

A HISTORY OF
REDEEMER
EVANGELICAL LUTHERAN CHURCH
Rice Lake, Wisconsin

Nathanael P. Seelow
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Prof. James F. Korthals
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Table of Contents

INTRODUCTION	1
THE EARLY HISTORY OF THE WISCONSIN SYNOD IN RICE LAKE 1864 – 1961	1
THE BEGINNINGS.....	1
THE ESTABLISHMENT OF LUTHERANISM IN RICE LAKE.....	2
THE PROTES'TANT CONTROVERSY.....	2
CONSEQUENCES OF THE CONTROVERSY	3
THE EXPLORATORY YEARS 1976-79	4
THE FOUNDING FAMILIES.....	4
FIRST SERVICES HELD.....	4
PASTOR ROBERT EDWARDS 1979 – AUGUST 1985.....	5
MISSION STATUS AND A NEW CHURCH!.....	5
THE CALLING PROCESS	6
GETTING THE BALL ROLLING	7
THE SEARCH FOR LAND	8
THE CONSTRUCTION OF THE FIRST WORSHIP SPACE.....	9
A DAUGHTER CONGREGATION – PEACE, HAYWARD	10
PROBLEMS ARISE	10
INITIAL PLANS FOR AN ADDITION.....	11
A CALL RECEIVED AND ACCEPTED	11
PASTOR THOMAS KNESER DECEMBER 1985 – JULY 1990	12
MORE LAND IS ACQUIRED.....	12
A VISIT FROM THE BOARD FOR HOME MISSIONS	12
A NEW STYLE OF WORSHIP.....	13
A BUILDING PROGRAM BEGINS.....	13
THE ELCA MOVES IN	14
SELF-SUPPORTING STATUS GRANTED	15
A CALL RECEIVED AND ACCEPTED... AGAIN	15
PASTOR ROBERT KNIPPEL AUGUST 1990 – JUNE 2000.....	15
A 2 ND DAUGHTER CONGREGATION – BEAUTIFUL SAVIOR, SPOONER.....	15
SON SHINE PRESCHOOL.....	16
ANOTHER OPPORTUNITY TO BUILD.....	16
THE OPPORTUNITY FOR A VICAR.....	17
ANOTHER CALL RECEIVED, ANOTHER CALL ACCEPTED.....	17
PASTOR JEFFREY SEELOW OCTOBER 2000 – PRESENT.....	17
25 TH ANNIVERSARY CELEBRATION.....	17
VICAR PROGRAM.....	18
CHAPEL RENOVATION AND CLASSROOM ADDITION.....	18
THE FUTURE... ..	19
A SCHOOL?	19
OUTREACH TO THE SOMALI POPULATION?.....	19
CONCLUSION	21
AMBITIONS AND ASPIRATIONS?	21
BIBLIOGRAPHY.....	22
ADDENDA	23

Introduction

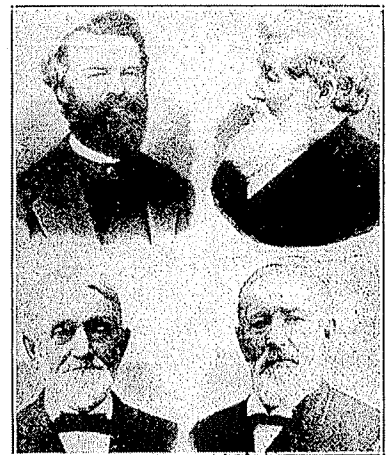
At the 25th anniversary service of the Redeemer congregation in Rice Lake, the hymn *O, Christians, Haste* (CW 570) was chosen as the hymn of the day. The first verse aptly sums up the attitude and mind-set of the congregation in Rice Lake: “O Christians, haste, your mission high fulfilling, to tell to all the world that God is light, that he who made all nations is not willing one soul should perish, lost in shades of night. Publish glad tidings, tidings of peace, tidings of Jesus, redemption and release.” Throughout their history, from the first meeting in a member’s home, to the present meeting in a church expanded and remodeled—the congregation has kept before them their ultimate mission: To preach Christ crucified and risen.

The Early History of the Wisconsin Synod in Rice Lake

1864 – 1961

~ The Beginnings ~

The area of Rice Lake originally consisted of rice fields and paddies, farmed and maintained by the local American Indian tribes in the area. The physical appearance of the area was changed upon the arrival of the Knapp Stout Company, a logging corporation from Menomonie, Wisconsin, in 1864. The company built a logging camp on the Red Cedar River which originally flowed through the rice fields. The company constructed dams, flooding the swamps and rice fields, thus transforming the body of water into what is now called Rice Lake. With the clearing of forests and the appearance of farm fields and settlers, the settlement of Rice Lake was established. In 1871, M.W. Heller, the first permanent settler to move to Rice Lake, built a mill on that dam. Heller also held the responsibility of



(clockwise from top left): John H. Knapp, William Wilson, Henry L. Stout, Andrew Tainter - founders of the Knapp Stout Company

© Rice Lake Chronotype – Sept. 21, 1927

running the store, blacksmith, and hotel, making Rice Lake the center of commerce in northwestern Wisconsin, a trait which is still common to Rice Lake today.¹

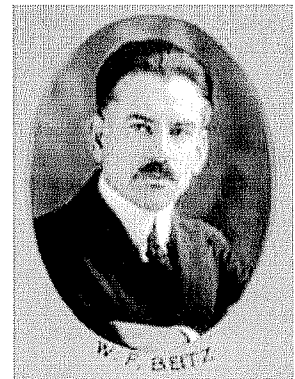
~ *The Establishment of Lutheranism in Rice Lake* ~

As the nation grew out east, the population was continually being forced further and further west. Immigrants of various nationalities arrived in northwestern Wisconsin, each with their own religious beliefs and cultural lifestyles. Rice Lake was no different. The primary German immigrant population was served by the circuit riding pastors of the Wisconsin Synod. Members were active in their rural congregation, and the pastors would conduct church services, give instruction, and distribute communion in the member's homes. In 1885, the Norwegian Lutheran Church, the first Lutheran church in Rice Lake, opened their doors on the corner of Messenger and Wilson Streets.

The next year, First German Lutheran Church, an independent Lutheran church, was established in Rice Lake. On October 16, 1889, it was incorporated into the Wisconsin Synod. First Lutheran continued worshipping together until 1928, when the church split into two congregations—some staying with First Lutheran, others forming their own congregation, St. John.

~ *The Protestant Controversy* ~

In 1924, several of the pastors of the Wisconsin Synod saw a number of controversies arising in the Synod, and brought them to light, citing “legalistic and unloving” discipline cases. These controversies “revolved around various actions of synodical officials,”² and reached their climax in 1926. In September of that year, Pastor William F. Beitz, pastor at First Lutheran Church in Rice Lake, was asked to present a conference paper to the pastors of the Wisconsin and Missouri Synods from the Wisconsin-Chippewa Valley Conference held in Schofield, Wisconsin. In his paper, *God's Message to Us in Galatians: 'The Just Shall Live by Faith'*, Beitz criticized the training and preaching of the pastors in the



Rev. William F. Beitz,
Wauwatosa Ev. Lutheran
Seminary graduate photo,
1917

¹ *Rice Lake History*. <http://rled.rice-lake.com/rlhistory.asp>

² Jordahl, Leigh. *About the Protestant Conference*. <http://www.protestantconf.org/about.htm>

Wisconsin Synod, comparing Wisconsin Synod Lutherans “with the generation of vipers John the Baptist inveighed against.”³ Many in the synod questioned the sweeping generalizations and condemnations, but still others supported Beitz and his paper.

In response to Pastor Beitz’s paper, the pastors of the Western Wisconsin District appealed to the professors of the Wauwatosa Theological Seminary. The four members of the faculty drew up their evaluations on the issue and compiled them into a statement called, *Gutachten*. In this statement, the men of the Seminary pointed out that “the Beitz paper confused justification and sanctification; it demeaned the role of the law in producing repentance; and it issued wholesale judgments of what was going on in hearts and heads.”⁴

In November, 1926, in a special meeting in Watertown, Wisconsin, the Western Wisconsin District of the Wisconsin Synod adopted the *Gutachten* and “declared that all who continued to uphold the Beitz paper were to be regarded as such who had broken the brotherhood.”⁵ Later that month, the protesters gathered in Wilton, Wisconsin, and worshipped. Later, in February of 1927, they would gather again to worship, this time celebrating the Lord’s Supper together.

In July, 1927, Pastor Beitz, along with his congregation, First Lutheran, was suspended from the Wisconsin Synod. Later that year, in December, the forty or so ‘suspended men’ met in Marshfield, Wisconsin, and elected a treasury and a board of control. They established and moved to open a mission in LaCrosse, Wisconsin.

~ *Consequences of the Controversy* ~

As a result, some members of First Lutheran who chose not to follow Beitz, remained with the Wisconsin Synod, and formed their own congregation—St. John Evangelical Lutheran Church. By 1961, when the Wisconsin Synod severed fellowship ties with the Lutheran Church-Missouri Synod, St. John’s decided to join the Missouri Synod, and the presence of the Wisconsin Synod in Rice Lake was no more.

³ Wisconsin Lutheran Seminary. *Lutheranism in America CH 3031*. Class Notes, 68

⁴ WLS, 68

⁵ WLS. 68

~ The Founding Families ~

In 1961, we know of only three families who didn't go along with the majority to the Missouri Synod—Mr. & Mrs. Gottlieb DeJung, Mr. & Mrs. Alvin Abbott, and the Hudrle family. Mr. DeJung and Mrs. Abbot died in the years between 1961 and 1976, but Clara DeJung, Al Abbott, and the Hudrles were among the founding members of the present Wisconsin Synod congregation in Rice Lake—Redeemer Evangelical Lutheran Church.

Surrounding congregations, including Zion, Almena, St. Paul, Prairie Farm, St. Paul, Dallas, and St. Paul, Bloomer, aided in the start of the Rice Lake congregation. A need was recognized by David Seehaver, and in 1973, he approached Pastor LaVern Holz of Zion, Almena, to discuss the possibility of starting a church in Rice Lake. Seehaver called all of the Wisconsin Synod members he knew in the area, but most had already joined other churches in the area, and the subject was dropped.

In the spring of 1976, Pastor Dennis Kempf of St. Paul, Bloomer and Pastor Holz brought up the subject again. A group of Wisconsin Synod Lutherans had grown from the three families in 1973 to a group of eight families in 1976. Clara DeJung, Al Abbott, and the Hudrle family were still living in the Rice Lake area, but were attending worship services at St. Paul, Bloomer. David and Karen Seehaver and family who still remained in the area, along with Don and Judy Falstad and their family, were continuing to attend Zion, Almena. A new group from St. Paul, Dallas, were now interested in the formation of a congregation in Rice Lake: Elizabeth Beaty, John and Lynda Freeland, and Dale and Nancy Parsons and family.

~ First Services Held ~

In 1976, Pastor Kempf, on behalf of the group of Lutherans in Rice Lake, went before the WELS Board for Home Missions and was granted exploratory status. In October of 1976, Pastor Kempf, Pastor John May (now of Zion, Almena), and Pastor Gerald Hintz of Prairie Farm/Dallas began conducting



*Pastor Dennis Kempf,
Wisconsin Lutheran
Seminary Graduate
photo, 1962*

services in Rice Lake on a rotating basis. Karen Seehaver worked at Northland Care Center (formerly St. Joseph's Hospital, now Heritage Manor), and at the suggestion of Blanche Hudrle, who formerly worked at St. Joseph's, arranged for the group to meet together for worship at the Northland Care Center. The average attendance for the Rice Lake Exploratory Group was around 25 people per Sunday in these beginning years.

Pastor Robert Edwards

1979 – August 1985

~ Mission Status and a New Church! ~

By 1979, the group had become large enough to apply for mission status. In February, 1979, in a meeting at the home of Ken Michaels, a letter from Pastor Berg granting mission status was read. It was resolved that at the March meeting, a name for the new church be decided, church officers be nominated elected, and by-laws begin to be written.

At the following meeting of March 1, 1979, three names were submitted for possible church names: *Good Shepherd*, *Redeemer*, and *Apostles*. After voting, *Redeemer* had 5 votes, and 1 each for *Good Shepherd* and *Apostles*. After a motion was made to make it a unanimous decision, a church was born—Redeemer Ev. Lutheran Church, of Rice Lake, Wisconsin.

The first church council was then elected and positions voted on and assigned: Ken Michaels (president), Don Falstad (treasurer), Bill Savage (secretary and board of elders), Joe Weller (financial secretary, board of trustees, board of elders), Curt Engelbrecht (board of trustees, board of elders), Paul Metzger (board of trustees, board of elders), Dale Parsons (board of trustees, board of elders). It was also decided upon that all members of the church council would be members of the boards of stewardship, evangelism, and education.

~ The Calling Process ~

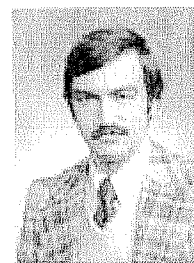
The first call meeting of Redeemer was called to order on March 15, 1979, at the Ken Michaels residence. On the call list⁶ prepared by District President Karl Mischke were four pastors—Paul Lemke, of Omak, Washington; John Moldenhauer, of Johnson, Minnesota; John H. Schmidt, of Grand Junction, Colorado; and Randall Siegel, of Graceville, Minnesota. After voting on the decision, they passed unanimously that Pastor Randall Siegel be called as their first pastor.

In their call letter and information packet, the congregation included information about the facts and figures of the community, the great options for mission work and expansion since the city is on the northern extremities of the state, and the mention of a 2 yr. campus Extension College (UW-Barron County).

By April 11, the call extended to Pastor Siegel had been returned, and a second call meeting was convened. On the new list⁷ were again the three men from the previous call list, with an additional name of Pastor Richard Schlieve, of Hadar, Nebraska. The congregation voted and unanimously called Pastor Schlieve to serve as their pastor. The motion was also passed that if Pastor Schlieve returns his call, the congregation has Pastor Mischke go to the Calling Board of the Synod and request a graduate from the Seminary.

By the end of the month, the call had been returned by Pastor Schlieve, and in following the decision by the voters, they asked President Mischke for an assignment from the calling board. In May of 1979, Pastor Robert Edwards was assigned to Redeemer—the first pastor of the congregation. And in June, Pastor Edwards was installed and ordained as pastor of Redeemer Ev. Lutheran Church.

The congregation, having just been granted Mission status, owned no land. As a result, Pastor Edwards and his wife, Lynnee, were housed at the Windsor Motel (now



*Pastor Robert
Edwards, Wisconsin
Lutheran Seminary
Graduate photo,
1979*

⁶ Addenda #1

⁷ Addenda #2

Sykes Law Office) for the first 5 weeks of his call. In July, 1979, the congregation closed on their first parsonage at 332 S. Wisconsin Ave.

~ *Getting the Ball Rolling* ~

By this time, with the addition of a full-time pastor at the helm, the ball began to roll in the planning and organizing of the church. At the July meeting, the church council, with the help of Pastor Edwards, began to organize the everyday matters of the church. Confirmation classes were decided to be held on Saturday mornings and would include grades 6, 7, and 8. Even from the beginning, a Christian day school was kept in the back of their minds, a mindset which would continue even to the present day. The issue of a physical building owned by the congregation had been brought up in previous meetings, and the acquisition of land was always on the minds of the councilmen. Land was looked at and considered, but to this point, nothing of major proportions came of the possibilities.

The discussion of the times of Sunday school and worship were discussed at length because of the contract and use of Mason Funeral Home, where they were currently meeting. It was decided that Sunday School would begin at 8:45am and the worship service would follow at 10:00am.

Despite a small number of calls being made in reference to advertisements in the newspaper, nevertheless it would continue to be run, but now with the name *Redeemer Ev. Lutheran Church*, rather than *WELS Exploratory Services*. Included in the paper was an article covering the ordination of Pastor Edwards.

The need for an organist was also addressed, and it was decided that they would ask St. Paul, Bloomer, to borrow one of their organists. Doctor Bechtel, a member at St. John's was practicing on the organ, and would have possibly liked to play. But it is not known what came of this request.

Among the rest of the discussion was the decision to have the council meet the first Monday of every month, the set-up of the church budget, and a establish a committee for the upkeep of the future church and parsonage.

~ The Search for Land ~

In October of 1979, the Board for Home Missions granted the request from the congregation for a land search.⁸ The Board authorized the congregation to look into purchasing 2 or 3 acres of land in Rice Lake. A congregational meeting was tentatively scheduled for October 22, 1979, but never came to fruition.

At the January meeting, the council came back with information concerning the land possibilities brought forth in their December meeting. Three properties were looked at, but specific information was only brought back for 1½ acres located at the corner of Orchard Beach Lane and Kern Avenue, going for \$63,000. No decisions were made, and they would continue to look for new possibilities.

In February, the size issue with the current worship space was discussed. The size of the Johnson Funeral Chapel⁹ was becoming too small for the large group coming together each week, especially from the recent disbursement of evangelism letters in *The Newcomers Welcome Service* packet.¹⁰ Different ideas were brought forward, including the idea of holding worship in the Seventh Day Adventist Church. But none of the suggestions were deemed feasible, and worship would continue as it had been.

In June, 1980, the congregation sent in their proposal of three properties to the Mission Board: 2½ acres on County M (Clearwater Bay); a lot of land south of town, across from Camelot Acres Trailer Park; and the 1½ acres on the corner of Kern and Orchard Beach. The Mission Board approved these three proposals, and bids were sent in on each one. On August 1, 1980, the Redeemer congregation closed on the property at the corner of Orchard Beach Lane and Kern Avenue.

⁸ Addenda #3

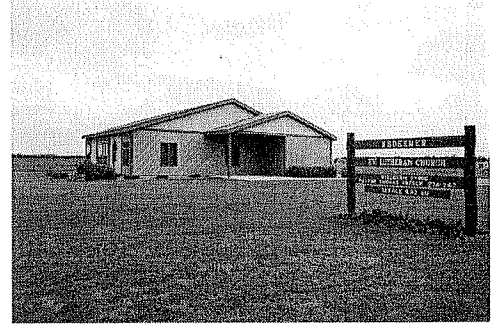
⁹ The ownership of the Mason Funeral Home had changed hands and was bought and renamed, *Johnson Funeral Home*

¹⁰ Addenda #4

~ The Construction of the First Worship Space ~

Plans for the construction of a church building were underway. In August, 1980, a building committee was formed consisting of five men: Pastor Edwards, Paul Metzger, Dale Parsons, Don Falstad, and Curt Engelbrecht. The congregation would apply for funds from the Mission Board in January, 1981.

In May, 1981, the Mission Board gave Redeemer permission to begin plans to build their first worship facility. The Mission Board at that time was pushing their Worship/Education/Fellowship [WEF] units.¹¹ It was decided that Tesch, Tesch, Bauer, Ramaker, and Associates of Fond du Lac, would be hired as architect for a new WEF unit. In



The WEF Unit on Orchard Beach Lane

August of the same year, the congregation accepted the plans submitted by the architect for the WEF unit. In less than a year, the ground would be broken.

In April, the congregation approved the bids for contractors on the new WEF unit for \$93,283. After accepting the bids from the contractors, the date for groundbreaking was set: May 16, 1982. In June, a dedication committee was formed to begin planning for the dedication service in October. It was decided to hold two services, a dedication service at 10AM, and a festival service at 3PM. The committee decided to ask President Karl Mischke to preach in the afternoon, and if their invitation was returned, Pastor Berg of the district mission board would be asked. Plans were made to invite the *Croixaliers* from St. Croix Lutheran High School in St. Paul, MN, to sing for the dedication and festival services.



VFW Hall used in August, 1982

In August, 1982, the worship space moved from Johnson Funeral Chapel to the VFW American Legion, a temporary space until the dedication service in October. This space was used until the last Sunday in September, when the

¹¹ Addenda #5

congregation moved into the new WEF unit. On October 3, 1982, the congregation worshipped for the first time in the newly built WEF unit—six years to the day after the first service was held as a congregation in 1976.

~ A Daughter Congregation – Peace, Hayward ~

The congregation as a whole was growing through the years. From 1976, when the congregation was only an exploratory group in northern Wisconsin, 31 souls strong and averaging 25 people a Sunday, they had bought land, built, and moved into a new building in six years, increased to 92 souls, and now averaged 52 people a service in 1982.

Plans were made for the congregation to receive a summer vicar to assess the possibility of daughtering a congregation in Hayward. After two months of exploratory work in the area, the vicar's work was deemed successful. Twenty-three Wisconsin Synod members were found living in the area and as a group would be requesting exploratory status at the September meeting of Redeemer, Rice Lake. The council would plan on Pastor conducting exploratory services in Hayward once the request was approved.

By October, the Lord granted Redeemer the opportunity to daughter their first congregation. The Hayward Exploratory Group was granted mission status by the Board for Home Missions. Twelve souls from Redeemer requested transfer to Peace Ev. Lutheran Church, in Hayward.

~ Problems Arise ~

Despite the apparent success, this didn't mean that the congregation and pastor were without worries either. In January, 1983, talks began about the current parsonage situation. Ideas were thrown around about moving the current parsonage (332 S. Wisconsin Ave) to the church property. This was found to be too costly and so plans were put into motion to build a new parsonage on the church property, but these plans would not come to light until five years later.



The parsonage on Wisconsin Ave.

In 1984, Pastor Edwards began to question the goals of the congregation, citing “an apparent lack of enthusiasm of a newly established congregation.”¹² After lengthy discussion, the council echoed the thoughts of Pastor Edwards, and began to think seriously of how to remedy the situation. It was pointed out that it is not a sign of failure for the pastor or the council if the congregation has this attitude. The point driven home by the council was the congregation’s need of a strong spiritual leader to set high goals for the congregation, even if it means the congregation would be lagging behind. The resolve set forth by the council at this meeting had lasting effects, even on the attitude of the congregation today.

~ Initial Plans for an Addition ~

In 1985, with the combination of a small building plan in the WEF unit and the increasing number of people worshipping each Sunday, the building committee began to look at the possibilities of an addition to their present building. When they had built in 1983, they proposed that when they reached a communicant membership of 90, they would begin planning for an addition. In June of 1985, the council projected the membership of Redeemer to reach 90 by September, 1986. They were able to find information on the lots surrounding their present property, and began inquiring as to the prices of surrounding lots.¹³ The three lots surrounding the church property was another 1½ acres, and it was for sale for a price of \$21,000. With plans to buy the adjacent lots, the council began tentative plans to begin building in 1987.

~ A Call Received and Accepted ~

In July, Pastor Edwards received and accepted a call to St. Louis Park, Minnesota. Pastor Edwards preached and conducted his last service at Redeemer on August 25, 1985. Pastor Radtke of Peace Ev. Lutheran Church, Hayward, was suggested by the mission board as a vacancy pastor. The council decided to call Pastor Radtke as such, and invited him to attend their August call meeting with District President Gurgel.

¹² Church Council Minutes 3/5/84

¹³ Addenda #6

In that call meeting, the congregation decided to call Pastor Charles Iles of Cape Girardeau, Missouri.¹⁴ After returning that call at the end of September, the congregation called Pastor Thomas Kneser from Indianapolis, Indiana, to serve as their second pastor on October 2, 1985.¹⁵ Pastor Kneser accepted the call from Redeemer in November of 1985, and would be installed in Rice Lake on December 8, 1985.

Pastor Thomas Kneser

December 1985 – July 1990

~ More Land is Acquired ~

When Pastor Kneser arrived in 1985, the congregation had grown to 115 souls. As with any congregation who recently completed a building program, Redeemer had its fair share of budget problems. Beginning the 1986 calendar year, the congregation was nearly \$3,000 dollars behind the budget. This problem was addressed at the next voters meeting, and each member was urged to reconsider their personal stewardship.



Pastor Thomas Kneser, Wisconsin Lutheran Seminary graduate photo, 1981

Nevertheless, in February, the council decided to go ahead and purchase the adjacent lots to the church property for a price of \$18,000—a difference of \$3,000 than the original asking price. But the council ran into a snag—the adjacent property had a covenant on that land that required it only to be zoned as residential with a value of over \$10,000. The covenant could be annulled if 50% of the homeowners on the remaining property gave their permission, but with this price on the table for only a limited time, time was of the essence. So, the council decided to purchase the land and they would deal with the covenant at a later date—especially since the covenant was so little known in the first place.

~ A Visit from the Board for Home Missions ~

Pastor Robert Hartmann, the Mission Counselor for Redeemer paid a visit to the congregation in February and submitted a few suggestions, many of which were obvious and already taken care of. He suggested eliminating the deficit and that the church begin emphasizing the building fund so that phase 2

¹⁴ Addenda #7

¹⁵ Addenda #8

of the building project could begin. His hope was to have the deficit paid off by 1987 and complete building by 1989—the projected date of a communicant membership of 90.

The ball started rolling in August, 1987, when the parsonage on Wisconsin Ave. sold for \$51,000. At this time, the church submitted their plans for the new parsonage to the Mission Board, a parsonage which would eventually be built on the recently purchased adjacent property.

~ A New Style of Worship ~

In July, 1986, Redeemer was asked by the Commission on Worship¹⁶ to be a trial church for the new Sampler, a ‘sampling’ of the new orders of service and hymns which would be found in the new hymnal. In February of 1987, Pastor Karl Neumann, a retired Wisconsin Synod pastor wrote a letter criticizing the use of the Sampler in the Redeemer congregation.¹⁷ Reasons he stated were the “non-capitalization of pronouns referring to God, our Savior, and the Holy Ghost...which downgrade the dignity of our Triune God.” He also criticized the new confession of sins, stating that “the older ones have much greater depth and truly express our feeling of repentance more thoroughly.” He suggested a split use of The Lutheran Hymnal liturgy and the ‘new’ Sampler liturgy. He also pointed out that a neighboring congregation was using “the faithful King James Bible and sent back the Sampler to the Northwestern Publishing House.” The council saw no problems with the Sampler, and decided to continue using it.

~ A Building Program Begins ~

That same month, the congregation received a letter from Mission Counselor Hartmann reminding them to begin the process of submitting forms and applications for building. It was also stated in this letter that the congregation was projected to become self-supporting by June 1987 in both operating and subsidy costs. Despite this, they were urged to continue to reach out to the community and continue their evangelism efforts.

¹⁶ Addenda #9

¹⁷ Addenda #10



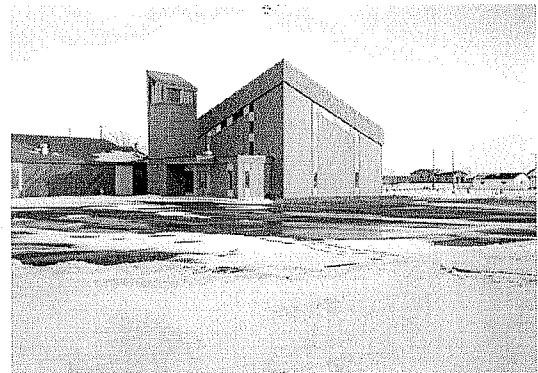
The present parsonage, built in 1989, located on the church property.

By September, the bid for the construction of the parsonage was accepted for \$62,688 from Lynn Kuhl. Construction would begin already that fall and the house would be slated for use in late winter/early spring. Also, that same month, questions and ideas began to be taken for the architects of the church, and in October, the council began to interview architects for the chapel addition.

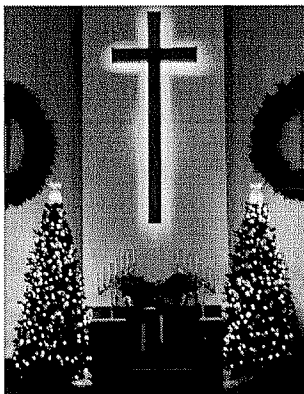
Eventually in November, the congregation would hire Cedar

Corporation of Menomonee as the architectural firm for the chapel addition.

On January 31, 1988, the present parsonage was dedicated after the morning services. Pastor Kneser and his wife were then able to move into their permanent home. The parsonage, although able to be lived in, was certainly not complete. A deck needed to be finished, the basement brought up to fire code, and a driveway paved.



The 1990 addition of a new chapel.



The 1990 chancel at Christmas.

Eventually, on April 23, 1989, the chapel addition would be dedicated to the service of the Lord. Pastor Lauersdorf accepted the invitation to preach for the occasion. A community open house would follow a few weeks later, and the morale of the congregation was high because the project was finished in time for use during Holy Week. In the service, a bell, purchased for \$500 from the Baptist church in Cumberland, was also dedicated. The finishing touches on the chapel and landscaping were finished by June, 1989.

~ The ELCA Moves In ~

In January of 1988, the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and the Association of Evangelical Lutheran Churches (AELC) merged to form the Evangelical

Lutheran Church in America (ELCA). Rice Lake would become a district headquarters, and so Pastor Kneser felt it was very important to inform the congregation as to why they were not a part of the merger. After pointing out the doctrinal differences, Pastor decided that it would be useful to purchase the synod's pamphlet on the ELCA and discuss it at a later date.

~ Self-Supporting Status Granted ~

In November of 1988, Redeemer Ev. Lutheran Church was still considered a home mission in the Wisconsin Synod. But that month, the Board for Home Missions granted Redeemer self-supporting status.¹⁸ The church had grown to 150 souls and 96 communicants. They were averaging nearly 95 people per Sunday and baptized 5 children that year. The Lord certainly was blessing the efforts in Rice Lake.

~ A Call Received and Accepted...Again ~

In May of 1990, Pastor Kneser received and accepted a call to Woodlawn Ev. Lutheran Church in West Allis, WI. The congregation was again in need of a pastor, and decided again to go to the assignment committee at Wisconsin Lutheran Seminary. Their prayers were answered when the committee assigned Pastor Robert Knippel to Redeemer. Pastor Knippel was installed and ordained on August 19, 1990, and thus began another era in the history of the Redeemer congregation.

Pastor Robert Knippel

August 1990 – June 2000

~ A 2nd Daughter Congregation – Beautiful Savior, Spooner ~

Redeemer had now reached 176 souls and 121 communicants. The congregation over the last fourteen years had grown by leaps and bounds. But the 10 years Pastor Knippel resided in Rice Lake were not as 'exciting' as the previous era's in Redeemer's history. In November, 1990, plans were put in motion to begin exploratory outreach in Spooner, a town 25 miles north of Rice Lake. Services were to begin in January, 1991, at a site yet to be determined. Pastor Knippel would serve the outreach congregation there



Pastor Robert Knippel, Wisconsin Lutheran Graduate photo, 1990

¹⁸ Addenda #11

and share confirmation responsibilities with Peace, Hayward.

Later that summer, after shared pastoral responsibilities by Pastor Nathan Radtke of Hayward, and Pastor Knippel, Beautiful Savior Ev. Lutheran Church was daughtered by Redeemer. They called their first pastor later that summer, Pastor Steven Luchterhand, and the services of Pastor Knippel were no longer needed in Spooner.

~ Son Shine Preschool ~

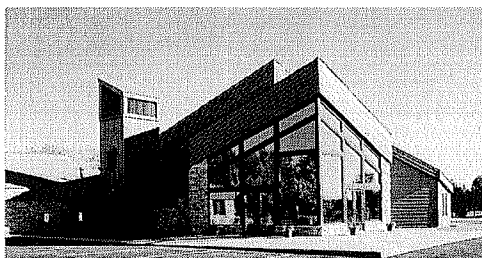
The growing needs of the Redeemer led to further expansion in the mid-1990's. The mission mind-set of the congregation was displayed in their desire to begin a Christian preschool program. The church performed a study on the feasibility of a Christian day school at Rice Lake. They found and recommended that the church open a preschool, available to both the public and members.¹⁹ As a result,



The preschool and fellowship hall addition.

Son Shine Preschool opened its doors in 1994 and Jenny Riebe, a member of the congregation, was called as teacher.²⁰ In July, 1996, Jenny Riebe resigned, and the congregation called Pastor Knippel's wife, MaryBeth, as their preschool teacher.

~ Another Opportunity to Build ~



The 1997 narthex addition.

The council also saw that the congregation was growing in number, and now outgrowing their present fellowship and narthex space. So, in May, 1996, plans for an addition of an enlarged narthex and fellowship area, and a new kitchen and offices began. By converting the old WEF unit area into a fellowship hall, the congregation decided to expand that area of the building and adding on another portion which would be dedicated to the preschool ministry. On September 14, 1997, the narthex,

¹⁹ Addenda #12

²⁰ Addenda #13

fellowship hall, and school were dedicated, and classes resumed for Son Shine Preschool—only this year, in a new facility.

~The Opportunity for a Vicar ~

In December, 1994, the Board for Home Missions sent a letter to mission congregations, inviting them to consider participating in the ‘Vicar in Mission Settings’ program. The board offered the opportunity to Rice Lake to make a decision, and to make it quickly—they needed to decide if they wanted a vicar or not—and they needed to know in less than a month. Because of the time constraints in having to make a decision, the congregation decided to forego the offer at that time.²¹

~ Another Call Received, Another Call Accepted ~

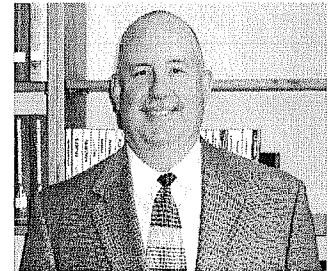
In June of 2000, Pastor Knippel received and accepted a call to serve at Eastside Ev. Lutheran Church in Madison, WI. Again, the congregation was in need of a pastor, and decided to call Pastor Jeffrey Seelow of Lake Mills, WI.²²

Pastor Jeffrey Seelow

October 2000 – Present

~ 25th Anniversary Celebration ~

By this time, Redeemer had grown to 182 souls and 126 communicants. Though the previous ten years had seemed like a lull in its history, the Lord continued to bless Redeemer with his blessings of Word and Sacrament. In the fall of 2001, the congregation celebrated their 25th anniversary under the theme, *Won by Him...One in Him*. Celebrating the 25 years of God’s grace on their congregation, the members of Redeemer once again remembered the blessings showered upon them throughout their history.



*Pastor Jeffrey Seelow, current
Pastor of Redeemer*

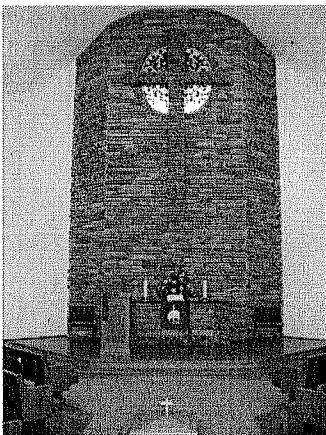
²¹ Addenda #14

²² Addenda #15

~ Vicar Program ~

After arriving in Rice Lake, Pastor Seelow reviewed the records of the church and recognized a lull in Redeemer's history. After deciding that something needed to be done, Pastor Seelow approached District President Herbert Prah for advice. Pastor Prah recommended that Redeemer enroll in the vicar program with Wisconsin Lutheran Seminary.²³ So, in November of 2002, the congregation began the process of enrolling in the program. That spring Michael Kampmann was assigned as the first vicar at Redeemer. The congregation has been blessed thus far with four vicars: Michael Kampmann (2003-04), now serving as an associate pastor at St. Paul, North Fond du Lac, Wisconsin; Philip Bigelow (2004-05), now serving as a pastor at St. Peter, Savanna, and Trinity, Mt. Carroll, Illinois; Christopher Koschnitzke (2005-06), who will be graduated from Wisconsin Lutheran Seminary in the spring of 2007 and Lord willing, assigned to a congregation; and the latest vicar, Joseph Berg (2006-07). In this way, the congregation has taken pride in their efforts in training future pastors of the synod, and also recognizes the immense gifts God continues to shower on them every year by the privilege of performing this service.

~ Chapel Renovation and Classroom Addition ~



Interior of the new chancel addition, 2006.

In the midst of home visits by Pastor Seelow in 2003, the congregation began to recognize that worship services were becoming overcrowded. Thus sparked another building project, and plans to add on to the existing chapel began in the winter of 2004. The vision of a Christian day school continued into this building project as well, as they looked to add on 2-3 classrooms and an expanded kitchen. The Lord blessed the efforts of Redeemer by allowing the Builders for Christ to become available to assist in the building project. So, in the spring of 2006, RV campers and trailers were parked side-by-side in the parking lot of the church as builders from all over the Synod came to help in the building effort at Redeemer.

²³ Addenda #16

In November, 2006, the addition of 2 classrooms, a kitchen, and an expanded chapel were dedicated to the service of the Lord. A Jaekel organ, purchase only a few months before building began on the structure was dedicated as well, and fits nicely with the expanded worship space.

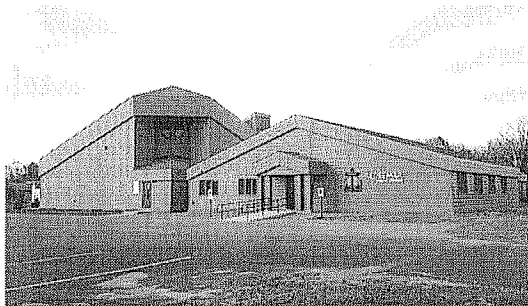


Builders for Christ at work, summer, 2006.

The Future...

~ A School? ~

Redeemer Ev. Lutheran Church, even from the first meeting in 1976, has had the vision of opening the doors of their own Christian day school. Efforts made in the mid-1990's and early part of this century have certainly aided in that effort. A school study committee, established when ideas for a new addition began, has met twice and will be meeting a third time before Christmas of 2006. As of now, they plan an open forum meeting in January of 2007 to propose to the congregation the feasibility of opening a school.



The classroom and chancel addition, 2006.

They will propose to the congregation that they open the doors to a Lutheran elementary school in the fall of 2007. At that meeting, the committee will present the facts and figures as well as the budget impact a new school would have on the congregation. If the congregation approves the proposal, they would issue a call for a teacher sometime in the early spring of 2007. Initially, the school would open their doors with grades K-5, and Son Shine Preschool would continue their classes of pre-K3 and pre-K4/5. As far as growth and success—that is in the hands of the Lord.

~ Outreach to the Somali Population? ~

After civil war broke out in Somalia in 1991, 29,000 refugees fled to the Minneapolis-St. Paul area. To all intents and purposes, the Twin Cities have become the 'capital' of the Somali refugee community

in North America. Many have arrived directly from the refugee camps in Somalia, while others have migrated from other U.S. cities to Minnesota. Initially, the job opportunities of the urban area and the availability of refugee job placement services attracted the Somali population to the area. But recently, many have begun to settle in more rural cities and towns in and around southern Minnesota and western Wisconsin. Many things have impacted this shift: job opportunities due to labor shortages at meat packing plants, where advanced English language skills are not a requirement draw many refugees to the area; lower crime rate than in an urban populated area; and, no drivers license is needed since a small town can be navigated by walking.²⁴

Barron, a town 10 miles southwest of Rice Lake has experienced a growth in a Somali population. Jennie-O, a turkey processing plant has been the main contributor to this influx in growth. 350 Somalis work at the plant, 1% of the population of Barron. As the Somali population rises, so does the need for the gospel in such a community. The Redeemer congregation has begun to recognize this need, and has begun looking for ways in which the congregation can reach out to this community. Many needs must be addressed in the community: English skills, computer skills, job skills, cultural skills, driving skills. How and what the congregation can do is still in question, but the reality is this: With a primarily Muslim population who doesn't know Christ living only 10 minutes away, who can and will pass up the opportunity to reach out to them?

Thoughts about this issue have begun at Redeemer. It is the hope of the congregation that within the next five years, an effort can be made to reach the Somali population living in Barron. Ideas have been brought up in teaming up with the congregation in Ridgeland. But in the grand scope of things, the idea is still on the back-burner.

²⁴ Schaid, Jessica. *Somali Immigrant Settlements in Small Minnesota and Wisconsin Communities*. 2003
<http://academic.evergreen.edu/g/grossmaz/somali.html>

Conclusion

~ Ambitions and Aspirations? ~

What vision continues to be held by the members of Redeemer? Answer: The same as the church of old—that the Word be proclaimed in it’s truth and purity; that the sacraments be offered rightly; and that the faith of all may grow and abound. Do they have dreams, ambitions, visions, aspirations, hope, and desire? Of course. As the history of the congregation indicates, they seem to be most happy when involved with something ministry-minded. What does the future hold in store for Redeemer? A new school? An active cross-cultural outreach program? A larger facility and faculty? Ask any member of Redeemer and they will reply, “Only the Lord knows these things for sure...”

Soli Deo Gloria!

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ADDENDA

INDEX

Addenda #1	<i>Call Meeting, March 15, 1979</i>	i
Addenda #2	<i>Call Meeting, April 11, 1979</i>	ii
Addenda #3	<i>Land Request Response Letter from Board for Home Missions</i>	iii
Addenda #4	<i>Redeemer New Resident Welcome Letter</i>	v
Addenda #5	<i>Board for Home Missions WEF Unit Program Statement</i>	vi
Addenda #6	<i>Lot Graph of Orchard Beach Property, 1985</i>	ix
Addenda #7	<i>Call Meeting, August 21, 1985</i>	xi
Addenda #8	<i>Call Meeting, October 2, 1985</i>	xii
Addenda #9	<i>Commission on Worship 'Sampler' Letter, July 1986</i>	xiii
Addenda #10	<i>Letter from Rev. Karl Neumann re: use of new Sampler</i>	xix
Addenda #11	<i>Board for Home Missions Letter Granting Self-Supporting Status</i>	xx
Addenda #12	<i>Redeemer Lutheran School Study Group</i>	xxi
Addenda #13	<i>Redeemer Ev. Lutheran Preschool Job Description</i>	xxiii
Addenda #14	<i>BHM Proposal for 'Vicar in Mission Settings' Program</i>	xxiv
Addenda #15	<i>Call Meeting, July 31, 2000</i>	xxvi
Addenda #16	<i>Congregational Vicar Proposal, 2002</i>	xxviii

/ 1. Paul Lemke - Omak, Washington

Age - 34. Serves two congregations with a combined communicant membership of 121. Has been there since his assignment in 1975. Is a native of Green Bay. Vicared at South St. Paul, Minnesota. Married, 2 children.

2. John Moldenhauer - Johnson, Minnesota

Age - 30. Serves a congregation with 224 communicant members and a school. Has been there since his assignment in 1975. Grew up in the Milwaukee area. Vicared in St. John's, Minneapolis. Married, 2 children.

/ 3. John H. Schmidt - Grand Junction, Colorado

Age - 31. Serves two small congregations with a combined communicant membership of 83. Has been there since his assignment in 1974. Grew up near Fond du Lac. Vicared in Ottawa, Ontario, Canada. Married, 3 children.

//// 4. Randall Siegel - Graceville, Minnesota

Age - 29. Serves two congregations with a combined communicant membership of 221. Has been there since his assignment in 1975. Grew up in the Milwaukee area. Vicared at Wisconsin Rapids. Married, 2 children.

15. Carl Neuman

age 60 yr. Raised in St Paul, Minneapolis area
 Credited here by May 1st.

Wisconsin Evangelical Lutheran Synod

2512 WEST MILWAUKEE AVENUE, MILWAUKEE, WISCONSIN 53208
PHONE (414) 445-4030

IN REPLY REFER TO

October 4, 1979

Redeemer Ev. Lutheran Church
c/o Reverend Robert M. Edwards
332 S. Wisconsin Avenue
Rice Lake, Wisconsin 54868

Dear Brethren:

We are happy to inform you that the General Board for Home Missions has approved your request for authority to search for and eventually acquire a church site for your congregation. You may proceed with your search for specific church sites in accord with the provisions in the Home Mission Handbook, p. 29, points 2.22 and following notification by Synod's Board of Trustees.

The General Board for Home Missions and the Board of Trustees have a policy that a maximum of 3 acres shall be acquired for a church/school/parsonage site. A church/school/parsonage complex with all necessary auxiliary spaces can readily be accommodated on two acres, with a church/school plant possible on less than two acres. Price may indicate the purchase of a smaller site. The board recognizes that in some rare cases we may have to purchase more property to acquire a site desired by you. Agreement for sale of such excess acreage must be reached with the BOT prior to purchase and a Surplus Land Agreement must be signed.

Form (CL-L) "Check List and Schedule for Acquisition of a Church Site" is your guide for this step of your congregation's progress. Steps 1 and 2 have already been taken. Steps 3 and 4 lie immediately before you. Study both the form and the "Mission Handbook page 22 ff. and proceed.

Please seek the advice of your district mission board in your site selection. You shall need the approval of your DMB before submission of your alternate choices to the GBHM Office and the Board of Trustees. A GBHM Executive Secretary is required by the GBHM to personally survey the sites.

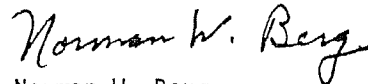
Upon agreement between congregation, DMB, and the GBHM Office as to the most suitable site and proposed initial and maximum prices, a request for a specific loan allocation and for offer to purchase will be made by the GBHM to the BOT Executive Secretary and Real Estate Department.

Trinity Ev. Lutheran Church
c/o Reverend Robert M. Edwards
10/4/79
Page Two

Once again we urge you to invest the local building funds you are gathering in loans to the CEF.

We rejoice with you at this additional step on the way towards the eventual acquisition of your own place of worship. Should you desire further information or instruction, please contact our office

Sincerely,



Norman W. Berg
Executive Secretary, GBHM

NWB:mb

Enclosures

cc: GBHM Chairman
DMB Chairman
BOT Executive Secretary
Real Estate Manager

REDEEMER EVANGELICAL LUTHERAN CHURCH

Rice Lake, Wisconsin

Wisconsin Evangelical Lutheran Synod

Worship Service 10:00 a.m.
Sunday School/Bible Class 8:45 a.m.
Johnson Funeral Chapel
502 N. Main Street

Pastor Robert M. Edwards
332 S. Wisconsin Ave.
Rice Lake, Wisconsin 54868
234-2412

Dear New Resident of Rice Lake,

Welcome to the community of Rice Lake and please allow us to introduce ourselves. We are the members of Redeemer Evangelical Lutheran Church. We are presently worshipping at the Johnson Funeral Chapel, 502 N. Main Street, but we are also searching for a suitable piece of property to purchase so we can begin our building program. The congregation presently numbers 55 souls and 31 communicants and owns the house at 332 S. Wisconsin Ave. in which the pastor resides.

Redeemer Evangelical Lutheran Church was begun when a group of Lutheran Christians asked the Wisconsin Evangelical Lutheran Synod to begin Exploratory Work in the Rice Lake area. This Exploratory Work would determine the possibility of beginning a Wisconsin Synod congregation in Rice Lake. That was in October of 1976. In March of 1979, Redeemer was granted full Mission status by the Mission Board of the Wisconsin Synod. In July of 1979, the first resident pastor was installed (up to that time services had been conducted by 3 other pastors on a rotating basis).

We are pleased to be a permanent part of the Rice Lake community and we would like to serve your spiritual needs. We are convinced that all mankind are by nature sinners and are under God's condemnation. We believe that the Gospel of Jesus Christ is the only answer to that sinful condition. We believe that this Gospel is revealed only in God's Word, the Holy Bible, and that the Bible is without error from beginning to end.

Please feel free to come and visit our worship service. If you have any questions about our congregation, Pastor Edwards or a member of our Evangelism Membership Committee would be happy to answer them. The pastor's phone number and the time of services are included in this letter.

We welcome you to Rice Lake, please come and visit us soon.

Sincerely,
Redeemer Ev. Lutheran Church
Rev. Robert M. Edwards
332 S. Wisconsin Ave.
Rice Lake, Wisconsin
234-2412

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16

PROGRAM STATEMENT
INITIAL WORSHIP/EDUCATION/FELLOWSHIP (W/E/F) UNITS
WISCONSIN EV. LUTHERAN SYNOD MISSION CONGREGATIONS

The following is a brief statement of what is envisioned for Initial W/E/F Units to serve WELS mission congregations as first units in their building program.

USE: The Initial W/E/F Unit's ultimate use is to be a Fellowship/Sunday School building. Initially, it will be used as a Worship/Educational/Fellowship facility. For interim use, it should be readily converted into an adequate Fellowship/Sunday School facility and/or a usable, interim, two-classroom, Christian Day School.

PLACEMENT ON SITE:

Because of the building's future use, it should not be placed on the most prominent portion of the site. A master site plan which shows the location of the Initial W/E/F Unit, future worship facility, future day school, parsonage, and all parking, walks, etc., (present and future) is a mandatory requirement. A separate program statement covering site development is available from the WELS Architectural Office.

INTEGRATION OF INITIAL W/E/F UNIT WITH FUTURE WORSHIP FACILITY:

Current General Board for Home Missions policy states that the maximum size facility (Initial W/E/F Unit plus future worship facility) allowed with Church Extension Funds is 4,300 sq. ft. In view of this, it is very desirable that the Initial W/E/F Unit design indicate the future facility development. Ideally, this should be indicated on the plans and elevations. It is also desirable that the master site plan provide for possible future facilities beyond the 4,300 sq. ft. (e.g. 4 room school; worship facility expansion; etc.). If possible, and if provided under the architect's normal services, a perspective showing this total development is desirable.

SPACE USE & SIZE:

In order to provide adequate space for both initial and complete mission plan development, the facility should have a gross area of 1,800-2,100 (max.) square feet. Area is to be computed as the total enclosed space (overall exterior dimensions) plus half of the covered, exterior circulation area. The maximum width of eaves is determined by local conditions. The following is a list of spaces required and recommended areas for each:

*Worship Space to seat 85-100 (in chairs)	700± sf. net
*Education/Fellowship Space to seat 60-70 (at tables)	
or to accommodate 4 Sunday School classes	700± sf. net
Multi-Use Room/s (Office/Work Area/Storage)	150-200± sf. net
Support Spaces	250-500± sf. net
*Toilets (sized for building's ultimate use and to meet code requirements for two-classroom Day School)	
*Circulation Space	
Mechanical Space	
Walls	
<u>Total Gross Area</u>	<u>1,800-2,100 sf.</u>

*It is envisioned that these two spaces will be designed as one large space, which may be divided by a folding accordion or other type of partition, to provide for overflow from one area to the other and allow maximum flexibility of the space. Toilet facilities should be accessible from either future classroom without disruption of the other class.

EXTERIOR DESIGN

Of primary concern in the design of the Initial W/E/F Unit is its ultimate use -- that of a Fellowship/Sunday School Space with interim use as a Worship Space or as two rooms of a Christian Day School. (Note: We are not building "Little Churches".) With this in mind, the design should reflect this ultimate use of the building while also allowing for recognition as an interim Worship Unit. In order to accomplish this, some minor additions (free-standing cross, etc.) to the initial unit may be made to identify its temporary use as a Worship Area. While the following list of design features is not meant to be all inclusive, it does indicate the types of "additions" mentioned above that will or will not be allowed.

1. Clerestory windows not allowed.
2. Church-type windows will be allowed instead of classroom-type windows.
3. Obscure glass will be allowed if the cost does not excessively exceed that of clear glass.
4. A free-standing cross will be allowed.
5. Design of the foundation to provide for future masonry veneer is encouraged, where practical.
6. Materials that are the most economical in the area are to be used and should allow for maximum flexibility for future treatment.

INTERIOR MATERIALS & FURNISHINGS:

As stressed previously, the ultimate use of the structure is a Fellowship/Education facility and this should be the guide for selecting interior materials. Since this will vary from area to area due to cost and availability limitations, the following list is meant to give the basic quality of finishes desired.

1. Walls throughout to be gypsum board, concrete block, or similar material.
2. Floors for Worship, Fellowship/Education and Office to have carpet; toilets to have an impervious covering; circulation spaces to have resilient flooring; and mechanical spaces to be concrete.
3. Ceilings to be gypsum board with a different texture, or acoustical material, if desired. (Note: Wood, or other similar "church-type" ceiling treatments not allowed.)
4. If the roof structure allows for it, treatment similar to scissors trusses will be allowed in the worship area only to create a more "worshipful atmosphere".
5. Any raised chancel platform and all chancel furniture shall be movable and not permanently affixed to the floor.
6. Pews shall not be allowed.
7. A kitchenette, adjacent to the Fellowship/Education space, is to be provided. A maximum 8' long base cabinet unit with integral 2-compartment sink is allowed with space for small range and refrigerator. Range and refrigerator are to be provided by the congregation. Space for a full kitchen is not to be provided since this should be planned as part of the ultimate plan.
8. The following maximum allowances are part of the Total Project Cost:

- Seating and tables:	\$1,000
- Organ:	1,500
- Chancel furniture material:	500
- Shelving	200
- Coat rack	}

Note: Both interior and exterior design and materials should be planned for minimum maintenance.

MECHANICAL/ELECTRICAL REQUIREMENTS:

The main concern in this area is to provide mechanical and electrical systems to serve the Initial Unit only. In order to minimize energy use, the structure and mechanical equipment are to be energy efficient.

Electrical service also is to be designed to serve the Initial Unit only. Lighting fixtures throughout are to be types compatible with Fellowship/Education use.

COST LIMITATIONS AND CONSTRUCTION CONSIDERATIONS:

Since cost is an area where regional factors play an important part, the architect's estimate, as approved by the WELS Architectural Office, will be adhered to as the basis for project funding.

We are currently projecting costs for this unit to be in the \$100,000 range with Total Project Cost (fees, etc.) of \$115,000 in the Milwaukee area. At this point, the importance of the Preliminary Cost Estimate is to be stressed. Since this will be the basis of the funding request, it is extremely important that this be accurate and projected to date of bidding. Once this amount is approved, no additional funding will be granted, if bids come in high.

Building construction also varies throughout the country and details will reflect these variations. It is important to note, however, that due to budget limitations and the small size of the project, the design, drawings and details should be developed to allow competent custom home and "light commercial" builders to submit bids where permitted.

In light of the nature of the relatively simple construction of a W/E/F unit the BOT has resolved that the following options are open to contractors in order to secure completion of construction of such an unit:

1. Performance Bond, Labor and Material payment bonds.
2. An irrevocable letter of credit supplied by the contractor from a financial institution for not less than 20% of the total contract cost.
3. Performance Agreement in which 10% of the contract is deposited with the Synod in a Special Savings Account.
4. 10% of the total contract is to be withheld at the time of the first construction draw at no interest and subject to return to the contractor at time of substantial completion.

THE W/E/F UNIT IS TO BE A SIMPLE, BARE-BONES, BASIC BUILDING

July 23, 1985

Pastor Robert Edwards
Members of Redeemer Evangelical Lutheran Church Council

Dear Pastor Edwards and Council Members:

Following are prices on the adjoining lots that you requested. As you can see we have given you some very reasonable prices to consider. Also, you will notice that the more lots you buy the lower the prices become. We have priced all seven lots for less money than the original four that you purchased.

1st Group: Lots 11-12-17	\$21,000.00	
1st & 2nd Groups: Lots 11-12-17 & 13-16	29,000.00	
1st, 2nd & 3rd Groups: Lots 11-12-17, 13-16 & 14-15	34,000.00	

Preser
1.45
.72
.86

If you have any further questions please contact us.

Sincerely,

Thomas G. Moullette
Thomas G. Moullette

John L. Moullette
John L. Moullette

② 100
314
31,40

③ 120
314
37,680

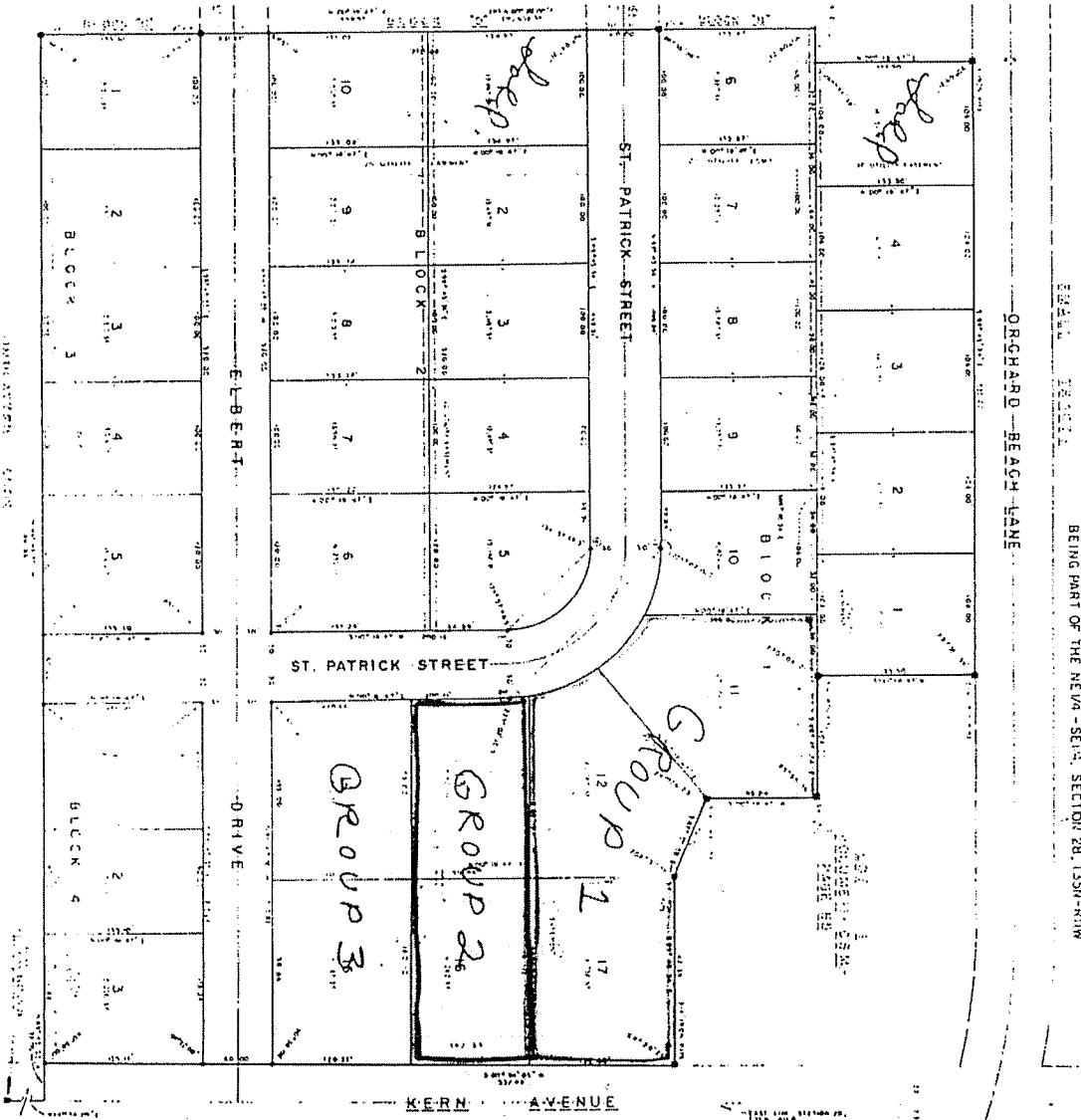
1 Acre = 43,560 s.f.

4-6-7 10 2
 8-9-10 11 3
 1-2 12 3

Available - discuss later details

GARGULAK ADDITION TO THE CITY OF RICE LAKE

A PART OF OUTLOT 243, CITY OF RICE LAKE, BARON COUNTY, WISCONSIN
 BEING PART OF THE NEVA-SETA, SECTION 28, T35N-R11W



EXPLANATION

LEGEND

LOCATION SKETCH

CURVE DATA TABLE

LANDS RESERVATION

NOTES

DATE OF RECORDATION

DEPARTMENT OF REVENUE

APPROVED

DEPUTY COUNTY CLERK

DATE

1985

2 X 2

Redeemer Lutheran Church
Special Voters and Council Meeting
21 August, 1985

Present: Pastor Gurgel, Pastor Radtke, John Haack, Lynn Kuhl, Paul Metzger, Chuck Henchen, Kurt Engelbrecht, Pastor Edwards, Gary Dunsmoor

Opening Prayer by Pastor Radtke

Pastoral Call:

- Pastor Gurgel of our District Mission Board began with an evangelism story relating to a personal call. He then lead a discussion of our feelings and needs relating to the call, with internal and external evangelism and growth the major thoughts presented.
- Pastor Gurgel explained and passed out the call list of four pastors, followed by a discussion of each.
- After the second round of balloting a motion was made and carried to call Pastor Charles Iles of Cape Girardeau, MO.
- Timetable for a call is 3-6 weeks. If declined another voters meeting will be called and a new list presented.
- Cost to move new pastor approximately \$1,000. with synod subsidy.
- Vacancy Pastor expenses will be \$100./week plus mileage.

Vacancy Pastor:

Arrangements were made with Pastor Radtke to fill Redeemers vacancy until our call is accepted.

Sunday School and Confirmation - 1:30 p.m. Sundays

Church service - 2:45 p.m. Sunday

Adult classes - Sunday evenings

No bible classes during vacancy

Organist, church bulletin and media problems were also discussed and worked out.

Land Purchase:

- Pastor Gurgel questioned the need to include lot 11 with 12 and 17 and the costs to be incurred for street assessments. He also pointed out there would be no chance to purchase Groups 2 and 3.
- Council members pointed out our original proposal, included lot 11 with 12 and 17 to facilitate access and have adequate space to include future play and parking area, also that we need full synod financial assistance.
- Pastor Gungel pointed out the General Board of Home Missions would most likely go along with our proposal for group one but the synod would do the actual negotiating charging Redeemer a \$10./1,000 fee for this.

REDEEMER EVANGELICAL LUTHERAN CHURCH

SPECIAL VOTERS MEETING

OCTOBER, 20, 1985

Pastoral Call

Present: Pastor Prah, Paul Metzger, Kermit Suits, John Haack,

Kurt Engelbrecht, Ken Michaels, Pastor Radtke, Gary Dunsmoor

Pastor Prah - Explained call process

Reading Acts 1

Call list - Discussion .

Vote - first ballot unanimous

Thomas Kneser

Indianapolis, Indiana

Motion made and carried to adjourn-

Closed with prayer by Pastor Prah

REPORT OF THE COMMISSION ON WORSHIP/HYMNAL COMMITTEE

Two years ago the project director for the new/revised hymnal, Pastor Kurt Eggert, was installed. In January 1985 the first meeting of the hymnal committee was held. In the year and a half since then the hymnal committee has been working diligently at this important and necessary task. The hymnal committee is divided into the liturgy and hymn committees, each with six members. These two committees are again divided into two subcommittees. We are just now beginning to work as subcommittees. It was necessary at first to meet together for the purposes of understanding the total project and for initial planning. Members of our district serving on the hymnal committee are Pastor James Fricke, Dr. Arnold Lehmann, Prof. Kermit Moldenhauer, and myself.

Of greatest concern in our recent meetings has been to approve materials for the Sampler which will be made available to all congregations of our synod in quantity this fall. It is being proposed that the Sampler be used for a six month period, Advent through Pentecost Sunday.

A revised liturgy, combining our present pp.5/15, will be included in the Sampler. Throughout the Elizabethan language has been revised with one exception: there is the option of using the familiar form of the Lord's Prayer. For the most part all of the melodies have been retained, though some adjustments in note values and keys have been made. A new accompaniment has been prepared for this service. The Sampler will provide only the melody line for the liturgical music; the accompaniment will be provided separately for the organists. A few moderate changes have been made in the order of service: the Kyrie has been made a part of the Confession/Absolution; the Psalm (Introit) has been placed after the Prayer for the Day (Collect) and prior to the readings; the Gradual has been replaced by a Verse. The encouragement is given that choirs sing the Psalm (Introit) and the Verse.

Twenty-one hymns not found in The Lutheran Hymnal are provided in the Sampler. They are:

Lo, He Comes with Clouds Descending (Advent) LW 15
 Once in Royal David's City (Christmas) LW 58
 Your Little Ones, Dear Lord (Christmas) LBW 52
 The Only Son from Heaven (Epiphany) LW 72
 Down from the Mount of Glory (Transfiguration) WS 724
 Sing, My Tongue, the Glorious Battle (Lent) LW 117
 This Joyful Eastertide (Easter) LW 140
 Holy Spirit, Ever Dwelling (Pentecost) LW 164
 Our Father, by Whose Name (Family) LW 465 LBW 357
 Lord Jesus Christ, the Children's Friend (Christian Education) LW 470
 We Praise You, Lord (Baptism) LBW 190
 Here, O Lord, I See You (Holy Communion) LW 243 omit v.2
 Thy Strong Word (Word of God) LW ~~243~~
 Amazing Grace, How Sweet the Sound (Trust) LW 509
 Love in Christ is Strong (Christian Love/Marriage) LW 376
 Let All Things Now Living (Praise) LBW 557
 Lift High the Cross (Missions) LW 311
 Forgive Us, Lord, for Shallow Thankfulness (Stewardship) LW 401
 Son of God, Eternal Savior (Society) LW 394
 In Christ There is no East or West (Society/World) LBW 359 revised
 Alleluia! Sing to Jesus (Ascension) LBW 158

Congregations using the Sampler will have opportunity through questionnaires to respond to what is being presented. This will be the first large scale field testing effort. Future field testing of materials will depend somewhat on the availability of funds. The hymnal project to this point is receiving no budgetary funding. Special gifts and offerings are earnestly invited.

In the fall of 1985 five regional meetings were held in various parts of the synod to invite input. These were very useful meetings, and we thank those who participated. Another opportunity for input was the recent questionnaire which went out to pastors and church musicians. Unfortunately the firm doing the mailing for NWPB mixed up the forms being sent out causing great confusion. This may also make the results of the survey somewhat skewed. The hymnal committee does have the results on the 1984 hymn use survey and a report on this is scheduled to appear in a future issue of the NWL.

The last convention of the synod, on the basis of the recommendation of the administration survey commission, increased the size of the Commission on Worship to seven by the addition of a second layman. Appointed to the Commission was Dr. Clancy Aufdemberge of Flagstaff, Arizona.

As we look forward to the publication of the Sampler and finally also to the new hymnal, we realize that there are pitfalls along the way. Anything new or different takes a great deal of getting used to. In the area of worship it takes still longer. People become set in their ways, especially when it touches the holy. This is not all bad. It does mean, however, that a great deal of patience, understanding, and explanation must be exercised and provided by those who believe that our worship can be improved. We should not stress how different things will be in the new hymnal but how much the same they will be--only better. The security of the known is a basic fact of our being--and nowhere more evident than in worship.

And when we have finished with the task of producing a hymnal, then really the work has only begun. In fact it should be going on all the time: worship education. We need to be concerned about the doing of the liturgy and the singing of the hymns in a proper way. We will not better our worship if only we have produced a better liturgical section and a better selection of hymns and tunes. The forms lie as dead music and words until they are put to good use. Our pastors and organists need to become more aware of how to lead worship in a better way. We spend quite a bit of time teaching seminarians how to prepare and preach a sermon; perhaps we should be spending more time on the general subject of how to improve the total worship of the church. And our people need this kind of worship instruction and education also.

It is worth the effort. Worship is central to the life of our congregations. Most of our pastoral counseling is done from the pulpit. Liturgy is theology, the theology of the people, the only continuing religious education many adults have. Evangelism falls flat if the worship of the congregation is dull and uninviting. We spend much time and effort on religious education, evangelism, special ministries, stewardship, and the like. But it is worship which holds everything together. May the blessing of our gracious heavenly Father rest upon us as we, in every possible way, seek to improve our worship life.

Victor Prange

THE SAMPLER

Though we are still early into the hymnal project and not really in the production stage of liturgical material or actual selection of hymns, we have thought it useful to offer congregations a taste of new hymnody and a revision of our common Sunday liturgy. This "Sampler of New Hymns and Liturgy" will be a 64-page booklet and will be offered for trial use to all congregations of the Synod which are willing to give it such trial between Advent and Pentecost. Evaluation will be solicited from congregation through a questionnaire at the end of the trial period. Pastors have been asked to indicate preliminary intent of their congregations to participate and to indicate the number of copies needed. After the Sampler is printed, copies will be sent for inspection and firm orders taken. The hymns included

are such as have appeared in other hymnals and proved to be popular. The hymns can be used after the trial period as a small hymnal supplement in the interim before publication of the hymnal.

The Revised Liturgy

The revision of the familiar pp 5/15 liturgy attempts to respond to some of the improvements suggested in the five regional interview meetings with about 150 men and women from all districts of our Synod. The revision is offered now to give members of the Synod opportunity to respond to the solutions proposed by the Liturgy Committee as they grappled with various concerns and problems with the liturgy as we have it in TLH. Reaction to the trial use will assist in printing the liturgy in the hymnal in a version acceptable to the majority of our congregations.

The structure of the liturgy in the Sampler will be the following:

Opening Hymn
 Confession, Kyrie, and Absolution
 Song of Praise (Gloria in Excelsis)
 Prayer for the Day (Collect)
 Psalmody (Psalm or Psalm section)
 (Scripture Readings (2 for Holy Communion, 3 for non-Communion)
 Verse (New proper to introduce the Gospel)
 Creed
 Hymn of the Day
 Sermon
 Offertory
 Offering
 Prayer of the Church (General Prayer)
 The Preface and Proper Preface
 The Song of Saints and Angels (Sanctus)
 The Lord's Prayer
 The Words of Institution
 The Peace (Pax)
 The Agnus Dei
 The Distribution
 The Song of Thanksgiving - Song of Simeon (Nunc Dimittis)
 The Thanksgiving
 The Benediction

The two liturgies of TLH are combined into a single service, basically to save space. The familiar music is retained but the text is entirely updated.

The structural differences occur in the first part of the liturgy. The Holy Communion section is unchanged in structure or order of elements. A listing of the structural revisions include:

- a) A single, new Confession of Sins -- Briefer and with the Kyrie sung between the confession and absolution
- b) The traditional Introit is omitted
- c) Psalmody is introduced before the scripture readings and functions somewhat as the traditional Introit
- d) Provision is made for an Old Testament reading in non-Communion services
- e) A new proper, the Verse, is sung just before the Gospel. This is basically a New Testament verse, often a "gem" of Scripture, relating to the season and the particular Sunday. It is intended to be sung by the choir. If there is no choir, it may be spoken by the pastor and concluded with the familiar triple Alleluia of the congregation.
- f) When there are three readings, no Gradual or other type of response is provided between the first and second readings.
- g) Prayer of the Church: A responsive form of our present General Prayer is provided which may be used when desired.

Twelve Psalms or Psalm sections will be printed in the Sampler. Their use is distributed by repetition for the trial period, Advent to Pentecost. The psalm tones are included from LW so that the choir (or congregation) may sing the Psalm. No firm decision has yet been made on the choice of lectionary for the new hymnal, but the use of the new 3-year series of readings (Year A) is encouraged for the trial period. The Psalms have been selected with those readings in mind and the Verse will fit better.

The revised language will probably be the feature most noticeably affecting the worshipers. At first the committee had decided to retain the old language for the liturgical songs (Gloria in Excelsis, Sanctus, etc.) but in the interest of consistency and to gain congregational reaction, they also were updated. Because the familiar melodies were retained, it was not always possible to make the revised texts fit perfectly. All the texts of the liturgy have been updated, including the Creeds. The Lord's Prayer is the one exception. It is offered in two versions.

The melodies of the hymns in the Sampler include the usual four-part harmony. The liturgy, however, is printed in melody-text fashion. This was done not only to save space, but to make the liturgy easier to sing and follow. The pitch range has been lowered for more comfortable singing. The method or style of printing the melody is somewhat different from that in TLH and will, we hope, assist in singing the chants more smoothly and easily. A separate accompaniment for the liturgy has been prepared by Prof. James Engel of DMLC and will be sent out to organists in time for their adequate preparation.

We have been somewhat bold in revising the liturgy, or at least it may seem so to some congregations. However, in this trial use we can gain reactions to changes. Congregations may approve or reject individual items or features

through the questionnaires at the end of the trial period. We will be responsive to such reaction.

Positive attitudes during the time of testing will be helpful. Initial reactions are usually based on the fact that the new is simply different from the familiar old. It takes time to become comfortable with the changes, but only when this is accomplished can we become objective in our opinions. Notes for worship leaders are included in the Sampler and other helps may be added for pastors and church musicians to assist in preparing for the use and in preparing the worshipers. A tape recording will be made in early fall of both the liturgy and hymns and will be distributed to participating congregations.

The Commission on Worship and the Hymn and Liturgy committees who have prepared the materials for the Sampler have done so with eagerness. We hope that our congregations will also welcome this first visible step on the path to a new hymnal. If we are interested in improving and enlarging our worship heritage, it will mean learning some new things. Only through the effort of learning can new hymns or liturgies become familiar and valued. Only by personal effort can we really possess our heritage. With God's blessing we may be able to produce an enriched hymnal resource. May He use it as His tool to bring us to a more vibrant, thankful, and joyful worship of our loving and gracious God.

737 Nunn Avenue
Rice Lake, WI, 54868

Thur. January 29, 1987

Chairman, of
Redeemer Ev. Lutheran Church
Rice Lake, WI, 54868

Dear Brother:

From the very first that the so-called new Hymnal Sampler came out, it has disturbed me. At about this time we are half way thru trying to get used to it, and when used, one still feels it is not working.

If you will look it over, you will find that the pronouns used for God, our Saviour, and the Holy Ghost are not capitalized, and, I find it to be a downgrading of the dignity of our Triune God. Also, compare the two confessions of sin, in the regular service & the Communion Service of the Hymnal, with the rather brief one in the Sampler. Surely, the older ones have much greater depth and truly express our feeling of repentance more thoroughly.

At this point I make this request of Redeemer Congregation (perhaps at a special meeting) that as soon as possible that at 2 of the Services of the early service and of the late, staggered so that they don't fall on the same Sundays, that the old liturgy be used, 1 a regular service, 1 a Communion Service.

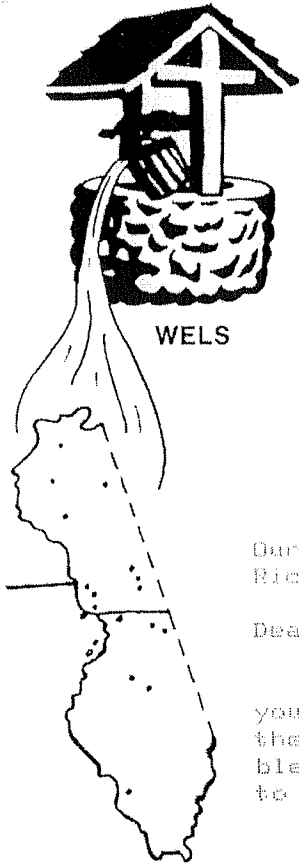
St. John's Congregation of Centuria, WI., (Where I served 1963-19868) at their annual meeting earlier this month rejected the Sampler & sent their copies back to the Publishing House. The younger voters in their 20's were included in their unanimous decision. Also, they still use the faithful King James Bible there. Thought you'd like to know what a sister congregation is doing.

Sorry that the Lord gave me my present health problems so I can't be more active in person.

In Christ's name,

Pastor Karl H. Neumann,
Retired

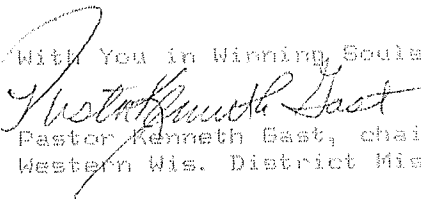
WESTERN WISCONSIN DISTRICT MISSION BOARD



Our Redeemer Ev. Lutheran Church
Rice Lake, Wisconsin

Dear Friends in Christ,

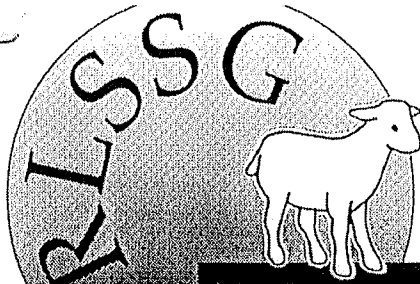
The Western Wisconsin District Mission Board rejoices
you over your ability to go off of operating subsidy and do
the Lord's work among you on your own. May the Lord conti
bless you in your work for him and may you continue to rea
to lost souls in your community.

With You in Winning Souls for Christ

 Pastor Kenneth Gast, chairman of
 Western Wis. District Mission Board

Pastor Kenneth Gast,
chairman
516 Superior Ave.
Tomah, WI 54660
(608) 372-6084

Pastor Donald Buch, Sec.
Pastor Kent Schroeder
Mr. Albert Brockelman
Mr. Arthur Franke
Mr. Frank Italiano

Serving missions in Wisconsin, Illinois, and Iowa.



Redeemer Lutheran School Study Group

Jesus said, "Feed my lambs." John 21:15

To the members of the Council:

As you are aware, the Redeemer Lutheran School Study Group (RLSSG) has been conducting research regarding the feasibility and congregational support for a Christian day school at Redeemer. One of the means used to measure congregational attitudes toward this endeavor was a survey sent to all members of the congregation. The results of this survey are summarized in the following paragraphs for your convenience.

The purpose of the survey was to answer the following questions:

- Question 1. How many students would be in the age group which could go to our school.
- Question 2. How many students would be enrolled by their parents.
- Question 3. How should the school be funded.
- Question 4. What are the general attitudes of the congregation towards the idea of the Christian day school.

The results of the survey addressing each one of these questions are summarized below.

Questions 1 and 2 - Grade school (K-3)	Eligible:	13 families
Yes:	6	No: 3 Undecided: 3
Preschool in 1994	Eligible:	6
Yes:	6	No: 0 Undecided: 0
Preschool in 1995	Eligible:	3
Yes:	3	No: 0 Undecided: 0

Question 3 - There were many comments regarding how the school should be funded. The three methods of funding the school discussed were by tuition, congregational funds, and a combination of these two. The number of people supporting each method and some comments on each are as follows:

Tuition and congregational support: 26

The general theme of the comments is that the current budget of the congregation may not be able to support the full expense of the school so the families which utilize this service should share part of the costs through tuition. It was also mentioned that the tuition fees could be subsidized by additional congregational support for families with financial need.

Tuition only: 9

The general theme is that some members feel the congregational budget is already extended to its limitation.

Congregational support only: 3

The general theme is that since the school is the congregation's school, the congregation should fund the endeavor.

Question 4 - The general comments from the congregation addressed a number of issues. It appears that the majority of the comments were in support of the school citing that the school would be an excellent outreach tool and the children attending the school would benefit greatly. Some of the comments suggested that the congregation should start with a preschool and gain experience before opening a complete grade school. Some of the concerns expressed by members were related to the funding of the school and other concerns. Many questioned the feasibility of a grade school at this time. Other members felt that some students might miss opportunities available in a larger school which they will not be exposed to in our smaller day school.

We believe that this summary is a fair and accurate representation of the actual data.

Redeemer Evangelical Lutheran Preschool

Job Description for Preschool Teacher

The position for teacher at Redeemer Evangelical Lutheran Preschool is defined by the following list of requirements, duties, and responsibilities.

The teacher:

1. must possess knowledge and experience in Early Childhood development in accordance with Department of Health and Social Services requirements for a child care teacher.
2. must understand and be able to effectively teach basic Christian doctrine. This includes having or intending to acquire WELS certification.
3. shall be a positive role model for the students. This includes presenting a Christ-centered attitude in the classroom and attending church services and activities regularly.
4. shall spend approximately 25-30 hours per week in preparation and teaching. This includes 9 hours of class time per week.
5. shall be responsible for:
 - a. conducting field trips.
 - b. completing report cards.
 - c. copying classroom materials.
 - d. preparing projects that enhance creativity.
 - e. conducting home visits.
 - f. administering discipline according to the guidelines described in the school handbook.
6. shall prepare and use orderly lesson plans in daily work.
7. shall keep classroom and educational areas clean and orderly on a daily basis. Thorough weekly cleaning will be done but is not the responsibility of the teacher.
8. shall exercise the necessary skills of patience, flexibility, dependability and nurturing.
9. shall communicate effectively and endeavor to keep good relations with administrators, parents, volunteers and staff.

BOARD FOR HOME MISSIONS

WISCONSIN EVANGELICAL LUTHERAN SYNOD

2929 North Mayfair Road • Milwaukee, Wisconsin 53222 • [414] 771-9357 • Fax [414] 771-3708



HELPING TO PLANT THE SEED AND NURTURE THE PLANT

December 12, 1994

Dear Friends in Christ,

"In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son." These days of Advent fill us with awe and wonder as we consider the fulfillment of prophecy and then see the Word become flesh and live among us for a while. Just as amazing to us is how "the Word made flesh" has given us the privilege of proclaiming the Word of salvation to the world. May the Holy Spirit be with you as you ponder these wondrous truths and seek ways and opportunities to proclaim the Word to the world in which you live.

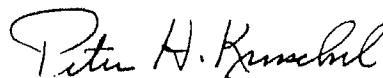
This letter is being sent to all home missions, missionaries and district mission boards for the purpose of alerting you to a special opportunity to expand your ministry of the Word in 1995-96. You may have heard that there is an exceptionally large class of vicars available for assignment in May 1995. You may also be aware that the Board for Home Missions approved a proposal to use vicars in mission settings -- if funding could be found. The WELS Kingdom Workers was approached by the BHM to see if funding might be available through them. The Kingdom Workers endorsed the proposed vicar program in October and immediately began to search for funding. The Conference of Presidents and Wisconsin Lutheran Seminary were informed of the proposal and support the proposal. We have been informed that a special gift has been offered for this purpose. The program is a "go."

Now you are invited to consider whether or not this is a program that your congregation might be willing and able to undertake in 1995-96 and, if the answer is positive, to make application for a vicar to be used in your mission setting. The attached pages are meant to help you better understand and discuss your potential involvement. Please note the objectives, criteria and guidelines. If you have questions contact your mission counselor, DMB or the BHM office.

You do not have a great deal of time to make your request. The deadline for you to submit your initial application to your district mission board is January 13, 1995. Although we all wish that there was more time to pull thoughts and plans together, we know that most of you were made aware of the possibility for just such an opportunity earlier this fall. Hopefully, you will have given some thought and consideration to possible involvement already.

May God guide your discussions and deliberations as you counsel together, and may he bless you with renewed zeal and courage to boldly proclaim the good news that "a Savior has been born to you; he is Christ the Lord."

In the Christ-child,



Pastor Peter H. Kruschel
Associate Administrator

cc. Panning
Balge
COP
DMBs
WELS KW

List of Candidates for the Divine Call for Pastor
Redeemer, Rice Lake, WI **July 31, 2000**

Carl Henkel age 53

He and his wife Linda (Rausch) have children born in 74, 75, 77 and 81.
 He is a graduate of NWC and WLS (73). He vicared in Milwaukee, WI.
 From 73-78 he served as pastor in Echo, MN.
 From 78-82 he served as pastor in St James, MN.
 From 82-85 he served as pastor at the mission congregation in Plymouth, MN.
 Since 85 he serves as pastor at Mt Olive, St Paul, MN with 201 souls, 152 communicants.
 In 96 he served a one-year call to instruct seminarians in our sister church in Cameroon, Africa.

Kurtis Mau age 57

He and his wife Sherry (Hartman) have children born in 72, 74, 77 and 80. A daughter born in 87 died January 99.
 He is a graduate of NWC and WLS (71). He vicared in South St Paul, MN.
 From 71-75 he was pastor of a dual parish in Clinton and Graceville, MN.
 From 75-81 he was pastor of a dual parish in Altura and Rollingstone, MN.
 Since 81 he is pastor of Good Shepherd, Beaver Dam, WI with 409 souls, 320 communicants. The congregation sends 9 children to a neighboring WELS elementary school.


Randal Schoemann age 46

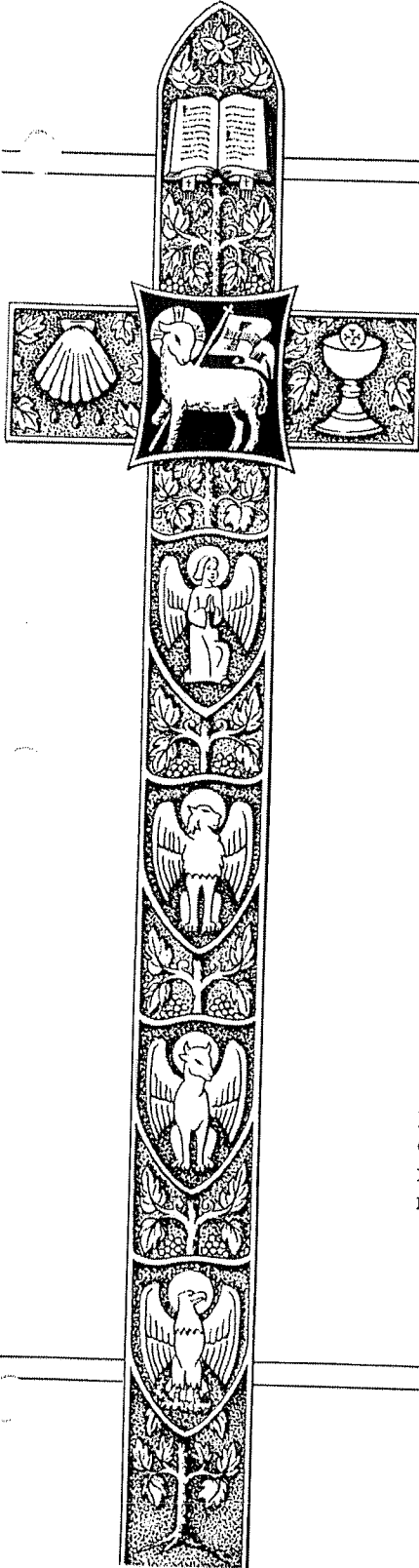
He and his wife Donna have children born in 81, 84 and 86.
 He is a graduate of NWC and WLS (83). He vicared in Flat Rock, MI.
 From 83-88 he served as pastor in Van Dyne, WI.
 From 88-93 he served as pastor in Plymouth, WI.
 Since 93 he is pastor of Immanuel, Kewaunee, WI with 634 souls, 514 communicants and an LES with 49 students, 4 teachers.

Jeffrey Seelow age 44

He and his wife Peggy (Acker) have children born in 81, 84 and 86.
 He is a graduate of NWC and WLS (83). He vicared in Manitowoc, WI.
 From 83-86 he served as pastor in Girard, OH (suburb of Youngstown).
 From 86-95 he served as pastor in Cornell, WI.
 From 89-95 he helped organize and served as pastor of Our Redeemer, Ladysmith, WI.
 Since 95 he is associate pastor at St Paul, Lake Mills, WI with 1,868 souls, 1,414 communicants and an LES with 225 students, 12 teachers.

Respectfully submitted in Jesus' name,


 Herbert H Prahl



In Nomine Jesu

Reposing full confidence in your faithfulness to our Lord Jesus Christ and in your desire to feed his sheep and lambs

REDEEMER
EVANGELICAL LUTHERAN CHURCH
of RICE LAKE, WISCONSIN

herewith, in the name of the Triune God, calls you,

JEFFREY SEELOW

to be our pastor.

We trust that you will recognize in this CALL the voice of your Lord Jesus Christ, and we pray that he, the Head of the church, may give you willingness and strength joyfully to follow it, and faithfully to labor among us, to the glory of his most holy name and the salvation of immortal souls.

To: The Voters' of Redeemer Ev. Lutheran Church
Re: Vicar for our congregation

December 21, 2002

Gentlemen:

After discussion with the Church Council, I would like to respectfully request the Voter's of Redeemer to seriously consider the calling of a Vicar to serve our congregation beginning with the 2003-2004 School Year. By way of review, recall that the vicar year at our Wisconsin Lutheran Seminary in Mequon, Wisconsin, is the third year of training for our pastor-track students. It could be likened to an intern year. Upon completion of one's vicar year, the student returns to the Seminary for his final year of training before being assigned a permanent Call as a pastor.

I truly am convinced that to take part in the vicar program of our WELS would be an advantage to us as well as to the vicar. Our congregation is one that has experienced from the hand of God countless blessings as evidenced by how Redeemer has grown spiritually as well as numerically over the nearly first quarter century of her history. We have challenges ahead of us that would benefit from the help of a vicar: a youth program for teens as well as our grade-school-aged youth, outreach in a community that is growing, opportunities for teaching, as well as working with our numerous groups and organizations, not to mention undertaking any new directions we may want to pursue. Having a young man (and possibly his wife, if he were married) working here in our congregation would also be an added benefit in reaching the younger age group as well as the present age group of your pastor. We are a solid, strong, supportive congregation that could benefit well from this program.

The cost of the program is \$2000 per month, paid to the WELS. This covers the vicar's stipend, health insurance, and housing. Vicar calls run September 1 through August 30. The decision for this Call would be made at a special Voters' Meeting in Late January or February. In the meantime, I would encourage you to discuss this matter with one another, our Council and Elders, and your pastor.

It would appear that we would be able to cover the bulk of this cost, especially this first year, with the savings that we will incur with the refinancing we are undertaking. It is my understanding that our monthly savings in payments to our loan will be \$600. I would propose that that amount be set aside in a vicar fund for the first eight months until the vicar arrives.

The second savings would come if we were to make our preschool totally self-supporting, which would mean increasing our tuition \$60 per month. This would be a savings of nearly \$10,000.00. Currently we have no members making use of our preschool, and it would appear that in the near future no one will be doing so. In the event that someone does enroll their child, the congregation could then give a discount and pay the remaining balance.

Thirdly, we will have a new budget in place July 1, 2003, which will enable us to figure in remaining costs for the vicar program.

Pastor Prahl has requested that congregations consider calling a vicar for the coming year, as there is a large class to be assigned this Spring. He feels strongly that our congregation would not only benefit from a vicar, but would be a blessing to any vicar assigned here. The calling of a Vicar does not mean that we are committed long-term; it can be evaluated on an annual basis.

Thank you for your time. Again, I feel very strongly that our congregation would benefit immensely from a vicar, and that the challenges that lie before us in the future—both short and long term—would benefit far more than dollars could measure.

Pastor Seelow