

# ST. PETER COMMUNICATOR

43 N 3rd St., Hilbert, WI 54129

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May 2025

## From the desk of Pastor Peterson

He Has Risen!!! He Has Risen Indeed!!! Alleluia!!!

Dear brothers and sisters in Christ, I hope that your Easter was a good time of fellowship with each other and a time to reflect on what a powerful message that God sends to us with the resurrection of His one and only Son, Jesus Christ. Easter, and other church holidays that we celebrate are not just mere dates on a calendar. The celebrations of the Old Testament Church and the New Testament Church are rooted in scriptures by the command of our God to remember what He has done for us. For example, the Passover and the celebration of Holy Communion are intimately related and compliment each other. For example, when God told the Israelites to sacrifice a lamb and put the blood on their door posts so that angel of the Lord would “Passover” that house and the residents inside would be spared. God commanded that this Passover would and should be told throughout succeeding generations to remind the nation of Israel that God had provided safety and an exodus from Egypt.

When we gather together to celebrate the Sacrament of Holy Communion, we are eating and drinking the true body and blood of Christ for the forgiveness of sins. In doing so we are forgiven of our sins, and the final judgment we will be “passed over” from eternal separation from God, as long as we eat and drink discerning the body, the blood, the bread and the wine in a faithful way. In doing so, Jesus tells us to do this in “remembrance of Me.” We are to also remember what our Lord did for us, share the passion of Christ with our friends and family members. We want them to be able to understand, and to pass what the Lord has done down to future generations. In other words, we are to tell a story.

Knowing what we believe and why helps us to have a deeper and more profound relationship with our Lord and Savior Jesus Christ. To have this understanding as to why we believe what we do also helps us in sharing our faith with others, and in addition, helps us as we navigate the present social and political issues we face in our daily lives, as well as many other issues we face. In that light, the subsequent newsletter articles will focus on catechesis based on God’s Word and The Small Catechism by Dr. Martin Luther. To help us better understand the love of God, the next issue will focus on Christians Questions and Their Answers from The Small Catechism. So, I would encourage each of you to read ahead to that section. Also, if you have questions, you can submit them to me in my mailbox at both churches. We will journey together in this endeavor together.

God Bless each of you and He Has Risen!!! He Has Risen Indeed!!!!



Pastor Mark Peterson



## LUTHERAN WOMEN IN MISSION

### Gifts From the Heart: A Place of Refuge

Our Gifts from the Heart for A Place of Refuge will be gathered until Mothers' Day. They will be delivered the following week. Check out the list of items on the bulletin board for ideas of supplies that are needed by the women and children being sheltered in our LCMS South Wisconsin District home for abused or homeless mothers-to-be. Each year we are excited to be able to provide such a much-needed bounty for these children of God. This year we are also blessed to have the use of a Thrivent card to add to our collection. Thanks to Cherlyn Schmitting and Thrivent for these additional gifts.

### Fellowship Sunday:

In deference to Mothers' Day, we will not be having our Fellowship Hour on the second Sunday in May. We wish all mothers a Happy Mother's Day, and hope you are able to spend time with your families.

### Next Meeting:

Women in Mission (all women of the congregation are members of Women in Mission) will be meeting again on Tuesday, May 13, at 1:00. Because we know this is not a time that works for all our women, we are trying to schedule another time where women can meet. We hope this can be a joint meeting with the women of St. Luke, and be held either on an evening or sometime on a weekend to provide opportunity for working women of both congregations to participate in this official auxiliary of the LCMS. Likewise, women from St. Luke are always welcome to join us at our meetings here at St. Peter. If you have ideas on how to facilitate this approach, please let us know.

### HAPPY ANNIVERSARY!

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

## Mission Matters

### Camp LuWiSoMo



This is the time of year that many families are thinking about a camping experience. One of the best kept secrets of our district is Camp LuWiSoMo! This ever-evolving complex is located near Wild Rose, and is a private area for the exclusive use of LCMS members and organizations. The campground is blessed with 380 acres in which to relax, recharge, walk, camp, swim, worship, grow in faith, spend time together as a family, with friends, small groups or as a congregation, enjoy a campfire, or just be. The Retreat Center is available year round, however enjoy the quiet campgrounds during the summer and early fall. LuWiSoMo is dedicated to providing faith-growing opportunities for people of all ages in a Christ-centered outdoor ministry setting.

To learn more about this hidden gem in our district, search [luwisomo.org](http://luwisomo.org) or call 920-622-3350.



## Holding Fast to the Promises of Jesus

After devastating wildfires destroy thousands of homes, God's people in Los Angeles County continue to gather around Word and Sacrament as LCMS Disaster Response helps them begin to recover and rebuild.

*Story by Sarah Hjulberg*

*Photography by Erik M. Lunsford and Sarah Hjulberg*

The neighbor's knock at their front door was the only warning Michael and Harriet Dickens had. The Eaton wildfire was spreading rapidly toward their home in Altadena, Calif., and they needed to evacuate immediately.

In the panicked moments that followed, they grabbed what they could on their way out the door. But the power was out, so they had trouble finding the essentials — their important documents and family photos.

Pauline Daniels was also warned to evacuate by a neighbor, so she headed to another family member's house in Altadena. But in the middle of the night, the family dog began pacing and barking.

"Someone got up, opened the door, looked outside, and the fire was at the top of the hill, at the top of the street," said Daniels. She and her family immediately evacuated, heading to a hotel for the rest of the night.

The next morning, Michael and Harriet Dickens learned that their 100-year-old house had burned down. Daniels' house, thankfully, was spared.

Fueled by the Santa Ana winds — which at their fastest clocked in at 90 miles per hour — five wildfires ravaged Los Angeles County in the first week of January 2025, causing unprecedented destruction. The two worst fires, the Eaton fire and the Palisades fire, left 29 people dead, tens of thousands of people displaced, and over 16,000 structures destroyed.



A white fence outlines a home destroyed by the Palisades fire in Pacific Palisades, Calif.

Historic First Lutheran Church in Pasadena, Calif., escaped the Eaton fire, but six families at this congregation, including the Dickens family, lost their homes and saw their neighborhoods destroyed by the flames. An additional six families (former members or immediate family of current members) also had total losses, and one former student of First Lutheran's school died in the fire.

"For me as pastor, there was just a feeling, for about the first four days, of total helplessness," said the Rev. Christopher Schaar, pastor of First Lutheran. "There was absolutely nothing anybody could do, and [everything] just seemed so unbelievable."

Thirty miles southwest of First Lutheran, Palisades Lutheran Church in Palisades, Calif., faced similar hardship: 16 member homes burned, and roughly 85% of members had to evacuate. And while the church's property still stands, significant smoke damage has rendered its buildings unusable for at least six months.

### 'We Had to Go to Our Father's House'

Just a few days after the fire, people gathered in record numbers at First Lutheran for Sunday worship, even the members who had lost homes.

"Remember when the young Jesus was in the temple and His earthly parents were looking for Him? He said, 'I was in My Father's house.' So, we knew we had to go to our Father's house, where we could be loved, prayed for, supported," said Harriet Dickens.

"[I've been] encouraging [the congregation] that we need to be together around Word and Sacrament," said Schaar. "People are recognizing that we need to be together at a time like this and, as Scripture says, to grieve with those who grieve and to rejoice with those who rejoice."

Schaar said he has seen his congregation come together and be the Body of Christ to each other, showing remarkable generosity in the aftermath of the fire: cooking meals for each other; helping victims with insurance paperwork; and purchasing and distributing thousands of dollars in Target and Visa gift cards, first to members and then to people in the community, to kickstart the process of replacing lost possessions.

"The church is a family," said Johnnie Douglas, a former Lutheran school teacher whose home was destroyed by the fire.

As they grieve the loss of their homes, these families also grieve the loss of a neighborhood: Altadena's historically black community is a tight-knit place, where most residents — and generations of families — had lived for decades. For instance, four generations of the Daniels family, many of whom have been baptized, confirmed and married at First Lutheran, all live in Altadena. Three of the five homes in their family were destroyed.

When it comes to insurance, God has provided for Douglas, the Dickens family and other members who have lost houses. Most said their insurance companies

have been helpful so far, and they all hope to rebuild. In the meantime, semi-permanent housing is their greatest need.

## Fire in the Palisades

George Wilken had never seen a wildfire like this one before.

“I was born here,” said Wilken. “I’ve been through maybe 10 fires up here, [but] this is crazy, how this fire spread. I never thought it would happen like this.”

Wilken’s apartment building, along with Palisades Lutheran Church, where Wilken attends, both narrowly escaped the blazes, thanks to the timely arrival of a firetruck, a change in the direction of the wind and Wilken’s own heroic efforts. He worked around the clock to put out spot fires that cropped up around the two blocks that included his apartment building and Palisades Lutheran, sometimes stringing together three garden hoses at a time to reach fires.



Congregation member George Wilken hoses ash off the steps of Palisades Lutheran Church during the Palisades fire in January. Below: Homes and cars destroyed by the fire.



“I just know that if you’re around, you can put out little spot fires, and that’s what I’ve been doing,” he continued.

Buildings all around Palisades Lutheran, including the Presbyterian church right across the street, burned down.

Many members of the congregation are displaced and scattered. Some elderly members, many of whom have lost homes where they lived for decades, now face starting over in a new place.

The Rev. Richard Z. Meyer, pastor emeritus of Palisades Lutheran (who began his ministry at First Lutheran), and his wife of 70 years, Carrie, lost their home and cars in the fire.

When he first heard the house where they had lived for 50 years had burned down, Richard recalled saying to himself, “I don’t have anything.”

“Then I caught myself, and I said, ‘Richard, the devil just got you.’ And then I laughed — and the devil can’t stand laughter. And then all of a sudden, I found myself saying, ‘Richard, you have everything.’ I’m getting meals every day. I have people checking in on me, all day long. ... I’m content and thankful. ... [I prayed,] ‘Lord, keep my heart open to be a thankful heart.’ What is life? It isn’t a house.”

## ‘A Different Message’

In the aftermath of the wildfires, LCMS Disaster Response provided the LCMS Pacific Southwest District with a \$20,000 matching grant for recovery efforts and is partnering with both Palisades Lutheran and First Lutheran.

Renovation of Palisades Lutheran’s sanctuary and other buildings will be covered in part by a grant from LCMS Disaster Response. Another grant is helping cover the cost of temporary housing for the Rev. Dr. Martin Lee, pastor of Palisades Lutheran, and his wife, Anne.

Lee expects that their church, which is one of the only buildings left standing with gathering space, restrooms and utilities, will become a staging center for the community as it rebuilds, thus offering an opportunity to share the Gospel. “We’ve got a different message than the rest of the [relief] organizations that are trying to connect with us,” said Lee.

Lee said 1 Peter 3:15 has come to mind often during this crisis. “Make the most of every opportunity to confess or testify to the hope that is within you,” he paraphrased.

LCMS Disaster Response is also walking alongside First Lutheran, providing the congregation with a \$25,000 grant to assist members who lost their homes and \$10,000 in Visa gift cards to distribute to members and to the community. The Rev. Dr. Ross Johnson, director of LCMS Disaster Response, is also working with Schaar to ensure that renters, homeowners who don’t have house insurance, or other underserved people don’t fall through the cracks as recovery efforts progress.

In the aftermath of the fire, Johnson visited both congregations, providing spiritual care and the comfort of the Gospel to members who had lost homes.

“We look forward to the resurrection, not to the things of this world, to find comfort,” Johnson said to victims of the fire before praying with them. “Forgiveness isn’t based on how I feel or what is going on in my life, but on the promises of Jesus.”

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*This article is from the Spring 2025 Lutherans Engage Magazine which is available in the narthex*

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## THE LUTHERAN WITNESS



### Part 1: Why This Conversation, Why Now?

This is the first installment in a six-part series, “Reclaiming Humanity in the Digital Age.”

*By Joshua Pauling*

In recent years, there has been a significant rise in public concern about the impacts of the digital revolution on human life — everything from rising anxiety to declining attention. Increasing numbers of

people are now willing to acknowledge we have a problem.[1] But what are we to do about it?

There has been no shortage of recent books, documentaries, and essays diagnosing the problems and suggesting remedies. But few of them ground the discussion in the larger question of what it means to be a human being: an embodied creature made in the image of God, consisting of a body and a soul, who, though fallen, still longs for true communion and relationship with God and one another. Without this proper grounding, the solutions, even if helpful and practical, will ultimately be lacking.

Christians have something substantial to offer in this critical conversation, because our understanding of humanity is truest to reality. From this foundation, we can develop a better framework for understanding the digital world, responding to it, and living humanely and faithfully within it.

Robin Phillips and I have explored these topics and many others in great detail in *Are We All Cyborgs Now? Reclaiming Our Humanity from the Machine*. But here in this multi-part series, I will specifically focus on practical tips and advice for faithfully living out our vocations in the stations and stages of life in which God has placed us. Here in Part 1, we are laying the groundwork for why this conversation is so important and why Christians are uniquely situated to contribute to it. The rest of the series will build upon that foundation to address pressing concerns where the rubber meets the road for all of us:

- Part 2 – Parenting in the Digital World
- Part 3 – Coming of Age in the Digital World
- Part 4 – Adulthood in the Digital World
- Part 5 – The Church in the Digital World
- Part 6 – The Future in the Digital World

### An Invitation to Something Better

Consider this series as an invitation to develop a healthier and more intentional relationship with digital technologies for yourself, your family, and your church — or to put it more provocatively, to reclaim your humanity from the ever-growing reach of screen-based internet-connected devices. Not because such things are bad; but because there is something better. This is not about just saying no; it is about providing a better yes to something richer and more lasting than the allures, distractions, and malformation of the digital world. There are positive alternatives that we can embrace and enjoy as our instincts are refined, our attention is retrained, and our

desires are redirected towards the permanent things. As St. Paul exhorts us in Philippians 4:8, “Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.”

Lent is an especially fitting time to consider these things. Think of how the practice of fasting develops one’s strength of will and resolve, or how the self-discipline of exercise develops a sense of confidence and grit. Just as the spiritual life is punctuated by times of fasting and feasting, so, too, our technological habits can be characterized by the type of balance that emerges from self-discipline and intentionality. Such practices are ultimately a means to a higher end, namely, connecting to what is good, true and beautiful.

As we travel this path together, first we have some work to do in pulling some weeds and clearing some brush.

## Step 1: Debunk Society’s Technological Myths

Perhaps the first step along the path to living an intentional Christian life in the digital age is to clear away society’s reigning technological myths.

*Correcting Myth #1: Technology equals ~~progress~~ tradeoffs.*

Instead of saying technology equals progress, it is more accurate to say technology equals tradeoffs. As social critic Neil Postman put it, “Technology giveth and technology taketh away.”[2] Sometimes a new technology creates more than it destroys. Sometimes, it destroys more than it creates. By recognizing that technology does not *de facto* equal progress, we are freed from going along with the crowd. Instead, we can consider what we gain and lose with each new technology, and we can challenge the assumption that just because we *can* do something technologically, we *should*, especially considering our embodied, relational nature as human beings.

*Correcting Myth #2: Technology is ~~neutral~~ a nudge.*

The common refrain that “technology is neutral; it’s just a matter of how you use it” is too simplistic. Such a position fails to recognize that technologies are *designed* for certain uses and purposes. Thus, it is much more accurate to say that technology is a nudge.

We all intuitively know this. We know the common adage that when you have a hammer, everything looks like a nail. And every left-handed person knows that most tools, from school desks to scissors, from power tools to cars, encode a narrative of the human as right-handed. Hence, when we approach any technology, we must develop a self-awareness that enables us to see where it might be nudging us. If even simple technologies like hammers or scissors nudge us towards certain behaviors and ways of thinking, how much more the digital omni-tools we hold in our hands — tools of unending use and versatility that talk back, respond to our touch and voice, that are purposefully designed to capture our attention, and seamlessly become lenses through which we view and experience the world.

Seeing these two technological myths for what they are frees us to think for ourselves and be more discerning in how, or if, we adopt certain technologies.

## Step 2: Understand Why the Digital World Affects Us

The next step along the path to freedom in the digital age is understanding why digital technologies pose unique challenges for developing human relationships, skills and virtues in the first place.[3] It is not being old-fashioned to recognize that something significant changes for humans when we take our lives online and live through a glowing glass rectangle. Such a recognition is entirely reasonable and truthful — and supported by the evidence. We just need to say it: Many aspects of the internet-connected digital environment are antithetical to human flourishing and human design. In *The Anxious Generation*, Jonathan Haidt provides a concise four-point framework of the core differences between “real life” and “virtual life,” and why these differences make such an impact on our well-being. “Real world” relationships and social interactions that have been typical for *all of human history* are:

- embodied.
- synchronous.
- primarily one-to-one or one-to-several communications.
- within communities that have a high bar for entry and exit.

Haidt argues, however, that the digital habitat frequently works in the exact opposite direction.

“Virtual world” relationships and interactions that have been typical for *just a few decades* are:

- disembodied.
- asynchronous.
- one-to-many communications where multiple interactions can be happening in parallel.
- within communities that have a low bar for entry and exit.[4]

With these differences in mind, the puzzle pieces start to fit together as to why the digital world affects us the way it does. It goes against the grain of our natural embodied and relational nature. A framework like this helps us better understand what is happening and chart a path forward.

### Step 3: Live Intentionally

The next step is to intentionally craft a healthier relationship to technology based on your values. Cal Newport, author of *Digital Minimalism*, suggests that everyone needs a “full-fledged *philosophy of technology use*, rooted in your deep values, that provides clear answers to the questions of what tools you should use and how you should use them and, equally important, enables you to confidently ignore everything else.”[5]

Over the course of this series, we will explore this type of intentionality, with suggestions, ideas, and models for what this might look like in our homes, families, and churches. I invite you to join us on this path towards reclaiming our humanity in the digital age.

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[1] The list of books, articles and studies published on this topic gets longer by the day. Some highlights are Jonathan Haidt’s *The Anxious Generation* (he also publishes new research at his Substack *After Babel*), Jean Twenge’s *iGen* (she publishes new research at her Substack *Generation Tech*), Nicholas Carr *The Shallows: What the Internet is Doing to Our Brains*, Clare Morell’s *The Tech Exit*. Governments and institutions are also realizing the need to take action. The Surgeon General has issued an advisory about social media’s effects on youth mental health; growing numbers of schools are limiting or eliminating phones from the school day; state and federal government are also proposing various measures to require social media companies to use age minimums or age verifications.

[2] Neil Postman, *Technopoly: The Surrender of Culture to Technology* (New York: Vintage Books, 1993), xii, 5–11.

[3] I think the evidence is mounting that digital technologies are different in kind from prior technologies because of their immersive, addictive, ubiquitous, and versatile qualities. For more on this claim, see Robin Phillips and Joshua

Pauling, *Are We All Cyborgs Now?* and Anton Barba-Kay, *A Web of Our Own Making*. Jacob Shatzer also gives three reasons why digital is different: “First, the type of access that we have to digital technology is different from previous tools. Second, studies on addiction demonstrate that digital technology is a game changer. And third ... technology does an excellent job of recruiting disciples into its way of viewing the world” (Jacob Shatzer, *Transhumanism and the Image of God: Today’s Technology and the Future of Christian Discipleship* [Downers Grove: IVP Academic, 2019], 21). However, even if you prefer to view digital technologies not as a change in kind but only as a change in degree, the reality still stands: We could all benefit from rethinking our relationship to our devices.

[4] Jonathan Haidt, *The Anxious Generation: How the Great Rewiring of Childhood Is Causing an Epidemic of Mental Illness* (NY: Penguin Press, 2024), 9–10.

[5] Cal Newport, *Digital Minimalism: Choosing a Focused Life in a Noisy World* (London: Penguin Business, 2020), xiv.



## Happy Birthday!

May

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

**The Lutheran Church—Missouri Synod  
LCMS Stewardship Ministry  
Stewardship Thoughts – May 2025**

***Stewardship in the Body of Christ***

Baseball season is upon us. The southern images of spring training give way to the pageantry of Opening Day. On that day, the hopes and dreams of every major league team, player and fan focus on doing whatever it takes to get to the Fall Classic, the World Series. Baseball is a secular way that so many of us confess that hope “springs” eternal.

With all of this in mind, baseball can also teach us a new perspective about stewardship. Think about the game itself. Baseball is a team sport. The home team faces off against the visitors. Yet while it is a team game, there are repetitive, individual confrontations that take place within the game. The baseball game cannot start without the individual pitcher against the hitter. Once the batted ball is in play, the battle is between the ability of the fielder against the speed of the baserunner. Once there is a runner on base, an attempt to steal a base pits the runner against the catcher. A base hit into the outfield pits the outfielder against a runner trying to score.

Baseball is a team game with many smaller units at play. Without all those smaller units working together and achieving their tasks, the team will lose.

Romans 12 puts our stewardship of the Gospel in a similar setting. The church is certainly described as a team, if you will.

Verse 3: *“For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.”* This is where the Body of Christ is really seen as a team. No one member of the baseball team can win the game by themselves. In the same way, no one part of the Body of Christ can accomplish stewardship of the Gospel alone. The pastor cannot. The congregational chair cannot. The lead soprano in the choir cannot. But each of these individuals have been added to the local congregation to be built into a team that can win the victory with Jesus.

Verses 4–5: *“For as in one body we have many members, and the members do not all have the same function, so we, though many, are one body in Christ, and individually members one of another.”* In baseball, the pitcher pitches. The catcher catches. The hitter hits. When a pitcher attempts to hit, the result is usually not very pretty. Catchers often do not excel at running the bases. The hitter usually does not do well when they are sent to the mound to pitch. Every member of the Body of Christ has a unique set of abilities and functions. Not everyone preaches. Not everyone leads. Not everyone sings well. Yet when the congregation assembles together as a team, it can succeed in ways unattainable by the individual.

Verses 6–8: *“Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.”* Each member of the team has a role to play. Abilities and opportunities are entrusted to the individual members of the Body of Christ to be used for the ultimate purpose of stewarding the Gospel for the glory of God and the benefit of the neighbor. The one preaching is no more or less important than the others. The one serving or the one teaching, the leader or the merciful one — all are equally important in the faithful stewardship of all that the Lord has entrusted to the Body of Christ. All this stewardship is for the sake of the other!

A baseball team can have five All-Star pitchers but cannot win if the hitters do not hit. The best lineup in the league will struggle if the pitchers cannot get anyone on the other team out. Pitchers need the defense behind them to play well. Coaches need to lead well. When they all work together, you have a winning baseball team. When the Body of Christ has all its members faithfully stewarding the unique individual talents that have been entrusted to them, the victory goes to Jesus! This is the goal of faithful stewardship! It is all about Jesus!

– LCMS Stewardship Ministry: [lcms.org/stewardship](https://lcms.org/stewardship)



# May 2025

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Altar Guild:</b> May 4 - Dan & Cindy Koffarnus May 11 - Bonnie Ott & Cheri Koffarnus May 18 - Dean & Jan Bergelin May 25 - Donna Marose & DeAnn Eldred				<b>1</b>	<b>2</b> <i>10:00 Bible Study @ Terra Verde, Chilton</i>	<b>3</b>
<b>4 Third Sunday of Easter</b> <i>White</i> 8:30 Divine Service Last Day of Sunday School	<b>5</b>	<b>6</b>  6:30p Bible Study	<b>7</b>	<b>8</b>  6:00p Elders Meeting	<b>9</b> <i>10:00 Bible Study @ Terra Verde, Chilton</i>	<b>10</b>
<b>11 Fourth Sunday of Easter</b> <i>White</i> 8:30 Divine Service (NC)  <b>Mother's Day</b>	<b>12</b>	<b>13</b>  1:00p W.I.M. Meeting & Bible Study  6:30p Bible Study	<b>14</b>	<b>15</b>  6:15p Council Meeting	<b>16</b> <i>10:00 Bible Study @ Terra Verde, Chilton</i>	<b>17</b>  <i>Baby Shower</i>  <b>Armed Forces Day</b>
<b>18 Fifth Sunday of Easter</b> <i>White</i> 8:30 Divine Service	<b>19</b>  Newsletter Articles Due	<b>20</b>  6:30p Bible Study	<b>21</b>	<b>22</b>	<b>23</b> <i>10:00 Bible Study @ Terra Verde, Chilton</i>	<b>24</b>
<b>25 Sixth Sunday of Easter</b> <i>White</i> 8:30 Divine Service (NC)	<b>26</b>  <b>Memorial Day</b>	<b>27</b>  6:30p Bible Study	<b>28</b>	<b>29</b>  <b>Ascension Day</b>	<b>30</b> <i>10:00 Bible Study @ Terra Verde, Chilton</i>	<b>31</b>

Divine Services marked (NC) will not have Holy Communion