I think we were having spaghetti and meatballs for dinner. For months I had withheld a secret, but I had worked up the courage, despite the butterflies in my gut, to seek help.

"Mom, Dad, I think I need to see a doctor." An appointment was made, and soon enough my father pulled me from my college art class in order for us to meet an oncologist (at the time, I would not have been able to tell you what an oncologist even did for a living).

The diagnosis was unsurprising. I had an advanced version of testicular cancer. You never want any of your organs tied to cancer, but there was a unique curse tied to mine that I would imagine similarly comes to being when women are diagnosed with cancer like breast cancer. That which is ordinarily concealed and protected becomes exposed. My professors taught me never to preach about a time when you were in the shower (e.g. "I was singing this hymn in the shower when…). When you do, the hearers' minds automatically imagine the preacher in the shower, birthday suit and all. By nature of my diagnosis, a secret part of me became fair game to the people around me. That which I did not want imagined in the minds of those around me was out there for the world to see. My nineteen-year-old self-explained my diagnosis in embarrassed, hushed tones to those who asked what kind of cancer I had. So hushed sometimes that people asked, "What did you say?" Forced to repeat my embarrassing diagnosis, my disease stripped me twice in a matter of a few seconds in front of concerned questioners.

Dealing with the medical world did not alleviate my excruciating embarrassment. Early on I had to have an ultrasound of my testicle. A technician, a medical professional, but a stranger all the same moved the ultrasound wand over the organ. It did not matter that this was a *simple* medical procedure. At the end of the day, here I was, a terrified nineteen-year-old forced to strip in front of a stranger.

At the time, I did not know that saying *no* to a procedure was a perfectly acceptable option. I was a young, undergrad twerp for crying out loud. What did I know? The control I ordinarily possessed over my body – the ability to choose to put on clothes to hide that which I wanted hidden – unraveled.

I have never perceived that nurses experience joy in changing catheters or injecting enemas; surgeons do not enjoy extracting an enlarged, golf-ball hardened testicle from the anesthetized body of a college kid. But that is the nature of Disease, a subsidiary of Death. Disease undresses you, revealing your lack of control over your life. It literally disrobes you before your family and friends and your doctors. Disease does not care that you feel ashamed. It will not help repair the relationship between you and the family you yelled at. Anger felt right; you felt in control for once. But at what cost? Short-term fixes like yelling at loved ones in order to regain some sense

of control over our medical experiences do more damage than good. We confuse our loved ones so that they think they did something wrong when in all reality the yelling is not really directed at them. The circumstances and the disease are the true targets of your biting. But Disease does not care about your broken relationships either and it does not care that you feel ashamed when your naked body or your organs are the conversation of the people around you.

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Believe it or not, the crucifixion of Jesus can actually speak to these experiences of embarrassment prompted by Disease.

After His trials before the Jewish leaders and Pontius Pilate, Roman soldiers mocked Jesus as a fake king in an open forum for many to see. Mark's biography records that the soldiers removed one set of clothing designed to make jest of Jesus' supposed authority for the clothing Jesus first wore into Pilate's quarters (Mark 15:20). Matthew's biography is probably the most vivid: "And they stripped him and put a scarlet robe on him" (Matthew 27:28). Matthew leaves his readers with the impression that Jesus is either nude or semi-nude as the soldiers clothe Jesus with different attire.

Point being, the verbs make it clear that Jesus was acted upon. That is, the soldiers forcibly stripped Jesus. The Romans deprived the Son of God of privacy. This trend continued all the way up to the cross when the soldiers stripped Jesus again and gambled for His clothing (Matthew 27:35; Mark 15:24; Luke 23:34; John 19:23-24).

The Romans were professional executioners. They knew how to end a life painfully. But unlike a medical professional who takes no pride in being involved with the nudity that comes with treating a patient, these soldiers took great pride in stripping criminals (and Jesus was no exception). John reveals that Jesus hung exposed in front of His opponents, but the nails also forced him to be exposed to the only other person who had known the hidden contours of His body – Jesus' mother, Mary. She knew the hidden parts as well as any mother does. But this public shaming ritual exposed the holy parts she had originally swaddled away in a manger three decades earlier.

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We tritely toss around "Well, we all have to die someday." It is a true enough statement, but for most of us, our bodies are not awake enough to appreciate the trueness of this claim. It is not until a diagnosis or an accident alarm-clocks us out of bed into reality that we appreciate that Death likes to sit in the backseat. Disease exposes the close vicinity of Death in this world, and there are moments when you can feel Death breathing on your neck.

But one of the many features of the Gospel is that while Death is near, Christ is nearer. Death's henchman, Disease, forces us to reveal our intimate parts to friends, family, and physicians. But Jesus intimately knows the humiliation that comes from revealing intimate body parts to the eyes and minds and hands of those who have no business interacting or seeing your hidden parts.

But it is more than just that He simply *knows* what embarrassment feels like. A plumber can know that there is a problem with a customer's sink because he has had the exact same issue in his own home. Unless the plumber interacts with the sink, his empathy means very little.

Jesus' empathy moved Him, first off, to live in the shame for us. He did not run away. At any point He could have easily broken an arm of one of the Roman soldiers stripping Him, but he refrained. His keeping quiet though marinated Jesus in the shame that we feel in medical diagnoses, therein creating a deeper level of relationship that we would have been denied had He not endured the stripping. In other words, Jesus understands the shame I felt when the ultrasound tech scanned my naked testicle.

But more than that, Jesus pledged an end to the shame and embarrassment we feel on account of Disease on Easter.

For all the disrobing that occurred leading up to Jesus' end, Death became cocky. It had destroyed the Son of God for crying out loud; what more could Jesus do now? Death, however, became sloppy. It allowed men like Joseph of Arimathea and Nicodemus to bury Jesus. "So they took the body of Jesus and bound it in linen cloths with the spices, as is the burial custom of the Jews" (John 19:40). For hours on end, Jesus' body could not escape being exposed, but now that He was dead His followers dressed Him with seventy-five pounds of burial spices and they tightly bound Him like a mummy so that the world could no longer see His tortured body. Perhaps, from Death's perspective, the linen cloths, not Jesus' ordinary tunic (which belonged to the Roman gamblers now), were a final expression of Death's "victory" over Jesus.

But John recalls the destiny of Death's final get-up for Jesus: "[Simon Peter] saw the linen cloths lying there, and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself" (John 20:6-7). Had Nicodemus and Joseph tightly wrapped Jesus like a mummy, the linen cloths would have been ripped to shreds when Jesus woke up. But the burial clothing appears neat and tidy, almost as if Jesus had simply and smoothly changed one t-shirt for a different one.

In any case, without the burial clothes Jesus has exposed Himself. Not in a way where He is walking around in His birthday suit, but in a way where He is alive. His exposition was no longer on the terms of His torturers but rather on the Son of God's terms. He is the winner, not Death. Death, along with Death's cronies like Disease, no longer has any power to expose the intimate parts of Jesus' body again. The public shaming leading up to the crucifixion along with the burial spices and cloths did not fit Jesus. He moved from humiliation to glorification. A Gospel feature is that that same transformation is guaranteed to you. It was guaranteed to a scared-out-of-his-mind, humiliated nineteen-year-old revealing to people that he had testicular cancer.

Jesus has felt my humiliation. There is something comforting in Jesus knowing my embarrassment. So, He empathizes, but He also acts. By rising from the dead, He has initiated a new world where diseases no longer exist and there is no need to reveal yourself in ways that are humiliating. With Disease and Death out of the picture, there is room to enjoy the glorification of our bodies and all that that entails. – Pastor Johnson

Questions:

1) Have you ever had to expose yourself in a way that made you feel uncomfortable or ashamed because of a medical diagnosis?

2) How can the fact that Jesus endured exposure leading up to the crucifixion encourage you today or shape your past experiences?

3) We confess in the Apostles' Creed: "the resurrection of the body." Why is this future resurrection such a big deal?

If Roe is Overturned

On M[illegible]preme Court Justice Samuel Alito's majority draft opinion in *Dobbs v. Jackson Women's Health Organization*. If the opinion holds (in the face of malicious intimidation, threats, and blatant and shameless media and political pressure), *Roe* (and its companion piece, *Casey*) will fall.

While we as Christians would be right to celebrate this decision – since Roe has tragically allowed over 60 million unborn children to be killed (and untold more through medical/chemical abortions) – we cannot declare victory and become silent. We must understand that if *Roe* is overturned, abortion laws will be returned to the prerogative of state legislatures. And state legislatures need good laws to protect the unborn.

Iowa, however, is in a particularly precarious position in this regard. As you may know, in 2018 the Iowa Supreme Court stunningly and unjustifiably declared abortion a constitutional right in Iowa, thereby making it nearly impossible to restrict abortion, right up to the point of birth. This leaves the unborn nearly completely unprotected in our state. Roe's overturning would not meaningfully change abortion laws in Iowa. As long as this Iowa Supreme Court ruling stands, abortion in Iowa will remain legal right up to the point of birth.

The Protect Life Amendment

This is why The Protect Life Amendment, which we have highlighted before in the pages of this newsletter,[1] is so important. The simple purpose of this amendment is to declare that abortion is not a constitutional right in Iowa. As you may guess, though, amending the Iowa constitution is not an easy or speedy process. The bill must pass in two legislative sessions and then go before the people of Iowa for a vote. The bill has been passed in the present legislative session, but must wait until after elections this November to be considered in the next legislative session (2023-24). Only then will it be allowed to go before the people of Iowa for a vote. Now, more than ever, it is imperative to elect candidates who will support in legislation the protection of the unborn.

Legislating Morality?

But some say, "You can't legislate morality." While that is a catchy slogan, it's utter nonsense. Ask yourself, "If you can't legislate morality, what can you legislate?" Think about it: all legislation reflects moral beliefs. All legislation is designed to protect a moral good or to prohibit a moral evil. All legislation includes the (often unstated) moral justification "Because defending this is right" or "Because doing that is wrong." That is morality. The question, therefore, isn't whether or not you can or should legislate morality. The question is what morality you're going to legislate.

In this case we merely need to ask, "Should the unborn be protected from poisoning, dismembering, and discarding?" Perhaps that language feels too strong to you, but what do you

[1] To refresh your memory, you can re-read information on The Protect Life Amendment in Zion's/Trinity's April 21 newsletter (available here: http://zionmanning.com/newsletter.php)

think happens to the unborn in abortion? Have you not heard of the sickeningly named "Products of Conception" room where abortion nurses put the pieces of the dismembered baby back together to ensure none was left behind? Are you not aware of the fate of untold tiny developing babies who are killed through abortive medication at home and flushed down the toilet? If this is too hard to read, why should it remain legal to do?

Those parroting the slogan "You can't legislate morality" are effectively claiming that we should do nothing to protect the unborn from the fates just described. If, however, you find the above fates unthinkable (i.e. morally repugnant and unacceptable), then we need to ensure that good laws are passed to protect the unborn.

We would be remiss, though, if we didn't recognize the desperate situation in which many women find themselves, pressured by unloving people, fearful of rejection, condemnation, and worse. These, also, are moral evils that the Church must speak against. But we must also speak in favor of the beauty and wholeness of sexual chastity and God's design for marriage. These are goods that God has given for our good (and the good of children!) and we would do well to promote, support, and extol them even as we offer compassion, forgiveness, and meaningful help to those deceived by the culture's lies.

Many Hearts Unplanned Pregnancy Support

As such, we celebrate and commend a new initiative from Lutheran Family Service to support women facing unplanned pregnancy: Many Hearts Unplanned Pregnancy Support.[2] Rev. Max Phillips, Executive Director of Lutheran Family Service, shares:

> The sole purpose of Many Hearts Unplanned Pregnancy Support is to connect with and serve more women facing unplanned pregnancy providing the information and support they need to make life-affirming decisions.

The Church and Politics?

"But the church shouldn't be involved in politics," people claim. Does Scripture teach this? Think long and hard about that question. Does the Bible say the Church shouldn't be involved in politics? Ask yourself, "If God cares what happens in my house, is it possible He cares what happens in the State house?"

While it's true that we must respect the two realms, rightly distinguishing between respective responsibilities of Church and State, neither Scripture nor the U.S. Constitution erects a "wall of separation" between them.[3] The State is instructed by God to defend life and to make good laws. Scripture goes so far as to call governing authorities "God's servant" to do "good" (see Romans 13:1-7). A key point to appreciate here is that God gets to define what is good and the Church is commissioned to echo this good, especially to the State.

While we must recognize that differences of opinion will exist over how that good is to be done (i.e. education policies, water runoff policies, energy policies, etc.), surely we must see protecting the most vulnerable among us from poisoning, dismembering, and discarding as a

[2] Find more information here: (many-hearts.com).

[3] The phrase "wall of separation" is not in the U.S. Constitution. Thomas Jefferson used the phrase in a personal correspondence with the Danbury Baptist Association of Connecticut in 1802.

good legislative goal. Surely we must see the need for laws to stop this practice. Surely this should be a concern of the State.

Surely we must also see that laws not only protect, but they teach. Good laws teach what matters because you build fences around things that matter to you. Consider Zion Preschool's outdoor learning classroom. There's a fence around it. Why? To protect the children playing and learning within it. And what does that fence teach us? That children are important to us! Good laws work like good fences. They protect what's inside and teach what's important to us. Surely the unborn deserve a fence around them to protect them and to teach that they matter to us. So surely this should be a concern of the State.

Likewise, it must be a concern of the Church for the Church is called and commissioned to speak where God has spoken and God has most clearly spoken on the sacredness of life. As such, the Church should advocate for good laws to protect life from the womb to the tomb and to bear witness to the unborn's worth.

Getting Involved

If, then, Roe is overturned, the Church's work will not stop, but it will need to be renewed with vigor. How can you be a voice for life? Here are a few suggestions:

- Contact Lutheran Family Service (https://lutheranfamilyservice.org 515.573.3138). Find out more about Many Hearts Unplanned Pregnancy Support (https://many-hearts.com). To learn more about the legislative process and to get involved, email Kim Laube (klaube@lfsiowa.org).
- Contact Lutherans for Life (https://lutheransforlife.org 515.382.2077).
- Contact Rev. Keith Haney, Assistant to the Iowa District West President for Missions, Human Care & Stewardship. Ask how you can get involved in human care efforts in Iowa.
- Contact Mrs. Ellie Menz, Director of IOWAY (Individual Outreach with Adults and Youth) (515.370.1159 ellie@iowadistrictwest.org) and ask how you can participate in mercy ministry in Iowa and beyond.
- Participate in Carroll Area Iowans for L.I.F.E. Contact Allison Schoonover (712.790.6613 akschoonover@gmail.com) to learn more.

Each of these provides a real and meaningful way to engage in the call to protect, defend, and support life. Obviously you can't do them all, but surely you can get involved with one. Which one will you pick? – Pastor Conner

Summer Worship Series

Historic Trinity-Manning @ 6:30pm

Thursday, June 23

Before the Ark

Discover the circumstances leading up to the construction of the Ark.

Preacher: Rev. Bob Wagner (Immanuel-Lidderdale)

Liturgist: Rev. Ryan Roehrig (St. Paul, Carroll)

Wisdom for our (Digital) World

Imagine a community built around certain zones. Let's call one zone "The Tutorial Zone." In this zone you could find skilled instructors on hand ready to help with home improvement projects, to give auto repair tips, to provide trouble shooting advice for tech problems, reviews on nearly every product under the sun, relationship advice, even recipes and meal planning tips. You would need merely to log your inquiry upon entering the zone and the help desk would direct you to the appropriate instructor.

Let's call another zone "The Music Zone." In this zone you could find every genre of music under the sun: classics, rock, punk, indie, bluegrass, ballads, jazz, classical, choral, etc. No form of expression would be excluded. No worldview would be barred. Every genre for every person.

Let's call another zone "The Sports Zone." This zone would offer a panoply of athletic opportunity from sports to watch (and re-watch) to sports to get involved in along with every statistic that could conceivably be tracked. Something would be available every minute of every day.

But in this imaginary community there would also be "The Sexual Expression Zone" and "The Gender Ideology Zone." These zones would be characterized by a libertine ideology that celebrates human desire and the internal sense so that the world beyond became irrelevant to identity; all that mattered would be what was on the inside. These zones would eschew boundaries, disregard societal taboos, and celebrate every desire of the human heart. These zones would also have paid promoters and influencers, people who specialize in propaganda and rhetoric that they would use to recruit new adherents, especially young adherents.

Yet another zone would be "The Endless Entertainment Zone." This zone would have room after room, building after building, filled with people doing stupid human tricks, setting off elaborate Rube Goldberg machines, duping unsuspecting people with pies in the face, scaring them in elaborate surprise scenes, distracting them with silly synchronized dance moves, misleading them with suggestive playacting, and more, a non-ending array of diverting entertainment.

Every zone would be open all day every day. Every zone would be open to every person. Almost all of it would be free (with subscriptions available for those wanting more). It would be paid for through the advertisements that would adorn the entrance and walls of every zone.

What do you think about this community? Does it leave you with mixed feelings and a disquieted uneasiness? Are there parts of this community you'd welcome more than others? Would you let your children explore this community unsupervised? Are there boundaries you'd want to establish? If you had a choice, would you choose to live in this community?

Think long and hard about these questions; they aren't hypothetical or rhetorical because you are currently living in the aforementioned community. It's not Manning or Manilla, Westside or Carroll, Audubon or Templeton; it's your smartphone. It's a digital community. Every zone we imagined (and many, many more!) is present and open to every person with a smartphone or internet connection. This includes your children. And evidence shows

that they have visited and are visiting every zone. Further, the imagined zones are actually pursuing you and your children. They are targeting you, clamoring for your attention.

Doesn't, then, wisdom call for discernment? Doesn't wisdom require us to wrestle with how to welcome the good and to deflect the bad, how to appreciate the good zones while establishing a firm position on limited-time zones, even no-go zones? If you wouldn't set your child free in our imagined community – and I pray that you wouldn't! – then we must work to direct our children (and ourselves) into the way of wisdom in the real and ever-present digital community in which we live even as we take steps to protect our children and ourselves from the propaganda, lies, and mind-wasting material in digital land.

So how do we do it?[4] Some call us to reject the digital community outright. And while there is much to disdain in the digital community, escaping it doesn't seem realistic or even necessarily desirable.[5] Jesus Himself prayed these words concerning His disciples, and by extension us:

> I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth (John 17:15-17).

Pay attention to His words: *do not… take them out of the world, but… keep them from the evil one… sanctify them in the truth; your word is truth*. We live in the digital world, but so does the evil one, Satan. We must never forget this. The call, then, is not to escape our world, but to be sanctified in our world by God's Word, to be shaped and formed by truth.

This shaping and forming, what Jesus calls *sanctifying*, changes us profoundly. It sets us apart from our world and makes us different – and it allows us to flourish as people. And that difference demands discernment. Being sanctified by God's Word requires us to practice wisdom in our digital world.

How then do we exercise discernment and practice wisdom? Seek the source of wisdom: The Lord and His Word! But please, please understand, this isn't a slogan or a nice idea; this is a life mission. This is a discipline that must be honed day after day. If it stays a slogan, we will lose our distinctiveness in the world, compromising our witness and reaping the consequences of foolish living. And the number of fractured, distracted, crude, loose, biblically illiterate lives, marriages, and families suggests no shortage of foolish living.

Slow down, then, and consider carefully what Scripture says about the pursuit of wisdom.

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[4] To read about protecting yourself and your children online, read the series of articles I wrote over the last few months of 2021, available on Zion's blog (http://zionmanning.com/blog.php).

[5] Lying beyond the scope of this article is the reality that concern over the digital world is not limited to content. We need to appreciate what many have long acknowledged, that the medium affects the message. The medium (the means by which the information is delivered) alters the message being delivered. Visual media (the core medium of the digital world), doesn't traffic in truth, but in emotions. It doesn't teach us to think in language, but to feel in pictures. Further, our ability to customize our digital world can lead us to believe we are sovereign over reality and truth. Appreciating this is key in engaging the digital world with wisdom and discernment.

Proverbs says (pay especially close attention to the intensity of the search for wisdom):

> If you call out for insight
> and raise your voice for understanding,
> if you seek it like silver
> and search for it as for hidden treasures,
> then you will understand the fear of the Lord
> and find the knowledge of God (Proverbs 2:3-5) (see also James 1:5).

Wisdom isn't chanced upon; it is pursued with ardent intensity. You seek it and search for it like invaluable treasure. And where do you focus your search? The teachings of God. The psalmist acknowledges:

> Through your precepts I get understanding; therefore I hate every false way (Psalm 119:104).

And then he prays:

> Teach me good judgment and knowledge, for I believe in your commandments (Psalm 119:66).

Scripture teems with passages like these. Wisdom is gained through hearing, considering, learning, digesting, studying, praying, singing, and saying God's Word continually. God's Word gives us the conceptual framework to situate ourselves in reality. It gives us the language, the concepts, the words to describe, frame, and interpret reality. It gives wisdom for marriage, finances, sex, identity, entertainment, suffering, education, government, war, and so very much more.

To return to our digital community, we gain wisdom to discern which zones we may enter with joy and which zones we must build boundaries against, which zones we must limit our exposure to, which we can celebrate and which we must denounce by immersing ourselves in the words and wisdom of God in Scripture.

Consider but a few of Scripture's exhortations:

> There is a way that seems right to a man, but its end is the way to death. Proverbs 14:12
>
> Let not sin therefore reign in your mortal body, to make you obey its passions. Romans 6:12
>
> Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. Romans 12:2
>
> Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul. 1 Peter 2:11
>
> Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. Matthew 6:19-21

These words are for our good – for *your* good. They are words to live by, words to internalize, words to memorize, words to build a conceptual framework for wise living. They are words that will guide us through our digital world, giving wisdom and imparting discernment to us and to our children so that we can enjoy the good and avoid the foolish and evil. Want help learning these words or applying them to your specific situation? Let's talk! – Pastor Conner

Remembering Lent & Holy Week at Trinity

Pastor Riggert leading Trinity's kids in a special Children's Message

Leading the kids in a Palm Sunday processional

Easter Breakfast in Trinity's Fellowship Hall

Beginning Saturday, June 4 Divine Worship at Trinity-Manilla will begin @ 5pm rather than 4pm

Worship will remain on Saturdays
Bible Study will begin @ 4pm rather than 3pm

<u>Saturday, June 4 – Trinity-Manilla will worship @ 5pm</u>

We are also placing a greater emphasis on our Baptismal identity.

- We will mail monthly Baptism acknowledgment cards.
- The first service of every month will begin with baptismal acknowledgement and celebration.

Zion Fellowship Club Picnic

Fellowship Club members and GUESTS are invited to a SPECIAL EVENT on **Monday, June 13**. A Fellowship Club "picnic" will take place at the church fellowship hall beginning at NOON.

Meat will be provided. Attendees are invited to bring a side item: dessert, salad, etc. A short program after the meal will share the important outreach of ORPHAN GRAIN TRAIN. A special video was given to our group after our recent Norfolk tour. OGT has recently been actively involved in relief to the victims of war in Ukraine. Zion members and community partners have been generous in support of the Ida Grove OGT warehouse. Begin the summer season with a special picnic!

COOKIE WALK

June 18

Zion will be sponsoring the Cookie Walk for Kinderfest on Saturday June 18. Donations of cookies, bars or other snacks are needed. We suggest 6 or 8 cookies or bars on an 8-inch plate. Plates and bags will be available in the church kitchen. You can leave donations at the church before 9:00 am on the 18th or bring them to the stand in the park after 10:30.

There will be a sign-up sheet for volunteers to set up the booth and to work. This is a great way for Zion to be involved in this community event. The Sewing Ladies are donating a quilt to be given away, so stop by the booth and sign up for the drawing.

Dear Parents and Grandparents of Zion Young Investors,

Since March of 2020, the Young Investors' Club of Zion has been on recess. Recent conversations with interested parties have suggested that it is time to resume efforts. The Young Investor program provides opportunity for our younger members and their families to learn the advantages of regular saving and at the same time participate in helping ministries to grow and serve others.

On Sunday, July 17th, Zion will hold an information meeting immediately following church services to encourage participation in this worthwhile program. Carole Mandarach (White), IDW representative of the Lutheran Church Extension Fund will be present to answer questions and to update information on additional benefits of the program. Zion currently has 53 young persons enrolled in the program. Your attendance at this meeting is requested and encouraged.

Preschool Praises for May

Wow! Our preschool year flew by! Time really does fly when you are having fun!

The first week was all about Mom and we wrote what we know about Mom; her name, age, what makes her smile, what she is the best at and what we would buy her for a gift. The answers were adorable and comical! The children decorated small planters, and we put wildflower seeds in them for Mother's Day gifts.

We took the preschoolers' measurements for height and weight (just like we did during the first week of school) so we could compare one aspect of their growth since the beginning of the school year. We included this page in a binder, along with many other keepsake pages, and gifted parents and preschoolers the binders at our closing program.

Our last week of school was an absolute blast! We practiced a lot for our closing program, then each day came with a different theme and activity. On Tuesday we had a carnival! Different games filled the hallway, and the preschoolers got tickets to play each game. We played carnival BINGO and cut out 1-10 carnival cards to practice our numbers. The preschoolers also got special snacks like we were at an actual carnival. On Wednesday, we walked to the park. The students played together and made fun memories. After closing program practice on Thursday, we had a water day with water activities outside. It was messy but a lot of fun!

A basketball hoop and basketball were donated to our preschool, and it arrived in the mail this month! The students enjoyed playing with the new toy! With donations for outdoor equipment, the preschool was also able to order a large xylophone that will hang on the fence for the children to play music on, 4 trikes, and 4 trike helmets. Those items are still on their way here, but next year's preschoolers will get to be the first to use those!

We had our closing ceremony on the 19th and enjoyed sharing some of our songs with the preschool families. We sang My God is So Great, Jesus Love is Bubbling Over, and Jesus Loves Me. The preschoolers got their names announced and walked over a bridge to get their certificates and a hug from Ms. Shelly. During the closing ceremony, a slideshow was played showing the preschoolers first and last day of school photos and a photo of what job the preschoolers want to have when they're grown up. It was really fun to see what they thought their job would be someday, many jobs mimicked their parents' jobs. Some of the jobs included babysitters, policeman, fireman, pig farmer, doctor, ambulance driver, and one student wants to be a pastor just like Pastor Conner. The children and their families joined us for cupcakes and juice following the program. We also gave each preschooler 2 special books, a Thrivent shirt, and a balloon as a present.

This month, Pastor Conner spoke to the children about how Jesus said that he was the door to salvation which means that we enter eternal life through Jesus, and He said that He was The Good Shepherd that lays down His life for the sheep. We are the sheep and Jesus cares for us by giving us forgiveness, grace, mercy, and eternal life by dying on the cross and taking the justice that we deserve for our sins. He also talked about the bodily ascension of Jesus into Heaven and how this is a hope to us as we look forward to being bodily raised from the dead and living with God eternally.

Thank you to the Preschool Board for all their support this year and help with events like our Pancake Breakfast and closing program! Thank you to Ms. Marlene Borkowski for dedicating many hours to our preschool! She is truly a blessing, and our preschoolers adore her. “Mrs. B” was especially popular for reading books and building Marble Runs.

Thank you to Pastor for his weekly lessons and support, our preschoolers truly adore and admire him. Thank you to our parents and relatives who volunteered as “community helpers” throughout the school year. Huge thank you to everyone in the church for your support and prayers!

We pray that our preschool teaching positions and open spots for preschool students continue to fill, so the mission work at Zion Lutheran Preschool will continue, and that we can continue to share the love of Jesus with children and families!

Yours in Christ,
Ms. Shelly and Ms. Ashley

What I Want to be When I Grow Up:

Your support of Zion Preschool allows us to share Jesus with every one of these children. Thank you!

It's Okay to Swat What 'Bugs' You!

Don't you just love this time of year! The sun is shining, the birds are singing. And then there are the bugs. Anyone who knows me knows that I don't like bugs. I have a swatter in just about every room, just in case there is a bug that I need to swat. For others, bugs are not a big deal. I guess one could say that I have a low frustration tolerance for bugs. My family tells me that it is no big deal. Not for me it isn't!

There are many levels of frustration and it is not the same across the board for us all. The ability to deal with frustration is known as frustration tolerance. People with a higher frustration tolerance are able to deal with setbacks successfully. People with low frustration tolerance may grow frustrated at seemingly minor, everyday inconveniences such as slow cars in front of them on the road or a noisy room of people.

If you fall on the lower end of the frustration tolerance spectrum, it may cause some problems in your life. Fortunately, there are some things you can do to improve your frustration tolerance. People with lower frustration tolerance may give up on tough tasks immediately. The mere thought of having to wait in a line or work on a tedious task that they don't understand, may feel intolerable.

Frustration tolerance can be learned. With some practice, you can decrease the intensity of your frustration and learn to express your feelings in a socially appropriate way.

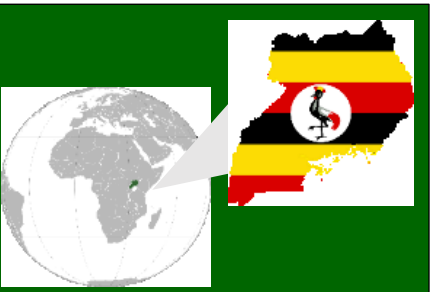
Feelings of frustration get fueled by thoughts such as "These things always happen to me!" I have said this many times as I *always* seem to get in the slowest line at the checkout lanes and the person in front of me *always* has a problem with their payment method. Instead of thinking about the unfairness of slowing me down, I need to put myself in their place and consider how it is affecting them, such as embarrassment or making them late for an appointment. In reality, it may only be an extra minute or two that it is taking.

Frustration can be from doubting your ability to tolerate distress. When I say "I can't stand to wait in line," I am increasing my frustration; I need to remind myself that I can cope in better ways. I take a deep breath and count to ten and divert my attention to something else, such as reviewing my list to make sure that I have all that I came in the store for. I also know that I can change lanes if I need to as that is within my control to do.

Just like any other skill, frustration tolerance requires practice. Identifying what "bugs" you is the first step. It is important to manage your self-talk and use healthy coping skills to deal with your feelings. When you are successful at managing your frustration, you will gain confidence in your ability to tolerate distress. And, if it means swatting the bug to make you feel better, go for it!

Janet Brus, RN
Psychiatric Medical Care / Manning Regional Healthcare Center
Program Director – Senior Life Solutions

Rev. Mark and Megan Mantey
Serving in Uganda



A Life of Stewardship

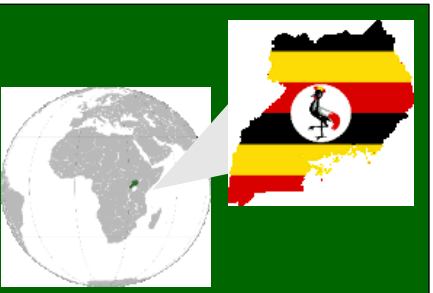
One of our great joys in ministry is serving alongside the Lutheran Church of Uganda (LCU) pastors and visiting with seminary students in their home regions. The two-week Easter break allowed Megan and our two colleagues, Rev. Volmir da Rocha, and Rev. Daniel Martins Silva, to travel to northern Uganda. The local dean and pastor, Rev. James Odoo, invited the missionaries to lead a seminar on stewardship for the two congregations near Lira, Uganda.

DCE Megan and Rev. James Odoo sharing a word of encouragement with congregants at Akia Lutheran in northern Uganda

Our visit also allowed us time to visit with recent graduates, Vicar Isaac Ojok, Vicar Stephen Ogwal, and current student Vicar Ray Otim. Visiting and spending time with them in their homes is a great honor. It also shares the message that they are vital to the ministry, and they are supported by their church body and the visiting missionaries. We were grateful to travel with the Bishop, Rev. Charles Bameka, who shared words of encouragement with each congregational family and student we visited.

The seminar on stewardship allowed the missionaries to support the Lutheran Church of Uganda as they strive to teach leaders about stewardship. The congregants were enthusiastic about participating. They were knowledgeable and shared that all we have comes from the Lord. They also shared how influential it was to know that we are God's managers and caretakers of the resources He gives us. All participants were eager to learn more about the gifts and abilities the Holy Spirit has given his church and how they can use those gifts to glorify the Lord. We are grateful for our time working alongside the LCU in northern Uganda. May the Holy Spirit continue to grow his church there.

Rev. Mark and Megan Mantey
Serving in Uganda



Life and Ministry Update

Ambassadors of Reconciliation, a Recognized Service Organization (RSO) within the LCMS, led our retreat. Dwight Schettler, the President of Ambassadors of Reconciliation, taught us more about Biblical reconciliation using Scripture and the 6 Chief Parts of the Small Catechism as our guide. This year was the first opportunity to have a programmed retreat since 2019.

We also learned how to coach people through conflict, focusing on Biblical reconciliation and restoring relationships. We are grateful to continue the learning through the ability to meet online with Dwight for our practicums to gain comfortability in these skills. This learning adds importance to our relationships with our families, co-workers, and the church bodies we work with daily. To learn more about Ambassadors of Reconciliation work throughout the world, please visit https:// www.aorhope.org.

EASTER CELEBRATIONS
We spent Easter at our home congregation at Nakabango Lutheran Church, just outside of Jinja. We were thankful to worship with friends and colleagues, as we celebrated Christ's resurrection. This was our first opportunity to worship on Easter Sunday in an in-person congregational setting in two years. We rejoice that whatever the circumstances, the Lutheran Church of Uganda pastors preach Christ crucified and that Christ's victory over death is won.

Please Pray For:

- The people in northern Uganda, especially the congregants and seminary students we interacted with in Lira
- The LTCU students, faculty, and staff as they grieve the earthly loss of several loved ones

Give Thanks for:

- Rev. James Odoo, Vicar Isaac Ojok, Vicar Stephen Ogwal, and Vicar Ray Otim as they serve in northern Uganda
- The opportunity for missionaries to gather in Hurghada, Egypt for our annual regional retreat
- The LCMS Africa region missionaries as we live alongside and serve God's people

Amigos en Cristo

News from ***La Iglesia Evangelica Luterana Amigos en Cristo:***
Friends in Christ Evangelical Lutheran Church
Pastor Pedro Lopez, Denison, Iowa

June 2022

re with you once more about your Hispanic Ministry Outreach here in Iowa District West. We thank all of you for your prayers and support.

Many things are on the move in Denison and Storm Lake. In Denison we had our Pastors' Circuit meeting and were privileged to provide a delicious breakfast and lunch to our regional pastors and our District President! Tacos, tostadas, chimichangas, rice, beans, and lots of sweets were prepared by our ladies of the Denison area Hispanic Ministry. Following our great meeting and meal, we were asked if we would host the pastors' gathering every month! Imagine that!

On Good Friday, we had a bilingual service at Zion Lutheran in Denison. We also had a wonderful Easter Sunday celebration with many children and lots of food. In Storm Lake, we had a wonderful breakfast followed by a bilingual service. It was a blessing to our English and Spanish speaking communities! What a testimony to our communities, working together to hear and spread the word of our amazing God!

We are always looking for opportunities to gather with our families and strengthen our relationships with the brethren. Many birthdays and family milestones were celebrated this past month. I was privileged to lead a presentation about Hispanics in the USA and our State and region at an LWML Rally in the Cherokee area. What a blessing! Gracias ladies.

Rev. Pedro Lopez
Assistant to the President
Missionary at Large
pedro@iowadistrictwest.org
571-606-7600 (cell)

We are still having our worship and Bible services in the Denison and Storm Lake; we continue making connections in the Carroll and Harlan areas for future Bible Studies and Worship Services. Please keep us in your prayers so that we may continue working with our Hispanic Community and bringing the message of salvation to the many who have no knowledge of Jesus and His redeeming work. Gracias and Bendiciones to all. Hasta Pronto!

中華信義神學院
China Lutheran Seminary

Maggie, Stephen, Isaac, Ginny, Gary

Update 2022

Dear Prayer Partners,

Resurrection power is alive in us through faith in Christ Jesus! What a strength and comfort in the midst of a world filled with so much evil! We are doing well and very thankful to you for your continued prayers!

This time I want to share a short article about war that I wrote for our seminary newsletter here in Taiwan. Whether here or there, I think you'll be able to see the obvious application. I'm also attaching a photo (that goes with the article) from 1992, when as a Navy Chaplain I was preparing to launch off of the USS Ranger aircraft carrier in the plane behind me.

In His Resurrection Faith and Joy,
Pastor Oliver

Can Christians Support War?

The Vietnam War created upheaval in American society with many people questioning whether Christians can support war. I was in college after the war and was also struggling with this question when I came across Luther's *Whether Soldiers Too Can Be Saved*. After reading through his Biblical reasons for why the calling of soldier is a good calling, I later became a Navy Chaplain and full-heartedly supported those who had that calling of protecting family, neighbors, property, nation, etc. The Reformation was a time of societal upheaval when people questioned almost everything and added to this was the concrete threat of invasion from southern invaders into Europe.

From his biblical studies Martin Luther commented on these things in a number of writings, but as we feel the current worldwide challenges, we will consider here two particular writings on these topics: *Whether Soldiers Too Can Be Saved* (1526) and *On War Against The Turk* (1529).[6]

Writing to a soldier who had questions about whether a Christian can kill other people in war, Luther mentions many scriptures but especially focuses on John the Baptist's answer to soldiers when they asked John the Baptist what they should do to bear fruits that befit repentance (Luke 3:8-14). John doesn't tell them to stop being soldiers but rather says: "Do not intimidate anyone or accuse falsely, and be content with your wages." Luther does mention that you can have a good calling but a bad person in that calling so it's very important for soldiers to follow John the Baptist's advice and be good in their office and not

[6] *Luther's Works*, vol. 46, Robert C. Schultz, ed. (Philadelphia: Fortress Press, 1967), 87-137 & 155-205.

abuse that calling. Luther emphasizes that war is a godly responsibility of earthly government and soldiers, which does not seem to be a work of love:

> **Now slaying and robbing do not seem to be works of love. A simple man therefore does not think it is a Christian thing to do. In truth, however, even this is a work of love. For example, a good doctor sometimes finds so serious and terrible a sickness that he must amputate or destroy a hand, foot, ear, eye, to save the body. Looking at it from the point of view of the organ that he amputates he appears to be a cruel and merciless man; but looking at it from the point of view of the body, which the doctor wants to save, he is a fine and true man and does a good and Christian work, as far as the work itself is concerned. In the same way, when I think of a soldier fulfilling his office by punishing the wicked, killing the wicked, and creating so much misery, it seems an un-Christian work completely contrary to Christian love. But when I think of how it protects the good and keeps and preserves wife and child, house and farm, property, and honor and peace, then I see how precious and godly this work is; and I observe that it amputates a leg or a hand, so that the whole body may not perish. For if the sword were not a guard to preserve peace, everything in the world would be ruined because of lack of peace. Therefore, such a war is only a very brief lack of peace that prevents an everlasting and immeasurable lack of peace, a small misfortune that prevents a great misfortune.**
>
> **What men write about war, saying that it is a great plague, is all true. But they should also consider how great the plague is that war prevents. If people were good and wanted to keep peace, war would be the greatest plague on earth. But what are you going to do about the fact that people will not keep the peace, but rob, steal, kill, outrage women and children, and take away property and honor? The small lack of peace called war or the sword must set a limit to this universal, worldwide lack of peace which would destroy everyone.**
>
> **This is why God honors the sword so highly that he says that he himself has instituted it [Rom. 13:1] and does not want men to say or think that they have invented it or instituted it. For the hand that wields this sword and kills with it is not man's hand, but God's; and it is not man, but God, who hangs, troubles, beheads, kills, and fights. All these are God's works and judgments.**
>
> **To sum it up, we must in thinking about a soldier's office, not concentrate on the killing, burning, striking, hitting, seizing, etc. This is what children with their limited and restricted vision see when they regard a doctor as a sawbones who amputates, but do not see that he does this only to save the whole body. So, too, we must look at the office of the soldier, or the sword, with the eyes of an adult and see why this office slays and acts so cruelly. Then it will prove itself to be an office which, in itself, is godly and as needful and useful to the world as eating and drinking or any other work.**
>
> **There are some who abuse this office, and strike and kill people needlessly simply because they want to. But that is the fault**

of the persons, not of the office, for where there is an office or a work or anything else so good that self-willed, wicked people do not abuse it? They are like mad physicians who would needlessly amputate a healthy hand just because they wanted to. Indeed, they themselves are part of that universal lack of peace which must be prevented by just wars and the sword and be forced into peace. It always happens and always has happened that those who begin war unnecessarily are beaten. Ultimately, they cannot escape God's judgment and sword. In the end God's justice does finds them and strikes as happened to the peasants in the revolt.[7]

The above is Luther's main point in *Whether Soldiers Too Can Be Saved*, and now we turn to his *On War Against The Turk*. In this work Luther opposes war and supports war depending on the situation. He opposes a leader starting war or going to war for these reasons: "the winning of great honor, glory, and wealth, the extension of territory, or wrath and revenge and other such reasons."[8] He also greatly disagrees with the Crusades because the Crusades were portrayed as Holy War led by the spiritual leaders (popes, pastors, etc.), so the Crusades were entirely contrary to Christ (John 18:36): "Think of all the heartbreak and misery that have been caused by the Crusades, by the indulgences, and by crusade tax. With these Christians have been stirred up to take the sword and fight the Turk when they ought to have been fighting the devil and unbelief with the word and with prayer."[9]

Pastors fight a spiritual war with the spiritual weapons of prayer and God's Word (Ephesians 6). Luther discerns carefully between spiritual leaders and earthly government leaders, between spiritual war and government led war. The Word and prayer are given to spiritual leaders and Christians, but the sword (earthly weapons) is given *by God* to the government (Romans 13). Thus the government leader has the grave responsibility of protecting citizens, which is given by God and if the leader doesn't fulfill this the leader is disobeying God.[10] When invaded, it is the emperor's job to fight and the peoples' job to obey the emperor in going to battle.[11] Luther here advises to prepare well for war: "we should arm and prepare ourselves."[12]

Very interestingly, Luther observes how spiritual warfare and physical warfare can happen at the same time, and prayer (with repentance as our first prayer) and the work of God's Word need to lead off for Christians. Murder and lies are the spirit of evil wars of aggression and invasion, and the devil is behind such murder and lies (John 8:44) so the devil needs to be defeated by prayer and the Word even as the soldier goes to war with the sword.[13] Luther strongly exhorts that during war, Christians should continue to pray diligently, writing that people:

should then be most diligently exhorted to prayer and shown that such prayer pleases God, that he has commanded it and promised to hear it, and that no one ought to think lightly of his own praying or have doubts about it, but with firm faith be sure that it will be heard.[14]

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[7] Ibid., 96-97.
[8] Ibid., 185.
[9] Ibid., 186.
[10] Ibid., 184.
[11] Ibid., 185.
[12] Ibid., 201.
[13] Ibid., 179.
[14] Ibid., 172.

Snapshots of Zion

From preschool to high school, Zion celebrates children and youth.

Zion's Friendship Committee prepares potted flowers with a message of love in Jesus for residents of Manning's care facilities.

Mr. Don Struve (trumpet), Mr. Ryan Runyan (trombone), and Conner children (trumpet, two trombones, oboe, and box drum) accompany Timothy in the festive hymn "Thy Strong Word" during Timothy's senior organ recital (Nathanael serves as registrant in a different piece).

UPCOMING EVENTS @ ZION & TRINITY

Please Note! All times and events are subject to change

Sunday Mornings	**Resurrection Reality: Defending the Historicity of Jesus' Resurrection - Zion Family Bible Class (after worship)**
June 6-10	**Zion VBS** **(8:45 – 11:45 a.m.)** **Register: zionmanningvbs.myanswers.com/zoomerang**
June 12	**12th St. (road between Zion and parsonage) tear out** **We need volunteers with skid loaders, tractors, etc. to help tear out existing asphalt and sidewalks in preparation for the new!**
June 16	**Thursday afternoon Communion Service at Zion** **(1:30 p.m.)**
June 23	**Historic Trinity (Manning)** **6:30 p.m.**
July 17	**Y.I. Club with Carole White of LCEF** **Meeting for young investors after worship**

Camp Okoboji Quilt Auction

July 16, 2022 | 12:30 P.M.

Come join us as we admire, bid, & buy the 100+ beautiful quilts that were made & donated. All proceeds go toward Camp Okoboji's Playground Renovation.

For more information, visit campokoboji.org

Camp Okoboji

June Birthdays and Anniversaries @ Zion & Trinity

Birthdays (T = Trinity)

1. McKensie Bess
   Monica Christensen
   Jonathan Conner
2. Haley Mullenger
   Janice Ress
   Sylvia Saunders (T)
   Autumn Winter
3. Grace Asmus
   Dara Jorgensen (T)
4. Alexander Lingle (T)
   Brett Sanford
   Kelli Schultes
5. Warren Puck
6. Angela Albertsen
   Nyle Gruhn (T)
   Brandon Ranniger
   Jason Rasmussen (T)
7. Wyatt Bandow (T)
   Jarod Gruhn
   Easton Woebke (T)
8. Jacob Ewoldt
   Jett Sellner
   Adalyn Stribe
   David Vetter (T)
9. Debra Blom (T)
   Kristine Bunker
   Jon Saunders
10. Amy Bradley
    Luke Doyel
    Neil Hass
    Judy Jacobsen
    Hazel Opperman
    Steve Page
11. Jerry Brus (T)
    Ron Bunker
    Luke Ramsey
    Nolan Ramsey
12. Andrew Ferry (T)
13. Nick Backhaus
    Travis Neumann
14. Richard Irwin (T)
    Jessica Lingle (T)
    Jessica Winter
15. Ann Ranniger
16. Michael Gore
    Ashley Hinners
    Greg Peters
17. Paul Boell (T)
    Lily Doyel
    Dale Reinke
18. Dan Kerkhoff
19. Wilma Bogatzke
    Daniel Vogel
20. Aubrey Alexander
    Lorrell Borkowski
21. Rodney Kurth
    Mason Vonnahme
22. John Blom (T)
    Duncan Hilsabeck
    Kim Wegener
23. Brooklynn Booth
    Bowen Bruck
    Mary Grimm
    Kyler Potthoff
    Matthew Vogel
24. Holly Borkowski
    Lana Georgius (T)
    Cooper Kienast
    Kristine Lingle (T)
25. Tanner Hanson (T)
    Jared Rosener
26. Shirley Ahrendsen
    Dennis Barten
    Russell Bruhn
28. Jordynne Bauer
    Yvonne Klindt (T)
29. Arlo Bornhoft (T)
    Lynn Schroeder (T)
    Hannah Willison
30. Henry Kienast

Anniversaries

2. Jacob & Mallory Dreier
   Duane & Janice Monson
5. Roger & Heather Rasmussen (T)
6. Ken & Gerry Stripling
7. Ben & Ashley Lorenzen
8. Jason & Kimber Opperman
   Bill & Sheila Simonsen (T)
10. Stan & Nancy Baack
    Brian & Deb Birks (T)
    Ron & Kristine Bunker
    Ryan & Heidi Crawford
11. Lyle & Arlene Bald
    Mike & Amy Hull
12. Stan & Joleen Spies (T)
15. Lynn & Sonia Nulle
17. Rich & Sheryl Zinke
24. Jeff & Amy Bradley
    Curt & Debra Janssen

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

Official Acts

Transferred In:
Myra Luetje, from Zion, Arcadia, to Zion, Manning, May 18, 2022

Baptism:
William Saunders (son of Scott and Morgan Saunders): April 30, 2022; Pastor Andrew Johnson

James Russell Mullenger. son of Travis and Amanda Mullenger: May 20, 2022; Pastor Jonathan Conner and Pastor Merlene Ostebee

Adult Confirmation:
May 22, 2022 By Pastor Jonathan Conner
Martin & Nancy Wanninger (Zion)

In Our Prayers

Janice Monson, Pastor Johnson, Paxton Bierl, Stan Baack, Joene Bohlmann, Justeen Schwieso, Nancy Grimm, Jeanne Gruhn, Sherri Steffes, Jim Deevers, Rick Spack, Patty Meeves (Laurene's daughter in law), Gene Mahnke, Lyle Mundt, Tawnya Jacobsen (Kristin Backhaus sister), Loyce Gray