



June 26, 2022 3rd Sunday Pentecost

Mailing/Offices: 103 E. Cedar Street, Anamosa IA 52205 Website: www.stpaulanamosa.com Fax: (319) 462-4843

The Pulse deadline is noon on Monday for the upcoming Wednesday/Sunday Pulse.

St. Paul Family Pool Night Friday, July 1st from 5-7 p.m.



Enjoy the evening with St. Paul members. Bring your own food and drinks. No Glass please. Entry paid by St. Paul CYFM

Introduction: We have no good apart from God. That makes Jesus' call to follow him an invitation to freedom. This is freedom to revel in the Spirit's fruit: love, joy, peace, and patience. This is freedom to not be imprisoned by anything that would keep us from the fullness of the life God has given us. This is the path of life.

1 Kings 19:15-16, 19-21 The Message

The book of Kings is one of the Historical Books of the Hebrew Scriptures. In it, the authors recount the growing pains of an infant nation. Israel struggles to know her God, to remain faithful to the covenant established with her ancestors, and to lift up righteous leaders. Today's passage takes place following a tumultuous time of corruption and unfaithfulness. Elijah the prophet was sent by God to show how King Ahab, his non-Jewish wife Jezebel, and their worship of the god Baal had led the people away from the love and grace of Yahweh. In a confrontation with 850 priests, Elijah is able to end their ministry when he calls down fire from Yahweh to consume the sacrifices prepared for Baal. The Israelites are freed from the tyranny of Ahab's poor leadership and are in the process of being reformed under a new king: Jehu. At the same time, Elijah is led by God to appoint his predecessor, Elisha. Good and just kings always listened to their prophets.

When we encounter Elisha, he is plowing a field with twelve yoke of oxen. The number twelve is significant because it implies tremendous wealth. In Hebrew numerology, twelve symbolizes completeness and/or abundance. In the Hebrew mind, the image is that Elisha is very blessed by God, and this makes possible the absolutely startling message of this story: in the midst of his wealth and abundance, Elisha does not hesitate to completely separate himself from these possessions; in fact, he immediately redistributes his wealth to his people, all in response to the invitation to be Yahweh's prophet. He does not put his possessions into a "retirement account." **His commitment is total.** Elisha is finished using these elements of God's creation, so he returns them to the other people in his

* **Dinner with Friends** *
* Thursday, July 14th at 5 pm *
* Bamboo Garden Chinese Restaurant, *
* 226 E. Main St. Anamosa *
* Please join us and share a delicious meal *
* with St. Paul friends! *
* There will be a sign up sheet in the back *
* of the church but please join, signed up *
* or not. *
* Questions: Sherri Evans 319-981-0283 *

Please Pray for the Following

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

We pray for return of strength for all those recovering from illness, for peace in our nation and world, for those seeking a safe home. To add a name call or email Lois at 462-4841/stpaulanamosa@gmail.com. Names will be listed for 4 weeks and may be renewed.

July 3rd Readings:

Isaiah 66:10-14

Ps 66:1-9

Galatians 6:1-6, 7-16

Luke 10:1-11, 16-20

Stars and Stripes Musical Celebration Debuts on July 2 in Monticello

Kick off the 4th of July weekend at the "Stars and Stripes" Musical Celebration on Saturday, July 2 at 4 p.m. at the United Church of Monticello. Local Monticello and Anamosa musicians will perform patriotic music followed by an ice cream reception. All are welcome! Hope you can join us! Anamosa musicians who will participate are David Marshall, Scott Kelly and a reading by retired Anamosa teacher, Jan Cratsenberg.

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: To donate money, checks should be written to Jones County Community Food Bank and mailed to 105 Broadway Place, Anamosa IA 52205. Items needed this week: soups, saltines, ketchup, diced tomatoes, cereal, Hamburger Helper 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 your own delivery arrangements (462-4343)**

Bread Bakers:

July: Marilyn Lambertsen

August: Brian & Michelle Lubben

Deliver Food to Food Bank:

July: Barb Kleis

August: Ralph & Sandy Andresen

community as God intended it. He even ignores Elijah's stern invitation to stay home with his family.

Another symbol tucked into this story is the line, "Elisha left the oxen, ran after Elijah..." It was considered socially unacceptable for reputable men to run in the culture of the ancient Middle East. Exposing ones calves was a sign of vulnerability and dishonor; men did not hurry. Despite this custom, Elisha is so excited about Elijah's invitation that he abandons decorum and runs after him. The people would immediately have responded with amazement, disdain, and/or a deep curiosity. {Apply this observation to King David's dancing before the Ark of the Covenant, or the Father's running out to embrace the Prodigal Son, and you can appreciate the intense joy being expressed; it led grown men to risk embarrassment and ridicule in order to serve their God.} Elisha is willing to cast away his former life, honored position, possessions, and relationships, in order to serve his God. Have you ever responded with this much excitement to an opportunity to serve? Is Elisha a fool or is there something about him that intrigues you?

Reading II: Paul's Letter to the Galatians 5:1, 13-25 The Message

Galatia was the region of the Middle East most commonly associated with modern Turkey. Paul had traveled through this region in the late 40's A.D., spreading the Good News of Jesus' resurrection from the dead. He had successfully turned the hearts of many non-believers to faith in the power of Yahweh and the promises of new life in the Christ Jesus. But when Paul left these communities, other Jewish Christian converts {Judaizers} began to say that the non-Jews had to live the Jewish law in order to be saved through Jesus. In other words, they had to be circumcised and observe Jewish food and purity customs. In the face of such pain and hardship, men were saying, "No thank you." Paul chastised these preachers for compromising the freedom the followers of Jesus have in Holy Spirit by laying more laws upon them; laws that were not essential to living a Christian life or to serving Christ.

Paul speaks about freedom. Freedom in this context is not the absence of law and rules but the opportunity to go beyond the letter of the law and truly love oneself and others through "rendering slave service to." No one in this life is completely free, but freedom allows one to intentionally choose to whom one will render service so that one can take responsibility for one's actions. When done with guidance by Holy Spirit, this is a true joy and the communal good is enhanced.

Holy Spirit provides the Christian with the moral guidance necessary to live in a way that is truly free. Paul contrasts the Spirit with the desires of the flesh, another way of speaking of slavery to sin. The sins Paul has in mind are not simply "fleshly" in a sexual sense but include desires such as greed, jealousy, and selfishness. These are not of the Spirit but rather focus on the self and the temporariness of human desires. Living in the Spirit implies being willing to **sacrifice for the good of the community**, and to make decisions out of love rather than anger, fear, insecurity, or lust.

Gospel: Luke 9:51-62 The Message

Jesus grew up and spent the early part of his ministry in the northern region of Israel known as the Galilee. After the better part of three years of his adult life had been spent in public ministry, Jesus knew it was time to go to Jerusalem to confront the "blind" leaders of the Jewish faith. In order to travel south on the shortest route to Jerusalem, he needed to pass through the region of Samaria. Unfortunately, because of a five hundred year old feud, the people who inhabited this region were hostile to the Jews. The reasonable analogy for their relationship would be north and south in the American civil war.

The Samaritans and Jews were of a common blood-line, but while the Jews had earlier been taken into exile, the Samaritans remained in Palestine, interbred with foreigners, and built a new place of worship on Mt. Gerazim, not in Jerusalem. When the Jews returned and built a new Temple in Jerusalem, the Samaritans refused to abandon theirs or to assist the Jews, and so a tremendous rift occurred between the two peoples. The Jews thought the Samaritans had betrayed Yahweh and the true Temple where God dwelt, in addition to tainting the bloodline, and the Samaritans saw no good reason for the ill treatment or for being blamed because they were left behind. Subsequently, they responded to Jesus with great disdain when they learned that he was on his way to Jerusalem, and would not extend hospitality.

In those days, a traveler relied on the hospitality of others. To be denied it was akin to being wished a slow and painful death at the hands of marauders, thirst and starvation, or the climate. James and John responded with anger at this situation (after all, their nicknames were *Boanerges*, which means, “*Sons of Thunder.*”) John & James thought the Samaritans were worshipping falsely, like the devotees of Baal had 900 years earlier, and wanted to call down fire like Elijah to consume the village for their infidelity to God’s love. Their proposed actions revealed their true thoughts and made them no different than the people they cursed. Jesus rebuked them for their lack of charity, and they moved on without conflict.

As the journey continues, Jesus encounters a variety of people who say they wish to be his disciples. His responses to their requests may seem harsh but he wanted to communicate to them that his ministry requires **total commitment**. Life is not about ensuring leisure to the exclusion of all other emotions and events; life is the activity of proclaiming God’s reign to the living, which necessarily involves all aspects of life: sadness, confrontation, reconciliation, interruptions, joys, crises, loves, etc. Through his gospel, Luke is attempting to defuse seven hundred years of tension and hostility between the Samaritans and the Jews by encouraging a different view point: one of patience and tolerance. He intentionally includes these stories in his gospel to soften the hostile environment: The good Samaritan; the Samaritan leper who returns without the nine Jewish lepers to thank the Jewish Jesus for healing him; Jesus sending the leper to offer a sacrifice of praise in the Jewish Temple which would be rejected according to the tradition, and; Jesus refusing to call fire down upon the Samaritan village as a direct challenge to the “eye for an eye” justice code.

Taking it home:

- We all hear God’s invitation to be His disciple differently at different times in our lives. How are you specifically being asked to share the Good News of God’s Kingdom today? Remember, sharing the good news is more frequently done without words!
- What do you need to give up or leave behind in order to better love and serve God or others?
- What rule or rules are keeping you from being “free in Holy Spirit” right now? Ask someone to help you discern whether or not these rules are helping you to live a Christian life.
- Should we allow cultural and historical differences to keep us separated? Is there more than one way to rightly worship and serve God? Look at Jesus’ response to the Samaritan woman in Jn. 4:20-24.

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

Time Change for Sunday Outdoor Worship July 3-Labor Day, 10:00 a.m.! {To minimize overlap with non-members who reserve the pavilion, we are beginning our worship earlier}. We hope you make plans to join us! Invite a friend or neighbor!

Wednesday, June 22

- * 6:00pm Service
Greeters: Summer Parks
Reader & Prayers: Paula Sisler
PowerPoint: Darcie Tenley

Sunday, June 26

- * **10:30am Service at WapsiAna Park**
Comm Prep: Kristi Fortune
Greeters: Ben & Angie Coyle
Reader & Prayers: Ben Coyle

Tuesday, June 28

- * 1:30pm Scripture study
- * Grief Support by request, call Nancy Douglas
- * 7:00pm AA— LL CE building

Wednesday, June 29

- * 6:00pm Service
Greeters: Paula Sisler
Reader & Prayers: Barb Kleis
PowerPoint: Darcie Tenley

Sunday, July 3 (Notice time change)

- * **10:00am Service at WapsiAna Park**
Comm Prep: Ralph & Sandra Andresen
Greeters: Ralph & Sandra Andresen
Reader & Prayers: Ralph Andresen

Monday, July 4 OFFICE CLOSED

St Paul Staff Emails & Phone Numbers

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Please call us if we can be of assistance.
PLEASE leave a message if we cannot answer. We will return your call ASAP.

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Return Service Requested



Lutheran World Relief Update

In last week's Pulse, we announced the start of St. Paul's annual summer Lutheran World Relief drive, beginning with shopping for Personal Care Kits. If you missed the list of items needed, you can find it at the end of the article as well as copies on the display table in the back of the sanctuary. As Lutherans living in God's grace, and following our Lord's words to love our neighbor, we are given the opportunity to live out that love in very simple ways as we offer needed self-care, germ fighting and the chance to regain dignity in the midst of fear and uncertainty.

Cleanliness may not actually be next to Godliness, but it certainly helps a person feel more human. When families find their homes destroyed, or must flee for their safety, soap and a towel rarely make the cut for what they can carry. Arriving in a refugee camp or other place of safety, they are scared, vulnerable, and dirty from the travel. Most of us will probably never be in that situation, but we can all picture what it must mean to those travelers to have us become servants, washing their feet in the form of a Lutheran World Relief Care Kit.

Thank you Fellow Servants.

- One light weight bath towel 20"x40" to 27"x52" (Dark color recommended)
- Two or three bath-size bars of soap (Original wrappings, no mini or hotel-size)
- One adult-size toothbrush, original packaging
- One sturdy comb, no picks or fine-tooth
- One metal nail clipper