



English Evangelical Lutheran Church of the Incarnation

PERMANENT HISTORIC DESIGNATION REPORT

CCF 260608

SEPTEMBER 2026

English Evangelical Lutheran Church of the Incarnation

HISTORIC DESIGNATION REPORT AND PRESERVATION GUIDELINES

PROPERTY NAME

Historic: English Evangelical Lutheran Church of the Incarnation

Common Name: Incarnation Lutheran

LOCATION

Address: 3509 N. 15th Street

Classification: Site

Legal Description TEUTONIA HEIGHTS IN E 1/2 OF SE 1/4 SEC 7-7-22 BLOCK 3 LOTS 1-2-3 AND THE EAST 45 FEET OF LOTS 4 & 5.
[This boundary has been established to exclude the affiliated parsonage addressed as 1510 W. Keefe Avenue]

NOMINATION DETAILS

Owner: INCARNATION LUTHERAN CHURCH OF MILWAUKEE WI
C/O ELLA MCKINLEY
1510 W KEEFE AVE
MILWAUKEE, WI 53206

Nominator: James Stoebe, Church Council President and Organist

Aldersperson: Alderwoman Milele Coggs, 6th District

BUILDING DATA

1922

ARCHITECT	Hugo Haeuser	STYLE	Late Gothic Revival
-----------	--------------	-------	---------------------

1951 Addition

ARCHITECT	August W. Gross	STYLE	Late Gothic Revival and
CONTRACTOR	J. G. Jensen		International

General Character and Setting

Incarnation Lutheran is on the southern edge of the Arlington Heights neighborhood and sits on the northwest corner of N. 15th and W. Keefe, deeply set back from Keefe so that the former parsonage at the southwest corner of the property has a joint front yard with the church. Keefe Avenue slopes down significantly from a high point near I-43 and the church is located in one of the first relatively flat lots.

Arlington Heights is a dense, urban neighborhood of bungalows and duplexes in what was the edge of the city at the time of the church's development. The neighborhood was highly German with a broad range of middle to upper middle-income residents.¹ Starting in the 1950s, the neighborhood became majority Black due to redlining, racism, and a more than 100% increase in the city's Black population over that decade.

Physical Description

The church is designed with an unusual floorplan, it side-gabled with a cross-gable facing to the north rather than a more typical cruciform plan. Primary materials are squared rubble Lannon stone masonry, faux-half-timbering, and a tile roof. Overall it has irregular massing, but remains skillfully proportioned.

SOUTH

The primary façade faces south and has four distinct sections, starting from the east, these are a projecting bay capped by a dormer rising from the wall of the main body of the church; a long nave with three sets of lancet arch stained glass windows; a tower with a main entrance and staircase facing east, and Gross's 1951 addition at the far west.

At east is a buttress, partially covered by a projecting 5-sided, one story bay. The bay features sealed basement windows inset within segmental arch openings on the two angled sides. At a belt course immediately below main floor windows, the wall thickness is reduced and the three south-facing main floor bay sides each feature a double hung window in a rectangular opening. Lintels are hidden behind a metal gutter that doubles as a cornice. The roof of the bay is hipped with red tile and red tile ridge caps. The west face of the bay has an entry to the main floor reached by a stone staircase in front of a buttress. The staircase has an angled sidewall. The buttress line continues visually, but not physically up into a wall a gabled dormer that has a central lancet arch window. The

¹ Urban Anthropology, "Arlington Heights," Neighborhoods in Milwaukee, <https://www.neighborhoodsinmilwaukee.org/Arlington%20Heights.pdf>; "Spaces and Traces : Rufus King/Arlington Heights," Pamphlet, Historic Milwaukee, Inc., 2000.

gable ends roughly centered over the roof of the lower bay. The gable pierces the roofline and is integrated into the tile roofline via copper flashing.

Westward along the façade are two more evenly spaced buttresses creating three visual structural bays. The first two proceeding west feature a broad basement window with a segmental arch top. At the main level, between each buttress is a large lancet arch stained glass window, each consisting of two subsidiary lancet arch panels and joined at the top by a third panel with tracery that a compressed quatrefoil design.

Tower

Under the westernmost stained glass window is a concrete staircase to the main entrance. At south it has a partial stone wing wall which is capped with wrought iron based lamp topped with a likely later post coach light with a solid round shaft and a four-sided glass lamp. The staircase is lined with two wrought iron handrails with curled ends and “S” adornments at the top of each post. Atop the staircase is the church’s grand entrance. Two quarter-lite doors are set within a lancet arch. The lites are rounded along their top sides in alignment with the arch. The next level features a recessed square window with two wood casement panes. Just above the casement is a belt course of flat stones that lead into a lancet arch belfry with would louvres and modest wooden tracery. The tower is crested with square crenellation that tapers inward.

The staircase connects into the church tower which project southward from the body of the church. The tower continues the squared rubble Lannon Stone and at each outside corner features a three story buttress at an angle to the body of the tower. At the bottom of the tower is a modest rectangular window within a well and capped with a flat lintel stone. Centered in the vestibule level of the tower is a lancet arch window. Slightly below it to the left is a small rectangular window. The rest of this tower face is identical to the east face.

The west side of the tower is interrupted slightly awkwardly by the 1951 addition. Starting the bottom right is an inset wooden slab Tudor arch door. Proceeding upwards, one can see where a window matching the other two sides was overlapped by the addition and slightly filled with new stone. A hint of cornice remains. The belfry level is the same as the other sides except that the roofline of the addition continues into the recess for the louvres up to the of the second louver.

Addition

The addition is a very slight change in materials. Haueser’s original squared rubble transitions to a random ashlar pattern of the same stone, retaining the rough surface, but with sharp square corners. Windows are steel casement in strict rectangular openings. The first section of the addition is two windows wide. It features a sealed basement

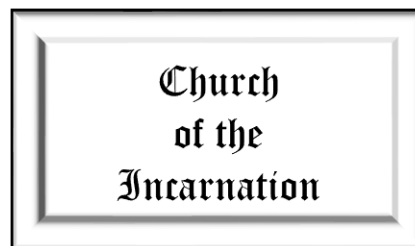
window off of center to the right (it was originally designed as double hung). Above it for two floors are two each of evenly spaced, single, narrow casement windows. The top floor window has a continuous stone lintel that serves a beltcourse visually separating off a cornice level. Aligned with the spacing of said windows in the cornice zone are a series of louvered metal attic vents.

The next section west begins with a three-sided bay with canted sides. The lower level has a large steel sash window in the center wall. Just underneath windows of the main level is a plain beltcourse. The canted side walls have one 4-pane casement window. The central wall has a three sash casement window in its center. Above the lintels for these windows is another stone beltcourse, capped by a short parapet with tapered square crenellations in a form similar to the original tower. Above the bay, in the main wall plane is a single three sash casement window like that in the bay below it under the continuous lintel of the other windows at this level. At the top west corner, slightly elevated from the mentioned vents is a copper scupper and downspout.

EAST

The east elevation facing 15th Street exists in in two sections: the primary gable end and a side entrance partially filling an inside corner created by the cross-gable roof.

The gable end has segmental-arched basement windows between four evenly spaced stone buttresses. Between the outer pairs of buttresses are found one lancet-arched stained glass window each. These windows are deeply inset with a projecting stone sill. Centered between the buttresses is a stone or terra cotta plaque, topped with a Lannon stone keystone naming the building in a blackletter/Fraktur style font:



Above the plaque, near the top of the center buttresses is a recessed Tudor tympanum which three lancet arch stained glass windows are set, which share stone mullions, but do not fill the full space. At the gabled roofline, Lannon stone coping stones line the ridge and a petite lancet arch recess is found just below the peak of the gable. The entry to the north end begins with a buttress embracing the corner followed by a short, canted wall with a basement window and a lancet arch window and forms one side of a bay capped with a half-timbered dormer that projects from this lower wall, visually supported by round modillions for the portion that projects. Turning north from here, a wall parallel

with the main gable end features a lancet arch wooden slab door. Beside the door, to its north, is a final buttress supporting a shed roof that intersects with the front of the bay.

Deeply set back from the street, a small portion of Gross's 1951 addition is visible. One can see one sealed, horizontal basement window set within a painted concrete foundation. Rising from there are two stories of an ochre brick set in American bond. Offset to the left of the basement window are two, stacked steel sash casement windows with four panes each. The wall is topped with a simple, flat coping stone, indicated as Bedford limestone on the plans.

NORTH

Rounding the corner from the buttress and lancet arch door is a short, one story wall featuring a segmental arched window with a steeply pitched sill, a The north façade is only partially visible, a matching window slightly higher and to the west. This western window has a segmental arch basement window beneath it. Beside this basement window is a buttress forming the end of the outside wall of the cross gable. The section is capped by a tile roof featuring copper gutters, copper flashing, and replacement downspouts.

The gable end is roughly 1.5 stories in height with two stacks of evenly spaced windows. The bottom windows are at grade and were designed as two pairs of double hung windows, with tall and thick stone headers. Current sash in these basement windows is unknown. Above each of those is a lancet arch window recess. Each lancet window recess is willed with two subsidiary stained glass lancet arches joined by a 4-sided stained glass piece to fill the center top. The west end-wall features a buttress matching the other side. The gable peak features vertical half-timbering projecting from the stone wall and resting on carved modillions. The rest of the north façade is not visible from the street, but is assumed to match Haeuser's original drawings up to the point of attachment of Gross's addition.

WEST

While the rest of the addition blends effortlessly with the original design, architect Gross chose Modernism for the alley façade, appealing to the trends of its time. Materials are ochre brick in American bond, steel casement windows, glass block windows, stone window sills, and simple, flat coping stones.

Gross's addition wraps the corner toward the north for several feet with a continuation of the squared rubble Lannon stone and includes continuous of the stone beltcourse that caps the second story windows for the same distance. At alley grade, within the stone section is a recessed door behind a folding metal grate. The brick portion of the wall starts at the north side of this door. A ground floor window just north of this door is indicated in the original plans, but was either not built or seamlessly patched.

From here the façade broken into four undulating structural bays, with the second from the south and the northernmost projecting toward the alley. The first flat section features one window per floor in the steel sash found throughout the addition. The projection that is second from the north forms a traditional 3-sided bay with short canted sides. The canted sides have a stack of three windows, one just above the foundation line is glass block, and one per floor rising from there, each being a single steel-sash casement with 4 panes. The center of the bay has two pairs of steel casements per floor.

The inset third bay is the most complex. Starting with the north end of this ground floor is a half-lite in which the glass has been replaced with a hard surface. The door is entered by a series of three shallow concrete steps with a black pipe handrail. To the right are a large, sealed basement window and a small, sealed exhaust vent. Above the sealed basement window are one window per floor of the standard double casement steel sash. Above the door is a single one of these windows on the top floor, the middle floor is blank.

The northernmost bay is simple. One centered window of the steel casement pairs is present, centered within the bay on each of the upper two floors.

History

Incarnation Lutheran was established as a tent mission at N. 15th Street and Keefe Avenue (then Davis Street) on July 1, 1917 under the leadership of Pastor C. P. Weiskotten as an English Lutheran parish. This is of note as there was still a linguistic divide in Lutheran communities in the Midwest. Recent immigrants largely establishing their own parishes, worshipping in their native languages, and continuing practices such as confession that had largely been abolished by in the United States.²

The first service was held one week later with an estimated attendance of 25



Figure A. Artist's rendition of the tent mission from the church's 50th Anniversary booklet (1967).

² Mark Granquist, "Religion: Lutherans," in *The American Midwest* (Indiana University Press, 2007).

people.³ The congregation grew quickly and built an initial wood frame church in 1919 at which time they hired their first permanent pastor, the Rev. E. L. Moerke. Moerke had a long tenure and with his wife Salwerta stayed and served the congregation a full forty years, growing the congregation ultimately to 1500 in 1952.⁴ He grew the congregation substantially. In less than three years he and the congregation had raised the funds to get the current church under construction.⁵ The cornerstone laying ceremony included extensive music and was perhaps the beginning of the congregation's longstanding and extensive music program.⁶

The church was delayed from its estimated completion in early March 1923, but nonetheless the dedication ceremony happened in September. The new church had an organ at its opening and had plans to have featured music from a local music school at all five evening services that were scheduled for the dedication week.⁷

Pastor Moerke had some innovative approaches, such as outdoor Easter Services that received coverage in national religious press.⁸ His many anniversaries with the congregation were often noted by the Milwaukee newspapers. He also led the church through an expansion in 1951 with neighborhood architect A. W. Gross.⁹ In 1959 he retired, "40 years to the hour from the day he stepped in into the pulpit of [Incarnation]."¹⁰ He died in 1963.¹¹

³ "Incarnation, Milwaukee," *The Lutheran*, September 3, 1947.

⁴ "Mrs. Moerke Dies; Widow of Minister," *Milwaukee Sentinel*, April 19, 1974; James M. Johnston, "Churches in Transition No. 36: Incarnation Keeps Its Mind and Doors Open," *Milwaukee Sentinel*, September 21, 1963.

"Pastor Installed at Church of Incarnation," *Milwaukee Sentinel*, October 27, 1919; "Pastor to Be Installed by Youngest English Lutheran Church in Milwaukee," *Milwaukee Sentinel*, October 26, 1919.

⁵ "Activities in the Churches," *Milwaukee Sentinel*, October 28, 1922; "Lay Stone for New Church," *Milwaukee Journal*, October 30, 1922; "Lay Cornerstone for New Church Sunday," *Milwaukee Journal*, October 28, 1922.

⁶ "Pastor Installed at Church of Incarnation," *Milwaukee Sentinel*, October 27, 1919; "Pastor to Be Installed by Youngest English Lutheran Church in Milwaukee," *Milwaukee Sentinel*, October 26, 1919.

⁷ "Church of Incarnation to Be Dedicated Sunday," *Milwaukee Sentinel*, September 7, 1923; "Dedicate New Church Home," *Milwaukee Journal*, September 8, 1923; "New Lutheran Church Dedicated," *Milwaukee Sentinel*, September 10, 1923.

⁸ "Lutheran Church to Hold Easter Outdoor Service," *Milwaukee Journal*, April 16, 1938; "Outdoor Rites at Incarnation," *Milwaukee Journal*, April 8, 1939; Hugh Sharp, "Milwaukee Notes," *The Lutheran*, June 15, 1938.

⁹ "An Addition to Incarnation Lutheran," *Milwaukee Journal*, November 24, 1951.

¹⁰ "Busy Retirement for Pastor Moerke," *Milwaukee Sentinel*, August 29, 1959.

¹¹ *Milwaukee Sentinel*, "Mrs. Moerke Dies; Widow of Minister."

From 1959-1961 there was an intended permanent pastor: Douglas Erickson. He returned to the missionary work in East Asia from whence he had come.¹² Per the church's anniversary booklet, Erickson was a poor fit for the changing neighborhood. In addition to a personality clash with Pastor Moerke, the neighborhood had started to transition racially. Erickson attempted integration and embrace of the new neighbors, but the congregation was not yet ready or he was not the right leader for this change.¹³

The congregation was continually losing membership from the early-1950s onward. Late in Moerke's tenure—1957—it was down to 1,200 and by 1961, 850, a decline of nearly 45%.¹⁴

REVEREND CHARLES LUHN AND THE CIVIL RIGHTS ERA (1961-1970)

The mid-century was a challenging time for American Lutherans. They had been trying to address civil rights and racial issues for since at least the early 1950s.¹⁵ Amongst changing demographics and social issues, Midwest Lutherans also went through three major heresy trials in the 1950s that had major impacts on proposed synodical operations and mergers.¹⁶

At the same time, an ecumenical, nearly pan-synodical group of Lutherans in Milwaukee had begun a joint planning study for the future of their religion in Milwaukee. In this study they paid special attention to the changing form and demographics of the city with chapters on the economy, public housing, social problems, and "Milwaukee's Negro Community." They noted that Wisconsin had the highest increase in Black population between 1950 and 1960 of any state: 164.5%. Of the total number, 84% were residents of the City of Milwaukee. As a result of this growth, redlining, and racism, Incarnation Lutheran was in a neighborhood that was 50% or more Black in 1960.¹⁷

It is within this context of changing times that in 1961 Incarnation hired Charles Luhn (1921-1997), a native of Kenosha, as their new pastor.¹⁸ He had been serving in Neenah at

¹² "Incarnation Gets New Minister," *Milwaukee Sentinel*, October 28, 1961.

¹³ "50th Anniversary: Church of the Incarnation," booklet, Church of the Incarnation, November 19, 1967.

¹⁴ A. J. Guequierre Jr., "Letter to Richard Vogt," October 27, 1958, MSS 854/Folder 1, United Lutheran Program for the Aging, Inc., Milwaukee County Historical Society.

¹⁵ Alf M. Kraabel, *Grace and Race in the Lutheran Church* (National Lutheran Council, Division of American Missions, 1957), <https://catalog.hathitrust.org/Record/102487379>.

¹⁶ "1960s—A Decade of Ferment Here," *Milwaukee Sentinel*, January 3, 1970.

¹⁷ Walter Kloetzli, *Milwaukee Lutheran Planning Study* (National Lutheran Council, Office of Urban Church Planning, 1962), IX:1-IX:8.

¹⁸ Maren LaGuire, "58. Mae Oline Johnson and Charles Warren 'Chuck' Luhn," in *Hans Hansen Loken (1835-1913) : His Descendants and His Sisters' Lines* (M.L. LaGuire, 1998).

time.¹⁹ Luhn appears to have been brought on to address the loss of congregants. In accepting the position, he noted he would only take it on as an integrated parish that would adapt to the changing demographics of the neighborhood.²⁰ Undoubtedly having read the Lutheran Planning Study upon publication, Luhn adapted well to this changing neighborhood. He quickly improved the numbers, being up nearly 10% in under a year.²¹ Part of this success must have been that he was preaching the benefits and successes of integration within his church and to the greater community in that same first year. He noted in particular that panic over change and white flight was almost the primary problem in neighborhood integration.²²



In 1963, Pastor Luhn participated in a Milwaukee Sentinel article series called “Churches in Transition,” which profiled various churches in the Milwaukee, particularly those in the “inner core.” The premise of the series was this question: “Are Milwaukee churches deserting the inner cities for residential suburban areas?”²⁴ Author James Johnston of the Sentinel planned to do 20 churches over 6 months and variation of sect and location was

Figure B. Milwaukee Journal cartoon of Incarnation's integrated congregation, July 5, 1969.²³

¹⁹ “Lutheran Church Will Get Pastor,” *Milwaukee Journal*, October 28, 1961; “Pastor Resigns,” *Milwaukee Sentinel*, August 30, 1961.

²⁰ Johnston, “Churches 36: Incarnation.”

²¹ Kloetzli, *Milwaukee Lutheran Planning Study*, X:24.

²² “Panic—Not Negroes—Called Key to Property Values,” *Milwaukee Sentinel*, October 5, 1962.

²³ Richard Deuster, Mrs., “Incarnation Lutheran Church,” Saturday Forum, *Milwaukee Journal*, July 5, 1969.

²⁴ James M. Johnston, “Churches in Core,” *Milwaukee Sentinel*, February 26, 1963.

intentionally high. Incarnation was church number 36 and the series lasted 8 months.²⁵ Historian Peter Borg noticed a theme in the main challenge expressed by these “inner core” churches in that “the neighborhoods around their churches, which had previously only included white people, were now home to a growing contingent of black residents. Some of the areas had already ‘turned over’ into majority African American, while with the others it seemed only a matter of time until the racial transition occurred.”²⁶ The articles provided great analysis of which congregations chose to stay and leave and how their beliefs affected that decision. Incarnation was one that chose to stay under Luhn’s leadership and thrived, although there were bumps along the way. A few months after this article, Luhn’s Christmas message was covered in the Journal. Noting that while there were only 5 Black families at the time, several had taken on leadership positions and he felt that his “increasing emphasis on the Christian’s responsibility in race relations... aggrieved many people” in the congregation.²⁷

Integration was a major issue in Milwaukee at the time and not just in neighborhoods. Milwaukee Public Schools had a forced busing program that bused classes intact, called intact busing. The school district bused Black students from overcrowded schools to other schools, but the student populations were never allowed to interact with the host school’s students, not even over lunch. This policy also resulted in shortened school days for the Black students as they were picked up at their neighborhood school at the start of the normal school day and bused back to meet the closing bell. Lloyd Barbee, a Black attorney in the city gathered statistics and presented a report to the school board on the matter. When the school board took no action, he began the Milwaukee United School Integration Campaign (MUSIC).

Luhn became directly involved in MUSIC. He attended the school board meeting where Barbee presented his findings and ultimately served on the organizing committee for the first school boycott on May 18, 1964.²⁸

This formal student and parent school boycotts was scheduled precisely on the 10th anniversary of the Brown v. Board of Education school desegregation decision. It was a notable day as the community felt, and knew through research, that its requirements had not been met in Milwaukee. They held 31 Freedom Schools for alternative education that

²⁵ Peter Borg, “‘The Colored Problem:’ Milwaukee’s White Protestant Churches Respond to the Second Great Migration” (Ph.D., Marquette University, 2020), 1–4, https://epublications.marquette.edu/dissertations_mu/927.

²⁶ Borg, “The Colored Problem,” 3.

²⁷ “Pastor Fears Schism Over Integration Plea,” *Milwaukee Journal*, December 15, 1963.

²⁸ “Ministers Disagree on Boycott,” *Milwaukee Sentinel*, March 17, 1964; Charles Luhn, “Be Patient About Integration,” *Milwaukee Journal*, February 1, 1964.

day for the students who did not go to their assigned schools. Many were held at small Black churches, but larger congregations like St. Matthew CME and notably the downtown All Saints Episcopal Cathedral participated.²⁹ The boycotts were unsuccessful in swaying the school board, and so Barbee filed a federal lawsuit in June 1976 to force action on the segregation. The case took three years to reach a final conclusion and a consent decree to force desegregation.³⁰

Records on Luhn's participation are thin and his name is not mentioned in the digitized portions of the Lloyd Barbee papers held at UWM.³¹ However, Patrick Jones notes him as a consequential clergy figure in MUSIC in his book *Selma of the North* and there are newspaper records of him participating in protests at school sites and the famous human chains around the buses.³² This is sufficient to establish his prominent role.

1970-1986

In 1979, the church hired its first Black head pastor, Claude Joyner. He was noted as one of the first ordained Black Lutheran Pastors in Milwaukee. The church had already had a Black Associate Pastor, Rev. John B. Junior, since 1975.³³

Social services programs were begun along with a new emphasis on Black culture with outreach to teen and single mothers, African-themed events, Black history films, meal programs, and addiction treatment.³⁴

The key event in this era was Incarnation Lutheran's consequential role in the response to the death of Ernest Lacy in 1981. Lacy was a man who died in a police van after being subjected to prone restraint during an arrest on Wisconsin Avenue for a crime he did not commit. The officers involved were not subjected to criminal trials,³⁵ but did face

²⁹ Frank A. Aukofer, *City with a Chance* (Bruce Publishing, 1968), 57.

³⁰ "Amos et al. v. Board of School Directors of the City of Milwaukee, 408 F. Supp. 765 (1976)," *March on Milwaukee - UWM Libraries Digital Collection*, n.d., accessed September 10, 2026, <https://uwm.edu/marchonmilwaukee/keyterms/amos-et-al-v-board-of-school-dir/>.

³¹ Lloyd A. Barbee, "Lloyd A. Barbee Papers, 1933-1982," Archival Resources in Wisconsin: Descriptive Finding Aids, accessed September 10, 2026, <https://digital.library.wisc.edu/1711.dl/wiarchives.uw-whs-mil00016>.

³² Patrick D. Jones, *The Selma of the North: Civil Rights Insurgency in Milwaukee* (Harvard University Press, 2009); "5 Clerics Arrested for Blocking Bus," *Milwaukee Journal*, June 4, 1965.

³³ "Rev. Junior Named Associate at Incarnation," *Milwaukee Star Times*, November 13, 1975; "New Church, Pastor in Lutheran Activity," *Milwaukee Sentinel*, November 17, 1979.

³⁴ "Motherhood Seminar," *Milwaukee Star Times*, May 13, 1976; "Fashion Show and African Dinner at Incarnation," *Milwaukee Star Times*, March 20, 1975; "THAC Opens Incarnation Youth Center," *Milwaukee Star*, June 5, 1971; "Rap Into Blackness," *Milwaukee Star*, March 13, 1971.

³⁵ Associated Press, "Charges Dropped in Death of Black in Milwaukee," A, *New York Times*, April 27, 1982.

extensive punishment from the City's Fire & Police Commission after an extensive campaign of community pressure led by Ernest's mother, Myrtle, and assisted by Michael McGee, Sr.³⁶ McGee's organizing and prominence in this role gave him the experience and visibility to mount a successful campaign for city alderman in 1984. Most community meetings and organizing were held at Incarnation.³⁷ The case received national publicity from the New York Times, the Washington Post, syndicated news services (e.g., UPI), and CBS Sunday Morning.³⁸ The case led to a state law requiring police officers to render medical aid to anyone in their custody.³⁹

DENNIS JACOBSEN 1987-2013

Jacobsen came to the congregation in 1987 after years of social justice work (and multiple arrests for the same). He almost immediately became one of the seven founding members of Milwaukee Inner City Congregations Allied for Hope (MICAHA) in 1988. He rose to a leadership position in the group by 1990.⁴⁰ MICAHA appears to be a backronym, referring to the Old Testament book of Micah, a "prophet of social protest who spoke against oppression and looked forward to coming kingdom of unity and peace."⁴¹

MICAHA has been a pillar of the Milwaukee community since its founding. It has organized against major institutions such as the banking industry, forced the Milwaukee Police Department to take greater action on drug houses, improving availability of addiction treatment, and general quality of life in their neighborhoods.⁴²

³⁶ Chester Sheard, "Lacy Coalition May Boycott Certain Stores," *Milwaukee Sentinel*, February 8, 1982; "Milwaukee Police Target of Sit-In," sec. 1, *New York Times*, February 7, 1982; "Lacy Coalition May Push Boycott," sec. 2, *Milwaukee Journal*, February 8, 1982.

³⁷ Chester Sheard, "Coalition to Follow Lacy Case," *Milwaukee Sentinel*, October 15, 1981.

³⁸ Nathaniel Sheppard Jr., "Death of Black Man in Police Custody Leads to Bitter Protests in Milwaukee," sec. 1, *New York Times*, August 16, 1981; "Long Memories and Short Fuses," *CBS Sunday Morning*, produced by Martin Dean, CBS, 1981, <https://www.youtube.com/watch?v=3ro8sSYJcvM>; Ray Doherty, "Inquest Begins in Death of Black Man," UPI Archives, September 15, 1981, <https://www.upi.com/Archives/1981/09/15/Inquest-begins-in-death-of-black-man/2644369374400/>; "White Officers Found Guilty," *Washington Post*, May 19, 1983.

³⁹ "Sen. Coggs Says Derek Williams' Death Was Preventable Because of 'Lacy Law,'" *Milwaukee Courier*, October 6, 2012, <https://milwaukeecourier.com/news/2012/10/06/sen-coggs-says-derek-williams-death-was-preventable-because-of-lacy-law>.

⁴⁰ Norman Parish, "MICAHA Leaders Shepherd Change," *Milwaukee Journal*, July 23, 1990, Waukesha III Edition.

⁴¹ Parish, "MICAHA Leaders Shepherd Change."

⁴² Marcus White, "MICAHA (Milwaukee Inner-City Congregations Allied for Hope)," in *Encyclopedia of Milwaukee*, accessed August 19, 2026, <https://emke.uwm.edu/entry/micah-milwaukee-inner-city-congregations-allied-for-hope/>; Michele Derus, "MICAHA Wields Power Through Organization," *Wisconsin Journal Sentinel*, June 11, 1995.

The congregation had many other achievements under Jacobsen's leadership that are beyond the scope of the document for their relative recency, but will be generally summarized:

1. Establishing a permanent daycare as an official ministry of the church.⁴³
2. Writing two guides to community organizing and social justice from his experiences with MICA and from his Lutheran perspective.⁴⁴
3. Funding addition programs in cooperation with other Lutheran MICA churches⁴⁵
4. Weathering a financial crisis within the synod and particularly at the church in the 1980s⁴⁶

Architecture

ECCLESIASTIC NEO/LATE GOTHIC REVIVAL ARCHITECTURE IN WISCONSIN

*"The practically universal feature of Gothic Revival architecture is the pointed arch. Other characteristics include steeply pitched roofs, pinnacles, and battlements."*⁴⁷

—Barbara Wyatt, *Cultural Resource Management in Wisconsin*

Gothic Revivalism arrived in North America in about 1830 taking its form from the English medieval parish church. By the mid-19th century, Gothic Revival became a prominent architectural movement in the United States lasting until the 1880s and was re-revived at the very end of the century.⁴⁸

This marked a departure from the previously popular styles that drew inspiration from the Classical world. While distinctly different, both the Gothic Revival style and the Greek Revival style looked to the past with picturesque, romantic interpretations. Gothic Revival style in architecture became a preferred idiom for churches, educational institutions, and civic buildings in mid-19th-century America. The Gothic Revival style in America was

⁴³ Milwaukee building permit records and related correspondence.

⁴⁴ Dennis A. Jacobsen, *Doing Justice : Congregations and Community Organizing* (Fortress Press, 2001); Dennis A. Jacobsen, *A Spirituality for Doing Justice: Reflections for Congregation-Based Organizers* (Fortress Press, 2021).

⁴⁵ Leonard Sykes, "The End of the Line?," *Journal Sentinel*, April 21, 2003.

⁴⁶ Mary Beth Murphy, "Lutheran Churches Fearful of Cuts," *Milwaukee Sentinel*, October 24, 1988.

⁴⁷ *Cultural Resource Management in Wisconsin* (State Historical Society of Wisconsin, 1986), 2:5; Marcus Whiffen, *American Architecture since 1780: A Guide to the Styles*, Rev. ed (MIT Press, 1992). This is a direct quote from Wyatt in which she cited Whiffen.

⁴⁸ Henry-Russell Hitchcock, *Architecture: Nineteenth and Twentieth Centuries*, 4th ed. (Penguin Books, 1977); Phoebe B. Stanton, *The Gothic Revival & American Church Architecture; an Episode in Taste, 1840-1856* (Johns Hopkins Press, 1968), xvii.

championed by Andrew Jackson Downing, who emphasized the importance of expressing the natural qualities of materials. This style was considered suited for rural settings, as its complex and irregular shapes blended well with the natural landscape.⁴⁹

In church architecture, high-style elements commonly included castle-like towers, parapets, tracery windows, and pointed Gothic arches for both windows and entrances. The earlier churches featured symmetrical designs, using decorative elements that were not part of the structure itself. In contrast, the later churches were often asymmetrical and inspired by specific English Gothic and Gothic Revival examples. In addition, in Gothic Revival churches, the undisguised texture and color of the building materials enriched the whole composition. At the turn of the 20th century, a distinct variation of the Gothic Revival style emerged, as a re-revival of sorts after a briefer pause in popularity. It became known as Neo-Gothic Revival or Late Gothic Revival.⁵⁰

Incarnation Lutheran reflects this Neo-Gothic/Late Gothic Revival style, which was a specialty of architect Hugo Haeuser. Cultural Resource Management in Wisconsin gives the following apt description:

Neo-Gothic Revival is a subdued form of Gothic Revival in comparison with the polychromy and heavy detailing of the High Victorian Gothic. The English Perpendicular and French Gothic forms predominate in the Neo-Gothic Revival, and color contrasts are subdued or non-existent. Its major characteristics include steeply pitched roofs, irregular massing, and random ashlar construction. As a style considered particularly appropriate for certain types of ecclesiastical, educational, and commercial structures, the Neo-Gothic Revival style withstood the resurgent popularity of classicism during the early decades of the twentieth century. The architectural firm of Cram, Wentworth, and Goodhue (later Cram, Goodhue, and Ferguson) is credited with promoting acceptance of the style, partially through the design of All Saints Church (1892-1913), located in the Boston suburb of Dorchester.

Haeuser had a distinct interpretation of the style that retained a more English overall style, but typically adopted French/Norman square spires and a French

⁴⁹ Wayne Andrews, *American Gothic: Its Origins, Its Trials, Its Triumphs* (Vintage Books, 1975); Pennsylvania Historical and Museum Commission, "Gothic Revival Style 1830 - 1860," Pennsylvania Architectural Field Guide, 2015, <https://www.phmc.state.pa.us/portal/communities/architecture/styles/gothic-revival.html>.

⁵⁰ Pennsylvania Historical and Museum Commission, "Gothic Revival Style 1830 - 1860"; Hitchcock, *Architecture: Nineteenth and Twentieth Centuries*; Stanton, *Gothic Revival & American Church Architecture*.

horizontality of the form. His designs lacked the strong vertical expression of the earlier Gothic Revival and that of many of his contemporaries' Neo-Gothic designs. Still, Incarnation is an unusual example in Haeuser's oeuvre, it is more "archaeologically correct" in the terminology of style founder Ralph Adams Cram. It has square crenellation, wide lancet arches, and buttresses that stay below the cornice without decorative flourishes.

According to Justin Miller, author of a recent survey of 20th century Milwaukee churches, the following are typical features of Haeuser churches. Italicized items are present in Incarnation's design.

- pointed buttresses that break through the cornice line
- *half-timbered cross-gables contrasted against the large side wall of the main building mass*
- pointed crenellations at the top of the tower
- *Lannon stone laid in a squared rubble pattern*
- *tile roofs*

ARCHITECTS

HUGO HAEUSER

Hugo C. Haeuser, (1882-1951) was known as an outstanding church architect. He made a specialty of Gothic and Neo-Gothic Revival style buildings and reportedly designed more than 300 churches across the United States, largely in the Upper Midwest.⁵¹ He preferred to see churches built with limestone from the quarries in the Milwaukee area and had the stone shipped around the country for his building projects. He was the dominant architect for the Lutheran congregations in Milwaukee (and a devout Lutheran himself). He also accepted commissions from most other Protestant groups.

Examples of his church design work in Milwaukee area include:

- Our Saviors Lutheran, 3022 W. Wisconsin Ave;
- Gospel Lutheran Church, 1531 W. Capitol Dr.;
- Christ United Church of Christ, 915 E. Oklahoma Ave.;
- South Baptist Church/Iglesia Cristiana Discipulos de Cristo, 2906 W. Scott St., a rare brick example; and
- St. John's Lutheran, 7809 Harwood Ave. in Wauwatosa

⁵¹ Bobby Tanzilo, "Urban Spelunking: Second German Methodist / New Holy Ghost Tabernacle Church," *OnMilwaukee*, January 17, 2023, <https://onmilwaukee.com/articles/second-german-epworth>.

He was born in Milwaukee and after graduating from West Division High School he began working as apprentice architect and draftsman for the prestigious Milwaukee architectural firm of Ferry and Clas. Between 1905 and 1918 he worked as chief draftsman for the prominent firm of Alexander C. Schweiler & Co.⁵² During the years of World War I when the Eschweilers were in military service, Haeuser served as the firm's chief designer. While working for Eschweiler, Haeuser was credited with playing a significant role in the design of Milwaukee's unique pagoda-roofed gas stations that were built for the Wadham's Oil Company. Haeuser continued to receive commissions from Wadham's for most of their stations once he had set up his own practice in 1919. His offices were located at 759 N. Milwaukee Street from 1919 through 1945, then moved to 2051 W. Wisconsin for 1946 through 1951.

Haeuser was known to have been an admirer of architect Ralph Adams Cram who had offices in both New York and Boston. Like Cram, Haeuser had a love for the art and philosophy of Gothic architecture but did design in other styles like the Colonial Revival for the Christian Science churches in Waukesha and Ft. Atkinson. Haeuser was called upon to design auxiliary spaces for existing churches as well and did additions for such congregations as Epiphany Lutheran Church (now All People's Gathering Lutheran Church, locally designated 2000). In 1939, Haeuser was commissioned by the Epworth Methodist church for the extensive exterior and interior renovation work that was designed originally in the early Gothic Revival style.

Haeuser was a master of architectural detailing and particularly demanding about the quality of the stonework that went into his buildings. It was not uncommon for him to go a job site, pick up tools and materials and actually show the masons exactly how the stone should be laid and the joints finished. A multi-talented man, Haeuser designed the leaded and stained-glass windows (which were manufactured by Milwaukee art glass companies) and light fixtures for his churches, designed the furnishings for the churches such as carved altars, pulpits, altar rails, fonts and reredos screens, usually of white oak and designed the iron work for rails, brackets and other decorative elements. Haeuser also continued to design houses and commercial buildings during his career.

Haeuser's son, Charles, wrote "my father was distinguished in his pursuit of religious meaning in his designs. Trained as a Lutheran in his boyhood, he knew the symbolism of the church unusually well, often being invited to give sermons on the parallels between church architecture and God's Church in its broader, spiritual context."⁵³

⁵² "Hugo C. Haeuser," *Wisconsin Architect*, October 1951.

⁵³ Wisconsin Architectural Archive. Architect Biography Card.

Haeuser died at age 71 in Milwaukee just before his last Neo Gothic style church, Our Savior's Lutheran, was completed.⁵⁴

AUGUST W. GROSS (1951 ADDITION)

August Gross (1907-2004) was a largely modernist architect about whom little information could be obtained.⁵⁵ Records indicate he was first licensed in Wisconsin in

1930 and never joined the American Institute of Architects.⁵⁶ Gross's primary fame, as recorded by the local newspapers, seems to be from his long service on the Milwaukee Arts Board where he was deeply involved in the selection of the city's first official flag.⁵⁷



Some of the 153 entries in the contest to pick an official city flag were spread out Wednesday at the city hall. Shown with them are Ald. Fred P. Meyers (right), who sponsored the resolution to select a flag, and members of the Mil-

waukee art commission, who are to do the judging, (from left) Ald. Fred W. Steffan; Walter Liebert, 1948 N. Holton st.; August W. Gross, 4179 N. 15th st., and Carl P. Dietz. 1620 W. Lloyd st. —Journal Staff

Figure C. August Gross (third from left) judging the city flag entries. Milwaukee Journal, July 19, 1950.

A few projects could be identified from newspaper records, most of these were demolished or never built. Only one, the Salvation Army South Campus, is recorded the Wisconsin Historical Society AHI system.

Selected August Gross projects:

- 1931. Unbuilt "English Colony" Shopping Center downtown at the current site of the PAC Parking Structure
- 1957. General Controls Research Building. 3512 W. Burnham Street
- 1957. Sears at Packard Plaza, 5656 S. Packard Avenue, Cudahy (irreversibly altered)

⁵⁴ "Haeuser, 69, Church Architect, Dies," *Milwaukee Sentinel*, October 19, 1951.

⁵⁵ JoAnn Baerenwald, "August William Gross," Ancestry.Com, accessed August 26, 2026, https://www.ancestry.com/family-tree/person/tree/7944012/person/240015480940/facts?_phsrc=Pkr38&_phstart=successSource.

⁵⁶ *Twenty-Second Annual Report of the Wisconsin Registration Board of Architects and Professional Engineers* (The Board, 1954), 53; American Institute of Architects Archives, "AIA Historical Directory of American Architects," accessed August 21, 2026, <https://aiahistoricaldirectory.atlassian.net/wiki/spaces/AHDAA/overview?homepagelD=20644018>.

⁵⁷ "Entries for City Flag Aflutter with Symbols," *Milwaukee Journal*, July 19, 1950.

- 1961. Salvation Army South Campus, 1312 S. 6th Street
- 1960. Parade of Homes entry. His entry appears to have been 12860 Falcon Drive, Brookfield.⁵⁸

RECOMMENDATION

Staff recommends that Incarnation Lutheran Church, and a portion of its attached land be given historic designation as a City of Milwaukee Historic Site as a result of its fulfillment of criteria f-1, f-3, f-6, and f-9 of Section 320-21(3) of the Milwaukee Code of Ordinances.

F-1. ITS EXEMPLIFICATION OF THE DEVELOPMENT OF THE CULTURAL, ECONOMIC, SOCIAL OR HISTORIC HERITAGE OF THE CITY, STATE OF WISCONSIN OR THE UNITED STATES.

Incarnation Lutheran represents the American “nativist” movement in the American Lutheran churches, where settled immigrants were moving beyond immigrant neighborhoods, worshipping in English, and having no particular ethnic affiliation.

Incarnation is also a cornerstone of the Arlington Heights community and the “inner core” at large with its role in MICA, social services, school integration, and social justice pursuits.

F-3. ITS IDENTIFICATION WITH A PERSON OR PERSONS WHO SIGNIFICANTLY CONTRIBUTED TO THE CULTURE AND DEVELOPMENT OF THE CITY.

The Reverend Charles Luhn does not have much official biography written of him and his role in the desegregation of Milwaukee Public Schools in the 1970s is not well documented. Nonetheless, he was on the organizing committee for MUSIC’s first school boycott day and *Selma of the North* cites him as a “significant MUSIC leader.”

His role in neighborhood integration and welcoming new populations to the North Side is well understood and had a permanent impact on the neighborhood and the congregation.

Reverend Dennis Jacobsen also fits this criterion with his role in founding MICA.

⁵⁸ “English Type ‘Colony Mart’ Gets Backing,” sec. 2, *Milwaukee Sentinel*, October 28, 1931; “Controls Firm Came East to Get New Fields,” *Milwaukee Sentinel*, February 24, 1957; “Excavation Has Begun,” sec. 2, *Milwaukee Journal*, April 14, 1957; Metropolitan Builders’ Association of Greater Milwaukee, “See... The Conquest of Inner Space [Ad],” *Milwaukee Sentinel*, June 18, 1960. Maps from this Builder’s Association ad and other advertising for the Parade were intentionally vague so the address cannot be confirmed easily.

F-6 ITS IDENTIFICATION AS THE WORK OF AN ARTIST, ARCHITECT, CRAFTSMAN OR MASTER BUILDER WHOSE INDIVIDUAL WORKS HAVE INFLUENCED THE DEVELOPMENT OF THE CITY.

Hugo Haeuser designed at least 12 churches in the city, at least 30 in the state, and countless more throughout the Midwest and at least 300 total. As an example, the Wisconsin Architectural Archive contains 163 sets of his drawings of which 131 are churches, church additions, or church accessory buildings.⁵⁹

F-9. ITS UNIQUE LOCATION AS A SINGULAR PHYSICAL CHARACTERISTIC WHICH REPRESENTS AN ESTABLISHED AND FAMILIAR VISUAL FEATURE OF A NEIGHBORHOOD, COMMUNITY OR THE CITY.

Incarnation Lutheran is without question a neighborhood icon. It sits on a corner lot on a prominent arterial street that is generally lacking in grand institutional buildings. The church is the tallest building for quite some distance and is sited and landscaped to be seen by the public. The only comparable building on this stretch of Keefe is Keefe Avenue Elementary which is shorter and well-hidden by trees.

⁵⁹ Wisconsin Historical Society, "Architecture & History Inventory," Wisconsin Historical Society, accessed August 27, 2026, <https://wisconsinhistory.org/preserve/state-historic-preservation-office/architecture-history-inventory/>; Justin Miller et al., *Milwaukee Houses Of Worship, 1920-1980*, WI-22-10014 (UWM, 2023), <https://city.milwaukee.gov/ImageLibrary/Groups/cityHPC/Books/MilwaukeeHousesofWorship1920-1980.pdf>; Valerie Nameth and Thomas L. Eschweiler, "Appendix: Index of Plans," Wisconsin Architectural Archive, 1848-2018, 2026, <https://digicoll.library.wisc.edu/cgi/f/findaid/findaid-idx?c=wiarchives;view=reslist;subview=standard;didno=mwpl-waa0001;focusrgn=xdescgrp;cc=wiarchives;byte=57850906>.

Bibliography

"50th Anniversary: Church of the Incarnation." Booklet. Church of the Incarnation, November 19, 1967.

American Institute of Architects Archives. "AIA Historical Directory of American Architects." Accessed August 21, 2026.
<https://aiahistoricaldirectory.atlassian.net/wiki/spaces/AHDAA/overview?homepageId=20644018>.

"Amos et al. v. Board of School Directors of the City of Milwaukee, 408 F. Supp. 765 (1976)." *March on Milwaukee - UWM Libraries Digital Collection*, n.d. Accessed September 10, 2026. <https://uwm.edu/marchonmilwaukee/keyterms/amos-et-al-v-board-of-school-dir/>.

Andrews, Wayne. *American Gothic: Its Origins, Its Trials, Its Triumphs*. Vintage Books, 1975.

Associated Press. "Charges Dropped in Death of Black in Milwaukee." A. *New York Times*, April 27, 1982.

Aukofer, Frank A. *City with a Chance*. Bruce Publishing, 1968.

Baerenwald, JoAnn. "August William Gross." Ancestry.Com. Accessed August 26, 2026.
https://www.ancestry.com/family-tree/person/tree/7944012/person/240015480940/facts?_phsrc=Pkr38&_phstart=succesSource.

Barbee, Lloyd A. "Lloyd A. Barbee Papers, 1933-1982." Archival Resources in Wisconsin: Descriptive Finding Aids. Accessed September 10, 2026.
<https://digital.library.wisc.edu/1711.dl/wiarchives.uw-whs-mil00016>.

Borg, Peter. "'The Colored Problem:' Milwaukee's White Protestant Churches Respond to the Second Great Migration." Ph.D., Marquette University, 2020.
https://epublications.marquette.edu/dissertations_mu/927.

Dean, Martin, prod. "Long Memories and Short Fuses." *CBS Sunday Morning*. CBS, 1981.
<https://www.youtube.com/watch?v=3ro8sSYJcvM>.

Derus, Michele. "MICAH Wields Power Through Organization." Wisconsin. *Journal Sentinel*, June 11, 1995.

Deuster, Mrs., Richard. "Incarnation Lutheran Church." Saturday Forum. *Milwaukee Journal*, July 5, 1969.

- Doherty, Ray. "Inquest Begins in Death of Black Man." UPI Archives, September 15, 1981. <https://www.upi.com/Archives/1981/09/15/Inquest-begins-in-death-of-black-man/2644369374400/>.
- Granquist, Mark. "Religion: Lutherans." In *The American Midwest*. Indiana University Press, 2007.
- Guequierre, A. J., Jr. "Letter to Richard Vogt." October 27, 1958. MSS 854/Folder 1. United Lutheran Program for the Aging, Inc. Milwaukee County Historical Society.
- Historic Milwaukee, Inc. "Spaces and Traces : Rufus King/Arlington Heights." Pamphlet. Historic Milwaukee, Inc., 2000.
- Hitchcock, Henry-Russell. *Architecture: Nineteenth and Twentieth Centuries*. 4th ed. Penguin Books, 1977.
- Jacobsen, Dennis A. *A Spirituality for Doing Justice: Reflections for Congregation-Based Organizers*. Fortress Press, 2021.
- Jacobsen, Dennis A. *Doing Justice : Congregations and Community Organizing*. Fortress Press, 2001.
- Johnston, James M. "Churches in Core." *Milwaukee Sentinel*, February 26, 1963.
- Johnston, James M. "Churches in Transition No. 36: Incarnation Keeps Its Mind and Doors Open." *Milwaukee Sentinel*, September 21, 1963.
- Jones, Patrick D. *The Selma of the North: Civil Rights Insurgency in Milwaukee*. Harvard University Press, 2009.
- Kloetzli, Walter. *Milwaukee Lutheran Planning Study*. National Lutheran Council. Office of Urban Church Planning, 1962.
- Kraabel, Alf M. *Grace and Race in the Lutheran Church*. National Lutheran Council, Division of American Missions, 1957. <https://catalog.hathitrust.org/Record/102487379>.
- LaGuire, Maren. "58. Mae Oline Johnson and Charles Warren 'Chuck' Luhn." In *Hans Hansen Loken (1835-1913) : His Descendants and His Sisters' Lines*. M.L. LaGuire, 1998.
- Luhn, Charles. "Be Patient About Integration." *Milwaukee Journal*, February 1, 1964.
- Metropolitan Builders' Association of Greater Milwaukee. "See... The Conquest of Inner Space [Ad]." *Milwaukee Sentinel*, June 18, 1960.

Miller, Justin, Brian Nicholls, Kelly Blaubach, Megan Daniels, and Nick Weber. *Milwaukee Houses Of Worship, 1920-1980*. WI-22-10014. UWM, 2023.
<https://city.milwaukee.gov/ImageLibrary/Groups/cityHPC/Books/MilwaukeeHousesofWorship1920-1980.pdf>.

Milwaukee Courier. "Sen. Cogg's Says Derek Williams' Death Was Preventable Because of 'Lacy Law.'" October 6, 2012. <https://milwaukeeecourier.com/news/2012/10/06/sen-coggs-says-derek-williams-death-was-preventable-because-of-lacy-law>.

Milwaukee Journal. "5 Clerics Arrested for Blocking Bus." June 4, 1965.

Milwaukee Journal. "An Addition to Incarnation Lutheran." November 24, 1951.

Milwaukee Journal. "Dedicate New Church Home." September 8, 1923.

Milwaukee Journal. "Entries for City Flag Aflutter with Symbols." July 19, 1950.

Milwaukee Journal. "Excavation Has Begun." Sec. 2. April 14, 1957.

Milwaukee Journal. "Lacy Coalition May Push Boycott." Sec. 2. February 8, 1982.

Milwaukee Journal. "Lay Cornerstone for New Church Sunday." October 28, 1922.

Milwaukee Journal. "Lay Stone for New Church." October 30, 1922.

Milwaukee Journal. "Lutheran Church to Hold Easter Outdoor Service." April 16, 1938.

Milwaukee Journal. "Lutheran Church Will Get Pastor." October 28, 1961.

Milwaukee Journal. "Outdoor Rites at Incarnation." April 8, 1939.

Milwaukee Journal. "Pastor Fears Schism Over Integration Plea." December 15, 1963.

Milwaukee Sentinel. "1960s—A Decade of Ferment Here." January 3, 1970.

Milwaukee Sentinel. "Activities in the Churches." October 28, 1922.

Milwaukee Sentinel. "Busy Retirement for Pastor Moerke." August 29, 1959.

Milwaukee Sentinel. "Church of Incarnation to Be Dedicated Sunday." September 7, 1923.

Milwaukee Sentinel. "Controls Firm Came East to Get New Fields." February 24, 1957.

Milwaukee Sentinel. "English Type 'Colony Mart' Gets Backing." Sec. 2. October 28, 1931.

Milwaukee Sentinel. "Haeuser, 69, Church Architect, Dies." October 19, 1951.

Milwaukee Sentinel. "Incarnation Gets New Minister." October 28, 1961.

- Milwaukee Sentinel*. "Ministers Disagree on Boycott." March 17, 1964.
- Milwaukee Sentinel*. "Mrs. Moerke Dies; Widow of Minister." April 19, 1974.
- Milwaukee Sentinel*. "New Church, Pastor in Lutheran Activity." November 17, 1979.
- Milwaukee Sentinel*. "New Lutheran Church Dedicated." September 10, 1923.
- Milwaukee Sentinel*. "Panic—Not Negroes—Called Key to Property Values." October 5, 1962.
- Milwaukee Sentinel*. "Pastor Installed at Church of Incarnation." October 27, 1919.
- Milwaukee Sentinel*. "Pastor Resigns." August 30, 1961.
- Milwaukee Sentinel*. "Pastor to Be Installed by Youngest English Lutheran Church in Milwaukee." October 26, 1919.
- Milwaukee Star*. "Rap Into Blackness." March 13, 1971.
- Milwaukee Star*. "THAC Opens Incarnation Youth Center." June 5, 1971.
- Milwaukee Star Times*. "Fashion Show and African Dinner at Incarnation." March 20, 1975.
- Milwaukee Star Times*. "Motherhood Seminar." May 13, 1976.
- Milwaukee Star Times*. "Rev. Junior Named Associate at Incarnation." November 13, 1975.
- Murphy, Mary Beth. "Lutheran Churches Fearful of Cuts." *Milwaukee Sentinel*, October 24, 1988.
- Nameth, Valerie, and Thomas L. Eschweiler. "Appendix: Index of Plans." Wisconsin Architectural Archive, 1848-2018, 2026.
<https://digicoll.library.wisc.edu/cgi/f/findaid/findaid-idx?c=wiarchives;view=reslist;subview=standard;didno=mwpl-waa0001;focusrgn=xdescgrp;cc=wiarchives;byte=57850906>.
- New York Times*. "Milwaukee Police Target of Sit-In." Sec. 1. February 7, 1982.
- Parish, Norman. "MICAHA Leaders Shepherd Change." *Milwaukee Journal*, July 23, 1990. Waukesha III Edition.
- Pennsylvania Historical and Museum Commission. "Gothic Revival Style 1830 - 1860." Pennsylvania Architectural Field Guide, 2015.
<https://www.phmc.state.pa.us/portal/communities/architecture/styles/gothic-revival.html>.

- Sharp, Hugh. "Milwaukee Notes." *The Lutheran*, June 15, 1938.
- Sheard, Chester. "Coalition to Follow Lacy Case." *Milwaukee Sentinel*, October 15, 1981.
- Sheard, Chester. "Lacy Coalition May Boycott Certain Stores." *Milwaukee Sentinel*, February 8, 1982.
- Sheppard, Nathaniel, Jr. "Death of Black Man in Police Custody Leads to Bitter Protests in Milwaukee." Sec. 1. *New York Times*, August 16, 1981.
- Stanton, Phoebe B. *The Gothic Revival & American Church Architecture; an Episode in Taste, 1840-1856*. Johns Hopkins Press, 1968.
- Sykes, Leonard. "The End of the Line?" *Journal Sentinel*, April 21, 2003.
- Tanzilo, Bobby. "Urban Spelunking: Second German Methodist / New Holy Ghost Tabernacle Church." *OnMilwaukee*, January 17, 2023.
<https://onmilwaukee.com/articles/second-german-epworth>.
- The Lutheran*. "Incarnation, Milwaukee." September 3, 1947.
- Twenty-Second Annual Report of the Wisconsin Registration Board of Architects and Professional Engineers*. The Board, 1954.
- Urban Anthropology. "Arlington Heights." Neighborhoods in Milwaukee.
<https://www.neighborhoodsinmilwaukee.org/Arlington%20Heights.pdf>.
- Washington Post*. "White Officers Found Guilty." May 19, 1983.
- Whiffen, Marcus. *American Architecture since 1780: A Guide to the Styles*. Rev. ed. MIT Press, 1992.
- White, Marcus. "MICAH (Milwaukee Inner-City Congregations Allied for Hope)." In *Encyclopedia of Milwaukee*. Accessed August 19, 2026.
<https://emke.uwm.edu/entry/micah-milwaukee-inner-city-congregations-allied-for-hope/>.
- Wisconsin Architect*. "Hugo C. Haeuser." October 1951.
- Wisconsin Historical Society. "Architecture & History Inventory." Wisconsin Historical Society. Accessed August 27, 2026. <https://wisconsinhistory.org/preserve/state-historic-preservation-office/architecture-history-inventory/>.
- Wyatt, Barbara, ed. *Cultural Resource Management in Wisconsin*. State Historical Society of Wisconsin, 1986.

Preservation Guidelines for Incarnation Lutheran Church

The following preservation guidelines represent the principal concerns of the Historic Preservation Commission regarding this historic designation. However, the Commission reserves the right to make final decisions based upon design submissions. Building maintenance and restoration must follow accepted preservation practices as outlined below. The intent of the guidelines are to preserve the buildings as closely as possible to their original form and details. Nothing in these guidelines shall be construed to prevent ordinary maintenance or restoration and/or replacement of documented original elements.

Any exterior alteration, exclusive of painting of non-masonry surfaces, will require a Certificate of Appropriateness. Any existing exterior features can remain for their lifespan. The historic designation does not mean that owners are required to restore their buildings to original condition, but that changes are subject to review so that they are compatible with the historic character of the building.

These guidelines are intended go guide interpretation of the language contained in MCO 320-21, the historic preservation ordinance. These guidelines serve as a guide for making changes that will be sensitive to the architectural integrity of the structure and appropriate to the overall character of the building.

I. Roofs

- A. Retain the original roof shape. Dormers, skylights and solar collector panels may be added to roof surfaces if they do not visually intrude upon those elevations visible from the public right-of-way. Avoid making changes to the roof shape that would alter the building height, roofline, pitch, or gable orientation.
- B. Retain the original roofing materials wherever possible. Avoid using new roofing materials that are inappropriate to the style and period of the building and neighborhood.
- C. Replace deteriorated roof coverings with new materials that match the old in size, shape, color and texture. Avoid replacing deteriorated roof covering with new materials that differ to such an extent from the old in size, shape, color and texture such that the appearance of the building is altered.

II. Exterior Finishes

A. Masonry

- (i) Avoid painting or covering natural stone and unpainted brick. This is likely to be historically incorrect and could cause irreversible damage if it was decided to remove the paint at a later date. Painting unpainted masonry also introduces a new maintenance issue.
- (ii) Repoint defective mortar by duplicating the original in color, style, texture and strength. Avoid using mortar colors and pointing styles that were unavailable or not used when the building was constructed.
- (iii) Clean masonry only when necessary to halt deterioration and with the gentlest method possible. Sandblasting brick or stone surfaces is prohibited. This method of cleaning erodes the surface of the material and accelerates deterioration. Avoid the indiscriminate use of chemical products that could have an adverse reaction with the masonry materials, such as the use of acid on limestone or marble.
- (iv) Repair or replace deteriorated material with new material that duplicates the old as closely as possible. Avoid using new material that is inappropriate or was unavailable when the building was constructed, such as artificial cast stone or fake brick veneer.

B. Wood

- (i) Retain original material whenever possible. Avoid removing architectural features such as clapboards, shingles, cornices, brackets, half-timbering, window architraves and doorway pediments. These are in most cases an essential part of a building's character and appearance that should be retained.
- (ii) Repair or replace deteriorated material with new material that duplicates the appearance of the old as closely as possible. When feasible, avoid covering architectural features with new materials that are inappropriate or were unavailable when

III. Windows and Doors

- A. Retain existing window and door openings that are visible from the public right-of-way. Retain the original configurations of panes, sash, lintels, keystones, sills, architraves, pediments, hoods, doors, shutters and hardware.

Avoid making additional openings or changes in the principal elevations by enlarging or reducing window or door openings to fit new stock window sash or new stock door panes or sash. Avoid discarding original doors and door hardware when they can be repaired or reused. Secondary elevations that are not visible from the public right-of-way may offer greater flexibility.

- B. Respect the stylistic period or periods a building represents. If replacement of window sash or doors is necessary, the replacement should complement the appearance and design of the original window sash or door. Avoid using inappropriate sash and door replacements such as unpainted galvanized aluminum storm and screen window combinations. Avoid the filling in or covering of openings with materials like glass-block or the installation of plastic or metal strip awnings or fake shutters that are not in proportion to the openings or that are historically out of the character with the building. Avoid using modern style window units such as horizontal sliding sash in place of double-hung sash or the substitution of units with glazing configurations not appropriate to the style of the building.
- C. Figural stained glass windows are integral feature of the building's identity and shall be retained unless they interfere with new religious practices.

IV. Porches, Trim, and Ornamentation

- A. Retain porches and steps visible from the public right-of-way that are historically and architecturally appropriate to the building. Avoid altering entries by enclosing open staircases or by removing original architectural material appropriate to the building, such as handrails, balusters, columns or brackets.
- B. Retain trim and decorative ornamentation including copper downspouts and guttering, copings, cornices, cresting, finials, railings, balconies, oriels, pilasters, columns, chimneys, bargeboards or decorative panels. Avoid the removal of trim and decorative ornamentation that is essential to the maintenance of the building's historic character and appearance.
- C. Repair or replace, where necessary, deteriorated material with new material that duplicates the old as closely as possible. Avoid using replacement materials that do not accurately reproduce the appearance of the original material.

V. Additions

Make additions that harmonize with the existing building architecturally and are located so as not visible from the public right-of-way, if at all possible. Avoid

making additions that are unsympathetic to the original structure and visually intrude upon the principal elevations. Only additions on the north and west facades are feasible.

VII. Signs/Exterior Lighting

Should there be an application for signage, plastic internally illuminated box signs with a completely acrylic face are not permitted. Approval will be based on the sign's compatibility with the architectural character of the historic building.

VIII. Guidelines for New Construction

It is important that additional new construction be designed so as to harmonize with the character of the neighboring Brewers Hill Historic District.

- A. Siting. New construction must reflect the traditional siting of buildings in the adjoining Brewers Hill Historic District. This includes setback, spacing between buildings, the orientation of openings to the street and neighboring structures, and the relationship between the main building and accessory buildings.
- B. Scale. Overall building height and bulk; the expression of major building divisions including foundation, body and roof; and, individual building components such as porches, overhangs and fenestration must be compatible with the surrounding structures.
- C. Form. The massing of new construction must be compatible with the surrounding buildings. The profiles of roofs and building elements that project and recede from the main block must express the same continuity established by the historic buildings in Brewers Hill.
- D. Materials. The building materials that are visible from the public right-of-way should be consistent with the colors, textures, proportions, and combinations of cladding materials traditionally used in the Brewers Hill Historic District. The physical composition of the materials may be different from that of the historic materials, but the same appearance should be maintained.

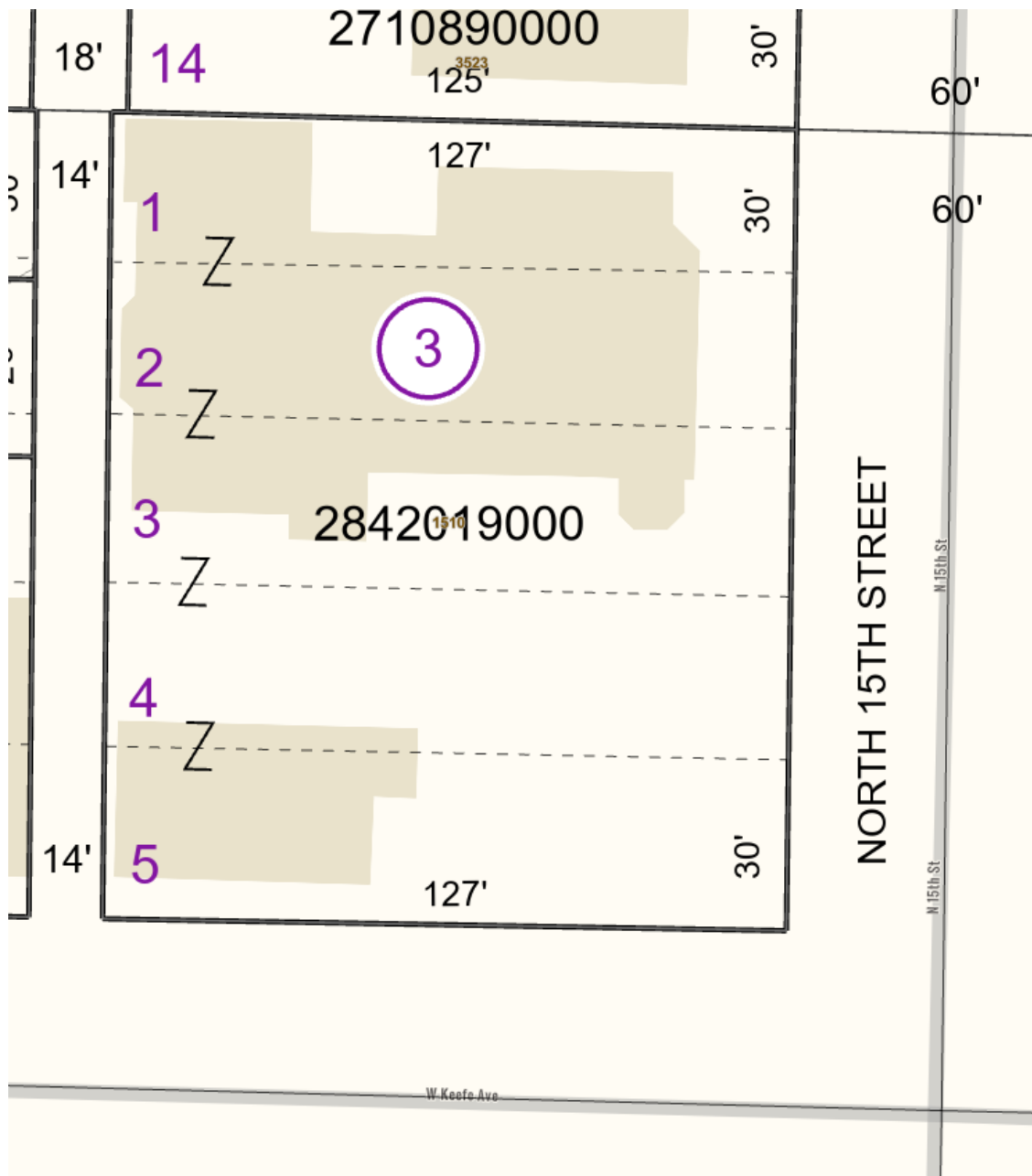
IX. Guidelines for Demolition

Although demolition is not encouraged and is generally not permissible, there may be instances when demolition may be acceptable, if approved by the Historic Preservation Commission. The Commission shall take the following guidelines,

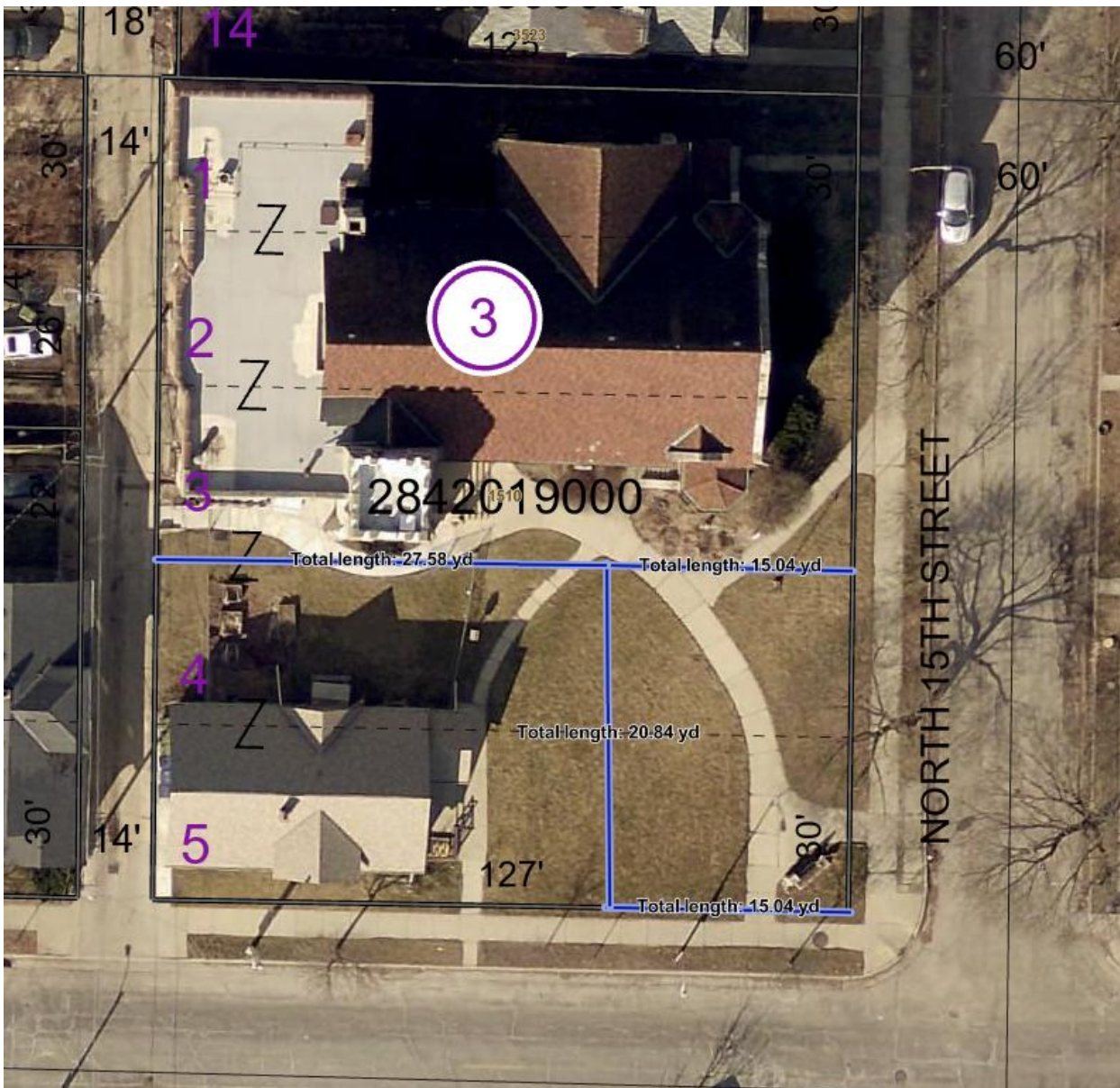
with those found in subsection 11(h) of the ordinance, into consideration when reviewing demolition requests.

- A. Condition. Demolition requests may be granted when it can be clearly demonstrated that the condition of a building or a portion thereof is such that it constitutes an immediate threat to health and safety.
- B. Importance. Consideration will be given to whether or not the building is of historical or architectural significance or displays a quality of material and craftsmanship that does not exist in other structures in the area.
- C. Potential for Restoration. Consideration will be given to whether or not the building is beyond economically feasible repair. This will be weighed against the reason for the present disrepair, in order to avoid demolition by neglect.
- D. Additions. Consideration will be given to whether or not the proposed demolition is a later addition that is not in keeping with the original design of the structure or does not contribute to its character or historical pattern of development.

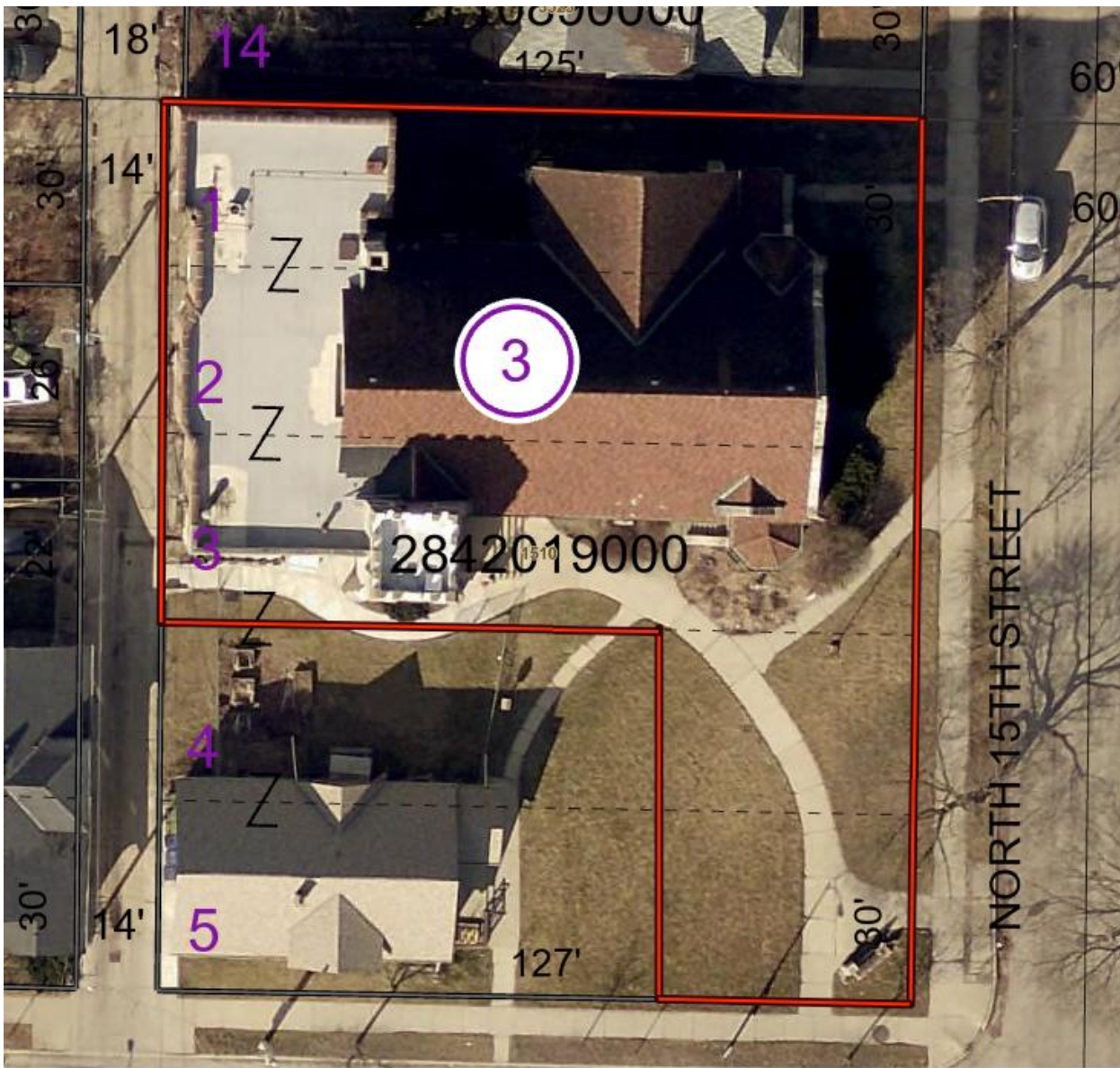
MAPS



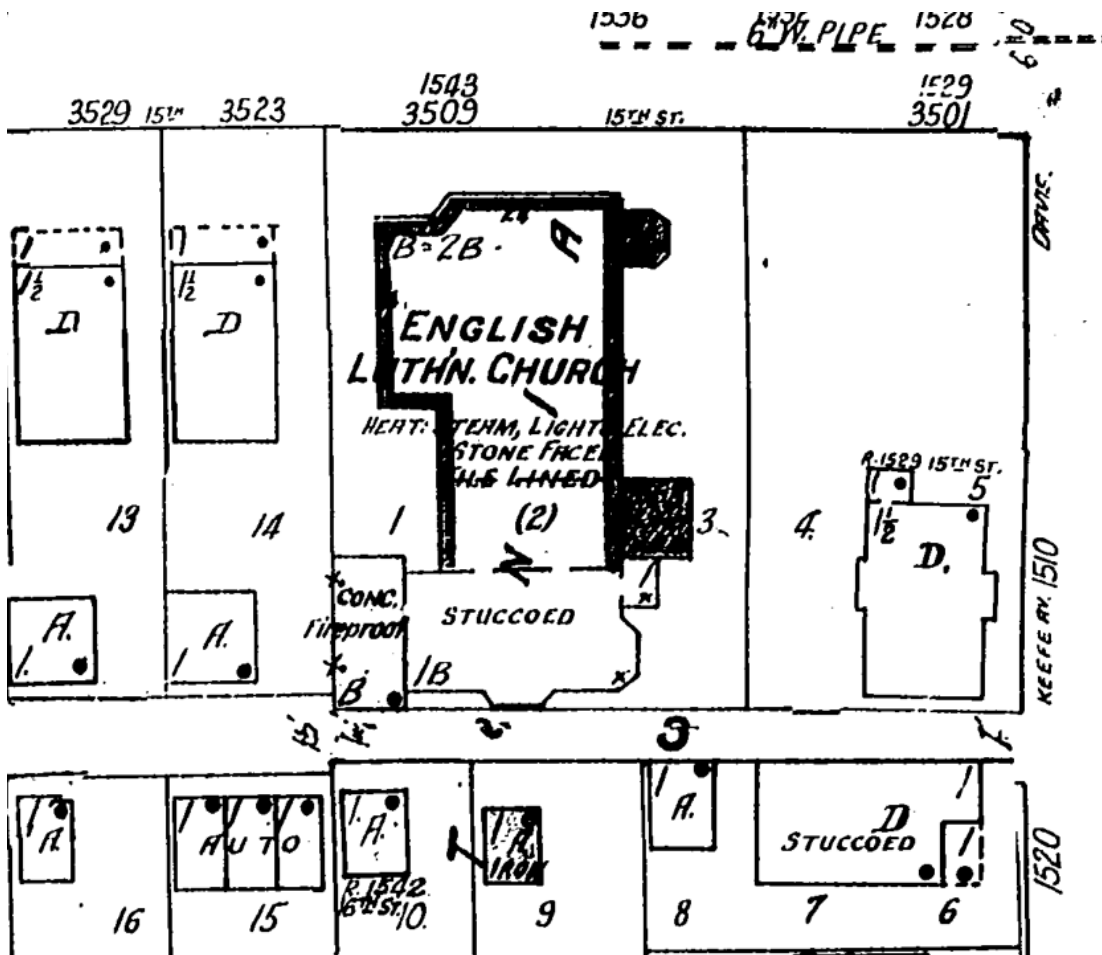
Map 1. Map of underlying lots that make up the Incarnation Lutheran Church property, including building footprints. As of this writing, the church owns all of lots 1-5.



Map 2. Aerial view of church property in 2024 showing approximate boundary of the designation. The designation includes all of Lots 1-3 and the east 15 yards of Lots 4-5. This illustration is for purposes of establishing the purpose of the measurements. The legal description earlier in the document shall govern all regulation.



Map 3. Designation boundary shown in red.



Map 4. Sanborn map of church c. 1951-1957, Vol. 8, p. 935. North is at left. The "stuccoed" section is not extant.

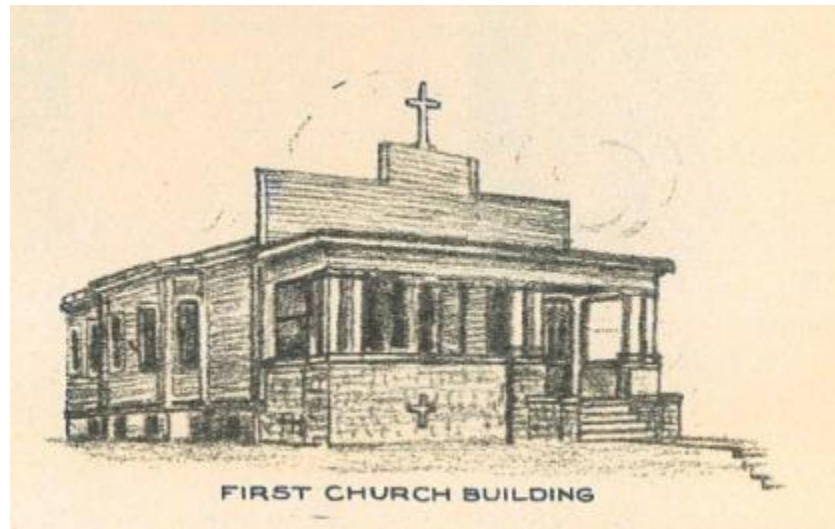


Figure D. First church building. 50th Anniversary booklet, church archives.



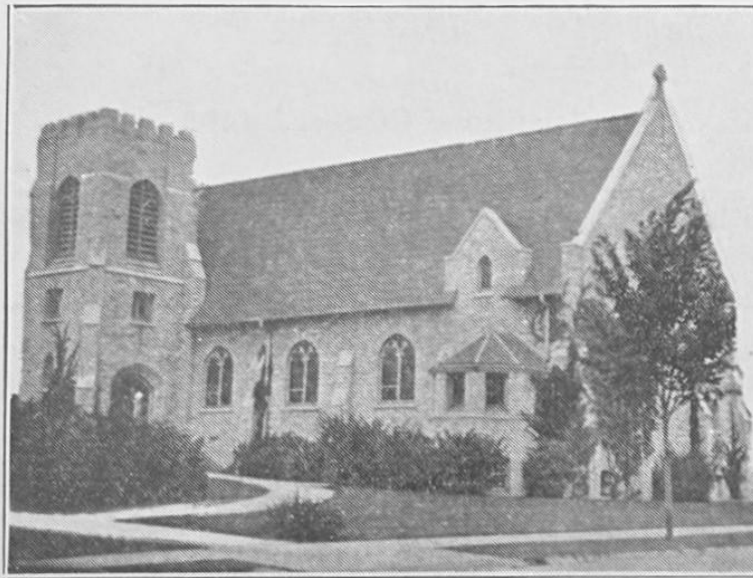
Figure E. Incarnation at Christmas, c. 1967. 50th Anniversary booklet, church archives.

The Church of the Incarnation

(English Lutheran)

Fifteenth Ave. and Keefe Ave.

MILWAUKEE, WIS.



EWALD LOUIS MOERKE, Pastor

Welcome

*And the Hour shall be filled with music,
With the Word, and praise and prayer,
And the burdens of life are lifted,
For all who enter here.*

Figure F. Oldest identified photo of the present church, c. 1927. From Parish School Hymnal, Philadelphia: The Board of Publication [of the United Lutheran Church in America]. UWM Libraries M2126 .U55x 1926.



1966 VACATION CHURCH SCHOOL

Figure G. 1966 Vacation church school's integrated class. 50th Anniversary booklet, church archives.

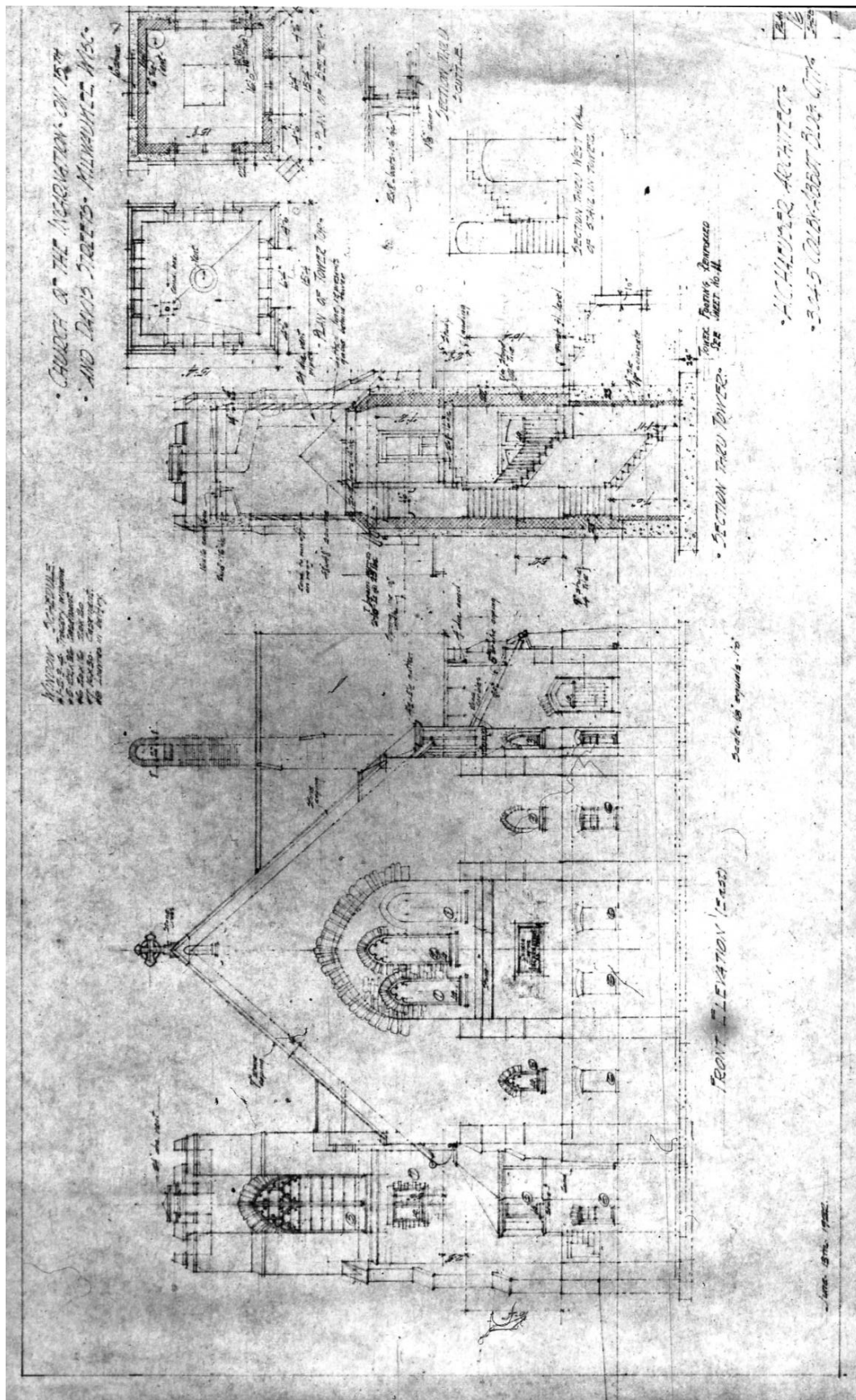


Figure H. Original east facade drawing and tower details. H.C. Haeuser, Architect, 1922. Milwaukee City Records Center.

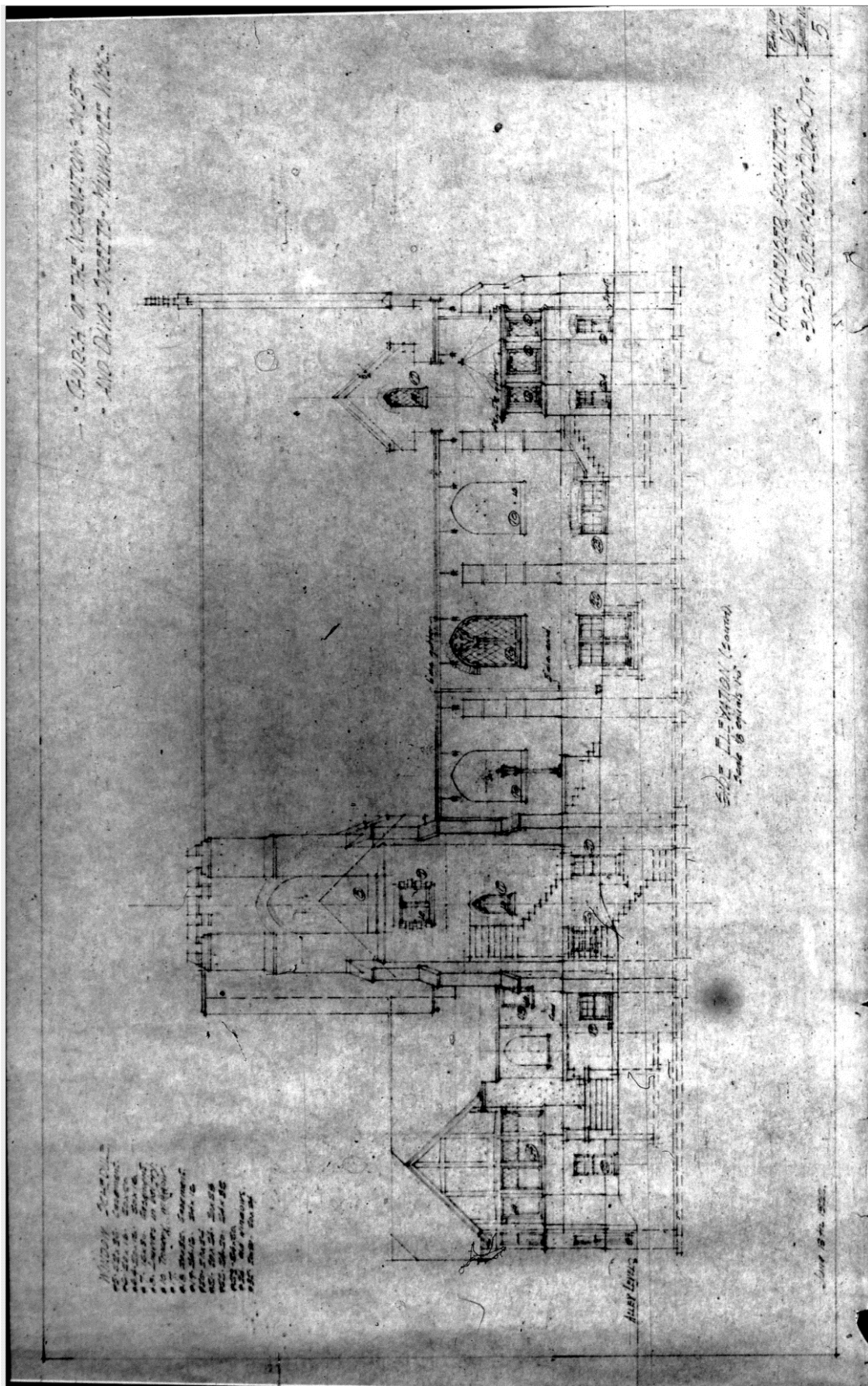


Figure I. Original south facade drawing. H.C. Haeuser, Architect, 1922. Milwaukee City Records Center.

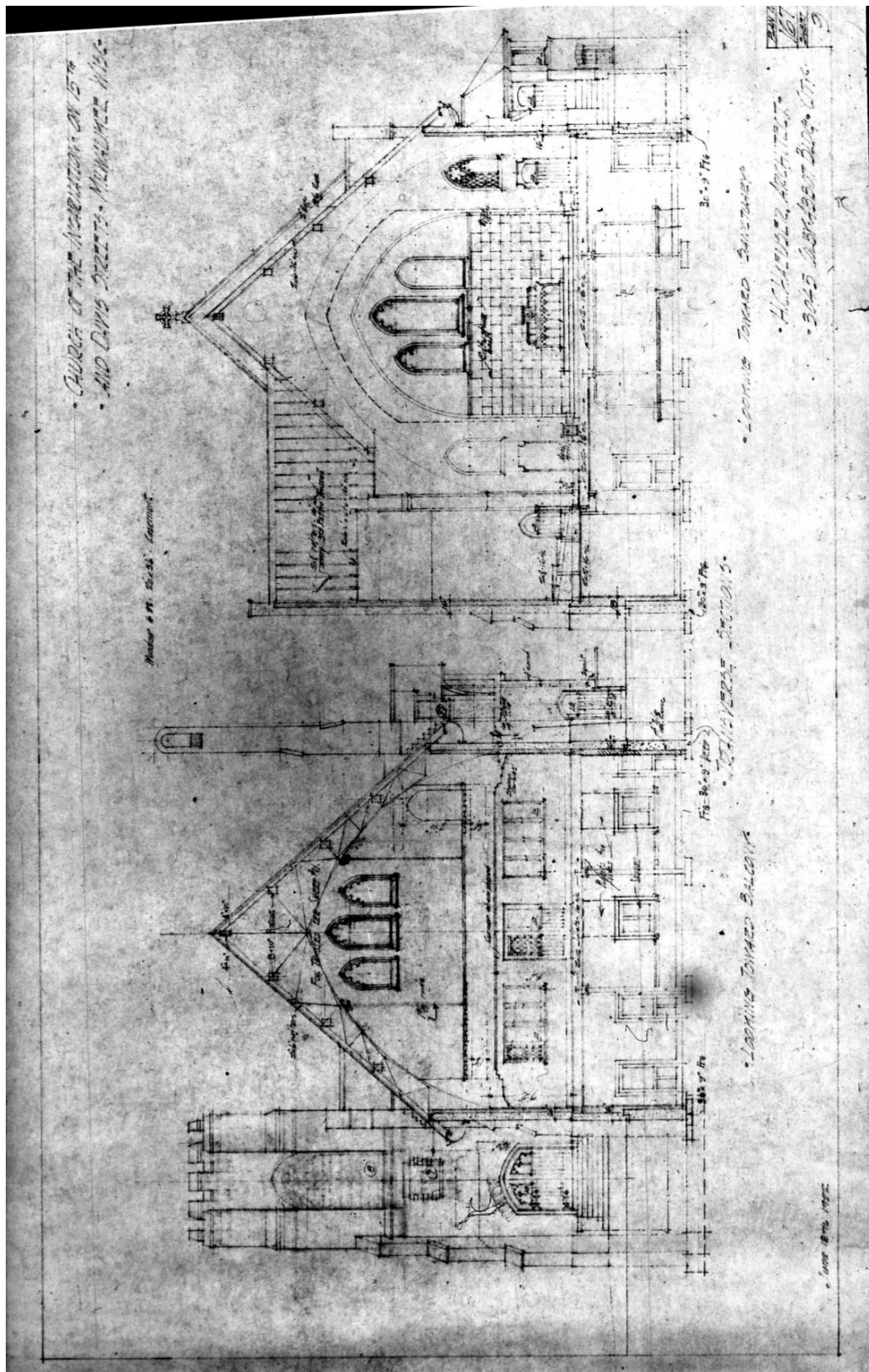


Figure J. Sections through Sanctuary. H.C. Haeuser, Architect, 1922. Milwaukee City Records Center.

