

MT. ZION HERALD

March, 2024

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A publication of Mt. Zion Lutheran Church, Greenfield, Wisconsin



Cleanse Out the Old Leaven

Read Exodus 13:1-16

Israel was to prepare their bread without leaven. For there was no time to wait for the bread to rise. The Passover was to be eaten in haste (12:11). God's people would be going out of Egypt that very day. In fact, the leaven was to be purged out of the dwellings of the Israelites entirely. Whoever failed to do so would be cut off from Israel (12:15).

In this we see how leaven can be a picture of sin and evil. "A little leaven leavens the whole lump" (1 Cor 5:6). What we think is only a small or limited transgression can have a far-reaching and corrupting influence on an individual and

on the Christian community. So it is that Jesus warns us against the leaven of the Sadducees and Pharisees (Lk 12:1). They were hypocrites, like whitewashed tombs which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness (Mt 23:27). Let us repent of where we also have cultivated an outward righteousness that looks good before others but have neglected the inward righteousness of faith in Christ. For His righteousness alone avails before God (Ro 3:22-24).

In addition, Jesus warns against the leaven of Herod (Mk 8:15): seeking after power and position, trusting in politics above God's Word, living a life of



worldliness and immorality. Paul warns the Church against tolerating such things: “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed” (1 Cor 5:7).

Indeed, the old leaven which puffs us up with pride and malice and hypocrisy has been purged and cleansed from us through the sacrifice of the Lamb of God. In Jesus we really are unleavened. For we have been made members of the sinless body of Christ. “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 1:10). Jesus has turned the bread of the

curse (Gen 3:19) into the bread of blessing. Partaking of this Bread of Life, the holy body of Jesus, we are forgiven and freed from the pervasive leaven of sin. Jesus was cut off from Israel for us in His death so that we would be brought into the communion of the people of God. We have been purchased and redeemed through the blood of the firstborn and only Son of God. By a strong hand the Lord has brought us out of our enslavement to sin into the glorious freedom of the children of God (Rom 8:21).

-Pastor Koch

Christian Hope Amidst Numerical Decline

By Evan Scamman

(Reprinted from the Lutheran Witness)

At the rebuilding of the temple following the Babylonian captivity, Scripture records that many of the older generation wept aloud (Ezra 3:12). They had seen the first temple and remembered its former glory, now lost forever.

Such is the case for many within The Lutheran Church—Missouri Synod today. The older saints among us reminisce about a time when there was standing room only on Easter morning. They remember confirmation classes of 30 or more. They speak with fondness tinged with sorrow of how the parish used to hum with activity throughout the week. But no longer. Today, the church building

is in disrepair, the old-timers have gone on to heaven, and the younger folks have moved away. Those who remain feel the sense of loss acutely even as they worry about the future of their beloved church.

If any of this strikes a chord within your heart, I would like to offer some words of Christian comfort. In the first place, remember that the church does not, in fact, belong to us. We are members of the body, yes. But our Head is Christ. He is the church’s Builder and Maker. You may have labored long in the fields of the Lord, but never forget that they are His fields. He will ensure the harvest. One man plants, another waters, but God alone brings the increase, where and when He pleases. Remember, it’s not your business to make the church grow,

however much you wish to see your local parish thrive. Instead, your task is to remain faithful to Christ and His Word.

Jesus has promised to build His church, and so He does. The church cannot fail! But this promise does not mean that Grace Lutheran Church in Plainsville, Iowa, will continue forever. Nor, for that matter, will The Lutheran Church—Missouri Synod. Congregations have a natural lifespan. Buildings eventually crumble into dust. Institutions drift away from their purpose. Where is the First Church of Jerusalem, founded by Christ through the Apostles on the Day of Pentecost? That congregation no longer exists. And yet, the one Church of Christ continues today, stronger and greater than ever before.

Consider this: You are part of the Church Militant. And what is your job? To be faithful unto death, until you are transferred to the Church Triumphant. For all the hand wringing about numerical decline within our Synod, the Church Triumphant only ever grows! Every time we hold a funeral, the church grows. Even should your little parish bury its last living member and then close its doors forever, the church of God grows!

On December 18, 2022, we held our final service at First Lutheran Church in Greenwich, Conn. For 80 years, the saints had gathered there to hear the words of Christ and receive the Sacraments. For the

past 10, First Lutheran had been part of a dual parish; but now the two parishes were about to become one. We stripped the altar, as on Maundy Thursday, removing every sacred object and utensil from the chancel. Then, following the processional cross, the entire congregation, including the sole surviving charter member, processed out, singing, “Built on the Rock the Church shall stand, even when steeples are falling...” We locked the doors with the final stanza. It was profoundly moving. Many were openly weeping — even some who had only been worshiping there for a few years.

Was this closing of our doors a failure? By no means. For 80 years Christ stood among the people of First Lutheran

as they gathered around His Words. Hundreds who came through those doors have now been transferred from this vale of tears to join the Church Triumphant. This is no failure. This is mission accomplished! And now the mission of God continues in another place and another time until the last of the saints has been safely ushered home.

Many of our congregations have difficult choices to make in the years ahead. Some will be given a way forward, as was the case in Greenwich, where two struggling congregations merged to form a single, stable parish. Others will have no choice but to close their doors. But this is not cause for panic. It is not reason, as we

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have sometimes done, to discard our hymnody and liturgy or to employ desperate and cringeworthy gimmicks. Yes, it is understandable to grieve at the closing of a parish; but remember that every church building on earth, however beloved it may be, is a temporary haven. Our true home is in heaven, and our true membership is with the Church Triumphant.

But as long as we remain on earth, take comfort in this: Where two or three are gathered in His name, there Christ stands

among us, as He has promised. Where the Word of God is preached in truth and purity and where the Sacraments are rightly administered, there is the true church on earth. And no matter how feeble or small she may appear to mortal eyes, the church that our Lord has built stands glorious and terrible throughout the ages.

*(Reprinted from the March, 2024
Lutheran Witness)*

In a Culture that Prizes Autonomy, Family and Church Connections Offer the Superior Freedom

By Joshua Pauling

In 2023, Pew Research Center released a study on [*Parenting in America Today*](#). Some trends are no surprise. Parents are concerned about their children's mental health and consider it very important that their children find a job they enjoy. Valid concerns to be sure. However, what was most surprising—and honestly, discouraging—were findings about parents' hopes for their children's own family formation and religious commitment.

According to this representative survey of thousands of U.S. parents across the nation with children under 18, nearly 90 percent of parents surveyed found it extremely important that their children be financially independent and have careers

they enjoy, while only 20 percent said it was important that their children marry and have children. Furthermore, just 35 percent found it very important that their children have similar religious beliefs to their own. Where is all this coming from? What does it mean, and what can we do about it?

Understanding the Data

Pew's findings are not an anomaly. [*Another survey*](#) of even more families done later in 2023 found almost identical results on questions of marriage, family formation, and their importance and meaning for life. This later survey also found that about twice as many Americans felt pessimistic about the

institution of marriage and the family, rather than optimistic. When we drill down into the data on these surveys, we find a range of parental answers. Rachel Minkin and Juliana Menasce Horowitz [unpack](#) the results on the religious questions:

About four-in-ten Black (40%) and Hispanic (39%) parents say it's extremely or very important to them that their children share their religious beliefs; 32% each among White and Asian parents say the same. White evangelical Protestant parents (70%) are more likely than White non-evangelical Protestant (29%) and Black Protestant parents (53%) to say it's very or extremely important to them that their children have religious beliefs that are similar to their own as adults. About a third (35%) of Catholic parents and just 8% of those who are religiously unaffiliated say this.

But even these results for those who self-identify as religious are disappointing. This reveals just how pervasive and persuasive the cultural narratives of careerism, consumerism, personal fulfillment, and the pursuit of happiness truly are. Declining birth and marriage rates, as well as high de-churching rates, are further evidence that we have been catechized into the American creed of

autonomy. We consume the information, take in the images, absorb the ideas, and form the habits towards such things every day—we are being catechized. And survey results reveal that parents are receiving the messages loud and clear.

Autonomy's Dominion

I would suggest that a major explanatory factor in these survey results is the glorification of autonomy in our

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cultural scripts and in our daily lives. We praise the self-made man, the independent woman, the ones who are free to be themselves—no strings attached. The family is the exact opposite of these things, as it is an interdependent whole, where everyone contributes, sacrifices, and participates in something larger than themselves, giving up some measure of autonomy in the process for the greater good.

But it is not just our cultural scripts that exalt autonomy. Our life habits and daily routines ingrain autonomy into the very fabric of our being. We choose everything: flavor of soda, type of cereal, brand of shoes, shows to watch, who to “friend” or “follow.” We are in control, or so it seems. But the reign of autonomy goes deeper. Our daily lives are structured around school, work, and entertainment,

which treat us all as *individuals* where we are frequently isolated and cut off from our families.

The effects of autonomy are quite striking in the decline of ultimate commitments and the skepticism of authority and institutions [evident today](#). Trends noted years ago in Robert Putnam's [Bowling Alone](#) and by many authors since then confirm that individuals are hesitant to barter away any of their autonomy in exchange for becoming a member of an organization, community group, or religious body. Joining such groups requires commitment, assent to certain ideas, and compliance to specific rules—the very things the autonomous self has been trained to avoid. And, what “group” requires the deepest level of commitment? The family, with its unending string of duties and responsibilities.

The concept of autonomy also makes it difficult to create community in the workplace. Autonomy teaches the worker in search of promotion to have little regard for fellow workers. When a better opportunity is found elsewhere, autonomous workers feel little sense of duty or loyalty to the company, but move on to another that pays more. This kind of workplace fosters “an economic philosophy of atomistic individualism,” Nancy Pearcey explains in [Total Truth](#), where workers are “treated as so many interchangeable units...each struggling to advance himself at the expense of others.” All these ways of thinking and habits of living function as accelerants towards

individualism and family fragmentation, ushering in a new ideal of the atomized autonomous self. The lone human being—the rugged individual, the one who pulls himself up by his own bootstraps—replaces the family as the basic unit of society. Autonomy has ascended the ladder of sacred order in the American psyche and is now enthroned on high. The freedom to make one's own choices surpasses all other considerations as the self becomes both law and lawgiver.

Autonomy's Defeat

But there is a way out of this. First, this overload of autonomy ironically ends up creating a paradox. Despite so much individual freedom to choose in all realms of life, popular culture endorses only a certain set of choices: those deemed progressive and tolerant; and so it is that progressive “values” are absorbed by the populace through education, media, music, movies, and more.

Without most of us realizing it, our actual freedom to choose is steamrolled by the momentum of the cultural machine, which provides the proper choices one should make, thus overriding autonomy. The process quickens with the frenetic pace of the social media swarm, where choices made by one person drive the choices of the next person via the digital echo chambers of the internet.

Consumerism functions in parallel, as the products available to “express yourself” happen to be the same products that countless other people also purchase to express what just so happens to be the

same exact individuality. Not only that, buyers then become advertisers for the product, paradoxically representing the brand, not their true selves. All of this is part and parcel of what Vincent Miller calls the “commodification of culture,” in which products, places, and people are stripped of their broader contexts and webs of meaning, leaving us all isolated people buying isolated products in isolated places. As he puts it in his book [*Consuming Religion*](#), “we nourish ourselves on food from nowhere and dress in clothes made by no one.”

When autonomy is absolutized as a principle for everything, with no reference to anything beyond the self—whether God, truth, family or otherwise—it becomes debilitating with its array of choices, and demoralizing with its evisceration of deeper purpose for such choices anyway. The sovereignty of choice creates a new bondage to the self. But it is a bondage that can be defeated bit by bit. Consider the following suggestions to help us dethrone autonomy.

Reflect Upon the Ordered Freedom of the Family: Ironically, real freedom is found within limits. Contrary to the autonomous freedom prized in modern society, the family demonstrates a different sort of freedom: an ordered freedom of limits and interdependent coherence. Not freedom in the sense of untethering individuals from responsibility and commitment, but freedom from the vulnerability and loneliness of isolation through meaningful contributions to the lives of others.

Matthew Crawford unpacks this concept of the freedom of limits more broadly in his book, [*The World Beyond Your Head*](#), paradoxically calling it “empowerment through submission.” Crawford posits that “human agency . . . arises only within concrete limits” and illustrates his point with several examples, including music. Without submitting to the external order and authoritative structure of scales, notes, time signatures, and musical notation, one cannot play music in any meaningful way at all. Freedom is not found in abolishing music’s rules, but in creatively working within them.

Similarly, the experiences of life within the family structure foster human freedom in ways that self-referential absolute autonomy cannot. Philosopher Byung-Chul Han concludes [*similarly*](#), “to be free does not simply mean to be un-tied or un-committed. It is not the ‘release from’ something or dis-embeddedness which makes us free, but inclusion and embeddedness...One feels free in relationships of love and friendship. It is not the absence of ties, but ties themselves which set us free” (31). Pondering the necessity of ties and commitments for meaning and purpose helps us resist the shiny allure of autonomy.

Embrace Countercultural Habits and Catechesis: In an environment where everyone is constantly going their own way to school, work, or sport, there must be intentional effort to foster family togetherness. A great place to start is in

the kitchen, or on a house project in which everyone can participate and contribute. Small steps like these can lead to further efforts as each attempt builds on itself. Marcia Barlow [summarizes](#) the inherent, creative power of the family structure aptly: “the family unit is able to do more when it combines its abilities, rather than an individual, alone, endeavoring to tackle various challenges...The nature of family allows it to intimately know the people involved and allow the resources to go to their highest and best use. Being the most efficient, a family would be more likely to produce a surplus of financial, human, and social resources that could flow to the society at large.”

Be Countercultural

In addition to the habits and patterns of living that can help us resist autonomy, parents should provide direct countercultural catechesis. By that I mean we should teach our children why autonomy doesn't work, and we should let our children know that the most important things we want for them are about more than money or career. We want them to remain in the one true faith until life everlasting, and we want them to experience the deep joys and challenges of family life. There are many ways that this can be done, but the important thing is that it is intentionally done over time; that you create the structures and environment within your home to facilitate these conversations through things like

devotions, reading books together, praying together, and more.

Despite the discouraging results of these recent parenting surveys, we can provide a compelling and beautiful alternative to what is becoming the norm. Embracing the external ordering of the family is difficult and counter-cultural, but it carries with it deeper purpose and fulfillment. It is within these structures that humans best thrive. Much of contemporary society, based as it is on autonomous individualism and practices that tend toward fragmentation, is at odds with such flourishing. Embracing the natural family is hard work these days, but such work carries with it possibilities for individual and social renewal one family at a time. And while there is no place to hide from human brokenness and failures in the close quarters of the family, there is also salve for the wounds present there in the bonds of blood and self-giving love.

On the heels of the Christmas season, I am reminded of how the Nativity provides its own countercultural familial claim—that God became man within a family. Though born of a virgin, Jesus was not an isolated individual on a journey of self-fulfillment. In the family he grew “in wisdom and in stature and in favor with God and man” (Luke 2:52). The family is one of God's primary frameworks for human flourishing, in which God grants us the privilege to witness his miraculous workings of creation and redemption through natural birth and spiritual rebirth. The creational order of family is not only upheld and honored in the Nativity, but is

elevated in Christ who unites around himself the eschatological family where we are made children of God, birthed of our mother the church and into new life in

Christ our elder brother, who shares with us his communion with the Father through the Spirit.

Praying the Psalms from Ash Wednesday to Easter

February 14 (Ash Wednesday)—

 Psalms 1-5

 February 15—Psalms 6-9

 February 16—Psalms 10-13

 February 17—Psalms 14-17

February 18 (Lent 1)—Psalms 18-19

 February 19—Psalms 20-22

 February 20—Psalms 23-26

 February 21—Psalms 27-30

 February 22—Psalms 31-33

 February 23—Psalms 34-36

 February 24—Psalms 37-38

February 25 (Lent 2)—Psalms 39-42

 February 26—Psalms 43-45

 February 27—Psalms 46-49

 February 28—Psalms 50-53

 February 29—Psalms 54-57

 March 1—Psalms 58-60

 March 2—Psalms 61-65

March 3 (Lent 3)—Psalms 66-68

 March 4—Psalms 69-71

 March 5—Psalms 72-73

 March 6—Psalms 74-76

 March 7—Psalms 77-78

 March 8—Psalms 79-81

 March 9—Psalms 82-85

March 10 (Lent 4)—Psalms 86-88

 March 11—Psalms 89-90

 March 12—Psalms 91-95

 March 13—Psalms 96-100

 March 14—Psalms 101-103

 March 15—Psalms 104-105

 March 16—Psalms 106-107

March 17 (Lent 5)—Psalms 108-109

 March 18—Psalms 110-113

 March 19—Psalms 114-116

 March 20—Psalms 117-118

 March 21—Psalm 119:1-56

 March 22—Psalm 119:57-112

 March 23—Psalm 119:113-176

March 24 (Palm Sun.)—Psalms 120-125

 March 25—Psalms 126-131

 March 26—Psalms 132-135

 March 27—Psalms 136-138

March 28 (Maundy Thursday)—Psalms
 139-142

March 29 (Good Fri.)—Psalms 143-146

March 30 (Holy Sat.)—Psalms 147-148

March 31 (Easter)—Psalms 149-150

March Assistants & Communion Helpers Schedule

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

Saturday Ushers:

Saturday, Mar. 2, 5 PM	Eric Lawson
Saturday, Mar. 9, 5 PM	Kyle Wendtland
Saturday, Mar. 16, 5 PM	Matt Kalchbrenner
Saturday, Mar. 23, 5 PM	Gordon Hakala

Special Services

Maundy Thursday, Mar. 28 th	6:30 PM	Eric Lawson	Communion Helper	Joe Beiler
Good Friday, March 29 th	Noon	Gordon Hakala		
Good Friday, March 29 th	6:30 PM	Joe Beiler		
Easter Vigil, March 30 th	8:00 PM	Matt Kalchbrenner		

March Birthdays

Happy Birthday to the following Mt. Zion Members:

3 rd	Benjamin Tietyen	24 th	Dee Halverson
11 th	Patricia Rosenwald	25 th	Joe Beiler
12 th	Kelly Pergande	29 th	Joan Wehrman
18 th	Sally Kalchbrenner	30 th	David Czerwinski
20 th	Chance Adisek		

Directory Changes

Carol Pingel
Phone: (262) 252-9551

Roger and Lois Leslie
Phone: (414) 763-5285 (This is their only
phone number.)

Daily Bible Readings

(Readings in italics are optional extended readings)



Fri., Mar. 1	Gen. 24:32-52, 61-67 <i>Gen. 25:1—26:35</i> Mark 8:1-21	Sat., Mar. 16	Gen. 49:29—50:7, 14-26 Mark 14:1-11
Sat., Mar. 2	Gen. 27:1-29 Mark 8:22-38	5th Sunday in Lent	Ex. 1:1-22 Mark 14:12-31
3rd Sunday in Lent	Gen. 27:30-45; 28:10-22 Mark 9:1-13	Mon., Mar. 18	Ex. 2 :1-22 Mark 4:32-52
Mon., Mar. 4	Gen. 29:1-30 <i>Gen. 29:31—34:31</i> Mark 9:14-32	Tues., Mar. 19	Ex. 2:23—3:22 Mark 14:53-72
Tues., Mar. 5	Gen. 35:1-29 Mark 9:33-50	Wed., Mar. 20	Ex. 4:1-18 Mark 15:1-15
Wed., Mar. 6	Gen. 37:1-36 Mark 10:1-12	Thur., Mar. 21	Ex. 4:19-31 Mark 15:16-32
Thur., Mar. 7	Gen. 39:1-23 Mark 10:13-31	Fri., Mar. 22	Ex. 5:1—6:1 Mark 15:33-47
Fri., Mar. 8	Gen. 40:1-23 Mark 10:32-52	Sat., Mar. 23	Ex. 7:1-25 Mark 16 :1-20
Sat., Mar. 9	Gen. 41:1-27 Mark 11:1-19	Palm Sunday	Ex. 8:1-32 <i>Psalms 118</i> Heb. 1:1-14
4th Sunday in Lent	Gen. 41:28-57 Mark 11:20-33	Mon., Mar. 25	Ex. 9:1-28 <i>Lam. 1:1-22</i> Heb. 2:1-18
Mon., Mar. 11	Gen. 42:1-34, 38 Mark 12:1-12	Tues., Mar. 26	Ex. 9:29—10:20 <i>Lam. 2:1-22</i> Heb. 3:1-19
Tues., Mar. 12	Gen. 43:1-28 Mark 12:13-27	Wed., Mar. 27	Ex. 10:21—11:10 <i>Lam. 3:1-66</i> Heb. 4:1-16
Wed., Mar. 13	Gen. 44:1-18, 32-34 Mark 12:28-44	Holy Thurs.	Ex 12:1-28 <i>Lam. 4:1-22</i> Heb. 5:1-14 <i>Psalms 31</i>
Thur., Mar. 14	Gen. 45:1-20, 24-28 Mark 13:1-23		
Fri., Mar. 15	Gen. 47:1-31 <i>Gen. 48:1—49:28</i> Mark 13:24-37		

Good Friday Ex. 12:29-32; 13:1-16
Lam. 5:1-22
Heb. 6:1-20
Psalm 22

Holy Sat. Ex. 13:17—14:9
Heb. 7:1-22
Easter Sun. Ex. 14:10-31
Heb. 7:23—8:13

Ladies Guild

The Food Drive will run the entire month of March. If you make a donation by cash or check, please put it in an envelope marked Food Drive (envelopes available in the parish hall) and place them in the collection plate (please make checks payable to **Hope Lutheran Church**).

The Spring Bake Sale will be held on April 20-21, 2024. Donations of baked goods are much appreciated.

We will also be holding a rummage sale the weekend of October 11-12. As you do your Spring cleaning, please bring your donations of good used items to the rummage room in the church basement. Thank you for your support!

Barbara Cooper, President

Holy Week Services

Palm Sunday, March 23 & 24—Divine Service, Sat. 5 p.m.,
Sun. 9 a.m.

Maundy Thursday, March 28—Divine Service, 6:30 p.m.

Good Friday, March 29—Two services, Noon and 6:30 p.m.

Holy Saturday, March 30—Easter Vigil at 8 p.m.

Easter Sunday, March 31—9 a.m.

Easter Breakfast

Easter Breakfast will be served on Sunday, March 31st, from 8-8:45 a.m. As in the past few years, there will be **no charge and no tickets are needed**. Watch the weekly bulletin for more details and the opportunity to volunteer and RSVP.



MARCH, 2024

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 5 PM Divine Service
3 Lent 3 9:00 AM Divine Service 10:15 AM Sunday School & Bible Class	4 John of Damascus 7:00 PM Zoom Bible Study	5	6 5:30 PM Lenten Supper 6:30 PM Vespers	7 Perpetua and Felicitas, Martyrs	8	9 5 PM Divine Service
10 Lent 4 9:00 AM Divine Service 10:15 AM Sunday School & Bible Class	11 7:00 PM Zoom Bible Study	12 1:00 PM Ladies' Guild 6:30 PM Elders' Meeting	13 5:30 PM Lenten Supper 6:30 PM Vespers	14	15	16 5 PM Divine Service- Buck of the Month
17 Patrick, Miss. to Ireland Lent 5 9:00 AM Divine Service 10:15 AM Sunday School Voters' Meeting Buck of the Month	18 7:00 PM Zoom Bible Study	19 St. Joseph, Guardian of Jesus	20 5:30 PM Lenten Supper 6:30 PM Vespers	21	22	23 5 PM Divine Service-
24 Palm Sunday 9:00 AM Divine Service 10:15 AM Sun. School & Bible Class	25 The Annunciation of Our Lord	26	27	28 Maundy Thursday 6:30 PM Divine Service	29 Good Friday Services at Noon and 6:30 PM	30 Holy Saturday 8:00 PM Easter Vigil
31 Easter Sunday 8:00 AM Easter Breakfast 9:00 AM Divine Service						Ladies Guild Food Drive throughout the Month of March

Treasurer's Report for January 2024

Beginning Balance Retained in Checking

34743.75

RECEIPTS

Plate offerings	185.00
Weekly envelopes	15161.86
Communion/Altar	114.00
Initial Offerings	70.00
Flowers	60.00
Epiphany	110.00
Missions	130.00
Buck-of-the-month	42.00
Bulletins	30.00
Furnace	1500.00
Books	20.00
Interest	<u>0.26</u>
TOTAL	17423.12

EXPENSES

Salaries	6829.78
F.I.C.A.	482.18
Utilites	1446.09
Pension & insurance	9182.69
Car mileage allowance	307.70
Continuing Education	190.00
C & P maintenance	1199.96
Grounds maintenance	240.00
Miscellaneous	75.00
Sunday School	64.07
Prepaid expenses	1047.30
Gift & Memorial	5925.70
Our Fathers	253.19
Worship supplies	18.56
Dues, subscriptions,fees	795.28
Office supplies	<u>167.63</u>
TOTAL	28225.13

L. C. Extension Fund,

General use

1832.91

Restricted Funds in Checking

Communion / Altar	0.00	Food Pantry	70.00
Missions	0.00	MT. Zion Care Team	442.05
Gift & Memorial	2623.79	Pastor's Home Equity Fund	1812.50
Buck of the Month	167.26	Ladies Bible study books	236.00
Sunday School offerings	515.76	Window Fund	1084.00
Diapers	150.00	Furnace Fund	1500.00

TOTAL

8601.36

Operating Fund status as of January 31

Fund	17423.12 Rec'd		Fund	34743.75 Fwrd Dec 2023
FTM	<u>28225.13 Disbursed</u>		YTD	<u>17423.12 Rec'd</u>
	(-10802.01)			52166.87
				<u>28225.13</u>
				23941.74 Retained
				<u>8601.36</u> Restricted Funds
				15340.38 Actual operating funds

Emil C. Gohr, Treas.

14-Feb-24

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

www.mountziongreenfield.org

Address Service Requested