



December 24, 2023 Christmas Eve

WELCOME

Twelve Days of Christmas

There's a fairly good chance you will sing "The Twelve Days of Christmas" sometime during this holiday season. Did you know that it was originally composed to teach English children about the Catholic faith? For almost 300 years, Catholics in England were prohibited from ANY practice of their faith – private or public. It was a crime to even be a Catholic, punishable by imprisonment or hanging. One way the Church devised to help parents teach the faith to their children was this cryptic song. The gifts mentioned in the song all seem innocent enough, but they symbolize the main tenets of the faith. Here are the abbreviated meanings of the twelve days.

"My true love" refers to God. "Me" refers to every baptized Christian. "A partridge in a pear tree" is a symbol of Christ. In nature, a mother partridge will feign injury to lure predators away from her defenseless nestlings. In the same way, our Lord protects us from Satan, the great predator. The pear tree holds the fruit of salvation.

"Two turtle doves" stands for the two testaments of the Bible. Two doves were also offered by Mary and Joseph at the presentation of Jesus for circumcision.

"French hens" are rare and beautiful, thus representing the extraordinary gifts of the Magi. They also indicate the priceless virtues of faith, hope, and charity.

"Four calling birds" refers to the four Gospels; Matthew, Mark, Luke and John calling out the good news.

"Five golden rings" is a reference to the first five books of the Old Testament, the Torah or Pentateuch; Genesis, Exodus, Leviticus, Deuteronomy, and Numbers. The ring itself points to the eternal nature of God who had neither beginning nor end.

"Six geese a layin'" refers to the biblical days of creation.

"Seven swans a swimming" has seven meanings: the seventh day is to be kept holy; there are seven gifts of the Holy Spirit (Knowledge, Courage, Reverence, Wonder and Awe, Right Judgment, Understanding, and Wisdom); seven sacraments, seven corporal works of mercy (feeding the hungry, drink to the thirsty, sheltering the homeless, clothing the naked, visiting the sick, visiting the imprisoned, burying the dead); Seven spiritual works of mercy (correcting the sinner, instructing the ignorant, counseling the doubter, comforting the sorrowful, avoiding vengeance, forgiving injuries, praying for others, living and dead); seven deadly sins (Laziness, Gluttony, Lust, Rage, Envy, Pride, Greed); and seven Christian virtues (prudence, justice, fortitude, temperance, charity, hope, faith).

"Eight maids a milking" refers to the beatitudes (Mt 5; Sermon on the Mount). "Nine ladies dancing" represents both the nine fruits of Holy Spirit (Galatians: charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity).

And the nine choirs of angels (Angels, Archangels, Principalities, Powers, Virtues, Dominations, Thrones, Cherubim, Seraphim).

"Ten lords a leaping" are the Ten Commandments (1. I, the Lord, am your God. You shall not have other gods besides me. 2. You shall not take the name of the Lord God in vain. 3. Remember to keep holy the Lord's Day. 4. Honor your father and your mother. 5. You shall not kill. 6. You shall not commit adultery. 7. You shall not steal. 8. You shall not bear false witness. 9. You shall not covet your neighbor's wife. 10. You shall not covet your neighbor's goods.)

"Eleven pipers piping" are the faithful apostles at the time of resurrection and the ascension of Christ.

"Twelve drummers drumming" indicates completeness and fullness. The twelve drummers are the tribes of Israel, the full complement of apostles, and the precepts of the Apostles' Creed.

First Reading: Isaiah 63:7-9 NIV

I will tell of the kindnesses of the LORD, the deeds for which he is to be praised, according to all the LORD has done for us—yes, the many good things he has done for Israel, according to his compassion and many kindnesses. He said, “Surely they are my people, children who will be true to me”; and so he became their Savior. In all their distress he too was distressed, and the angel of his presence saved them. In his love and mercy he redeemed them; he lifted them up and carried them.

The prophet Isaiah was speaking to a people who had been brought back out of exile and slavery in the foreign land of Babylon to their homeland wrought with troubles and poverty. God seemed to be hidden in this land now devoid of Temple, unity, and wealth. Despite their public shame and sinful uncleanness, Isaiah points to hope in a relationship where God the Father is potter and they are clay. He asks God to have mercy and again *form* them into His people.

The Israelites had been in exile for almost fifty years, and as the generations passed, certain ritual devotions were lost and the integrity of the nation had been marred. The most prominent concern for Isaiah was that the leaders had forgotten the critical importance of the Sabbath. The purpose of the Sabbath Day (sundown Friday to sundown Saturday) was to recognize that Yahweh God is almighty, to be grateful for the Law of Love written in their hearts as the Chosen People, and to model God’s creative acts in Genesis by resting from labor. This was and is a privilege enjoyed by free people.

The chief priests fought with each other about prestige and leadership. They were disorganized without the beloved Temple, and instead of remaining focused on God’s service, they squabbled about who would be most prominent. Money was tight, food was scarce because the lands were controlled by foreigners who had moved in during the exile, and the Edomites to the south were posturing to attack at any time. It was not an easy time for the Israelites. God had prepared them to be the “Light to the Nations” when they returned to Jerusalem, but the situation they found themselves in created countless barriers to fulfilling that prophecy. Isaiah, on behalf of the Jewish people, cried out to God, begging Him to show Himself again, as he did in the days of the Exodus (rending the skies and quaking the mountains; providing manna for food and water from the rock.). Isaiah acknowledged their sinfulness, promised that the people would do better, and then ended with the simple, humble statement, which recognized God as the true creator: “we are the work of your hands.

For what are we to watch if not for the birth of a baby? Like the Jews of old, we watch for the loving presence of a God who allows us to wander away for awhile. We prepare by scraping away the behaviors and attitudes that keep us from seeing God’s power in the world and people around us. Where does God become “flesh” again in our midst? Reflect on the mystery of the Eucharist: bread becomes body and when consumed becomes flesh, in you and me. The Christmas mystery is made real again. The “great event of God,” for which Isaiah prayed, happens. Are you shook up?

Psalms 96 All Together New Living Translation

Sing a new song to the LORD! Let the whole earth sing to the LORD! Sing to the LORD; praise his name. Each day proclaim the good news that he saves. Publish his glorious deeds among the nations. Tell everyone about the amazing things he does. Great is the LORD! He is most worthy of praise! He is to be feared above all gods. The gods of other nations are mere idols, but the LORD made the heavens! Honor and majesty surround him; strength and beauty fill his sanctuary. O nations of the world, recognize the LORD; recognize that the LORD is glorious and strong. Give to the LORD the glory he deserves! Bring your offering and come into his courts. Worship the LORD in all his holy splendor. Let all the earth tremble before him. Tell all the nations, “The LORD reigns!” The world stands firm and cannot be shaken. He will judge all peoples fairly. Let the heavens be glad, and the earth rejoice! Let the sea and everything in it shout his praise! Let the fields and their crops burst out with joy! Let the trees of the forest sing for joy before the LORD, for he is coming! He is coming to judge the earth. He will judge the world with justice, and the nations with his truth.

Second Reading: Philippians 2:5-11

In your relationships with one another, have the same mindset as Christ Jesus: who, though he was in the form of God, did not regard equality with God as something to be exploited for his own advantage, but emptied himself, taking the form of a servant, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

St. Paul is expounding upon the image set for him by Ezekiel as he writes to his beloved community in Philippi. The Philippians were distracted by people who were preaching about Jesus for their own gain while focusing the message onto themselves, and Paul begged the community not be divided by them. He wanted the Christians to understand that their unity in Jesus the Christ created a new order for living, one rooted in the life of Christ.

This hymn and its deep theological meaning are worth our extended reflection this week because especially today, the idea of *kenosis* (emptying) is desperately needed. Kenosis combats the rampant individualism and excessive desire for material wealth and greed that permeate our society today. It is the kind of life called for by our baptism in Christ, and Paul encourages us, as he did the Philippians, to realize that true life is best experienced in self-emptying; i.e. humble surrender. In this sense, Jesus was exactly the opposite of the Roman Caesar to whom all citizens were expected to bow, genuflect, and give praise. Jesus is not a ruler who leads through intimidation, violence, and oppression. He is a loving leader who gives his life away through a humiliating death at the hands of people like the Caesar. Jesus’ resurrection is God’s validation of the peaceful way. It is a revolutionary idea in an Empire built on fear.

Unlike Adam, whose personal sin was to act upon his desire to grasp equality with God by eating the fruit (symbol) which contained God’s power over death, Jesus emptied himself of the desire to be divine so as to become fully one of us. While the desire to express his divinity did not leave Jesus, he chose always and everywhere to experience the human condition, i.e. powerlessness. Jesus could have chosen to act in a godlike manner and serve himself by maintaining his exalted status, but instead, he chose to place humanity’s need for redemption first, and in dying at the hands of ego-driven, fear-filled people, showed us how to live God’s love with integrity. He presented us with the gift of himself as a role model and then with power to live this new life in his Holy Spirit. Like Jesus, we too can be images of God when we strive to live our lives, not as exalted beings grasping for pleasures and perceived powers, but rather by engaging all situations with confidence in God’s loving presence.

Gospel: Luke 2: 1-18 NIV

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria.) And everyone went to their own town to register. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them. And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is the Messiah, the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger." Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, "Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about." So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them.

Prepare to hear the beginning of the story that explains the changing of history. In a real time and in a real place, a baby wrapped in rags and sleeping in an animal's food trough began a life in abject poverty; a life that would alter human existence. Perhaps right now you are able to enjoy the quiet of this night in the glow of candlelight, or perhaps you are presently surrounded by a lot of activity and the voices of little ones. Either way, you are sitting amidst those we call "brothers and sisters in faith," and we take time to reflect on the humble beginnings of God's own Son. We recall that in Luke's story no one attended Jesus' birth aside from two modest parents and some animals. The event seems hardly worth mentioning until....

In a nearby field, probably by the village of *Beit Sahur* {which in Arabic means, "Home of those who stay up all night watching"} sat the poorest of the poor, the lowest of the low, the despised and illiterate shepherds. To these the angel announced the birth of the long-awaited Messiah. It was not to the rich or the powerful or even the religious leaders that this good news was first revealed. The first visitors to the Lord's resting place were unassuming guardians of sheep, most likely women and older boys. Luke was purposely drawing a stark contrast by relating this fact. The Jewish expectations were for a kingly Messiah who would be welcomed with great fanfare and royal proclamation. Instead, the great Davidic ruler for whom Israel was waiting was born displaced and unknown in a stable. The Kingdom he came to reveal was the one of peace, dignity, and mutual responsibility (love). This would not be accomplished in the traditional ways of violence, taxation, or personal authority.

Imagine yourself in a beautiful outdoor setting. It's warm and dark, the stars are twinkling, and you have about five close family members with you around a small campfire. You have been telling stories, singing a bit, and sipping some wine between nibbles of tasty cheese; everyone is in a good mood. Suddenly, an angel appears before you surrounded by eye-piercing light. Perhaps you can now imagine yourself with the shepherds. When they saw the angel, they were struck with terror. It's understandable! Was this a ghost, or a demon, or someone who had died? Was this the end of the world? The entire group could see the vision, so it had to be something extraordinary! Fortunately, the angel puts them at ease by telling them what their hearts and the entire nation of people had been waiting to hear: the Savior has been born. And when the shepherds finally grasped the joy of the announcement, the heavens were filled with a multitude of angels proclaiming, "Glory to God...and peace to all." The good news and shouts of joy could be heard in every region of the census taking (i.e. the known world). The shepherds go on to be the first human heralds of the good news. Few believed them because of their lowly status, but their story was so convincing, and it filled the hearts of those they told with such joy that the story soon spread. The arrival of the Magi (according to Matthew's gospel) becomes the Gentile (non-Jewish) affirmation of what has already been made known.

You might be having a hard time grasping the significance of this event. In our culture, we rarely wait for anything. If we really desire something, we get it, even if it means going into debt to credit companies. Think about one thing you truly longed for in your life, the one thing you thought would bring you joy and completeness and freedom (i.e. the right spouse, a new bike, a baby, PS5, a job with a huge salary, a drivers license, a doll that cries and wets, first kiss, turning 18 or 21.) As you get closer to the promised event or gift your anticipation grows. You think about it constantly, imagining what it will be like once you have your desired prize. As you share your excitement and anticipation, others get excited too and can imagine how things will be better. Now, perhaps, you can grasp the level of desire found in the people of Israel. They longed for freedom from Roman rule, and heavy taxation, and poverty, and worrying about having enough to eat. They looked for a kingly leader who would set them free and unite them as a nation again. They longed for peace and prosperity. God gave them a humble king who overcame death and separation by being with people, listening to their stories, and praying to his Father who desires salvation for all. As Christians, we are anointed in baptism to be like Jesus the Christ. It is made easier when we surround ourselves with others who are trying to do the same thing. We will change the world!

For Luke and his community, Jesus was savior, Christ, and Lord (2:11). In their minds, Jesus ushered in the time of salvation for the whole world. He came to remind us what God had intended for us from the beginning: life, peace, abundance, unity, and order. Jesus will bring deliverance from evil, illness, and the division caused by sin. He will heal the alienation that separates people from God and from one another. All it takes is our surrender, cooperation and loyalty.

Taking it home:

- Recall a time you ignored conventional wisdom or peer pressure to do the popular thing and chose to do what seemed most loving. How did you experience "new life" because of your decision?
- Tell about a time someone risked humiliation to help you out when you were in need or had made a dumb decision.
- Talk about a time you had great expectations for an event or person and then were let down or disappointed. How did you respond? Did you adjust your expectations, or did you become bitter and negative? So many woes result from unrealistic or unexpressed expectations.
- Discuss why you think the news of Jesus' birth was revealed to the lowly {contrast with King Herod's response in Mt. 2: 16-18}
- Bless a child today.
- Make a commitment to give thanks to God with your parish and domestic church each Sunday this coming year.

Mindfulness (set aside three minutes. breathe and read through three times. Which words or ideas hold energy for you? What images emerge in your imagination?) “Are you willing to stoop down and consider the needs and desires of little children; to remember the weaknesses and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself if you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open? Are you willing to do these things for a day? Then you are ready to keep Christmas!” — [Henry Van Dyke](#)

“And the Grinch, with his Grinch-feet ice cold in the snow, stood puzzling and puzzling, how could it be so? It came without ribbons. It came without tags. It came without packages, boxes or bags. And he puzzled and puzzled 'till his puzzler was sore. Then the Grinch thought of something he hadn't before. What if Christmas, he thought, doesn't come from a store? What if Christmas, perhaps, means a little bit more.” — [Dr. Seuss, How the Grinch Stole Christmas!](#)

Two new prayer opportunities at St Paul led by Pastor Rodney!

Drumming Circle: Join others in the church chapel from 5:30-6:30 pm the last Monday of the month for drum prayer (see dates below). 10 hand drums are available, first come, first to choose. We will begin with sharing gratitudes and intentions, then drum, ending with a drum wash to those who wish it.

Drumming is a form of contemplative prayer that invites us to be present to the Heartbeat of God. As we listen to and feel the drums, we experience the One pulse that gives rise to all the rhythms and energies of life. It is actually from the feminine energy of the divine that drumming emerges, and men drum to draw themselves from the head into the heart, seeking harmony.

Upcoming dates for 2024 will be: Mondays, Jan. 29, Feb. 26, March 25, April 29, May 27

Create some intentional time for Focused Communal Silence (Meditation) - The benefits of meditation are real, but it is often difficult to make room for silence in our lives. Communal accountability can help uphold the commitment. Join with others in the St Paul Church on Monday and/or Thursday mornings, 6:30-7:00 a.m. for Meditation Prayer. We will pray out loud the Welcoming Prayer, have 21 minutes of silent meditation, then close with the Cantic of Simeon.

Time to Clean out your Closet!!

If you have time over the holidays or anytime for that matter, to go thru your closet and dresser drawers, the Clothing Closet at the Anamosa United Methodist Church and located at 210 S Ford Street, could always use more clothing. They are open to the public every Thursday from 9:00 a.m. to 4:00 p.m.

You can drop off donated clothing during church office hours Monday thru Friday from 9:00 a.m. to 2:00 p.m. Anything is greatly appreciated!!



December 2023 Council Minutes

Present: Fred Austin, Pastor Rodney Bluml, Scott Chrisman (President), Michele Countryman (Secretary), Andrea Giegerich, Jamie Hamblin (Vice President), David Oldham (Treasurer), Vicki Wacker, Susan Koppenhaver

Not Present: Dustin Paulsen, Ella Vaughn

Opening Prayer and Call to Order by Scott Chrisman at 7:13pm.

Consent Agenda Discussion and Approval

October and November Financial Reports (attached), St Paul Council Meeting Minutes, Pastor's Report, Treasurer's Report.

Treasurer Report:

November Balances: General Checking \$15,110.81
Memorial Checking \$27,704.03
Land Maintenance and Development \$52,786.33

Our income compared to budgeted need for November was down \$4,665; on a positive note our expenses were down \$582. We have been able to keep our expenses in check this fiscal year. Income this month \$18,429 compared to \$18,351 in 2022. Expenses were \$21,688 this year and last year \$30,236. Cautiously optimistic with our revenue flow (see expanded report in 12/17 Pulse).

(December Council Minutes cont.)

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- contract. St. Paul needs to identify an attorney to work with in anticipation of future needs.
- Building Committee Formation Progress - Status update
- Project team is scheduled to meet with Rinderknecht on Wednesday, 12/13. The team is Ralph Andresen, Steve Dornbusch, Nancy Stout, Scott Chrisman, and Pastor Rodney. Others will consult as needed. This team will help engage the conversation with the contractors, explore possibilities as they arise, and assist in bringing forward the options to membership.

Pastor's Report

1. Funerals: Betty Lubben, 11/20/23; Mary Carol Lambertsen, 12/9/23
2. No New Members, Baptisms or Weddings
3. The Advent devotional, *Now In Flesh Appearing*, has been made available for membership. Reports of several groups meeting in homes to discuss it have been received.
4. Last month, Bibles were presented to 7 youth on behalf of the faith community: Korbin V, Isley J, Morgan A, Cruz W, Luke C, Adler J, and Patrick C. It is our way of supporting parents in being primary faith teachers and to fulfill the promises made at baptism.
5. Kaileen and I participated in the Career Expo at the Anamosa High School from 7:45 am-12:15 pm on 12/5. We had a number of quality interactions with our own youth and probably twice as many non-member youth. Our intention was simply to remind high schoolers that no matter what path they take or study and no matter what faith they hold, they can always respond to the meaningful call of serving their community as a minister (servant leader).

Motion to approve consent agenda by Jamie Hamblin with a second by Susan Koppenhaver. No concerns raised. Consent agenda accepted.

Old Business

From October meeting:

- Discuss whether or not to increase or leave the current donation of 3% of St Paul budget to the Synod. o Synod reached out and inquired as to why we discontinued donating to the Synod mission support. It had been discontinued in February. Payment resumed in July and August. The conversation at the time was that our giving was significantly low. We sent less than \$6000 of a \$19000 pledge last fiscal year.
- In May, the Council reduced the mission support pledge to 3% of general giving. Since July we are making good on our 3% commitment. David will call Amy Van Dyke at the Synod Office to communicate St. Paul Lutheran's mission support pledge has changed to 3% for fiscal year 2024.

From November meeting:

- Discuss donation to AMA: We have not donated to AMA yet this year. Susan Koppenhaver motions to donate \$500 out of our budgeted local mission support to the Anamosa Ministerial Association. Jamie Hamblin seconded this motion. Ayes Carry.
- Adjacent North House property discussion - Pursuing potential agreement.

Doug Fairbanks and Fred Austin met with Larry Winders and Michelle Eaden. Attorney Adrian Knuth is working on a New

Business

- Discuss setting up a separate Hospitality Committee account and having money from their projects go toward their use.
 - ⇒ The Hospitality committee is essential to our mission. We do not want this as a separate budget item. This committee supports the life of the congregation. To that end, donations do not reflect the effectiveness of this ministry. If the committee needs things to do this ministry, they are to request it. \$2000 are earmarked in the budget.
 - ⇒ It would be a best practice to have local families pay for whatever food charges are incurred for a funeral meal. The council is comfortable with the committee making decisions to purchase whatever is needed to conduct their ministry. The council appreciates their work, especially the broad involvement of members. We want to be as actual as possible in reporting so we can accurately reflect actual operating expenses.
- (P. Rodney) Proposed name for Campus Project: "Building A Future with Hope." {Jer. 29:11}
- Pastor Rodney made the motion to adopt this name for the campus project. David Oldham second the motion. Ayes carry.
- (P. Rodney) Fair Market Rental price for Parsonage
- In order to file taxes, a fair market value for the parsonage must be submitted to the accountant. After discussion, Fred Austin made a motion to put the fair market rental value for the parsonage at \$900 per month. Jamie Hamblin seconded the motion. Ayes carry.
- Pastor Rodney motioned to have \$6000 of his salary designated as housing allowance in his compensation package beginning January 1, 2024. Second by Susan Koppenhaver. No discussion. Ayes carry.
- Change the date for January's Council meeting. It will be on 1/15/24 at 6:30 b/c Pastor Rodney is participating in the Moses Project on normal meeting date

Review of Annual Calendar Reminders

Motion to adjourn meeting by David Oldham and second by Jamie Hamblin. Meeting adjourned at 8:16 p.m.

The Serenity Prayer (by Reinhold Niebuhr)

God, grant me the serenity to accept the things I cannot change, Courage to change the things I can, And wisdom to know the difference. Living one day at a time, Enjoying one moment at a time. Accepting hardship as a pathway to peace. Taking, as Jesus did, This sinful world as it is, Not as I would have it. Trusting that you will make all things right, If I surrender to Your will, So that I may be reasonably happy in this life, And supremely happy with You forever in the next. Amen

Supporting Mental Health in Anamosa....

The Anamosa Ministerial Association has developed a short-term mental health reimbursement program in conjunction with [**RISE Counseling & Consulting, PLLC**](#) to assist people requiring therapy services but may be unable to meet annual deductibles and copays, or are under-insured. We are making available \$250 per client per year. Melissa Paulson and her staff will assist you in applying for these funds when you arrange your appointments. WE encourage everyone to ask for what you need to support your mental health.

Dinner With Friends



Come to McOttos to join in some warm conversation while enjoying Dinner with Friends. Hope to see you on Thursday, January 11th at 5:00 p.m. Good food, good friends, good times always. Looking forward to seeing you!! If you have any questions, please call Sherri Evans at 319-981-0283.

Pounds for the Pantry

Time is winding down, so please give!! It's the time of the year that more people are in need of food. This year, the challenge is being issued to our entire community of Anamosa called "The Pounds for the Pantry Challenge" the program is open to any business, church or organization that would like to participate. We have until December 31st to bring food items to church and there will be a box or cart there for you to put them in. Your goods will be delivered to HACAP or, if you prefer, you are welcome to take your donations to HACAP yourself, but be sure to tell them you are donating on behalf of St Paul Lutheran Church.



Please Pray for the Following

(Why people want prayers isn't important, *the prayers are!*)

We pray for all who need healing, strength or comfort especially Frankie McDonnell (grandson of Betty Hunter), and the families of Rose Hubler Flaig and Marvin Behrens (Linda Kenny's father) as they grieve the loss of their loved one. For peace in our nation & world, for safety in our schools and communities and for those seeking a safe home. To add a name call or email Kathy at 319-462-4841/stpaulanamosa@gmail.com. Names will be listed for 4 weeks and may be renewed.

*Next Week December 31st Readings
Mark 1:1-20*

GriefShare is available upon request. Please contact Nancy Douglas if interested 319-551-3358.

AA meets in the lower level of the CE building on Tuesday evenings at 7:00 pm.

Jones County Food Bank: Help is always needed at the Jones County Community Food Bank - food and funds have fallen critically low. For the last few months, the number of families and individuals requesting foods has been increasing and the shelves are almost bare. Funds are also being diminished by the demands of purchasing food at higher prices.

To donate money, checks may be written to Jones County Community Food Bank and mailed to 105 Broadway Place, Anamosa IA 52205. Items needed this week: Peas, pancake mix and syrup, canned tuna, Mac & Cheese and personal care items. **Please place items in the back of the church for collection by St. Paul volunteers OR call the Food Bank to make delivery arrangements (462-4343)**

Recorded services are found on St. Paul website, YouTube page or Facebook page.

National Suicide Prevention Lifeline
Available 24 Hours
Languages: English, Spanish
800-273-8255

Bread Bakers:

January: Darla Algoe
February: Valerie Lambertsen
March: Staci Sullivan

Deliver Food to Food Bank:

January: Barb Kleis
February: Ralph & Sandy Andresen
March: Myra Powell

Wednesday, December 20

- 8:00 am Men's Worship Group—CE Building
- 6-7:30 WD4

* 6:00pm Evening Service

Comm Prep: Marlene Serbousek
Greeters: Darla Algoe
Readings/Prayers: Beth Hora
Comm Server: Beth Hora
PowerPoint: Myra Powell

Sunday, December 24

* 9:00 am Service

Comm Prep: Ed Gertz/Susan Koppenhaver
Greeter: Ed Gertz/Susan Koppenhaver
Readings/Prayers: Amy Fuller Belding
Comm Server: Ed Gertz/Susan Koppenhaver
PowerPoint: Linda Kenny
Livestream: Grant/Luke Chrisman

*3:00 p.m. Service

Comm Prep: Darla Algoe
Greeter: Bob/Darla Algoe & Orlyn/Kathy Brunssen
Readings: Darla Algoe
Prayers: Beth Hora
Comm Server: Beth Hora/Ken Humpal/
Valerie Lambertsen
PowerPoint: Dean Lambertsen
Livestream: Eli Lambertsen

*5:00 pm Service:

Comm Prep: Dave/Deb Oldham
Greeter: Jamie/Kinsley Hamblin
Readings/Prayers: Nancy Lyon Douglas
Comm Server: Dave/Deb Oldham /Jamie Hamblin
PowerPoint:
Livestream:

*7:30 pm Service

Comm Prep: Paula Sisler
Greeter: Tom Sabotta/Sherri Evans
Readings/Prayers: Paula Sisler
Comm Server: Paula Sisler/Tom Sabotta/Sherri Evans
PowerPoint: Grant/Luke Chrisman
Livestream: Grant/Luke Chrisman

Wednesday, December 27

- * 8:00 am Men's Worship Group—CE Building

* 6:00pm Evening Service

Comm Prep: Ken/Pam Humpal
Greeters: Ken/Pam Humpal
Readings/Prayers: Paula Sisler
Comm Server: Ken Humpal
PowerPoint: Myra Powell

Sunday, December 31

* 8:00 am Service

Comm Prep: Jan Allaire/Verna Lewison
Greeter: Orlyn/Kathy Brunssen
Readings/Prayers: Lois Ocenosak
Comm Server: Tom Sabotta/Sherri Evans
PowerPoint: Susan Koppenhaver
Livestream: Skylar

* 10:30am Service

Comm Prep: Nancy Lyon Douglas
Greeter: Nancy Lyon Douglas
Readings/Prayers: Scott Chrisman
Comm Server: Scott Chrisman/Nancy Lyon Douglas
PowerPoint: Elijah S.
Livestream: Grant/Luke Chrisman

Tuesday, January 2

- * 1:30pm Scripture Study
- * 6:00pm Grief Support by request, call Nancy Douglas
- * 7:00pm AA—LL CE Building

Mailing Address:
St. Paul Evangelical Lutheran Church
103 East Cedar Street
Anamosa, IA 52205



CALENDAR OF EVENTS FOR ST. PAUL LUTHERAN CHURCH

Dec 21	The "Star" movie @ 6:30 pm
Dec 24	4th Sunday of Advent 9:00 am Service Christmas Eve 3, 5, 7:30 Service
Dec 25	Christmas Day (office closed)
Jan 1	New Years Day (office closed)
Jan 11	Dinner with Friends @ McOtto's