This is our confession!

October 31, 1517 is a date Lutherans know by heart – the day Martin Luther nailed his *95 Theses* to the door of Castle Church in Wittenberg, Germany. Luther's pen provided the spark that ignited the blaze we know as The Reformation.

While Luther's *Theses* provided the spark, the log that has kept it burning was penned 13 years later in 1530. In that year the Holy Roman Emperor, Charles V, summoned the Lutheran reformers to the city of Augsburg, Germany to explain their reforms before an imperial council. With haste, Luther, along with Philip Melanchthon and others, began putting their confession in writing. After several drafts, Melanchthon produced the final product: *The Augsburg Confession*.

The *Confession* begins, "Most serene, most mighty, invincible Emperor, most gracious Lord. A short time ago, Your Imperial Majesty graciously summoned an imperial diet (council) to convene here in Augsburg. The summons indicated an earnest desire… to deliberate 'and diligently to consider how we may act concerning the dissension in the holy faith and Christian religion and to hear, understand, and consider with love and graciousness everyone's judgment, opinion, and beliefs among us, to unite the same in agreement on one Christian truth, and to lay aside whatever may not have been rightly interpreted or treated by either side, so that all of us can accept and preserve a single, true religion… Wherefore, in most humble obedience to Your imperial Majesty, we offer and present a confession of our pastors' and preachers' teachings as well as of our faith, setting forth on the basis of the divine Holy Scripture what and in what manner they preach, teach, believe, and give instruction in our lands…"

After discussing 28 essential issues, they conclude, "among us nothing in doctrine or ceremonies has been accepted that would contradict either Holy Scripture or the universal Christian church. For it is manifest and obvious that we have very diligently and with God's help (to speak without boasting) prevented any new and godless teaching from insinuating itself into our churches…"

In brief, *The Augsburg Confession* and the entire Lutheran Reformation was about preserving truth *according to Scripture*. Some have mistakenly believed the Lutheran reformers started a new church. That, however, was never their intention. The Lutheran reformers never set out to start a new church; they set out to preserve the true church. Anything that obscured Christ or ran counter to Scripture was eliminated.

"Scripture alone!" became a kind of rallying cry for the Lutheran reformers as they sought to call the church back to the Bible. Modern day Lutherans still rally around "Scripture alone!" We, unlike the Roman Catholic Church,[1] are a Scripture alone church. And we, like the Lutherans who have gone before us, continue to confess *The Augsburg Confession* and the additional Lutheran confessions contained in *The Book of Concord* as a faithful exposition (or explanation) of Scripture. These confessions are firmly founded on Scripture and squarely centered in Christ. This is and always will be our confession. Here we stand!

[1]"The (Roman Catholic) Church…"does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence." (*Catechism of the Catholic Church*, 1994, Article 2 The Transmission of Divine Revelation, 26)

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

"For freedom Christ has set us free." Galatians 5:1

Few things draw our attention as the announcement, "It's free!" The Reformation announcement is that forgiveness of sins, life, and salvation are free to us. The payment has been made through the sacrifice of Jesus on the cross of Calvary. We are free from guilt and punishment. We are free to worship, learn and live in Christ.

FREE to celebrate as God's Family
The family of Zion gathers for worship each Sunday at 9 a.m. A special opportunity for family fellowship will take place on Sunday evening, October 5. All ages are invited to the HAYRIDE! We will meet at the church parking lot at 5:00 p.m. for the hayride and then enjoy hotdogs, chips, s'mores, and beverages. To help with the planning a "sign-up" sheet is in the fellowship hall. It's free! Brings friends and neighbors.

FREE to be Hope-filled in Suffering
The Epistles of Peter address the suffering church. The LifeLight study meets every Monday morning at 9:45 in the fellowship hall. Hope-seeking learners are still welcome to join us. It's free!
The Caring Conversation Class (7 p.m. on Monday evenings at the Manning Regional Healthcare Center explores how to compassionately share words and deeds of hope with the suffering family member, friend or neighbor. It's free!

FREE to share generously through "Generations"
Praise God for the many members of Zion who have freely, joyfully, and generously contributed to the "Generations" campaign. A total of $518,640 was pledged to the campaign and $263,540 (over half) has been contributed in only the first year of the three-year campaign. God-willing the new sanctuary furniture (pulpit, lectern, etc.) will arrive for our Christmas worship. Plans also include beginning the construction of a new youth room on the lower level and a new handicapped accessible family bathroom in the fellowship hall in the next few months. As members continue to support the "Generations" campaign, we also continue to generously and freely support "general fund" with our weekly gifts. Those gifts make the day to day mission and ministry of the congregation possible. Financial secretary Amber Neuman and Comptroller Jeff Hargens can share the ease and blessings of online giving! We are free to share!

Children can learn the blessings of sharing and saving by participating in the Y.I. Club through Lutheran Church Extension Fund. Warren Puck connects with "club" members the third Sunday of each month.

FREE to share Christ with our children
Praise God for those who share freedom in Christ with our children in Sunday school sessions each week. Families are encouraged to make attendance at these weekly classes a priority for themselves and their children. Worshippers are asked to be especially watchful for the children crossing 12th Street before and after Sunday school classes.

Defeating Fear and Becoming Manly Men

Last month we introduced two common pitfalls that keep men from being manly: neediness, which cries, "Come through for me!" and toughness, which asserts, "I can get on just fine without you." Both are unmanly and both miss God's call for authentic manhood. This month we begin our closer study of these patterns with our discussion of the first pattern. Next month we'll cover the second.

The Needy Man

Dr. Crabb begins, "Unmanly men live to get what they think they need. Unmanly men driven by the passion of neediness try to get it from others." The needy man typically has a chosen few individuals from which he expects to receive, a chosen few who are supposed to be tuned in to his needs and come through for him. Most often, his wife is on top of the list.

The needy man might not consciously think of himself as needy; what he does, though, is think about what other people, especially his wife, owe him. She *owes* him affection. She *should* notice his struggles. She *ought* to listen to him when he shares his frustrations. She *should* take care of herself and try to look good for him. He often couches his neediness in statements or thoughts such as, "I'm not asking her to do something difficult, but you'd think she could at least _____." He may complete the sentence in any number of ways:

- She could at least *be more supportive*
- At least *cook more creatively*
- *Pursue me in love making*
- *Dress more attractively*
- *Appreciate me more*

Some of these expectations may sound reasonable, but they are all wrapped around his need, which she is expected to meet for him to help him feel whole. What's often left unstated is the self-focused "for me" at the end of each expectation:

- She could at least *be more supportive* (for me)
- At least *cook more creatively* (for me)
- *Pursue me in love making* (for me)
- *Dress more attractively* (for me)
- *Appreciate me more* (for me)

When the expectations aren't met, when she doesn't come through for him, he begins to resent his wife. Dr. Crabb observes,

> When [needy men] feel let down, when someone does not come through as required, men who define themselves by their needs feel they have been profoundly failed… Resentment boils up, and it feels justified. And with justified resentment comes justified revenge."

Sometimes the revenge comes out through sarcasm. Sometimes it comes out through subtle, belittling jabs. Sometimes the resentful, needy man observes how other women come through for their husbands. The underlying message is the same: "You didn't come through for me. You didn't fill my needs."

Because the needy man is so focused on how his wife has failed to meet his needs, he feels justified in looking elsewhere and to other people to meet his needs. This is why some men stray into pornography and affairs; they're looking to other women to do what they believe their wife has failed to do. They're looking to other women to meet the needs they believe their wife has failed to meet.[2]

[2] On the flip side, women may sin by failing to give the respect that God commands they give to their husbands. While a husband should not center his expectations on his self-focused needs, a wife should not deprive her husband of the respect God wants her to give to him.

And through it all he feels justified in doing it. His neediness has blinded him to his sin and made it nearly impossible for him to see how *he* has hurt and failed his wife. Crabb writes, "Needy men don't see the damage they inflict. In their eyes, they are the failed ones, not their wives and friends." All they see is that their needs aren't being met.

Men entangled in the passion of neediness find themselves regularly thinking, as Dr. Crabb puts it, "If I could only have _____" then I would be whole and satisfied. His passion of neediness has blinded him to the godly passion for holiness and, because of this, his neediness turns him into a very subtly selfish man.

Dr. Crabb observes,

> A heightened sense of need, if unaccompanied by an even greater sense of sin, justifies and strengthens selfishness. People more aware of their neediness than their sinfulness are people who manipulate and demand. People more aware of their sinfulness repent and develop a ruling passion for holiness. Only these people learn to rest in God's love and to enjoy his favor.

The wife who is married to the needy man will likely struggle, for as Crabb observes, "The person who takes on the job of meeting a needy man's needs has no hope of success. No effort is enough." The wife who has taken on this job may feel lonely, scared, unloved, inadequate, and even disgusted with herself for allowing herself to be used. Or, she may try to conceal her pain behind a façade of competence and toughness. The needy man might not realize it, but his passion of neediness is destroying his relationships. Crabb observes, "When we are ruled by the passion of neediness and believe that our deepest joy lies in others coming through for us, we destroy life and tarnish beauty. At that point, we are not manly men."

The way forward is only through hearing God's Spirit call us to turn back in repentance. Dr. Crabb reflects,

> Only when the Spirit of God, through his Word, exposes the heart's thoughts and attitudes will any of us see clearly. Only then will the ruling passion of neediness be recognized for it is: a sinful basis for relating to others that is not worthy of men.

Manly men are not consumed by the passion of neediness, but the passion for holiness. Further, as Dr. Crabb puts it, manly men have a "single-minded passion to abandon [themselves] completely to God." Their needs are met by God and His grace in Christ. Wholeness is found in Christ. We will discuss this further in the coming months, but for now we may simply observe that when men find their fullness in Christ they release others, especially their wife, from the burden of filling their personal emptiness. When wives are freed from doing what only God can do, they are freed from an unattainable expectation and then appreciated not for what needs they can meet, but for who they are as women of God.

Want to talk more about this? Come visit with me. – Pastor Conner

Hayride: Mark your calendar and bring your family for an evening of fun, food, and fellowship. On **Sunday, October 5th from 5:00-7:00 p.m.** we'll gather in the field just east of the church for games, hotdogs, s'mores, and a hayride! Thrivent is providing the dogs and s'mores, so just sign up so we have an estimate of attendees and then come and enjoy!

Marriage Matters

Appreciating the "Weaker" Sex

In 1 Peter 3, St. Peter writes these oft misunderstood and maligned words, "Husbands… be considerate as you live with your wives, and treat them with respect[3] as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers" (v. 7).

Many a feminist has derided these words as derogatory and demeaning to women. For them women and men are the same; no distinctions should be made. So, what does Peter mean? Is he calling women weak?

Some have observed that men are generally larger than women and could use their superior size to mistreat and even abuse wives, which Peter is commanding them not to do. This may be a part of what Peter is saying, but there is quite likely more to Peter's words. In his book *Love and Respect,* Emerson Eggerichs explains, "What we must remember… is that Peter makes a comparative statement here, not a qualitative one. He is not saying that women are weak. He is saying that a wife is a 'weaker vessel' because of her vulnerability to her husband within the marriage relationship."

He continues by addressing husbands: "Your wife is vulnerable to you in at least two areas: (1) when you say things such as, 'I just don't understand you…I wonder if it's worth it to try?' and (2) when you dishonor her by treating her as less than an equal 'fellow heir of the grace of life' (see 1 Peter 3:7). Feminists try to use this verse to say the Bible declares women are the weaker sex. What Peter is saying is that a wife is vulnerable to her husband (not that all women are weaker than all men); and when you, her husband, do not seek to understand her, she is very vulnerable, indeed."[4]

Interestingly, secular sociologists say the same thing. Professor Steven Rhoads, author of *Taking Sex Differences Seriously,* writes, "Women generally have stronger attachments to relationships with children, family, and friends than men. As such, they are more vulnerable to being hurt and experience loss."[5]

He goes on, "Because much of a woman's happiness is contingent upon the strength of her marriage and the happiness of her children, she is vulnerable in these areas. Studies show, 'when wives perceive … their family and marriage are not going well, their blood pressure goes up. When husbands perceive trouble, their blood pressure does not increase, but the husband's perception of trouble will send his wife's blood pressure up. Similarly, after having an argument with her spouse, a woman's immune function decreases much more than a man's, and changes persist for at least twenty-four hours.'"[6]

Feminists who criticize Peter's words do terrible damage to women and marriages. Insisting that women are no different than men forces women to deny their unique God-given qualities as women and it allows men to expect women never to be vulnerable in relationships. In other words, it calls

[3] This Greek word differs from the word in Ephesians 5:33 where Paul calls women to "respect" their husband. There the word means "reverence." Here in 1 Peter the word means "honor or value."
[4] *Love and Respect*, 145.
[5] 254.
[6] 255.

women wrong for being different than men. This leaves wives feeling guilty for experiencing vulnerability and it isolates them from their husband who is supposed to be a source of strength for them. Husbands are given a pass to be insensitive and wives are left hurting alone.

Such feminist attacks also damage husbands' and wives' appreciation of the husband's headship. Scripture describes husbands and wives as equals with distinctive roles (the husband as the head of the body, the wife as the body of the head). Feminists insist there are no distinctions within equality. This leads wives to assume headship responsibilities and husbands to deny them, which leaves wives resentful and husbands non-participatory.

By the way, almost every sitcom on television these days presents this scenario. Husbands are portrayed as disinterested oafs who only show up for food and sex. Wives are presented as the workhorse and leader of the family who constantly complain about their husband's indifference. This, however, is the natural outworking of a culture that derides and even mocks God's design for marriage.

Such failure to appreciate God's unique God-given gifts does more than damage husbands' and wives' relationship, though, Peter says it also hinders a husband's prayers. Husbands who find their prayer life languishing and feel as if God is not listening, would do well to focus first on the way they are treating their wife. Peter insists husbands should regard wives as "as heirs with [them] of the gracious gift of life."

Ignoring and deriding God's Word has consequences. We see them all around us. God, however, has a better plan for marriage. Husbands and wives would see immediately blessings if they took 1 Peter 3 to heart. Imagine considerate husbands confidently caring and lovingly valuing their wives and wives openly relying on the headship of their husbands without fear of being chastised for relational vulnerabilities. Imagine husbands embracing their wives as equal heirs of eternal life and fervently praying with their wives. If you can imagine that, you can imagine God's plan for marriage. If you want that marriage, it's time to move beyond imagination to action. For more on relational dynamics, visit with Pastor Conner or check out one of the excellent books on marriage in our church library.

True U: High schoolers, get to your phones and text your friends!

Snapchat, Instagram, or Facebook everyone you know and tell them that beginning Sunday, October 5th Pastor Conner will be joining the Sunday morning High School Bible study for a hard-hitting series on the scientific evidences for God's existence. Get your thinker on and come with questions!

Noah: Over the last year Noah and his ark have gotten a lot of attention.

Perhaps you saw the blockbuster movie? Maybe you've heard people talking about him. Who was he? What *does* the Bible say about him? Did he really make an ark? Join the Family Bible Class beginning October 5 for this gripping DVD/discussion series on "The Man, The Ark, The Flood."

Q: How does the Bible disprove evolution?

Great question! Before we can dive into the answer, we need to ask a foundational question: What do you mean by that? In fact, that's a question that's helpful to ask in every conversation. In our case we need to understand what the word "evolution" means. This is hugely important because people (especially evolutionary biologists) play fast and loose with the word. On the one hand, "evolution" can simply refer to the fact that animals change. You don't have to think too hard to get this. Dogs display an incredible ability to change. There are Mastiffs and Miniature Pinchers, Poodles and Pomeranians, Dachshunds and Dalmatians and yet, they're all dogs.

Textbooks, talking heads, and evolutionists often refer to this as evolution, and if this was the sum and substance of the evolutionary theory, there would be no debate. The fact is, the Bible leads us to anticipate precisely such a pattern. If God is as powerful and intelligent as the Scriptures claim, we would expect Him to build flexibility into the genetic code of the original created kinds so as to allow organisms to adapt to their environment. Biblically speaking, we might call this "change or adaptation within kind."

This, however, is NOT what most people mean when they speak about the theory of evolution. The theory of evolution posits not merely change or adaptation *within* kinds, but change or evolution *across* kinds or change/evolution into *new* kinds (i.e. dog into horse) all without God's involvement. Having said that – and this is important to notice – the evidence that's often highlighted to support the theory of evolution *across* kinds is the change *within* kinds that we so readily see (as in our dog example). But please understand: adaptation within kinds is NOT evidence for evolution across kinds.

What evolutionists routinely do is extrapolate from the change within kinds that we observe into the change across kinds that we don't observe. They look at dogs (or finches in Darwin's case) and reason, "If change can happen within kinds over relatively short periods of time, then given enough time, change can take place across kinds into new kinds." But please notice two things: 1) The subtle switching of concepts. Change within kind is *adaptation*; change across kind is *evolution*. People who use the word "evolution" to describe both concepts aren't being careful with words (at best) or are pulling a dishonest bait and switch (at worst). 2) The magic wand of time. Time is the magic wand that evolutionists constantly wave over every seemingly insurmountable evolutionary obstacle. All you need is more time.

So, Biblically speaking, we see God creating "kinds" in Genesis 1 (dog kind, cat kind, horse kind, etc.) and we see in real time the variability that God has hard-wired into these original kinds (Dachshunds, Dalmatians, etc.). Such adaptability in the created kinds allows us to breed animals for desired traits and allows animals to adapt marvelously to their environments. All this moves us to glorify the Creator.

But, what we don't see is kinds evolving into new kinds. Instead, as modern science is increasingly demonstrating, there is a limit to an organism's adaptability. Biochemist Michael Behe recently made this point in his latest book, *The Edge of Evolution*. As the title suggests, science shows that the limits or "edge" of an organism's adaptability are eventually reached. The kinds of which the Bible speaks appear to be fixed. You can get an amazing diversity of dogs, but you can never evolve a dog into a horse. The dog kind has an "edge" of adaptability.

The truth is, recent discoveries in science are making it increasingly difficult to cling to the neo-Darwinian theory of evolution. Two different areas of research in particular have been especially unkind to Darwin's theory: fossils and genetic studies. Let's take a brief look at each.

Fossils: exploding evolutionary theory

In his famous *On the Origin of Species*, Darwin wrote what has now become evolutionary orthodoxy: "all the organic beings which have ever lived on this earth have descended from some one primordial form." Over eons of time, this relatively simple primordial form supposedly evolved and diversified into increasingly complex organisms until the planet was covered in a panoply complex life.

Along the way, as organisms died and were buried in sediment, they left behind their fossilized remains. If the theory of evolution is true, these fossils should reflect a noticeable evolution from simpler to complex along with discernable transitional forms that preserve the changing of one kind into a new kind. The theory is often illustrated in text books with the Darwinian Tree of Life (see figure 1 on page 9).

The fossil record, however, hasn't been kind to evolutionary theory. Instead of showing discernable transitional forms, it has revealed glaring gaps in the very spots Darwin hoped to find transitional fossils. Darwin was aware of the missing transitional fossils already in his day, but held out hope that in time more fossil discoveries would verify his theory. Instead, new fossil discoveries have not only highlighted the missing transitional forms, but turned Darwin's theory on its head.

This has been observed especially in the famous "Cambrian Explosion." This "explosion" of fossils has revealed numerous unique animal forms and structures without any discernable predecessors. Darwin had predicted that the fossil record would increasingly reveal a clear tree-like pattern from simpler to complex (pointing to a single common ancestor) as small-scale variations would give way to larger-scale differences in form and then into new kinds. But the Cambrian Explosion revealed precisely the opposite. Suddenly, without any simpler transitional fossils beneath them, a surprising array of complex animal forms appears in the fossil record. The fossil record doesn't show small-scale changes within kind giving way into large-scale changes across kinds. Instead, it shows a breathtaking variety of complex organisms diversifying within kind (precisely what a Biblical worldview would predict). Instead of the singular Darwinian Tree of Life, the fossil record reveals an orchard of fixed kinds with variability within their branches (see figure 2 on page 9).

Genes: not Darwin's size

Because fossils have exploded evolutionists' hopes of mapping a discernable evolutionary tree of life, many have turned to molecular genetics. By comparing the genes between various species, they hope to establish clear lines of common descent. According to the theory, the more similar two organisms' genes, the more closely related they are and the better idea we have of what common ancestor they might have shared. In other words, because the fossil record is suspiciously missing the predicted transitional forms, evolutionary scientists are hoping that genes will fill in the gaps.

Without going into any detail, genes haven't been able to fill in the gap. In fact, they've only muddied the waters as they've continually revealed differing tree of life patterns than the ones suggested through fossil forms. According to the cover article in a 2009 *New Scientist* piece, the tree-of-life project "lies in tatters, torn to pieces by an onslaught of negative evidence." As it turns out, "the evolution of animals and plants isn't exactly tree-like." As one study referenced by this article put it, "We've just annihilated the tree of life. It's not a tree anymore, it's a different topology [pattern of history] entirely. What would Darwin have made of that?"

In other words, neither the fossils nor the genes have matched Darwin's theory of common descent as depicted in his tree of life. Further, recent studies are casting serious doubt on the abilities of genetic mutations and natural selection (the two proposed evolutionary mechanisms by which new genetic information is produced) to produce new genetic information. To make this complex concept as

simple as possible, moving from simpler organisms (which are, in fact, more complex than most realize) to complex organisms requires an increase in genetic information. Genetic information functions precisely like a computer code that tells a program how to run. More complex programs need additional code to run. The same holds true for living organisms. To go from simpler organisms to complex organisms requires the input of a staggering amount of new information or code to tell the amino acids how to assemble and the proteins how to fold so as to produce the needed function for the organism's survival.

To take but one example, let's consider an amino acid, which is an essential building block for life. Amino acids must be assembled in a certain arrangement in order to produce functional proteins. Dr. Stephen Meyer, in his Darwin-crushing book *Darwin's Doubt*, explains the probability of a mutation producing a functional protein from a moderate string of 150 amino acids: "The probability of any given mutational trial generating… a specific functional protein among all the 150 residue amino-acid sequences is 1 chance in 10^{77} – that is, one chance in one hundred thousand, trillion, trillion, trillion, trillion, trillion, trillion." He asks, "Is it plausible to think that random mutations in the nonfunctional part of the genome could overcome these long odds to generate the genetic information necessary to produce a novel protein fold with a specific selectable function?" Unbiased reason would say "no."

But this is precisely why so many scientists refuse to accept the evidence against Darwinian evolution: they're not unbiased. They don't espouse evolution because of any overwhelming evidence. They cling to it because they refuse to consider the possibility that some intelligent agent beyond nature (i.e., God) had anything to do with the origin and diversity of life. Dr. Scott Todd, an immunologist at Kansas State University, lets the cat out of the bag when he admits, "Even if all the data point to an intelligent designer, such an hypothesis is excluded from science because it is not naturalistic."

Many Christians have been led to believe that there is a war between science and religion. Such is not the case. Science and religion are the closest of allies as science continually points to the creative necessity of religion's all-powerful, intelligent God and religion leads us to expect order in creation at the hands of an orderly God. This doesn't mean there isn't a war – there is. The war, however, is between religion and naturalism that insists on masquerading as science. Religion believes that science is an incredibly useful tool of God for discovering knowledge about the created order. Further, religion believes that science shouldn't be artificially strait-jacketed with an anti-supernatural bias, but should be allowed to take us wherever the evidence leads. And increasingly the evidence is pointing us to God.

For more information on any of the points discussed in this article, come visit with Pastor Conner. Bring your questions and let's find the answers together. – Pastor Conner

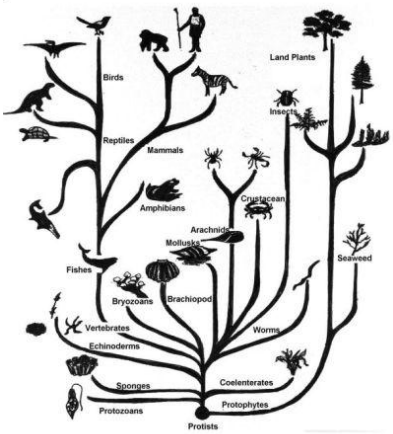

Figure 1

Figure 2

God's Will for My Life[7]

Everybody wants to discover "God's will for my life." Unfortunately, that almost always has to do with external performance on the part of the person discovering that will. If I could just figure out what the will of God is for my life, everything would be coming up roses." People who think this way, if they are being externally successful, conclude that this must be God's will for their lives. If their business is turning an astounding profit, or they are able to move into a better neighborhood, or their children are faithful, obedient, and good looking, they presume that this must be God's will for their lives. If, however, they suffer business reverses, they have to buy a smaller home, and one of their children suffers a congenital disease, this must not be God's will for their lives. How wrong-headed this is, because it equates our external conditions with God's grace. If God is giving me what I want, then it must be His good and gracious will. What has happened to God's grace if my external conditions are poor? Has He abandoned me? Does He despise me? These are good questions.

God's will toward me must not be equated with the external conditions or my experiences. Otherwise, we will be uncertain of God's attitude to even His beloved Son, who suffered degrading torture and horrible death on the cross at the hands of wicked men. On the basis of His experience, He should have been unable to call God "My God," yet His cry of dereliction remained a cry of faith. Why? How? First, Jesus declined to believe that what He was experiencing disclosed the attitude and heart of His Father toward Him. He believed that the Father would never let His holy One see corruption (Ps 16:10), no matter what He felt. No, God's attitude to me must not be limited by my attitude toward the world or even toward God. 'If we are faithless, he remains faithful - for he cannot deny himself' (2Ti 2:13).

If I cannot discern the divine will through the world, my feeling, or my experience, how can I know what is God's will toward me? The divine Word reveals the divine will. What is external to me tells me of His good and gracious will and impresses that will in my heart, so that I know God's will. It is written of the Son of Man that he should suffer many things and be treated with contempt (Mk 9:12). It is written that He should suffer for us. Here is where and how I know the divine will: "It is written." Here is where I learn that God's Son died to mollify God's anger by taking into Himself my sin and wickedness and by offering Himself in my place as the perfect substitute for me and my sins. If this shape and teaching is impressed upon my heart, then truly I have the mind of Christ. Believing in Christ and trusting Him for salvation is having His shape cut into our lives, like a die would cut and emboss an Olympic medal. It implies suffering, of course, but in that way we are shaped like Him in His death and life. How can I know God's will for my life? Since God's will for my life is that I believe in the One whom He has sent (Jn 6:29), it is pretty simple, because God has told us His will for us in His Word.

Prayer

Lord Christ, give us Your mind that we may have You impressed upon our hearts. Keep us from seeking Your will in our own experiences. Help us to seek You where You may be found: in Your divine Word. Amen. – Pastor Scott Murray

[7] The following article was written by Pastor Scott Murray of Memorial Lutheran Church in Houston Texas. Pastor Murray is the Fourth Vice President of the Lutheran Church – Missouri Synod. He writes a daily devotional thought entitled "Memorial Moment." This article is one of his Memorial Moments.

September Highlights

Zion Guild met on September 10th for its regular meeting, hosted by Audrey Roe and Cheral Buhr with 11 members in attendance.

Pastor Conner provided devotions from Romans, Chapter 14, "Judging One Another".
Bev Grundmeier provided our Christian Life message from LWML entitled "Dangerous Familiar"
.
President Susan Schilling led the business meeting. Acting secretary read the minutes from the August meeting. Treasurer reported $20 was donated to the church library in memory of Dorothy Reimer.

Circle Reports were as follows:

Circle 2 serving September fellowship coffees except for the 21st & 28th.
Circle 3 will serve October fellowship coffees except the 5th & 19th.
Circle 1 will serve the next funeral lunch

Audrey Roe, Human Care Chairman, reminded members that Quilting will start again on September 11th, at 1 PM. All church ladies are invited to participate weekly in this afternoon of quilting and fellowship.

President Schilling reported members held a Bake Sale at the Farmers Market on August 15th with a profit of $200 that was donated to the Zion Generations Campaign.

LWML Sunday is October 5th. Members will be recognized for their work and are asked to bring their mites for donation and to wear the LWML color purple.

NO Plaza Bingo for the months of September and October due to other activities that are planned for Plaza residents.

Our next Guild meeting will be October 8th at 1 PM with Connie Ahrendsen and Darlene Vollstedt as hostesses.

The meeting closed with the Table Prayer and the Lord's Prayer.

Cheral Buhr,
Acting Secretary

Kami tinggal di Jakarta. (Indonesian for "We live in Jakarta.")
It's been a month of transitions and travels. We started out the month of August in Medan, North Sumatra. We were there for visa processing, and taking advantage of the time to build relationships with the Bishop and people of the Indonesian Christian Lutheran Church (GKLI). We got police reports, exit permits, and all the other things needed by foreigners who are living here.

During that time, we learned it would be best for us to relocate from Bandung to Jakarta for the time being. So we flew to Jakarta to make preparations for a few days. Our family drove the three hours to Bandung, packed up everything we own, and headed back to Jakarta to set up house and home.

Needless to say, it's been a further time of transition for adults and kids alike as we said goodbye to the folks in our Bandung neighborhood who were just getting used to us. Jakarta is a much different place to live: it's hotter, it's noisier, and it's much, much busier. It's full of expatriates from all over the world, and it's notorious for its terrible traffic. Most estimates list Jakarta as the 2nd largest city on the *planet*, by its 26+ million people in the metro area! That's about 2.5 times larger than the whole state of Michigan, and about 5 times larger than the whole state of Wisconsin. It's going to take a bit to get adjusted to living here, but the LCMS has had a presence in this city (and in this same house) for a decade. We're proud to continue that.

SELAMAT

Once we arrived, it was time to jump in with both feet. We had the privilege of hosting the Bishop of the GKLI for a few days so we could continue our fellowship talks while the Regional Director was still in-country. The talks went very well, and allowed us to have open and frank discussions about our church bodies. The time together culminated in the signing of a Working Agreement between our churches, which is a great step toward full fellowship. While it doesn't grant us to share altar and pulpit, it does say we're both committed to making this relationship work, and to walking together in the present and future.

Thanks be to God for His grace in allowing us to serve here in this place, and for sustaining us through so many changes in the last few months. We're also thankful for the support and encouragement you all continue to give us in so many ways. We especially appreciated all those who sent greetings to Caitlin for her 5th birthday! She was touched that so many remembered her on her special day.

* 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 sharp minds and humble hearts to learn the Indonesian language;
* For our family's peace and wisdom as we adjust to life in Jakarta
* 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

China Lutheran Seminary
Our Missionary in Taiwan
Dr. Stephen and Maggie Oliver

As we start the new school year, China Lutheran Seminary celebrated one of our biggest events in recent years on September 13: the retirement of President Thomas Yu and the installation of the new President Samuel Liu! With much rejoicing, we thank God with full hearts for the 21 years of Dr. Yu's presidency and praise God for answering years of prayer for a new president, Dr. Liu!

Pray for the beginning of the new school year and the transitions of the presidents (Dr. Yu into retirement and emeritus status, in which he will still teach, and Dr. Liu into new leadership of the seminary).

Photo: THE OLIVERS
Maggie, Isaac (6), Stephen, Ginny (2), Gary (4)

Pancake Breakfast!

Annual Preschool Fundraiser

Sunday, October 19th
Serving from 9AM – Noon
Freewill Offering

Preschool children will sing in the 8:00 AM worship service

Join us for eggs, sausage, and pancakes

Funds will be supplemented by Thrivent

Zion Lutheran Church
Fellowship Hall
Manning, IA

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

!Amigos En Cristo!
News from IDW Hispanic Ministry
Missionary/Pastor Daniel Vogel

Iowa District West, LCMS
Year 10, Issue 10, October 2014

The Installation of Pastor Eric Moeller: My last official work as the pastor of the Hispanic ministry at Storm Lake was to organize the installation of the Rev. Dr. Eric Moeller as the new Hispanic pastor. He will also work as a full time Chaplain at Tyson Foods pork plant in Storm Lake. What an honor this special service was! 18 pastors were present, locally as well as from Des Moines, Minneapolis and Chicago. We were honored to have Iowa District West President Paul Sieveking do the installation ceremony. I had the privilege of doing the Spanish translation of the service. The preacher was Pastor Alex Merlo of San Pablo (St. Paul) Lutheran in Aurora, Illinois (a good friend of Pastor Moeller). Pastors from the Storm Lake, the Denison and the Des Moines areas and members of their churches came to show their support for this special ministry. Pastor Moeller has had a unique background of experiences in the mission field, university teaching and congregational service to prepare him for this special ministry. He is married to Miracelia and they have 3 children.

The Future of Our Ministry among Hispanics: The picture at the right is the latest photo of our four pastors serving to share the Gospel with Hispanic immigrants in Iowa District West. Pastor Eric is to my right and to his right is Rev. Alex Merlo of Chicago, the visiting preacher of the special service. To Pastor Alex's right is the Rev. Lincon Guerra serving in Des Moines and to his right is Pastor Henry Witte serving in Sioux City. We have a wonderful future as we minister to the Hispanic communities around western Iowa with the Gospel of Jesus Christ as Lord and Savior. Please follow the work of each of these ministries on the monthly IDW website (idwlcms.org).

A New Mission Field: Last month I wrote about meeting Pastor Gabriel through his wife Sara who works at Tyson. They are members of a Sudanese ministry that has begun worshipping at Zion in Denison. Pastor Gabriel is a Lutheran pastor and is consulting with the Iowa District West to become certified as a LCMS pastor. Keep him and his ministry group in your prayers.

My Tyson Chaplaincy at the Plant in Denison: My work at Tyson continues to bring me into contact with Christians and non-Christians from around the world. As I reported above we are supporting the new Sudanese ministry in Denison. I also visit with many Christians of the Denison Hispanic churches. Amazingly, Denison has 14 Hispanic churches! Denison is seen as a mission field by Christian denominations around the Midwest. So at Tyson we certainly have many faiths represented from Christian to Islam and more.

PLEASE PRAY: +In thanksgiving for the installation of Pastor Moeller to serve our mission in Storm Lake, and prayers for his ministry there. +For the process of incorporating and affiliating with the State and the District for our mission in Denison. +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 the Iowa District West who monthly support the Lord's work among Hispanic immigrants in Denison and in our other 3 Hispanic missions. +++***

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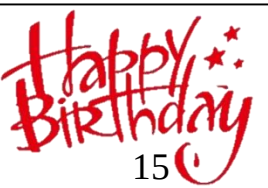
October Birthdays and Anniversaries @ Zion

1 Eric Rosener
2 Judy Musfeldt
3 Marcus Borkowski
Chasity Chedester
Alan Morris
4 Amy Dawson
Robert Ehlers
Charlene Hickman
Camden Morris
5 Katelynn Wittala
6 Haleigh Alexander
Benjamin Ramsey
Richard Zinke
8 Marlene Borkowski
Juanita Kurth
9 Amelia Vetter
Bonnie Witt
11 Houston Alexander
Kimber Arp
Drew Doyel
Duane Karsten
Lynn Kruse
Skyler Sandage
12 Delton Gruhn
Justeen Schwieso
14 Wendy Ahrendsen
Lance Gruhn
15 Merlin Borkowski
Barbara Doyel
Justin Frank
Lori Lenz
Kaylyn Nelson
Jodi Ramsey
Betty Schroeder
Sandra Sextro
David Weller

16 Miranda Benton
17 Pamela Garvis
Phyllis Lamp
Haven Reese
Gordon Schmarzo
18 Kate Greving
Don Lamb
19 Gloria Ewoldt
Sonia Kuchel
Julie Weller
20 Steve Borkowski
Andrea Nulle
Natalie Nulle
21 Rodney Borkowski
Pam Kusel
Nancy Walters
22 Luella Borkowski
Cynthia Genzen
23 Kyle French
24 Diana Bruch
Jill Mohr
25 Amber Bald
Trevor Booth
Gunner Chavez-Pike
Nathan Janssen
27 Bobby Doyel
Randy Dreher
Lois Peters
Daniel Tibben
28 Marjorie Kusel
30 Claire Behrens
Geraldine Stripling
31 Phyllis Callender



3 Franklin & Arlene Mohr
9 Ryan & Bobby Doyel
10 Duane & Kay Otto
12 Gerald & Rita Beck
Vernon & Dorothy Larsen
13 Howard & Audrey Roe
14 David & Julie Weller
16 Dale & Karen Reinke

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

THRIVENT FINANCIAL®

Thrivent Financial has just started a new fraternal program along with the existing Choice Dollar program which has brought in $40,000 to our church and preschool since it started 4 years ago.

The new program called **Action Teams** allows every Thrivent member, twice a year, a $250 prepaid VISA card to bring people together, to serve a purpose, and show generosity. The idea needs submitted 21 days in advance of the chosen activity, which then gives 3 weeks to put the plan together. (Thus, get the plan submitted for approval as soon as possible.)

Janet Smith has been working tirelessly to get this out to churches and members, and assist in getting the ideas submitted. All have been approved thus far. Once members understand how this new program works and we get the ball rolling, the possibilities are endless, and members will begin submitting ideas on their own. Here are some of the ideas that are already scheduled and possible ideas for adoption are below. The possibilities are nearly endless.

Sept. 21- Generations Celebration At Zion- free will offering toward baptismal font
Sept. 28- Zion Fellowship by Lady's Guild- with free will offering toward missions
Sept. 30- School supply drive for IKM-Manning
Oct. 2- Create a new Nursery roll banner over the next month or two
Oct. 5- Zion Fellowship by Zion Preschool- to raise money for scholarships
Oct. 5- Zion hayride food and supplies
Oct. 9- Project to cook healthy food dishes and deliver to a family with ongoing health issues during October
Oct. 12- Zion Fellowship by Altar Guild- with free will offering for new Nativity Set
Oct. 19- Zion Pre-school Pancake Breakfast (Thrivent Carroll County Chapter supporting with $1000)
Oct. 26- Zion Fellowship by Altar Guild- with free will offering for new paraments
Nov. 2- Zion Fellowship by Ladies Guild- free will offering toward a mission
Nov. 9- Zion Fellowship by Ladies Guild- free will offering toward a mission
Dec. 3- Advent supper- by the high school youth group
Dec. 6- VFW Annual Banquet
Dec. 7- Zion Fellowship by Ladies Guild- free will offering toward a mission
Dec. 7- Advent By Candlelight – money to support missions
Dec. 7- Heather Kusel benefit (Thrivent Carroll County Chapter supporting with $1000)
Dec. 10- Advent supper- by the high school youth group
Dec. 14- Zion Fellowship by Ladies Guild- free will offering toward a mission
Dec. 17- Advent supper- by the high school youth group

Ideas suggested and being pursued:
Church landscaping
Update basketball back boards and hoops
Supplies for tract resource center and books for the library
Children's preschool and Christmas t-shirts
Preschool outdoor learning structures
Jr High and High School activities
Build new altar in the new preschool room
Projects for neighbors in need