

FIFTEEN TURBULENT YEARS IN ST. LOUIS

The Events leading to the Founding of  
Martin Luther Evangelical Lutheran Church

by

Mark Rieke

C.H. 373

Prof. Fredrich

Second Quarter

Wisconsin Lutheran Seminary Library

11831 N. Seminary Drive. 65W

Mequon, Wisconsin

## FIFTEEN TURBULENT YEARS IN ST. LOUIS

### The Events leading to the Founding of Martin Luther Evangelical Lutheran Church

Introduction.....	page 1
I. Old Trinity.....	page 2
II. New Trinity.....	page 7
III. Orthodox Lutheran Church.....	page 10
IV. The Formation of Martin Luther.....	page 11
V. Subsequent History.....	page 15
Conclusion.....	page 17

Endnotes

Bibliography

Appendices

- A. The Life magazine article of May 25, 1953
- B. Chart of this period of history
- C. Strumpler's article from the Orthodox Lutheran
- D. New Trinity's resolution to withdraw from OLC
- E. Memorial to OLC by Reimnitz and Osterloh
- F. The letter from Orthodox Lutheran to the OLC
- G. The Resolution of Orthodox Lutheran
- H. Elmer Schaeffer's Confession
- I. W. F. Dorn's Appriaisal sent to Minnesota DMB
- J. The Agreement reached with New Trinity

## FIFTEEN TURBULENT YEARS IN ST. LOUIS

The Events leading to the Founding of  
Martin Luther Evangelical Lutheran Church

### Introduction

There it was in Life magazine for all the world to see--  
Trinity Lutheran Church fronted by a dozen or more protest signs. "Battle ground for a Religious War," read the headline of the May 25, 1953 periodical. (See Appendix A) Some of those very people, who the year before had instigated that war by painting the placards and guarding them by night, were in 1967 founding members of Martin Luther Evangelical Lutheran Church, the WELS flagship in Missouri.

The story of the intervening years, 1952-1967, is a confused and tangled web bursting with intrigue, misplaced loyalties, snap decisions, and brooding personal resentment. This paper will survey that decade and a half of history. Perhaps the easiest way to unravel the thread of facts is to study the different congregations involved in the story. The first is Trinity Lutheran Church of Chesterfield, Missouri, the sight of the "religious war." Most now call it Old Trinity. It

remains LCMS to this day, though it is now located in Manchester. Next on the scene is Trinity Lutheran Church of Ballwin, New Trinity, established by the exiles of Old Trinity in 1954. Originally it was a member of the Orthodox Lutheran Conference, but came into the WELS in 1961. Subsequently it turned independent in 1973. The third congregation is Orthodox Lutheran Church of Webster Groves. Its membership was a disgruntled group of New Trinity members. It was nominally affiliated with the WELS from '54 to '59. In '59 it joined the CLC. It still remains CLC, although it has changed its name to Faith and its location to Ballwin. The final church, Martin Luther, drew its membership from both New Trinity and Orthodox. Perhaps the chart of Appendix B will better illustrate this complicated situation.

#### I. Old Trinity

Trinity Lutheran Church of Chesterfield hardly appeared to be a hotbed of unrest in its early years. The congregation, located some twenty miles west of downtown St. Louis, was born in 1900. Pastor Gustav G. Schupmann became its minister in 1917. The congregation was apparently a loyal member of the LCMS for many years. But trouble began to brew as the LCMS's doctrine began to deteriorate. Pastor Schupmann kept his 220 souls abreast of the synod's plight and in March of 1950, the congregation sent a resolution to the Synod Convention (Milwaukee) for clarification of the official stand on

engagement and Romans 16:17. Soon after sending this, both the ALC and the LCMS accepted the Common Confession. With the addition of this third strike against Missouri, the wheels of unrest began to rotate faster.<sup>1</sup>

Pastor Schupmann continued his fight to make his congregation aware of the situation. Almost every Sunday bulletin from March of 1951 on contained some statement about doctrine. Doctrine too was the topic at nearly every church function. It is interesting to learn that all of this anti-LCMS sentiment on the part of Pastor Schupmann and some congregation leaders brought out no open opposition.<sup>2</sup>

Perhaps the catalyst in this "religious war" was the person of Herman A. Strumpler. He became a member of Trinity after leaving Emmaus Lutheran Church(LCMS) for reasons of conscience in 1950. He was a firebrand, quick-tempered, vocal, and definitely charismatic. His anti-LCMS sentiment led as many to the cause as Pastor Schupmann's actions. Of course, he also caused those who disagreed with him to unite in opposition.<sup>3</sup>

The spark finally ignited the powder on November 12, 1951. In the regular, monthly voters' meeting, the members present resolved to leave the LCMS and affiliate with the newly-formed Orthodox Lutheran Conference. The opposition to this move appears to have been weak at this meeting, chiefly centered in Fred Maertz, the congregation president. By the next voters' meeting, he had mustered opposition. The motion was made and seconded to withdraw from the OLC and reaffiliate with the LCMS. Pastor

Schupmann would not allow the motion to be called. Rather he addressed the meeting for a time, stating that the vote would be taken at the next meeting. He then asked for and received a motion to adjourn.<sup>4</sup>

This turn of events caused Fred Maertz to confer with Pastor Olsen, the LCMS circuit visitor from Orrville. The two of them planned an organizational meeting for the opposition at his church in Orrville for December 16. Word of the meeting leaked out to Pastor Schupmann. The next Sunday he proclaimed from the pulpit that any member attending such a meeting at Orrville would be excommunicated.<sup>5</sup>

This did not deter the pro-LCMS group from meeting. The meeting showed that they possessed a clear majority and could get their way in a fair meeting. But the group feared that Pastor Schupmann would not allow a fair vote because of the excommunication threatened the previous Sunday. Therefore they resolved to call a church voters' meeting themselves on December 20. The secretary sent out the constitutionally required information cards to each member on December 18, late in the day. As a result of the slow mail delivery, only the pro-LCMS group came to the meeting. Upon arriving at the locked church, the group met in the picnic stand so that they would again conform to the constitution which required all meetings to be held on church property. At that meeting, the resolution was approved to rejoin the LCMS.<sup>6</sup>

Pastor Schupmann reacted to these events by cancelling worship services on December 30, 31, January 1, 6, and 13. He conducted services in his own home lest any sinful members attend.<sup>7</sup> The annual meeting took place on January 14. The OLC group met upstairs, the LCMS group downstairs. The OLC group elected officers, while the LCMS group voted to remove Pastor Schupmann and also to seek legal advice in order to evict him and his followers. The LCMS provided this legal aid and the court granted them a temporary injunction giving them the use of the church from 7:45 to 9:15 A.M. each Sunday until the case was heard.<sup>8</sup> (See Appendix A)

This action triggered the OLC group which still held the keys to the church to post signs on the church property pointing out the errors of the LCMS and their officials. The LCMS group defaced these signs at least once, the church was broken into and vandalized, and threatening phone calls were received. Herman Strumpler (Director of Publicity for the OLC) wrote a sensationalized report of the fighting which took place with LCMS pastors. (See Appendix C) He also proudly displayed a bullet hole in his auto windshield.

The case finally came to court in January of 1953. Various members of both groups testified, but clearly the most significant testimony came from those who had little, if anything, to do with the actual trouble at Trinity. The OLC group and the LCMS group brought in

their big guns. The OLC witnesses, President and Professor W. H. McLaughlin and Prof. P. E. Kretzmann, attempted to show that here was indeed a doctrinal difference between the OLC and the LCMS, the the LCMS had deviated from its previous doctrinal statements, and that this difference had caused the split at Trinity. Part of Prof. Kretzmann's testimony is recorded in the Lutheran Historical Institute Quarterly, volume XXVII, no. 1, page 20ff. The LCMS produced Professors W. A. Baepler and Martin Franzmann, along with President J. W. Behnken. They, of course, attempted to prove just the opposite. To make a very long and confused story short, the court ruled in favor of the LCMS group. Prior to this, the LCMS group had broken the locks on the church and replaced them. Thus, possession being 9/10 of the law, they kept the church.<sup>9</sup>

Pastor Schupmann and approximately sixty communicant members left the church where they had been baptized, confirmed and married. That same year, 1954, they established New Trinity, meeting in a rented American Legion hall. Many thought that the war was over for all parties, but this was hardly the case. Dark clouds loomed on the horizon.

The conflict had attracted a great deal of attention. Now, even though everything was legally settled, the memory of what had happened and what they thought had happened remained in the mind of the community. Consequently, it was nearly impossible for either of the two groups to attract members from the area. This led Old Trinity to eventually build a new church four miles down the road.



The friction between the two groups was still very much in evidence. The split had separated families and friends. This friction reached a climax when the Old Trinity building was finally torn down. The story goes that Pastor Schupmann, convinced of a Nazi takeover in World War II, withdrew his savings, a considerable amount, in silver coins. He proceeded to hide sacks of them inside the church and on the church property. When Old Trinity was destroyed, these sacks were found. The Schupmann family claimed them as did the LCMS church. I was unable to find a source who knew the outcome of the story.<sup>10</sup>

Even within the congregation of New Trinity there was unrest. People began to point accusing fingers at Pastor Schupmann and various members who they said were at fault in their loosing the church.

As we leave Old Trinity, it must be reported that this LCMS church is apparently thriving. It has an attractive new building on a main road in a wealthy suburb. The last LCMS statistical report our library has (1968) shows its membership at 739 souls.

## II. New Trinity

It was true, the war was over between New Trinity and Old Trinity, but there was scarcely a ceasefire within New Trinity itself.

The trouble in New Trinity centered around Herman Strumpler. He thought that he had been the stabilizing factor in the split. Further, being Director of Publicity for the OLC, he thought he was hot stuff. His main

bone of contention was the fact that Pastor Schupmann had not lifted a finger to help the cause in the long court battle. He refused to testify or even to help pay court and lawyers' fees.<sup>11</sup>

Strumpler was the most vocal critic of the Schupmann silence, but far from the only one. His main support came from Elmer Schaeffer and the Hoffmann families. They marched into a spring ('54) voters' meeting with the avowed purpose of "defrocking" Pastor Schupmann.<sup>12</sup> Details of the meeting are sketchy. Apparently, Strumpler or one of his followers accused Pastor Schupmann, who responded in a rather caustic manner. Strumpler and his followers then marched off to plan their next move.

For unclear reasons, Pastor Schupmann drew up and presented to the May 10, 1954 voters' meeting a resolution that New Trinity withdraw from the OLC. The resolution passed. (See Appendix D)

The Strumpler group apparently viewed this action on the part of Pastor Schupmann as the unpardonable sin. Two of this group, Reimnitz and Osterloh, charter members of the OLC, took it upon themselves on May 19 to memorialize the OLC convention not to allow Schupman or his congregation back into membership until they had confessed and made amends for their sins. They accused Schupmann of being a blind leader, of miserably neglecting his duty and of slander. (See Appendix E)

Strumpler and his followers did not receive the response they desired from the OLC. They then wrote a letter to OLC President McLaughlin, expressing their disapproval over his action or lack of it

over his action or lack of it. It further stated that they did not believe that their souls' salvation could be found within the OLC. The twenty-six who signed the letter left New Trinity and founded their own church, Orthodox Lutheran of Webster Groves. The date was July 19, 1954. (See Appendix F)

This split reduced the communicant membership of New Trinity by one half to thirty. It re-entered the OLC that year. Pastor Schupmann continued to serve the congregation until his death in 1961. At one time, when he was recovering from a stroke, Rev. David Daniels assisted him in his duties for one year. Upon Pastor Schupmann's death, the congregation called his son, Arthur, as their minister. He accepted the call that same year. The OLC dissolved in 1961 and Pastor Schupmann entered the WELS with New Trinity. At that time, the congregation still numbered only thirty communicants and fifty-six souls.

One more fact should be noted about New Trinity. Since it had been mainly inactive members who had forced them to leave Old Trinity, the congregation put a unique constitution into effect. Any confirmed person could become a communicant member. But to become a voting member, one had to be approved by a majority of the existing voting members. In order to remain a voting member, one had to attend both church and the monthly voters' meetings regularly.<sup>13</sup>

Things went smoothly for New Trinity for four or five years. The Synod loaned it \$50,000 for a church and

parsonage. The membership rose to sixty-eight communicants and eighty-one souls by 1965. It was in the fall of that year that trouble again beset the small church. But before examining this trouble, it is necessary to first pick up the story of the group that left New Trinity in 1954.

### III. Orthodox Lutheran Church

The signers of the July 19, 1954 letter to OLC President McLaughlin started out in a rented hall, but soon bought their own building. That action combined with their resolution of July 28, 1954 (See Appendix G) clearly indicated that they wanted no further contact with New Trinity or the OLC. The problem that confronted this new, independent congregation was calling a pastor. Under the direction of Herman Strumpler, the congregation called Rev. J. B. Erhart, a WELS pastor serving in Cochrane, Wisconsin. He had apparently met with this congregation while visiting St. Louis.<sup>14</sup> He accepted the call and arrived in St. Louis in November of 1954,

The status of the congregation for the next five years is somewhat perplexing. Pastor Erhart insists they were members of the WELS from 354-'59.<sup>15</sup> Elmer Schaeffer, a member during this time, says it was only a WELS congregation from '57-'59.<sup>16</sup> Both agree that they never received any support from the WELS. The WELS statistical reports list Orthodox as an independant congregation in fellowship with the WELS from '54-'59. It must be pointed out that in these 5 years, the church gave only \$160 to WELS,

The congregation got rid of a great burden when Her-  
man Strumpler left at this time. His charisma wore off.  
He then founded a congregation in north St. Louis and served  
as its pastor. He died in the sixties, his obituary  
reading, "Rev. Herman Strumpler."<sup>17</sup>

In 1959 and 1960, they withdrew its "affiliation" with  
the WELS and became founders of the CLC. In 1961, Pastor  
Erhart decided that he should return to the WELS. He passed  
his colloquy in 1964 and accepted a call to Glenwood,  
Minnesota in the fall of 1965. Although Pastor Erhart  
tried to convince the congregation to again join the WELS,  
they remained CLC.<sup>18</sup>

But all was not well at this time in Orthodox Lutheran.  
The congregation had been split by an adultery case invol-  
ving a prominent member. In addition, Elmer Schaeffer  
reports that a great many of the congregation in fact  
did want to come into the WELS, others wanted to go to  
the LCMS, still others to remain CLC.<sup>19</sup> The problem  
which faced those who wanted to become part of the WELS  
is obvious. The only WELS congregation in the area is  
New Trinity, the church which they had criticized and  
defamed ten years before.

#### IV. The Formation of Martin Luther

The members of Orthodox who wanted to join New Trinity,  
about twenty in number, knew that it would not be easy.  
They realized that they had been blind in following Herman  
Strumpler and had violated the law of Christian love. They  
knew too that there were many at New Trinity who remem-

bered the events of a decade before with hatred. Finally they knew that New Trinity's legalistic constitution gave their members the right to deny membership to whomever they pleased.

The first members of Orthodox to join New Trinity were the Wallace Schlawins. But they came in via the back door. Mrs. Schlawin was Pastor Erhart's daughter and the family had been members of his church in Cochrane. They had only moved to the St. Louis area a few years before to join Orthodox and consequently, no member of New Trinity was aware of the fact that they belonged to Orthodox. Perhaps Pastor Schupmann knew, but he didn't reveal it. Thus, New Trinity gladly accepted them as communicant members.

Shortly thereafter, the Elmer Schaeffery applied for membership in New Trinity as a "test case." Elmer had two strikes against him to begin with. He had criticized Pastor Schupmann and he had also signed several letters which condemned New Trinity. When he applied for membership, the members of New Trinity learned of a third strike--he had married another Erhart daughter.

The voters of New Trinity did not deny his application for membership outright. But they did attach conditions. The chief one was that Elmer would have to confess his sins and apologize in a formal letter. Elmer did so in a letter dated January 10, 1966. (See Apppendix H) The congregation, however, refused to accept it and the matter sat in limbo for some time.

Pastor Arthur Schupmann saw that this action was unscriptural and attempted to convince his congregation of that fact. But the opposition, which included some of his own family, refused to listen. Pastor Schupmann, however declared to them that he would serve communion to those families from Orthodox who wanted it.<sup>21</sup>

At this time, Pastor Schupmann received and accepted a call to St. Peter's in Milwaukee where he continues to serve.

The Seminary Assignment Committee sent graduate Roger Zehms to serve as pastor to New Trinity and Peace, Owensville, a congregation which had had a simular split with the LCMS. He arrived in the midst of the controversy, being installed on <sup>U</sup>Jly 17, 1966.<sub>A</sub>

It should be pointed out that not all the voting members of New Trinity opposed the Schaeffer application for membership. Pastor Zehms recalls that the voters were split 8-7 on the issue. The majority demanded that Elmer Schaeffer enumerate his sins in his written confession. Furthermore, since they could not remember all he had done, they instigated a wide search for information on his past sins.<sup>22</sup>

Pastor Zehms too realized the error of their actions. He, like Pastor Schupmann, tried to instruct them and he ran into fierce opposition. Pastor Zehms conferred with W. F. Dorn, the Minnesota DMB Chairman and President Lenz. These two made several trips to the congregation, but their meetings were fruitless. At this time, Pastor

Zehms, not having the benefit of relatives in the congregation, became the butt of vicious gossip. Added to all this, in January of 1967, the voters passed a resolution by an 8-7 vote making the Schaeffer application for membership a closed matter.

On January 20, Pastor Zehms met with the Minnesota DMB in Rochester where he told them that he wanted to resign. W. F. Dorn was sympathetic to his cause and sent each Mission Board member a brief appraisal of the situation. (See Appendix I) Pastor Zehms, with the Mission Board's approval, resigned on February 1, 1967.

With this action, the congregation came under discipline. This meant no subsidy and no pastor. The congregation was shocked, but recovered enough to charge the WELS \$100/day rent on the parsonage. The Zehms moved in with friends and continued to serve peace, Owensville.

New Trinity continued to have services with Robert Schupmann, brother of Arthur, conducting reading services. In addition, O. Schupmann, another brother, who was also a pastor in the WELS served them communion on several occasions.<sup>23</sup>

The District Mission Board requested Pastor Zehms to hold exploratory services in the St. Louis area. The obvious intent was to provide Word and Sacrament for the Orthodox Lutheran people, but several members of New Trinity came also. The first service was held on March 19, 1967 in the home of Arland Hoffman, a member of Orthodox with twenty-three people in attendance. The following



Sunday, Easter Sunday, the first public worship service was held at a Howard Johnson Motor Lodge. Elections were held that Sunday; the next Sunday, Sunday School began. The Mission Board gave the congregation the right to organize on October 24, 1967

#### V. Subsequent--History

Now New Trinity had a problem on its hands in the form of discipline. That fall, 1967, WELS officials and members of the congregation worked out an agreement. (See Appendix J) The DMB called retired Pastor Erich Penk to serve the congregation. He came and served until the summer of 1968. He never delved into the problem and served New Trinity in a very quiet way for those months. He also had a friendly relationship with Martin Luther.<sup>24</sup>

When Pastor Penk left, the DMB authorized the congregation to call its own pastor. Pastor O. Schupmann, who had secretly served New Trinity during its discipline, recommended they call Rev. Larry Lillegard. He had recently resigned his call. Pastor Lillegard accepted the call, but his stay was hardly a pleasant one. He was an active member of the John Birch Society and used every opportunity to spread his anti-communist gospel. The congregation, of course, resented this. Finally, much to their joy, he left in 1972.<sup>25</sup> New Trinity was not much happier with their new pastor, Rev. Herbert Filter. He was a hi-fi freak who occasionally missed services by sleeping in. He remained only one year.<sup>26</sup>

After Pastor Filter left in 1973, the congregation became independent, receiving funds from Independent Lutheran Missions. Former WELS pastor, Ed Zacharius, came that same year. He is still remembered for reading every word of his sermons.<sup>27</sup> He left in 1978 and was succeeded by another former WELS man, Pastor Wayne Popp. He had split with the WELS over the use of the KJV. He serves the congregation part-time to this day, being a full-time electrician and plumber. The congregation has only eighteen active communicants to this day, five of them in Pastor Popp's family.<sup>28</sup>

The history of Orthodox Lutheran is a little more quiet. Many left the congregation in '66-'67, either to join Martin Luther or the LCMS. The congregation itself remained CLC, although it changed its name and location. It is now Faith Lutheran of Ballwin. It had five pastors in a very short time after Pastor Erhart left in 1965. Rev. Leonard Bernthal, who recently came to the WELS (cf. Northwestern Lutheran, Dec. 20, 1981, p. 415), served them for a time in the seventies. The congregation is currently under the charge of Pastor Vance Fossom who has a flock of forty-three communicants.<sup>29</sup>

The history of Martin Luther has been the most successful of the three. It dedicated its first church on October 11, 1970 and dedicated a new church on May 31 of last year. The congregation now has 219 communicants and 296 souls. Pastor Zehms still serves this congregation.

### Conclusion

When looking at the Old Trinity conflict, one would like to shift all the blame to the LCMS side, but this is hardly possible. Both sides acted poorly on a number of instances. Pastor Schupmann and his followers took a courageous stand for sound doctrine against the entire LCMS, but that does not justify blanket excommunications. In retaliation, the LCMS group held a secret meeting. This brought about the erection of signs in from the ~~the~~ church which only heated the battle. But that was hardly a justifiable reason for the vandalism that resulted. In short, both sides were at fault.

The constitution of Old Trinity apparently did not provide for the church property to remain with the orthodox group in a split. Thus, the only fair course of action would have been to call an open forum where both sides could have expressed their views. This would have certainly won more over to the OLC side that did the signs. Following such a meeting, a vote should have been taken, the majority retaining the church property. By our way of thinking, the good guys would have still lost out, but that is sometimes the result of standing up for the truth. Whatever the result, this decent and orderly procedure would have avoided the loss to the Kingdom which resulted from the bad publicity.

The conflict at New Trinity was a personality clash, pure and simple, between Schupmann and Strumpler. Schupman probably erred in not supporting the defence of Old

Trinity. But Strumpler erred even farther by trying to "defrock" his pastor. Again a clear, calm discussion could have helped ease the situation. At least the break was a quick one in this case.

The later conflict at New Trinity over the Schaeffer application for membership is again a case of personality conflict. Clearly Elmer Schaeffer had sinned, but he repented and confessed. But the hatred of the eight voters, nurtured for a dozen years, blinded their eyes to the Bible truth.

Many practical lessons can be drawn from these fifteen turbulent years in St. Louis.

1. Sound doctrine is indeed a cause worth fighting for. Unfortunately here, the fight was carried out in a wrong way.
2. Doctrinal error can only be crushed by diligent, careful and patient evangelical instruction in the truth. Namecalling, slander, and shady dealings are not only unscriptural, but ineffective.
3. After a period of instruction has taken place, a time may come when a complete break is in order.
4. One must forgive and forgive and forgive the actions of others. Keeping track of sins and harboring hatred is unscriptural.
5. Personality conflicts get in the way of gospel proclamation. Favoritism and resentment must be avoided at all cost, for thy hidest the truth.
6. One must be tactful in all he says and does. Words and actions can easily be taken in the wrong way.

7. One must respect the authority of the divine call in all situations. Accusing a called minister on unsubstantiated or inconsequential grounds, or meddling in the affairs of a fellow pastor is wrong.

8. Only God can judge the heart of men. When we see someone act in a strange way, we should put the best construction on it, or talk to the person privately.

9. God makes even bad things work out for good. All this controversy resulted in the formation of Martin Luther which has flourished abundantly under God's guidance.

---

#### Endnotes

1. Appellants' Statement, Brief and Argument, Fred Maetz vs. Elmer Schaeffer, April Session, 1954, p 55.
2. ibid.
3. Interview with Rev. Arthur Schupmann, January 12, 1982.
4. Brief, p 10.
5. ibid., p 9.
6. ibid., p 12.
7. ibid., p 11.
8. Herman Strumpler, "Missouri Synod Preachers are guilty of Gangsterism," Orthodox Lutheran vol 2. p 21.
9. Interview with Lyal Broemmelsich family, January 16, 1982.
10. Interview with Mrs. Roger Zehms, January 16, 1982.
11. Letter from Elmer Schaeffer, January 18, 1982.
12. Interview with Emma Brandes, January 16, 1982.
13. Interview with Rev. Roger Zehms, January 16, 1982.
14. Schaeffer letter.
15. Letter from Rev. J. B. Erhart, Jan 12, 1982.

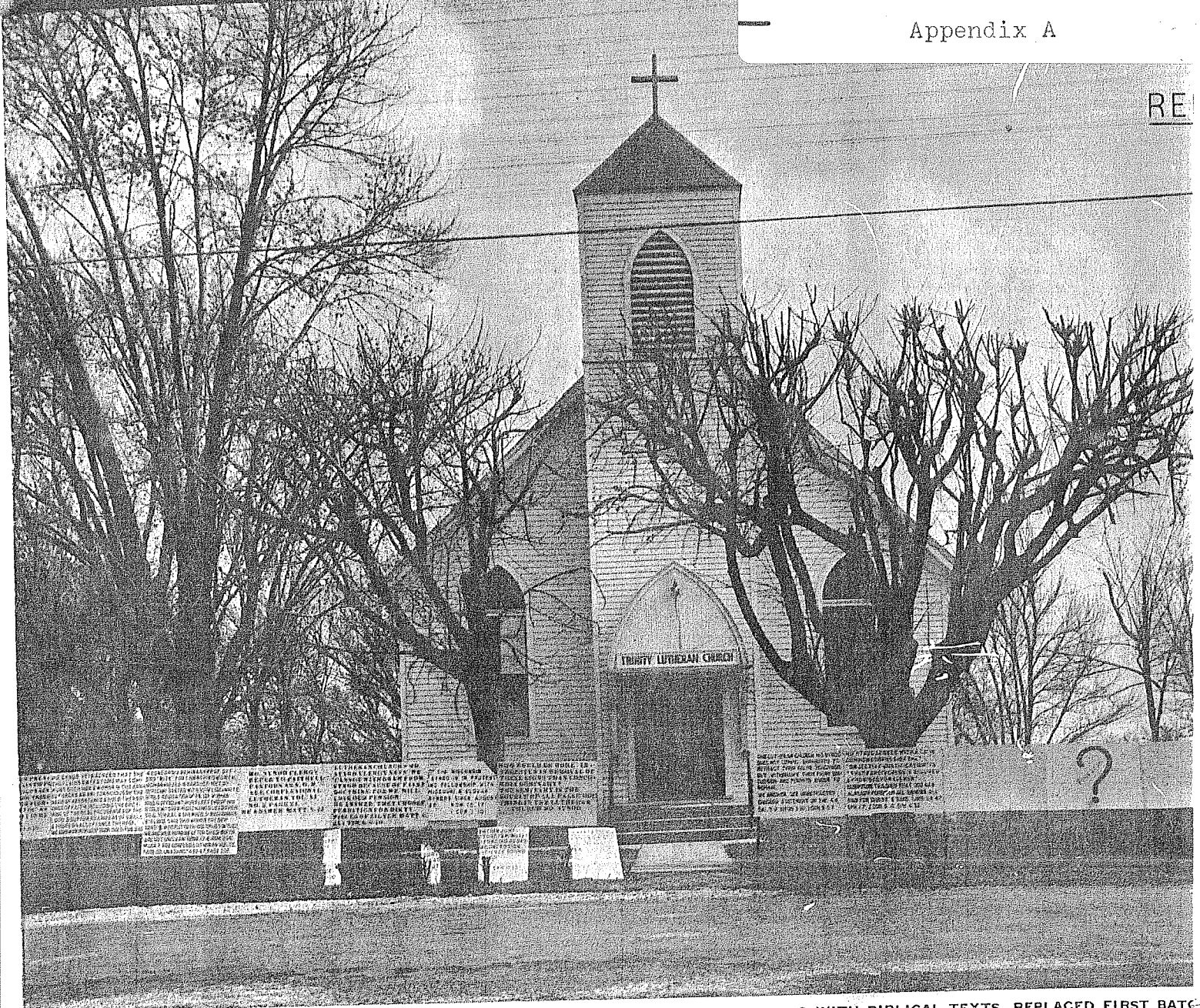
16. Schaeffer letter.
17. Zehms interview.
18. Erhart letter.
19. Schaeffer letter.
20. Zehms interview.
21. Schupmann interview.
22. Zehms interview.
23. ibid.
24. Letter from Rev. Erich Penk, January 20, 1982.
25. Schupmann interview.
26. Zehms interview.
27. Brandes interview.
28. Telephone interview with Rev. Wayne Popp, Jan 17, 1982.
29. Telephone interview with Rev. Vance Fossom, Jan. 17, 1982.
30. Martin Luther Dedication Booklet.

## Bibliography

Anonymous, "Battleground for a Religious War." in  
Life. May 25, 1953, p. 67-68.

Strumpler, Herman A. "Missouri Synod Preachers are  
guilty of Gangsterism." in Orthodox Lutheran.  
vol 2, p. 21-24.

RE

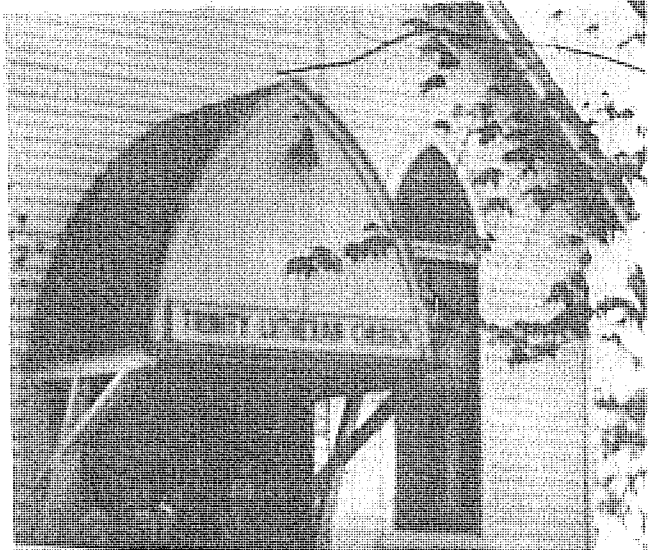


SIGNS IN FRONT OF TRINITY LUTHERAN CHURCH, GIVING REBELS' DOCTRINAL POSITION ALONG WITH BIBLICAL TEXTS, REPLACED FIRST BATTLE OF BULL RUN  
Torn Down

# BATTLEGROUND FOR A RELIGIOUS WAR

Lutherans in Missouri quote the Bible on signs and smite each other in fight for their church

In Romans 16:17 St. Paul writes, "Take note of those who create . . . difficulties in opposition to the doctrine . . . avoid them." This text has figured in a bitter dispute within the Chesterfield Trinity Lutheran Church near St. Louis. When the Lutheran Church—Missouri Synod adopted a common confession of doctrine with the American Lutheran Church, 70 "rebels" within the congregation broke with the Synod to join the Orthodox Lutheran Conference. The rebels quoted St. Paul, charged the confession abetted false doctrine on such matters as salvation and grace. Although, for example, both the confession and the rebels state that God "elects" certain people for salvation, the rebels say their rivals do not sincerely believe this. A trumped-up objection, retorts the Synod. But 90 Trinity parishioners remained loyal to the Synod, and in the fight for possession of the church, families were split, signs put





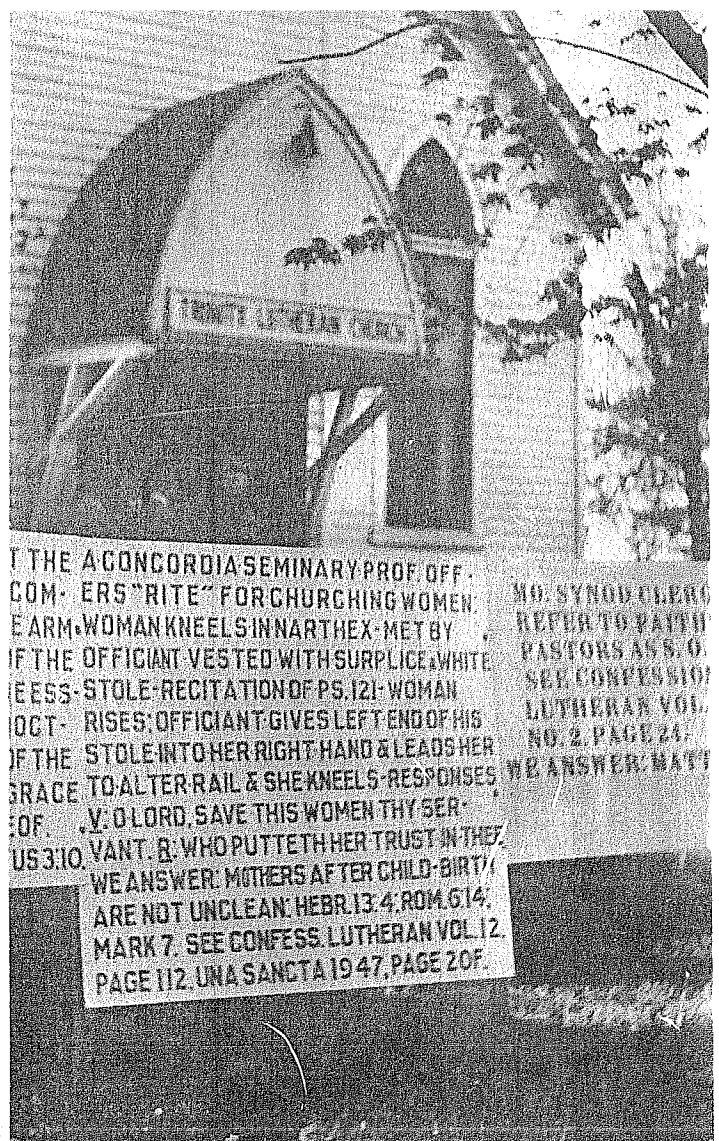
herans in Missouri quote the Bible on signs

# I smite each other in fight for their church

Romans 16:17 St. Paul writes, "Take note of those who create . . . culties in opposition to the doctrine . . . avoid them." This text figured in a bitter dispute within the Chesterfield Trinity Lutheran church near St. Louis. When the Lutheran Church—Missouri Synod opted a common confession of doctrine with the American Lutheran church, 70 "rebels" within the congregation broke with the Synod to join Orthodox Lutheran Conference. The rebels quoted St. Paul, charged the confession abetted false doctrine on such matters as salvation and grace. Although, for example, both the confession and the rebels state that God "elects" certain people for salvation, the rebels say their rivals do not sincerely believe this. A trumped-up objection, retorts the Synod. But 90 Trinity parishioners remained loyal to the Synod, and in the ensuing fight for possession of the church, families were split, signs put up by the Orthodox faction were torn down, large rocks were hurled through the church windows and both laymen and ministers smote each other in fistfights. H. A. Strumpler, a rebel, writing in an Orthodox publication about one furious fight near the church, said he came upon a pro-Synod minister "choking Mr. Oscar Hertlein while the latter was lying prone in the pallor of death," and saw another minister kicking Hertlein. A blow to the first minister's chin, said Strumpler, and another to the second minister's head saved Hertlein. The pro-Synod ministers, denying this account, said it was the Orthodox group who attacked them.

**ORTHODOX POSITION** on "uncleanliness" of women after childbirth is set forth in sign, quoting Hebrews 13:4 ("Let marriage be held in honor"). Initials on sign at right refer to labeling of rebels as "Super-Orthodox Brethren."

CONTINUED ON NEXT PAGE



THE A CONCORDIA SEMINARY PROF OFF -  
 COM- ERS "RITE" FOR CHURCHING WOMEN.  
 EARM. WOMAN KNEELS IN NARTH EX- MET BY  
 IF THE OFFICIANT VESTED WITH SURPLICE, WHITE  
 E ESS- STOLE- RECITATION OF PS. 121- WOMAN  
 OCT- RISES; OFFICIANT GIVES LEFT END OF HIS  
 OF THE STOLE INTO HER RIGHT HAND & LEADS HER  
 GRACE TO ALTER RAIL & SHE KNEELS- RESPONSES  
 OF. V. O LORD, SAVE THIS WOMEN THY SER-  
 US 3:10. VANT. 8. WHO PUTTETH HER TRUST IN THEE,  
 WE ANSWER: MOTHERS AFTER CHILD-BIRTH//  
 ARE NOT UNCLEAN. HEBR. 13:4. ROM. 6:14.  
 MARK 7. SEE CONFESS. LUTHERAN VOL. 12.  
 PAGE 112. UNA SANCTA 1947, PAGE 20F.

NO. SYNOD CLERG  
 REFER TO PATT  
 PASTORS AS S. O.  
 SEE CONFESSIO  
 LUTHERAN VOL.  
 NO. 2, PAGE 24  
 WE ANSWER: MATT

## Battleground CONTINUED



**FACTION LEADERS** in lawyer's office are, left to right, H. A. Strumpler, Prof. Wallace McLaughlin and Rev. C. C. Schupmann of Orthodox Lutherans; Dr. J. W. Behnken, president of Missouri Synod group; Dr. Walter Baepler and Prof. Martin Franzmann of Concordia Seminary, which is run by Synod.

## BATTLE CONTINUES IN COURT

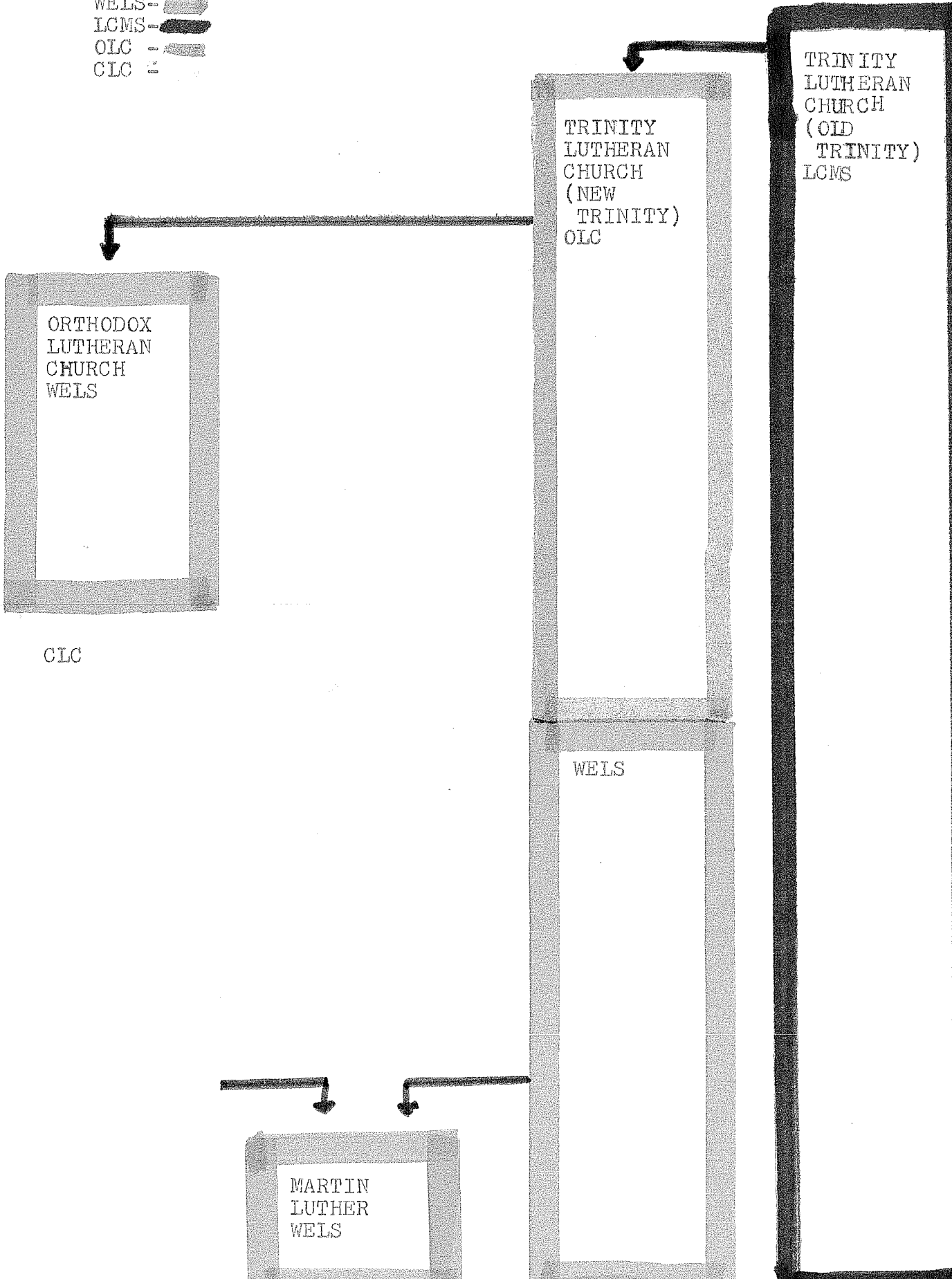
When the Missouri Synod countered that fellowship with the American Lutherans was possible without complete agreement in details of doctrine, the Orthodox Lutherans, led by Pastor Gustav Schupmann, replied with First Corinthians 1:10: "That ye all speak the same thing . . . that ye be perfectly joined in one mind." Schupmann's group now has physical possession of the church, but a court order has given the Synod group the right to meet there for two hours on Sundays pending final settlement of the case in circuit court. Meanwhile, traffic on the heavily traveled road in front of the church is often slowed to a crawl as drivers come almost to a stop trying to read the rebel signs.



**LOCKING DOOR**, H. A. Strumpler of Orthodox faction closes church after Synod group has used it. He says Synodites turn backs to him when he passes.

1950  
1951  
1952  
1953  
1954  
1955  
1956  
1957  
1958  
1959  
1960  
1961  
1962  
1963  
1964  
1965  
1966  
1967  
1968

WELS--  
LCMS--  
OLC -  
CLC =



**the Fear of Men . . .**

My people slightly, saying, peace, peace, where there is no peace." (Jer. 6:14) Jesus speaks in the same vein: "Think not that I come to send peace on this world; I came not to send peace, but a sword." Matt. 10:34. Cp. Luke 51:53. Even stronger is the Lord's statement in Luke 14:26. See also In. 7:43; 9:16; 10:19.

At the same time the Lord gives effort to those who are being rescued and hated on account of their fearless confession of the UTH. Be sure to consult Amos 0; Luke 6:22; John 15:18,25; Matt. 22. The Lord is with us, we shall not fear; what can men do to us?

P. E. Kretzmann

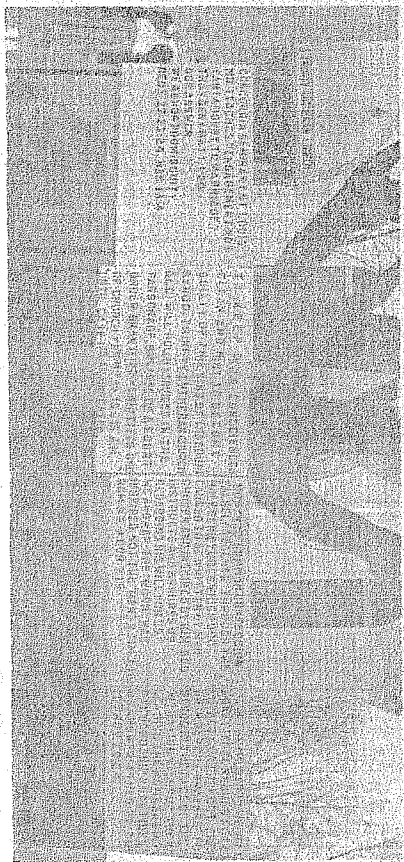
To labor in the Lord's Kingdom means to endure strain, anguish, pain, sweat blood, and shed tears, glorying in trials and tribulations for Christ's sake, having patience and fortitude through the promises of God's free grace—Workers for Jesus - especially the called ministers and teachers in the high calling of the ministry of the Word - should have skill and excellent training, enjoying the best that can be had, not only to have, but also to use, and to develop qualifications under God which befit that holy calling of teaching the truth and warning against errors to save dying sinners from the clutches of Satan.

"The foolishness of God is wiser than men; and the weakness of God is stronger than men." I Cor. 1:25.

**PLEASE:** In sending orders for releases or ordering or re-subscribing to the ORTHODOX LUTHERAN do not send check to the Orthodox Lutheran Conference but to the ORTHODOX LUTHERAN Subscriptions make excellent Christmas gifts.

**Pastors of the Orthodox Lutheran Conference**

- Rhoedel, Rev. P., Winnet, So. Dakota, Box 424.
  - Koshinger, Rev. H. F., 159 N. Wall St., Empire, Oregon.
  - Kretzmann, Dr. Paul E., 3423 Upton Ave. No., Minneapolis 12, Minn. or Highland Station, Box 2604, Minneapolis 11, Minn.
  - McLaughlin, Prof. W. H., 2811 Irving Ave. No. Minneapolis 11, Minn., or Highland Station, Box 2604, Minneapolis 11, Minn.
  - Mensing, Rev. H. D., Central Ave. at 171st Place, Thuley Park, Ill.
  - Natterer, Rev. M. L., 591 W. Sherman, Lebanon, Oregon.
  - Shufelt, Rev. J. E., 781 Loretha Street, Pittsburgh, 17, Pa.
  - Schupmann, Rev. A. M., Winter Haven, Florida, Box 185.
  - Schupmann, Rev. F. Q., Frazee, Minnesota.
  - Schupmann, Rev. G. G., Chestersfield, Mo.
  - Schupmann, Rev. O. G., Highland Station, Box 2604, Minneapolis 11, Minn., or 2801 Irving Ave. No.
  - Wilenius, Rev. I. N., 21331 Ben-hett, Detroit 19, Michigan.
- The above list does not include the names of such as prepare in sympathy with us or in fellowship with us. Statements made by such not in full fellowship with the OLC should not be understood as involving the OLC in any manner.
- God's will be done! In the year 1527 Martin Luther became so ill that men feared for his life. Luther groaned and prayed from the heart: "O merciful God, Thou has bestowed upon me many gifts of grace; if it be Thy will I would gladly serve Thy Church more. But, O Lord, Thy will be done, which is ever the best, and help that always Thy divine name be honored by me, whether I live or whether I die."



**Missouri Synod Preachers Are Guilty of Cansterism**

The injunction suit filed against the Chesterfield Congregation was abetted by Rev. Martin C. Olsen, a Statestarian (Visitor of the Missouri Synod), and filed by Mr. George Eigel (Attorney for Missouri Synod) for plaintiffs who formerly protested against liberal Missouri, but who have been misled by Rev. Olsen and others into a state of confusion. (These facts are brought out under Deposition of Rev. Olsen as well as testimony in the trial and in his general letter, undated, and released in January, 1952.)

A temporary order by the Court granting plaintiffs use of the building between 7:45 and 9:15 A. M. each Sunday, until the case is finally adjudicated, brought about a condition which shows us to what lengths the Lutheran Church-Missouri Synod will go to defend its liberal trend. On the face of things, it appears that, in the view of such Missourians, the end will justify the means. After the temporary injunction was granted, we placed signs on the church grounds, showing the doctrinal deviations and aberrations of the Lutheran Church-Missouri Synod, also giving the world the

names of the aggressors, the attorney and the plaintiffs.

This bold stroke of placing Scripture on billboards had nearly the same effect as Luther's 95 Theses. During the course of events, the billboard with these words: "The faculty of Concordia Seminary, St. Louis, Missouri, teaches contrary to Bible, Engagement is not tantamount to marriage. Mo. Synod agrees with Am. Luth. Church in Common Confession to unscriptural doctrine on Election, Antichrist, Inspiration of Bible and Church Fellowship; it tolerates false doctrine and practice. Rom. 16:17; I Cor. 1:10" was stolen. This board was immediately replaced with a blackboard on which the following words were written with crayon: "The original sign has been stolen. It began with the words: 'The Faculty of Concordia Seminary, St. Louis, Mo., teaches contrary to Bible, etc.'". Tuesday evening, following the Sunday when it was noted that our sign was stolen, a painted sign replaced the blackboard with its original words.

Two other gentlemen and myself (Continued on following page)

set out to replace the sign at about 9:00 P. M., a dark rainy night. To our amazement, we found Rev. Martin C. Olsen of Grovet Missouri, parked with his headlights about eight feet from the boards.

We proceeded with our work of replacing the sign and discussing the events preceding this day, when suddenly Rev. Martin Olsen opened the window of his car and stated, "If you don't shut up, I will beat the H-- out of you!" The answer "You are too yellow" caused him to get out of his car and he then requested us to meet him on the "road", where the narrator mixed it up with Rev. Olsen, who ran after landing a blow in the narrator's face and twisting the glasses, followed by the narrator's kicking Rev. Olsen on at least three different occasions during this foot race. Rev. Martin Olsen soon left the grounds in his automobile and disappeared in the darkness. The purpose of his visit to our Church on such a night has not been explained to this day. More signs made their appearance and more people came to read the conditions existing in the Lutheran Church-Missouri Synod. On Monday night, October 20, the light bulbs in front of our church were broken by vandals. We received many threats of destruction of signs and property and it became necessary to place

guards on the premises to protect it against vandalism.

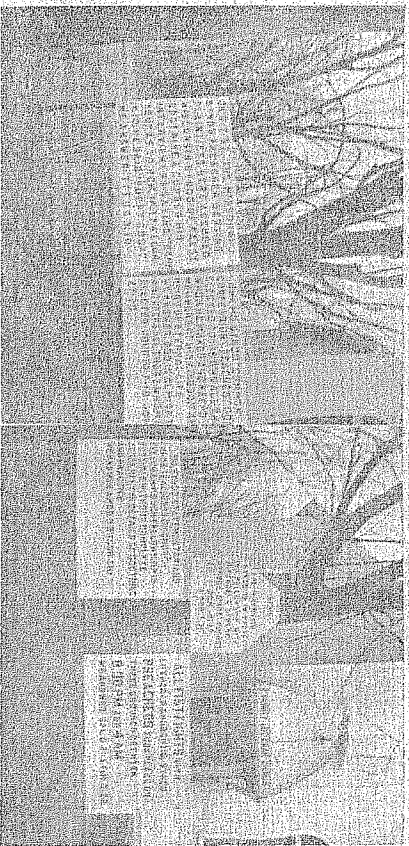
Therefore, beginning with Saturday, October 29, 1952, an all-night vigil was kept over the property by no fewer than two nor more than fifteen men in shifts, the fore part of the night having the most watchmen. The night of October 25 was one of much restlessness, as many automobiles of plaintiffs and clergymen (identified by license numbers) raced back and forth, displaying a frenzy of excitement. Our men at all times remained in the back-ground, unnoticed by the people passing in cars. At about 3:00 A. M. the watchmen relieved for the night. On Sunday, October 26, at 7:30 A. M., the time to open the church door for the plaintiffs to worship, we found the lock of the vestry door had been broken and the door left ajar. The vandal must have injured himself in the act of vandalism, judging by the blood found on the newly painted floor. We again received information via the grapevine that our signs would be smeared with paint, and were also told by the son of one of the plaintiffs, that if his father's name, Emil Haenschel, would not be removed from the board, he would do it himself or hire some one else to do it. On Wednesday night, October 23, the duty of guarding the property

(Continued on following page)

fell upon Oscar Hertlein and Otto Reimnitz, who arrived early in the evening, this guard to be increased later in the evening, the narrator arriving about 7:30 P. M. At intervals one of the number would walk around the grounds to keep an eye on the signs and the rear part of the church.

At about 9:30 P. M. a car stopped with headlights shining on the signs. A man left the car and walked toward the signs after a few brief seconds, while the narrator moved behind the bushes closer to the signs to get a better view. Two men in the car came out and one man, weighing about 200 pounds, entered upon the premises demanding to know what was going on. With this the narrator took his picture (his definite identity has to date not been established), and he endeavored to take the camera, particularly the films, from the narrator, and thus the encounter began. The other two gentlemen also made their appearance, and were identified as Rev. George A. Loose, Pastor of Behel Lutheran Church of University City, St. Louis County, Missouri, and his father, Rev. F. W. Loose of Lorain, Ohio, both State-mentarians. They immediately proceeded to come to the assistance of the 200 pound man in gaining possession of the film. The two guards previously mentioned came to the narrator's assistance. The heavier man proceeded to obtain a headlock on the narrator, and with a ring or other instrument struck a terrific blow on the back part of the narrator's head and in back of the ear. Because of the camera in one hand and eyes fitted with glasses, it was difficult to extricate from the headlock, but finally a knee to the groin brought this about, giving the narrator an opportunity to discard the camera and spectacles and to meet the assailant without handicap with the exception of weight. After finishing off the nearly 200 pounder, who then ran to the road, the

narrator found Rev. George Loose choking Mr. Hertlein while the latter was lying prostrate on the ground in the pallor of death, and Rev. F. W. Loose kicking Mr. Hertlein, even though Mr. Reimnitz attempted to stop Rev. F. W. Loose. Against Rev. F. W. Loose's brute strength Mr. Reimnitz's interference had little effect. Reimnitz has skinned shins from the encounter. It took a blow to Rev. F. W. Loose's chin from the narrator to stop the aggressor from kicking, also a blow to the head of George Loose to save the life of Mr. Hertlein. It was evident that these clergymen were possessed with a spirit of evil and a will to do harm. After Mr. Hertlein regained his breath and composure, it was discovered he had not said a word nor raised a hand but was jumped upon by Rev. George Loose from the back not five feet from the church building. Rev. F. W. Loose in his anger demanded "WE leave in his anger demanded WE leave church grounds). A few more blows were exchanged before the assailants left our property and went back onto the highway, daring us to meet them out there. They drove off, and about 10:00 o'clock the same night a car drove by and hurled paint over two of our signs which condemned Missouri Synod liberalism most vehemently. They are as follows: "Missouri Synod 'Common Confession' falsely teaches 'through the Holy Scriptures, which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us'. We answer the 'Word' was inspired, not the 'men'. 2 Tim. 3:16; Rom. 3:2; 1 Cor. 2:13". "Can the Mo. Synod with a clear conscience request or expect loyalty or support 'financial or in devout prayers' for its Synod in the face of the present situation without thereby leading the members into sinful stewardship practices? We answer: 1 Tim. 5:22; 2 John 10 & 11; Prov. 29:24." Immediately following the hurrying (Continued on following page)



of the paint, six or seven of our men, who now had arrived, removed the paint of the vandals, only to experience that another car passed and hurled paint of the same color at the same two signs within one hour after the first paint episode. Again this paint was removed and our signs restored. The remainder of the night was one of nervous tension and dressing of wounds.

Thursday night, October 30, there was a continual racing of cars near the signs to aggravate the watchmen, but no vandalism occurred. On Friday, October 31, between the hours of 6:00 A. M. and 6:00 P. M., some vandal hurled a rock through the front window of our church weighing about 1½ pounds, which lies to this day where it fell.

On the evening of October 31 (Halloween) about 10:00 P. M., six automobiles, full of young people, came racing at high speed, and (after being stopped) admitted they were bent upon destroying the signs. Many of these were unchurched and others were members (by their own admission) of neighboring congregations. This group in automo-

biles first met at the home of the son of one of the plaintiffs, where in hilarity they schemed their admitted crusade of destruction, in which they were frustrated. The County Deputy Sheriff advised the people to leave, as we have a right to protect our property, and if this continued he would be compelled to take the vandals down and lock them up.

Last night, November 7, at 8:30 P. M., the narrator received a telephone message advising that another window in the church had been smashed. Thus this ends the first installment of a persecution unexcelled in modern history, brought about by a church body which has forsaken the Truth and would force upon the people the commandments of men, wholly disregarding the Word of God and the confessional platform on which the Lutheran Church-Missouri Synod was built. A more complete analysis of the Chesterfield case will be printed in the pages of this paper at a later date.

H. A. S.

## The Old Missouri Position on Sola Scriptura

Dr. C. F. Walther, Dr. Fr. Pieper, Dr. F. Bente, and a host of other "fathers" of the Lutheran Church-Mo. Synod, were theologians in the true sense of the term, because their theology was the theology of the Word of God. They ever insisted upon the SOLA SCRIPTURA principle.

Even their much quoting of the Church Fathers did not take them or us away from the sola Scriptura (It is written!) Harmonizing and compromising the Word of the living God, the verbally inspired Scriptures, was and is today out of order.

Their insistence upon this great principle, as well as others (Sola gratia, sola fidei) was the thing that made them great, influential, and blessed their preaching and teaching.

In one of Dr. Walther's LUTHER-ERSTUNDE (social lectures to the Seminary students) he said what we need to take to heart today: "Hear, O Heavens, and give ear, O earth; for the Lord hath spoken! That is and must remain our battle cry. That is the device emblazoned on our banner. If ever our Synod should no longer hold this banner aloft, her fall would not be imminent, but would already have set in, and she would be fit only to be cast away as insipid salt that no longer serves but deserves to be trodden under foot" (Lehre U. Wehre 1911,158).

## Is This The Voice Of Wisconsin?

It was with the keenest disappointment that the undersigned read the article "A State of Confession" by Professor Frederic E. Blume, in the November 2 issue of the North-western Lutheran. We are accustomed to the trumpet that is heard in that periodical giving no uncertain sound, and in this same issue there are some splendid articles, especially the editorial by President Brenner. But we are indeed dismayed that an article so out of tune with its usual clear testimony to the truth as that by the recently installed professor at Thiensville could be printed in this official organ of the Wisconsin Synod. When we read the "Report by the Wisconsin Synod Committee on Church Union" in the September 7 issue of the North-western Lutheran, we recognized in it the inevitable consequence of the unanimous action of the last convention of the Wisconsin Synod rejecting the "Common Confession" in view of the ignoring of this action by the Synodical Conference in August. Since the action of the Wisconsin Synod at its convention and the accordant declaration of its Committee on Church Union are based on clear Scripture, and must therefore bind the conscience of all members of an orthodox Synod, as Prof. Rehn demonstrated in his thorough Scriptural article on "A State of Confession" in the September 7 North-western Lutheran, the way certainly does not lie open for each member of the Synod to make up his own mind on the matter as though the Synod was not already committed, and as though Scripture itself had not settled the matter at issue. Yet just this is the position advocated by Professor Blume, as he evidently endeavors to disassociate himself and his Synod as such from the declaration of a state of confession by the Synod's representatives

at the Synodical Conference Convention.

Professor Blume writes: "In his statement the Committee on Church Union was speaking only for itself and for those delegates and guests at St. Paul who had declared themselves as being in agreement with the sentiments of the Committee." In the face of the unanimous rejection of the "Common Confession" at the Wisconsin Synod's last Convention, and the Synodical Conference's refusal to grant any consideration to this position of Wisconsin and the Norwegians, this amounts to a disclaimer of the Synod's Scriptural position. According to this article Wisconsin has no settled position 'during the present time of uncertainty'. Only "those who joined in the report that appeared last September 7" are supposed to have taken this stand 'because in their estimation at least the spokesmen for Missouri at St. Paul last August have taken a position which deviates from the historic position of the Missouri Synod'.

The emphasis in the preceding sentence is that of the author and is printed in italics in the North-western Lutheran of November 2. As a matter of fact, which must be known to Professor Blume, those who "have taken a position which deviates" are not merely "the spokesmen for Missouri at St. Paul last August"; but the corporate body of the Missouri Synod in convention assembled at Milwaukee in June, 1950; and those in whose "estimation" this has taken place are not merely "those who joined in the report that appeared last September 7" but those who joined in the unanimous resolution of the Wisconsin Synod at its last convention. That action of the Wisconsin Synod at New Ulm last year placed the Synod as such into a state of confession over against the Missouri Synod. Everyone who knows the significance of the term on the (Continued on following page)

## RESOLUTION

The following resolution was drawn and submitted by Reverend Gustav G. Schupmann to his voters body and adopted by same on May 10, 1954.

I move that Trinity Lutheran Church of Chesterfield, Mo. for the welfare of the O.L.C., its own welfare, and the welfare of its pastor and its assistant pastor give up its membership in the O.L.C. and be independent; and that it continue to support and to pray for the O.L.C. as heretofore; that such relinquishing of membership be effective at once; and that we apply for membership again when it is safe for both parties; and that this resolution be sent to the president of the O.L.C. thru Mr. Kenneth Hoesch. May 10, 1954.

MEMORIAL ON THE STATUS OF  
TRINITY LUTHERAN CHURCH OF CHESTERFIELD, MISSOURI.

TO THE FOURTH ANNUAL CONVENTION OF THE ORTHODOX LUTHERAN CONFERENCE, AUGUST 21-23, 1954.

To the attention of:

Pres., Rev. W. H. McLaughlin, M. S. T.

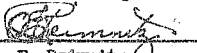
We, the undersigned members of the Orthodox Lutheran Conference, hereby appeal to the Orthodox Lutheran Conference in convention assembled in Minneapolis, Minnesota, August 21-23, 1954. We protest the readmission into membership of Trinity Lutheran Church of Chesterfield, Missouri and its pastor and assistant to the pastor, merely by reversing their motion of May 10, 1954 which reads as follows: "I move that Trinity Lutheran Church of Chesterfield, Mo. for the welfare of the O.L.C., its own welfare, and the welfare of its pastor and its assistant pastor give up its membership in the O.L.C. and be independent; and that it continue to support and to pray for the O.L.C. as heretofore; that such relinquishing of membership be effective at once; and that we apply for membership again when it is safe for both parties; and that this resolution be sent the President of the O.L.C. thru Mr. Kenneth Heesch."

The following reasons are set forth to support our protest.

1. The offence which they have thus created must first be removed by setting their house in order. The voters for blindly following their blind leaders. The leaders for their refusal to remove offenses created by them and trying to cover up the offenses by adding another, a greater offense, in causing the voters to withdraw from the Orthodox Lutheran Conference on May 10, 1954 without setting forth the reason for such withdrawal.
2. The pastors are further charged with coddling a member of the congregation who is an officer of the Orthodox Lutheran Conference, thereby strengthening him in his sin. They have thus miserably neglected their duty to bring him to understand the error of his ways for the salvation of his soul.
3. The pastors have likewise given great offence by transgressing the Eighth Commandment in bringing false accusations against the pastors of the Orthodox Lutheran Conference by stating that all pastors disliked a member of the Board of Directors and when questioned changing this statement to "a majority of the pastors" without producing the evidence and encouraging the Board member to resign.
4. The pastors and his assistant have also given offense by their intimate association with a heretic and permitting themselves to be influenced by him. Such association has not been condoned by the Orthodox Lutheran Conference in the past as evidenced in the Rev. H. F. Kehlenger case.

cf.: 1 Tim. 3; 1 Tim. 4:1-2; 1 Tim. 5:22; James 5:20.

Signed

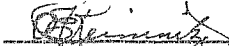
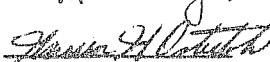
  
O. E. Reinartz

St. Louis, Mo., May 19, 1954.

  
Warren H. Osterloh

Because of the action taken by the voters on May 10, 1954 we have withdrawn our membership in Trinity Lutheran Church of Chesterfield, Missouri so that we could remain members of the Orthodox Lutheran Conference.

EVER FOR THE FULL TRUTH OF THE WORD!



July 19, 1954  
St. Louis, Mo.

Pres. Rev. W. H. McLaughlin, M.S.T.  
2811 Irving Avenue, North  
Minneapolis 11, Minnesota

Dear President McLaughlin:

We herewith acknowledge your letter of July 12, 1954. After prayerfully considering the same we have the following to say.

As to Mr. Reimnitz, Mr. Osterloh and Mr. Strumpler the records will show that they became personal members at Okabena when they signed the articles of agreement. Nowhere in the records will be found this membership has been withdrawn.

The suggestion that application be made by these is inconsistent, unless the OLC holds, members can be voted out of the fellowship without representation, knowledge or consent, and that the OLC would further hold, one must remain with a congregation regardless of a withdrawal by the congregation. Your July 12, 1954 letter conveys this as being a fact: "Since it is a fact that the basis of your membership in the OLC, as members of an affiliated congregation has technically been destroyed by the congregation's action, -- --"

You suggest that we rejoin Trinity congregation not a member of the OLC. All the witnesses in the Chesterfield litigation have withdrawn, save one. These witnesses are now asked to repudiate their testimony, and perjure themselves. GOD FORBID.

We hold, since it is a recognized "fact" that we are voted out of the OLC and no longer can be heard by the convention, that our lips are being sealed by the OLC to satisfy the fancy of some who desire to withdraw from the fellowship, we are in conscience bound to say that we are not certain, our souls salvation is found in the borders of the OLC.

We therefore will abide by the Chesterfield resolution (which is ambiguous and slanderous) and by the ruling of the Praesidium, or the pastoral conference, or whosoever gave the interpretation. Your letter shows the futility of any of our group to attend the convention, for our presence would only be conducive to annoy others.

We through you have made overtures to meet with Trinity and they remain silent. We have no further course, but to express our regrets and say that we herewith drop the matter and lay it before the Highest Tribunal In Heaven.

Thank you for your past interest, and  
Ever for the Full Truth of the Word.

*Elmer Schaefer*  
*Sam Reimnitz*  
*Alice Schaefer*  
*Mrs. Robert Kungz*  
*Mrs. Anida Osterloh*  
*Mrs. H.A. Strumpler*  
*Mrs. Warren H. Osterloh*  
*Mrs. C. E. Reimnitz*  
*William Reimnitz*  
*Mrs. C. F. Schaefer*  
*W.H. Strumpler*  
*Thomas H. Strumpler*  
*Quintus J. Hoffmann & family (5)*  
*W. Reimnitz*  
*Robert Kungz*  
*Sharon H. Osterloh*  
*Sharon Marie Osterloh (sister)*  
*Mrs. Warren H. Osterloh*  
*Thobare O.R. Reimnitz*

*Mrs. A. J. Hoffmann*  
*Edward Hoffmann*  
*Alvin Hoffmann*  
*Sharon Hoffmann*  
*Harold Hoffmann*  
*Ruth Kungz*  
*Arthur Schaefer*

*Original members of  
Orthodox Lutheran Congregation  
in 1954, St. Louis.  
25 total.*

The following resolution was adopted by unanimous  
rising vote in our meeting of July 28, 1954.

- WHEREAS: Trinity Lutheran Church, OLC of Chesterfield, Mo. withdrew from the Orthodox Lutheran Conference on May 10, 1954 at the request of Rev. Gustav G. Schupmann and Rev. A. W. Schupmann, to avoid censure from the Orthodox Lutheran Conference for slander by Rev. Gustav G. Schupmann and foul language used by Rev. A. W. Schupmann in his accusation to the Church Council, as set forth in the memorial to the OLC convention, dated May 19, 1954 by O. E. Reimnitz and Warren Osterloh; and
- WHEREAS: The pastors of Trinity Lutheran Church have failed to remove the offense set forth in the memorial, but have toured many States, to gain support from other OLC pastors for their ungodly deeds, (which is supported by documentary evidence) thus making them partakers of their sins; and
- WHEREAS: The Praesidium of the Orthodox Lutheran Conference has reversed itself on a number of occasions through its President, thereby creating doubt and uncertainty in the minds of Christians, which leads to the destruction of souls, for whom Christ died; and
- WHEREAS: The President of the Orthodox Lutheran Conference under date of July 12, 1954 wrote to our members: "as I am not a member of the congregation it is not my concern", thereby showing himself a derelict and a hireling in the Lord's Vineyard. He had the memorial in his possession since May 1954; and
- WHEREAS: We were advised by the President, we would not be granted leave to present the issues to the convention, for a God-pleasing settlement, thereby sealing the lips of Christians, and denying them the right of a hearing, but in effect supporting the Chesterfield pastors in their sin; and
- WHEREAS: The Praesidium has flagrantly violated the Law of Love in failing to cut the cancer from its fellowship, thus making themselves and all the clergy in the OLC partakers of other mens sins, by becoming slanderers and destroyers of souls; and
- WHEREAS: The Praesidium appointed Rev. A. W. Schupmann as essayist to the convention, (as reported in the July-August official Organ of the OLC the OL) though apprized of his sin, and his withdrawal from the Orthodox Lutheran Conference, thereby encouraging him in his sin, and giving him the support of all the clergy in the fellowship, thus making themselves guilty of the sins of Missouri Synod, in the WHITEWASH THAT BLACENED.
- BE IT THEREFORE RESOLVED: That our congregation remain out of the fellowship of the Orthodox Lutheran Conference, who have become a heterodox church body, by their ungodly practice; and
- BE IT FURTHER RESOLVED: That no Orthodox Lutheran Conference pastor occupy our pulpit until this sin has been removed from their fellowship; and
- BE IT FURTHER RESOLVED: That all documents of the facts supporting this resolution be properly prepared for reproduction, to serve as a warning to other Lutherans, showing the practice obtaining in the Orthodox Lutheran Conference; and
- BE IT FURTHER RESOLVED: That we have no further dealing with the Orthodox Lutheran Conference, until they correct the error of their way; and
- BE IT FURTHER RESOLVED: That this resolution be mailed to the President of the Orthodox Lutheran Conference, and all others to whom it may concern.

St. Louis, Missouri  
July 28, 1954

ORTHODOX LUTHERAN CHURCH  
St. Louis, Missouri.

Pres. Elmer Schaefer  
Elmer Schaefer

Sec'y C. E. Reimnitz  
C. E. Reimnitz

Rt. 2 Box 411  
Chesterfield, Mo.  
January 10, 1966

Trinity Lutheran Church  
Ballwin, Missouri

Dear Brethren,

About fifteen years ago, I with other members, withdrew my membership from your congregation. At that time the conflict seemed to be one of a personal nature. The entire episode is quite vague in my mind. However, in regard to a letter or letters to which my name was signed; I no longer hold anything against your congregation. I am sorry for any offense given your congregation by this letter or letters.

I met with Pastor A. Schuppmann and Mr. F. Niebruegge and discussed the situation at length. Things were said by me or my attitude did not show proper respect for your congregation or the former Pastor G. Schuppmann. For these things I am truly sorry! There is no excuse, but we all know that when emotions are involved things are said and done which are not meant. I pray you will accept my sincere apology and grant me forgiveness.

The Lord Jesus Christ, whose birthday we have so recently celebrated, has promised forgiveness and salvation to all who repent of their sins and promise with God's help, to amend their ways. What greater comfort have we than this!

Trusting this letter, my written release from the former congregation I attended, and my sincere apology will suffice that my wife and I may be accepted as communicant members of your congregation, I remain,

Yours in Christ,

Elmer A. Schaefer

Minneapolis, Minnesota  
January 20, 1967

Brethren,

We are asking all to whom this communication is sent to attend a special Minnesota DBHM meeting at the Royal Coach room of the Kahler Hotel in Rochester at 1 p.m. on Thursday, January 26. Meal will be served at 1 p.m. Most convenient parking: Damon ramp across the street west from Kahler. We need all of you.

Purpose: A situation has developed at our Trinity congregation of Ballwin, Mo. of such a nature that we believe the only way we can resolve it is to have Pastor Zehms resign as Pastor of Trinity. We suggest he continue to serve Owensville and Fort Leonard Wood. We want your approval if this procedure is Scriptural and practical or your disapproval if not. Perhaps you may have another solution.

The reasons we suggest having Pastor Zehms resign as pastor of Trinity: A man - Elmer Schaefer - applied for membership in Trinity. He was a member of Trinity when Trinity belonged to Mo. Syn. Trinity split and Schaefer went with the group that joined OLC. Because of some trouble in OLC Trinity withdrew from that group. Mr. Schaefer would not go along with the separation. This caused trouble. Later he and his wife and two children were members of the CLC of Webster Groves, Mo. Sometime after our break with Missouri, Mr. Schaefer and his family withdrew from the CLC. They received a written release from the CLC congregation of Webster Groves. Mr. Schaefer and family then applied for membership in Trinity of Ballwin. In applying he submitted a written apology covering his former troubled relationship with Trinity. I am inclosing a copy of Schaefer's apology. Application was made in December 1965. Art Schupmann was pastor - Ballwin was member of WELS. Mr. Schaefer confesses he is in complete agreement with WELS position. As result of personal talks and correspondence we are convinced there are no reasons to refuse Schaefer family membership in Trinity. The former pastor, Art. Schupmann, advised they be accepted as members. Pastor as of today is of the conviction there is no legitimate reason for barring them from membership. The reason given by the members of Trinity ( by those who control the congregation's actions) for refusing membership to the Schaefer's is that Mr. Schaefer's apology is not an acceptable apology. As far as we can understand, the reasoning of the leaders of Trinity is that the apology is of too general a nature. They insist that certain specific sins against Trinity be detailed and repented of. They also insist the release from the CLC congregation did not contain the word "peaceful" and hence is not adequate. They demand that Mr. Schaefer go to the CLC congregation and apologize for certain action which the congregation took in excommunicating a member while Schaefer was a voter participating in the action. The only way Mr. Schaefer's application for membership would be considered would be for Mr. Schaefer to submit to a number of meetings with representatives of Trinity who knew the former circumstances ( Pastor Zehms would act as moderator) with a view to enlightening and correcting Mr. Schaefer about his former sins. If the result of these meetings were satisfactory then the Schaefer's application would be considered. Pres. Lenz wrote the Trinity congregation asking them to follow Pastor Zehms' counsel to accept the Schaefer's. His concern was acknowledged by Trinity, but his counsel was repudiated. Some of you may not know that we have a request from some twenty communicants in the Ballwin (St. Louis) area to serve them. These are former members of CLC of Webster Groves. They have not applied for membership in Trinity believing their applications would receive the same negative response as did the Schaefer's application.

We feel that the only way we can bring this situation to a head is by having Zehms resign from Trinity. We hope that this will give us an opportunity to deal with the Trinity leaders. The basis for his resignation is Trinity's refusal to follow his Scriptural counsel and admonition. What I have written is not a literary composition nor by any means a detailed chronicle of this troubled situation. It is the barest of skeleton reporting to acquaint you with the seriousness of the situation. May I assure you that our purpose in this serious action which we contemplate is to save our brethren?

Even at the risk of insulting your integrity, I ask you not to communicate to others what I have written in this communication. I ask this because two pastors of our District are allegedly involved in this situation and may get wrong impressions thru second- or third-hand information.

Sincerely,

*W. F. Dorn*

\* \* \* \* \* MATERIAL FROM FILES \* \* \* \* \*

Rt. 2 Box 411  
Chesterfield, Mo.  
January 10, 1966

Trinity Lutheran Church  
Ballwin, Missouri  
Dear Brethren,

About fifteen years ago, I with other members, withdrew my membership from your congregation. At that time the conflict seemed to be one of a personal nature. The entire episode is quite vague in my mind. However, in regard to a letter or letters to which my name was signed; I no longer hold anything against your congregation. I am sorry for any offense given your congregation by this letter or letters.

I met with Pastor A. Schuppmann and Mr. F. Niebruegge and discussed the situation at length. Things were said by me or my attitude did not show proper respect for your congregation or the former Pastor G. Schuppmann. For these things I am truly sorry! There is no excuse, but we all know that when emotions are involved things are said and done which are not meant. I pray you will accept my sincere apology and grant me forgiveness.

The Lord Jesus Christ, whose birthday we have so recently celebrated, has promised forgiveness and salvation to all who repent of their sins and promise with God's help, to amend their ways. What greater comfort have we than this!

Trusting this letter, my written release from the former congregation I attended, and my sincere apology will suffice that my wife and I may be accepted as communicant members of your congregation, I remain,

Yours in Christ,  
Elmer A. Schaefer

Trinity resolution 9/12/66

"Whearases" omitted:

1. that this voters assembly reject Elmer Schaefer's letter and release and specifically declare that this letter, release, and apology do not suffice to remove his offense and to admit him and his wife to this congregation because they are all deficient in one way or another and do not satisfy the requirements of the situation and respect
2. that we recommend personal meetings between Elmer Schaefer and a select committee of voters a better way for him to work out a reconciliation with this congregation and to secure pardon for his offenses, if he desires such reconciliation and pardon (Matt. 5, 23, 24. Luke 17, 3 ); and
3. that we declare our own willingness to take part in such meetings with Mr. Schaefer; and
4. that a copy of this resolution be given or sent to Mr. Schaefer by our Secretary; and 5. resolution be filed.

A STATEMENT OF MY POSITION RELATIVE TO THE DIFFERENCES AT PRESENT EXISTING BETWEEN THE MINNESOTA DISTRICT MISSION BOARD FOR HOME MISSIONS AND TRINITY EV. LUTHERAN CHURCH OF BALLWIN, MISSOURI .

THE BACKGROUND OF EVENTS LEADING TO THIS MEETING (PILGRIM LUTHERAN, MINNEAPOLIS - APRIL 15, 1967 ) IS MORE OR LESS KNOWN TO ALL OF YOU HERE PRESENT; SO I SHALL NOT NOW DETAIL THAT BACKGROUND.

A REQUEST WAS SENT TO THE MINNESOTA DBHM, SIGNED BY SOME TWENTY PERSONS LIVING IN THE AREA SERVED BY TRINITY OF BALLWIN, MISSOURI REQUESTING THAT OUR BOARD SERVE THEM WITH THE WORD AND SACRAMENTS. ALTHOUGH THE SIGNERS ALL LIVED IN THE VICINITY OF TRINITY, THEY REQUESTED OUR SERVICES ON THE BASIS THAT TRINITY OF BALLWIN WOULD NOT WELCOME THEM AS MEMBERS. TWO OF THE SIGNERS WERE COMMUNICANT MEMBERS OF TRINITY - A FACT OF WHICH I WAS NOT AWARE UNTIL AFTER THE FIRST VISIT PASTOR LENZ AND I MADE TO BALLWIN. THE REASON THAT MOST OF THE SIGNERS FELT THEY WOULD NOT BE WELCOMED AS MEMBERS OF TRINITY WAS BASED ON THE ACTION TAKEN BY TRINITY ON THE APPLICATION OF MR. AND MRS. ELMER SCHAEFER AND FAMILY FOR COMMUNICANT MEMBERSHIP IN TRINITY.

PASTOR LENZ AND I FLEW TO BALLWIN LAST FALL AND HAD AN OPPORTUNITY TO DISCUSS THE SITUATION WITH THE SIGNERS OF THE PETITION AND WITH SOME OF THE VOTING MEMBERS OF TRINITY. WE ALSO, ON THAT VISIT, CONSULTED WITH PASTOR BERNTHAL OF THE CLC CONGREGATION OF WEBSTER GROVES, MISSOURI - THE CONGREGATION TO WHICH MOST OR ALL OF THE SIGNERS OF THE PETITION BELONGED JUST PRIOR TO THE SENDING OF THEIR PETITION TO OUR BOARD - TO DETERMINE THE STATUS OF THE SIGNERS RELATIVE TO THEIR MEMBERSHIP IN THE CLC CONGREGATION OF WEBSTER GROVES. I RECEIVED THE DEFINITE IMPRESSION THAT THE SIGNERS OF THE PETITION WERE NOT CONSIDERED MEMBERS OF PASTOR BERNTHAL'S FLOCK. THE ELMER SCHAEFER FAMILY HAD A DULY SIGNED RELEASE FROM THE CLC CONGREGATION OF WEBSTER GROVES.

AS FAR AS I KNOW, NO DETAILED MINUTES WERE KEPT OF THE MEETING PRESIDENT LENZ AND I MADE WITH TRINITY OF BALLWIN IN THE FALL OF 1966. IT IS MY DISTINCT RECOLLECTION THAT WE ADVISED TRINITY AT THAT MEETING TO FOLLOW PASTOR ZEHM'S COUNSEL AND ACCEPT THE SIGNERS OF THE PETITION INTO MEMBERSHIP. WE ALSO - AT THAT TIME - ADVISED PASTOR ZEHMS THAT ON THE BASIS OF THE FACTS WE HAD AND THAT HE HAD AT THAT TIME THAT THERE WAS NO VALID SCRIPTURAL REASON FOR REFUSING MEMBERSHIP IN TRINITY TO THE SIGNERS OF THE PETITION. A LETTER TO THIS EFFECT WAS ADDRESSED TO TRINITY BY PRESIDENT LENZ. TRINITY'S RESPONSE TO THIS COMMUNICATION WAS TO ACKNOWLEDGE ITS RECEIPT.

EARLY IN 1967 PASTOR ZEHMS FELT CONSTRAINED TO TENDER HIS RESIGNATION AS PASTOR OF TRINITY. HIS ACTION WAS SUPPORTED BY OUR BOARD, THE VISITING ELDER OF THE RED WING CONFERENCE, AND THE PRESIDUM OF THE MINNESOTA DISTRICT. PASTOR ZEHMS' RESIGNATION WAS NOT ACCEPTED BY THE VOTERS' ASSEMBLY OF TRINITY. PASTOR ZEHMS - THE MINNESOTA DBHM CONCURRING - REMOVED HIMSELF AS PASTOR OF TRINITY.

TRINITY THEN REQUESTED OUR BOARD TO SUPPLY THEM WITH A PART-TIME PASTOR, OUR BOARD REFUSED TO TAKE ACTION ON THIS REQUEST UNTIL REPRESENTATIVES OF OUR BOARD COULD MEET WITH TRINITY WITH A VIEW TO SOLVING OUR DIFFERENCES ON THE BASIS OF THE WORD OF GOD. TWO MEETINGS WERE HELD WITH TRINITY - PRESIDENT LENZ AND I REPRESENTING OUR BOARD - IN FEBRUARY OF 1967 WITHOUT ARRIVING AT ANY SOLUTION.

MY POSITION AT THESE MEETINGS ( I AM NOT PRESUMING TO SPEAK FOR PRESIDENT LENZ BUT AM CONFIDENT HIS POSITION WAS AND IS BASICALLY THE SAME AS MINE ) WAS AND IS BRIEFLY THIS: I AM CONVINCED THAT ELMER SCHAEFER ( AND FAMILY ) SHOULD BE

ACCEPTED INTO MEMBERSHIP IN TRINITY ON THE BASIS OF HIS WRITTEN APOLOGY TO TRINITY, HIS RELEASE FROM THE CLC CONGREGATION OF WEBSTER GROVES, AND HIS CONFESSION THAT HE IS A BAPTIZED AND CONFIRMED LUTHERAN PROFESSING COMPLETE AGREEMENT WITH THE DOCTRINE AND PRACTICE OF THE WELS. TRINITY'S POSITION WAS - AND I PRESUME STILL IS - AS FAR AS I AM ABLE TO DETERMINE IT, THAT HIS WRITTEN APOLOGY WAS NOT ACCEPTABLE SINCE IT DID NOT CLEARLY INCLUDE ALL THE SINS OF WHICH MR. SCHAEFER WAS GUILTY IN THE AREA OF HIS FORMER MEMBERSHIP WITH TRINITY. THE RELEASE TO MR. SCHAEFER FROM THE WEBSTER GROVES (CLC) CONGREGATION WAS NOT ACCEPTABLE TO TRINITY ON THE GROUNDS THAT IT DOES NOT CONTAIN THE WORD PEACEFUL AND ALSO BECAUSE TRINITY INSISTS THAT MR. SCHAEFER MUST STRAIGHTEN OUT AN ACTION WHICH - IT IS ALLEGED BY TRINITY - RESULTED IN THE UNSCRIPTURAL EXCOMMUNICATION OF A MEMBER OF THE CLC CONGREGATION. TRINITY STATES THAT ELMER SCHAEFER AND HIS FAMILY ARE "DEFICIENT IN MANY WAYS" AS A SUPPORTING REASON FOR REFUSING HIM MEMBERSHIP.

MY POSITION AS OF TODAY IS THIS: THE APOLOGY WRITTEN BY MR. SCHAEFER AND EXTENDED TO TRINITY, I AM CONSTRAINED IN CHRISTIAN LOVE TO ACCEPT AS SINCERE AND ADEQUATE. THE RELEASE TENDERED TO THE SCHAEFER FAMILY BY THE CLC CONGREGATION OF WEBSTER GROVES I MUST ACCEPT AS EVIDENCE THAT MR. SCHAEFER WAS NOT AND IS NOT NOW UNDER DISCIPLINE BY THAT CONGREGATION OTHERWISE HE WOULD NOT HAVE IN HIS POSSESSION A DULY SIGNED RELEASE. THE RELEASE MENTIONED WOULD NOT BY ITSELF, OF COURSE, BE SUFFICIENT GROUNDS FOR TRINITY TO ACT AFFIRMATIVELY ON MR. SCHAEFER'S REQUEST FOR MEMBERSHIP.

TRINITY CONTENTS PASTOR ZEHMS AND OUR BOARD DO NOT HAVE KNOWLEDGE OF SERIOUS SINS COMMITTED BY MR. SCHAEFER NOT COVERED IN HIS WRITTEN APOLOGY AND WHICH MUST BE SHOWN HIM AND OF WHICH HE MUST REPENT IN ORDER TO WORK OUT A RECONCILIATION WITH TRINITY. WE ARE TOLD THAT THE SINS OF WHICH HE IS ALLEGEDLY GUILTY AND OF WHICH HE HAS NOT REPENTED NEED NOT BE REVEALED AND ESTABLISHED AS FACTUAL - THAT THESE ALLEGED SINS ARE NONE OF PASTOR ZEHMS' OR THE BOARD'S BUSINESS, THAT THEY ARE A MATTER SOLELY BETWEEN TRINITY (OR AT LEAST MEMBERS OF TRINITY WHO KNOW OF THESE SINS) AND MR. SCHAEFER. OVER AGAINST THIS CONTENTION I TAKE THE POSITION: WHEN AN APPLICANT FOR MEMBERSHIP IN ONE OF THE CONGREGATIONS OF OUR LUTHERAN PERSUASION HAS HIS APPLICATION REFUSED ON THE BASIS - STATED PUBLICLY IN OPEN CONGREGATIONAL MEETING - THAT HE IS GUILTY OF SINS OF SUCH A NATURE THAT HE CANNOT BE ACCEPTED INTO MEMBERSHIP, WHEN THE CLEAR IMPRESSION IS LEFT BY THOSE WHO MAKE SUCH CHARGES THAT THE APPLICANT'S SINS ARE GRAVE INDEED, THEN I INSIST THAT SUCH CHARGES MUST BE ESTABLISHED IN THE MOUTH OF PROPER WITNESSES AND BASED UPON WELL SUPPORTED FACTS. IF THIS CANNOT BE DONE, THEN THE CHARGES DARE NOT BE BROUGHT FORWARD IN AN OPEN MEETING. I TAKE THE STAND THAT I SHALL NOT FURTHER DISCUSS THE ACCEPTABILITY OF MR. SCHAEFER'S WRITTEN APOLOGY (CONFESSION) UNTIL TRINITY BRINGS FACTUAL EVIDENCE - MORE THAN THE UNSUPPORTED WORD OF SOME OF THE MEMBERS OF TRINITY - THAT MR. SCHAEFER IS GUILTY OF DELIBERATE MENTAL RESERVATION IN HIS WRITTEN APOLOGY. TO TAKE ANY OTHER POSITION IN THIS CASE WOULD MAKE ME GUILTY OF - IN LUTHER'S WORDS OF EXPLANATION TO THE EIGHTH COMMANDMENT - "SLANDERING AND DEFAMING" MY NEIGHBOR. BY ACCEPTING THE UNSUPPORTED ACCUSATION AGAINST MR. SCHAEFER OR BY REMAINING SILENT AND THUS CONCEEDING TRINITY'S RIGHT TO BRING FORWARD SUCH UNSUPPORTED ACCUSATIONS IN AN OPEN MEETING, I WOULD BECOME GUILTY OF FAILING TO DEFEND MY NEIGHBOR AND GUILTY OF RESISTING THE WORDS OF THE HOLY SPIRIT THAT TELL ME: SPEAK NOT EVIL ONE OF ANOTHER, BRETHREN".

AS TO THE POSITION ASSUMED BY TRINITY THAT MR. SCHAEFER MUST REPENT OF PARTICIPATION IN AN ALLEGEDLY UNSCRIPTURAL EXCOMMUNICATION WHILE A MEMBER OF THE

CONGREGATION IN WEBSTER GROVES, I MUST STATE THAT I HAVE NO PROOF -  
 OTHER THAN THE UNSUPPORTED WORD OF A MEMBER OF TRINITY ( NOT DENIED BY OTHER  
 MEMBERS OF TRINITY PRESENT AT OUR MEETINGS ) THAT THIS ALLEGATION IS BASED  
 IN FACT. TO ME, THE RELEASE GIVEN TO MR. SCHAEFER BY THE CLC CONGREGATION  
 ARGUES LOUD AND CLEAR AGAINST SUCH AN ALLEGATION. I QUESTION WHETHER I HAVE  
 THE OBLIGATION TO INVESTIGATE THE TRUTH OF THE ALLEGATION IN THE ABSENCE OF  
 ANY COMMUNICATION FROM THE CLC CONGREGATION IN WEBSTER GROVES TO TRINITY, TO  
 PASTOR ZEHMS, OR TO OUR BOARD CHARGING MR. SCHAEFER WITH BEING A PARTY TO AN  
 UNSCRIPTURAL EXCOMMUNICATION, AND WITHOUT ANY OFFICIAL INDICATION THAT THE  
 CLC CONGREGATION OF WEBSTER GROVES NOW REPUDIATES THE RELEASE GIVEN TO  
 MR. SCHAEFER.

ON THE BASIS OF WHAT I HAVE STATED I MUST SUPPORT THE POSITION WHICH I KNOW  
 PASTOR ZEHMS TAKES AND WHICH I AM INFORMED HIS PREDECESSOR, PASTOR ARTHUR  
 SCHUPPMAN, TOOK OF INSISTING THERE IS NO VALID SCRIPTURAL REASON TO REFUSE  
 MEMBERSHIP IN TRINITY OF BALLWIN, MISSOURI, TO THE ELMER SCHAEFER FAMILY.

SINCE THE MEETINGS PRESIDENT LENZ AND I HAD WITH TRINITY IN FEBRUARY OF  
 THIS YEAR CONVINCES ME THAT TRINITY IS ADAMANT IN ITS POSITION OF REFUSING  
 MEMBERSHIP TO THE ELMER SCHAEFER FAMILY, PROPERLY QUALIFIED APPLICANTS  
 IN MY JUDGEMENT BASED ON ALL THE KNOWLEDGE I NOW HAVE, I AM JUSTIFIED IN  
 INSISTING THAT I CANNOT AGREE IN GOOD CONSCIENCE TO LEND MY SUPPORT IN  
 PROVIDING TRINITY - AT THIS TIME - EITHER A PART TIME OR A FULL TIME PASTOR.  
 I PROCEED FROM THE PREMISE THAT ANY OTHER PASTOR OF OUR FELLOWSHIP WOULD  
 HAVE TO TAKE THE SAME POSITION AS DID THE TWO FORMER PASTORS, AND THAT  
 TRINITY WOULD ~~BE~~ DISREGARD HIS COUNSEL ALSO. I TAKE THE POSITION - AS OF THIS  
 DATE - THAT TRINITY IS DEPARTING FROM THE SCRIPTURAL INJUNCTION: OBEY THEM  
 THAT HAVE THE RULE OVER YOU AND SUBMIT YOURSELVES ..... "

I AM NOT UNACQUAINTED WITH THE PAST HISTORY OF TRINITY AND CAN UNDERSTAND  
 TRINITY'S DESIRE TO PROTECT THE CORRECTNESS OF ITS DOCTRINE AND PRACTICE AND,  
 BECAUSE OF RECENT PAST HISTORY, WOULD BE MORE CONCERNED WITH MEMBERSHIP  
 REQUIREMENTS THAN WOULD OTHER CONGREGATIONS WITH A DIFFERENT BACKGROUND. I  
 CAN, IN A MEASURE, UNDERSTAND THE DEPTH OF FEELING THAT IS AROUSED WHEN  
 ONE BATTEES AT LENGTH FOR WHAT HE IS PERSUADED IS THE TRUTH OF THE WORD. HOWEVER  
 I DO NOT BELIEVE THAT IN THIS CASE SUCH BACKGROUND JUSTIFIES A FAILURE TO  
 LISTEN TO THE SAVIOR'S PARABLE OF THE UNMERCIFUL SERVANT OR TO HEED HIS  
 LOVING PLEA TO WALK THE SECOND MILE.

W.F. DORN, CH. MINNESOTA DBHM

APRIL 15, 1967

MEETING AT PILGRIM BROUGHT TWO FACTS NOT CLEAR TO ME BEFORE THIS MEETING:  
 1. THAT MR. A. SCHUPPMANN AND MR. FRED NIEBRUEGGE ( TRINITY'S REPRESENTATIVES  
 AT THE APRIL 15 MEETING ) DID NOT ACCEPT AS SINCERE AND SUFFICIENT THAT PART  
 OF MR. SCHAEFER'S APOLOGY THAT READS: "HOWEVER, IN REGARD TO A LETTER OR  
 LETTERS TO WHICH MY NAME WAS SIGNED; I NO LONGER HOLD ANYTHING AGAINST  
 YOUR CONGREGATION. I AM SORRY FOR ANY OFFENSE GIVEN YOUR CONGREGATION  
 BY THIS LETTER OR LETTERS." MR. AL. SCHUPPMANN STATED THAT IN MEETINGS  
 WITH MR. SCHAEFER THEY <sup>WOULD</sup> BRING OUT MATTERS IN THE LETTERS REFERRED TO BY  
 MR. SCHAEFER IN HIS APOLOGY. I DO NOT THINK THAT THIS PROCEDURE FALLS  
 FAR SHORT OF "AN INQUIRY".

2. MR. AL SCHUPPMANN SUPPOSED THAT THE TWO MEMBERS EXCOMMUNICATED FROM  
 CLC OF WEBSTER GROVES - ALLEGEDLY UNSCRIPTURALLY WITH MR. SCHAEFER'S  
 CONSENTING THERETO - WERE REINSTATED MEMBERS OF THE CLC IN WEBSTER  
 GROVES WHEN THE CONGREGATION GAVE THE ELMER SCHAEFER FAMILY A RELEASE.



October 23, 1967  
Ballwin, Missouri

General statement of agreement as established at a meeting held on October 23, 1967, at Trinity Lutheran Church of Ballwin, Mo., by and among the voting members of Trinity Lutheran Church of Ballwin, Mo., Rev. M. J. Lenz, President of the Minn. District, WELS, Rev. W. F. Dorn, Chairman, Minn. District Board of Missions, WELS, Rev. P. R. Kurth, Vice President, Minn. District, WELS, as moderated by Rev. O. J. Siegler, President of Martin Luther Academy:

1. Trinity of Ballwin, as well as the Praesidium of the Minn. District and the Board of Missions, recognize the resignation of Rev. R. R. Zehms as an accomplished fact with no prejudice to either party.
2. Trinity of Ballwin, as well as the Praesidium of the Minn. District and the Board of Missions, recognize that there is room for two congregations of the Wisconsin Evangelical Lutheran Synod in the St. Louis area.
3. Trinity of Ballwin would be willing to remove from their church rolls the names of those members who left the congregation.
4. Both Trinity of Ballwin and the representatives of WELS present at the meeting declare themselves willing to overlook in charity many things connected with this case.

(signed)

M. J. Lenz, Pres.

P. R. Kurth, 2nd V. Pres.

W. F. Dorn, Ch. Minn. DBHM

R. R. Zehms

Robert M. Schupmann, Secretary-  
Trinity, Ballwin  
Leonard Loehr, President-  
Trinity, Ballwin