

# One Man's Fight for the Truth

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May 8, 1992

# One Man's Fight for the Truth

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## Introduction

From the time of the Lutheran Reformation to the present day, Lutherans have prided themselves on holding firmly to God's Word as the only rule and norm of faith. Scripture, as contained in the sixty-six canonical books of the Old and New Testaments, is the inspired and inerrant Word of our Almighty God. The Latin term *Sola Scriptura* "by Scripture alone" summarizes this teaching which Lutheran Christians have held for centuries.

Yet make no mistake about it, God's Word has often come under attack during the centuries following Luther's death. Attacks on the Word of God come from outside of the church, for example, from the currents of society and from the devil himself. The doctrine of Scripture as the only rule and norm of faith has also faced attacks from within the Church. These false teachings can be subtle and therefore can cause terrific damage within the Church. Even during Luther's lifetime men of the church were willing to compromise the Truth for the sake of unity.

Modern Christians should not be surprised when the inerrancy of God's Word is challenged. Wherever the saving Truth of God's Word is preached, there the devil will certainly appear to attempt to pervert that Truth.

Taking a stand with the Truth is never a popular decision. Jesus told his disciples that his message would not bring peace to the world, but division (Luke 12:51) and a sword (Matthew 10:34). These words of Jesus came true for one parish in central Wisconsin in the years immediately following the dissolution of

the Synodical Conference. Immanuel Lutheran Church, Hewitt, Wisconsin and Trinity Lutheran Church, Town of Richfield, Wood County, Wisconsin formed a dual parish which was served by Pastor Nicholas M. Hasz from 1958-1965. Division was certainly felt in these two congregations. The struggle to remain faithful to the Truth would rend this dual parish during Pastor Hasz' ministry in the Marshfield area. Division was also felt within each congregation and even within families of these two churches.

This essay will give local background about Pastor Hasz and the two congregations. A brief look at Synodical Conference history will set the scene for the local strife in Marshfield. The paper will spend a considerable time showing Pastor Hasz' efforts to instruct his two flocks and Missouri Synod leaders in the Truth of God's Word. Finally this essay will show the consequences of division for the two congregations involved.

As any historian will tell you, the lessons learned from history are far more valuable than the objective facts and dates. This essay would not be complete without an evaluation of these events. The epilogue will try to show that this history is the account of real people and their struggle to remain faithful to God and his Word.

This paper is dedicated to Pastor Nicholas M. Hasz and his fight for the Truth.

Pastor Nicholas M. Hasz

Nicholas M. Hasz was born in Chippewa Falls, Wisconsin on February 10, 1907. He was one of ten children born to the family of the Reverend Martin Hasz. Nicholas Hasz grew up and attended school in Granton, Wisconsin where his father was pastor of Zion Lutheran Church.

Nicholas Hasz attended Concordia College, Milwaukee and Concordia Seminary, St. Louis, Missouri. He graduated from the seminary in 1933. Pastor Hasz was married to Clara Kunzman on January 10, 1934 in Oklahoma City, Oklahoma. After Pastor Hasz' death Mrs. Hasz remarried. Mrs. Stange's (Hasz) second husband was also called to eternal rest by the Lord. Mrs. Stange is still a member of Trinity Lutheran Church, Town of Richfield, Wood County, Wisconsin.

The years between 1933 and 1937 are a question mark. Pastor Hasz graduated from Concordia Seminary in 1933 and was married in 1934, but he was not installed in his first parish until 1937. One can only speculate. The Great Depression was in full swing at the time. Could it be that no congregation could support a new pastor at the time?

Pastor Hasz was ordained July 4, 1937 at Trinity Lutheran Church, Otter Creek, North Dakota. He served various parishes in

North Dakota for awhile. He also served at St. Paul's Irma, Wisconsin and at Trinity Lutheran Church in Marshalltown, Iowa.

On January 15, 1958 in a joint meeting of Immanuel, Hewitt and Trinity, Town of Richfield, Pastor Hasz was called unanimously to these two Marshfield-area congregations.

The first official act of Pastor Hasz which is recorded in the minutes of Trinity Lutheran Church was to open the semi-annual meeting at Trinity on July 6, 1958.

Pastor Hasz served the Lord in these two congregations from 1958 to 1964. In 1964 Trinity became Pastor Hasz' sole charge until his death in 1965.

By the summer of 1965 Pastor Hasz' health was poor. The minutes of Trinity, Klondike speak of Pastor Hasz' ill health.

Special Meeting      June 27, 1965

Motion made and seconded to have Rev. Edward Schaewe take care of our church during Rev. Hasz' illness.  
Harvey Kitzmann,      Rec. Sec.

Pastor Hasz underwent heart surgery at St. Joseph's Hospital in Marshfield on Saturday, July 3, 1965. The heart surgery was successful, yet later Saturday evening around 9:00 pm Pastor Hasz was called to his eternal rest. Pastor Hasz knew the Lord was calling him home. Pastor Hasz, using the words of the Apostle Paul from 2 Timothy 4:7-8, confessed his faith to his brother in the ministry Pastor Edward Schaewe, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth

there is laid up for me a crown of righteousness." A member at Trinity later made this comment, "Pastor Hasz didn't die from heart failure; he died of a broken heart."

The minutes of Trinity, Klondike contain this entry immediately following the one quoted above.

Special Meeting      July 4, 1965

Motion made and seconded to give Mrs. Hasz a lot on our cemetery.

Harvey Kitzmann      Rec. Sec.

Pastor Hasz died one day short of 28 years in the ministry. Pastors Edward Schaewe and Myron Sordall officiated at the funeral. The Christian Victory Service of Pastor Nicholas Hasz was held Wednesday, July 7<sup>th</sup> at Trinity Lutheran Church. His earthly body awaits the Resurrection at Trinity Lutheran Cemetery along U.S. Highway 10 a half mile north and a half mile west of the church.

## Immanuel Lutheran Church, Hewitt, Wisconsin

The history of Immanuel Lutheran Church dates back to the late 1800's. The historical information about the Hewitt congregation is taken from various anniversary booklets of Immanuel Lutheran Church. The following is taken from the Golden Jubilee booklet of Immanuel Lutheran Church, Hewitt, Wisconsin compiled in 1942 by Pastor S. E. Rathke.

"The fifth day of October, 1892, is a never-to-be-forgotten day in the history of Immanuel Lutheran Church of Hewitt, Wood County, Wisconsin. Since it marks the beginning of this congregation.

Lutheranism in this community dates farther back, however, than 1892. Since Marshfield to the west and Auburndale to the east already had established congregations with resident pastors before 1892, the first Lutheran settlers in the Hewitt territory received some spiritual care from these neighboring churches. But the need of a local church was soon felt by all. And as more Lutherans -- most of them from southern Wisconsin -- settled on wild tracts of land in this vicinity, the desire for their own church home gained momentum, and so they communicated with Pastor F. H. Siebrandt, who at that time was supplying the vacancy at Auburndale. Upon their request he conducted divine services for them in the granary of Henry Federwitz I., which building may still be seen on the Henry Kitzerow farm. Like many other churches, the beginnings of this congregation were very humble.

In a meeting called by Pastor Siebrandt in June 1892, a resolution was adopted to build a church. Work was begun immediately, and was done by members of the church under the supervision of Albert Duchow, Fred Wunrow, Sr., and Gustav Wunrow, of which the first two are still active members of this congregation. The first church was a plain building, 26x40 feet, without steeple, which, however, is still the heart of the present structure. Even though much of the work had to be done early in the morning and late at night, or in spare time during the day, the members were happy in the thought of having their own house of worship."

After Immanuel was officially organized, Pastor William



Georgi of Auburndale was called to serve the new parish in conjunction with St. John's of Auburndale. The first officers of the church were: Charles Voigt, Chairman; Frederick Sack, Secretary, Deacon and Trustee; August Korth, Treasurer, Deacon and Trustee; Gustave Wunrow, Deacon and Trustee. Services were held every other Sunday. Members of the Hewitt congregation were responsible for transporting their pastor to and from church on these Sundays. Pastor Georgi served this dual parish from October 1, 1892, to January 1, 1896, when he accepted a call to another congregation.

Again borrowing from existing histories, the following is taken from the Diamond Jubilee booklet of Immanuel, Hewitt.

"A call was extended to Candidate, August W. Ristow, who served the congregation for 24 years. His ministry was blessed and the congregation recorded steady progress. A necessity of the time -- a horse barn was built in 1897 to provide shelter for the pastor's horse and buggy. The first organ was purchased in 1898 at the cost of \$65.00. The steeple was added to the church in 1904 and the bell which still signals the hours of worship was added in 1906.

The first pews, replacing chairs, were purchased by the Ladies Aid. The Ladies Aid was organized on March 4, 1915. Many things have been provided by this group for the congregation, during its history.

Concerned about Christian education, the congregation in August of 1917 decided to build a school 16x24 in size.

Ill health caused Pastor Ristow to resign in the summer of 1920. His successor was the Rev. Samuel E. Rathke who was installed on August 8, 1920."

Pastor Rathke served Immanuel from 1920 to 1945. During this time the congregation grew. English slowly began to replace German in the worship services. In 1924 Immanuel became affiliated with the Lutheran Church - Missouri Synod.

In 1932 the church building was lengthened to provide room for the chancel, sacristy, and organ chamber. A coat room and mother's room was added at the entrance of the church. The Ladies Aid furnished the church with a new altar, pulpit, hymn boards, baptismal font, candelabra, crucifix, pulpit light, and other furniture. Art glass windows were gifts from individuals. On July 10, 1932 Immanuel dedicated it's "new" house of worship.

Again the church building underwent change in 1940. Two transepts and a furnace room were added. The transepts provided extra seating space for worshipers, while the furnace room and furnace were added to replace the old, insufficient oil heaters.

1945 was a year of change for Immanuel. Pastor Rathke had accepted a call to another parish. Immanuel separated from its sister congregation in Auburndale and became an independent congregation. They called Pastor John Brandt to be their new pastor, and he accepted. Now the congregation found it necessary to build a parsonage for the new pastor. The work on the parsonage was completed in 1946.

The congregation continued to grow. On June 13, 1954 the Sunday school children participated in the ground breaking ceremony for Immanuel's new education building. The new school building was 44x62. The main floor had two large classrooms and four other rooms. The full basement was equipped with a kitchen and dining room. The building was completed and dedicated on March 27, 1955.

In March 1955 Pastor Brandt was released from his call at

Immanuel to accept another call. The next pastor to serve Immanuel was Pastor Truman Broetzmann who arrived at Hewitt in the fall of 1955. Pastor Broetzmann served Immanuel Lutheran Church until August 1957.

The next development at Immanuel is important especially to this paper because it describes how Immanuel Lutheran Church, Hewitt and Trinity Lutheran Church of the Town of Richfield became a dual parish. This excerpt is taken from the Diamond Jubilee booklet of Immanuel Lutheran Church.

"During the vacancy it was brought to the attention of the members of the congregation that because of the shortage of pastors it might be well to consolidate various churches and have them served by one pastor and that our congregation (Immanuel) and Trinity Lutheran at Klondike (Town of Richfield) could form a joint parish. Under the guidance of Pastor G.M. Krueger of Immanuel Lutheran of Marshfield, who was vacancy pastor, this change was effected in September of 1957."

Thus the stage was set for Pastor Nicholas M. Hasz. In January of 1958 a call was extended to Pastor Nicholas Hasz of Marshalltown, Iowa. He accepted the call and served at the dual parish of Immanuel, Hewitt and Trinity, Town of Richfield from April 1958 to July 1964.

In July of 1964 Pastor Hasz resigned as pastor of Immanuel in Hewitt. Trinity, Town of Richfield became his sole responsibility until his death in July 1965. Pastor Hasz resigned from Immanuel Lutheran Church for confessional reasons. Pastor Hasz' resignation, the preceding events, and the aftermath are the main focus of this paper, but the history of Trinity Lutheran Church must first be examined.

Trinity Lutheran Church, Town of Richfield  
Wood County, Wisconsin

The early history of Trinity Lutheran Church is quite different from Immanuel, Hewitt. Trinity was established in 1886 as a daughter congregation of the large Wisconsin Synod church, Immanuel Lutheran in Marshfield. The historical information about Trinity is taken from two sources, the Centennial Anniversary booklet compiled by Pastor Donald Buch in 1986 and from a "Condensed History" found in the church cornerstone. This "Condensed History" speaks of the years 1886-1924 and was written in German, presumably by Pastor Phillip Schroeder in 1924. The English translation is the work of Pastor Herbert C. Buch.

The complete "Condensed History" reads as follows:

"The first German Lutherans began to settle in this area some 38 years ago (ca. 1886). Their hunger for the Word and Sacraments moved them to join together and concern themselves with sermon [sic] and distribution of the Lord's Supper. The first worship services which we can report with certainty were held in the neighborhood of Kohls' mill. The small group that gathered for these services was served from Granton. At the same time another small group came into being in Town Richfield. It was served by a Missouri Synod pastor.

Shortly before 1886 these two small groups formed one congregation served by Pastor Thom. Among the first settlers and members of the merged congregations are to be found the names of John Altmann, Conrad Arnet, the Zelm brothers: Fred, William and August; and also Will Reichert, William Dix, and many others who from time to time were added.

Soon the small congregation saw that she must erect a house of worship. She did this on a plot of ground given by Mr. Altmann. The present church was dedicated in August

1886. Pastor Thom delivered the festival sermon and carried out the act of dedication. It was a beautiful celebration as the six or eight families rejoiced over what God had done for them. The male chorus from Marshfield sang a number of songs. -- It is to be noted that on the Sunday on which the congregation dedicated her church, Pastor Thom had to drive through water on Bakerville Road. In some places it was a foot deep.

Twenty-five years later, by God's grace the congregation was able to celebrate her 25<sup>th</sup> anniversary; and that in these woods. Pastor J. Freund delivered the German and Pastor Sydow the English festival sermon. The Marshfield choirs sang a number of songs.

At first services were held every 4 weeks; then every two weeks. Three years ago Pastor Thom resigned his office. Pastor Hensel served the congregation until April 1923. Since that time Pastor Philip [sic] Schroeder has served the congregation. We all hope that the Lord, who has blessed us until now, will continue to bless us so that His kingdom might be solidly built."

This was the beginning of Trinity Lutheran Church.

Pastor L.Th. Thom, the pastor of Immanuel of Marshfield, consented to serve this little group with Sunday afternoon services in 1885. Offerings were already being gathered at this time to build a church building. Until the church could be built, services were held in "Far View" and "East Rock" schools or in the homes of members.

In the summer of 1886 logs were cut from the surrounding woods to build Trinity Lutheran's first church on a site which is now the church cemetery. This plot is located on a hill along U.S. Highway 10 a half mile north and a half mile west of Trinity's present church. While the church is referred to as a "log cabin church" the logs were soon covered with white siding so that the logs were not visible. The church building was dedicated on August 22, 1886.

The first officers of the church were: Peter Dix, Chairman; August Zelm, Treasurer; Sam Schowalter, Secretary. Because Trinity was served by the pastors of Immanuel Lutheran Church in Marshfield for her first 37 years, almost all of the early records of baptisms, confirmations, weddings, and funerals are contained in the records of Immanuel Lutheran Church, Marshfield. Trinity's earliest record book cannot be located to this day.

One interesting note on the early history of Trinity is found in the Centennial Anniversary booklet. It tells about a Norwegian congregation which shared the log cabin church with the fledgling Trinity congregation. This is the account.

"Germans were not the only settlers that came to America in the mid-1800s. The Central Wisconsin area also attracted many families of Norwegian descent. In 1891, they approached Trinity Lutheran Church and asked permission to begin holding worship services in the Norwegian language in the "little church on the hill". After September of 1891 two groups of Lutherans held worship services in the little church building. One Sunday the Lord was worshiped and His Word was heard in Norwegian, and the following Sunday the Germans would gather for their worship and instruction in God's Word.

On January 16, 1897 Trinity Lutheran and the group of Norwegian Lutherans (which was now calling itself St. Matthew's) entered into a new agreement. According to a quitclaim filed at the Wood County Courthouse, St. Matthew's members became half owners of the church for \$100.00. Trinity reserved the east half of the real estate for her cemetery. St. Matthew's cemetery was to be on the west side. St. Matthew's officially became a congregation on November 10, 1897. The legal incorporation papers were signed by Ever Everson, S.O. Wicks, and O.H. Janstad in the presence of Wm. Hirth, Municipal Judge, City of Marshfield."

The Norwegian congregation called St. Matthew's is no longer in existence. The last mention of St. Matthew's is this entry in the Centennial Anniversary booklet.

"Just a week before the dedication of the new church, on November 11, 1924, Trinity Lutheran sold its remaining share of the little church on the hill" to St. Matthew's (Norwegian) for \$500.00. Thus, the special worship arrangement which had existed for 33 years came to an end."

There are several grave markers in Trinity Lutheran Cemetery that still bear the names of Norwegian members of St. Matthew's.

Pastor Thom served Trinity until his retirement in 1921 when Pastor Oswald Hensel (Wisconsin Lutheran Seminary, Class of 1912) was called to succeed him at Immanuel in Marshfield. For the next three years Pastor Hensel made trips from Marshfield to the Township of Richfield to conduct Trinity's worship services.

In 1923 Trinity called its first resident pastor. Candidate Phillip Schroeder (Wisconsin Lutheran Seminary, Class of 1923) was assigned to Trinity, Town of Richfield. Trinity also took on the responsibility of building a new church and parsonage in 1923-24. Members did some of the site work. The construction work was contracted to Krasin Bros. of Marshfield for \$13,000.00, for a church building and a new parsonage!

Dedication Day was held on November 16, 1924. The Centennial Anniversary booklet contains this article about Trinity's Dedication Day.

"In October of 1924 the new bell for the church arrived from Sears Roebuck & Company. The cost for the bell was \$63.15. It was this bell that called the worshipers together for worship on November 16, 1924, Dedication Day. Following a hymn and prayer in front of the church the worshipers entered the new church for the dedication service at 10:00 am. A service folder for dedication day reveals that the congregation gathered for worship three times on that day. The morning service was conducted in the German language. Professor Gerhardt Ruediger from the Wisconsin Synod Lutheran Seminary at Wauwatosa, Wisconsin, delivered the "Festpredigt" or the "festival sermon". The afternoon

service at 2:30 pm and the evening service at 8:00 pm were held in English. Pastor George Schroeder (the father of Pastor Phillip Schroeder) preached in the afternoon. Pastor J.H. Abelmann, secretary of the Western Wisconsin District Mission Board, delivered the sermon in the evening service. Aged Pastor Th. Thom, who served the congregation when it was founded in 1886, was present for the special day and read the "Rite of Dedication" in the morning service. The festival services brought choirs from Immanuel, Marshfield, and West Side Lutheran in Wisconsin Rapids, to join with Trinity's members in rejoicing on the wonderful "day which the Lord had made."

Pastor Phillip Schroeder served Trinity from 1923 to 1942. The congregation continued to grow and pay off its debt from the church and parsonage. Several confirmation classes added as many as ten members to Trinity's adult membership. Pastor Schroeder's last annual report lists 140 communicants and 200 souls in the church.

In the 1928 annual report Pastor Schroeder mentions a number of meetings which were held between the officials of the Western Wisconsin District of the Wisconsin Evangelical Lutheran Synod and himself. The annual report does not go into much detail. Pastor Schroeder became involved in the Protes'tant Controversy along with the pastor of Immanuel in Marshfield, Oswald Hensel, who was a key figure in the Protes'tant Controversy. Pastor Schroeder was eventually suspended from the ministry of the Wisconsin Synod. Thirteen years later when Pastor Schroeder took another call, Trinity did not receive her next pastor from the Wisconsin Synod. Like her sister congregation, Immanuel Lutheran in Marshfield, who had been involved in the same controversy, Trinity was then to become a member of the Missouri Synod and receive her pastors through that church body. It was not until



April 20, 1949 that Trinity officially became a member of the Missouri Synod.

Pastor Alvin Moog served at Trinity from 1942 to 1949. Pastor Paul Hahn succeeded Pastor Moog and served from 1950 to 1956. Pastor G.M. Krueger of Immanuel in Marshfield served the vacancy at Trinity in 1957. It was at this time that Trinity, Town of Richfield and Immanuel, Hewitt joined together to form a dual parish. Together they called Pastor Nicholas M. Hasz from Trinity Lutheran Church, Marshalltown, Iowa.

In less than six years this arrangement of Trinity, Town of Richfield and Immanuel, Hewitt being served by Pastor Nicholas Hasz would be torn apart. Pastor Hasz would face one of the greatest tests in his entire ministry at Marshfield. The Lutheran Church - Missouri Synod began to tolerate false teaching during the post-World War II years. Pastor Hasz had been called by the Holy Spirit to shepherd two flocks of God's children. Confessionalism wasn't the only thing at stake, precious blood-bought souls were at risk. Pastor Hasz, a faithful and humble servant of the Lord, would rise to meet this test.

This is the story of: One Man's Fight for the Truth

## Trouble in the Ranks of the Synodical Conference

Nowhere in God's Word do groups of Christians receive the directive to form together into a larger church body, for example, a synod. Yet Scripture does not forbid such an arrangement when a synod of congregations facilitates carrying out God's Great Commission to make disciples of all nations, to baptize, and to instruct souls in the way of salvation.

However, should any error or false doctrine enter into a synod or congregation, that error must not be tolerated, but corrected. If the error persists and the persons holding to this error will not believe the Truth of God's Word, God tells Christians in his Word to have nothing to do with these false teachers.

Romans 16:17, "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them."

During the 1930s, 1940s, and 1950s the Lutheran Church-Missouri Synod, for a variety of reasons, began to tolerate false teaching and practice in some of its churches. Church discipline suffered severely or was not carried out at all in some instances. Toleration of error became increasingly common. The other members of the Synodical Conference became concerned and began to show the Missourians, on the basis of Scripture, that God's Word was the Truth.

Some of the chief doctrines in question were the inspiration

and inerrancy of Scripture, the doctrine of church and ministry, and the doctrine of church fellowship.

Some members of the Lutheran Church - Missouri Synod began to believe the subtle lies of false hermeneutics. Once the doctrine of the inspiration and inerrancy of Scripture was questioned, a Pandora's box of false teachings surface in the Missouri Synod. Dr. Martin Scharlemann, a professor at Concordia Seminary, St. Louis, writes in Revelation and Inspiration on page 7, "...revelation is not the communication of supernatural knowledge," and in The Bible as Record, Medium, and Witness on page 21 he writes, "...the Scriptures are not a revelation."

Some of the ensuing problems with Missouri Synod's teaching are listed by Pastor Roy B. Faulstick, a Missouri Synod pastor at the time of writing, in his pamphlet Reasons for Leaving the Missouri Synod and Staying with the Lutheran Church. According to the Missouri Synod:

Part I

1. Truth and Doctrine do not exist.
2. Truth in the Bible is not truth.
3. Factuality and Truthfulness of Scripture is denied.
4. The Inspiration of Scripture is denied.
5. Revelation and the Bible are Separate.
6. The Vicarious Satisfaction of Christ is denied.
7. The Virgin Birth of Jesus Christ is Questioned.
8. The Resurrection of Christ is Questioned.
9. The Resurrection of the Flesh of Jesus Christ is denied.
10. The Resurrection of our Flesh is denied.
11. Immortality of the Soul denied.
12. Not necessary to Accept the Deity of Jesus Christ.
13. Jesus Christ is not the only way of Salvation.
14. Perjured Ordination Vows permitted.

Part II

1. Creation by Process of Evolution.
2. Biblical view of World is incorrect and unscientific.
3. Genesis 1 and 2 are not historically True.
4. Genesis 3 is not historically True or Factual.

5. The Book of Jonah is not historic.
6. The five books of Moses were not written by Moses.
7. Isaiah 40-66 were not written by Isaiah.
8. The Book of Daniel is not written by Daniel.
9. Genesis 3:15 is not Predictive Prophecy of Jesus Christ.
10. Deuteronomy 18:15-18 does not Prophecy of Jesus Christ.

The list of problems in Missouri did not affect every pastor and parish, but these false teachings were in Missouri Synod schools and some pastors and professors held to them.

The Lutheran Church - Missouri Synod also had problems with church and ministry and church fellowship. This led to involvement of Missouri Synod pastors in the military chaplaincy program. Missouri Synod congregations became involved with the Boy Scouts and Girls Scouts of America. On a synodical level, the Lutheran Church - Missouri Synod was making overtures of fellowship without complete doctrinal agreement to the American Lutheran Church.

All was not well in the Missouri Synod and in the Synodical Conference. Many "good Christians" were forgetting the absolute truth stated in John 17:17, "Sanctify them by the Truth; your Word is Truth." Missouri was not holding to its own constitution. Article III, Section I, states that the first purpose of the Missouri Synod is:

"1. The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Romans 16:17)."

By tolerating false teaching, Missouri was not avoiding schism, but rather bringing divisions by placing stumbling blocks before the other members of the Synodical Conference.

Pastor Roy Faulstick in his introduction to Reasons for

Leaving the Missouri Synod and Staying with the Lutheran Church  
quotes from Dr. C.F.W. Walther, Lehre und Wehre, XXXVI, page 262.  
Dr. Walther describes what happens to a church when it allows  
even one false teacher in its midst,

"If it were shown us that even but one pastor were  
preaching false doctrine, and we would not put a stop to  
this false doctrine, we would thereby have ceased to be an  
orthodox synod and would have become a unionistic  
fellowship."

Missouri had become what Dr. Walther said would happen when error  
was tolerated, namely, "a unionistic fellowship."

## Two Giants Part Ways

The Lutheran Church - Missouri Synod had big problems by the late 1950s. The doctrinal aberrations were not being corrected. The other members of the Synodical Conference reached their limit of patience and brotherly correction when the Missouri Synod began to make false teaching and practice official synod policy at the Missouri Synod Convention in 1960.

At the Convention of the Wisconsin Synod in 1961. The vote was finally cast to break fellowship with the Missouri Synod. This dissolved the Synodical Conference. The effects of this decision would ripple throughout the Lutheran World. Congregations and families within those churches would be torn apart and pitted against one another. People would be undecided in their own hearts between loyalty to church or loyalty to God's Word. Holding to the Truth will bring such division. Jesus words ring out again,

Luke 12:51-53, "Do you think I came to bring peace on earth? No, I tell you, but division. From now on there will be five in one family divided against each other, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

What effects were felt in the local parishes when the Synodical Conference broke apart? What happened at Immanuel, Hewitt and Trinity, Town of Richfield?

## Educational Efforts at Immanuel and Trinity

The doctrinal problems in the Missouri Synod did not happen overnight. The onset of error was subtle and came from within the Missouri Synod. That should not be a surprise. God's Word warns Christians about false teachers in 2 Peter 2:1-2,

"But there were also false prophets among the people, just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord who bought them--bringing swift destruction on themselves. Many will follow their shameful ways and will bring the way of truth into disrepute."

This advent of false teaching did not go unnoticed in the parishes of the Missouri Synod. Pastor Hasz had been watching the Lutheran Witness for 20 years. He witnessed the slow but constant decline of the synod that had trained him. In those early years Pastor Hasz educated his members in the Truth in small ways. Each Sunday the bulletin contained a Bible passage together with an application for daily life. These Bible passages usually addressed the common doctrinal problems of the Missouri Synod.

After 1960 Pastor Hasz became more earnest in his efforts to instruct the two flocks under his spiritual care. Every council meeting opened with devotions which taught the Truth of God's Word. Some of the council members did not like to talk about doctrine. They would rather not concern themselves with God's Word. This happened in both the church councils at Immanuel, Hewitt and at Trinity, Town of Richfield. The leadership of the

congregations did not set the spiritual example of being involved in God's Word. Later this lack of scriptural knowledge would caused them to make uneducated decisions. Pastor Hasz continued his devotions in other organizations of the church (e.g. the Ladies Aid).

Pastor Hasz also preached about the doctrinal issues. Two sermons stood out in the mind of Mrs. Verna Gallatin, a former member of Immanuel, Hewitt and a current member of Trinity, Town of Richfield. One of Pastor Hasz' sermons was based on Psalm 23. The theme spoke about sheep and shepherds. Pastor Hasz used the strong illustration that sheep are "dumb animals" which need to be shown where to find pasture and water. Pastor Hasz was preaching law to the members who would not listen to his instruction in God's Word. Pastor Hasz always stressed that he was teaching, or trying to teach, God's Word, not his own ideas. The words of the Apostle Paul come to mind from Galatians 1:6-12,

"I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel--which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned! Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ. I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ."

Pastor Hasz certainly would not preach against the Lutheran Church - Missouri Synod except that Missouri was not holding to



the Word of God. Presumably it hurt Pastor Hasz to preach against the synod he called his own. His patience was evangelical, but his resolve to stay with the Word would eventually lead him to leave the Missouri Synod.

The other Sermon remembered by Mrs. Gallatin was based on the gospel lesson from the Historic Pericope for Trinity 15 which is Matthew 6:24-34. The theme spoke about having two masters, God and Mammon. A Christian cannot split loyalties, either God is number one, or he is not. The sermon also encouraged the faithful Christians not to worry about God's providence. One verse summarizes the message of the text quite well,

Matthew 6:33, "But seek first his kingdom and his righteousness, and all these things will be given to you as well."

The youth Bible class was also used to instruct Immanuel's teenagers about the Truth. Pastor Hasz did not teach this class, but he planned and supervised it. The most often talked about topic was evolution. The young people in the class were on both sides of the evolution-or-creation question. Unfortunately, those who believed the creation account of Genesis were not vocal. Those who believed, or at least tolerated, evolution were not afraid to express their feelings. At the lowest point of the class, one of the youth at Immanuel said of the teacher and Pastor Hasz, "You stand on the Bible? You're out of tune."

Even among other youth leaders in the area, there prevailed a spirit of tolerance for the theory of evolution. At a meeting of youth leaders in Auburndale, another pastor who was in favor

of the theory of evolution told Pastor Hasz, "I have a book that explains creation. I should lend it to you." Pastor Hasz replied, "I have the Bible.

Pastor Hasz counseled with members one on one about doctrinal issues. He never neglected to point to Scripture as the only source of authority. Pastor Hasz tried to show his people why it was becoming necessary to leave an erring synod. All of this work of educating the two congregations occurred during the early 1960s. As the liberal trends of the day became more pronounced, his pleas became more earnest. By the spring of 1964 the instruction was complete and the Lutheran Church - Missouri Synod was still adhering to false teaching. Now each congregation had to decide to leave the synod, or to stay in the "unionistic fellowship" of a synod which tolerated all sorts of false doctrine.

## Dialogue Between Pastor Hasz and the Missouri Synod

During the early 1960s Pastor Hasz was not only instructing his congregations, but he was also corresponding with the Missouri Synod President, Dr. Oliver Harms. A copy of an actual letter from Pastor Hasz to Dr. Harms is included in Appendix A. Notice the issues at stake: the doctrine of Scripture, church fellowship, church discipline, unionism, and evolution. More importantly, note the tone of this letter. Pastor Hasz is sharp when he makes doctrinal statements, and he asks carefully thought out questions. Pastor Hasz expresses a willingness to listen; he is eager to receive an answer to his questions. Pastor Hasz is not demanding, yet he is persistent to have his questions answered. Read the letter; it speaks for itself.

This correspondence eventually led to a hearing in Hewitt. The information about this hearing is based on combined interviews. Minutes from this meeting could not be located. The circuit pastor from Junction City, Wisconsin chaired the meeting. Pastor Lloyd Goetz, the President of the Northern Wisconsin District of the Missouri Synod was in attendance, as were several Marshfield-area pastors, a pastor from Chicago, and various members from both congregations. Pastor Hasz would not bow on his strong stand for the Scriptures. None of the area pastors spoke on behalf of Pastor Hasz, but the pastor from Chicago defended Pastor Hasz.

The decision of this hearing is uncertain. Pastor Hasz was still in the synod until he resigned from the Missouri Synod ministry in July 1964. The Lutheran Witness reports in the official notices of the September 1, 1964 issue, page 22:

"Rev. Nicholas Hasz, Hewitt, Wis., has resigned from the ministry of The Lutheran Church - Missouri Synod and is no longer eligible for a call. -- Lloyd H. Goetz, President, North [sic] Wisconsin District."

This hearing certainly confused Pastor Hasz' status as a minister of the gospel. Trinity's Centennial Anniversary booklet says that "in 1963 Rev. Hasz was removed from the ministry of the Lutheran Church Missouri Synod." Pastor Hasz may have said that he quit the synod that evening, but later did not officially resign. Without the minutes from the meeting the truth may never be known. The best source available is the official notice in the Lutheran Witness.

## Opposition in the Congregations

Pastor Hasz encountered resistance from within the two congregations he was serving during these troubled times. The general apathy of the church councils of Immanuel and Trinity has already been mentioned. The Youth Group also challenged Pastor Hasz with its aforementioned comment, "You stand on the Bible? You're out of tune." Individual members were reported to say damaging things, for example, "I can't stand the man (Pastor Hasz)," and there was grumbling about, "those trouble makers from Iowa," (Pastor Hasz and his family had previously served in Marshalltown, Iowa.)

People made obvious their disapproval of Pastor Hasz during sermons by angrily whispering back and forth after a particularly upsetting point. At Trinity a few people actually stood up during the sermon and cried, "False teacher!" After some services, two of the men from Immanuel would travel to Junction City to report to the circuit pastor.

It is sad to report that some members even went so far as to campaign door to door against Pastor Hasz. This opposition did not affect all of the members, but for those set against Pastor Hasz, there was no limit to their damaging activities.

Opposition to Pastor Hasz partially stemmed from a misguided sense of loyalty to the Missouri Synod on the part of some of the people of Immanuel and Trinity. Mrs. Verna Gallatin remembers

hearing the question, "What will we do without synod?" Some members of Immanuel had the false idea that leaving the synod would kill the church. From where did this sentiment originate?

Pastor Roy Faulstick was pressured to stay in the Missouri Synod merely on the basis of loyalty. The following is from an article which originally appeared in the Wayland Globe, Wayland, Michigan (where Pastor Faulstick's congregation was located).

"...Synodical officials did not attempt to refute any of the information in the Pastor's essay but rather strongly urged that the congregation stay in Synod. Reverend Schroeder said, "If you leave it will be like a father saying, 'I had ten sons but one of them died' or rather I might have said, 'one of them left home'." Pastor Faulstick countered by saying, "A church does not die merely because it leaves a bureaucratic religious hierarchy, it dies only when it leaves the clear teachings of God's Word, the Bible. We are not leaving home, Synod has already left home."

It would appear that the Missouri Synod presidium, here led by Reverend Schroeder, fostered the idea that leaving the Missouri Synod would mean the end of the congregation. Pastor Roy Faulstick immediately pointed out the fallacy of this argument.

Pastor Hasz knew that the controversy was injuring souls. It became painfully clear that something must be done in this turmoil-laden dual parish. Some resolution would come in the summer of 1964.

## Trinity Votes for Independence

The minutes of Trinity Lutheran Church contain the story of Trinity's departure from the Missouri Synod. After all of Pastor Hasz' efforts to teach his people the Truth, the test had arrived in the form of a vote to become an independent congregation. The records do not say how this item came up on the agenda of the semi-annual meeting of Trinity Lutheran Church. The records are silent regarding who made the motion to go independent. The entire entry in the minutes is quite brief.

Semi-Annual Meeting                      June 28, 1964

The result on the vote to go independent were [sic] as follows.

11 to go independent

2 to stay Missouri Synod.

Motion made and seconded to adjourn.

Harvey Kitzmann                      Sec.

Thus Trinity took the bold step away from the Missouri Synod. The vote said that the people of Trinity were concerned about God's Word and pure gospel teaching.

## Pastor Hasz Resigns from the Missouri Synod

The immediate result of Trinity's vote for independence was realized when Pastor Hasz resigned from the ministry of the Lutheran Church - Missouri Synod effective July 1, 1964, just three days later! The time for brotherly admonition was over. Pastor Hasz and Trinity were following the Lord's directive found

in Romans 16:17, "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them."

This left Immanuel Lutheran Church in Hewitt in an odd position. Immanuel was still affiliated with the Missouri Synod, but its sister congregation and its pastor were independent. Immanuel would have to vote whether to go independent or to stay with the Missouri Synod. Pastor Hasz drafted a letter to his congregation in Hewitt. The letter announces a congregational meeting scheduled for Sunday July 26. The letter mentions Resolution I and Resolution II and says that these sheets are attached to the letter. These resolutions have been lost over the years. A copy of the original letter is found in Appendix B.



### Will Immanuel leave the Missouri Synod?

The following account is one of the saddest chapters of Immanuel's history. This history is based entirely on interviews with members of Immanuel. These members have since left Immanuel and joined Trinity Lutheran congregation. This account is biased without a doubt, but there is no "other side" of the story available. Strangely, Immanuel's minutes record its history up to 1956, but then the minutes stop. The minutes resume in the year 1968. It would seem that one volume of the minutes is missing. Pastor Traugott P. Bradtke, the current pastor at Immanuel in Hewitt, could not find these minutes after an extensive search. He speculated that perhaps the history was so sad that someone had intentionally removed this volume of the minutes.

This is the account of the meeting at Immanuel on July 26, 1964, as told by Mrs. Verna Gallatin who attended the meeting as an interested witness.

The meeting was packed with every possible voting member. One member had been attending church in Marshfield for some time, but since his name was still on the roster, he returned to vote. The President of the congregation, William Federwitz, chaired the meeting. Other members had campaigned both for and against independence. There were accusations that derelict members were told how to vote. Some of the accusations were true.

The meeting itself seemed staged. The chairman immediately threw out the ballots which had been prepared by Pastor Hasz.

These ballots were presumably the Resolutions I and II which Pastor Hasz mentioned in his letter dated July 23, 1964. These resolutions perhaps gave some explanation concerning what was being decided.

One member stood immediately and made the motion to stay Missouri Synod. He continued for some time giving his rationale for the motion. A strong leader in the church said, "That's enough now." The first man sat down as if on cue. The chairman never gave up the floor again. A vote was taken by secret ballot. Yes - meant the church would stay Missouri. No - meant the church would leave the synod. The results were:

No - leave Missouri	29 votes
Yes - stay Missouri	more than 29 votes (the exact number was not remembered)

When the vote was announced, Pastor Hasz got up and calmly walked out of the church. Those who had voted to leave the Missouri Synod were stunned. After all of Pastor Hasz' instruction, how could this happen? What would happen to Pastor Hasz? In retrospect many of Pastor Hasz' supporters felt that they should have walked out of the church with Pastor Hasz as a show of support.

This was the only vote taken by Immanuel. Pastor Hasz resigned as the pastor of Immanuel. The following week the chairman of Immanuel Lutheran Church notified Pastor Hasz that he was to leave Immanuel's parsonage. Immanuel now had a vacancy in the pastor's office.

Pastor Hasz was still concerned about the spiritual welfare

of the people at Immanuel. He drafted a letter dated July 29, 1964, addressed to the members of Immanuel Lutheran Church. This letter is filled with emotion. Pastor Hasz reaffirms his desire to serve his parishioners in Hewitt with the Word of God. Pastor Hasz also repeats the errors of the Missouri Synod and the reason for leaving: staying with the Truth of God's Word. Two paragraphs especially summarize Pastor Hasz' evangelical concern for the souls at Immanuel, Hewitt. These paragraphs are included below. The entire letter is found in Appendix C.

"It is very important that we do not interrupt our hearing of God's Word or our attendance at the Lord's Table. But let us do it in a place where we can be free from the tyranny of the blind leaders of the blind. Please do not burden yourself with the guilt of the Missouri Synod and of the Hewitt congregation. Come out and confess. Let yourself be counted as being on the Lord's side.

However, may I also plead with you not to become personally bitter against those who have opposed us. We cannot go along with what they have done, for it was done without God's permission and call. But we shall forgive them in our hearts, and not become vengeful."

Pastor Hasz had scheduled a wedding at Immanuel in the month of August. Pastor Hasz asked for permission to use the Hewitt church for this wedding. Immanuel Lutheran Church allowed him to do this one last act in their church. After that, Pastor Hasz had no contact with Immanuel Lutheran Church in Hewitt, Wisconsin. It is slightly ironic that Pastor Hasz' last function was a wedding. Here, in a congregation which had brought him so much heartache, was one final happy occasion.

## A Strange Turn at Trinity

In the meanwhile some members at Trinity added a new twist to the vote to go independent. Apparently some of the members of Trinity were absent from the meeting on June 28, 1964 when the vote was taken to go independent. A quorum consists of those present at the meeting, but in this serious matter it seems that the rules were stretched to allow another vote. This entry is found in the minutes of Trinity Lutheran Church.

Special meeting after Church                      July 26, 1964

Motion made and seconded to take another vote on going independent at our quarterly meeting in Oct. 1964. Motion made and seconded to adjourn.

Harvey Kitzmann                      Sec.

Remember that later on that same afternoon, Immanuel would vote to stay with the Missouri Synod. Pastor Hasz was now in danger of losing the congregation which had stood by his side.

The events in the weeks following July 26, 1964 would show that Trinity was supportive of Pastor Hasz. An entry in the minutes of Trinity Lutheran Church dated August 16, 1964 records a flurry of activity in the voters' assembly.

August 16, 1964                      Special Meeting.

Roll call showed 36 members present. Jerome Hansen was taken up as a member and voting member of our church, the vote was 24 yes and 8 no. Motion was made and seconded to accept Ray Salzwedel as a voting member. Motion made and seconded to accept Edwin Clark as a voting member. Motion made and seconded to accept Edwin Wienke as a voting member. A ballot vote was taken on opening up the parsonage for the pastor the result was 22 yes and 14 no.

A ballot vote was taken to change church services to 9:30 am. Sunday school to 10:30 am. The result was 17 yes and 14 no. A ballot vote was taken to welcome the people

from Hewitt cong. as communicant guests. The result was 21 yes and 11 no. Motion made and seconded to adjourn.

Harvey Kitzmann Rec. Sec.

Several things can be seen from this meeting. Some of Trinity's men were now applying for voting membership; they were becoming more involved, for better or for worse. Trinity was supporting its pastor by making the parsonage available. Trinity also changed its service schedule to a more convenient time.

A sizable group of people from Immanuel were visiting Trinity's services and were accepted as "communicant guests." Trinity would make a final decision on independence in October. Until a final decision was reached, the Hewitt group would remain guests at Trinity.

The quarterly meeting finally arrived. At this meeting Trinity would vote once again on the question of synodical affiliation. Here is the record from Trinity's minutes.

Quarterly Meeting Oct. 11, 1964

The minutes from our last meeting were read and accepted. The Treas. report was read and accepted. The building fund treas. report was read and accepted. Roll call showed 44 members present. Motion made and seconded to accept Frank Green Jr. as a voting member. Motion made and seconded to accept Leland Larson as a voting member. Motion made and seconded to accept George Peterson as a member and voting member. The vote on independence were [sic] as follows. There were a total of 44 ballots cast. 24 ballots were for independence, 20 ballots were to stay Missouri Synod. There was a motion made and seconded to adjourn.

Harvey Kitzmann Rec. Sec.

Trinity was independent. The questions were settled by the voters. Of course there would be some reaction to this decision, but the people of Trinity had held to the Truth of God's Word.

## Aftermath Within Immanuel and Trinity

The members of Immanuel who had been visiting Trinity's services now applied for membership at Trinity. Remember that 29 men from Immanuel had voted to leave the Missouri Synod. These families led the "Hewitt group" out of Immanuel and into membership at Trinity. In all, there were 18 heads of households in the group that joined Trinity. This business was conducted three weeks after Trinity's vote for independence, at a continuation of the quarterly meeting back on October 11, 1964. This is the entry from Trinity's minutes, including a list of names of the new members of Trinity Lutheran Church.

Continuation of quarterly meeting Nov. 1, 1964

Roll call showed 30 members present. The minutes from our last meeting were read and accepted. The following were taken up into church membership with us, the men among them also as voters.

1. C.K. Boyington & Family
2. Glen Boyington & Family
3. Charles Cliver & Family
4. Emil Brightsman & Family
5. Rueben Duchow & Family
6. Elmer Gallatin & Family
7. James Gallatin & Family
8. Harold Korth & Family
9. James Korth & Family
10. Richard Korth & Family
11. Donald Seboe
12. Mrs. Ed Seboe
13. Sharon Seboe
14. Arnold Panzer & Family
15. Elmer Panzer & Family
16. Signet Wichman & Family
17. Norland Hasz & Family
18. Miss Elsie Jones

Harvey Kitzmann Rec. Sec.

### Pastor Hasz' Last Year at Trinity

Trinity was independent of any synodical affiliation from July 1964 until early in 1965. During this time Trinity continued to give congregational mission offerings. Even earlier, in January of 1964 six months before Pastor Hasz left the Missouri Synod, Trinity had sent its mission offerings to the Independent Board of Lutheran Missions. At the annual meeting in January of 1965, Trinity decided to give its mission offering to pay for Trinity's continuing mission work at the Wood County Hospital.

Pastor Hasz was in poor health, and he knew it. Trinity's faithful pastor worked hard to find his congregation a synodical home. In the annual meeting in January 1965, a motion was made and passed "to offer (Trinity's) fellowship to the Church of the Reformation, (the) Wisconsin Synod, and the Norwegian Synod." At the semi-annual meeting July 16, 1965 Trinity's voters unanimously agreed to join the Wisconsin Synod. Subsequently, Trinity became a member of the Wisconsin Synod. The congregation had fallen away from the Wisconsin Synod following the Protestant Controversy, and now, Trinity was back.

A group of members decided to leave Trinity and joined Immanuel Lutheran Church, Hewitt. Trinity granted releases to these ten people in April 1965.

Pastor Hasz was suffering from heart problems. His health

began to affect his ministry. At a special meeting on June 27, 1965 Pastor Edward Schaewe from St. Peter's Lutheran Church, Town of McMillan was asked to help take of Trinity during Pastor Hasz' illness. Pastor Hasz did not recover from his illness. This shepherd of God's flock was called home to heaven on July 3, 1965. Pastor Hasz had undergone heart surgery at St. Joseph's Hospital in Marshfield earlier that morning. The surgery was successful. A close friend of Pastor Hasz said, "Pastor Hasz didn't die from heart failure; he died of a broken heart."

Pastor Hasz knew the Lord was calling him home. Using the words of the Apostle Paul from 2 Timothy 4:7-8, Pastor Hasz confessed his faith to his brother in the ministry Pastor Edward Schaewe. Pastor Hasz' last words were, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness," and so One Man's Fight for the Truth was ended.



## Epilogue and Evaluation

The two congregations which were served by Pastor Hasz are still going today. Immanuel continues to be served by Pastor Traugott P. Bradtke who arrived after Pastor Hasz resigned. Immanuel is celebrating its Centennial this year. The congregation built a new church building in 1991.

After Pastor Hasz' death, Trinity was served by vacancy pastor Rev. Edward Schaeve and a vicar Rev. James Babler. In 1967 Pastor Gerhardt Lambrecht, a candidate from Wisconsin Lutheran Seminary, was assigned to Trinity. In 1975 Trinity opened a Christian Day School to train future generations of God's children. When Pastor Lambrecht took a call in 1977, the congregation called Pastor Donald Buch. A school and a new parsonage were built in 1978-79. Dedication Day was September 9, 1979. The congregation and school continued to grow during the 1980s and 1990s. In April of 1991 Pastor Buch took a call to St. Paul's in Tomah, Wisconsin. Since July 1991, Pastor Jon Guenther has been serving at Trinity, Town of Richfield.

This paper tells of the struggle that God's people will face as they hold fast to the pure doctrine of Scripture. The devil will continue to tempt future generations away from God's Word.

Pastor Hasz and the people of Trinity stood faithful in this trial. May all who read this paper learn from this history. There may again come a time when Christians will be set upon by

false teachers. May the Lord graciously prevent his children from accepting these false teachers. Instead, let all who face threats to pure doctrine heed the words of St. Paul,

"I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them."

Romans 16:17

#### A Personal Note from the Author

These two congregations are my roots. My mother, Janice Korth (nee Gallatin), and father, Richard Korth, were both baptized and confirmed at Immanuel. They were also married at Immanuel Lutheran Church. Both sides of my family were active at Immanuel.

When false doctrine arose in the Missouri Synod, the Gallatin family and especially my grandmother, Mrs. Verna Gallatin, listened to Pastor Hasz' faithful instruction. They saw from Scripture that Pastor Hasz was teaching the Truth. The Lord preserved them in their faith, and they held to God's Word. Some of the Korth family also heard and recognized the true sound of the gospel.

However, the patriarch of the Korth family, Louis Korth, for whatever reason, was opposed to leaving the Missouri Synod. Louis Korth was my great grandfather. He campaigned heavily among Immanuel's members to influence them to remain in the

Missouri Synod.

When the group from Immanuel (cf. p. 35) left their church and joined Trinity, my parents, aunts and uncles, and my mother's parents were included in this group. My father's parents, namely, Mr. & Mrs. William Korth stayed at Immanuel. My grandparents would not talk to my father for a few months after he had left Immanuel.

My grandparents Mr. & Mrs. William Korth stayed at Immanuel, but a brother, Herold Korth, along with his family, left Immanuel. William and Herold were both sons of Louis Korth. This family was also split apart. Jesus' words have come true among these families:

Matthew 10:34-36, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn 'a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law--a man's enemies will be the members of his own household.'"

This paragraph, and the entire paper, is not meant to be a condemnation of any person or persons. Rather it is intended to point out the great sacrifices that have been made by some of the people involved. May God grant us all the wisdom and courage which they showed as we continue our fight for the Truth.

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Grave markers in Trinity Lutheran Cemetery

### Interviews

Mr. James Korth  
Mr. William Korth  
Pastor James Babler  
Pastor Traugott P. Bradtke  
Mrs. Janice Korth  
Mrs. Verna Gallatin

Dear Brethren, - - - Midst the rumbling of the approaching Day of the Lord it is that we devote some of our attention again to those matters of faith over which there have arisen troubled relations between the synod and our parish.

Whatever else is shaken up, sinking, tearing away from its moorings these days, to the children of God it is said, "Let brotherly love continue", Hebr. 13, 1, and, "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." Hebr. 13, 9.

It saddens us deeply that in a church-body which for more than a century had been blessed with purity and peace in the truth of Christ we should now be

#### Succumbing to Crypto-Modernism

For at this time we have in our midst not alone the phenomenon of false prophets arising, - a thing which after all has been predicted (2 Peter 2, 1) and is to be expected by all of faithful Christendom, - but the synod has become too weak to follow through with the divinely ordained reaction. And this is a thing not to be expected but to be astonished at beyond measure.

To our great confusion we have men with us in most vital positions of influence who, claiming to be horrified at the thought of speaking on Biblical matters "in the language of science", do make bold to speak then in a "language of faith" which allows them to deny the basic tenets of Christianity; - - and we are not meeting the attack with the Sword of the Spirit.

#### Setting up and Practicing Unscriptural Principles of Church Fellowship

Whereas formerly we were sensitive to Romans 16, 17, and said, "No fellowship without prior doctrinal agreement!", we now hold it to be sufficient for joint prayer and church work with heterodox synods to say, "No fellowship without prior agreement to discuss doctrine!"

#### Permitting Christian Love to Die Out

The highest love is in Jesus Christ. But it is a love which is whole, entire, which before it can lift up must cast down and even today speak the offending word, "Ye do err, not knowing the Scriptures." "Ye worship ye know not what." "Satan, get thee behind me, for thou savorest not the things of God." "When I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter, Why?" "I withstood him to the face."

The strange "evangelical spirit" now prevailing in Synod appears at times to be displeased with certain new teachings of the brethren. But the displeasure does not mature into that fruit of faith and love which insists that any incipient cancer of false prophecy shall be removed root and all, and that without delay. The kind of love we have is the love which refuses to recognize the most grievous errors as being indeed errors and false prophecies. But is this actually love? Is this charity? Is this being kindly affectioned?

The apostle who said, "Love the brotherhood." also spoke of "false brethren, to whom we gave place by subjection, no not an hour, that the truth of the Gospel might continue among you." Galatians 2, 4-5. Love's admonition is, "Beware of false prophets, which come to you in sheep's clothing." But we don't know of any false brethren today. We don't know of any false prophets coming actually now to us. If we do, where are they? Who are they?

It is because we have heard from high sources that the complaint we repeat herewith today is over-drawn, reflects misinformation, even impatience, . . . . that we wish now to submit to you a number of questions, Doctor Harms, and trust that you will reply to them.

## I. ON DOCTRINE

As of now M. Scharlemann still holds a synodical professorship at our St. Louis Seminary. But also he still holds to a theology which has permitted him to say, "The Book of God contains discrepancies."

"An inerrancy which is understood to mean that the Gospels offer us genuine history is a pure rationalization." (Inerrancy - by M.S. 1958)

"Revelation is not the communication of supernatural knowledge." (Rev. & Insp.-M.S.)

It is to be remembered that the essays in which these statements occur can no longer be regarded as "exploratory" or "settled satisfactorily" as a result of meetings. For, after all the exploring was finished and all the meetings with responsible men concluded, and even a general convention had spoken, the professor had a last word, and it was this and is this, "I do not retract anything in the essays." He gave as a reason for this, that "nothing false has been found in them."

Doctor Harms, we reason to think that also you agreed with others that there is nothing in Scharlemann's essays which needs to be identified as false doctrine or should be retracted. However, our thinking can be mistaken, or your own heart may have changed about the matter. Therefore

Question (1): Do you at this time recognize anything at all in the essays dealt with at the Cleveland Convention, and of which a few quotes are given here, to be tantamount to false doctrine?

It will not be necessary to concede that the essays have material which is unclear, troublesome, misunderstandable, problematical, offensive, etc. We still wish to know, Do you now regard them as false doctrine?

Again, Professor Scharlemann does not believe it necessary to retract his statement, "The accounts of creation are largely symbolical and mythical. The writer wrote it as a tale, a poetic piece. These accounts have an epic, even legendary flavor."

Question (2): Do you, Doctor Harms, believe that he must indeed retract this?

Regarding Evolution and its aliases: Theistic Evolution, Sequential Creation, Non-literal Interpretations of Gen. 1-2:

At the Cleveland Convention in June, 1962, the head of the Valparaiso School assured the assembly that his university was not in sympathy with Evolution and that it was not being taught as a fact in its class-rooms. But even while this was being said, (and believed by so many of the delegates) the classnotes in use at the school since 1959 were being readied for publication as a regular textbook in Biology 51 and 52. The textbook, composed by members in good standing of the Missouri Synod, has this on page 457: "There can be no denying the fact that there is evidence to support the hypothesis that man has evolved physically from prehuman ancestors. - - "Patterns of mental capacities tend to support the hypothesis that man has evolved mentally also from prehuman ancestors."

One may examine the context too and see that the statements are in no way mitigated thereby.

Our parish recognizes this teaching at Valparaiso as being indeed a most damnable form of heresy and false doctrine.

Question (3) Do you, Doctor Harms, agree with us that this is not too harsh a judgment?

Thousands of our young people, including a large number of pre-ministerial students, are daily exposed to this error at Valparaiso.

Question (4): In dealing with the university are you informing them that the teaching is displeasing to God and must be repented of, renounced, and retracted?

If the tone of these questions appears to be touched by undue alarm, we hasten to mention the fact that our correspondence with you on this same matter extends over a number of years. We are not angry with you, but we are troubled over the implantation of the error.

## II. ON CHURCH FELLOWSHIP

In the preliminary report on the proposed new Inter-Lutheran Association it is said, "The discussions showed a degree of basic agreement in Lutheran faith and conviction which is heartening and encouraging. - - - Our discussion showed that the statement in the first paragraph of the Preamble (subscription to Scripture and Lutheran Confessions) is sincere, meaningful language on the part of all participants."

"The papers and discussions also showed that we do not have that full agreement in doctrine and practice which we of the Missouri Synod consider essential to the establishment of pulpit and altar fellowship."

Now, Brethren, the members of this parish agree with Holy Writ that where the heartening convictions and the encouraging agreements are still so far apart as to make impossible a fellowship of pulpit and altar, there we ought not to go ahead with joint church activities. Romans 16,17 will not budge. If such texts as Romans 16, 17 do not forbid the kind of intimate fellowship proposed in the report and constitution, then the "avoid them" in such texts cannot be held to forbid fellowship in pulpit and communion either.

Theological study and discussion between such who cannot conscientiously take communion together can be carried on more effectively otherwise than within a Council where as a very first condition we are to confess ourselves to be "Fellow-Lutherans" and "pledged brothers to meet the needs of the heterodox hour". (C.T.M. April 1964, pp 221, 223)

Consider the living dishonesty inherent in the proposal. Today we may have dealt conscientiously with a member who has set himself down in the seat of the scornful Masons. As a result he leaves us and is immediately taken up, lodge apron and all, into a more liberal Lutheran church. Tomorrow we meet up with that same man in "a broader fellowship of Lutherans" and are required in the spirit of "this heterodox hour" to applaud, cooperate with, and assist him in the work and worship of the august Lutheran Council.

Doctor Harms, we believe that to enter the proposed Lutheran association and its proposed activities without first having enough doctrinal agreement for altar and pulpit fellowship as well is a violation of God's holy Word.

Question (5): Do you agree with this judgment?

Notice is again given in the Lutheran Witness (Apr. 14, 1964) that the Missouri Synod has expelled from its Christian fellowship the entire membership of Trinity Lutheran Church, New Haven, Missouri. Official information on this case has been transmitted to us but scantily. However, we understand that the expulsion had to do with the calling and keeping as pastor a young seminary graduate whose qualifications had been brought into question and finally into adjudication by Synod's Board of Appeals. This board had to report to the church meeting at Cleveland, Ohio, in June of 1962 that it had not been able to come to a decisive judgment in the matter. Now, since no decisive judgment by the highest board of appeals in the Synod was on hand, and whereas God has given a primal right and duty to any Christian congregation to call anyone of its male communicants in good standing into a ministry of Word and Sacrament, therefore

Question (6): By what Scriptural authority could so many baptized and communicant members of the Body of Christ be un-brothered and cut off from fellowship with us by this act of the Missouri Synod?

Sincerely in the Love of Christ and His Truth,

Hewitt, Wis.  
July 23, 1964

Dear Member of the Hewitt Church,

Because of great changes taking place we must often make great decisions. This is true also in the church.

As you know, there are a number of Lutheran synods in the country. They are made up of Lutheran congregations. Some of the synods are small, others quite large. Some are changeable in their teachings, depending on how the wind blows; others have been very steady and faithful to God's Word.

Our own Missouri Synod was organized in 1847 in Chicago, Ill. At that time it was dedicated to keep the Word of God and obey the admonition in 1 Corinthians 1,10:

"I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

And for about 100 years we had this blessing; we were "perfectly joined together" in the truth of Jesus Christ. From the Book of Genesis to the Book of Revelations we held together like a solid phalanx. We did not give way to false brethren, no, not for an hour, that the truth of the Gospel might continue among us. (Gal.2,4-5)

Today all this has changed, and on June 23, 1964, the Synod announced to us in its official paper, the Lutheran Witness, p.7: "In regard to Genesis 1 and the Evolutionary hypothesis it is unthinkable that our people would hold like a solid phalanx on this point." And it goes on to say that an interpretation permitting a man to believe in Evolution (man comes from monkeys, etc.) "is allowable."

In many other points too there have arisen serious differences in interpretation and teaching.

Thus our beloved Synod has become within a few short years a total stranger to Bible-believing Christians; and your own pastor has been forced by conscience to listen more closely to the Saviour's Word as we hear it in John 10,4:

"A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

In fear and trembling at this Word your pastor has fled from the Missouri Synod, has taken refuge in the freedom of the Lord spoken of in 1 Corinthians 7,23:

"Ye are bought with a price; be not ye the servants of men."

Since July 1, 1964, your pastor is functioning as an independent Lutheran minister, and he hopes some day to join again a truly Lutheran synod.

And the Klondike Corners congregation has also since June 29, 1964, become a free Lutheran congregation, temporarily independent.

We have been offered friendliness and hospitality by the Wisconsin Lutheran Synod, by the Norwegian Lutheran Synod, and by the Lutheran Churches of the Reformation, and we are accepting their help and fellowship with sincere thanks.

But, as said, our church here at Hewitt must now also make a choice, and this will be done by either accepting Resolution I or Resolution II, herewith included for your study. Please, come to the meeting next Sunday and cast your vote. The choice is not between one man and a million others, but between right and wrong, truth and falsehood, God's will and man's will.

May the Lord not look upon our unworthiness, but graciously help us! Amen.

In His Dear Name, Greetings!

Appendix B page 1

Your Pastor,

Nicholas A. Herz



Hewitt, Wis.  
July 29, 1964

Dear Member of the Church,

A fine place for the name "I M M A N U E L" is not alone overhead some Church-door, but right inside our hearts where we can pray the Name and say, "Dear Lord, be with us!" ("Immanuel" means "God-with-us").

He is with us in His Word. Therefore the Word must be honored and obeyed. Isaiah 66,2: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

One word which we have all been made to tremble at during the past few days is the word of Jesus (John 16,2): - "They shall put you out of the synagogues."

When last Sunday at the Hewitt place of worship there was heard one more sermon warning us all against idolatry and false teachings, many people banded together to put the preacher out of their church. And it was done.

It was not only understood that the pastor was to leave the church property, but he was also asked to resign from his office as pastor here.

What is his answer to this request? It is this: He shall indeed get off the property of the Hewitt Church. But he shall not resign from his duty to the members. Men have broken us apart, BUT GOD HAS NOT!

John 10,12-13: "The good shepherd giveth his life for the sheep. But he that is an hireling, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep."

Before God I am still your pastor. You can make it impossible for me to serve you and you can run after others. But then you shall give an account to God.

What all of us, pastor and people, should be fleeing from today is the voice of strangers, false teachings, which have been given "the run of the place" in the Missouri Synod. The Lord has said, John 10,5: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers."

Some have said, "Oh, if we would give the synod just a few years of time, all this trouble with false teachings will be cleared up!"

BUT God who knows better than any of us what the danger of false teaching is, has not allowed us to take that much time with it. He has said that this must be attended to and cleaned up immediately.

In Galatians 2,5: St. Paul speaks of "false brethren" and says, "To whom we gave place, no, not for an hour; that the truth of the Gospel might continue with you."

And in Titus 3,10, he teaches us, saying: "A man that is an heretic (teacher of strange things, things contrary to the Scriptures) -- after the first and second admonition reject."

Delaying settlement of such things is contrary to Scripture and the curse of delay is seen in the results of such delay. Not only does the error spread out very quickly; so that it becomes more than we can handle at last, but we learn to live with it, and finally we don't see it anymore for what it is, false doctrine.

Today the Missouri Synod claims that there are no false teachings in the synod. And yet for the past 10 years and more Evolution (man from monkeys, etc) has been taught at our own church-related schools, and it has been taught as something which may be believed in by the students of our synod.

So it is with many other dreadful errors. God seems to have punished the synod with blindness because it refused to obey His Word in regard to what shall be done when error arises in the Christian Church. We did not want to see the truth. Now we actually can't see it!

And what shall you and I do? A synod which stubbornly maintains that there are no false teachings in its midst when it is plain as day that there are, can not be helped by our staying with her. In fact, God has given orders to us for such a case as ours. The orders are summed up in one word, - "flee!"

2 Cor. 6, 17: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Let me then, weak and unworthy servant of the Lord that I am, call you to come out; come out to that place where you and I may continue together both our personal friendship and our labor in the Lord.

For the present we invite you to worship with us at the Klondike Lutheran Church. Now that the pastor has only one station for preaching this time of service there, 10:30 A.M., may be changed in the near future to an earlier hour. But at least for next Sunday, August 2nd, it shall still be 10:30.

It is very important that we do not interrupt our hearing of God's Word or our attendance at the Lord's Table. But let us do it in a place where we can be free from the tyranny of the blind leaders of the blind. Please do not burden yourself with the guilt of the Missouri Synod and of the Hewitt congregation. Come out and confess. Let yourself be counted as being on the Lord's side.

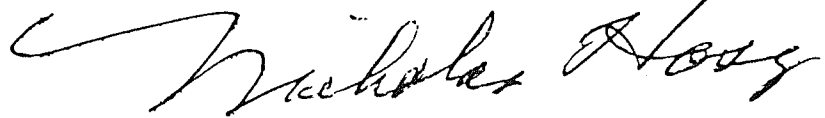
However, may I also plead with you not to become personally bitter against those who have opposed us. We cannot go along with what they have done, for it was done without God's permission and call. But we shall forgive them in our hearts, and not become vengeful.

If at any time you are visited by such who have in mind to separate you from the fellowship of your God-given pastor and the church he serves, and want to keep you in fellowship with "false brethren"; then with your answer you may give to them this letter, and ask them not to bother you any further in this matter. But be courteous and friendly, yet in dead earnest.

As for the future, we shall not be without some problems in regard to transportation, equipment, etc. But God will show the way. Pray often, also for your pastor and his wife. Come to our gatherings, share with us your thoughts and your burdens, be steadfast in faith, hope, and love.

The Lord bless you and keep you!

Your God-called Pastor and Friend in Christ,



Klondike Schedule: Sunday School, Bible Class: - - - 9:30 A.M.  
Church Services - - - - - 10:30 A.M.

But as said, we may soon adjust this schedule to the greater convenience of all.

## Area Minister Dies at Age 58

The Rev. Nicholas M. Hasz, pastor of Trinity Lutheran Church at Klondike, died at 9 p.m. Saturday following heart surgery at St. Joseph's Hospital in Marshfield. He was 58 years of age.

Funeral services will be conducted at 2 p.m. Wednesday at Trinity Lutheran Church in Klondike. The Rev. Edward Schaeve, town of McMillan, will officiate, and burial will be made in the Trinity Lutheran cemetery at Klondike.

The body will repose at the Hansen Funeral Home until 11 a.m. Wednesday, when it will be taken to the church.

A native of Chippewa Falls, the Rev. Mr. Hasz was born Feb. 10, 1907. He attended school at Granton, where his father, the late Rev. Martin Hasz, was pastor of Zion Lutheran Church for 12 years. He received his training for the ministry at Concordia College, Milwaukee, and Concordia Seminary, St. Louis, Mo.; from which he was graduated in 1933.

He was married in Oklahoma City, Okla. on Jan. 10, 1934 to Clara Kunzman.

He was ordained July 4, 1937, at Trinity Lutheran Church, Otter Creek, N. D., and had served at various parishes in North Dakota before coming to St. Paul's Lutheran Church at Irma, Wis. He later served at Trinity Lutheran Church in Marshalltown, Iowa, and in 1958 came to the Hewitt and Klondike area.

In addition to his wife, he is survived by two sons, Waldemar K. Hasz, Fort Atkinson, Iowa; and Norland M. Hasz, Marshfield; three sisters, Mrs. Gilbert (Ruth) Glaeser, Beaver Dam; Mrs. G. (Lydia) Koldey, Fort Wayne, Ind.; and Mrs. Paul (Clara) Peters, Lebanon; five brothers, Gerhard Hasz, Indianapolis, Ind.; the Rev. Richard Hasz, Jonesville, Ind.; the Rev. Martin Hasz, Massachusetts; Elmer Hasz, Cherry Hill, N. J.; and Armin Hasz, Fond du Lac; and three



Rev. Nicholas M. Hasz

grandchildren.

He was preceded in death by a sister.