

St. Paul Thrivent Members, Thrivent Choice® – Act Now! As a reminder, you can still direct 2019 Choice Dollars®. Act now before the 2019 Choice Dollars® expire March 31.

Directing Choice Dollars® online is fast and easy. Simply visit www.Thrivent.com/thriventchoice and click the “Get Started” link to begin. If you have any questions about directing Choice Dollars® you can contact our Member Connection Center at 1-800-847-4836 and say “Thrivent Choice” at the prompt. Don’t miss this opportunity to recommend where Thrivent gives back! Sincerely,

[Teresa Hackenmiller](#) FIC, RICP Financial Associate

A Note From Your Thrivent Advocates This is one of the benefits of membership for those who have Qualifying Thrivent Financial products, giving us an opportunity to be generous at no cost. In the past 9 years, our Thrivent members have donated an average of \$2,000 in Choice Dollars® to St. Paul each year.

The Serenity Prayer (by Reinhold Niebuhr)

God, grant me the serenity to accept the things I cannot change, Courage to change the things I can, And wisdom to know the difference.

Living one day at a time, Enjoying one moment at a time, Accepting hardships as the pathway to peace.

Taking, as Jesus did, this sinful world as it is, not as I would have it; Trusting that You will make all things right, If I surrender to Your will; So that I may be reasonably happy in this life, And supremely happy with You forever in the next.
Amen

Wednesday, March 11th 5:00 p.m.

Ushers: Cole Millard
Comm Prep: Donna Selk
Comm Server: Summer Parks & Laura or Marcy
PowerPoint: Myra Powell

Wednesday, March 11th 6:45 p.m.

All Helpers: WD4 Students

Sunday, March 15th 8:30 a.m.

Ushers: Mark & Rhonda Bickford
Reader: Mary Lou Schipper
Comm Prep: Don & Dorothy Harmon
Comm Server: Pete Bungum, Wayne & Becky Embree
PowerPoint: Grant Lubben
Video: Grace Lubben

Sunday, March 15th 10:30 a.m.

Ushers: Nancy Douglas, Jamie & Kinsley Hamblin, Brie Wittenburg
Reader: Nancy Douglas
Comm Prep: Barb Wilson
Comm Server: Sally Clapp, Addie Dales, Nancy Lyon-Douglas
PowerPoint: Emma Dales
Video: Logan Dales

Friday, March 13th Pulse Deadline

Sunday, March 15th

- * 8:30am Worship
- * 9:30am Coffee Hour
- * 10:30am Worship
- * 12:00pm Adult Initiation Meeting
- * 4:00pm Confirmation Class
- * 4:00pm Men’s Craft Night—Scooter’s

Monday, March 16th

- * 1:30pm Lutheran World Relief Quilting

Tuesday, March 17th

- * No Tuesday Prayer
- * 2:00pm Sisters LL CE
- * 2:30pm R & R - in Prayer Chapel
- * 6:00pm Grief Support—LL CE
- * 8:00pm AA—LL CE

Wednesday, March 18th

- * 7:00am Good Guys Bible Study—McOttos
- * 8:00am Lutheran Men in Mission
- * 5:00pm — Lenten Worship w/portrayal
- * 5:30pm-6:30pm—Lenten Supper
- * 6:00pm WD4
- * 6:45pm Lenten Worship w/portrayal

Thursday, March 19th HACAP distribution

Please join us at The Wapsi Country Club for the next Dinner with Friends on Friday, March 27th at 5 pm. They will offer their fish fry along with a regular Friday menu. Looking forward to seeing you then!

Wednesday, 18th 5:00 p.m.

Ushers: Darla Algoe
Comm Prep: Darla Algoe
Comm Server: Darcie Tenley & Laura or Marcy
PowerPoint: Darcie Tenley

Wednesday, March 18th 6:45 p.m.

All Helpers: WD4 Students

Sunday, March 22nd 8:30 a.m.

Ushers: Ed Gerst & Susan Koppenhaver
Reader: Lois Ocenosak
Comm Prep: Virginia Danielson
Comm Server: Virginia Danielson, Sherri Evans, Tom Sabotta
PowerPoint: Conor Fortune
Video: Linda Kenny

Sunday, March 22nd 10:30 a.m.

Ushers: CJ Sullivan Family
Reader: Polly Chalstrom
Comm Prep: DJ & Donna Condry
Comm Server: Polly Chalstrom, DJ & Donna Condry
PowerPoint: Victor Chalstrom
Video: Sean Hollett

Wed., March 11th & Sun. March 15th, 2020



Liturgy setting one can be found on pages 57-74 in the green Lutheran Book of Worship

All Are Welcome to commune with Christ in the sacrament of the Lord's Supper. We serve the fruit of the vine under two forms: wine

and grape juice. The inner ring of the tray is grape juice. If in doubt, please ask the distributor. Gluten free hosts are available; please notify an usher before service begins.

In today’s gospel the Samaritan woman asks Jesus for water, an image of our thirst for God. Jesus offers living water, a sign of God’s grace flowing from the waters of baptism. The early church used this gospel and those of the next two Sundays to deepen baptismal reflection during the final days of preparation before baptism at Easter. As we journey to the resurrection feast, Christ comes among us in word, bath, and meal—offering us the life-giving water of God’s mercy and forgiveness.

Prayer Concerns: Sharm Sisler, Leslie Swartz, and Bobbie Gersdorf. (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.)

There will be a Noisy Collection at all Lenten Services to benefit Sleep in Heavenly Peace.

Orders are being taken for lilies to decorate for Easter. Lilies are \$11 and will be ordered and delivered to the church. The order form is on the table in the back of church, please put your money or a check to Anamosa Floral in the brown envelope. Deadline is Sun., March 29. Memorials or honorariums will be in the Easter bulletin .

Helpers still needed for Lenten Meals Please use the sign up sheet on the bulletin board in church entryway to help in the kitchen or to bring bars or cookies.

St. Paul Lutheran World Relief quilt work

Mondays at 1:00 pm. We will continue to tie quilts each Monday through April 6.

St. Paul is offering our Campership Program again this year to Children & Youth within our community. The Campership Program is intended to bring the camp experience to children and youth who would not otherwise have access to Camp EWALU. This is done through the award of **Camperships**, a scholarship to one of the Summer Camp Programs at EWALU. It includes partial tuition of \$100 for a camp program term per summer. EWALU offers programs starting with those completing 1st grade through those completing 12th grade.

- If you register through EWALU by April 20th they offer a \$15 discount
- They also offer a Sibling Discount of \$15 for each additional camper

Please call the church office if you have any further questions or would like to inquire about a Campership for your child. 319-462-4841

3rd Sunday of Lent

The backs of the pews and the door knobs of the church have all be disinfected this week.

Remember to wash your hands with soap and hot water when you can.

- Step 1. We admitted we were powerless over our addiction—that aspects of our lives had become unmanageable.
- Step 2. Came to believe that a power greater than ourselves could restore us to sanity.
- Step 3. Made a decision to turn our will and our lives over to the care of God as we under-stood Him.
- Step 4. Made a searching and fearless moral inventory of ourselves.
- Step 5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
- Step 6. Were entirely ready to have God remove all these defects of character.
(from the 12-steps of Alcoholics Anonymous)

First Reading: The Book of Exodus 17:1-7 {NIV}

We can understand the squabble between the people and Moses in this first reading if we see the utter humanness of the situation in which the Israelites found themselves. Wandering in the desert following Moses’ lead, the people thirst, not only for water, but also to know that God has not abandoned them following their flight from Egypt. There is concern on Moses’ part that the people are rejecting the divine plan of salvation begun in the Exodus, so he cries out to Yahweh [YHWH] on behalf of the people, and God’s reply is favorable. Moses is instructed to strike the rock of the hillside from which life-giving water flows. The people’s thirst is

quenched; their trust in YHWH, the divine plan of salvation, and Moses, is renewed.

The reading is saturated with water imagery. Water is one of our most basic human needs, and yet, very often today we take it for granted. Turn the knob and clear, fresh water abundantly flows. It was not so with the Israelites, nor is it so with many people in the world today. Desert climates make water scarce, and lack of water treatment leaves much water dangerous for human consumption. Some speculate that a war will be fought over water rights, perhaps even in the western United States as desert cities like Las Vegas and Phoenix pull more and more water from the rivers and aquifers and huge quantities of money are at stake for the holders of the water rights. Put yourself in the place of one of these parched people as you listen to this reading today, or listen to someone who thirsts to know God's love.

Horeb is another name for Mt. Sinai. The place that Moses finally acquires water is the same place from which he received the life giving commandments of God. "*Massah* and *Meribah*" comes from the Hebrew word for "test" or "trial."

Second Reading: Paul's Letter to the Christians in Rome 5: 1-11 {NIV}

Imagine how relieved the Israelites were when their thirst was quenched, and then remember a time you were relieved following the resolution of a difficult situation or decision. That relief is similar to the effects of a right relationship with God as identified by Paul in this letter: a sense of peace, confident hope, and a present share in the life of the Risen Christ. This relationship and way of life is made possible, not probable, because Holy Spirit has been poured into our hearts. He shares His divine honor with us. Our journey as a reconciling community is rooted in the belief that Jesus died for humankind when we were at our worst. Paul was boasting in the activity of Jesus because in the culture of that day, unspoken dyadic contracts ruled most interpersonal exchanges (I do you a favor, you owe me. You repay me, I owe you, etc. = *quid pro quo*) Jesus' free gift of his life for the love of humankind was not precipitated by human activity, nor could he reasonably expect repayment for his action. It was an example of ideal human love; it demonstrated the very essence of divine *agape* love. Through Jesus, we get a glimpse into the destiny of all humans who are created in God's image and likeness.

This message delivered to the Roman Christians was meant to help them deal with the questions that

arose as they encountered folks who held other beliefs in their culture. What made Jesus different than other deities? Unlike the Roman gods who more often than not sounded like lustful and ego-driven humans with special powers, Jesus gave of himself fully, even unto his death. He didn't consider his divinity something to flaunt, but humbled himself so that we could participate to some degree in the relationship with God we originally had in The Garden. Jesus' life reiterates the promise of eternal life made real through trust in God.

Gospel: John 4: 5-42 {NIV}

What does the journey to faith look like? As cradle Christians, we need to reflect upon this because it is often not evident to us; it's all we've known and the decision to follow Jesus has often been made for us. As we listen to this story of the Samaritan Woman at the Well, we see before us the invitation to proclaim from our hearts that Jesus is "Savior of the World" and "My savior!"

In this gospel, we hear about a deepening relationship in the way a woman addresses Jesus. She begins by calling him politely but superficially, "Sir." Later, she recognizes him as a prophet. And finally, after some conversation, she opens the way for Jesus to fully reveal who he is when she says, "When the Messiah comes he will teach us everything." To which Jesus replies, "I who speak to you am he." Through the subsequent witness of the woman and their own encounter with Jesus, the townspeople come to faith and proclaim Jesus, "Savior of the World." This final proclamation is significant because it shows that Christ's saving action was universal, not just for the Jews. Recall, the Jews and the Samaritans despised each other. The fact that Jesus chose to reveal his messianic identity to a non-Jewish woman would have shocked the Jewish hearers of John's gospel. No longer was Israel identified as the "only bride of YHWH." Like the people of this Samaritan town, ***any who profess faith in Jesus as savior are a part of the new messianic era, the Kingdom of God.***

Scholars suggest that John was using this story to promote cultural innovation. His community of believers lived near Ephesus, modern day Turkey, sixty years after Jesus' life. They had experienced the destruction of the Temple and Jerusalem, and the dispersion of many people from Palestine. John seems to be confirming new roles for Samaritan and female members who joined his community after fleeing the Roman occupation of their

homelands. John was already sensitive to the ministry needs of the Samaritans, because we learn in Acts 8:1-8, that he evangelized to them following the resurrection event. His ministry to the Samaritans actually went against Jesus' earlier decree forbidding it (Mt. 10:5). He was now trying to heal the ancient enmity between the Jewish and Samaritan members of his new community by uniting them in Christ.

What is it about this story that would lead scripture scholars to say that John was reading the history of his community backwards into the life of Jesus? 1) There is no Synoptic Gospel (Mk, Mt, Lk) evidence of Jesus' ministry in Samaria. 2) The Mediterranean world was divided by gender. Women had their needed place in society (home, kitchen); men had theirs (in the fields planting or herding, by the village gate judging and debating, or trading in the marketplace). The well was one place common to both genders, but men and women should not be there at the same time. Honorable women went only in the morning and evening. The woman of this story comes to the well at noon likely because the village had shunned her for her shameless (sinful) behavior. She was alone but in the wrong place at the right time. 3) The woman speaks to a strange man in public. Again, this is shocking because a man did not speak to an unchaperoned woman in public without arousing suspicion. Even Jesus' disciples are moved to challenge him, "What do you want from her?" He is risking a scandal among his own followers. 4) After her exchange with Jesus, the woman rushes back to the marketplace in the village. There, she becomes an evangelizer while breaking the cultural norm; she is in the arena of men. They are dumbfounded by her shameful behavior but intrigued enough to pursue further interaction with Jesus.

No doubt, women in John's community acted similarly when they engaged the men in religious and political dialogue. Some of them witnessed to the faith and the movement of Holy Spirit in their lives. The social constructs of the Mediterranean world were being eroded by the stories of resurrection faith from both women and men. Don't be distracted by the question: "Did this event really happen?" Rather, look to the story for the truths revealed in the person of Jesus: all are called to faith; all can be brought to salvation in Jesus; all are invited to be witnesses to the Kingdom of God. Does our practice of religion support these truths?

Taking it home:

-Draw a timeline and mark six significant events in your faith life that led you to a new place in your relationship with the Triune God (death of a pet, moved houses, had a baby, lost a friend, followed a vocation or chose a career, received first kiss, vigiled with a sick (grand)parent, competed in a tournament and lost or won....) Name the people involved in those events and how they helped you grow.

-For what are you thirsting right now?

-Today, ask Jesus for life giving water. Tell him you commit yourself to him. Ask him to show you the way.

-Do you trust God? What evidence has been provided to show God is trustworthy?

-Recall a time you grumbled to or about God and you received "a favorable reply."

-Sometime this week, when you're by yourself, see if you can recite the Apostles' Creed. See if you can write it. Do you know what the parts of the Creed mean? Take a few minutes extra this week to review.

-Pray for the Water Protectors.

-Seek cleaner food for your body.

Mindfulness (set aside five minutes. breathe and read through three times. Which words or ideas hold energy for you? What images emerge in your imagination?)



Now we know humans are made of the same recycled cosmic materials as the land, the plants, the clouds, and the sea. The entire human physical structure is a combination of non-human materials. For example, approximately 60% of the total weight of an adult human is water, a non-human substance. The brain is composed of 70% water, muscle tissue contains up to 75% water, blood is 83% water, and the lungs are nearly 90% water. Consequently, drinking water from a contaminated environment can result in our blood stream and other organs becoming polluted. Whenever we consume fiber from plants sprayed with toxic pesticides or eat meat from factory-farmed animals inoculated with noxious chemicals, our cells are at risk of becoming tainted and damaged. This can cause disruption of the basic biological processes of our bodies.

Joseph Mitchell, *The Lens Through Which We See – Our Cosmology, in Loretto Earth Network News, Vol. 19, No. 2*