



August 2012

Pastor's

"As Long as They're Christians" Do Denominational Differences Really Matter? Part II: Holy Baptism & Original Sin



Zion Lutheran Church
110 East Grand Avenue
Chippewa Falls, WI 54729

Last month I began a series that explores some of the key denominational differences within Christianity. Part I, "An Infant Introduction," birthed the discussion by beginning to compare the Lutheran (and Biblical) teaching of Holy Baptism with main stream American Evangelicalism. The article ended with the thesis: I contend, and will show in Scripture, that Holy Baptism is God's action, and gracious gift intended for all of fallen mankind [babies included].

Let us now immerse ourselves in Scripture in order to drown the false teachings of the devil and so be sprinkled with the untainted drops of the Gospel. First, it is important to know that the Bible is like an unbroken ring, which means all of it is related. If you err on one doctrine it will affect others. In order to understand the Biblical teaching of Holy Baptism it is foundational to understand the Biblical teaching of original sin. As to say, why do we all need Baptism?

Both sides of this discussion say that man was tempted by Satan in the garden and fell into sin thus losing his innocence for all generations (original sin). However, the degree of innocence that was lost is not agreed upon. The side that opposes that baptism washes away sin(s) and is for all nations, babies included, teaches that original sin inherited from Adam is only an inclination towards sin and only occurs when a person is old enough to choose to sin. Therefore, they believe that babies aren't by nature condemned because they are unable to choose to sin. The *Southern Baptist Theological Seminary* states it as such: "*Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherits a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation.*"¹ They reason that a cute little baby cannot be a sinner. While this may seem reasonable, is it really the teaching of Scripture? Is it committing actual sins that makes us sinful, or is it that we commit sins because we are sinful?

The Lutheran side, which upholds that baptism washes away sin(s) and is for all nations, babies included, teaches that through the fall of Adam all men are conceived in sin and born sinful. This original sin is real sin and is under God's condemnation. Therefore, sin is a state that man is conceived in, not merely actions that a person does at 'the age of discretion.' The Augsburg Confession states it as such: "*Also they teach that since the fall of Adam all men begotten in the natural way are born with sin,*

¹ www.sbts.edu

that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Spirit."²

So, which is the correct teaching of Scripture? Paul writes in Romans that man is sinful even before committing actual sins.³ "Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam."⁴ Psalm 51:5 states, "Behold, I was brought forth in iniquity, and in sin did my mother conceive me." John 3:3 states that, "Unless one is born anew, he cannot see the kingdom of God." Paul, in Romans 3:10 and following, quotes the Old Testament and says, "There is none righteous, no, not one; There is none who understands..." Paul further says in verse 23 that "all have sinned and fall short of the glory of God..." One must take the Word of God for what it says. *All* have sinned means *all*, and the word *all* includes children. When a father says that he took *all* of his children to their grandmother's house, he does not mean only those old enough to reason and talk with their grandmother. *No one* is righteous means *no one* is righteous, including babies. If Scripture says that *all* are sinners, even in the womb as babies, then that is exactly what it means. Scripture is chocked full of other examples of the consequences of original sin, saying that we are all by nature children of wrath.⁵ Man is describes as being born a slave to sin and an enemy of God.⁶ Scripture is very clear that all people are born sinful and are deaf, dumb, and blind to the Gospel. The idea that babies are not under God's condemnation as sinners until they reach an age of moral reason and commit actual sins is not found anywhere in Scripture. It is the intent of the author to be fair to both sides of the discussion, but there is simply no Scriptural proof that babies are born sinless or not under condemnation for original sin. The Bible says that all are sinful and are headed for hell apart from God's gracious washing away of sin(s) through faith.

To be continued...

Pastor

² *Triglota, Book of Concord*, p.24, Electronic Version

³ *A Comprehensive Explanation of Holy Baptism and the Lord's Supper*, Johann Gerhard, p .128

⁴ Romans 5:14

⁵ See also Ephesians 2:3 "among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others." & Luke 6:43-45 & Psalm 58:3

⁶ Galatians 4



**Happy Birthday to all the
members who have
August Birthdays!!**

Karen Ek	8/1
Roderick Hurt Jr.	8/5
Barbara Berthiaume	8/9
Samuel Hunt	8/9
Michael Osucha	8/11
Kristina Lyberg	8/14
Bradley Sundell	8/14
Dorothy Liddell	8/16
Anita Dommer	8/24
Brooklyn Schwetz	8/25
Robert Schimmel	8/27
Matthew Milkert	8/28
Bobby Kimball	8/29
Mildred Hunt	8/31



Happy Anniversary to:

Donald & Anamae Verch	8/8/1959
Jacob & Kristy Heisinger	8/13/2005
Roger & Karen Ewings	8/15/1964
Rev. Erno & Doreen Szedlak	8/18/1963
Shaun & Sara Hakes	8/27/2005



**We ask you to remember in our
prayers the homebound members:**

Lila Pahl,
Erna Welke,
Lillian Wilson,
Birdie Wolfgang,
Mike & Coila Ziebarth



Prayer Request

If you would like a prayer on Sunday morning, please contact the secretary during the week. If it is last minute, you can also catch pastor before service.

Weddings in July

Gary & Bonnie Jacobson on July 1st

Baptism's in July

Reagan Elizabeth Myers on July 8th

Bonnie Jacobson on July 22nd

The Lord's Supper on the Lord's Day - Continued

<http://www.gloriachristi.org/id41.html>

Q: Isn't weekly Communion just a Roman Catholic or "high church" practice? How can Lutherans have weekly Communion and still be "good" Lutherans?

A: It is true that Roman Catholics have Holy Communion available to them (at least) each Sunday, in fact some have it daily. However, many others celebrate the Lord's Supper weekly as well. For most of Christian history the weekly celebration of the Lord's Supper was the universal practice of the Church, and was regarded as a minimum. They saw a balance in both Word and Sacrament in the Divine Service.

Weekly Communion is not a **UNIQUELY** Roman Catholic practice. This is important to note. The weekly celebration of the Lord's Supper is not where we disagree with Rome. The propitiatory sacrifice of Christ's body and blood in the Mass is the chief point of contention between Lutherans and Roman Catholics. There are also other issues where Rome holds to errors that divide us on the Lord's Supper.

The true test of what is genuinely Lutheran is not what we knew when we grew up or what our confirmation pastor told us or even what our home congregation does, but the real measure is the Scriptures and the Lutheran Confessions. We pledge ourselves to the Scriptures and the Confessions. We also can have great guidance from church history and the writings of those orthodox Christians who have gone before us. Clearly, as seen above, our Confessions clearly teach the weekly availability of the Lord's Supper (as well as festival days). It actually is very Lutheran to make the Lord's Supper available each Sunday. It is something that we lost for quite some time and are gradually recovering. Perhaps you can help in this recovery as well?

Q: What about Matins? I like Matins.

A: We also like Matins and it is a venerable element of our liturgical heritage. However, Matins is not what Lutherans call in German *der Hauptgottesdienst*, the chief Divine Service. Matins is a venerable custom of the church, but the Lord's Supper comes from the Lord Himself. If there is call for it we could easily begin a Monday or Wednesday morning Matins service or perhaps use the Te Deum in the Divine Service as a hymn on occasion. Matins grew in the monastic tradition as a service of prayer and sometimes preaching *for during the week*, but was not designed or intended originally as a regular Sunday morning service. Even "page 5" from the 1941 *The Lutheran Hymnal* was really simply the communion service without communion, if that makes sense. One could also use Matins at home as an order for devotions.

Q: I'm not used to weekly communion availability, as I grew up with it once per month or even four times a year. How do I get more comfortable with this idea? I know it is not new to Lutherans in history, but for me, personally, it is new. How can I get beyond emotional reaction?

A: Simply give it some time. Revamping and maturing our expectations and routine takes time. We have the Christian Questions and Answers from Luther in the Small Catechism to help communicants prepare for the sacrament. Be open to learn, to study, and to grow in your faith. While it is new to you it is not new to Lutherans or Christians before the Reformation. It is a restoration of something once known to Lutherans. In the Small Catechism preface Luther only mentioned four times a year as a minimum for reception of the Lord's Supper, not as a standard for how often it should be made available.

An Introduction to our Divine Service

By

Rev. Paul R. Harris

Trinity Lutheran Church, Austin, TX (LCMS)

October 25, 2011

Our Order of Service is not unique to us Lutherans. Martin Luther did not break away from the universal Christian Church, but rather, he recalled the Church to Her original doctrine and practice. The Church still existed, but She had become corrupt through false teachings. It was Luther's intention to keep everything (the order of service, the furnishings, the music, vestments, candles) as long as they were not contrary to the Word of God. A manufacturer may put out an automobile with a faulty radiator, but one does not throw out the entire car for that reason – one replaces the radiator.

We use an altar, crucifix, vestments, candles, rites, ceremonies. These things are not the possession of any denomination. They belong to all Christendom, for they were handed down through the ages. In the order that they appear in our Divine Service, here is when they became component parts of the liturgy. Remember in all cases, they were in use before this time. This is when they became "official." Introit – 5th century; Kyrie – 6th century; Gloria in Excelsis – 5th century; Creed – 11th century; Preface – 3rd century. Sanctus – 1st century; Pax Domini – 4th century; Agnus Dei – 7th century (Rev. David Kind presentation "The Shape of the Liturgy", July 2010, Nashville, TN).

Although the "father" of the Lutheran church, Martin Luther, argued that ceremony can be used in a godly way and that we can't in fact live without it in the church (AE, 49, 55-56), many Lutheran churches have discarded the liturgy. While Lutherans have never insisted that there is only one divine order of service, they have insisted that how you worship shows what you really believe. This outlook goes back to the first four centuries of the Christian Church's existence. "Every congregation declared what it stood for in its liturgies, its selections of lection [Bible readings], and in its prayers and hymns" (Elert, *Eucharistic and Church Fellowship in the First Four Centuries*, 49).

We are confessing something by using the same order of service that has been used by Lutherans since 1888. Those who attack this order as out of date, outmoded, boring, stale, etc. are also saying something. As G. K. Chesterton observed, "There is not really any courage at all in attacking hoary or antiquated things, anymore than in offering to fight one's grandmother. The really courageous man is he who defies tyrannies young as the morning and superstitions fresh as the first flowers" (*What's Wrong with the World*, 33). Trinity defies both the tyranny that liturgical equals "Catholic" and the superstition that new means better.

On the first point even the first president of the Lutheran Church Missouri Synod, C.F.W. Walther weighed in. He said, "It is a pity and dreadful cowardice when one sacrifices the good ancient church customs to please the deluded American sects, lest they accuse us of being papistic [i.e. Catholic]" (*Essays for the Church*, I, 197). On the second point, Plato weighs in. He warns of the State praising 'new songs' not knowing that they are new *kinds* of song. He said, "For any musical innovation is full of danger to the whole State, and ought to be prohibited...When modes of music change, the fundamental laws of the State always change with them" (*Republic*, 203). G. K. Chesterton makes the same point only specifically in reference to the church. "Those who leave the tradition of truth do not escape into something which we call Freedom. They only escape into something else which we call Fashion" (*Collected Works*, III, 388).

The monumental work, *The Oxford History of Christian Worship*, has this to say about our Lutheran tradition of worship in the United States: "In the United States, Lutherans of varied ethnic origin and theological bent had since 1888 agreed on a 'Common Service'" (729). This came unraveled in the 80s, and now there are virtually as many different orders of service as there are Lutheran churches. And what we have

is a character from a John Updike novel who “misses the familiar Lutheran liturgy, scratched into his heart like a weathered inscription” (*Rabbit, Run*, 197). Actually if historian Will Durant is right, we have something more. He puts this critique of Voltaire in the mouth of Pope Benedict XIV: “Tradition is to the group what memory is to the individual, and just as the sapping of memory may bring insanity, so a sudden break with tradition may plunge a whole nation into madness, like France in revolution” (*The Age of Voltaire*, 788). Attend a church that prides itself in contemporary, blended, praise, or cutting edge worship and you will see the “madness” of polka, country, or blue grass Communion services; of pastors strutting around the chancel as if they owned the place; of people being applauded for their performance. They will defend all this in the name of enculturation. As one of my members pointed out, what contemporary worship is really engaged in is **de**-culturation.

From the very beginning of the Lutheran Church as a distinct fellowship, we have warned of this. Our Apology of the Augsburg Confession says why we intend on keeping the “old traditions”: “But we cheerfully maintain the old traditions (as, the three high festivals, the observance of Sunday, and the like) made in the Church *for the sake of usefulness and tranquility*; (XV, 38). In a later article we assert “that with the greatest zeal *we maintain the dignity of the Mass and show its true use*” (XXVI, 99).

A word about our Divine Service in general. We are with Plato when it comes to hymn singing. He believed it was a fact without need of substantiation that “melody and rhythm will depend upon the word” (*Republic*, 156). Two Baptists, in writing about the hymns produced by the Reformation, say, “The great Reformation chorales were meant not to create a mood, but to convey a message” (*The Gift of Music*, 35). In other words, even when the sermon is bad there is still a message in our Divine Service. In a more serious vein, we should remember what 19th century poet Matthew Arnold said, “- such a price/ The Gods exact for song:/ To become what we sing” (Lines 232-234). Perhaps you have noticed what this biographer of Douglas MacArthur did: “In times of social upheaval dazed populations turn to the irrational, the bizarre, the macabre. Laws of social gravity are suspended. People take up wild crazes, behave like freaks, laugh at horror, weep at wit. One of the surest signs of this psychedelic mood is popular music. Nonsense songs catch on, perhaps because sensible lyrics mock a demented world.” They were found in Russia on the eve of the October Revolution, and in Weimar, Berlin. The British played “The World Turned Upside Down” at Yorktown, in the Depression and WWII Americans sang “The Music goes Round and Round,” “Three Itty fishes,” “Hut Sut Song,” and Mairzy Doats.” Tokyo Rose crooned to the tune of London Bridge “Hello, hello, are you there? Are you there, are you there? Hello, hello, are you there? Ah that is so!” (William Manchester, *American Caesar*, 488-489)

Not only are our hymns “old school” so is our chanting. We preserve the Gregorian or plainchant. We don’t do this simply because it is old. As *The Oxford History of Christian Worship* observes. Plainchant is a more intelligible rendition of texts than polyphony and more acoustically pleasing (723). Or as a Catholic writer has observed, “Gregorian chant is music that is strictly wedded to language” (Mosebach, *The Heresy of Formlessness*, 16). Of course many churches, including the Catholic, have gone away from it for something more up to date. “What the bishops forgot was that this music had sounded strange even to the ears of Charlemagne and Thomas Aquinas, Monteverdi and Haydn; it is at least as remote from their contemporary life as it is from ours” (Ibid. 16). This Catholic writer’s view is supported by Pierre Riche who was professor of the history of the Middle Ages at the University of Paris when he wrote the 1973 work *Daily Life in the World of Charlemagne*. He observed, “We can be sure the people accustomed to the more abrupt rhythms of profane music were not easily seduced by the monodic purity of Gregorian chant” (236). Alfred Edersheim dates the use of Gregorian tones to the Temple itself saying, “There is no reason to doubt that in so-called Gregorian tones we have also preserved to us a close approximation to the ancient hymnody of the Temple, though certainly not without considerable alterations” (*The Temple*, 81).

Trinity Lutheran Church has not been “seduced” by sounds but by the words of the Gospel. Our Divine Service is in service to those words and even more so to the Word made Flesh.

Higher Things, "Twelve," Youth Conference Report

Two of our youth, along with a pastor and youth from an LCMS church in Webster, and I attended a Higher Things Conference in Marysville, MO the week of July 4th. It was a great week of worship, learning, and fun. Both of our youth would like to go again next, if that tells you anything. Below I have copied information on the conference for your edification. – Pastor

<http://higherthings.org/conferences/twelve2012/basic-info>

Why Higher Things Conferences?

We live in a culture of blurry religious distinctions and do-it-yourself spirituality. Youth, especially, need solid ground that will nurture lasting Christian faith. Rather than treating youth as an adolescent subculture and confusing them with experiences that cannot be replicated at home, Higher Things believes in challenging youth to learn the pure doctrine of the Christian faith. By teaching them the same message that they should be hearing at home, youth grow in the fullness of the Christian faith as they come to appreciate historic liturgical practice and its unique focus on God's gifts of forgiveness, life, and salvation for us delivered in Word and Sacrament.

What does the 2012 Conference Theme mean?

Twelve. The Lord does twelves. He had twelve tribes in Israel. He chose twelve men to be His disciples. Twelve is His Church's number. His Church was created from His side – from the Blood and Water that flowed on Good Friday when He gave His life for His Bride, the Church. In the Blood and Water, in Baptism and the Lord's Supper, is born the Church. On the Last Day, when the Lord speaks about His Church, there is His Twelve once again – a thousand times over. Standing with the Lamb of God who takes away the sin of the world in the Book of Revelation are the baptized, His "old" Twelve and His "new" Twelve through all eternity.

This makes 2012 the perfect year for the theme of Higher Things' Conferences to be "Twelve," centered upon His Church in the Last Days. Twelve is the Church's number because it was the Lord's number first.

VACATION BIBLE SCHOOL

Zion Lutheran Church – VBS – July 29- August 2, 2012

(I am including this excerpt for this newsletter so that you all have an idea of our goals for VBS. - Pastor)

Theme: God's Gifts to US

Topic: The 10 Commandments

Goal: To teach the children about the Good News of Jesus! When thinking about your teaching the 10 Commandments, remember that Christianity is about Jesus doing for us and not our doing for Him. *Remember:* While it is nice to provide some fun and games, this is not the mission of the Church or goal of VBS. Kids can have fun anywhere. We want to teach the Good News of Jesus. We don't want to send the message that the Church is the place to have fun and entertainment, but the place to receive Jesus and His forgiveness and to learn (learning is work) what Jesus has done for us.

Points to teach the kids in every lesson:

1. The entire Bible (God's Gift To Us), including the 10 Commandments, is about Jesus saving sinners.
2. **SOS**--The Commands (God's Law—and Gifts to US) tell us what to do or not do in order to Show our Sin. Like a mirror—they show us we are dirty sinners. No one obeys the commandments. They show us we sin (break the Commandments) and need a Savior.
3. **SOS- The Gospel Shows Our Savior.** Jesus (God's Gift to Us) was born to do what we can't do. Jesus is the only ONE Who obeyed the Commandments perfectly. He did this in our place for us. And then He died on the cross for our breakings the Commandments (sin). He did this for the whole world.
4. **Baptism** (God's Gift to Us) - We are given Jesus' sinless life and our sins are washed away. We are given His works of obeying the Commandments perfectly. We are saved by His works not ours.



Exciting News from Pastor and the Bd. of Education
Worship, Sunday School, and Youth and Adult Bible Classes

Children in Worship:

Jesus said, "Let the infants and little ones come to me." What a joy that we are hearing the sweet sound of "children in worship" regularly! To help our parents with the young ones in church, we have available a "*CHILDREN'S ACTIVITIY BULLETIN*" each week and a clip-board with a baggie of colors & pencil attached. These bulletins have activities which correspond with the Bible readings for the day.

Parents, encourage your children to pick up a "baggie" of pencils and crayons so that they may quietly work on their bulletin as needed. This helps them to understand what is happening during worship and their faith to "Grow in Christ". After worship they may take home the bulletin, just like we adults do, but please put back their clip-board and "baggies" for use next week.

SUNDAY SCHOOL BEGINS Next Month

Our Sunday School is growing! Last year we could only hope for about 12-14 children in any given week. This year we have the potential for 20 students, so we'll require 4 levels of classes: Pre-school; Kind. & 1st; 2nd, 3rd, & 4th; and 5th grade and above.

We meet in the front of the church for opening devotions after worship ends...about 10:10 a.m. each Sunday morning. Classes conclude at 11:15 a.m. in their class room. There is no charge for materials.(We do appreciate an occasional donation of juice bottles and small paper cups, or juice boxes; snack crackers or fruit which we will serve to the children as a snack during lesson time). (It is a long time for those little tummies from breakfast until lunch).

We hope to have the children singing/playing bells once each month during the worship services. We also will be challenging the students to memorize Luther's Small Catechism on *Baptism; with meanings*. When they complete the challenge, they will receive a reward from our *MEMORY TREASURE BOX*. *Then they can begin a new challenge.*

Teachers?

#1. We are looking for Sun. School teachers> *Ideally we need to staff 4 classes*

Pre-school:{we are hoping to have about 6 energetic 3 and 4 year old children}.

The Kindergarten & 1st grade level {we expect to have 4 - 6 students}

The 2nd, 3rd & 4th grade level { this class should have 5 + children}

The 5th & 6th grade class { again 4 - 6 students are expected}

We provide the supplies, teaching materials and snacks. All you need to do is share the lessons with them, helping them to "Grow with Christ".[*Team teaching is an option.*]

#2. We need people who are able to be a *substitute teacher* when the usual teacher is ill or needs to be out of town.

#3. If parents or others could occasionally donate> crackers/cookies/ fresh fruit/ bars; bottles of juice & paper cups or juice boxes for the children's snacks during the Sunday School hour, it is greatly appreciated. These can be set on the table in room upstairs, next to Pastor's Office door. We have a metal cabinet to store them in and a small refrigerator there, so the food will remain fresh.

Please contact Pastor if you think you might be interested and qualified to teach.

Nursery

We would like all children in worship, if possible, since Christ's bids infants to hear Him too. However, we understand that sometimes parents need to use the nursery at various times for various reasons. We now have a radio in the nursery so parents can still listen to the service when they need to step out of church.

Youth and Adult Bible Classes

Pastor Stark is teaching our Sunday morning Adult Bible class at 10:15 each week. He would like to strongly encourage all jr. & sr. high school youth to attend this class along with the adults, as he thinks they are mature enough for this challenge, and will help prepare them for adulthood (which is our goal). This will also help adults get to know our youth so that they can encourage them in the faith during such a crucial time in life. Additionally, it will give Pastor some face time with the youth, while, of course, teaching them the Word of God, which is what young and old alike need.

Pastor will also be teaching a Wednesday morning Bible study at the 9:30. If there is a need, we would also be willing to work on offering babysitting during this class.

6th Grade Pre Catechism Class and 7th and 8th Grade Catechism Class Starts September 5th

Sixth, Seventh & Eighth grade classes will resume on Wed. Sept. 5. These are held directly after the school day, so the children can ride the bus to class and be picked up by parents at 5:45 pm when they are dismissed. They will take turns supplying a light snack.

I invite the entire congregation to read the information that is on the bulletin board outside of our Youth Catechism Class Room, # 212. I believe that it is good if the whole congregation is aware of what are 7th and 8th graders are learning, so that we can all encourage them during this important time. - Pastor

Optional 6th Grade Pre-Catechism Class

I encourage our 6th grade children to take advantage of our *Optional 6th Grade Pre-Catechism Class*. While this class, unlike our 7th and 8th Grade Catechism Class, isn't required prior to confirmation, I certainly encourage and recommend it. The curriculum of the class, taught by Carol Gale, is based on the major foundational Bible stories. Having a solid grasp on the basic Bible stories are fundamentally important prior to entering 7th and 8th Grade Catechism Class. Also, this class will focus heavily on helping your child memorize Martin Luther's *Small Catechism*, which will be required memory work for the 7th and 8th Grade Catechism Class. Additionally, it is helpful if your child already has the catechism memorized before Catechism Class, so they can focus on understanding the language of the faith besides just learning the language itself. As to say, we learn how to speak language before we can understand higher thoughts. - Pastor

New Adult Information (Catechism) Class Starts August 12th

Our first class will be Sunday, August 12th, from 11:15-12:15. We will meet in the Fireside Room downstairs. The class will meet for about 15 weeks, but may go longer depending on the dynamics of the class. It's not too late to sign-up!

Miss a Bible Class or Sermon?

Audio of the most recent Bible classes and sermons are on our website. Click the "Education" tab for Bible class or the tab for "Sermons."

CD'S of Sermons & Bible Studies

CD's of Sermons and Bible Studies will be made available for those who request them. Contact Brian Schweisthal with any requests. Brian's cell phone is 715-529-8342 and his email address is brians8881@gmail.com.

Evangelism

The Evangelism committee met on Wednesday, July 18th, 2012 with all members present. The committee is very pleased with the new church brochures that were written by Pastor Stark and designed by Brian Schweizthal. They will be used for outreach to visitors and in the community. Some will be placed at the Chippewa Falls Chamber of Commerce and the Visitors' Center and area colleges. Zion members are encouraged to take several and distribute them. They are located at the back of the church sanctuary, church office and table in the back entryway.

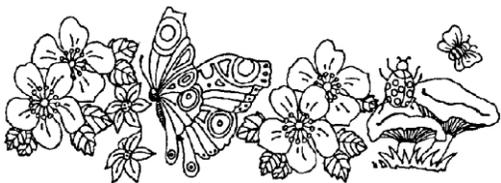
Our board will be recommending to the voters that we support the following missions next year: Joint Seminary Fund, Adopt a Student Program at the Seminary, Confessional Lutheran Educational Foundation (CLEF) at \$100/month each. The Christmas Offering will continue to be sent to the North Wisconsin District Office.

A Mission Festival will be held at Zion on Sunday, October 7th, 2012. The worship service and Bible class will be led by Rev. Ferhmann from the Confessional Lutheran Educational Foundation (CLEF), one of our proposed mission designations. A door offering will be taken on that Sunday for CLEF. A potluck dinner will follow the Bible class/Sunday School hour.



Zion's Women's Society News

The Women's Society met at 12:30 p.m. on Thursday, July 12th at church for a potluck luncheon. Ten members, two guests and Pastor and his family attended. Good food and conversation was enjoyed by all. A regular business meeting was not held. Next month we will meet at 12:30 p.m. at Lois Eichinger's home at the lake. The date is Thursday, August 9th. Those wishing to car pool should meet at church by noon. Lois will be furnishing everything so please call the church office by Tuesday noon on August 7th if you plan on attending. All ladies of the congregation are most welcome to join us.



Radio & Flowers:

If you would like to furnish altar flowers or sponsor a radio broadcast for a special occasion please call the office. **Altar flowers** are **\$30.00** at Gordys if **you pick up** yourself or **\$40.00** if you would like them **delivered** to the church. You also may bring your own flowers. There is a flower chart in the church on the left of the door as you enter from the education wing. Sign your name by the date you would like to furnish flowers. **The radio broadcast is \$76.00**. Call the office if you would like to furnish a broadcast or have any questions about flowers or the broadcast. You may pay in the church office or put in the offering plate & write "for flowers."