



**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 peanut butter, cereal or canned soup 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.

**Forks and Friends group** will be providing packaged meals EVERY THURSDAY EVENING between 5 and 6 PM until further notice. Meals may be picked up at the East door (parking lot) of 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.**  
[cyfmstpaulanamosa@gmail.com](mailto:cyfmstpaulanamosa@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, and all facing issues from the corona virus: sickness or social isolation. (send prayer requests to [stpaulanamosa@gmail.com](mailto:stpaulanamosa@gmail.com); include your name, prayer recipient name, and family relationship)

**St Paul Staff Emails and Phone Numbers**

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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!

**Regarding church openings**

Dear friends of St. Paul Lutheran,

We want to remind you that we will not be gathering in the church for worship until further notice. The relaxing of the Covid regulations simply invites us to now form a task force that will determine when and how we will gather again. This will take some time. Please pray with us for continued safety, vision, and patience. We will keep you updated as decisions are made.

In the meantime, recorded services will continue to be made available on our website and Facebook page.

Sincerely,  
The Church Council

**Introduction:** As we continue to celebrate the fifty days of Easter, today's gospel includes Jesus' promise that he goes to prepare a place for his followers in his Father's house. Our baptism commissions us to share Jesus' mission in the world. As 1 Peter reminds us, we are a holy people, called to proclaim the one who called us out of darkness into light. In words and deeds we bear witness to the risen Christ—our way, our truth, our life.

**Acts 7:55-60 {NIV}**

<sup>55</sup> But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. <sup>56</sup> "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

<sup>57</sup> At this they covered their ears and, yelling at the top of their voices, they all rushed at him, <sup>58</sup> dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their coats at the feet of a young man named Saul. <sup>59</sup> While they were stoning him, Stephen prayed, "Lord Jesus,

receive my spirit.”<sup>60</sup> Then he fell on his knees and cried out, “Lord, do not hold this sin against them.” When he had said this, he fell asleep.

Stephen was recognized as a righteous man and was called forth by the community of believers to be a deacon: one who serves the table and the practical needs of the community. It turns out that Stephen was filled with Holy Spirit in a way the apostles did not even expect, and to everyone’s amazement began to testify to the power and glory of Jesus. After a while, the Jewish leadership in Jerusalem became tired of the Christian menace, put Stephen on trial and falsely accused him of speaking out publicly against Moses and the Law. To continue the parallel with Jesus’ own experience, they brought in false witnesses and pronounced him guilty. It is at this point in the trial that we hear today’s reading and Stephen’s witness. During the stoning, Stephen uses Christ’s words to offer his spirit in the gesture of the true martyr. This began a widespread persecution of the Christians with Saul/Paul leading the charge. The followers of “The Way” (Christians) scattered into the hills and countryside around Jerusalem and even to Syria or beyond. As time went on, giving one’s life in martyrdom and using words of forgiveness for one’s murderers became a hallmark of Christian loyalty and identity in the new Kingdom of God.

**Second Reading: the First Letter of St. Peter 2:2-10 {NIV}**

<sup>2</sup>Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, <sup>3</sup>now that you have tasted that the Lord is good.

<sup>4</sup>As you come to him, the living Stone—rejected by humans but chosen by God and precious to him— <sup>5</sup>you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame.”

<sup>7</sup>Now to you who believe, this stone is precious. But to those who do not believe, “The stone the builders rejected has become the cornerstone,”

<sup>8</sup>and, “A stone that causes people to stumble and a rock that makes them fall.” They stumble because they disobey the message—which is also what they were destined for.

<sup>9</sup>But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light. <sup>10</sup>Once you were not a

people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

This letter is directed to those newly baptized members of the Christian community in Asia Minor (Turkey) who were called “resident aliens.” They were struggling with relationships in a predominantly pagan culture which viewed them as second class people, but by joining the Christian group, they had a new hope for dignity, care, and equality. Last week we read the part of this letter directed to Christian slaves; the author also writes to women and men who are in marriages with spouses who refuse to accept Christianity. He encourages them to see their hardships through the experiences of Jesus, to endure, to offer their struggles as “spiritual sacrifices.”

The author, who writes under the name Peter, cites a number of Jewish concepts when explaining who Jesus was and who the new believers are. He reminds Christians that they are the new Temple, the new priesthood of God, and the new nation of Israel sent to save the world by bringing all to God. At Sinai, the Israelites were told that they were “a chosen race, a royal priesthood, a holy nation, a people of His own...” (Exodus 19). They ratified their covenant with God by offering bloody sacrifices of bulls and other animals on altars. Their priests mediated by assisting the people with these sacrifices. But Jesus became the new High Priest who offered himself once and for all as the bloody sacrifice which ratified a new covenant of love with God. According to the author, the Jewish cult was abolished in Jesus and the Kingdom of God was ushered in. In this kingdom, the followers of Jesus were made priests through Holy Spirit, recognized and celebrated in baptism. As priests, we are all called to offer our lives in an unbloody, spiritual sacrifice to God. By the way we live, others will come to know God’s saving power and mercy. The true followers of Jesus become the living stones making up a Temple of praise.

The ordained priesthood in the Christian tradition does not offer the sacrifice in our stead, but rather as a group lifted out of our midst, assists us in offering our sacrifices of self and praise to God in thanks for the gift of Jesus. Along with the bread and wine, God receives these offerings, blesses them, and then breaks them all back into the world to nourish and transform it with love.

**Gospel: John 14:1-14 {NIV}**

*[Jesus said to the disciples:]* “Do not let your hearts be troubled. You believe in God; believe also in me. <sup>2</sup>My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? <sup>3</sup>And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. <sup>4</sup>You know the way to the place where I am going.”

<sup>5</sup> Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?"

<sup>6</sup> Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. <sup>7</sup> If you really know me, you will know my Father as well. From now on, you do know him and have seen him."

<sup>8</sup> Philip said, "Lord, show us the Father and that will be enough for us."

<sup>9</sup> Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? <sup>10</sup> Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work. <sup>11</sup> Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the works themselves. <sup>12</sup> Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father. <sup>13</sup> And I will do whatever you ask in my name, so that the Father may be glorified in the Son. <sup>14</sup> You may ask me for anything in my name, and I will do it."

This is referred to by scholars as the "Farewell Discourse" from Jesus to his disciples gathered for the Last Supper meal. He is preparing them for his imminent departure by buoying their spirits with promises of his ongoing presence and a place to go to in the "Father's House." This is an image that draws from the people's communal life. Sons and their families were used to living in honeycomb like structures called *insulae*, sharing common walls with mother, father, and extended family. To be deprived of this type of structure would indicate separation and estrangement from the patriarch or giver of life's essential goods. To live in the house of God while away from Jerusalem would have been a concern for faithful Jews. John is speaking to religious people in his community who are now no longer able to return to Jerusalem because it has been destroyed and the Temple demolished. How will they ever be able to be in the House of the Lord again? John is also trying to assuage the fear felt by those who were choosing to leave the security of their nuclear *insulae* to join the fictive family of Christians. In other words, people were choosing to leave blood families to join this intentional community that shared common ideals and purpose and ritual. The apparent attraction was that the Christian community really took care of all members' needs; this was the clear sign that God's Kingdom was established.

Last week, Jesus was the "sheep gate" through which

all who seek God must pass. This week, Jesus makes the explicit statement when pressed by Thomas on how one is to get to the Father's House, "I am the Way." In other words, it is not by going to a certain place or by participating in a process or a series of activities or a hundred sacramental experiences that one earns a relationship with God. It is in knowing and living in the pattern of Jesus the Christ (life, suffering, death, resurrection) that we experience the Kingdom of God here and now, and live into the kingdom beyond. It is this reality that brings a sigh of weariness to Jesus' lips when Philip says, "Show us the Father." Jesus' response reminds Philip and all his followers that as they have seen him healing, preaching, forgiving, uniting, casting out demons, or challenging greedy and self-serving leaders, they have been observing the activity of the Father. These are the glimpses, foretastes, and encounters clearly present in the Kingdom of God here on earth. As an Easter people, Christians everywhere are reminded that the authority of God still reigns in our world. The greening of the fields, the new blades arising, the laughter of barefoot children, the sweet smell of chrism oil, and the celebration of this Eucharist are all signs that we are indeed in the Father's House.

When we live in the Kingdom of God as believers in Jesus the Christ, full of Holy Spirit as we are, we will do greater things than even Jesus was able to do in his lifetime. Holy Spirit enables us to spread the good news to our families, our schools, our neighborhoods, our workplaces, indeed to the very ends of the earth by incarnating the resurrection here and now. WOW! See how the fire burns when people love one another....!!!

### Taking it home:

What activities in your life reveal that you are on "the Way?" {Meals together, stories around the campfire, moonlit walks, reading scripture, retreats, family trips, fishing, visiting a sick person, scrap-booking, sacraments, returning to a former home/neighborhood/grave....}

Describe a time "The Way" came to you, discovered you, enlightened you, led you....

Each night this week, before you go to sleep, look back on the day for times that "great things" were being done through you and around you. Express your gratitude.

Name three sacrifices you have made for the sake of someone else. Know that when you do this, you stand in the face of a self-centered culture & you build up God's Kingdom.

In what environments is God calling you to serve? Identify two ways you can better reveal the life of Christ to people around you and make up your mind to do them.

## Mother's Day 2020

Cindy, Carrie and Family **in honor of Phyllis Kula**

Ed & Susan **in honor of Janice Koppenhaver**

Ed & Susan **in memory of Helen Gerst**

Lois Ocenosak **in memory of Eileen, Margaret & Alice**

Ben & Angie Coyle **in honor of Dixie Rickels and Dawn Coyle**

Barbara Kleis **in memory of Iva Heiserman**

Catherine Vavricek **in honor of Carlene Vavricek and Karol Pinney**

Catherine Vavricek **in Memory of Dorothy Vavricek**

Curtis & Kaileen Weaver **in memory of Pearl Fjeld**

Curtis & Kaileen Weaver **in honor of Michelle Deskin and Patricia Weaver**

Nancy Stout **in memory of her mother, Frieda Lubben and special friend, Jan Minzenmeyer**

Sabrina Rogers **in memory of Margie Bertrand, Ruby Eilers, and Barb Streit.**

Deb Hardersen **in honor of Eleanor Schultejan**

Don Hardersen **in memory of Ruth Hardersen**

Darcie Tenley **in honor of Nadia Green**

Robertson and Wilson families **in honor of Karlene Robertson**

Chris & Barb Wilson **in memory of Dolores Mann**

Lori & Kent Reynolds **in Memory of Mary Goldsmith, Ruth Taylor, Anna Steiner, Barrie Reynolds and Irene Parks**

Marge Eilers, Sandy Merfeld, Elverna Hoffman & John Capron & families **in memory of Marie Capron**

Sherri Evans **in memory of Susan Petersen**

Tom Sabotta **in honor of Marilyn Sabotta**

Steve and Kathy Dornbusch **in memory of Mardelle Mueller and Louise Fegebank**

Virginia Danielson **in memory of my mother Luise, and all of my grandmothers** through the ages

Virginia Danielson **in honor of my daughter Sarah, and daughter-in-law, Martina**

Darla Algoe **in memory of Maurine Boesch.**

Bob Algoe **in memory of Mildred Algoe**

Annette Wheeler **in memory of Sandi Thurm**

Scott Wheeler **in honor of Karen Wheeler**

Scott Wheeler **in honor of Meg Wheeler**

Michael Bickford **in memory of Luella Bickford.**

Nancy Bickford **in memory of Kathryn Freese.**

Nancy Lyon Douglas **in memory of Florence Hefflefinger, Mary Walkup** (Mother In Law), and **Marilyn Lyon** (kids' grandmother)

Nancy Lyon Douglas **in memory of Daisy Austin** (Grandmother) and **Verna Hefflefinger** (Grandmother)

Steph Hora **in memory of Ruth Hardersen**

Steph Hora **in honor of Deb Hardersen, Eleanor Schultejan, Beth Hora & Betty Hora**

Dan Lambertsen **in honor of Mary Carol Lambertsen**

Jan Allaire **in memory of Clara Pegorick. Mother**

Jan Allaire **in memory of Wilma Bronemann. Step-mother**

Jan Allaire **in memory of Engel Zimmerman Grandmother**

Jan Allaire **in memory of Augusta Pegorick Grandmother**

Paula and Serge Sisler **in memory of Irene V.**

**Freese, Elsie V. Yohe, Frieda Freese.**

Paula and Serge Sisler **in memory of Frieda E. Sisler, Caroline Zumbach and Isabelle Sisler.**

Betty Hunter **in memory of Edna Roeglin, Georgia Lowry, & Pat Couchman**

Jeff and Kristi Fortune **in honor of Donna Jones**

Jeff and Kristi Fortune **in memory of Bonny Fortune**

**In honor of Nancy Bickford**, with love from your daughters, Holly Loney and Amber Holland.

Marna Gaye Ketelsen **in memory of Lucille Chipman, Mary Chipman, and Leah Porter**

Jane and Dave Ortgies **in memory of Frieda Ortgies and Betty Pearson**

**And for all our mothers who are not named, may you feel the love of your family today!**

