



IMMANUEL  
PRESBYTERIAN CHURCH  
*transforming* tradition



# Welcome!

## Virtual “Doors Open Milwaukee” September 26 – October 11, 2020

### *Welcome to Immanuel Presbyterian Church*

Since the founding covenant established First Presbyterian Church of Milwaukee in April 1837, we've been **opening our doors** to all who come to worship, learn, and serve together.

We *welcome you* to Milwaukee's oldest congregation! This growing congregation of over 500 members comes from next door, neighborhoods throughout the city, and as far north as Port Washington, as far south as Kenosha, and as far west as Summit. Committed to “keeping faith in the city,” Immanuel Church supports the Interchange Food Pantry and is active with Milwaukee Habitat for Humanity and Southeastern Wisconsin Common Ground. Educational partnerships include Carroll University and McCormick Theological Seminary in Chicago. Global mission projects reach to Zambia and Cuba. A congregation of the Presbyterian Church (USA), Immanuel Church seeks to be a welcoming and inclusive place of worship for all people.

**New friends are always welcome.** Immanuel Presbyterian Church worships on Sunday mornings at 10:00 online (in person worship will resume after the pandemic). Worship is our first priority and education is emphasized for all ages. We hope that you will worship with us soon.

The congregation of Immanuel Presbyterian Church is grateful for the building and the worship space we call our “church home.” We hope the materials in this booklet will help you explore this beautiful place. In June 2014, we dedicated new up-to-date lower level education space for a growing number of children and youth (the “Peaceable Kingdom”), new meeting space, a new Choir Rehearsal Room, and a new covered entrance off the new Waverly Commons (parking lot). The “**Building on Our Foundations**” project also included a restored Chancel with exposed organ pipes, new lighting and new sound system in the Sanctuary. Detailed information about these spaces can be found in this booklet.

The congregation's *Covenant of 2012*, found on the inside back cover of this booklet, is an expression of what it means to be a member of Immanuel Presbyterian Church today. Find more information about the church and what it means to be Presbyterian at [www.immanuelwi.org](http://www.immanuelwi.org). You'll also find us on facebook, twitter, and instagram!



## Significant Dates and Details

### April 11, 1837

First Presbyterian Church founded; the first congregation in Milwaukee

### December 7, 1870

First and North Presbyterian Churches merged to form Immanuel Presbyterian Church

### Spring of 1873

Construction began on the new Immanuel Presbyterian Church at 1100 N. Astor Street; the building was designed by famed architect Edward Townsend Mix in the "High Victorian Gothic" style

### January 3, 1875

New Immanuel Presbyterian Church building dedicated

### December 30, 1887

Sanctuary destroyed by fire; rebuilding began immediately

### March 3, 1889

Refurbished building dedicated

### 1890's

Church gates designed by Cyril Colnik, Austrian master ironworker

Several **twentieth century** renovation projects were undertaken by the congregation to update the Sanctuary and fellowship space. A "crying room" and additional classrooms were added on the second floor.

### 1950's

The Waverly House (formerly at 1035 N. Waverly Place) was dedicated in 1959 as a youth, outreach, office, and programming space.

### 1995

The church building was significantly renovated for access. A new elevator and bathrooms were added to the first floor near the Astor Street entrance. The Dining Room (Upper Room) and kitchen were updated and a new Chapel was placed on the second floor. The east entrance was expanded to allow easier access from the parking lots. A Columbarium was dedicated on the lower level to provide an alternative resting place and space of remembrance for the remains of church friends and family members.

### 2005

A new Parish House was dedicated in the old Peck family mansion at 1105 N. Waverly Place. The space provides offices and meeting space for the ministers, staff, and officers of the church.

### 2012-2014

Celebrating 175 years of *transforming tradition* in Milwaukee, Immanuel's "**Building on Our Foundations**" Capital Campaign and Building Project provides wonderful new space for the next generation. On June 1, 2014, nearly 600 people helped dedicate the new space including: the "Peaceable Kingdom," an education space for children and youth in the newly excavated and expanded lower level; a board room, archives, choir room, and covered entrance in a new south addition; a restored Chancel with exposed organ pipes, and updated lighting and sound systems in the Sanctuary. The project included a farewell to Waverly House (education space moved into the "Peaceable Kingdom") to make way for Waverly Commons (an enlarged parking lot) for a growing and welcoming congregation.

## THE BUILDING AROUND US

### **The cross in the chancel**

A carved wood Celtic cross dating from the renovation of the mid-1950s hangs in the Chancel, high above the communion table and the choir. On it are a number of symbols. At the center of the cross are the letters "IHS," the monogram of Jesus. The letters are Greek, with an S substituted for the Greek S. What the letters actually spell (translating to English) is "Jes."

Below the monogram is the messianic rose, a symbol of Jesus. The messianic rose was a centerpiece of Immanuel's Advent observance in 2000.

At the ends of the vertical and horizontal members of the cross are symbols of the four evangelists: an ox for Mark, a man for Matthew, a lion for Mark, and an eagle for John. The eagle can be seen at the bottom of the cross, but the other three symbols are too far away to be distinguished by the eye of the average viewer.

The circle around the center of the Celtic cross represents the crown of thorns of the Crucifixion. There are those who see in the four spaces between the circle and the center of the cross the thistle, the emblem of Scotland, birthplace of the Presbyterian church, but that may be reading into the work something the artist did not intend.

### **The angels in the Sanctuary**

The Sanctuary of Immanuel Presbyterian Church is graced by three stained-glass angels who symbolized the birth, resurrection, and ascension of Jesus Christ.

Toward the rear of the Sanctuary in the west wall is the angel of the ascension, hovering over a cloud and lifting hands toward Heaven. The starry sky over the angel's head is particularly noteworthy. In the west wall toward the front of the Sanctuary is the angel of the nativity, bearing a dish labeled "Peace." Tradition has it that the angel Gabriel's wings are red. On a Sunday morning it's easy to see that the wings of the angel of the nativity are red — and on a sunny afternoon, there's no chance of mistake (indeed, the angels of the ascension and the nativity are sufficient reason to attend an afternoon event of any kind in the Sanctuary). Across the Sanctuary from the angel of the nativity is the angel of the resurrection, in a garden of lilies and beneath a dawn sky for which words are inadequate.

The three angels are the products of the studios of Louis Comfort Tiffany Studio. Among the many outstanding features of Tiffany windows is the depiction of draped fabric. The colors and shading of the angels' robes is entirely within the glass; it is not created by paint on the glass.

The windows date from the early years of the 20th century. The ascension angel was given in memory of Mary F. Robinson (1822-1896); the nativity angel, Clarissa B. Young (1821-1900); and the resurrection window, Timothy Watson Goodrich (1820-1906) and Gertrude Hunter Goodrich (1830-1907). The angel windows could not be duplicated today except at enormous cost; they can be restored, however. The pieces of glass that make up the windows are held together by lead cames. Lead is a soft metal, and over the years the metal has sagged and deformed. Restoration is an involved and expensive process, but like the roof of the church that was replaced a few years ago, the restored windows are a hundred-year investment, as indeed they were in the early 1900s.

### **Mission statements in stained glass**

The three Tiffany angels are the quiet windows of the Sanctuary. Somewhat more flamboyant are the large window in the west wall showing Dorcas, the large Tiffany window in the east wall depicting Jesus with the children, and the window toward the rear of the east wall that portrays Jesus as the Good Shepherd.

The Dorcas window shows three women offering bread, water, and clothing to the poor. The text in the window quotes Acts 9:36b: "This woman was full of good works and almsdeeds which she did." (The first part of the verse is "Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas.") Years ago churches had Dorcas Societies and Dorcas Circles, groups of women who sewed, cooked, and did other good works. The window, given in memory of Mary Elizabeth Spencer, 1801-1887, is an interpretation in stained glass of Immanuel's urban mission statement.

Directly opposite is Immanuel's statement about children, a statement echoed each time we baptize infants, each time we commission church school teachers, each time we confirm youths. The window was given in memory of Willard Merrill, Clara Dickinson Merrill, Jane C. Merrill, and Mary D. Merrill. In Immanuel's archives is a series of communications between the donor and the Tiffany studio asking for Jesus' face to be made more welcoming and withholding the second half of the payment until that was done (the amount was \$800; it would be considerably more nowadays).

The window showing Jesus as the Good Shepherd shows the cross, crown, and palm (years ago the cross-and-crown pin was the ultimate Sunday School prize). Toward the top of the window is an array of beveled glass that breaks the morning sunlight into spectrums to create what the children call "the rainbow pews." The colors are a reminder of the rainbow that was a sign of the covenant between God and the earth.

#### **Doors and gates**

Some doors of Immanuel Presbyterian Church are simply utilitarian items that keep out some things and let in others — the doors that lead to the back hall and the choir room. They're currently stock metal-sheathed doors, and they must lead a rough life, because they've been replaced and reglazed several times in recent years.

The east doors are made of nicely varnished wood, but they, too, are for the most part doors to simply pass through. Until recently there was but a single door at the east end of the Great Hall. In the renovation of 1995 a second door was added. Because of the location of the parking lots and Waverly House, the back door had become a main door. A second opening eased the traffic congestion and brought symmetry to the east entrance.

The west doors, the doors facing Astor Street, were obviously intended by the architect to be the principal entrance to the church. They are considerably larger than the other doors. Several summers ago Jeffrey Leswing refinished those doors and the carved wood garland above them, bringing out their beauty.

Two other doors open onto the porch, one from the Johnstone Library, which long ago was the church office, and the other from the hall that is between the coat room and the steep stairs up to the chapel area of the dining room. Those doors have carved ornamentation.

The three openings on the west side of the porch are closed by ornate iron gates. The gates in the center opening are open wide when the church is open. The gates were designed by Cyril Colnik, a master ironworker who emigrated from Austria to Milwaukee after exhibiting his work at the Chicago World's Fair of 1893.

Through the middle of the last century, the decorations of a building were intended to be relished, detail by detail; nowadays the emphasis seems to be on buildings that can be understood in the four seconds it takes to drive past. Take time some Sunday to enjoy the doors and gates of Immanuel Presbyterian Church.

**God is in the details** (attributed to Gustave Flaubert)

## The Organ

E G & G Hook and Hastings et al  
Op. 1045 - 1881  
89 Stops, 73 ranks

The Immanuel Presbyterian Church organ has a rich history. It was built in 1881 for the Milwaukee Exposition Hall by the E.G. & G. Hook Company of Boston. The Immanuel Church organist, Professor Garret, played for the opening of the hall in September of 1881. The organ was moved to Immanuel and rebuilt after a fire in 1887 destroyed the sanctuary and its organ.

The Wangerin Organ Company of Milwaukee rebuilt the organ in 1926 and a dedication recital was played by the famed Lynnwood Farnam of Boston. In 1958 the church was extensively remodeled. The chancel was expanded and the organ was moved from the room into a chamber behind a dossal. Whether the organ was renovated or tonally changed at this time is not known.

In the 1970's, organist and choir director Frederik Bach initiated another rebuilding by the American Organ Company of Milwaukee.

The organ was re-voiced in 2000-02, returning some of the instrument's historic sound. New pipe work was built specifically for the organ by A.R. Schopp & Sons of Alliance, Ohio.

In 2005 the console of the organ was replaced. In 2008-09, restoration work was done by Fabry, Inc. of Antioch, Illinois. The leather valves that send air into the pipes had deteriorated with age, and were replaced. The organ was rededicated on May 17, 2009.

In the fall of 2012, the Chancel was restored to a more historic design by removing the dossal and exposing the organ pipes once again, as part of the "Building on Our Foundations" Project.

The organ is 73 ranks and considered an "American Classic" instrument. The Chapel houses a two rank Kilgen organ.

## The Stained Glass Windows

The Sanctuary is graced by four Tiffany stained glass windows; three angels and a depiction of Jesus with the children. The angels represent Christ's birth, resurrection, and ascension.

The Dorcas window, in the center of the west wall, is often referred to as a "mission statement in stained glass." The window shows three women offering bread, water, and clothing to the poor. The text in the window quotes Acts 9:36b: "This woman was full of good works and almsdeeds which she did." The window is an interpretation in stained glass of Immanuel's urban mission.

The sixth window depicts Jesus caring for the flock as the Good Shepherd.

*More detailed information about the Sanctuary windows is included in the article, "The Building Around Us," on the previous pages of this booklet.*

## "Building on Our Foundations" 2012-2014 Project

### The First Level

+ **The Sanctuary** has been repainted and a new, safe, and energy efficient lighting system has been installed. Lighting fixtures were added in the Narthex and the Great Hall.

The first stage of the "Building on Our Foundations" project was the restoration of the Chancel from a 1950's modernization. The current configuration reflects the original interior architecture, with exposed organ pipes. Two Tiffany windows, "The Angel of the Ascension" on the west wall and "Jesus and the Children" on the east wall, were restored as part of this project. The work was done by Oakbrook Esser Studios in Oconomowoc.

The design of the new south wing required the relocation of the doors at the front of the Sanctuary. The wainscoting could not be saved; it splintered on removal and was replaced by an exact match. The side pews have been removed to allow for ease of movement from the Sanctuary to the southeast entrance. Two pews have been re-placed on the southwest/lectern side. New carpet was installed with a close-as-possible color match on either side of the Chancel, bordered with the quatrefoil design of the tile on the front porch.

### + **The New South Wing**

**The Church Conference Room** looking out on Astor Street reflects the interior architecture of the Sanctuary and the exterior of the building.

The stone on the upper east wall is the original exterior. This room provides a place where the Session, the Board of Deacons, and the Board of Trustees can meet around one table to do the work of the church.

The stained glass insets in the upper window panels are a replication of those in the Johnstone Library. They were created by Jim Dillette of Rockton Glass Crafting in Illinois from old and broken windows that had been stored in the old church basement. The furniture under the windows was repaired and reupholstered by Zastrow Upholstery to provide a seating area. The conference table and chairs were donated by BMO Harris Bank of Cedarburg.

Prints of pages from the Saint John's Bible (north wall) were donated by William and Janice Welburn and framed with a gift from the late John Ogden, Sr.

**An archives room** safely houses some of the church's historic records and artifacts.

**The South Hall** opens to restrooms and the deacons' flower room. The oil paintings were done by the late Ardys Hipke. In the hallway are cabinets that over time moved from the church basement to the third floor of Waverly House for storage. Painted and in bad repair, they have been restored by Greg's Refinishing in Wauwatosa to hold special items in what is now our "history hall."

**The East Entrance** and its exterior covered entry (*porte cochere*) was designed to provide a safe and dry drop-off for persons needing more immediate access to the church. It also gives the east side of the church, once the "back," a new and inviting face to Prospect Avenue.

The **donor plaque** has the names of everyone who made a gift, pledge, or bequest to the “Building on Our Foundations” Capital Campaign. The design is reminiscent of old “hymn boards” that hung in church sanctuaries. The quatrefoil at the top was replicated from a tile in the front porch.

The **interior lobby** opens to the Chancel, the Church Conference Room, and down the stairs to the lower level. There is a small elevator opposite the coat room. The benches have been moved from the Great Hall and the table formerly lived in the small dining room on the second floor.

“**Waverly Commons**,” a.k.a. the new parking lot, is an important component to this project. A growing church needs parking spaces, and this expands the capacity of the former Waverly lot. The city required the sidewalk berm and fence. The lot has been designed to be well-lighted and well-drained, with room for accumulated snow in the winter.

### The Lower Level

Welcome to “The Peaceable Kingdom”! We named this new space after the imagery of Isaiah 6:6-9, the prophetic vision of a world living in God’s peace.

+ **As you enter the lower level from the new south stairway**, you are greeted by an original painting by Sister Karlyn Cauley, Immanuel’s ecumenical associate, of a Masaai girl in traditional dress. She represents the world-wide family of God, and reminds us of our mission partners in Kenya. The framed print of Edward Hicks’ “Peaceable Kingdom” is a gift from the Brennan family.

The table is from the former Westminster Presbyterian Church on the east side, once a mission outpost of Immanuel. This was their “welcome table” and came to us when the congregation was dissolved in 2009.

The brass wall hooks for children’s coats were salvaged from Waverly House. The plaque marked the building on its front wall.

Waverly House was built in the late 1950s as a youth and office building. It was part of the congregation’s commitment to stay in the city at that time and serve the neighborhood where it had lived since 1875. Over its lifetime it was home to the Immanuel Church School and offices for ministers and staff. At one time its lower level housed a Planned Parenthood clinic, a city health screening clinic, the Interchange Food Pantry, adult education programs, and, until 2013, the Immanuel ReSale Shop.

+ **The Youth Room** was formerly the choir rehearsal room. Now Immanuel high school students have their own space! The wall hanging is from Africa. The furniture is all from the former Waverly House with the exception of the new denim sofa.

+ **The Choir Room** is part of the new west wing (under the new Church Conference Room). The antique secretary was in the former sacristy and the caned chair was once in the pre-1950’s central choir loft.

+ **Four classrooms** provide learning space for children in kindergarten through eighth grade. They are the colors of the liturgical year: red (Pentecost), green (ordinary time), purple (Advent and Lent), gold and white (special days like Christmas and Easter). The wall hangings in the red and gold rooms are from Africa, brought back by members of the church on mission trips to Kenya and Zambia.

+ **The multipurpose room** has space for the church school library, music – and multiple purposes! It is also used on occasion by adults. This entire space was filled with rubble from earlier projects and the 1887 fire. It was excavated over months using one-person “Bobcats” and a ramp through the foundation. The east foundation walls are original. The window wells are also original, although they had been bricked over. The eastern exposure gives morning light to this entire space.

+ **At the bottom of the Northeast staircase** is a table from a worship center in one of the classrooms in the former Waverly House. Hanging above it is Sister Karlyn Cauley’s “Peaceable Kingdom,” commissioned by Immanuel member Janet Rickheim and unveiled at the *Peaceable Kingdom’s* “grand opening” on September 7, 2014. The framing was a gift of Immanuel member Kelley McIntosh.

+ **The Little Lambs Nursery** was formerly a storage room, with 50+ years of accumulated things. The blue and yellow palette was inspired by Vincent van Gogh’s painting, “First Steps after Millet” (print on north wall).

+ **The Columbarium** was part of a 1995 building project. The niches on the west wall are newly-installed. The north, and south walls will be developed at a future time.

The grapevine design of the bronze face plates repeats a dominant symbol of the furnishings in the Sanctuary and Great Hall. Engraved in the granite above the niches are the words of Jesus from John 15: *“I am the vine, you are the branches ... Abide in my love.”* The wrought iron gates recall the gates at the front doors of the church. They symbolize the passage of death from life to eternal life and remind us of the words of the 100<sup>th</sup> psalm: *“Enter God’s gates with thanksgiving ...”*

The back lighted stained glass window is a replication of the windows in the Johnstone Library and the new conference room. The table was part of a church school worship center in the former Waverly House. The Columbarium lobby now holds two of the pews from an earlier first floor chapel and will be refurnished as a comfortable gathering space for families and visitors to the Columbarium.

## The Second Level

+ **The Upper Room** (Dining Room) served as the temporary church school during the 2013-2014 year of construction. The “pass through” to the kitchen was closed to allow for new storage shelving on the kitchen side. The oak cabinets were rescued and refurnished from the old basement and then the former Waverly House.

+ **The kitchen** has been upgraded with new cabinets and drawers, and the floor has been replaced. Kitchen users are thrilled!

+ **The former Small Dining Room** now accommodates roll-in dish storage. The two beautiful sideboards in this room were given to Immanuel by the Heil family and were once in the Wisconsin governor’s home. Julius Heil, the governor from 1939-1943, was a member of Immanuel Church.



# The Presbyterian Window

installed in 1889 on the centennial of the Presbyterian Church in America

*additional details in the article on the facing page*

<p><b>Emblem of the Pan-Presbyterian Council</b></p> <p>Wreath of Flowers - symbolic of the nations which composed the Pan-Presbyterian council:</p> <p>Scotland - thistle          England - rose          Ireland - shamrock          France - fleur de lis          Holland - lily and thorns          Wales - leek          Bohemia - palm          Canada - maple leaf          United States - pine cones and needles</p> <p>Many lamps/one light</p> <p>The first council convened in Edinburgh in July 1877</p>	<p><b>The motto of the Presbyterian Church in the United States</b></p> <p>The lamps are many but the light is one.</p>	<p><b>The seal of the Westminster Assembly of Divines</b>          met from 1643 to 1653 to restructure the Church of England  <i>adopted the Westminster Confession</i></p> <p>The word of God</p>
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## Ecclesiastical seals impressed upon the shields of the European countries where historic Presbyterianism has flourished

<p><b>France</b></p> <p>Synod of the Reformed Church of France (1559)</p> <p>Flagror non Consumor</p> <p>"I am being burned but not consumed"</p>	<p><b>Germany</b></p> <p>Heidelberg Catechism - a Protestant confessional document, a series of questions and answers, used in teaching Reformed Christian doctrine</p> <p>Free Evangelical Church of Germany</p>	<p><b>Scotland</b></p> <p>The burning bush signifies the persecution through which the Scottish kirk (church) passed and was not destroyed</p> <p>The motto of the Church of Scotland          Nec tamen consumebatur          "Yet it was not consumed"</p>
<p><b>Switzerland</b></p> <p>One of the centers of the Reformation</p> <p>Wreath of oak and olive symbolic of strength and peace          Post tenebras lux          "After darkness, light"</p>	<p><b>Italy</b></p> <p>The Waldensian Church - Reformed denomination in 12th century Italy</p> <p>Lucet in tenebris          "The light shines in darkness"</p>	<p><b>England</b></p> <p>The word of the Lord endureth forever</p> <p>Nec tamen consumebatur          "Yet it was not consumed"</p>
<p><b>Holland</b></p> <p>Ervnt vt mons Sion</p> <p>"On to Mount Zion"  <i>from Psalm 125:1</i></p> <p>commemorating synod meeting at Dort in 1619</p>	<p><b>United shield of Bohemia and Moravia</b></p> <p>Veritas omnia Vincet          "Truth conquers all things"</p>	<p><b>Ireland</b></p> <p>Motto of the Presbyterian Church of Ireland</p> <p>Ardens sed Virens          "Burning but flourishing"</p>

## The Presbyterian Window

In 1789, the first General Assembly of the Presbyterian Church in America met in Philadelphia. The centennial of the event and the completion of Immanuel's rebuilding after the fire of 1887 suggested the installation of this commemorative window. The window contains twelve subjects, each having significance to the growth of the Presbyterian Church in the world.

In the leftmost of the three panels at the top, the emblem of the Pan-Presbyterian Council bears a wreath of flowers symbolic of the nations which compose it: the thistle of Scotland, the rose of England, the shamrock of Ireland, the fleur-de-lis of France, the lily and thorns of Holland, the leek of Wales, the palm of Bohemia, the maple leaf of Canada, and pine needles and cones of the United States. The middle panel in the top row shows the motto of the Presbyterian Church in the United States, translated from the Latin: "The lamps are many but the light is one." The seal of the Westminster Assembly of Divines is etched in the right panel.

The three larger panels below contain ecclesiastical seals impressed upon the shields of the European countries where historic Presbyterianism has flourished.

The countries represented in the left panel are France, Switzerland, and Holland. The French shield is a blue field covered with golden fleur-de-lis, the floral emblem of France. Switzerland was one of the centers of the Reformation. Upon a scarlet field is the seal of the Reformed Church of Geneva. Below is a wreath of oak and olive, symbolic of strength and peace. At the bottom, a blue field is the background for a bronze circular medal commemorative of the Synod which met at Dort in 1619.

In the middle panel are Germany, Italy, and Bohemia and Moravia. Germany is represented by the seal of the Freie Evangelische Kirche Deutschlands, the Free Evangelical Church of Germany. The creed of the Reformed German Church was proclaimed at Heidelberg, the capital of the Palatinate, in 1568. Upon the shield of Italy is the golden seal of the Waldensian Church. The words, *Lux lucet in tenebris*, "The light shines in darkness," represent the historic character and position of the Waldensian Church. At the bottom of the middle panel is the united shield of Bohemia and Moravia. The arms of Bohemia are a silver lion, rampant, upon a scarlet field traced in leaves; those of Moravia are a crowned eagle upon a blue leaved field.

At the top of the right panel is the seal of the Established and Free Churches of Scotland. The burning bush signifies the persecution through which the Scottish kirk passed and was not destroyed. Below it, England's shield is a scarlet field sprinkled with golden roses. A blending of the devices of the Scottish, United, and English Presbyterian Churches indicates that the present Presbyterian church in England was formed by the union of these bodies. At the bottom of the right panel is Ireland. The shield is a green field, dotted with golden shamrocks. The device on the oval seal of the church of Ireland is again the burning bush — quite different in form from that of the Scottish kirk. However, the symbolism for both — and for this church of the twenty-first century — is the same as it was in the days when God called to Moses from the burning bush, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob ... Do not come near, put off your shoes from your feet, for the place on which you are standing is holy ground." (Exodus 3:5,6)

## The Parish House

The original residents of this beautiful cream city brick home watched Immanuel Presbyterian Church being built in the early 1870's. The architect employed by James S. Peck to build a house at Number Five Waverly Place was Edward Townsend Mix, who shortly thereafter designed the church behind it.

The house has had only five owners in its lifetime. It was purchased by the church in 1998 for possible future use as a manse and was leased to a law firm for five years. In need of additional space to meet growing membership and program needs, the church appropriated the house for its administrative offices and ministers' studies in 2005.

The "Building on Our Foundations" project included the replacement of a rotted porch, painting, and storm windows.

## IMMANUEL PRESBYTERIAN CHURCH *Covenant of 2012*

*"In life and in death we belong to God."*

We have been called  
to belong to the body of Christ  
and to seek God's purposes in this place.

Immanuel Presbyterian Church is  
our home, where we grow and welcome all;  
our community, where we care for one another and serve others.

We promise  
to worship regularly,  
to learn openly,  
to give generously,  
to live together in the unity of the Spirit  
as a congregation of the Presbyterian Church (USA)  
and to share the work of mission and ministry...  
transforming tradition in the church and in the world.

### *Would you like to join us?*

To find out how you can get involved in the life and ministry of this congregation or to speak with someone about church membership, contact Associate Pastor Rob Ater at 414-276-4757 or [robertater@immanuelwi.org](mailto:robertater@immanuelwi.org).

# IMMANUEL PRESBYTERIAN CHURCH

1100 North Astor Street  
Offices: 1105 North Waverly Place  
Milwaukee, Wisconsin 53202  
414.276.4757  
[www.immanuelwi.org](http://www.immanuelwi.org)

A congregation of the Presbyterian Church (USA).

Deborah A. Block  
Robert W. Ater  
Teresa A. Larson  
Susan J. Stoll

William H. Johnstone  
Jean Dow

Steven J. Jensen  
John S. Komasa

Elder Carol Tsao  
James C. Fisher  
Sister Karlyn Cauley

Pastor  
Associate Pastor  
Associate Pastor  
Part-time Associate Pastor  
for spiritual care  
Pastor Emeritus  
Associate Pastor Emerita

Organist  
Choir Director

Clerk of Session  
Parish Associate  
Ecumenical Associate

