

In Nomine Jesu
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a few minor corrections of obscurities and typo's

September 10, 2001

The Rev. Ronald L. Bergen, Hearing Panel for the Removal of Restricted Status
6451 Columbia Road PO Box 38277
Olmsted Falls, Ohio 44138-0277

Dear President Bergen:

I am sorry to put what I have at the beginning. It is very distasteful and gives the wrong impression. But I was afraid if I put it at the end, the readers might not get to it. It is too important to overlook. I do not want to continue this warfare. But if there is no peace offered, there will be no peace! I pray the meeting in Michigan October 4th will be a return to the Spirit of Christ that I used to know in the LCMS, truth, justice, righteousness in Christ, to the glory of the Father. "By this all men will know you are my disciples, by the love you have for one another." John 13:35

Scherer fights for Power to hang a sign "defective" over Lynne and myself till death, without revealing why or who or when we were accused. He did not even admit that this was being done for many years. We cannot escape, repent, or do anything to have the sign removed and the penalty ended. Therefore I am forced fight to clear my wife and myself until death. This has become such a great problem because of the many years of evasion. The time has long passed for simple anger or a quiet solution.

If the District Presidents agree with President Scherer, how, when will this end?

I ask you before you make your ruling:

- a, check with Bruce Hartung about the spirit in the clergy ranks. Remember Klass's report.
- b, check with Kober about the means to correct Dispute Reconcilers, their oversight and if needed removal. Remember the couple in Hawaii damned to hell by 4 women with DR approval.
- c, c heck with Synodical President Kieschnick about the good of the LCMS.
- d, check with Synod's Legal counsel about LCMS liability. Remember Barbour vs Otten! Scherer might sue me, I would counter sue. The LCMS would be dragged in. It would be a potential disaster for Synod.

If the District Presidents agree with Pastor Funck, a message will be given to the dispirited clergy and congregations of hope and justice. Kober, Klass, RIM, and others have revealed the LCMS has a poor reputation for Christian practice. The future is dark for our LCMS. Pastors, members, congregations, might think it better to be in loving and goofy ELCA or elsewhere, than in correct and cruel LCMS.

If the LCMS is unable to correct the most flagrant abuses of a DP, then surly in the future DPs will run wild, knowing they will not be checked. What were the Sanhedrin like who went along with Caiaphas? What is their fate?

No interest? How do think this will play in the year 2011, 2021 or 2031? What is your exit strategy? If Calvary excommunicates me, damns me to eternity in hell, how will the appeal rule? Do you want me to burn the Bull of Excommunication on the doorstep of the International Center October 31, 2007? What reason do I have for ever giving up? Am I evil? I did not humiliate your wife for years for no reason. Persecuting the innocent is NOT NICE. I have a data base with the addresses of every vacant Congregation in every District (I mail 6000 pieces a year for Chaplaincy, more would not be hard to do). I am developing a data base of

ministers who are also blacklisted. For many I assume there was cause, but those I know in the SED are more fit than some in SED Parishes. COP statistics show the number of vacancies will be going up for years to come. Most of those Churches will not get a minister for many years. Why should they wait?

APPEAL OF RESTRICTED STATUS

Scherer's 3 points to justify placing me on "Restricted Status":

1 Threat of physical harm

a Scherer directly violated the clear Bylaw about acting in a situation he is personally involved in. This is a standard guideline for leaders, judges, officials to step aside and not mix personal and official business. Scherer violates our cultural standards as well as our Synodical Bylaws.

b Scherer's inaction for a week proves even he did not take my comment as a threat of physical harm. He understood my comment properly as an illustration of the depth of my feelings of outrage.

2 Columbia Good Shepherd

Scherer concealed the President's complaint from me so I was unable to correct any misunderstanding. If Scherer had acted properly, he would have notified me of the problem and given me opportunity to correct it. His inaction and concealment deepens problems. A man at Colombia told me after service the call committee already knew all that I said. However, he was not happy, I told the rest of the congregation.

b The charge is I "misrepresented". What did I say that was not correct? My personal words were very few and circumspect since I was concerned I might be attacked for them. Basically I read portions of and handed out copies of an Article in the LCMS "Reporter" and copies of statistics Scherer said were from the COP. A copy of the Reporter Article was included in the letter from Columbia to President Scherer. Klass's study on Clergy Shortage for BHE also supports my comments and I did refer to it.

3 Removal of my call by Calvary.

This issue I believe contains in concealed form the true root of President Scherer's action. I appealed the Dispute Reconciler's approval of Calvary's action. The Dispute Resolution Panel upheld that. I am in the process of appealing the DR Panels decision. The following is pertinent to both the District Presidents who are reviewing President Scherer's action against me and also for those who will review the decision of the DRP.

Initial observation: I have read materials, books and articles on the Dispute Resolution Process and taken workshops on the principles and practice. I am very much in favor of the Dispute Resolution model in dealing with problems and feel it should be used much more frequently than it is. However, the 6 individuals I have been involved with in the SED and LCMS have not followed those principles or used any of the techniques that are supposed to be central to Dispute Resolution.

The "Reconcilers" I meet displayed a different set of principles and techniques. They persistently avoided any "causes" of the problem. They avoided considering any "evidence". The first two Reconcilers refused to allow my letters to be read much less their contents discussed, even though they were the center of the complaint. The DR Panel severely limited the material, I was able to present. The "Reconcilers" did not attempt at any time to find any way of reconciling any problem to the mutual satisfaction of all parties. Their apparent goal was shield officials from charges of misconduct by turning off the complainant with the least involvement of time and effort to the "Reconciler". This goal would normally be "successful" since the injured party normally leaves. The "problem" is thus "successfully resolved" to the satisfaction of the church leaders. This would work in my situation too, if I could leave. I have wanted to for years!

CORE OF THE COMPLAINT

June 24 1997 I wrote a Formal Complaint (#213-221) with specific charges that go the the heart and core of Christian Faith and practice. They have never been addressed.

NB 1 This included a sermon preached in 1991 the content of which I was told in 1996 eliminated me from being permitted ever preaching at Calvary again. This was done by secret unofficial persons but with the apparent support of Rev. Kretzschmar. The Sermon is attached. (#282-3)

NB 2 The 9/28/97 letter to Rev. Robert Mueller Dispute Representative and attached "logic diagram" that he used to claim the problem was "irremediable" sic. (#278)

NB 3 The 4 goals stated in 10/26/96 (#180)

"Secret People for Secret Reasons"

I have repeatedly claimed that Lynne and I have been blacklisted from our professional careers, causing us great pain and damage. We have been persistently humiliated before our children's eyes. Indeed our family has shared that humiliation. We have been labeled "unfit to serve anywhere in the LCMS". In addition to the humiliation there has been the resulting financial impoverishment to a total loss of over \$1,000,000. Even though no charge has been lodged against us, much less that we have been actually found "guilty" of any misdeed. We do not claim to be perfect, just normal. Who has done this and why? The following are guesses and suppositions. There may be some inaccuracies and omissions. I am sorry if these words harm any innocent person, but I feel an innocent person would have defended us instead of supporting the harm done to us by their silence.

Concerning my wife Lynne, denied employment as a parochial school teacher.

She comes from a family of Pastors, Missionaries, District Officials, RF 1968, with MA 1969, a certificate for 30 hours beyond Masters in Reading Instruction from Johns Hopkins U.

We have heard that there is "gossip" about unknown events, near the beginning in 1968 of her 16 years as 2nd grade teacher at Calvary. We have no reason to think those people would objected if Lynne went to a different school to teach.

We suspect that the problems were fueled by Calvary's Pastor Maack, and perhaps Principal, by telling the parents one thing and Lynne another. Offering sympathy and understanding to all without attempting to resolve anything. "Wishy washy Charlie Brown."

We suspect that this "gossip" was later used by Pastors Maack and Kretzschmar and Principal Ellen Malzahn out of jealousy to "cut Lynne down". She was very highly regarded by many people. Over 200 people bought tickets sold secretly to a surprise dinner in Lynne's honor for her 10 year anniversary 1978 as teacher at Calvary. She taught about 250 children over those years. Later hardly 100 bought tickets to a dinner for Mrs. Malzahn as Principal for 10 years, even with repeated public announcements. Rev. Maack had barely more than 200 at the dinner marking the end of his 25 year Pastorate and election as President of the SED. Under their leadership Church and School suffered major declines in numbers. The School has come back up.

We suspect that this "gossip" was used by the same three to maximize their salaries at Calvary. Lynne returning would have impacted the salary schedule. It was better for their income to keep giving Lynne a Thanksgiving Basket each year. All 3 had working spouses and over \$70K family income. We were below poverty level working part time and doing volunteer ministry. Lynne was volunteering many hours a week at Calvary School Library. She was paid to substitute only when no one else could be found. Well off nonmembers were preferred.

Mrs. Malzahn's husband was Head Master of Baltimore Lutheran (Jr-Sr High) School. After he left, Lynne was awarded the "Pro Schola et Deo" to a standing ovation by the faculty for her volunteer work there. They described the award as equivalent in meaning to an honorary Doctorate (which as a High School they are unable to give). Under the present Head Master, BLS offered her employment and "Call" as teacher. She much prefers the little children but agreed to teach there.

Rev. Kretzschmar, President of Calvary Bennet and VP Linda Shafer all made plain they approved of her humiliation and that it was intentional. There is no reason in all Christianity to destroy Lynne's career, humiliate her in front of her children and sentence her to poverty. It is worth noting that Calvary has closed door nominations presenting a single name for election. "Election" to office is no indication that the people of Calvary think highly of a person or consider them competent. Men and women who have achieved prominent positions at work, have not been nominated, have refused to serve in office again, have left the congregation in frustration. They have been stymied by secret decisions made for secret reasons, they knew to be incompetent.

Concerning myself, denied employment as a Pastor.

I also come from a family of Pastors, Missionaries, District and Synodical Officials dating to the "Log Cabin Sem", with buildings on Synodical Campuses bearing our names. I completed my Psych Major at Washington U Night College while at St. Louis Sem, M.Div. 1968.

I have never learned why I have been "blacklisted". At the DR Appeal Panel, both Presidents Maack and Scherer testified. That was the only time I ever heard Maack admit that he never put my name out. Over the years he had repeated assured me that my name was being given to congregations. I had come to suspect he was lying. He and Scherer both did tell the DR Panel there was nothing that rendered me unfit for call.

From 1987 on Maack had been my pastor and was very supportive and encouraging. He assured me I was fit for Pastoring even a large multi staff place like Calvary when I told me I would be happy in some little place in New England, anywhere. He and Ann were "adopted grandparents" for our children. Lynne had eaten at their table every Sunday for years before we married in 1981.

Scherer repeated to the Panel that he had never put my name forth. He said this at the meeting February at Martini that lead to my comments and his placing me on "Restricted Status". For many years before becoming DP Scherer was Northern Area Facilitator, responsible for arraigning for Vacancy coverage and Calls. I had complained I was not being contacted for vacancies and fill in spots and he had repeatedly assured me he had not interfered. I suspected he was also lying.

In 1994 DP Hinz took early retirement and the election came to be between Maack and Scherer. One of the last official acts of DP Hinz was to come to Calvary to install me in my Status Call as Volunteer Chaplain for Prison Ministry.

That February Maack asked me to see him in his office. He knew I planed to send a letter to the local LCMS Churches notifying them of my Call and inviting them to contact me to preach on Prison Ministry. Hopefully this would include offerings. I was losing one day a week income to volunteer and we were desperately poor. Maack told me the election would be close and my letter would hurt him. He said Scherer and Mr. Malzahn would use my letter against him! He assured me he knew of no reason for their opposition! I vividly remember saying why should Malzahn at the High School care if I preached at Nazareth? I was deeply troubled for a long time!

That Fall we were told my daughter would be unable to attend Baltimore Lutheran High. We wouldn't qualify for enough scholarship. She would have to attend the local, very troubled, Baltimore City School. I hit the roof!!! Went through the roof!!! Maack came to our home and told my wife and I that Malzahn had successfully fought to deny me using the call from Calvary on my promotional letters. He (Malzahn) felt in might "induce" someone to give me support!!!! As the years have passed I have come to suspect Malzahn may not have said or felt the way Maack said. Maack, Kretzschmar, and Bennet all refused to intercede on behalf of my daughter. They supported the injury intended for my child.

That set up the events leading to today. For years I had turned the other cheek, Lynne had turned the other cheek. We felt if we were quiet and kept our noses clean we would be returned to teaching and pastoral ministry. But I am a father with responsibilities.

Can I stand by doing nothing while my children are victimized? When Kretzschmar and Bennet in addition revealed the assault on my wife was intentional and with their approval things got worse!

WHY ME? I still don't know!!! Maack and Scherer both told the DR Panel I was fit for ministry. Calvary's other witnesses, Pastors Bendewald & Kreyling, Ed Haupt brother of a pastor, and others told the panel I was fit for pastoral ministry. Haupt's wife is LCMS trained teacher and their child a student of Lynne's. He also said they knew of some complaints, felt they were insignificant and considered Lynne an excellent teacher. She prevented children from disrupting the class and harming others. The gossip appears to be from certain mothers incensed their little darlings were stifled.

Worse!!! (#107-111, 123-4, 127-131)

I was told by Guy Mehl, he knew some denominations would reject me as a Pastor. The reasons and explanations that follow are his:

- a, I had a standard of right and wrong. Even though mine was based on the Bible some people don't like feeling they are subject to any kind of evaluation.
- b, I was performance oriented, that is I expected people to do what they promise and carry out their responsibilities. Some feel that prevents the church from being happy.
- c, He was personally distressed that I am unusually patient. He agreed that I am patient with people who bend, break the 10 commandments and fall short of their promises, but that was not good enough. The problem was not that I was impatient but that I HAD STANDARDS. It took me years to come up with an idea why being patient was bad.

Maack and Scherer had a Pastor buddy who told his congregation he was sleeping with his secretary. His wife was upset, the congregation wouldn't stay calmed down, even though the DP tried to smooth it over. He eventually divorced, remarried and moved to another church. Nicer than the one he left! Did not miss a Sunday, good vacancy work in between. He told me: "the 6th Commandment was in the OT. He lived by the freedom of the Gospel in the NT." I wasn't too pleased and said so. If they could take care of him, why not me? I wonder at times if Maack and Scherer are angry at me for feeling this way? I did not make any large waves. The guy's wife and children were quite prominent; they did. She was bitter the local pastors gave her no support. The secretary had a "reputation" I heard on the other side of town.

In the SED I know of no bad Pastors who have been eliminated just protected or passed along. I do know men I respect who have been eliminated. Maybe what Guy Mehl told me is true in the SED. Pastors who go along with the Bible and expect people to be responsible are rejected. If I was not patient I would have exploded and left. My patience is faith in God. I'll just do, what He says I am to do, as best I can, until He calls time. I don't do it all right and I don't expect others to be any better.

The core of the Christian Faith is Jesus' death and resurrection, breaking the power of sin, Satan and death. The result for the Redeemed is love and forgiveness, reconciliation with God and man, repentance and amendment of injury, by His Grace, by the power of His Spirit, to His Glory. The Savior has given us the ministry of reconciliation. We proclaim: Peace and Justice, comfort to the oppressed, healing of the injured. Hope in darkness. We are called soldiers of the cross, carrying forward His battle against all the forces of evil. We are tempted within, attacked without and betrayed by false brothers. Yet in Christ there is victory. His strength is made perfect in our weakness. His victory in our defeat.

All the heartache and pain, the years of struggle have changed me. I have been truly prepared to serve in Prison Ministry. I do have a residual prejudice: I am more comfortable with, have a more favorable

opinion of, drug dealing murderers than LCMS Clergy. I leave room for people to change. I leave room for myself to change. I would like to get back to my old high regard for my Synod and my brothers.

DISPUTE RESOLUTION APPEAL PANEL FINDINGS

Errors in Procedure, I am not sure what all their procedures are. I do know that the DR Panel did not follow the principals and practices set forth in the materials I have read.

The Panel ignored my request for a Ruling on Calvary's "Order for me to be Silent", that I charged to be Heresy.

Note Well: in my response to Mrs. Moberly when she gave the command, I requested her to talk to Pastor Quiram and learn that she had no such authority. If I was in error, Pastor Quiram should have corrected me before the problem got worse. President Scherer also was aware of the situation and ignored it. Can one lay woman, without indication her order was anything more than her own idea, command an ordained Minister? Is this Power to be Standard in the Lutheran Church Missouri Synod? Note, I suggested she command the Pastors and District President to answer my letters to them.

The Command from Calvary was to stop sending letters, but the letters they punished me for were not even sent to Calvary's members. Can Calvary order me not to write people outside the Congregation? At the Appeal Hearing, no one offered a defense or attempted to demonstrate that the command was proper. The issue - a complaint of heresy - was ignored!

The ONLY support for Mrs. Moberly's command that an ordained Pastor be silent was created by the DR Panel in their "Decision". This is similar to a Judge in Court creating a defense for an accused, who presented none for himself, out of material that was never presented in court.

It should be a "Violation of Procedure" for the Panel to create and present an argument I never was given opportunity to see, hear, be aware of, until after the fact. This would not stand in a court of Law. This action would be clear proof of bias on the part of the Judge.

Most Seriously, the DR Panel did not consult with the standard historic Doctrines and Practices of the Lutheran Church. Not just Lutheran, Sr. Pat Ash, Women's Chaplain, told me the Pope in Rome has NO authority to tell her, a nun under vow of obedience, to be silent!!! The DR Panel had the conceit to create doctrine in an area of doctrine well covered by the Church, overturning the very words of the Lord Jesus, Himself!!! The DR Panel place themselves on the side of those who opposed God's Prophets of old, stoning them and punishing them for saying unpleasant words. They find Luther, Jeremiah, John the Baptist, Paul, even Jesus Himself, guilty. They all spoke truth, in words that hurt the feelings of the evil doers.

Fourteen (14) distinct instances of the "actions or words" of the parties
cited by the Dispute Resolution Panel as justification

The Panel writes "It is imperative that Calvary's actions . . . be examined from a Christian perspective - that is, not merely in terms of a 'literal' or 'human' measure of truthfulness, but in that spirit of truth . . . found to be 'speaking the truth in love'."

#1 Letter 5/28/99 invitation from Rev. Quiram to Funck inviting him to meet. The Panel felt this proved Calvary's Love. (# none)

However I responded 5/29/99 (#286) and accepted the invitation! We did not meet because Quiram never answered! It is obvious I was eager to talk. I wrote: "For the last two years I would have been delighted to hear the words 'Steve can we talk' . . . (I wrote) Bring your agenda, your diagnosis of the problems, your plans for resolution." The Panel had my acceptance in the documentation. It was ignored!!!

The Panel praises as Christian love an invitation made without concern that the acceptance was ignored. They fault me for being unloving when I repeatedly extended invitations to talk. The DR Panel is deceptive and displays prejudice. They twist the evidence to appear what it is not. Such should be a "Violation of Procedure".

Instead of a response from Rev. Quiram agreeing to meet and talk, I received letter

#2. Letter 6/21/99 (#287) the command not to write letters from Mrs. Moberly. Again the Panel twists words. "with deference to . . . ecclesiastical supervision" She displayed no "deference", she only sent them a copy of her order. She makes no claim to have been in consultation with anyone. It is the only contact I ever had about any of this from Mrs. Moberly. It caught me quite my surprise. Especially since I was waiting for Rev. Quiram to set up a time to talk. I responded 6/24/99 (#288-9)

"I can appreciate your unhappiness over the letters I have written. It has caused me deep pain to be driven by the situation to write them and bring sorrow to the people of Calvary. We have felt deeply loved by the people here and care deeply for them. It is that love for them that has motivated those letters.

I am sure if you heard recordings you would be dismayed at the lack of Christian compassion, the refusal to discuss any issue. The long letter of complaint began with three main failings: nothing of the Gospel, the love of Christ we share in a forgiven and forgiving relationship with each other, nothing of Law, uncovering failings so they may be confessed, amended and reconciled, nothing of competence, the common practices for dealing with disputes.

A private dispute between two people is best handled quietly. Public matters are best resolved in the sight of all. This is not my private opinion. It is standard practice in every culture and time, both in the Church and among the unbelieving. An extreme illustration of the potential problem would be if a Pastor would rape a member and then command her not to tell anyone. Those who feel injured must not be gagged or there never will be any healing. Those in power do not concern themselves with proper action when they can command the silence of the crushed." There was no response.

#3 Letter 10/20/99 (#296) from Quiram is commended by the Panel as an example of compassion, willingness to apologize in contrast to Funck. "Had this simple letter . . . triggered a similar self- confessional from Rev. Funck." The Panel slides around the fact, they had in their hand, I wrote first and apologized (#295), including among other regrets "much more harsh to you than I intended". Quiram's simple letter apologizes for only his smiles not for anything he said. He takes back nothing and indicates no desire to continue communication. His words were very harsh and he repeated words over and over and over and over and over and over again. In more than two years, he initiated one phone call and one letter. In both he invited me to talk with him. Both invitations I accepted. Both fell into silence! The DR Panel reveals their bias and deceit when they twist this exchange to say what it does not say.

#4 Letter 1/6/00 from Kluge, chair of Lay Ministries (#306), "continuing hurt . . . by means of unloving communications from Rev. Funck". "In sum, this letter. . . was an effort to speak the truth in love, with reconciliation as the ultimate end."

My words are not called untruthful! The complaint is basically that the truth hurts. It only does when there is no desire to repent and amend. Kluge, Calvary's Leadership, SED Leadership, the "Dispute Reconcilers" ignore the plain facts before them. Years of pain caused by Manifest and unrepentant Sin. They are only interested in calling for silence from the victims. The phrase "with reconciliation as the ultimate end" is a lie. There never, ever has been any offer of "reconciliation". The demand is we surrender abjectly to heartless brutality. I am to agree my children are to be assaulted, my wife humiliated, my career and name blackened forever. There is no Law, No Gospel. This is not Christianity. It is not even civic righteousness. For a real attempt at reconciliation look at (#293-4, 300, 307, 312).

#5 Letter 2/1/00 from Rev. Funck to the SED. (#308-9)“Rev. Funck states his ‘core complaint’. . . . Recipients of this letter . . . impliedly (sic) targeted with charges of pharisaical conduct, were not shown the true measure of Christian love and concern.”

Again: my words are not called untruthful! The complaint is basically that the truth hurts. To the DR Panel only I have responsibility to show Christian love and concern. There never is any hint that Calvary or the SED show anything. My “core complaint” is that they have not shown Christian love and concern to me and my family. A common definition of a pharisee is one who speaks well and does not do what he says. The DR Panel looks at fine appearance and words as “Proof” my opponents are fine men and ignores the fact actions prove the contrary. I would include the DR Panel themselves under the description of “pharisaical”. They need to be disciplined!

#6 Letter 2/21/00 from Rev. Funck to MD State Police. First, the Head of Internal Security where I work was appalled that the State Police revealed the existence of this letter. That was a horrible breach of good police practice. (No #, letter is not included)

The DR Panel expresses “doubt that the love of Christ dwells with such accusing and such untrusting “Christian” hearts?” There is no reason for me to “Trust” people who have willingly caused me and my family such great suffering with no apparent reason. The injury done has no correspondence to any identifiable error on our part. It appears to be evil done for the sake of the enjoyment of evil.

The prophecy I would be killed over this was given, “out of the blue”, by an internationally prominent Lutheran Leader, it stuck a cord within me. People who would do such evil for no reason could well murder for cause. Nothing is worse to a “Good Man” than having his secret dark deeds exposed. Others have died for less. I will not be silent even if it costs my life! They have two choices, make peace with me - be reconciled in Christ or kill me. Killing me is both logical and useful to them. The DR Panel report also has a statement demonstrating their bias, “blatantly self-serving and wholly unsubstantiated attack . . . who had never been even remotely linked”. Nothing was presented to the panel to indicate that there was no substance or never been even a remote link. No one suggested the people were picked at random. The Panel’s statement is a figment of their own imagination. How could a letter, I expected to remain secret unless I was murdered, be “blatantly self serving”? The Panel’s claim makes no sense, but again indicates bias on their part.

Items # 6 to #14 are outside the purview of the Panel since they occur beyond the agreed evidence to consider. They are all after the ruling by Reconciler Ms. Stevenson that was being appealed. It should certainly be a “violation of procedure “ to take as evidence and the basis of an appeal decision items that are “after the fact”. That is a fundamental violation of all civil law. I have included comments above on #6 and will also comment below on #14, because they raise significant issues. The other items are repetitive and unworthy of comment.

#14 comment made 5/12/01 to Panel using word “idiot”. This was not a charge against me in the proceedings so there was no opportunity for defense before the Panel. Had I been made aware, I could have asked appropriate questions of some of Calvary’s witnesses, especially Mr. Haupt about matters concerning Pastor Kretzschmar in the Board of Lay Ministry. Other witnesses could have easily been called in with astounding stories. My opinion of Pastor Bob is not isolated or uncommon. Rumor in Calvary is that Pastor Quiram is not pleased with Pastor Bob, rumor that is seen as a good mark for Pastor Quiram.

The Panel asked Pastor Bob why the long humiliating resolution was made withdrawing my call as Chaplain, since the action could have been taken without insulting me. He answered in effect: because humiliation is what was wanted. The Panel heard with their own ears that he is the kind of person who could tell me years ago that he thought it was just fine that Lynne and I were being humiliated and impoverished. Anyone who says things out loud like that to people in pain is normally called all kinds of unprintable, scatological and obscene words.

If I had not been insulted, lied about, in the resolution I would have had no cause to appeal. The question is not did Calvary have the right to withdraw the call, BUT did they have “sufficiently truthful

reasons". My August 2000, Refutation of the Resolution to Rescind (#356-9) identified a number of false and misleading statements in the Resolution. No attempt was made to refute my charges.

I was surprised how many long standing top leaders of Calvary left after Quiram came until I finally had my only real conversation with him. Pastor Bob may be considered self centered and not bright, Quiram confuses Imperial with "Herr Pastor". If Calvary wants them as their Pastors or can't find ways to get rid of them, it has not been my concern to act against them. However, it was evil for them to act against me and my family for years without just cause.

SUMMARY

There were two days of testimony and 400 pages of documentation presented to the Panel. In all of that there was really no disagreement about what were the facts. No place where one party or the other tried to prove the other wrong or that they had misunderstood something. That I would think would be unusual. The only "new" thing I heard was the acknowledgement by President Maack that he had never put my name forward anywhere. Previously repeatedly, he had assured me he considered me well fit for pastoral ministry and that my name was being given to congregations. Over time, I had come to believe he was lying, but there had been no confirmation of my suspicion. Since he and Ann were such friends of Lynne and mine, it was very hard to even think he would lie so.

The DR Panel found that everything Rev. Funck said was true and supported by the facts but that he was to be severely punished for saying it. The Report Finding of the DR Panel makes no reference to 95% of all the documentation and most of the testimony. There was no attempt to refute the complaint of lies and deception, of manifest and unrepentant sin leading to massive damage caused by willful and deliberate actions by Calvary and District leadership. There was no attempt to refute the complaint of heresy in forbidding what the Lord Jesus commands.

In Civil Law, there are several valid arguments: rule on the basis of the facts, or on the basis of law. Both fact and Scripture support my complaint. There are two more arguments, that is, ruling on the basis of character or on the basis of the effect on the future. The last two also are not considered wise foundations for justice.

The DR Panel does not rule on the basis of fact or scripture. It appears to be based on their opinion of character. My opponents are Religious leaders so they must be fine men. Jesus was crucified by religious leaders. Their opinion of character is flawed and appears to reflect their own flawed character as revealed in their report. Since there was no indication that the kind of ruling they made would lead to peace or reconciliation, they cannot be concerned for any good future either.

In the Service of the Lord of the Church,

Stephen H. Funck, Ezk. 3:16ff

CC: DPresidents Hoesman, Ritt, Lutz, LCMS President Kieschnick, the DR Panel and others ad lib.

Under separate cover I am sending selected items from the 400 page of documentation. It includes the referenced items. Calvary presented a much smaller number of pages however the vast majority were extraneous to this dispute, ie. the entire constitution and by laws. They had nothing to demonstrate my words were false.

Soli Deo Gloria

He died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.
2 Cor. 5:15