



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. Checks written to HACAP cannot be donated to the food bank! Julie Finn at HACAP is the only one working at this time. **They are in need of canned fruit at this time.**

Wayne Zion has a page with Jones County Food Banks. <https://waynezion.org/>

Apostolic Assembly Church, food pickup times: Every 2nd and 4th Saturday 10AM-12PM Drive in, tell them number in your household, they will put bag in your vehicle.

Next Forks and Friends "packaged/pickup meal" date is Thursday, May 28th from 5-6 PM. The meals are available for pickup at the Anamosa United Methodist Church.

Camperships are still available. Please email CYFM if you have any further questions or to inquire about a Campership for your child.
cyfinstpaulanamosa@gmail.com

If you want to be a little more intentional and traditional about the bread you use when breaking bread in your domestic church (home), try this recipe for unleavened bread.

COMMUNION BREAD RECIPE

1 1/2 cups whole wheat flour
1/2 cup white flour
1/4 tsp salt
3/4 tsp baking soda
MIX THESE TOGETHER...THEN ADD:
2 heaping tsp oil and MIX...THEN ADD:
3/4 cup cold water
3 Tbs molasses/honey (I use 1 1/2 Tbs of each)
KNEAD 2 minutes on a floured surface
DIVIDE into 3 or 4 equal parts
ROLL into 6-7" rounds (thin)
MARK with a cross
BAKE at 350* for 10-12 minutes on ungreased cookie sheet (let cool, place in baggie, freezes well)

Prayer Concerns: Maggie McQuillen, Sharm Sisler, all facing issues from the corona virus: sickness or social isolation; for the family of Carol Fairbanks. (Names will be removed from the prayer list after four weeks unless there is a change in the person's condition. Requests need to be made by an immediate family member.)

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Please call us if we can be of assistance to you. PLEASE leave a message if we cannot answer and we will return your call ASAP. We may be separated, BUT we are not alone!

Introduction: Today's gospel begins with two disciples walking to Emmaus, overcome with sadness, loss, and disappointment. They had hoped Jesus, who was crucified, would be the one to redeem Israel! Yet the risen Christ walks with them and then opens their eyes in the breaking of the bread. Each Sunday our hearts burn within us as the scriptures are proclaimed and Christ appears to us as bread is broken and wine is poured. The story of Emmaus becomes the pattern of our worship each Lord's day.

Reading I: Acts of the Apostles 2:14, 36-41 NIV
¹⁴ Then Peter stood up with the Eleven, raised his voice and addressed the crowd: "Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. ³⁶ "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah." ³⁷ When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" ³⁸ Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off—for all whom the Lord our God will call." ⁴⁰ With many other words he warned them; and he pleaded with them, "Save yourselves from this corrupt generation." ⁴¹ Those who accepted his message were baptized, and about three thousand were added to their number that day.

Keep in mind as you hear this reading today, Peter is standing in the Temple precinct speaking to the same people who knew Jesus, talked about Jesus, and even participated in his crucifixion. Their sin had been their disbelief and it had manifested itself most brutally in the crucifixion of this innocent man.

Peter was trying through his Spirit inspired words to convince this hard-hearted crowd that Jesus of Nazareth was indeed the long-awaited Messiah. Even though he didn't fit the expectations the Jews held for their Messiah, through his resurrection to new life beyond the grave, God had greatly honored Jesus. Peter was giving them another chance to look back on what had happened and honor God by professing their belief in Jesus as the chosen one. Peter calls Jesus, "Lord and Christ" because he wants these functional titles to convey that God was at work in this man named Jesus.

"Lord" (*Adonai*) was used in Hebrew/Aramaic speaking communities as a title for someone in authority. Jesus was called Lord not to indicate divinity but because he was seen as a rabbi, teacher, and spiritual leader. By calling the resurrected Jesus, Lord, Peter is saying that God continues to exercise authority over creation through this man He glorified. Jesus sits at God's right hand to serve as judge and overseer of the Kingdom. He is the distributor of divine gifts.

Likewise, the title "Christ" had a long history in the Jewish memory. It means the same as Messiah = anointed one. There had been many Christ's in the history of Israel. The kings, judges, and some prophets were chosen and anointed to lead the people in God's name. Jesus was being held up by Peter as the new Christ because God had indeed exulted him, not with oil, but with new life through the resurrection. While Jesus was not a traditional authoritative, sword wielding Messiah, he was truly the leader God had chosen because through his suffering and undying faith, he showed his followers how to be free from the oppression of sin due to fear. Sin, in this case, was the inability to place trust and belief in God's power, especially as it was manifested in Jesus' compassionate actions.

It is significant that Peter is seen with the other eleven apostles; together they represented the newly formed nation of Israel, and they were determined to carry on Jesus' message of trust in God. Peter's invitation to "repent and be baptized" would have rung in the people's ears like the rebuke of John the Baptist had just a few years earlier. The difference was that Peter's invitation to be baptized and receive new life was rooted in the power of Holy Spirit

(*Ruach*) already given by God and mediated through Jesus the Christ. John could only allude to a future giver of God's breath when he preached. Peter's Spirit-inspired words must have been convincing; if indeed the tomb of Jesus was empty as they proclaimed, then the Day of Judgment was upon them. These faithful Jews would not want to be associated with the blind leadership who had crucified the Christ. If not for themselves then for the sakes of their children, they flocked to the purifying waters in order to publicly show their allegiance to Jesus and his followers. If all that Peter proclaimed was true, they certainly did not want to chance being on the wrong side come judgment day.

3000 (3=some, 1000 = more than you care to count. This was a symbolic number for a lot!) were baptized in the name of Jesus that day, which is significant because the number added to the flock this Pentecost day is the same number as those lost to worship of the Golden Calf in the Exodus story at the foot of Mt. Sinai. A prominent New Testament theme is that in Jesus, the relationship with God is healed and Israel, the people of YHWH God, is reconstituted.

Psalm 116:1-4, 12-19 NIV

¹I love the LORD, for he heard my voice; he heard my cry for mercy. ²Because he turned his ear to me, I will call on him as long as I live. ³The cords of death entangled me, the anguish of the grave came over me; I was overcome by distress and sorrow.

⁴Then I called on the name of the Lord: "LORD, save me!" ¹²What shall I return to the LORD for all his goodness to me? ¹³I will lift up the cup of salvation and call on the name of the LORD. ¹⁴I will fulfill my vows to the LORD in the presence of all his people.

¹⁵Precious in the sight of the LORD is the death of his faithful servants. ¹⁶Truly I am your servant, LORD; I serve you just as my mother did; you have freed me from my chains.

¹⁷I will sacrifice a thank offering to you and call on the name of the LORD. ¹⁸I will fulfill my vows to the LORD in the presence of all his people, ¹⁹in the courts of the house of the LORD— in your midst, Jerusalem. Praise the LORD.

Reading II: First letter of Peter 1:17-21

¹⁷ Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear. ¹⁸ For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, ¹⁹ but with the precious blood of Christ, a lamb without blemish or defect. ²⁰ He was chosen before the creation of the world, but was revealed in these last times for your sake. ²¹ Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

This letter is directed to those newly baptized members of the Christian community of Asia Minor (Turkey) who were called "resident aliens." The culture treated them as second-class people, but by joining the Christian group, they had a new hope for dignity, care, and equality.

Peter reminds them that their communal behavior must be dignified for two important reasons. First, their freedom from sin (unbelief) and the actions that follow from sin (greed, lying, cheating, violence, etc) was gained not with precious metals that can be replaced or traded, but with the blood of a martyr, Jesus. They are called to have reverent awe before God the Father, just as Jesus exhibited. Second, in order to separate themselves from the other Israelite and pagan groups who claimed to be the one and only holy people, their behavior had to stress loyalty to and faith in Jesus Messiah. And, it is this same faith in the universal savior, Jesus that allows them to be open to welcoming all people into their community.

Gospel: Luke 24:13-35

¹³ Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. ¹⁴ They were talking with each other about everything that had happened. ¹⁵ As they talked and discussed these things with each other, Jesus himself came up and walked along with them; ¹⁶ but they were kept from recognizing him.

¹⁷ He asked them, "What are you discussing together as you walk along?"

They stood still, their faces downcast. ¹⁸ One of them, named Cleopas, asked him, "Are you the only one visiting Jerusalem who does not know the things that have

happened there in these days?"

¹⁹ "What things?" he asked.

"About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people. ²⁰ The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; ²¹ but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. ²² In addition, some of our women amazed us. They went to the tomb early this morning ²³ but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. ²⁴ Then some of our companions went to the tomb and found it just as the women had said, but they did not see Jesus."

²⁵ He said to them, "How foolish you are, and how slow to believe all that the prophets have spoken! ²⁶ Did not the Messiah have to suffer these things and then enter his glory?" ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

²⁸ As they approached the village to which they were going, Jesus continued on as if he were going farther. ²⁹ But they urged him strongly, "Stay with us, for it is nearly evening; the day is almost over." So he went in to stay with them.

³⁰ When he was at the table with them, he took bread, gave thanks, broke it and began to give it to them. ³¹ Then their eyes were opened and they recognized him, and he disappeared from their sight. ³² They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"

³³ They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together ³⁴ and saying, "It is true! The Lord has risen and has appeared to Simon." ³⁵ Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread.

Luke is trying to unite members of his community who come from disparate backgrounds, belief systems, and economic strata. The Jews were hesitant to allow the "prodigal Gentiles" to return to the table of unity, and the wealthy Roman citizens were used to worshipping a myriad of gods in various pagan rituals.

The only hope for true unity was in the story of a universal savior, Jesus the Christ, who took on flesh so he could lovingly give his life away.

Today's gospel story is unique to Luke, and it tells of Jesus' appearance to two disciples who had grown disheartened after the crucifixion, and left the other disciples in the Jerusalem upper room in order to return home. No one knows exactly where the ancient town of Emmaus was located, but it was "seven miles" from the city where all this had taken place with Jesus. Emmaus was exactly far enough away that the disciples had time to experience conversion. They represent for us the journey of so many who come to greater faith after a crisis or in suffering.

Jesus appears out of nowhere to the disciples as they are on the road, fleeing chaos and seeking comfort; they do not recognize him and so he opens their eyes to the meaning of the events that surrounded his death and how they retold the story of Israel. Then he revealed himself to them fully in the breaking of the bread, a reference back to the meal before his death.

This story contains three themes that are tremendously significant to Luke's teaching about the Christian life. First, we hear an Easter homily delivered by Jesus. Like many members of the faith community in antiquity and today, these disciples knew the scriptures but didn't understand them with their hearts. They were prevented from seeing the deeper truths of the passages and the possibilities presented through the religious imagination animated by the Living Word. Jesus presents a fuller, hope-filled understanding for their own day.

Following this breaking open of the Scriptures, there is a meal that is uplifting and "heartening" (Pilch, *Jesus*, p. 73). This meal complements what happened on the road and lifts the disciples to a new level of conviction about Christ's real resurrected presence that they now feel compelled to share. They leave after the evening meal to traverse the unsafe night-time roads so they can share their experience, encounter, and newfound understanding with the apostles in Jerusalem. In this sense, Luke wants to clearly unite faith infused conviction with table fellowship as the foundational pillars of his community. If his community was to survive in the hostile environment of the first century Roman Empire, these pillars must remain intact. The Eucharist becomes the central experience for the life of the early Christians.

Pilch, John J., *The Cultural World of Jesus*, Sunday by Sunday, Collegeville, MN, The Liturgical Press, 1995, pg. 73-75.

Taking It Home:

--Describe a time Jesus introduced Holy Spirit to you?

--Do you treat others with dignity and equality or do prejudice and insecurity influence your treatment of others?

--Recall a time your heart burned within you. How did you respond? Whom did you tell?

--How do you learn the "correct understanding" of Scripture? Could you be doing more? Name one scriptural story that had a surprise lesson for you or helped you think differently about life.

--In a time when so many of our family members are not regularly with us for table fellowship, identify what is holding your family together.

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?)

"A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people."

— Franklin D. Roosevelt

"If the bee disappeared off the face of the earth, man would only have four years left to live."

— Maurice Maeterlinck, *The Life of the Bee*

"We have become, by the power of a glorious evolutionary accident called intelligence, the stewards of life's continuity on earth. We did not ask for this role, but we cannot abjure it. We may not be suited to it, but here we are." — Stephen Jay Gould, *The Flamingo's Smile: Reflections in Natural History*

*Shalom in
the Home*