

November
2024

The Current



Monthly News from Port Edwards United Methodist Church

A "Bazaar" Kind of People!



Sharon Mo. & Judy Mi.

Nina Pe. & Becky Ta.



Jef DeM., Cathy G.,
Glenna Su., and Jody Pa.



LuAnn Si. & Pastor Caleb



Ellen Ma. on the piano



Pat Ma. & Marge Ba.



Lucy Si. haggles Joy Ro. & Julie Be.!
25¢ well spent! 😊



Sue Mi., Joy Ro., and Julie Be.



Jerene Sil. & Joan Ha.

Candy P.-T. & Pastor Caleb

John Sw. & Art Ha.



Rose Wi., Sharon St.,
and Carol Ann Ha.

Midge He. & Sue Tho.

Sue Brz. & Kathy McG.



Sandy Ro. & Pat McG.

Nikki H. & Sara T.

Glenna Su. & Sue Mi.

Erin on the piano



Sue Mi. on the piano



Chuck La. & Kathy Mi.



Leo Tho. & Chuck La.



Mary He.



Gloria Wu.



Barbara Te.



Randy Ba., Maribeth L-S., and LuAnn Sl.

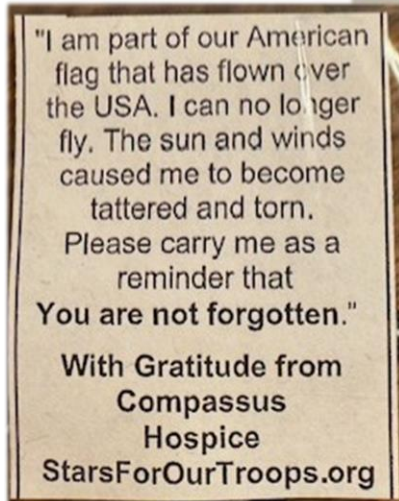
Judy Mi. on the piano



**THANK YOU TO ALL
WHO HELPED MAKE
OUR BAZAAR POSSIBLE
THIS YEAR!
IT WAS WONDERFUL!**



A PINNING CEREMONY FOR ED



In appreciation of our Veterans

Presented to
Edwin H. Heuer Jr.

We pay special tribute to you
for your military service to America
and for advancing the universal hope
for freedom and liberty for all.



Sandy Ro. helped organize a special military pinning ceremony for Ed He. on October 9th.

The ceremony was provided by House of the Dove (Compassus) in Marshfield and was led by Dawn Fr.

Pastor Caleb offered up some prayers and a scripture reading.

Ed spoke about his amazing time in the army.

Ed and Mary's whole family was in attendance.

Thank you for your dedicated service to our country, Ed!



Colby G. was recognized as Player of the Week at the end of August. He also made Homecoming Court as well! Congratulations, Colby!



Herman-Taylor Funeral H... • Follow

5h • 🌐

Please join us in welcoming Melanie [redacted] to our staff. Melanie grew up in Port Edwards and is a 2023 graduate of John Edwards High School. She is a licensed funeral director apprentice, currently working on her mortuary science degree to become a licensed funeral director. Welcome Melanie!



It was announced that Melanie S. joined the staff of Herman-Taylor Funeral Home in Rapids. Congratulations on your new job, Melanie!



Glow for Jesus!

Our church participated again in the 2024 Village Trunk or Treat in the business district. Our trunk was themed “Glow for Jesus,” and featured a pumpkin façade lit internally by a lantern. 200 bags of candy were filled, and about 200 children came to the event! Julie B. helped Pastor Caleb hand out the bags to all children: the beautiful ones, the ugly ones, the odd ones, and the scary ones! *With Jesus, there are no tricks, only treats!*

AN EVENING OF HALLOWS

The word “Hallowe’en” means “the evening of Hallows.” “Hallows” (as in “hallowed be thy name”) means “saints” in old English.

So October 31st is “an Evening of Saints.”

Many ancient cultures in the Mediterranean world and Middle East, including Jewish cultures, understood the day as beginning with the sunset rather than sunrise. We know of a few other “eves”: Christmas Eve and New Years Eve. In many Christian traditions, the evening service on “Good Saturday” is the first service of Easter Sunday.

Halloween is always October 31st because All Saints Day is always November 1st. All Saints Eve (or “All Hallows Eve”) is the first celebration of the saints.

How did this solemn occasion become connected to jack-o-lanterns, ghosts, things that go bump in the night, and trick or treating? That connection comes from popular festivals already happening in many cultures worldwide to celebrate the midpoint between the winter solstice (Dec. 21st) and the autumnal equinox (Sept. 22nd). In Gaelic traditions, Nov. 1st was called *Samhain* meaning “summer’s end,” and marked the end of the harvest season. For Celtic cultures, it was their “New Year’s Day.” It was also the day when cattle were brought in from pastures and those needed for the winter’s supply of meat would be slaughtered. It was the time between autumn & winter, warmth & cold, harvest & dormancy, and between life & death. With Nov. 1st being associated as the death-night of the old year and the day of slaughter, it came to be connected with death, ghosts, and graveyards. This midway point was thought to be a “thin” time between the realm of the living and the realm of the dead. During this time of year, it was believed that the spirits of the dead wandered from sunset until midnight, at which time the ghosts went back to bed. The Western Church endorsed this day and renamed it as “All Saints Day” a catch-all date for all the saints who didn’t have their own feast date in the calendar. Together, *Samhain* and All Saints influenced each other and the modern Halloween.

In Catholic and Orthodox traditions, All Saints is designated for the formally-recognized saints who lived particularly holy lives. Later, Nov. 2nd became known as All Souls Day, which was designated for all those within the church who had died within the past year.

United Methodists, like most Protestants have no “official saints,” so we combine All Saints and All Souls into a single observance on the Sunday nearest to the date. This celebration accents our understanding of holiness in this life and our hope for resurrection in the age to come. Our role in the church is to proclaim our witness to what makes for holiness (becoming one of the “hallows”) in this life, and our hope for the resurrection of the dead and the fullness of life in the new creation in the age to come. Sources: umc.org / almanac.com / wikipedia.org

Halloween: A day when we get it right.

Strangers come to us, beautiful, ugly, odd or scary, and we accept them all without question, compliment them, treat them kindly, and give them good things.

Why don't we live like that?

October 7th is National Trigeminal Neuralgia Day

This is a condition marked by facial pain, caused by blockage or damage to the trigeminal nerve which carries sensations from the face to the brain. Sudden facial pain and chronic headaches are typical of this disorder. Everyday activities such as eating, talking, or shaving can feel like torture, triggering jolts that



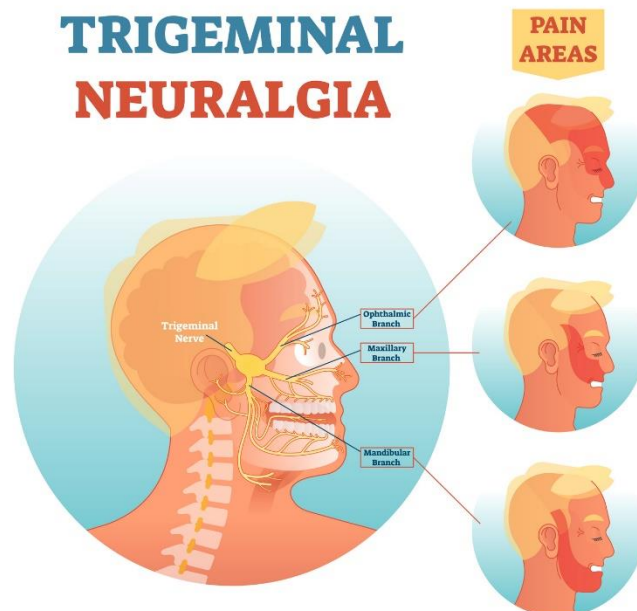
feel like electric shocks, aching, and/or burning in the face. Even the wind can set off searing attacks of pain. Between 10,000 and 15,000 new cases of TN are diagnosed every year.

The trigeminal nerve is a large bundle of fibers at the base of the brain that is responsible for sensation in the face. TN is caused when the lining of the nerve is damaged.

Source: yalemedicine.org

PEUMC recognized T.N. awareness by wearing teal ribbons on October 13th, in honor of one of our members who lives with T.N.

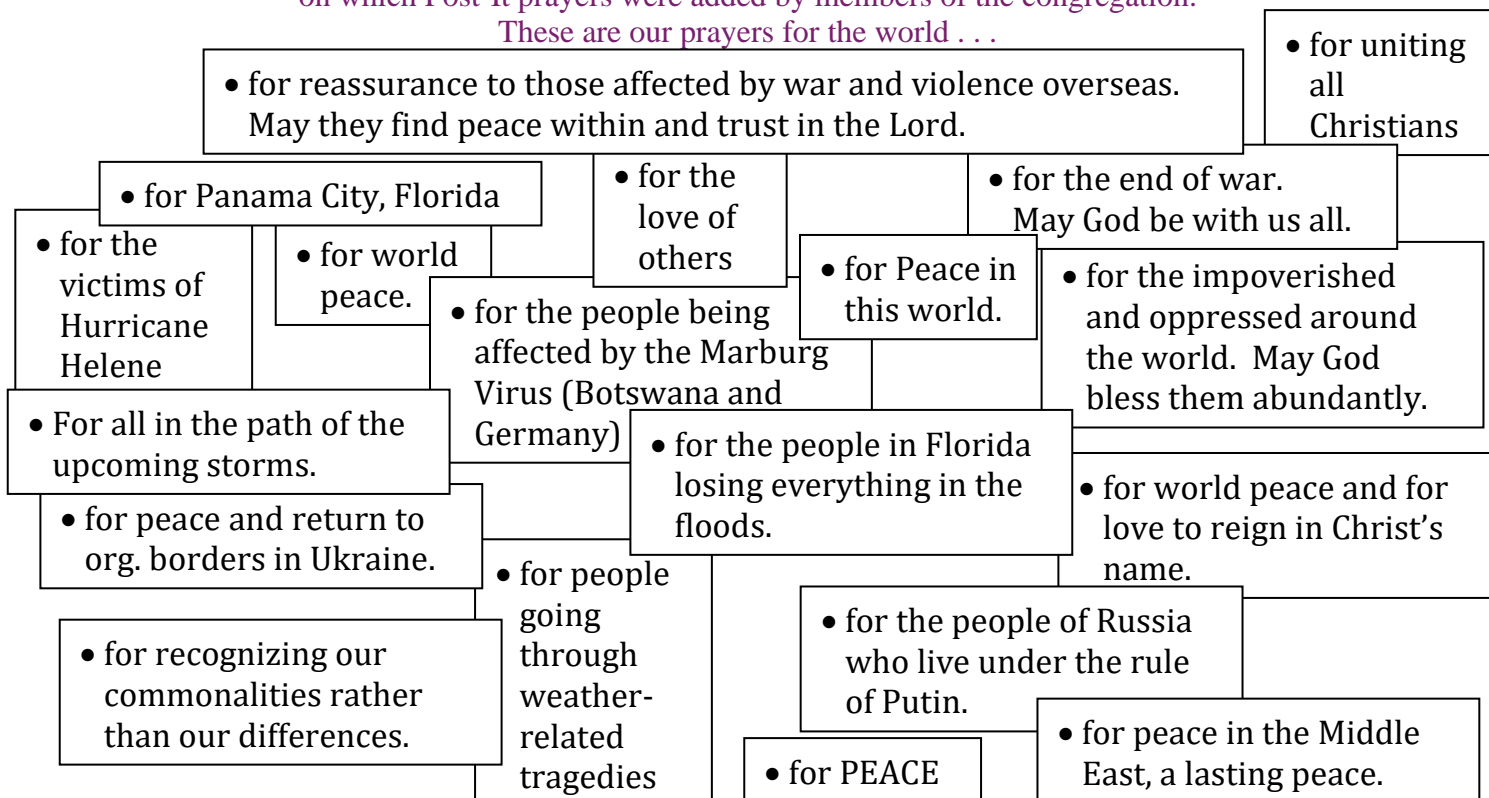
TRIGEMINAL NEURALGIA



PEUMC PRAYS FOR THE WORLD

October 6th was World Communion Sunday. A map of the world was displayed in our sanctuary, on which Post-It prayers were added by members of the congregation.

These are our prayers for the world . . .



A Season of Saints - 2024

The Sundays in October, leading up to All Saints Sunday, is an informal observance called the “Season of Saints,” during which time we choose to recognize the saintly people who are living amongst us now.

The saints of PEUMC we have recognized so far:

2021: Kathleen Mills (10/10/21) / Roger Sweet (10/17/21) / Midge Herschleb (10/24/21)
Roberta Morell (10/31/21) (posthumously)

2022: The Rev. Norman Silvester (10/9/22) / Jeffrey Taylor (10/16/22) / Mary Heuer (10/23/22)
Dorothy Fuller (10/30/22) (posthumously)

2023: Kathy McGrath (10/8/23) / John Sweat (10/15/23) / Glenna Sunderland (10/22/23)
Joyce Fehrman, Hans Hansen, Izetta Umland, John Casey, Tom Wirtz (10/29/23) (posthumously)

2024: Bill Lindroth (10/13/24) / Sue Thomasgard (10/20/24) / Ed Heuer (10/27/24)
Kathy Sweet, Bob Dunahee, Ginnie Oliver, Nancy Klahn, Gaylord Johnson (11/3/24) (posthumously)

♪ *I sing a song of the saints of God, faithful their whole lives through,
who bravely labors, lived, and died for the God they loved and knew.*

*And one was a doctor, and one was a queen, and another a shepherd in pastures green:
they were saints of God, if you know what I mean.*

God, help me to be one, too! ♪

(Words by Lesbia Scott, 1929, #295 – The New Century Hymnal)

**FIRST
WEDNESDAY**

Hymn-sing service on the first Wednesday of each month.

Wednesday, November 6th – 6:00 – 7:00 PM – PRAISING CHRIST

Wednesday, December 4th – 6:00 – 7:00 PM – PROMISED COMING

Fellowship Hall.

We sing through lots of hymns—learn a few new ones, sing lots of favorite classics!

The message is in the lyrics! (Not livestreamed.)

CHILDREN'S CHURCH DATES:

Sunday, November 10th

Sunday, December 8th

Sunday, January 12th

Sunday, February 9th

Sunday, March 9th

Sunday, April 13th

Sunday, May 11th

Old Words, in Many Ways

Why the updated language to the Lord's Prayer?

by Pastor Caleb

The Lord's Prayer comes to us from Matthew 6:9-13 and Luke 11:1-4. But Matthew's and Luke's versions are not identical. Matthew's version is longer and includes more detailed petitions, while Luke's version is shorter and more succinct. Matthew emphasizes God's will being done on earth and protection from evil, while Luke focuses more on daily needs and forgiveness. In Matthew, the Lord's Prayer is part of the Sermon on the Mount, a public teaching moment for Jesus, while in Luke, Jesus is responding directly to a disciple's request.

We probably have several versions of the Holy Bible at home. We may appreciate the poetic and familiar words of the King James Version but also welcome the ease of common English versions. Translating an ancient text is difficult. There are 3 broad ways to translate a text: word-for-word, thought-for-thought, or paraphrase. W-4-W or "literal translation" attempts to keep the exact words and phrases of the original, even if idioms and metaphors and word-usage are outdated or confusing. It may be faithful to the original text, but it is sometimes hard to understand, and it keeps the text historically distanced from the reader. (Ex.: King James Version, New American Standard Bible.) T-4-T or "dynamic equivalent" attempts to update the writing style and grammar into the modern language. (Ex.: Newly Revised Standard Version, New International Version.) Paraphrase, or free translation, translates the ideas of the original text but without being constrained by the original words. It eliminates the historical distance; it is easily readable, but not necessarily precise. (Ex.: The Message; The Living Bible.)

There are over 450 known versions of the Bible in English alone! (3,283 versions in other languages!) That means, the Lord's Prayer has, at least, that many different "versions" out there. When translators approach the Lord's Prayer in the gospels, they do not skip over it to keep it in the original KJV, they translate it like the other verses before and after it.

The Lord's Prayer, as spoken by Jesus, draws upon the ancient prayers of the Jewish tradition in its structure, language, and themes. It begins with a focus on the character and nature of God before shifting to human needs and responsibilities. It contains three common Jewish themes: praise, petition, and yearning for the coming reign of God.

So what about the version that is now projected during our services?

This version has its foundation in the Ecumenical Version of the Lord's Prayer. This version, along with the two other familiar versions of the Lord's Prayer ("trespasses" vs. "debtors") are both included in the back of our hymnal. The Ecumenical text comes from 1975 by the International Consultation on English Texts as a response to the widely expressed need for a common, ecumenical translation of the Lord's Prayer for English-speaking Christians. This met a special need in The United Methodist Church, since Methodists ("trespassers") and Evangelical United Brethren ("debtors") were familiar with their own respective versions. Many at the time of the 1968 union of our denomination expressed the hope that, instead of settling on either "trespasses" or "debts," we would use the word "sins" as a symbol of our unity. (Also, "sins" expresses most plainly what is meant by the less direct words "trespasses" and "debts.")

And yet, history moves on, and better biblical scholarship and sensitivity comes about. The version projected at PEUMC avoids masculine language for God (like "Father" and "kingdom"), revises outdated language (like "thy" and hallowed"), and finds a better phraseology for that tricky and controversial line: "lead us not into temptation, but." In 2019, Pope Francis authorized a rephrasing of this sentence for the Roman Catholic Church to

read: “do not let us fall into temptation, and.” Pope Francis said, “[The original] is not a good translation because it speaks of a God who induces temptation. I am the one who falls. It’s not [God] pushing me into temptation.”

Here is another problem. Jesus spoke *Aramaic*, but the New Testament was first written in *Greek*. So there is already a degree of separation between what Jesus actually spoke versus what we have in the gospels. Aramaic is still spoken today, but it is considered endangered. Not many speak it; it is mainly taught as a “heritage language.” Today it has many dialects throughout the Middle East. Ancient Galilean Aramaic, which Jesus would have spoken, is almost impossible to reconstruct. But when a common, modern form of Aramaic is translated from the Bible’s Greek, the Lord’s Prayer comes out as:

*“Our Abba, who is in Heaven, let Your name be glorified.
Your Kingdom, it will come. Your Will, it will be on earth as is in heaven also.
Give to us daily the bread we need,
and forgive us our sins, as we also forgive those who sin against us.
Do not let us enter into trial/testing, rather deliver us from the evil,
because the Kingdom, the Power, and the Glory belongs to You forever and forever.”*

In 2021, a First Nations Version (FNV) of the Bible was published. It is a thought-for-thought translation made from the input of over 25 tribes, that renders the biblical text into Native American idiom and imagery. Here is the FNV translation of the Lord’s Prayer:

*“O Great Spirit from above, we honor Your name as sacred and holy.
Bring Your good road to us,
where the beauty of Your ways in the spirit-world is reflected in the earth.
Provide for us day by day – the elk, the buffalo, and the salmon –
the corn, the squash, and the wild rice. All the things we need for each day.
Release us from the things we have done wrong,
in the same way we release others for the things done wrong to us.
Guide us away from the things that tempt us to stray from Your good road,
and set us free from the worthless ways of evil.
Aho! May it be so!”*

So we shouldn’t get too concerned over translations of the Bible or the Lord’s Prayer. There is no “one, true” way. It’s impossible to try to know *exactly* what Jesus said, although the Bible’s Greek version is probably close enough. Even though ancient languages grow more ancient every year, we must trust that biblical scholarship, through research and discovery of more ancient texts (like the Dead Sea Scrolls), can help us to better understand the incredible depth and nuances of human language, both ancient and modern.

It’s my (Pastor Caleb’s) belief that the Lord’s Prayer should be read in our own “heart language,” the version “nearest and dearest” to us. For many older people, it’s the version they learned growing up. That’s okay. But it doesn’t have to be for everybody, as if King James dictated his translation for all time from the very mouth of God. Some many complain that reciting different versions together is not as smooth and uniform as just using one translation. But I sat next to my grandma for years listening to her recite the French and Latin versions while everyone else did the English. If someone attends our services that speaks Spanish or Mandarin Chinese, I should hope that they would recite the version in their “first” language – wherever our “heart” is, the Lord’s Prayer should be spoken from there.

DOORS LOCKED?



For past 18 months, we have been locking the main entry doors during our Sunday morning services to provide safety and security to our worshipping congregation.

Lately, you may have noticed a new wireless doorbell and a sign on the glass doors.

This has been recently installed.

The doorbell has 3 receivers placed strategically around the building. A ****quiet**** chime will play near the offices and in the kitchen. The third receiver is placed in the sanctuary, but it is ****silent.**** Instead, *it will blink a light*. This is because this product is made for the hearing-impaired.

IF YOU EVER FIND YOURSELF RUNNING LATE TO A SERVICE OR HAVING TO LEAVE AND RETURN DURING THE SERVICE,
please use this doorbell.

Things to know about the doorbell:

- (1) Do not worry, it will NOT interrupt the service! It does NOT make a noise in the sanctuary. The lighted receiver can be seen by the ushers to alert them that someone is at the door. It only makes a quiet noise in other parts of the building, but that is just to alert the pastor and Administrative Assistant that someone is at the glass door during weekday office hours.
- (2) It is not so much a *wired, mechanical* doorbell as it is a *wireless, touch-sensitive* one. To activate the bell, it cannot be lightly tapped or pressed on the edges. You **MUST** press firmly and directly with your thumb. (SEE PHOTO BELOW.)
- (3) As in the photo below, the doorbell will light up **BLUE** when it has been activated correctly. Press it until it lights up **BLUE**. If it lights up **BLUE** but nobody is alerted, please wait a few minutes and try again. An usher may be away from their pew at the moment.





THE CHURCH AND POLITICS

(EVERYTHING YOU EVER WANTED TO KNOW ABOUT THE ‘CHURCH AND STATE’)

provided by umc.org – published September 14th, 2020

The people called Methodists have been actively involved in social and political matters from their founding in 18th century England. Methodists were among the primary advocates for the abolition of slavery across the British Empire, the organization of labor unions to protect workers from dangerous working conditions, the ending of the debtors’ prison system, and the creation of new systems of care for poor children. Given this heritage, Methodists have continued to advocate for other social or political issues since that time, like women’s suffrage, temperance, civil rights, health care, and care for the environment, to name a few.

Should United Methodists be involved in politics?

We acknowledge that we are responsible to God for our social, economic, and political life. The Church regards political participation as the privilege and responsibility of citizens. We assert, “[Scripture recognizes that faithfulness to God requires political engagement by the people of God](#)” (*Book of Resolutions*, #5012). “[The church should continually exert a strong ethical influence upon the state . . .](#)” (*Book of Discipline*, The Political Community).

What about separation of church and state?

We also affirm an appropriate separation of church and state. We reject undue control or interference by either religious bodies or the state in the affairs of the other. “[Separation of church and state means no organic union of the two, but it does permit interaction](#)” (*Book of Discipline*, The Political Community).

Does the UMC have a lobbying office in Washington D.C.?

The General Board of Church and Society (GBCS), the church’s advocacy agency for issues of justice, equality, and peace, has offices on Capitol Hill in Washington D.C. and at the United Nations in New York City. GBCS engages in *advocacy*, not *lobbying*. The agency communicates the denomination’s position on more than 30 social issues with policymakers and church and national leaders.

Can the General Board of Church and Society represent me or my church in political issues?

Only the General Conference speaks for the whole denomination. Church and Society implements the policies and resolutions adopted by the General Conference. Their role is to educate and equip United Methodists to think through and act on issues from a faith perspective. GBCS can only represent the established views of the denomination.

What can I do if I disagree with The UMC’s position on an issue?

The Church recognizes that individual members may hold varying views on social and political concerns. (And individual members are not required to affirm these same positions as a requirement for membership.) The Church notes in our *Book of Resolutions*, “[You may find that your denomination’s policies give you more ‘food for thought.’ Maybe you will agree . . . or you may disagree.](#)” If you disagree with the Church’s position, start by talking to your pastor. United Methodist members who feel strongly about an issue and seek to change a current statement or policy may petition General Conference to request action. The petition process is generally open from late spring to late summer of the year prior to a General Conference. The next General Conference is currently scheduled for 2028.

Why doesn’t our Book of Discipline and Book of Resolutions make more references to the United States government?

“[The United Methodist Church membership extends beyond the U.S. boundaries; it is global. So, in many cases we are speaking to, from, or with more than one national government. Our church’s public witness is first and foremost to be judged by God by whether it supports justice, love, and mercy, particularly for the poor and powerless](#)” (*Book of Resolutions*, page 23).

Does The UMC support or contribute to any candidate or political party?

No. This is prohibited under U.S. non-profit law.

Can churches be politically active without jeopardizing their tax-exempt status?

Religious organizations can promote the right to vote, educate communities on issues and candidates, and encourage participation in the electoral process when done in a non-partisan manner. Participating in the political campaigns of candidates for public office is prohibited, as well as spending a substantial portion of time or resources to influence legislation. The UMC believes that churches have the “[right and the duty to speak and act corporately on those matters of public policy that involve basic moral or ethical issues and questions. . . . Influencing the information and execution of public policy at all levels of government is often the most effective means available to churches to keep before humanity the ideal of a society in which power and order are made to serve the ends of justice and freedom for all people](#)” (*Book of Resolutions*, Church-Government Relations).

Can church property be used for political rallies, voter drives, or candidate events?

Charitable organizations, like churches, may conduct nonpartisan activities that educate and encourage people to participate in the electoral process. Congregations can: (1) discuss moral and public policy issues, (2) urge congregants to communicate with candidates about issues important to the community, (3) encourage voting and help people get to the polls, (4) sponsor voter registration drives (if conducted in a nonpartisan manner), (5) provide education on topics in a nonpartisan manner, (6) permit facilities to serve as polling places, (7) host candidate forums as long as all candidates are invited, a broad range of issues is discussed, and all candidates have equal opportunity to speak.

Congregations CANNOT: (1) issue statements endorsing or supporting candidates or distribute materials explicitly biased toward or against a particular candidate or political party, (2) donate money to a candidate or solicit contributions on their behalf, (3) offer church space to one candidate and refuse it to another, (4) sponsor campaign rallies for candidates, (5) donate to or set up their own Political Action Committee (PAC).

Are pastors allowed to preach about or share personal political views on social media?

The United Methodist Church has official positions on a wide variety of public policy issues. All clergy are expected and encouraged to preach and teach about the church’s statements and policies as part of their pastoral ministry. The scriptures themselves are also full of guidance from prophets, Jesus, and the early church that have strong political, social, and economic implications. Preaching what the scriptures say and how they apply to current situations is a significant part of what pastors are called to do. A pastor may not use the pulpit, church publications, website, or social media, or any other forum related to the church to declare their individual preferences for any political candidate or specific legislation. They may do so as private citizens using their own social media platforms. A pastor may critique certain actions or policy positions of specific candidates based on scripture or the official statements of The United Methodist Church. However, such critique must be about policy positions or actions, not whether that candidate should be elected.

Can a pastor be involved in local politics?

A pastor may be directly involved in local politics and even become a candidate for political office, as long as it is on the pastor’s own time and not as a representative of the church. The pastor cannot use their position in the church nor any church property or resources to promote their own political campaign.

Am I expected to respect elected leaders with whom I disagree?

Whether or not our preferred candidate is elected, United Methodists pray for all leaders who serve the public and “support their efforts to afford justice and equal opportunity for all people.” However, we do not submit blindly to governing authorities. As the church, we strive to exercise a “strong ethical influence” upon the government, holding leaders accountable for policies which are just and opposing those which are unjust. We hold government responsible for protecting the rights of the people and oppose governmental oppression of its people. Citizens may exercise their right to vote to ensure leaders responsibly use their power. When governments enact policies that are unjust or detrimental, the witness of scripture shows us that there may be times when “[biblical faithfulness will necessitate civil disobedience to the ruling authorities \(Acts 4:1-20\)](#)” (*Book of Resolutions*, Church-Government Relations). As disciples of Jesus Christ, we take seriously our responsibility to fully participate in building a more peaceful and just world.

How can I faithfully respond to an issue that concerns me?

United Methodists can work individually and collectively to effect change. Write to, or meet with, representatives; submit a letter to the editor; join in prayer vigils, marches, or social media campaigns; team up with like-minded people to learn about how an issue affects those most directly impacted and work together for positive change.

How can I talk about political issues with others who disagree?

In this time of polarization around social and political issues, Christians may struggle to have positive dialogue with family, friends, and congregation members. Political differences are sometimes experienced as unhealthy conflict, but can be experienced as grace-filled, charitable conversation. Being with an attitude of compassion and curiosity. Practice active and respectful listening for understanding. Look for common ground as you clarify your values. Focus on what makes for the common good and not only your particular interests. Test what you say and how you say it alongside scripture, our denomination's Social Principles and Resolutions, and United Methodist tradition and history. Every person is a child of God. People are defined, ultimately, by their relationship with God – not by the flaws we think we see in their views and actions.

Which U.S. Presidents were Methodist?

James Polk (1845-1849) / Ulysses Grant (1869-1877) / William McKinley (1897-1901) / George W. Bush (1989-1993) (Hillary Clinton is also a United Methodist)

Election Day Prayer Video



G.R.A.C.E. (Greater Rapids Area Churches for Ecumenism) has prepared a video of prayers for Election Day. The service will be on YouTube and you can gain access to it when it is linked to PEUMC's Facebook page. It will be made available to you either Monday, November 4th or Tuesday, November 5th. Area clergy will share with you prayers they have written covering the whole election: polling places and polling workers, election officials, the candidates and those who advise them, voters, the nation, and all the nations of the world.



Community Thanksgiving Service

Sunday, November 24th – 6:00p

First Congregational Church, Wisconsin Rapids

G.R.A.C.E. is hosting their second-annual Community Thanksgiving Service.

It will take place at 6:00 on Sunday, November 24th

at First Congregational Church in Wisconsin Rapids (311 2nd Street S – next to the downtown cinema).

Pastor Caleb will be preaching. An offering for student meal debt relief will be taken up.

A reception of pies will take place after the service.



Let us review our winter-weather protocol:

- our parking lot and sidewalks will be plowed and salted for our Sunday morning services.
- the drop-off area nearest the main entry will be de-iced, salted, and sanded as best we can.
- greeters are asked to look out for those arriving and who may be having difficulty approaching the entry.

SERVICE CANCELLATION:

An official call to cancel services due to bad, snowy, icy conditions will be made by 8:30 AM on Sunday morning. We will use these means to notify you: MailChimp (email), PhoneVite (phone), and on the main page of our church website. PLEASE make sure you sign-up for one of these services.

OUR ANNUAL PUBLIC SERVICE REMINDER:

PEOPLE ACROSS THE U.S. HAVE BEEN SERIOUSLY INJURED OR HAVE DIED TRYING TO BRAVE THE WEATHER GETTING TO CHURCH. PLEASE EXERCISE GOOD JUDGMENT!

WHAT DOES PASTOR CALEB TITHE?

I want to share with you my financial planning and tithing practices,
to both inspire you and challenge you.

I had been a part-time pastor for a few years before I challenged myself to start giving regularly to my church. It was a new practice for me, and I was scared to start doing it. I had never given my money to an organization regularly. Before then, I retained all the money I earned. It was my understanding of the “means” which I had to live within. So, I challenged myself to start out small with **\$5.00** weekly. (And even that felt painful for me!)

When I started serving two churches simultaneously, I starting giving \$5.00 to *each* church weekly. *Ugh!* The next year, **\$10.00** to *each* church weekly. *Eh.*

By the following year, I knew I needed to give a full **10%**. Since then, this has been my practice. It was rough at first – but only mentally – not in actuality.

Now, both Doug and I tithe 10% of our combined salaries and it does not affect our financial situation at all (and that’s also with car payments and insurance, student loan payments, and renters insurance, too).

My 2025 base salary will be **\$53,000**.
I’m choosing to deduct **16%** from my salary for my pension
(which will be taxed & tithed upon withdrawal),
leaving a total of **\$44,520.00**.
My tithe (note: calculated before taxes) will be **\$4,452**.

From this amount, my 2025 tithe (10%) is broken into 3 components (all going to the Church):

- **1%** will go to greater denominational ministries (i.e., Reconciling Ministries Network): **\$445.20**
- **1%** will go to Wisconsin Conference ministries (i.e., conference camps): **\$445.20**
- **8%** remains at Port Edwards UMC: **\$3,561.60** (**\$68.49** weekly giving).

Should you also cap your PEUMC giving at **8%** or factor in your other non-church donations into your 10%? This is not encouraged. *Ideally*, your full tithe should be dedicated to Christ’s church. A tithe is not just money given out to *any good cause*; a biblical tithe is specifically for “the running of the temple and income for the priest.” I give a full 10% to the church, on the local, conference, and denominational level. This is because I am a clergy member of the conference and I have vowed in my ordination to support the denomination at all levels by my own “prayers, presence, gifts, service, and witness.” You must determine for yourself how your other goodwill donations are part of your “church giving” or are given in addition to it.

Thank you for being faithful disciples in your financial contributions to our ministries!

Sunshine Reading Circle

The next book we will be reading is:

It is in the library system.

We will discuss this book on January 15th, 2025.



Stewardship Consecration Sunday is Coming!

Sunday, November 17th

Christian financial stewardship does not focus on paying the bills; it is not even about supporting a budget. We do not settle for a scarcity mindset: (“this is ***all*** we can ***afford*** to do in missions and ministry.”) This always leads to never-ending cutbacks and feelings of deficiency.

The money we have—*we’ve certainly earned it by the sweat of our brow!* But it is still God’s gracious gift to us: *to Whom all blessings flow!* Christian stewardship sees our contribution as a way to grow spiritually in our relationship with God by supporting good works of outreach and mission with a percentage of our incomes. We see the world in abundance: “***this is what we get to do here!***” In other words, ***we put our money where our heart is!***

Stewardship Consecration Sunday is the name of our 2024 stewardship program. Our church leadership chose this as a way to teach the biblical and spiritual principles of generous giving.

Stewardship Consecration Sunday is based on the biblical teachings that describes our need to give as a way to mature spiritually, rather than on the need of the church to receive: “***your heart will be where your treasure is***” (Matthew 6:21). United Methodists do not practice membership dues; we are followers of Jesus Christ who ***want*** to give unselfishly as an act of discipleship. *Stewardship Consecration Sunday* encourages us toward proportionate and regular giving practices in response to the question, “***What percentage of my income is God calling me to give?***”

On the morning of November 17th, we are asking our attendees and members to make their financial commitments to our church’s missionary, benevolent, and educational ministries in this community and around the world.

You may interpret this as a change that starts immediately or projected for the 2025 calendar year.



Every attendee and member who completes an *Estimate of Giving Card* does so voluntarily by attending morning worship on Stewardship Consecration Sunday. We urge people to attend who feel strongly opposed to completing a card. The procedure is done in such a way that no one feels personal embarrassment if they choose not to fill out a card. Getting our cards to reflect reality as close as possible keeps the church financial officers from having to “guess” their way throughout the year, wondering what the giving will be like from month to month.

We will not solicit you at your home. During morning worship, Pastor Caleb will conduct a brief period of instruction and inspiration, climaxed by members making their commitments as a spiritual act of worship.

The worship will be followed by a reserved Celebration Luncheon. Reservations will be made during the worship services on October 29th and November 5th. Since we will make no follow-up visits to ask people to complete their *Estimate of Giving Cards*, we will make every effort to inform, inspire, and commit everyone to attend Consecration Sunday worship.

Thank you in advance for your enthusiastic participation in the biblical and spiritual dimensions of generous giving! Thank you for your past and future contributions to our church’s ministry!

Stewardship Chair, *Sue Mitchell*

Pastor, *The Rev. Caleb McGregor*

Tithe Calculations for 2025

Based on my (our combined) annual income of [a.],
 an annual tithe would be [b.],
 a monthly tithe would be [c.],
 and a weekly tithe would be [d.].

*(a tithe is defined as 10% -- you decide if this is **before** or **after** taxes)
 (use your 2023 income; or 2024 income, if you know it)
 (exclude money set aside for retirement; you will want to tithe on that when you draw on it)
 (you should include all sources of income)*

A tithe is a biblical ideal; not a mandate or command.

Annual Income	a x 0.1	Annual Tithe	b ÷ 12	Monthly Tithe	b ÷ 52	Weekly Tithe
a. \$5,000		b. \$500		c. \$41.67		d. \$9.61
a. \$10,000		b. \$1,000		c. \$83.33		d. \$19.23
a. \$15,000		b. \$1,500		c. \$125.00		d. \$28.85
a. \$20,000		b. \$2,000		c. \$166.67		d. \$38.46
a. \$25,000		b. \$2,500		c. \$208.33		d. \$48.08
a. \$30,000		b. \$3,000		c. \$250.00		d. \$57.69
a. \$35,000		b. \$3,500		c. \$291.67		d. \$67.31
a. \$40,000		b. \$4,000		c. \$333.33		d. \$76.92
a. \$45,000		b. \$4,500		c. \$375.00		d. \$86.54
a. \$50,000		b. \$5,000		c. \$416.67		d. \$96.15
a. \$55,000		b. \$5,500		c. \$458.33		d. \$105.77
a. \$60,000		b. \$6,000		c. \$500.00		d. \$115.38
a. \$65,000		b. \$6,500		c. \$541.67		d. \$125.00
a. \$70,000		b. \$7,000		c. \$583.33		d. \$134.62
a. \$75,000		b. \$7,500		c. \$625.00		d. \$144.23
a. \$80,000		b. \$8,000		c. \$666.67		d. \$153.85
a. \$85,000		b. \$8,500		c. \$708.33		d. \$163.46
a. \$90,000		b. \$9,000		c. \$750.00		d. \$173.08
a. \$95,000		b. \$9,500		c. \$791.67		d. \$182.69
a. \$100,000		b. \$10,000		c. \$833.33		d. \$192.31
a. \$110,000		b. \$11,000		c. \$916.67		d. \$211.54
a. \$120,000		b. \$12,000		c. \$1,000.00		d. \$230.77
a. \$130,000		b. \$13,000		c. \$1,083.33		d. \$250.00
a. \$140,000		b. \$14,000		c. \$1,166.67		d. \$269.23
a. \$150,000		b. \$15,000		c. \$1,250.00		d. \$288.46
a. \$160,000		b. \$16,000		c. \$1,333.33		d. \$307.69
a. \$170,000		b. \$17,000		c. \$1,416.67		d. \$326.92
a. \$180,000		b. \$18,000		c. \$1,500.00		d. \$346.15
a. \$190,000		b. \$19,000		c. \$1,583.33		d. \$365.38
a. \$200,000		b. \$20,000		c. \$1,666.67		d. \$384.62
a. \$220,000		b. \$22,000		c. \$1,833.33		d. \$423.08
a. \$240,000		b. \$24,000		c. \$2,000.00		d. \$461.54
a. \$260,000		b. \$26,000		c. \$2,166.67		d. \$500.00
a. \$280,000		b. \$28,000		c. \$2,333.33		d. \$538.46
a. \$300,000		b. \$30,000		c. \$2,500.00		d. \$576.92
a. \$340,000		b. \$34,000		c. \$2,833.33		d. \$653.84
a. \$380,000		b. \$38,000		c. \$3,166.67		d. \$730.77
a. \$400,000		b. \$40,000		c. \$3,333.33		d. \$769.23
a. \$450,000		b. \$45,000		c. \$3,700.00		d. \$865.38
a. \$500,000		b. \$50,000		c. \$4,166.67		d. \$961.54

Calculating My Actual Tithe

(10% - a biblical **ideal**; not a mandate or command)

(before or after taxes – you choose)

(exclude any money that will be taxed later (pension, etc.))

My (our) 2024/2025 annual income is: \$_____.

x 0.1

My (our) 2025 annual tithe (10% - ideally) is: \$_____.

÷ 12

OR

÷ 52

My 2025 monthly tithe (ideally) is: \$_____. **OR** My 2025 weekly tithe (ideally) is: \$_____.

Two most important things to consider above all else:

(1) Keep it regular

(2) Make it your *first-fruits* (the top/first portion of your income), NOT what is left over.

Hanging of the Greens

We will be decorating the church sanctuary starting at 10:30 AM on
Saturday, November 30th.

November Household Prayers

Throughout this month, the congregation is
asked to pray for the following families

(randomly chosen on 10/27):

- Michaela W.
- Adam H.
- Maribeth L-S.
- Sue M.



Meetings in November

MemoryShare – Tuesday, November 5th – 10:30a

UWIF “Thank You Brunch” – Thurs., November 7th – 9:30p

Church Council – Sunday, November 10th – 11:15a

Nurture Team – Tuesday, November 12th – 10:00a

S-PRC – Wednesday, November 20th – 10:00a

November Mission Projects

PART ONE: Collect \$ for Christmas gifts

to Port Edwards students in need.

(to be completed by Sunday, November 24th – GOAL: \$500)

PART TWO: Collect brand-new (with tags) LARGE-SIZE SWEATPANTS AND SWEATSHIRTS for Aspirus Riverview Hospital.

Riverview Hospital needs sweatpants and sweatshirts to refill their Kindness Closet which is a donation center that provides clothing to patients, when needed, when they leave the hospital. Clothing must be brand-new. The larger, the better, because clothing must fit over bandages and casts.

December Mission Project

Fill holidays baskets for members of PEUMC.

The # of baskets and the type of items will be determined at the start of December.

Church/Charge Conference 2024

Saturday, December 14th – 11:00a – 11:30a - PEUMC

District Superintendent Park Hunter will be with us in-person.

We will be taking D.S. Park out to lunch afterward.

**THANK YOU, VOLUNTEERS, FOR HELPING
OUR NEIGHBORS IN SEPTEMBER/OCTOBER!**



A program of Aspirus Riverview Hospital
made possible by United Way of
South Wood & Adams Counties

Home Delivered Meals Drivers

Julie Be
Skip & Ellen Ma
Pat & Kathy McG
Sue Mi
Becky Ta
Leo & Sue Tho

Every four weeks, PEUMC volunteers deliver a hot and nutritious noon meal to homes of Wisconsin Rapids area residents who are unable to prepare their own meals. Anyone interested in helping with this program may contact Becky Taylor (715-887-2163) for more information. **THANK YOU!**

NOVEMBER

SUN	MON	TUES	WED	THURS	FRI	SAT
					1	2
					Pastor's day off	UWIF Bazaar 10a – 2p
3	4	5	6	7	8	9
Service 10:00 AM <i>(Communion)</i> All Saints Sunday  Lions – 3:25		10:30 AM – MemoryShare @ El Cafe	Anniversary Jon & Mandy M. Leader packets due 1 st Wed. Service 6:00-7:00p Fellowship Hall	9:30 AM – UWIF Thank You Brunch	Birthday Guy D. Pastor's day off	Birthday Phil O. Anniversary John & Diane S.
10	11	12	13	14	15	16
Service 10:00 AM Reign of Christ Sunday Sunday School 2nd Sunday Coffee 11:00 AM – Church Council Meeting Birthday Ava S.	Birthday Melora C. Veterans Day	10:00 AM - Nurture Team Meeting			Birthday Lisa M. Newsletter items due Pastor's day off	
17	18	19	20	21	22	23
Service 10:00 AM Stewardship Consecration Sunday Birthdays Denise D. Sawyer H.  Bears - Noon		Birthday Ella H.	10:00 AM – S-PRC Meeting	Birthday Linda F.	Pastor's day off	
24	25	26	27	28	29	30
Service 10:00 AM Native American Sunday Community First Congregational Ch. 6:00 PM  49ers – 3:25	Delivery & Pick-up of Attitude of Gratitude Bouquets 7:30-10:30a & 2:30-5:30p			Thanksgiving  Dolphin –7:20	Pastor's day off	Hanging of the Greens – Sanctuary 10:30 – noon (lunch provided)

Church Office Hours:

Connie: Monday through Friday : 8:00a – noon

Pastor: Monday through Thursday : 9:00a – 1:00p