

ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

Office: (920) 853-3217

June 2023

From the desk of Pastor Peterson, June 2023

Dear fellow redeemed in Christ. Time is certainly going fast; I have a hard time believing that 2023 is almost half over. On my trip back to Iowa and my return home to Wisconsin I thought how fast the trip was. It seemed that I had just arrived at my mom's place and then I was back home in Wisconsin. My dad used to tell me that as I got older time would seem to go faster, and he was right. I still cannot quite comprehend that it has been two years since I was installed as the pastor at St. Peter and St. Luke. If you have ever stopped and pondered how time flies, and how quickly life happens, you know what I mean.

I was reminded of this as I looked out at the fields in Iowa. The corn is coming up and their leaves have broken through the dirt. The same with soybeans. Here in Wisconsin, we will soon see the same. We all know that as the crops grow, and gardens produce their bounty, that eventually they will be harvested. Pentecost is about the harvest; it is celebrated as the time that the first fruits of the harvest (the total harvest) are presented to God in thanksgiving for His abundance. Note that the festival of Pentecost is not to be confused with the feast of the first fruits (I mentioned the feast of the first fruits in the previous newsletter, Pentecost is the final harvest).

In terms of time going by quickly, we are now in the Pentecost Season. In Pentecost, we remember the pouring out of the Holy Spirit on the Apostles as they proclaim the message of Law and Gospel to the gathering people in Jerusalem. Peter also proclaimed that we are in the last days as well in **Acts 2:17: Peter said, "And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh."** In other words, through the passage of time, there will be a last day. We call this Judgment Day. Jesus speaks of this in His discourse in Luke. In Luke 21:29-31 Jesus says to the disciples. **²⁹ He told them this parable: "Look at the fig tree and all the trees.³⁰ When they sprout leaves, you can see for yourselves and know that summer is near. ³¹ Even so, when you see these things happening, you know that the kingdom of God is near.**

As I previously wrote above, the Festival of Pentecost is the final harvest for the year. This fact relates to Peter's proclamation about the last days in Acts 2:17. In other words, Peter at Pentecost is telling the people the need for repentance because they were in the last days. This message also applies to us as well. Jesus in his conversation with the disciples talks about the harvest on the day of Judgment in Matthew 13:36-43 when he shares with them the parable of the weeds **³⁶ Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field." ³⁷ He answered, "The one who sowed the good seed is the Son of Man. ³⁸ The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one, ³⁹ and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.⁴⁰ "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. ⁴¹ The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. ⁴² They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.**

Pentecost is also considered the "birthday of the church". In these last days, the church is called to proclaim the Law and the Gospel to a world that desperately needs to repent and turn to God for the forgiveness of sins. In Matthew 28:19, Jesus before He ascends into heaven tells the disciples to: **Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...** I would ask you to pray for our churches, for myself and for each other as we proclaim the Good News of Jesus Christ. Together, and only through the help of God through the Holy Spirit, the harvest will be fruitful. Amen



LUTHERAN WOMEN IN MISSION

Gifts From the Heart for A Place of Refuge have been delivered. Delivery was to the Blessed Again Resale Shop in Milwaukee on Hampton Avenue. The funds from Blessed Again go to assist with expenses at APOR. Items are delivered there to protect the anonymity and location of the women at APOR. Thanks to all who donated gifts for the babies, their mothers, or for the house.

LWML Convention: Celebrate the Lord of the Nations!

Women from North Wisconsin, South Wisconsin and Northern Illinois have been working for two years to plan the 40th Biennial Convention of the LWML! We are now in the final stages of preparation, and regional LWMLers are definitely busy bees in these last weeks. Everything from table centerpieces, name tags, registration packets and direction signs are being crafted. Location plans for the huge exhibit hall, along with directions for electrical connections, are being organized.

LCMS groups planning to be exhibitors at the convention are also getting their exhibits ready to transport and set up. One of our regular exhibitors is Lutheran Bible Translators. It's always so exciting to see Alvina Federwitz at their exhibit! It will be fun to see who is with her this year.

Another regular exhibitor is Concordia Publishing House. This huge exhibit is always a popular place for browsing and shopping. Looking at the latest book releases, or finding the newest LWML products, is a high priority.

The opening worship service on Thursday night is awesome! Communing with thousands of our brothers and sisters of LWML goes beyond

inspirational. Of course, hearing the many speakers from the mission fields is another highlight.

There is still time to register! Check out the Winter Quarterly for registration information. It's possible to register for the entire convention, Thursday through Sunday, or for any single day. Registration isn't required for the Thursday evening Worship Service or the Sunday morning Worship Service. All are welcome.

MOST ministries eye glass gathering:

One of the many Gifts From the Heart being welcomed at the convention is used eye glasses for the MOST Ministries mission trips. We have a box in the Narthex for any glasses you no longer can use. We will take those along to convention. Hard glass cases cannot be used, but flat, soft cases are welcome.

In addition to electing half of our officers, the LWML grants for 23-25 will be selected by the voting delegates. Our voting delegate is our zone president, Julie Lawonn from Glenbeulah. This will be her first LWML convention, and she is eager and excited to be a part of the decision making process. The results of the elections will be published in one of the upcoming Quarterlies.

We ask for prayers for all convention participants, all travelers, all current officers as they lead us in this convention, all delegates as they make decisions, all missionaries as they share their stories with us, and all speakers who seek to energize us as we Celebrate the Lord of the Nations.

HAPPY ANNIVERSARY

June

- 11th Dean & Jan Bergelin
- 16th Charles & Jerilyn Fochs
- 20th Dennis & Melissa DuPrey
- 23rd Jerry & Nancy Propson
- David & Lori Schwalenberg

New evangelism module addresses witnessing to Jehovah's Witnesses

By Cheryl Magness



Every One His Witness® (E1HW) is The Lutheran Church—Missouri Synod (LCMS) resource for equipping Lutherans to share the Gospel with the people they encounter in their everyday lives.

Since the launch of *E1HW* in 2017, modules have been released on witnessing to a wide array of people who need to hear God's Word: Muslims, "Nones," LGBTQ people, Jewish people, those who have left the church, those influenced by critical theory, those who struggle with depression or grief, and those who are dealing with the consequences of abortion.

Now, a new *E1HW* module is available: "Witnessing to Jehovah's Witnesses." The introduction to the module notes that "many people are familiar with the Jehovah's Witnesses because of their active evangelism efforts" as they go door-to-door in neighborhoods and disseminate printed material in public spaces. The module encourages faithful Christians, rather than hiding from Jehovah's Witnesses or avoiding conversations with them, to see interactions with them as "opportunities to bring the Good News to people oppressed by the burdens of the Law and false teachings about Jesus."

The new module, like past modules, makes use of the LASSIE approach to witnessing, which is the foundation of the *E1HW* program: Listen, Ask, Seek, Share, Invite and Encourage. The LASSIE approach is presented in depth in the program's core module, which is available at no cost at everyonehiswitness.org. Use access code "E1HWFREE" to register.

The core module kit is also available for congregational use from Concordia Publishing House at cph.org/everyonehiswitness.

The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter Article – June 2023

What Do You Want?

One of the best-known and most-beloved psalms is Psalm 23, the "Shepherd Psalm." There we learn that the Lord is our Shepherd. And since He is our Shepherd, we will not want. We will not suffer want because the Lord, our Shepherd, will lead us to green pastures and beside still waters. In other words, the Lord, our Shepherd, will provide for all that we need in both body and soul.

Yet, we live as though this is not the case. We live as though we *actually* suffer from want, that the Lord, our Shepherd, will not provide for all that we need. And thus, we live as though the Lord is not our Shepherd. And that means that we live as though we are not the Lord's sheep.

When do we live as though the Lord is not our Shepherd? When we put anything else before Him and His provision for us. When we think that going to work is more important than receiving His gifts in church on Sunday (in violation of the First and Third Commandments). When we fail to give generously of the first fruits of what the Lord has provided for us because we don't know what the future will bring (even though He has promised that He will lead us to green pastures and still waters).

We live as though we are not the Lord's sheep when we think that the Lord is only in the

business of helping those who will help themselves. We act this way because our minds are set on earthly, temporal things and not on heavenly, eternal things. We act this way because we have stopped hearing the call of our Shepherd, which comes through His Word.

Through the Word of God, the Shepherd calls us to Himself. Through the Word, the Holy Spirit gathers and enlightens us with His gifts. Through the Word, we are kept holy and nourished in the one true faith, the faith that follows our Shepherd wherever He leads us. He promises to lead us to our true home, to the land flowing with milk and honey, to a better country, not of this world, but a heavenly one.

And so, here's the Good News: the Lord is your Shepherd, even and especially for wayward sheep. For Jesus seeks and saves those who are lost. He finds the lost sheep and carries them back to the fold. He is the Shepherd who lays down His life for His sheep. The Lord is your Shepherd. Let us live as His sheep.

LCMS Stewardship Ministry: lcms.org/stewardship

Lutheran Witness: May 2023



Being Merciful to the Toxic

By [David Petersen](#)

Christ calls us to love our enemies, to act with mercy. We should not as a knee-jerk reaction insist on our rights. We yield to the weak in faith and attempt to win a brother. There is a sense, however, in which that mercy has limits. Jesus does not command that we suffer abuse and injustice passively. He does not teach that our forgiveness means we completely forget what has been done to us nor does it eliminate boundaries. Stewards guard their resources to fulfill their vocations.

Boundaries with the toxic

There are times when Christians need to set extreme boundaries for their relationships and there can even be times to separate from others. Jesus instructs us to separate from those who refuse to hear godly rebuke from the church and amend their ways (Matt. 18:17). They aren't to be indulged forever. Jesus commands us to leave those who won't hear His Word (Matt. 10:14), to be shrewd as serpents in the world (Matt. 10:16) and even not to love father and mother above Him (Matt. 10:37). In a similar way, St. Paul warns Timothy that some wicked people might claim to be learning, but if they never come to any actual knowledge and continue in their wickedness, they are liars who resist the truth. Timothy is to have nothing to do with them (2 Tim. 3:2-9).

Those are extreme situations. We pray that they are rare. We do not jump to extreme reactions or label people as toxic too quickly. At the same

time, we should not pretend as though these things never happen. The world is wicked. We must be careful of the company that we keep. Solomon teaches us that “whoever walks with the wise becomes wise, but the companion of fools will suffer harm” (Prov. 13:20). St. Paul also scolds the Corinthians for letting themselves continually be abused by false teachers and sectarians. He writes: “For you gladly bear with fools, being wise yourselves! For you bear it if someone makes slaves of you, or devours you, or takes advantage of you, or puts on airs, or strikes you in the face. To my shame, I must say, we were too weak for that” (2 Cor. 11:19–21).

We do not jump to extreme reactions or label people as toxic too quickly.

All this is context for Jesus’ command that we turn the other cheek (Matt. 5:38–40). That statement is a figure of speech called a hyperbole. A hyperbole is an exaggerated statement used to make a point in a dramatic way. If we don’t recognize this, we might find ourselves cutting off body parts (Matt. 5:29) or not calling our biological fathers “Dad” (Matt. 23:9) or, when it comes to dealing with chronic abusers, thinking that Jesus demands we let them walk all over us. It is, of course, possible that we will be handed over to the magistrates and others who will abuse and kill us because of the name of Christ, but that is not what Jesus is talking about with His command to turn the other cheek.

In Matthew 5, Jesus is talking primarily to His children. He is telling them how they are to get along with one another. Our fallen nature’s desire for vengeance must be curbed by mercy. We should not jump to our rights or seek vengeance. We should seek to reconcile and to win over our enemies with gentleness. In this, Jesus’ teaching is not much different than the godly admonition of parents to their children not

to tattle. If my sister bumps into me in the hall on the way to the bathroom and bruises my shoulder, my passions might immediately rise and demand vengeance. But if I hold them in check and attempt to put the best construction on her actions, I might discover that it was an accident. Even if she acted with malice, by refusing to retaliate and “turning the other cheek,” the situation might be defused. My kind words could well lead to her repentance.

Escaping violence

At the same time, if my gentleness is met with violence, I should seek to escape it. I should not strike back as a private citizen, but I should take action to protect myself and report it to the proper authorities. Such reporting is not tattling nor is it driven by desire for vengeance. Rather, it is driven by a desire for safety. If my sister does this to me, she is likely to do it to others and I should not enable it. St. Paul teaches us that this is one of the chief purposes of earthly authorities.

For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer. (*Rom. 13:3–4*)

As Luther teaches in the Large Catechism, if you do not fear God, fear at least the hangman (LC I 135).

If true repentance will not come and earthly authorities are no help, then, in love, set boundaries and limits for interaction with

abusers. You should do this not simply for the sake of your own health, that you might carry out your vocation and serve your neighbor, but also for the good of the abuser. Doing so not only limits his ability to abuse, which is good for him, but can also teach him about healthy interaction and self-control.

The Bible doesn't give advice about how to set boundaries, but the concept fits with a biblical worldview that recognizes how truly evil the world is, with biblical ethics and with a Lutheran understanding of vocation. While this is not from a Lutheran perspective, I have found the article "[How Setting Boundaries Can Save Your Relationship](#)" from Tacoma Christian Counseling to be helpful in thinking about and setting up boundaries with friends and family while staying true to God's call to mercy.

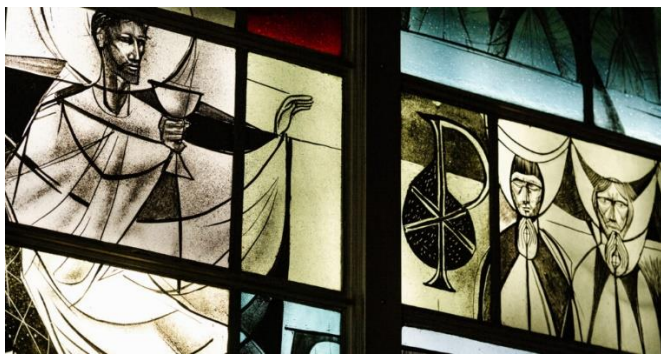
Photo: LCMS Communications/Erik M. Lunsford

Article from May 2023 Issue of *The Lutheran Witness*



THE LUTHERAN WITNESS

Letter From the Editor



Made & Marked by Christ

By [Roy S. Askins](#)

Not all churches proclaim the truth. I mean that predominantly in terms of church bodies, but it also has some degree of truth when it comes to congregations. Not all churches teach the truth.

This should not surprise or anger us. Jesus promised that the church would struggle with false teaching: "For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect" (Matt. 24:24). "On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness'" (Matt. 7:22–23). In Ephesus, St. Paul warned the pastors he trained about wolves that would come after he departed: "I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them" (Acts 20:29–30).

If God did not spare the Early Church from the incursion of false teachers and false christs, why would He spare us? Indeed, Christian denominations the world over — and even in our own midst — harbor and even promote various false teachings and prop up false christs.

On top of the false teachers and false christs that infect churches, we struggle with our sinful flesh that prevents us from fully seeing the beauty and splendor of Christ's spotless Bride. How then does one find the church? The presence of false teachers does not mean Christ has left His Bride without witness — or without marks — in the world.

Martin Luther offered seven marks by which to find the true church. In this issue, Jonathan Mumme looks at these marks and the biblical foundations upon which they stand. He includes numerous Bible passages; it is worth your time to sit down and look them all up.

These same marks help the LCMS identify partner churches. Sarah Reinsel provides a look at a small slice of the global churches in partnership with the LCMS. Her short histories of these churches show some of the history and beauty of Christ's church. Finally, a church bearing the seven marks is never dead, even though it might appear that way to the world.

Sometimes, the churches bearing these marks are small and must coordinate with other congregations. Stacey Egger explores how the LCMS helps and equips congregations to do that via multi-congregation parishes (MCPs).

God has indeed blessed the Lutheran church with the faithful proclamation of His Word and administration of His Sacraments. May we continue to shine this light into the dark world.

Marked by Christ,
Roy S. Askins
Managing Editor, *The Lutheran Witness*

Vacation Bible School 2023



Mon, June 26th – Wed, June 28th

11:00am – 2:00pm

Lunch will be provided

Pre-Registration is required. Children ages 4 through 11 are welcome to attend.

Rides to and from VBS can be arranged.

Registration forms are available in the narthex.



June

- 4** Sandra Mirsberger
- 6** Laurie Ecker
- 9** Alec Schwalenberg
- 12** Delaina Mueller
Louis Hernke
- 14** Barb Konen
- 15** David Behnke
- 16** DeAnn Eldred
Madalyn DuPrey
- 17** Dolores Bornemann
Marjy Jentsch
- 19** Paul Schwalenberg
- 24** Dave Franz
- 25** Bonnie Ott
- 28** Jan Bergelin

Our Response to His Love

	4-30-23	4-23-23	4-16-23	4-09-23	4-6+7-23
General Fund	\$1387	\$1233	\$1107	\$2857	\$825
Memorial – Nelson Teinert	\$150	\$50			
Memorial – George Krepline		\$200			
VBS	\$5				
Totals	\$1542	\$1483	\$1107	\$2857	\$825

BibleSticks – \$475

June 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Dan & Cindy Koffarnus				1	2 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	3
4 The Holy Trinity <i>White</i> 8:30 Divine Service/ Baptism	5 <i>7:00p Joint Committee Meeting @ St. Luke</i>	6 7:00p Bible Study	7	8	9 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	10
11 Second Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC)	12	13 1:00p W.I.M. Meeting & Bible Study 7:00p Bible Study	14 Flag Day	15	16 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	17 <i>7:00p Father's Day Service @ St. Luke</i>
18 Third Sunday after Pentecost <i>Green</i> 8:30 Divine Service Father's Day	19 Newsletter Articles Due	20 7:00p Bible Study	21 Summer Begins	22	23	24
25 Fourth Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC)	26 ---- Vacation Bible School 11:00-2:00 @ St. Luke ----	27 7:00p Bible Study	28	29	30 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	
←---- LWML Convention -----						

Divine Services marked (NC) will not have Holy Communion