Generations

Sunday CELEBRATION

Sunday, September 21, 2014

A special day at Zion

Our Generations fulfillment team is planning for our Phase 1 (Nave) dedication on Sunday, September 21. Everyone is invited to attend and to celebrate our new worship setting. That morning we will "catch our breath" and reflect on what God has blessed us with already. After the service, a brunch and special program will be presented in the fellowship hall.

Almost exactly one year ago, we, as co-chairmen of our Generations Capital Campaign, were engaged in the awesome task of assembling, reporting and coordinating the final results of our campaign. We all praise God for the generous gifts given.

Is God still at work? By all means! Just ask the 40 men and women who gathered at the church in early June to remove the old pews and floor in the nave. The energy and enthusiasm that abounded was heaven sent. The nave was emptied in record time.

Are we done yet? What a question! We've only just begun! We are already praising God for the opportunities that will come our way in the next two years (and beyond). During the program on September 21, the fulfillment team will update the congregation on our campaign progress. They will also present more details about Phase 2.

Are you getting excited? You should be! God has much in store for us here at Zion and we want everyone to catch "the fever."

Plan to attend this special day, Sunday, September 21.

Your Generations Co-Chairmen,

Rick Lohrman and Ken Puck

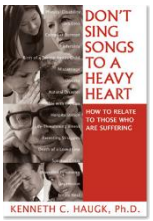
For Thrivent Members:

The 9/21 Celebration Sunday will be our first Thrivent Financial Action Team. Janet Smith will sponsor this event with $250 toward purchasing food for the brunch. A free will offering will be taken for the Generations campaign and funds raised will be designated toward Zion's new baptismal font.

MINISTRY APPS—Zion Lutheran – August 2014
Applying the Gospel to Family, Community, and into the World

God's Word in the Hearts of Children — Sunday School and Midweek

Sunday school begins Sunday, September 7! Parents and children will gather for the Rally Day worship and then transition to Sunday school classes. Praise God for a dedicated team of volunteer teachers. (We still need some substitutes. Contact Margaret Backhaus or one of the pastors if you can assist.) Lessons for the fall quarter will share God's Old Testament promises to Adam and Eve and the family of Abraham. We celebrate that God's promise of a Savior has been fulfilled and children can learn about and celebrate His love. A Christian Education handbook "Think Orange" has been prepared for families. Parents are asked to make Christian education in the home and in their church a high priority. Midweek classes (grades 5-8) begin on Wednesday, September 10. Midweek students and parents will meet on Wednesday, September 3, to learn about midweek expectations.



God's Word to the Suffering—Words for a Caring Community

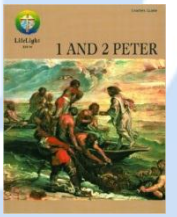
After the book, "Don't Sing Songs to a Heavy Heart" was discussed in a morning class two years ago, many members asked, "Can you run the class again in the evening so I can attend?" The answer is "YES!" The Stephen Ministry book by Kenneth Haugk provides suggestions about what to say—and what not to say or do. It will touch your hearts, expand your thinking and help you bring Christ's loving care to hurting people when they need it most.

TIME: Monday evenings, beginning September 22; 7:00 p.m. to 8:00 p.m. Classes will conclude no later than November 3.

PLACE: Manning Regional Healthcare Center Meeting Room (thanks to our local hospital and staff for their cooperation in making this opportunity available to the community).

WHO: Individuals looking to care and relate more effectively; elders, deacons, nurses, adults caring for family or friends; anyone who relates to hurting people; books are provided—donations are optional

The title of the book is based on Proverbs 25:20, *"Like one who takes away a garment on a cold day, or like vinegar poured on soda, is one who sings songs to a heavy heart."* By God's grace and the Spirit's power we too can be voices of His compassion. Bring a friend!

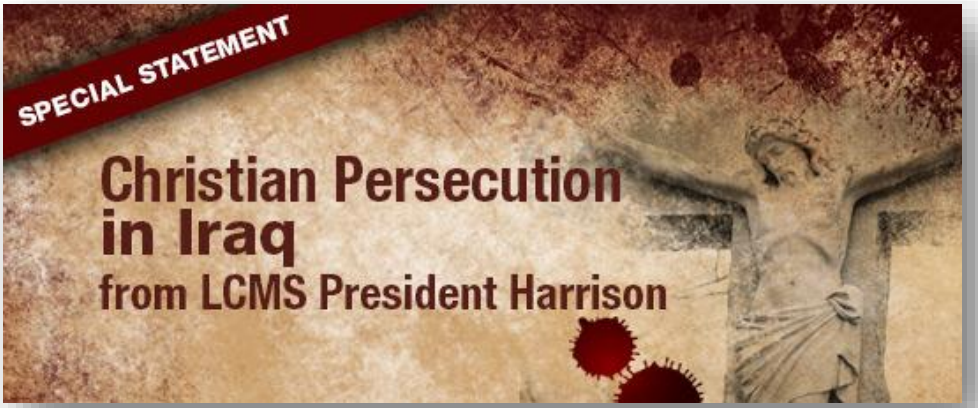


God's Word of Promise for a Time of Persecution (I and II Peter)

LifeLight is back! Some remember the blessings of in-depth Bible studies offered at Zion through the years. The LifeLight series explores a book of the Bible through personal study, group discussion, and leader lecture. The fall focus will be I and II Peter. Peter is inspired to share a message of hope with the Gentile congregations enduring significant suffering due to persecution and alienation from the corrupt culture in which they lived. In spite of trials, they were chosen, holy, and supremely precious to the chief Shepherd, the Lord Jesus. Obviously these books are extremely contemporary.

TIME: Monday mornings, beginning September 8 and continuing through November 17 (9 weeks); classes begin at 9:45 a.m. and conclude at 11 a.m.

PLACE: Zion Fellowship Hall; Study booklets will be provide with donations optional



Making a faithful confession

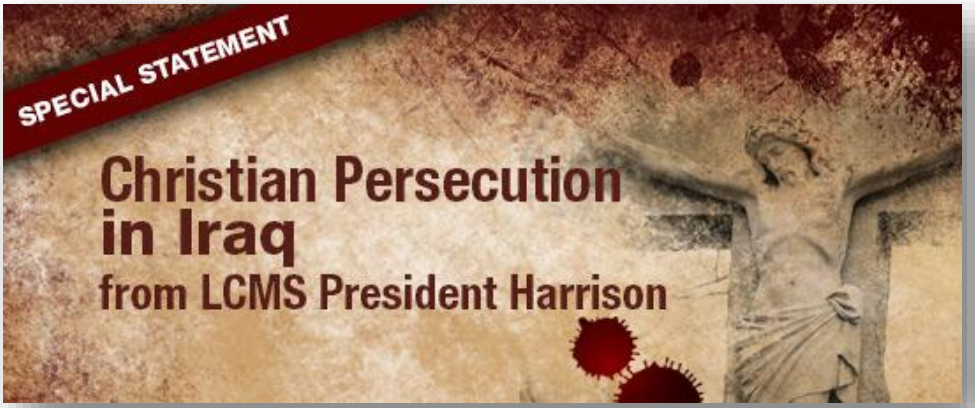
The world is starting to perk up its ears. Reports of Christians fleeing cities in Iraq; pictures of Islamic militants marking the doors of the faithful as a sign that they must leave or be killed; stories of men being killed, women raped, children beheaded: All are now in the news … and all are for the sake of Christ.

We mourn. We pray. And yet we wonder, "What can I do? What does this matter to me?"

- **Repent**. There may well come a day when we face the same suffering that has befallen the Christians in Iraq. And so we learn from them, pray for them and repent for our own lack of faith, for our confidence in passing, transitory things rather than in the holy things of God (2 Thessalonians 1).
- **Remember**. Persecution reminds us that the world is not our friend and it is not our home. We are neither Iraqi Christians nor American Christians. We are simply Christians, citizens of a better land, a different kind of country, of heaven itself (1 Peter 2:11).
- **Ready**. We are called to vigilance because we know that faithfulness and persecution go hand-in-hand. We prepare now; we do not wait. We have Scriptures to learn, catechisms to study and hymns to memorize so that — if God in His infinite wisdom allows this suffering to befall us, too, one day — we are emboldened by the Word of God, which is in our hearts and on our lips (Rom. 10:9ff).
- **Rejoice**. On Aug. 10, the Church remembers St. Lawrence, who kept and distributed the church's goods and alms. When the prefect of Rome demanded that Lawrence turn over the church's treasury, Lawrence made a faithful confession, showing the prefect the widowed and orphaned, the blind and lame, saying, "These are the treasures of the Church." For his fidelity, Lawrence was burned — roasted alive — over a gridiron, cheerfully remarking after some time, "It is well done. Turn me over" (1 Peter 1:3–8).

That is the kind of confidence with which we enter the days ahead, the times of persecution that we know are coming, that are here even now. We face Satan's attacks and threats head-on, look them square in the eye, because we have been marked — just like the Christians in Iraq — with the sign of the holy cross on our foreheads and on our hearts in the waters of Baptism. In that gift, Christ promised us eternal life, salvation, comfort, mercy, even joy with Him, despite what the world and all its evil send our way. And He always makes good on His promises.

Continued on page 4



Continued from page 3

So let us pray and endure, trusting that, like the apostles and the martyrs and the saints before us, our Lord will preserve us too, suffering much but never letting us fall away. Pray for our brothers and sisters in Christ who are persecuted so ruthlessly in Iraq. And then join with me in reading our Bibles, singing the Church's hymns, praying its catechism, so that we, too, may make a faithful confession, for "everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven" (Matt. 10:32).

Let me also note that many of you are asking where you may give to support persecuted Christians. The LCMS is providing funds for those in deep need. This type of work is quite delicate because of our mission and mercy presence in many non-Christian countries. We in no way wish to heighten the risk to our faithful workers. Our reporting on the use of funds in this area will be muted for obvious reasons (2 Corinthians 8–9).

Our new *Fund to Aid Christians Under Persecution* is a response by the LCMS to impact our brothers and sisters in Christ who are facing death or persecution, primarily in countries where the LCMS does not have an international mission presence through official missionaries and other LCMS or partner church personnel. Donations made to the fund will be bundled into one or more grants that will be disbursed through appropriate* nonprofit human-care and relief agencies. That fund is a restricted account, kept separate from other designated funds, in order to facilitate financial management, reporting and auditing.

May God grant peace for Jesus' sake.
Pastor Harrison

Pray: Merciful and holy Father, remember in Your unfailing love those who suffer now for the name of Christ. Strengthen them for a good confession, and uphold them by Your Spirit. Look in Your mercy on all who are entrusted with civil authority here and in all places throughout the world. Make them bold to stand against and fight every injustice. Especially bring to an end this widespread destruction of the fundamental human right to worship freely, according to the dictates of conscience. "Grant peace, we pray, in mercy, Lord; Peace in our time, O send us! For there is none on earth but You, None other to defend us. You only, Lord, can fight for us. Amen" (LSB 778). In Jesus' holy and precious name we beg it. Amen!

**Grant-recipient agencies that have been vetted to determine their capacity for getting aid into parts of the world the LCMS cannot reach directly and in ways that do not conflict with or subvert the Christian faith as articulated in Scripture and the Lutheran Confessions.*

Defeating Fear and Becoming Manly Men

Last month we discussed a man's deep desire to know what to do in every situation. We learned that it was a desire driven by fear, the fear of being exposed as inadequate or incompetent in some area of life. This fear often moves men away from godly manhood and toward silence, avoidance, and even blame. Men retreat into silence to protect themselves from being shown inadequate in relationships. They avoid certain activities to shield themselves from being exposed as incompetent. And they blame others for failing to communicate their specific needs to hide their uncertainty of how to move forward in mature manhood. This fear often comes to the surface when men begin asking, "What do you want me to do?"

As we discussed last month, though, God doesn't provide an instruction manual for every situation. His Word certainly provides wisdom for the living of our various vocations, along with clear moral boundaries for those vocations, but He does not tell us specifically what to do in every situation. Instead, as Dr. Crabb pointed out,

> God calls a man to speak into darkness, to remember who God is and what he has revealed about life, and – with that memory uppermost in his mind – to move into his relationships and responsibilities with the imaginative strength of Christ.

Doing this takes a "single-minded passion to abandon oneself completely to God" that allows men to move into the uncertainties of life with Godly confidence as they remember their unique call to emulate God's moving into darkness and bringing life and order out of death and chaos. In the coming months we'll explore how men accomplish this. Before that, however, we need to discuss two major pitfalls that derail men's journey toward authentic manhood.

We begin by returned to the before-mentioned question: "What do you want me to do?" This is a question that every man has either openly asked or silently dwelt on many times. It seems like a simple question on the surface. What it hides, however, is far more complex. Beneath the question "What do you want me to do?" lies this fear-inciting question: "Do I have what it takes to do what a real man is called by God to do?" Dr. Crabb lays a man's fearful thoughts open:

> Do I have what it takes to do what God calls a man – a manly man – to do? Do I have the courage to do something with absolutely no guarantees other than that God's ultimate purposes will be achieved? Am I willing to move into the mystery of relationship with another human being, renouncing all efforts to control the outcome?

These are fearful questions for men. They are the very questions, however, that when asked in faith, bring men to the very doorstep of mature manhood. At various moments in life men come to this door. Unfortunately, most turn back in fear. Moving forward in faith and trust is terrifying. Dr. Crabb calls it the "terror of trust." It requires men to "trust a God who often does not tell us exactly what to do." In Scripture, men may find wisdom to live in their vocations along with clear moral boundaries for those holy callings, but God doesn't tell men what to do in every situation.

God doesn't tell men what to do when their wives fear the future or when their children pull away in anger. God doesn't tell men what to do when their in-laws interfere; He doesn't tell men what to do when their church asks them to step into leadership. God doesn't tell men what to do when tragedy strikes their families and He doesn't tell men what to do when an aging parent makes unreasonable demands upon their time.

God simply doesn't provide an instruction manual to tell men what to do in every situation. These situations call for manly men to walk forward in faith. But, as Dr. Crabb says, unmanly men, "refuse to move into the darkness with only the confidence that God is with them." Why? They're consumed by the fear of being exposed as inadequate or incompetent. As a result, most men retreat into one of two unmanly behaviors, which we'll introduce below. For now we must simply note that the first step toward becoming manly men is repentance. Men must repent of their sinful insistence on making life

bend around their fears and insecurities and of their refusal to trust God to walk with them.

Unmanly Ways of Relating

"Line up a hundred men," Dr. Crabb writes, "Watch them closely for one week. With only a little discernment, you will recognize one of two patterns in their dealings with people." He continues,

> Seventy or eighty will be ruled by a passion called neediness. Something inside them needs attention. The chosen few on whom they deeply depend are required to think about them and treat them in a certain way. They are more than willing to do their part, to do the right thing, but their goal is always the same: to get something from another person.
>
> The other twenty or thirty will be ruled by a very different passion. The passion that controls their behavior, especially their behavior in personal relationships, is not neediness. Rather it is toughness: a proud, 'I don't need you or anybody else' sort of attitude.

He summarizes these unmanly ways or relating with these words:

> In their relational styles, men are generally ruled by one of these two passions. Either they are controlled by the *passion of neediness*, which says, 'Come through for me! Fill me – I'm empty!' or they operate according to the *passion of toughness*, where the message is 'I can handle things without you. Believe in me from a distance, and don't give me any hassles.'

Both are driven by a lack in men's relationship with God and a misdirected drive for contentment. Every man knows the deep desire for contentment. Many seek it through power, money, possessions, food, sex, sports, vacations, recreation, and so on. These may all have their appropriate place in life and, in varying degrees, do provide some sense of contentment – for a while. As Dr. Crabb points out, "They do not produce a contentment that survives loss, a joy that deepens through suffering, a humble confidence that persists through failure and setback."

Such contentment only comes when men understand their unique call to emulate God's life-giving, order-bringing nature. Understanding this call, men may move forward with the confidence that God goes with them. And, as Dr. Crabb says, "surrounded by hope, by acceptance, by meaning in spite of imperfection… [men are] empowered to move well. That brings joy." Men who find contentment in God, as Dr. Crabb says, "call forth life and beauty" in the people they know. Men who do not ultimately "destroy that same life and beauty."

Unmanly men controlled by the *passion of neediness* learned early on that "internal pain is most reliably relieved when someone does something for them." As such they try to "get others to respond to [their] needs without requiring good movement from [themselves]." By so doing, they don't "have to confront [their] own terror of darkness and [their] real need for God…"

Unmanly men ruled by the *passion of toughness* at some point lost their hope for a close and healthy relationship. They found that "it was easier to kill their yearnings for intimacy and get on with life than to embrace their longings and hurt." As such, they guard their hearts from hurt by keeping a safe distance between themselves and others.

The results are catastrophic. Dr. Crabb explains: men ruled by neediness "require their friends and family to meet their demands." Men ruled by toughness "deaden others into conformity or incite them to self-preserving rebellion." "One of the great tragedies of life," Crabb writes, "is that no man fully sees the damage that his unmasculine style of relating does to others. Those that get a glimpse descend to the debts of brokenness and contrition." As we mentioned earlier, the path toward mature manhood begins with repentance. Next month we'll unpack these unmanly behaviors as we call men to repentance and redirect them toward authentic manhood.

Triceratops Trumpeting a non-Darwinian Note?

Hell Creek Formation, the famous treasure trove of dinosaur fossils (located in Montana, North and South Dakota), has again yielded an amazing specimen. In the spring of 2012, researchers digging near Glendive, Montana excitedly chiseled the sediment away from a 3 ½ foot long triceratops horn. After bathing it in an acid bath to dissolve the hard material encrusted on the horn, they were shocked to discover soft tissue inside the horn. Examining the soft tissue under a powerful microscope revealed structures that appeared to be blood vessels, crystalized blood proteins, and osteocytes. Kevin Anderson, a member of the research team, reported, "These are real dinosaur tissues, loaded with real dinosaur cells."[1]

The implications of their discovery are troubling to the orthodox Darwinian doctrine of millions of years. Darwinian evolutionists are reluctant, even hostile, to publishing evidence that undermines the accepted orthodox position. Another researcher, Dr. Mary Schweitzer, who famously discovered collagen in the thigh bone of a T. Rex, encountered resistance when trying to report her results. She recounts, "I had one reviewer tell me that he didn't care what the data said, he knew that what I was finding wasn't possible." So she asked him, "Well, what data would convince you?" His response was telling: "None."

Why such resistance to evidence? Because according to evolutionary doctrine, dinosaurs went extinct millions of years ago. Non-fossilized dinosaur tissue *strongly* suggests otherwise.

If the triceratops and T. Rex discoveries were anomalies, we could perhaps write them off as unsolved mysteries, but the triceratops and T. Rex join over 30 other similar finds, most of which have not been widely publicized because of the challenge they present for the current evolutionary paradigm. Since the 90s scientists have not only discovered real dinosaur bones (as in not fully mineralized) but also blood cells, hemoglobin, proteins, flexible ligaments, blood vessels, even DNA and radiocarbon in dinosaur bones![2] Scientists have tried desperately to find some way that these soft tissues could have been preserved for such eons of time, suggesting either that iron helped preserve them or that what was really discovered wasn't dinosaur soft tissue but "biofilm" (an effect of more recent bacterial actions). In the face of the mounting evidence, these explanations are ringing hollow.

To believe that these soft tissue samples were preserved for millions of years defies credulity. Preserved dinosaur tissue is far more consistent with younger dates (as in thousands and not millions of years). As one author put it, "Believing proteins [we could include the entire list from the above paragraph] could last for tens of millions of years takes enormous faith."[3] And, we might add, it's a faith that is opposed by the evidence. Darwinian evolutionists, however, are so committed to their millions-of-years paradigm that they are unwilling and unable to see evidence to the contrary – even when it's right in front of their eyes.

What does this mean? At the very least, it means that dinosaurs are increasingly failing to fit into the orthodox Darwinian faith. It also reveals the power of a paradigm as evolutionists continue to grasp after shaky explanations to preserve their millions-of-years doctrine. It may also lend credence to a far more recent demise of the dinosaurs, one that could have been brought on by Noah's flood or the aftereffects thereof. It isn't openly admitted, but it may be the possibility of supporting the Biblical account that keeps many evolutionists from seeing the obvious. Increasingly, though, the evidence is pointing away from ancient dinosaurs to ones more in line with a Biblical worldview.

[1] worldmag.com/2014/07/trumpeting_a_dinosaur_horn
[2] http://creation.com/double-decade-dinosaur-disquiet
[3] http://creation.com/dinosaur-soft-tissue

Counterpoint

Countering falsehoods with facts for the sake of life

In June the liberal men's magazine *Esquire* published an article entitled "The Abortion Ministry of Dr. Willie Parker."[4] In a rare, behind-the-scenes tour, reporter John Richardson was allowed to witness the abortion procedure from the time women entered Dr. Parker's door with a baby in their womb until the moment they left with an empty uterus. What Mr. Richardson witnessed and reported was a tangled mess of misguided compassion, self-deception, muddled religion, heart-rending stories, dismembered babies, obscured truth, and cold self-centeredness. In this month's *Counterpoint* we're stepping into this tangled mess to emphasize again how important clear, truth-informed thinking is and how vital a clear Christian witness is to the world.

We begin with Dr. Parker. Raised with his five siblings by a single mother in the Deep South, Dr. Parker grew up with no electricity and no indoor bathroom. As a black child in a segregated neighborhood, he knew prejudice first hand. But Dr. Parker rose above prejudice as he rose out of poverty, teaching himself to read, and rose to become a Harvard grad, university professor, and successful obstetrician who delivered thousands of babies. With a posh house and expensive car, he had achieved the success he thought would bring happiness. It didn't. He started looking for something to give him meaning in life. This is where things start to get tangled.

Tragically, Dr. Parker found his cause in abortion. He says he was strongly influenced by the feminist concept of "reproductive justice," which insists that women should have complete control over their reproductive decisions. Part of this concept includes the legitimate need for equal access to health care facilities and providers for women regardless of skin color or income, but tangled in with it is the right to abort a baby for any reason.

Dr. Parker, a self-professed Christian, sees his work as a form of compassionate "care," repeatedly using the word in his interactions with women who come to him for abortions. He notes that he faces opposition from Christians who oppose abortion: "The protestors say they're opposed to abortion because they're Christian." And then he offers this surprising reply: "It's hard for them to accept that I *do* abortions because I'm Christian." Shockingly, Dr. Parker is "caring" for women by killing their babies in the name of Christ.

As he meets with women who have come to him for his self-termed "abortion care," he assures them with the authority of a "Christian" doctor,

> There's nothing immoral about taking care of your health. There's nothing immoral about making the decision to not become a parent before you want to become one. There's more than one way to understand religion and spirituality and God. I do have belief in God. That's why I do this work. My belief in God tells me that the most important thing you can do for another human being is help them in their time of need.

Beneath his carefully chosen words is a tangled knot of obscured truth, misguided care, and self-deception. He begins by assuring them that it's not immoral to take care of "your health." That statement is true enough, but the "health" they are "taking care of" is a baby who Dr. Parker is assuring them it isn't immoral to kill. He then reassures them that it isn't immoral to choose not to become a parent before you want to. In the proper context his words could ring true, but the fact of the matter is, the women in his office are pregnant; they are already parents. He's telling them that it isn't immoral to stop being a parent by killing the child in their womb.

[4] *World Magazine* highlighted it and provided a link online to the entire article.

Then, as a self-professed Christian, he tells them that there's more than one way to understand religion. True. What he doesn't tell them is that two conflicting understandings of religion can't be simultaneously true. One view says that God calls life sacred and commands us not to violate it – whether that life is in the womb, on the playground, on the job, or on the hospice bed. Another view says that life in the womb can be discarded if it's not wanted. They can't both be right.

Whether knowingly or not, Dr. Parker has embraced the narrative of a culture that has intuitively grasped the tension between Christianity and cultural preferences and, instead of choosing between the two, has stretched Christianity to include cultural preferences so that they can have their cake and eat it too. Scripture is redefined, Biblical morality is loosened, and truth is watered down to include the preferences of our age.

Finally, Dr. Parker casts himself as a Good Samaritan who has come to help women in their time of need. Sadly, he misses the seemingly obvious point: the compassion that the Good Samaritan offered in Scripture was offered to save a person from death, not to bring about a person's death. Help that intentionally kills the innocent is not truly help.

And make no mistake, Dr. Parker knows he's killing innocent life. In a moment of candor, he says to Mr. Richardson as he's sifting through the remains of a recently aborted baby, "The reality is we've disrupted a life process. There are recognizable fetal parts, right?" Mr. Richardson reports on what he saw:

> [Dr. Parker] pours the fetal tissue from the bottle into an ordinary kitchen strainer and runs tap water over it, then empties the strainer into a clear Pyrex dish and examines the tissue on a light table… 'There's a skull… and there are the eye sockets…' Floating near the top of the dish are two tiny arms with two tiny hands. 'That's an eye… and here's an umbilical cord.'

This is the "care" Dr. Parker is providing. This is the "help" he's giving in people's time of "need." How, you ask, can he do it? Mr. Richardson reports,

> Here's the vital question: Is it a person? Not by the standards of the law, [Dr. Parker] says. Is it viable outside the womb? It is not. So this piece of life… is still totally dependent on a woman. And that dependence puts it in the domain of her choice. 'That's what I embrace,' [Dr. Parker] says.

What a tangled mess! Consider the logical implications of Dr. Parker's view. He claims dependence places a human life under the domain of another's choice. If that's the case, then newborn babies fall under the domain of choice, as do enfeebled elderly who need special care to survive, or stroke victims or cancer patients. Their caregivers could choose to end their life at any time. Further, Dr. Parker implies that dependency excludes a person from personhood. If that's the case, newborns and enfeebled elderly don't qualify as persons, either.

Christian morality stands in stark contrast to such reasoning. Instead of excluding a human life from personhood on the basis of dependency, Christian morality insists that dependent persons, whether the unborn, the elderly, or anywhere in between, call for an extra level of protection. Precisely because they are dependent, we are called to protect them. That means Christians are called to care not only for the unborn, but also the mother who carries the unborn in her womb. This care, however, doesn't include killing an unborn baby.

In the name of "abortion care," however, Dr. Parker completely ignored the dependent unborn. Instead, as Mr. Richardson reports, he was eager to endorse every woman's reason for wanting to abort. One woman wanted to go to the beach the next weekend. One wanted to run track. Another was a stripper who couldn't dance pregnant. Another didn't want any more children. One said she was considering embracing homosexuality to avoid future pregnancies. Another said her parents wouldn't be happy if they found out she was pregnant. Dr. Parker

assured each of them that their reasons were legitimate. He even misled them by assuring them that abortion was safer than giving birth (addressed in the May 2014 *Counterpoint*) falsely claiming, "Abortions actually protect your health." For those who needed an excuse for missing work, Dr. Parker offered to lie for them. All done as a Christian in the name of Christ.

During a break between abortions, Dr. Parker vents to Mr. Richardson about the "Antis," his name for anyone who is anti-abortion. Some of the behavior he describes is truly repugnant – anonymous threats, posting names and addresses on the internet of abortion doctors, mailing packages of fake anthrax, and physical intimidation. Some, however, simply stand outside the clinic and silently pray, which Dr. Parker openly resents.

Dr. Parker complains to Mr. Richardson that because of the "Antis" some states force abortionists to perform pre-abortion ultrasounds, even requiring them to point out the parts of the baby. Dr. Parker calls it harassment and claims the purpose is to "heighten the dilemma." In his mind, people who want to abort their baby shouldn't be forced to acknowledge the reality of what they're aborting. "Abortion care" includes not only terminating an innocent life, but shielding that reality from the individual obtaining the abortion.

In the next breath, Dr. Parker blames the high abortion rate on Christians who oppose contraception, "if they want to reduce abortion, the best thing to do would be to support contraception…" Such a claim might have been believable 30 years ago, but as Professor Smith points out in her essay *The Connection between Contraception and Abortion,*

> We have lived for about thirty years with a culture permeated with contraceptive use and abortion; no longer can we think that greater access to contraception will reduce the number of abortions. Rather, wherever contraception is more readily available the number of unwanted pregnancies and the number of abortions increases greatly.

Even the Supreme Court has acknowledged the connection between contraception and abortion. The Court wrote in *Planned Parenthood v. Casey*

> in some critical respects abortion is of the same character as the decision to use contraception… for two decades of economic and social developments, people have organized intimate relationships and made choices that define their views of themselves and their places in society, in reliance on the availability of abortion in the event that contraception should fail.

Embracing the full-scale use of contraception wouldn't reduce abortion as Dr. Parker claims. History has borne this out.

Dr. Parker performs several thousand abortions per year. That means several thousand women are annually misled by his "care." It also means that several thousand babies are annually the victims of his "care." But Dr. Parker is only one among many abortion providers who not only abort babies, but who daily mislead women with a similar tangle of obscured truth, muddled religion, and misguided compassion.

Now, more than ever, Christians must find our voice. We are not simply anti-abortion. We are pro-life. We are pro-baby, pro-woman, pro-man, and pro-family. All life, especially dependent life, is sacred and must be treated as such. Yes there are truly hard cases (addressed in the July 2014 *Counterpoint* on incest/rape), but Christianity holds to the inherent value of every life. True care must acknowledge the value of *every* life in the room – the mom, the unborn baby, even the abortionist intent on killing the baby.

Further, true care must offer Christ, whose Gospel brings forgiveness and grace to us all. Our goal is not to win an argument. Our goal is to love as we have been loved. That love begins with confident truth and then calls us to confident compassion.

August Highlights

LADIES GUILD MEETING AUGUST 13, 2014
POTLUCK at 5:30

President Schilling called the meeting to order with 14 members and 3 guests in attendance then led the group in the League Pledge. Christian Life Chairman, Margaret Backhaus, divided us into a two group responsive reading on the LWML Statement.
The mite box prayer then followed.

The business meeting was opened in the name of the Father, Son and Holy Spirit. The secretary's report was read and amended to read that $40.00 was given to the Kinderfest committee rather than the $35.00 reported. Correspondence was read from the family of Darlene Graner. The treasurer gave her report which will be filed for audit followed by the kitchen treasurer's report. Human Care Chairman, Audrey Roe, announced that the sewing ladies would begin the quilt work on September 11th. Sunshine Chairman, Bev Grundmeier, reported sending 10 cards this month.

Circle #2 will be serving the September Fellowship coffees with the exception of the 21st of September when Janet Smith, Thrivent, will be organizing a brunch after church.
Circle # 4 will serve for the funeral of Dorothy Reimer. Circle #1 will have the next funeral luncheon.

In Old Business, President Schilling announced that the Camp Okoboji Quilt Auction brought in $25,810,00 of which Manning's donations brought in $570.00. She thanked the ladies who made the donations. We continue to collect Stamps, Campbell Labels, fronts of Greeting and Christmas Cards, Box Tops for Education, Cell Phones with batteries and some ink cartridges.

In New Business, President Schilling reminded the ladies that Zion had agreed to hold a bake sale at the Farmer's Market on August 15th. She asked for help with securing tables and for helpers to work. The proceeds will be given to the Generations Campaign.

Plaza Bingo will be held on August 22nd with Susan Schilling as Chairman and Darlene Vollstedt, Delores Kuhn and Cynthia Genzen as helpers.

The next meeting on September 10th will be guest day. Hostesses will be Audrey Roe and Cheral Buhr.

The meeting adjourned with the Lord's Prayer.

Respectfully submitted,
Sue Puck, Secretary

SELAMAT

As we go around our neighborhood in Bandung, we're often asked : "Mau ke mana?" It's a common greeting as people pass one another on the street. This month, however, we've had to think before answering! We started July in Bandung, finally beginning to feel comfortable in our surroundings and making many inroads with our neighbors. But our visas began to run out, and it was time to start traveling. The kids had their first experience in the capital city of Jakarta, and then we left Indonesia for Singapore, where we could obtain new visas and re-enter the country. This also gave us a chance to have some immunizations done for the two youngest girls.

Thanks to the partnership we have with our friends in the GKLI (Indonesian Christian Lutheran Church), we were able to re-enter Indonesia on long-term visas which will allow us to keep working for a full year. We had to spend a few days being processed by Immigration near Medan, but it was worth it: we're now official temporary residents of Indonesia! Then it was back to Medan for meetings with the pastors of our potential partners here, the GKLI. We discussed many theological issues, celebrated everything we had in common, and laughed together as I used my rudimentary Indonesian to attempt communicate.

Eventually, we had to part company: Charles had the opportunity to welcome Pastor Jonathan Bakker to Indonesia fom Michigan, and both of them headed out to rural North Sumatra for the GKLI youth gathering. There were nearly 300 GKLI youth meeting to worship, learn, and sing! It was an incredible sight, and both Charles and Pastor Bakker had the chance to present to the youth, answer questions, and encourage them as they "Dare to be Lutheran," standing on the Word of God alone, just as Luther did.

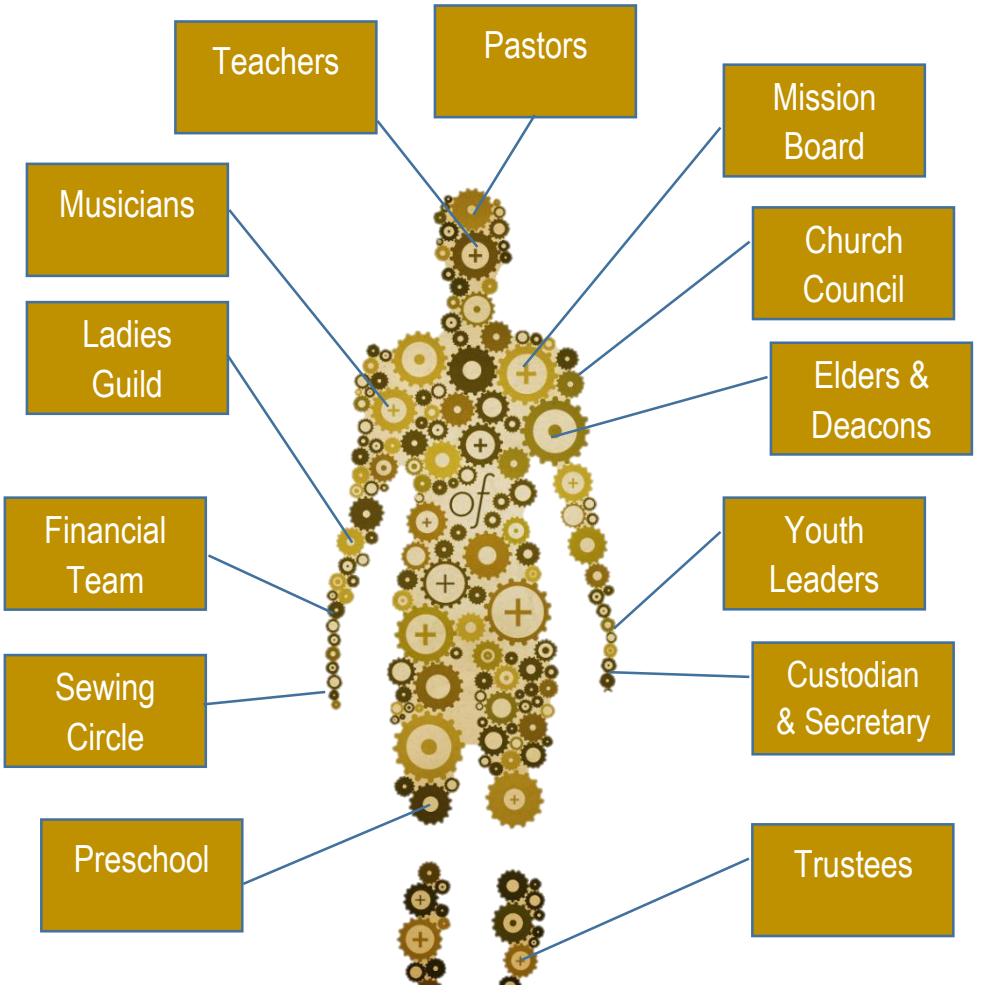
Cheryl and the kids stayed behind in Medan in the company of friends while Charles was gone. They took the chance to do some exploring of the Medan area, where we might be living in the near future. As this newsletter is written, we're still in Medan, waiting for some last paperwork to clear. Then we'll make a stop in Jakarta for some business before heading back to Bandung to continue language training.

Please keep us in your prayers! This month is tiring, but extremely encouraging as we do some of the work we've been called here to do: visiting, teaching, encouraging, and building relationships. We are incredibly humbled at the opportunities to work with people here and see what our Lord is doing.

Prayers, Praises, and Thanksgiving

- Thanksgiving for all our supporters who have made this work possible!
- Thanksgiving for the group of selfless folks in Seymour, IN who are mailing this newsletter in paper to those who aren't online.
- For safe travels as we experience North Sumatra and return to Java to our temporary home.
- For sharp minds and humble hearts to learn the Indonesian language.
- For ongoing pledged support, that we might continue serving overseas according to our Lord's will.
- That our gracious Lord Jesus would grant His wisdom and grace, that many would be blessed by the work we're doing in Indonesia.

Carissa, Caitlin, and Caleb visit and play with some neighbor kids from the kampung in Jakarta, the capital city of Indonesia



body of christ

A new monthly emphasis during the Children's Message in the Divine Service

Celebrating, Teaching, and Building up the Body of Christ at work in Zion

10th Annual Retreat a Blessing: For the past 10 summers the Hispanic congregations in Iowa District West have gathered at Camp Okoboji for a Hispanic family retreat. This year was historic as we had a record attendance and for the first year all four of our Hispanic congregations were represented by their own pastors (see photo on page 2). This was the first year that our church in Des Moines could be with us and they came in a caravan with 36 folks. We also had 35 from Storm Lake, 11 from Sioux City and 43 from Denison. 125 in all! What a blessing to bring all of our Hispanic families together to study God's Word, and to have fun and fellowship together. The theme of our Retreat was "Hispanic Leadership: at Church, at Home and in the Community." And so we studied, we fellowshipped, we made new friends and celebrated our unity. We thank all the congregational pastors and leaders for making this retreat possible. And we thank Camp Okoboji for all their help and support again this year!

Special Baptism: Part of our retreat this year was a special Baptism at our Sunday worship service in Spanish. It was my privilege to baptize 3 year old Sebastian, son of Justina Cabrera. Justina is a friend of our Denison member, Juanny who brought Justina and Sebastian to the Retreat.

Special Thanks: From classes for all ages, to swimming on the beach, this special weekend would not have been possible without our four Hispanic pastors and their wives. They are in the photo at the right: from left, Eric and Celia Moeller (Storm Lake), Daniel & Paula Vogel (Denison), Ruthie & Henry Witte (Sioux City), Noemi and Lincon Guerra (Des Moines).

Tyson Chaplaincy in Denison: My work at Tyson continues through this beautiful summer. One of the blessings last month was meeting a new worker from South Sudan. Her Christian name is Sarah. She told me her husband is a Lutheran pastor holding services in Denison for some 50 Sudanese. I soon met him and he immediately wanted to change locations from where he and his group were worshipping. Zion has temporarily offered them a place to worship. We will evaluate their situation as it relates to Zion's weekly schedule. Please pray for this special blessing!

PLEASE PRAY: + In thanksgiving for a successful 10th annual Hispanic Family Retreat at Camp Okoboji. + For Sebastian, baptized at Camp and for his mother, Justina. + For the August 17 installation of Pastor Eric Moeller to serve our mission in Storm Lake. + For the process of incorporating our mission in Denison and also for outreach and the growth of new leaders. + For my work as Chaplain at Tyson in Denison and the opportunity there to meet many special people from all over the world. + For our ongoing efforts to organize a Pro-Life Hispanic group in Denison. + ***In thanksgiving for the mission hearts of the many individuals and congregations of Iowa District West who monthly support the Lord's work among Hispanic immigrants in Denison and in our other three Hispanic missions.***

TO CONTACT ME:
Rev. Daniel Vogel
32678 Aspen Ave. Manning, Iowa, 51455
1-712-653-2354 or Cell: 712-309-1292 or E-mail me at: Dan.Vogel@idwlcms.org

September Birthdays and Anniversaries @ Zion

1. Lucille Ress
2. Collin Brus
3. Bruce Grimm
4. Arlo Dammann
   Brock Kusel
7. Kyle Arp
   Timothy Rosener
8 Carlys Stribe
   Darlene Vollstedt
9. Brice Shrimpton
   Diane Vetter
   Katie Vollestedt
10. Alison Karsten
11. Ambria Johnson
    Brandi Wiig
12. Kristie Borkowski
    Robert Hagedorn
13. Betty Andresen
    Dennis Backhaus
    Lyle Rood
    Brandi Rosonke
    Allen Stribe
14. Dakota Bradley
    Lauren Greving
    Erin Renze
15. Dylon Bauer
16. Lyle Borkowski
    Brooke Kienast
17. Ben Langel
    Charlie Tibben
19. Kora Kusel
    Sue Soll
21. Daniel Hilsabeck
    Alexis Karsten
    Daniel Vonnahme
22. Haley Kuchel
    Brianna Rosonke
25. Jennifer Grau
26. Tanner Crawford
    Lillian Genzen
    Terri Rosener
27. Don Beck
    Shaun Grau
28. Cassandra Burcham
    Susie Ulrickson
30. Karl Albertsen
    Jason Ehlers

2 Mike & Becky Bruch
3 Bary & Karen Kienast
4 Don & Trisha Beck
  Jon & Jill Saunders
6 Gary & Joyce Schroeder
7 Derek & Brenna Hodne
8 Bradley & Heather Kusel
11 Rodney & Deanna Frank
15 William & Louise Bruhn
  Duane & Cynthia Karsten
19 Kevin & Janet Brus
  Jeff & Jean Hargens
20 Todd & Dawn Ketcham
  Alex & Kari Ranniger
22 Larry & Connie Ahrendsen
24 Ben & Beth Booth
  Karl & Donna Rutz
25 Marlin & Carol Kahl
27 Jesse & Katie Weitl
28 Conrad & Juanita Kurth
30 Allen & Carlys Stribe

If we missed or misspelled your name, please inform the church office.

Greetings,
Zion Preschool is welcoming thirteen students in the three-year-old program and eighteen in the four-year-old afternoon class. Zion Preschool is very blessed with great parent and congregational support. The Discovery Center is a wonderful addition. We are looking for a few items for the discovery center such as: a small wire basket stand, an old-fashioned small coffee pot, a few small frying pans, plastic pancake turner, stirring spoons and small kettles. If you have of those things you would like to donate please bring to preschool or church office.
Thanks,
Deb Fink

Memorial Opportunity:
Is the preschool close to your heart? Was it close to someone in your family? You are able to give a memorial gift to the preschool in appreciation for their special place in your life or in memory of someone you love. The children of Zion Preschool thank you!

ZioN
Lutheran Preschool
Manning, Iowa
Christ Centered... Child Focused... Family Connecting

In order to determine mission and ministry needs throughout the church, our synod (The Lutheran Church – Missouri Synod) uses a grassroots effort to identify priorities. Congregations survey their members and forward their suggestions on the Circuit (in 2014), District (2015), and Synod (2016). You are invited to voice your opinion in this effort to determine how we as a church body should concentrate our efforts.

Please vote for three:

- ☐ Ethnic Ministry
- ☐ Rural Ministry
- ☐ Church worker recruitment
- ☐ Family Ministry
- ☐ Discipleship training
- ☐ Apologetics/worldview training
- ☐ Youth Ministry
- ☐ _____
- ☐ _____

THE LUTHERAN CHURCH
Missouri Synod

Please return this sheet to the church office by September 15