

A HAPPY UNION: THE MERGER OF GLORIA DEI  
AND BETHESDA LUTHERAN CHURCHES

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No two individuals in any marriage are completely alike. Each spouse has his or her own unique characteristics and backgrounds which they bring into the marriage. Likewise, there are no two congregations which are alike, but each has its own unique history. But the history of Gloria Dei-Bethesda Lutheran Church, 9420 W. Capitol Drive in Milwaukee, WI 53222, is even more unique in many respects. This is the first WELS church in Milwaukee to be formed by the union of two separate congregations. In the marriage of Gloria Dei and Bethesda congregations we find the strange, but felicitous union of a new mission congregation in the suburbs with an old, established, inner city congregation. The study of Gloria Dei-Bethesda's history, then, is really a study of two congregational histories. As we examine this unique WELS church, we will see that, as in any marriage, the history of the church includes a courtship, a wedding, and a period of adjustment. We will also see that the merger of Gloria Dei and Bethesda congregations was beneficial for those involved, and to this very day remains a "happy union."

#### BEGINNINGS: GLORIA DEI

We must briefly examine the histories of these congregations as separate entities in order to fully appreciate the significance of their eventual merger. The name of Gloria Dei congregation was originally Hampton Heights Mission. After exploratory services were held in December of 1944, the congregation was organized as a mission church in 1945. The first chapel was located in Milwaukee at 103rd Street and Hampton Avenue. For its first five years the congregation was served by Pastor Hillmer and then by Pastor Werner. These men served only part-time, however, sharing their services with a congregation that

worshiped at 112th and Wisconsin Avenue.(1)

The first full-time pastor of the Hampton Heights congregation was Pastor Norman Engel, who was installed on the first Sunday in October of 1950. At the time the communicant membership numbered about 30, with most of the members living in two small subdivisions north and south of Hampton Avenue. The rest of the area was vacant land at the time. The congregation was located at the southwest corner of what is now Timmerman Field. On Sunday the airplanes that took off from this airport flew directly over the chapel, creating a considerable disturbance.(2) The chapel facility lacked a basement, adequate heating, sufficient seating, fire safeguards, and indoor plumbing; one could even put a finger through cracks in the walls. The population of the area remained small in number. The congregation itself had also been weakened due to a split over the Boy Scout question in 1949, with many influential members leaving Hampton Heights for the local ALC church. These factors led to a period of very small growth for the congregation from the years 1950-1954.(3) The Foreign Forwarding Corporation office buildings are presently located at the site of the old chapel, 10300 W. Hampton Ave., and the small roofline of the original chapel can be seen rising out of the office structure that has been built around it.

Because of these difficulties, the Mission Board of the WELS suggested that the Hampton Heights congregation relocate to an area near Capitol Drive. Pastor Engel began to search for land that could be bought for the price of its delinquent taxes. A sizeable lot with frontage on Capitol Drive near 94th Street was bought for the cost of

back taxes by a certain real estate agent, who then agreed to sell the piece of property to the congregation for a very minor additional cost. Three other lots adjoining this property were purchased from a Mr. and Mrs. Kornberger. Two other lots were also purchased at the corner of Fiebrantz and 95th Streets.(4) Pastor Engel later noted that the congregation had spent a sum total of only several thousand dollars for land that about 14 years later would be appraised at over one-hundred thousand dollars.(5)

In April of 1954 the ground-breaking services for the new church were held at 9420 W. Capitol Drive, with the cornerstone being laid on July 11 of 1954. The members and Pastor Engel did much of the work in building the church, and it was finally dedicated in October of 1956 at a cost of \$34,197.66. There were about 65 communicant members in the congregation at this time.(6) The old chapel on Hampton Avenue was rented and then purchased by the Greater Milwaukee Baptist Temple.

The new church was built in the form of a "T". The main part of the "T" was the sanctuary, with a choir area on the eastern side plus a small room for a sacristy. The crossbar of the "T" served as a fellowship hall, with a small kitchen on the east end. Since the congregation was no longer near Hampton Avenue, its name was now changed to "Gloria Dei" on December 10, 1957.(7) This name had been selected from suggestions made by the congregation as one that would be unique to the area.(8) On January 1, 1960, Gloria Dei gave up mission status and became self-supporting. The new location, coupled with the westward growth of the city of Milwaukee, helped the congregation grow to 290 communicants by 1962.(9)

## BEGINNINGS: BETHESDA

Bethesda was the older partner in this marriage. Seven men attended its organizational meeting in October 23 of 1891, held at the home of August Sonnemann on 1118 Center Street, Pastor A. Bendler presiding.(10) The first group of members numbered around 30 to 35 persons. This group soon bought a parcel of land at the northwest corner of Chambers and 11th Streets. A new two-story building on was dedicated on May 8, 1892. The first floor was used for worship purposes and the second floor of the frame building was used for a school. It is interesting to note that on dedication day, May 8, 1892, three men influential in Wisconsin Synod history occupied the pulpit in the three special services, Dr. A. Hoenecke, Pastor A. Pieper, and Pastor A. Bendler. Tuition for the school was set at fifty cents per month, and the school opened with 29 pupils. Thus we see that Christian education of the young was always on the hearts and minds of the Bethesda congregation. Within ten years that school's enrollment would grow to 190 pupils. Pastor Bendler had been attending to the spiritual needs of the congregation on a part-time basis, assisted by candidates from the Seminary then located at Thirteenth and Vine Streets. But soon the need for a permanent pastor was urgent, and after rejecting a first call, Pastor H. Knuth accepted the second and was installed on August 14, 1892.(11) The membership of the congregation grew rapidly, and on December 11, 1904, a larger church was dedicated on the southwest corner of Chambers and 11th Streets at a cost of \$26,851.03. This church was actually constructed on the site of a swamp. A Milwaukee Journal article quotes a Bethesda historical source, "It took much

engineering skill to build the steeple over a spot where quicksand was found in the subsoil and to build the church so solidly that the structure would not be damaged by the settling."(12) In 1926 a new school building was erected on the southeast corner of Chambers and 11th Streets, directly east of the new church.(13)

Worship services, originally held in German only, began to be held in English in January of 1918. But it was not until August of 1921 that a resolution was adopted to print the constitution of the congregation in both German and English.(14) The congregation continued its growth, so that there were 1,300 communicant members by the year 1936. Pastors who served the congregation were Knuth, Wille, Brohm and Habeck.(15)

#### IMPETUS FOR UNION

The conditions in the neighborhood around Bethesda church began to deteriorate, and members began to move out of the city to the northwest side of Milwaukee. By 1958 the membership of Bethesda had declined to 900 and talk about relocation began. Therefore in 1960 a relocation committee was appointed and members of the committee began to look for land or buildings that could be purchased for a new church and school.(16)

Here it is interesting to note in retrospect the rationale for the Bethesda relocation committee in proposing a move for the congregation. In a report entitled, "Pros and Cons of Relocation," dated September 18, 1960, we see the issues that the Bethesda group had to wrestle with. Three main reasons favored relocation. First of all, the committee noted various statistics of the congregation on decline. Membership losses exceeded gains,

church and Sunday school attendance was decreasing, and evening activities and services were also losing numbers. [In an appendix, this report contained some interesting statistics. In 1960 the number of members in the various age groups were as follows: in the 1-24 age group there were 431 members; in the 25-54 age group, 379 members; and in the 55-95 age group, 357 members. In 1951 the number of souls and communicants was 1471 and 1206, respectively, while in 1960 the numbers were 1095 and 843. Communion attendance had dropped from 2658 in 1951 to 2112 in 1959. The attendance in Christian Day School was 168 in 1950, had peaked at 212 students in 1957, and had dropped again to 168 students in 1960. Church attendance had declined from a total of 32,495 in 1951 to 25,913 in 1959. Communion attendance was down, from 2658 in 1951 to 2112 in 1959. Average monthly attendance in 1951 was 2708, and in 1959 was only 2159. Plate offerings had declined from \$3,298.36 in 1951 to \$2,895.60 in 1959, while envelope contributions actually increased from \$17,702.19 to \$33,150.56 during the same period.] Secondly, the committee noticed some tell-tale trends. The younger families of the congregation, the future of the church, were leaving, and it was expected that the teenagers would also leave once they married. Finally, some difficulties in the present situation were noted. There was a danger of school children being molested and of damage to parked cars in the evening, and there was also a lack of parking space.(17)

The introduction to the report of the Joint Consolidation Committee also reveals some reasons for Bethesda's move:

At the present time Bethesda Congregation has found that it is more desirable to move than to stay in their present location. What are some of the circumstances that dictate this decision? It goes without saying that the neighborhood in which the church

is located has deteriorated very rapidly. The safety of their children and adults has become a prime factor and concern. Members of the congregation individually have moved out of the neighborhood into newer sections of the city. The church is located in what is known as the "inner core." Every family has not been able to leave the vicinity, but as a congregation, Bethesda members feel that they must leave their old church and relocate or consolidate with an established congregation.(18)

The committee also listed seven possible reasons for Bethesda remaining where they were, yet they listed an answer to each one of these "cons." The cost of new buildings, they noted, might escalate above \$400,000; yet with the Lord's help they were confident of meeting the cost, as others had. There was a fear that the members would not follow the church to a new location; yet the prior history of St. Matthew's congregation proved that people would follow in a move out of the inner city. There was the concern that Bethesda could not replace its present church, a magnificent building to be sure; yet the committee noted that a church seating 800 is not beautiful from either the pew or the pulpit when there are less than 300 people in a service. It was also noted that most of the current members lived near the present church; yet the committee predicted that in 10 years most of those who now lived near the church would have moved or died. One interesting argument against relocation was that Bethesda could stay where they were and begin to serve the neighborhood. The answer to this point was that "integration would place us into competition with St. Philip's mission." An interesting study that really goes beyond the scope of this paper would be an examination of past WELS policy regarding the changing neighborhood of Milwaukee's "inner city" and the establishment of St. Philip's, 1000 W. Garfield. The committee also stated on this point, "Let's face it - as soon as



people from the changed neighborhood come in, our present members will leave faster than they are doing now. So we're back to our present problem: If they present members want to stay together, it will have to be at a different location." The committee also feared that Bethesda would not be able to sell their buildings for what they were really worth, but then realized that they would get even less for their property in five or ten years. Finally, the committee realized that they were still doing all right financially, but this itself favored relocation, for while the congregation had the potential to relocate at the present, it might not have that ability ten years down the road.(19)

In a special congregational meeting, Bethesda had authorized talks with a number of congregations in the Milwaukee area concerning the possibility of merger, including Divine Charity, Garden Homes, Gloria Dei, Saron, Salem, and St. Matthew's.(20) Pastor Habeck had approached Saron and Divine Charity congregations with unfavorable results.(21) Eventually the St. Matthew's congregation on 85th and Melvina Streets was approached and asked about the possibility of a merger with Bethesda congregation.(22) This proposal was somewhat ironic, for St. Matthew's was the mother congregation of Bethesda, and had itself relocated from 10th and Garfield Streets. However, this merger did not materialize, for St. Matthew's feared that they might become too large and would experience too many changes that wouldn't benefit their congregation.(23) Among the disadvantages to St. Matthew's listed in a joint report were, "sharing the fruits of its labor with those who did not share in the original labor; forced expansion while still under heavy financial burden; uncertainty as to the number of accretions from Bethesda; possible loss of identity."(24)

The committee from Bethesda then considered purchasing a parcel of land on Ruby Avenue between 100th and 104th Streets.(25) However, since this was within a few miles of the existing Gloria Dei congregation, the members of that church strongly protested.(26) They realized that a small mission church in between two giant churches with schools, namely St. Matthew's and the relocated Bethesda, would most likely spell the end of their existence as a separate church. In addition, two WELS churches in such close proximity did not make much sense. After considering this, the Bethesda congregation showed its brotherly love in withdrawing its proposal to purchase the Ruby Avenue sight.(27)

#### MERGER: MAY 6, 1963

Bethesda's proposal to build on Ruby Avenue, although withdrawn, awakened the Gloria Dei congregation to the possibility of a merger with the inner city congregation. Pastor Engel suggested that the members of Gloria Dei approach Bethesda with such an idea.(28) On February 28, 1963, the relocation committee of Bethesda met with the church council of Gloria Dei. The councils of both churches then met, but because so many members were present, little could be accomplished. The joint councils then recommended that each church appoint a committee of six lay members to continue discussions. The pastor of each church was asked to serve on the committee as an advisory member. After hearing reports from these committees, Bethesda congregation voted on March 8, 1963, to discuss merger, and Gloria Dei did the same on March 15, 1963. The committees met regularly during March and April. The two committees then issued a joint report before the voting process, which concluded that "such a consolidation

would prove to mutually beneficial to both congregations," and therefore recommended favorable action on the consolidation.(29) Since congregations are corporations in the eyes of the law, the merging process had to follow proper legal procedures. At the time the law stipulated that the congregation must first vote to merge with another church of the same denomination, then they must vote to join with a specific church, and finally they needed to elect commissioners to represent each church in the merging process.(30) On May 6th, 1963, both congregation voted in favor of a merger.(31) It is interesting to note that Bethesda had negotiated with St. Matthew's for almost one year before that congregation rejected their offer on February 17, 1963, but less than three months after that date the merger with Gloria Dei was history.(32)

#### CONSOLIDATION: A TIME OF CHANGE

After the two congregations voted to merge, a consolidation committee was appointed consisting of members of both congregations. Three joint-commissioners were elected from each congregation whose duty was to decide a corporate name, acknowledge a certificate of consolidation and to call a meeting of all voting members of the consolidated congregation. Incorporation papers were filed on May 13, 1963.(33) During May and June of 1963 the Bethesda buildings at 11th and Chambers Streets were sold to Canaan Baptist Church of 720 N. Meinecke Avenue.(34) The WELS was interested in buying Bethesda for the new St. Philip's mission (the old St. Matthew's building), but the existing St. Philip's building could not be sold soon enough, and so the deal fell through.(35) The sale of Bethesda's buildings was vital to the consolidation effort, since the money from the

sale would be used to pay off existing debts owed by Gloria Dei and to build the new facilities that would be needed.(36) The total indebtedness of Gloria Dei congregation was \$37,475.00 as of March 31, 1963. Bethesda owned the church, school, a parsonage and two homes for teachers, while also holding \$15,143.74 in a relocation fund. The total indebtedness of Bethesda congregation on March 31, 1963 was \$14,135.00. Bethesda expected to receive between \$75,000 and \$100,000 from the sale of its properties. The estimated budget for a merged congregation in 1962 was \$43,735.00. The study noted that the "cost per communicant member" to meet the budget, assuming 800 total communicants, was \$1.04 per week.(37)

The first united services of the newly merged congregations were held in the summer of 1963. At the time Bethesda congregation listed about 700 communicant members and Gloria Dei about 300. Since some of the Bethesda members did not remain with the transition, the new congregation numbered about 900 communicant members. The first major problem facing the congregation was the matter of proper facilities. The Gloria Dei church building seated only a little more than 200 people. As a result, three services were scheduled for Sundays; one German services was also held every other Sunday and was conducted by Pastor Habeck. Sunday School classes also had to be fit into the schedule. Because of this, the last service on Sunday ended at about 1:00 o'clock in the afternoon. The members of Gloria Dei were used to worshipping in a building with ample seating space and plenty of room for parking. The Bethesda members were accustomed to worshipping in a building that seated over 600 people.(38) One can imagine the "culture

shock" that members of both congregations experienced during those early years of the merger.

The first building project, however, was the immediate need for a new school. Gloria Dei had no school building at the time of the merger, and so the new congregation found temporary quarters for their classes at the vacant Mt. Lebanon Lutheran School building at 57th Street and Hampton Avenue. Plans for a new school building were completed, ground was broken on December 10, 1963, and the cornerstone laid on May 17, 1964. The new building was dedicated September 27, 1964.(39) The cost of the school came to about \$160,000. The entire cost was paid in about three years with proceeds from the sale of Bethesda Church and School and from generous donations of the members.(40)

The need of a new worship facility was also very urgent. A committee was appointed to formulate plans. An architect was hired, the plan was adopted, and groundbreaking ceremonies for the new church were held on May 21, 1967. The cornerstone was laid on August 20, 1967, and four dedication services were held on May 5, 1968. The membership of the church had now grown to 1069 communicants, 1454 baptized souls, and 344 male voting members.(41) The total cost of the new building was \$325,000.(42) The mortgage burning for this church was celebrated in conjunction with the 25th anniversary of the merged church on October 23, 1988.(43) The old Gloria Dei church was remodeled to include a pastor's study, administrative office, library, and fellowship hall.

#### CONSOLIDATION: A TIME OF BLENDING

The merger resulted in a challenge to unite the various organizations, committees, and boards of both congregations into one. For example, Gloria Dei had a Junior Choir, Pioneer groups of boys and girls, and a large Sunday School, organizations that Bethesda did not have. Bethesda had a large school, teachers, and a Board of Education, which Gloria Dei did not have.(44) The problem of possible misrepresentation and favoritism was solved by splitting or alternating the number of offices that members of each congregation could hold in a certain group. For example, if the President was from Bethesda, then the Vice-President was to come from Gloria Dei, etc. One newspaper article reports, "The congregation tossed a coin to decide whether the council president would come from Bethesda or Gloria Dei. Bethesda won. The president is William Kaufmann..."(45) This system of "checks and balances" was in effect for about three years.(46) All organizations within the congregations were consolidated into single units, together with their assets.

Each congregation had certain customs and practices that were different from the other. Many careful decisions had to be made, but as time went on most problems were resolved, so that the blending of the two congregations into one was complete.(47)

One might wonder how the two pastors fared in the new merger. The pastors had no trouble in dividing the work load in the new congregation. Pastors Engel and Habeck agreed that they could harmoniously serve as co-pastors of the congregation, and that this would, in fact, be a necessity for the new congregation. There would be no differentiation between a "junior" or a "senior" pastor. The slight difference in salaries was easily

adjusted, with the merged congregation continuing to provide health and accident insurance protection.(48) In fact, Pastor Engel remembers that the work load became somewhat easier. This would change for him in 1966, however, for on July 1 of that year Pastor Habeck left to accept a call to teach at the Seminary in Mequon. The members of old Bethesda had a hard time in breaking this tie to their former congregation. This was the time when Pastor Engel had to reach out to build new bonds between himself and the members of old Bethesda. The congregation now called a vicar, Karl Gurgel, to assist Pastor Engel with his pastoral duties, and called a vicar for the next four years. Understandably, it took a few years for the vicarship program to establish itself at the congregation, since there was inexperience on the side of both bishop and vicar, but the vicars all proved to be a welcome help to the church.(49) Pastors who have served the combined Gloria Dei-Bethesda Congregation are: Irwin Habeck (1963-66), Norman Engel (1963-77), Robert Wendland (1971-72), Leroy Ade (1973-85), Thoman Klusmeyer (1980-83), Kenneth Kappel (1984-present), and Friedel Schulz (visitation pastor; 1986-present).(50)

Because the Bethesda school was essentially continued in the merger, Principal Wayne Wiechmann, Vice-Principal DeLos Steinberg and Mrs. S. Falk remained with the church. Custodian Walter Herzberg also remained. Mrs. Esther Wiechmann and Mr. James Behmer, who taught on call from sister congregations in exchange for accepting their students, transferred to the new school at Siloah Lutheran Church.(51)

The names of both congregations were retained for historical reasons, and so that previous members might be able to locate the church and visit, or find the records of their baptisms or other useful statistics.(52) Gloria Dei is Latin for "glory to God," and Bethesda is Greek for "house or place of mercy." President Sickels reported that, "to us, it means the opportunity to worship together in God's House."(53)

#### MERGER: BENEFICIAL?

Above we had quoted the Joint Consolidation Committee as reporting that, "such consolidation would prove mutually beneficial to both congregations."(54) In the "Spiritual Evaluation of the Report," the Committee also stated:

In a general way we have also tried to show why we believe that a consolidation is desirable. We have come to the conviction that we need one another and can help one another. A consolidation would bring the answer to the question which has been in the minds of many of the members of Gloria Dei, 'When can we have a Christian Day School of our own?' We would be full partners in the work of such a school on the date when the consolidation is effected and could look forward to having a school building ready for use at the Gloria Dei site not later than the beginning of the school year 1964-65. After helping sister congregations, St. Philip's, Siloah, and Zebaoth, move forward in the cause of Christian Day School education during the past ten years, Bethesda could look forward to perpetuating the work of its school in an area where under God it could be a blessing for many decades to come.

We would have answered for us the question which congregations often do not face soon enough, 'When have the duties of caring for a congregation become too many for a single pastor to do full justice to them?' We could look forward to having a new and adequate church in the not too distant future. We believe that by combining our forces at this time we could not only better meet our present needs, but also under God become a strong instrument in building the Church in an area which needs such an instrument. No doubt there are fears in the hearts of some and questions in the minds of others. Those who do not share our convictions will have the full right to vote according to their convictions. Let all of us turn to our God 'to seek of Him a right way for us, and for our little ones' (Ezra 8:21) and see in the outcome of the vote His direction for our future. For above all we seek not the good of Gloria Dei or of Bethesda as religious corporations, but the gloria Dei (the glory of God) and the salvation of souls for whom our Savior died.(55)



Membership statistics comparing the years 1963 to 1973 may help illustrate the growth that this beneficial union spawned. The number of souls increased from 783 to 1450, the number of communicants from 610 to 1098, the number of voters from 203 to 342. Statistics for December of 1990 indicate 825 souls, 630 communicants, and a day school enrollment of 111 children. Outwardly the numbers decreased, but this was not due to any lack of growth. Much of the growth has been internal and spiritual. The present Board of Elders is a strong unit, focused on the Lord's work, and every pastor knows that a large church needs this kind of spiritual backbone to remain healthy. "The congregation is on a spiritual upswing," Pastor Kappel reports; indeed, the mission offerings of the last 6 years have indicated this.(56) There are no debts owed to any outside organizations. The author of this paper, who has served as a part-time vicar for Gloria Dei-Bethesda congregation, has learned much about efficient parish structuring during his short stay there. Indeed, the financial and spiritual support that the congregation has given to him and his family has been tremendous.

Pastor Norman Engel, who lived and worked through the merger years, says it best:

Gloria Dei-Bethesda truly is a remarkable congregation. Remarkable in the way it was established; the way one congregation organized 97 years ago and another organized 43 years ago have continued as a united congregation; the way a church school has continued to exist; a church building was erected and paid for; the way members of the original congregations retained their membership for many years, and new members joined.(57)

May God continue to bless the beneficial union of Gloria Dei-Bethesda as it proclaims God's love to a lost and dying world!

## ENDNOTES

- (1) Norman Engel, "Talk on the 25th Anniversary of Gloria Dei-Bethesda Congregation," October 23, 1988, p 1.
- (2) Ibid.
- (3) Norman Engel, Personal Interview, March 2, 1991.
- (4) Engel, "Talk," p 1.
- (5) Engel, Interview.
- (6) Engel, "Talk," p 2.
- (7) Ibid.
- (8) Engel, Interview.
- (9) Donald J. Sickels, "History of Gloria Dei-Bethesda Lutheran Church," August 20, 1967.
- (10) F.C. Falk, The Fiftieth Anniversary of Bethesda Lutheran Church, 1941, p 7.
- (11) Ibid., pp 8,9,13.
- (12) Milwaukee Journal, "Historic Bethesda Relocates," section and date unavailable.
- (13) Engel, "Talk," p 2.
- (14) Sickels, op. cit., p 1.
- (15) Engel, "Talk," p 2.
- (16) Ibid.
- (17) Bethesda Relocation Committee, "The Pros and Cons of Relocation," September 18, 1960.
- (18) Joint Consolidation Committee, "Findings of the Joint Committee of Gloria Dei and Bethesda Churches on the Study of a Consolidation," May, 1963, p 2.
- (19) Bethesda Relocation Committee, op. cit.

(20) Ronald E. Semmann, "Bethesda Minutes of Special Congregational Meeting," February 19, 1962.

(21) Semmann, "Bethesda Minutes of Congregational Meeting," May 14, 1962.

(22) Engel, "Talk," p 2.

(23) Engel, Interview.

(24) "Findings of the Joint Committee of St. Matthew and Bethesda Churches on the Study of a Merger," 1962, p 6.

(25) Engel, "Talk," p 2.

(26) Semmann, "Bethesda Minutes of Regular Church Council Meeting," February 10, 1961.

(27) Engel, Interview.

(28) Engel, "Talk," p 2.

(29) Joint Consolidation Committee, op. cit., p 1.

(30) Semmann, "Bethesda Minutes of Special Congregational Meeting," January 28, 1963.

(31) Engel, "Talk," p 2.

(32) Semmann, "Bethesda Minutes of the Regular Church Council Meeting," February 8, 1963.

(33) Sickels, op. cit., p 2.

(34) Milwaukee Journal, "Historic Bethesda Relocates," section and date unavailable.

(35) Eckert, Harold H., in a letter from the WELS Board of Trustees, June 17, 1963.

(36) Engel, "Talk," p 3.

(37) Joint Consolidation Committee, op. cit., pp 3,5.

(38) Engel, "Talk," p 3.

(39) Ibid.

- (40) Sickels, op. cit., p 2.
- (41) Ibid.
- (42) Ibid., pp 3,4.
- (43) Ibid., p 1.
- (44) Engel, Interview.
- (45) Newspaper article, "Consolidated Church Will Break Ground for New School," source and date unavailable.
- (46) Engel, "Talk," p 3.
- (47) Ibid., p 4.
- (48) Joint Consolidation Committee, op. cit., pp 3,4.
- (49) Engel, Interview.
- (50) Gloria Dei-Bethesda Lutheran Church bulletin, 25th Anniversary Celebration, October 23, 1988.
- (51) Sickels, op. cit., p 2.
- (52) Engel, "Talk," p 4.
- (53) Sickels, op. cit., p 2.
- (54) Joint Consolidation Committee, op. cit., p 1.
- (55) Ibid., pp 6,8.
- (56) Kappel, Rev. Kenneth, Personal Interview, March 9, 1991.
- (57) Engel, "Talk," p 4.