

ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

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July 2023

From the desk of Pastor Peterson

Grace, mercy, and God's peace to you from our risen, victorious, and ascended Lord Jesus Christ, Amen.

Well June is coming to an end, and I cannot believe that we are beginning the march towards Advent and Christmas. In just a few months the weather will be changing as summer transitions into fall and fall to winter. Yet June was an interesting month because it was a celebration of PRIDE. PRIDE in the sense that the whole month was devoted to the LGBTQ agenda, plus whatever letters go behind it. In this monthly newsletter we will focus on the rainbow. Not the rainbow from PRIDE week, but the rainbow according to scripture. This newsletter will not be political in nature. We, as Christians, need to have a fundamental understanding of what the rainbow means.

The rainbow is God's promise and covenant with man and has absolutely nothing to do with the current societal and cultural definitions. In Genesis, chapter 6, verses 5-14, 17-19, God's Word tell us that the Lord saw wickedness upon the earth, and it grieved Him greatly. Every intent of the heart of man was inclined towards evil and so the Lord was going to set out to destroy the world with the Great Flood. The only man who found favor and would be saved would be Noah and his family. After the flood and the winds had dried the earth and the Lord commanded the waters to return to their place, God put a rainbow in the sky as a reminder of the new covenant he made with Noah to never destroy the earth with water. God's Word from **Genesis 9:13-16** ¹³ **I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth.** ¹⁴ **When I bring clouds over the earth and the bow is seen in the clouds,** ¹⁵ **I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh.** ¹⁶ **When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth."**

The Waters of the great flood and the whole topic of Noah's Flood is of very great interest to me because I am very intrigued with how the flood came about from a geographical standpoint. There also are many theological insights we can gather when we ponder the flood and what it means. One theological theme that is very clear is the Sacrament of Holy Baptism. In Baptism we are baptized into Christ's death and resurrection, we are saved. The Great Flood of Noah is also related to Baptism because Noah and his family were saved. In **1 Peter 3:20-21** God's Word says: **1 Peter 3:20-21 English Standard Version** ²⁰ **because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.** ²¹ **Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ.**

Just as Noah and his family were brought safely through the waters to dry ground, the children of Israel crossed through dry ground as the waters of the Red Sea parted before them. In the Sacrament of Holy Baptism, we passed from death to life. So, when you see a rainbow in the sky, you are to be reminded of the great love that God has for you. So, the covenant that God made with Noah when he put a rainbow in the sky is not just a promise that God will not destroy the world again with water. Instead, it is a reminder of the solemn and Holy Covenant that God has made with each of us in saving us through the Water and the Word of Holy Baptism. So, the next

time you see a rainbow, let this show of God's mercy and grace give you comfort. In faith realize that God delivers you from sin, death, and the devil. In faith realize that the rainbow also shows a regeneration. Just like the earth was regenerated after the Great Flood to bring forth life, remember **Titus 3:5** **he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit.** Amen. Remember, God really, really does love you!

In His Grip

Rev. Mark Peterson

Pastor Mark Peterson



HAPPY ANNIVERSARY

July

- 7th Neil & Tina Sowinski
- 9th Dennis & MaryKay Hein
- 17th Wally & Marjy Jentsch
- 27th Dale & Kelley Mueller
- 28th Ed & Debbie Manders



July

- 3 Beverly Hackbarth
- 7 Steve Hemauer
- 10 Preston Schwalenberg
- 12 Clara Lintner
- 14 Ruth Broehm
- 15 Taylor Weyenberg
- 19 Karen Price
- 23 Dravyn Voigt
- 24 Ron Bornemann
- 30 Emily Hein

Our Response to His Love

	6-04-23	5-28-23	5-21-23	5-14-23	5-07-23
General Fund	\$2192	\$925	\$615	\$1482	\$2919
Aluminum Cans				\$385	
Missions					\$55
Memorial – George Krepline					\$20
Memorial – Nelson Teinert			\$2000		
VBS	\$50				
Church Sign	\$100				
Totals	\$2342	\$925	\$2615	\$1867	\$2994

Baptism: Jordan Kalies

Transfer In: Dave, Debbie, and Casey Kalies



THE LUTHERAN WITNESS

Letter From the Editor



Under the Banner of Christ Crucified

by Roy S. Askins

“For the word of the cross is folly to those who are perishing,” St. Paul says to the Corinthians. And indeed, pure folly it is. Who would believe that a dead man hanging on a cross redeems the world? And it seems even more outrageous when you learn that He’s not only a man, but also God incarnate. If He died on a cross, what kind of God is He?

Indeed, it might be folly to those who are perishing, “but to us who are being saved it is the power of God” (1 Cor. 1:18). With faith in Christ, we can see the folly of the previous paragraph.

We do not build our faith on the wisdom of the world, but on the foolishness of God, for His foolishness is beyond our wisdom.

So what do we preach? We preach “Christ crucified, a stumbling block to Jews and folly to Gentiles” (1 Cor. 1:23). The church has proclaimed this message for the last 2,000 years and will continue to do so until Christ returns.

This summer, the LCMS will again gather in convention to discuss and perform the work of the church. Delegates will elect officers and give the Synod marching orders for the next three years. This issue of *The Lutheran Witness* will give you a preview of some interesting resolutions, nominations and information for the convention. Most importantly, it shares the central theme of the convention: “We Preach Christ Crucified.”

This theme remains central to the work of the convention. Opposition to the Gospel has always plagued the church; Jesus promised that it would. But, it also seems to wax and wane. As opposition to the Gospel seems to be increasing, now is the time to refocus on the solid foundations of our faith. As we watch the wave rising, as we see the culture subsuming Christian teaching underneath a tidal wave of wickedness, we watch from the vantage point of the solid rock, the unmovable fortress against which the wave will crash and fall.

For Christ has not built His church on the shifting sands of popular opinion or worldly wisdom, but upon the preaching of Christ crucified — a message of folly to many, but of salvation to us who are called.

This summer, as the LCMS in convention discusses matters related to the Concordia University System, the declaration of fellowship with other church bodies around the globe, the business of clarifying and refining ways of providing pastors to serve LCMS congregations, or any number of other pressing issues, we do so only under the banner of Christ crucified. May that guide and direct all we do and say.

In Christ Crucified,
Roy S. Askins
Managing Editor, *The Lutheran Witness*



We Preach Christ Crucified

by Matthew C. Harrison

Paul confronted numerous problems in his mission congregation in Corinth. He'd spent a year and a half with them after founding the congregation in A.D. 51. Despite all his time there, a host of challenges erupted. That's comforting, knowing that even with apostolic leadership things went awry. No surprise when we have challenges. He wrote to them barely four years later in the spring of A.D. 55.

In his letter, Paul chastises them for divisions in Corinth. They were lining up behind individuals they perceived were supporting their views.

For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. What I mean is that each one of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Cor. 1:11–13)

These divisions were serious indeed. Some were denying even the resurrection of the dead. Paul responded with the glorious resurrection chapter. "If Christ has not been raised, your faith is futile and you are still in your sins" (1 Cor. 15:17). Thank God we don't have such serious problems.

Had the Apollos party come to despise those with a less eloquent or philosophical approach to the faith? Had the Cephas party insisted upon

elements of the Jewish ceremonial laws as Peter had done, contrary to the Gospel? We'll never know for sure. Paul responds, "Where is the one who is wise? Where is the scribe? Where is the debater of this age?" (1 Cor. 1:20). Could these be in order, the Christ party, the Cephas party and the Apollos party?

Paul hits them all and brings it back to basics. "Since ... the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe" (1 Cor. 1:21).

Make no mistake, the message of Christ's crucifixion is complete folly to the world and has been ridiculed from the beginning. That God the Son assumed flesh, lived the perfect life no human could live, fulfilled all the righteous requirements of the law, died a substitutionary death for all sinners and all sin, was rejected and condemned by His own Father, was raised on the third day for the reconciliation and justification of all (2 Cor. 5:19; Rom. 4:25) is a scandal to faulty human reason. It offends every natural inclination of human self-righteousness. That the blessing of eternal righteousness, this justification, comes to benefit me personally only when the Spirit creates faith in this Christ and His cross is the height of absurdity and injustice to the natural, sinful human mind. "For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, 'Everyone who believes in him will not be put to shame'" (Rom. 10:10–11).

Paul also writes:

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" (Rom. 10:14–15)

Paul is speaking here of ordained pastors and missionaries. But there is also a vital witness lay people perform in the course of their myriad vocations in life. Consider the woman at the

well. She witnessed to her neighbors, and “many Samaritans from that town believed in him because of the woman’s testimony” (John 4:39). Our church follows the Scriptures (1 Peter 2:9) and joins Martin Luther in strongly asserting that Christ has “commanded all Christians to confess their faith publicly and to bring others to the faith” (WA 12:521.36f).

“Christ crucified” is the content of the message we proclaim. Just read Peter’s preaching in the early chapters of Acts:

Let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead ... This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. (Acts 4:10–12)

The crucifixion was a blood atonement that was made for the sins of the world. “The blood of Jesus [God’s] Son cleanses us from all sin” (1 John 1:7). It was a sacrifice “once for all,” says the writer of Hebrews. “He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption” (Heb. 9:12). Jesus calls His death a “ransom” (Mark 10:45). The New Testament often calls it a “redemption,” a purchase price, a buying back, the price of a slave’s freedom.

“The Crucified One” is a special grammatical construction. “Crucified” is in the perfect tense. It conveys that an action in the past is accomplished but the results of that action continue. Christ was crucified once, but He remains ever “the Crucified One.” Indeed, no resurrection, no Christianity. But note that after the resurrection, Christ presents Thomas His wounds and tells him to see and touch. Thomas responds: “My Lord and my God!” (John 20:28; emphasis added). The Crucified One is alive.

The deed is done. “It is finished!” said Jesus before He died. Paul taught that this crucifixion, like Christ who remains the Crucified One, puts

this crucified reality right into believers’ lives. In Baptism, “I am crucified with Christ.” I daily return to my baptismal crucifixion via repentance. Like Jesus, I live daily with the cross. “We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin” (Rom. 6:6).

God answers our prayers, but He often answers them like He answered Paul: “My power is made perfect in weakness” (2 Cor. 12:9). Like Paul, we must learn to boast in weakness: “But far be it from me to boast except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world” (Gal. 6:14).

The very crosses I suffer in this life drive me to Jesus. I may look weak, but I’m Christ’s. I shall follow Him into death. Because I’m baptized, I shall follow Him into life eternal to await a blessed physical resurrection just like His. Meanwhile, I live under the cross by faith and in joy. “I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal. 2:20). That’s divine power and divine wisdom under the cross.

We preach Christ crucified, the power and wisdom of God.

—Pastor Harrison



St Luke Lutheran Church Picnic

Saturday, July 22nd 12 p.m.-11:00 p.m.

Car Show: 1 p.m. - 5 p.m.

Live Music: 1 p.m. - 5 p.m. & 8 p.m.- 11 p.m.

Kids Bounce House: 1 p.m. - 7 p.m.

Potluck 4 p.m. - 7 p.m.

Campfire Church Service 7 p.m. - 8 p.m.

Bring Lawn Chairs * Picnic and Church Service
held inside Horse Barn in case of rain

LCMS National Offering: Christ crucified for all people

by Cheryl Magness



(LCMS/Erik M. Lunsford)

Ever since the days of Genesis 11, the idea of “all people” has included different languages and dialects. Because the Scriptures were written in Greek and Hebrew, most of us have heard the Word thanks to the diligent work of translators and interpreters.

God has blessed us with His Word in our native language. It’s easy to forget that God did not reveal Himself in English. Even Luther did not speak English. Yet our lives are enriched by all of the English materials and resources that we read each day, especially those that bring to us God’s Word.

As the church exists throughout the world, so the Gospel goes forth to all people in all languages. The purpose and goal of the 2023–2026 LCMS National Offering is to produce meaningful Lutheran resources in other languages so that all may read, hear and speak the Good News of Christ crucified.

The window for the National Offering is now open, leading up to the 2023 LCMS convention in Milwaukee. All are invited and encouraged to

participate, as the Lord allows, at any time. Gifts to the National Offering will be accepted through 2026.

Congregations are encouraged to promote the National Offering in the run-up to convention. To keep related promotion and material costs as low as possible, the LCMS is not mailing National Offering packets or kits to each of its 5,900-plus congregations this year. Any congregation that is unable to use the digital resources is welcome to contact LCMS Mission Advancement to arrange for printed materials to be shipped.

Instruction sheets and bulletin inserts are available for free download at lcms.org/convention/national/offering. There are options for:

- Congregations that are collecting and sending congregational gifts; and
- Congregations that are not collecting a combined gift but want to inform individual members about the National Offering.

“For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, ‘I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.’ Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?”

“For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men” (1 Cor. 1:18–25).

Go ... Sell All You Have?

“What must I do to inherit eternal life?” asked the rich young ruler. Jesus said, “You know the commandments.” And he replied, “All these I have kept from my youth.” And Jesus said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me” (Luke 18:18–22).

When we hear this story, this question comes to mind: is Jesus speaking to us also, or only to the rich young ruler? In other words, is Jesus telling us to sell all that we have and give it to the poor?

As good Lutherans, we answer, “No!” But why? Why should we not sell all that we have and distribute it to the poor? The simplest explanation is this: if we sold everything we have, our wife and our children would be neglected. In other words, to sell everything we have and give it to the poor would ignore, even abandon, those whom God has placed in our care. Our money, everything we have, is not to be used solely for the church. But that doesn’t excuse us from using our money for the purpose God intends.

Everyone has three stations in life, three spheres in which we live and are to be of service to our neighbors. These stations are the church, the family and society. We are members of all three of these by birth. We are born into the church by water and the Word of God, and our duties to others in the church arise from our Baptism into the church. We are born into a family, and our duties to others stem from our birth into that family. Finally, we are born into society, which is simply a further extension of our birth into our family. The duties we have toward other members of society come from either our own birth or the birth of others into the same society.

All that we have and all that we are ought to be pressed into service for the church, the family and society. If we were to sell all we have and

give only to one, the other two would be neglected, and we would falter in fulfilling our duties.

So, consider your life and all that you have in light of these three stations. You pay taxes to support and help those in society. You save for college for your children, and provide food, clothing and shelter for the members of your family.

But the station that is usually thought of last is the church. Since the needs of the family and society are more immediate, the church is often given what is left over. This is not how it should be. Rather, we are to give of our first fruits, from off the top, the best, even as Abel gave the best of his flock.

This requires forethought. It means that you sit down and make a plan of what you will give from the beginning. It means sticking to it even when it seems that there are other more immediate and pressing things.

And this is all the more necessary now as we enter into periods of time where giving is low due to high unemployment or where restrictions on meeting in church limit opportunities to give. If we love God and His gifts of forgiveness given through the means of grace, which we receive at church and only at church, then we will support it, just as we love our country and our family. For all that we have and all that we are is given to us by our gracious God. He spared no expense for us and our salvation. He gave up His Son to death so that our sins are forgiven, and we will live. What’s more, He provides for all that we need for this body and life. And our lives in this world, among these three spheres of church, family and society are to mirror the generosity of the one who gave us life in all three at birth.

Don’t let the church, your divine family, be an afterthought or even ignored. It is nurturing you, bringing you up in salvation through Word and Sacrament.

– LCMS Stewardship Ministry:
lcms.org/stewardship

July 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Donna Marose DeAnn Eldred						1
2 Fifth Sunday after Pentecost <i>Green</i> 8:30 Divine Service	3	4 Independence Day	5	6	7 10:00 Bible Study @ Terra Verde, Chilton	8
9 Sixth Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) Fellowship	10	11 1:00p WIM Meeting & Bible Study	12	13	14 10:00 Bible Study @ Terra Verde, Chilton	15
16 Seventh Sunday after Pentecost <i>Green</i> 8:30 Divine Service	17	18	19	20	21 10:00 Bible Study @ Terra Verde, Chilton	22 St. Luke Car Show 11:00 a.m. Campfire Service 7:00 p.m.
23 Eighth Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) Voters Meeting	24 Newsletter Articles Due	25	26	27	28 10:00 Bible Study @ Terra Verde, Chilton	29
30 Ninth Sunday after Pentecost <i>Green</i> 8:30 Divine Service						

Divine Services marked (NC) will not have Holy Communion