

ST. PETER COMMUNICATOR

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February 2025

From the desk of Pastor Peterson

Happy New Year!!! It is hard to fathom that we are in 2025. Time flies as they say. In January we witnessed one of the hallmarks of our country with the peaceful transition of a new President of the United States, Donald Trump. Whether you are a fan of President Trump or not, the people spoke and voted. So, in that light what are the duties of the President? Well, first off, the President is a constitutionally established office and is to execute the laws passed by the Congress of the United States. The president is also the commander in chief of the military forces, and the chief law enforcement officer. That is a lot of responsibility for one person to have.

The purpose of this article is to remind us that God calls individuals to governments and to lead the people, yet we must remember that God is still sovereign over all. God establishes government to provide for security of people. In Romans 13:1-7, Paul describes the governing authorities as “ministers of God” and says they are responsible for administering civil justice. Although God is sovereign, He chooses to use human governments to carry out His will in the civil sphere. A Biblical basis for government is also found in Genesis 9, where God provides general authorization for action against murderers (Genesis 9:5-6). This passage implies that communities must form or support governments capable of administering justice. As Christians, we are to show respect and honor to those in authority over us as laid out in the *4th Commandment: Honor your father and your mother. What does this mean? We should fear and love God so that we do not despise or anger our parents and other authorities, but honor them, serve and obey them, love and cherish them. Who are parents and other authorities? Parents are fathers, mothers, and guardians; other authorities are all those whom God has placed over us at home, in government, at school, at the place where we work, and in the church. (1)*

Some people believe that because their person has been selected that “Happy Days are here again,” or that the one person will save the country. In secular issues, those may hold some merit. Yet, there is a danger in believing and putting our hopes in humanity, or an individual. Scripture tells us in *Psalms 146:3 Put not your trust in princes, in a son of man, in whom there is no salvation.* In other words, presidents, monarchs, prime ministers, and those who hold any type of office cannot save us. When the Psalmist writes that there is no salvation, he is correct. Salvation belongs only to God. Earthly rulers cannot save us when it comes to our eternal destiny. Neither can a pastor, a priest, or any type of religious authority, if those individuals believe that they can, they fall into delusions of grandeur and can lead many astray.

In the end while we are to pray for our leaders, follow the laws of the land, unless these laws are against scripture, then we should be active in trying to change those laws. This is why we have elections and should be involved in our communities and the political and social issues that come up. When we encounter ideas and proposed Scripture gives us guidance in *Acts 5:28-30* ²⁸ saying, “**We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us.**” ²⁹ **But Peter and the apostles answered, “We must obey God rather than men.**” ³⁰ **The God of our fathers raised Jesus, whom you killed by hanging him on a tree.**

Politics and the pulpit.

Recently, at a prayer service for the new administration, an episcopal bishop, in her sermon, launched a political diatribe against the new president. There has been much debate as to whether she should have engaged in political views from the pulpit. Pulpits and sermons are not a place for political persuasion, or discourse to sway people to vote in a particular manner. I, for one, thought that her sermon was inappropriate and her place in the pulpit to proclaim such political views was unprofessional. She has every right to

proclaim her views in other non-religious settings. I will not use the pulpit, or a worship service, even a bible study (depending on the situation) to espouse my own political views, as they are mine and mine alone. I do have every right to share my views in a non-worship setting, yet I still have the responsibility as I hold a public office to be aware of any ramifications that may come up.

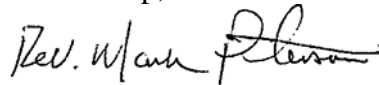
We, as Christians live in two realms, two kingdoms if you will. One is the Kingdom of Grace, where the church is supreme, except for God. The second is the kingdom of secular authority. We live in both, and both serve a purpose. The church under the Kingdom of Grace exercises spiritual issues only. The church is not involved in the area of civil government and the exercise of civil laws. Just as the kingdom of secular or power are not to involve themselves in areas specifically designated for the church. This is why the Covid laws were so controversial. For a more wonderful explanation see the following websites for further reading: [The Reformation and Politics - Concordia Seminary](#), or [Life Ministry — The Christian: A Citizen Of Two Kingdoms — 1953 — Christian Citizenship \(Concordia Publishing House\)](#), [Life Ministry — Christian Citizenship — 1937 — Concordia Publishing House](#)

The pulpit and worship services are a place to offer God's comfort, hope, the forgiveness of sins and to receive the blessed sacraments. The church is a refuge for us who need a break from the constant bombardment of the world. A place of refuge, a place of enrichment spiritually, a place to be equipped to minister to others and much more. I will offer one caveat to what I have previously written. There may be from time to time, an issue that will come up, and need to be addressed from the pulpit. Those issues though will be based on what God's Word says, and not my own views and thoughts.

Final thoughts, we are blessed to live in a country that allows us to worship as we please, to express our own views, and to vote our conscience. This indeed is a blessing. Yet, we have a more important and a blessing that transcends the secular realm in which we dwell now. God's word tells us that our true citizenship is in heaven. Saint Paul writes in **Philippians 3:20-21** ²⁰ **But our citizenship is in heaven, and from it we await a**

Savior, the Lord Jesus Christ, ²¹ **who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.** Amen. To God be the Glory.

In His Grip,



Pastor Peterson



LUTHERAN WOMEN IN MISSION

Souper Bowl Sunday

We are off to a great start with our food items for the Bread of Life Food Pantry in Chilton. On or immediately after Super Bowl Sunday, Feb. 9, we will gather everything we have donated and will take it to Chilton. This food pantry serves all people in the Chilton area, including Hilbert. Cupboards are bare after the holidays, and every item we can share provides nutrition for families who are struggling to acquire food. Just a small donation by each of us, when added together, can provide nourishment for a family. What a blessing that we are able to serve our Lord by helping others. Thanks to Jan and Dean for using their Thrivent Choice card, purchasing additional groceries, and delivering it to Bread of Life. Thanks also to Thrivent for providing funds for so many of our local ministries.

Coming Soon

The Joint Committee of St. Luke and St. Peter has suggested a soup luncheon as a dual parish event to subsidize Vacation Bible School. Some of the ladies from each congregation have started basic planning and are looking for ideas and helpers. Interested folks are asked to attend a 45-minute planning meeting on January 28 at 5:45 preceding Bible study. This is intended to be a joint parish

project, and as such, Joint Committee members are urged to participate.

Nativity Mission Funds Recipient

At the WIM meeting in January we had the joyous opportunity to select a recipient for the funds from the two nativity sets made available to us in November and December. Several candidates were considered, and we joyfully selected Evergreen Lutheran Elementary School in Detroit. Evergreen is the last LCMS School in Detroit, has been open for 80 years, and is located in one of the poorest areas of the city. There is no state funding for private schools available in Michigan, and the school is struggling to pay bills. They do not charge their low-income families tuition and depend on donations to support their ministry. There is a great deal of renovation happening in Detroit, and keeping this school open is a wonderful opportunity to share God's Word with these inner-city youngsters and their parents.

February Meeting

Our February meeting will be held on February 11 at 1:00. Come join us as we make more plans for this year and consider additional mission opportunities.

Mission Matters



Lutheran Ministries Media (DBA Worship Anew) is well-known and established in the Lutheran community. It already reaches thousands of people throughout the United States with its 30-minute worship broadcasts and [Hope-Full Living](#) daily devotionals. It takes God's Word to a growing population of aging, unchurched, and those in desperate need of hearing the Gospel.

Worship Anew is rapidly growing each year and exceptionally positioned to reach a mass audience with the bold proclamation of our Lutheran doctrine through an expansion of printed and web-based resources. It seeks to nurture and strengthen the faith of aging adults by creating Biblical resources that address the concerns and difficulties of this critical stage of life.

Worship Anew says: "We are blessed to have our media center on the campus of Concordia Theological Seminary. As a Recognized Service Organization of The Lutheran Church—Missouri Synod and a member of Lutheran Services in America, Worship Anew shares the correct interpretation and presentation of biblical doctrine as presented in the Lutheran Confessions and articulated in the Book of Concord. Worship Anew comes alongside the mission of the LCMS to vigorously make known the love of Christ by word and deed."

Worship Anew also publishes the *Broadcaster*, a monthly magazine providing Biblical resources for the aging that: are easy to access and share, remove barriers to the Gospel by addressing their unique difficulties and concerns, and nurture and strengthen their faith. These resources will be available in print and online at no cost to thousands of individuals and organizations around the United States.

THE LUTHERAN WITNESS

Letter from the President



The Home: A Kingdom of Law and Gospel

By *Matthew C. Harrison*

Luther says that the Fourth Commandment is the most important commandment in the second table of the Law (Commandments 4–10). It's the source of all temporal blessings; good order in the home; and love, peace and even joy in society (LC I 126). "Honor your father and your mother, that it may go well with you and that you may enjoy long life on the earth," as the old translation of the catechism said.

This temporal promise is a good reason, says Luther, for us to honor our parents and other authorities. Furthermore, “all authority flows and is born from the authority of parents” (LC I 141). “To God, to parents, and to teachers we can never offer enough thanks and compensation” (LC I 130). “All whom we call ‘masters’ are in the place of parents and must get their power and authority to govern from them” (LC I 142). A home where honor and respect for parents and authority exists is very pleasing to God, Luther asserts, and He generally rewards it richly with temporal blessings. When children dishonor parents from their own sinfulness or are driven to it by unjust and unloving parents, the results are bad. A person who won’t be obedient to parents or other authorities in love, or who misuses authority, “will become a victim to the hangman” (LC I 151). Luther tells the children: “If, therefore, you will not obey father and mother and submit to their discipline, then obey the hangman” (LC I 135).

The home is a “left-hand” kingdom or realm, where the law is to be kept, and a place where the transgression of the law requires punishment. Where it is kept, blessings abound.

Luther speaks about the exercise of authority by the Christian ruler in the same way he speaks about parental rule in the home. A Christian prince has a duty “toward his subjects ... [of] love and Christian service” (AE 45:126). He should consider how he has been humbly served by Christ, and then serve his subject in like manner. A Christian prince is not to be high-handed and make all decisions by himself. A Christian prince is to deal justly with evildoers. But he should not listen to “fire-eaters” who would stir up a war. “He is a mighty poor Christian who for the sake of a single castle would put the whole land in jeopardy” (AE 45:124).

Think of how the following description by Luther of four characteristics of a Christian ruler also apply to fathers and mothers in the Christian home. The home is like the state. Honor and respect for authority are necessary. But for Christians, the “right-hand” realm (or the Gospel and all it entails) also comes to bear:

A prince’s duty is fourfold: First, toward God there must be true confidence and earnest prayer; second, toward his subjects there must be love and Christian service; third, with respect to his counselors and

officials he must maintain an untrammelled reason and unfettered judgment; fourth, with respect to evildoers he must manifest a restrained severity and firmness. Then the prince’s job will be done right ... [T]he cross will soon rest on the shoulders of such a prince. (AE 45:126)

This is all great advice for parents. A Christian parent needs to know that Christ has claimed him or her in Baptism and will sustain that parent with what is needed to meet the challenge of bringing up children. Second, “there must be love and Christian service.” Where does this come from? Christ. “For God so loved the world, that He gave His only Son” (John 3:16). Every Christian parent is the recipient of “grace upon grace,” forgiveness and love. The chief divine service of God is that He serves sinners forgiveness in Jesus by means of His Word of the Gospel, Absolution, Baptism and Supper. “As he gives himself for us with his body and blood in order to redeem us from all misery, so we too are to give ourselves with might and main for our neighbor” (AE 36:352). Parents, there’s no closer “neighbor” than the kid in your lap in diapers, or the teen playing video games in your basement.

A vital component often missing in Christian homes is the Gospel. The Fourth Commandment calls on parents to rule the roost, to be sure (Law). But we are sinners. We fail. Kids fail. Parents fail. Forgiveness is needed more than anything (Gospel). So often when a child sins or fails morally, the Law has the first and last word.

Dad: “Are you sorry?”

Kid: *Sniff, sniff.* “Yes, dad.”

Dad: “Good. If you do that again you’re going to be grounded for a month!”

Kid: “Sorry, dad.”

Dad: “Well, ‘sorry’ isn’t good enough! Don’t let it happen again. We’re done.”

What’s missing? The Gospel. It’s not only possible in a two-kingdom reality like the family to speak both Law and Gospel, it’s so important that failing to do so can even withhold eternal life. It can make a child angry and bitter. It can nullify his or her hearing of Jesus at church. A parent has the task of upholding honor and respect in the home for the well-being of the child and all concerned. But the parent is also a spiritual priest in the home with the

responsibility of delivering forgiveness to a child — and conversely, asking for forgiveness from the child when harshness and anger dominate instead of measured discipline.

Run it like this:

Dad: “Are you sorry for what you’ve done?”

Kid: *Sniff*. “Yes, dad.”

Dad: “I want you to know that I love you. And because I’m a Christian and a sinner forgiven daily by Jesus, I forgive you. Jesus forgives you. Never ever doubt my love for you. You are a precious gift from God. I want you to realize that in this life there are consequences for bad behavior, especially while you’re young, so you don’t get into really bad stuff later in life. Because I do love you, you’re grounded for this week.”

Forgive, parents! Ask for forgiveness! It’s your wonderful privilege to fill your “kingdom” at home with Christ and His love.

—Pastor Matthew C. Harrison

Print Feature

‘When the Lord Has Not Spoken’: What the German Peasants’ War Teaches About Political Life Today

By Cameron MacKenzie

Five hundred years ago, in the mid-1520s, a series of riots and revolts now known as the “Peasants’ War” broke out in Germany. These revolts were waged by groups both small and large against the established orders of church and state. They were regional, uncoordinated and inspired by local grievances like high prices, rents and taxes. By the time they were over, half of the German lands had been torn apart and as many as 100,000 people lay dead. To Luther’s grief, these rebels used the language of the Reformation to justify their revolt. This twisting of theology to political ends — and Luther’s response to it — can serve as a lesson for us still today as we engage as Christians in the political realm.

Similar uprisings had occurred in Flanders in the 1320s, England in the 1380s and several other places

in the 1400s. Though often called “peasants” revolts, participants included urban rebels and renegade nobles as well as rural peasants. But none of these earlier uprisings had occurred at such a scale, or with such a monumental death toll.

Initially, the rioters caught the authorities off guard and met with some success. But for the most part, they were badly armed and poorly trained and no match for the forces sent against them by territorial rulers who slaughtered them by the thousands. When the fighting finished and law and order were once more established, not much had changed. The *status quo ante* remained pretty much in place.

The German Peasants’ War occurred after the invention of the printing press and just a few years after Martin Luther began the Reformation. Tragically, the Reformation provided them with a vocabulary to justify their actions, and printing gave them the means to promote their cause widely.

Propagandists for the peasants employed Lutheran themes like “Christian liberty” to justify their actions. Some even called on Luther by name to take up their cause. Luther wrote in response to such appeals. He wanted to rescue his theology from those who were abusing it and also to address biblically the responsibilities and claims of both sides in the dispute.

The printing press had provided Luther with a useful tool for spreading his message, and he had employed it to great effect. By the time the Peasants’ War broke out, he was a best-selling author. But others could use the same tool, and they did so, promoting the uprising with tracts and pamphlets. One such publication drew Luther’s attention: “The Twelve Articles of the Swabian Peasants.” First appearing early in 1525, it was printed and reprinted in various parts of Germany (sometimes with local variations) and became a manifesto for the revolt.

As its title suggests, the author of this tract (Simon Lotzer, a journeyman furrier and lay preacher) presented the rebels’ demands in 12 little sections. For each of these, he provided an explanation, supported by arguments from customary law and the Bible. He used the doctrines of creation and redemption to argue for social rights and economic privileges — everything from the right to hunt, fish

and cut wood in community lands to the abolition of the death tax and serfdom. All this, he argued, was necessary to “live according to the Gospel.”

That’s what brought Luther into the discussion: their claim that the Gospel justified their goals and rebellion. In the 12th article, the peasants submitted the previous 11 to the judgment of God’s Word and promised to correct any demand that failed the scriptural test. For the reformer, all their demands except one — the right to call a pastor — fell short of that measure. God’s Word was not on their side, and they were misusing God’s name by claiming His support for their cause. For Luther, it was a grave sin to say, “Thus saith the Lord,” when the Lord had not spoken (Ezek. 22:28).

This has obvious relevance for us today. Christians must be careful not to “baptize” their politics, i.e., to describe their candidate, party or policies as “Christian” when they are not clearly mandated by God’s Word. It is one thing to argue, for example, on behalf of caring for the poor and needy (which is biblical), and another to say that, in the name of God, we must do so in *this* particular way or by electing *this* particular candidate. Similarly, while Christians in the United States thank God for the blessings of liberty, they cannot use the Scriptures to justify imposing their political or economic systems on other nations.

Luther published a treatise in the spring of 1525 that addressed the Twelve Articles as well as the general issues that were stirring up trouble between rulers and ruled. He hoped that a clearer recognition of the rights and wrongs of both sides might calm things down. Titled *Admonition to Peace*, Luther castigated the rulers for exploiting those whom God had entrusted to their care. Their main concern should have been the well-being of their people, including tending to their spiritual well-being by giving free course to the Gospel in their territories. Instead, they opposed the Reformation and abused the poor in order to live extravagantly. If their people rebelled, that’s what they deserved. God was punishing them.

However, the wickedness of the rulers did not justify rebellion by their subjects. That, too, was a violation of God’s Word. In his *Admonition*, Luther scolded the peasants. Not only were they misusing God’s name to promote their cause, they were also

disobeying and threatening authorities that God had placed over them. Luther relied on passages like Romans 13:1–2 to justify his argument: “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.”

This meant that Christians then — as now — were supposed to obey the laws, pay the taxes and fulfill the obligations imposed upon them by their government regardless of whether such impositions were fair or not. Disobedience and especially rebellion were sins against God who had placed those rulers over them in the first place. God would hold them responsible for their unjust actions. That was His job, not the people’s.

In other publications, Luther set limits on the Christian’s obligation to obey. If the authorities tried to impose false beliefs and practices in religion, a Christian had to say no. Our conscience belongs to God, not the government, so “we must obey God rather than men” (Acts 5:29). But in the *Admonition*, Luther’s concern was not to justify disobedience in matters of faith but to insist on obedience in matters of this life. That was the issue for the peasants.

For Luther, it was clear that the sins of each and either side could move God to intervene by bringing punishment on them in the form of violence and destruction here and hereafter in hell. Both sides needed to repent and avoid those consequences.

Whatever Luther hoped to accomplish with his *Admonition*, it proved too little and too late. Violence was exploding just as Luther was composing his treatise. Castles, convents and monasteries fell into the hands of the peasants. Cities like Erfurt, where Luther had gone to school, gave in to the rebels. Thuringia, Luther’s ancestral home, was greatly afflicted. He learned about what was happening from relatives and friends, as well as by traveling in affected areas himself. As he did so, he tried to preach repentance and peace to the rebels. Bearing injustice with patience was God’s will, not rebellion. His message fell on deaf ears. The rebels weren’t listening. Hecklers created a racket like ringing the bells to disrupt his sermons. They even

threatened him with physical violence. Luther described one man as possessed by 100,000 devils.

So Luther wrote again, this time an appeal to the authorities to use force against the rebels whom Luther now identified as agents of Satan. Originally planned as an appendix to his *Admonition*, his second work, *Against the Robbing and Murderous Hordes of Peasants*, found a ready audience and was frequently printed on its own. In this work, Luther argued that God had established government to maintain the peace by using force against those who threatened it. This meant the peasant rebels. Rulers should not hesitate even to kill those whose actions threatened the property and lives of others. And, of course, that's what they did. Tens of thousands were slain.

Luther received a great deal of criticism for the vehemence with which he urged his case against the rebels. He even declared that if an agent of the authorities died while using force to suppress the uprising, he might actually be a martyr. A shocking comparison! The martyrs of the Early Church were noteworthy for their nonviolence in the face of horrific persecution, not for their taking up arms to kill the wicked.

So Luther wrote a third tract, *An Open Letter on the Harsh Book Against the Peasants*. Although he admitted that there was a place for mercy in the treatment of some of the rebels, he did not back away from his main point. Rebellion against civil authorities was a clear violation of God's Word that had to be suppressed and punished. Rebellion not only brought harm to the authorities but also to society in general. Everyone paid a price when law and order broke down.

Much of what Luther published over the course of his lifetime came about because of specific circumstances, and that's certainly true of the three pieces mentioned here. Clearly, our circumstances are far different from Luther's. Nonetheless, the biblical principles that Luther was applying to the people of his day remain valid in ours. It is by divine providence that we have the government that we have. It has been established by God and is responsible to Him for how it carries out its responsibilities. Those responsibilities revolve around the temporal well-being of the people, not the

least of which is a peaceful society in which the Gospel may be preached, heard and followed. Government doesn't preach, but it maintains the conditions under which God's Word can be preached.

God's people have the responsibility to obey the government that is over them, even when they don't like it or it seems unjust — or when they lose an election. When government orders them to disobey God's Word, they must refuse. But like Daniel in the lions' den, their disobedience must include a willingness to suffer unjust punishment rather than rebel.

Those are the principles, and they remain in place. But there is at least one difference between us and Luther that complicates our situation and adds to our responsibilities. We are not just under the government and subject to its rules; we are also a part of the government. What Luther said to the rulers about their duty to act selflessly in the service of others applies also to us, at least as voters and even more so if we are active in politics or actually hold public office. We are responsible for enacting good public policy and for carrying it out ourselves or choosing good officials to do it for us.

In this, as in everything, we must act as Christians. At the very least, this means not lying about or defaming our political foes. It also means not voting selfishly — on the basis of what we can get out of public policy for ourselves — but rather on the basis of what is good for society as a whole and especially those among us who are least capable of helping themselves. God gives government the task of punishing evil and promoting good. Our participation in government at whatever level should aim at accomplishing God's purposes and not our own.

Loving God means obeying the government. He has established it. Loving our neighbor means utilizing government in the interests of others and not ourselves.



The Lutheran Church—Missouri Synod
LCMS Stewardship Ministry
Newsletter article – February 2025

Christ's Life, and Love, and Light

Open our eyes Lord to see Your love's intent,
To know with minds and hearts its depth and height
May thankfulness be days in service spent
Reflection of Christ's life, and love, and light.
(LSB 788)

As stewards enter the month of February, it is fitting that we look at the last stanza of the stewardship hymn, "Forgive Us, Lord, for Shallow Thankfulness" (LSB 788). It is in these words that we see that the heart of stewardship is indeed love. Love has flowed from our Lord to us in the person and work of Jesus Christ. This love is then to flow from us to others. Being a conduit of love is really the central task of what it means to be a steward. The Lord entrusts us with His love that reconciles us to Himself, so that we might be stewards of the Gospel reconciliation that is freely given through us to those around us.

If we don't see this love from God to us, then through us, to others, our eyes will be closed not just to the needs of those around us. They will also be closed to the very heart of the Gospel itself. This is why the hymnist prays that the Lord would "Open our eyes, Lord, to see Your love's intent, To know with minds and hearts its depth and height."

Only when we are immersed in God's Holy Word, washed in Holy Baptism's life-giving water and fed on the holy, precious, body and blood of Jesus in the Holy Supper, will the Spirit be able to open our eyes to see the Lord's loving intent for us, and those we know and love. Sin blinds us. It makes us think that we are the center of our world, and our pleasure is the key.

In the Word, the Lord shows us the depth and height of His love. The depth of that love is what moved Him from His throne in heaven into our world. There He would don our human flesh, walk the dusty roads of Palestine, and set His face toward Jerusalem. Once there we get to see the height of His love, as He is elevated on a Roman cross to die a death that we deserve. But that would not be the end. He would be lowered into a tomb for three days. On that third day we then see the heights of love ascended to in

His resurrection. This resurrection is already ours too!

The depth and height of this love poured out on us by the Holy Spirit then is distributed through us to others. Christ's servant love is shown in our servant love. The hymn utters the prayer of every Christian steward:

May thankfulness be days in service spent
Reflection of Christ's life, and love, and light.

This is the task for which stewards were originally created. Bearing the image of creation and redemption, we reflect Christ's love to those around us. The light of Christ shining through us to others is the true stewardship to which we are called. It takes place in our homes. It is lived out in our workplaces and classrooms. As we bear the life, love and light received in Word and Sacrament, we carry it out in service to our neighbor and for the glory of God!

Forgive us, Lord, when our stewardship of thankfulness is shallow or lacking! Fill us with Your life, love and light! Not just for us, but through us to those we know and love, that they may know Your life, love and light for them!

Happy Birthday

February

- 3 Miles Hernke
- 6 Laurie Mathes
- 9 Kari Filteau
- 10 Amber Roehrig
- 13 Jason Roehrig
Natalie Sowinski
- 15 Bailey Gardner
- 16 Nancy Propson
- 18 David Schwalenberg
- 19 Judd Roehrig
- 22 Dan Diener
Joshua Ladwig
- 23 Benjamin Behnke
- 24 Tom Ruppenthal
- 25 Tyler Eldred
- 27 Dennis Roehrig



February 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Altar Guild: Feb. 2 Dan & Cindy Koffarnus Feb. 9 Dean & Jan Bergelin Feb. 16 Bonnie Ott & Cheri Koffarnus Feb. 23 Donna Marose & DeAnn Eldred						1
2 The Purification of Mary and the Presentation of Our Lord <i>White</i> 8:30 Divine Service 9:30 Sunday School Groundhog Day	3	4 6:30p Bible Study	5 4:15p Catechesis @ St. Luke	6	7 10:00 Bible Study @ Terra Verde, Chilton	8
9 Fifth Sunday after the Epiphany <i>Green</i> 8:30 Divine Service (NC) Fellowship 9:30 Sunday School	10	11 1:00p WIM Meeting & Bible Study 6:30p Bible Study	12 4:15p Catechesis @ St. Luke	13 6:00p Elders' Meeting	14 10:00 Bible Study @ Terra Verde, Chilton Valentine's Day	15
16 Sixth Sunday after the Epiphany <i>Green</i> 8:30 Divine Service 9:30 Sunday School	17 Presidents' Day Newsletter Articles Due	18 6:30p Bible Study	19 4:15p Catechesis @ St. Luke	20 6:30p Council Meeting	21 10:00 Bible Study @ Terra Verde, Chilton	22
23 Seventh Sunday after the Epiphany <i>Green</i> 8:30 Divine Service (NC) 9:30 Sunday School	24	25 6:30p Bible Study	26 4:15p Catechesis @ St. Luke	27	28 10:00 Bible Study @ Terra Verde, Chilton	

Divine Services marked (NC) will not have Holy Communion