

**September 10, 2023 15th Sunday of Pentecost**



### **Come Dream with us at an IDEAS CAFÉ!!**

Between Sept. 10 and October 8, you will receive a postcard inviting you to join in an Ideas Cafe.

You and a cohort of about 20 neighbors will be invited to come together in the Fellowship Hall at the St Paul Church to engage in the first level of conversation about our campus and future. In our 90 minutes together, we will pray, recall our vision and mission statements, and have brief discussions around 7 questions while recording ideas.

It is critical that we hear many voices and your voice as we gather information for future projects and so, hence invited, RSVP yes or no to Barb Kleis at [kleis.barb@gmail.com](mailto:kleis.barb@gmail.com) or by phone at 319-462-4061. If you are unable to attend the Ideas Café you are invited to, Barb can tell you about other dates that you can join the discussion.

After all the IDEA CAFÉs have been held, the ideas will be collated and shared before the next round of gatherings.

### **Many thanks from the Hospitality Committee**

Thank you for answering the call to joyfully service when called to provide for funerals. Our hearts are overflowing with the presence of God's love flowing through our congregation.

At least 34 salads and 34 desserts have been provided for the last three funerals along with countless volunteer hours and prayers offered. We will continue to cycle through the directory alphabetically to ask for help in the future. Please remember to stop in the kitchen to pick up your dessert or salad containers.

## ST PAUL DIRECTORY

### Staff 2023-2024

**Pastor: Rodney Bluml**

blumlwa@gmail.com  
(319) 389-6153

**Administrative Assistant:**

**Kathy Brunssen**

stpaulanamosa@gmail.com  
(319) 462-4841

**Children's Youth Family Ministry (CYFM )**

Kaileen Weaver  
cyfmstpaulanamosa@gmail.com  
(951) 553-5728

**Custodial Care: Alex Kenny**

(319) 350-3323

**Church Address:**

201 N Ford Street  
Anamosa, IA 52205

**Mailing/Office Address:**

103 E Cedar Street  
Anamosa, IA 52205  
(319) 462-4841

**Church Website:**

www.stpaulanamosa.com

## CHURCH COUNCIL and COMMITTEES

**Council President: Scott Chrisman**

Stewardship (319) 431-1320

**Council Vice President: Jamie Hamblin**

Member Care (319) 389-8033

**Council Treasurer: Dave Oldham**

Stewardship (319) 560-3518

**Council Secretary: Michele Countryman**

Discipleship (319) 480-5948

**Council Member: Fred Austin**

Grounds & Maintenance (319) 480-1274

**Council Member: Dustin Paulson**

Stewardship (563) 299-0114

**Council Member: Susan Koppenhaver**

Outreach (319) 423-1976

**Council Member: Vicki Wacker**

Hospitality (319) 821-0214

**Council Member: Andrea Giegerich**

Youth & Family (319) 480-6728

**Council Member: Ella Vaughn**

Youth & Family (319) 462-5982



The St. Paul Youth are asking All to save their cans! We have a Great opportunity to go to the 2024 ELCA Youth Gathering in New Orleans and will be having a can drive every month or two over the next year to help with costs. Dates, times and information to follow but we would LOVE for you to spread the word that We NEED Cans!!

Thank you,  
St. Paul Youth & Families

### Pounds for the Pantry

Two years ago, the First Congregational Church of Anamosa kicked off a special program meant to help increase donations to HACAP, our community's food pantry. The program asked local churches to donate as many items as they could to the pantry during a certain time period. HACAP staff kept track of the total pounds per church and a winner was declared. Last year, St Paul Lutheran Church won!! We displayed a picture of the trophy being presented to Susan Koppenhaver on our bulletin board when that happened. 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. Between September 1st and December 31st, you can bring your items to church and there will be a box or cart there for you to put them in. Vicki Wacker will take the goods 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. The winner will get the special trophy to display.

Camp Ewalu's 36th Annual



**Saturday, Sept. 16**

at Ewalu, 3 miles west of Strawberry Point

*Free admission & family fun. All are welcome for live music, food & fellowship!*

**EVENT SCHEDULE**

9 a.m. - Quilt Review, Opening of Country Store & Live Music  
11 a.m. - Devotional Service  
12 p.m. - Freewill Lunch  
1 p.m. - Live Auction Bidding Begins



**Don't miss the Online Auction: Sept. 11-17**

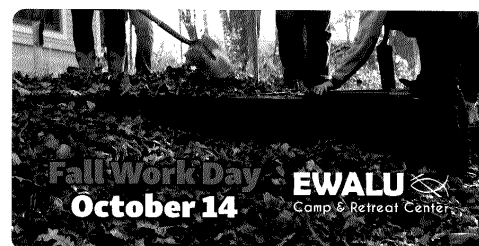


More than 100 quilts & items auctioned live on Sept. 16, plus dozens more online!  
Take part in either auction ... or both! Proceeds benefit the ministry at Camp Ewalu.

Scan code or go to [www.Ewalu.org](http://www.Ewalu.org)



37776 Alpha Ave, Strawberry Point, IA 52076 563-933-4700 [www.ewalu.org](http://www.ewalu.org)



Join volunteers, families, and church groups to help Ewalu get ready for the winter season. Take time to explore camp and meet staff and other volunteers ... come Friday evening to enjoy a campfire, and spend the night at Ewalu for free, our way of thanking you for helping!

A variety of projects are being prepared for all ages and abilities. If you can't be here for the weekend, we have plenty of things for volunteers at any time. Just give us a call!

37776 Alpha Ave, Strawberry Point, IA  
(camp entrance is 3 miles west of town, on Iowa Hwy 3)

**For more information:**

563-933-4700  
[www.ewalu.org/event/fall-work-day](http://www.ewalu.org/event/fall-work-day)

**WEEKEND SCHEDULE**

**Friday, Oct. 13:** Come for an evening campfire and spend the night at Ewalu.

**Saturday, Oct. 14:**

Volunteer Work Day  
8:00 a.m. Arrival  
9:00 a.m. Work Projects  
Noon Lunch  
1:00 p.m. Work Projects  
4:00 p.m. Departure

*A beautiful time of year to visit Camp Ewalu!*

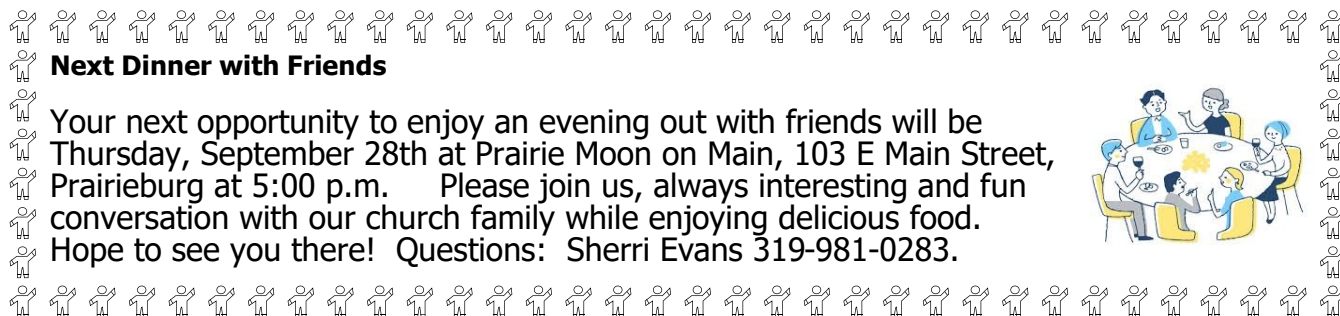
**Contact with questions:**

Paul Frantsen at 563-933-4700

**RSVP for lodging:**

Diane Parker at 563-933-4700 or email [office@ewalu.org](mailto:office@ewalu.org)

**St Paul Quilters donated 4 couch quilts for Camp Ewalu's 2023 Auction!!**



**Next Dinner with Friends**

Your next opportunity to enjoy an evening out with friends will be Thursday, September 28th at Prairie Moon on Main, 103 E Main Street, Prairieburg at 5:00 p.m. Please join us, always interesting and fun conversation with our church family while enjoying delicious food. Hope to see you there! Questions: Sherri Evans 319-981-0283.



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

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 Canticale of Zechariah, have 17 minutes of silent meditation, then close with the Canticale of Simeon.

**Drumming Circle:** Join others in the church chapel from 5:15-6:15 pm one of the Tuesdays of each month listed below for drum prayer. 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 for those who wish it. Weather permitting, we'll drum outside.

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 drumming dates for 2023 will be: Sept. 26, Oct. 24, Nov. 21, Dec.19.

**First Reading: Genesis 2:4b-25** Human beings are to till the garden; man and woman in companionship

*This is the account of the heavens and the earth when they were created, when the LORD God made the earth and the heavens. Now no shrub had yet appeared on the earth<sup>[a]</sup> and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams<sup>[b]</sup> came up from the earth and watered the whole surface of the ground. Then the LORD God formed a man<sup>[c]</sup> from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being. Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. The LORD God made all kinds of trees grow out of the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. A river watering the garden flowed from Eden; from there it was separated into four headwaters. The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. (The gold of that land is good; aromatic resin and onyx are also there.) The name of the second river is the Gihon; it winds through the entire land of Cush. The name of the third river is the Tigris; it runs along the east side of Ashur. And the fourth river is the Euphrates. The LORD God took the man and put him in the Garden of Eden to work it and take care of it. And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.” The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.” Now the LORD God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam<sup>[d]</sup> no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man’s ribs<sup>[a]</sup> and then closed up the place with flesh. Then the LORD God made a woman from the rib<sup>[b]</sup> he had taken out of the man, and he brought her to the man. The man said, “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.” That is why a man leaves his father and mother and is united to his wife, and they become one flesh. Adam and his wife were both naked, and they felt no shame.*

This is not so much a story about the essence of woman as it is a story about the dignity of the woman in the marital relationship as seen from the perspective of a tenth century B.C. Israelite. It is an etiological story in that it tries to explain a present reality or understanding by establishing its origin through past events. This particular passage tells how God intended men and women to be complimentary, why they seem to be naturally drawn to each other, and the divine establishment of the relationship we call marriage. In a culture built mostly on agriculture and hunting/fishing, a woman’s position was one of support to her husband. She was, in the literal translation of the Hebrew text, a “helper fit for him.” In the Hebrew Scriptures, a helper is one who enables others to fulfill their destinies. Frequently, in the Old Testament, God is referred to as a “helper;” certainly God is not subordinate or subservient to anyone, and this text is not intending to say woman is subordinate to man. Summarily, woman is intended to be the one in whom man finds support and nurturing strength. She is the one who helps him become his best self. A further tidbit of interest: there is no parallel in ancient mythologies to the forming of the woman from the man’s rib. However, in the more ancient Sumerian language, “rib” and “life” are the same word. At the conclusion of chapter 3, the “earth creature” (*adam*) calls his wife “Eve,” a form of the Hebrew word for “life,” and recognizes that she will be the “mother of all the living.” Lastly, the terms “leave” and “cleave” which both appear in this reading are covenant terms and suggest that marriage is viewed by the author as a relationship with its origin in God. Villages were most often made up of extended families living in separate compartments of an interconnected building, sort of like a honeycomb, or tents that could be moved to new grazing grounds when needed. The ideal marriage partner was your father’s brother’s daughter (cousin). The man would leave his father’s dwelling and move into one of the other units within the compound. A partner would be chosen for him by his father in order to strengthen significant tribal relationships. His wife would join him there and together they would form a family unit under the protection of her father-in-law, the patriarch of the clan. Separating from this pact would cause great stress to the harmony of the extended family unit and was avoided at all costs.

**Psalms 8**

*LORD, our Lord, how majestic is your name in all the earth! You have set your glory in the heavens. Through the praise of children and infants you have established a stronghold against your enemies, to silence the foe and the avenger. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is mankind that you are mindful of them, human beings that you care for them? You have made them a little lower than the angels and crowned them with glory and honor. You made them rulers over the works of your hands; you put everything under their feet: all flocks and herds, and the animals of the wild, the birds in the sky, and the fish in the sea, all that swim the paths of the seas. LORD, our Lord, how majestic is your name in all the earth!*

**Gospel: Mark 1:16-20**

*As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. “Come, follow me,” Jesus said, “and I will send you out to fish for people.” At once they left their nets and followed him. When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.*

It is likely that the first disciples knew of Jesus before he appeared on the seashore. Some time had passed since Jesus was baptized. He had grown used to working side by side with John, preaching the gospel, perhaps baptizing others into the kingdom. So when he returned home to Galilee, the gossip network of the ancient Middle East had prepared the people for his arrival. The women gathered around the well in the morning would certainly have wondered about the man in the village who was part of the Baptizer’s revolution. In his invitation to the four fishermen, Jesus doesn’t inform them that he is the Messiah or that he is going to overthrow the Romans or even what is next



for them. His invitation speaks to their hearts and the desires they already have to make a difference in their world and their desire to be free from oppression. They are adventurous (young) men who join Jesus on the quest for freedom in the kingdom. Isn't this the desire of every young man's heart in one form or another?

John, James, Andrew, and Simon Peter left a fishing corporation. Evidence indicates that they were members of fishing families. They were most likely quite educated in the Jewish tradition, and like other righteous Jewish men of their day, longed to attach themselves to a leader who would show them the truths of God's power as "The Chosen." Jesus' charisma spoke to them and the message of the revolt with which Jesus was affiliated sparked their intrigue. When invited, they left their homes and families to become "fishers of humans" in the hope of liberation. They didn't believe they were abandoning anyone because this move was not intended to be permanent or necessarily life-long, but it was for these men, an opportunity to use their anger towards the Romans and those who work for them (i.e. tax and toll collectors, King Herod, members of the Sanhedrin in Jerusalem) in a positive way. The fishing industry paid toll collectors up to 40% of their profits in order to keep their fishing licenses. In their opinions, it was oppressive and unjust because the benefits were not returned to them. They believed Jesus was going to show them the way to be free. But in this case, perhaps Jesus was asking more of them than they anticipated. Like a marriage, Jesus was asking them to cleave themselves to him and his mission, to the exclusion of all others and all other paths. He believed this was God ordained, and must be carried out in committed companionship.

#### Taking it home:

- What image helps you to understand the marriage relationship (i.e. circle, a three legged stool, Neapolitan ice-cream, a square dance, a heart, sticky tack)? Share this with your spouse or a trusted friend.
- A holy marriage needs a supportive community in which to flourish. Evaluate your lives: do you have friends and habits that support your commitments?
- Tell someone what you've had to abandon or change in order to follow Christ to freedom. Describe the sense of loss or other feelings that surrounded the decision. Was there joy awaiting you?
- What two things did you do this past week that reflected the qualities of Christ?
- In what ways are the truths of the *Seamless Garment* statement still applicable for social order and good ethic? What could be changed or added to reflect Gospel truth?

**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?)** "Because true belonging only happens when we present our authentic, imperfect selves to the world, our sense of belonging can never be greater than our level of self-acceptance."

"Vulnerability is the birthplace of love, belonging, joy, courage, empathy, and creativity. It is the source of hope, empathy, accountability, and authenticity. If we want greater clarity in our purpose or deeper and more meaningful spiritual lives, vulnerability is the path." — Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead*

**The Seamless Garment: A Pastoral and Public Contribution** Joseph Cardinal Bernardin, 1984.

A consistent ethic of life does not say everyone in the Church must do all things, but it does say that as individuals and groups pursue one issue, whether it is opposing abortion or capital punishment, the way we oppose one threat should be related to support for a systemic vision of life. It is **not** necessary or possible for every person to engage in each issue, but it is both possible and necessary for the Church as a whole to cultivate a conscious explicit connection among the several issues. And it is very necessary for preserving a systemic vision that individuals and groups who seek to witness to life at one point of the spectrum of life not be seen as insensitive to or even opposed to other moral claims on the overall spectrum of life (i.e. euthanasia, war, poverty, abortion, racism, contraception, care of the elderly). Consistency does rule out contradictory moral positions about the unique value of human life. No one is called to do everything, but each of us can do something. And we can strive not to stand against each other when the protection *and* the promotion of life are at stake.

The moral teaching of the Church has both pastoral and public significance. Pastorally, a consistent ethic of life is a contribution to the witness of the Church's defense of the human person. Publicly, a consistent ethic fills a void in our public policy debate today.

#### Social Teaching on Respecting Life from conception to natural death (ELCA & Roman Catholic)

[15] Social teaching on behalf of both churches is centuries old. Both medieval Catholicism and early Lutheranism had specific teachings regarding the social order. In the brief descriptions that follow, one can see the similarities and differences in social teaching of both communions in broad strokes. As one looks at these social teachings, however, one needs to remember the different judgments that these churches themselves make on the authoritative nature of the teachings.

[16] Responsibility to the Poor. In 1999, the ELCA published the social statement, *Sufficient, Sustainable Livelihood for All*. It called for members of the church to resist the allure of consumerism and dedicated the church again to work with and on behalf of the poor. Similarly, in his 1987 encyclical, *On Social Concern*, Pope John Paul II has spoken of "social sin" and the "structures of sin" which give rise to social conditions and institutions that are contrary to God's goodness. The Pope added that the only antidote to such social sin is the virtue of solidarity with the poor.

[17] War and Peace. In 1983, during the Cold War, the U.S. Catholic bishops' pastoral letter, *The Challenge of Peace*, described the government's action regarding the stockpiling and potential use of nuclear weapons as one of the most pressing moral questions of the age and called for accelerated work for arms control, reduction, and disarmament. Their desire was to confront all people involved-military personnel, public officials, scientists, educators, ministers, citizens-with the moral responsibilities that their public positions demand. The

ELCA's 1995 social statement, *For Peace in God's World*, reflects a similar attitude as the Catholic bishops but is addressed to a post-Cold War situation. It calls especially for a culture of peace, reflecting the challenges of the 1990's: the strengthening of international cooperation, encouraging the work of non-governmental organizations, and advocating on behalf of refugees.

[18] Environment. Both Lutheran and Roman Catholic ethics' root concern for the environment in the biblical vision of the goodness of creation. In its statement, *Caring for Creation*, the ELCA draws upon this vision of creation by suggesting that human sin disrupts both creation and human relationships. The church then uses the rubric of "justice" to discuss ecology; justice understood as acting interdependently and in solidarity with creation. Justice is achieved through participation, solidarity, sufficiency, and sustainability. Recent Catholic writings on the environment, especially those of Pope John Paul II, maintain the Catholic tradition's attention to justice and the global common good but also have added a second emphasis, that of contemplation. The pope had developed this understanding by means of the rubric "co-creation," which the pope sees as having two axes, subduing the earth and self-mastery. Pope Francis has expanded the reflection with "*Laudato Si'*" by addressing the intentional abuse of our one common home, Earth, and the call to be humble stewards in the Franciscan spiritual tradition.

[19] Capital Punishment. On the issue of capital punishment, both communions have had to reflect upon and revise their own historical traditions that had accepted capital punishment. In one of its earliest social statements, the ELCA went on record opposing the death penalty, suggesting that it undermines morality because of the violence inherent in this form of punishment and the questionable justice involved in its administration. It did acknowledge, however, that its own members might differ from the church position. Similarly, Pope John Paul II, in his encyclical *The Gospel of Life*, stated the strong reservations of the Catholic church. He expressed a deepening concern for the use of the death penalty in modern times, suggesting that the state has at its disposal other means of punishment and protection that better correspond to the common good and to the dignity of the person.

[20] Medical Issues at the End of Life. The fantastic growth of medicine and medical technology continues to challenge Roman Catholics and Lutherans with new questions and new urgency. Both churches acknowledge that patients have the right to refuse treatment when it is burdensome without being beneficial to the patient, and both churches teach that patients need to be kept as free of pain as possible and that the use of pain medication for dying patients is important, even if such therapy may indirectly shorten a person's life.

[21] Assisted Suicide. Although both churches acknowledge the option of a patient to forgo futile or burdensome medical treatment and the right to be kept as pain-free as possible, both also deny the right to assisted suicide. In its Message on End-of-Life Decisions, however, the ELCA does recognize that there might be ambiguous borderline situations, such as extreme unmanageable pain, that may call this affirmation into question.

[22] Abortion. The ELCA acknowledges that it is God who is the creator of life and that there is a strong Christian presumption to preserve and protect life. It understands abortion as a source for deep concern within the church and therefore in most circumstances it discourages abortion. However, exceptional circumstances are delineated when the choice to abort can be made responsibly. These would include cases of rape, incest, extreme fetal abnormality, and when the physical life of the mother is threatened. Since the Catholic church believes that fetal life is indeed vulnerable human life that demands protection, it considers all direct abortion to be the taking of innocent human life and therefore seriously morally wrong. The Catholic church acknowledges that "in certain cases, perhaps in quite a considerable number of cases, by denying abortion one endangers important values." It nevertheless concludes that "none of these reasons can ever objectively confer the right to dispose of another's life" (Declaration on Procured Abortion).

[23] Sexual Ethics. Both Lutheran and Catholic ethics acknowledge that human sexuality was created good for the purpose of expressing love and generating life. Both acknowledge that in the area of sexuality God's law serves the person by providing guidance and exposing sinfulness. Both acknowledge that marriage appropriately provides a structure of security and stability within which persons may enjoy full sexual expression. The difference between the two communions revolves around the evaluation of the moral significance of the act of intercourse itself. Pope Paul VI's 1968 encyclical, *On Human Life*, explains that both the love-expressing and life-giving purposes of sexuality always be harmonized in each act of intercourse. This understanding of the inseparability of the two aspects of intercourse leads on the one hand to the Roman Catholic church's opposition to artificial contraception, seeing the love-expressing aspect of intercourse emphasized to the detriment of its life-giving aspect, and on the other hand to its condemnation of most forms of technologically assisted reproduction, especially in-vitro fertilization, seeing in such technologies the emphasis of the life-giving aspect to the detriment of the love-expressing. On the other hand, the ELCA states that respect and sensitivity for one's partner may necessitate the use of contraceptives. Furthermore, while respecting the procreative capability of sexual intercourse, it also appreciates the potential benefit of new reproductive technologies, while acknowledging that such technologies bring with them "complex ethical questions."

### **We pray for our military personnel**

If you would like to drop a card or letter to Sean, below is the address to get it to him.

AB Hollett, Sean M  
326 TRS/FLT 598  
1320 TRUEMPER ST  
JBSA Lackland, TX 78236-6407

## 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 those who are grieving especially Brenda Biere (daughter-in-law of Karen Biere), Kinsley Victoria See (great-granddaughter of Ken/Pam Humpal) and Jan Allaire. 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 September 17th Readings  
Genesis 18:1-15; 21:1-7  
Mark 10:27*

**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:

September: Marcy Pate  
October: Verna Lewison  
November: Dee Ihlenfeldt

### Deliver Food to Food Bank:

September: Myra Powell  
October: Barb Kleis  
November: Ralph & Sandy Andresen

### Wednesday, September 6

- 8:00 am Men's Worship Group—CE Building
- 6-7:30 WD4 Open House
- \* **6:00pm Evening Service**  
Comm Prep: Marlene Serbousek  
Greeters: Summer Parks  
Readings/Prayers: Polly Chalstrom  
Comm Server: Summer Parks  
PowerPoint: Darcie Tenley

### Sunday, September 10

- \* **8:00 am Service**  
Comm Prep: Jeff/Kristi Fortune  
Greeter: Lynn/Cindy Decious  
Readings/Prayers: Virginia Danielsen  
Comm Server: Jeff/Kristi Fortune  
PowerPoint: Shelby Hollett  
Livestream: Skylar
- \* **10:30am Service**  
Comm Prep: Cathy Crowe  
Greeter: CJ/Stacie Sullivan  
Readings/Prayers: Jerry/Cathy Crowe  
Comm Server: Nancy Lyon Douglas/Cathy Crowe  
PowerPoint: G/L Chrisman  
Livestream: S. Goldsmith

### Tuesday, September 12

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

### Wednesday, September 13

- 8:00 am Men's Worship Group—CE Building
- 6-7:30 WD4
- \* **6:00pm Evening Service**  
Comm Prep: Ken/Pam Humpal  
Greeters: Ken/Pam Humpal  
Readings/Prayers: Sara Chrisman  
Comm Server: Ken Humpal  
PowerPoint: Myra Powell

### Sunday, September 17

- \* **8:00 am Service**  
Comm Prep: Jim/Delores Albrecht  
Greeter: Dale/Pat Jensen  
Readings/Prayers: Pat Jensen  
Comm Server: Dale/Pat Jensen  
PowerPoint: Grant Lubben  
Livestream: Skylar
- \* **10:30am Service**  
Comm Prep: Switzer Family  
Greeter: Clapp/Dales Family  
Readings/Prayers: Sally Clapp  
Comm Server: Ralph/Sandra Andresen  
PowerPoint: Addie Dales  
Livestream: Ingrid Vaughn

### Tuesday, September 19

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

### Wednesday, September 20

- \* 8:00 am Men's Worship Group—CE Building
- \* **6:00pm Evening Service**  
Comm Prep: Marlene Serbousek  
Greeters: Cathy Crowe  
Readings & Prayers: Jerry Crowe  
Comm Server: Marlene Serbousek  
PowerPoint: Beth Hora

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



**CALENDAR OF EVENTS FOR ST. PAUL LUTHERAN CHURCH**

Sept 10	Adult Sunday School begins @ 9:20 am in Worship Hall
Sept 11	Council Mtg 6:30 pm
Sept 16	Confirmation 3-5 pm
Oct 7	Pumpkinfest
Oct 9	All Leadership/Council Mtg @ 6:00 pm
Oct 22	Confirmation 3-5 pm
Oct 29	Trunk or Treat (4-6 p.m)
Oct 31	Halloween
Nov 12	Confirmation 3-5 Om
Nov 13	Council Meeting 6:30 pm
Nov 21	Thanksgiving