

having and caring for a child can seem overwhelming. We confess our sin as a community of faith.

We often have fallen short in respecting God's gift of life and in providing conditions more conducive for bringing new life into the world. As a community of faith we seek to live out our support for life in all its dimensions. We are committed to supporting those who face problematic pregnancies in ways that effectively address their immediate as well as long-term needs. This can include financial, nutritional, medical, educational, social, and psychological, as well as spiritual support. Our ministry of hospitality to all people ought to include women who have had abortions, women who are considering abortions, children, families, and those who bear and raise children under all kinds of circumstances. This should be reflected throughout congregational life and church policy.

Congregations are encouraged to support day-care centers and nurseries in their facilities. Services and shelter should be provided, especially to enable young mothers and fathers to continue their education and care for their children. Members should also be encouraged to become foster and/or adoptive parents. By our policies and practices as a church we need to indicate that we are truly supportive of children through the long years after, and not only before, they are born.

Marriage is the appropriate context for sexual intercourse. This continues to be the position of this church. We affirm that the goodness of sexual intercourse goes beyond its procreative purpose. Whenever sexual intercourse occurs apart from the intent to conceive, the use of contraceptives is the responsibility of the man and of the woman.

What is the status of this conversation in our local faith community? What words or phrases seem important to you today?

Wednesday, January 22nd

Ushers: Ken & Pam Humpal w/Ingrid Vaughn & Kendal Kuehl
Reader: Barb Kleis (Elisha Secrest)
Comm Prep: Ken & Pam Humpal
Comm Server: Doug & Jody Fairbanks
PowerPoint: Myra Powell

Sunday, January 26th 8:30 a.m.

Ushers: Colin Stiffler & Jay Willems
Reader: Jay Willems
Comm Prep: Jim & Dolores Albrecht
Comm Server: Ed Gerst, Susan Koppenhaver, Arlie Willems
PowerPoint: Conor Fortune
Video: Linda Kenny

Sunday, January 26th 10:30 a.m.

Ushers: Carl Achenbach, Bob Goodyear
Reader: Gary or Carlene Vavricek
Comm Prep: Bob & Janice Goodyear
Comm Server: Fred Austin, Gary & Carlene Vavricek
PowerPoint: Victor Chalstrom
Video: Sean Hollett

Celtic—Iona Creed

We believe in God above us, maker and sustainer of all life, of sun and moon, of water and earth, of male and female.
We believe in God beside us, Jesus Christ, the word made flesh, born of a woman, servant of the poor, tortured and nailed to a tree.
A man of sorrows, he died forsaken. He descended into the earth to the place of death. On the third day he rose from the tomb. He ascended into heaven, to be everywhere present, and His kingdom will come on earth.
We believe in God within us, the Holy Spirit of Pentecostal fire, life-giving breath of the Church, Spirit of healing and forgiveness, source of resurrection and of eternal life.

Amen

Sunday, January 26th

- * 8:30am Worship
- * 9:30am Coffee Hour
- * 10:30am Worship

Tuesday, January 28th

- * 1:30pm Prayer (Music & Prayer) — in side chapel
- * 2:00pm Sisters Ecumenical Study—LL CE
- * 2:30pm R & R - in side chapel
- * 6:00pm Grief Support—LL CE
- * 8:00pm AA—LL CE

Wednesday, January 29th

- * 7:00am Good Guys Bible Study—McOttos
- * 8:00am Lutheran Men in Mission
- * 6:00pm Worship
- * 6:00pm WD4

Wednesday, January 29th

Ushers: WD4 Students
Reader: WD4 Students
Comm Prep: Donna Selk
Comm Server: WD4 Students
PowerPoint: WD4 Students

Sunday, February 2nd 8:30 a.m.

Ushers: Lance & Michelle Toenjes
Reader: Jane Ortgies
Comm Prep: Don & Dorothy Harmon
Comm Server: Ed Gerst, Dave & Jane Ortgies
PowerPoint: Conor Fortune
Video: Linda Kenny

Sunday, February 2nd 10:30 a.m.

Ushers: Dustin Paulson Family
Reader: Kaileen Weaver
Comm Prep: DJ & Donna Condry
Comm Server: DJ & Donna Condry, Nancy Lyon-Douglas
PowerPoint: Dean Lambertsen
Video: Ivan Lambertsen

Sun., Jan. 26, 2020



Third Sunday Post-Epiphany

Liturgy setting one can be found on pages 57-74 in the green Lutheran Book of Worship

All Are Welcome to commune with Christ in the sacrament of the Lord's Supper. We serve the fruit of the vine under two forms: wine

and grape juice. The inner ring of the tray is grape juice. If in doubt, please ask the distributor. Gluten free hosts are available; please notify an usher before service begins.

Jesus begins his public ministry by calling fishers to leave their nets and follow him. In Jesus the kingdom of God has come near. We who have walked in darkness have seen a great light. We see this light most profoundly in the cross—as God suffers with us and all who are oppressed by sickness, sin, or evil. Light dawns for us as we gather around the word, the font, and the holy table. We are then sent to share the good news that others may be “caught” in the net of God's grace and mercy.

Prayer Concerns: Bobbie Gersdorf, Karen Kleppe, Kara Butterworth, Peter & Claire Mannon; Zack, Aspin & Livi Covey; Sharm Sisler, and for the family of Dennis Heth. (Names will be removed from the prayer list after four weeks unless there is a change in the person's condition. Requests need to be made by an immediate family member.)

Quilt-In January 27: The St. Paul Lutheran World Quilt team invites you to join us in a cutting, creating, sewing and tying day, Monday, January 27, beginning at 10:00 AM, sharing a potluck lunch at noon. Bring your machines, scissors, threads, etc. and join us for a day of fellowship and Lutheran World Relief work. We will do a potluck lunch.

Lutheran World Relief is an organization with a long history of serving those in need globally. Because of the impossibility of being everywhere, LWR partners with many other organizations in this mission. Just as we in the Anamosa community join hands and serve together, United Methodist, UCC, Baptist and Catholic relief organizations work together with other faith-based groups, including Lutheran World Relief, to serve the global population in need. We are truly God's Hands in the world. Together.

Please take a moment and pick up your **2019 Giving Statements** and 2020 'My Offering' box on the table behind the pews. Also proof your directory information in one of the proof books on the same table. Thanks

Jones County Food Bank Although anything and everything is appreciated, the following items are the most needed: diapers; sizes 4, 5 & 6; toothbrushes & toothpaste; feminine hygiene products; dish soap; deodorant. December found 160 families in need of help. Thank you for your contribution for those in need.

Thanks to everyone who made my 90th birthday such a special event. The cards, gifts and attendance at the party was much appreciated. Doris Heeren

Sub Sunday is just around the corner! Why not grab a sub so your supper is ready for Super Bowl watching. Your meal will include a cold cut sub sandwich, lettuce, condiments, chips, and sweet treat for \$5. Don't wait! Complete your pre-order form TODAY!!! This is the last Sunday to order. Meals will be available following both services, Feb. 2. Delivery is available. Any questions, please contact Michele Lubben at bmglubben@gmail.com or 319-551-6820. Thank you for your support!

“ Love is Kind Dinner”

What: Home cooked meal featuring: Ham Balls, Mashed Potatoes, Rolls, Green Beans and Pie

When: February 16, 2020 **Time:** 4:30pm

Place: St. Paul Fellowship Hall

Why: Because we Love you! We hope you can join us for this evening of fellowship.

Please RSVP on the sign-up sheet or to the church office by February 10th (319) 462-4841

First Reading: First Isaiah 9:1-4 NIV

The prophet Isaiah began writing in about 725 BCE as the northern kingdom of Israel was facing a takeover by the powerful Assyrian army. The country of Israel had been comprised of twelve tribes born of the twelve sons of Jacob. Under King Solomon's rule, the tribes had split: two in the southern kingdom, ten in the northern. Zebulun and Naphtali were the names of the two sons who established their tribes north of the Sea of Galilee, in the northernmost region of Israel. Subsequently, when the Assyrians conquered the northern kingdom, they overtook these two tribes

first because geographically they were closest to Assyria. After they suffered some abominations, they lived under pagan Assyria's oppression, and Isaiah referred to them as the "people who walked in darkness." Assyria heavily taxed those who lived along the seaward road, a major travel way between the Mediterranean ports of northern Israel and the major cities of Damascus, Syria and others to the East.

Isaiah is proclaiming to the northern kingdom in a hope-filled tenor because he sees in the new king, Hezekiah, the ushering in of a "messianic" era. His vision included the fall of Assyria and the re-unification of the twelve tribes under this new anointed (*messiah*) king. In describing King Hezekiah, Isaiah uses the terms "God-Hero, Wonder Counselor, Prince of Peace" which implies a more than human quality to him. Hezekiah, in the line of the Davidic kings, would be a light for the nation; specifically, those who had been taken under Assyrian rule and now lived in darkness. He was declared "son of God" and was regarded as a superhuman being, one on whom Yahweh's favor rested. Hezekiah reigned in the southern kingdom, in Jerusalem, but Isaiah believed that it was under his rule that the new Israel would be established so that once again they could be the "chosen people," and a light for those scattered in all the nations.

Isaiah refers to the greatness of this day by comparing it to the victory over Midian. Isaiah was invoking a powerful image in the minds of his hearers because "Midian" infers the victory Gideon had over the Midianites during the Hebrew Exodus from Egypt to the Promised Land 500 years earlier. The Midianites were idol worshippers, like the Assyrians, and they had tempted the Israelites into idol worship when their time in the desert grew difficult. They took advantage of the impoverished Hebrews for "seven" years, until Moses was instructed by God to again free his people. Under Moses's watchful eye, Gideon soundly defeated the camel-riding Midianites by surrounding them with many fires in the night and making the noise of a thousand warriors, even though he had only one hundred. The Midianites fled in terror with their camels in tow.

We know in looking back that Isaiah's prophecy about Hezekiah was not fulfilled. Hezekiah was unable to reunite the nation, but he was able to protect the southern kingdom for another generation. It would be one hundred years later that the southern kingdom would be destroyed by the Babylonians (after they had defeated the Assyrians) and the prophet would be called upon to reveal the will of God to a new generation in exile.

Second Reading: The first letter of St. Paul to the Christian Community in Corinth Greece, 1:10-18 NIV

Paul is dealing with a real situation that arose in this young Christian community. The Corinthian believers had begun to put the leaders

of the church ahead of their unifying faith in Jesus the Christ. They argued about who was more worthy of being followed: Cephas (Peter), Paul, or Apollos (a Christian preacher from a community in northern Africa who came to Greece to spread the word of God. His reputation was that of a great public speaker. Even Paul admits that Apollos is a more eloquent speaker, but this should not render Paul's witness to the cross of Christ devoid of power, especially when it's rooted in personal sacrifice).

As often happens in worshipping bodies today, the people in Corinth began to associate themselves and their faith with one or the other of the leaders. Some followed Peter (*Cephas*, meaning *rock* in Aramaic) because of his apostolic witness; some showed allegiance to Paul because he had lived with them for at least eighteen months and had helped establish them as a community; some were drawn to the inspiring oratory of Apollos. No matter the affiliation, Paul takes exception with this tendency because the baptized are not to allow factions over human leadership to develop. Faith is misplaced when a particular preacher or pastor is able to change one's affinity for the Truth. According to Paul, there is only one source of unity for the body, Christ, who cannot be divided. Anything short of unity is a symptom of selfishness.

Matthew 4:12-23 NIV

Matthew wants his readers to know that Jesus is the fulfillment of all that was promised to Israel but previously unaccomplished in them. If Jesus was "the new Israel," drawing all people to Yahweh through himself, he must first undo what history had done to the Jewish people. And so, according to Matthew, after being baptized and declared "Son of God" by John the Baptist (a title given to David and to Hezekiah by Isaiah), Jesus moved north of Galilee to the region of Zebulun and Naphtali. He became the light in the darkness and fulfilled the prophecy of Isaiah for those people. He brought the reign of God into their midst because it was there that he called his first Apostles, taught in the synagogues and on the mount, cured disease, healed the separation of illness, and proclaimed, like the Baptizer, the good news of the kingdom at hand. Jesus attempted to do what Hezekiah and the kings prior to Jesus' day failed to do; bring the tribes back together under their faithful God.

It is significant that he called twelve Apostles because they represent the separated twelve tribes. By making them "fishers of men" he intended to gather all the lost of Israel back together so that eventually the entire world would be united to his Father through their witness. Jesus needed to build support with fairly successful, influential men if his mission was to be successful.

Matthew wants us to sense how charismatic Jesus was and how intensely his mission was shared by those he called. Peter and Andrew, James and John, when invited by Jesus, immediately left their livelihoods and successful fishing industry to follow him in his "new way." Jesus was offering them the dignity denied them by their religious and civic leaders, and they desired it so strongly that they did not hesitate to respond. Matthew wants us to know the urgency of choosing to commit ourselves to following Jesus, to listening to him, to knowing him. Matthew is not saying that disciples walk away from their responsibilities, incomes, children or spouses, in a permanent vacation at the feet of the master (these fishermen were part of a conglomeration run by their extended families. They left plenty of others to care for their families, nets and boats). Rather, he will show us in his gospel that a decision to follow Jesus changes one's perspective so that when one returns to those ordinary aspects of life (work, family, education, community, worship) they are experienced as part of the heavenly Kingdom at hand.



Taking it home:

--Name the yoke(s) that burden(s) you. Ask God today and throughout this week to bring you someone who will help you lift your burden. {This means you have to be open to being helped....}

--Name an idol that has power in your life {T.V., sport, money, texting, Zombies, car, food, computer, fashion, etc.} Choose a physical symbol for that idol and place it at the foot of a cross. Each time you think of that idol from now on, associate it with the cross of Christ. Let the cross and its message of selfless love give new perspective to the idol.

--Take the time this week to read some of the **Joint Declaration on the Doctrine of Justification** (JDDJ) agreed to by the Catholic Church's Pontifical Council for Promoting Christian Unity (PCPCU) and the Lutheran World Federation in 1999, as a result of extensive ecumenical dialogue.

--If you have allowed the actions or words of a church leader to distract you from your commitment to Christ or your faith community, make an effort to reconcile that situation. Name it, claim it, and ask for what you need.

--All of us are called to be "Fishers of others." Name three people whose lives you already effect or could effect because you act as a follower of Jesus.

--This week, two junior high age boys came to my door from the local Baptist Church to invite me to their services. I was deeply moved by their sincerity, warmth, and joy in asking if I knew Jesus Christ. When is the last time you invited someone to follow Jesus Christ, or to join you in worship? What is stopping you?

Mindfulness (set aside five minutes. breathe and read through three times. Which words or ideas hold energy for you? What images emerge in your imagination?)

Language both shapes and reveals attitudes. In the present ecological crisis, we need to be especially aware of our "Earth language." Our home planet is usually referred to as the earth (no capital letter) even though we never say the Venus or the Mars. Earth deserves the same respect.

We also refer to natural resources as if abundant ecosystems and beautiful life-forms, having evolved through millions of years, were merely for human use, as if a forest were only timber, instead of an interconnected web of life. Such utilitarian language reinforces the notion of a hierarchy with humans at the top and also the degrading depiction of humans as mere consumers. It seems we stopped being citizens and never named our true identity: planetary and cosmic beings, a unique species among the other members of the Earth community, with the task of creating, healing, celebrating, and loving. In *A New Climate for Theology*, theologian Sallie McFague asserts, "Our task is to awaken to and acknowledge who we are: we are reflections of the divine, as is all creation." In short, we are not consumers and everything else resources. "Words Shape Our Worldview" by Paulette Zimmerman, SSND, in *La Vista Visions Newsletter*

A Social Statement on: ABORTION [This social teaching statement was adopted by a more than two-thirds majority vote at the second biennial Churchwide Assembly of the Evangelical Lutheran Church in America, meeting in Orlando, Florida, August 28-September 4, 1991.]

III. THE CHURCH AS A COMMUNITY SUPPORTIVE OF LIFE: We also deplore the circumstances that lead a woman to consider abortion as the best option available to her. We are moved particularly by the anguish of women who face unwanted pregnancies alone. The panic and isolation of such pregnancies, even in the best of circumstances, can be traumatic. Poverty, lack of supportive relationships, immaturity, oppressive social realities, sexism, and racism can intensify her sense of powerlessness. The prospect of