

ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

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July 2021

From the desk of Pastor Peterson

My dear fellow redeemed; the month of July is important in our country's history as we prepare to celebrate Independence Day. We will cook out, attend parades, and watch fireworks light up the night sky. The United States of America was founded upon the basic principle that all men are created equal and are endowed by their creator with inalienable rights. Life, Liberty, and the pursuit of happiness. These guiding principles, based on the ideas put forth in the Holy Scriptures have led this nation to a state of unparalleled prosperity and freedoms. We, as citizens of this great country value our freedoms as expressed in the Constitution and the Bill of Rights. What makes America unique among nations is that our constitution is the only document that limits what government can or cannot do. Other constitutions place limits on her citizens as to what they can or cannot do.

We won our freedoms in the Revolutionary War against England. We fought and won our right to be an independent nation, governed by and for the people. When you think about independence and what it means to us as Christians, we turn to the scriptures and see where Jesus won the battle against sin, death, and the devil at the cross. This independence was life changing for all who believe in Christ, because Jesus freed us from the dependency of trying to save ourselves, the tyrannical rule of Satan, and sin itself was defeated and thus we have been set free. Amen!! Praise the Lord!! When you think about Independence Day, let us also remember that our true Independence Day was about 2000 years ago, at the cross and the empty tomb.

While we are citizens of the United States of America, we also have another, far more important citizenship, and that is in the new heavens and the new earth that is to come. Here what God's Word says about our true citizenship:

- **1 Corinthians 15:48** As was the earthly man, so also are those who are of the earth; and as is the heavenly man, so also are those who are of heaven.
- **Ephesians 2:19** Therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of God's household.
- **Philippians 3:20-21** But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

While we should and rightly celebrate the birth of our nation, participate in our democratic process and be good citizens as Paul states in **Romans 13:1-7**: ¹Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. ²Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; ⁴for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. ⁵Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. ⁶For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing. ⁷Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor. We must always remember that we already have an eternal home, a nation if you will. God wants us to participate in whatever capacity

in our local, state, and federal governments. We must also remember that our “loyalty” is to God Himself. We are to obey God rather than man when events and legislation are put forward that are clearly anti-scriptural. Yet let us not forget that our true citizenship is in heaven.

This world as we know it will be destroyed by fire, God says so in His Word:

- **2 Peter 3:10 But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.**
- **2 Peter 3:7 But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.**
- **Matthew 24:35 Heaven and earth will pass away, but my words will not pass away.**
Isaiah 51:6 Lift up your eyes to the heavens and look at the earth below; for the heavens will vanish like smoke, the earth will wear out like a garment, and its people will die like gnats. But My salvation will last forever, and My righteousness will never fail.
- **Matthew 5:18 For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.**
- **Mark 13:31 Heaven and earth will pass away, but My words will never pass away.**
- **Luke 21:33 Heaven and earth will pass away, but My words will never pass away.**

This is a sobering thought indeed. Yet, we have been given a new Independence Day, the day when we became children of God and received the gift of faith through our baptism. Happy 4th of July brothers and sisters in Christ. Yet also be blessed and be of great joy that God has freed us from the dependence of the devil and has given us new life in Christ. Amen

In His Grip and loving it.

Pastor Mark

P.S. Remember that God really, really, really does love you!!!!



HAPPY ANNIVERSARY

July

- 2nd Nelson & Bonnie Teinert
- 7th Neil & Tina Sowinski
- 9th Dennis & MaryKay Hein
- 13th Gerald & Donna Marose
- 17th Wally & Marjy Jentsch
- 27th Dale & Kelley Mueller
- 28th Ed & Debbie Manders



July

- 3 Beverly Hackbarth
- 7 Tom Piepenburg
Steve Hemauer
- 10 Preston Schwalenberg
- 12 Clara Lintner
- 14 Ruth Broehm
- 15 Taylor Weyenberg
- 19 Diane Schroeder
Karen Price
- 20 Adam Bunnell
- 23 Dravyn Voigt
- 24 Ron Bornemann
- 27 Gloria Krueger
- 30 Emily Hein



LUTHERAN WOMEN IN MISSION

Convention:

As I write this, I am eagerly getting ready to attend our national convention in Lexington, KY. So many exciting things are on the agenda for the week.

On the way to our convention site, two bus loads of women from the North and South Wisconsin Districts will be touring The Ark and The Creation Museum in Kentucky. There will be an additional two busloads of Wisconsin women going directly to Lexington. Most of those women will be participating in more local tours of Lexington and the surrounding area. I am looking forward to seeing The Ark and The Creation Museum, as these have long been on my list of things to see.

Thursday will be a day of participating in servant events, touring the huge exhibit hall, and participating in Bible studies and/or training sessions. The highlight of Thursday is always the opening worship service on Thursday evening. Although there will only be 2,000 to 3,000 people in attendance, (registration was limited for a while due to Covid) worshipping, singing, and communing with that many believers is an awesome experience.

On Friday and Saturday, we will hear various mission speakers, our keynote speaker and receive greetings from many dignitaries from LCMS and LWML. Of course, we always have a humorous interrupter to bring some hilarity to the convention hall! Our major business items will be voting on our new officers and on the mission grant projects for the next biennium. These were all identified in your summer issue of the Quarterly. When I get back, I will be able to tell you the outcome of those elections. However, if you are eager to see

what's happening, the entire convention will be live streamed! Check out the LWML website for streaming instructions.

Gifts from the Heart: (formerly called ingatherings)

Be sure to watch the shoppers and other ads for the school supplies to go on sale. We will once again be collecting items for our Back to School gifts. Each year we are able to share a nice supply of items for the Hilbert students who might otherwise not be well-equipped to start the school year.

Bible study and meeting:

Remember that we have changed our meeting date and time. We now meet on the second Tuesday at 1:00 in the afternoon. In June we had an interesting Bible study with Pastor Peterson, and we look forward to more interesting discussions in the months to come. All women of the congregation are members and are therefore encouraged to attend if you are able. We would be most willing to have a second meeting each month to accommodate those women who are working. Talk to either Bonnie or Judy if you would like to start another group. We are also inviting the St. Luke women to join us.

I look forward to sharing our 2021-2023 mission grants with you. Thanks for all the mites you share to fund these projects.



Mission Matters

POBLO International: People Of the Book Lutheran Outreach

POBLO International is a Christian organization working to revolutionize the way missions are approached in the United States by responding to the changing demographics that have brought the mission field to our own front yard. Immigrants and refugees respond positively to American

Christians who demonstrate kindness, love, care and gentleness towards them. This love of Christ opens the door to share the Gospel with these immigrants. POBLO establishes grassroots community engagement programs which enable American Christians to befriend and serve immigrants and refugees. They train and educate churches on how to engage in cross-cultural outreach to Muslims, Hindus, and Sikhs, among other groups. They plant churches, train ethnic missionaries, and share the Gospel message.

As an RSO (Recognized Service Organization) of the LCMS, POBLO reaches out to ethnic groups so that all may know about God's Son, Jesus Christ. POBLO utilizes a three-pronged strategy for their work: missions, grassroots community engagement and training and education. The International headquarters for POBLO is in Michigan, however there are several active outreach groups working in South Wisconsin. In particular, Milwaukee has active groups reaching out to various Muslim groups from Bethany Lutheran and Mt. Calvary Lutheran and a group at Brookfield Lutheran in Waukesha reaching out to immigrants from India. A current goal in South Wisconsin is to train congregations to add International Friendship Centers to additional campuses.

We pray that by God's Grace, POBLO missionaries will meet the needs of refugees and immigrants in our congregations so they may know God's love like we do.

Letter From the President

The Paradoxical Church

An excerpt from Matthew C. Harrison's "A Little Book on Joy" (St. Louis: Concordia Publishing House, 2011), 162–64.

"Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you. The grace of

the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2 Cor. 13:11–14).

The Bible teems with joyous, paradoxical truths. God is three in one. God is man. God dies on a cross. The God who visits His vengeance upon trespassers has mercy only on sinners. We die to live. We live to die. The sinner is righteous. The weak are strong. Saints are sinners. Sinners are saints. Afflictions are blessings. The word of man is the Word of God. The poor are rich, and the rich poor. The first are last, the last first. Law and Gospel. It is a hallmark of faithful Lutheranism that it does not, as a matter of principle, try to resolve these paradoxes. Is it bread, or is it body? The texts simply state that it is both.

Wherever the point of truth in tension is resolved, the paradox diminished or even abandoned altogether, both *faith*, i.e., belief and trust in Christ, and "*the faith delivered once for all to the saints*" (Jude 1:3; i.e., the faith which is believed), are at worst laid waste and at best labor under its weaker caricatures. So, for instance, if the tension between Law and Gospel is resolved in the direction of the Law, the result is works righteousness, legalism, and rule-based religion with Christian trappings (Galatians 3). If the tension is loosed in the other direction, the Gospel becomes a caricature of grace in Christ, and the result is antinomianism and disregard for the created order (1 Corinthians 5–14). Grace devolves into "tolerance" and universalism, i.e., many ways to heaven. H. C. Schwan noted: "Evangelical practice is equally far removed from antinomian and from legalistic practice" [H. C. Schwan *in At Home in the House of My Fathers* (CPH, 2011), 487]. Thank God that the word is so powerful that it delivers its gifts, if only it's not distorted beyond recognition, by and among us (1 Corinthians 1:7).

The maladies in the life of the twenty-first century church, and in the Church in every age for that matter, are the result of missing the "narrow way" (Matthew 7:13–14). It is for me a paradox itself, that the "high" road of orthodoxy — right teaching and right praise — is freeing! For ortho-*dox*-y is both right *doc*-trine and right *dox*-ology (or praise). It also leaves plenty

of space for us to rejoice in God-pleasing differences of gifts, emphases, practices, and even personalities.

The Church is a paradox. She is the Bride of Christ, “spotless,” “holy,” “washed,” (Ephesians 5:25–27), the “pillar and foundation of truth” (1 Timothy 3:15), the body of Christ (1 Corinthians 12:1ff.). And yet she only appears in this world hidden under the guise of poor sinners, flawed leaders, tensions, divisions, and even false teaching. This is at once both disturbing and comforting. It is disturbing because we find ourselves in such “spotted” congregations, denominations, and Christendom. It is comforting because — despite its outward appearance, despite the fact that there have been times in the history of the church when the pure teaching of the Gospel all but disappeared from the public confession of the Church and its practice — nevertheless, the “*gates of hell shall not prevail against it*” (Matthew 16:18). The Church endures because Christ endures, and He will never let His Gospel go un-believed, until the end of time. That’s worth rejoicing over, especially in the times in which we live. And there is also comfort in knowing that because the Church exists well beyond the genuine Lutheran Church, we will also find truth spoken by others. And when we do, we are free to heartily and gladly acknowledge it as such.

This is why neither people nor faith in the heart are the infallible marks of the Church’s presence. Wherever the Gospel and Sacraments are — enough to bring people to true faith in the true Jesus — there is the Church (Augsburg Confession VII). Genuine Lutheranism retains this tension, the paradox of the New Testament.

—Pastor Harrison

Voters Meeting

July 25th

Following 8:30 a.m. Divine
Service



‘I Believe in One Holy Christian Church’: The doctrine of the church

By Jason D. Lane

Martin Luther gives a simple definition of the church: “Thank God, a seven-year-old child knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray, ‘I believe in one holy Christian Church’” (SA III XII 2–3). I believe. That does not mean I see or fully experience the one, holy Christian church. From an earthly perspective there does not appear to be much in which to believe. Divisions crept into the church during the days of the apostles, and they still do today. These divisions within the church have been so harmful and pervasive that, at times, Christians have considered Jesus’ promise of one, holy Christian church as a nice idea but not a reality. A quick look at the list of worldwide Christian denominations seems to affirm this perspective. In other times, the church has been considered merely a human institution, a group of people who agree to stand and sit at roughly the same time on Sunday morning, rather than the Shepherd’s flock united by His Word.

In the relativistic malaise of our current age, even Christians can begin to believe that no one possesses a true and pure confession of God’s Word. The ancient confession — the ancient belief — that every Christian child learns from Baptism, “I believe in one holy Christian church,” has become regarded as a flight of fancy, as theoretically true but practically impossible. Against such a background, Luther’s definition of the church seems too simple or downright naïve. And yet, the doctrine of the church is an article of faith, established only by the Holy Scriptures.

The Shepherd’s voice

Christ, the Chief Shepherd, has called us out of the world and into His flock (1 Peter 5:2).

Wherever one finds the living voice of Christ and those who by the Holy Spirit hear and believe it — both pastor and flock together — there is the church. Lutherans define the church as God’s giving and our receiving, that is, Lutherans confess that the church exists where the sinner is being forgiven in the stead and by the command of the Lord Jesus. Christ’s redeeming work and the delivery of that work through the preaching of the Gospel leave no doubt for the saints that there is a church or that they belong to it. Christ the Good Shepherd gives; His flock receives.

Defining the church as shepherd and sheep (John 10:1–18) denies any claim that a special group within the church is the true church, whether the papacy, the local congregation alone, the clergy alone or even one particular institutional church body, such as the LCMS. The shepherd and the sheep belong together, regardless of time and place in the world. That happens primarily in worship, whether here on earth or there in heaven. In the Church Triumphant in heaven, God and the Lamb gather the great multitude of saints adorned as a bride before her husband; the saints stand before the throne to receive from Him and to praise Him with joyful thanksgiving (Rev. 21:1–7). Even now, before the final day, the church is known on earth in worship, where God gives and His saints receive and give Him joyful thanks. Therefore, we deny that a group of Christians can be church without the office of preaching (AC V) and we deny that preachers can be church without faithful hearers (AC XXVIII). A congregation might be “vacant,” but she is never without the preaching office of Christ, even when there is no ordained man to fill it at the moment. The Lord’s promise that wherever two or three are gathered in His name, there He is among them (Matt. 18:20), makes clear that at least two are needed in the church: one for delivering and one for receiving the forgiveness offered in Jesus’ name.

The Lutheran Confessions beautifully set forth this doctrine of the church. The Augsburg Confession (AC) leads us in its first seven articles to confess the church most succinctly as a creation of the Triune God alone (AC I,

Concerning God). God the Father has not despised fallen humanity who is by nature helplessly bound in sin (AC II, Original Sin), and therefore God has sent His Son into human flesh to rescue humanity by His death and resurrection (AC III, The Son of God). For the sake of His Son, God has declared His children righteous through faith without any work on their part (AC IV, Justification). But since no one can believe — without being told of it — that he is justified for Christ’s sake, “so that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. Through the Word and Sacraments, as through instruments, the Holy Spirit is given. He works faith, when and where it pleases God, in those who hear the good news that God justifies those who believe that they are received into grace for Christ’s sake” (AC V, The Ministry). Having received the Spirit and faith through the Word and Sacraments, the saints of God are led by the Spirit into every good work, just as good fruits spring from a good tree (AC VI, New Obedience). And so God creates out of this world’s fallen race His church, that is, “the congregation of saints in which the Gospel is purely taught and the Sacraments are correctly administered” (AC VII, The Church).

God has in all times and places gathered His church by the voice of Christ through the voice of His preachers, from Adam to Abraham, from Moses to Christ and His apostles and those whom He still sends today. Therefore, the church cannot be merely a human institution with human ceremonies, no matter how pious those ceremonies may appear. The church is from start to finish created and sustained by Christ with His Word and Spirit. This means the church is not simply an ideal to strive for, but the real embodiment of St. Paul’s words, “one body and one Spirit ... one Lord, one faith, one baptism, one God and Father of all” (Eph. 4:4–6).

Something worth confessing

Against our current relativistic doubt, our Lutheran Confessions state: “We do say that this Church exists: truly believing and righteous people scattered throughout the whole world.

We add the marks: the pure teaching of the Gospel and the Sacraments” (Ap VII and VIII 20). In other words, the true church with true saints can be found in the world, namely, where we find the voice of Christ with His gifts of forgiveness given and received, and the saints of God abiding in love with one another, wherever and whenever that may happen. Unlike the cynic who doubts that there is a true church or that the truth of God can be known or that anyone truly possesses the pure Christian confession, Lutherans boldly confess the one, holy Christian church. They do not compromise or lower the doctrinal standards of Holy Scripture to bring about some kind of man-made unity.

Nor do Lutherans seek a united church by retreating into smaller and “purer” communities because they are frustrated by compromises or by half-hearted commitment to the church’s orthodox doctrine and practice. The Lutheran Confessions teach that as long as the church does not overthrow the foundation of Christ (1 Cor. 3:11–12), the useless opinions that may at times be added to that foundation can be forgiven and corrected. As long as the foundation of Christ’s forgiveness remains and Christ’s voice can be heard and is believed, the church remains, even if in apparent weakness (Ap VII 21).

Lutherans also do not confess a unity of faith achieved by might, as Luther accused the Roman Catholic Church. He writes, “We do not agree with them that they are the Church. They are not the Church. Nor will we listen to those things that, under the name of the Church, they command or forbid. Thank God, a seven-year-old child knows what the Church is” (SA III XII 1). Luther was not suggesting that there were no Christians in the Roman Catholic Church of his day, but rather that the hierarchy of the church had taught many errors that nullified the proclamation of the forgiveness of sins for Christ’s sake. The papacy had overthrown the foundation of the church, and intentionally tried to silence the voice of Christ in the church, even if they had not done so entirely. In this sense, Luther argued that the papacy of Rome was not church since it did not offer Christ’s life-giving Gospel and wanted to be the church as “the

supreme outward monarchy of the whole world” (Ap VII 23). Insofar as the Gospel was preached in the Roman Catholic Church and received by the saints in faith, the church could be found even there.

I believe in ... the church

And the church is still here. Jesus still calls His sheep, and the sheep hear His voice, believe the Gospel and walk in love. The holy church exists wherever sinners gather at the font and are sealed with God’s name in Holy Baptism, wherever a called servant of Christ announces the grace of God to sinners in Christ’s stead, and wherever sinners gather in repentant joy at the altar of Christ to receive His body and blood for the forgiveness of sins and eternal life. In this Christian church, the saints believe the same Gospel and have the same Christ and the same Holy Spirit (Ap VII 10).

If faith is the substance of things hoped for and the confident assurance of things not seen (Heb. 11:1), then to believe in the holy church means to do so by faith and not by sight (2 Cor. 5:7). The doctrine of the church is an article of faith. It cannot be established according to human reason, human invention or human works, but according to Holy Scripture alone. Our confidence to confess the church as one is due to our confidence in Christ whose voice alone unites His church, both those who are near and those who are far off (Eph. 2:11–22). Or as He says, “I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd” (John 10:16). Our Lord’s words do not speak of the church as a lofty idea or a dream, but as a promise fulfilled here in this life, where the Word is preached and the Sacraments administered according to Christ’s command (AC VII).

This article originally appeared in the June/July 2021 issue of The Lutheran Witness.



**The Lutheran Church—Missouri Synod
LCMS Stewardship Ministry
Newsletter Article – July 2021**

“For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery” (Galatians 5:1).

We celebrate this month because of the freedoms and liberties our country has afforded us. We are right to do this. We should be thankful for these liberties – the freedom to gather together to worship and to live out what believe in our daily lives.

But freedom and liberty in our age have devolved. It has become a freedom from duty instead of a freedom for it. Indeed, freedom and liberty in our age has turned into licentiousness – a license to do what we want, when we want. This license is a submission again to a yoke of slavery. For freedom as license to do what we desire when we desire it means we are slaves to our desires and slaves to our passions.

Christ died to set us free from our desires. In Holy Baptism, our Old Adam is drowned and put to death along with all sin and evil desires so that a new man may arise and live before God in righteousness and purity. In Christ, we are a new creation. We are set free from the passions of the flesh so that we are free to do our duty and bear fruits of the Spirit.

Our duty is what God calls us to do as members of a family, society, and the Church. God calls us to believe in His Word and gladly hear and learn it. He calls us to pray for all people. He calls us to live in faith toward Him and in fervent love for our neighbor. He calls us to put the gifts He gives to us in His service. God calls parents provide for their children and raise them in the fear

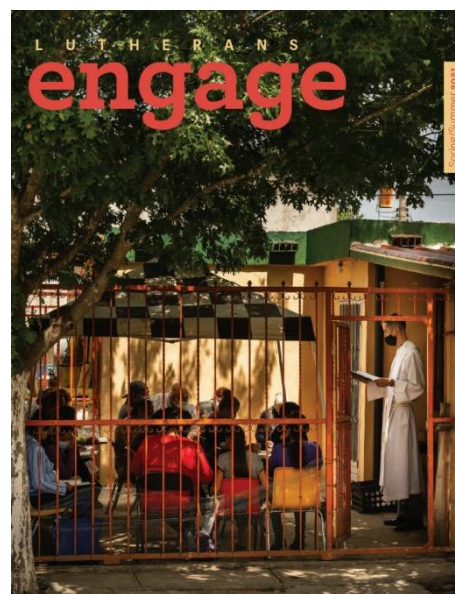
and admonition of the Lord.

And God calls children to honor their parents and provide and care for them when they are no longer able to do so themselves. God calls the government to punish those who do evil and to reward those who do good. He calls citizens to pay their taxes and honor the governing officials as God’s servants. He calls pastors to preach and teach the Gospel, repentance for the forgiveness of sins. And He calls hearers to support those who teach them with every good thing.

Christ died to set us free from the works of our selfish flesh, giving us the freedom and liberty to do our duty. Stand firm, then, and do not submit again to a yoke of slavery.

The church is on the move — crossing borders and moving forward with Christ. The current issue of Lutherans Engage the World will take you far and wide to meet a chaplain serving deployed soldiers,

theological educators teaching eager students on different continents, a mercy effort in the urban core and a new pastor crossing into Mexico to care for his flock — each one bringing Christ and His Word in unique and wondrous ways!



Our Response to His Love

| | 6-6-21 | 5-30-21 | 5-23-21 | 5-16-21 | 5-9-21 |
|---------------|---------------|---------------|---------------|---------------|---------------|
| General Fund | \$1601 | \$1520 | \$2311 | \$1429 | \$1530 |
| Missions | | | \$90 | | |
| Totals | \$1601 | \$1520 | \$2401 | \$1429 | \$1530 |

St. Peter Lutheran Church Voters Meeting Minutes April 25, 2021

Call to Order: The meeting was called to order by Vice Chairman Wally Jentsch.

Opening Prayer: Pastor Krueger gave the opening prayer.

Secretary Report: The minutes of the previous meeting were approved as distributed.

Treasurer's Report: The treasurer's financial report was given and filed for audit.

Board of Elders Report:

- Dan Koffarnus and Dan Bergelin watched a Webinar program online to apply for the Sieber Grant to help pay for our technology hook-ups to improve and develop the ability to livestream our church services. Faith Technology is working with us for a quote and options towards applying for this grant.
- Pastor Peterson asked for a list of our shut-ins and delinquent members and mentioned we can talk to him through Facebook and get to know him, and he to know us.
- The Installation Service for Pastor Peterson will be held on May 23rd at 3:00 p.m. here at St. Peter Church with a potluck dinner afterwards to welcome and greet Pastor.

Board of Trustees Report:

- The trustees painted the two parsonage rooms.
- Volunteers can help to clean the parsonage as needed at a time that they are able through the weeks ahead.
- The door to the basement may need replacing.

Pastor Krueger's Report:

- There was no change this quarter in our membership and it remains at 194 souls and 164 communicants.
- Our BibleSticks for the military collected between St. Bartholomew and St. Peter came to a total of 274 sticks. Praise the Lord! (perhaps other churches in the area will join the challenge next year)
- The organists have made note of some organ issues that need attention. Pastor Krueger's organ repairman for St. Bartholomew may be able to help us.
- There was a \$500 gift given towards fixing the organ.

Finance Committee:

- Diane Roehrig gave thanks for all the effort her staff gives to the committee and thanked Pastor for helping with the tallying of the BibleStick Challenge.

Joint Committee:

- Dan Bergelin gave some details for the Installation Service:
 - President Wille will give the sermon, Pastor Kilps will be the Liturgist
 - Jean Harder from St. Luke, Jan Bergelin and Cindy Koffarnus will be the Point Contact persons for the meal following the service.
- May 17th Pastor Peterson arrives in Hilbert and we will help him unpack and move into the parsonage. There will be pizza and soda, water afterwards.
- On May 30th, church services at St. Peter will begin at 8:30 a.m. and St. Luke's services will begin at 10:30 a.m. This will be the beginning of Pastor Peterson's preaching ministry for our dual parish.

New Business:

- The times for future voters meetings will be taken up at the next council meeting.
- Pastor Peterson wants to have one or two Bible studies during the week.
- We have a Joint Committee meeting on May 11th at St. Luke at 7:00 p.m. (Pastor Peterson will be with us on Zoom)
- May 16th, there will be a short congregational meeting to pass a resolution to designate an allowance from salary for Pastor Peterson as a housing allowance for him.
- Following the May 16th church service at St. Peter, we are having a get-together in the fellowship hall to say, Thank you Pastor Krueger for all of your helpful guidance through this vacancy period at St. Peter! God Bless and Keep You Pastor!

Adjournment: MMSC to adjourn.

Closing Prayer: Pastor Krueger gave the closing prayer.

Caroline Behnke, Secretary

July 2021

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|--|-----------|----------|--------|----------|
| Greeters: July 4 LouAnn Seidl July 11 George & Carol Krepline July 18 Donna Marose July 25 Bonnie Teinert | Altar Guild: Donna Marose DeAnn Eldred | | | 1 | 2 | 3 |
| 4 Sixth Sunday after Pentecost <i>Green</i> 8:30 Divine Service Independence Day | 5 | 6 1:00p WIM Meeting & Bible Study | 7 | 8 | 9 | 10 |
| 11 Seventh Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) | 12 | 13 7:00p Joint Committee Meeting | 14 | 15 | 16 | 17 |
| 18 Eighth Sunday after Pentecost <i>Green</i> 8:30 Divine Service | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 Ninth Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) Voters Meeting | 26 | 27 | 28 | 29 | 30 | 31 |

Divine Services marked (NC) will not have Holy Communion