

# Lutheran Spokesman



MOTHERHOOD IS A NOBLE CAREER!  
"Her children rise up and call her blessed;  
her husband also and he praises her."

— Proverbs 31:28



Church of the Lutheran Confession

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## A Mother's Prayer

Dear Lord, I am grateful for the gift of motherhood. I do confess, however, that my many duties and cares for my family often leave me weary and worn out at the end of the day. At times I become irritable and fretful. I do not seem to have sufficient time for rest and for the relaxed association a mother needs with her husband and family.

Give me the strength and health required to perform all of my obligations as a Christian mother. Fill me with deep affection for my husband and children. Grant our family Your Holy Spirit, so that we grow together from day to day in Your love and that we order and shape our lives with wisdom according to Your will. Make me a worthy example of a Christian mother, and let many see in our home the joy of a family in which father, mother, and children dwell together in Christ.

Continue to assure me of Your grace through Christ, my Lord and Savior, who honored His mother in the very hour in which He gave His life on the cross for me and all men. Thank You, Lord, for the gift of children and motherhood. Amen.

— From the *Lutheran Book Of Prayer*

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## “Please, Not In May Or June.”

My father died when I was very young. Nevertheless, and not surprisingly, I inherited an amazing number of convictions from him regarding the Christian life. One such conviction involves the observance of the day our government has set aside to honor mothers.

The fact is that he refused to preach about mothers on Mother’s Day. Not only that, but my mother let it be known how supportive she was that he refused to buckle under to popular pressure. Ditto, incidentally, for Father’s Day.

To be sure both parents have been wonderful examples not just in word but in deed of how Christian children are to care for their mothers and fathers. And, of course, they privately observed Mother’s and Father’s days. But at the risk of starting a small controversy, this is a suggestion at least not to bring these subjects up in church in May or June.

The possible controversy here is that we are admittedly addressing a judgment matter. A number of our pastors have spoken on these topics on the appointed days from the pulpit. It is also possible that quite a few lay people approve of the practice. This is merely an appeal to reconsider the matter.

Some NKJV computer software reveals that the word “mother” occurs 336 times in the Bible. Very few of those references could be considered negative. Our Savior had to reprove His mother in a spiritual matter at the wedding of Cana. At the same time He showed His love and concern for

her by from the cross commending Mary into the temporal care of His beloved disciple John. And there is no doubt that Christianity has done the most in this world also to elevate women to their rightful position as souls equal to men before God. Of all the women with whom Jesus came in contact during His earthly ministry, not one sought to harm or betray Him, but most showed their returning love by acts of care and service.

There is so much for which to praise women, and mothers in particular. But let all our glorying be first and foremost in our good and loving God whose grace alone made mothers as well as fathers “good” by declaring them righteous in Christ Jesus. May we thus keep our preaching regarding mothers scriptural. What does that mean in this connection?

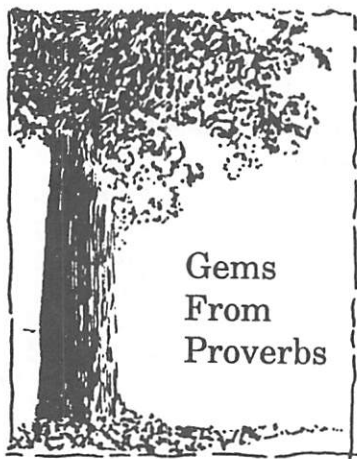
We recently visited one of our nation’s prime daffodil and especially iris and tulip producing areas in northwest Washington’s Skagit Valley. There the eyes are literally assaulted with rampaging colors in row upon row of almost unending acres of strong and bold as well as every shade of pastel yellows, reds, purples, oranges, greens, and off whites and even near blacks. In the middle of the color blowout, one vendor had created a huge banner which proclaimed, “To God Be All The Glory.” How appropriate, indeed necessary, that this be an underlying theme also of every church service.

Let us indeed thank God for faithful and loving mothers, fathers, children, and all relatives and friends,

and observe their special days in our private ways. But this is an appeal not to allow every national holiday to find its commercial and often banal and maudlin way into our church year observances.

I love you, mom. No, I'm not preaching about you on May 10th nor about myself on June 21st. But I'll call you.

— Bert Naumann



**“Like a bird that wanders from its nest is a man who wanders from his place” (Prov. 27:8).**

The migrating birds have long since returned to the upper Midwest. Most are busily engaged in raising their young. Occasionally we notice that a nestling has strayed from the security of its nest. Most soon succumb to hungry animals, birds of prey, bad weather, or the lack of care.

The proverb compares a person who leaves his place to such a lost bird. What point of comparison does God intend? Is it our home that we are not to leave? Hardly. Could it be that we are not to leave our home country? At the time that Solomon spoke these words the government was not committed to rescuing its

wandering citizens. And the laws of foreign lands often provided little protection for strangers.

In recent years Americans have been taken hostage or kidnapped in foreign countries. But all such victims make up such a small fraction of the population that God would hardly have to warn us against visiting foreign countries.

What about within our country? Is God warning us to stay in our home community? Our society is very mobile. School, marriage, and jobs may disperse a family's children throughout the country. We don't see any great additional physical danger to them - certainly not to the extent that a nestling faces outside of its nest.

So we ask, “What place is it that, wandering from it, puts us in fatal danger?” It is our spiritual “place” - our “place” in God's family on earth.

#### **Our “Place” In God's Family**

We were brought into that family by the Holy Spirit through the Word of God or Baptism. We have been nourished by the Word and Sacrament as we take part in the activities of our congregational families. With that nourishment we are strengthened in faith and grow in knowledge and understanding of God's truth. We are protected from soul-destroying error.

There are several ways in which a person may be tempted to wander

from this "place." One is to follow other interests which draw one away from his "place." How often another person, a job, a hobby - even laziness, coax people away from their "place." They may intend to return but it doesn't happen. They fall from faith. Their "place" knows them no more.

A person may isolate himself by moving to an area where there is no congregation which is faithful to the truths of Scripture. There will be a strong temptation to do nothing about his spiritual needs and so wander from his spiritual "place." He is in danger of becoming a spiritual drop-out.

Another may wander into a foreign place. He may associate with a congregation of a different fellowship,

where the spiritual values are not the same. He is in great danger. Consider the problems of the pheasant chick in the hawk's nest. If the company doesn't kill him the diet will. Being misled from the truths of Scripture in a false-teaching church puts a person in a place which can be eternally fatal.

Yet, we will all leave our "place" in God's family on earth one day. Just as those nestlings mature and fly away to begin a new life, so shall we. Through faith in our Savior Jesus Christ we will leave this life at death and rise to a new place, the place which our Savior has reserved for us.

In the meantime, let us treasure our "place" in God's family on earth.

— Keith Olmanson

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*What Is This Thing Called Love?—*

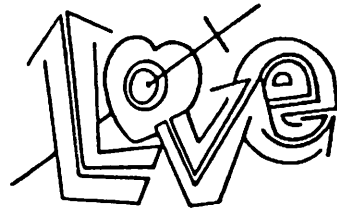
## LOVE DOES NOT BRAG

We really don't like people who brag. It seems everyone "beats their own drum" once in a while. But when someone believes that his "drum" is the biggest of the best and therefore must be played the loudest, others are turned off or turned against. And to top it off, a braggart usually monopolizes conversations. It's an unchecked selfishness which believes that one's opinions are the best, one's accomplishments are the greatest, and both need to be talked about.

We see the need to excel confused with need to win at all costs. Watch the children on the playground argue who's the fastest or strongest or best ball thrower or hitter. And if their own prowess is lacking, then listen to them

tell about the virtues of their sports teams, or fairy book hero, or even dad who can certainly beat up "your dad." They even call it "bragging rights," don't they?

Not everyone is so crass and overt. There are more discreet and subtle ways to brag. Body language can also boast of one's self. Choice of words and tone of voice can offer a self-display which extols one's self apart from



the words of supposed superiority. They are “puffed up,” chests properly extended, nose at its best arrogant angle.

It is the wicked who “boast of their heart’s desire” (Ps 10:3). The rich “boast in the multitude of their riches” (Ps. 49:6). The self-righteous “boast in the law,” yet they dishonor God by breaking it (Romans 2:23).

A serious problem had developed in Corinth—“bragging rights” in the congregation about their favorite spiritual leader. “I am of Apollos.” “I am of Peter.” “I am of Paul.”

The solution to this—as well as other problems—is founded in that high spiritual love which is patterned after, and receives its power from, the love of God in Christ Jesus. The deeper meaning of His atoning death is that sin is eliminated in God’s consideration of each one of us. That includes the sin of selfishness and its attendant inclination to brag and boast.

That doesn’t mean we have nothing

to brag about. Listen to the apostle Paul talk about boasting and bragging:

“But God forbid that I should glory (boast!—MS) except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world” (Gal. 6:15).

“Therefore I have reason to glory in Christ Jesus in the things which pertain to God” (Rom. 15:17).

“...We glory in tribulations...” (Rom. 5:3).

On three occasions he had prayed that his “thorn in the flesh” be removed. The Lord answered his prayer: “My grace is sufficient for you, for My strength is made perfect in weakness.” Paul’s comment: “Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me” (2 Cor. 12:9).

There’s no special prize for the fastest, the first, or the strongest. We are all one in Christ, and we have already won the best that there is.

—M. Sydow



## The Gospel, the Power of God – Studies in Romans

### Government–God’s Servant With The Sword

*“He (a ruler) is God’s servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God’s servant, an agent of wrath to bring punishment on the wrongdoer” (Rom. 13:4).*

At the close of that lovely chapter twelve of Romans, Christ’s people were urged to “live at peace with everyone...If your enemy is hungry,

feed him....Overcome evil with good.” In sharp contrast to this the next paragraph places the sword - symbol of the power to kill - into the hands of government. Christians are encouraged to give due honor to authorities as servants of God.

Why would rulers be given the sword when believers are shaped in the fashion of peace-makers? In another letter Paul says: “Pray that we may be delivered from wicked and evil men, *for not everyone has faith.*” In any nation there are those who will not respond to gentle Gospel urging (12:1). They yield only to fright and force. Even Christians are known to watch anxiously for the flashing red light in their rear view mirror!

Clearly, the duly appointed government is God’s enforcer. To *this* servant He has given muscle. The sword. License to kill. This the apostle solemnly affirms, even though government often misuses its power and justice miscarries. Jesus acknowledged that Pilate had God-given authority to execute Him, even though the Governor crucified justice in the process.

### To Each The Right Instrument

For its mission *the Church* received *the Gospel* as its instrument (“means”) but *no sword* (“put up thy sword, Peter”). For its service *Government* has received *the sword* as its instrument, but *not the Gospel*. Let each its lesson learn with care! So the Lord ordains His providential grace, that the Gospel might have free course and the purposes of His kingdom be realized.

If we see government as God’s servant for protecting the people



against all foes domestic and foreign, it is obvious that there must be power, exercised with judicious care. In America as well as many other countries, however, we are witnessing wholesale abandonment by governments of the responsibility to protect at least one form of human life, the life of the unborn. Those who understand God’s order of things must be deeply concerned. Concerned enough to exercise their influence as enfranchised citizens.

Basic to the problem of abortion, in this writer’s view, is the matter of *determination*. *Who* shall decide whether a fetus is to live or die?

### Abortion A Mother’s Choice?

There was a time when a voluntary abortion was illegal without a court order. The government, acting through the courts, made the determination. An exercise of its God-given powers, according to Romans 13.

Now the campaign continues in full force to reserve for the pregnant woman the freedom to determine, choose life or death for the fetal life within her.

Is this right?

Emotions run deep and strong in favor of it. After all, it is her womb, her life that is involved. Shouldn't she be free to continue or terminate an unwanted pregnancy?

If we recognize a fetus as a developing human being entitled to protection of life by the government, however, the answer must be a resounding NO! From the moment a baby is born the government alone makes determination of life and death. How can it surrender that role in

behalf of the *unborn* child? Since most unwanted pregnancies result from irresponsible actions ("choices"), the unborn child can hardly expect a responsible, just judgment. Unless, of course, government steps back in and does its duty. By divine design the power over life was most carefully placed.

May the wisdom of God's way prevail!

—Rollin A. Reim



## Spiritual Encounters (#6 in Series)

Acts 13:5-12

*Witnessing to...*

### The Third Party

This incident is one that could be called a spiritual tug of war—with Paul on one end, Elymas on the other, and Sergius in the middle. It is also confrontational. The confrontation is not with Sergius, the object of the witness, but with the opponent Elymas. Here Paul must hurl the law at Elymas who is interfering with Sergius who "sought to hear the Word of God." In this way this reminds one of the Leipzig Debate, where Luther was not so much trying to win over his opponent at the opposite podium as he was trying to influence those witnessing the debate.

Sergius was a man of intelligence who truly was interested in the message of Paul and Barnabas. Elymas tried to turn the proconsul away from the faith. We, of course, do not have apostolic power to do what St. Paul did. But we do have the law of God to refute and condemn our modern day Elymases. There are those times when, in a very small group of three or so, we

may have one individual to whom we are seeking to witness but are hindered by someone else. Then it is that we must turn to that opponent and direct the Word of God on what he is saying.

I can remember discussions in college in California. When discussing in small groups I would have to refute someone (such as a Mormon) in front of a person to whom I was speaking. At another time I recall a small group discussion in a back yard. I was seeking to witness to a couple, whom I prayed would believe, and there were also some Jehovah's Witnesses present. I sought to refute the Jehovah's Witnesses that the other couple might hear and believe.

The beauty of this encounter of Paul and Sergius is that the proconsul *did* believe. He was "astonished at the teaching of the Lord." It was the Gospel that Paul then preached that won him over—after the interference had been eliminated.

—D. Koenig



Congregational group subscriptions to the *Lutheran Spokesman* expire with the June issue. With this in mind we offer the following encouragement to past, and possibly new, subscribers.

***It's Time To Subscribe To  
"...A Bold And Faithful Witness..."***

The CLC Directory describes the *Spokesman* as follows:

The *Spokesman* is a monthly magazine for the home<sup>1</sup>, designed to teach<sup>2</sup>, to edify<sup>3</sup>, to counsel<sup>4</sup>. It is also meant to be a bold and faithful witness<sup>5</sup> to the world. As an official organ of the CLC it publishes official notices and brings news of the work<sup>6</sup>.

1. The home needs strengthening and undergirding as never before in our nation. The reasons for this are obvious with the divorce rate, the single parent families, the incessant chipping away at traditional home and family values.
2. We all need teaching from reliable, spiritual teachers committed to an authoritative, inerrant Scripture. All writers and contributors on the *Spokesman* staff are so committed. This cannot be said for the staff of many other religious magazines today.
3. To "edify" means to "build up." Our Lord desires, for our spiritual good and welfare, that we be built up in the faith that we might withstand the many hostile forces striving to uproot our faith and tear us away from an uncompromising confession to the Word of our God.
4. Counseling: The *Spokesman* has offered articles on marriage, parenting, and the home; on abortion and homosexuality, Creation/Evolution, the New Age Movement, Christian giving, Christian cross-bearing, and so forth - a variety of topics bearing on Christian living in our modern world. There are monthly devotional articles to strengthen and encourage.
5. As a bold and faithful witness to the world the *Spokesman* has articles upholding biblical, orthodox, and confessional Lutheranism in a day when such Lutheranism is on the wane. The Reformation principles of Scripture alone, Grace alone, Faith alone, Christ alone are upheld. There are also periodic articles on witnessing to Christ as only Lord and Savior. Many tell us that they have used the *Spokesman* as a mission hand-out; consider procuring extra copies for this purpose, or for distribution to local libraries, nursing homes, etc.
6. News of the work: included are reports on noteworthy happenings in synod congregations, at our pastor-teacher training school in Eau Claire, at conferences and conventions, in our stateside and overseas missions. On occasion editorial comment is given on significant happenings on the national church scene.

Every pastor and every committed Lutheran (Christian) congregation desires a thoroughly indoctrinated and well-informed membership. We would like to believe that within our circles the *Spokesman*, as a monthly visitor, can help to that end.

— Paul Fleischer, Editor

# Child Abuse Before God

**C**hild abuse is a horrible, heart-rending experience of many children of our society. These children are most often “in the way” of selfish, anxiety-ridden parents whose anger and frustration with life are vented uncontrollably on their helpless offspring.

A few years ago we heard a radio broadcast on the subject of child abuse. The show was hosted by a well-known physician and father of six, who spoke with two other professionals on the subject. We had hoped that the panel would make a clear distinction between what constitutes child abuse and what is normal healthy physical chastisement. We were disappointed.

## But What Can I Do?

The panel stated that violent criminals are chiefly the products of the violent treatment they experienced as children. It was pointed out that anyone may call to report his neighbor hitting his child in an abusive manner. Then, after speaking against all corporal punishment in the schools, the panel received a call from an obviously confused parent. She asked with excited voice: “But what shall I do with my children when they need discipline?”

The consensus of the panel went like this: When a child is doing something that would endanger him we should not spank him, but “put our arms around him, hold on to him, and restrain him.”—But how short are parents’ arms, and the memories of small children! Is it not wise to slap the little hand that wants to plug itself into the wall socket, or the bottom that wants to run into the street?

## Human Wisdom Versus the Word of God

The good doctor offered a cliché: “Children are not for hitting!” This is the type of catchy remark that may imply more than it says, because it says only what is obvious to every rational person.

Of course children are not “for the purpose of” hitting. Neither were they given to parents for the purpose of shooting X-rays into their bodies, or cutting into surgically. Yet we do these things to children for the purpose of saving and healing them physically. We often hurt our children in order to help them, even as a physician will hurt his patient not because patients are “for hurting” but because he cares for them.

Those in the medical care profession who may see many beaten and mangled children often become sickened to the point of advocating the extreme position of not hitting children at all. We can sympathize with those who care so greatly for children, and must treat abuse cases on a daily basis.

But our Lord in heaven cares more! He it is who gives children as a “reward” to parents (Ps. 127:3); Who threatens those who “offend” the “little ones” which believe in Him (Mt. 18:6); and Who commands parents not to “provoke” their children “to wrath” by unjust punishments (Eph. 6:4, Col. 3:21). Surely the Lord loves children more than any man; and He knows better than his creature how best to care for the physical and spiritual life of children.

What does the Lord say about the disciplining of children? "He who spares his rod *hates* his son, but he who *loves* him disciplines him promptly" (Prov. 13:24). "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him" (Prov. 22:15). "Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with the rod, and shall deliver his soul from hell" (Prov. 23:13-14). "The rod and reproof give wisdom, but a child left to himself brings shame to his mother" (Prov. 29:15).—And so forth!

When a caller reminded the radio panel of these passages, the doctor offered his own interpretation: "Rod probably means rule, as in 'Golden Rule.'" Nice try! But "rod" clearly means a "stick" or chastising instrument, in the plain English of these passages as well as in the Hebrew original.

### **"Dare to Discipline!"**

We borrow this sentence from the title of Dr. James Dobson's well-

known book. The imperative almost seems unnecessary, given the clear instructions of our Lord. However, to use the rod of correction on one's children today may indeed be a "daring" undertaking—One may be charged with "child abuse"!

We should dare to discipline because our heavenly Father teaches and commands us to do so. Dare to discipline also with the "rod" when the situation warrants, doing so out of sincere love for your child(ren), not for yourself. Dare to discipline "while there is hope" that you may yet drive the foolishness of his sinful nature "far from him;" and do not "spare him because of his crying" (Prov. 19:18). Dare to discipline with the rod of love because of your Lord's promise: "Although you beat him with the rod, he shall not die," and you will "deliver his soul from hell" (Prov. 23:13-14).

Dare to discipline with the rod of correction. For if you do not, you may be guilty of child abuse before God!

—Vance Fossum



Update. . .

## **ILC Building Project**

In the spring of 1988 the Board of Regents appointed the "Long Range Planning Committee." Their mission: to assess the future building needs of Immanuel Lutheran College and to

give their findings and advice to the Board of Regents.

This new committee held its first meeting on June 1st of that same year. The committee members were Pro-

fessors Radtke, Lau, and Roehl, along with Kirby Hansen, Gary Mueller, Marty Beekman, and Doug Bester.

These men used the University of Minnesota planning model as a guide for ILC's campus structures. This model provides a procedure for analyzing space and space requirements. The model identifies facility needs, examines existing facilities and how they are used, and it compares three alternatives: 1) new construction; 2) remodeling and 3) reallocation of existing buildings.

The committee then got out its fine-toothed comb and inventoried every square foot of space on the main campus. It examined space used for student housing, dining and food

service, athletic and recreation, classrooms, parking, administration, storage, and maintenance and equipment.

### FINDINGS

It was determined after this initial study that space at Immanuel Lutheran College is adequate in terms of student housing and classrooms.

However, the committee found the dining facility was operating at capacity right now under normal conditions, while the waiting area is too small. In addition, there is no lavatory available where the students may wash up before meals. Of course, all three of the above problems are multiplied during events such as Convention and Visitors' Day.

## Immanuel Lutheran College Tour Choir



Row 1: Julie Sandeen, Leah Thurow, Sarah Lau, Bethany Tiefel, Carrie Paul, Erin Fossum, Rebecca Fossum, Stephanle Brown.

Row 2: Sara Pfeiffer, Heather Walters, Ellen Radichel, Beth Avery, Carrie Gerbitz, Ruth Eserhut, Joanna Fleischer, Sheila Theneman, Director: Prof. John Reim.

Row 3: Adam Gamble, Scott Theneman, Jay Sandeen, Phillip Strike, Wayne Eichstadt, Steve Sydow, Peter Gerbitz.

Row 4: Jay Sydow, David Schaller, Matt Thurow, Todd Schierenbeck, John Hein, George Dumman, Mark Gurath.

Not pictured: Seth Schaller, Frank Gantt, Kris Hartmann.

Another conclusion by the committee was that there is a severe shortage of parking space on campus. Finding a place to park for graduations, musicals, sporting events, conferences, concerts, and plays can be very difficult.

These findings were given to the Board of Regents and later reported at the 1990 Convention. The Convention authorized the planning of a dining/commons facility, and that a proposal be presented at the 1992 Convention. The work of the Long Range Planning Committee was finished.

### **BUILDING COMMITTEE**

Next, as a result of the Convention's actions, an ILC Building Committee was appointed. It was made up of Doug Bester, Gary Mueller, Tom Beekman, Duane Riggert, Lyle Trulin, and James Pelzl.

After reviewing the needs of the campus, this committee arrived at the same conclusion: the dining facility on campus is largely inadequate.

An architect was hired in the spring of 1991 and, after examining every possible location of a new structure, the committee decided to locate it on the south side of the fieldhouse (where the Sem House is now) for the following reasons:

- 1) *There is adequate space alongside the fieldhouse;*
- 2) *It provides an easy area to go during major events;*
- 3) *It lies midway between the two dormitories;*
- 4) *There would be room to the west to construct an adjoining parking lot; and*

5) *It allows service vehicles to stay off the main campus road.*

After that the committee examined various *types* of buildings which could be used. It recently decided on a possible building type (approx. 13,000 sq. ft.), and will present its proposal to the 1992 Convention in June.

### **WHY A NEW BUILDING?**

The original main Ingram Estate building (Ingram Hall) was never meant to be used as a dining facility. According to ILC President John Lau the school has been barely passing inspections held by the Wisconsin Department of Health. Only the leniency of the individual inspector has allowed the facility to retain its "legal" status.

President Lau makes another point: preserving an old, historic structure is important, and Ingram Hall will be preserved much longer if used for academic and library purposes only.

He adds that the campus needs a commons area which is *not* already part of a girls' or boys' dormitory. "We need a place where the students can gather that is common to both male and female," he says.

— Mark G. Kranz





Installation of Pastor W. Hartmann (gown): J. Pfeiffer, D. Fleischer, L. D. Redlin, P. Fleischer, K. Olmanson.

## Introducing A New CLC Pastor

(Note: This new CLC pastor was asked to tell our readers about himself. We thank him for providing the following biographical sketch.)

William Herbert Hartmann was born to James and Corrine on September 3, 1949 in Milwaukee, Wisconsin. Bill spent eight years of grade school at his home congregation of Atonement (WELS) on Milwaukee's north side. He graduated from Wisconsin Lutheran High School.

Bill attended Platteville State U-Wis. and Northwestern College, Watertown, Wis.; he also picked up some Hebrew at the U. of Wis.-Madison, but received his college degree at the U. of Wis.-Milwaukee.

Bill taught a year of grade school at St. Andrews, Chicago (the congregation joined WELS that year; formerly it had been Missouri Synod); then he entered Wisconsin Lutheran Seminary, Mequon, Wis.; after vicar-ing one year at First German Lutheran

Church, Manitowoc, Wis. he completed his seminary course and graduated in 1977.

Pastor Hartmann's entire ministry had been in the WELS until recently. He served five years at Shepherd of the Hills, Inver Grove Heights, Minn. until he accepted a Call as missionary to the Lutheran Church of Central Africa (WELS). For nearly six years he served in Malawi, Africa. For three years he had served St. Luke's, Kenosha, Wis. before leaving the WELS late last year for confessional reasons.

Pastor Hartmann made contact with CLC pastor, John Ude of Messiah, Hales Corners, Wis. at the end of October 1991. Bill originally heard about the CLC from Markesan member, Curt Brown, while doing construction work in his college days. Discussions with Curt led Bill to learn about the CLC. He even has a letter on file that he gave to Curt stating well the WELS position on things.

Later his interest in the CLC led Bill to do a major Seminary paper on the CLC-WELS split. He learned the WELS position well. It wasn't until he talked to John Ude that he heard presented clearly the CLC position.

Besides talking about the original split, Bill and John talked about many other concerns Bill had. After the two pastors found themselves in fellowship, Pastor Hartmann found the same with Messiah's congregation where the Hartmann family became members; and, Pastor Hartmann found fellowship with the entire CLC. On January 15, 1992 he became a candidate for the pastoral ministry after a colloquy before the Board of Doctrine in Eau Claire.

Pastor Hartmann received and accepted the Call of Grace, Sleepy Eye, and was installed by the vacancy pastor, Paul Fleischer, on March 1. Now he's most happy to be working in the CLC fellowship where he feels he's pushing the same wheel in the same direction with his fellow pastors. The peace and confidence this feeling gives is something very special and worthy of all our efforts to protect!

The William Hartmann family has always stuck together. Undoubtedly the trip to - and life together in -

Africa strengthened the family. Bill is married to Elizabeth (Liz) nee Gehrau. They have been blessed with five children. The family was added to last June when oldest daughter, Dana, married William Tomczak. Bill (an electrician apprentice) and Dana expect an addition of their own this June. They are members of Messiah, Hales Corners.

Other members of the family are Kristine, 20, in the college department at ILC aiming to be a teacher; Timothy, 15, an ILC high school freshman; Kurt, 13, in the 7th grade of Sleepy Eye Junior High; and Kathryn (Katie), 11, in the 6th grade of Sleepy Eye Elementary.

Liz has two brothers: one in Milwaukee; the other is a chiropractor in California. Her widowed mother, Anna Gehrau, lives in the Milwaukee area. However, she has been in her native Germany for the last several months while all this has been going on in her family!

Bill is the oldest of four sons: two brothers with their families live in the Milwaukee area; one in Florida. Bill's parents have also left the WELS and have recently joined our congregation in Winter Haven, Florida.



#### **Services In Eastern Tennessee**

CLC worship services are currently being held at 3:00 p.m. the first Sunday of every month in Greenville and Morristown, TN. For exact locations or for further information please contact: Rev. Stephen Kurtzahn, 1518 Kanuga Road, Hendersonville, NC 28739. Phone (704) 692-7731.

#### **Minnesota Delegate Conference**

Date: Sunday, June 7, beginning at 3:00 p.m.

Place: Salem Lutheran Church, Eagle Lake, MN

Agenda: Convention Prospectus

Business Meeting

— Rick R. Grams, Secretary

## West-Central Delegate Conference

**Dates:** June 2-4, 1992; beginning at 10:00 a.m. (CDT) on Tuesday through 12 noon on Thursday.

**Place:** Grace Ev. Lutheran Church, Valentine, NE

**Agenda:** 1) A Devotional Study of Isaiah 55—Pastor Steven Sippert

2) How Frequently Shall a Congregation Celebrate the Lord's Supper? (History...CLC Practice... Reasons... Changes?)—Mr. Rudy Mueller

3) The Purpose and Functions of Synods and Denominations (with a view toward producing a pamphlet for public consumption)—Pastor Thomas Schuetze

4) The Lord's Supper as Strength and Power in the Christian Life—Pastor David Fuerstenau

5) The Use of Literature and Advertising in Mission Outreach—Mr. Don Ohlmann

6) A Thorough Discussion of the 1992 CLC Convention *Prospectus*

7) "The Divine Call and Termination of the Call" (edited edition)

**Conference Chaplain:** Pastor John Johannes

**Conference Speaker:** Pastor Walter Schaller

— Thomas Schuetze, Secretary



## Nominations

The Board of Regents for Immanuel Lutheran College announces the following nominations for the proposed new professorship (see *March Spokesman*):

David Bernthal

Paul Fleischer

Daniel Gurgel

Paul Lentz

Daniel Ohlmann

Ted Thurow

Mark Weis

All comments from the voting members of CLC congregations regarding these nominations should be in the hands of the undersigned by May 15, 1992.

Pastor Vance Fossum, Secretary

ILC Regents

Box 98

Okabena, MN 56161

Prof. John Lau, currently finishing a two-year term as president of Immanuel Lutheran College, has been nominated for another two-year term, beginning June 1, 1992. No other nominations were received.

— V. Fossum, Secretary

## Rough Rider Youth Camp

Our Savior's Lutheran Church, Jamestown, ND will be hosting Rough Rider Youth Camp. The dates are July 5-11. The camp is open to students entering grades 5-12. Camp brochures and registration blanks are available by writing Pastor John Johannes, 424 5th Ave. S.E., Jamestown, ND 58401. Registration deadline is June 1, 1992.

## Offer

The following items are available free of charge to any group that might be interested: Wooden altar (60"L x 30"W x 48"H); small wooden cross; 2 wooden candle holders; small lectern.

A communion ware set (chalice and paten only) and a piano are also available for a nominal fee.

Contact Pastor Thomas Schuetze, P. O. Box 306, Bowdle, SD 57428. Phone (605) 285-6379.