

St. John's Lutheran Ministries
see - believe - receive - serve



850 ARMSTRONG STREET
PORTAGE, WI 53901

ADDRESS SERVICE REQUESTED

CORNERSTONE

FEBRUARY 2021

www.stjohnsportage.com

Resource Links

Lutheran Church Missouri Synod:
<http://www.lcms.org/>

South Wisconsin District of LCMS:
<http://swd.lcms.org/>

South Wisconsin District of LWML:
<http://www.swd-lwml.org/>

Lutheran Hour Ministries:
<http://www.lhm.org/>

Concordia University – Wisconsin:
<http://www.cuw.edu/>

Lutheran Counseling and Family Services:
<http://www.lcfswi.org>

Lutherans for Life:
<http://www.lutheransforlife.org/>

Camp LuWiSoMo:
<http://www.luwisomo.org/>

Concordia Publishing House:
<http://www.cph.org/>

Northwestern Publishing House:
<http://www.nph.org/>

+ Wednesdays 5:30 p.m.
*with online reservations

+ Saturdays 5:30 p.m.

+ Sundays 8:00 a.m.

+ Sundays 9:15 a.m.
*with online reservations

+ Sundays 10:30 a.m.

*The link for reservations is on the church website at [stjohnsportage.com](http://www.stjohnsportage.com).

www.stjohnsportage.com

Content with the Content

But godliness with contentment is great gain, for we brought nothing into the world, and we cannot take anything out of the world.

1 Timothy 6:6-7

I was enthralled with the outdoor beauty of the ‘furry’ ice on the tree branches in early January. The current weather patterns will change, and this rime ice will disappear. The tranquility of these iced twigs is soothing and enjoyed from the warmth of my house.

With the virus these past months, we have had many changes and challenges. It is easy to become unsatisfied, doubtful, despondent, discouraged, or filled with despair.

When we appreciate God’s creation in the small moments, such as rime ice, our present circumstances of discontent are changed. Our trust and confidence rest in God because He works all things together for our good (Romans 8:28).

The struggle is very real. Jesus told us (in John 16:33) that we will have trouble in this world. It is unavoidable. But He also said, “I have overcome the world.”

King Jehoshaphat of Judah found favor with God. He would first seek God’s will and then kept his eyes on

the Lord. When he followed God’s commands, God blessed him with wealth and power, and Jehoshaphat credited God with the victories. But he was also a pretty good example of a person who tried things his way and suffered a catastrophe. King Jehoshaphat’s failures occurred when he took his eyes off God.

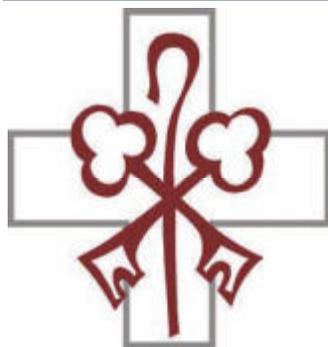
We might see our trials as punishment. These trials could be God’s way of increasing our commitment to Him. We know we are not alone in facing our difficulties. Our prayer for strength is answered when we realize God walks with us through it.

Our contentment rests in the assurance of being a child of God, knowing Christ as Savior. With the Holy Spirit’s blessing of faith, we can be:

content within all circumstances,
calm in the midst of lingering trials, and
confident in the knowledge that God walks with us.

We pursue Paul’s words based on his faith and not his feelings: “I have learned in whatever situation I am to be content” (Philippians 4:11)

Connie Streich,
Author



Confession and Absolution in the Divine Service

We go from one activity to another, often without even beating an eye. This certainly can happen within the Divine Service. How much attention do we pay to what’s going on?

Do we know why we do what we do in worship service?

Before confessing our sins as a whole congregation, we speak back and forth responsively, “I said, I will confess my transgressions unto the Lord” and the congregation responds, “and You forgave the iniquity of my sin.” After those words, there are some important red words printed in the hymnal. They say, “Silence for reflection on God’s Word and for self-examination.”

There is a time of silence. It is a time to consider myself and yourself in light of God’s Law found in the Ten Commandments. Have I been the best father and husband I could have been for my children these past days? Probably not. I failed in my responsibility to my wife and children, breaking the 4th commandment not being a faithful to my calling as head of my household.

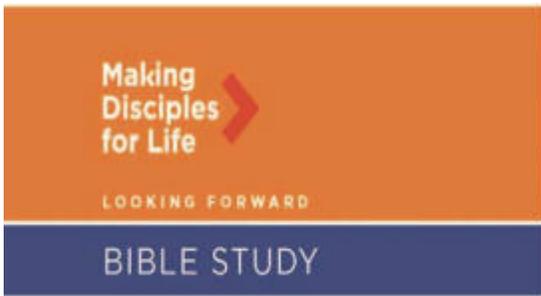
Did I grudgingly congratulate someone who won the raffle or the lottery, when in reality wishing it was me? Yup, so I broke the 7th, 9th and 10th commandments. And oh, by the way, I broke the first commandment because I didn’t trust God to give me all that I need.

Lord, have mercy. I am a sinner. I deserve exactly what I am about to confess about myself. I deserve death. We plead for God to have mercy on us.

But God who is faithful and just forgives our sins. Thanks be to God that for Christ’s sake, God forgives our sins. We cannot add anything to make God forgive us. Christ has done it all. Thanks be to Christ!

When we confess our sins and receive His forgiveness in the words of Absolution, we are prepared to sing our Redeemer’s praises. We are prepared to receive from His bountiful goodness the forgiveness of sins purchased and won for us by our Lord Jesus by his death at the cross.

So, take a moment slow down and brush up on the Lord’s Ten Commandments in preparation for Confession and Absolution as we begin the Divine Service where God comes to serve us His gifts of forgiveness, life, salvation given to us on account of Christ, our Lord.



Ministry After Pandemic

REV. DR. STEVEN SCHAVE

So much has changed in the aftermath of the coronavirus pandemic. But we know that the Word of the Lord endures forever, and that nothing will separate us from the love of Christ. And so too for those outside the church, who have a foundation of sand: With pillars of only government, and science, and medicine — apart from the Gospel — their world has been shaken also. Opportunity abounds then for ministry, to serve both our congregations and our communities. This Bible study, using biblical themes, will help congregations to assess the needs of their members and communities in order to best serve them following the recent pandemic, tensions and unrest. Of course, it goes without saying that what will always be needed most is the Gospel of Jesus Christ that alone can heal our nation, bring peace and give hope. However, Christ also speaks of loving our neighbor through acts of mercy as we bear witness.

WHERE TO BEGIN

A good biblical theme to start with is the beginning of the Christian church as seen in Acts chapters 2–4. Notice the pattern of fellowship around Word and Sacrament ministry, human care for the least, witness to unbelievers, and building up of a community. When identifying new ministries in the aftermath of pandemic, it is important to do so as a community of believers and as corporate neighbors of the community where God has placed you. Therefore, collaboration with others is helpful in planning and identifying how the church can love their neighbor.

The church sees, even in the least of these, that we are all created in the image of God and have capacity to serve. Those who are in need are not to be seen as problems needing solutions, but as answers to the issues facing the community, given all of the assets in the community that already exist. This means helping to lift people out of their circumstances rather than simply offering initial aid which might be needed for the short term. And ultimately through witness and mercy, it is about the breaking of the bread and shared prayers as we gather together in God's house as they did in the book of Acts. It is about giving more than temporal shelter but a heavenly home, food for the body and also the bread of life, water for thirst and also the wells that give salvation, clothes for the body and also the garment for

the eternal wedding banquet. It is very difficult to explain to someone that God loves them while sidestepping their very real physical needs.

Questions:

- › How do we put first things first, without neglecting care for the whole person?
- › Why should you identify actual needs by listening rather than prescribing them?
- › How can we be more enterprising in our mercy to lift people up, rather than leaving them in need?

WHAT TO DO AFTER TRAGEDY, DIASPORA (SCATTERING) AND EXILE

The Bible is filled with national and even global tragedies, and with God's judgment upon the earth. We might think these would lead not only to repentance, but also to despair. And yet these tragedies are always followed by a promise: entering the Promised Land after wandering in the wilderness, the dove returning as a sign of peace after the Flood, Pentecost and the speaking of many languages after the Tower of Babel, the exiles brought back to rebuild after calling upon God. After tragedies have occurred, look at the patriarchs who must re-establish their lives. What is the first thing they do when they get to their destination? They establish an altar and they call upon the Lord, in their public witness to the world around them. So too, God's people were dislocated from earthly homes throughout Scripture through conquests or persecution. And yet God used this to scatter not only His people, but also His Word. While in exile, God's people were not just to bide their time, but to be the best citizens possible as a witness to God even to those who persecuted them.

The recent lockdowns and social distancing restrictions have caused the church to seek new ways to reach their neighbors as individual Christians have been scattered. Many congregations have suffered mightily in the aftermath of crisis, but, like Nehemiah, new mission work can take place long after the exile has ended.

Questions:

- › What types of outreach opportunities did this pandemic uncover for your congregation, that you might serve others as good citizens and resident aliens in the world, among even the most marginalized?
- › What new areas have you seen where an altar can be established to call on the Lord, where others, maybe new people groups, are not hearing the pure Gospel?
- › How can you continue these new outreach methods in the future, virtually or in person?

Continued on pages 8 and 9...

January 7, 2021 / Articles



Come, Lord Jesus

By Gene Edward Veith

When I became a Lutheran, one of the few things about my new church that I did not love was the Common Table Prayer that everyone in my congregation would say before meals:

Come, Lord Jesus, be our guest,
And let these gifts to us be blest.

This struck me as a children’s prayer, like “God is great, God is good” and “Now I lay me down to sleep.” Nothing wrong with them, but they sound like singsong nursery rhymes. I much preferred the catechism’s table prayer with its strong Biblical core from Psalm 145:15–16: “The eyes of all look to you, O Lord.”

But little did I know the depth of the Common Table Prayer and why Lutherans love it. This prayer also has a strong Biblical core: “Come, Lord Jesus” is the last prayer in the Bible (Rev. 22:20). Moreover, it is pretty much the last word of the Bible, appearing next to the last verse of Revelation, just before the closing benediction and the final “Amen.”

Scripture ends with a prayer for Jesus to return. The church prays for His return until that happens. But it is also a prayer for Jesus to come in the Gospel. A few verses earlier, the Book of Revelation reveals this to be the word of the Holy Spirit, the word of the church as the Bride of Christ, the word of those who hear this Word of God — namely, us — and also the one “who is thirsty” and in need of grace:

The Spirit and the Bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come; let the one who desires take the water of life without price. (Rev. 22:17)

The Common Table Prayer asks Jesus to come into a humble context, the family gathered together for a meal. “Be our guest.” Join us. We welcome You into our home and to our table.

God gives us this day our daily bread by means of farmers and bakers, but also through the “bread winners” and the hands that prepared our meal. Thus, God is present when we sit around the table with our family to enjoy a good meal.

The 19th-century German artist, Fritz von Uhde, a devout Lutheran, made a painting of this prayer. It shows an ordinary peasant family sitting around a table and then Jesus walks in. They stand to greet Him, with bows and shy looks, as they would with any guest. Jesus, the Lord of the universe, has come to this humble family to be with them.

When we call upon the name of Jesus, as we do in this prayer, He is present with us. “For where two or three are gathered in my name, there am I among them” (Matt. 18:20).

The prayer also acknowledges that our food and sustenance are “gifts.” We receive “everything that has to do with the support and needs of the body,” in the words of the Small Catechism, from the hands of our gracious God (SC, Lord’s Prayer).

The concept of “gift” is important for Lutheranism. Our salvation is not a matter of “wages,” of getting compensated for our work (Rom. 4:4). Indeed, our work has merely earned us death: “For the wages of sin is death,” says St. Paul, “but the free gift of God is eternal life in Christ Jesus our Lord” (Rom. 6:23). Salvation is not our doing, but the gift of God’s grace. “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God” (Eph. 2:8).

What is true in God’s spiritual kingdom is also true in God’s earthly kingdom. Our life is His gift. Our vocations in the home, the workplace, the society and the church are His gift. Thus, our spouse, our children and the other members of our family are His gifts. And the food that we are about to eat, after we pray, is His gift.

We pray that God will bless these gifts. And that He will bless them “to us.” They will be for our good.

This prayer helps us reflect on Christ’s presence and God’s gifts even in something as ordinary as eating a meal. We now say it in our home, too.



Catechism Series: Fence, Mirror and Guidebook

“In the day you eat of it, you will surely die,” God warned Adam. ([Genesis 2:17](#)) And he did die and all of us with him. ([1 Corinthians 15:22](#)) The first sin disrupted everything. It set creation against itself, bringing decay, suffering, grief and disorder. The greatest disaster, however, is separation of God from his children. Now they were under sentence of death. Yet God did not destroy the world, nor damn Adam and Eve as they deserved. In his love and mercy, God promised instead to send his Son to crush the ancient snake ([Genesis 3:15](#)). With his judgment on their sin and the curses that followed, he began to reveal his law to Adam and Eve so that they might learn the consequences of

their sin, cling to the promised Seed of Eve for salvation and learn to serve God and others once again.

To this day, the Law of God restrains our sin, drives us to the Gospel for salvation and show us how in faith we can serve God and our neighbors. The law does this in three ways.

First, it stops sin from running free in the world. Through human authorities — parents, governments, employers and others, the law praises and rewards good behavior and punishes evil deeds. It acts like a fence, to contain and restrain sin.

Second, the law tells us what God requires of us, threatens us with eternal death if we do not obey it in thought, word and deed. It reveals every one of our sins, evil motives and desires. It charges us with rebellion against God in his court. It shows us we are guilty and cannot free ourselves. It drives us to the Gospel and the sacrifice of God’s Son for our salvation. It acts like a mirror that shows us our sin.

Third, the law guides Christians, in whom the Holy Spirit has created faith in Christ. Because we love God and want to please him, the law reveals his God’s will for our lives and how he wants us to love him and our neighbors. It acts like a guidebook or a manual that clears away the confusion of life in a sinful world.

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How to Read the Bible – Rule Number One

For most Christians, the first rule for understanding the Bible seems obvious. The Bible is God’s Word. Yet believing that God speaks to us in his own words and is the author of the Bible effects the way we look at the Scriptures, how we approach it, what we expect from it and the assumptions that we make about what it says.

Because the Bible is God’s message to us, we believe that it is not fiction, a myth made up by people to explain the world, or something that it just very well written words to inspire us or make us feel good — like a great movie, a catchy song, or an absorbing novel written by our favorite author. After they make us feel

good and escape the world for a while, nothing changes, and life goes on. The Word of God, however, comes with the power of God to change our lives, brought to us by God’s own Holy Spirit. (see [Romans 1:16-17](#), [2 Peter 1:16-21](#)) It creates faith in hearts which do not believe and strengthens faith where it exists.

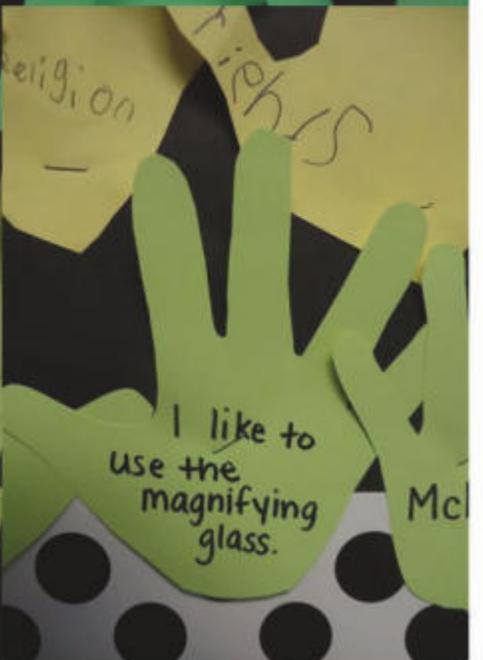
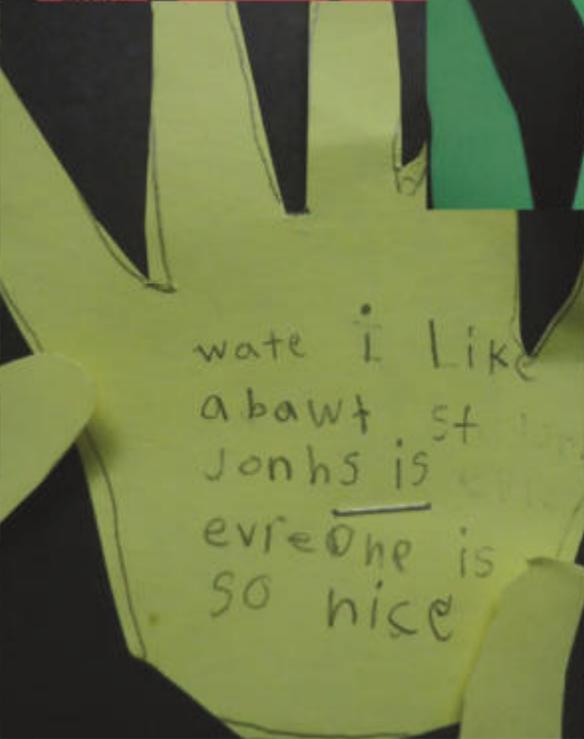
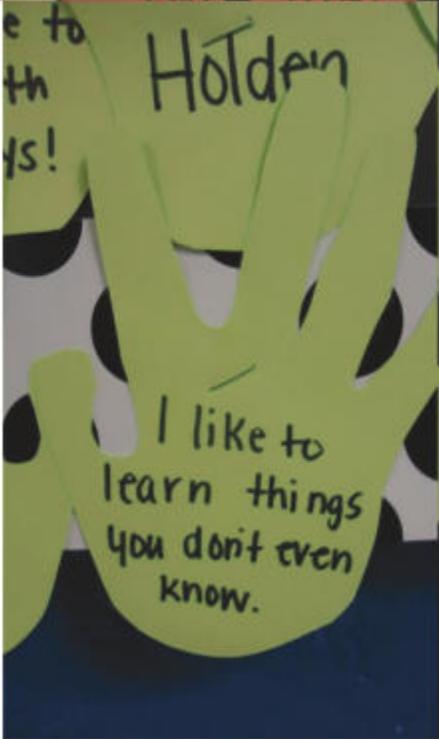
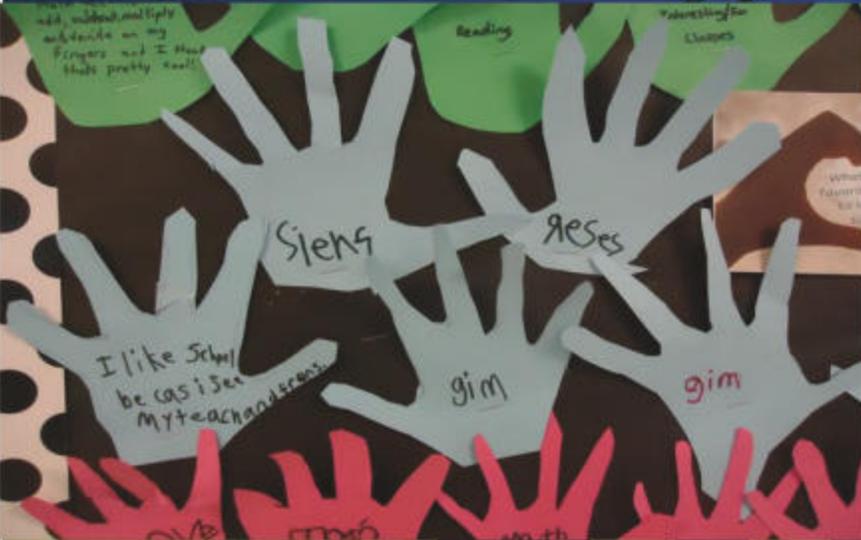
So, the clear teachings of the Bible are the final authority on everything it speaks about. When it says that all people are evil, not good, at heart, we believe that, even though our mind and culture tell us everyone is basically good. When it tells us God made the world in six days, we believe that, too, even if the world’s myth tells us the universe has always existed and developed over millions of years into what we now see. When the Bible tells us both that God decided to save us before he made the world, but if we reject him, we can lose our faith, we believe that too, even though it doesn’t make sense to us.

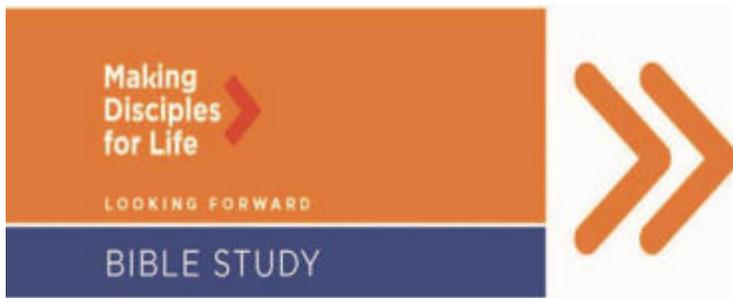
So, this rule is that we assume that what the Bible teaches is true and use those things which are perfectly clear in it to understand things that are not so clear.

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Hey Crusaders, raise your hand if you love your school!







THEY WILL KNOW US BY OUR LOVE

A pandemic such as the coronavirus certainly brings about new stressors, and, to be sure, it can bring out the best and the worst in humanity. Hoarding up or pouring out. Coming together or tearing apart. People from all walks of life were “alone together,” bound by shared experience or a common cause. On the other hand, complete polarization arose across every demographic.

But such polarization should not have a place in the Christian church. Jesus often speaks of, and prays for, unity of His disciples. “By this all people will know that you are my disciples, if you have love for one another” (John 13:35). “My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me” (John 17:20–21). Christ says that people will believe because they will see the only thing that can unite humanity: the unity of the church in Christ, a unity which only comes from the Prince of Peace, the union of Baptism and Communion.

Questions:

- › How can this be a time of strengthening rather than division?
- › How will the world recognize the unity in diversity of your congregation?
- › How can this be a time of reconciliation and planning to welcome others even more?

PROPHETS SENT TO HOSTILE MISSION FIELDS

Looking at the book of Jonah, we see a reluctant prophet who does not wish to enter a city that is hostile to his people. But our witness and outreach includes even those who are hostile to the Christian church. Jonah knew that the Ninevites had persecuted the Israelites and what it would mean to them if God relented from His wrath. He knew that God was just and merciful and that the proclamation of repentance could lead to forgiveness. And yet here we see that Jonah is sent because there are so many lost souls.

As we are sent to love our neighbor and be a witness, we remember God calling us also to preach repentance and forgiveness, because in our nation there are millions upon millions who are lost. We are to pray for our enemies and show mercy even to those who hate us, just

as God has been merciful to us. Consider the fact that vast numbers of those who have been deemed among the “nones” (those with no religious affiliation) have been opening their Bibles during this time, as God has gotten their attention. And even some atheists have been wanting prayer. The only question is, who will teach them to pray? And yet, Christ told us that we would be persecuted even when we do good and help others. Remember Joseph in Egypt: betrayed, persecuted, slandered, even wrongfully imprisoned. But still, when the famine came, Joseph opened up the storehouse to rescue even those who did him the most harm, saying, “What you meant for evil, God used it for good.”

Questions:

- › Read through Romans 12:9–21. How do we overcome evil with good?
- › How can we show hospitality and live peaceably?
- › How do we treat our enemies or deal with their evil against us?

AS YOU HAVE DONE IT TO THE LEAST OF THESE

When considering how we might show love to our neighbor, it would seem quite natural to look to the Final Judgment in Matthew 25 as it speaks to caring for those in need. Hungry — feed. Thirsty — give drink. Stranger — welcome. Naked — clothe. Imprisoned — visit. Congregations can certainly be creative about how best to meet these needs.

And consider the fact that all of these social ills will only be intensified in the aftermath of pandemic. For example, whether it is an addict in recovery, a teenager with anxiety or an elderly person suffering from depression, isolation will only magnify these problems. So too, domestic violence, child abuse, unemployment and poverty are all worsened by these stressors. And those most affected will be the ones already in the margins, those who depend on low wages from jobs that are vulnerable to being eliminated, or who were already facing homelessness. With that said, here are some opportunities and needs you might seek to address:

Human Care Ministries

- Disaster response to meet immediate needs
- Unemployment/community development
- Addiction/substance abuse
- Domestic violence/child abuse
- Homelessness/housing
- Divorce/marriage
- Psychological first aid to process grief and trauma

Witness & Outreach

- Being a welcoming church when the doors are open to the public
- Rebuilding the mission through new starts
- Visiting those in isolation

Again, these ministries should be considered in collaboration with others, as you seek to determine how best to serve your neighbor in love. In addition to these, there will also be immediate emergency needs to be met like food, clothes, drink and shelter. However, work to avoid creating relationships based on single transactions that lead to dependency. Instead work towards long-term relationships that seek to get people back on their feet.

Instead of looking upon those in need as second-class citizens, welcome them into the church. Think of how those in need are looked upon throughout Scripture. Notice how Job’s friends looked down on him, seeking to discover what he had done to deserve his fate, or how the Pharisees looked down on Jesus for showing mercy to the sinful woman of the city, or how Jesus’ own disciples asked after tragedy or disability, “Who sinned?” It makes no difference why the pandemic has hit some harder than others. What matters is that we respond to each person in light of their dignity as a child of God. In the text of Matthew 25, and it is not us who are the savior, it is the very least who are paralleled with

Jesus: “And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’” “The King” — this means that no matter how lowly someone may be, we should treat them as royalty.

Questions:

- › Read Luke 14:15–24. Who is invited when the more “desirable” guests decline the invitation? Who do the less desirable guests represent in their society? Why would they have been excluded? Why does the master make it a point that they are not excluded?
- › In what ways can you show mercy to the marginalized and treat them with dignity? As you wrestle with the question of what to do, how can you focus on the more important question of how you have loved?
- › In what ways can you go into the dark alleys and mean streets and give the Master’s invitation to His banquet?

Be a Crusader!



Open Enrollment and Re-Enrollment for the 2021–2021 school year begins Monday, February 1, 2021. For more information visit our website, stjohnsportage.com/admissions, or call 608-742-9000 x108.



St. John’s Lutheran School 4K Open House

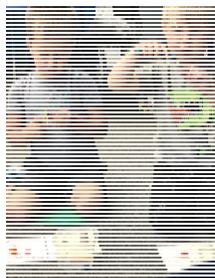
by scheduled appointment

When: Thursday, February 4, 2021
Time: 3:30 p.m. to 7:00 p.m.

Private tours available call to schedule appt.

For more info or to make an appointment, visit <https://tinyurl.com/y48wdduw> or call 608-742-9000 x108.

Please schedule your appointment by Tuesday, February 2.



St. John’s Lutheran School Kindergarten Open House

by scheduled appointment

When: Thursday, February 4, 2021
Time: 3:30 p.m. to 7:00 p.m.

Private tours available call to schedule appt.

For more info or to make an appointment, visit <https://tinyurl.com/y48wdduw> or call 608-742-9000 x108.

Please schedule your appointment by Tuesday, February 2.



St. John’s Lutheran School Grades 1–8 Open House

by scheduled appointment

When: Thursday, February 4, 2021
Time: 3:30 p.m. to 7:00 p.m.

Private tours available call to schedule appt.

For more info or to make an appointment, visit <https://tinyurl.com/y48wdduw> or call 608-742-9000 x108.

Please schedule your appointment by Tuesday, February 2.





1	Michelle Nummerdor Darwin Simonson	8	Abigail Edwards Roger Hemler Brayden Jones Shirley Puttkammer Joel Thiede	19	Phoebe Cole Beverly Hall Grace Rabl Cody Reynolds Robert Wilcox Jeanne Young
2	Merlyn Mohr Gavin Thompson	9	Cole Huston Lilly Mommens Justin Stanford	20	Roy Erdmann Donald Kohrt Henry Mootz
3	Calvin Behnke Hartley Bell	10	Sue Hamel Sandra Tills	21	David Sutfin Zachary Wilson
4	Roger Baerwolf Pamela Eastman Jackson Moll	11	Lynn Allds Marilyn Baars Nicollete Haddix Jennifer Hinrichsen Elaine Hull Domanick Vogel Zoey Zimmerman	22	Jacob Witt
5	Linda Bannen Gretchen Halvorsen Roy Halvorsen Logan Mael Joshua Raimer	12	Keith Licht Diane Simmermon	23	Olivia Szymanski Patty Szymanski Phyllis Zimmerman
6	Arabelle Gitzlaff Ashley Hartwig Donald Mell Emmit Simonson Troy Witt	13	Katie Heiman Deborah Rohrbeck	24	Mark Behnke Carter Edwards Sonja Kohn Aleah Yahnke
7	Joel Leeland Peter Welsh Kristine Winkelmann	14	Wilma Pfuehler Brittany Yaddof	25	Dorothy Rice Judith VanWormer
		15	David Gussel Victor Kreuziger Amanda Simonson	26	Thaddeus Tomaszewski
		16	Joan Bailey	27	Michelle Erdmann Tanner Kerr
		17	JoAnn Watkins Walker Wheeler	28	Scott Jones Chase Miller Jill Pogorelec
		18	Dale DeLude Jayne Hurd Nancy Johnson	29	Jeff Carrington Marian Ernst



February 7
Boyd & Holly
Wolfgram

February 8
Jody & Beverly
Hornat

February 14
Joe & Karen
Morgan

February 14
Steven & Deborah
Rohrbeck

February 21
Don & Terri
Soppe

February 22
James & Deanna
Isakson

February 23
Ronald & Connie
Eddy

*I have
found the one whom
my soul loves*
Song of Solomon 3:4



The Hands of the Passion

Lent begins on February 17, 2021 with Ash Wednesday. We will hold midweek worship on Wednesdays at **5:30 p.m.** Beginning on Ash Wednesday reservations will no longer be required for the Wednesday services. We will continue the reservation system for Sunday's 9:15 services.

The theme of the Wednesday night services will be different than the weekend services, however, the format of the service will be similar. The Lord's Supper will be offered on Wednesday evenings and our weekend services.

The overall theme for the 2021 Lenten midweek services is "The Hands of the Passion." When we

consider Jesus and the people around him in his Passion, we can't help but think of their hands— the hands that beat their breast, accepted money for betrayal, petulantly swung swords, pointed in accusation, beat and disavowed, praised, washed, were pierced, and offered eternal life. In short, we can't help but think about how we sinners have had the same sinful hands of those who surrounded Jesus in his Passion, and how Jesus our Savior has touched us with his hands of grace.

Ash Wednesday – February 17:
Hands of Repentance (Tax Collector),
Luke 18:9-14

February 24:
Hands of Betrayal (Judas),
John 13:21-30

March 3:
Hands of Misguided Zeal (Peter),
John 18:4-11

March 10:
Hands of Hypocrisy (Caiaphas),
Mark 14:55-65

March 17:
Hands of Brutality (Soldiers),
Matthew 27:27-31

March 24:
Hands of Self-Preservation (Pilate),
Matthew 27:15-26

December Memorials		Offering for		December	
Undesignated Fund \$1,140.00	Organ Fund \$215	Unified Fund \$63,126.00	School Tuition Relief \$400.00	Pennies for Preachers \$0.00	Organ \$2,050.00
In memory of <i>Phyllis Johnson</i>	In memory of <i>Gordon Grossmann</i>	Capital Improvements \$1,440.00	Almoners Fund \$70.00	Total Contributions \$67,546.00	
In memory of <i>Gordon Grossmann</i>	In memory of <i>Don Wakershauser</i>	Missions \$125.00	Orphanages \$335.00		
	Choir \$195.00				
	In Memory of <i>Don Wakershauser</i>				

St. John's Ev. Lutheran Church
850 Armstrong Street
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fax 742-7154
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Senior Pastor
(c) 608-571-3360
ghovland@stjohnsportage.com
Rev. Rod Armon,
Pastoral Care
rarmon@stjohnsportage.com
Jenni See,
Business Manager
jsee@stjohnsportage.com
Catharine Daily,
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Debra Drew,
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Center Office Hours: M—F / 6:00a-5:30p

St. John's Elder Directory
The elders listed below are available to talk and pray with you. Feel free to contact us wherever you are, with whatever you may be going through. We CARE and are here for you:
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Robert Griepentrog 566-9810
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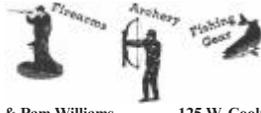
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