



Service in the “Park”ing Lot: Sundays at 10 a.m. in the CE gravel parking lot starting June 7. An e-blast will be sent by 9:00 am if there is a need to cancel. Bring a lawn chair. See pulse page 3 for more information.

Flowers on the Altar are in memory of Phil and Patsy Hardersen’s Anniversary.

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.

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! Call 462-4343 to make an appointment for drop off/pick up. **They are in need of pancake mix to match the large donation of pancake syrup just received; also canned fruit, peas, green beans and corn.**

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 a bag in your vehicle.

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



The 2020 Census data touches everything, impacting funds for education, health care, food programs, our representation in Congress and more.

- <https://my2020census.gov/>
or call 884-330-2020 #2020Census.

Prayer Concerns: For Martina Danielson and for all facing issues from the corona virus: sickness or social isolation. (send prayer requests to 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!

Upcoming Town Hall Meetings:

Wednesday, June 10 — 6:00 p.m.

Sunday, June 14 — 8:30 a.m.

(links will be provided in next week’s bulletin and in an e-blast)

If you have computer or electronic access but are not sure how to find the St. Paul services, communications or Zoom meetings, please call Lois who will help guide you to the proper locations or help you find the assistance you need.

Introduction On the fiftieth day of Easter we celebrate the Spirit, through whom and in whom the people of God are created and re-created. Pentecost is sometimes called the church’s birthday, but might more appropriately be called its baptism day, since the gift of the Spirit is the fullness of baptism. Ezekiel’s vision shows the Spirit resurrecting and re-creating not just individuals but a whole people. Romans makes it clear that God is in the process of re-creating the entire cosmos; yet the Spirit is also at work in the most intimate and personal way, praying in us “with sighs too deep for words” when we do not know how to pray.

First Reading: Acts of the Apostles 2:1-21 NIV

¹ When the day of Pentecost came, they were all together in one place.² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.³ They saw what seemed to be tongues of fire that separated and came to rest on each of them.⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

⁵ Now there were staying in Jerusalem God-

fearing Jews from every nation under heaven. ⁶When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. ⁷Utterly amazed, they asked: "Aren't all these who are speaking Galileans?" ⁸Then how is it that each of us hears them in our native language? ⁹Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹(both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" ¹²Amazed and perplexed, they asked one another, "What does this mean?" ¹³Some, however, made fun of them and said, "They have had too much wine." ¹⁴Then 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. ¹⁵These people are not drunk, as you suppose. It's only nine in the morning! ¹⁶No, this is what was spoken by the prophet Joel: ¹⁷"In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. ¹⁸Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. ¹⁹I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke. ²⁰The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. ²¹And everyone who calls on the name of the Lord will be saved.

Recall the Genesis story of the Tower of Babel. In it, the people were left confused and unable to understand each other because they had disobeyed God's command to go to the corners of the world and be fruitful. In defiance, the people built a tower to show their greatness, rise above any threat of a future flood, and attract attention to their city. The people became self-centered because of their exaggerated egos and began to distrust each other, just as they distrusted God. Only then did they scatter throughout the world and form nations; an act of disunity not rooted in God's love.

This human condition existed until this Pentecost event which Luke portrays for us in Acts. The group of 12 had been reconstituted when Matthias was elected, and all were present in the upper room, along with nine companions each. It was time for the new Israel, the *ekklesia*, the Church, to be born. When the presence of God was felt in a strong driving wind (hear the words of the Creation story, the giving of life to Adam, the reception of the Ten Commandments, and Elijah's encounter with God on the mountain), the disciples sensed God was creating. They first heard God, then

they saw a portal between themselves and God open up. Each person had the shape of a flame above her or his head, and the aura was red. God communed with them that day and shared the gift of Holy Spirit {*RUACH*} who immediately filled their hearts, took away their fears, and sent them into the streets proclaiming the mighty acts of God in various tongues (*glossalalia*). The divisions of language and enmity were removed and people understood these Galileans as if they were speaking in her or his native language. Because the language barrier was overcome, the Jews again experienced themselves as a united people. They realized that day what God desires for us throughout time: to be one.

The lengthy list of places cited by the observers of the Pentecost event roughly describes the area around Israel to which Jews had been scattered in previous exiles. They also represent some of the ancient divisions created between members of the Jewish community over time {i.e. Ishmael >< Isaac, Esau >< Jacob, Ruben >< Benjamin}. It emphasizes the importance of this healing event. By mentioning Rome, Luke includes the extent to which this healing *kerygma* (proclamation) had been carried in his lifetime.

Psalm 104:24-34, 35b NIV

How many are your works, LORD! In wisdom you made them all; the earth is full of your creatures.

²⁵ There is the sea, vast and spacious, teeming with creatures beyond number— living things both large and small.

²⁶ There the ships go to and fro, and Leviathan, which you formed to frolic there.

²⁷ All creatures look to you to give them their food at the proper time.

²⁸ When you give it to them, they gather it up; when you open your hand, they are satisfied with good things.

²⁹ When you hide your face, they are terrified; when you take away their breath, they die and return to the dust.

³⁰ When you send your Spirit, they are created, and you renew the face of the ground.

³¹ May the glory of the LORD endure forever; may the LORD rejoice in his works— ³² he who looks at the earth, and it trembles, who touches the mountains, and they smoke.

³³ I will sing to the LORD all my life; I will sing praise to my God as long as I live.

³⁴ May my meditation be pleasing to him, as I rejoice in the LORD.

Praise the LORD, my soul. Praise the LORD.

Second Reading: 1 Corinthians 12:3b-13 NIV

³ Therefore I want you to know that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

⁴ There are different kinds of gifts, but the same Spirit distributes them. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but in all of them and in everyone it is the same God at work.

⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink.

The Corinthian community was an energetic, enthusiastic group who took great pride in their sacramental rituals and the spiritual mysteries revealed in them. The Corinthians had a tendency to put tremendous emphasis on the manifestation of Holy Spirit's gifts, such as speaking in tongues and prophesying. In fact, they often used these actions as a litmus test for determining whether or not a person was spiritually blessed. Paul attempted to corral their misguided enthusiasm without extinguishing it when he insisted that the Spirit works in many ways, and all the gifts of the Spirit should be appreciated. Underlying this statement is the understanding that no one person manifests all the spiritual gifts. It is only in looking upon the community as a whole that one sees the fullness of Holy Spirit's outpouring. Paul adds teaching, preaching, healing, and administering to the Corinthian list of spiritual gifts.

It is the Spirit who gives a person the ability to proclaim Jesus as Lord; it does not come from a person's individual works or efforts or speech. It is this confession that distinguishes true Christian believers from non-believers. Beyond that common confession, the Spirit inspires each person according to what the good of the community requires. Paul called these spiritual gifts, *charisms*. A Christian's responsibility is to be open to Holy Spirit's prompting.

When we respond to Holy Spirit, the things which had previously separated us, like race, creed, wealth, education, or devotional practices will no longer carry such importance. We will be drawn into unity; into one body.

Gospel: John 20:19-23 NIV

¹⁹ On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" ²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. ²¹ Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." ²² And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven."

Jesus makes this final post-resurrection appearance to the community of believers during their Sunday gathering in order to validate their identity and empower them in their mission. In this story, Jesus is the portal to the heavenly realm. He is the connection and the communion with God clearly shown when he breathes (*RUACH*) life giving spirit over the fearful community. In Him, heaven (walked through locked doors) is connected to earth (showed them his wounded hands and side.) Jesus sends them to continue the ministry He was sent to do: bring unbelievers to faith by noticing God's mighty acts. His followers receive the power to do what has traditionally been thought to be an activity of God alone: forgive sin. This has caused many a debate over the history of the Church, but basically, it is the mandate to proclaim the unifying love of God in the face of the human tendency to divide or selfishly separate. The *ekklesia*, (church), was given the task to teach the *kerygma* (truths/creed), model Christ-like behavior, point out how people can change to be more loving, invite them to make public professions of faith in Jesus as the full revelation of God, and then initiate them into communion, *koinania*, through baptism. This is the early Rite of Christian Initiation for Adults (catechumenate). While Jesus was able to peer into people's hearts and identify the source of their faith, the Christian community used a process over time to identify and confirm and nourish someone's faith in Jesus as Lord and Savior. It is then, in the sacrament of baptism, that the community recognizes the washing away of all that has separated the baptized one from God (i.e. sin).

Like Yahweh God who was present at the creation of this world as *RUACH*, "breath," Jesus begins the creation of a new people of faith by breathing on them. He shares *Ruach*, Holy Spirit, with his disciples so they can leave the upper room and fearlessly live gospel lives. His gift of Spirit is to the whole community of believers, not just ten or eleven men, and the forgiveness of sins is intended to be an action of a community who gathers in communion/Eucharist. Through their actions and preaching and exchanges of the holy kiss of peace, others will be forgiven their sin of disbelief and come to know God through Jesus the Christ. Seek to loose and unbind.

To this community wrought with anxiety and grief,

Jesus offers his *shalom*/harmony. This peace is not simply the absence of conflict or worry, but a deep, abiding contentment that comes from being claimed, cared for and loved. This harmony will be experienced because the gifts of Holy Spirit will allow them to be joy-filled as they proclaim the good news, and help them be aware of the presence of Christ in their midst. Those who are filled with Holy Spirit will do things even greater than Jesus; this was his promise.

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?)

“Everything you have ever seen with your eyes is the self-emptying of God into multitudinous physical and visible forms. In other words, Infinity is forever limiting itself into finite expressions, and this could even be called the “suffering” of God. The Christ learned this self-emptying, or kenosis, from his eternal life in the Trinity. It is not just Jesus who suffers, but the cross is the visible symbol of what is always going on inside of God!” – **Richard Rohr, The Divine Dance: The Trinity and your transformation**

“The trouble is that we have made the Bible into a bunch of ideas—about which we can be right or wrong—rather than an invitation to a new set of eyes. Even worse, many of those ideas are the same, old tired ones, mirroring the reward and punishment system of the dominant culture, so that most people don’t even expect anything good or anything new from the momentous revelation that we call the Bible.”

— Richard Rohr, [Things Hidden: Scripture as Spirituality](#)

This document, ***Declaration on the Way: Church, Ministry and Eucharist***, is a declaration of the consensus achieved by Lutherans and Catholics on the topics of church, ministry and Eucharist as the result of ecumenical dialogue between the two communions since 1965. It is a consensus “on the way” (in via), because dialogue has not yet resolved all the church-dividing differences on these topics. Nevertheless, at this time of important benchmarks in the relationship between Lutherans and Catholics, including both the anniversary of 50 years of dialogue in 2015 and also the 500th commemoration of the Reformation in 2017, it is good to review the path traveled together and to enumerate the many points of agreement between Lutherans and Catholics on these subjects. This review can help both communities to affirm the agreements they have reached together. More importantly, it can encourage us to look for the next steps toward Christian unity.

INTRODUCTION

I think then that the one goal of all who are really and truly serving the Lord ought to be to bring back to union the churches which have at different times and in diverse manners divided from one another. St. Basil the Great (330-379), “Epistle CXIV”

As Catholics and Lutherans, we have not yet achieved the goal of unity that is God’s gift in Christ and to which St. Basil calls us. Yet we have come a long distance from the disunity, suspicions and even hostilities that characterized our relationships for generations. This Declaration on the Way (In Via) to unity seeks to make more visible the unity we share by gathering together agreements reached on issues of church, Eucharist and ministry. This Declaration, a distinctive kind of ecumenical text, is “on the way” because it is neither at the beginning nor the end of the journey toward unity. It identifies 32 statements where Lutherans and Catholics have consensus on matters regarding church, Eucharist and ministry, while recognizing also that not all differences on these doctrines have been reconciled at this time.

Let us pray: Come Holy Spirit. Fill our hearts and enkindle in us the fire of your divine love. Renew the face of Earth!

Taking it home:

Teens especially: find one song on the radio that contains lyrics that speak about a Christian way of living or has an implied Christian message. Share it with your parents, friends or youth group.

Traditionally, the gifts of Holy Spirit have been referred to as seven-fold: Wisdom, Knowledge, Right Judgment, Understanding, Wonder & Awe before God, Reverence, and Courage. If we consider these gifts biblically, the number seven implies completeness or wholeness. {Taken from Isaiah 11:2}

-Which of these gifts do you clearly exhibit right now?

-Name others in your life that exhibit the remaining spiritual gifts. Which gifts shine through your parents?

-Write their names inside a circle next to your own and realize that as a group you make up a whole with all the gifts manifested. So it is with the Body of Christ.

Who is a real Christ figure in your life right now? Tell that person.

Do you think you showed up on somebody else’s Spiritual gifts list?

You received Holy Spirit at your baptism following a profession of faith: How have you affirmed your belief in Jesus since then?

St. Francis of Assisi reminded us that shalom is to extended to all of creation. Our proclamation of the Good News does not begin and end with humans. Pray that you will find beauty in a part of creation that is not pleasing to you today. Breathe and give thanks.

Ask someone to join you in a prayer walk or worship this week.

