of the Open Door** (724 S. Layton Blvd., built 1948)
- **Jackson Park Evangelical Lutheran Church** (4535 W. Oklahoma Ave., built 1953)
- **St. Mark's Lutheran Church** (530 N. 95th St., built 1955)
- **Aldersgate Methodist Church** (8809 W. Lisbon Ave., built 1956)
- **Mt. Carmel Lutheran Church** (8424 W. Center St., built 1957)
- **Greater Milwaukee Baptist Church** (10300 W. Hampton Ave., built 1958)
- **Gloria Dei-Bethesda Evangelical Lutheran Church** (9420 W. Capitol Dr., built 1963)
- **Berea Lutheran Congregation Church** (4873 N. 107th St., built 1964)
- **Faith Temple Church** (8415 W. Bradley Rd., built 1973)

### Henry R. Slaby

Henry R. Slaby (1906-1995) was born in Milwaukee to John and Frances Slaby, Bohemian immigrants from Prague. Slaby left high school early to apprentice with the architectural firm of Herbst & Kuenzli. In the 1930s, he worked for the Works Progress Administration before establishing his own firm in 1937. Slaby worked primarily for Catholic parishes. His obituary credits him with designs for Catholic hospitals, nursing homes, and shrines in Illinois, Louisiana, Pennsylvania, and Toronto. In Wisconsin, Slaby designed the Divine Savior Nursing Home (Portage); St. Mark Church and school, St. George school, St. Peter school (all in Kenosha); St. Rita Monastery (Racine); and St. Michael Church (Wausau). Suburban Milwaukee commissions included Sacred Heart Monastery in Hales Corners; Sacred Heart of Jesus school in St. Francis; the Ancilla Domini House of Studies at the St. Francis Seminary in St. Francis; and Holy Family Church and school in Whitefish Bay.<sup>39</sup> Slaby is known to have designed buildings for three Catholic parishes in Milwaukee:

- **St. Stephen Martyr Church** (4260 N. 51<sup>st</sup> Blvd., built 1969) and school (4200 N. 51<sup>st</sup> Blvd., built 1952)
- **Mother of Good Counsel Church** (3035 N. 68<sup>th</sup> St., built 1967) and rectory (built 1958)
- **St. John de Nepomuc Church** (3717 W. Keefe Ave., built 1942), school (3409 N. 37<sup>th</sup> St., built 1955), convent additions (built 1963), and rectory (3717 W. Keefe Ave., built 1963)

### Charles Stade

Lutheran Chapel Of The Cross, 3353 S. Whitnall Ave., built 1956.

<sup>38</sup> Heritage Research, Ltd., *Historical and Architectural Resources Survey, City of West Allis, Milwaukee County*, (City of West Allis Historical Commission, 2007), vol. 1 p. 53; Andrew Hope, "Berea Lutheran, 1964," part of *Architecture of Faith*, <http://architectureoffaithmilwaukee.info/V-Modernism/65-Berea-Lutheran.aspx> accessed on Feb. 17, 2021.

<sup>39</sup> Knoche, Eldon, "Architect Slaby was Designer of Churches," *Milwaukee Journal Sentinel*, November 25, 1995.



### Steffen & Kemp

The partnership of Steffen & Kemp was a prolific firm who specialized in ecclesiastical design; an inventory of their work on file at the Wisconsin Architectural Archive includes designs for over 150 churches. Ray Steffen was born in Milwaukee in 1900 and worked as draftsman for local architects Henry Rotier and later Hugo Miller. Steffen established his own office in 1928. Thomas Kemp was born in Milwaukee in 1914 and attended the University of Wisconsin Extension between 1934 and 1937 while working as a draftsman in the office of Thomas van Alyea. Steffen & Kemp went into partnership in 1945. The firm designed ten churches in Milwaukee:

- **Evangelical Lutheran Church of the Good Shepherd** (3617 N. 48th St., built 1930)
- **Resurrection Evangelical Lutheran Church** (203 E. Howard Ave., built 1954)
- **Walther Memorial Lutheran Church** (4040 W. Fond du Lac Ave., built 1955)
- **Faith Church** (4240 N. 78th St., built 1957)
- **First Church of God** (8001 W. Capitol Dr., built 1957)
- **Mt. Lebanon Evangelical Lutheran Church & Parsonage** (6020 W. Hampton Ave., built 1957)
- **Atonement Lutheran Church** (4500 N. Sherman Blvd., built 1958)
- **Fairview Evangelical Lutheran Church** (137 N. 66th St., built 1959)
- **Washington Park Lutheran Church** (5505 W. Lloyd St., built 1960)
- **St. Peter's Evangelical Lutheran Church** (3902 W. Capitol Dr., built 1961)

### E.R. Steuenbach

Hope Lutheran Church and Parish House, 1101 N. 35<sup>th</sup> St., built 1948.

### John Topzant

- **Temple Baptist** (3920 N. 51<sup>st</sup> St., built 1948)
- **Community Gospel Tabernacle** (6605 W. Villard St., built 1955)

### Thomas E. Vavra, III

Thomas Vavra (1930-1988) was an engineer and founding principal of the firm of Py-Vavra (along with Arthur Py).<sup>40</sup> Vavra designed **Metropolitan Missionary Baptist Church**, (1345 W. Burleigh St., built 1967.) Little is known about Vavra's career at this time; known designs from the Py-Vavra firm include an office building and a bank in suburban Waukesha and Wauwatosa, respectively. Milwaukee commissions include a small apartment building at 2803 W. Kilbourn Ave. (built 1964) as well as the Milwaukee Hyatt Regency Hotel (333 W. Kilbourn Ave., built 1980).<sup>41</sup>

### Fritz von Grossman

Fritz von Grossman (1904-1993) was born in Milwaukee and earned a Bachelor of Architecture degree from the University of Minnesota and a Masters of Architecture from Harvard University in 1932. Von Grossman was a founding partner of Von Grossman, Burroughs, and Van Lanen Architects, a firm that lasted from 1936 until 1966. Von Grossman moved to Sarasota, Florida, and died there in 1993. Von Grossman and his firm designed five churches in Milwaukee:

- **Mt. Tabor United Church of Christ** (4920 N. Sherman Blvd., built 1956)

<sup>40</sup> Koyl, 739 (1970)

<sup>41</sup> AHI 228059; AHI 233215; AHI 109412; "Milwaukee Hyatt," *Wisconsin Architect*, March 1979, 9.

- **St. Peter Evangelical Lutheran Church** (7801 W. Acacia St., built 1958)
- **Covenant Evangelical Lutheran Church** (8121 W. Hope Ave., built 1961)
- **North Presbyterian Church** (3410 W. Silver Spring Dr., built 1961)
- **University Lutheran Chapel** (2223 E. Kenwood Blvd., built 1966)

### **Edwin A. Wagner**

Christian Reform Church, 8731 W. Burleigh St., built 1952.

### **W. C. Weeks**

Oklahoma Avenue Evangelical Lutheran Church, 3130 S. 54<sup>th</sup> St., built 1953.

### **Weiler and Strang**

St. Mark United Church of Christ, 7329 W. Silver Spring Dr., built 1955.

### **William Wenzler & Associates**

William Wenzler (1929-2016) was born in Milwaukee and studied architecture at the University of Illinois, earning a degree in 1952. Following his graduation, Wenzler worked in the offices of Alfred Siewert from 1952-1954, and then for Brust & Brust for a year before establishing his own firm in 1955.<sup>42</sup> Throughout his career, Wenzler was especially noted for his early use of thin-shelled concrete building technology. One of his earliest designs, St. Edmund's Episcopal Church in suburban Elm Grove (built in 1957), was the first hyperbolic paraboloid thin-shelled concrete structure in the United States; an honor that won awards from the Church Architecture Guild of America and international recognition.<sup>43</sup> Wenzler also designed a number of commercial, residential, educational, and religious buildings around the country. Notable Wisconsin commissions included buildings at Beloit College and the University of Wisconsin-Stevens Point; churches and houses in Sheboygan, Mukwonago, Elm Grove, West Allis, and Wauwatosa; and industrial and residential buildings in Milwaukee. Wenzler designed three churches in Milwaukee:

- **Zion United Church of Christ** (3301 S. 76<sup>th</sup> St., built 1958)
- **Calvary Baptist Church** (2959 N. Teutonia Ave., built 1970)
- **Central United Methodist Church** (639 N. 25<sup>th</sup> St., built 1982)

### **Ernest Weyland**

Ernest Weyland (1895-1956) was born in Milwaukee and graduated in 1913 from Milwaukee Lutheran High School. It is unclear if Weyland received any advanced architectural training (whether through formal schooling, correspondence courses, or an apprenticeship) but by 1917 at age twenty-one, he listed himself on his World War I draft registration as a self-employed architect responsible for the sole support of his widowed mother.<sup>44</sup> By the early 1930s, Weyland was operating his own architectural practice out

<sup>42</sup> George Koyl, ed., *American Architects Directory*, second ed., (New York: R. R. Bowker Company, 1962), 749.

<sup>43</sup> George Koyl, ed., *American Architects Directory*, third ed., (New York: R. R. Bowker Company, 1970), 978.

<sup>44</sup> World War I draft registration card for Ernest Weyland, serial no. 1654, order no. 168, Draft Board Precinct 5, Ward 20, Milwaukee, Wisconsin.

of an office in the Mariner Tower and later worked for the City of Milwaukee Bureau of Sewers.<sup>45</sup> Weyland was a member of the State Association of Wisconsin Architects during the 1930s.<sup>46</sup>

Weyland moved to Detroit in 1940 and began working for the Reconstruction Finance Corporation, a New Deal-era federal program that provided financial support to state and local governments, banks, railroads, and mortgage associations during the Great Depression. In 1943, Weyland was transferred to Cleveland, Ohio, where he worked for the Defense Plant Corporation (a subsidiary of the Reconstruction Finance Corporation) writing architectural specifications for wartime production factories.<sup>47</sup> When the Defense Plant Corporation program was discontinued after the end of World War II, Weyland moved to Chicago in 1947, where he worked as a specifications writer in the architectural office of Childs & Smith. Weyland died in Chicago in 1956.<sup>48</sup>

Ernest Weyland designed **Zebaoth Lutheran Church** at 3885 N. 6<sup>th</sup> Street between 1929 and 1930.<sup>49</sup> Few of Weyland's other projects have been identified beyond a handful of brief mentions in newspaper articles. He is known to have designed another Milwaukee-area church in 1940, still extant and known today as Divinity-Divine Charity Lutheran Church at 900 E. Henry Clay Street in Whitefish Bay.<sup>50</sup> Weyland is also credited with a five story apartment hotel for a real estate developer in Hollywood, Florida; as well as an apartment building for Milwaukee real estate developer Elmer Sieben, designed in 1921 in partnership with Alfred Siewert, who would eventually specialize in designing Lutheran churches later in his own career.<sup>51</sup>

### George Zagel & Brother

George Zagel (1894-1977) was born in Milwaukee and studied engineering at the University of Wisconsin-Madison. Zagel apprenticed with Milwaukee architect John Menge, Jr., before entering two brief partnerships. Around 1916, Zagel opened his own office with his brother Ferdinand Zagel working as draftsman. Zagel became one of the first registered architects in Wisconsin in 1917. The firm ceased operation during World War I, when George served in the U.S. Army and subsequently studied architecture in Cologne, Germany and Paris. George and Ferdinand reestablished the practice as George Zagel and Brother in 1920; the firm remained active until Ferdinand's death in 1975.<sup>52</sup>

Zagel was a prolific designer, with an estimated 1,300 to 1,500 projects based on architectural drawings and photos. Zagel was particularly active in the real estate boom of the 1920s and worked both with individual clients as well as builders and real estate developers. Zagel's projects in Milwaukee included a wide range of building types, from retail stores to apartments to single-family houses to industrial building (including the former Geiser's Potato Chip factory at 3113 W. Burleigh St., one of the city's most striking examples of the Art Moderne style, razed in 2016.) The firm of George Zagel & Brother is known to have designed three houses of worship in Milwaukee:

<sup>45</sup> *Milwaukee Journal*, June 26, 1932; World War II draft registration card for Ernest Weyland, serial no. 3330, order no. blank, Draft Board 8, Milwaukee, Wisconsin.

<sup>46</sup> "Seventh District Officers and Committees for 1935-1936," *The Wisconsin Architect*, Vol. 3, No. 12 (December, 1935), 8.

<sup>47</sup> "E.G. Weyland Rite Monday," *Milwaukee Journal*, May 19, 1956, 15.

<sup>48</sup> Ibid.

<sup>49</sup> Zebaoth Building Committee Notes, quoted in Roger W. Huffman, "The Building of a Mighty Fortress to 'Zebaoth': The History of the erecting Zebaoth Evangelical Lutheran Church," unpublished manuscript from Senior Church History course, Wisconsin Lutheran Seminary, (Mequon, WI: 1981); "Dedicate New Church Here," *Milwaukee Journal*, October 24, 1931.

<sup>50</sup> "Lay Cornerstone for New Lutheran Church," *Milwaukee Journal*, September 23, 1940, 21.

<sup>51</sup> *Milwaukee Sentinel*, March 17, 1926, 14; *Milwaukee Journal*, February 13, 1921, 50.

<sup>52</sup> Prospect Avenue Apartment Buildings, 8:39-39.

- **Bethany Baptist Church** (4175 N. 42nd St., built 1938)
- **Beth Hamedrosh Hagodel Stern Shalom Synagogue** (5015 W. Center St., built 1953)
- **Triumph The Church & Kingdom** (2222 N. 6th St., built 1978)<sup>53</sup>

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<sup>53</sup> The building permit lists “George Zagel & Bro.” as the architect. As with many houses of worship, it seems probable that plans were drawn up at the start of a fundraising process, with actual construction beginning several years later. It is unclear when the building was designed since Ferdinand died in 1975 and George died in 1977 and the church was not completed until 1978.



## Chapter 6

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### Bibliography

#### **Archival and Institutional Sources**

##### **Catholic Archdiocese of Milwaukee Archival Records**

The Archdiocesan Archives holds parish histories, photographs, and administrative records for various Catholic parishes. Also included are administrative records for closed and merged parishes. Finding aids are available [online](#).

##### **City Records Center**

The [City Records Center](#) holds building plans for most of the houses of worship identified in this survey. Members of the public looking for building plans should contact City Records to confirm the existence of plans for the requested address, then must complete an Application for Inspection/Copy of Structure Plan prior to viewing records.

##### **Jewish Museum Milwaukee**

The [Jewish Museum Milwaukee archives](#) contain congregation records.

##### **Municipal Research Library**

The [Municipal Research Library](#) is the official depository for City of Milwaukee documents. The MRL contains a collection of books, journals, newspaper clipping files, and City of Milwaukee reports and statistical publications related to religion in the city. All MRL resources are available for use by the public.

##### **Wisconsin Architectural Archive**

The [Wisconsin Architectural Archive](#), housed at the Milwaukee Public Library downtown Central Library, also contains building plans for some of the houses of worship identified in this survey. An index to the WAA holdings is available online. WAA materials are viewable by appointment only in the Frank P. Zeidler Room of the Central Library.

##### **Wisconsin Lutheran Seminary Library**

The Wisconsin Lutheran Seminary has digitized most of its [senior theses](#), many of which deal with histories of individual Lutheran congregations, churches, and schools.

##### **Milwaukee Historic Preservation Commission**

The Milwaukee Historic Preservation Commission maintains vertical files on many Milwaukee architects. These files, primarily compiled by Carlen Hatala, contain biographical information, newspaper clippings, building permit research, and other research notes. The vertical files are available by appointment.

#### **Major Periodicals**

*Church Management* (Cleveland, OH: Church Management, Inc.; William Leach, editor)

Launched in 1924 and edited mainly by clergy; targeted at ecumenical Protestants and focused on the practical issues of building and operating a church

*Protestant Church Administration and Equipment* (Pulpit Digest Publishing Company; acquired by *The Christian Herald* in 1955; later renamed *Your Church*; ceased publication in 2010)  
Launched in 1953 for mainline Protestant congregations

*Liturgical Arts* (New York: Liturgical Arts Society; ceased publication in 1972)  
Launched in 1931 by a group of artists and liturgists; targeted at Catholic congregations and intended to serve, as stated in its first editorial, “as an organized medium of education in artistic-liturgical matters as well as an agency to serve as a clearing-house for information”

*Church Property Administration* (later renamed *Catholic Property Administration*)  
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## Appendix

### Surveyed Properties

The following list is a comprehensive inventory of surveyed properties arranged alphabetically by street. Secondary resources (schools, convents, etc.) are listed immediately following their respective house of worship and are indicated by italics.

AHI Number	Address	Historic Name	Year Built	Classification
108330	2976 N. 1st St.	English Evangelical Lutheran Church of Divine Charity	1931	Further Research Needed
245471	2567 N. 8th St.	Pilgrim Rest Missionary Baptist Church	1964	Potentially Eligible
245546	2778 N. 10th St.	Gloria Lutheran Church	1920	Surveyed
245519	1917 N. 12th St.	Jericho Baptist Church	1980	Surveyed
245487	4707 S. 13th St.	Islamic Society of Milwaukee	1995	Surveyed
110017	601 N. 14th St.	Chapelle de St.-Martin de Sayssuel	1412	Surveyed
110238	1821 N. 16th St.	Cross Evangelical Lutheran Church	1930	Potentially Eligible
<i>245560</i>	<i>1821 N. 16th St.</i>	<i>Cross Evangelical Lutheran School</i>	<i>1922</i>	<i>Potentially Eligible</i>
<i>245559</i>	<i>1821 N. 16th St.</i>	<i>Cross Evangelical Lutheran Parsonage</i>	<i>1930</i>	<i>Potentially Eligible</i>
245527	3344 S. 16th St.	St. Alexander Roman Catholic Church	1967	Surveyed
<i>245532</i>	<i>3344 S. 16th St.</i>	<i>St. Alexander combination church - school building</i>	<i>1926</i>	<i>Surveyed</i>
<i>245531</i>	<i>3344 S. 16th St.</i>	<i>St. Alexander Rectory</i>	<i>1926</i>	<i>Surveyed</i>
<i>245533</i>	<i>3344 S. 16th St.</i>	<i>St. Alexander Convent</i>	<i>1953</i>	<i>Surveyed</i>
110984	4876 N. 19th St.	Lincoln Park Evangelical Lutheran Church	1932	Surveyed
111923	1874 N. 24th Pl.	Evangelical Lutheran Bethel Congregational Church	1921	Surveyed
118266	639 N. 25th St.	Central United Methodist Church	1982	Surveyed
112171	4060 N. 26th St.	St. Agnes Roman Catholic Church	1960	Surveyed
245523	2441 N. 27th St.	Damascus Missionary Baptist Church	1993	Surveyed
245539	5753 N. 29th St.	Atkinson Kingdom Hall of Jehovah's Witnesses	1985	Surveyed
245528	2053 S. 33rd St.	St. Barbara Roman Catholic Church	1959	Surveyed
16923	1101 N. 35th St.	Hope Lutheran Church and Parish House	1948	Surveyed
112688	4103 N. 35th St.	Parklawn Assembly of God	1957	Surveyed
245543	1121 S. 35th St.	Ebenezer Lutheran Church	1927	Surveyed
<i>245544</i>	<i>1121 S. 35th St.</i>	<i>Ebenezer Lutheran School</i>	<i>1952</i>	<i>Surveyed</i>
245506	5227 N. 36th St.	Emanuel Evangelical United Brethren Church	1925	Surveyed
245511	4972 N. 37th St.	German Church of God	1935	Surveyed
111081	2029 N. 38th St.	Bethany Lutheran Church	1921	Surveyed
245489	5620 N. 38th St.	Emanuel Evangelical United Brethren Congregation Church	1954	Surveyed
113259	4700 N. 39th St.	Holy Redeemer Congregation	1957	Potentially Eligible



AHI Number	Address	Historic Name	Year Built	Classification
245725	4700 N. 39th St.	Holy Redeemer School	1949	Potentially Eligible
245726	4700 N. 39th St.	Holy Redeemer Convent	1953	Potentially Eligible
111077	2677 N. 40th St.	Calvary United Methodist Church	1922	Potentially Eligible
245472	7140 N. 41st St.	Our Lady Of Good Hope Roman Catholic Church	1968	Potentially Eligible
245484	7140 N. 41st St.	Our Lady of Good Hope Rectory	1953	Potentially Eligible
245485	7140 N. 41st St.	Our Lady of Good Hope Convent and School	1957	Potentially Eligible
245729	7140 N. 41st St.	Our Lady of Good Hope Boy Scout Cabin	1958	Potentially Eligible
117948	4175 N. 42nd St.	Bethany Baptist Church	1938	Surveyed
111223	3102 S. 43rd St.	Ebenezer Evangelical Free Church	1945	Surveyed
113979	3755 N. 44th St.	Church of Jesus Christ of Latter-day Saints	1933	Surveyed
118244	4574 N. 46th St.	North Congregation of Jehovah's Witnesses	1953	Surveyed
245486	3617 N. 48th St.	Evangelical Lutheran Church of the Good Shepherd	1965	Surveyed
53233	917 N. 49th St.	Sacred Heart Roman Catholic Church	1948	Surveyed
118247	2190 N. 49th St.	Bethel Synagogue	1923	Surveyed
118248	3056 S. 49th St.	Jackson Park Evangelical Lutheran Church	1932	Surveyed
118246	1147 N. 50th St.	Nathanael Evangelical Lutheran Church	1959	Surveyed
118256	3920 N. 51st St.	Temple Baptist	1948	Surveyed
118252	4108 N. 51st St.	Trinity Wesleyan Church	1949	Surveyed
118253	4260 N. 51st Blvd.	St. Stephen Martyr Church	1969	Potentially Eligible
245727	4200 N. 51st Blvd.	St. Stephen School and Auditorium	1952	Potentially Eligible
15570	3201 S. 51st St.	St. Sava Serbian Orthodox Cathedral	1956	Potentially Eligible
230752	5101 W. Oklahoma Ave.	American Serb Memorial Hall	1949	Potentially Eligible
118259	2327 N. 52nd St.	Pilgrim Congregation Church	1939	Surveyed
118261	3100 N. 52nd St.	Congregation Anshai Lebowitz	1953	Surveyed
118262	2661 N. 53rd St.	Faith Gospel Church	1941	Surveyed
118263	2862 N. 53rd St.	Mt. Calvary Evangelical Lutheran Church & School	1941	Surveyed
118265	2878 N. 54th St.	Bethany United Church of Christ	1938	Surveyed
227578	3970 N. 54th St.	Capitol Drive Lutheran Church	1956	Potentially Eligible
245473	5205 W. Capitol Dr.	Capitol Drive Evangelical Lutheran Church parish center	1967	Potentially Eligible
119923	3130 S. 54th St.	Oklahoma Avenue Evangelical Lutheran Church	1953	Surveyed
120099	5140 N. 55th St.	Mother of Perpetual Help Roman Catholic Church	1956	Further Research Needed
245479	5140 N. 55th St.	Mother of Perpetual Help School	1950	Surveyed
245480	5140 N. 55th St.	Mother of Perpetual Help School	1950	Surveyed
245477	5140 N. 55th St.	Mother of Perpetual Help Rectory	1961	Surveyed
245478	5140 N. 55th St.	Mother of Perpetual Help Convent	1961	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
115554	3950 N. 56th St.	First Evangelical United Brethren Church	1951	Surveyed
114375	2028 N. 60th St.	St. James Evangelical Lutheran Church and School	1924	Surveyed
118271	4245 N. 60th St.	First Alliance Church	1954	Surveyed
245492	7750 N. 60th St.	Christ the King Baptist Church	1996	Surveyed
245525	2736 S. 60th St.	Church of the Nazarene	1956	Surveyed
118336	3160 S. 63rd St.	St. Gregory the Great Roman Catholic Church and School	1956	Surveyed
245512	3160 S. 63rd St.	<i>St. Gregory the Great Convent</i>	1965	<i>Surveyed</i>
118337	4059 N. 64th St.	Our Lady of Sorrows Roman Catholic Church	1956	Surveyed
245575	4059 N. 64th St.	<i>Our Lady of Sorrows School</i>	1956	<i>Surveyed</i>
245491	4040 N. 66th St.	<i>Our Lady of Sorrows Convent</i>	1961	<i>Surveyed</i>
118338	137 N. 66th St.	Fairview Evangelical Lutheran Church	1959	Surveyed
119292	3035 N. 68th St.	Mother of Good Counsel Roman Catholic Church	1967	Potentially Eligible
119291	3035 N. 68th St.	<i>Salvatorian Monastery</i>	1924	<i>Potentially Eligible</i>
119289	3035 N. 68th St.	<i>Mother of Good Counsel School</i>	1928	<i>Potentially Eligible</i>
245728	3035 N. 68th St.	<i>Boy Scout Troop 61 Cabin</i>	1949	<i>Potentially Eligible</i>
119290	3035 N. 68th St.	<i>Mother of Good Counsel rectory</i>	1958	<i>Potentially Eligible</i>
245529	5641 N. 68th St.	Redemption Evangelical Lutheran Church	1973	Surveyed
111073	331 S. 68th St.	First Church of the Nazarene	1940	Surveyed
111474	2222 N. 6th St.	Triumph The Church & Kingdom	1978	Surveyed
245510	2628 N. 6th St.	Mount Zion Wings of Glory Church of God in Christ	1979	Surveyed
245534	1304 S. 6th St.	Salvation Army Chapel and Gymnasium	1962	Surveyed
118341	120 N. 73rd St.	Bluemound Baptist Church	1949	Surveyed
118342	3059 N. 73rd St.	St. Paul's Evangelical Lutheran Church	1959	Further Research Needed
245518	9363 N. 76th St.	Temple Menorah	1977	Surveyed
118350	3203 S. 76th St.	Euclid Ave. Mission - aka St. Mark's Lutheran Church	1956	Surveyed
118351	3301 S. 76th St.	Zion United Church of Christ	1958	Further Research Needed
118352	4240 N. 78th St.	Faith Church	1957	Surveyed
118354	3865 N. 82nd St.	First Holland Presbyterian Church	1957	Surveyed
118356	3205 N. 85th St.	Beautiful Savior Lutheran Church	1958	Potentially Eligible
118445	5740 N. 86th St.	Benediction Lutheran Congregational Church	1963	Potentially Eligible
118454	400 S. 91st Pl.	Faith United Methodist Church	1938	Surveyed
118461	530 N. 95th St.	St. Mark's Lutheran Church	1955	Surveyed
118462	4873 N. 107th St.	Berea Lutheran Congregation Church	1964	Further Research Needed
118465	4909 N. 110th St.	Northwest Congregation of Jehovah Witness	1972	Surveyed
118467	7801 W. Acacia St.	St. Peter Evangelical Lutheran Church	1958	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
118468	8057 W. Appleton Ave.	Congregation Anshe Emeth	1958	Surveyed
91806	1527 N. Astor St.	Italian Evangelical Mission	1929	Surveyed
28506	1238 W. Atkinson Ave.	Northshore Congregation of Jehovah's Witnesses	1958	Surveyed
118473	1616 W. Atkinson Ave.	St. Mark African Methodist Episcopal Church	1969	Potentially Eligible
118493	1990 W. Atkinson Ave.	Elim Tabernacle	1949	Surveyed
245545	2602 W. Auer Ave.	English Evangelical Lutheran Church of the Resurrection	1925	Surveyed
111099	1923 W. Becher St.	St. Adalbert Roman Catholic Church	1930	Potentially Eligible
245494	1923 W. Becher St.	St. Adalbert Church and School Building	1908	Surveyed
245493	1923 W. Becher St.	St. Adalbert Rectory	1909	Surveyed
118504	9304 W. Beloit Rd.	St. Matthias Roman Catholic Church	1967	Potentially Eligible
245468	9304 W. Beloit Rd.	St. Matthias School	1956	Potentially Eligible
245469	9304 W. Beloit Rd.	St. Matthias Convent	1956	Potentially Eligible
245467	9304 W. Beloit Rd.	St. Matthias Rectory	1959	Potentially Eligible
118505	9741 W. Beloit Rd.	Divine Shepherd Lutheran Church	1965	Potentially Eligible
118509	9235 W. Bluemound Rd.	Martin Luther Evangelical Lutheran Church	1952	Surveyed
118510	9525 W. Bluemound Rd.	Little Flower Roman Catholic Church	1955	Surveyed
245540	8415 W. Bradley Rd.	Faith Temple Church	1973	Surveyed
245507	9538 W. Brown Deer Rd.	Risen Savior Evangelical Lutheran Church	1971	Surveyed
118521	1345 W. Burleigh St.	Metropolitan Missionary Baptist Church	1967	Surveyed
29950	5226 W. Burleigh St.	Pentecost Evangelical Lutheran Church	1928	Surveyed
118522	5511 W. Burleigh St.	Milwaukee Gospel Tabernacle	1953	Surveyed
118523	5820 W. Burleigh St.	Congregation Agudas Achim Synagogue	1955	Surveyed
118702	8731 W. Burleigh St.	Christian Reform Church	1952	Surveyed
118761	1535 W. Capitol Dr.	Gospel Lutheran Church	1938	Potentially Eligible
245551	1531 W. Capitol Dr.	Gospel Lutheran School	1956	Potentially Eligible
118764	3902 W. Capitol Dr.	St. Peter's Evangelical Lutheran Church	1961	Surveyed
245524	4801 W. Capitol Dr.	Wayside Church	1957	Surveyed
118779	8001 W. Capitol Dr.	First Church of God	1957	Surveyed
245574	9101 W. Capitol Dr.	St. Margaret Mary Roman Catholic Church	1977	Potentially Eligible
118460	9101 W. Capitol Dr.	St. Margaret Mary Catholic Church (former)	1956	Potentially Eligible
245571	9101 W. Capitol Dr.	St. Margaret Mary rectory	1957	Potentially Eligible
245572	9101 W. Capitol Dr.	St. Margaret Mary school	1958	Potentially Eligible
245573	9101 W. Capitol Dr.	St. Margaret Mary convent	1962	Potentially Eligible
118780	9420 W. Capitol Dr.	Gloria Dei-Bethesda Evangelical Lutheran Church	1963	Surveyed
245530	900 W. Center St.	Mission of Christ Lutheran Church	1978	Surveyed
111119	2482 W. Center St.	Trinity National Evangelistic Lutheran Church	1925	Surveyed
118787	5015 W. Center St.	Beth Hamedrosh Hagodel Stern Shalom Syngogue	1953	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
115489	5131 W. Center St.	St. Catherine Roman Catholic Church	1949	Potentially Eligible
245555	5131 W. Center St.	St. Catherine School	1929	Potentially Eligible
245556	5131 W. Center St.	St. Catherine Convent	1931	Potentially Eligible
245557	5131 W. Center St.	St. Catherine Rectory	1936	Potentially Eligible
118264	5324 W. Center St.	Congregation Beth Jehudah	1950	Surveyed
118789	7727 W. Center St.	Swedish Christian Brethren Church	1949	Surveyed
118788	8424 W. Center St.	Mt. Carmel Lutheran Church	1957	Surveyed
245541	1808 W. Chambers St.	Fellowship Mission	1909	Surveyed
245535	2100 W. Clarke St.	Ellison Chapel African Methodist Episcopal Church	1969	Surveyed
245516	3909 W. Clinton Ave.	St. John's Evangelical Lutheran Church	1956	Surveyed
120046	4240 W. Concordia Ave.	Trinity Presbyterian Church	1935	NRHP-listed
111222	2023 W. Congress St.	Augustana Evangelical Lutheran Church	1936	Surveyed
118827	8200 W. Denver Ave.	Saint Bernadette Roman Catholic Church	1959	Surveyed
245566	3001 N. Downer Ave.	Newman Club Chapel	1967	Surveyed
117076	2733 W. Euclid Ave.	Our Lady Queen of Peace Roman Catholic Church	1988	Surveyed
245514	2015 E. Fernwood Ave.	Messiah Evangelical Lutheran Church	1961	Surveyed
118832	4040 W. Fond du Lac Ave.	Walther Memorial Lutheran Church	1955	Surveyed
245508	10236 W. Fond du Lac Ave.	Zion Rock Missionary Baptist Church	1972	Surveyed
118270	5735 W. Forest Home Ave.	Our Lady of Lourdes Roman Catholic Church	1959	Surveyed
118836	3027 N. Fratney St.	St. Mary of Czestochowa Roman Catholic Church	1956	Potentially Eligible
245561	3027 N. Fratney St.	St. Mary Czestochowa school	1907	Surveyed
117354	210 W. Garfield Ave.	Garfield Avenue Baptist Church	1950	Surveyed
118842	8700 W. Good Hope Rd.	Good Hope Methodist Congregation Church	1957	Further Research Needed
118843	9524 W. Good Hope Rd.	King of Kings Evangelical Lutheran Church	1962	Further Research Needed
118844	9920 W. Good Hope Rd.	Lakeside Assembly of God Church	1967	Surveyed
245513	1933 W. Grange Ave.	Southside Church of Christ	1962	Surveyed
245538	4240 N. Green Bay Ave.	Mt Zion Assembly Church	1977	Surveyed
245537	4131 N. Green Bay Ave.	True Faith Church - The Way of Holiness	1982	Surveyed
245481	5345 N. Green Bay Ave.	St. Nicholas Roman Catholic Church	1955	Surveyed
245482	5345 N. Green Bay Ave.	St. Michael School	1950	Surveyed
245483	5345 N. Green Bay Ave.	St. Michael Convent	1950	Surveyed
117783	1830 W. Hadley St.	Church of God	1923	Surveyed
117775	2830 W. Hadley St.	Saron Evangelical Lutheran Church	1924	Potentially Eligible
245509	1815 W. Hampton Ave.	Zion Hill Missionary Baptist Church	1959	Surveyed
245515	2429 W. Hampton Ave.	St. John's United Baptist Church	1947	Surveyed
119199	6020 W. Hampton Ave.	Mt. Lebanon Evangelical Lutheran Church & Parsonage	1957	Potentially Eligible
234459	6020 W. Hampton Ave.	Mt. Lebanon Lutheran School	1960	Potentially Eligible



AHI Number	Address	Historic Name	Year Built	Classification
245521	10300 W. Hampton Ave.	Greater Milwaukee Baptist Church	1958	Surveyed
245547	2821 W. Harrison Ave.	Gethsemane Evangelical Lutheran Church	1927	Potentially Eligible
118353	8209 W. Herbert Ave.	Calvary Lutheran Congregation	1956	Surveyed
245567	3216 S. Herman St.	St Lukes Episcopal Church	1954	Surveyed
245552	3004 N. Holton St.	Jerusalem Evangelical Lutheran School and Parish Hall	1953	Surveyed
118884	8121 W. Hope Ave.	Covenant Evangelical Lutheran Church	1961	Surveyed
234462	203 E. Howard Ave.	Resurrection Evangelical Lutheran Church	1954	Surveyed
118888	7735 W. Howard Ave.	Grace United Methodist Church	1963	Surveyed
245505	3800 S. Howell Ave.	Bay View Baptist Church	1957	Surveyed
245520	4419 S. Howell Ave.	Prince Of Peace Lutheran Church	1969	Surveyed
245497	3717 W. Keefe Ave.	St. John de Nepomuc Roman Catholic Church	1942	Potentially Eligible
245499	3409 N. 37th St.	<i>St. John de Nepomuc school</i>	1955	<i>Potentially Eligible</i>
245498	3434 N. 38th St.	<i>St. John de Nepomuc combination church - school building</i>	1927	<i>Potentially Eligible</i>
245500	3717 W. Keefe Ave.	<i>St. John de Nepomuc rectory</i>	1963	<i>Potentially Eligible</i>
118251	5115 W. Keefe Ave.	Congregation Anshe Sfard	1958	Surveyed
119302	8324 W. Keefe Ave.	Hilltop Baptist Church	1928	Surveyed
78310	2319 E. Kenwood Blvd.	Kenwood Methodist Church	1923	Potentially Eligible
15931	2419 E. Kenwood Blvd.	Temple Emanu-el B'ne Jeshurun	1922	Potentially Eligible
117693	2519 E. Kenwood Blvd.	Fourth Church of Christ, Scientist	1929	Potentially Eligible
81043	2223 E. Kenwood Blvd.	University Lutheran Chapel	1966	Potentially Eligible
245526	2931 S. Kinnickinnic Ave.	Grace Presbyterian Church	1917	Surveyed
245553	3208 S. Kinnickinnic Ave.	Messiah Evangelical Lutheran Church	1921	Surveyed
245462	724 S. Layton Blvd.	Church of the Open Door	1948	Further Research Needed
65735	1000 S. Layton Blvd.	Faith Lutheran Church	1922	NRHP-listed
65845	1236 S. Layton Blvd.	Evangelical Lutheran Church of the Ascension	1922	NRHP-listed
119294	9619 W. Lisbon Ave.	Grace Church Assembly of God	1955	Surveyed
119293	8809 W. Lisbon Ave.	Aldersgate Methodist Church	1956	Surveyed
119393	5505 W. Lloyd St.	Washington Park Lutheran Church	1960	Further Research Needed
116459	1720 W. Locust St.	Hephatha Lutheran Church	1923	Surveyed
245558	2904 N. 18th St.	<i>Hephatha School</i>	1949	<i>Surveyed</i>
28505	2480 W. Locust St.	St. Leo Catholic Church	1924	Potentially Eligible
245495	2458 W. Locust St.	<i>St. Leo Rectory</i>	1909	<i>Surveyed</i>
245496	2930 N. 25th St.	<i>St. Leo Convent</i>	1940	<i>Surveyed</i>
245517	7701 W. Luscher Ave.	Bethel Baptist Church	1963	Surveyed
63478	2500 W. Medford Ave.	Immanuel Baptism Kirche	1920	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
245569	7021 W. Medford Ave.	Wellington Park Lutheran Church	1956	Surveyed
245570	7021 W. Medford Ave.	Wellington Park Lutheran Parsonage	1950	Surveyed
245470	1717 W. Meinecke Ave.	Mount Carmel Missionary Baptist Church	1974	Further Research Needed
245488	603 W. Melvina St.	Zebaoth Lutheran Church	1930	Potentially Eligible
119449	8444 W. Melvina St.	St. Matthew Evangelical Lutheran Church	1957	Surveyed
103371	2300 W. Mineral St.	Bethany Presbyterian Church	1931	Surveyed
111362	2612 W. Mineral St.	St. John's Episcopal Church	1932	Surveyed
119967	4328 W. North Ave.	Emmanuel Lutheran Church for Deaf	1963	Potentially Eligible
245501	1720 E. Norwich St.	St. Paul Roman Catholic Church	1973	Surveyed
245504	1720 E. Norwich St.	St. Paul's School	1935	Surveyed
245503	1720 E. Norwich St.	St. Paul's Convent	1953	Surveyed
245502	1720 E. Norwich St.	St. Paul's Rectory	1955	Surveyed
245562	1011 W. Ohio Ave.	St. Helen Roman Catholic Church and School	1926	Potentially Eligible
245563	1011 W. Ohio Ave.	St. Helen Convent	1949	Potentially Eligible
245564	1011 W. Ohio Ave.	St. Helen Rectory	1953	Potentially Eligible
245565	1011 W. Ohio Ave.	Our Lady of Fatima Shrine	1958	Potentially Eligible
104700	915 E. Oklahoma Ave.	Christ United Church Of Christ	1940	Potentially Eligible
104707	1007 E. Oklahoma Ave.	Unity Evangelical Lutheran Church	1949	Surveyed
112573	3025 W. Oklahoma Ave.	Fifth Church of Christ, Scientist	1950	Surveyed
117921	4005 W. Oklahoma Ave.	Blessed Sacrament Roman Catholic Church	1955	Potentially Eligible
245475	4005 W. Oklahoma Ave.	Blessed Sacrament Combination Church and School Building	1927	Potentially Eligible
245476	4005 W. Oklahoma Ave.	Blessed Sacrament Sister House	1948	Potentially Eligible
245474	4005 W. Oklahoma Ave.	Blessed Sacrament Rectory	1954	Potentially Eligible
119922	4535 W. Oklahoma Ave.	Jackson Park Evangelical Lutheran Church	1953	Surveyed
245536	3100 W. Parnell Ave.	St Charles Borromeo Roman Catholic Church and School	1961	Surveyed
245542	2419 W. Ramsey Ave.	Evangelical Lutheran Church	1946	Surveyed
119956	1501 W. Ring St.	Zion Hill Baptist Church	1960	Surveyed
245549	2450 W. Roosevelt Dr.	Garden Homes Evangelical Lutheran Church	1927	Surveyed
245522	2433 W. Roosevelt Dr.	Roosevelt Drive Presbyterian Church	1941	Surveyed
16329	125 W. Saveland Ave.	Tippecanoe Presbyterian Church	1928	Surveyed
116759	2906 W. Scott St.	South Baptist Church	1928	Potentially Eligible
120033	2249 N. Sherman Blvd.	Sherman Blvd. Congregational Church	1924	NRHP-listed
116940	2703 N. Sherman Blvd.	Sherman Park Lutheran Church	1928	NRHP-listed
116985	2915 N. Sherman Blvd.	Third Church of Christ Scientist	1923	NRHP-listed
116988	3725 N. Sherman Blvd.	Beth El Ner Tamid Synagogue	1951	Potentially Eligible
245548	3737 N. Sherman Blvd.	First Reformed Church	1949	Surveyed

AHI Number	Address	Historic Name	Year Built	Classification
120047	4500 N. Sherman Blvd.	Atonement Lutheran Church	1958	Surveyed
120049	4920 N. Sherman Blvd.	Mt. Tabor United Church of Christ	1956	Potentially Eligible
119989	7329 W. Silver Spring Dr.	St. Mark United Church of Christ	1955	Further Research Needed
245490	3410 W. Spring Spring Dr.	North Presbyterian Church	1961	Surveyed
55952	924 W. State St.	St. Benedict the Moor Roman Catholic Church	1923	Potentially Eligible
108175	1004 N. 10th St.	<i>St. Anthony Hospital</i>	1931	NRHP-listed
110198	2925 W. State St.	Fundamental Bible Church	1950	NRHP-listed
118349	7616 W. Stevenson St.	St. Anthony of Padua Roman Catholic Church	1965	Potentially Eligible
116079	7616 W. Stevenson St.	<i>St. Anthony of Padua combination church-school building</i>	1929	Potentially Eligible
114344	135 N. 76th St.	<i>Pius XI Catholic High School</i>	1948	Surveyed
119448	2389 N. Teutonia Ave.	Immanuel Evangelical Lutheran Church	1924	Surveyed
230562	2389 N. Teutonia Blvd.	<i>Immanuel Evangelical Lutheran School</i>	1914	Surveyed
230561	2389 N. Teutonia Blvd.	<i>Immanuel Evangelical Lutheran Parsonage</i>	1924	Surveyed
29082	2432 N. Teutonia Ave.	Congregation Beth Israel Synagogue	1925	NRHP-listed
56584	2959 N. Teutonia Ave.	Calvary Baptist Church	1970	Potentially Eligible
233511	3649 N. Teutonia Ave.	Church of the Living God	1968	Further Research Needed
245550	3105 W. Thurston Ave.	Christ Memorial Lutheran Church	1946	Surveyed
101521	1627 N. Van Buren St.	Seventh Day Adventist Church	1927	Surveyed
120100	6605 W. Villard Ave.	Community Gospel Tabernacle	1955	Surveyed
120101	8607 W. Villard Ave.	Corpus Christi Roman Catholic Church	1959	Surveyed
120108	1930 W. Walnut St.	Christ United Presbyterian Church	1974	Surveyed
120113	8635 W. Warnimont St.	Redeemer Evangelical Free Church	1947	Surveyed
31968	5327 W. Washington Blvd.	Mount Olive Lutheran Church	1923	NRHP-listed
31970	5400 W. Washington Blvd.	St. Sebastian Roman Catholic Church	1929	NRHP-listed
245463	3353 S. Whitnall Ave.	Lutheran Chapel Of The Cross	1956	Potentially Eligible
245464	4017 S. Whitnall Ave.	St. Veronica Roman Catholic Church	1965	Further Research Needed
245466	4017 S. Whitnall Ave.	<i>St. Veronica School</i>	1926	Surveyed
245465	4017 S. Whitnall Ave.	<i>St. Veronica Convent</i>	1965	Surveyed
245554	1854 W. Windlake Ave.	Sw. Maryi Magdaleny Roman Catholic church and school	1925	Surveyed
7259	3022 W. Wisconsin Ave.	Our Savior's Lutheran Church	1954	Surveyed

## Purpose-built houses of worship by decade and religion

<b>Religion</b>	<b>1920-1929</b>	<b>1930-1939</b>	<b>1940-1949</b>	<b>1950-1959</b>	<b>1960-1969</b>	<b>1970-1979</b>	<b>post-1980</b>	<b>Total by Religion</b>
Adventist	1	-	-	-	-	-	-	1
African Methodist Episcopal	-	-	-	-	2	-	-	2
Apostolic	-	-	-	-	-	1	-	1
Assembly of God	-	-	-	2	1	-	-	3
Baptist	3	1	3	5	4	3	3	22
Catholic	11	1	3	14	11	2	1	43
Christian Brethren	-	-	1	-	-	-	-	1
Christian Science	2	-	-	1	-	-	-	3
Church of God in Christ	-	-	-	-	-	2	-	2
Congregational	1	-	-	1	-	-	-	2
Episcopal	-	1	-	1	-	-	-	2
Evangelical	-	-	2	-	-	-	-	2
Islam	-	-	-	-	-	-	1	1
Jehovah's Witness	-	-	-	2	-	1	1	4
Jewish	3	-	-	7	-	1	-	11
Latter-Day Saints	-	1	-	-	-	-	-	1
Lutheran	19	7	5	23	13	3	-	70
Methodist	2	1	-	2	1	-	1	7
Pentecostal	1	1	2	2	-	-	-	6
Presbyterian	1	2	1	1	1	1	-	7
Reformed	-	-	1	1	-	-	-	2
Salvation Army	-	-	-	-	1	-	-	1
Serbian Orthodox	-	-	-	1	-	-	-	1
United Brethren	-	-	-	2	-	-	-	2
United Church of Christ	-	1	1	3	-	-	-	5
Wesleyan	-	-	1	-	-	-	-	1
Other Christian*	1	1	2	4	2	1	1	12
<b>Total Construction by Decade</b>	<b>45</b>	<b>17</b>	<b>22</b>	<b>72</b>	<b>36</b>	<b>15</b>	<b>8</b>	

\*Other Christian includes various congregations whose denomination was not specified on building permits or could not be determined because they no longer occupy the building or no longer exist.