



July 2015

Pastor's Page



Zion Lutheran Church

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I. Pure Doctrine

The pure Gospel is pure doctrine. There is no pure Gospel without pure doctrine.

Today (using outreach as a justification) there are those in the Lutheran Church—Missouri Synod (LCMS) who claim that we can no longer waste time on “incessant internal doctrinal purification.”¹ **To confess that pure doctrine is a waste of time, not necessary or knowable is to confess that the pure Gospel revealed in all of Holy Scripture is a waste of time, not necessary or knowable.** It is an accusation that the Holy Spirit inspired too many words in Scripture or didn't inspire clear words. It is an assertion that sinful man has a better way to reach the lost with a shortened and twisted version of God's Word.

Synod means “walking together”. Congregations and pastors are supposed to be walking together in pure doctrine and pure practice so that the pure Gospel Call rings out here and far off. We, on paper and by Synodical membership, claim we all desire a unified front so that when a visitor walks into an LCMS congregation he or she will receive pure doctrine practiced purely— that is, a visitor will hear the pure Gospel taught by Jesus in Holy Scripture.

But, let's say for a moment Synod means ‘baking together’. We, on paper at least, have agreed to bake the same kind of loaf of bread since we agree this is the best for all nations. We all have the goal to feed our people the best bread and take that bread to the starving world. We all agree that the bread and recipe have been given to us from God above and we are not free to tinker with it—at least that is what we agree on by being in the ‘baking together’ Synod.

But, some very sincerely intended pastors and congregations are contradicting our baking agreement (synodical membership) and the Instructor's instructions (Scripture and Confessions). One pastor and congregation is so zealous to make their bread to feed starving people that they say, “Hurry, as long as we have the main thing—lots of flour---the other ingredients don't matter, leave them out.” Another pastor and congregation say, “Hurry, don't measure, just throw in the yeast and all the ingredients. We gotta get this bread out to the people. We can't spend all of our time fighting over pure ingredients and pure baking practices. The only words from the Instructor that matter are “use flour and offer bread to people”. And, another pastor and congregation, as agreed upon by being in the Synod, take their time and follow the Instructor's recipe because they want to offer the best and most healthy loaf of bread that will feed the sheep and save the starving world as the Instructor desires.

If the ingredients are pure doctrine, you can see how changing or omitting will change the Gospel bread. And, if baking is pure practice, you could see that even if all are using the same content, baking the ingredients at 600 degrees for one minute won't produce the same bread if cooked properly with care. The bottom line, in this ‘baking Synod’, there are too many cooks in the kitchen making up their own recipes and ignoring the Instructor's instructions and the agreed up baking club constitution. For the sake of the LCMS baking club name, the Instructor's reputation, the Instructor's judgment, and for the mouths that they agree to feed the pure bread, something should be done about those not abiding by the agreed upon ingredients and practices. **7 You were running well. Who hindered you from obeying the truth? 8 This persuasion is not from him who calls you. 9 A little leaven leavens the whole lump. [Gal 5:7-9 ESV]**

¹ http://s3.amazonaws.com/mychurchwebsite/c2001/outline_-_pure_doctrine.pdf

As the ACELC has documented, many in our Synod pit zeal for evangelism against zeal for pure doctrine. The idea is that we should stop spending our energy inside the LCMS insisting we all use pure doctrine ingredients and just go outside the LCMS and serve the Gospel bread. This is well intended, but problematic. How can we all unite and proclaim the Gospel to the world if we don't agree on the pure doctrine of the Gospel? We can't. That is what is often missed. All of Scripture is related and if you err in one place it will affect the rest—it distorts the Gospel—it is bread with too much yeast in an oven set ablaze!

For example, if we don't agree on what is sinful, that is, we don't have a pure doctrine of sin, how can we preach the forgiveness of sins? Here is how that can play out: A man and woman are caught in the sin of living together outside of marriage. One LCMS pastor knocks on the door and says, "It really isn't sinful, so I am not going to proclaim forgiveness." The next LCMS pastor lovingly shows the couple their sin so he then can proclaim the Gospel to them. In this example an impure doctrine of sin leads to the Gospel not being proclaimed and sinners left in their sins—the ingredients weren't divided rightly.

Everyone in the LCMS wants the Gospel proclaimed far and wide, but we just don't have the same Gospel because we don't all use pure doctrine. God's Word is pure—all of It. God speaks clearly. **18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."** [Mat 28:18-20 ESV] Jesus wants His Church to make disciples of all nations by teaching them to observe *all* things He commanded, not just a few unique bullet points in Scripture that each LCMS pastor thinks are the Gospel ingredients. It is like telling the Holy Spirit that He inspired too much and we only need what will fit on a church flyer. It is like telling the Holy Spirit that, "All of this stuff in here about sin, church discipline, and roles of men and women—it really offends people and then they don't want to eat our bread—let us be as God and take out those ingredients and just give unrepentant sinners our gospel baked in our image—Jesus loves you." What an insult to God! What arrogance! They rob sinners of the real Gospel bread from heaven and serve a burnt mess. **6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. [1Co 5:6-7 ESV]**

"Let's stop striving for pure doctrine in the LCMS and just preach the Gospel!" How satanically silly! It is like yelling at cooks in the kitchen to bake bread because people are starving, but the cooks don't agree on the ingredients or baking instructions. If ignoring the Instructor and the rules of a baking club wouldn't be tolerated, why are we tolerating it when it comes to God's Word in our Synod? The Gospel loaf is at stake, which means salvation of souls is at stake.

Pastor

HAPPY BIRTHDAY TO ALL
THE MEMBERS WHO HAVE
JULY BIRTHDAYS!!

Larry Gale	7/3
Richard Russell	7/3
Walter Deuel	7/6
Greg Leland	7/6
Jacob Bellefeuille	7/9
Jacqueline Schick	7/12
Nathan Blake	7/14
Nancy Sarauer	7/15
Paul Taylor	7/15
Joann Ehlers	7/16
Brian Schweisthal	7/20
Henry Taylor	7/20
Christine Eggers	7/21
Juanita Lueck	7/21
Ralph Bellore	7/25
Wyatt Stark	7/27
John Emanuel	7/28
Sara Hakes	7/28
Harold Polzin	7/30
Alice Schwetz	7/30
Sawyer Hakes	7/31
Henry Stark	7/31

♥ HAPPY ANNIVERSARY TO: ♥

Gary & Bonnie Jacobson 7/1/2012

Sam & Beth Hunt

7/20/1985



**WE ASK YOU TO REMEMBER IN
OUR PRAYERS THE HOMEBOUND MEMBERS:**

Juanita Lueck

Myrna Mattison

Lila Pahl



WOMEN'S SOCIETY NEWS

Women's Society hosted their second Salad Luncheon on Thursday, June 11th. It was a huge success with about 72 in attendance, including guests from LCMS churches in the area. We enjoyed meeting and visiting with our sisters in Christ. Many delicious salads were served. Everyone enjoyed the Chi Hi Jazz Choir. Pastor Stark had devotions based on the commandments. It was an enjoyable afternoon.

Next meeting is July 9th at noon at Flag Hill, Irvine Park. Plates and utensils will be furnished. Please bring a dish to pass, your own beverage and 2 small

white elephant items for gifts for a game. In case of rain it will be held at church. All ladies of Zion are invited and welcome.



SAVE THESE DATES:

Sunday, July 19th – Swimming in the afternoon. Place to be determined.

July 26th thru 30th – Vacation Bible School

Sunday, August 2nd – Picnic at the Park with Bingo Game

Wednesday, August 5th – Valley Fair... details coming soon

TABLE OF DUTIES MONTHLY REVIEW: TO CHILDREN

Children, obey your parents in the Lord, for this is right. “Honor your father and mother”—which is the first commandment with a promise—“that it may go well with you and that you may enjoy long life on the earth.” **Eph. 6:1–3**

HOUSEHOLD OF FAITH FUND: *Gal 6:10 ESV 10* So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. This fund is for members with emergency financial needs. If you have a need, you may speak with pastor confidentially. The funds are overseen by the Church Council. To donate to this fund, please mark it, “Household of Faith Fund.”

JOHNSON FARM: On July 12 the Zion Fellowship Group is hosting a Horse Drawn Wagon Ride through the countryside with a Weiner Roast to follow at the Howard Johnson farm. Directions are: South on Hwy 93 to the Hickory Hills Golf Course, turn left and go east through the first intersection and it is the first farm on the left.

Hot dogs & buns will be furnished. For those wanting a ride or to caravan, be at the church by 1:15. Everyone should be at the farm at 1:45. Please RSVP to Lois Eichinger at 715-723-4471 or the office 715-723-6380 by July 10th.

VACATION BIBLE SCHOOL will be held in the evenings,

Sun. July 26 - Thur. July 30

beginning with a light supper...**Make plans to attend**...and whom you can invite to come along with you. *VBS is a great way to introduce JESUS to your family-members and friends who don't know that HE DIED FOR THEIR SINS, as well as ours. Our topic will be on the LORD'S PRAYER.*

We will hold classes for: PRE-SCHOOL/Kindergarten level; 1st & 2nd; 3rd - 5th. *We hope that the Sixth, Seventh & Eighth grade students will be helping with the various skits, etc. through-out the week.*

(The classes will be assigned as student will begin @ school in the fall).

We are looking for volunteers to assist with the task of sharing the Good News by means of the LORD's Prayer, during this VBS Week. (For more information, speak with Carol Gale or Pastor Stark) *Sign-up on the Education Board by the office before the positions you would like to help with get filled.*

SUNDAY SCHOOL

Next Fall, we will be looking for a teacher to conduct classes for the 4th, 5th and 6th grade children. **Sept. 13 - May 23**

(It will have about 8-10 students, mostly boys; who can use a good faith-role model leading them; pray-fully consider if you know someone who might be their teacher next term.--we can supply substitutes for when you need to be off).

Zion's Board of Education & Youth

MESSAGE FROM THE FELLOWSHIP BOARD

Summer has finally arrived. Once again it's time to look forward to our annual Worship in the Park and Potluck Picnic. This year the date is Sunday, August 2nd. As in the past, the place is the main pavilion at Irvine Park. The Worship Service will

begin at 10:00 a.m. with the picnic to follow. Some of the men of the congregation will be grilling chicken again this year. Everyone is requested to bring a dish of your choice to share. Everything else will be provided. We hope you will be able to join us for this annual event. Extended family and friends are welcome to attend.

unLutheran Worship

Posted on June 10, 2015 by Pastor Eric Andersen

If you were to visit 5 different LCMS congregations, there's a good chance you'd witness 5 very different approaches to worship. Hopefully you would come across at least one Divine Service, but you would almost certainly come across blended services, contemporary services, postmodern multi-media driven worship services, and even breakthrough healing services.

Despite the endless variety of options in the Missouri Synod today, there is such a thing as genuinely Lutheran worship. Not everything that claims to be Lutheran is actually Lutheran. Well-intentioned Lutheran laypersons often assume that if an LCMS congregation is doing something, it must be orthodox. They assume our congregations are accountable for what they teach and do. This has not always been the case. Some congregations that worship in a distinctly unLutheran way have had the integrity to remove the word "Lutheran" from their name. But it begs the question: if you don't want to be called Lutheran or worship like a Lutheran, why remain in the Synod? In order to be genuinely Lutheran we must be willing to give up a degree of our creative freedom "*in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic,*" (Conclusion to the Augsburg Confession, 5).

Many congregations fail to recognize that Judges 21:25 is a critical statement about the faith of Israel during the time of the Judges, not a liturgical rubric. We are not free to institute whatever liturgical practices are right in our own eyes, according to the *Apology*: *This topic about traditions contains many and difficult controversial questions. ... The repeal of ceremonies has its own evils and its own questions. ... Still, we teach that freedom should be so controlled that the inexperienced may not be offended and, because of freedom's abuse [Romans 14: 13–23], may not become more opposed to the true doctrine of the Gospel. Nothing in customary rites should be changed without a reasonable cause. So to nurture unity, old customs that can be kept without sin or great inconvenience should be kept. In this very assembly we have shown well enough that for*

love's sake we do not refuse to keep adiaphora with others, even though they may be burdensome. We have judged that such public unity, which could indeed be produced without offending consciences, should be preferred (Apology XV, 49-52).

One WELS pastor defended contemporary worship by comparing the liturgy to Apple's iOS and contemporary worship to Google's Android, suggesting that it doesn't matter what option we choose so long as we're all using some sort of mobile operating system (i.e., worshipping the Triune God). The idea is to "be together, not the same." So much for controlling freedom, preserving the customary rites, or keeping adiaphora with others. The moment the liturgy becomes burdensome or boring, it's time to ditch it. We have our freedom in the Gospel, after all.

But the differences between the liturgy and contemporary worship are not merely a matter of taste or personal preference. They are two different operating systems based on different coding. They do not speak the same language; they are programmed using different doctrine.

Genuflecting, for example, isn't required (as if the Sacrament were somehow incomplete without it). However, such a practice would be very out of place in many Lutheran congregations, which may call into question their belief in the Real Presence. Anyone who has a problem with showing such reverence for the Body of Christ almost certainly doesn't believe in the Real Presence.

If you want to know what sort of doctrine you'll find at a given service, the language used to describe it will usually tell you. When you hear "Divine Service" or "liturgy", you're usually on safe ground. You're less likely to find Lutheran doctrine at services that go by the unmodified label "worship", as that particular term fails to communicate that the primary reason we go to church is to be served by God, not primarily to give thanks and praise. However, when additional modifiers are added to the term "worship" (e.g., "contemporary", "joyful", "praise", "Spirit-filled", "postmodern", "worship experiences", etc.), those services will almost certainly be filled with unLutheran worship and doctrine. Novel worship demands novel language.

At what point are we, as a Synod, going to quit talking about our differences and expect Lutheran congregations to act like they are Lutheran? We ought to be patient with pastors who are committed to moving their congregations along in the right direction. But those who have no desire to be Lutheran should be shown the door if they don't have enough integrity to walk through it themselves.

<http://steadfastlutherans.org/2015/06/compatibility-error-lutheran-doctrine-contemporary-worship/>

How can I, except some man should guide me?

That's the Ethiopian treasurer's response to Philip's question as to whether he understands the Scripture that he is reading, and that is my response to the situation a Confessional Lutheran church finds itself today.

First a disclaimer. This is not an article on Friendship Evangelism which is trying to sidle up close and personal with someone for the purpose of later sharing the Gospel with him. Every time I have tried this, and I have tried it, naively, sinfully, purposely, hopefully, unwittingly, it has blown up in my face. The friendship part went fine. Hey, I'm a likeable guy. But the moment the Law, even the Gospel, even spirituality in general came up came the claws, fangs, and anger. Sometime it was, "I don't want none of that blankity blankity blank" with real rage. Other times it was a polite passing but along the lines of the person shutting the door on the salesman as he tells him no thanks.

I am not interested in you selling Jesus in the name of or under the guise of friendship. I'm concerned that the only hope a Confessional Lutheran church has of not being wrongly pigeonholed by outsiders is if an insider they already know and know to not be a nut invites them. Let me give you some examples.

To the outsider our position of not having women pastors or even voters (!) appears to be at one with the Pentecostal fundamentalists who insist their women be in long dresses, have long hair, and be short on make-up and outward adorning.

To the outsider, our position on God having made the heavens and the earth in 6 twenty-four hour days appears to be at one with the Jehovah Witnesses' rejection of blood transfusion and medical care.

To the outsider, our closed Communion position appears to be at one with the extreme fundamentalist groups who think they are the only ones going to heaven.

Do not misunderstand. I do not want you to change, tone down, or apologize for what we believe, teach, and confess. I want you to do with our church what you do with a new restaurant that you have visited and had a very satisfying meal. Recommend a friend visit it.

You do that with material food; you can do it with spiritual food. It's necessary with food like ours that is not at all of this world, i.e. it's not in accord with the spirit of the age, times, or era as popular religion is and the emerging church goes out of its way to be. Your recommendation is an "it's safe to eat" sign. It's like saying to the person who has never had a foreign cuisine that it's not what they think. It's better.

It is true if a person has regard for your taste in food he will have regard for what you recommend, and it's true that if what he knows about your life intrigues him, he will be more likely to be attentive to your invite to the place you live from.

Really this is nothing but a First Century Evangelism Program. After Nathanael has panned on Philip's declaration that he knows where the Messiah is, Philip not discouraged says, "Come and see." Yes, this is the same Philip who was asked rather incredulously by a powerful Ethiopian treasurer, "How can I understand without a guide?"

No, my concern is not about our "numbers." My concern is with the poor, benighted numbers who have every reason to "Walk on by" as Dionne Warwick sang, or perhaps better yet as Leroy Van Dyke sang for that was about knowing someone he's not suppose to know. We want them to know the Jesus who has known them from eternity. They think we're some fundamentalist, Bible-thumbing, women-hating, hell fire and brimstone hate group. They need a guide for that first step in the door

Stewardship Newsletter Article lcms.org
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"Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means" (Luke 8:1-3).

There were many who provided out of their means for our Lord's work of proclaiming and bringing the good news of the kingdom of God while He was on earth. Think about that for a moment. These pious women gave to God in the flesh for God the Father's work of bringing the good news of God's kingdom. Their generosity, which was moved by the generosity of God Himself to them in the healing of their infirmities and evil spirits, was employed so that others could benefit as they had. The means they provided was put into God's service to feed and clothe and provide shelter as Jesus and the twelve travelled preaching, teaching, and healing.

That's amazing. These women were widows who had been oppressed by demons. They were forgotten, thought of as nobodies. The world didn't think much of them, or perhaps that they were just in the way. Regardless of what the world thought, God forgets no one. No one is a burden to Him. He cares for the widow and the fatherless. He puts the solitary into a home. And more than that, He brings them the good news of the kingdom and lets them be a part of building it by their giving of what He has provided them. He presses their gifts into His service to His glory. And they are not forgotten. They are inscribed in the Holy Scriptures as a monument of what giving from out of their means does. It helped to turn the world upside down, which happens to be right-side up, reconciliation and healing through what Jesus accomplished on the cross. (Acts 17:6).

This is what your giving to the church does also. It provides the ministers of the Gospel food and clothes, house and home, all that they need for this body and life so that they may preach and teach, and bring the healing of the Gospel of Jesus's death and resurrection to those who need it, those who are homebound and infirm, those who are sick and suffering, those who are bedeviled by evil spirits, depressed, and plagued by guilt and shame. Your gifts are put to use for God's work on earth to bring the good news of His kingdom which has no end.

Who wouldn't want to be part of that? And you are! Thanks be to God. And it does not go unnoticed. Your pastor gives thanks for it and prays for you. And so does your Lord. And the angels rejoice over one sinner who repents and believes. You help to make that happen. You do it because someone else has made it happen for you.

