

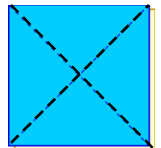


## MEMORIAL DAY MAY 30



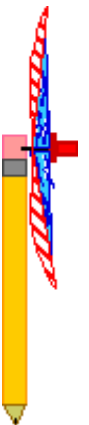
### Memorial Day Pin Wheel

Cut out the picture  
Fold it into a  
triangle twice.



Cut along the folds  
about halfway to  
the center.

Gently gather each  
of the four points  
to the center. (Be  
careful not to  
crease the paper.)  
Push a push-pin  
through the  
points into a  
pencil.



Resurrection Lutheran Church will proclaim the Gospel of Jesus Christ on Sundays and other special days throughout the Church Year for the benefit of the members and the people of our community. Resurrection Lutheran Church will deliver worship and service opportunities in our facility and out in the community. The members of Resurrection Lutheran Church will distinguish themselves as the most friendly, most caring, and most dedicated Christians in the community. Resurrection Lutheran Church will accomplish this through an active and dynamic worship life, and service and collaboration with and to the community. The members of Resurrection Lutheran Church will be known for radiating Christian Values at all times and in all situations.

# THEOLOGY PAGE LAST THINGS

Dr. Francis Pieper

This article is heavily edited do to the volume of theological jargon, and Latin and Greek terms used by Dr Pieper. It can be found (as a . PDF) with this month's Newsletter on the website. rlc-ms.com.

## *Temporal Death*

Scripture teaches that physical death' is the separation of the soul from the body.' The death of the rich man whose ground had brought forth plentifully is described in this way: "This night your soul is required of you," Luke 12:20. Likewise of the dying Christ's suffering a real death, it is stated: Jesus cried out again with a loud voice and yielded up his spirit. (Matt. 27:50). Quenstedt: "The nature of death is the loosening, and local separation, of the soul from the body"

Death is not due, as the heathen and some professed Christians' state, to human nature. The Scriptures of the Old and New Testaments teach the only cause of death is sin. When God warns (Gen. 2:17): " in the day that you eat of it you shall surely die." and after the Fall pronounces the verdict (Gen. 3: 17 ff.)

"Because you have listened to the voice of your wife ... to dust you shall return." He plainly declares that death is not in the nature of man as originally ccreated, but came into the world as a consequence of the sin against God's commandment. In the same way the New Testament speaks of the cause of death. Rom. 5: 12: "death through sin," and Rom. 6:23: "The wages of sin is death."

The idea that death existed prior to sin, and then after the Fall was connected to sin as its judgment has no support in the Bible. Scripture knows of no death except the one that is the divine judgment against sin.

All other causes of death mentioned in Scripture are shown to be the consequence of sin. God Himself is the cause of death inasmuch as He, as the righteous Judge, according to His perfect justice, inflicts death on the sinner as a punishment against evil. Ps.90:7-8: "For we are brought to an end by your anger;. ... You have set our iniquities before you," The devil is a cause of death - he is called a "murderer" of men, (John 8:44) -inasmuch as he seduced man to sin. Also Adam, the first man, is expressly called the cause of death (Rom. 5:15): "many died through one man's trespass." But the "many" died



through Adam's sin because his sin was imputed to the many and thus transmitted to posterity. Disease. old age, fire, water, war, etc., come into consideration only as intermediate causes of death. Behind these, as the ultimate and proper cause, lies the fact that sin has come into the world and all men have become sinners. Scripture expressly

*(Continued on page 7)*



# Lutherans For Life

Equipping Lutherans to be  
Gospel-motivated voices For Life

Yes, Abortion Does Hurt Women

February 3, 2011

by Linda D. Bartlett

Twenty five of my friends, relatives, or acquaintances have had an abortion. Of the 25, 18 are Lutheran. Two are wives of pastors. At least three have had more than one abortion. These are just the women who have told me.

Each one of these women have said, "Please warn other women: Abortion hurts. It hurts a long time. It affects other choices, relationships and families."

Recently, the New England Journal of Medicine (NEJM) printed a Danish study that concludes there is not a statistically significant difference in mental health issues in women before and after an abortion. Grace Kern, Executive Director of Word of Hope, writes, "This study is flawed and presents a view that is not at all consistent with more than 30 studies that have been published in recent years showing abortion does increase the risk for a variety of mental health issues." Grace Kern and I have worked together. She has spent what seems like a lifetime caring for women who suffer from depression, perpetual anger, anxiety, substance abuse, eating disorders, and thoughts of suicide following their abortion choice. She is called by women serving time in prison who point to the anniversary of their abortions as a "trigger" for some other kind of violence.

My life has been affected by the women who've shared with me their spiritual and psychological trauma from abortion. In part, the little ministry of Titus 2 for Life (the mentoring outreach of Word of Hope) came into being because of these women. The very least I can do is help other women — those who may feel trapped between a rock and a hard place — be informed about the very real, long-term risks and consequences of abortion. It would be heartless of me to withhold truth and a word of warning for a younger generation of women.

Grace explains that one of the biggest flaws in the Danish study is its duration. "It only followed women for 12 months after their abortion or childbirth . . . [but] negative effects of abortion may not surface for many years.

"The death of a child," says Grace, "is perhaps the most difficult loss to mourn." It is for this reason that nurses, doctors, social workers and clergy are encouraged to be sensitive to hurting parents. With the death of a premature baby, a stillborn child, or a miscarriage, parents are attended to and even encouraged to name and hold their dead baby.

"Every woman who has an induced (unnatural) abortion also suffers the death of her own child," says



Grace. "Yet, these women typically find themselves alone to cope not only with the loss of the child she will never know, she also has to deal with her feelings of personal responsibility in the child's death. She may have difficulty understanding how, on one hand, she feels relief that she is no longer pregnant but, on the other hand, feels a profound sense of loss and emptiness."

Following an abortion, the woman may feel such relief that she seems cheerful and "o.k." with what's happened, but doesn't want to talk about it. As feelings of relief subside, a period labeled by psychiatrists as emotional "paralysis" or post-abortion "numbness" sets in. "This may explain why research into the psychological impact of abortion in the immediate post-abortion period often yields negative results," says Grace.

The Danish study does not consider the long-term impact of abortion. Nor, as Grace points out, does it consider "how the mental issues manifest themselves, or that the mental issues do not always result in a measurable event, such as a woman seeking psychological care."

Women close to me prove that the Danish study is not only flawed, it is harmful. Following her abortion, one woman allowed herself to float from one man to another. She suffered assorted health problems. She abused alcohol and had little respect for herself. One woman married a few years following her abortion. She gave birth to two children but believed, since she had aborted her first child, it was impossible for her to be a good mom. She resisted the love of her husband and children and, instead, made life difficult for her family. Another woman allowed herself to spiral downward after her abortion. She ran with the wrong crowd, abused drugs and alcohol, and was sexually promiscuous. Pregnant a second time, she again aborted. What did it matter, she asked herself. I'm a miserable excuse for a person. She set herself up for failure in relationships. Years later, after marriage and the birth of three children, peace alluded her. Looking at her living children only reminded her of those to whom she had denied life.

So, yes, abortion does hurt women. The Danish study, terribly flawed, completely disregards real women and men — mothers, fathers, and grandparents, too — who experience a delayed reaction to the violence of abortion. If you are the mother or father of an aborted child, I would like you to call my friend Grace Kern at Word of Hope. She will welcome you, be honest with you, and lead you toward a future of hope in the mercy of Jesus Christ. Please visit [www.word-of-hope.org](http://www.word-of-hope.org) or call 888-217-8679.

## Dr. Rast Begins Work on African American Oral History Project with Synod



*Dr. Rast interviews one of the many soldiers of the cross who are participating in the African American Ministries Oral History Project.*

In meeting after meeting the bold and fearless preacher preached Christ and Him crucified; he defended the Cross; he proclaimed ‘Luther’s doctrine pure’ without fear or favor.” Thus Rosa Young described Pastor Nils Bakke’s preaching in the early 1900s in the newly opening “Alabama Field,” as the LCMS began mission work among African Americans.

The Lutheran Church—Missouri Synod has sometimes been criticized for being too inwardly focused in its evangelization efforts. While partially true, at the same time, the Synod was in the vanguard among American Lutherans in reaching out to African Americans. In 1877 the Synodical Conference (of which the LCMS was a part) began its mission work, which, by 1936, had concentrated in three “Fields”: the Eastern, with 35 congregations in 10 states plus Washington, D.C.; Louisiana, with 10 congregations; and Alabama, with 33 congregations. Some 50 pastors served about 4,800 communicants and 9,000 baptized African American Lutherans. In addition, 48 day schools were training children and two higher education institutions of higher learning, Immanuel Lutheran College, Greensboro, North Carolina, and Alabama Lutheran Academy and College, Selma, Alabama, focused on preparing church workers.

The story of Lutheran ministry among African Americans has been told well.

Richard Dickinson’s *Roses and Thorns* remains the standard for Black Ministry in the LCMS. Jeff G. Johnson’s *Black Christians, the Untold Lutheran Story* recounts the overall experience of black Lutherans in America. Rosa Young’s *Light in the Dark Belt* is a particularly moving account of the beginnings of Lutheranism in the Alabama field.<sup>1</sup>

As important as words on a page are, however, hearing the stories of those involved in Black Ministry themselves gives a new perspective and intimacy to the narrative. A number of times over the last years, Dr. Richard Dickinson and I had speculated about doing oral histories with those deeply involved in this ministry. When the Lord took Dr. Dickinson to Himself last April, it seemed this dream might die. But a nudge from then Executive Director of World Relief and Human Care and now President of the LCMS, Matthew Harrison, refocused our determination to make this happen. With the help of the Rev. James McDaniels, Mrs. Kaye Wolff and Mr.

Albert Dowbnia, along with too many others to name, interviews began last July during the Black Ministry Convocation in Houston and continued in September at the LCMS International Center. A third round took place February 8-10, 2011, in Selma during the meeting of the LCMS Black Clergy Caucus.

The project goals are to have the participants tell their stories of both joy and hardship in ministry, record and archive the interviews and, if possible, to weave these together into a video documentary of ministry among African American in the LCMS. I am the interviewer in each of the cases and work from a set of questions developed with the leadership of this project named above.

To date we have completed more than 20 interviews, most of which feature long-time soldiers of the cross. Powerful, moving and insightful, the narrators have, very frankly, opened up a new world for me. Yes, I know the history, the dates and the statistics of LCMS black ministry; but to hear the voices of those who were there tell of the struggles of serving in a seemingly unyielding culture, the rhythm of normal life-cycle occurrences and, above all, the joy of sharing Christ who triumphs over all human limitations, has been transformative for me. My hope is that through the sharing of these stories, we will all be energized to proclaim “‘Luther’s doctrine pure’ without fear or favor” as we teach the faithful, reach the lost and care for all.

*Dr. Lawrence R. Rast Jr. serves as Academic Dean and Professor of Historical Theology at Concordia Theological Seminary, Fort Wayne, Indiana.*



<sup>1</sup> Concordia Theological Seminary (then in Springfield, Ill., now in Fort Wayne), awarded Rosa Young an honorary doctorate in 1961. For more information on Dr. Young, see my entry in the *African American National Biography* (New York: Oxford University Press, 2008), vol. 8.



Voters Meeting  
May 1 After  
Worship

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Mother's Day  
May 8



Mt St Helens Day  
May 18  
1980

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Memorial Day  
May 30  
Veterans Memorial  
3:30PM



**Great Minds Think of Mom** After a long, exhausting day, a friend of mine headed home. On the road, he passed an elderly woman who was standing by a car with a flat tire. His conscience got the better of him; if that were his mother, he thought, he would want someone to help her. With a tired sigh, he turned around and drove back.

Just as he reached the stranded woman, a truck pulled up and a burly farmer got out. "Kinda reminds you of your mom, too?" the man asked as the two of them pitched in together to change the tire.

**Your Biggest Fan** While waiting in a bookstore for a guest author to sign her latest book, I leafed through some of the Civil War novels she had written. The woman in line behind me commented, "Those are the best books I've ever read. I couldn't put them down."

Before I could reply, the author looked over and said, "Oh, cut it out, Mom!"

**DIY, but Mom's Way** While assembling furniture, my friend Debbie asked her roommate's five-year-old son to bring her a screwdriver.

"Do you want a 'Daddy' screwdriver or a 'Mommy' screwdriver?" the little boy asked.

Confused but preoccupied, Debbie absentmindedly said, "Bring me a 'Mommy' screwdriver."

The child came back and handed her a butter knife.

**Head of the Household** My husband, Jeff, and I incurred several problems while assembling our new computer system, so we called the help desk. The man on the phone started to talk to Jeff in computer jargon, which confused us even more.

"Sir," my husband politely said, "please explain what I should do as if I were a four-year-old."

"Okay," the computer technician replied. "Son, could you please put your mommy on the phone?"

**Surprise Greeting** As a working mother with an office in my home, I pride myself on maintaining a professional image. One key to that image is my answering-machine greeting, which is often the first contact clients have with me. I worked on making it sound upbeat and enthusiastic, and thought I had succeeded until a friend left this message: "Judy, this is Pam. I love your greeting, but do you know that you can hear your little boy in the background saying, 'Mommy, I gotta go potty'?"

**Wonder Chef** To help a busy mother get away for a two-week vacation, my sister agreed to stay with the woman's three children. On the first evening, she cooked one of their favorite meals. To the youngsters' delight, dinner after dinner, she "guessed" what they

liked.

When my sister returned home, we asked her what the secret of her success was. "Each afternoon I would flip through the cookbook until I found a page that was ripped, smudged and food-splattered," she explained. "Then I would make that recipe. It worked every time!"

**Peace and Quiet** Aunt Karen is the mother of two high-spirited young girls. When I called her one morning, our conversation was constantly interrupted by the din of kids screaming and chasing each other. "Could you hold on for a moment?" my aunt finally asked, putting down the phone.

Within ten seconds all I could hear was absolute silence. Then, "Okay, I'm back."

"But it's so quiet!" I exclaimed. "You must have complete control over those two."

"Not really," my aunt confessed wearily. "I'm in the closet."

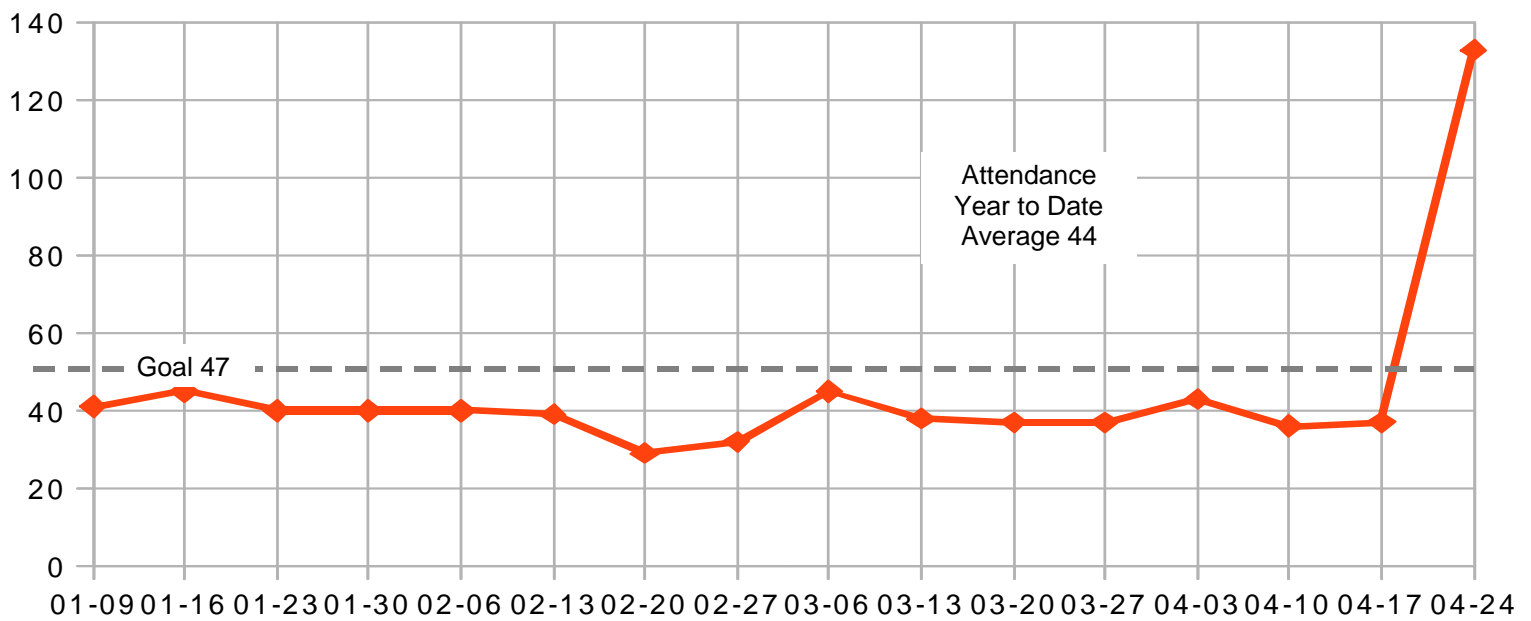
**Mom's Where** One evening after dinner, my five-year-old son Brian noticed that his mother had gone out. In answer to his questions, I told him, "Mommy is at a Tupperware party."

This explanation satisfied him for only a moment. Puzzled, he asked, "What's a Tupperware party, Dad?"

I've always given my son honest answers, so I figured a simple explanation would be the best approach. "Well, Brian," I said, "at a Tupperware party, a bunch of ladies sit around and sell plastic bowls to each other."

Brian nodded, indicating that he understood this curious pastime. Then he burst into laughter. "Come on, Dad," he said. "What is it really?"





(Continued from page 2) **Death**

ascribes to sin the fact that men die after seventy or eighty years, are killed in accidents, in war, etc. From Psalm 90 we see that it is not the number of year that cause death, for all deaths are attributed to the anger of God provoked by the sin of man. Speaking of the death of the eighteen men whom the tower of Siloam fell and of the Galileans whose blood Pilate had mingled with their sacrifices, Christ exclaims: "unless you repent, you will all likewise perish." (Luke 13:1-5), thereby declaring the accidental death of some men as the consequence of the wrath of God at the sins of all men.

To bolster their notion that death would have been man's lot even without sin, men resort chiefly to the argument that the human body, being matter, must disintegrate. This argument dates back to heathen philosophers'; Even in Nitzsch-Stephan we read: "Composed of the same elements as the rest of nature, the body can hardly defy the general law of dissolution". But anyone who teaches an almighty God must also teach that Almighty God can easily preserve what He has created. If someone claims that according to science the body of the first man, even without sin, would finally have disintegrated," they are stating unscientific bombast. They can furnish no evidence of such a truth.

To those who attribute death to the very nature of man instead of to the guilt of sin we can only say that they do not understand the all-important fact that the death of man is the punishment for sin. Therefore, according to Scripture, they are without a knowledge all men need. Such people do not grasp the meaning of the death of Christ. Christ's death is the propitiation for the sins of mankind, reconciling us to God, and thus is our life. Their denial of the Vicarious Satisfaction is the underlying cause of their denial of the guilt of sin as the one cause of death.

All men are subject to death because sin, the cause of death, is found in all. Rom. 5:12: "death spread to all men because all sinned" The claim, that we can prevent death is a deception and delusion, disproved. even by experience

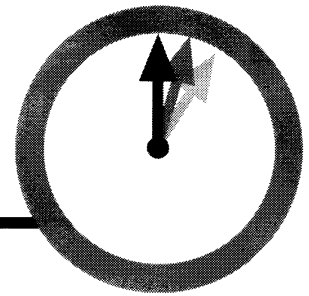
(Ps. 89:48; Job 14:1-2). He who would deliver men from death must strike at the root of the evil. He must free men from the cause of death, the guilt of sin and the wrath of God at sin. Christ has achieved this feat by His vicarious satisfaction, and for this cause He is the only Deliverer from death. "He has abolished death" (2 Tim. 1:10).

The question arises why Christians, though they have remission of sins, still must die. This fact is sometimes used to prove that death cannot be the result of sin. Scripture teaches two things regarding the death of Christians: (1) Christians, except those living when Judgment Day arrives, must pass through death as a judgment upon the sin dwelling in them. Rom. 8: 10; (2) The dying of Christians is no longer death in the full sense because they are delivered from the thing that makes death terrible -the *Divine Wrath*, as the Apology states."Through their faith in Christ this sense of divine wrath has been supplanted by the assurance of divine Grace, so that in dying they commend their soul into the Lord's hand." The essence of death is really the fact that if nothing intervenes, it is followed by "the second death" (Rev. 20:14), eternal torment. This consequence has been replaced in the case of Christians by its direct opposite. Through death they pass into life. Christ says of every believer (John 5:24) that he "has everlasting life and will not come into condemnation, but is passed from death unto life." (To what extent this truth applies to the state of the soul between death and resurrection we shall discuss in the next chapter.) Accordingly, we find Scripture full of euphemisms regarding the death of the believers, which the early teachers of the Church as well as Luther and our dogmalicians have compiled." Every Christian, and especially every teacher in the Church, ought to know them well and use them.

Luther said, "We must henceforth learn a new speech and language in speaking of death and the grave.... That is not a human. earthly language, but a divine, celestial language. For the like you find in none of the books of all learned and wise on earth...."

# Mother's Day—Memories to Last beyond a Lifetime

2 Timothy 1:5; 3:15



## **GOD'S WORD**

*I have been reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also....and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Jesus Christ. (2 Timothy 1:5; 3:15)*

## **FOR SHARING**

1. Most people would agree that their mother provided them with memories—positive and negative—to last a lifetime. What memories has your mother provided you to last a lifetime?

2. St. Paul reminds Timothy that his grandmother and mother have provided him with a gift that will last beyond a lifetime. Underline the memories that Lois and Eunice provided Timothy. Circle the eternal results of that memory.

3. Brainstorm with a small group ways to say personally, “Thank you mother.” If your mother shared saving faith in Jesus, say thank you to her for a memory that lasts beyond a lifetime. If she did not share with you the saving faith, thank her for the life she provided you so that you might have the opportunity to have a memory that would last beyond a lifetime—eternal life through faith in Jesus.

## **PRAYER**

Thank God for your mother. Praise Him for specific memories that she provided that will last a lifetime. Thank God for providing you through Jesus a memory that will last *beyond* a lifetime.



# Study 31

© 1994 CPH Scripture references: NIV®

**"But concerning that day and hour no one knows, not even the angels of Heaven, nor the Son, but the Father only." Matthew 24:36**

Certain things make me very sad. Harold Camping has decided that Judgment Day is May 21, 2011. He has gone further to say that anyone who doesn't believe that May 21 is Judgment Day isn't going to Heaven.

I actually like Mr. Camping. He is pretty brave in proclaiming the Gospel. But, I'm afraid he is so terribly misguided in this prediction that it might actually destroy the fragile faith of some of his disciples.

A truck very similar to the one in the picture has taken to parking in our neighborhood. Mr. Camping teaches that those who attend churches are among the lost, as he teaches that no church teaches the truth. I suspect that his disciple thinks he is doing the right thing warning we at Resurrection.

I have been trying to make contact with the owner of the truck to no avail.

I've never understood the need to predict the end of the world. Life is too short already. We don't really need foolish men trying to frighten people into faith. I'm pretty sure it doesn't work anyway, especially when the fear is going to pass, Sunday morning May 22. (Actually, Mr. Camping has stated that the end will happen at 6PM on the 21st. Mr. Camping lives in Alameda, so, in his world, Judgment will happen at 6PM PST, which is 5PM PDT.

The Apostles asked Jesus when the end would happen and He said, "concerning that day and hour no one knows..." I guess that Mr. Camping is smarter than Jesus.

We know that we are living in the end times. Everything necessary for our salvation was accomplished in the life and the person of Jesus. The Apostles realized that fact, which caused them to ask the question. But, it is really clear that God has some great period of time before the end. So, while Paul can tell us that: "salvation is nearer to us now than when we first believed," (Rom. 13:11) the Earth will most likely see an entire line of your progeny out to many generations.

If you happen to know someone who is caught up in Mr. Camping's mistake, please invite them now to attend church with you on May 22. Do it in love and



with a concern for their future. I can't imagine what kind of disappointment they will feel when Mr. Camping is wrong.

(A group of 1,000 Pastors had a meeting with Mr. Camping. He dismissed them and their concerns for his followers.)

The wonder of the Resurrection of Jesus is the blessing of the knowledge, the Biblical guarantee that we are saved through the blood of Jesus. It is somewhat

immaterial when Judgment Day is to come upon us, because as a Christian, the Judgment has already been exacted on the flesh of Jesus. We are passing from life to life. When Jesus needed a way to explain the fact of Lazarus' passing, He called it, "sleep." Not to create a new theology, but to express the truth that as a believer in Jesus Christ as Messiah, as Lord, as God, Who took on our sin and died to that sin, we are passing from life to life.

We don't have a guarantee on the number of years in our life. My great grandmother lived years longer than two of her children. I am told that if you are currently less than 60, you can expect to see your 100th birthday. The only thing guaranteed to a Christian is eternity in the presence of God.

We will continue to worship, and we will continue to live each day as if it is our last available to give praise to God for the wonder of our creation, and our redemption through Jesus.

When each morning appears we praise God for the new day, and at each evening we praise God for another day spent among our neighbors and friends another day blessed by God for our enjoyment.

On May 22, (not so) early in the morning we will gather at the foot of the empty cross viewing the empty tomb, safe and secure in the knowledge that because Jesus lives we live also, and neither life nor death, no angels nor demons nor anything can separate us from the Love of God that was fulfilled in the flesh of Jesus.

We live in the blessing of God to eternity.

*Pastor Schultz*

**RESURRECTION LUTHERAN CHURCH**

**Missouri Synod**

**2495 CABRILLO AVE**

**SANTA CLARA CA 95051-1801**

**(408) 241-2728**

**W K SCHULTZ, PASTOR**

[rlc-ms.com](http://rlc-ms.com)

**SUNDAY MORNING**

**8:45AM Sunday School**

**9:00AM Adult Bible Study**

**10:00AM Worship Service**

*Blessed  
Mother's  
Day*

