

**March 5, 2023 2nd Sunday of Lent**

## **Saturday March 11th Centennial Lent Event**

Hello Friends,

Part of the Lutheran Legacy is POTLUCKS, but when is the last time you actually participated in one? Well, we are going to have a good 'ole fashioned potluck noon meal at our Centennial Lent Event on Saturday, March 11, in the Reception Hall of the National Motorcycle Museum in Anamosa. Each family is being asked to bring a dish to share. People are assigned to a category based on the first letter of your last name (some outlets are available in the kitchen).

A-G Salads H-M Vegetable N-T Meat and Casseroles U-Z Desserts

Table service will be provided. Coffee and water will be available. There will be coffee, juice, and an assortment of rolls available during registration from 8:30-9:00 a.m.

The event is from 9:00 a.m. - 3:00 p.m., and Dan Frachey will lead us in community building through reflection, prayer, songs, videos, sharing, and activities, including a lunch meal with Table Eucharist. The event is entitled, "**Legacies: Stories of Gratitude and Gifting.**" We will consider the heart of Christianity's legacy, our individual legacies, and our community legacy as disciples of Christ. The event is geared towards those middle school age and up; there will be a designated area for child care. **RSVP** to 319.462-4841 or [stpaulanamosa@gmail.com](mailto:stpaulanamosa@gmail.com) is appreciated for our planning.

**About our Presenter:** Dan Frachey's career path led him from roofing houses and working on a freight dock to serving as supervisor of an inner-city soup kitchen and leading a Springfield, Illinois, Habitat for Humanity Affiliate. He served his home parish of St. Jude as Director of Christian Formation while receiving his Masters in Pastoral Studies at the Aquinas Institute of Theology in St. Louis. In March of 2021, he went back to his business roots and opened **Legacy Weavers Video** which now allows him the privilege and joy of commemorating and celebrating people's life story by creating beautiful visual memories that serve as gifts to one's family and friends.



2<sup>nd</sup> week Lent Narrative Lectionary

Reading 1: Jonah 3:4-4:4 NIV

*Jonah began by going a day's journey into the city, proclaiming, "Forty more days and Nineveh will be overthrown." The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth. When Jonah's warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. This is the proclamation he issued in Nineveh: "By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink. But let people and animals be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish." When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened.*

*But to Jonah this seemed very wrong, and he became angry. He prayed to the LORD, "Isn't this what I said, LORD, when I was still at home? That is what I tried to forestall by fleeing to Tarshish. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity. Now, LORD, take away my life, for it is better for me to die than to live." But the LORD replied, "Is it right for you to be angry?"*

Jonah (who is a personification of the nation of Israel) is called by God and sent to proclaim a challenging message of repentance to the people of Nineveh. This request was absurd to the mind of Jonah (and Israelites for that matter) because Nineveh was the capital of Assyria {for you Monty Python fans} and according to the Hebrew account the people who lived there were greedy, hedonistic, violent Gentile pagans. These were the same people who had captured and destroyed portions of northern Israel. Jonah thinks he already knows the judgment against them; he wants them destroyed. The heart of the story is the faith response of the people of Nineveh: when they heard the message from the God of the Israelites through Jonah they did in fact believe and change their lives. The grieving for their sins was symbolized in their wearing sack cloth and ashes. In the end, Yahweh is a God of surprising compassion, and Jonah couldn't be angrier. He, like many people throughout the ages, could not accept the idea that Yahweh God intends salvation and mercy for all people, even one's persecutors, and that the message of mercy would be delivered by Jonah or Israel itself. Much to the chagrin of his followers, Jesus picked up this theme in the way he preached the Reign of God. He took the message of God's forgiveness, healing, mercy, and power to the tax-collectors, the prostitutes, the Gentiles, and even his persecutors. For that reason, many in his day, even among his own followers, had difficulty accepting the kind of Messiah he was.

**Psalm 16:5-**

**Second Reading: Paul's letter to the Christian community in Philippi 1:27-28 NIV**

*Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ. Then, whether I come and see you or only hear about you in my absence, I will know that you stand firm in the one Spirit, striving together as one for the faith of the gospel without being frightened in any way by those who oppose you. {pause} Word of God, Word of Life. TBtG*

Paul is writing this letter to his beloved people of Philippi, a church he began in the middle of his second missionary journey around the year 49 AD. He is writing from prison, we believe in Ephesus (modern Turkey) or Rome, where he awaits trial (the charges against him are not clear.) But the conditions of prison are horrible enough that he realizes death could come at any moment. He could be martyred because he proclaims a message that some pagans find distasteful; he could die of infection, pneumonia, or at the hand of another prisoner. Prisons were filthy places. The prisoners could be manacled to a pole in the center of a common cell where numerous men and women would be held together. Food and water were putrid and could be withheld as a form of torture. Treatment of the prisoners was left up to the guards. The community in Philippi had sent a donation of money to Paul to try to buy his favor with the guards and to purchase proper food and water. The Philippian, Epaphroditus, stayed in Ephesus to minister to Paul in prison. Often this was the difference between life and death for a prisoner. All of this is to show that Paul was not certain of his future, yet he took great joy in knowing that others were carrying on the gospel message in his absence. Paul is hopeful that Holy Spirit will not let him be disgraced and that Christ will be boldly proclaimed through his body (*soma*), whether in life or death. Paul cannot lose in either case because he sees Christ associated with both life and death. To live means more opportunity to bring the Good News to people. To die means the opportunity to be glorified as Christ was glorified in the resurrection. Paul saw both as gain. Do you?

**Matthew 20:1-16**

*"For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard. "About nine in the morning he went out and saw others standing in the marketplace doing nothing. He told them, 'You also go and work in my vineyard, and I will pay you whatever is right.' So they went.*

*"He went out again about noon and about three in the afternoon and did the same thing. About five in the afternoon he went out and found still others standing around. He asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they answered. "He said to them, 'You also go and work in my vineyard.' "When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.' "The workers who were hired about five in the afternoon came and each received a denarius. So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. <sup>12</sup> 'These who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.' "But he answered one of them, 'I am not being unfair to you, friend. Didn't you agree to work for a denarius? Take your pay and go. I want to give the one who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?' "So the last will be first, and the first will be last."*

The outrageous generosity of the landowner parallels God's willingness to give mercy, forgiveness, and peace. It seems unfair by our standards because the fruits of God's Kingdom cannot be earned. Those who go to the field receive the fruits equally based on one's needs, and their anxiety is reduced knowing they will gain from their participation in the work. Jesus spent a lot of time with society's outcasts, those who would have been considered "last and least" in his culture. It may have been to just such people that he delivered this parable because he knew they needed to be lifted up, and he also knew they were the most likely to understand the ramifications of the meaning: while I may be suffering now, I cannot fully understand, for God's ways do not follow human standards, and the rewards promised for my faithfulness will be generous. Consider this: Those who worked one hour needed the full day's wages just as much as those who worked the full day. Perhaps the landowner was paying what he knows his workers *needed*, not just what they earned. This is indeed an honorable practice. "The first shall be last and the last shall be first." This can be a troubling idea until we look at it from the perspective of the early Christians. A proclamation of faith in Jesus as the Christ and baptism were the clear marks of one who entered into this egalitarian Christian community where the Kingdom of God was most fully lived. Those who first responded to the invitation tended to be those who had the most to gain: the vulnerable, the peasant laborers, widows, etc. The intellectuals, Pharisees, and religious elite ("the first") in other traditions were the last to enter the Christian community because they had the most status to lose. So, in a real way, this saying is already true. Matthew's community was challenged to integrate the long-hated Gentiles and resistant Jewish leaders into their way of life. In the parable, there is a hint that they should pay attention to and exercise mercy with those who have placed themselves in proximity and remain waiting to be called. Notice that the men did not leave when no one hired them in the morning or early afternoon. They were eager for the job; the problem was that they were not aware they had been "chosen to do the job." Like those in our midst who have a religious curiosity, they showed up, waited, talked, and observed until they were finally chosen and sent to help in the community's work. For this they were rewarded. Likewise, many are eager to share the Good News, but have not been invited or shown how to do it. God counts on our willingness to go to the field when the time is right. Who will invite? In addition, the owner asks the laborers if they are envious of his generosity. If we were to translate the Greek text literally, it would say, "Is your eye evil?" You might recall the idea of the evil eye so prevalent in the Middle Eastern culture. Envy is a decent translation, but we need to look at it from the perspective of those hearers. We westerners think of envy as wanting something that someone else has (i.e. I sure would like to have his bike.) We can safely say this because we believe there is always more where that came from. In contrast, the ancients believed there was a finite amount of things, so for me to have more meant someone else had less. It was evil to desire what someone else had because it was to the other's detriment. The implication was that I wished harm to another in order to possess that thing. This is shameful behavior.

Put God in the place of the vineyard owner. What do you think the parable is teaching about the way God acts with us? What is the purpose of the Church?

#### Taking It Home:

- Why do we tend to be envious of another's good fortune? Why do we often envy those who are generous with their wealth, talents, time goodwill?
- Name some of the benefits you've received or observed members of the Christian community receiving as a result of participating in God's Kingdom revealed through Jesus the Christ (i.e. comfort in grief, acceptance, casseroles, education for life giving choices).
- Commit a senseless act of generosity this week and see what happens {pay for the person behind you in the drive through; send pizza money to a college student; take a bouquet of flowers to that neighbor you've not spoken to; offer to read a book to your child; cover the office while your administrative assistant goes out for lunch - your treat....}
- This week, finally sit down and write a letter of mercy to that person you've found hard to forgive. Send it? Burn it? Bury it? Hold on to it for a future time....
- Don't be afraid to write a letter to God: 1) acknowledge that you need mercy; 2) ask for forgiveness; 3) thank God for forgiving you. Tell God about what most concerns you. Ask for what you *need*.
- If you're happy and you know it, smile at someone.

**Mindfulness** (set aside five minutes. breathe and read through three times. Which words or ideas hold energy for you? What images and feelings emerge in your imagination?) "There appears no assurance that in the times of our own grandchildren the world will contain viable populations of wild African Lions, Tigers, Polar Bears, Emperor Penguins, gorillas, or coral reefs. These are the animals expectant parents paint on nursery room walls. Their implied wish: to welcome precious new life in to a world endowed with the magnificence and delight and fright of companions we have traveled with since the beginning. Some people debate the "rights of the unborn" as though a human life begins at conception but we don't need to concern ourselves with its prospects after birth. Raging over the divine sanctity of anyone else's pregnancy is a little overwrought and a little too easy when nature itself terminates one out of four by the sixth week. There are much bigger, more compassionate pro-life fish to fry. Passing along a world that can allow real children to flourish and the cavalcade of generations to unfold, and the least to live in modest dignity would be the biggest pro-life enterprise we could undertake."

— Carl Safina, *The View from Lazy Point: A Natural Year in an Unnatural World*

#### **The View from the Pew....**

As part of our 100<sup>th</sup> anniversary celebration, St. Paul is honoring the local organization, Anamosa Lunches for Youth, known as ALY, during March.

ALY was formed 13 years ago as a response to the increasing numbers of children at risk food insecure in our community. ALY began preparing and serving sack lunches during the summer months in 2010. By that fall, the group, made up mostly of concerned members of several Anamosa churches, realized help was needed for weekends during the school year well, and the Backpack Program was started.



Today, ALY continues its mission of serving children from preschool through 12<sup>th</sup> grade. All funds are provided by grants and donations from generous businesses and caring individuals. ALY is a totally volunteer organization, which means 100% of gifts are used for the youth of our community.

**"For I was hungry and you gave me something to eat..." Matthew 25: 35a**



# ALY

## Anamosa Lunch for Youth

This local charity provides weekend food parcels for school children grades K-12 serving 60 to 65 children weekly. Our March Noisy offering will go to this worthy cause.



### Collecting Pill Bottles

We are now collecting only amber colored pill bottles with no labels that are **dry and clean of labels** for the Community Free Clinic in Cedar Rapids. Drop them off in the back of the church in the box underneath the table.

## Volunteers Needed



During Lent, we are in need of several people to volunteer to bring bars and help prepare, serve and clean up for our Wednesday night Lenten meals. The volunteer sign up sheet is hung up in the back of the church. High school students, you can get silver cord hours. If you have any questions please call Lori Reynolds @ 319-821-0702.



**A Weekly Men's Scripture/Book Study** is meeting at 8:00 A.M. on Wednesday mornings in the lower level

**Wednesday's during Lent:** service times will be at 5:00 pm and 6:30 pm

## March Birthdays

Alec Countryman	1	Conor Fortune	12	Carson Andresen	21
Brooke Paulsen	3	Marlene Serbousek	12	Maddy Fischer	23
Kael Hora	4	Kim Gregorich	12	Emma Gregorich	23
Mark Bickford	4	Reese Lansing	12	Dorothy Harmon	24
Emma Dales	5	Eli Lambertsen	13	Wyatt Heims	24
Logan Dales	5	Paula Sisler	14	Atlas Rummel	24
Kylee Secrist	6	Ivan Lambertsen	14	Mary Martensen	26
Jerry Stolte	6	Catherine Vavricek	14	Nilan Lansing	26
Jaden Oldham	6	Naomi Weaver	14	Amy Henderson	28
Doug Fairbanks	7	Andrea Giegerich	15	Marilyn Lambertsen	29
Sabrina Rogers	8	Caden Smith	15	Aydin Weaver	29
Ruby Robertson	8	Cory Capron	16	Bruce Weaver	29
Ben Lansing	8	Don Harmon	16	Kathy Hansen	30
Elijah Lehrman	10	Aidan Miller	17	Mark Lehrman	30
Korbin Vavricek	10	Janice Dougherty	19	Corey Smith	30
Maya Ludwig	11	Betty Hunter	20	Jeannette Clayton	30
Dee Ihlenfeldt	11	Heidi Capron	20	Brenda Lehrman	31
Marilou Vernon	12	Doris Henderson	21	Jennifer Millard	31

### Easter Lily Orders:

To decorate the church for Easter, a Lily order sheet is located in the church. The lilies are \$12 and will be ordered and delivered to the church for you. Make checks payable to *Anamosa Floral* and place in the envelope.



**Deadline for orders is Wednesday, March 29th.** If you want the lily in honor or in memory of someone, you can indicate that on the order form to be noted in the bulletin on Easter Sunday. **Please print clearly.**

### *“A Generous Life”*

***The stewardship committee wants to help in fostering our stewardship at St Paul Church. Every other week watch for this section of the Pulse to explore ideas to grow as stewards in our church.***

***Our first four features will be on the Four Pillars of Stewardship.***

***First Pillar of Stewardship - Hospitality and Kindness.***

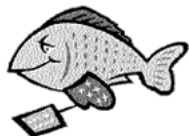
***God reveals His perfect and infinite love for us most visibly in His Son, Jesus Christ. A steward makes God's love visible by imitating Jesus.***

***When I was a stranger, you welcomed me.' Matt 25:35***

***Jesus Christ teaches that whenever we welcome one of the least of our sisters and brothers, we welcome Christ Himself. Parishioners of a stewardship parish see the face of Christ in one another. A stewardship parish is a welcoming parish regardless of the parish demographics: large or small - urban, suburban or***

## St Patrick Church FISH FRY

Friday March 3<sup>rd</sup> 4 PM TO 7 PM



Lawrence Community Center  
600 E Main St. Anamosa IA

Serving: Fish, Homemade Rolls, Coleslaw,  
Party Potatoes, Mac & Cheese, Beans,  
Homemade Pies, Desserts and Drinks.

Adults: \$15.00  
Children ages 5-10: \$8.00  
Under 5 FREE  
50/50 Raffle Prize  
Carry-Outs Available

**Viewing of the Chosen, Season Three** will continue between services. The third showing of Season Three will be shown this Sunday February 26. Thanks to Scott Chrisman for facilitating this opportunity and for leading the discussion.

The chosen is a drama series created and directed by American filmmaker Dallas Jenkins. Jenkins' intention was not only to dig deeper into the people who encountered Jesus and to see Jesus through the eyes of those who met him, but also to show him in a way that is more "personal, intimate, and immediate." The series writers made use of a consultation team that included a Rabbi, a Catholic priest, and an evangelical theologian to assist in the authentic portrayal of Jesus as a first century Jewish man in the Roman Empire.

### A Reminder...

....to gather for a St Paul Celebration Singers choir for the Lenten and Easter Season. Virginia Danielson has volunteered to organize and lead the group, with the hope that we could continue as a 100th Anniversary and seasonal choir. Barb Kleis offered to continue as accompanist.



This is an open invitation for you, your family and friends, which

certainly includes everyone in our St Paul family. We know there are many groups and organizations in our community, meeting at almost any hour during a week, so adding one more won't be easy.

First rehearsal: Sunday, March 5 from 4-5 pm. For more information or to volunteer, contact Virginia Danielson at 319-4810-0466

### Dinner With Friends



We're going to try something a little different with our next Dinner with Friends and go to the Wapsipinicon Country Club's fish fry! It will be at 5:00 pm on Friday, March 24th. Hope to see you there! Please text Sherri with questions and if you are planning to go at 319-981-0283.

### St Paul and ALY

March is the month for St Paul to pack the bags of food for the ALY Weekend Backpack Program. We plan to be packing on Thursday, March 2, 16 and 30 beginning at 10:00 am in the lower level of the Ed building. The bags will be delivered to the schools every Thursday in March. A volunteer signup sheet is posted on the bulleting board in the back of the church.

ALY is the local organization being honored during March as part of St Paul's 100th Anniversary Celebration.



Please Pray for the Following

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

We pray for all who need healing, strength or comfort. For peace in our nation & world, for safety in our schools and communities and for those seeking a safe home. To add a name call or email Kathy at 462-4841/stpaulanamosa@gmail.com. Names will be listed for 4 weeks and may be renewed.

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

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

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

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

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

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

**Bread Bakers:**  
March: Staci Sullivan  
April: Kaileen Weaver  
May: Pat Merritt

**Deliver Food to Food Bank:**  
March: Myra Powell  
April: Barb Kleis  
May: Ralph & Sandy Andresen

**Church Envelopes**  
Just another reminder that unfortunately, our church envelopes are still backordered I called them again and they are doing everything they can, but unfortunately, we don't know when we will get them. There are some blank ones in the pews for your use. Again, we apologize for the delay.

Wednesday, March 1

\*8:00am Men's scripture/book study LL CE

\*5:00pm Service

Comm Prep: Darla Algoe  
Greeters: Darla Algoe  
Prayers: Darla Algoe  
Comm Service: Darla Algoe  
PowerPoint: Myra Powell

\*6:30pm Service

Comm Prep: Darla Algoe  
Greeters: Curtis Weaver  
Prayers: WD4  
Comm Server: Curtis Weaver  
PowerPoint: WD4

Sunday, March 5

\*8:00am

Comm Prep: Jim/Delores Albrecht  
Greeters: Mike/Nancy Bickford  
Reader: Tom Sabotta  
Prayers: Nancy Stout  
Comm servers: Tom Sabotta/Sherri Evans  
PowerPoint: Darcie Tenley  
Livestream: Skylar

\* 9:20am Viewing of "The Chosen" FH

\*10:30am

Comm Prep: Paula Sisler  
Greeters: Fred Austin Family  
Reader: Bryan Austin  
Prayers: Paula Sisler  
Comm Servers: Fred Austin/Paula Sisler  
PowerPoint: Eli L.  
Livestream: Dean L.

Tuesday, March 7

\*1:30pm Scripture Study

\*6:00 pm Grief Support by request, call Nancy Douglas

\*7:00pm AA—LL CE Building

Wednesday, March 8

\*8:00am Men's scripture/book study LL CE

\*5:00 pm Service

Comm Prep: Nancy Lyon Douglas  
Greeters: Marge Bohlken  
Reader/Prayers: Nancy Lyon Douglas  
Comm Server: Marge Bohlken  
PowerPoint: Darcie Tenley

\*6:30pm Service

Comm Prep: Nancy Lyon Douglas  
Greeters: Gary/Carlene Vavricek  
Prayers: WD4  
Comm Servers: Gary/Carlene Vavricek  
PowerPoint: WD4

Sunday, March 12

\*8:00am

Comm Prep: Jeff/Kristi Fortune  
Greeters: Mark/Rhonda Bickford  
Reader/Prayers: Virginia Danielson  
Comm servers: Jeff/Kristi Fortune  
PowerPoint: Lois Ocenosak  
Livestream: Skylar

\*10:30am

Comm Prep: Jeff/Barb Switzer  
Greeters: Dan/Marilyn Lanbertsen  
Reader: Dan Lambertsen  
Prayers: Nancy Lyon Douglas  
Comm servers: Nancy Lyon Douglas/Dan Lambertsen  
PowerPoint: Simon R.  
Livestream: Sebastian G.



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



## CALENDAR OF EVENTS FOR ST PAUL LUTHERAN CHURCH

March 11	Centennial Lent Event / Dan Frachey (see article in Pulse)
March 30	1st Communion Retreat (6-8pm)
April 1	1st Communion Retreat (9am-11am)
April 2	Palm Sunday Pancake Breakfast (More info to come later)
April 5	Wednesday, No service
April 6	Maundy Thursday (service @ 6:00 pm)
April 7	Good Friday (service @ 6:00 pm)
April 9	Easter (Service @ 6:30 am @ Rotary Lodge) Service @ 8:00 am and 10:30 am at church