

May 26, 1966

ADDENDUM #10

We have before us a charge made by Pastor Harold Schulz to the effect that the Kindergarten Manual for Lutheran Schools and the Teachers' Manual, published by authority of the Board of Education, Wisconsin Synod, emphasizes the third use of the Law contrary to the Scriptures and the Lutheran Confessions. Two documents have been turned over to us for our consideration. At this time we ought to limit our study to those portions of the documents which:

- I. State our Synod's position on the third use of the Law,
- and II. State Pastor Schulz's objections to our Synod's position.

I. Some quotes which are found in Pastor Schulz's first paper which give our position on the third use of the Law.

"The teacher will want to show her pupils from the Law how they as believing children of God can show their thankfulness and express their love toward God in return for His wondrous gift of salvation and many other blessings." P.1, Par. 6.

"The teacher will, therefore, conscientiously endeavor to expound the will of God as it is expressed in His holy Law in such a way that her pupils will be led to see God's will for their lives." P.1, Par. 7.

"Naturally, the use of the Law as a mirror to show the children their sinfulness and need of a Savior and as a curb for the Old Adam will not and must not be excluded." P.1, Par. 8.

"Even when it is presented as a guide (as in the Epistles of the N.T., which are addressed to Christians), it will also serve through the effectual working of God's Holy Spirit as a mirror and a curb, for the children will readily see that they do not always live up to or follow these commandments of God." P.1, Par. 9.

"It is the Law serving as a guide to the Christian because of his imperfect knowledge of God's will, that must instruct the Christian. This we usually refer to as the third use of the Law. Here we view law in no sense according to its coercive force or with its threats. Here only the content of the Law comes into consideration, and its content is God's will. That the Christian needs to know, if his works are to be God-pleasing." P.3, Par. 1.

Some supporting passages for the above quotes.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word." Ps. 119, 9.

"How then can I do this great wickedness and sin against God." Gen. 39, 9.

"Bring forth, therefore, fruits meet for repentance." Matt. 3, 8.

(2)

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2,10.

"See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men," 1 Thess. 5, 15.

"I know thy works -----" Letters to the churches in Rev.2.

"Seest thou how faith wrought with his works, (Abraham) and by works was faith made perfect?" James 2,22 ff.

"All Scripture is given by inspiration of God and is profitable for -----." 2 Tim. 3,16.17.

c.f. Romans 6, 12 ff. & Romans 7,1 ff.

These are only a few of the many Scripture passages which could be produced.

II. Pastor Schulz's objection to our Synod's position.

Pastor Schulz's statement: "The Ten Commandments never, never were to serve as a course of instruction for believers in holy living." (First paper, P.3, last Par.) He attempts to support this view by stating, "This surely is clear from the fact that God gave these commandments 2500 years after man fell into sin, 430 yrs. after God made His covenant with Abraham, 1500 yrs. before the birth of Christ. If Christians today absolutely need the third use of the Law for instructions and information in holy living, what about Seth, Enoch, Noah, Abraham, and all other. O.T. saints prior to Moses?"

To this we say:- Pastor Schulz should be mindful of the fact that these men had a knowledge of God's holy will even though they did not have the written moral law. They had some knowledge of the moral law due to the fact that God had written it in their hearts.

Further statements by Pastor Schulz: "The very wording of the Ten Commandments clearly reveals that the Holy God does not inform Israel what He is FOR, but what He is AGAINST. God does not give instructions as to good behavior, but forbids bad behavior." (First paper, P 3, Par. 5.) "And so it comes as no surprise to find that the Ten Commandments are not worded as positive rules prescribing good conduct, but are definite orders forbidding sinning. -----
What information did God impart about decent and clean living as to sex and marriage when He commanded: Thou shalt not commit adultery?" ANSWER: Many a Christian has said in time of temptation, "How then can I do this great wickedness and sin against God?" (Pastor Schulz's last statement is found in his essay P. 6; first full paragraph.) The above mentioned statements certainly lack scriptural proof.

Still more statements which need to be analyzed:

To the question: (First paper, last 3 lines on page 4) "Doesn't the new man, therefore, need the constant guidance of the Law?", Pastor Schulz answers, "God's Word dispels such fears with the answer: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John 3,9. From this and a number of additional statements on page 4 it becomes clear that Pastor Schulz does not see the Christian as he will always appear in this world, possessing both the New Man and the Old Adam in one person. It is true that God sees the redeemed Christian as holy in His sight through faith, but we cannot conclude from ^{this} that He expects us to deal with Christians as though they possessed only the New Man. We recall the words of the Apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

(c.f. Essay, page 10, Par. 9 and Essay, page 11, 2 nd. last Par.)

A final comment:-

At the close of the second last paragraph of his essay Pastor Schulz almost pleasantly surprises us as we read, "The Christian needs the Law as a fixed sure rule and standard to keep a clear picture before him as to what really is the good and acceptable will of God. He constantly needs to be admonished and exhorted, that there be no deviation from this guide line above it or below it, either to the right of it or to the left of it!" The last sentence, however, at the close of the essay disturbs us again. This appears to be the general pattern which we meet up with throughout the paper and the essay under discussion.

E.H.Zimmermann

Wisconsin Evangelical Lutheran Synod

OFFICE OF THE PRESIDENT

Rev. Oscar J. Naumann

3512 West North Avenue

Milwaukee, Wisconsin 53208

Office: 445-4022

Residence: 463-6071

ADDENDUM #11

June 13, 1966

The Conference of Presidents

Dear Brethren:

As requested, Vice-President Habeck and I have drawn up a brief summary and evaluation of our discussion with Pastor Herold A. Schulz and are sending this to you. We are convinced that a further discussion must soon be arranged to discuss his contention that the Christian has no need of the law. This appears to be the heart of his contention and of the problem in St. James Lutheran Church in Golden, Colorado, which he serves.

Our evaluation to be included in the minutes of the Conference of Presidents reads:

"In a meeting with Pastor Herold A. Schulz with the Conference of Presidents on May 26, 1966, an attempt was made to understand the concerns which had led to his original protest and subsequent memorial. We found that he quoted profusely from the Confessions in support of his position. It was agreed, however, that further discussion is needed of his proposition that the Christian does not need the law."

This report is being sent not only to Pastor Herold A. Schulz and the members of the Conference of Presidents, but upon special written request of the Board of Elders of St. James Lutheran Church of Golden through its president, Mr. R.J. Hartmeister, it is also being sent to Principal John Schibbelhut and to Mr. R.J. Hartmeister.

I believe we must include time for further discussion of this matter with Pastor Schulz at the next meeting of our Conference of Presidents. This meeting will, no doubt, be called shortly after the district conventions have taken place.

May the Lord lead us to an early solution of this matter!

Sincerely yours,

Oscar J. Naumann, chairman
CONFERENCE OF PRESIDENTS

OJN:vas

401 20th Street,
Golden, Colorado.
June 15, 1966.

To the President and First Vice President
of the Wisconsin Ev. Lutheran Synod,
and Pastor Irvin Habeck.

ADDENDUM # 12

Dear Officials,

In regard to your letter containing a "report" of our meeting which was held in Milwaukee May 26, 1966.

It is strange indeed that you would dare to send a letter into my congregation by means of John Schibbelhut, the principal, and R. J. Hartmeister, president of the congregation without first consulting me about the wording of your official statement - to see if I also would have approved this statement as being just and fair.

Your wording of the evaluation of our discussion surely indicates that my trust in the Conference of Presidents was misplaced, when I did not insist on having a witness present!

You have belied, betrayed, slandered and defamed me in declaring that it was my contention "that the Christian has no need of the law." This is a vicious lie!

In our meeting we did not discuss the entire Law as to its threefold use! We restricted our comments "To the Third Use of the Law."

And it definitely was my contention that the Christian does not need the third use of the Law in sanctification to produce good works, the fruits of the Spirit! That the Christian does need the Law in all its uses only because of his sinful flesh.

It is also deceiving when you say "that he quoted profusely from the Confessions in support of his position." By referring only to the Confessions is definitely misleading, because before God you know that I also quoted from J. P. Kehler's writings, from Walther's Law and Gospel, from F. Pieper's Dogmatics, from Dr. Stoeckhardt's writings and especially from the Scriptures.

I expect a statement of retraction forthwith and an apology, - and a true report of the meeting, addressed to me and mailed to all others who received this letter of June 13th, 1966.

If a statement is not forthcoming within ten days this my reply will be made known to the members of my congregation.

One who is utterly confused,


Harold A. Schulz.

his signature even if there were to be a desire to issue one. If

you must proceed with your report as directed in the letter of
no retraction is required. **ADDENDUM #13**
be yours. But I fear that it will do more harm than good to your cause.

June 17, 1966

may the same report be used as a basis for the report of
which is a part of the report of the Conference of Presidents
Pastor Harold A. Schulz
401 20th Street
Golden, Colo. 80401

Dear Pastor Schulz,

The reason why President Naumann sent copies of his letter of June 13 to two members of your congregation are indicated in the letter. If he has any further comments to make, he will do so after his return from Europe.

It is not surprising that he did so, however. For it was you who insisted that some report of our meeting be supplied for your use in your congregation. The Conference of Presidents hesitated about issuing any report at this time because the business was not concluded. In compliance with your request, however, it did appoint a committee of two to prepare a very brief summary of what transpired.

We were well aware that you quoted from many sources. But we do not require subscription to them as we do to the Confessions. Therefore your evident desire to conform to the Confessions was singled out.

What was it that took up our time? There was no argument about the use of the law as a curb or a mirror. No one contended that the Christian does not need the law to prevent his reason from leading him into fictitious good works. No one contended that the law in its so-called third use produces sanctification. What was it that led one of the Conference of Presidents repeatedly to say that you must have an electric knife which is able to separate the new man from the old in this life? Why were passages like Galatians 5, 13, 14 and Acts 9, 6 quoted? In all that was said it was the proposition mentioned in our brief report which caused long discussion and remained unfinished business and is pinpointed as such in our "evaluation." Perhaps it is too briefly stated, but those who were at the meeting, including yourself, know what transpired. In our report to the Synod the context will have to be given. If our very brief summary of the point at issue shocks you, perhaps you can understand why your position caused confusion and resentment.

As President Naumann indicated in his letter, he plans to call a meeting of the Conference of Presidents after the elections as the District conventions have determined who its members will be. The last of such conventions will be that of the Northern Wisconsin District in August. Your matter will be on the agenda.

Since President Naumann will not be returning from Europe until July 7, there will be no opportunity by the time of the deadline which you have set for any kind of retraction over his signature even if there were to be a desire to issue one. If

you must proceed with your threat to make your letter public if no retraction is received within 10 days, the responsibility will be yours. But I fear that if you do so your extremism will do more harm than good to your cause.

OFFICE OF THE PRESIDENT

May the Lord grant us all a rich measure of that soberness which is a "must" for those to whom He entrusts the public ministry (1 Tim. 3, 2).
CFile: 045-4022
Reference: 463-877

Yours in His service,

Irw.
June 13, 1964
Irwin J. Mabeck.

The Conference of Presidents
cc: President O. J. Naumann
Dear 2nd Vice-President Norman Berg.

C
O
P
Y

I have read your letter of June 10, 1964, and have drawn up a brief summary of the facts. I have also written a letter to Mr. A. Schulz and we have discussed the situation. It is my opinion that there is no need of the list of names which you have mentioned in your letter. The problem in St. James is a local one and should be handled locally.

Our primary concern is the welfare of the Conference of Presidents and its members.

I have discussed this matter with the Board of Directors and we have decided to take no further action. We have found that the spirit of the Conference is to support and defend the position of the Board of Directors and we do not wish to be accused of any wrongdoing.

This report is being sent to the Board of Directors and the members of the Conference of Presidents. I have also written a letter to the Board of Directors of St. James and we will discuss this matter at the next meeting of our Conference of Presidents. Mr. Berg's letter is being sent to the Board of Directors and to Mr. Schulz.

I believe we must include this for further discussion of this matter with Father Mabeck at the next meeting of our Conference of Presidents. This meeting will be held shortly after the district conventions have taken place.

May the Lord lead us to an early solution of this matter!

Sincerely,
Irwin J. Mabeck

Received from Mr. Robert Lange, Jr., and Pastor Harold A. Schulz Dec. 6, 1966

ADDENDUM # 14

St. James Evangelical Lutheran Church
Golden, Colorado
December 6, 1966

My Statement

Prof. Irvin Habeck in his letter dated June 17, 1966, wrote, "perhaps you can understand why your position caused confusion and resentment". No one has become more aware of this during the past nine months than I. I have been reminded again and again that I am not making myself understood. This especially became obvious in the meeting I attended with the conference of Presidents, May 26, 1966. Two weeks after this meeting was held, I received a report, as an evaluation of this meeting, that it was my contention "that the Christian does not need the law". This statement, in my opinion, was not a true summary of what I "thought" I was contending for! And, I responded in strong language in utter dismay, branding this untrue statement a "vicious lie"!

Sometime, thereafter, I received a letter from President Naumann in which he wrote, "In closing, Brother Schulz, I would beg you to ask yourself whether there is the possibility that you had failed to make yourself clearly understood, before you charge the subcommittee or the entire conference of Presidents with having 'belied, betrayed, slandered and defamed you'. We tried to give a very brief but factual and objective report of what we gathered from your many, many words."

Again, it seems obvious from this statement "that I have failed to make myself clearly understood" - and therefore, I withdraw my judgement contained in my letter of June 15, 1966, and accept "the evaluation", that, from what I said in that meeting, the subcommittee could but draw the conclusion that it was my contention that the Christian does not need the Law; and "that this, their evaluation, was a very Brief but factual and objective report of what they gathered from my many, many words"!

And, since I have so completely failed to make myself understood, I have been led to conclude that I am the one who is utterly confused and must at once stop my efforts to confuse others in my congregation (which is falling apart); to confuse my district officials and all others whom I have troubled with my protests and memorial, and to do this I, in the depth of despair, handed in my resignation October 21, 1966, as being pastor of my congregation, thereby removing myself from the ministry in the Wisconsin Synod. The majority in the congregation refused to accept my resignation - so I reluctantly withdrew it. But the "confusion and resentment is mounting"! The Principal of our School left us at the beginning of the school year, giving as one of his reasons that he disagreed with me on the teaching of the Law in general and the third use of the Law in particular. Recently the two remaining teachers resigned for similar reasons. We are harvesting bitterness among our members - with the great danger that our school which at one time had an enrollment of over 70, now possibly is numbered in the 40's! With the threat hanging over our heads that we may not be able to get teachers in the future, "because of the trouble in Golden".

I call all this to your attention to indicate how urgent it is that I stop causing confusion and resentment by means of my protest and memorial; as I indicated, the one way this can be done is for me to resign from the ministry - then with it my protests and memorial could be dropped! If this is your advice - I will do so at once!

And, the only other solution in my opinion, is this; that you will patiently put me straight in my understanding of the proper use of the Law as it pertains to born again children of God of all ages! In fairness to me and my conscience I need clarification in regard ~~me~~ to what seems to be a long standing difference of opinion in regard to the use of the Law in the Christians' life of sanctification!

There are those who say, "In so far as the Christian is a new man, reborn, he is completely free from the Law. The Law has nothing to say to him. Its coercion and threats cannot reach him. Its instruction is not needed, for the new man has the mind of Christ. But since the Christian still has flesh, and old Adam, and so is not as yet perfectly renewed, does not know the will of God perfectly, he needs to be instructed from the Law what kind of works will be pleasing to God as a fruit of his faith". Since the Christian never is without his flesh there seems to be the urgent daily need to use the Law without its threats and coercions to remove this imperfect knowledge of God's holy will by teaching the Law so that, as a rule, it guides us in the true fear, love, and trust in God, that we willingly do according to His commandments". Yes, we are told that in our Gausewitz Catechism, the emphasis does not lie on the fact that the Law convicts of sin. -- but that "the stress in our Catechism (and rightly so) is on the third use of the Law, whereby it serves "as a rule to guide us in the true fear, love, and trust in God". I read, "Good children need not be forced to obey their parents and teachers, because they are afraid of punishment, but rather, its their earnest desire to please their dear Father in heaven. They delight to do his will (Ps. 40:8). They need only be shown what God would have them do. And this they learned from the Law. To them the Law is a rule and guide, which directs them on their way through life. It is a light unto their path which shows them where to step, and what pitfalls to avoid!" We are told that this is the "Evangelical way of teaching the Law to those called by the Gospel"! I believe that this is sufficient evidence to indicate a strong trend in the manner the way the Law is taught and used in our circles, especially by our teachers in our Christian Day Schools without any reference to Manuals.

On the other hand, there are those who teach "that those who would be saved must have a faith that produces love spontaneously and is fruitful in good works --

it is active in good works because it is genuine faith. The believer need not at all be exhorted to do good works, his faith does them automatically. The believer engages in good works, not from a sense of duty, in return for the forgiveness of his sins but chiefly because he cannot help doing them. It is altogether impossible that genuine faith should not break forth from the believers heart in works of love".

The inefficiency of a faith that fails to work by love is not due to a lack of love, but to the fact that it is not real, honest faith. Love must not be added to faith, but grow out of it -- a fruitful tree does not produce fruit by somebody's order, but because, while there is vitality in it and it is not dried up, it must produce fruit spontaneously. Faith is such a tree, it proves its vitality by bearing fruit. It is withered when it fails to bring forth fruit. The sun, likewise, need not be told to shine, it will continue shining till Judgment Day without anyone's issuing orders to do it! Faith is such a sun."

Again, I read: Faith in Christ alone justifies, alone fulfills the Law, alone does good works, without the Law.

It is true that after justification good works follow spontaneously, without the Law, i.e. without the help or coercion of the Law.

"In brief, the Law is neither useful nor necessary for justification, nor for any good works, much less for salvation!"

This is briefly the confusion - that confronts me! I, up until a few months ago, thought I knew what to believe and teach concerning the Law and Gospel. It was on that basis I vigorously and with many, many wasted words fought for what I thought was the truth; but now - in view of what confusion and ^{en}restment I have stirred
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up I fear I have been reading the Scriptures and studying the Confessions with a prejudiced mind. And, if there is any hope for my continuing in the ministry without the shadow hanging over my head - that I could again be a pastor faithfully teaching the Law and preaching the Gospel according to the interpretations of my fellow pastors and teachers, I beg of you that you please inform me what I am to teach and preach, thereby possibly removing to some extent the confusion and resentment I have stirred up! Please give me a written statement in regard to the proper way to teach and apply the third use of the Law, which may be read to the disturbed members of my congregation. And, will you, please, after a careful study of the true use of the Law according to the Scriptures and the Lutheran Confessions, and after a complete and thorough review of the two Manuals mentioned in my memorial, report your complete findings as soon as possible?

Minutes of the Conference of Presidents

Synod Administration Building

December 6 & 7, 1966

ADDENDUM # 15

The first session was opened with a devotion by President Naumann at 10:05 a.m. on Tuesday, December 6.

Sessions were held on Tuesday morning, afternoon, and evening, and on Wednesday morning and afternoon. All five sessions were opened with a devotion and closed with prayer.

Present, either full- or part-time, were President Naumann, Pastor Herold Schulz, Mr. Robert Lange, Jr., an elder of St. James Congregation, Golden, Colorado, Pastor William H. Wietzke, Prof. Irwin J. Habeck, District Vice-President Gerald Free, and District Presidents Fritze, Dahlke, Kell, Frey, Buenger and Mischke.

District Presidents Zimmermann, Lenz, and Berg were excused.

President Naumann served as moderator at all sessions.

The meeting was an emergency session of the Conference of Presidents, called because of the problems which had arisen as a result of the Memorial of Pastor Herold Schulz to the Synod in which he charges "that the Kindergarten Manual for Lutheran Schools and the Teacher's Manual, published by authority of the Board of Education, Wisconsin Synod, emphasize the third use of the Law contrary to the Scriptures and the Lutheran Confessions." The Synod in convention had referred this memorial to the Conference of Presidents for resolution.

A preliminary statement was read by Pastor Schulz in the opening session. A copy of this statement is attached to these minutes. The following pertinent quotations are taken from Pastor Schulz's "My Statement":

Page 1, Paragraph 3. "It seems obvious from this statement (an evaluation of the May 26 meeting of the Conference of Presidents drawn up by a subcommittee) 'that I have failed to make myself clearly understood' - and therefore, I withdraw my judgement contained in my letter of June 15, 1966, and accept 'the evaluation', that, from what I said in that meeting, the subcommittee could but draw the conclusion that it was my contention that the Christian does not need the Law."

Page 2, Paragraph 1. "Since I have so completely failed to make myself understood, I have been led to conclude that I am the one (original emphasis, OJN) who is utterly confused and must at once stop my efforts to confuse others in my congregation (which is falling apart)"

Page 2, Paragraph 2. "I call all this to your attention to indicate how urgent it is that I stop causing confusion and resentment by means of my protest and memorial; as I indicated, the one way this can be done is for me to resign from the ministry - then with it my protest and memorial could be dropped! If this is your advice - I will do so at once."

Page 4, last paragraph. "This is briefly the confusion that confronts me! I, up until a few months ago, thought I knew what to believe and teach concerning the Law and the Gospel. It was on that basis I vigorously and with many, many wasted words fought for what I thought was the truth; but now - in view of what confusion and resentment (resentment, OJN) I have stirred up I

fear I have been reading the Scriptures and studying the Confessions with a prejudiced mind. And, if there is any hope for my continuing in the ministry without the shadow hanging over my head - that I could again be a pastor faithfully teaching the Law and preaching the Gospel according to the interpretations of my fellow pastors and teachers, I beg of you please inform me what I am to preach and teach, thereby possibly removing to some extent the confusion and resentment I have stirred up!"

It was, thereupon, resolved to proceed by reading the pertinent sections from the Confessions. This reading included

Part III, Articles II and III, of the Smalcald Articles, titled "Of the Law" and "Of Repentance" respectively. cf. Triglotta, p. 479 & 481.

Article VI, Epitome of the Formula of Concord, titled "Of The Third Use Of The Law." cf. Triglotta, p. 805 & 807

Article VI, Formula of Concord, Thorough Declaration, titled "Of The Third Use Of God's Law". cf. Triglotta, p. 963-971

Article II, Formula of Concord, Thorough Declaration, titled "Of Free Will", paragraphs 34-39. Cf. Triglotta, p. 893-895

Article II, Formula of Concord, Thorough Declaration, titled "Of Free Will", paragraph 63. Cf. Triglotta, p. 905

An attempt was made, at this time, to summarize what the Confessions really teach on the point in question.

Portions of the "Kindergarten Manual for Lutheran Schools" were read in the Tuesday evening session. It was generally conceded that the wording in some areas could be improved.

The discussion was then directed to Pastor Schulz's communication, dated April 18, 1966, especially the closing paragraphs:

"Does Scripture teach a third use of the Law? Answer: Yes."

"What is the proper method of teaching this use?"

Answer:

NOT to instruct and to guide the regenerate children of God, (who "have come to know the Lord Jesus as their Savior and now love Him who first loved them"), so that they now may know how "to show that love for their Savior."

NOT "He wants us to learn ("from these commandments") the things we are to do to show our love to Him,"

BUT to keep reminding the Christian of the one and only "fixed" and "sure rule and standard", that he on "account of the Old Adam" does not "from human devotion institute wanton and self-elected cults;" (to keep him alert so that he does not "imagine that his work and life are entirely pure and perfect.")

"It is needful that the Law of the Lord always shine before" him, so that there be no deviation from this "fixed" rule" above it or below it,

or either to the right of it or to the left of it."

This discussion occupied the bulk of the time on the second day.

One received the impression that Pastor Schulz was not ready to accept the fact that the third use of the Law could give positive direction. Throughout his explanations one also seemed to sense a failure on the part of Pastor Schulz to be clear about the fact that the regenerate child of God, as he appears in this life, always has an "old Adam" and that one must speak of him and to him as a person who is both old man and new man.

The question was raised toward the close of the meeting whether the Conference of Presidents might be criticized for not spending more time in studying the Manual itself. It was pointed out in reply that a Committee of three pastors, appointed by the Conference of Presidents, acted for it in making a thorough study of the Manual. On the basis of the recommendations of this Committee various revisions were made in the Manual. Since these revisions had not resolved the problem for Pastor Schulz, the Conference of Presidents felt the need, first of all, to study the more basic question, "What is the proper method of teaching the third use of the Law on the basis of Scripture and the Confessions?"

It was quite generally agreed that the Conference of Presidents would have to devote additional time and study to the Manual itself at a future meeting.

At the same time, however, it was the consensus of those still present at the close of the meeting that some of the statements in the Manual may appear objectionable to Pastor Schulz because it seemed that Pastor Schulz was not ready to accept what is taught about the third use of the Law in Scripture and the Lutheran Confessions, especially in this point that the Christian is to be guided and instructed in his sanctification by the spiritual meaning of the moral law as is done, for example, in the evangelical admonitions of the epistles.

Notes on the Tuesday evening session and part of the Wednesday morning session were taken by Pastor Buenger.

Carl H. Mischke, Secretary

ADDENDUM # 16

401 20th Street,
Golden, Colorado.
January 10, 1967.

The Conference of Presidents of
the Ev. Luth. Wisconsin Synod.

Dear Members,

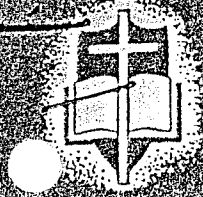
I believe, that it is proper for me to give you my reactions to the "minutes" of the Conference of Presidents covering the meeting which was held Dec. 6 & 7, 1966.

1. In regard to the selection of quotations, which was made from my opening statement - regardless as to who made it - I can only declare, that it again cries out to high heaven, as to how "fair" and "objective" the Conference of Presidents really is!! Why didn't the Conference of Presidents, instead, give me the benefit of its thinking to solve the basic problem as stated on bottom of page 2 and on pages 3 and 4?
2. Why didn't the minutes include the actual wording of the "attempt" which was made to summarize what the Confessions really do teach "on the point in question?"
3. Why didn't the minutes report on the efforts made especially by Prof. Habeck to change the wording of my answer to the question, "What is the proper method of teaching" (the third use of the Law)? - to make it acceptable to the Conference of Presidents?
4. Am I to conclude from the first paragraph on page 3 that it is "a fact that the third use of the law could give positive directions?" (motivation?)
5. I am amazed to hear that I fail "to be clear about the fact that the regenerate child of God ... always has the 'Old Adam'". Whereas, I made it a point to stress in our Luth. Conf. (F.S. Epitome VI, Trigl. p. c05), where we read: "thirdly, that after they are regenerate and much of the flesh notwithstanding cleaves to them, they might on this account have a fixed rule .."
6. Surely there is much misunderstanding and missinformation contained in the 2nd paragraph on page 3 of the "minutes."
 - a) It seems out of order that reference is made to one Manual, whereas my memorial clearly referred to two manuals (cf. "minutes" first page, the paragraph beginning with the words, "The meeting was an emergency session -").
 - b) The "Committee of three pastors appointed by the Conference of Presidents" (note: by Conf. of Pres. in 1963 and not by the Conf. of Pres., which received the assignment from Synod in 1965!) made a thorough study of both Manuals. (cf. their report)
 - c) To my knowledge "the various revisions" which were made, were made only in the K. Manual and not in the Teachers' Manual, - and to my knowledge the third use of the Law was not deemphasized in the K. Manual as it was suggested by the "three pastors" (cf. their report) bringing back the emphasis where it belongs - on the first use of the Law.

7. In regard to the paragraph - "It was quite generally agreed - "; may I urge that you also include the Teachers' Manual in your study at your future meeting, especially in the light of the objections voiced by your committee of three pastors? (cf. their report.)
8. Will you eventually come to grips with the serious problem, which is so evident in both Manuals, "that the approach to the use of God's Law merely as a rule leads into an emphasis of 'the gospel of sanctification' rather than the gospel of redemption?" (cf. report of 3 pastors, bottom of 1st page.)
9. In paragraph 5 on page 3 of the "minutes" is the following statement sound doctrine according to the Scriptures and the Lutheran Confessions: "That the Christian is to be guided and instructed in his sanctification by the spiritual meaning of the moral law?"
- What do you understand by "the spiritual meaning of the moral law?"
 - Lenski says: "Let no one say that the spirit of the law remains and not the letter, its spiritual and not its literal sense. The Law never has a double meaning."
 - Could you give me an example from the Scriptures beside a general reference to the admonitions as contained in the epistles, which would clearly illustrate how in sanctification the spiritual meaning of the Law is used to guide and instruct the Christian?
10. And finally, will you please study pages 3 and 4 of my opening statement and give me the answer to this perplexing question: Which of the two contrasting statements is the official Doctrine of the Wisconsin Synod in regard to the third use of the Law?

Respectfully submitted.

Herold A. Schulz
Herold A. Schulz, pastor



Wisconsin Evangelical Lutheran Synod

ADDENDUM #17

OFFICE OF THE PRESIDENT

Rev. Oscar J. Naumann

3512 West North Avenue

Milwaukee, Wisconsin 53208

Office: 445-4022

Residence: 463-6071

February 3, 1967

Pastor Herold A. Schulz
401 - 20th Street
Golden, Colorado 80401

Dear Pastor Schulz:

At a meeting of the Conference of Presidents on January 24-25, 1967, a number of corrections were made in the minutes of our meeting with you on December 6-7, 1966. After reading your reactions to the minutes in your letter of January 10, 1967, these changes were deemed necessary in order to avoid a possible misunderstanding and to make them a factual report of that meeting. Since all of the changes occur on Page 3 of the minutes, a revised Page 3 is herewith being sent to all who participated in that meeting.

We believe the minutes are a very charitable account of the discussions which took place at that meeting. We refer, especially, to statements such as these: "One received the impression . . . , one also seemed to sense a failure. . . . ; it seemed that Pastor Schulz was not ready to accept . . ."

We are convinced that there was little doubt in the minds of those still present at the close of the meeting on December 7 that you were not ready to accept what is taught about the third use of the Law in Scripture and the Lutheran Confessions. On the basis of what you said at that meeting it would have been difficult to come to any other conviction. Our minutes, however, still wished to give you the benefit of the doubt, because we were still trying to help you gain clarity in your understanding of the proper use of the Law as it pertains to born-again children of God of all ages. You will recall that you asked us to do this in your opening statement on December 6. After many hours of discussion we asked you, at the close of the meeting on December 7, to give the matter further thought. We suggested that you be guided in your study, not so much by what others have written on this point, but by the Scriptures themselves, letting them speak to you. This presupposed an answer from you at some future time. Until we had that answer from you we wanted to be very cautious and charitable in our judgment.

This answer was given in a letter to the Conference of Presidents dated January 10, 1967, in which you give your reactions to the minutes of the December 6-7 meeting. One did not have to read beyond your first point to learn what the answer was. There you write, "In regard to the selection of quotations, which was made from my opening statement - regardless as to who made it - I can only declare, that it again cries out to high heaven, as to how fair and objective the Conference of Presidents really is!"

Pastor Schulz, just what was the purpose of your opening statement? Didn't you really mean what you said there? We received your statement in good faith. We took you at your word when you said that you had been led to conclude that you were the one who was confused. We believed you to be sincere about your request to the

members of the Conference of Presidents, asking them for patient instruction to help you gain clarity. In all good faith we attempted to do this. Every member of the Conference of Presidents who was able to be present at that meeting had taken time out of his own busy schedule in an honest attempt to give you the help which you requested. It comes with extremely ill grace, to put it mildly, when you now charge the Conference of Presidents with a lack of fairness and objectivity, a matter which, in your words, "cries to high heaven."

Since then it has also come to our attention that you are using the minutes of that meeting, which were tempered with charity for your sake, to undermine the work of District President Fritze in carrying out his constitutional responsibility of supervising the doctrine and practice in your district.

You write to President Fritze in a letter dated January 23, 1967: "I find no statements, which give you the right to declare: that Pastor Schulz is not in doctrinal agreement with the Wisconsin Synod on the third use of the Law." Then you add in the next paragraph, "I am sure that the Conference of Presidents would not assume the responsibility to speak for the entire Synod in such a vital point of doctrine!" Who, then, should speak for the Synod? Didn't the Synod refer your memorial to the Conference of Presidents? Doesn't the Constitution of the Synod charge the Conference of Presidents with the duty of maintaining and strengthening unity in doctrine and practice in the various districts of the Synod? Doesn't the Conference of Presidents, the Praesidium, and the President of the Synod speak on behalf of the Synod when it is not in session?

You further state: "And I doubt very much if you personally would take it upon yourself to speak for the Wisconsin Synod." Who else is to do so in your District? The District Constitution specifies that the District shall exercise supervision over its members in matters of doctrine and practice through the visiting elders and the District President, in turn, is to supervise their work.


President Fritze's judgment that you are not in doctrinal agreement with the Wisconsin Synod on the third use of the Law is really nothing new. The Conference of Presidents had told you earlier that it finds no validity for the charges raised in your memorial.

The Praesidium of our Synod had an opportunity to discuss these matters again last Tuesday. We want to emphasize that, especially, in the light of your January 10 letter you leave us no choice but to support the conviction of President Fritze, who has dealt with you in this matter much longer than we have, that you are not in doctrinal agreement with the Wisconsin Synod on the third use of the Law. We hope you will not use the minutes of our December 6-7 meeting to say something else.

May we refer you again to the statement read by you at the beginning of our meeting on December 6! May we refer you again to what, we believe, to be very pertinent passages quoted in our minutes! Certainly you would not have said this if you did not really mean it.

May we plead with you that instead of asking President Fritze to withdraw his charge, a charge that we support fully, that you rather cooperate with him and the other officers of the District in bringing this matter to a God-pleasing solution! May you do this for the sake of the truth of God's Word, for your own sake, and for the sake of the souls which have been entrusted to your care!

Sincerely yours in His service,
THE CONFERENCE OF PRESIDENTS
The Praesidium
Carl H. Mischke, Secretary


Oscar J. Naumann, Chairman

OJN:vas
Encl.

ADDENDUM # 18
A CONFESSION

Since so-called "pertinent quotations" from my Statement, which I read at the C.O.P. meeting held Dec. 6 & 7, 1966, are consistently being used to serve as a diverging method to delay or evade coming to grips with the serious problem, which is so evident in both the Manuals referred to in my Memorial, i.e. that wherever the Law is taught the EMPHASIS is placed on the third use and not on its first use, which as a general policy in a regular course of study is contrary to the Scriptures and the Lutheran Confessions, and

Since President Naumann in his letter dated Febr. 3, 1967, which was included in the C.O.P.'s "report" in its entirety, asks: "Pastor Schulz, just what was the purpose of your opening statement?" Here is the answer! - As it was given to the Nebr. Dist. officials on Febr. 6, 1967: "Bob Lang's (the layman from our Congr. who attended the Dec. meeting with me) view was that because of the animosity which he felt had already been created by prior incidents and the exchanges of bitter correspondence, Pastor Schulz would have a much better chance to present his views and get a fair and unbiased opinion if he were to enter the meeting in the spirit of humility seeking counsel, rather than with righteous indignation demanding action, examinations of his charges, proof or disproof from the Scriptures, etc." - Copied from the minutes or report of that meeting.

Accepting Bob Lang's judgment and yielding to his suggestions, I - contrary to my own personal views - wrote the statements, to which references are made in the "pertinent quotations."

In my opinion, the fault was not entirely mine, that I was not able to make myself understood! The fault to a great extent was on the side of the members of the C.O.P., because they had not made a careful study of the Manuals and did not have a ready and thorough knowledge of the Scriptures and the Lutheran Confessions concerning the true and correct teaching of the third use of the Law! This surely became evident from the misuse of certain Scripture passages.

I, therefore, now readily confess, that the "pertinent quotations", on which you have pounced with apparent great satisfaction, were but a false showing of humility, hopefully thus to create in the C.O.P. a willingness to comply with my request for clarification of the two divergent teachings of the third use of the Law, which were clearly stated on pages 3 and 4 of "my Statement;" - and to comply with my closing plea: "Please give me a written statement in regard to the proper way to teach and apply the third use of the Law, which may be read to the disturbed members of my congregation. And, will you, please, after a careful study of the true use of the Law according to the Scriptures and the Lutheran Confessions and after a complete and thorough review of the two Manuals mentioned in my Memorial, report your complete findings as soon as possible!"

Obviously, this whole plan of procedure fell flat on its face!

Therefore, I herewith retract all insincere statements in "My Statement" concerning my confusion in this vital matter of doctrine and ask for your forgiveness for resorting to such tactics in trying to achieve a desired goal.

Respectfully submitted,

Herold A. Schulz July 11, 1967
Herold A. Schulz, pastor

To the attention of the Conference of Presidents
of the Wisconsin Ev. Lutheran Synod.

ADDENDUM # 19

THE MINUTES OF MEETING AT FORT MORGAN, COLORADO, AUGUST 30-31, 1967.

The meeting opened Wednesday afternoon, August 30th, with a devotion conducted by Vice President Free. The members of the Nebraska District Praesidium and the Visitor of the Colorado Mission District were present.

The following letters and reports were read and briefly discussed:

A letter from President Naumann to President Fritze dated August 21, 1967.

A letter from President Naumann to Pastor Schulz dated August 16, 1967.

Report of the Conference of Presidents concerning the Schulz Memorial. (Written the end of April, 1967).

Supplementary Report of the Conference of Presidents concerning the Schulz Memorial. (Written just before the Synod Convention and given to the Floor Committee).

Brief Report of Conference of Presidents concerning Schulz Memorial given to all Delegates at the Convention.

Report of the Floor Committee to the Convention, which was adopted by the Convention.

The procedure to follow at tomorrow's meeting with Pastor Schulz was next discussed.

President Fritze asked each as to his opinion.

Pastor Meyer, Visitor of the Colorado Mission District, stated he felt that doctrine had been discussed sufficiently, that all documents of the Convention dealing with the Schulz Memorial have been sent Pastor Schulz, that we should now ask Pastor Schulz whether he agrees or disagrees with the findings. If he disagrees, then suspension should take place. If he agrees, then he should beg pardon and write his apologies to the Conference of Presidents, the Board of Education, Editor Franzmann of the Northwestern Lutheran, Professors Gawrisch and Schuetze, and others involved.

Pastor Free stated that since Pastor Schulz had made charges, which the Conference of Presidents had found untrue, and since Synod had concurred and sent the matter back to the District, there is no alternative but to suspend him now. If we don't take action, Pastor Free stated he is going to resign as Vice President, and ask for a Call into another District. If Pastor Schulz should take back his charges, then he must write a retraction to all concerned.

Pastor Wietzke stated that the Synod had turned the matter over to our District for further action seeking a God-pleasing solution, that as a Praesidium we had met only one time with Pastor Schulz, and at that meeting much was accomplished, that Pastor Schulz had provided us with a Statement on the Third Use of the Law, with which upon cursory reading we agreed. Hence much more needs to be done in resolving the matter.

President Fritze next asked what was our understanding of the term "disciplinary action" used in the Constitution. It seemed to be agreed that it means suspension from ~~the ministry~~, *fellowship in our Synod*.
The discussion was continued by Vice President Free.

The two Northwestern Lutheran articles by Prof. Gawrisch (August 6th issue and Sept. 3rd issue, 1967) were briefly studied. Also selections from Pieper's Dogmatics were read, and examples of the

third use of the Law in the blue Teachers Manual were reviewed and discussed. Pastor Free stated that we should make it clear that we are agreed that the two manuals in question are not contrary to Scripture, and would like to make a motion to that effect. Pastor Wietzke stated that though he is dissatisfied with the Teachers Manual, more so than the Kindergarten Manual, he has not and does not say the Manuals are unscriptural and is perfectly willing to make this clear to Pastor Schulz so he doesn't misunderstand.

Evening recess.

Following our evening meal, the matter of what to ask Pastor Schulz was again discussed. Pastor Meyer has drawn up a list of Sample Questions (he states these were hurriedly drawn up) which could be asked. These are:

1. What is the difference between the first use (mirror) and the third use (rule) of the Law?
2. Explain the word reprove in John 16:8 (Trig. p. 967).
3. Is that function the first or the third use of the Law?
4. Does the Law instruct the Christian (who is a dual personality) as to what is pleasing to God and as to what a Christian should do in order to please God?
5. Does the Holy Spirit use the Law to bring any knowledge of good works to the Christian (dual personality)?
6. Does the Law serve as a guide for the Christian?
7. Can a Christian Kindergarten learn from the Commandments what the wishes of God are?
8. Can a Christian youngster (or a Christian of any age for that matter), learning from the Law what good works are, by the power of the Holy Spirit working through the Gospel please God with such good works?
9. Is a CHILD OF GOD able to please God by trying to keep His Commandments? He would prefer the question in this form: Does a child of God please God by trying to keep His Commandments? But the first form is used because of Schulz's wording.

Also, other questions could be framed concerning our hymns (e.g. 287 V.11, 295 V.3, 416, etc.), concerning Luther's explanation to the Commandments, and concerning our Wisconsin Synod explanations of the Commandments.

It was also suggested that we might ask about Prof. Gawrisch's statement on the 3rd use of the Law in the September 3rd Northwestern Lutheran. We also might ask about Paragraphs 10, 11, and 12 of The Third Use of the Law in the Triglotta, Pg. 965-967, and how he stands on this Article VI of the Confessions.

After further discussion, it was decided to adjourn until the morning.

August 31, 1967.

The Meeting opened at 9:00 a.m., with Pastor Schulz and Mr. Bierhams of Golden now also present.

The devotion was conducted by Vice President Free.

Opening remarks were made by President Fritze. Then Pastor Schulz

was asked whether he still holds to his Memorial.

Pastor Schulz read the Memorial (Reports and Memorials for 1965 and also in Convention Proceedings for that year), then stated that he is still of the same opinion. He explained that the Conference of Presidents has not shown him from Scripture or from the Confessions that the emphasis is to be on this that we are to learn how to show our love to our Savior, that in a course of study covering a period of years that the emphasis should be on the 3rd use of the Law.

Pastor Wietzke made it clear to Pastor Schulz that he (Wietzke) has not and does not say the Manuals are unscriptural, that though he is dissatisfied and would write them differently, and would put more stress on faith, he does not say they are unscriptural.

When Pastor Schulz is asked about the visit to Colorado of Prof. Gawrisch and Pastor Fischer, he stated the visit did not help for Pastor Fischer still says the 3rd use of the Law is the most important use for Christians, and that Prof. Gawrisch was involved in the revision of the Kindergarten Manual and naturally defends it.

The short report of the Conference of Presidents given to the Convention delegates was discussed. Pastor Schulz pointed out the original wording stated "WHEREAS, Such a study revealed that the incidental emphasis on the third use of the Law is not false teaching, but rather a mere emphasis on the revealed will of God," in one Whereas, and he asked how the Conference of Presidents could say that the 3rd use of the Law in the manuals is "incidental". It was pointed out to Pastor Schulz that the wording had been changed during the course of the Convention.

Pastor Schulz, in answer to a question, stated that he always has believed and still believes that the Christian needs the Law. He also stated that he still hasn't received an answer as to what is the Official position of the Wisconsin Synod on the 3rd use of the Law. He asks, Is it what he reads in the Northwestern Lutheran, or School Bulletins (Lutheran Educator), or what?

President Fritze says its always easy to pick out something from someone's writing and find fault.

Pastor Schulz read a statement on Romans 7:1-6. He pointed out that the born again child of God (new man) is not only free from the curse of the Law but also from its rule and obligation, and is no longer tied to the Law. As a woman is free from the ties of a husband who has died, so the child of God is free from the Law. Such born again children are the Lord's and not their own sovereign, hence stand under God and are bound to His immutable will. Now the main question is not what will the Law require, but what will please my God and Savior. And it is the Holy Spirit which works in us and produces fruits of the Spirit.

Pastor Schulz's statement is a translation of Stoeckhardt's exposition on Romans 7:1-6.

Pastor Schulz also stated that the Holy Spirit makes use of the Law in all three uses but "the Gospel does the inscribing" (Quote from Peiper). In answer to a question concerning the 1st and 3rd uses of the Law, Pastor Schulz said the 3rd use serves to show what is God-pleasing, what truly good works are. If we see we have failed, then we are back in the first use.

Pastor Free asks about the illustration of the 3rd use of the Law as a roadmap on a journey from New York to Chicago. (Prof. Schuetze had used this illustration in his paper on The Christian And The Law and Pastor Schulz had disagreed with the way it was used.) Pastor Schulz said such an illustration could be used if one always remembers that it is the Old Adam who causes us to wander off the road, that only the Gospel can put one back on the road, that the Law shows us we're off course, gives information - but it can't help put us back on course. This only the Gospel does. Pastor Free and Pastor Schulz after discussion are in agreement.

But a difference arises when Pastor Schulz says that he feels using the word "guide" as a verb ascribes some activity, some power, to it, which the Law does not have. Pastor Free does not feel that using the word "guide" as a verb ascribes any power to it, and that he always teaches only the Gospel has power to produce.

Pastor Schulz next reads certain past school Bulletins to show how the wrong ideas of Reu and of Koehler's pedagogy book ascribe power to the Law which it does not have.

President Fritze asks Schulz whether he said the Law does not guide but gives information? Pastor Schulz answered that the Law does not actively guide, but gives information when our sinful flesh misleads us, and since the verb "guide" indicates activity to him, he prefers the wording of the Confessions - standard or rule.

President Fritze pointed out we shouldn't always divide the Law into three parts, because when one use is used, the others are involved also. To this Schulz agreed. Why then does Schulz do this? Because, Schulz said, the first Kindergarten Manual put such great emphasis on the third use to which he had objected, and that led up to the present situation.

Pastor Schulz also stated he uses the Wisconsin Synod catechism almost as is, and makes changes in only a few questions in back section.

In discussing the uses of the Law and the giving of the Law on Mt. Sinai, Pastor Schulz stated it was not given to be a vest pocket edition of how to show love to God, but primarily it was given because of sin, until the Seed should come, as Galations states. The 3rd use of the Law would need to be especially used with self-righteous people who need to be shown what truly good works are. Pastor Free states he sees no danger in the word "guide", but that "standard" is also fine. He asks, if we see we fail this standard, are we then back in the 1st use? Pastor Schulz answers yes, and asks how can we ever use the Law in only one way.

Pastor Schulz wishes to make it clear that pure fruits of the Spirit is purely the work of God - from A to Z only the Holy Spirit

can produce, we can't do anything of ourselves, God works in us "to will and to do".

Pastor Free asks whether Schulz said the Law provides information for pleasing God? Pastor Schulz says this is what the Manual says. Free: Does God use the Law to teach the will of God? Schulz: Yes, whenever the Law is preached.

Pastor Schulz reads paragraphs 17, 18 and 19 on page 957 of the Triglotta and says this is what he believes the function of the Law to be. He also reads from page 967, paragraph 14, showing that "to reprove is the peculiar office of the Law". He also reads the last sentence on page 961.

Turning back to Page 957, Pastor Fritze says paragraph 14 shows how to serve God. Schulz says No, no, it shows the "quality" the Christian should have. Pastor Schulz then reads paragraph 22 on page 969 of Triglotta.

Pastor Free asks whether it is not right to point out what is God's will? Schulz says that is fine. Free states he is happy to hear Schulz's answer. Pastor Schulz further states that when a Christian falls or lacks, then one shouldn't point to the Law to get the Christian to love and to do what is right, for only the Gospel can produce fruit. The Confessions say this is "not taught by the Law". Pastor Free agrees.

Pastor Schulz is asked about Prof. Gawrisch's article in the latest Northwestern Lutheran (Sept. 3rd), the portion dealing with the 3rd use of the Law. Pastor Schulz says he does not fully agree. For one thing he believes several of the examples used do not belong under the 3rd use of the Law.

Discussion next centers on the Kindergarten Manual. Pastor Schulz reads from the Kindergarten Manual (and also from the Teachers Manual) showing how rules and commandments are stressed over and over.

Pastor Free points to pages 29 and 30 of the Kindergarten Manual. It states that one should see the forward and overview of God's plan of salvation. Hence, if Free were using this manual he would first teach the Law, how sin came into the world, that we are all sinners, then by all means the Gospel, the wondrous message of salvation in Christ. Then he would bring in the fact that we love Him because He first loved us. That it is the Holy Ghost working in us who produces fruit, that without faith it is impossible to please God.

To these words of Free, Schulz says "Amen." But he says that isn't the way the Manual presents the stories.

Recess for noon lunch.

A meeting is held by the Praesidium and Visitor Meyer, while Pastor Schulz and his member remain in car. (Meeting lasts about an hour and a half).

President Fritze asks whether we have more questions to ask of Schulz. Pastor Meyer reads from Prof. Schuetze's article in the Theological Quarterly and states we might ask Schulz where he disagrees.

he needs to be instructed from the Law what kind of works will be pleasing to God as a fruit of his faith,....." Sounds as though a Christian's faith would never bring forth fruit without instruction.

In regard to Prof. Gawrisch's articles, Pastor Schulz states the following:

In the August 6th issue of Northwestern Lutheran: Beginning with the sentence at bottom of page 251 and continuing on top of page 252 and on to end of article. Pastor Schulz feels this sounds as if the Gospel only does part. Also the passage 1 John 5:3 seems to be applied only to the 10 Commandments, for that is what is being spoken of here. Pastor Schulz reads from the Triglotta, end of page 893 and then 895 to near bottom. This speaks of the Holy Ghost giving the Christian power to produce only through the Gospel.

In the Sept. 3rd issue of the Northwestern Lutheran: Page 286, first sentence under Our Need of the Law as a Guide. Schulz stated this sounds as though through the Law the Christian can advance and be guided to be better and better. Also, the passage 1 Thess. 4:1 is not a proof text for the 3rd use of the Law. Also, the illustrations of Luther, who didn't even know the Gospel at that time, and that taken from Micah, don't fit under the 3rd use of the Law. In Ecclesiastes 12:13 (Northwestern Lutheran mistakenly says 12:3) the word "commandments" refers to all of God's Word, not just the ten Commandments. With the last three paragraphs, Schulz agrees completely.

Pastor Schulz stated that he wishes President Fritze, who had disagreed with some of Schulz's previous remarks, or whoever it might be, would show him where he is wrong. He feels he is owed an explanation if his statements are false, not just to be told he is wrong.

In answer to the question "What is the difference between the 1st and 3rd use of the Law?" Pastor Schulz said:

1st use - you explain the Commandments with the specific purpose of showing "By the law is the knowledge of sin", that we are sinners.
3rd use - What are good works and what is acceptable to God and pleases Him.

In elaborating on this Pastor Schulz stated that the new man doesn't need the Law at all. But because we Christians also have an old Adam, we daily need the Law. We need the Law in all of its uses, also the 3rd. We need to be urged, exhorted, encouraged, etc. but not that we need a new set of instructions. Does the Holy Ghost use the Law to impart knowledge? Schulz says yes, it already does this when the Law is used in its preparatory use. It does this also for the Christian.

When asked about the two opposite views on the 3rd use of the Law as given on page 963 of the Triglotta, Pastor Schulz says these are the two extreme views, and that the Confessions now go on to explain exactly what the 3rd use of the Law is. He agrees completely with the Confessions.

When the Confessions use the word "reprove" (pg. 967) is that the 1st or 3rd use of the Law? Schulz answers it is both - how can the uses of the Law be completely separated.

Pastor Schulz is also asked about hymns # 287 and 295. He states that he sings V. 11 of 287, but he cannot sing V.3 of 295. An American

Lutheran by the name of Loy wrote this, and it fits in with Reu's wrong ideas.

Pastor Schulz offered to expound upon his Statement on the 3rd Use of the Law, that he is willing to draw up a more detailed Statement, if we have questions or want more elaboration. No one asks that this be done.

Pastor Schulz fears the trend which seems to be creeping into our church also, that we stress and teach more and more on Christian living, when we should be building faith.

Pastor Schulz reads from the Confessions (Luther) pointing out that the ultimate goal of also the 3rd use of the Law is to know oneself, that one recognizes his own inabilities. (May not be quoted exact - Sec.). He also reads from the Confessions concerning the Christians' constant need of the Gospel.

The joint meeting ends with the Lord's Prayer.

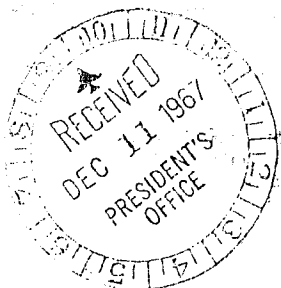
The Praesidium and Visitor meet briefly. President Fritze and Pastor Meyer are chosen as the Committee to draw up a statement concerning Schulz, with documentation. The Committee plans to meet on ~~August 11~~ September 11th and 12th. The Praesidium and Visitor Meyer will then meet on Wednesday morning, ~~August~~ September 13th. On the 14th and/or 15th, a meeting will be held with Pastor Schulz.

The meeting adjourns.

Secretary W. A. Wietzke

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o/r

ADDEDUM #20

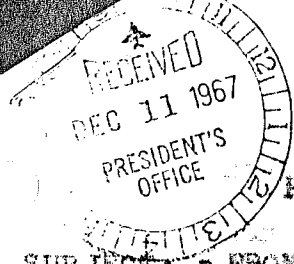


Council Bluffs, Iowa
Dec. 7, 1967.

Notice of Suspension

Pastor Herold A. Schulz of Golden, Colorado
~~XXXXXX~~
was on Decem er 5, 1967 suspended from synodical
fellowship for cause. This action was taken by Pastor
Hugo Fritze, President of the Nebraska District, in
concurrence with first Vice-President Gerald E. Free
and second Vice-President Herbert F. Lichtenberg and
the Visiting Elder of the Colorado Conference, Henry
G. Meyer.

Pastor Hugo J. Fritze



NOTICE OF SUSPENSION OF
PASTOR HEROLD A. SCHULZ
GOLDEN, COLORADO

Fert Morgan, Colorado
December 4, 1967

SUBJECT: FROM THE SYNODICAL FELLOWSHIP
Pastor Herold A. Schulz's charge: "that the Kindergarten Manual for Lutheran Schools and the Teacher's Manual, published by authority of the Board of Education-Wisconsin Synod, emphasize the third use of the Law contrary to the Scriptures and the Lutheran Confessions."

Whereas, The Executive Committee of the Board of Education - Wisconsin Ev. Lutheran Synod in a letter on March 17, 1963, stated: "In our last meeting of the Executive Committee of the Board of Education we again discussed your last letter and your objections to our use of the Law as found in the Teachers' and the Kindergarten Manuals. We feel that we must inform you that we are not in agreement with you in this matter." and

Whereas, A special committee appointed by the Conference of Presidents - Wisconsin Ev. Lutheran Synod, upon the request of Pastor Herold A. Schulz reported on February 26, 1964: "...we believe that the charge of Pastor Schulz, that the Board of Education-Wisconsin Synod is guilty of emphasizing the third use of the Law 'contrary to the Scriptures and Lutheran Confessions' is an overstatement," and

Whereas, The Conference of Presidents - Wisconsin Ev. Lutheran Synod in a letter on August 26, 1966, stated that: "The Conference of Presidents finds no validity in the charge of Pastor Herold A. Schulz that the Kindergarten Manual published by the Synod's Board of Education emphasizes the third use of the Law in a manner contrary to the Scripture," and

Whereas, The conference of Presidents - Wisconsin Ev. Lutheran Synod in a letter dated February 3, 1967, stated: "...that you are not in doctrinal agreement with the Wisconsin Synod on the third use of the Law," and

Whereas, The Visiting Elder of the Colorado Conference - Nebraska District

(Pastor Henry G. Meyer), who according to our District Constitution Art. VIII Sec. 1 (The District shall exercise supervision over its members in matters of doctrine and practice through Visitors elected by the delegate conferences of the District for two-year terms) is responsible for supervision of doctrine and practice, stated in a letter to the Nebraska District Praesidium - Wisconsin Ev. Lutheran Synod on April 22, 1967: "Having over the past several years intermittently discussed with Pastor Herold A. Schulz the Scriptural doctrine concerning the third use of the Law, and having in the past months of 1967 (March 12, March 17, and April 10) tried unsuccessfully to convince him of the correct doctrine of the third use of the Law as found in the Bible and in the Lutheran Confessions and as taught by the Wisconsin Ev. Lutheran Synod, I am convinced that further efforts on my part would be futile..... Disappointed at my failure to convince him of his error, I place the matter into your hands with the prayer that the Lord will bless your efforts." and

Whereas, The Central Conference of the Nebraska District - Wisconsin Ev. Lutheran Synod on July 25, 1967, stated: "We, the pastors of the Central Conference, believe that the Kindergarten and Teacher's Manuals teach the Gospel and also the Law according to the Scriptures," and

Whereas, The Rosebud Conference of the Nebraska District - Wisconsin Ev. Lutheran Synod on September 27, 1967, stated: "We, the pastors of the Rosebud Conference, Nebraska District, feel that the Kindergarten and Teacher's Manuals do not conflict with the teaching of Holy Scripture and therefore do not need revision." and

Whereas, The Southern Conference of the Nebraska District - Wisconsin Synod in their conference on November 6, 1967, stated in a two-

page report that they do not find valid the serious doubts and questions of the Colorado Mission District - Wisconsin Ev. Lutheran Synod in regard to the use of the Law in the Wisconsin Ev. Lutheran Synod Kindergarten and Teacher's Manuals." and

Whereas, The Praesidium of the Nebraska District - Wisconsin Ev. Lutheran Synod has in numerous meetings stated that on the basis of the Scriptures and the Lutheran Confessions they reject the charge of Pastor Herold A. Schulz "that the Kindergarten Manual for Lutheran Schools and the Teacher's Manual, published by the authority of the Board of Education-Wisconsin Synod, emphasize the third use of the Law contrary to the Scriptures and the Lutheran Confessions." and

Whereas, The Conference of Presidents - Wisconsin Ev. Lutheran Synod in their report to the 1967 Wisconsin Ev. Lutheran Synod Convention held at Saginaw, Michigan, August 9 - 16, stated: "That we declare that the charges of Pastor Herold A. Schulz in his protests and memorials cannot be upheld." and

Whereas, At the Wisconsin Ev. Lutheran Synod Convention in Saginaw, Michigan, August 9 - 16, Floor Committee No. 4 presented the following resolution on the subject: "The Herold A. Schulz Memorial of 1965," which was passed without a dissenting vote:

"Whereas, Pastor Herold A. Schulz memorialized the 1965 WELS Convention to investigate his charge 'That the Kindergarten Manual for Lutheran Schools and the Teachers' Manual published by authority of the Board of Education, WELS, emphasize the Third use of the Law contrary to the Scriptures and the Lutheran Confessions' and

"Whereas, This matter was officially referred by the 1965 Convention to the Conference of Presidents 'for resolution' (Cp 1965 Proceedings, pg. 176)

"Whereas, The Conference of Presidents has found no misuse or false teaching of the Third use of the Law in the Kindergarten Manual and The Teachers' Manual currently in use, and

"Whereas, The Conference of Presidents, after much correspondence and several meetings with Pastor Schulz during the past

biennium 'regretfully reports that it has not been able to resolve the matter' and

"Whereas, proper Constitutional procedure requires the District to deal with matters involving doctrine and practice within the District, therefore, be it

Resolved, that this matter be referred to the Nebraska District for further action seeking a God-pleasing solution." and

Whereas, You, Pastor Herold A. Schulz, still upheld the charge "that the Kindergarten Manual for Lutheran Schools and Teacher's Manual, published by authority of the Board of Education-Wisconsin Synod, emphasize the third use of the Law contrary to the Scriptures and the Lutheran Confessions," and

Whereas, The Kindergarten and Teacher's Manuals are official publications of the Board of Education of the Wisconsin Ev. Lutheran Synod, having been endorsed by duly elected officials, and since any charge of false doctrine against these publications constitutes a charge of false doctrine against the Wisconsin Ev. Lutheran Synod, and

Whereas, I am in full agreement with the above findings, and Whereas, According to Art. VI Section 1 d) and f) it is my duty as District President to take official action in this matter,

Therefore, I, Pastor Hugo Fritze, President of the Nebraska District - Wisconsin Ev. Lutheran Synod, with the concurrence of the two Vice-Presidents of the District and the Visiting Elder of the Colorado Conference suspend you, Pastor Herold A. Schulz, from the synodical fellowship.

Wisconsin Ev. Lutheran Synod - Nebraska District

President:

Hugo L. Fritze

1st Vice-President:

Herold E. Free

2nd Vice-President:

Herbert J. Lichtenberg

Colorado Conference Visiting Elder:

Henry G. Meyer

RIGHT OF APPEAL

We wish to advise you of your right of appeal. The District Constitution states on Page 43, Article XXIII, "Appeals to the District"

Section 1. Any person who has been subject to disciplinary action by a Visitor and the District Praesidium, or a Synodical board or commission shall have the right to appeal to the District of which he is a member. The appellant may address his appeal either to the President of the District or to the convention of the District, but not to both successively. In either case, the appellant shall present his appeal in writing to the President of the District and shall also send a copy of his appeal at the same time to the party of the disciplinary action from whose decision the appeal is made.

Procedure details continue in the following sections of the District Constitution on Page 44.

Chronological Dates Of Correspondence

- Jan. 13, 1962 Sermon Outline: Manpower Sunday. Schulz objects.
May 9, 1962 Schulz to A.F. Fehlauer: Schulz states objections to Kindergarten Manual.
- June 15, 1962 W.E. Fischer to Schulz: Answers objections and admits some flaws in wording and an error.
- June 20, 1962 Schulz to Fischer: Lengthy outline of objections to the Kindergarten Manual.
- Oct. 5, 1962 Bd. of Ed.(Emil Trettin) to Schulz: Invites him to New Ulm to meet with Bd. of Ed. and Prof. Lawrenz, who was chairman and reviewed the manual. Asked to bring J. Schibbelhut along who was the principal.
- Oct. 11, 1962 Schulz to Trettin: Accepts meeting if C. Lawrenz is present. Also states objection to S.S. Teacher's Manual and Teacher's Manual of Bible Stories.
- Oct. 16, 1962 Trettin to Schulz: Confirmation of meeting and expenses to be paid by Bd. of Ed.
- Nov.15, 1962* Schulz to Ex. Comm. of Bd. of Ed.: 5 page letter spelling out objections to Teacher's Manual and Kindergarten Manual. Plus Schulz sends a copy of Teacher's Manual with marginal notes.
- Dec. 18, 1992 Trettin to Schulz: Acknowledgment of letter and manual.
Mar. 17, 1963 M. Albrecht(Chm of Bd. of Ed.) to Schulz: A.Schuetze to deliver paper on use of the law to Nebraska Dist. Schulz either to agree with it or not.
- April 30, 1963 Schulz to Naumann: Petition to appoint committee to review the entire problem. Schulz charges Bd. of Ed. emphasizing third use of the law contrary to Scriptures and Lutheran Confessions.
- May 7, 1963 Naumann to Schulz: Acknowledges letter, to consult with C.O.P.
- June 26, 1963 Naumann to Schulz: Schulz asked to produce the written "proof will be furnished when required" as it appeared in his April 30th letter.
- July 9, 1963** Schulz to Naumann: 5 page letter listing his objections to the Teacher's Manual, as well as the Kindergarten Manual.
- Oct. 7, 1963 Naumann writes to three committee members to review Schulz's charges.
- Oct. 17, 1963 Naumann writes to Arthur Ehlke, advising him of appt. to committee of three to review Schulz's charges.
- Oct. 21, 1963 John Jeske declines appt. to the committee.

Oct. 22, 1963 Naumann appoints M.Volkman to committee.
Oct. 22, 1963 Naumann to Schulz advising him that E. Kionka is chairman of committee and asking him not to propagandize the controversy among the brethren.

Jan. 29, 1964 Naumann to Schulz: E. Kionka died, delay in findings of committee.

Feb. 11, 1964 Naumann to L.Karrer and M. Volkman asking them to summarize findings of committee. Also both Teacher's Manual and Kindergarten Manual with E. Kionka's notes in sons possession. Available for committee report.

Feb. 26, 1964* "Report Of The Herold Schulz Protest Committee
Feb. 28, 1964 Naumann to Schulz: Copy of committee report.
Feb. 28, 1964 Naumann to Volkman & Karrer: Copy of their committee report.

Feb. 28, 1964 Naumann to Bd. of Ed.: Copy of Committee Report.
Mar. 2, 1964 Schulz letter in reply to "Report Of The Herold Schulz Protest Committee" letter.

April 10, 1964 Naumann response to Schulz's letter of 3/2/64
April 14, 1964 Schulz's response to Naumann letter dated 4/10/1964 in which he states his main goal.

Jan. 21, 1965* Schulz memorializes 38th Biennial Convention
Sept. 15, 1966 Sitz and Dahlke for C.O.P.: C.O.P. memorializes Schulz to "outline his approach to the third use of the law and give the benefit of his thinking in this matter in writing to the Conference of Presidents".

Sept. 24, 1965 Naumann to Schulz: Requesting information from C.O.P resolution dated Sept. 15, 1965

Oct. 1, 1965 Schulz to Naumann: Outline too restrictive, wants to present thinking on 3rd use of Law in light of both publications and Scripture.

Oct. 26, 1965 Naumann to Schulz: Holds to request for clear written understanding of Schulz concerning 3rd use of the Law and then its application to the two manuals.

Dec. 9, 1965** Schulz's essay on the third use of the law but not presented as the C.O.P. requested.

Dec. 9, 1965 Naumann to Schulz: acknowledges receipt of Schulz's position on third use of the law.

Dec. 10, 1965 Naumann to C.O.P.: Sends each one a copy of Schulz's position.

Feb. 8, 1966 Naumann to Schulz: Asking once again for Schulz to outline his position on 3rd use of law FREE from polemics

April 3, 1966 Schibbelhut to Naumann: Pleading for a position statement

from C.O.P. to clear the air. Feels Schulz is wrong.

April 18, 1966 Schulz to Naumann: Outline of his position on 3rd use of the law.

April 25, 1966* Schulz to Naumann: Copy of "The Historical Setting Of The Ten Commandments", a conference paper delivered by Schulz to Colorado Mission District Delegate Conference in Feb., 1965.

April 25, 1966 Naumann to Schibbelhut: C.O.P. to meet with Schulz either May 23 or May 26, with Call Days being in-between.

April 25, 1966 Naumann to Schulz: Acknowledgment of essay and letter. Proposal to meet with him either May 23 or May 26.

April 26, 1966 Naumann to C.O.P.: Copy of essay and April 18th letter from Schulz.

May 2, 1966 Schulz to Naumann: O.K.'s either of two dates for meeting.

May 13, 1966 Naumann to Schulz: Verifying May 26th meeting.

May 20, 1966 Naumann to Schulz: Denying Schulz the request to bring congregational president, principal, and elders along to May 26th meeting. Reason: Assignment from Synod was to deal with Schulz and his memorial. Local problems to be dealt with by Visiting Elder and District Officials.

May 26, 1966** E.H. Zimmermann answers Schulz essay based on:
I. State our Synod's position on 3rd use of the Law
II. State Schulz's objections to our Synod's position.

June 6, 1966 Hartmeister(Chm. of St. James in Golden) to Naumann: Requesting report of May 26, 1966 meeting.

June 13, 1966 Naumann to C.O.P.: the heart of Schulz's contention; the Christian does not need the law. Brief summary of meeting between Naumann, Habeck, and Schulz.

June 15, 1966** Schulz to Naumann: A very bitter letter accusing Naumann and Habeck of lying, betraying, slandering and defaming him by saying that Schulz said that "the Christian has no need of the Law". Schulz contends that the "Christian does not need the third use of the law in sanctification to produce good works, the fruits of the Spirit. That the Christian does need the Law in all its uses only because of his sinful flesh". Expects an apology.

June 17, 1966 Habeck to Schulz: Point by point refutation of Schulz's letter dated June 15, 1966. "No one contended that the law in its so called third use produces sanctification. What was it that led one of the Conference of Presidents repeatedly to say that you must have an electric knife which is able to separate the new man from the old in this life? Why were passages like Galatians 5: 13-14 & Acts 9:6

- quoted?"
- June 22, 1966 Schulz to Habeck: Reply to Habeck's letter of 6/17/1966.
- Aug. 8, 1966 Naumann to Schulz: Still another request for Schulz to put in writing his clear, concise understanding of the 3rd use of the law.
- Aug. 16, 1966 Hartmeister(St. James Pres.) to Naumann: Requests permission to attend meeting of Aug. 23/24 as an observer.
- Aug. 18, 1966 Naumann to Hartmeister: Meeting on Aug. 23/24 is tentative. Will keep him informed.
- Aug. 20, 1966 Webster (Sec. of St. James) requests action concerning Schulz memorial found on pages 139?, 176, and 291 of 38th Synod Convention.
- Aug. 26, 1966* Naumann to Sub-Committee (C. Mischke, J. Dahlke, A. Buenger, O. Naumann): C.O.P. finds no validity in Schulz's charges. Request that he give his understanding of the 3rd use of the law, with Scriptural proof, in writing.
- Aug. 31, 1966 Naumann to Webster(St. James Sec.): Reply to Webster's letter dated Aug. 20, 1966. Action taken on Aug. 23/24. Letters crossed in mail.
- Sept. 15, 1966** Bittorf(Sec. Colorado Pastoral Conf.) to H. Meyer(Visiting Elder): Colorado Pastoral Conf. goes on record "as having serious doubts and questions in regard to the use of the Law in the Kindergarten and Teacher's Manuals" and passes resolution "asking each pastor of the district to study the use of the law in the Kindergarten and Teacher's manuals, and to appoint a discussion leader for the discussion of the same at the Spring Nebraska District Pastoral Conference, 1967."
- Oct. 6, 1966 Pres. Fritze, V.P. Free. V.P. Wietzke meet with congregation in Golden, Colorado.
- Oct. 22, 1966 Warren Tripp(Member of St. James) to Naumann: Pleading with Naumann to intervene because Schulz voluntary resigned on Oct. 21, 1966, due to anxiety and stress over this whole affair. Entire congregation in uproar. His whereabouts known only to his immediate family.
- Oct. 26, 1966** Naumann to Tripp: Naumann assures Tripp that: "Changes in these manuals by the synod have been made. In the Kindergarten Manual for Lutheran Schools, a guide and study help for the Kindergarten teachers, the entire lesson preparing teachers for the teaching of the law of God to their children has been rewritten. Instead of the half page preparation, a 1 and 1/2 page study has

been substituted. A sentence on the following page, to which Pastor Schulz had objected and which was recognized as one that could be misunderstood, has been removed."

- Oct. 27, 1966*** Free to Naumann: Cong. meeting at St. James with district officials present. Voted not to accept Schulz resignation by 38-6 vote. Teachers ready to resign because of persecution. Congregation polarized.
- Nov. 22, 1966: Schulz to Boyd and Lois Barkey, members of St. James, sent to Naumann by Fritze: Letter of reprimand for "hindering the work of the Holy Spirit by your sinful attitude and behavior against a Christian congregation".
- Nov. 29, 1966 Naumann to C.O.P.: Call for emergency session: Called by Nebraska Praesidium, request by Schulz for meeting with committee, consisting of one member of C.O.P., three professors, two active and one retired.
- Nov. 30, 1966 Naumann to Schulz: Request for committee denied. Emergency session of C.O.P. called for Dec. 6-7. 1 or 2 members of St. James may attend with him.
- Nov. 30, 1966 Free to Naumann: Copies of Schulz's paper, "The Historical Setting Of The Ten Commandments" sent to Naumann per Pres. Fritze's request since paper would be discussed at Dec. 6th meeting. Two teachers resigned at St. James on Nov. 28th. Copy of resolutions passed by Colorado Pastoral Conference enclosed. Schulz agitating the brothers.
- Dec. 6, 1966**** Schulz's "Statement", received from Robert Lang and Schulz: Agrees that he has not made himself clear. Withdraws judgment contained in his letter dated June 15, 1966. Accepts evaluation of sub committee. States that he is confused. School falling apart. Principal resigned. Two teachers resigned. Enrollment fell from 70 to 40. Church torn apart. Members won't accept his resignation so he withdrew it. Offers to resign again. Needs clarification in regard to the use of the law in the Christian's life of sanctification. Asks for a written statement in regard to the proper way to teach and apply the third use of the law.
- Dec. 6-7, 1966** Minutes of the Conference of Pres.
- Dec. 15, 1966** Revised minutes of C.O.P. meeting of Dec. 6-7, 1966.
- Dec. 17, 1966** Habeck to Mischke: Inclusion of several items into minutes of Dec. 6-7 meeting.
- Dec. 19, 1966 Buenger to Mischke: Agreeing with minutes of Dec. 6-7 meeting.

- Dec. 23, 1966* Naumann to Mischke: Inclusion of several items into minutes of Dec. 6-7 meeting.
- Dec. 26, 1966 Mrs. Wayne Webster to Naumann: Bitter letter railing on synod officials for selling them out.
- Dec. 27, 1966 Hartmeister(Chm of St. James) to Fritze: Wants to know why Fritze will not forward a list of teachers to fill vacancies. School will close because of no teachers. Cong. meeting set for Dec. 28, 1966, with annual voters meeting on Jan. 8, 1967.
- Jan. 3, 1967 Mischke to Naumann: Corrections to minutes of Conference of Presidents on Dec. 6-7, 1966.
- Jan. 5, 1967 Fritze to Hartmeister: Restates that his letter, dated Dec. 19, 1966 remains in effect. No call list for teachers will be forwarded.
- Jan. 10, 1967* Schulz's reply to Conf. of Pres.: 10 points.
- Jan.18, 1967 Schulz to Naumann: Tells Naumann to read Prof. Kowalke's article in the Quartalschrift, Vol. 28: April 1931, entitled "Das Erste Gebot".
- Jan. 19, 1967 Buenger (Pres. of S.E. Wi. Dist.) to Schulz: Asks Schulz to withdraw his "severe judgment pertaining to the C.O.P." in letter dated Jan.10, 1967 and stating that "you have a problem with the Scriptural third use of the Law."
- Jan. 23, 1967 Schulz to H.Fritze: Asking Fritze to withdraw statement about Schulz not being in doctrinal agreement with WELS.
- Feb.2, 1967 Mischke to Naumann: Rough draft of letter to Pastor Schulz from the Praesidium.
- Feb. 3, 1967* Naumann to Schulz: C.O.P.'s response to 1/10/67 letter of Schulz's.
- Feb. 9, 1967 Schulz to Buenger: Polemical letter directed against C.O.P in which he "readily foresees the report which the Conference of Presidents will give to Synod next August" and ends with, "May I ask you what kind of charity you have in your heart?"
- Feb. 16, 1967 Naumann to Schulz: Tells Schulz to read Kowalke's entire essay and not to quote out of context. Tells him to read Formula of Concord: Sol. Decl. VI: paragraphs 11 and 12 which he feels are the answers to Pastor Schulz's problems.
- Feb. 21, 1967 Schulz to Naumann: Answers Naumanns letter dated Feb.16,1967.
- March 7, 1967 Buenger to Schulz: Response to Schulz's letter dated Feb.9, 1967. Summed up in one word, "discouragement".

- Doesn't wish to communicate with him on an individual basis anymore.
- March 17, 1967 Visiting Elder (Henry Meyer) meets with Pastor Schulz.
- April 7, 1967 Naumann to Mischke: Naumann asks Mischke to draw up a tentative report of the C.O.P.'s attempts to carry out their assignment with regard to Pastor Schulz.
- April 25, 1967 Interim Report of the Conference of Presidents: re. the Herold Schulz Memorial.
- May 8-10, 1967 Minutes of Nebraska District Praesidium and Visitor Meyer with Pastor Schulz and St. James Chairman, Mr. Hartmeister, at Fort Morgan, Colorado. Schulz draws up statement on third use of the Law and Praesidium, after a cursory review, accepts it but wishes to study it further.
- May 16, 1967** Fritze to Naumann: Pastor Schulz gives Nebraska District Praesidium a copy of his understanding of the third use of the Law. Schulz now agrees that the Law gives instruction. Neb. Praesidium asks for official doctrinal statement of the Wi. Synod on the Third Use of the Law.
- May 16, 1967** Schulz to C.O.P.: Conditional offer to withdraw memorial if C.O.P. reacts favorably to Neb. Dist. Praesidium's request for the official doctrinal statement of Wi. Synod on third use of the Law and such statement is presented to Synod in convention for examination, approval and adoption.
- May 29, 1967 Naumann to Schulz: Report to Synod has been written. If latest communications change the minds of the members of the C.O.P., a meeting will be held prior to convention.
- June 1, 1967 Schulz to Naumann: Why C.O.P. report is not in the book of Reports and Memorials? Requests a copy. Why Naumann did not reply to his letter dated Feb. 21, 1967?
- June 16, 1967 6 families to Schulz, Chairman R. Bleidt of St. James, and Naumann: Request a peaceful release because of turmoil.
- July 6, 1967 Naumann to Schulz: Reason not included in Reports and Memorials is because there could be a change between now and convention time. Copy of Interim Report included. No need for committee to draw up a position of the WELS on third use of the Law because we subscribe to statement of Formula of Concord.
- July 11, 1967*** Schulz to C.O.P.: Letter entitled "Confession" in which he confesses to a false showing of humility in his Dec. 6, 1966 letter. Asks for forgiveness for resorting to such tactics in trying to achieve a desired goal.
- July 11, 1967 Schulz to C.O.P.: "What is the intended purpose of this

- report?" (Referring to report to be given to Synod Convention).
- July 14, 1967 Naumann to C.O.P.: Scheduled meeting for C.O.P. on Aug. 8, 1967 at Saginaw, just before convention. New developments in Schulz case. Each member to get copies of correspondence to review.
- July 14, 1967 Naumann to C.O.P.: Tentative Report to the convention on Schulz memorial.
- July 17, 1967 Naumann to Schulz: Acknowledgment of "A Confession" and "Statement of Dec. 6, 1966".
- July 31, 1967 Minutes of Meeting at Council Bluffs, Iowa, of the District Praesidium and Visitor Meyer of Colorado Conference. Resolved to do nothing more concerning Pastor Schulz until after Synod Convention.
- Aug. 11, 1967 Synod in convention: "Resolved, That we declare that the charges of Pastor Herold A. Schulz in his protests and memorials cannot be upheld."
- Aug. 11, 1967 Synod in convention:
 "Whereas, The C.O.P. has found no misuse or false teaching of the third use of the Law in the Kindergarten Manual and the Teacher's Manual currently in use, and
 Whereas, the C.O.P., after much correspondence and several meetings with Pastor Schulz during the past biennium "regretfully reports that it has not been able to resolve the matter",
 Resolved, that the matter be referred to the Nebraska District for further action seeking a God pleasing solution.
- Aug. 16, 1967 Naumann to Schulz: Copies of Synod's actions concerning his Memorials.
- Aug. 21, 1967 Naumann to Fritze: Copy of letter Naumann sent to Schulz.
- Aug. 30-31, 1967*** Minutes of Meeting at Fort Morgan, Colorado of Nebraska District Praesidium, Visitor of Colorado Mission District, and Pastor Schulz.
- Sept. 14, 1967 Naumann to Wietzke: Acknowledgment of copies of the minutes of Aug. 30-31, 1967 meetings of Praesidium and Visiting Elder, separately and with Pastor Schulz and Mr. Bierhaus of St. James.
- Sept. 21, 1967 Schulz to Administrative officers and Faculty of D.M.L.C.: letter entitled: "The Closing of the Christian Day School in Golden, Colorado".
- Sept. 29, 1967 Conrad Frey to Schulz: Acknowledges receipt of Schulz's letter. Frey does not find the synodical material in question to be inconsistent with the Scriptures or Confessions.

- Oct.11, 1967 Schulz to Frey: "May God in His mercy give us a new reformation, especially in the area of Christian Education."
- Nov. 3, 1967 Schulz to O.Engel (Chm. of D.M.L.C. Bd. of Control): Wants answers to his questions or "If necessary, we must find ways and means to inform the students, their parents, and pastors of your reluctance to take matters in hand".
- Dec.5,1967 O.Engel to Schulz: " We endorse the action of our president, C. Frey".
- Dec.7,1967** Fritze to Naumann: Pastor Schulz is suspended from synodical fellowship for cause on Dec.5, 1967.
- Jan.3,1968 Forslund(Sec. St. James) to Fritze: St. James votes to withdraw its membership from the Wi. Synod as of Dec.10, 1967, in a vote of 24 for, 1 against, and 2 abstaining.