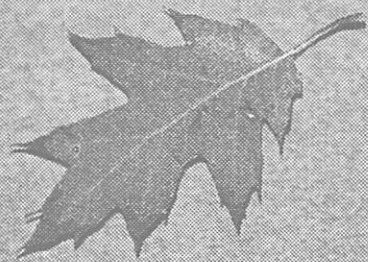


*Lutheran
Spokesman*

Oh, give thanks
to the LORD,
for He is good!
For His mercy
endures forever.



In this Issue

- * Thank You, Mothers!
- * "Blessed Radicals"
- * The Augsburg
Interim
- * The Pastoral
Ministry— Counsel
& Reflections
- * 1995 Sem Graduates

Women's Equality And Mothers Superior: A Thanksgiving

Your newspaper carried articles about it — on Saturday, August 26th — about Women's Equality Day and the 75th Anniversary of the 19th Amendment (Women's Suffrage).

The next day, Sunday the 27th, we did something special in West Columbia, South Carolina. We inserted a "Mother's Thanksgiving Service" into our morning worship.

God's Loving Care

A baby girl was born earlier that month. She was baptized at the local hospital on the day of her birth. On the Sunday in question mother and child, father and older son, plus a witness to the baptism, and the pastor (sponsors can be included), stood at the altar to report the holy washing. Then a special, brief, seven-part rite was held.

We began in the name of Jesus. Then came a declaration of God's

physical protection and baptism grace. We were here to give Him thanks. Short Scripture portions were read, followed by a brief address. God's loving care was evident during the pregnancy — the times of discomfort, anxiety, perhaps even fear, then labor. The special work of God, through this mother, was being highlighted.

A birth was now celebrated! Abortion had been no option for this family. Mother (and father) saw it through under God. God's will was done. The blessing of the Triune God rested upon them. It was now time for exuberant, thankful prayer — part five of the rite.

Then everyone moved aside, leaving the mother all alone facing the altar, holding her baby, as the congregation stood and sang the first verse of "Now Thank We All Our God!" Many eyes glistened, many cheeks were moist. Sheer joy!

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, 710 4th Ave. SW, Sleepy Eye, MN 56085; **Assistant Editor:** Keith Olmanson; **Artists:** W. Bernthal, M. Schaser; **Staff (Also District Reporters):** D. Bernthal, M. Bohde, W. Fanning, J. Klatt, D. Koenig (Great Lakes), Joseph Lau, R. Mackensen, Bertram Naumann, Bruce Naumann, P. Naumann, G. Radtke, P. Reim, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern).

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent to Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$7.50 for one year; \$14.00 for two years; \$21.00 for three years. Subscriptions sent in bulk to congregations: \$6.50.

Printed in U.S.A.

Finally, mother and baby, father, brother, and witness were all dismissed in Jesus' name. We sang the next hymn.

Good Spiritual Therapy

This is a revival of the old custom of escorting a mother to the altar — sometimes called “the Churching of Women” — to offer thanks after the delivery of a child. It may be held right after a church baptism, or soon after a hospital or home baptism. There is a variety of Scripture passages that can be used. The pastor shapes the rite (declaration, Scripture, address, prayer), personalizing it to suit mother, child, and circumstances. Everything is brief, to the point.

Here is good post-natal therapy for mother, family, and entire congregation. Good spiritual therapy! Pastors and elders may want to take note. Bible selections could be from Psalm 18, 27, 40, 103, 105, 111, 121, Luke 1:46-55, John 16:21-24, Romans 6:3-7, etc.

Why have such a rite? Read 1 Timothy 2:11-15 — and then recall

the words of the Rev. Paul F. Nolting in his “Hard Sayings” publication (p. 5 bot.): “. . . Child-bearing and child-rearing are . . . the special sphere of woman’s activity. There is a God-given and God-willed dignity, importance, and worth for the church and society in this activity, which is seemingly so despised by many feminists. In the church, ruling through the Word is the sphere of the man; bearing and rearing the future generation of church members are the sphere of the woman.”

True Christians have always understood and celebrated “Women’s Equality”: perfect equality with men in the Lord Jesus Christ, at the cross, at the communion table, in the hour of death and on the day of resurrection to life eternal. We also stand in awe of the special, even superior work God does through mothers. We do not want to neglect His work. God forbid!

Therefore, God be thanked! And thank your mother every once in a while too. We shall probably include the special service again, just to remind ourselves to do both.

—Pastor Warren Fanning



An Advent Devotion—

“Behold, your king is coming to you . . . on a donkey”

Matthew 21:5

As we prepare for another Christmas celebration, we may wonder what it will cost us this year. Special gifts, special cards, special food, holiday travel — how much poorer will it make us?

The Role Of Poverty

Actually poverty plays quite a large role in preparing for Christmas, as it

did at the time of Jesus’ birth. The people of Israel were poor in the sense that they were not independent, but

under Roman rule. That cost them taxes for one thing. For another, it cost them travel expenses to obey the decree of Caesar Augustus and journey to their home-town to be enrolled. Joseph the carpenter may well have been in Nazareth in the first place because of poverty. It could be that there was not enough work in Bethlehem, while Nazareth, on the great trade route, offered more opportunity. Joseph and Mary were so poor that, after Jesus was born, they brought two small birds rather than a lamb to redeem their first-born.

Joseph and Mary were poor in their accommodations at Bethlehem, Mary having to give birth in a stable, wrap the newborn Child by herself in strips of cloth, and lay Him in a feed-trough. Of course, the stable may have offered them more privacy than the crowded inn, and it also gave the angel a sign by which to direct the shepherds. There might have been twenty babies in Bethlehem that night, but how many would they find wrapped in strips of cloth and lying in a manger?

The shepherds themselves were not out in the fields at night because they were wealthy, but the angels did not mind coming as messengers to these poor men. The good news they brought was wine and milk for them without money and without cost (Isaiah 55). "Unto you is born . . . a Savior, Christ the Lord."

Jesus also was poor when He was born. When Jesus grew up and entered Jerusalem on Palm Sunday to complete His work, we see more poverty. He comes not on a white charger, but on a donkey's colt, borrowed. He had no receptionist screening His calls. He had no bodyguard with armor clanking and spears gleaming.



How Blest We Are!

How blest we are that this is so! For by ourselves we too stand before God in poverty, even if we are wealthy wise men. We have no continuing city. We have no earthly wealth that moth cannot corrupt or thieves break in to steal. The closest relative, the dearest friend, the happiest times — what do we have that cannot be taken away, and eventually is?

Even our Christianity, God's gift by faith, has not been left untainted by our sinful human nature. Our repentance has not been as deep as it might have been. Our faith has not been as firm as it should have been. Can we count on God as our friend? Not because of our love for Him. That has been mixed with complaints and questionings, polluted by love of things and self.

Yet Jesus came in lowliness and poverty, not to glorify being poor, but in order to be with us. He lived in material poverty so that we might be assured that none of our poverty, material or spiritual, could stop Him from being our Representative before God, our Substitute in the face of

judgment and destruction. He lived in our name the spiritually rich life of fellowship with God. He loved us and gave Himself for us that we might have peace with God, the Giver of all material blessings, physical resurrection, perfect health, and joyous life without end!

As we prepare for another Christmas, how much richer it will leave us!

See, my soul, thy Savior chooses
Weakness here and poverty;
In such love He comes to thee
Nor the hardest couch refuses;
All He suffers for thy good,
To redeem thee by His blood.
Joy, O joy, beyond all gladness,
Christ hath done away with sadness!
Hence, all sorrow and repining,
For the Sun of Grace is shining!

—Pastor Paul Schaller



“New Creatures In Christ”

(2 Cor. 5:17)

Studies in Second Corinthians

Chapter 6

“Blessed Radicals”

“Moderation in all things.” This principle is a wonderful guide to the use of those things neither commanded nor forbidden in God’s Word. But when the clear Word of God calls for a definite action, the moderate Christian is to become a blessed radical.

In a similar way “Only the best will do” was the theme of “The Fountainhead,” Ayn Rand’s classic novel from the thirties. Neither the author nor the underlying theme of the novel were Christian. But many of us drew from it some thoughts about how marvelous it would be if Christians would always follow the Word with the same intense, dedicated, uncompromising singleness of purpose practiced by the architect-hero of the novel. Principle was never to be sacrificed on the altar of personal fame or fortune.

Good Company

“Radical” isn’t all bad. Its base meaning is “one who advocates basic and revolutionary change in current practices.” In fact, “Blessed Radicals” may find themselves in some pretty good company. With their Savior, for example? The cross was nothing if not a radical solution for paying off the world’s tremendous debt of sin.

Jesus exhibited a flint-like posture in “setting his face toward Jerusalem” to suffer the radical death reserved only for the worst criminals — the cross (Lk. 9:51). He in fact issued a radical rebuke to Peter who would have stopped Him from offering His life: “Get behind Me, Satan” (Mt. 16:23).

Blessed radicals find themselves likewise in good company with the apostle Paul. Certainly he offered

“basic and revolutionary changes in current practices.” The time for all such change is always now, not later (v. 2). And the results of such changes were sometimes not just discomfort, but beatings and imprisonment for the sake of the Gospel (v. 5). We may certainly commend the Corinthian Christians who, once assured that it was for the sake of the Gospel, could nevertheless thank God for a pastor sitting in jail with a bloodied back. Surely that called for some fairly radical thinking and doing.

We live in a world of suspicion, mistrust, and deceit. Yet the Christian finds himself opening a guileless heart to his fellow believers, even as Paul did in Corinth, expecting them also to respond in kind (vv. 11-13). It is a radical departure from what goes on around us in the world to open ourselves up to each other both in sharing the joys of Gospel victories as well as the duties of mutual warnings.

Radical action was required to settle the case of the Corinthian member living in sin. Paul used his apostolic authority to order the excommunication which, however, ended up in that member’s ultimate repentance and reinstatement (1 Cor. 5:4-5, 2 Cor. 2:3-8).

There Are Limits

To be sure, the “Blessed Radicals” have their limits. The key word is “blessed” — “eternally happy.” Radical is good when used to describe all actions in keeping within the limits of God’s Word. When we are confronted in getting mixed up in a fellowship based on something less than full agreement with the Word, the chapter before us sets limits.

Some questions in this regard shouldn’t even need an answer, such as, whether or not Christians are to be paired with unbelievers, or walk in this world’s sinful darkness, or make common cause with Satan, or cooperate with the unbeliever and his idols. Where the holy God lives in the heart there can be no room for anything or anyone else opposed (vv. 14-16).

And let us all remember and cherish the wonderful promise of grace made to all who come out from and separate themselves in their faith-life from among those who stand for anything else than full agreement in God’s Word.

Can we expect to be left in despair and hopelessness? On the contrary: “‘I will receive you. I will be a Father to you, and you shall be My sons and daughters,’ says the Lord almighty” (v. 18).

Now there are some “Blessed Radicals”!

—*Pastor Bertram Naumann*



Pastors present at St. Peter’s, Stambaugh, Michigan for the Ordination/Installation of Robert McDonald; D. Schmidt, R. McDonald, T. Barthels, P. Tiefel, J. Sandeen.

After The Death of Luther — How the Formula Of Concord Was Forged

(Ten Parts)

Part Two:

The Augsburg Interim

Luther died in 1546 and Charles V conquered Germany in 1547. "Interim" refers to the period between the defeat of Germany and the hoped-for Council of Trent, which would settle all doctrinal matters in dispute.

The first Interim was announced in Augsburg by Emperor Charles V on May 15, 1548. No one was allowed to preach, teach, or write against the Augsburg Interim. John Agricola, a former friend of Luther and Melancthon, bragged about his cooperation in writing the Interim. Agricola also created the Antinomian controversy, which was settled by the Formula of Concord.

The Augsburg Interim permitted clergy to marry, but proclaimed papal supremacy, seven sacraments, and transubstantiation. Lutheran doctrines were either denied or omitted, including justification by faith. This half-way measure was not enough for ardent papists or the Pope himself, who demanded total submission.

Charles V used military force to force the Augsburg Interim upon the German Lutherans, making it doubly hateful. The city of Magdeburg resisted valiantly and declared, "We are saved neither by an Interim nor by an

Exerim, but by the Word of God alone." Pastors who opposed the Interim were deposed, banished, jailed, and executed. In Swabia and along the Rhine about 400 ministers suffered banishment, imprisonment, and death because of the Interim.

An old minister said at an assembly of 300 pastors, convened to sign the Interim, "I love Agricola, and more than him I love my Elector; but my Lord Jesus Christ I love most." He threw the document into the fire. Margrave Hans of Kuestrin threw away the pen, declaring, "I shall never adopt this poisonous concoction, nor submit to any council. Rather sword than pen; blood rather than ink."

Others were more practical. Philip of Hesse, who surrendered to the Emperor rather than fight, was willing to sign. Elector John Frederick was living with the promise of having his death sentence removed if he only signed a piece of paper. But John Frederick said, "I will rather lose my head and suffer Wittenberg to be battered down than submit to a demand that violates my conscience."

Philip Melancthon, Luther's co-worker, the author of the Augsburg Confession, the Apology of the Augsburg Confession, and the



Philip Melancthon

Treatise on the Power and Primacy of the Pope displayed extraordinary weakness during the Interim. Musculus, an author of the Formula of Concord, was deposed for his opposition to the Augsburg Interim, but Melancthon was not willing to risk the wrath of the Roman Catholic emperor.

Many Church of the Lutheran Confession pastors and teachers know what it means to be deposed and banned for their opposition to false doctrine. They remember their dismay

at the wavering attitude of leaders who seemed to share their love of orthodox doctrine, yet became enemies of sound doctrine when it mattered most. The crisis of scriptural authority in the Synodical Conference did not reach the stage of shedding blood (Hebrews 12:4), but many fell away.

Melancthon and his disciple George Major set the stage for those modern “confessional” Lutherans who invent subtle, sophisticated, and appealing rationales for abandoning the clear teachings of the Word of God.

Aquila wrote to Melancthon: “Thou holy man, answer and come to our assistance, defend the Word and name of Christ and His honor (which is the highest good on earth) against the virulent sycophant Agricola, who is an imposter.”

Melancthon remained silent and then compounded his error with his authorship of the Leipzig Interim.

—*Pastor Gregory L. Jackson*



The Installation of Pastor Gregory Jackson at Faith Lutheran, New Ulm, Minnesota. (l-r) P. Fleischer, K. Olmanson, S. Kurtzahn, G. Jackson, L. D. Redlin, D. Fleischer, E. Hallauer, V. Fossum.

The Pastoral Ministry

— Counsel And Reflections

Readers may recall that a recent issue of the *Spokesman* (Sept. '95) referred to work being done by some of our retired pastors and professors. We noted that, when opportunity presents itself and health and strength allows, they continue to preach the Word in sister congregations.

When these servants were invited to tell of their retirement activities, we also asked: "What words of counsel and advice would you like to give to new pastors today?" At the same time comments were invited on their perceptions of changes in the pastoral ministry today compared to years ago. Finally, we said, they might add some personal reflections on the ministry in general.

"Take Heed. . ."

When the responses came, expression was given above all else to the concern that pastors today remember St. Paul's counsel to young Timothy: "Take heed to yourself and to the doctrine..." (1 Tim. 4:16). For example:

* "Pray without ceasing for a larger measure of the Holy Spirit!"

* "Remain a defender and student of pure doctrine lest you become a spreader of spiritual poison."

* "The Lord wants you to be a good husband and father as well as a good pastor."

* "Thank God we still have young men strong enough spiri-

ually to enter the Christian ministry to help guide people in the right Christian beliefs and paths."

We are sure the respondent who counseled that new pastors "go back to what the ministry was 50 years ago!" meant to underscore the need for undivided dedication and whole-hearted commitment to the Lord's work. Another warned pastors today about "too much table serving; not giving themselves to God's Word and prayer."

With regard to perceived changes in society and family, a couple of our respondents said that, compared to years ago, there are more family problems due to the increased divorce rate, remarriage, and children with one parent or step parents. One observed that, though "man has remained sinful man since Adam's fall," yet "at times the gross outbursts of sin and the public acceptance of sin are more readily seen." And such appears to be the case today: "The restraints of sin are gone to a large degree in our society" compared to years ago. One reason for this, said another, is the "profound media impact on forming opinions."

One respondent chose to pass along a longer reflection about the grace of God shown our CLC:

* "In retrospect one can only marvel at the way the Spirit endowed our people with the necessary courage for the action the Word required of

them for the preservation of their confessional integrity. The pain and frequent humiliation of separation and reformation was borne courageously, in faith and good hope. Each hundred communicants undertook (and still do) the support of a full-time called worker in addition to maintaining church and school facilities and an ever-expanding program of synodical mission and educational endeavor. It took courage to forego the easy money offered for endorsement of some fraternal insurance businesses. It took courage to face expanding needs at ILC and the pleas for support in home and foreign missions.

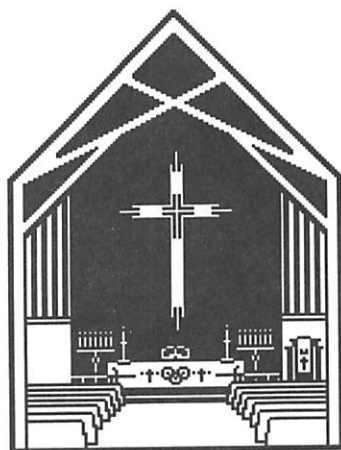
“The Spirit supplied the courage we have needed these years to maintain viability as a church in isolation.

“My fervent prayer for our CLC is that God may grant the courage we need in days to come. The courage it takes to look out and away. To try for communication with the Lord’s people outside of our fellowship, especially those who are striving to maintain confessional integrity coupled with genuine mission zeal. They may be few, but they are there. We might be of help to them, and they to us.”

“... At The Foot Of The Cross”

Finally, young pastors, said one, should heed Dr. Norman Madson’s advice: *“When preaching, leave your hearers at the foot of the cross.”*

Allow some personal reflections. Dr. Norman A. Madson died in



December, 1962 (age 77). That was while this writer was in classes at our CLC’s Immanuel Lutheran Seminary, then conducted out of the church basement at Immanuel Church, Mankato. We Sem students stood as “honor guard” at the funeral bier.

Though I have only a few recollections of Dr. Madson, those I have are personal and poignant. I recall him sitting in the worshiping audience in our Eagle Lake church when I, as a young Sem student, conducted one of my first worship services. What a relief when the service was over — and the esteemed man thanked me for the sermon! (I even recall the sermon text and theme used that day. I had used it a half-dozen times, and it is still on file: 1 Corinthians 3:18-23, “Wisdom and Foolishness in the Light of God’s Holy Word.”)

Though I came to know Madson only in his waning years, he was a statuesque man. He was that physically. But far more, spiritually. For those old enough to remember the time of controversy in the old Synodical Conference, he remains an example of one who was unwilling to compro-

Quotable Quotes from *PREACHING TO PREACHERS*, Copyright 1952, Dr. Norman A. Madson, Dean, Bethany Lutheran Seminary.

A well-tailored and neatly-groomed suit will never cover up an ill-conceived and poorly-delivered sermon.

“Rightly dividing” does not merely mean that you know what the Law and the Gospel are, but that you also know *when* and *how* to apply them.

Reason is never more unreasonable than when it insists on reasoning in things above reason.

You cannot of truth be *for* true doctrine without being unalterably *opposed* to false doctrine.

You may be “saving the world for Christ” while forgetting your sacred obligation as a spiritual priest in your own home: but of such a pastor God says that he “is worse than an infidel.”

If there be anything from which we should recoil with holy horror it is the thought of having men in our pulpits, *Seelsorgers* at the sick-bed, teachers in our seminaries, officials in positions of trust in our church, *who know not the Lord*.

If no church can claim to have fully and exhaustively comprehended all of the Gospel, where does that leave Paul, who declares to the Ephesian elders that he had “not shunned to declare unto them all the counsel of God”? . . . We must not make Christ out to be a Unionist. His desire and prayer is, that there may be perfect unity, as that which existed between Him and the Father.

mise obedience to the Word of his Lord. Long-time leader within the ELS (pastor, synodical President, editor, seminary Dean), Madson severed fellowship relations with that synod in 1959 for conscience reasons.

An article in the *Lutheran Spokesman* reporting on Madson’s death said: “. . . Three years ago he left the Evangelical Lutheran Synod when most men excuse themselves by saying they are too old for the rigors of controversy; when they are tempted to sit back and enjoy the homage of the people whom they have served. ‘Be careful for nothing’ (Php. 4:6). This precept guided Dr. Madson throughout his life amid adversity and controversy. Even when he learned he was incurably ill with cancer, he still

clung to those words knowing that God’s good and gracious will was being done. Blessed be his memory among us.”

With all that this “teacher of preachers” was by the grace of God, he was above all a preacher himself. And what a preacher! After he had joined the CLC, I recall him delivering two Reformation festival sermons. With solid biblical content, as well as flamboyant delivery, he held his hearers’ attention. In my opinion, spell-binding is not too strong a word. For a taste read his books of chapel sermons at Bethany College and Seminary (*Evening Bells at Bethany, I & II*), and of addresses at graduation exercises at seminaries, at synodical conventions, etc. (*Preaching to Preachers*). In this

writer's opinion — and it seems at least one of our retired pastors would agree — Madson's books should be required reading for all pastors even today.

In October of the year he was to die, Madson accepted the invitation to preach the sermon for the CLC Reformation Fest at Immanuel church, Mankato. Due to his deteriorating physical condition (head bandaged and quite weak), he couldn't mount

the pulpit. Instead, still strong of voice, he used a loudspeaker out of the sacristy. Though out of sight, still he held the rapt attention of the worshipping assembly, leaving myself and all his hearers, as always, "at the foot of the cross."

In other words, he preached what he taught — the unadulterated Gospel of Christ crucified. No better "pastoral counseling" can be given.

—*Pastor Paul Fleischer*



Meet The Graduates From Our Seminary

Pastor Robert McDonald —

St. Peter's Lutheran Church of Stambaugh, Michigan had submitted a blank Call form to the Call Committee for Graduates, leaving it to the Holy Spirit of God to guide the committee's choice for its new pastor. The holy lot fell upon graduate Robert McDonald, who subsequently accepted the Call and was installed on June 25, 1995.

The new pastor had gained valuable experience for the Gospel ministry by vicaring in CLC congregations in Coloma, Mich. (1993) and Rapid City, S. Dak. (1994). This informal experience complemented the for-

mal theological training he had received by attending Immanuel Lutheran College (1988-92) and Immanuel Seminary (1992-95).

In fact, Pastor McDonald is a product — thanks to concerned Christian parents — of formal Christian education through most of his early years. He was born October 26, 1969 in Oshkosh, Wis. to James and Fran McDonald. After the family moved to Ripon, he attended kindergarten in the public school there. He then attended 1-2nd grades at Faith Lutheran School in Markesan and, after moving, 3-8th grades at Luther Memorial School in Fond du Lac, where he was also confirmed. Robert attended all four years of high school at Immanuel Lutheran, Eau Claire, graduating in 1987. A short time was spent in the US Army Reserve as well as in the Naumann parsonage in Lynnwood, Wash. before beginning college.

Pastor and Mrs. McDonald were married April 23, 1993. Before becoming the new Mrs. McDonald,



Pastor & Mrs. McDonald & Patrick

Samantha (nee Petersen) took adult instruction classes with Pastors Tiefel and L. W. Schierenbeck in Eau Claire. She also completed a BA degree in political science at UW-Eau Claire in 1995. Son Patrick was born March 20, 1995.

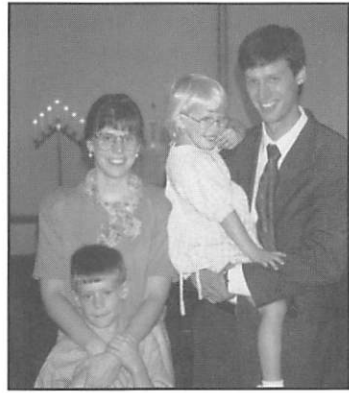
May the Lord Jesus, the Head of His Church, bless the new pastor and family. May He also bless the new "marriage" between shepherd and flock in St. Peter's, Stambaugh.

Pastor Michael Schierenbeck—

On July 2, 1995 Michael Schierenbeck was ordained and installed as pastor of Redeemer Evangelical Lutheran Church of Bowdle, S.Dak. Pastor Paul Krause officiated at the installation which also involved several area pastors and former Redeemer pastor, Terrel Kesterson, now of Hendersonville, N.C., and Pastor L. W. Schierenbeck of Eau Claire, Wis. Pastor John Schierenbeck of Winter Haven, Fla. preached the sermon based on the text of Acts 20:28-32: "Take Heed To Yourself and to All the Flock."

Michael was born on July 8, 1968 to Pastor John Schierenbeck and his wife Sharon in Spokane, Wash. His family lived in Spokane until April of 1980 when his father accepted the call to Holy Trinity Lutheran Church of West Columbia, S.C. Mike completed Christian grade school in West Columbia and then attended high school at Immanuel Lutheran in Eau Claire.

It was in Eau Claire that Pastor Schierenbeck met his wife, Sara (nee) Brandle, daughter of Pastor Karl and Margaret Brandle. They were married



**Pastor & Mrs. Schierenbeck,
Timothy & Megan.**

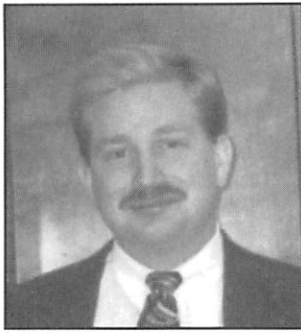
on February 14, 1987. During their marriage the Lord has blessed them with two children, Timothy (7) and Megan (4).

Mike attended the University of South Carolina for two years and then enrolled at Immanuel Lutheran College where he graduated in 1992. He then attended seminary at ILC and graduated in 1995. During those years he had the opportunity to serve two six-week terms in the vicar program. The first was at Messiah Lutheran of Eau Claire, and the second was at Grace Lutheran of Sleepy Eye.

May Jesus, the Redeemer of sinners, bless the union of the new pastor and family with Redeemer congregation in Bowdle.

Pastor Frank Gantt —

Frank Gantt, pastor of St. Paul's in White River, South Dakota and Peace in Mission, South Dakota was ordained and installed on July 16, 1995. Pastor Gantt's hometown congregation is Holy Trinity in West Columbia, South Carolina.



Pastor Frank Gantt

Pastor Gantt received much encouragement from his family to enter into the preaching ministry. By the grace of God he knew what he wanted to do with his life from an early age. With that in mind he attended Immanuel, Eau Claire, for four

years of high school, four years of college, and three years of seminary.

While in seminary Pastor Gantt vicared in West Columbia under Rev. John Schierenbeck. That was unusual since West Columbia is his hometown. Pastor Gantt's second year as a vicar was slightly unusual as well, because he ended up being called by the congregations that he served as a vicar. He served under Rev. Paul Naumann.

The Holy Spirit used both of these vicaring opportunities to the benefit of his servant, and to the benefit of the Church. We pray that the Lord of the Church will bless this new undershepherd of His two little flocks in south central South Dakota.



Austin, Minnesota



Ground-breaking, June 1995

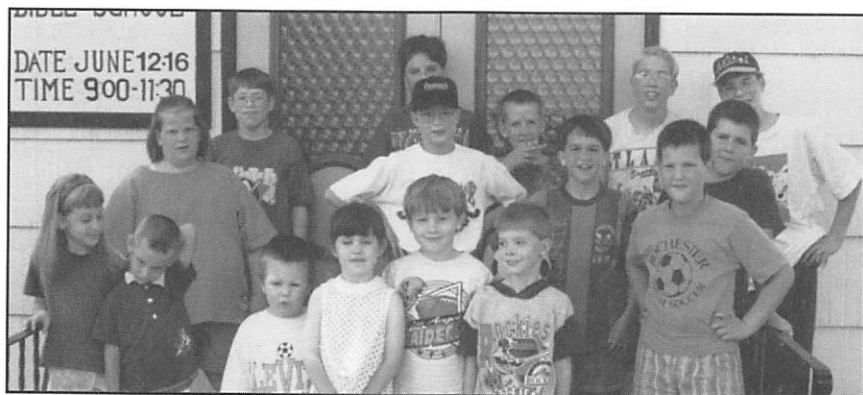
By the grace of God St. Paul's Lutheran Church, Austin, is seeing its prayers answered. After many years of coping with floodwaters at a previous site, a new church and school complex is under construction above the floodplain. The congregation hopes to celebrate Christmas 1995 in the new facility.



August 1995

Vacation Bible Schools —

Salem Lutheran Church Eagle Lake, Minnesota



Michele Rysavy of Salem congregation writes: "VBS was held June 12-16, 1995. We had 17 children in attendance. The upper level class made a banner for the back wall of the church." (See banner on page 16 —Ed.)

St. Stephen Lutheran Church Mountain View, California



Pastor Bruce Naumann writes: "We were privileged to serve 30 children, half of whom were visitors to our congregation. The six teachers and numerous helpers gave freely of their time and effort, and were well rewarded through the happy reception of God's Word on the part of the children."

Announcements

Change Of Address

Douglas A. Libby
115 Thayer Avenue
Mankato, MN 56001

Alvin P. Sieg
6754 Paw Paw Ave.
Coloma, MI 49038

Los Angeles, California

CLC members — or others interested in conservative and orthodox Lutheranism — living in the greater Los Angeles area are invited and encouraged to be in touch with Mike & Alison Collins of Canoga Park. Phone (818) 993-1748.

Gold Canyon, Arizona

Holy Cross, Phoenix, is conducting Sunday evening (6:30) services in Gold Canyon (east of Apache Junction). Contact Pastor Mike Eichstadt (602-966-2341) for location and details.

Orange Park, Florida

Messiah Confessional Lutheran Church, the CLC's exploratory mission group in Orange Park, Florida, has begun conducting Sunday *morning* services (previously held in the evening). The Sunday worship service begins at 9:00 a.m. followed by Bible Class and Sunday School at 10:15. Messiah welcomes all persons living, wintering, or visiting in the greater Jacksonville, Fla. area. Contact Pastor Wayne Eichstadt (904) 272-0911 for more information.

Atlanta, Georgia

Worship services are being held in Atlanta on the third Sunday of the month at 6:00 p.m. The site is the Bradbury Inn, Norcross. Visitors are welcome. Inquiries should be directed to Pastor Warren Fanning of West Columbia, South Carolina, Phone (803) 796-0005.

Communion Ware Needed

Messiah Confessional Lutheran Church, the CLC's exploratory mission group in Orange Park, Fla. has a need for communion ware. If any of the sister congregations have items not currently being used which could be available for loan or sale, please contact Pastor Wayne Eichstadt, 2121 Burwick Avenue #2905, Orange Park, FL 32073. Phone (904) 272-0911.

Installations

With the knowledge of President Fleischer, I installed Candice Ohlmann as principal and teacher of St. John's Christian Day School, Okabena, Minnesota, on July 30, 1995.

—Pastor Vance Fossum



VBS children with banner, at Salem, Eagle Lake.