

MT. ZION HERALD

December, 2023/January, 2024

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A Reminder and an Encouragement

December is the month when we have our annual Voters meeting that sets the budget for the upcoming year. We don't talk too much about money here at Mt. Zion, and that's on purpose. The giving of our offerings should be the natural fruit of our faith in Christ and the inevitable outgrowth of our desire to hear the preaching of the precious Gospel of Christ. Our primary focus as a congregation is on the treasures that we have in Jesus. His incarnation and His suffering, death and resurrection bring us forgiveness and life. We give offerings as an act of worship and thanksgiving.

Still, since according to our fallen nature, we resist giving money to church and want to keep it for other often self-

focused purposes, we need to be reminded of the importance of faithful and generous giving in support of the ministry of the Gospel. Scripture reminds us to bring the full tithe (10% of one's income) into the storehouse (Malachi 3:10), and that the Lord loves a cheerful giver (2 Corinthians 9:7). Especially as we face increasing financial needs, this is all the more important for you to think about seriously.

One very simple tool to help you give faithfully and consistently to the Lord is electronic offerings. **Did you know that over 40% of our offerings as a congregation are now given online?** This is a great benefit to the church and helps individual members give in a consistent and faithful way. You can scan



the QR code here or go___to MountZionGreenfield.org and click on “Offerings.” There you will find a very easy and secure way to give offerings. Several of our families having been using this method without issue already for years, to the great blessing of the church.

Please consider the importance of your offerings for the church. I encourage you to move toward a full tithe (10%) as your act of worship toward the Lord for all His goodness toward you in Christ Jesus.

-Pastor Koch

Mary, Mary Quite Contrary

by William Weedon

Whatever are Lutherans to make of Mary?

Looking around at the contrary approaches to Mary that other church traditions take, it's easy to be confused. At times it seems that Christians in the Eastern Orthodox and Roman Catholic churches elevate Mary almost to the status of a goddess. They pray to her, sing hymns to glorify her and even commend their souls into her keeping at death. On the other hand, many Protestant Christians believe her to be “just like us” — nothing special. That surely is not right either. After all, who among us has been visited by an archangel and been declared highly favored of God? Who among us has conceived a child by the power of the Holy Spirit and given birth to the long-promised Savior, the eternal Son of God? Nothing about this screams “just like us.”

So is there a third way? Yes.

Before we can identify that third way, however, it is important to understand that the contrary teachings about Mary we see all

around us today have their roots not in the Bible, but in some extra-biblical traditions that arose in the history of the Church.

Mary in the Early Church

In the early years of the Church, there was no apparent devotion to the Virgin Mary. There was, however, a growing theological reflection upon Mary's role in the salvation narrative. She was frequently depicted in sermons as a “new Eve,” and her faithful obedience to the angel's message was seen as a counterpoint to Eve's disobedience. In the art of the catacombs she was often depicted praying, her hands raised in pious supplication. The idea of her perpetual virginity was also beginning to take firm root in the minds of the faithful, but there was still plenty of room for diverging opinions on this question.

Reflection on Mary grew with intensity as the Church began to hammer out the language of the two natures in Christ. By the third great ecumenical council, held at Ephesus in 431, Mary was very much a topic of discussion. Was she just the mother of the human Jesus, or the very Mother of God

(Theotokos, God-bearer)? The Church came down solidly on the latter interpretation. By this, the Church Fathers were not saying or implying that Mary was eternal or divine in her own right. Nonetheless, they affirmed that to call Mary the Mother of God was thoroughly biblical. After all, as Isaiah had foretold in chapter 7, she is the mother of Immanuel, God-with-us. She conceived and bore in her womb and fed at her breasts God the Son, eternally begotten of His Father but born in time of His mother, from whom He received a human nature by the miraculous working of the Holy Spirit.

Mary in the Middle Ages

As time passed, the traditions surrounding the Virgin and her place in Christian devotion and piety continued to expand, and these practices gradually moved from private piety and speculation into public worship. Beginning with the churches of the eastern half of the empire but later spreading also into the West, prayers and hymns began to be offered to Mary in various liturgies. The picture that took firm hold in the hearts of the faithful during the High Middle Ages was of Christ as a stern and forbidding judge who needed to be appeased and made kind toward us. His mother was thought to be the one for the job. Mother Mary thus became a refuge for sinners, who fled to her and begged her to implore her Son on their behalf — to “pray for us sinners now and at the hour of our death,” as Catholics repeat to this day in the Rosary. Hand in hand with the invocation of the Virgin came the teaching that she was granted by her Son an early resurrection and

enthroned at His side as the Queen of Heaven. This is the tradition of Mary’s Assumption that came to be celebrated on August 15th. The notion that Mary was conceived without original sin arose also, though not without some significant opposition.

Reform and Reaction

During the Reformation, Lutherans and Protestants alike sought to critique and rein in the unscriptural elements of medieval devotion to Mary. Some of the more radical reformers even destroyed all statuary and pictures of Mary (and of the other saints and even of Christ Himself) and pretty much scrubbed her from their piety entirely. “She’s just like us,” was their thought. “Nothing special about her.” It’s sadly true that this more radical approach came to influence later generations of Lutherans. Just ask yourself: Among all the St. Peter and St. Paul and even St. James Lutheran churches, have you ever noticed a St. Mary Lutheran Church in your neighborhood?

The Lutheran approach, however, as witnessed in the *Book of Concord*, differed from that of those more radical reformers from the start. While acknowledging and eliminating the abuses attached to devotion to Mary and the other saints, early Lutherans still envisioned a place in the Church of the Augsburg Confession for a positive remembrance of all the saints, including the Virgin Mary. Thus Lutherans continued to celebrate the memory of the Virgin Mary in the chief feasts associated with her: Annunciation, Visitation, Purification and, of

course, Christmas. The non-biblical feast of the Assumption was largely discontinued in Lutheran use (and where it did remain, it was redirected, as in our own hymnal where it simply commemorates the traditional day of her death). All invocation of the Virgin or any other saint was set completely aside; Lutherans prayed, as we still do, to the Triune God alone. All nonsense about saintly merit was discarded by the Lutheran reformers without question, even as they continued to honor Mary in a biblical way.

A Lutheran View of Mary

How, then, should Lutherans view Mary today? Through the Bible, of course!

In the Gospels, we learn that this young virgin, betrothed to a carpenter named Joseph, was a descendent of King David. Before the betrothed couple came together, the angel Gabriel announced to Mary that she would conceive and bear a Son and call His name Jesus. In great faith, Mary responded to the angel's words: "Behold, the handmaid of the Lord. Let it be to me according to your word."

After the angel left her, Mary made her way into the hill country of Judea and arrived at the house of Zechariah and Elizabeth. As Mary called out a greeting, John the Baptist in Elizabeth's womb leaped for joy and Elizabeth cried out in amazement: "Blessed are you among women and blessed is the fruit of your womb! And why is this granted to me that the mother of my Lord should come to me? ... And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord"

(LUKE 1:42–45). Shortly thereafter Mary herself prophesied: "For behold, from now on, all generations will call me blessed; for he who is mighty has done great things for me" (LUKE 1:48, 49). It has thus been a pious custom ever since — and one that Lutherans can certainly embrace — for Christians to speak of Mary as "the Blessed Virgin."

Mary speaks of people calling her blessed not because she is great or has done great things, but because God her Savior has done great things for her. Elizabeth specifically calls Mary blessed because she believed what God said; this in contrast to her husband Zechariah, who doubted the angel's words and was stricken with nine months of muteness! Many years after the events in Luke 1, a woman would cry out to Jesus: "Blessed is the womb that bore you and the breasts at which you nursed!" To which He replied: "Blessed rather are those who hear the word of God and keep it!" (LUKE 11:27, 28). In saying this, Jesus was not disrespecting his mother, but He was making sure we don't miss out on what made His mother truly blessed: not merely that she was privileged to give birth to Him, but rather, that her deepest blessedness came when God spoke His promise to her and she believed it — and not only believed it, but kept and "treasured up all these things, pondering them in her heart" (LUKE 2:19; 2:51).

All of this means that Mary is the virgin mother foretold in Isaiah 7:14. She is the Mother of Immanuel, the Mother of God-with-us. This, of course, is not saying that she herself is divine, or eternal, or anything at all like that. We confess instead that this truly human creature, who freely admitted herself

in need of a Savior (LUKE 1:47), was chosen by God's grace to become the mother of the Eternal Word. She really is the Mother of God. God the Eternal Word took on flesh in her womb, nursed at her breasts and was swaddled in the warmth of her embrace.

Mary is not, then, "contrary" to our confession. As Lutherans, we remember her and thank God for her life. We find our own faith strengthened when we ponder the way God's grace worked in her. We certainly want to imitate her joyous "yes" to the will of God and her holding tight to the words and promises she heard.

Fittingly, Mary's last recorded words in the Bible are, "Do whatever He tells you" (JOHN 2:5). In this, Mary sets a fine example for us to follow — one that invites us all to trust in her Son's love and join the psalmist in crying out: "Not to us, O Lord! Not to us but to Your name be glory" (PS. 115:1).

The Rev. William Weedon is director of worship for The Lutheran Church—Missouri Synod and author of [Thank, Praise, Serve, and Obey: Recover the Joys of Piety](#) (new this month from CPH). This article originally appeared in the [December 2017 print edition](#) of The Lutheran Witness.

Eight Reasons Why We Love The Historic Liturgy

by Re. Dr. Matt Richard

1) The liturgy protects the congregation from the pastor.

Several years ago, I went to a funeral. It was a typical funeral with the Remembrance of Baptism, Scripture Readings, the Apostles' Creed, the Lord's Prayer, and so forth. Indeed, it was a very faithful liturgical service; that is until the pastor stepped into the pulpit. What came forth from the pulpit can only be described as what the Apostle Paul calls, "skubala." [1] Yes, what the pastor said in the pulpit was theological dung - garbage. Not only did the pastor disgrace the person in the coffin but he also made a mockery of the Lord and His dear Saints

in the pews. Now, one would think that such a display of incompetence, buffoonery, and stupidity in the pulpit would destroy a funeral service; however, the funeral service still granted comfort to the bereaved. How is that possible? The answer, the liturgy protected the congregation from the pastor. That is right; the pastor's 10-minute circus sermon was overshadowed by 30 minutes of the liturgy – the Scriptures, the Apostles' Creed, the Lord's Prayer, and the rest of the order of service.

Why do we love the historic liturgy? It protects a congregation from a pastor who has a bad sermon, two bad sermons, or weeks and months of bad sermons.

2) The liturgy is bigger and older than us

At the time, my seven-year-old daughter was sitting next to Delores and Ruth in a church service (*Delores and Ruth are sisters, and both of them are in their 90s*). While my daughter sat next to Delores and Ruth, something hit me - they were completely unified. Yes, even though my daughter was around 90 years younger than Delores and Ruth, with the liturgy they were completely united. You see, the liturgy was not wedged into Ruth's, Delores', or my daughter's individualistic religious experiences. But rather, the three of them were inserted into something bigger and much older. Indeed, every time that all of us participate in the liturgy, we are implanted into the songs, melodies, singing, and theology of the historic church from the past, as well as the present. We attend Grandpa and Grandma's church, while simultaneously joining together with the voices of millions across the world on every continent and in every language.

Why do we love the historic liturgy? The liturgy is bigger and older than us. It is truly multicultural and multigenerational.

3) The liturgy is stable when everything else in life is not.

Kara is like any other young adult; she lives in a culture of great change. Each week she hears a new song on her Pandora music account. Monthly she

updates her Hulu television watchlist. She is on her sixth new phone in the last four years. Regarding school, she has switched her major at least four times and is not quite sure when she will graduate. And her family? Well, her mom and dad were divorced when she was eight, which led her to live with her mom and spending time on the weekends with her dad. Life with her mom, though, was rather unstable. Kara seemed to meet one of her mom's new boyfriends every 10-12 months.

For Kara, life seemed like a boat in a great raging storm. Up and down, to and fro, she bounced with the unpredictability of life. While Kara seemed to handle the changes of life quite well, deep down she knew that she was not able to survive long-term with such instability. That is why Kara needed an anchor; that is why Kara joined a liturgical church. The historic liturgy provided Kara with steadiness, consistency, and predictability. The liturgy was a stable anchor in the raging storm of her life.

Why do we love the historic liturgy? The liturgy is that which is stable and consistent when everything else in life is not. It creates order within a world of chaos.

4) The liturgy honors good stewardship of church resources

In my more contemporary Evangelical days, I was a part of a church that

designed their weekly church services from scratch. The Sunday theme, the music, the verses, the order of service, the PowerPoint slides, and so forth, had to be created from scratch. Yes, every week, church staff and pastors were faced with a blank slate, in which they had to create a new and unique church service. As a result, each week's church service required at least five to six hours of total planning of all parties involved. Now, keep in mind that this was 'just' the planning - it did not include the actual preparation and practicing. In other words, about \$10,000 a year in salary expenses and over 350 hours of labor went into planning church services from scratch.

Now, contrast this with the historic liturgy. The historic liturgy follows the liturgical orders and a liturgical calendar that date back some 2,000 years. In other words, the planning of church services is already done. No need to recreate the wheel - this saves the congregation an extra \$10,000 and 350 hours to devote to other needs.

Why do we love the historic liturgy? The liturgy honors good stewardship of church resources.

5) The liturgy prepares us for death

Lloyd had been in assisted living for quite some time. He had severe memory

issues. Most days he didn't even know his own name. And his wife? He couldn't always remember her either. However, the one thing that Lloyd could remember was the liturgy. He could sing the Gloria Patri, recite the Apostles' Creed, pray the Lord's Prayer, and recite the Words of Institution.

Why was Lloyd able to remember the liturgy and not other aspects of life? The

The historic liturgy is not the only way, but it is the best way.

answer, the liturgy had been inscribed on him through 87 years of church services. The liturgy was with him

during his early part of life - it was a part of his early memories, memories that are typically the last to be forgotten with Alzheimer's. In fact, the liturgy was with Lloyd, all the way up to his death, giving him comfort and assurance.

Why do we love the historic liturgy? Over time and through repetition, the words and music of the liturgy are impressed on our hearts and minds, so that we might draw upon them in times of trial.

6) The liturgy serves us

Diane came up to me after the service one day and said, "*Pastor, I hope God was well-pleased with our singing and worship today.*" To which I responded with a great lament, "*Oh Diane, rejoice, God is already well-pleased with us because of Christ!*"

The trouble that Diane was experiencing

is that the evangelical church (that we were both a part of) saw Sunday Morning Services mainly as the Christian's worship toward God. In other words, the Christian in the pew was the speaker, and God was the audience. The worship service was designed to serve God. But this is a pagan view. The Lord is 'not' the audience! We are 'not' the speaker! Instead, the liturgy teaches us that the rhythm is from God toward us, and then from us back to God. The liturgy serves us! The liturgy takes the emphasis off the Christian and puts it on the Lord who is for the Christian via the Word and Sacraments.

Why do we love the historic liturgy? In the liturgy, God is the speaker, and we are the audience – the liturgy serves us.

7) **The liturgy does not give into fads**

The other day I was at my children's school, and one of their classmates had 'tight rolled jeans.' [2] Now, either this girl is about 30 years behind this 1980s trend, or she is on the cutting edge of the supposed renewed wave of pinrolling. The point being, depending on who you talk to, she is either irrelevant or relevant.

Unfortunately, churches can do the same thing with church services. For example, is it relevant for a baby-boomer praise and worship band to sing five verses of *Shine Jesus Shine* while wearing Hawaiian shirts and cargo shorts? Or is a millennial praise

and worship band more relevant singing a song from *Tree 63* while wearing skinny jeans and double-breasted blazers? Who is more relevant?

The liturgy, on the other hand, does not give into fads. That is to say; liturgical churches – with their vestments, music, service order, and demeanor – do not consult or care if they are keeping up with the fads of culture. Why? Because fads come and they go. The liturgy of the church is older, bigger, and unphased by fads. Furthermore, if a church tries to keep up with changing fads, it must reinvent itself every 5-8 years. And if it cannot keep up with the changing culture, it is supposedly irrelevant within just a couple short years.

Why do we love the historic liturgy? The liturgy is not distracted by the fads of culture but focuses on confessing Christ - Christ who is always relevant.

8) **The liturgy has Christ and His gifts as first importance**

Perhaps the most important thing about the liturgy is that it clearly guides a congregation to confess sins and then receive Jesus and His gifts. Indeed, through the liturgy, we are freed from our sins and strengthened in faith and love. But how is this possible? Within the liturgy and after sins are publicly confessed, the absolution is pronounced - again and again. Furthermore, within the liturgy, the Holy Scriptures are read into

ears, as well as preached into hearts and minds - again and again. And finally, within the liturgy, the Lord gives His own body and blood to eat and drink in the Holy Supper to forgive, nourish, and strengthen - again and again.

Why do we love the historic liturgy? The liturgy does not deviate from the person and work of Christ in the prayers, scripture lessons, songs, and service order. In the liturgy, Christ and His gifts are of first importance.

Why do we love the historic liturgy?

The historic liturgy is not the only way, but it is the best way.

[1] The King James Version translates the word, "skubala," in a sanitized way, calling it, "dung."

[2] Tight rolling jeans was very popular in the 1980s. It is a technique where an individual pinrolls the bottom of their jeans so that they are tightly rolled up about 4 inches above the shoes.

Official Acts

Transfer In: Patricia Rosenwald from Faith Lutheran Church, Germantown, WI

Address Changes

Christie Halverson
W127 S7760 Nursery Ct.
Muskego, WI 53150

Mike & Katie Halverson & family
W127 S7760 Nursery Ct.
Muskego, WI 53150

In order to print an accurate directory, please submit any address, phone, or email changes to the office by December 15, 2023.

Advent Suppers

We will be serving a light meal before every midweek Advent service. Meals will be served at 5:30pm, and the service will be at 6:30pm. Check the sign-up sheet in the hall if you can help with set-up, clean-up, or dessert. Please come and join us!

Holiday Service Schedule

Advent Evening Prayer, December 6th, December 13th, and 20th at 6:30 p.m.

Christmas Eve service at 5 p.m.

Christmas Day service at 10:30 a.m.

New Year's Eve service at 5 p.m.

Birthdays and Anniversaries

Happy Birthday to the following Mt. Zion Members:

December

2nd Cecilia Halverson
6th Katie Halverson
6th Tina Jump
9th Kristine Cline
11th Pastor Koch
20th Korben Halverson
24th Timothy Grelk
27th Marion Hintz

January

7th Beverly Manske
13th David Kalchbrenner
16th Roger Hipke
17th Elizabeth Grelk
18th Jason Leon
18th Carol Pingel
27th Jack Cli

Happy Anniversary to the following couple:

January

21st Michael & Katie Halverson (12 years)

December Assistants & Communion Helpers Schedule

Sunday, Dec. 3, 9 AM	Tim Krogen	Communion helper – Joe Beiler
Sunday, Dec. 10, 9 AM	Andrew Brondos	Communion helper – Emil Gohr
Sunday, Dec. 17, 9 AM	Tim Krogen	Communion helper – Gordon Hakala
Sunday, Dec. 24, 9AM	Blake Taylor	Communion helper – Joe Beiler
Sunday, Dec. 31, 9AM	Blake Taylor	Communion helper – Gordon Hakala

Saturday Usher:

Saturday, Dec. 2, 5 PM	Eric Lawson
Saturday, Dec. 9, 5 PM	Matt Kalchbrenner
Saturday, Dec. 16, 5 PM	Joe Beiler

Special Service Schedule:

Christmas Eve Assistant – Eric Lawson
Dec. 24th, 5:00 pm

Christmas Day Assistant – Matt Kalchbrenner Communion Helper – Emil Gohr
Dec. 25th, 10:30 am

New Year's Eve Assistant – Joe Beiler
Dec. 31st, 5:00 pm

January Assistants & Communion Helpers Schedule

Sunday, Jan. 7, 9 AM	Tim Krogen	Communion helper – Emil Gohr
Sunday, Jan. 14, 9 AM	Andrew Brondos	Communion helper – Joe Beiler
Sunday, Jan. 21, 9 AM	Blake Taylor	Communion helper – Emil Gohr
Sunday, Jan. 28, 9 AM	Joe Beiler	Communion helper – Gordon Hakala

Saturday Usher:

Saturday, Jan. 6, 5 PM	Eric Lawson
Saturday, Jan. 13, 5 PM	Matt Kalchbrenner
Saturday, Jan. 20, 5 PM	Gordon Hakala
Saturday, Jan. 27, 5 PM	Matt Kalchbrenner

Serving on Altar Guild

December:

Marlaina Socha & Coral Taylor

January:

Barbara Cooper & Brenda Kalchbrenner

Daily Bible Readings

(Optional extended readings in italics)

Fri., Dec. 1	Is 7:10—8:8 1 Pet 3:1—22	3rd Sunday in Advent	Is 33:1—24 Rev 5:1—14
Sat., Dec. 2	Is 8:9—9:7 1 Pet 4:1—19	Mon., Dec 18	Is 34:1—2, 8—35:10 Rev 6:1—17 <i>Micah 1:1—7:20</i>
1st Sunday in Advent	Is 9:8—10:11 1 Pet 5:1—14	Tues., Dec. 19	Is 40:1—17 Rev 7:1—17
Mon., Dec. 4	Is 10:12—27a, 33—34 2 Pet 1:1—21	Wed., Dec. 20	Is 40:18—41:10 Rev 8:1—13
Tues., Dec. 5	Is 11:1—12:6 2 Pet 2:1—22	Thurs., Dec. 21	Is 42:1—25 Rev 9:1—12
Wed., Dec. 6	Is 14:1—23 2 Pet 3:1—18	Fri., Dec. 22	Is 43:1—24 Rev 9:13—10:11
Thurs., Dec. 7	Is 24:1—13 1 John 1:1—2:14	Sat., Dec. 23	Is 43:25—44:20 Rev 11:1—19
Fri., Dec. 8	Is 24:14—25:12 1 John 2:15—29	Christmas Eve	Is 44:21—45:13, 20—25 Rev 12:1—17 <i>Daniel 10:1—12:13 and Isaiah 48:1—22</i>
Sat., Dec. 9	Is 26:1—19 1 John 3:1—24	Christmas	Is 49:1—18 Matt 1:1—17
2nd Sunday in Advent	Is 26:20—27:13 1 John 4:1—21	Tues., Dec. 26	Is 49:22—26; 50:4—51:8, 51:12—16 <i>Matt 1:18—25</i>
Mon., Dec. 11	Is 28:14—29 1 John 5:1—21 2 <i>John 1—13; 3 John 1—15</i>	Wed., Dec. 27	Is 51:17—52:12 Matt 2:1—12
Tues., Dec. 12	Is 29:1—14 Jude 1—25	Thurs., Dec. 28	Is 52:13—54:10 Matt 2:13—23
Wed., Dec. 13	Is 29:15—30:14 Rev 1:1—19	Fri., Dec. 29	Is 55:1—13 Luke 1:1—25
Thurs., Dec. 14	Is 30:15—26 Rev 2:1—29	Sat., Dec. 30	Is 58:1—59:3, 14—21 Luke 1:26—38
Fri., Dec. 15	Is 30:27—31:9 Rev 3:1—22	1st Sunday after Christmas	Is 60:1—22 Luke 1:39—56
Sat., Dec. 16	Is 32:1—20 Rev 4:1—11		

Mon., Jan. 1	Is 61:1–11 Luke 1:57–80	Wed., Jan. 17	Ezek 39:1–10, 17–29 Rom 7:21—8:17
Tues., Jan. 2	Is 62:1–12 Luke 2:1–20	Thurs., Jan. 18	Ezek 40:1–4; 43:1–12 Rom 8:18–39 <i>Ezek 40:5—42:20; 43:13–27</i>
Wed., Jan. 3	Is 63:1–14 Luke 2:21–40	Fri., Jan. 19	Ezek 44:1–16, 23–29 Rom 9:1–18
Thurs., Jan. 4	Is 63:15—65:2 Luke 2:41–52	Sat., Jan. 20	Ezek 47:1–14, 21–23 Rom 9:19–33
Fri., Jan. 5	Is 65:8–25 Luke 3:1–20	3rd Sunday after Epiphany	Joel 1:1–20 Rom 10:1–21
Sat., Jan. 6	Is 66:1–20 Luke 3:21–38	Mon., Jan. 22	Joel 2:1–17 Rom 11:1–24
1st Sunday after Epiphany	Ezek 1:1–14, 22–28 Rom 1:1–17	Tues., Jan. 23	Joel 2:18–32 Rom 11:25—12:13
Mon., Jan. 8	Ezek 2:1—3:11 Rom 1:18–32	Wed., Jan. 24	Joel 3:1–21 Rom 12:14—13:14
Tues., Jan. 9	Ezek 3:12–28 Rom 2:1–16 <i>Ezek 4:1—11:25</i>	Thurs., Jan. 25	Zech 1:1–21 Rom 14:1–23
Wed., Jan. 10	Ezek 18:1–4, 19–32 Rom 2:17–29 <i>Ezek 19:1—24:27</i>	Fri., Jan. 26	Zech 2:1—3:10 Rom 15:1–13
Thurs., Jan. 11	Ezek 33:1–20 Rom 3:1–18	Sat., Jan. 27	Zech 4:1—5:11 Rom 15:14–33
Fri., Jan. 12	Ezek 34:1–24 Rom 3:19–31	4th Sunday After Epiphany	Zech 6:1—7:14 Rom 16:17–27
Sat., Jan. 13	Ezek 36:13–28 Rom 4:1–25	Mon., Jan. 29	Zech 8:1–23 2 Tim 1:1–18
2nd Sunday After Epiphany	Ezek 36:33—37:14 Rom 5:1–21	Tues., Jan. 30	Zech 9:1–17 2 Tim 2:1–26
Mon., Jan. 15	Ezek 37:15–28 Rom 6:1–23	Wed., Jan. 31	Zech 10:1—11:3 2 Tim 3:1–18
Tues., Jan. 16	Ezek 38:1–23 Rom 7:1–20		

Mt. Zion Lutheran Church
Church Council Meeting
Tuesday, November 14, 2023

Vice-President Blake Taylor called the meeting to order at 7:33 p.m. 8 members were present.

Pastor Koch opened the meeting with the reading of next week's Epistle lesson from 2 Peter 3 and prayer.

Secretary's Report: The minutes from the October 2023 meeting were accepted as corrected.

Treasurer's Report: Emil Gohr's printed report for October 2023 was accepted as presented.

President's Report: President McIntosh was unable to attend the meeting as he continues to recover at home from health issues.

Pastor's Report: Pastor Koch reported that the first Table Talk Potluck was successful, and he hopes to continue with those 3 or 4 times a year. Confirmation instruction continues with Jason Leon. Pastor is working with the families of three other young people who attend Our Father's, with the hope of confirming them in the spring.

Membership Changes:

Transfer in: Patricia Rosenwald from Faith Lutheran Church, Germantown, WI

Church Council Reports

Elders: Joe Beiler reported that the board discussed the changes needed in the organists' salaries, due to Wendy requesting a decreased workload.

Trustees: Mike Halverson said that the fall clean-up of the grounds went well. He thanked everyone who helped. He said that we need a couple new office keys. Pastor Koch reported that Jeremy Tietyen is working on getting the lawn mower blade that fell off repaired. He is also looking at purchasing a new mower. There was no update on the sacristy flooring.

Finance: Gene Miller reported that our finances are in good shape.

Education: See Pastor's report.

Outreach: No report

Old Business: Dee Halverson has been hired as the church custodian.

New Business: Sara presented a written facility rental proposal that was found in the church office. We will discuss changes at our January meeting.

With no other new business presented, the meeting was adjourned at 8:03 p.m.

Pastor Koch closed the meeting with prayer.

Respectfully submitted,

Sara Kohlmeier
Secretary

Upcoming Meetings

December 17, 2023 - Voters' Meeting/Annual Budget Meeting

2024 Meetings

Church Council: January 16, February 13, April 16, May 14, October 15, November 12
Voters': March 17, June 16, September 15, December 15

Ladies' Guild

The Ladies' Guild thanks everyone who either baked for or bought treats at their bake sale. Thank you for your continued support.

The Ladies' Guild Annual Christmas Luncheon will be held at 11:30 on Tuesday, December 12th at Benny's Café, 5354 S. 27th St. All ladies are invited to attend.

Our next meeting will be held on Tuesday, January 9th at 1:00 p.m.

December 2023

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Private Confession & Absolution: Sat. 4:15-4:45 or Sun. 8:15-8:45 or by appointment					1	2
3	4 John of Damascus Theologian & Hymnwriter	5	6 Nicholas of Myra, Pastor Advent Supper- 5:30 pm Evening Prayer- 6:30 pm	7 Ambrose of Milan, Pastor & Hymnwriter	8	9 Divine Service—5 pm
10 DivineService-9am Sunday School & Bible Class-10:15	11	12 Ladies' Guild Annual Luncheon @ Benny's 11:30am	13 Lucia, Martyr Advent Supper-5:30pm Evening Prayer-6:3 pm	14	15	16 Decorating for Christmas 9:00am Divine Service—5 pm
17 Daniel the Prophet and the Three Young Men DivineService-9am Sunday School Voters' Meeting-10:15 (Buck of the Month)	18 Adam and Eve	19	20 Katharina von Bora Luther Advent Supper-5:30 pm Evening Prayer-6:30 pm	21 St. Thomas, Apostle	22	23 No Divine Service
24 DivineService-9am Sunday School & Bible Class-10:15 Christmas Eve Divine Service—5:00pm	25 Christmas Day Divine Service—10:30am	26 St. Stephen, Martyr	27 St. John, Apostle & Evangelist	28 Holy Innocents, Martyrs	29 David	30 No Divine Service
31 DivineService-9am Sunday School & Bible Class-10:15 Eve of the Circumcision Divine Service—5 pm						

TREASURER'S REPORT FOR OCTOBER 2023

BEGINNING BALANCE RETAINED IN CHECKING 28241.42

RECEIPTS		DISBURSEMENTS	
Plate offerings	1072.00	Salaries	6265.95
Weekly envelopes	14668.06	FICA	503.38
Communion	102.00	Utilities	974.43
Missions	10.00	Pension & insurance	3047.68
Buck-of-the-month	13.00	Car mileage allowance	307.70
Flowers	60.00	Continuing education	137.96
Reformation	93.00	Church & parsonage maintenance	3004.18
Coffee Hour	20.00	Grounds maintenance	36.87
Window fund	1500.00	Miscellaneous	79.98
Reactivated funds	1500.00	Sunday School	92.30
Interest	<u>0.28</u>	Prepaid expenses	408.00
TOTAL	19038.34	Music/Choir	150.00
		Adult education	35.03
		Worship supplies	11.72
		Dues, Fees, Subscriptions	451.25
		Postage	<u>108.30</u>
		TOTAL	15614.73

L. C. Extension Fund, general use 1830.03

RESTRICTED FUNDS IN CHECKING

Communion & Altar	0.00	Diapers	150.00
Missions	0.00	Food Pantry	75.00
Buck-of-the-month	38.26	Mt. Zion Care Team	507.20
Gift & Memorial	8549.49	Pastor's Home Equity Fund	900.00
Sunday School offerings	515.76	Window Fund	1084.00
Ladies Bible study books	236.00		
TOTAL		12055.71	

OPERATING FUND STATUS AS OF OCTOBER 31

FUND	19038.34	Rec'd	I	FUND	352920.93	Rec'd
FTM	<u>15614.73</u>	Disbursed	I	YTD	<u>321255.90</u>	Disbursed
	3423.61		I		31665.03	Retained in checking
			I		<u>12055.71</u>	Restricted Funds
			I		19609.32	Actual operating funds

Emil C. Gohr, Treas.
11/11/23



**“Wireless communication is nothing new.
I’ve been praying for 75 years!”**

**Mt. Zion Lutheran Church
3820 W Layton Avenue
Greenfield, WI 53221-2038**

www.mountziongreenfield.org

Address Service Requested