

ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

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November 2023

From the desk of Pastor Peterson

Grace, mercy, and God's peace to each of you from our risen, victorious, and ascended Lord Jesus Christ. Amen!! There is a movie that has come out or will be coming out called "After Death" distributed by Angel Studios, the same studio that produced the series "Chosen". The "After Death" movie is about people who have experienced near death experiences (NDE's), both good and bad experiences. NDE's are a popular topic because people who have experienced them can give an eyewitness account of what happened to them, and people are comforted or terrified by what they hear. NDE's happen when a person dies and then comes back.

These people give vivid accounts of what they experienced. For example, a bright light, a warmth, and a peace that is indescribable. Others have experienced darkness, coldness, and a sense of despair. It is interesting to read these accounts. Now, in the interest of full disclosure, I have not seen this movie, and I may, or may not. The problem with NDE's is that people tend to put those experiences ahead of what the bible teaches and put their own theological beliefs ahead of what God's Word says. For example, a few years ago, author Bettie Eadie wrote a best seller "Embraced by The Light". In this book, the author shared her NDE with the readers. The problem that later came about was that this book embraced a mixture of Mormon theological teachings, along with New Age teachings. Many good Christians bought into what she was writing and were deceived. Recently, a movie titled "Heaven Is for Real" was released and was very popular. There was some controversy about the movie whether the events described by a young man were real or fabricated. These movies or books can provide comfort, but also be very misleading to people who are searching for meaning in life and have questions about the afterlife and what happens when people die. So, we must be very discerning about what we read and see, and hear.

To be clear, I am not discounting or dismissing the events that people have experienced NDE. These events are very real to them. I also will not get into the medical issues surrounding the brain functions at the time of death. Instead let's take a look at the final and authoritative truths of what God's Word says when we die and go to heaven:

-John 14:2-4 2 My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going."

-Revelation 7:13-17 13 Then one of the elders asked me, "These in white robes—who are they, and where did they come from?" 14 I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. 15 Therefore, "they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. 16 'Never again will they hunger; never again will they thirst. The sun will not beat down on them, 'nor any scorching heat. 17 For the Lamb at the center of the throne will be their shepherd; 'he will lead them to springs of living water. 'And God will wipe away every tear from their eyes.'"

-Revelation 22: 3-7 3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. 4 They will see his face, and his name will be on their foreheads. 5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever. 6 The angel said to me, "These words are trustworthy and true. The Lord, the God who inspires

the prophets, sent his angel to show his servants the things that must soon take place.” 7 “Look, I am coming soon! Blessed is the one who keeps the words of the prophecy written in this scroll.”

Luke 23:43 And he said to him, “Truly, I say to you, today you will be with me in paradise.”

The Apostle Paul also had a similar experience, though his experience was not an NDE experience. **2 Corinthians 12:1-4** **12 I must go on boasting. Though there is nothing to be gained by it, I will go on to visions and revelations of the Lord. ²I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows. ³And I know that this man was caught up into paradise—whether in the body or out of the body I do not know, God knows— ⁴and he heard things that cannot be told, which man may not utter.** Paul did not expound on what he saw or heard, other than it was paradise, and that God told him not to repeat what he heard. These listed verses and many more describe heaven as a beautiful and peaceful place, and other verses describe hell as a place of doom.

So, what are we to think about NDE's and people who have had them? In Acts 11:17 we have Paul writing about the Berean Christians. **Acts 11:17 Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.** The Bereans took everything that Paul preached (The Gospel) and went back to God's Word to see if he was correct. We must do the same in everything that we see and hear, especially when it comes to books and movies. So, in conclusion, you could say that this article is a “heads up” if you will, and also a warning to not fall into the possible trap of movies, books, pastors, and others may tell you. Always take it back to God's Word. God's Word describes heaven as a paradise. Yet, scripture also tells us that a new heaven and a new earth are in store for us who believe in Jesus. That you can be assured of. Now may the peace that comes from God, the peace that passes all understanding, guard our hearts and minds in Christ Jesus. Amen

In His Grip



Pastor Mark Peterson



HAPPY ANNIVERSARY

November

3rd Dean & Maria Schroeder



November

- 1 James Behnke
- 4 Bev Boesch
Lori Schwalenberg
- 5 Pat Schaefer
- 7 Kelly Schwalenberg
- 8 Joanne Hernke
- 15 Judy Paulson
- 16 Casey Kalies
- 19 Richard Kamps
Nicholas Krepline
Halley Lau
- 21 Jennifer Vander Sande
- 29 Kelley Mueller
Jamie Hackbarth
- 30 Jim Kamps



LUTHERAN WOMEN IN MISSION

Zone Rally:

The Zone 10 Rally held on October 21 was both interesting and inspirational! Women from eight of the nine churches in our zone were present to hear from Missionary Ashley Lehr, from the Comfort Dog handler from Faith Lutheran, Appleton, and from our LWML-SWD President Cinda Poppe. Prior to the speakers, we all enjoyed a bountiful breakfast buffet and brought our Gifts from the Heart for Missionary Ashley. It was a most enjoyable and informative morning. In addition to the food and information, it's always a good time getting together with our fellow sisters from the area LCMS churches.

Fellowship Hour:

Our fellowship for November will highlight our veterans. Please join us as we give thanks to those who have served our country in the Armed Forces as we once again recognize those members who have made the sacrifice of serving us and our country.

Advent Lunches:

Several months ago we make a decision to serve a light lunch after each of our 10:30 Advent services. Our first Advent service is on November 29, and we will host a chili lunch right after the service. Please join us for this time together. If any members would like to host one of the next three Advent lunches, let Judy Paulson or Bonnie Teinert know.

Christmas Brunch:

Christmas brunch will be held on December 10 shortly after morning worship. Mark your calendars now so that you don't miss this annual event. Watch the bulletins for more information and for the arrival of sign-up sheets. Talk to Bonnie Teinert and let her know how you are willing to help.



Mission Matters

Lutheran Neighborhood Schools

Have you heard about the Lutheran Neighborhood Schools initiative happening in Milwaukee?

This is a concept of using smaller schools to provide superior education. Each school has no more than 50 students. The educators focus on personal learning, intentional faith development, family involvement, community connectedness and life skills. The first such school in our district opened this September as a venture of First Immanuel Lutheran School in Cedarburg and Beautiful Savior Lutheran Church in Milwaukee. Their mission is 'rethinking education to faithfully serve our schools, churches and communities'. The vision is 'to create model schools that improve education as a whole and that develop servant leaders and creative thinkers that fully live out their purpose for Christ.' It will be exciting to see how this venture proceeds and to witness the hoped for benefits of these schools. We pray for God's blessings on these churches, schools, teachers and families.

Advent Devotions from Lutheran Hour Ministry



In Jesus' birth, God came down to earth for us. In *What Child Is This?* we see how Jesus, foretold by the prophets and confirmed by God as His own Beloved Son, is the Father's ancient promise fulfilled. Born to save us from our sins, this lowly Child triumphed over sin and death to become our Savior.

Daily devotions are available at
<https://www.lhm.org/resources/for-individuals/>

Letter From the Editor



Difficult Teachings of Scripture

by Roy S. Askins

Jesus says some shocking things. In Luke 14, He tells the disciples, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple” (Luke 14:26). How are we to understand Jesus’ teaching in this Scripture passage?

In the Book of Judges, God directs the Israelites to devote to destruction everything in Jericho except Rahab and her family. Many modern critics of Scripture view such commands of God as inappropriate at best, unloving at worst. How could a God of love require the complete and total destruction of the inhabitants of Canaan?

This issue of *The Lutheran Witness* takes up these and other topics such as polygamy, slavery, free will, and Law and Gospel. We take these up because they are difficult teachings of Scripture, teachings that perhaps Christians feel a bit ashamed about or find difficult to understand.

We find these teachings difficult for a number of reasons. In part, they do not fit the cultural understandings with which we have grown up. Our world has certain notions of fairness or love that do not fit what Scripture teaches. To understand these difficult teachings of Scripture, we need to learn God’s definitions and use His terms.

Our sinful flesh also does not want us to fully understand these difficult teachings. The sinful flesh wants to blame someone else for its problems, and if it can blame God — see Adam and Eve in the Garden of Eden (Gen. 3) — then it will do so. Many times, our sinful flesh uses these difficult teachings to blame God for its problems.

Finally, the devil does not want us to understand God’s Word either. If he can, he will call into question God’s teaching, tempting you with the words he put before Adam and Eve: “Did God actually say ...?” (Gen. 3:1).

The only remedy to such temptations of the world, our sinful flesh and our wicked foe is to be in the Word. Hear it on Sunday morning in the Divine Service. Receive it in your mouth, in bread and wine. Remember how you were washed with the Word and water. And study it. Make it part of your daily life and routine. For only in that Word do you have and receive life.

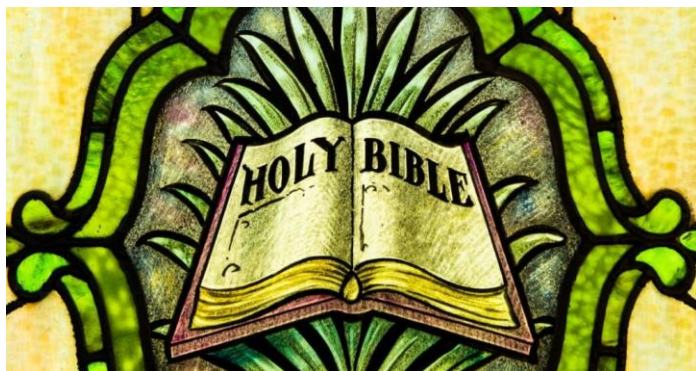
This issue of *LW* is a twin to the August 2022 issue. That issue addressed the seeming contradictions of Scripture. Both issues together grow from two pamphlets written by William Arndt (1880–1957) that Concordia Publishing House (CPH) has helpfully bound as a single volume, *Bible Difficulties and Seeming Contradictions*. You can purchase it in print or digital format from CPH’s website (cph.org).

In the Word,

Roy S. Askins

Managing
Editor, *The
Lutheran Witness*





Difficult or Easy? Law and Gospel in the Christian life

by Korey D. Maas

Given the centrality of the Law-Gospel distinction in Lutheran theology, it seems an unlikely candidate for inclusion among Scripture's "difficult" teachings. Indeed, C.F.W. Walther, the Lutheran theologian who (literally) wrote the book on the subject, could bluntly say, "In fact, it is easy — easy enough for children to learn."^[1] Strangely enough, however, Walther makes that statement almost immediately after asserting, "To rightly distinguish Law and Gospel is the most difficult and highest Christian art."^[2]

So which is it, an easy teaching or a difficult one? And what accounts for such apparently contradictory estimates? Before attempting to answer, a brief refresher on these biblical terms is warranted.

Defining and Distinguishing

The fundamental content of the Law is summarized by Jesus in the commands to "love the Lord your God with all your heart and with all your soul and with all your mind," and to "love your neighbor as yourself" (Matt. 22:37–40). Because these divine commands are imperfectly kept, St. Paul emphasizes that "through the law comes knowledge of sin" (Rom. 3:20), and so of God's wrath (Rom. 4:15).

The content of the Gospel, by contrast, is comprised not of commands or threats, but of promises. Namely, that "God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). Its

purpose and effect, therefore, is not the revelation of sin and wrath, but "salvation to everyone who believes" (Rom. 1:16).

In view of Scripture, the Lutheran Confessions simply define the Law as "God's unchangeable will" (FC Ep VI 7), which "rebukes everything that is sin and contrary to God's will" (FC Ep V 3). The Gospel, on the other hand, "is properly the promise of forgiveness of sins and of justification for Christ's sake" (Ap IV 43). Thus Philip Melancthon could summarize, in what was arguably the first textbook of Lutheran theology: "The law indicates disease, the gospel points out the remedy."^[3]

Easy or Difficult?

In this light, the Law-Gospel distinction really does seem "easy — easy enough for children to learn." In fact, chances are that you did learn it as a child, with the pithy "S.O.S." acronym: the Law *Shows Our Sin*, while the Gospel *Shows Our Salvation*. Why, then, does Walther also call it the "most difficult" art? He clarifies by explaining that the difficulties arise especially in "the *application* and the *use* of this doctrine."^[4]

Consider St. Paul's insistence that "the law is holy, and the commandment is holy and righteous and good" (Rom. 7:12). Being the revelation of God's own will, of course it is. But note also Paul's more qualified statement: "The law is good, *if one uses it lawfully*" (1 Tim. 1:8 emphasis added). Though he is by no means suggesting that the Law could ever be bad in itself, Paul clearly understands that it can be improperly used or applied — as can the Gospel. Thus he encourages Timothy in the supreme importance of "rightly handling the word of truth" (2 Tim. 2:15).

Application and Use

As a concise guideline for rightly handling God's Word, Walther notes that one is to "preach the Law to 'secure' sinners, yet preach the Gospel to alarmed sinners."^[5] By way of illustration, compare the following biblical episodes. When the Philippian jailer asked Paul and Silas, "What must I do to be saved?" they replied with the Gospel promise: "Believe in the Lord Jesus, and you will be saved" (Acts 16:25–34). Yet when a young man asked Jesus a similar question, he was told, "Keep the

commandments.” When the young man insisted he had already done so, Jesus issued a further command: “Sell what you possess and give to the poor” (Matt. 19:16–22).

It would be a grave mistake to read these passages as proposing two different ways to obtain salvation. Instead, they reveal keen pastoral discernment. The young man’s mistaken belief that he had fulfilled the Law revealed him to be a secure sinner. Not recognizing his sinfulness, he was unprepared to receive the good news of sin’s forgiveness; the Law was yet necessary so that he might first “become conscious of sin.” The fearful trembling of the Philippian jailer, on the other hand, revealed him to be an alarmed sinner in need of the Gospel.

Use and Effect

If the most obvious difficulty in “rightly handling the word of truth” is determining whether a particular person in a particular moment needs to hear Law or Gospel, a more subtle difficulty arises from the fact that one’s intended use of the Law does not necessarily determine its actual effect on the hearer.

Though the Confessions acknowledge that the Law’s “chief” function is to reveal sin (SA III II 4), they recognize that it also functions as a curb to restrain sin and as a guide to direct the regenerate in holy living (FC Ep VI 1). While such distinctions are true and helpful, we often err in thinking we can proclaim the Law in such a way that it serves only one of those functions. The teacher explaining the Fourth Commandment to a Sunday school class, for example, might primarily intend his instruction to guide the future behavior of his students. Its immediate effect on the student who disobeyed or disrespected his parents that very morning, however, will very likely be accusatory. Indeed, as the Confessions declare, though the Law does not only accuse, it at least “always accuses” (Ap IV 38).

What About Me?

This, then, highlights a final difficulty. However hard it might be to rightly discern the proper uses of Law and Gospel when proclaimed to others, the greatest difficulty perhaps lies in applying each to ourselves. Martin Luther did not hesitate to cite himself as an example. “Because I’ve been writing so much and so long about it, you’d think I’d know

the distinction, but when a crisis comes I recognize very well that I am far, far from understanding” (LW 54:127).

This problem is compounded, Luther elsewhere notes, because “the devil and Christ both use the law to terrify, but their goals are very different” (WA 39/1:426–427). Christ would have us experience the Law’s terror to turn us to repentance and the promise of the Gospel, while Satan desires that it lead us to despair of salvation. For this reason, the Confessions urge Christians to “guard this distinction” between Law and Gospel “with special care”; only “by the Gospel they can support themselves in their most difficult trials against the Law’s terrors” (FC SD V 1).

The proper use of Law and Gospel surely is, as Walther understood, “the most difficult and highest Christian art,” one “taught only by the Holy Spirit in combination with experience.” For this reason the Christian will not cease to pray for the discerning wisdom imparted by the Spirit, that God’s Word might ever be handled rightly. At the same time, the Christian will also give continual thanks to God that both Law and Gospel are indeed His Word, and that even when our own judgments occasionally and inevitably fail, His Word will not return to Him empty, but will accomplish that for which He sent it (Isaiah 55:11).

[1] C.F.W. Walther, *Law & Gospel: How to Read and Apply the Bible* (St. Louis: Concordia, 2010), 49.

[2] Walther, 49.

[3] Philip Melanchthon, *Loci Communes* (1521), in *Melanchthon and Bucer*, ed. Wilhelm Pauck (Philadelphia: Westminster Press, 1969), 71.

[4] Walther, 49.

[5] Walther, 21.



This article originally appeared in the [October 2023 issue](#) of The Lutheran Witness.

Bible camp curriculum shares Jesus abroad and at home

By Morgan Consier



Michael Olin, an LCMS Short-Term Mission volunteer from Hampton, Va., teaches children during an English Bible summer camp in Poland in 2019.

The Lutheran Church—Missouri Synod (LCMS) Office of International Mission (OIM) has released its third English Bible Camp curriculum, an English-as-a-Second-Language (ESL) resource that can be used to share the Gospel both in the United States and internationally.

The curriculum is designed to be an all-in-one resource that volunteers can use to lead a camp, regardless of whether they have experience teaching English or working in an ESL setting. This year's curriculum is titled "Jesus Frees Us" and uses Old Testament stories to show how Jesus frees His people and how they can respond in love in various circumstances.

As the OIM has created the materials, they have made sure Jesus and the Gospel are at the center.

"We want to make sure that we keep the focus on the gifts that God gives us in Jesus — especially because, in an ESL setting, it's a lot harder to communicate multiple concepts," said Anne

Gonzalez, manager of short-term training for the OIM and part of this year's writing team.

The Rev. Andrew Fedder, LCMS missionary to Bucharest, Romania, used the 2019 English Bible Camp curriculum titled "To: You, From: God" with Arabic-speaking adults in his previous parish in El Cajon, Calif. The curriculum's Gospel focus helped him choose it over other ESL camp resources.

"While we were looking for materials ... I came across the LCMS English Bible Camp curriculum. The fact that it was from the LCMS gave me confidence that it was vetted theologically and would be of high quality," Fedder said.

At the heart of the curriculum is the daily Bible lesson, which determines the words and concepts to be focused on that day. The lessons, which include crafts and a game, can be adapted for the needs of those leading or participating in the camps.

"Jesus Frees Us" also includes a theme song written by Benjamin Helge, LCMS missionary to the Eurasia region and part of the writing team. The song focuses on important words and themes from throughout the camp.

"Participants at [an] English Bible camp hopefully remember not only vocabulary words in English but the main theme of the camp as well as that Jesus has overcome sin, death and the devil," Helge said.

Chelsea Irwin, missionary coordinator for volunteer opportunities in the LCMS Eurasia region and part of the writing team, has been helping with English Bible Camps for 13 years — through high school, in college as she studied ESL methods, and now as a full-time missionary. She has seen firsthand how the camps and lessons can be adapted from year to year based on the volunteers and the participants.

"One thing that I have noticed in writing an ESL curriculum is that you can never be fully prepared," Irwin said, adding that it's impossible to predict what level of English the students or interpreter will have.

Since the materials can be adapted for a variety of participant experience levels or ages, the curriculum can be used in a variety of settings.

“English can open doors to many people. That’s what makes this curriculum [applicable] globally,” Fedder said. “It applies to immigrants and refugees in the U.S. as much as it applies to church youth camps abroad or ... adults in Eastern Europe who want to better their life by increasing their English proficiency.”

Jacy Jackson, a 2023 volunteer who helped field test “Jesus Frees Us” in Radom, Poland, shared how the camp impacted both children and volunteers alike.

“The kids were eager to come back each day with more excitement than the last day. God worked in amazing ways,” Jackson said. “Even the translators learned something new and felt inspired by the Gospel and God’s love.”

Morgan Consier (morganconsier@wccta.net) is an editor and writer who lives with her husband and children in central Iowa.

The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter article – November 2023

Give Thanks with a Grateful Heart!

Our Father in heaven has claimed us as His own. By the shedding of His Son’s blood, by His death for our sins and His resurrection for our justification, God the Father has received us back into His family. By water combined with His Word, promise and name, the Holy Spirit has taken up residence in us. We belong to Father, Son and Holy Spirit. He is in us, and we are in Him. And

being in Him, all things are ours. In Him, we are richly and abundantly blessed.

Our true treasure and wealth is that we belong to the most holy Trinity and everything that is His belongs also to us: righteousness, peace, eternal life. Even our temporal treasures are gifts from His fatherly, divine goodness and mercy.

We receive our treasures from Him, and thus, as good stewards of His varied grace, we manage them in such a way that they may be returned to Him. We bring them to Him, hallowed through prayers of thanksgiving and God’s Holy Word, as a sacrifice. Thus all our possessions, as gifts from God, are also sacrifices to Him, from which we eat to nourish our bodies and share with our family, neighbors and fellow Christians, with the poor and even our enemies, as holy things given by our holy God. His temporal gifts are blessings to and for us, and bring blessing upon us even as they are pressed into His service for His kingdom and the souls that receive them.

Thus we place all that we have into God’s hands. He never fails to remember us and pours out the fullness of His promises upon us. We give thanks for all that He has done, is doing and will continue to do. We give thanks by not taking for ourselves, but giving to all even as our heavenly Father has given to us.

As we prepare for Thanksgiving celebrations, may we all give thanks continually for all that we are and all that we have because of God’s providential care. And may we be all the more diligent in bringing everything that we have received from God to Him, so that He may bless it and employ it for the good of all — even for us. For to the one who has, more will be given, and he will have an abundance.— LCMS Stewardship Ministry:
lcms.org/stewardship

St. Peter Lutheran Church Quarterly Voters’ Meeting Minutes Sunday, October 22, 2023

Call To Order: Chairman Wally Jentsch called the meeting to order.

Opening Prayer: The opening prayer was said by Pastor Peterson.

Approval of the minutes: Minutes from the July meeting were approved as distributed.

Correspondence: None

Pastor's Report:

- Very pleased with the church sign. Ready to start adding new information to it.
- Continuing adult instruction with Bailey Gardner and will then do pre-marital counseling with Bailey and Madalyn Duprey as they are planning a 2025 wedding.
- Midweek Advent service will be at 10:30am; December 24th Christmas Eve service at normal 8:30am; Christmas Eve service at St. Luke's at 5pm; Candlelight Christmas Eve service at St. Luke's at 7pm.
- Christmas Day service will be at 8:30am.
- December 31st (New Year's Eve) service will be at 8:30am.
- Pastor Krueger will cover services while Pastor Peterson is absent Christmas Day through Jan 2nd.
- Shut ins are being visited.
- No baptisms or funerals to report.
- Pastor attended a conference in Manitowoc sponsored by the South Wisconsin District Doxology. It was uplifting and informative. The conference was on the challenges facing small town and rural ministry.
- The Elders and Pastor will continue to work on the members who are inactive and delinquent. Let Pastor or one of the Elders know if you are aware of anyone who is no longer attending St. Peter for any reasons, such as moving away, finding a new church, or just no longer wish to be a member. There has been no response to the initial letters that were sent out.

Board of Elders Report: Everything was covered in Pastor's report.

Treasurer's Report: The third quarter is showing a loss but we are financially stable.

- Doug took \$40,000 from Francis Raddatz funds and opened a Money Market account at Thrivent. It is earning 5.01%. The rate can change monthly but the money can be available in 3 days.
- Discussion followed to invest additional money. **MMSC** & the vote was unanimous to allow Doug to put an addition \$40,000 in Thrivent Money Market.
- Budget for 2024 was reviewed. Pastor is not requesting a raise. A raise was given to Christine. General discussion followed. **MMSC** & the vote was unanimous to approve the Budget as presented.
- Report will be filed for audit.

Board of Trustees Report:

- A wide range of options and prices (up to \$36,000) were received for fixing the Parsonage basement wall crack. The Trustees recommended a small company from Freedom called B&B Basement Repair at a cost of about \$8,000. **MMSC** & the vote was unanimous to accept the Trustee's recommendation.
- The Trustees also reviewed replacing the 35 year old roof on the Parsonage. Total estimated price for roof and gutters was under \$9,000. **MMSC** & vote was unanimous to allow the Trustees to proceed with their recommendation including gutters.
- Both of these projects are expected to be completed yet this year.

Committee Reports: none

Old Business: none

New Business: none

Adjournment: **MMSC** to adjourn the meeting.

Closing Prayer: We closed by saying the Lord's Prayer in unison.

Submitted by acting Secretary Cheryl Koffarnus

November 2023

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Donna Marose DeAnn Eldred			1 All Saints' Day <i>4:00p Confirmation Class @ St. Luke</i>	2	3 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	4
5 Twenty-third Sunday after Pentecost <i>Green</i> 8:30 Divine Service 9:30 Sunday School Daylight Saving Time Ends	6	7 7:00p Bible Study	8 <i>4:00p Confirmation Class @ St. Luke</i>	9	10 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	11 Veterans' Day
12 Twenty-fourth Sunday after Pentecost <i>Green</i> 8:30 Divine Service (NC) 9:30 Sunday School/ Fellowship Sunday	13	14 1:00p W.I.M. Meeting & Bible Study 7:00p Bible Study	15 <i>4:00p Confirmation Class @ St. Luke</i>	16 6:00p Elders' Meeting 6:30p Council Meeting	17 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	18
19 Twenty-fifth Sunday after Pentecost <i>Green</i> 8:30 Divine Service 9:30 Sunday School	20 Newsletter articles due	21 7:00p Bible Study	22 <i>4:00p Confirmation Class @ St. Luke</i>	23 Thanksgiving Day 9:00 Divine Service	24 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	25 9:00 a.m. Decorate for Christmas
26 Last Sunday of the Church Year <i>Green</i> 8:30 Divine Service (NC)	27	28 7:00p Bible Study	29 10:30 Midweek Service followed by a meal <i>7:00p Midweek Service @ St. Luke</i>	30		

Divine Services marked (NC) will not have Holy Communion