

ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

Office: (920) 853-3217

May 2024

Dear brothers and sisters in Christ, HE HAS RISEN!!! HE HAS RISEN INDEED!!! ALLELUIA!!!

Recently we were treated to a solar eclipse, while we did not experience a total eclipse, the day darkened somewhat. To those that were in the path of the eclipse, I am sure that it was an awesome sight and a wonderful experience. In Psalm 19, verses 1-6, God's Word tells us that ¹⁹ **The heavens declare the glory of God, and the sky above proclaims his handiwork.** ² **Day to day pours out speech, and night to night reveals knowledge.** ³ **There is no speech, nor are there words, whose voice is not heard.** ⁴ **Their voice goes out through all the earth, and their words to the end of the world. In them he has set a tent for the sun,** ⁵ **which comes out like a bridegroom leaving his chamber, and, like a strong man, runs its course with joy.** ⁶ **Its rising is from the end of the heavens, and its circuit to the end of them, and there is nothing hidden from its heat.**

It is a scientific fact that solar eclipses are able to be predicted. Yet, most importantly though, the timing of an eclipse shows that our creator, God the Father (1st article of the Apostle's Creed), is in charge and He has set events into motion. So, praise be to God. Another aspect of an eclipse, and other celestial events show the sovereign authority of God over all creation. Which brings us to the change of seasons that we experience here in Wisconsin and other states. God made seasons and shows His sovereignty. In **Psalm 104:19 He made the moon to mark the seasons; the sun knows it's time for setting.** In **Song of Solomon 2:11-13 For behold, the winter is past; the rain is over and gone. The flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree ripens its figs, and the vines are in blossom; they give forth fragrance. Arise, my love, my beautiful one, and come away.**

I love the change of season, and fall is one of my favorite times of the year because the leaves change. From bright green, to yellow, red, and other colors. When I lived in Orlando, I have to admit that while it was very nice to be in short sleeves and shorts in December, January, February, and March, I missed the change of seasons. The cool crispness of fall, the white snows of winter, the burst of new life in the Spring and the heat of the summer. God has ordained this change of seasons and shows the sovereignty of God. We experience wet and dry seasons, the typical four seasons of winter, spring, summer, and fall, and there are planting seasons and harvesting seasons. We see creation moving through seasons each year, and we ourselves live through seasons, as well. In these seasons we learn to depend on and come to expect things. So, too, we find in the Bible that our lives go through seasons.

In **Ecclesiastes 3:1-8** King Solomon writes under the power of the Holy Spirit that: **For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to tear, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace.** Solomon with all of his God granted wisdom knew that everything is set according to what the sovereign God commands.

We all experience changes in life, yet God never changes, He is the same today, yesterday and forever. In our lives, we go from birth to death, and then to a new life in Christ. This is predictable just as the seasons are and the celestial events that we witness. The difference, in the case of our own death we do not know when, but it will happen. In the case of our salvation, we can be assured that we who have been united with Christ in His suffering, death, and resurrection as Paul writes in Romans 6. God who created the universe, set the times and the dates for eclipses, set the seasons, and laid the foundations of the earth and her seas is in

complete control and sovereign over everything. He is sovereign even when our death happens because it is at an appointed time. In that light, we as God's people can be certain that we will be with Him forever. He made this possible through the suffering, death, and resurrection of Jesus Christ. God ordains all things, and His sovereignty is without question. Hear some of what our Lord says to us and have the assurance and the promise of God that He is in control.

Matthew 24:35 Heaven and earth will pass away, but my words will not pass away.

Hebrews 13:8 Jesus Christ is the same yesterday and today and forever.

Hebrews 4:12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

Isaiah 40:8 The grass withers, the flower fades, but the word of our God will stand forever.

In His Grip and remember that God really, really, really does love you!!!



Pastor Mark Peterson



LUTHERAN WOMEN IN MISSION

Mothers' Day Gifts From The Heart: Our gathering of Gifts From The Heart for A Place of Refuge will continue until Mothers' Day. These items will provide help for the operation of the residence for the destitute mothers-to-be as well as specific care items for both the mothers and their newborns. Some of the mothers may also have young children with them, and so a few items such as colors and coloring books are included for these youngsters. For a listing of items specifically requested by the housemother please check back with the April newsletter or take a look at the list on the LWML bulletin board in the Narthex. It's always gratifying to be able to take a whole carful of items to help with the ministry to these needy

moms and their children. This is a wonderful way to help support those women who choose to give life as an alternative to abortion.

Mothers' Day Roses: Roses will again be available for purchase after Worship on Mothers' Day. Plan to purchase one or more roses for the special someones in your life as one more way to celebrate motherhood! Funds received will be forwarded to Lutherans for Life.

A Celebration of Women: As we mentioned last month, our women have been invited to an evening out at Trinity, Rantoul. Blooming With Trinity will start at 6:00 on May 10 and all women are invited. It is a **potluck** and will be held in the school gymnasium. See the posters on the bulletin board for their theme and other details. It sounds like it will be an enjoyable evening. Let's spend some time with our sisters at Trinity.

May meeting and Bible Study: Plan to attend the May meeting on May 14 at 1:00. We start with Bible study and then do any necessary planning for the rest of the year. Bring your Quarterly for the Bible study. If you prefer to use your own Bible, bring it as well.

A Reminder: Reserve Saturday morning, October 5., for the Fall Rally in order to hear a presentation by Nicole Wittmann about her summer mission trip to Uganda.

Another Reminder: General registration is now open for the LWML SWD biennial convention to be held in Sun Prairie on June 14-15. Please give some thought to joining us for this inspirational two days. Soon we will hear about the mission grant applicants and officer ballot for voting. Our delegates are Nancy Propson and Pam Menge. If you have preferences, please let them know. Once again, see the bulletin board for details.

HAPPY ANNIVERSARY!

- | | |
|----------------------|---------------------------|
| May 6 th | Jason & Danielle Roehrig |
| May 13 th | Terry & Beverly Hackbarth |
| May 19 th | Ron, Sr. & Bonnie Ott |
| May 25 th | Pastor & Kris Krueger |

Mission Matters



Good Shepherd Lutheran Homes in the Dominican Republic

"In the fall of 2005, two missionaries arrived in Santiago, Dominican Republic, with one contact name in hand. They aimed to plant Lutheran churches inclusive of those with intellectual and developmental disabilities (IDD). This grassroots endeavor resulted in the incorporation of an NGO, Good Shepherd Lutheran Homes (HLBP), in 2009.

Good Shepherd Lutheran Homes models excellent care for people with IDD and encourages institutional change in governmental facilities throughout the country. Since 2011, six orphans with IDD have received individualized attention at a group home adjacent to the Lutheran mission church in Palmar Arriba. These young adults are baptized and involved in the worship life of the Church, attending events and activities as they have the opportunity.

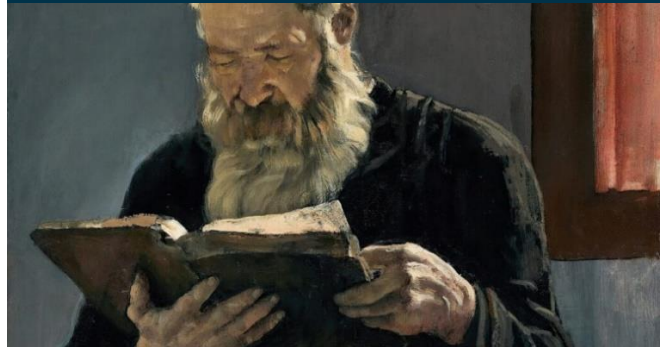
HLBP's example has inspired three government facilities to take baby steps toward affirming every human being's God-given value. The changes impact hundreds of abandoned adults with IDD.

And lastly, the Dominican Republic Lutheran Mission's congregations have become training grounds for loving the least of these, most notably through Friends of Jesus, an outreach to families touched by IDD. Perhaps the most sweeping change brought about by HLBP has been in the hearts of members: learning to care for others in body and soul."

The above information was excerpted from the LCMS website, the Mercy section. Serving the

Lord in the Bethesda Home in Palmar Arriba is Deaconess Danelle, formerly from Wisconsin. The Dominican Republic is one of the mission centers formally adopted by the South Wisconsin District of the LCMS.

THE LUTHERAN WITNESS



Fiction as a Means of Grace?

by Eric Andrae

"All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable" (Matt. 13:34).

When I was in my first year at Concordia Seminary in the fall of 1993, some in my class questioned why a novel would be required reading for students of theology. Although we all came to appreciate — actually, love — Bo Giertz's famous *The Hammer of God*, at first some wondered why pupils of truth and doctrine would need to read fiction.

So then, why should they? Why should you?

In addition to conveying ideas, concepts, and feelings, novels supplement and enhance academic talk about these same matters; that is, **novels manifest theology, dogma and doctrine by illustration, information, incarnation and identification**. The divine drama is enfolded among and for God's people — and for the world — when we tell stories. In this way, may we perhaps assert that fiction can be a means of grace?

The Hammer of God (1941) follows three pastors and various members of the same parish in southern Sweden over three different generations. Swedish scholar Anders Jarlert has argued that this novel serves as illustration, verification, and incarnation of Giertz's Lutheran theology. Giertz's novel illustrates how conversion happens within the

historical settings of the church's life. It verifies the doctrine of justification by grace alone through faith alone. And it serves as an incarnation — a human enfleshment, if you will — of Giertz's earlier dogmatic work, chiefly his first book *Christ's Church* (1939) and his second, *Churchly Piety* (1939).[1] Taken together with these, Giertz's novel comprises the third part of a sort of theological trilogy.

Giertz claimed that for “modern man to understand [grace, Law and Gospel, conversion, justification and sanctification], it is necessary to illustrate it among people of flesh and blood.” Giertz does the same, albeit in different ways, with his subsequent novels, *The Knights of Rhodes* (1972) and especially the acclaimed *Faith Alone* (1943), forming another kind of trilogy.

Katie Schuermann, well known to readers of *The Lutheran Witness*, calls Giertz “Lutheranism's greatest storyteller.” Her novels display the influence of Giertz in many ways — most especially her latest novel, *The Saints of Whistle Grove* (2023).

As in *The Hammer of God*, in *The Saints of Whistle Grove* the setting (the land and locale in the heartland of each nation) remains the same across the many generations, although the people change. However, while Giertz tells his stories chronologically, Schuermann's narrative is asynchronous, grouping the tales together within the community's grove, church, school, and cemetery — and it is significant that, as in Giertz's native Sweden, the graveyard is immediately adjacent to the church.

There are other small particulars that manifest the similarities: Both authors have an eye for nature's details and import; an abiding, warm, almost romantic, love for the church; pastoral protagonists who sometimes need the guidance or respectful reprimand of their sheep; prominent female heroines often stronger than their male counterparts; the crucial use of personal letters, sometimes received posthumously. Both writers are adept at describing characters in brief prose, so that we can quickly but truly get to know them, while also being sympathetic to those of various personalities and shortcomings.

Like Giertz, Schuermann illustrates, informs and enfleshes.

Through its pages and people, its stories and saints, its chapters and characters, *The Saints of Whistle Grove* illustrates how death and mourning, hope and resurrection are experienced throughout several generations of five families in one parish from 1866 to the modern day, and how these realities might even change hearts and minds well beyond the walls and membership roll of Bethlehem Lutheran Church.

As such, Schuermann also informs the reader of the church's doctrine. Indeed, the attestation and verification of many biblical teachings find a home in the homes and lives of the Lord's flock in Whistle Grove — sin and grace, the problem of evil, the sanctity of the body, vocation, sexuality, confession and absolution, liturgy, sanctification and more. Especially prominent is the indissoluble relationship between the Body of Christ and the bodies of the quick and the dead, the saints militant and the saints triumphant.

This incarnation of the church's dogma finds repeated, and often powerfully moving, expression in the author's main theme of continuity. The ongoing reality of eternity is dramatized: even when physical steeples are falling, spires crumbling, and church buildings closing, the permanence of the church's presence continues through her ministry of Word and Sacrament and through her baptized priests' prayers and selfless service.

And it is these saints in Christ — who are also very much sinners — with whom we can also identify. Both Giertz and Schuermann describe the human condition, communicate their characters' contexts and the people's personalities in such a way that, by the grace of God, the reader might exclaim: “There go I! This is *for me*.”

Good fiction can place the reader into the story in a way that history or news or even systematic theology cannot. Such identification — which is perhaps a novel's chief strength — is not really possible in those other formats. After all, I know that I am not those historical or contemporary figures, and I am not simply a doctrine either; rather

I am a person of flesh and blood, a human of experience and emotions, of hopes and dreams.

So, in what might at first seem a counterintuitive claim, a novel can move us from theory to practice, from the general to the specific, from the abstract to the concrete. Literature like *The Hammer of God* and *The Saints of Whistle Grove* can help us to see the timeless truths of the Gospel from a different perspective, to see the ancient truth with new (others') eyes, to hear the timeless message through the fresh ears of the fellow and yet fictional faithful, with all their strengths and weaknesses which are also so often ours.

As a matter of fact, literature can serve this role of identification even, perhaps especially, when the reader is not fully aware of certain aspects of his or her own experience, of self. A novel can help you discover truths about the world and your place in it of which you had perhaps an inkling, but were not fully conscious. Walker Percy puts it this way: "In art, whether it's poetry, fiction or painting, you are telling the reader or listener or viewer something he already knows but which he doesn't quite know that he knows, so that in the action of communication he experiences a recognition, a feeling that he has been there before, a shock of recognition."

So, fiction as a means of grace? Yes, insofar as it "enfleshes" the Gospel, of course!

In fact, perhaps the strongest argument for writing and reading fiction with intentional Christian themes and Gospel patterns is that this is how our Lord himself taught! Jesus used over 50 parables or parabolic sayings to instruct his hearers. And so we, too, declare the Gospel in multiple ways — preaching, teaching, reaching out, sharing, defending, caring, listening, and, yes, telling stories.

Giertz and Schuermann, specifically and intentionally Lutheran authors, know the means of grace; they know grace; indeed, they know and write *sola gratia*, grace alone.

So, dear reader, definitely read and meditate upon Scripture; certainly read and sing the church's hymnody; surely read and pray her prayers. But read also Dostoevsky, Tolstoy, Greene, Lewis,

Tolkien, Steinbeck, Waugh, O'Connor, Berry, and Percy, as well as Bo Giertz and Katie Schuermann.

Recommendations for further reading and learning:

- Francis Rossow, *Gospel Patterns in Literature: Familiar Truths in Unexpected Places* (2008) and "Echoes of the Gospel-event in Literature and Elsewhere" (*Concordia Journal*, March 1983) — My love for the connections between fiction and faith owes perhaps its greatest debt of gratitude to "Rev" Rossow, whose class "Literature and the Gospel" during my seminary days in 1997 has ever since inspired.
- Donald Deffner, "The Paperback in the Pew" (*Concordia Theological Monthly*, 1961)
- Gene Veith, *Reading Between the Lines: A Christian Guide to Literature* (1990, 2013) — Rossow recommends this book, by another author who will be well known to the readers of *The Lutheran Witness*.
- Leland Ryken, Philip Ryken, and Todd Wilson, *Pastors in the Classics: Timeless Lessons on Life and Ministry from World Literature* (2012). With a focus on the Office of the Ministry, these evangelical academics from Wheaton College provide a helpful exploration.
- More specific to Giertz, Veith has an essay "Fiction as an Instrument for the Gospel" in *A Hammer for God: Bo Giertz – Lectures and from the Centennial Symposia and Selected Essays by the Bishop* (2010). Unfortunately this book is currently out of print, but you can contact me for Veith's article or the book as a whole.
- You can also read my paper on *The Hammer of God*, "'The best treatment of the proper distinction of law and gospel in the history of Lutheran theology: A Historical and Systematic Overview'" in *Lutheran Theological Review* (2012).
- Finally, **join me in Seattle in June for a continuing education course on Giertz** which will engage his fiction and much, much more!

[1] I am currently undertaking a translation of this second work, which has never before appeared in English.

Image: "Reading Priest," Ferdinand Hodler, 1853-1918.



Our Great Heritage: Boniface of Mainz

by Molly Lackey

As missionary to the Germans, he boldly confessed Christ as Lord and paved the way for Christianity to spread through Europe and beyond.

In this series, Lutheran historian Molly Lackey will trace the history of the church, from the time of the apostles through the twentieth century. As the Body of Christ, our history transcends time, country and citizenship: “God’s Word is our great heritage.”

Imagine you are a newly-baptized German Christian, rambling around on your daily forest errands. Maybe you’ve got some clothing to wash in the river, or you’re on the hunt for some ripe blackberries, when you overhear voices — shouting, actually — and they don’t sound happy. You head toward the noise and see a group of people around Donar’s Oak, the sacred tree you used to make sacrifices to before the Christian missionaries showed up. You haven’t been back since you were baptized — but some of your friends have, and the whole thing makes you a bit uneasy. The missionary who baptized you is arguing with the local augurs and wise men, who are gathered to perform rituals in honor of the thunder god. The missionary — wasn’t his name Boniface? — turns toward the tree, and a light glints off something in his hands: an axe. *Swish — crrraack! Swish — crrraacck!* The sound of the axe piercing the sacred tree is even louder than the curses the men are raining down on this Christian preacher. What’s going to happen to him — and the tree — and your newfound religion — and you?

Bringing the Gospel to a pagan Europe

Long before cathedrals and church spires dominated the horizons of Europe, the areas that would become England, France and Germany were no-man’s-lands as far as Christianity was concerned. While we may think of Europe as the historic heartland of Christianity, and Germany as the birthplace of our Lutheran church, it’s worth remembering that these places were first mission fields, full of people who had never heard of, and were often antagonistic toward, Jesus and His Gospel message. It was while central Europe was still steeped in folk religion and indigenous animism that we meet Boniface.

Boniface was probably an Englishman, and was not originally called Boniface, but rather Winfrid or Winfred (an Old English name derived from the words for “peace” and “friend”). Winfrid was a priest, monk and teacher, working out of an abbey school in the south of England. (He wasn’t ordained until around 705, when he was 30 years old — like many of the characters in church history, his apparently “late start” posed no problems to accomplishing the task God had set out for him!)

In 716, Winfrid set off from England and headed to Frisia, the modern-day Netherlands and northern Germany, as a missionary. There he worked with another, more experienced Anglo-Saxon missionary named Willibrord, before war in the area forced them back to England. The next year Winfrid went to Rome and met with Pope Gregory II, who renamed him “Boniface,” in honor of a legendary saint and martyr, Boniface of Tarsus (d. 307). Pope Gregory set Boniface up as missionary bishop of Germania (roughly corresponding to modern Germany) — a land he had never visited, with no known Christians and no church administrative structure! Boniface left Rome, never to return to his native England, and set out to deliver Christ to the Germans.

From ancient idols to Christian chapels

Boniface is perhaps most famous for the incident involving Donar’s Oak, a huge sacred tree affiliated with the Germanic god Donar (the German equivalent of Thor, the Norse god of thunder),

recounted in the eighth century *Life of Saint Boniface*.

The pre-Christian Germans that Boniface encountered engaged in nature worship, making sacrifices at sacred locations like springs or trees. In the 720s, Boniface had been sharing the Gospel around what is the modern-day German state of Hesse (central Germany), at a place called Gaesmere. There were still people making sacrifices to Donar's Oak, however.

Boniface decided that the tree needed to go. According to his eighth century biography, Boniface cut the first notch into the base of the tree and the whole behemoth crashed to the earth, breaking into four equal pieces. The pagan Germans — who had been loudly cursing Boniface — took this as a sign of the futility of their gods, and they believed and confessed Christ on the spot. Boniface took these pieces and constructed an oratory (prayer chapel) named after St. Peter on the site: a fitting namesake for the place where so many confessed Christ as Lord, urged on by a brave confession of faith!

Boniface continued to do missionary work throughout German-speaking lands, including under the protection of the famous Frankish king Charles Martel. Not only did he preach to and baptize individual Germans, but Boniface also helped establish churches, monasteries and church administration throughout Germania, sometimes with the help of secular leaders and sometimes in spite of them.

At the end of his life, Boniface returned to Frisia to continue doing mission work. However, he and his retinue were set upon by robbers, who killed the 79-year-old missionary bishop in hopes of stealing his riches — though they were disappointed to find that he carried only hand-copied manuscripts of the Gospels. Boniface was buried in a church in Fulda, in central Germany, which also houses a copy of the Gospels that Boniface may have held onto during his death.

God used missionaries like Boniface to bring the Good News of Christ's forgiveness to the Germans. German and other European Christians, in turn, sent missionaries elsewhere around the world. As

Lutherans, we thank God for Boniface, through whom the Holy Spirit worked to bring Martin Luther's ancestors to faith. The genealogy of pastors that we all have, running through out personal and family history, is as much a testimony of God's patient loving-kindness as our own family trees. And those pastors have made bold confessions of faith, like Boniface felling Donar's Oak, because of the hope that is in them: the name of Jesus, written on their hearts and shared on their lips with neighbors far and wide.

Editor's Note: The next installment of this series, on influential Christian monk Bernard of Clairvaux, will be posted two weeks from today. Follow us on social media to catch it!

Image: "Saint Boniface of Mainz" by Albert Frans Lieven De Vriendt, 1889.



The Lutheran Church—Missouri Synod LCMS Stewardship Ministry Newsletter Article – May 2024

More Than a Negative

Even if you've never had to testify in court, a thousand TV shows have made you familiar with the question, "Do you swear to tell the truth, the whole truth and nothing but the truth?" Why not just make people swear to tell the truth? Or make them promise not to lie?

Any parent who has ever had to interrogate a child about a broken cookie jar or a scuffle over a toy knows the answer. There are plenty of ways to try to get out of trouble without *technically* lying. You tell *just enough* of the truth to skate on by.

We often play the game of seeing *how close* we can get to sinning without *technically* going over the line.

But in our heart of hearts we know that this is not what God intended when He gave us the commandments. He's not giving us a merely negative rule and challenging us to just barely stay away from this or that. There is much more to each commandment than a prohibition. We shouldn't just avoid murdering people — we should be of service to our neighbor.

For each negative prohibition in the commandments there is a positive good that we are to cherish and protect. In the Eighth Commandment, that gift is the reputation of our neighbor and our relationship with him:

You shall not give false testimony against your neighbor.

What does this mean? We should fear and love God so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way.

Your relationship with your family members (who are your nearest neighbors), the other members of your congregation, your coworkers and your friends is one of the most precious gifts you have been given. You need to exercise good stewardship with this gift just as much as you need to exercise good stewardship with your life, resources, time and income. This is an especially fragile gift because it's easy to ruin a relationship with slander and talking behind someone's back.

But speaking well of your neighbor in Christian love is absolutely free; it costs you nothing, yet it pays you great dividends. If you find this challenging at times, if you are tempted to speak ill

of others, just remember that this other person is also a beloved child of God for whom your Lord Jesus suffered and died. Your Lord Jesus loves you both.

– LCMS Stewardship Ministry:
lcms.org/stewardship



Happy Birthday!

May

- 2 Joyce Vissers
Katy Ecker
- 3 LouAnn Seidl
- 5 Donna Marose
- 7 Patty Schaffer
- 11 Stephanie Halbach
Kaitlynn Roehrig
- 16 Crysta Ladwig
- 19 Delores Schwalenberg
Nick Hernke
- 20 Karen Gerhartz
- 22 Kathy Hemauer
- 23 Cory Roehrig
- 24 Aaron Schwalenberg
- 29 Ken Plate
- 30 Andrew Nieman
- 31 Blake Peters

Our Response to His Love

	4-07-24	3-31-24	3-29-24	3-28-24	3-24-24	3-20-24	3-17-24	3-13-24
General Fund	\$5350	\$3768	\$310	\$260	\$2123	\$60	\$2146	\$92
Missions							\$10	
Totals	\$5350	\$3768	\$310	\$260	\$2123	\$60	\$2156	\$92

May 2024

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Dean & Jan Bergelin			1	2	3 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	4
5 Sixth Sunday of Easter <i>White</i> 8:30 Divine Service 9:30 Last Day of Sunday School	6	7 7:00p Bible Study	8 Ascension Day	9	10 <i>10:00 Bible Study @ Terra Verde, Chilton</i> 6:00 p.m. Potluck @ Rantoul	11
12 Seventh Sunday of Easter <i>White</i> 8:30 Divine Service (NC) Rose Sale Mother's Day	13	14 1:00p W.I.M. Meeting & Bible Study 7:00p Bible Study	15	16 Heart 2 Heart Sisters Milwaukee 6:00p Elders' Meeting 6:30p Council Meeting	17 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	18 Armed Forces Day
19 The Day of Pentecost <i>Red</i> 8:30 Divine Service	20 Newsletter articles due	21 7:00p Bible Study	22	23	24 <i>10:00 Bible Study @ Terra Verde, Chilton</i>	25
26 The Holy Trinity <i>White</i> 8:30 Divine Service (NC)	27 Memorial Day	28 7:00p Bible Study	29	30	31	

Divine Services marked (NC) will not have Holy Communion