



June 2025

The Voice of Zion

"The Lord Dwells in Zion!" Joel 3:21



Vol. 61 Issue 6

A Word from the Senior Pastor



Christ is risen! Alleluia!
He is risen, indeed. Alleluia!
Alleluia!

We're in the season of Easter for a week or so, still. It's a wonderful time of the year to revel in our victory that is the result of Christ's resurrection victory. We live in the truth of the living Jesus, who shortly before His own passion, death, and resurrection raised

up Lazarus from death, saying *"I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die"* (John 11:25-26).

That's a riddling statement by Jesus. It almost sounds contradictory — *"though he die"* and *"shall never die."* Our own Bill Weinrich's commentary here is helpful. "Clearly," he writes, "'death' in these two affirmations does not mean the same thing" (William C. Weinrich, *Concordia Commentary: John 7:2–12:50*, p. 593). In the first instance, the dying "refers to the death of the body." That body, Jesus tells us, will live again. It will rise from the dead — "the resurrection of the body" as we confess in the Apostles' Creed, a glorified body imperishable and immortal (Phil. 3:20-21; 1 Cor. 15:52-53). Luther explains it: "On the Last Day He will raise me and all the dead, and give eternal life to me and all believers in Christ." (Small Catechism, Apostles' Creed, Explanation to the Third Article).

In the second instance of dying, on the other hand, Jesus is not talking about bodily death, but "the ruinous death which is of everlasting torment" (Theodor of Heraclea, quoted in Weinrich, p. 593), the "second death" spoken of in Revelation (2:11; 20:6, 14; 21:8). Everyone whose life is "in Christ," who have been baptized into Him and believe in Him (Mark 16:16), will not experience this "forever death."

Yes, we Lutherans are still cross people. We are theologians of the cross, to use a phrase associated with Luther from his Heidelberg Theses (1518): "He deserves to be called a theologian ... who comprehends the visible and manifest things of God seen through suffering and the cross." Luther, lecturing on the Psalms in 1519, said, "The cross alone is our theology." With St. Paul,



The cross topped steeples of St. Peter's Catholic Church and Zion Lutheran Church. Thanks to Rev. Mike Bahr for the photo taken from downtown.

"we preach Christ crucified" (1 Cor. 1:23), and with the great apostle, we purpose *"to know nothing among you except Jesus Christ and him crucified"* (1 Cor. 2:2). But we are not dour Lutherans preaching only the sorrowful event of the cross. And it was sad; our sins required Jesus' blood as the redemption price, and His death would be met with weeping and lamenting ... for a little while (John 16:19-20).

But Jesus rose from the dead. Our mourning has turned into dancing (Ps. 30:11) because of Jesus' resurrection, our sorrow into joy. Lutherans are also Easter people. We live in joy in anticipation of our resurrection and life in faith in Him who is *"the Resurrection and the Life."*

Congratulations ...

To all of the pastors-elect who received their first calls, and to the vicars-elect and deaconesses-elect who received their placements! I mentioned these in the bulletin, but here they are with some screen shots

(I couldn't attend this year). We'll start with our own fieldworker Matthew (Courtney and Rosie). Matthew will serve his vicarage locally at Zion Lutheran Church, Woodburn, IN (Bull Rapids). That Zion is in the Fort Wayne East Circuit, so I should get to visit with Matthew some at conferences. By the way, Pastor Harrison preached for the vicarage service, and Matthew got a hug from his dad.



Matthew Harrison

Zion Lutheran Church - Woodburn, IN

Thomas Malmstrom, one of the twin boys of Pastor Eric and Leslie Malmstrom, received a vicarage placement to the Lutheran Mission Society of Maryland, Baltimore, MD and Saint Paul Lutheran Church, Catonsville, MD. By the way, with all his hair, I don't see a resemblance to Eric.



Thomas Malmstrom

Saint Paul Lutheran Church - Catonsville, MD



Sean McNeil

Saint John Lutheran Church - Au Gres, MI



Zachary Wessel

Trinity Lutheran Church - Hartford, SD

We've been privileged to have Sean McNeil (Katie and Becky) worshipping with us, and Sean has preached occasionally. Sean received a call to serve Saint John Lutheran Church, Au Gres, MI.

Finally, Benjamin Wessel's brother Zachary received a call to serve Trinity Lutheran Church, Hartford, SD.

Again, congratulations to these pastors and vicars-elect.

Beautification Project

We've been enjoying the fruits of the Beautification Project. The choir has sounded glorious singing from the transept balcony. There are still the transitions for the doorways, and I'm sure Mike has a punch list of things that need attention.

The bigger issue right now is the recovery from the lightning strike (April 2). The elevator is fixed. There's a bit more to fix on the HVAC (we still don't have domestic hot water!). Our fire system is back up, so we don't have to have fire watch from the FW Fire Department at church. But the big things like the organ (looks like the whole console will have to be replaced), the sound system (that, too, will likely need to be completely replaced), and the security system (Simplx has been working on that for weeks now) still are inoperable.

We're counting on the insurance to cover most of the damage.

More Housekeeping

Don't forget about our Adult Bible Classes: Dr. Voelz on the Gospel according to St. Mark, and an alternate adult/young adult/teenage class on *Embracing Your Lutheran Identity*.

The results to the survey are in. Thanks to all who participated. The Council of Elders will take a look at the results, and a committee is being formed to consider the results and formulate how we might want to respond.

Also, applications for the Erwin Brand Scholarship are now available. Perhaps you read Kevin's article about the scholarship in the Fort Wayne Lutheran. If you know of someone with children who may be interested in joining us at Zion and availing him or herself of this scholarship, please have him or her contact the office. Schools, including LSUS and CLHS, are enrolling now.

Walther on Law and Gospel

C. F. W. Walther begins his thirty-eighth lecture with a reminder to faithful and true ministers to preach the Gospel. To be sure, it is "necessary that every person who is to be saved be brought out of his false security, false comfort, false peace, and false hopes. He must ... be made to despair of salvation and of his present condition. But that is merely a preparatory stage through which he must pass," Walther continues, and "it is not the matter of chief importance nor the chief aim that is to be achieved with regard to him. The principal matter is that he attain to full assurance of his state of grace and his salvation, so that he may exult, as a pardoned sinner" (p. 391). That means "the minister must preach the Gospel to those entrusted to him; he must bring them to faith in Christ, baptize them, and administer absolution and the Lord's Supper to them" (p. 391). "[T]he aim of all

true ministers [found in Scripture] has [always] been to train their hearers so that they could declare themselves children of God and heirs of salvation. ... Nowhere in the Holy Scriptures do we find the apostles treating the members of their congregations as if they were uncertain regarding their standing with God; their treatment of them is always such that one can see they presuppose that their members, spite of their weaknesses and blemishes, are dear, beloved children of God” (p. 392).

The reason that “so many in our day live in uncertainty about their being true Christians ... is that ministers, as a rule, confound Law and Gospel and do not heed the apostolic admonition: ‘Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth.’ 2 Tim. 2, 15” (p. 392). As we near the end of this review of Walther’s lectures on *The Proper Distinction between Law and Gospel* (one more lecture remains), Walter reemphasizes the need to preach both Law and Gospel, but the Gospel must predominate.

Walther then takes up the sin against the Holy Spirit with his twenty-fourth thesis: “Thesis XXIV. *In the twentieth place, the Word of God is not rightly divided when the unforgivable sin against the Holy Ghost is described in a manner as if it could not be forgiven because of its magnitude.*”

Rephrasing this thesis: the sin against the Holy Ghost (Spirit) is not unforgivable because it’s so bad or so big that “*the blood of Jesus [God’s] Son [that] cleanses us from all sin*” (1 John 1:7) does not cleanse us from it. No, the issue is not in a supposed impotence of Jesus’ atonement or of His Gospel. “[T]he Gospel absolves the sinner from all sins without an exception. The prophet writes: ‘Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ Is. 1,18. The Apostle Paul writes, Rom. 5, 20: ‘Where sin abounded, grace did much more abound’” (p. 393). And isn’t that message Good News? No matter how big you think your sin is, God’s grace — Jesus’ cross and resurrection — is bigger. Christ is risen! Alleluia!

So what is this sin against the Holy Spirit? Matthew 12:30-32 tells us a bit about it: “*Whoever is not with me is against me, and whoever does not gather with me scatters. Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.*” Walther expounds this passage: since the “Holy Spirit is not a more glorious and exalted

person than the Father and the Son, but ... is coequal with them, ... [therefore,] the meaning of this passage cannot be that the unforgivable sin is blasphemy against the person of the Holy Spirit” (p. 393). Rather, the “blasphemy to which our text refers is directed *against the office*, or operation, of the Holy Spirit; whoever spurns the office of the Holy Spirit, his sin cannot be forgiven. The office of the Holy Spirit is to call men to Christ and to keep them with Him” (p. 393).

Moreover, the blasphemy is not just “blasphemous thoughts that arise in the heart.” No, “the blasphemy against the Holy Ghost that is not forgiven must have been uttered by the mouth” (p. 394).

The sin against the Holy Spirit is also identified in Mark 3:28-30: “[Jesus said,] ‘*Truly, I say to you, all sins will be forgiven the children of man, and whatever blasphemies they utter, but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin*’—for they were saying, ‘He has an unclean spirit.’” Walther here comments: “Here we have the record of an actual blasphemy against the Holy Ghost. When Christ, by the finger of God, cast out devils, the Pharisees, who had come down from Jerusalem, declared this operation of the Holy Spirit a work of the devil. They were convinced in their hearts that it was a divine work, but since the Savior had rebuked them for their hypocrisy and mien [appearance] of sanctimoniousness they conceived a deadly hatred against Christ, and that incited them to blasphemy against the Holy Ghost.

“Accordingly we have here this explanation offered us: To declare a work of the Holy Ghost a work of the devil *when one is convinced* that it is a work of the Holy Ghost, that is blasphemy against the Holy Ghost” (*emphasis mine*; p. 394-5). “This is not a jesting matter; for unless the Holy Spirit brings us to faith, we shall never attain it. Whoever rejects the Holy Spirit is beyond help, even by God,” but not because of any fault with God. The fault is our own. God will not force anyone into heaven who refuses to go (p. 395).

In Luke 12:10, Jesus also speaks of this sin: “*And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.*” Walther comments: “Again we see that it is essential to the sin against the Holy Ghost that the blasphemy is *uttered*, and that, *knowingly and purposely*” (*emphasis original*; p. 395).

The Book of Hebrews (6:4-8) speaks to this sin. “*For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come,*

and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt. For land that has drunk the rain that often falls on it, and produces a crop useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.” Walther comments: “It is a characteristic of the sin against the Holy Ghost that the person who has committed it cannot be restored to repentance. That is simply impossible. It is not God who puts man into this condition, but the sinner **by his own fault** produces this state of irretrievable impenitence. When this condition has reached a certain degree, God ceases to operate on the person (*emphasis original; emphasis mine*; p. 396).

Walther cites 1 John 5:16 regarding this sin: “If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. *THERE IS SIN THAT LEADS TO DEATH; I DO NOT SAY THAT ONE SHOULD PRAY FOR THAT*” (original uses this EMPHASIS). Walther warns us: “we can say of no person before his death that he has committed the sin against the Holy Ghost. Even when his mouth utters blasphemies, we do not know to what extent his heart is implicated, or whether the phenomenon is not perhaps an operation of the devil, or whether he is acting in great blindness, and whether he may not be renewed unto repentance” (p. 396). Therefore, if it seems to us “that God has ceased to be gracious to such or such an individual who has committed this sin, [we] are not to wish either that God should be gracious to him, and [we] are to cease praying for him.” We should not pray to God contrary to His word: “Save those who have committed the sin against the Holy Ghost” (p. 396).

On the other hand, if we see signs of repentance in the person who believes he has committed this sin, the “sufferer must be shown that, since there is in him the beginning of repentance, he has an indubitable proof that he has not committed the sin against the Holy Ghost” (p. 397).

To the preacher, Walther says: “In general, when preaching on this subject, the minister must aim at convincing his hearers that they have not committed this sin rather than warn them not to commit it. To a person who has really committed this sin preaching is of no benefit. Whoever is sorry for his sins and craves forgiveness should be told that he is a dear child of God, but is passing through a terrible tribulation” (p. 397).

Walther relates how Luther spoke of Judas’ betrayal of Jesus. His “sin [was] from stubbornness and in defiance,

... [and] because of his obstinate wickedness was beyond help” (p. 397). Walther summarizes Luther’s point: “Luther here refers to men whose sin consists in this, that they obstinately defend against their better knowledge and conscience an error which they have recognized as such.” And he quotes Luther again: “Of this kind is also the sin against the Holy Ghost, or hardening in wickedness, fighting against the known truth, and final impenitence” (p. 397).

Walther objects to Luther’s characterization of the unforgivable sin: “It is undoubtedly incorrect to regard **impenitence unto the end** as the sin against the Holy Ghost, as Luther does; for in that case most men would have committed this sin. However, final impenitence is a feature of this sin. The special peculiarity of this sin is that it opposes the *office*, the operation, of the Holy Ghost” (*emphasis original; emphasis mine*; p. 397). But I don’t think Walther is being fair with Luther. Final impenitence was one part of Luther’s characterization, but not the only part. The other parts bear witness to that opposition to the operation of the Holy Spirit, as Walther emphasizes. After all, Walther would a few paragraphs later say: “A person who has committed the sin against the Holy Ghost is condemned not so much on account of this sin as rather on account of his unbelief. Unbelief is the general cause (*causa communis*) and malicious and constant vilification of the truth the particular cause (*causa singularis*), of his damnation” (p. 400). In my view, this “hardening in wickedness” and “fighting against the known truth” is the particular cause that Walther identifies ... “final impenitence” the general cause.

Walther does give comfort to those “who are distressed because they think they have committed the sin against the Holy Ghost”: he says, “they would not feel distressed if they really had committed that sin and were in that awful condition of heart, but they would find their constant delight in blaspheming the Gospel. However, Christians in distress still have faith, and the Spirit of God is working in them; and if the Spirit of God is working in them, they have not committed the sin against the Holy Ghost” (p. 399). Yea, may we all live our days in repentance and faith.

Church News

Of course, prominent in the news was the death of Pope Francis and the election of the new pope, Pope Leo XIV. As I preached after Francis’ death, the funeral sermon mentioned the “certainty of faith” for his salvation (see the introduction of Walther’s Thirty-eighth lecture above where he talks about a believer having the “full assurance of his state of grace and his salvation). That’s a Lutheran way of speaking. In a bit of lightheartedness,

I quipped that apparently even popes become Lutherans in death.

People have asked me what I think about the new pope. My answer is “I don’t know. I don’t know this man or anything about him, except what has been highlighted in the media. Some have highlighted the choice of the name Leo and suggest he’ll emphasize the “social gospel” and be a friend to liberal Catholics. Others highlighted the wearing of traditional vestments as he emerged to be welcomed as the new pope as signaling a return to tradition and a rapprochement with conservative Catholics. So, who knows? Time will tell.

I guess most Americans are excited about having the first American pope. Well, that’s okay, but in the Church, being an American is no advantage; after all, our Lord was a Jew from Bethlehem in Judea. I’m more interested in how he will lead the Roman Catholics, for one has to admit that Rome is the proverbial “elephant in the room” when it comes to Christianity. Indeed, some suggest that when the pope sneezes, protestants catch a cold. We resisted most of Francis’ flights of fancy. We’ll have to see if we’ll need to do the same with Leo.

Roy S. Askins, “LCMS addresses unauthorized, non-LCMS pastoral formation programs,” LCMS Reporter, May 8, 2025 (reporter.lcms.org/2025/lcms-addresses-unauthorized-non-lcms-pastoral-formation-programs)

Matthew Harrison, “LCMS president encourages ‘walking together’ in pastoral formation,” LCMS Reporter, May 8, 2025 (reporter.lcms.org/2025/lcms-president-harrison-statement-on-non-lcms-pastoral-formation)

Thomas J. Egger, “Statement on the Center for Missional and Pastoral Leadership,” May 7, 2025 (www.csl.edu/2025/05/statement-on-the-center-for-missional-and-pastoral-leadership)

J. S. Bruss, “Statement on Unsanctioned MDiv Programs,” May 7, 2025 (ctsfiw.edu/PublicFiles/CTS-FW_NEWS/2025_05_07_Statement_on_Unsanctioned_MDiv_Programs.html)

I must admit that I knew nothing of these “unauthorized, non-LCMS pastoral formation programs” until I attended a convocation at the Seminary where President Harrison was asked about them. Shortly thereafter, there came this flood of statements and an article discussing the matter.

Two such programs, the Luther House of Studies and the Center for Missional and Pastoral Leadership (CMPL), purport to train up “LCMS laymen to eventually serve as congregation pastors” within the LCMS,

although they are not exclusively LCMS, and their students are not eligible for calls in the Synod. Indeed, the “Council of Presidents (COP) has committed to directing potential pastoral students only to LCMS-approved programs and has agreed not to place or ordain graduates from unauthorized, non-LCMS institutions.”

But President Harrison rightly states that the stakes are high, and the issue is not simply the law (bylaws). It’s about the Gospel: “Unless the Word of God, especially the precious Gospel of Jesus Christ, governs our lives together, we lose our Lord’s mission (Matt. 28:19) and our precious and God-given unity.” “As a church of 5,800 congregations, we all must have the confidence that our pastors are confessors of the inerrant Scriptures and the truth confessed in our Book of Concord. And we must have this for the sake of all”

The presidents of our two seminaries also put out statements regarding these programs. Dr. Bruss from CTS Fort Wayne highlights the lack of oversight and accountability for these programs. He emphasizes the strength of the seminary programs and their products: well-trained pastors. Our residential seminaries are the only standard for the training of pastors in the Synod, not these online, start-up programs, offering more than they can deliver, luring away potential candidates for pastoral education and eventually ministry, and stealing away donations from well-meaning LCMS donors. Dr. Eggers of Concordia, St. Louis highlights the deceptive promotion of these programs, on the one hand promising to help alleviate the pastoral shortage while on the other hand claiming that their students don’t qualify for ministry in the LCMS. He notes that these startups did not consult with the seminaries before embarking on their supposed new path to ministry. These programs “will not result in a greater number of pastors for LCMS congregations and mission starts, but fewer, as prospective future LCMS pastors are discouraged from attending our two LCMS seminaries, and as LCMS seminary donors are courted to fund instead this non-LCMS school” (CMPL). Dr. Eggers closes with this appeal: “Let us continue to share together the vital work of pastoral formation for the LCMS, for the sake of a clear confession of Christ for our children and grandchildren and for the world. Please do not support the splintering of this effort into ‘every district for itself, every congregation for itself and every pastor for himself.’ Let’s work together, in an orderly and honest way.”

I encourage you to read the Reporter article and the three statements; visit the sites given above. Finally, here is the complete COP statement:

Our Synod needs pastors for all our congregations and

mission outreach. We implore the Lord of the Church to send them. We commit ourselves to direct potential students for the pastoral office only to the routes to ordination approved by and accountable to Synod. The Council will not place graduates from other programs. The Council members agree not to ordain graduates from other programs. We commit ourselves to engage the Church, our Synod's seminaries, and Pastoral Formation Committee to strengthen the routes to ordination and address the challenges and opportunities for providing the Church well-formed candidates for the pastoral ministry.

Landon Mion, "Catholic Church to excommunicate priests for following WA law requiring child abuse confessions to be reported," foxnews.com, May 7, 2025.

Jeffrey Hemmer, "New Washington law targets seal of confessional," LCMS Reporter, May 14, 2025.

A new law in the State of Washington, signed by the governor on May 2, is requiring clergy to report confessions about child abuse to law enforcement. While the clergy used to be exempt from this reporting requirement by the seal of the confessional, that exemption has been withdrawn (other professionals like attorneys and medical professionals are still exempt; only clergy have been singled out). Priests and pastors "refusing to comply with the law could face a yearlong prison sentence and fines up to \$5,000."

Churches are pushing back. The Archdiocese of Seattle said in a statement: "Catholic clergy may not violate the seal of confession — or they will be excommuni-

cated from the Church." "All Catholics must know and be assured that their confessions remain sacred, secure, confidential and protected by the law of the Church." LCMS leaders in the Northwest are also concerned. While acknowledging the State's interest in protecting children, "LCMS Northwest District President Rev. Mike Von Behren" stated "the confessional relationship between pastor and penitent in the rite of private confession is a place for the Gospel of Christ to be applied to contrite hearts through absolution [and] forgiveness, not a place for the state to intervene with the law."

LCMS pastors also are responding with resolve for the vow taken in ordination never to divulge the sins confessed them. When the state law and God's word are in conflict, they are ready to follow the New Testament example given by Peter and the apostles: "*We must obey God rather than men*" (Acts 5:29).

The US Department of Justice has announced an "intention to open an investigation into the law." That action would be welcome.

Court News

I need to get this Voice to press. The Supreme Court finishes its term at the end of June, and there will be some blockbuster decisions coming then. I'll write about those in an upcoming Voice. A decision in the UK's Supreme Court is also significant.

Finishing up

School is almost out for many schools! Graduation celebrations are happening. Summer is almost upon us (cold weather notwithstanding). It looks to be a busy June. We'll see what July and August bring. Regardless, the exhortation is always there for the summer amidst other activities: stay faithful. Go to church, and if you're traveling, find a church and attend (then bring back a bulletin; I enjoy skimming through them).

Remember those who sacrificed for you on this Memorial Day. Say a prayer of thanks to God for their service.

Yours in Christ,

Pastor Punke



This image accompanied the Reporter article on the Washington State law. It is a portion of the sacristy prayer in Zion's vestry.



LWML 3 zone Gathering was held at Emauel Lutheran church where 110 ladies gathered and warship. LWML presented a check to Worship Anew for \$50,000. This was one of the last check to be given thanks to the mite boxes.



On a recent visit to Fort Wayne President Matthew Harrison attend Church service with our field worker and his son Matthew Harrison

Out of a Jam is located inside the old school building



Hello from Out of a Jam,
We are guessing that you've been wondering what is being constructed on the south side of the school building. And will it ever be finished? It's a freezer that will be used to advance the Feeding Fort Wayne program where nutritious, fully cooked meals are donated weekly to organizations serving families and veterans in the Fort Wayne area. Approximately 2000 servings are provided each month to our community. So...those two parking spaces are making a huge difference in curbing hunger. To learn more, visit our website, www.outofajamfw.org. Thanks for helping us make this happen.

The Out of a Jam Team



Highlights of the Month



Connie & Steve Houser celebrated their 30th wedding anniversary



Easter Sunday Pastor Punke, Matthew Harrison and Art Litke
Photo Credit: Aaron King



Congratutaions to Celesta Kaiser for an outstanding Basketball Season. Photo credit CLHS

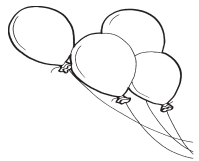


At the annual awards presentation fourteen students received awards, and the Class of 2025 presented its class gift: A portrait of Dr. Roland Ziegler, the Robert D. Preus Professor of Systematic Theology and Confessional Lutheran Studies. Photo credit: CTSFW



Lutheran Education Association Executive Director Dr. Jonathan Laabs presented CLHS Director of Choirs, Isaac Weander, the LEA 2025 Outstanding New Lutheran Secondary Educator Award!
Photo credit: CLHS





June Birthdays

2- Hilario Ramirez, Donna Scott
 4- Rick Meyer
 8- Daniel Gonzalez
 9- Darryl Kirtz
 10- Justin Silvers
 12- Edward (Ned) Hollman
 13- Mark Hollman
 18- James Voelz
 19- Jaiseon Harrison
 20- Miranda Holliday
 21- Reginald Smith
 23- James Carnahan
 25- Michael Hollman
 26- Jonathan Thomas, Michael Thomas
 30- Khaliyh McNair



thank you

Thanks to everyone that help keep the inside and outside of the building in good condition. You're work doesn't go unnoticed.

Thanks to everyone that donated sock to the men at the Rescue Mission.

Mr & Mrs

June Wedding Anniversaries

4-George and Lois Lange 65 yrs
 6-Zachary and Laikyn Muehl 10 yrs
 18- David and Dorothy Scaer 65 yrs
 25-Frank and Alanza Jackson 42 yrs
 30- Mark and Dana Muehl 41 yrs

...On This Day



...Two Become One

ZION NOTICES:

SEMI-ANNUAL giving statements will be ready on Sunday July 6th after church service at Julie Ganaway table. Please call Melvia at the church office if you have any concerns or problems with your statement.

ZION ANNUAL DIAPER DRIVE: will be held in Sept. 6th, we are starting to collect diapers and wet wipes on July 1st. If you would like to help with buying diapers, bagging diapers, or hand out diapers please see TruLaine or call her at 260-615-1873 for more details. All diaper sizes needed.

ONLINE GIVING: Going on vacation you can now give with your phone anytime and anywhere through our e-giving platform, Vanco. This platform provides a secure and user-friendly way to give to our church online, and we are confident that it will make giving more convenient for many members of our congregation. You can give by going to our web page www.zionfw.org, and tapping the GIVE button at the top line of the page. And it will direct you to our giving site, you can choose how much, how many times you want to give and where you want your money to go into and then just hit the submit button.

**The VOICE deadline for
the July issue is June 25th**





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1	2	3	4 5:30 PM Divine Service	5 7:00 PM Elders Council	6	7 11 AM Private Confession and Absolution 1:00 PM Adult Catechesis
8	9 5:00 PM LSA Meeting	10	11 5:30 PM Divine Service	12	13	14 FLAG DAY 11 AM Private Confession and Absolution 1:00 PM Adult Catechesis 5:00 PM Cowboy Cookout
15 FATHER'S DAY	16	17	18 5:30 PM Divine Service	19 Indiana District Convention	20 Indiana District Convention	21 11 AM Private Confession and Absolution 1:00 PM Adult Catechesis
22	23 5:30 PM CEA Board Meeting	24 12:00 NOON Administrative Council	25 5:30 PM Divine Service	26	27	28 11 AM Private Confession and Absolution 1:00 PM Adult Catechesis
29	30	<div>Sunday Service Schedule</div> <div>Divine Service of Word and Sacrament at 9 AM each Sunday</div> <div>Sunday School and Adult Bible Class at 10:30 AM</div> <div>Altar Guild Diane Turner/ TruLaine Starks</div> <div>pastor@zionfw.org church@zionfw.org</div>				