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# ✠ Concordia Lutheran Conference Archives ✠

That the generations to come might know. Psalm 78:6

## Document Worksheet

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Document Summary Description: OFSN LETTER TO ALL PASTORS + MEMBERS BY OWS REGARDING ACTION TAKEN BY PEA & CLC OFFICIALS

File Categories / Tags	Editorial Comm.	Non CLC Docs.	Seminary Students
<u>ALC</u> —American Luth. Church	<u>EDI</u> —Editorial Comm.	<u>NON</u> —Non CLC Docs.	<u>SES</u> —Seminary Students
<u>ARC</u> —Archives (CLCA)	<u>ELF</u> —Electronic File/Doc	<u>OLC</u> —Orth. Luth. Conf.	<u>STA</u> —Statistics/Data
<u>AST</u> —A Statement 1945	<u>EJW</u> —Edward J. Worley	<u>OLP</u> —Orthodox Luth. Publication	<u>STJ</u> —St. John Luth. Ch.
<u>BLK</u> —Bulk Document Scan	<u>ELM</u> —E. L. Mehlberg	<u>PAS</u> —Passages/Texts	<u>STL</u> —St. Luke Luth. Ch.
<u>BOD</u> —Board of Directors	<u>ERS</u> —E. R. Stallings	<u>PEA</u> —Peace Ev. Luth. Ch.	<u>STM</u> —St. Mark Luth. Ch.
<u>BOO</u> —Book/Booklet/Tract	<u>EPA</u> —Essays/Papers/Analysis	<u>PEB</u> —Paul E. Bloedel	<u>STS</u> —St. Stephen Wilmot
<u>BRK</u> —Break from Missouri	<u>FLC</u> —Fel. Luth. Cong.	<u>PEK</u> —Paul E. Kretzmann	<u>TRE</u> —Treasurer Docs/Financials
<u>CL</u> —The Concordia Lutheran	<u>FLCN</u> —Fel. Luth. Con. Nigeria	<u>PIC</u> —Pictures	<u>TRI</u> —Trinity Ev Luth. Ch.
<u>CLU</u> —C. Lutheran Union	<u>GSH</u> —Good Shep. Lu. Ch.	<u>PRB</u> —Paul R. Bloedel	<u>UNC</u> —Uncategorized
<u>COM</u> —Common Confession	<u>HDM</u> —H. David Mensing	<u>PRE</u> —President Docs	<u>VIC</u> —Vice President Docs
<u>CON</u> —Controversies	<u>HWR</u> —Howard W. Romoser File	<u>PRM</u> —Phillip R. Martin	<u>WHM</u> —Wallace H. McLaughlin
<u>COR</u> —Correspondence—Personal	<u>LCMS</u> —Lu. Ch. Mis. Syn.	<u>PRO</u> —Conv. Proceedings	<u>WELS</u> —Wisconsin Synod
<u>CTE</u> —C. Theo. Education	<u>LCR</u> —Luth. Ch. of the Ref.	<u>PUB</u> —Publishing House	<u>???</u> —Research More
<u>DGR</u> —David G. Redlin	<u>LEG</u> —Legal Documents	<u>RES</u> —Resolutions	<u>OWS</u> —SCHASTA
<u>DJM</u> —David J. Mensing	<u>MIN</u> —Convention Minutes	<u>RGS</u> —Rom. G. Schurganoff	<div style="border: 2px solid black; padding: 5px; width: fit-content; margin: auto;">           YEAR TAG 1986         </div>
<u>DOC</u> —Doctrinal Statements	<u>MIS</u> —Comm. on Missions	<u>RJL</u> —Robert J. Lietz	
<u>DPM</u> —Daniel P. Mensing	<u>MLN</u> —Melvin L. Natterer	<u>RUS</u> —Russia	
<u>DTM</u> —David T. Mensing	<u>MWD</u> —Mark W. Dierking	<u>SP</u> —Scriptural Publications	
<u>ECH</u> —E.C. Hallstein	<u>NBF</u> —Nimi B. Fyneface	<u>SEM</u> —Seminary Docs.	
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Concordia Lutheran Conference Archives (CLCA)

8630 West 163rd Street  
Orland Park, IL 60462  
February 21, 1986

To Pastors and Churches  
of the  
Concordia Lutheran Conference

Dear Pastor and Members of the Congregation:

This letter is being sent to you because since my leaving Peace Church much has been said, written, and published officially concerning that action which is biased, inaccurate, and faulty. To "judge righteously" (Prov.31:9) and to make a fair and proper evaluation of what happened, it behooves you to hear MY side of the story, and I trust that you will grant me such hearing through this letter, especially since not one of the pastors in the Conference felt constrained to inquire of me what happened. This will be in accord with John 7:51, "Doth our law judge any man before it hear him, and know what he doeth?" With this preface I shall now give you the facts in the case, and for every statement I have no less than three witnesses, all of whom were reliable and faithful voters in Peace Congregation.

In late September of last year two members of the three-man Finance Committee of Peace Church planned the budget for the year 1986. It included the termination of my Assistant Pastorate and placing me in a state of limited activity with reduced financial support despite the availability of adequate funds, the latter contrary to Luke 10:7 and Gal.6:6. This budget plan was strongly opposed by the third member of the Finance Committee, who offered a minority budget report which retained me as Assistant Pastor at the same salary as in 1985. Much of this planning was done without my knowledge. When I did learn of the plan, two private meetings with Pastor Mensing and a meeting with the Board of Elders were held. In these sessions I voiced my sentiments and also strongly suggested that the church wait before acting on my call till the 1986 convention when the future of the Seminary would most likely be determined. This would have been in accord with the cooperative element between Peace Church and the Conference, especially since the latter had resolved at the convention in Wilnot to continue the Seminary another year, although in a deactivated state. My suggestion, however, did not meet with the acceptance I hoped for.

At the October 13th voters' meeting both budget proposals mentioned above were presented and discussed in detail. The first plan favored terminating my position because since the fall of 1984 there were no students in the Seminary and Pastor Mensing as Associate Professor was not being taken from church duties to teach. However, during other years with no students this matter never came up. While the congregation had the right to terminate my call, why was it so urgent just now? When I was asked to express my view, I again suggested that the church wait till the 1986 convention before taking action on my call. When it appeared that most of the voters would be agreeable to this, Pastor Mensing as chairman made very intimidating remarks to sway the voters against my suggestion. He said in effect that a vote in favor of retaining me "would make a lie of the 1969 Seminary Plan." Such action was disorderly and contrary to Christian love (1 Cor.14:40 and 1 Cor. 16:14). When the vote was taken, the majority budget with the termination of my call passed by a 7-4 decision. This was also an improper procedure, since the matter of the call should have been decided by unanimous vote, even as was done when I received that call, while the budget proper required only a majority vote. A new arrangement for my future ministerial activity was presented which included Sunday School teaching and preaching and conducting liturgy when Pastor Mensing would see fit to use me, with sermons paid for at the rate of \$35 and liturgizing at \$15. This plan curtailed my pastoral work by no less than 90% as compared with my previous

000030  
Concordia Lutheran Conference Archives (CLCA)

- page two -

duties and offered remuneration inadequate for my needs. This new arrangement I could not accept, and other voters agreed with me.

Since my calls to Peace Church and to the Seminary were always considered a UNIT, as proven by letters which accompanied those calls and which were written by Pastor Mensing and Pastor Bloedel respectively, I thereupon retired as Professor/President, effective Dec. 1, 1985 the same date on which my Assistant Pastorate was to terminate.

As the month of October progressed, it was my sincere hope that the congregation might reconsider its action, but it soon became clear that the church with its Pastor stood firm in its decision. My family and I were now convinced that we must withdraw our membership from the congregation, first, because of the precipitous, disorderly, and uncharitable manner in which my call was terminated, and second, because I believed that I should continue to make full proof of my ministry in whatever way the Lord would direct it. (2 Tim.4:5) At the November 10th voters' meeting my letter and one from my family were presented. Before even reading them, Pastor Mensing made some forceful comments, prejudged them as acts of sinful separatism, and obtained a vote from the assembly that silenced the voters in my family. Such tactics were most disorderly, unloving, and unworthy of a Christian pastor and his church. Pastor Mensing then proceeded to read the letters and made additional harsh and uncharitable statements, and after this the official vote on them was taken. Under such appalling conditions my ministry at Peace Church was terminated.

As to the Official Notice in the Concordia Lutheran (Nov.-Dec.1985 issue), this must be labeled slanderous for the faulty picture it presents. No reason is given for my leaving Peace Church. The claim is made that I failed to give admonition, yet in no less than five meetings (two with the Pastor, one with the Elders, and two with the congregation) I gave words of an admonitory nature. Since I hoped that the church would change its mind and reconsider terminating my call, I gave no prior indication of withdrawal. I also object strenuously to the use of the word "defection," implying that I have rejected a doctrine or the entire Confessional Standard. This I have NOT done, but still hold to the Sacred Scriptures, the Lutheran Confessions, and the Brief Statement. No accusation of false doctrine has been brought against me.

It should also be pointed out that in the past, Official Notices pertaining to termination of fellowship have always appeared in the Concordia Lutheran, over the signature of the President, AFTER the Conference in convention assembled has recognized this and taken action. However, in my case this was not done. Instead, an arbitrary and improper procedure was followed by the President, who did not even sign the Official Notice. This will be protested and a retraction and apology demanded.

This, then, is my account of what happened at Peace Church. All is documented, dated, and verified by three reliable witnesses. I trust that this letter will stir your hearts and minds to see what an injustice has been done to my family and to me and why I was compelled to take the action which I did. (2 Thess.3:6) If you want such tactics as were used on us to continue in the Conference, you will do nothing about it. But if the Lord moves you otherwise, you will proceed to investigate, follow up, and do what must be done to root out such a vicious spirit and such loveless procedures. I sincerely pray that the latter will be your wholehearted response to my letter.

Sincerely in the Lord,

*Rev. O. W. Schaefer*  
Rev. O. W. Schaefer

000030  
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