

ST. PHILIP'S LUTHERAN CHURCH

MILWAUKEE, WISCONSIN

A HISTORY

Willard A. Marquardt
Senior Church History
April, 1984

Wisconsin Lutheran Seminary Library
11831 N. Seminary Drive. 65W
Mequon, Wisconsin

INTRODUCTION

Since the fall of 1983, my family and I have been renting the parsonage of St. Philip's Lutheran Church since the pastor owns his own home. This has been a most rewarding experience as a Senior at Wisconsin Lutheran Seminary. Having attended this church during this year, I have become acquainted with many of the members and count them as friends. Two of my sons attend Beautiful Savior Lutheran School which is jointly run by Jerusalem and St. Philip's Lutheran Churches. They also have been enriched by this experience. My wife has also gained from this experience as she has become acquainted with the neighborhood and taught music lessons to neighborhood children.

The members of St. Philip's are a courageous people who have weathered many storms as they struggle to keep their church alive in spite of constant financial difficulty. But the church is filled with many believers in our Savior. They are a warm and friendly group.

My appreciation goes out to Mr. and Mrs. Nathaniel Harris who supplied me with much information about the congregation and notes on black culture. Many thanks also to Pastor Flegel who allowed me to rummage through the records in search of material. Thanks also to the members of the congregation who have befriended us this year. Please accept my apologies for my typewriter which, like this writer, has developed some malfunctions due to age.

HISTORY OF THE CONGREGATION

When one thinks of the Wisconsin Evangelical Lutheran Synod, the typical church that comes to many minds is a church that is white, Anglo-Saxon with strong German Lutheran traditions. Furthermore, if one considers Milwaukee the "home base" of the Synod, these ideas might be especially fixed on that description. But there is one congregation in Milwaukee that does not fit that mold. It is St. Philip's Lutheran Church located on 1st and Chambers in the heart of Milwaukee's inner city area. This congregation has a membership that is over 90% black whose roots are in Africa, not in Europe. It is also a congregation where more than half of the communicant membership is comprised of single-parents with the mother being head of the household.

It was recognized that there was a vast mission field to be worked among the largely black population in the inner city area of Milwaukee. Surveys were made in this area during the 1930's and 1940's through a joint effort of the Wisconsin and Missouri Synods. But it was not until 1952 that a great amount of canvassing took place. This was done largely by Pastor Bertram Sauer of the Wisconsin Synod. In that year, the Synodical Conference Missionary Board purchased a former broom factory at 5th and Meinecke which had been remodeled and served as a Seventh Day Adventist Church. This building was purchased from the Seventh-Day Adventists at a cost of \$25,000.

During the year 1952, Pastor Sauer formed two information classes. Pastor Sauer was not to see these classes to completion, because of

illness he had to resign. The classes were continued by Pastor Paul Knickelbein who came in May, 1953. One class was held at the church and consisted of Mrs. Dora Rankin, Mr. Jessie Rankin, Mr. Art Coleman, Mrs. Louise Coleman and Mr. Nathan Hicks. The other class was held at the home of Mr. and Mrs. Nathaniel Harris in the Hillside Housing Project. In this class were Mr. Paul Thomas, Mrs. Eula McThadden, Mrs. Mary Candy, and Mrs. Laura Harris, wife of Nathaniel. Most of these were confirmed June 24, 1955. These confirmands joined Mrs. Marie Givens McGill, Mrs. Elenor Hiley, Mr. Savage McCants and Mr. Nathaniel Harris who were already members of the Lutheran Church. These people along with their families, formed the beginning of St. Philip's Lutheran Church.

Prior to 1955, St. Philips was considered a preaching station and not yet officially organized as a mission congregation. This meant that no formal constitution was yet in effect, hence no officers. Most of the administrative duties fell to the Pastor. During this time, the congregation grew from a membership of 26 with 19 communicants in 1954 to 47 baptized souls and 34 communicants in 1955.

In 1955, St. Philip's was officially declared a mission and taken over by the Southeastern Wisconsin District Mission Board. In 1956, Pastor Knickelbein accepted a call to St. Marcus Lutheran Church in Milwaukee. He was succeeded by Pastor Milton Burk.

During this period in St. Philip's history, there was a strong sense of family among the congregation. Members and those enrolled in the information classes enjoyed fellowship in worship and in social activities as well. Quarterly pot-lucks were held. There was total family involvement. They were vibrant and active. They felt like family. Sunday school was special as shown by the enrollment figures. In 1956, for example, there were already 97 baptized members. Sunday school had an astounding enrollment of 51. Holidays were very important. Easter and Christmas services were highly attended.

Because of the church's fast growth, it soon became evident that larger facilities were needed. As early as 1953, the congregation had been looking into the facilities of Bethesda Lutheran Church which had merged with Gloria Dei and built a new church on West Capitol Dr. Growth was not the only factor, however. Remember that the church had once been a broomfactory. God, of course, has no requirements concerning the background of his worship facilities, for wherever there are two or three gathered in his name, he is in the midst of them. But to the blacks in this congregation, it was a sensitive point with them. They had a desire to worship in a building that was originally designed for that purpose. Also, the church belonged to the Synodcal Conference. It seemed unfeasible to buy and remodel such an old property.

That time came in 1957. Under the leadership of Pastor Burk,

many parents already saw the need for a Christian education for their children, 25 children of the congregation were already enrolled in the school of a sister congregation, Bethesda Lutheran, and willing paying tuition for the privilege of doing so.

St. Matthew's Lutheran Church buildings became available at 10th and Garfield nearby. They were planning to relocate farther west at 84th and Melvina. For St. Philips to build a modest chapel for themselves would cost at least \$75,000 not including furnishings and a school. But St. Matthew's could be had for \$65,000 which included the furnishings, a 5 room school and gym. Also included were a playground and equipment and textbooks for 125-150 students.

But where could they get the money? Our Church Extension Fund was strapped and the Synod Board of Trustees did not feel that they could afford to allocate such a huge sum for just one congregation. There were, after all, other mission fields that required assistance; most of them with a higher priority than St. Philip's. Finally an agreement was reached whereby the CEF would loan \$25,000, St. Philip's would raise \$5,000. The rest of the money amounting to \$35,000 would be raised by asking for donations from sister congregations in Milwaukee and surrounding areas. At the time this agreement was adopted \$5,000 in gifts from sister congregations had been assured. St. Philip's itself had already raised \$4,000; just \$1,000 short of its goal. All monies were to be raised over a three-year period. The sister

congregations responded to the need in this inner city mission field in spite of their big campaign to raise funds for building the new Wisconsin Lutheran High School. The raising of the necessary funds took a little longer than the 3-year period agreed upon and the donations fell slightly short. In neither case did this amount to a real problem. Finally, by early 1963, St. Philip's had completed raising their \$5,000, with the sister congregations contributing \$32,600; \$13,000 of which was sent directly to St. Philip's as gifts which were forwarded as received. The balance of these contributions were sent directly to CEF and earmarked for the St. Philip's project. This left \$2400 remaining which CEF subsequently provided.

With the purchase finalized, the Synodical Conference was notified that it was free to sell the former broom factory and St. Philip's was ready to move. But St. Matthew's new church facility would not be ready for another six months. An agreement was reached whereby St. Philip's would pay St. Matthews \$75 a month toward the cost of the utilities for the privilege of worshipping at their new location until St. Matthew's could move out. St. Matthew's held its services on Sunday at 10 A. M. and St. Philips held their services at 11 A. M.

Because they now had the facilities, plans were made to start a much desired Christian Day School. Mr. Edward Meyer, a recent graduate of DMIC, was called to begin the new school in the fall of 1958. As was mentioned previously, 25 children were already receiving

the benefit of a Christian Education at nearby Bethesda. The first year of the school saw 36 children enroll in grades 1-8. In addition, 8 children were enrolled in kindergarten at St. Marcus.

After just one year, the Christian Day School enrollment had grown to 55 in grades 1-8 besides 5 kindergartners in St. Marcus, making it necessary to add a second teacher, Miss Patricia Radsek. Baptized souls in the church grew rapidly to 205 by the end of 1959.

It is evident that this move to the old St. Matthew's church was a good one. The church flourished. It was still family oriented. Many were young couples with children to be educated in the Christian way of life. There was no formal evangelism program at this time. The church grew by word of mouth. Members caught up in the vitality of the church told their friends about the wonderful experience of hearing the Word of God in their church saying, "Come and hear my pastor."

The next year, 1960, saw the children being taught by a husband and wife team as Mr. Meyer and Miss Radsek were married that summer. The church continued to grow rapidly with 260 souls in 1961. Also that year Mrs. Meyer resigned her teaching duties to raise a family. Not only was a replacement for her needed, but a third teacher needed to be added to the teaching staff as the enrollment grew to 88 in grades 1-8 with an additional 7 kindergarten children at St. Marcus. Mr. Paul Thomas and Miss Joyce Vetting joined the faculty of St. Philip's

that year. The following year Mr. Thomas was replaced by Miss Else Flegel.

In 1963, it was decided to start a kindergarten class at St. Philip's. Mrs. Meyer returned to teach that class becoming the fourth faculty member. That year, enrollment also broke the 100 mark with 104 students in grades K-8.

Also during this year, repairs needed on the church building were mounting. Although the congregation was growing, money to support the church and school was tight. All this time they were drawing subsidy from the Synod because the community from which this church draws has a low economic base. It was decided once again to ask CEF for an additional loan in order to make necessary repairs. It was also decided to look into another church property; one that was in good condition. Bethesda Lutheran church, having merged with Gloria Dei, had a church and school located at 11th and Chambers that fit that description. It was decided to look into the possibility of acquiring that property and selling their present building. It was decided, finally, that repairs would be made and that they stay at their present location.

At the end of the 1963-64 school year, Mrs. Meyer resigned. Because the Kindergarten projected enrollment was going to be small, it was decided not to replace her. An arrangement was made, instead,

with St. Marcus, once again to take the Kindergarten students.

The years 1964 and 1965 were years of dramatic change for St. Philip's. Repairs on the building were more than the congregation could handle. The mission board also felt that the vast amount of repairs needed on the building was more than they could subsidize. In addition the planned expressway was going through this area. A place was needed for the congregation to relocate. There were two Wisconsin Synod congregational buildings available in the area. Bethesda Lutheran was still available. This came equipped with a school. Divine Charity, which had merged with another congregation and moved out to Whitefish Bay, also had a property available at First and Chambers. This property had no school and no organ. The decision to determine the future of St. Philip's occurred as the 10th anniversary of the congregation was approaching.

A fervent effort on the part of the congregation and the mission board to negotiate an agreement began. The Bethesda plant was the most desirable, but the mission board decided that the \$75,000 asking price was too much to handle. This idea was then scrapped.

Four plans were drawn up for consideration by the congregation, (1) To relocate in the Divine Charity property, (2) to disband and join St. Marcus, (3) to hold separate services at St. Marcus, and (4) to remain at the old St. Matthew's location.

PLAN I - DIVINE CLARITY

Pro

- 1. Location not too bad
 - a. Stable residential area
 - b. Possible rapid growth
- 2. Property seemingly in good shape, including a house
- 3. Should be easy to maintain (automatic heat - oil),
- 4. Attractive appearance,
- 5. Possible reduction of subsidy
- 6. Better progress toward self-support
- 7. Children to St. Marcus school,
- 8. Release possibly two teachers for the field
- 9. Economy to St. Marcus.

Con

- 1. Location still a question in mind, A little more west would be better, But if nothing else available, all right,
- 2. Initial cost - \$60,000 to \$65,000,
- 3. Upkeep as far as cost is concerned, Heat bill seems high,
- 4. No school at site of church property, School is still one of the best means for gaining new members, especially in the neighborhood,
- 5. No organ available at property site, What to do?
- 6. Would members transport children to St. Marcus school?
- 7. Confirmation Instruction problems.

8. Would there be some members from St. Philip's who might then want to join St. Marcus? A calculated risk, for St. Philip's.
9. Problems of school administration.
10. Possible additional debt through exchange of church properties.

PLAN II - JOIN ST. MARCUS

Pro

1. Release possible two teachers for the field.
2. Release a pastor for the field.
3. St. Philip's freed from a large financial burden.
4. St. Marcus will then be stronger, numerically and financially.
5. St. Marcus has more or less pioneered in integration, and here would be taking a big step which would help the church at large.
6. Excellent stewardship of manpower and money, especially at this time of shortage of both.

Con

1. Effect on St. Philip's membership. Would some members transfer to other white congregations, and possibly be lost to the church completely.
2. Effect on St. Marcus membership. Transfers out by opposition?
3. St. Philip's lost identity. Would that be good at this particular time, when white congregations are not yet quite ready to work in their respective fields as they should. Witness the removal of St. Matthew's, Bethesda and also Divine Charity, and Ephrata in the near future.

PLAN III - SERVICES AT ST. MARCUS - SEPARATELY

Pro

1. Saving of money (Stewardship) for both congregations
2. No separate facility for St. Philip
3. Maintenance problems reduced for both
4. Retain identity

Con

1. Lost identity
2. Would people (white or black) look upon this as segregation?
Would it hurt the work that both congregations are doing?
3. How much representation from each congregation as far as property (maintenance, repair, etc.) decisions are to be made?
Would St. Philip's be equal?

PLAN IV - REMAIN AT 10TH AND GARFIELD COMPLETELY

Pro

1. Settled there - known (weak).
2. Good church and school, plenty of room for expansion for future on present property without buying additional land or buildings.

Con

1. Deterioration of property (repairs and improvements every year)
2. Expressway coming on south and east (not necessarily bad)
3. Decline of residences in neighborhood (same in St. Marcus area)
4. Subsidy reduction and debt retirement more difficult every year because - see Point 1.

These plans were presented in a series of meetings beginning in October of 1964. After three meetings at which both men and women expressed their opinions and voted, the results were divisive. 36 out of 52 families were represented. 17 voted to remain at the present location, 17 wished to relocate on 1st and Chambers without a school. Only 2 voted for a complete merger. There were no votes for separate services at St. Marcus.

Finally, a decision had to be reached. Divine Charity had another offer on their building and St. Philip's had to make up its mind by January 15, 1965. With what seemed to be no choice in the matter, St. Philip's congregation voted to permit the Synod to purchase the Divine Charity property on January 10, 1965, with the reminder that they wanted a school.

The deal was finalized. Since Divine Charity already had an offer of \$45,000 from another group, it was decided by the Synod to offer \$65,000. Divine Charity would then give back \$20,000. It was felt that with this offer, the other congregation bidding for the property would not feel slighted. It was finally agreed to pay a net cost of \$48,000.

While this decision settled the question of location, there were many other problems that had yet to be resolved. One was the organ. Divine Charity had none. It was decided to move the organ from the old St. Matthew's church and install it in the new facility. The primary

question, however, was what to do about the school. There were over 100 students and 3 teachers to place. One teacher (Mr. Meyer), it was proposed, would probably be needed at St. Marcus. An arrangement had to be worked out with them regarding compensation and an additional classroom for St. Marcus. One classroom could be remodeled; but where would the money come from? It was further recommended by the Synod that \$300 a month for 10 months be paid to St. Marcus for 60 additional pupils estimated for grades K-5 during the 1965-66 school year. In the meantime, Miss Flegel tendered her resignation effective at the end of the school year.

But the congregation was not about to give up in her quest for a school of her own. There was space available in the new church for classrooms if the money could be obtained to remodel them. It was subsequently proposed to remodel one classroom for use during the 1965-66 school year. CEF was approached once again and the money was obtained to remodel not just one but three classrooms. St. Philip's would have their school intact with the kindergarten continuing at St. Marcus.

The moving date was on June 6, 1965. On June 13, 1965, the first service was held at 1st and Chambers. A celebration dinner was held after the first service.

During the summer the rooms were remodeled for school. But the school was to undergo still more changes. Both Mr. Meyer and Miss Vettings accepted calls elsewhere. Miss Flegel had already resigned. All three teachers had to be replaced.

Two teachers were assigned from the graduating class of DMLC. They were Delores Dook and Janet Bitter. Mr. Norbert Sprengler was called to be the principal. This once again completed the faculty for the new start at 1st and Chambers. A total of 91 students, including 8 in kindergarten at St. Marcus attended that year.

They had a new church, a new school, and a new faculty. But this still proved to be a period of unrest. Some families, dissatisfied with the move, transferred to other churches. Some were now closer to Siloah and chose to join this church and send their children to school there. There was also a feeling of discouragement due to the large debt and a feeling of having moved "down" to a lesser facility.

The old St. Matthew's property also had to be sold. Adding to the problem of indebtedness, it was sold for \$47,000 which was far under the original purchase price of \$65,000. CEF had, up to that time, leaned \$27,000 toward the purchase. St. Philip's and area congregations had supplied the rest. St. Philip's and Cef had agreed in the beginning that monies from the area congregations would become a part of

St. Philip's CEF indebtedness. CEF would then be increased by that amount. When the old St. Matthew's property was sold, CEF laid claim to its investment of \$27,400 plus the \$19,300 sent directly to them but earmarked for the St. Philip's project. Minus \$3,700 additional money paid by St. Philip's, this amounted to \$43,000. This left an equity of \$4000 for St. Philip's. This meant that they were out their original investment of \$5000 and all but \$300 they had received directly as gifts from participating congregations. In summary, CEF would more than break even and St. Philip's would absorb the full \$18,000 loss.

This was disheartening for the members of St. Philip's, many of whom had given freely of themselves and their money in hopes of someday becoming self-supporting. Pastor Burk submitted an alternate plan whereby the loss could be shared. Below is the proposal in part, as submitted by Pastor Burk.

- 1) Since the regular CEF has invested \$27,400 in the property;
Minus the sum of \$3,700 already returned to the CEF by the mission;
Let the CEF receive the first \$23,700 of the \$47,000 selling price.
- 2) Since the mission has invested \$5,000 of its own funds in the property;
Plus the sum of \$3,700 already repaid to the CEF towards equity;
Let the mission receive the next \$8,700 of the selling price.
- 3) Since the participating congregations provided just about 1/2 of the original purchase price of \$65,000 for the St. Matthew

property (\$19,300 to the CEF for St. Philip's plus \$13,300 directly to St. Philip's equals \$32,600); and

And since the \$19,300 in gifts to the CEF represents 60% of the \$32,600 total,

And the \$13,300 in gifts to the mission represents 40% of the \$32,600 total;

Let the CEF receive 60% of the remaining balance of the selling price,

And let the mission receive 40% of the remaining balance thereafter.

In this way the CEF will receive the full original investment of its regular funds, plus \$8,760 of the special gifts of the participating congregations, which it would not have received at all except for the St. Matthew project; and St. Philip's will be credited with its full investment of its own funds, plus \$5,840 of the special gifts of the participating congregations, which it, likewise, would not have received at all except for the St. Matthew project.

At the time of this letter which was written in May, 1965, it was projected that the cost of school rooms would be \$15,000. The total indebtedness would come to under \$50,000 which, according to the letter, would "neither be unreasonable nor out of proportion to amounts spent in areas where growth depends to a large extent upon gathering in transplanted Lutherans".

This plan, as submitted, was agreed to by CEF, according to one member of the congregation. This served to raise the spirits of the congregation as they adapted to their new home.

The year 1966 saw other changes. Miss Diane Kloke replaced Miss Janet Bitter who left after one year of teaching. In October of that year, Pastor Burk accepted a call to be the Dean of Men at

Wisconsin Lutheran College in Elm Grove, Wisconsin. He continued to serve St. Philip's as vacancy pastor until the summer of 1967 when Pastor Daniel Pautz accepted the call to be their permanent pastor.

He was to stay only a short time as his wife was suffering from severe arthritis. For her benefit, Pastor Pautz accepted a call to Arizona in 1968.

1967 also saw Mr. Daniel Feldt succeed Mr. Norman Sprengler as principal.

Mrs. Kathy Schumacker replaced Dolores Cook as teacher. In the same year 246 souls are recorded as members of the congregation, a drop from a high of 309 two years before. Reason for the drop: change in pastors, discouragement over exchange of properties, transfers to churches nearer to homes and with better school facilities.

In 1968, Pastor Gary Schroeder accepted the call to St. Philip's and a new era was ushered in. An ambitious evangelism program was begun with increased involvement of the members of St. Philip's. The church once again began to grow. Already in 1968, 32 new members were added to the total number. With the new spirit evident in the congregation, the membership grew to all-time high of 580 by 1974. Seniors from the Seminary assisted with evangelism. It must also be noted that the Christian Day School also served as a mission arm drawing large numbers of children from the neighborhood because of the superior Christian education that the school offered. This tradition continues to this day. The increase can also be credited to the Lord guiding

many parents to send their children to be enriched with God's Word in Vacation Bible School which was begun successfully in the early years but flourished under the pastorate of Rev. Schroeder. The enrollment for that course reached a high of 650 children in 1970; surely a cause for much rejoicing in the privilege of spreading the true Word of God around the neighborhood. 30 teachers were needed to carry out the tremendous task. Happily, the conditions were crowded indeed.

The major highlight of congregational involvement in the affairs of the church was the "Mini-Congregational Convention" held March 9, 1975. Over 50 members participated in 11 different discussion groups dealing with as many areas of the congregation's ministry. The results of this convention are summarized in the Appendix. During Pastor Schroeder's tenure, liturgies were written to conform with the culture which they were to serve but at the same time preserving the essential parts of proper Lutheran worship. Music was introduced from the rich heritage of the black culture as well. Lay participation in services was encouraged such as assistance with communion, choirs and evangelism. Youth and women were involved in Mission and Stewardship committees, not as voting members, but as assistants and auxiliary members. In subsequent years, youth and women have served as ushers and as readers in Sunday services. At the present time,

when there is a fifth Sunday in a month, the youth regularly are focused upon in the sermon and in their participation in parts of the liturgy.

Among other teachers who served with Pastor Schroeder was John Taylor who was principal from 1969-1972. Miss Roxanne Redlin began teaching in 1969 also. Mr. Jacobs, who came in 1971 became principal in 1972. That year Mr. Ned Goede became a temporary teacher.

While teaching, he completed his studies at DMLC. He remained at St. Philip's after graduation becoming its principal in 1977 when Mr. Jacobs accepted another call. Other teachers at St. Philip's were Miss Wagner, Miss Erika Scharf, Miss Karen Jasley and Mrs. Frank. Mr. Fischer was called in 1977 and remains teaching here to this day.

In 1975, Pastor Schroeder received a call to the mission field in Hong Kong. He was succeeded by Kurt Mahnke. Pastor Mahnke was to remain until 1978. During this time the congregation experienced a decline in membership with a low of 411 members in 1976. The church gained the next year somewhat with a total of 438 members. Probably one of the main reasons for the decline is the gradual movement of the members to other neighborhoods. Black people were being treated more equally by society and new laws helped them to obtain better employment, education, and housing opportunities. The area around St. Philips was old and deteriorating. As people moved out of the neighborhood, they

transferred to other churches or sadly, dropped out altogether.

In 1977 James Witt III was installed as a vicar. He served the congregation in that capacity until upon completion of his senior year in 1978, he was assigned to become St. Philip's regular pastor. It was during that spring that Pastor Mahnke accepted a call to Arizona.

During Pastor Witt's tenure, the school underwent a major change. It was determined that the financial burden was getting to be too great for the congregation to carry in spite of the subsidy received from the Synod. At the same time, Jerusalem Lutheran Church, just four blocks away was experiencing similar difficulties as an independent congregation.

Although these congregations share the same true faith, they are cultural contrasts. St. Philip's is over 90% black with a background that differs from the white, traditional German Lutheran heritage of Jerusalem. Jerusalem offers further contrast in that this congregation is made up of about 80% retired people, while St. Philip's is younger. Jerusalem was once one of the largest congregations but now as the neighborhood has deteriorated, many have moved away. Today only around 300 members remain. Most of these travel to church from outlying parts of the Milwaukee area in order to keep the church intact.

Talks of merger with Jerusalem began in the fall of 1979. Jerusalem had a very attractive facility with plenty of room. There was no question that if a merger were to take place that this was the school that would be used.

But to bring about a successful merger between two congregations takes much effort, discussion and compromise. An impartial moderator was needed to bring the two congregations to an agreement on the sharing of costs and responsibilities as well as teacher placement and administrative policies. Dr. Gary Greenfield was called to moderate the discussions. With his assistance it was agreed to have a school board composed of members from both congregations. The name of the school would be changed to Beautiful Savior. As a merged school it would operate semi-independent of the two congregations.

In the fall of 1980 Beautiful Savior became a reality with 118 students. The school continued to be a mission arm for the congregations as it does to this day. One-half of the present student body of approximately one hundred are non-members. Even now, as in past years, many eventually become members of the Lutheran Church as they and their parents are exposed to and instructed in God's Word.

Today the faculty is comprised of Mr. Ned Goede, principal, Mr. Michael George, Mr. Robert Fischer, Miss Elizabeth Geisert, Mrs. Trudy Fischer, and Mrs. Eunice Washburn. There is a great deal of exchange between these two congregations because of the school. There is hardly a Sunday when children are not singing at one or both churches bringing these two congregations together. Subsidy is still required to support both the school and St. Philip's but the merger has paid big dividends both financially and in fellowship.

During Pastor Witt's stay at St. Philip's, the organ also came into need of major repair. 90% of the \$11,000 plus repair bill was requested from the Siebert Foundation. But they could only contribute \$1000. But the Lord moved the members of the church to raise the rest through contributions and the work was completed that year.

Pastor Witt served the congregation well until 1982. At that time, he accepted another call. During the vacancy, the congregation was served by Pastor Grisby, a retired black pastor who is presently a member of Siloah Lutheran Church, Pastor Helmut Flegel who was then a counsellor at Wisconsin Lutheran High School, also served as vacancy pastor. Twice during the vacancy, Pastor Flegel was called to be their permanent pastor. The second time, he accepted and officially became their pastor during the summer of 1983. He is presently serving St. Philip's.

UNDERSTANDING AND ADAPTING TO THE
NEEDS OF THE BLACK CULTURE

The black culture of today has been shaped by its African heritage. When the Africans were brought to this country as slaves, they brought that heritage with them. Upon their arrival, they could not communicate even with each other because they came from different tribes. They spoke a variety of West African languages including Hausa, Yoruba, Twi and Fante. In order to communicate with their "masters" they picked up only as much English as they needed or were taught. The sounds were strange to them but they pronounced them as best they could. The result was an African speech pattern which is best described today as Black English or Black Dialect. It is in a sing-song pattern. A probable forerunner of the present-day dialect is that of the Gullahs or Geechies who live off the coast of South Carolina and Northern Georgia on the Georgia Sea Islands. There is preserved today a creolized variety of English that is possibly much like the slaves spoke when they were first brought to this country.

The black culture also has a variety of non-verbal communication media which have their roots in their native Africa. Even today, the body movements of a West African dance troupe are very much like those of black Americans. When they find themselves in a state of stress in a subordinate position, they may express insolence or hostility toward the authority figure by "rolling their eyes".

The walk exhibited by young black males that is designated as "cool" differs from the walk of the young white male. It is demonstrated by a slight limp and a sling of the head. This is just one example of the various walks and stances that are prevalent in the black American culture that has its origin in Africa.

When they came to America, they were introduced to Christianity. They were taught hymns and were told about the Bible. The slaves' could not relate to the music which had a European background. But they liked the Bible, especially the Old Testament. They took the Bible and created a large body of songs that expounded on all the cardinal virtues of Christianity such as patience, forbearance, love, faith, and hope. The vehicle by which these words were sung was a blend of European and primitive African music which is called the spiritual.

Another style of music that has its roots in African soil is jazz. It is distinguished by a pulsating beat which is not necessarily regular. Another major component of jazz is improvisation. Harmony and melody are extemporaneously composed.

There is a similar practice in Western music. It is not done much today, but in the time of George Fredrick Handel and through the Romantic era cadenzas in concerti were to be improvised in order to show off the artistry of the performer. This was likewise done in operatic arias of Handel's time. When the singer returned to sing the da capo

section of the aria, he or she was expected to improvise. Some would cheat and have them written out for them but those who resorted to such a method were marked as poor performers.

Jazz is also marked by a vocalized instrumental technique. Through this means, the instrument imitates a vocal style that is laden with emotion. This in combination with European harmony, Euro-African melody and African rhythm marks a type of music that has been a part of Afro American culture for the past three generations.

In the past, the church has been both a spiritual and a social fortress for the black American. Being the oppressed, they turned to the church for both spiritual comfort and for organizing for social reform. Some of the great social leaders such as Nat Turner, Gabriel Prosser, Denmark Vesey and Dr. Martin Luther King were also preachers. In their churches they would promote civil rights, form political factions, insurrection, rebellion and escape from slavery.

The social aspect of the black church has been strong because it was through this means that they could control their own earthly destiny. For many, the only opportunity of a college education was through a black church-supported college. In the past and sometimes even now, the church has been the only social instrument that the black man had in order to gain freedom and affirm his dignity.

The point of all this is that a successful ministry at St. Philip's

has depended on awareness of the heritage of the black people. Granted that there has had to be a program of give and take on both sides but the burden has been on us to prove that we accept the black people as individuals and that we respect their heritage.

One has to be sensitive to their point of view. They deplore the white man who may have the attitude that everything in his world is white such as Jesus or the angels. Certain hymns are offensive to them although we may dearly cherish them. One such hymn ends with the words "and we shall all be white as snow." This shows our concept to be everything good is white while everything black is considered bad.

We are rightly proud of our Lutheran heritage in musical literature and liturgy, but the black people have trouble identifying with it because they do not share our national heritage. They are sensitive about those who would insist that our forms are superior to theirs. They look upon those who do this as "messianics" types who comes into the church or school feeling that they have much to give but that there is nothing that the black culture can offer in return.

They have a desire for the mutual sharing of cultures. Blacks and whites should get to know each other and have fellowship with each other. This they feel is yet missing in our midst to a large degree. They feel that they are just as much a part of this country and of this

church as we do. But the Synod has made mistakes, too, especially during the early years as they were learning more about the culture. It was in 1956 that this congregation found out that they were considered a foreign mission. This was an insult to them. Their culture was different. But most of them had been in this country longer than those who considered them foreign. The Synod recognized their error and changed them to home mission status.

During the turbulent years when blacks were fighting for equal rights, they felt that the pastors could have been more sensitive to some of the problems that occurred. When four children were killed in Selma, Alabama, they were hurt and disappointed that some mention of this was not in the prayers the following Sunday; not that they wanted a social gospel, but because they felt fearful for the future and desired comfort in trials that might lie ahead for them.

Adaptations have had to be made in the liturgy and hymns. To them our liturgies in the hymnal are mechanical, controlled and without spirit or feeling. To avoid this feeling, gospel songs such as "Amazing Grace", "Precious Lord", and "Let us Break Bread Together" can be regularly heard as a substitute for parts of the liturgy and during communion. They sing these in their unique style that is different than whites would sing them. They are generally sung with more grace notes and glissandi. They will also sing them slower. Much

of the wording of the liturgies are changed into modern English.

One cannot discuss the music of St. Philip's without mentioning the children's choirs of Beautiful Savior. There are two select choirs: a primary choir and a Junior Choir. The positions for these choirs are very competitive and the sound is outstanding. It is robust and confident. The Junior Choir is in demand for singing in churches all over the Milwaukee area. This sound is due not so much to their culture as to the skill of the teachers who direct them. Their choice of music is a balance of Gospel music and traditional Lutheran music. The children obviously like the music they sing and this adds to their enthusiastic sound.

There is also an adult choir. This has met with moderate success in past years. This year, as in past years, it has been comprised entirely of women. Many of these voices, however, are outstanding. Recently one man has joined. Hopefully, this has marked the beginning of male involvement in music at St. Philip's.

One Sunday a year is set aside as Black History Sunday. This is a national observance which occurs during Black History Month. This year it was held on February 19th. It was the largest attendance of the year so far. During the service, the adult choir sang several spirituals that were popular during the slavery period, such as "Go Down Moses" and

"Swing Low, Sweet Chariot". These would not be regular fare for other times as they no longer identify with slavery. But for Black History Sunday this is all right because it is a part of their heritage even though it has come out of a period that they would never again want to experience. The children's choirs also participated. All rose for the "Negro National Hymn".

After the regular service, but before the benediction, a more secular program took place with emphasis on the black culture. There were some jazz style songs accompanied by a jazz ensemble on tape. This was followed by a speech from a black lady who is a member of a sister congregation.

After these ceremonies, all went to the basement for a sumptuous potluck meal. On the walls of the fellowship hall were pictures and short biographies of tens of famous black American men and women. To view these was a short but comprehensive education in black history. There was Dr. Martin Luther King Jr., Eldridge Cleaver, Malcolm X, George Washington Carver, Booker T. Washington, and countless others. These are the heroes and pride of the black culture. They are obviously not heroes because of their religious beliefs but because they show the achievement of a culture that has been long discriminated against and thought by many to have achieved very little. They are the counterparts to the heroes that we studied such as George Washington, Abraham Lincoln, and Benjamin Franklin.

This is a culture that they want to survive and a culture they want to share with others. But there is something else even more important that they want to share with us; in fact, they are already sharing it with us. They are fellow believers in Jesus Christ. In this faith they share with us these objectives: to feel good that we can be witnesses for Christ; to keep well informed about God's Word and to be able to relate it to everyday life, to hear the Word of God, and to be able to take part in the Sacraments. They appreciate the following joys of Lutheranism: the true Word of God that is taught by our pastors and teachers, the fine training of the pastors and teachers, mutual sharing toward the common goal of eternal life.

What is the future of this congregation? Only time will tell if they can continue to exist with such heavy liabilities. Perhaps they may have to merge with another church in the future. They may then lose their unique identity. This might make it difficult for some because they find it hard to relate to the traditional ways of our sister congregations. It is as if they are speaking a different language through their music and liturgical forms. Hopefully this church will find additional growth through an active evangelism program. For now their greatest hope is through continued Synodical support and through their school which has proven to be a successful means of evangelism in the community.

APPENDIX

Sample Orders of Worship for St. Philip's

(excerpts taken from The Lutheran Hymnal, St. Louis:
Concordia Publishing House, 1941.)

THE ORDER OF SERVICE

The Opening Hymn

P.: In the Name of the Father and of the Son and of the Holy Ghost.

C.: Amen

P.: Beloved of the Lord, ~~Let us~~ approach God with a true heart and confess our sins to Him, pleading with Him in the Name of our Savior Jesus Christ to forgive us.

C.: Our help is in the name of the Lord.

C.: Who made heaven and earth.

P.: I said, I will confess my transgressions to the Lord.

C.: And You forgave the iniquity of my sin.

P.: Almighty God, our Maker and Redeemer, we poor sinners confess to you that we are sinful by nature, and that we have sinned against you in thought word and deed. We, therefore, seek refuge in your infinite mercy, pleading for you grace for the sake of Jesus our Lord.

P. & C.: O MOST MERCIFUL GOD, BECAUSE YOU HAVE GIVEN YOUR ONE AND ONLY SON TO DIE FOR US, HAVE MERCY ON US AND FOR HIS SAKE FORGIVE US ALL OUR SINS. BY HIS HOLY SPIRIT INCREASE IN US YOUR TRUE KNOWLEDGE AND YOUR WILL. ALSO TRUE OBEDIENCE TO YOUR WORD. WITH THE RESULT THAT BY YOUR GRACE WE ARE GIVEN ETERNAL LIFE. THROUGH OUR LORD JESUS CHRIST. AMEN

P.: Almighty God, our heavenly Father did have mercy on us, and did give His only Son to die for us. For Jesus sake He forgives us all our sins. To everyone who believes in Jesus, He gives power to become a child of God. And He promised His Holy Spirit. He who believes this and is baptized will be saved. Lord, let this happen to each of us.

C.: Amen

P.: Praise the Lord, for His amazing Grace!

C.: Amazing Grace how sweet the sound / That saved a wretch like me. / I once was lost but now I'm found / Was blind but now I see.

T'was Grace that taught my heart to fear, / and Grace
my fears relieved. / How precious did that Grace appear
the hour I first believed.

Through many dangers, toils and snares / I have already
come. / 'Tis Grace has brought me safe thus far, / and
Grace will lead me home.

When we've been there ten thousand years, / bright shining
as the sun, / We've no less days to sing God's praise /
Than when we'd first begun.

P.: The Lord be with you.

C.: And with your spirit.

P.: Let us pray. THE PRAYER FOR THE DAY

THE FIRST SCRIPTURE

P.: Let the Heaven rejoice, and let the earth be glad before
the Lord. Hallelujah!

C.: Hallelujah! Hallelujah! Hallelujah!

THE SECOND SCRIPTURE

C.: All glory be to God on high. / Who has our race befriended
To us no harm shall now come nigh, / The strife at last
is ended. / God showed His gracious will to men, / And
peace shall reign on earth again; / Oh, thank Him for
His goodness!

NCE

THE APOSTLES' CREED

THE SERMON HYMN - THE SERMON - THE OFFERTORY: "Create in me..

THE OFFERING - THE HYMN OF DEDICATION

us. THE PRAYERS - THE LORD'S PRAYER

THE BENEDICTION

C.: Amen, Amen, Amen

THE CLOSING HYMN

THE SILENT PRAYER

THE ORDER OF SERVICE

The Opening Hymn

The Invocation

The Responsive Reading

Psalm 122. Laetatus sum

I was glad when they said unto me:
Let us go into the house of the Lord.

Let my cry come near before Thee,
O LORD: give me understanding according
to Thy Word.

Let my supplication come before
Thee: deliver me according to Thy Word.

My lips shall utter praise: when
Thou hast taught me Thy statutes.

My tongue shall speak of Thy Word:
for all Thy commandments are right-
eousness.

Let Thine hand help me: for I have
chosen Thy precepts.

I have longed for Thy salvation,
O LORD: and Thy Law is my delight.

Let my soul live, and it shall praise
Thee: and let Thy judgments help me.

I have gone astray like a lost sheep;
seek Thy servant: for I do not forget Thy
commandments.

I will lift up mine eyes unto the hills:
from whence cometh my help.

My help cometh from the LORD:
which made heaven and earth.

He will not suffer thy foot to be
moved: He that keepeth thee will not
slumber.

Behold, He that keepeth Israel: shall
neither slumber nor sleep.

The LORD is thy Keeper: the LORD is
thy Shade upon thy right hand.

The sun shall not smite thee by day:
nor the moon by night.

The LORD shall preserve thee from all
evil: He shall preserve thy soul.

The LORD shall preserve thy going
out and thy coming in: from this time
forth and even forevermore.

The First Scripture

Hymn/Choir/Children

The Second Scripture

The Sermon Hymn

The Sermon

The Offeratory: "Create in me a clean heart, o God..."

The Offering

The Offering Prayer

The Hymn

Celebration of the Lord's Supper

The Confession of our faith according to the Apostles' Creed

The Confession of sins & Words of forgiveness

~~And now I ask you before God, who searcheth the heart:~~

1. Do you sincerely confess that you have sinned against God and deserved His wrath and punishment? — Then declare so by saying: I do confess.

Verily, you should confess; for Holy Scripture declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

2. Do you heartily repent of all your sins committed in thought, word, and deed? Then declare so by saying: I do repent.

Verily, you should repent, as did the penitent sinners: King David, who prayed for a contrite heart; Peter, who wept bitterly; the sinful woman; the prodigal son; and others.

3. Do you sincerely believe that God, by grace, for Jesus' sake, will forgive you all your sins? Then declare so by saying: I do believe.

Verily, you should so believe, for Holy Scripture declares: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

4. Do you promise that with the aid of the Holy Ghost you will henceforth amend your sinful life? Then declare so by saying: I do promise.

Verily, you should so promise, for Christ, the Lord, says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

5. Finally, do you believe that through me, a called servant of God, you will receive the forgiveness of all your sins? Then declare so by saying: I do believe.

As you believe, even so may it be unto you.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost. Amen.

The Lord's Prayer

The Words of Institution

The Communion: The singing of the spiritual songs during the distribution of the elements

The Post-Communion Song: "Lord, now lettest Thou..."

The Thanksgiving

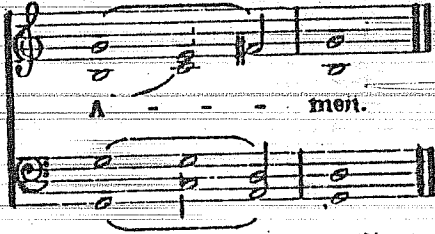
The Benediction

The Closing Hymn

THE ORDER OF SERVICE

P.: In the Name of the Father and of the Son and of the Holy Ghost.

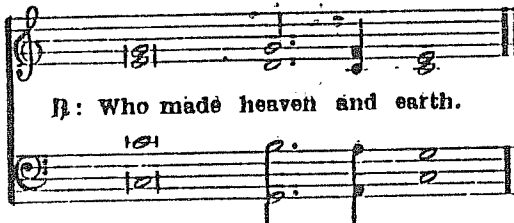
C.:



A - - - men.

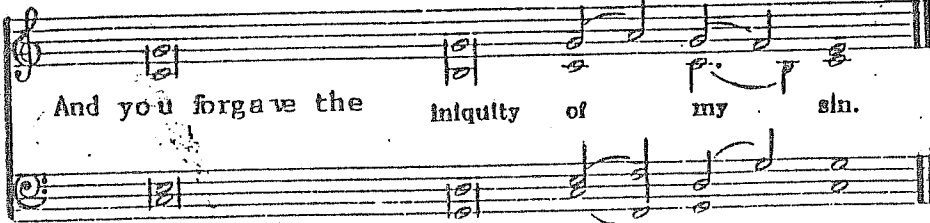
P.: Beloved of the Lord, let us approach God with a true heart and confess our sins to Him, pleading with Him in the name of our Savior Jesus Christ to grant us forgiveness.

V: Our help is in the name of the Lord.



B: Who made heaven and earth.

V: I said, I will confess my transgressions unto the Lord.



And you forgave the iniquity of my sin.

P.: Almighty God, our Maker and Redeemer, we poor sinners confess to you that we are sinful by nature, and that we have sinned against you in thought word and deed. Therefore, we seek refuge in your infinite mercy, implore your grace for the sake of Jesus our Lord.

P: & Cong. O MOST MERCIFUL GOD BECAUSE YOU HAVE GIVEN YOUR ONE AND ONLY SON TO DIE FOR US, HAVE MERCY ON US AND FOR HIS SAKE GIVE US REMISSION OF ALL OUR SINS. BY HIS HOLY SPIRIT INCREASE IN US YOUR TRUE KNOWLEDGE AND YOUR WILL, ALSO TRUE OBEDIENCE TO YOUR WORD. THE PURPOSE IS THAT BY YOUR GRACE WE ARE GIVEN ETERNAL LIFE. THROUGH OUR LORD JESUS CHRIST. AMEN

PASTOR: Almighty God, our heavenly Father did have mercy on us and did give His only Son to die for us. For Jesus' sake He forgives us all our sins. To everyone who believes in Jesus, He gives power to become a child of God. And He promised His Holy Spirit. He who believes this and is baptized will be saved. Lord, let this be to each of us.

Congregation:

A - - - - - men.

P.: Praise the Lord, for His amazing Grace!

GLORIA PATRI

Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

V: The Lord be with you.

R: And with your spir - it.

V: Let us pray: THE PRAYER FOR THE DAY

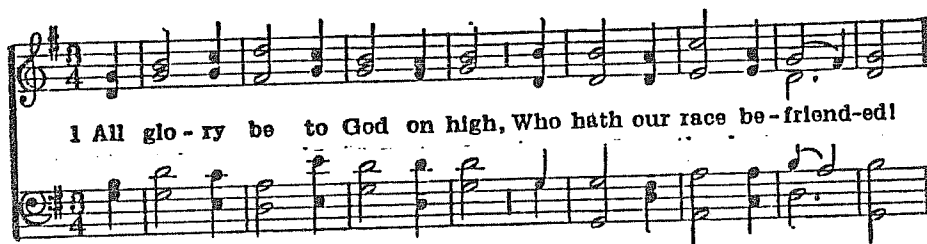
THE FIRST SCRIPTURE:

P.: LET THE HEAVENS REJOICE, AND LET THE EARTH BE GLAD
BEFORE THE LORD. HALLELUJAH!

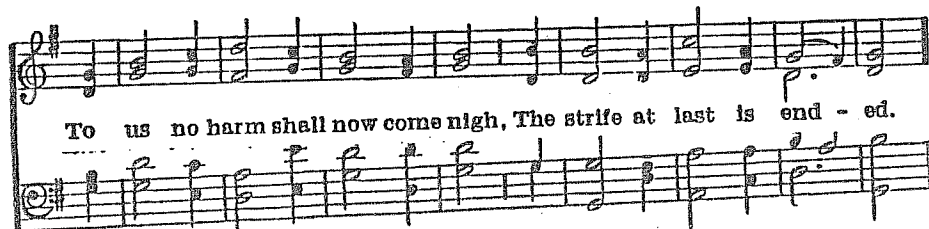


Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

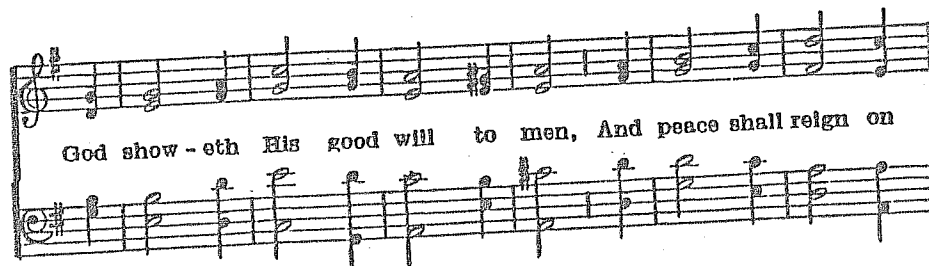
THE SECOND SCRIPTURE:



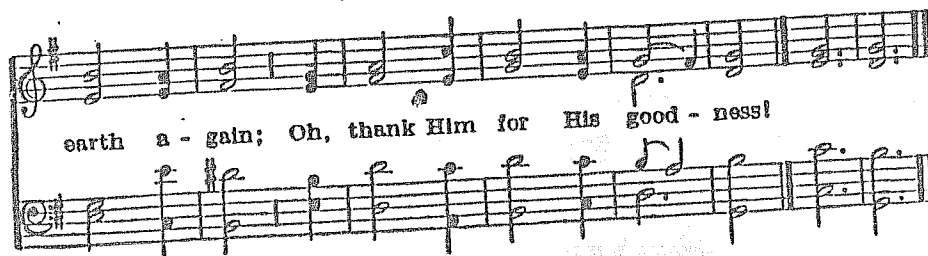
I All glo - ry be to God on high, Who hath our race be - friend - ed!



To us no harm shall now come nigh, The strife at last is end - ed.



God show - eth His good will to men, And peace shall reign on



earth a - gain; Oh, thank Him for His good - ness!

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.
And in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost; The holy Christian Church, the communion of saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Then shall a Hymn be sung. Then shall follow

The Sermon

The Sermon ended, the Congregation shall rise, and the Minister shall say:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

CONG.: (sings)

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence; and take not your Holy Spirit from me. Restore unto me the joy of your salvation; and uphold me with your free spirit. Amen.

THE OFFERING - the HYMN OF DEDICATION

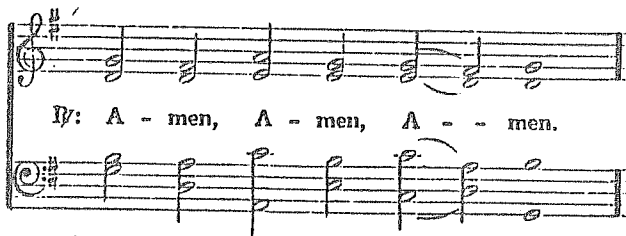
THE PRAYERS

THE LORD'S PRAYER

Our Father who art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE BENEDICTION:

The Lord bless you and keep you. The Lord make His face shine toward you and be gracious to you. The Lord lift up His countenance upon you and give you peace!



THE CLOSING HYMN

THE SILENT PRAYER

THE ORDER OF SERVICE

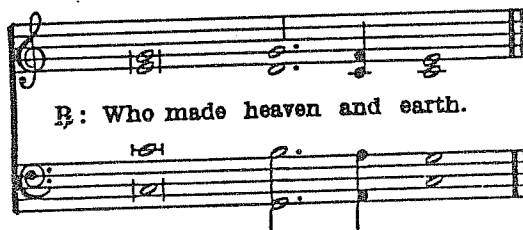
P.: In the Name of the Father and of the Son and of the Holy Ghost.

C.:

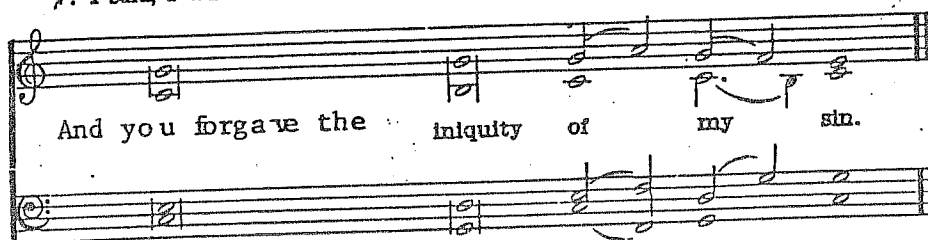


P!: Beloved of the Lord, let us approach God with a true heart and confess our sins to Him, pleading with Him in the name of our Savior Jesus Christ to grant us forgiveness.

Y: Our help is in the name of the Lord.



Y: I said, I will confess my transgressions unto the Lord.



P.: Almighty God, our Maker and Redeemer, we poor sinners confess to you that we are sinful by nature, and that we have sinned against you in thought word and deed. Therefore, we seek refuge in your infinite mercy, imploring your grace for the sake of Jesus our Lord.

P. & Cong. O MOST MERCIFUL GOD BECAUSE YOU HAVE GIVEN YOUR ONE AND ONLY SON TO DIE FOR US, HAVE MERCY ON US AND FOR HIS SAKE GIVE US REMISSION OF ALL OUR SINS. BY HIS HOLY SPIRIT INCREASE IN US YOUR TRUE KNOWLEDGE AND YOUR WILL, ALSO TRUE OBEDIENCE TO YOUR WORD. THE PURPOSE IS THAT BY YOUR GRACE WE ARE GIVEN ETERNAL LIFE. THROUGH OUR LORD JESUS CHRIST. AMEN

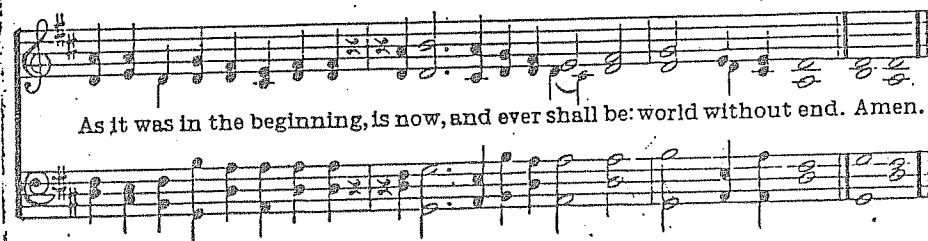
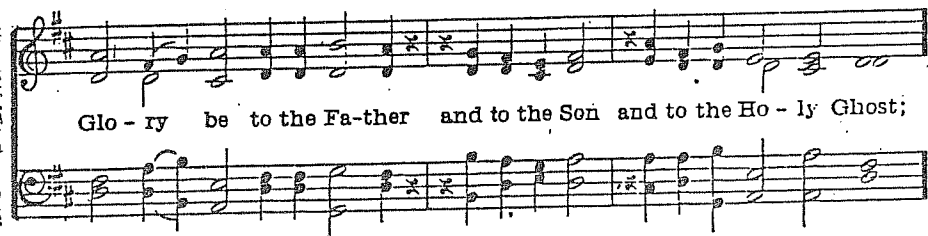
PASTOR: Almighty God, our heavenly Father did have mercy on us and did give His only Son to die for us. For Jesus' sake He forgives us all our sins. To everyone who believes in Jesus, He gives power to become a child of God. And He promised His Holy Spirit. He who believes this and is baptized will be saved. Lord, let this be to each of us.

Congregation:



P.: Praise the Lord, for His amazing Grace!

GLORIA PATRI



COG. & P.: OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME
 THY KINGDOM COME; THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN
 GIVE US THIS DAY OUR DAILY BREAD; AND FORGIVE US OUR TRESS-
 PASSES, AS WE FORGIVE THOSE WHO TRESSPASS AGAINST US. AND
 LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. FOR
 THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOREVER AND
 EVER. AMEN

Celebration of the Lord's Supper

The Confession of our faith according to the Apostles' Creed

The Confession of sins & Words of forgiveness

And now I ask you before God, who searcheth the heart:

1. Do you sincerely confess that you have sinned against God and deserved His wrath and punishment? — Then declare so by saying: I do confess.

Verily, you should confess; for Holy Scripture declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

2. Do you heartily repent of all your sins committed in thought, word, and deed? Then declare so by saying: I do repent.

Verily, you should repent, as did the penitent sinners: King David, who prayed for a contrite heart; Peter, who wept bitterly; the sinful woman; the prodigal son; and others.

3. Do you sincerely believe that God, by grace, for Jesus' sake, will forgive you all your sins? Then declare so by saying: I do believe.

Verily, you should so believe, for Holy Scripture declares: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

4. Do you promise that with the aid of the Holy Ghost you will henceforth amend your sinful life? Then declare so by saying: I do promise.

Verily, you should so promise, for Christ, the Lord, says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

5. Finally, do you believe that through me, a called servant of God, you will receive the forgiveness of all your sins? Then declare so by saying: I do believe.

As you believe, even so may it be unto you.

Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the Son and of the Holy Ghost. Amen.

The Lord's Prayer

The Words of Institution

The Communion: The singing of the spiritual songs during the distribution of the elements

The Post-Communion Song: "Lord, now lettest Thou..."

The Thanksgiving

The Benediction

The Closing Hymn