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# FAMILY FELLOWSHIP

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A VIDEO INTERVIEW WITH PROFESSOR EM. ARMIN SCHUETZE

INTERVIEW TAKEN DECEMBER 1, 2007

INTERVIEWER: DAVID PANITZKE

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## MEDIA

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- One DVD. This DVD will play best in wide-screen format. Make sure your computer or DVD player is set up for wide-screen.

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## DOCUMENTS

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Reading the following documents before watching the video will be helpful.

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### SYNOPSIS OF INTERVIEW

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- One three page synopsis describing the content and purpose of the interview.

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### INTERVIEW DOCUMENT

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- The list of questions delivered to Prof. Armin Schuetze

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### HISTORICAL DOCUMENTS

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- A copy of selected portions of the proceedings of the 1936 Minnesota District Convention. At this convention the District took action to recognize the self-removal of Pastor Gerhard Schuetze from the Wisconsin Synod because of his connection to the Protestant Conference. Pastor Martin Schuetze (the father of Gerhard, Waldemar, and Armin), and Pastor Waldemar Schuetze were in attendance.
- The Report of Floor Committee #2 from the proceedings of the 1955 Synod Convention.
- Oscar Siegler's dissenting statement to the Report of the Standing Committee on Matters of Church Union. Pastor Siegler was dissenting to the report of the committee of which Prof. Armin Schuetze was secretary.
- A transcript of certain memorials signed by Pastor Waldemar Schuetze.

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## SYNOPSIS

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The Wisconsin Evangelical Lutheran Synod has defended the doctrine of Church fellowship numerous times throughout its history. The biblical practice of church fellowship has caused great synodical changes and ushered in whole new eras. Long standing ties have been made and broken. New synods have been born. As we gaze back at these momentous historical events our perspective can be skewed by our safe vantage point, separated by so many years. We can quite easily see the organizations and gripping issues of the times, but the personal experiences can be easily lost.

Two of these events, in which the practice of church fellowship has changed the course of our synod, are the Protes'tant Controversy and the division between the Wisconsin Synod and the Church of the Lutheran Confession. In this video interview Professor em. Armin Schuetze tells a portion of the tale of these events from a perspective that few in the church militant share. For him these were not just historical events. His family was intimately involved in both the Protes'tant Controversy and in the formation of the CLC.

Professor Armin Schuetze was the youngest of three brothers who graduated from our Seminary in Thiensville. The three brothers, Gerhard, Waldemar, and Armin, took divergent paths in life. Pastor Gerhard Schuetze sided with the Protes'tants, Pastor Waldemar Schuetze joined the Church of the Lutheran Confession, and Pastor Armin was called to leadership in the Wisconsin Synod as a seminary professor and eventually, the

president of the seminary. This video focuses on the application of fellowship principles among these three brothers, and their father, Pastor Martin Schuetze.

The eldest of the brothers, Gerhard, graduated in 1927; in the heat of the Protestant Controversy. He became involved in the Protestant cause, and was removed from the synod rolls in 1936. Professor Schuetze recalls how these events affected the relationship between his brother Gerhard and their father, Pastor Martin Schuetze. He also describes his father's position in this controversy and his actions as part of the Minnesota District.

In fact, Pastor Martin Schuetze was instrumental in bringing the Minnesota District to take action in this matter, even though his son was on the opposite side. Professor Schuetze said, "My father...had to encourage, or push, for the officials...to do something about this. You can't just let this ride!" "My father, I think, always felt they were taking too much patience. He said, 'You have to clarify this,' because my father was very strong, I would say, in the other direction." Professor Schuetze also describes the way that this conflict affected the rest of his family.

The second of the three brothers, Pastor Waldemar Schuetze, graduated from the Seminary in 1933. Since they were closer in age Waldemar and Armin were involved in the same conflict: the break between the Wisconsin Synod and the Church of the Lutheran Confession. The two brothers ended up on opposite sides of the controversy, with Professor Armin Schuetze remaining in the Wisconsin Synod, and Pastor Waldemar Schuetze joining the CLC.

Professor Schuetze describes his involvement in the events between 1955 and the eventual break with the Lutheran Church—Missouri Synod in 1961. He shows the need for

patience in such great events in his description of his feelings at the 1955 synod convention: "I was very fearful what would happen if the resolution to break would pass by a very slim majority." He also recognizes the need for patience when dealing with his brothers in the ministry: "I can vote [to break fellowship], but should everybody have to vote for it without being able to get more information?" He also gives us a window into the conflicting desires and hopes that are a part of such difficult situations: "I was not totally displeased by the result of the vote; that it went against my personal feelings."

Professor Schuetze also comments on the break with the CLC, and the relationship he had with his brother Waldemar after the fact. He also gives his opinion on how to deal with fellowship issues within one's own family. He emphasizes the importance of communication and understanding among the members of a family, but also states the following: "I think there comes a time when discussion no longer profits...I think we can respect each other if we disagree."

Fellowship is not always an easy doctrine for us to follow and apply. However, God did not give this doctrine to his church to be a curse, rather it is a blessing. Professor Schuetze also emphasizes this point. He is thankful for the blessing of unity of faith that we share as a synod, and especially the manifestation of that unity within the Wisconsin Lutheran Seminary faculty. "There are those with whom we are one in faith, and I think we should rejoice in that." May we as a synod always treasure and protect the unity we share.<sup>1</sup>

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<sup>1</sup> I would like to acknowledge and thank Professor Armin Schuetze for appearing in this interview. I would also like to thank my wife, Jessica Panitzke nee Schuetze, for introducing me to her grandfather.

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# QUESTIONS

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INTERVIEW OF PROF. EM. ARMIN SCHUETZE, DECEMBER 1<sup>ST</sup> 2007.

DAVID PANITZKE, INTERVIEWER.

## PASTOR GERHARD SCHUETZE AND THE PROTES'TANT CONFERENCE

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1. Did you ever discuss the documents (i.e. the Beitz Paper, the Gutachten, Gesetzlich wesen unter uns) or events associated with the Protes'tant Controversy with your brothers or father? What were these discussions like?
2. Gerhard R. Schuetze graduated from Evangelical Lutheran Theological Seminary, Wauwatosa WI in 1927; the same year that the Protes'tant conference was formed. When, and how, did his connection to the Protes'tant conference begin?
3. The Protes'tant conference was formed in 1927, but Gerhard Schuetze was not removed from the Synod rolls until 1936. Why was there so much time between these two events? (See Addenda "Minnesota District Proceedings 1936")
4. In 1936 Pastor Waldemar Schuetze attended his first District Convention as a pastor. (Pastor Martin Schuetze was also in attendance.) This was the convention at which Pastor Gerhard Schuetze, along with two others, were officially removed from the Synod rolls. Please comment on this event and the effect it had upon your family. (See Addenda "Minnesota District Proceedings 1936")

## PASTOR WALDEMAR SCHUETZE AND THE CHURCH OF THE LUTHERAN CONFESSION

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5. In 1955 you cast a dissenting vote regarding the postponement of termination of fellowship (See Report of Floor Committee No. 2). In 1959 you reported, as the Secretary of the Standing Committee on Matters of Church Union, recent events in LC-MS. This report did not urge immediate termination of fellowship with the LC-MS, as pointed out by former Secretary Oscar Siegler's Dissenting Statement (See "Proceedings 1959, Doctrinal, The report of the Standing Committee on Matters of Church Union"). It seems that in 1955 you agreed with Pastor Waldemar Schuetze that the WELS should terminate fellowship, and in 1959 the two of you would have disagreed. Was this the case? Did your opinion of the situation change between 1955 and 1959? Did Waldemar's opinion change? Why or why not?

6. Pastor Waldemar Schuetze signed memorials which urged the WELS to break fellowship with LC-MS in 1957 and 1959. Please describe any discussions you had with Waldemar regarding these memorials (See "Memorials").

### ATTEMPTS AT CONFESSIONAL RECONCILIATION?

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7. In 1959 reconciliation with the Protes'tant Conference was attempted. Did you and Pastor Gerhard Schuetze ever discuss the possibility of a confessional reconciliation? What were the unifying or divisive factors? (See "Proceedings 1959, Doctrinal, The report of the Standing Committee on Matters of Church Union" pg 170.)
8. Did you ever have similar conversations with Pastor Waldemar Schuetze regarding reconciliation of WELS and CLC? What were the unifying or divisive factors?

### CONCLUDING QUESTIONS

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9. Please comment on the effects that these doctrinal struggles had on your family personally. What did Pastor Martin Schuetze think of the divergent paths his sons took? How would you describe the manner in which you and your brothers interacted professionally, and privately?
10. Please comment on any applications or advice you would like to give to others who struggle with fellowship principles within their families.
11. God gave the doctrine of Church Fellowship to his Church to be a blessing. We have spoken at length about some of the difficulties you experienced in your life regarding this doctrine. On a different note: What blessings have you most appreciated in your life in connection with the doctrine of fellowship?

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# MINNESOTA DISTRICT PROCEEDINGS

## 1936

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### DISCIPLINARY MATTERS

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#### PRESIDENT IM. ALBRECHT'S REPORT

Pastor Henry Albrecht is no longer serving St. John's of Omro Township, Minn., because the congregation did not consent to his fraternization with the "Protestant" group and, therefore, induced and accepted his resignation. He is still pastor of Bethlehem Lutheran Church in Taunton, Minn.

With the knowledge and concurrence of the two Vice-Presidents, A. C. Haase and H. C. Nitz, I wish to make the following declaration and recommendation in this connection: Pastors E. E. Baumann, Wabasso, Minn., Gerhard Schuetze, Town Sheridan, Minn., and Henry Albrecht, Taunton, Minn., have for some time failed, and refused, to fraternize with us and to support the work of our synod, but have actively affiliated themselves with the "Protestant" cause which is openly and persistently against our synod. To us it appears that the orderly thing for these pastors to do is and would have been: openly to declare their withdrawal from our synod by tendering their resignation from membership in our District. Failure to do so while continuing their present attitude makes it necessary on our part to declare that they are actually and in a disorderly manner severing their connection with us. However, we recommend that the District improve this opportunity to appoint a committee for the purpose of reviewing the case and the correspondence and to receive the report or recommendation of this committee during this session or, if necessary, as soon thereafter as possible. If they so desire, these pastors should be given the opportunity to be heard.—Last week I informed these three pastors about the contents of this report to the District. (Minnesota District proceedings 1936 13-14)

### THE ROLL

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Chr., G., Im. F., Theo. H., and Wm. C. Albrecht are listed on the roll. Were these men family of Henry Albrecht?

J. R. Baumann is listed on the roll. Was this a relative of E.E. Baumann?

Pastors Martin and Waldemar Schuetze listed. pg 69

### NEW MEMBERS

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Your committee on applications for membership recommends that the following be accepted as members of the District:



The Pastors Waldemar Schuetze and Arthur Kell by virtue of their graduation from our Theological Seminary at Thiensville, Wisconsin...

**Adopted.**

## DECLARATION ON SEVERING MEMBERSHIP

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Report of Committee on "Appointing committee to review the case of Synod officials who reported that H. Albrecht, G. Schuetze, and E. Baumann had practically severed their connection with Synod," as requested by the President and Vice-President of the Minnesota District and resolved by the District.

Your committee has appointed: Pastor P. Dowidat of Minneapolis, Minn.; Pastor G. Scheitel of Potsdam, Minn.; Pastor K. Nolting of Frontenac, Minn.; Mr. Martin Bode of Nicollet; and Mr. W. T. Hemmann of Hutchinson, Minnesota.

**Adopted.**

## COMMITTEE ON REVIEWING ABOVE CASE

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Your committee was instructed to review the E. Baumann, H. Albrecht, and G. Schuetze case and herewith offers the following recommendations:

1. WHEREAS, this committee invited the above named gentlemen to appear before its body for a possible adjustment of the prevailing difficulties, but met with adverse response; and
2. WHEREAS, the previous official committee consisting of President Albrecht and the two Vice-Presidents, Haase and Nitz, recently also invited these men for the same purpose and met with a flat refusal; and
3. WHEREAS, the correspondence between the officials and the protestants reveals an uncompromising attitude on the part of the protestants; and
4. WHEREAS, this trouble has been brewing for many years without any successful termination of the same; and
5. WHEREAS, your committee feels convinced that every possible means and every brotherly effort to win the three brethren for an orderly and peaceful settlement have been exhausted, therefore

*We Recommend*, that we look upon these men as people who have severed their affiliations with our Synod and should no longer be carried on the membership list of our Synod.

In regard to the congregations served by these men we recommend that our Synod officials employ all honorable means to keep them within the fold of the Synod.

**Adopted.<sup>1</sup>**

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<sup>1</sup> Minnesota District Proceedings 1936, pp. 73-74

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# REPORT OF FLOOR COMMITTEE NO. 2

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(REPORT OF THE STANDING COMMITTEE IN MATTERS OF CHURCH UNION)

Precious Savior, Lord of the Church, grant us Thy Holy Spirit, the Spirit of knowledge and wisdom and peace. Keep our hearts firmly fixed on Thy Holy Word, that it may be a living fire in our hearts. Fill us with zeal so that our doctrine and practice will ever glorify Thee, the only true God and Head of the Church. Amen.

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## PREAMBLE

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For years our Joint Synod of Wisconsin and Other States has patiently admonished the Lutheran Church—Missouri Synod in the fear and love of God, seeking to win her from the path that leads to liberalism in doctrine and practice.

We of the Wisconsin Synod in our convention of 1953 with heavy hearts had to declare that the Lutheran Church—Missouri Synod by reaffirming its acceptance of the Common Confession and by its persistent adherence to its unionistic practices “has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod.”

Without entering upon the question of whether the present charges of our Synod against the Lutheran Church—Missouri Synod do not already constitute the accusation of false doctrine, we believe that it should be reiterated in no uncertain terms that a specific charge of false doctrine is not a Biblical prerequisite for separation from a church body. A church body which creates divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture also becomes subject to the indictment of Romans 16:17-18. The Lutheran Church—Missouri Synod has by its official resolutions, policies, and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such divisions and offenses are of long standing. (Cf. Proceedings 1939—p. 159; 1941—p.43f; 74ff; 1947—p. 104ff; 114f; 1949—p. 114ff; 1951—p. 110ff; 1953—p.95ff.)

Moreover, Dr. John W. Behnken, President of the Lutheran Church—Missouri Synod, in two recent articles in “The Lutheran Witness” (July 19 and August 2, 1955) has intensified these divisions and offenses by attempting to justify the position of the Lutheran Church—Missouri Synod through bare declarations that its position is correct and the charges of our Synod are false, without, at least up to this time, bringing the facts of the controversy into true focus. We do not wish to imply that this has been intentional, since that would involve a judgment on our part, but we do maintain that it has made more difficult the possibility of reaching Scriptural agreement on the issues that are dividing the two Synods.

In view of these facts your Floor Committee, together with the Standing Committee in Matters of Church Union, affirms “our position that the Missouri Synod by ‘its acceptance of the Common

Confession as a settlement of past differences, which are in fact not settled,' and 'by its persistent adherence to its unionistic practices (the Common Confession, joint prayer, Scouting, chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox church bodies in matters clearly not in the field of externals; negotiating with lodges and Boy Scouts of America with the plea that this gives opportunity to bear witness, and under the same plea taking part in unionistic religious programs and in the activities of unionistic church federations; negotiating for purposes of union with a church body whose official position it is that it is neither possible nor necessary to agree in all matters of doctrine and which contends for an allowable and wholesome latitude of theological opinion on the basis of the teachings of the Word of God)' has brought about a break in relations, and that our Synod, bound by the Word of God, should now declare itself on the matter." (Cf. Supplementary Report of the Standing Committee in Matters of Church Union.)

## RESOLUTIONS

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Out of love for the truth of Scripture we feel constrained to present the following resolution to this convention for final action in a recessed session in 1956:

RESOLVED, that whereas the Lutheran Church—Missouri Synod has created divisions and offenses by its official resolutions, policies, and practices not in accord with Scripture, we, in obedience to the command of our Lord in Romans 16:17-18, terminate our fellowship with the Lutheran Church—Missouri Synod.

We recommend this course of action for the following reasons:

1. This resolution has far reaching spiritual consequences.
2. This continues to heed the Scriptural exhortations to patience and forbearance in love by giving the Lutheran Church—Missouri Synod opportunity to express itself in its 1956 convention.

THEREFORE BE IT RESOLVED, that the Praesidium make the arrangements necessary for this recessed session.

AND BE IT FURTHER RESOLVED, that our Standing Committee in Matters of Church Union evaluate any further development in the ensuing year;

AND BE IT FURTHER RESOLVED, that we ask the nine Districts of our Synod to postpone their 1956 biennial conventions so that this evaluation may be presented to these Districts, which are to meet according to a staggered schedule as arranged by the Conference of Presidents. It is to be understood that these Districts will meet prior to the recessed session of the Synod;

AND BE IT FINALLY RESOLVED, that the Lutheran Church—Missouri Synod be informed of this action through the President of our Synod.

## A CONFESSIOIN OF FAITH

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WHEREAS our correct Scriptural doctrine and practice has been laid down, defined, and defended in a multitude of articles, tracts, and resolutions;

THEREFORE BE IT RESOLVED, that we draw up for our mutual, spiritual growth and understanding, and as a testimony before the world, a single, concise confession of our doctrine and practice in theses and antitheses pertinent to present day controversies;

AND BE IT FURTHER RESOLVED, that such a Confession of Faith be drawn up by a sub-committee appointed by the Conference of Presidents and working under the direction of our Standing Committee in Matters of Church Union.

ADOLPH C. BUENGER, Secretary

CONRAD FREY, Chairman

**Pastors:**

Prof. Conrad Frey  
Adolph C. Buenger  
Paul F. Nolting  
Harold E. Wicke  
R. H. Roth  
Prof. Armin Schuetze  
George Frey  
Alfred Schewe  
Walter A. Diehl

**Teachers:**

Werner Roekle  
Arnold J. Lober  
Harold W. Goede  
Arthur Glende

**Laymen:**

O. L. Bakkom  
Omar R. Doblief  
John Suess  
Arthur Brandt  
Eugene A. Johnson  
Lyle Marotz  
Willis Danekas  
Roy E. Gibson  
Arnold Omness

We, the undersigned members of the Floor Committee, although we are in full agreement with the Preamble and the resolution to terminate fellowship, are of the conviction that the reasons stated for delay do not warrant postponement of action upon the resolution.

We herewith register our dissenting vote.

ARMIN SCHUETZE  
GEORGE FREY  
REINHOLD ROTH  
HAROLD GOEDE

WERNER ROEKLE  
WILLIS DANEKAS  
PAUL NOLTING

**ACTION BY THE CONVENTION:**

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The Preamble of the Report of Floor Committee No. 2 was adopted by unanimous vote of the Convention. The Resolution calling for a recessed session of the Convention in 1956 to take final action on the resolution to terminate fellowship with the Lutheran Church—Missouri Synod was adopted by a standing vote of 94-47. The matter of drawing up a Confession of Faith was referred to the General Synodical Committee for study and action. The entire report of Floor Committee No. 2 was adopted.

A resolution was adopted asking the President of our Synod to write a letter to the President of the Lutheran Church—Missouri Synod, to the President of the Norwegian Synod of the American Ev. Lutheran Church, to the President of the Slovak Ev. Lutheran Church, and to the President of the Synodical Conference detailing the position of our Synod and stating the matters in controversy.

The following delegates asked to have their names recorded in protest against the adoption of that portion of the resolution which calls for a final vote on the termination of fellowship in a recessed session of the Convention in 1956:

**Voting Delegates:** Pastors R. F. Bittorf, R. N. Baur, Egbert Albrecht, G. P. Eckert, Edwin Schmelzer, Theophil Hoffmann, Ivan H. Zarling, John H. Martin, Harry Wiedmann, Roman Biesmann, J. B. Erhart, Gerhard Pieper<sup>1</sup>, William Wiedenmeyer, Robert Dommer; Professor A. P. Sitz; Teachers Eldon C. Hirsch, E. Kirschke, Vernon Meyer; Lay Delegates John Greenfield, Kurt Storm, Wayne Kellog, Robert J. Lewis, Roland Gurgel, Wm. Lindloff.

**Advisory Delegates:** Pastors Paul Albrecht, M. J. Witt, John Brenner, E. Schaller, J. C. Dahlke, T. R. Adaschek, H. Eckert, H. A. Birner, W. F. Sprengeler, Otto J. Eckert, H. Fritze, O. J. Siegler, Karl A. Gurgel, Chr. Albrecht; Professors E. Reim, Arthur P. Voss; Lay Delegates O. F. Neujahr, Herman Fennern, Dr. A. Westendorf.<sup>2</sup>

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<sup>1</sup> This footnote is not original to the text: Gerhard Pieper was Waldemar Schuetze's Associate Pastor at St. Peter's, Fond du Lac.

<sup>2</sup>

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## DISSENTING STATEMENT—CHURCH UNION COMMITTEE, AUGUST 1959

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The undersigned feels that the action of the Missouri Synod convention at San Francisco in formally reaffirming its position on Scouting, as it has previously done in its conventions of 1950, 1953, and, by implication, in 1956 (cf. also its resolutions commending its Chaplaincy program), has once again demonstrated the course which The Lutheran Church—Missouri Synod is determined to follow in these matters. Under such circumstances our Synod would seem to have no choice but to mark The Lutheran Church—Missouri Synod as persisting in divisions and offences, and any further discussions with the view of admonishing The Lutheran Church—Missouri Synod ought not be continued on a fellowship basis.

Oscar Siegler<sup>1</sup>

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<sup>1</sup> This statement can be found in the Proceedings of the 1959 Wisconsin Synod Convention, pg 177. The entire report of the Standing Committee on Matters of Church Union can be found in the same document on pages 164-176.

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# MEMORIALS

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SIGNED BY WALDEMAR SCHUETZE REGARDING THE CONTINUATION OF FELLOWSHIP WITH THE  
LUTHERAN CHURCH-MISSOURI SYNOD.

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## MEMORIAL

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To the 34<sup>th</sup> Convention of the Evangelical Lutheran Joint Synod of Wisconsin, Assembled at New  
Ulm, Minnesota, August, 1957

Dear Brethren:

Whereas, The Lutheran Church—Missouri Synod has not repudiated or set aside the  
Common Confession as a settlement of the doctrines treated therein, and

Whereas, The Lutheran Church—Missouri Synod has merely resolved that, because of  
“recent historical developments” it will not regard or employ the Common Confession as a basic,  
functioning document toward the establishment of altar and pulpit fellowship with other church  
bodies, and

Whereas, our Synod has already declared its conviction that The Lutheran Church—  
Missouri Synod is “subject to the indictment of Romans 16:17f” because it “has by its official  
resolutions, policies, and practically created divisions and offenses both in her own body and in the  
entire Synodical Conference,” which “divisions and offenses are of long standing.”

(Cf. Proceedings 1939, p. 159; 1941, p. 43f; 774ff; 1947, p. 104f; 114f; 1949 p. 114ff; 1951, p.  
110ff; 1953p. 95ff), Proceedings 1955, p. 85; and

Whereas, the offenses which The Lutheran Church—Missouri Synod is causing by its  
position on Scouting, the Military Chaplaincy, the Communion Agreement with the National  
Lutheran Council, and by its unscriptural distinction between prayer fellowship and joint prayer,  
continue as heretofore,

Therefore, we, the undersigned, earnestly plead with the delegates to the 34<sup>th</sup> Convention of  
our Synod that, in obedience to the apostolic injunction in Romans 16:17f, they officially declare the  
termination of fellowship relations with The Lutheran Church—Missouri Synod.

It is our sincere and firm belief that love for the Word of God, concern for the continued  
soundness of our own position in matters of doctrine and practice, consideration for those who  
share our convictions in these matters, as well as love’s responsibility toward The Lutheran  
Church—Missouri Synod can tolerate no other course.

Discussions toward the reestablishment of true unity with The Lutheran Church—Missouri  
Synod may, of course, continue on the new basis which will have been recognized by the above  
action.

We pray that the Lord may guide you in all your deliberations and keep you steadfast in his Word.

W. Schuetze  
Herman Fennern  
E. J. Otterstatter  
W. H. Nolte  
Paul Albrecht

Leland Grams  
V. E. Greve  
Norman J. Barenz  
H. E. Rutz  
D. Sellnow

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## MEMORIAL

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To:

The Delegates of the 35<sup>th</sup> Biennial Convention  
The Joint Synod of Wisconsin and Other States  
Assembled at Saginaw, Michigan, August of 1959  
c/o President O. J. Naumann, Chairman  
The Rev. Theo. Sauer, Secretary

Dear Brethren:

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word: (Isa. 66:2). God's Word requires nothing less than implicit obedience.

It was love for the truth of god's Word and love for the erring brethren that moved our Synod to "reprove, rebuke, and exhort" The Lutheran Church—Missouri Synod "with all longsuffering and doctrine," for departing from the Scriptural position it shared with us for years. This admonition continued for many years. Our Synod properly employed Romans 16:17, 18, stating in unmistakable words that The Lutheran Church—Missouri Synod had "created divisions and offenses not in accord with Scripture," and continues to do so. The Saginaw indictment of The Lutheran Church—Missouri Synod is as clear as language can make it, and no subsequent interpretations of the resolution that followed can affect it.

Synod, however, failed to follow through with the injunction to "avoid," even after having declared in 1953 that The Lutheran Church—Missouri Synod had "by its persistent adherence to unionistic practices...brought about the present break in relations" (Proc. 1953, p. 104.) Our Synod failed in 1955, after declaring that "The Lutheran Church—Missouri Synod had by its official resolution, policies, and practices created divisions and offenses: (Proc. 1955 p. 85). Also in 1957 our Synod failed to follow through with the injunction of Scripture to "avoid," when it spoke of "...the continuation of offenses, with which we have charged the sister synod, Romans 16:17, 18," the appended "Note" to the contrary notwithstanding. (Proc. 1957, p. 144.) Three successive times, therefore, Synod chose to go the way human policy dictated—not God's way.

For the sake of the unity in the Wisconsin Synod on the basis of the Word of God, we, the undersigned, therefore, plead that synod recognize that further discussion in the Joint Union Committee constitutes a denial of the truth in view of the fact that The Lutheran Church—Missouri

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<sup>1</sup> 1957 Synodical Proceedings pg 140



Synod continues in the offenses and has never acknowledged that the issues are divisive. Discussion under these circumstances cannot be termed admonition but at best negotiation. Such negotiating on a fellowship basis is nothing less than disobedience to God's Word.

We further plead that, in obedience to God's Word, Synod sever fellowship with The Lutheran Church—Missouri Synod as required under the circumstances by Romans 16:17, 18. Our failure to do so in the past has had this twofold effect: The Lutheran Church—Missouri Synod has been encouraged to continue in the offenses, and we have grievous dissension in our own midst. This dissension can only become more serious unless we implicitly obey the Word of God.

It is our fervent hope and prayer that our Wisconsin Synod will speedily return to a firm Scriptural stand, where all of us will again speak the same thing, where there will be no divisions among us, and where we will be perfectly joined together in the same mind and in the same judgment. I Corinthians 1:10.

We take for granted that our Synodical representatives be ready to discuss these issues with The Lutheran Church—Missouri Synod as soon as it recognizes them as divisive, in the hope of reestablishing unity in doctrine and practice.

Finally, we wish to have it known that we subscribe to the doctrinal statement on this issue that is being submitted in another Memorial, viz., "Termination of church fellowship is called for when Scriptural correction has been offered and rejected and the erring brother or church body have continued in their error despite admonition. This is the persistence which distinguishes an errorist (Romans 16:17, 18) from an erring brother (Galatians 2:11-14)."

Respectfully submitted,

Loren Schaller, Pastor  
Paul R. Koch, Pastor  
Howard F Rauch, Teacher  
Ronald L. Roehl, Teacher  
J. C. Dahlke, Pastor  
Lyle J. Koenig, Pastor  
Adolph Fehlauer, Teacher  
Wm. Birsching, Teacher  
Arnold W. Tiefel, Pastor  
Robert A. Reim, Pastor  
James C. Pelzl, Teacher  
Waldemar Schuetze, Pastor  
\*Gerhard Pflueger, Ch. Council Mbr.  
Gerhard Pieper, Pastor  
\*Arnold E. Hoepner Ch. Council Mbr.

Walter Hoepner, Pastor  
Gerhard Mueller, Teacher  
Egbert Albrecht, Pastor  
Norman A Gurath, Ch. Council, Former Mbr.  
D. E. Hallemeier, Pastor  
Lawrence Buehner  
Carl W. Leisering  
Alfred H. Pape  
Robert P. Uffenbeck  
Norman D. Oberbeck  
\*Otto Schroeter  
\*Art Hungerford  
\*Walter Treffert  
\*Eugene M. Freiberg  
\*Walter E. Erdman

Note: \* indicates member of St. Peter's Church Council, Fond du Lac, Wisconsin.

Note: After the Convention Mr. Adolph Fehlauer withdrew his signature from the Memorial printed above.<sup>2</sup>

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<sup>2</sup> (1959 Synodical Proceedings pg 181-182)

# 1960 BIENNIAL NORTHERN WISCONSIN DISTRICT PROCEEDINGS

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## PRESIDENT'S REPORT PG 9

"It is with deep regret that we report the following withdrawals from our District, or suspensions of fellowship, since our last district convention—because of our Synod's continued fellowship with the Lutheran Church—Missouri Synod...Waldemar Schuetze, Fond du Lac...

"A fairly sizable minority from St Peter's Congregation, Fond du Lac, has also left our District. With respect to these withdrawals or suspensions of fellowship, we can only express the hope at this time that the day may soon come when these former members of our District will find it possible once again to walk together with us in Christian fellowship on the basis of a common confession and adherence to God's Word" (10).