

Special Points of Interest

OWLs—Sunday, December 8, 12:00

Holy Trinity Dinner– Thursday, December 17

Christmas Breakfast– Sunday, December 20, 9:30 am

Community Blue Christmas– Sunday, December 20, 6:00 pm

Christmas Eve Service– Thursday, December 24, 4:00 pm

Lessons & Carols, Sunday, December 27 On-line only

Inside this Issue

Pastor's Article	2
Contact Information	2
Interest Articles	3-5
Council Highlights	8
Ongoing Ministries	6-7
Committee Meetings	8
Members Page	8

MESSIAH LUTHERAN CHURCH

MESSENGER

Volume 26, Issue 12

OWLs

Tuesday, December 8
12:00 noon

Potluck lunch and $10.00 white elephant gift exchange in Fellowship Hall.

Christmas Poinsettia

Please consider sponsoring a 6.5" potted Red or White Poinsettia to help decorate our Church for Christmas Eve Services or one of the 10" potted Poinsettias for behind the Altar.

Please use the sponsorship form in the Narthex and place your payment of $9.75 each into a marked envelope in the offering plate or turn it into the church office before **December 8.**

Holy Trinity Sloppy Joe Dinner

Holy Trinity Lutheran Church is in the heart of Erie's "Little Italy" neighborhood, and they have a long history of providing meals for those in need in that community. They offer monthly Sloppy Joe dinners provided by participating churches. Messiah has participated in the past and will be providing this year's dinner **Thursday, December 17.**

We are asking the congregation to provide cookies for dessert. They will need to be delivered to the church by **Tuesday, December 15.** Thanks to all for your support

Christmas Breakfast

Sunday, December 20
9:30 am
in Fellowship Hall

All are invited to enjoy the fellowship!

Egg Bake, Pancakes, Sausage and Christmas Cookies. Several pet guests courtesy of Heartland Pets, thanks to Wendi Proper.

Calling all bakers!

CYFM/Church Life is looking for Christmas Cookies to serve at the Christmas Breakfast on Sunday, December 20.

There will be a signup sheet in the Narthex to let them know what type of cookies you will be making or bringing.

Community Blue Christmas Service

Sunday, December 20
6:00 pm
Wesleyville Baptist Church.

Pr. Tom Glasoe will be preaching.

Christmas Eve Service

Thursday, December 24
4:00 pm

Candlelight Service with Holy Communion

Lessons & Carols

Sunday, December 27
Online Only

Bible Study

Tuesday afternoons
1:30 pm
Study Lounge

Wednesday night
6:00 pm
Study Lounge

No Bible Study the week of Christmas/New Year's



Contact Information

2025 Eastern Ave
Erie, PA 16510
(814) 899-6386

Cindy Anderson:
(814) 881-2161
secretary@messiah-erie.org

Bonnie Stearns
(814) 460-0556
bettis1234@gmail.com

Michelle Flaherty:
mlcmusic@messiah-erie.org

Pastor Thomas Glasoe:
(814) 460-8529
pastor@messiah-erie.org

www.messiah-erie.org

Follow Messiah Lutheran Church on Facebook

Live Stream Sunday YouTube- Messiah Lutheran Church Erie

Church Office Hours

Monday
Closed
Tuesday
10:00am-5:00pm
Wednesday
Closed
Thursday
10:00am-5:00pm
Friday
10:00am-5:00pm

From the Desk of Pr. Tom

Holy Envy - Always Be Curious

Not long ago, I found myself in a conversation on social media with a woman who was defending Judaism by criticizing Christianity. She argued that Christians misunderstand God, that Jesus is not the promised Messiah, and that Christian beliefs rest upon false conclusions.

I chose to engage—not to win an argument or score theological points—but because I believed she was critiquing a version of Christianity that did not fully represent what Christians actually confess. Before we can fairly evaluate another faith, we owe one another the respect of understanding that faith as its adherents understand it. Christians should strive to understand Judaism honestly, just as those who critique Christianity should seek to understand the Christian faith on its own terms. As the conversation continued, I realized that the larger issue was not our theological disagreement; it was our willingness—or unwillingness—to remain curious.

One of the gifts of the Christian life is that we are freed by God's grace from having to prove our worth or defend our identity. Martin Luther taught that we are justified by grace through faith, not by winning debates or possessing perfect knowledge. Because our salvation rests in God's grace rather than our intellectual achievements, we are free to ask questions, to listen carefully, and to learn from others without fear. That freedom makes curiosity a Christian virtue.

Curiosity is not doubt. Curiosity is an act of humility. It is the recognition that every person bears the image of God and has a story worth hearing. It acknowledges that while we confess Jesus Christ as God's fullest self-revelation to the world, we do not possess exhaustive knowledge of God. As the Apostle Paul reminds us, "Now we see in a mirror, dimly" (1 Corinthians 13:12).

One concept that has become increasingly meaningful to me is what some have called **"***holy envy***."** Holy envy does not mean wishing we belonged to another religion or abandoning our own convictions. Rather, it is the ability to recognize something beautiful, faithful, or admirable in another tradition and to thank God for it.

Perhaps it is the Jewish devotion to centuries of scriptural study. Perhaps it is the discipline of daily Muslim prayer. Perhaps it is the Buddhist emphasis on attentiveness or the reverence for creation found among many Indigenous peoples. Recognizing goodness in another tradition does not diminish our faith in Christ. Instead, it reminds us that God's image continues to shine through humanity, even amid our differences.

As Lutherans, we can appreciate such gifts while remaining firmly rooted in the Gospel. We proclaim that salvation comes through the life, death, and resurrection of Jesus Christ. That confession remains at the center of who we are. Yet confidence in Christ should never produce arrogance. Instead, it should produce humility, generosity, and openness toward our neighbors.

When Jesus encountered people, He often began not with condemnation but with conversation. He asked questions. He listened. He met people where they were before inviting them into something deeper. That pattern should shape the Church today.

Peter tells us to "*always be ready to make your defense...yet do it with gentleness and reverence*" (1 Peter 3:15–16). Gentleness and reverence are not secondary qualities. They are themselves expressions of the Gospel.

Our world has no shortage of people eager to argue. What it desperately needs are disciples who are deeply grounded in Christ, eager to listen, willing to learn, and always curious.

For me, curiosity is not a threat to faith. It is one of the ways faith grows. The God who created the universe is far greater than our ability to comprehend. Every honest conversation becomes another opportunity to glimpse more of God's work in the world and to love our neighbors more faithfully.

May we hold firmly to Christ, extend grace generously, practice holy envy wisely, and remain curious all the days of our lives.

Pr. Tom

Lord, Help Us to See

One of the most persistent themes running through the Gospels is the difference between looking and truly seeing. Many people look directly at Jesus, hear his words, and witness his works, yet never recognize who stands before them. Strangely, those who should recognize Him most easily—religious leaders, teachers of Scripture, and respected members of society—often fail to understand Him. Meanwhile, the people whom society overlooks, silences, or condemns are frequently the ones who see Jesus most clearly.

Blind Bartimaeus recognizes Jesus as the "Son of David" while the sighted crowd tries to silence him. The Samaritan woman gradually recognizes Jesus as the Messiah while others dismiss her because of her history, ethnicity, and gender. A woman known publicly as a sinner recognizes the mercy of Christ while Simon the Pharisee sees only her reputation. At the crucifixion, when many of Jesus' followers have fled, a Roman centurion—an outsider and representative of the occupying empire—looks upon the dying Jesus and confesses, "Truly this man was God's Son." The irony is unmistakable: those who possess physical sight often remain spiritually blind, while those considered blind, sinful, unclean, or insignificant are sometimes the first to recognize Christ.

John 9 gives us the clearest example. Jesus heals a man who had been blind from birth. As the story progresses, the formerly blind man sees Jesus with increasing clarity. At first, he calls Jesus simply "the man." Later, he calls him a prophet. Then he declares that Jesus must be from God. Finally, he calls Jesus "Lord" and worships him.

At the same time, the religious authorities move in the opposite direction. They know the Scriptures. They possess theological education, institutional authority, and functioning eyes. Yet with every question they ask, they become more resistant to what God is doing. The blind man receives both physical and spiritual sight, while those who claim to see become increasingly blind.

The problem is not a lack of evidence. The healed man is standing directly before them. Their problem is that acknowledging the truth would require them to surrender their certainty. They would have to reconsider their understanding of God, their interpretation of the law, and their judgment of the man they had dismissed. Rather than allow Jesus to transform their vision, they attempt to force Jesus into categories they already control.

This is one of the great spiritual dangers facing religious people. We can know the correct language about Jesus without truly seeing him. We can quote Scripture, confess the creed, attend worship, and defend Christian teaching while remaining blind to Christ's presence among us. We may know what Christianity says while losing sight of who Jesus is.

Martin Luther taught that faith is not primarily an intellectual achievement or a spiritual accomplishment. Faith is trust in the promise of God revealed in Jesus Christ. We do not save ourselves by learning to see more clearly than everyone else. Christ comes to us while we are still blind. Through the Word, the Holy Spirit opens our eyes. In Baptism, Christ claims us before we can fully understand Him. At the Lord's Table, he places his grace directly into our empty hands. Faith begins not with our ability to see Jesus, but with the astonishing discovery that Jesus has already seen us.

Zacchaeus climbs a tree because he wants to see Jesus, but the greater moment comes when Jesus looks up and sees him. Bartimaeus cries from the roadside while the crowd tries to silence him, but Jesus hears him and calls him forward. The woman suffering from years of bleeding tries to disappear into the crowd after touching Jesus' garment, but Jesus refuses to allow her to remain anonymous. The Samaritan woman comes to the well carrying the burden of her history, but Jesus sees her whole life and speaks to her with truth and grace. Again and again, Jesus sees the people whom everyone else has learned not to see.

This is the Gospel: before we recognized Christ, Christ recognized us. Before we called upon him, he called us by name. Before we understood grace, grace came looking for us. Our salvation rests not upon the strength of our spiritual vision but upon the faithfulness of the Savior who refuses to look away.

This also shapes how we see one another. If Christ sees those whom society overlooks, then the church must learn to see them too. We are called to notice the lonely person sitting by themselves, the neighbor whose story has been reduced to a rumor, the child who feels invisible, the grieving person everyone assumes has recovered, the struggling family too embarrassed to ask for help, and the strangers who wonder whether there is a place for them among us.

We do this not as spiritually superior people rescuing the unfortunate, but as people who know what it means to be found by grace. The church is not a gathering of people who see perfectly. It is a gathering of people who continually ask Christ to open their eyes.

The law exposes how selectively we see. We notice people who resemble us, affirm us, or can help us. We look past those who inconvenience us, challenge us, or make us uncomfortable. The Gospel, however, announces that Christ sees us completely—our beauty and our brokenness, our faith and our fear, our love and our sin—and still comes near. Because we have been seen with such mercy, we are freed to look upon others with mercy. Perhaps the question Jesus places before us is not simply, "What are you looking at?" The deeper question is, "What prevents you from seeing?"

Do our assumptions prevent us from seeing? Does fear cloud our vision? Does pride persuade us that we already understand everything? Have political loyalties, religious certainty, or social prejudice taught us to look at people without truly seeing them? Are we so busy deciding who deserves God's grace that we fail to recognize what God is doing?

Every week, Christ gathers us around Word and Sacrament to restore our sight. He forgives our blindness, redirects our attention, and teaches us to see the world through the eyes of mercy. Then he sends us back into that world to notice those who have been forgotten and to bear witness to the grace we have received.

Our prayer, then, is simple:
Lord Jesus, you see us completely and love us still. Open our eyes so that we may recognize you, trust your mercy, and truly see the people you place before us. Amen.

The God Who Can Be Wounded

Much of life is spent learning how not to appear vulnerable. We conceal our uncertainty, minimize our grief, defend our decisions, and present carefully edited versions of ourselves to the world. We learn to associate strength with self-sufficiency and vulnerability with weakness. Even within the church, people may feel pressure to appear spiritually confident, morally composed, and emotionally untroubled. We confess that we are saved by grace, yet we often behave as though belonging depends upon keeping our wounds hidden. Christianity, however, begins with a God who refuses to remain invulnerable.

In Jesus Christ, God does not observe human suffering from a safe distance. God takes on flesh and enters the dangerous uncertainty of human existence. The vulnerability of Jesus does not begin at the cross. It begins in the manger. The Son of God enters the world as an infant who must be carried, fed, sheltered, and protected. The One through whom Christians believe all things were created becomes dependent upon the care of Mary and Joseph.

The Incarnation reveals that vulnerability is not an unfortunate defect in our humanity. It is part of what makes love possible. To love another person is to become open to being affected by that person. Love makes joy possible, but it also creates the possibility of disappointment, rejection, grief, and loss. A person who cannot be wounded cannot truly enter a relationship because relationship requires the willingness to be known and the courage to care about what happens to another.

Jesus lives with precisely this openness. He receives the affection of friends and experiences their betrayal. He welcomes children, touches the sick, eats with those who are rejected, and allows the suffering of others to move him. He weeps at the grave of Lazarus. In Gethsemane he does not pretend to be emotionally untouched by what awaits him. He tells his disciples that he is deeply grieved and asks them to remain with him. Jesus does not conceal his anguish beneath a performance of religious composure.

The cross is the fullest expression of this divine vulnerability. God's love enters the place where human cruelty, fear, injustice, and violence appear to have the final word. Yet the cross must never be used to romanticize suffering or persuade abused people to remain silent. Jesus does not sanctify abuse. The cross exposes the brutality of abusive power while revealing God's complete solidarity with those who are wounded by it. God is not standing with the executioners demanding greater submission from their victims. God is hanging among the condemned.

One of the most remarkable details of the resurrection is that Jesus rises with his wounds still visible. The resurrection does not return his body to a condition in which the crucifixion might as well never have happened. When Thomas struggles to believe, Jesus shows him the wounds in his hands and side. The wounds are real, but they no longer belong to death. They have become part of a life that death cannot conquer.

This is a profound image of Christian hope. God does not promise that faithful people will pass through life without being wounded, nor does God promise to erase every painful part of our history. The promise is that our wounds do not have to become our entire identity or determine our final destiny. By grace, what has wounded us may be transformed. The scars may remain, but they no longer have to remain sources of shame. They may become signs that suffering was real, healing was possible, and death did not have the last word.

Faithful vulnerability must not be confused with indiscriminate disclosure. Christianity does not require us to tell everything to everyone. Jesus himself withdrew from crowds, refused certain demands, established boundaries, and did not entrust himself to every person. Vulnerability without wisdom can become exposure, and exposure in an unsafe relationship can lead to further harm. Healthy vulnerability is not the absence of boundaries. It is the willingness to become honestly known within relationships capable of receiving that truth with compassion and care.

Vulnerability is not the same as helplessness. Helplessness is often imposed upon us. Vulnerability, when freely chosen, is an act of courage. It is the courage to tell the truth without knowing exactly how it will be received. It is the willingness to say, "I am afraid," "I do not understand," "I need help," "I was wrong," or "I love you." Such words may sound simple, but they dismantle the illusion of self-sufficiency upon which much of our lives are built.

The biblical story of human alienation begins with hiding. After Adam and Eve become ashamed, they cover themselves and withdraw from God. Their first response to brokenness is not confession but concealment. This pattern continues throughout human life. We hide behind achievement, anger, certainty, humor, busyness, status, and even religion. Anything can become a kind of fig leaf if we use it to prevent others from seeing who we truly are.

Grace reaches us when hiding is no longer necessary. Confession is not groveling before an eager judge. It is the courageous act of stepping out from behind our defenses and trusting that the truth about us is already known and that we are loved nevertheless. We do not become worthy by presenting God with a more acceptable version of ourselves. We are made new when the person we have tried to conceal is encountered by mercy.

This is why vulnerability is essential to Christian community. The church is not meant to be a gathering of people who have successfully hidden their wounds. It is the body of Christ, gathered around the wounded and risen Lord. At its best, the church becomes a place where people no longer have to perform their worthiness, where grief can be spoken, questions can be asked, failures can be confessed, and burdens can be shared. A community shaped by grace does not exploit vulnerability or turn another person's pain into gossip. It receives vulnerability as something sacred.

The Apostle Paul heard Christ say, "My grace is sufficient for you, for power is made perfect in weakness." This does not mean weakness is inherently virtuous or

suffering should be pursued. It means God's power does not depend upon our appearing impressive, independent, or invulnerable. Grace often becomes visible precisely where our illusions of control have broken down.

The deepest strength of the Christian life is therefore not the ability to remain untouched. It is the courage to remain loving in a world where love can wound us. It is the faith to become known, to receive grace, and to offer that same grace to others. It is the willingness to believe that even our wounded places can become openings through which the light of Christ enters.

Christianity does not worship an invulnerable God who commands us to become invulnerable people. We worship the God who became flesh, who wept, who loved, who suffered, and who rose with wounds still visible. In Christ we discover that vulnerability is not the opposite of divine strength. When shaped by truth, wisdom, and love, vulnerability becomes one of the places where divine strength is most fully revealed.

EMMANUEL – GOD WITH US

Each December we return to a story so familiar that we may no longer recognize how astonishing it truly is. We see the stable, the shepherds, the angels, Mary and Joseph, and the child lying in the manger. Because these images are tender and comforting, it is easy to reduce the Nativity to a peaceful scene from long ago. Yet the birth of Jesus contains one of the most profound claims of the Christian faith: God does not save humanity from a distance. God enters human life completely.

The child in the manger is not merely a messenger from God or a teacher who will one day tell us how to reach God. Jesus is God coming to us. "The Word became flesh and lived among us" (John 1:14). The eternal God enters creation as a human being who must be held, fed, protected, and loved. The One through whom all things were made becomes dependent upon Mary's care and Joseph's protection.

This tells us something remarkable about the character of God. We often associate power with control, independence, wealth, influence, and the ability to make others obey. The Nativity reveals a radically different kind of power. God comes without an army, a palace, or political authority. God enters the world as a vulnerable child born to an ordinary family in an occupied land. The first people invited to witness this birth are shepherds, people who lived at the edges of respectable society.

God does not enter history from the top. God comes among us from below. This is not because God lacks power. It is because divine power is governed entirely by love. Love does not remain safely removed from the suffering of another. Love draws near. Love accepts vulnerability. Love enters the places of uncertainty, poverty, rejection, and fear. At Christmas, God does not simply assure us that everything will be all right. God joins us in the very conditions in which things are frequently not all right.

The Nativity also reveals something profound about us. By becoming human, God declares that human life is worthy of divine presence. Our physical existence is not something shameful from which we must escape. Human bodies, relationships, families, work, hunger, exhaustion, joy, grief, and mortality all become places where God may be encountered. Salvation is not the abandonment of our humanity. It is the healing and restoration of our humanity through communion with God.

This means there is no part of our lives that is beneath God's concern. God is present in hospital rooms and nursing homes, at kitchen tables and gravesides, in moments of celebration and in nights of loneliness. God is present when families are flourishing and when relationships are strained. God is present when faith feels certain and when all we can manage is a whispered prayer. The manger assures us that God is willing to enter real life as it actually is.

The manger also points us toward the cross. In Bethlehem, Jesus is wrapped in cloth and laid in a borrowed place. At the end of his earthly life, he will again be wrapped in cloth and laid in a borrowed place. In both the manger and the cross, God appears exposed, vulnerable, and powerless according to the world's standards. Yet in both places, God is accomplishing salvation through self-giving love.

Christmas therefore changes how we see every vulnerable person. If God chose to be revealed in a child without status or power, then we cannot dismiss those whom society overlooks. The hungry, the displaced, the frightened, the lonely, the poor, and the stranger are not interruptions to the Christian life. They are precisely among those through whom Christ continues to meet us. To kneel before the manger while ignoring vulnerable people would be to admire the scene without receiving its message.

The deepest confession of Christmas may be expressed in three simple words: God is with us! God is not merely *above* us, watching from a distance. God is not only *ahead* of us, waiting for us to find our way. In Jesus Christ, God comes to live among us and share our condition from within.

Whatever you are carrying into this Christmas season, you do not carry it alone. The child of Bethlehem is God's promise that no darkness, sorrow, failure, or fear can place us beyond the reach of divine love. God has crossed the distance. God has entered our world. God has come near, and *that* is the wonder of the Nativity. *That* is the hope of Christmas!

Wesleyville Food Pantry Volunteer Opportunities

December 1 at 5:00-6:00 pm for Country Fair distribution.
December 7 at 10:00 am to unload senior boxes.
December 14 at 10:00 am to unload food delivery.
December 15 at 10:00-11:00 am & 5:00-6:00 pm for regular food distribution.

Bible Study

Tuesday afternoons
1:30 pm
Study Lounge

Wednesday nights
6:00 pm
Study Lounge

Committee Meetings

Altar Guild	
Bible Study Oct.-April	Every Tues. 1:30 pm Wed. 6:00 pm
Bound Together Sept.-May	1st Wed. 1:00 pm
CYFM	1st Thurs. 12:00 noon
Church Life	
Grateful Prayer	Every Thurs. 10:00 am CC
Guided Meditation	Every Mon. 6:30 pm
Property	2nd Sun. 9:45 am
Sewing Circle	Every Tues. 10:00 am
Servant Outreach	1st Sun. 9:45 am
Stewardship / Finance	3rd Thurs. 5:30 pm
Worship	1st Wed. 11:00 am

Church Council Leadership

Art Anderson—President

Robin Curtis—Vice-President

Cyndi Allen

Laurie Hecht

Steve Porada

Nate Sprouse

Linda Voigt

Blaine Waters—Secretary

Find out what is going on in the ELCA:

Church-wide - **www.elca.org**

NWPA Synod - ***www.northwesternpasynodelca.org***

BOUND TOGETHER

Messiah Lutheran Church Book Club

We meet on the first Wednesday of each month during the school year.

School Year – September 2026-2027

First Wednesdays of each month at 1PM in Study Lounge

September to May

Everyone is welcomed at all Bound Together gathering

Month	Title	Author	Presenter
December	As Long as the Lemon Tree Grows	Zoulfa Katouh, Rasha Zamamiri	Sandy H
January	Theo of Golden	Allen Levi	Bonnie M
February	The Alchemist	Paulo Coelho	Cyndi A
March	Remarkably Bright Creatures	Shelby Van Pelt	Mary R
April	The Stolen Life of Colette Marceau	Kristin Harmel	Candy S
May	The Midnight Library	Matt Haig	Madalyn S

Please go to the church's website for ordering information for these books.

www.messiah-erie.org/books

For more information, please contact the church office.

MESSIAH LUTHERAN CHURCH 3-YEAR VISION

Approved- 2025 to 2027

WORSHIP

Music Ministry

Build out the Band (2026)

CHILDREN & FAMILY MINISTRY

School Day Off Camp (2026)
Milestone Ministry (2026)

PROPERTY

Plumbing Upgrades/Restrooms (2027)

IN-REACH

Recruit and Train More Volunteers (2026)
Training for in-home communion ministry (2026)

OUTREACH

Maintain Community Garden (On-Going)
Continue Back to School Bash (2025-2027)
Continue participation in Community National Night Out (2025-2027)

FELLOWSHIP

Explore more group events (On-Going)
OWLs ministry (spiritually and fellowship) (On-Going)
Lutheran Walkers (2026)

Ongoing Ministries

- Altar Guild open to training new members
- Bethany Outreach - collected men's and boys' clothing. Special need for underwear.
- Blankets for Babies - Through the Soldiers and Sailors Home we were asked if we could sew, knit, or crochet baby blankets 18x22 that will be part of a kit given to families in the National Guard.
- CYFM - Children, Youth, Family Ministries - Bible Studies, youth activities, milestones
- Church Life - plans fellowship activities. Open to new members to help
- Counter Ministry - open to training new members
- Guided Meditation - prayer ministry group
- Prayer Chain - email or call the office for prayer requests
- Prayer Shawl - available for all occasions; baptisms, baby shower/ birth, weddings, illness, hospitalization, men, women, or children who need to feel God's love wrapped around them. Contact the office to pick one up.
- Property - takes care of the building and landscaping
- Servant Outreach - Outreach activities locally and globally
- Sewing Circle - sews blankets for various organizations including Lutheran World Relief, National Guard, Linus Project
- Stewardship/Finance - takes care of our financial well being
- Sound Booth Technician needed for both services - training available
- Worship Assistant/Lector blank availability schedule posted through the 15th of the month
- Worship Committee - plans worship services

2nd Mile Giving Appeal

Recipient for **December** is:

The Mercy Center for Women

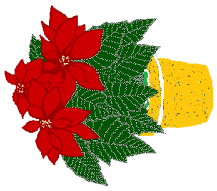
You may contribute through your regular envelope, marking how much to designate to 2nd Mile on the "other" line on your envelope, or by sending a separate donation.

Through **November $50.00** has been donated for the **Christmas Needy Fund**

Thank you for your generosity!

Want to know more about our 2nd Mile Giving organizations?

The Center provides safe and supportive transitional housing, education and support services for homeless women with or without children. Connections with social service agencies and volunteers to form a network of ongoing support, mentoring and education for residents. An environment based on spirituality, responsibility and ethical values.



Poinsettia Order Form

Please consider sponsoring a 6.5" potted Poinsettia to help decorate our Church for Christmas Eve Services.

Please fill out the following form, enclose it in an envelope with your payment and return it to the Church office, or place it in the offering plate, **no later than December 8**

Only ONE dedication per plant, please!

A complete memorial list will be included in the Christmas Eve Bulletins.

I would like to sponsor:

_____ **Red @ $9.75 each** _____ **White @ $9.75 each**

To the Glory of God and in Memory of [deceased]

To the Glory of God and in Honor of [living]

To the Glory of God and in Celebration of [event]

To the Glory of God and in Thanksgiving for

By: *(Your Name)*

Plants may be picked up after the Christmas Eve Service.

Please do not take the plastic trays under the plants because they belong to the church. Thank you!

Our Mission:

Glorifying God through our worship, our witness, our service, and our support

Our Vision:

To build and strengthen the body of Christ

Unofficial Council Highlights

- Discussed items for Fall Congregational Meeting;
- Discussed ways to pay for the Stained—Glass Window project;
- Next meeting will be December 10 at 6:00 pm in the Conference Room.

Altar Flowers	**Bulletins**	**Vigil Candles**
$30.00 for one, $55.00 for two	$7.00 each	$3.00 a week
December 6	**December 6**	**December 6**
1.	8:30:	
2.	11:00:	
December 13	**December 13**	**December 13**
1.	8:30:	
2.	11:00:	
December 20	**December 20**	**December 20**
1. Linda Voigt	8:30:	Linda Voigt
2. Robin Curtis	11:00: E. Cunningham	
December 24	**December 24**	**December 24**
1.	8:30:	
2.	11:00:	

Community Blood Bank Blood Drive

Thank you to those who have donated in the past. As you may know, you can donate every 56 days, so we have scheduled our next drive for **December 21– 26** so that you can stay on schedule. Needless to say, the Blood Bank is always in need of new donors! Holiday hours are De3cmeber 24: 9:00 am-1:00 pm and are closed Christmas Day. Schedule accordingly.

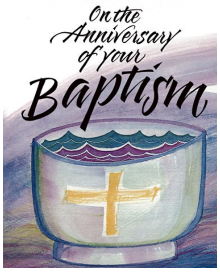
For anyone who wishes to donate but doesn't have a ride, please call the church office and let them know when you would like to go.

If you would be willing to drive someone and wait for them to donate, please call the church office and let them know your availability.

If you have any questions, please contact Jean Parker at 814-528-5817.



1 Brad Bresee
3 Ann Kent
4 Sandy Hough
5 Sally Berlin
10 Heather Bartlett
11 Jace Brainard
13 Abel Van Horn
14 Lois Hollenbeck
19 Marie Harman
Bill Roth
20 Chase Brown



"Through baptism you have been received into the household of God, entrusted with the good news of Jesus Christ, and strengthened to serve by the holy and life-giving Spirit."

7 Savanna Conner
8 Nathan Sprouse
9 Cindy Anderson
13 Rich Shatzer
23 Gail Wolf



"Bless them so that all may see in their lives together within the community of your people a vision of your kingdom on earth."

If we missed your Birth, Baptism, or Marriage Anniversary we apologize.

Please contact the church office to provide us with that information.



December
SAVOR OUR SAVIOR!

- Day 1: Isaiah 7:14
- Day 2: Matthew 1:21
- Day 3: Luke 2:6-7
- Day 4: Matthew2:10
- Day 5: John 1:14
- Day 6: John 1:1-4
- Day 7: Isaiah9:6-7
- Day 8: Matthew 1:18-25
- Day 9: John 3:16
- Day 10: Micah 5:2-5
- Day 11: Psalm 72:9-14
- Day 12: Isaiah 11:1-2
- Day 13: Romans 8:1-3
- Day 14: Numbers 24:17
- Day 15: Matthew 2:10
- Day 16: Luke 1:26-28
- Day 17: Luke1:29-31
- Day 18: Luke 1:32-33
- Day 19: Luke 1:34-35
- Day 20: Luke1:36-37
- Day 21: Luke 1:46-48
- Day 22: Luke 1:49-50
- Day 23: Luke 1:51-52
- Day 24: Luke 1:53-55
- Day 25: Luke 1:66-69
- Day 26: Luke 2:7
- Day 27: Luke. 2:8-9
- Day 28: Luke 2:10-11
- Day 29: Luke. 2:13-14
- Day 30: Luke 2:29-32
- Day 31: Luke. 2:33-35

"Rejoice, that the immortal
God is born,"
so that mortal man
may live in eternity"

-Anonymous †



Thank You

Thank you to all those who took care of our property all summer long — weeded, mowed, trimmed, and planted! It is only because of your ministry to Messiah that our grounds look so beautiful. You are truly appreciated!

Last day to turn in your 2026 offerings to the office is Tuesday, December 29.

We wish our members and friends of Messiah a Blessed and Merry Christmas!

The staff of Messiah Lutheran Church



MESSIAH LUTHERAN CHURCH
2025 Eastern Avenue
Wesleyville, PA 16510

Address Service Requested
Dated Material

Volume 26, Issue 12

MESSIAH LUTHERAN CHURCH

MESSENGER



Check out Messiah Lutheran Church on facebook