



Weekly Booster

CHURCH STAFF

Pastor

David B. Clark

pastordavid@shen.church

Office Manager

Jeff Hiser

office@shen.church

Pianist

Terry Stafford

Bells & Choir Directors

Dan & Linnea Shook

Multimedia & Website

Jeff Hiser

Sunday Media Booth

Alan Hutchison

Jeff Hiser

Sunday Facebook Host

Craig Harris,

Facebook Contributors

Pastor David B. Clark,

Craig Harris, Jeff Hiser

Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Pastor David

*Our Vision: **Growing** as disciples of Jesus while **connecting** with others and **servicing** our community.*



The Temple Within Our Hearts

In the Old Testament, we read much about the form and function of the temple in Jerusalem. It was a central hub of worship and societal functioning for the Israelite nation, but most importantly, it represented the presence of God with his people.

However, rather than being relegated to a single location, God—through the prophets and apostles—promised to live within the hearts of those who follow him through the indwelling Holy Spirit. The idea of having an indwelling, portable temple as a way of connecting with God was revolutionary in a cultural context that emphasized the temple as the central location for experiencing the divine.

Temples in the Ancient World

In the ancient world, temples were magnificent structures that were central locations of power, wealth, and control. From the sprawling temple complexes of Egypt to the revered temple in Jerusalem, these buildings were the centers of religious, political, and economic life. They were the places where humanity met the divine, where sacrifices were made, and where authority was firmly centralized.

Continued on page 2

“Good, better, best. Never let it rest. Til your good is better and your better is best.”

St. Jerome

“If you fell down yesterday, stand up today.” H.G. Wells

Reminders

May 3rd

Sunday Service 9:00 a.m.
PK-6 S.S. & Jr/Sr High
resumes in the fall
Communion Sunday

May 5th

Mat Making (Loom Room) 1:00 p.m.

May 6th

Bible Study – 11:00 a.m.
Praise Team - 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.
Service & Ladies Coffee at
Accura – 2:30 p.m.

May 7th

T.O.P.S.

Worship is needed each Sunday,
sign up at the Welcome Center
counter

Meals-On-Wheels Deliveries
Sign up at the Welcome Counter

Fellowship Volunteers and treats
needed, sign up in Fellowship Hall

Temple- continued from page 1.

Priests and rulers held the keys to these edifices, both literally and figuratively. These massive structures built of wood and stone symbolized the hub of society, and their schedules defined both the daily and annual patterns of worship for millions of people.

In the Old Testament, the temple in Jerusalem was a focal point of the life and culture of the Israelite nation. It was designed by God to imitate the structure of God’s heavenly dwelling place and was carefully built by King Solomon to reflect some of the glory and magnificence of that heavenly reality.

As such, the temple became the center of sacrifice and worship for generations of the Jewish population. When the temple was an actual edifice, God promised that his presence would dwell within the actual building (Exodus 25:8; 40:34-35; 1 Kings 8:10-13, 27).

As an enduring metaphor, the temple still today symbolizes the reality of God’s presence with his people.

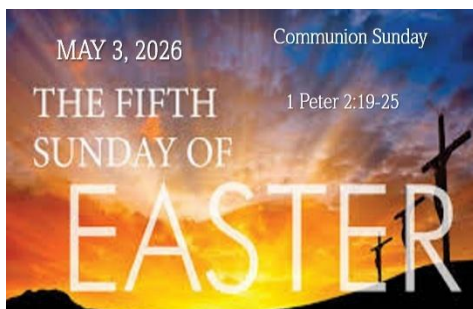
The Indwelling Temple: Old Testament

Into this centralized, established societal order, through the ministry of the Old Testament prophets, a quiet but revolutionary idea emerged: The true temple—the place where the holy God has chosen to make his dwelling place—is not made of wood or stone or gold, but rather resides within the human heart.

For societies built around a central, physical place of worship, this concept was deeply subversive. In ancient Israel, the Jerusalem temple was the heart of the nation’s identity. It was the designated place where God’s presence dwelled on earth. The entire religious system—priesthood, intricate rituals, and pilgrimage festivals—revolved around this single location. This system created a clear hierarchy. Religious leaders managed access to God, and political rulers derived legitimacy from their connection to the temple. The economy itself was tied to the temple through tithes, offerings, and the commerce that surrounded it.

However, the idea of the indwelling temple was represented even in the Old Testament. The prophet Ezekiel summarized this idea under the inspiration of the Spirit when he wrote the following statement from God to his people:

Continued on page 6



Volunteers Needed



**LAST PERSON LEAVING
PLEASE TURN OUT LIGHTS
AND LOCK DOORS**

First United Methodist Church
**Please wear your
name tag on
Sunday mornings**

Church Ad Board Members

- Bob Lynn - Chair*
- Mary Peterson - Secretary*
- Darlene Howard – At-Large*
- Roger Jones - Trustee*
- Dave Christensen - SPRC*
- Dan Weiss –
Finance/Stewardship*
- Dave Lashier - Treasurer*
- Craig Harris - Lay Member to
Annual Conference*
- Connie Anderson - Memorials*
- Linda Haldane - Membership*
- David Clark - Pastor*

Church Office Hours

**** Children & Jr.-Sr. High
Sunday School –
PK-6 & Jr/Sr High
resumes in the fall**

**Wednesday
Praise Team – 4:00 p.m.
Bell Choir – 4:30 p.m.
Chancel Choir – 5:30 p.m.**

The front door to the church will be locked during office hours. Please ring the doorbell to be let into the church.

Monday
9:00-11:00
12:00-3:00
Tuesday
9:00-11:00
12:00-3:00
Wednesday
Office Closed
Bible Study 11:00
Thursday
9:00-11:00
12:00-3:00
Friday
9:00-11:00
12:00-3:00

Please continue to call in advance if you need to enter the church to make sure someone is in the office. If you reach the answering machine, please leave your name, number, and a brief message, and your call will be returned. Calls after 2:00 p.m. may be returned on the next business day.



How did Judas Iscariot betray Jesus?

- a) He pointed him out
- b) He talked with him
- c) He beat him
- d) He kissed him

Who was the father of the 12 tribes of Israel?

- a) Abraham
- b) Isaac
- c) Jacob
- d) Ishmael

Which of the disciples told Nathanael that they had found the Messiah?

- a) John
- b) Matthew
- c) Philip
- d) James

Check page 4 for answers from the previous week.



- 1st – Ann Stevens*
- 2nd – Vicki Grummert*
- 3rd – Arlyne Collins, Amelia Hiser, Dennis Howard*
- 4th – Brandon Pease*
- 5th – Dave Christensen, Darby Skillern*
- 6th – Randy Dailey*

****See a wrong birthday or anniversary, or need one added? Please call the office or send an email to office@shen.church**

**Shenandoah First United
Methodist Church**

200 Church St.
Shenandoah, IA 51601

Phone 712-246-2081

Church E-mail
office@shen.church

Same address – a new look at
<https://shen.church>



<https://shenchurch.onechurchsoftware.com/>



United Methodist Church,
Shenandoah, IA

<https://www.facebook.com/methodist.church.shenandoah>



Services are now on our YouTube
channel only.

<https://www.youtube.com/@shen.church8192/streams>

***Prelude/Postlude/Accompanist: Terry Stafford**

Call to Worship

Leader: The Eternal God is my shepherd, caring for me always.

People: Providing me rest in green fields, beside streams of refreshing water.

L: Making me whole again.

P: Leading me to roads where truth and righteousness echo God's name.

L: Even in dark moments,

P: God's protection and guidance comfort me.

L: My cup overflows with God's grace.

P: God's faithfulness will pursue me where I go, always, everywhere

“Called to Endure”

Scripture Reading: 1 Peter 2:19-25

Songs

Great Is Thy Faithfulness #577

Word of God Speak #3184

Come and Find the Quiet Center #2128

God Be with You till We Meet Again #672

Last Week's Attendance

In-Person Worship – 96

Online Worship – 16

Our Vision:

“Growing as disciples of Jesus while connecting with others and serving our community.”

**Answers for April 26th are c) Merrying a) Jabin d) Lot
Quiz hints – Q1) Matthew Q) Genesis Q3) John**



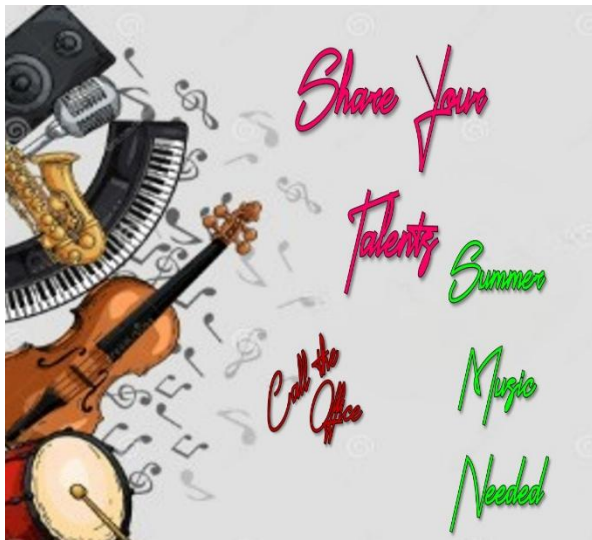
May 2026

Cereal, Mandarin Oranges, Cake, Brownie, and Muffin Mixes, Macaroni & Cheese, Soda & Snack Crackers, Spaghetti Sauce, Spaghetti Noodles, Microwave Popcorn, Rice or Pasta Side Dishes, Brown Rice, Bar Soap, Shampoo

There are times when people who use the Food Pantry come to the pantry on foot. They are then forced to walk home carrying, pushing, or pulling several pounds of food. Southwest Iowa Transit, for a very reasonable fee of \$5.00, will take individuals home with their food items. If you are interested in helping pay for these fees, simply seal your cash (whatever you would like to give) in a plain envelope and add it to your donated food items.

Thank you to everyone who continues to support the Community Food Pantry. We exist totally on donations; we couldn't assist those in need without your help!

If you or anyone who would be interested in volunteering at the Food Pantry, please have them contact Jeannine K. Liljedahl at 712-215-2488.



As our Chancel and Bell Choirs prepare for a well-deserved summer intermission, the stage is open and waiting for **you!**

We are looking for talented individuals or groups to fill our sanctuary with "Special Music" during the summer months. Whether you are a soloist, part of an ensemble, or play an instrument, this is your moment to share your gift with our community.

If you're ready to share your talent or have a recommendation, please **contact the office**. We are currently developing our summer schedule and would love to include you in our lineup.

Temple- continued from page 1.

“I will make a covenant of peace with them; it will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them; I will be their God, and they will be my people. Then the nations will know that I the Lord make Israel holy, when my sanctuary is among them forever.” — Ezekiel 37:26-28

Similarly, other figures such as the prophet Jeremiah began to challenge the people’s over-reliance on the physical building. He warned them not to “trust in deceptive words and say, ‘This is the temple of the Lord, the temple of the Lord, the temple of the Lord!’” (Jeremiah 7:4). He suggested that the building itself was meaningless without his people practicing justice and righteousness in their hearts.

This was a direct challenge to the idea that holiness was contained within physical walls rather than in human action and spirit. Further, Jeremiah wrote,

“The days are coming,” declares the Lord, “when I will make a new covenant with the people of Israel and with the people of Judah. It will not be like the covenant I made with their ancestors when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,” declares the Lord. “This is the covenant I will make with the people of Israel after that time,” declares the Lord. “I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, ‘Know the Lord,’ because they will all know me, from the least of them to the greatest,” declares the Lord. “For I will forgive their wickedness and will remember their sins no more.” — Jeremiah 31:31-34

Again, Ezekiel reinforces this culturally subversive idea of God living within his people when he writes,

“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land. I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Then you will live in the land I gave your ancestors; you will be my people, and I will be your God.” — Ezekiel 36:24-28

For the prophets to make such statements must have instilled hope in the people who knew no different method of approaching God the Father other than relying on the fallible, imperfect representation of the priestly class.

These Old Testament prophets pointed toward a vision of a beautiful coming day, one that would be evidenced at the coming of the Messiah himself.

The Indwelling Temple: New Testament

This theme reached its peak in the New Testament. Although Jesus perfectly fulfilled the traditional practices and requirements of the temple in his day (see Matthew 17:24-27), he spoke of the temple's destruction and, more shockingly for the ruling elite, referred to his own body as a temple. This was a radical statement that shifted the focus of the presence of God from a building to a person.

The Jews then responded to him, "What sign can you show us to prove your authority to do all this?"

Jesus answered them, "Destroy this temple, and I will raise it again in three days."

They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. — John 2:18-22

After Jesus' death, his followers expanded on this concept in a way that dismantled old power structures. This is clearly represented in the Gospel of Luke, where we read this account of the existing temple being physically altered when Jesus died on the cross:

It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last. — Luke 23:44-46

For millions of Christians, this divine act has symbolized the indwelling of the Spirit in our lives, essentially replacing the temple as the location where God has chosen to dwell. When Jesus died, the Most Holy Place of the Jewish temple, formerly restricted to only certain priests at certain times, was opened to all who would believe in Jesus as their Savior.

No longer would priests need to mediate between God and humanity. As Jesus promised, the Holy Spirit would take the place of that earthly authority and mediate between God and his people:

And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you.

"All this I have spoken while still with you. But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave

with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

“You heard me say, ‘I am going away and I am coming back to you.’ If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. —John 14:16-20, 25-29

Further on in the New Testament, the apostle Paul wrote to the early churches to explain this new reality. He was particularly direct when writing to the believers in Corinth, a city filled with temples dedicated to various gods. He asked,

Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst? If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple. — 1 Corinthians 3:16-17

Again Paul wrote,

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies. — 1 Corinthians 6:19-20

What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said:

“I will live with them and walk among them, and I will be their God, and they will be my people.” — 2 Corinthians 6:16

In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit. — Ephesians 2:21-22

This radical idea, introduced in the Old Testament and reinforced during and after the ministry of Jesus, took down the centralized power structures that existed in ancient society.

No longer could the religious and civic power brokers control the segment of the population who had given their hearts and lives and minds to follow the Lord Jesus Christ. These and other key passages highlight that the human body is a sanctuary for the Holy Spirit, offering a profound spiritual connection between God and humans.

The Radical Nature of the Indwelling Temple

Kent Dobson, Associate Pastor at Mayflower Congregational Church in Grand Rapids, Michigan, and General Editor of the *NIV First-Century Study Bible*, wrote the following in one of his study notes on 1

Corinthians 6: “Perhaps one of the more radical conclusions of the early church was that in Christ the temple had been replaced by the community of God’s people, Jew and Gentile (see 1 Corinthians 3:16–17; 6:19; 1 Peter 2:4–6).”

During a sermon he preached at Keystone Church in Grand Rapids, Dobson made a statement that further deepens the radical nature of this notion: “The disciples, the apostle Paul, and others of Jesus’ followers were killed by the Romans and others not because they were preaching about peace and love and eternal life in Jesus, but because they were delivering a message about an indwelling temple that was subversive to the whole social structure of society.”

In other words, this idea was not only radical; it was deadly.

The Countercultural Message of the Bible

Think of the cultural implications of this idea. If each person is a temple, then there is no need for a priestly class to mediate access to the divine. Every individual has a direct line to God.

This act of God to live within his people democratized spirituality. It took power from the hands of the elite and gave it to the common person. A fisherman, a tax collector, or a seamstress could house the same divine presence that was once believed to be confined to the heavily guarded Holy of Holies.

This message declared that sacred space was portable—it existed wherever a believer was. For the Roman Empire, which often used religion to unify its diverse and sprawling territories, this idea was a threat. A faith that wasn’t tied to a specific location and didn’t require sanctioned priests was much harder to control.

The idea of the temple within us was more than a metaphor. It was a theological earthquake that challenged the core of ancient religious and social hierarchies. It taught that what truly matters is not the grandeur of our buildings but the condition of our hearts. It’s a timeless message that continues to empower individuals today, reminding us that our relationship with the God of heaven is not something that happens when we visit a building, but rather something we carry within us.

The Temple Within

Again, God’s choosing to live within the hearts and minds of those who choose to follow him is an incredibly radical idea given the cultural context in which the books of the Bible were written. Over the course of history, declaring this reality changed the way religious and communal culture was understood.

As the apostle Paul wrote,

“Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. 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. Even so the body is not made up of one part but of many...Now you are the body of Christ, and each one of you is a part of it.” — 1 Corinthians 12:12-14, 27

Those who claim, in faith, the indwelling Spirit of the Living God in their own hearts experience that same sense of portable Presence. And this same Spirit brings unity among the body of believers around the world, as the Spirit living within those who follow Jesus gives them access to the same power that raised Jesus from the dead on Easter Sunday:

You, however, are not in the realm of the flesh but are in the realm of the Spirit, if indeed the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, they do not belong to Christ. But if Christ is in you, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies because of his Spirit who lives in you. — Romans 8:9-11

This idea is truly, profoundly radical. It is a reality that brings unity to the Christian community around the world. It also, through the personal and communal gift of the Holy Spirit, gives Christians access to godly perspective, insight, and wisdom in our everyday lives.

Finally, for believers in Jesus, the presence of the Holy Spirit within is a reality that points toward our continuous and eternal relationship with the God who chooses us before we ever choose him: “For he chose us in him before the creation of the world to be holy and blameless in his sight” (Ephesians 1:4). What a wonderful, loving, gracious God we serve!

Adapted from NIV First-Century Study Bible. NIV Weekly Blog. All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, April 27, 2026.

First United Methodist Church

**Your
Name**



We’ve been blessed to welcome many new faces to our worship services lately—in fact, we’ve created **52 new name tags** in just the last few months!

To help us all connect names with faces, please remember to wear your name tag each Sunday. This is also the perfect time to get back into the habit as we prepare for our pastoral transition. Wearing your tag will be a huge help to our new pastor as they work to learn everyone’s name.

- **Storage:** You can find your tag hanging by the three wooden doors or just inside the chapel door.
- **Need a tag?** If you don't have one or need a replacement, please contact the office.



The Resurrection Defines Us

If one truly believed Jesus rose from the dead, then nothing in their life can remain the same. The foundation of Christianity stands or falls on Jesus' resurrection. The Apostle Paul affirms the death, burial, and resurrection of Christ in 1 Corinthians 15:1-4 and proclaims this is the good news that he preached as "first importance."

Paul continues to teach this truth in 1 Corinthians 15:3-9, by giving proofs of how Jesus appeared to many different people after His resurrection, including over "500 brothers." Acts 1:3 declares, "He [Jesus] presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God." The Christian's faith rests solely on this absolute truth that Christ arose from the grave.

Though we were not there to experience Jesus' resurrection appearances, John 20:29 reminds us of Jesus' words to Thomas, "...Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

How blessed we are to know and believe in Jesus Christ, who died, was buried, and resurrected for you and me. If you have never confessed your faith in Christ (Matt. 10:32), repented of your sins (Acts 17:30), and put Christ on in baptism for the remission of sins (Acts 2:38), then today can be the day your life could be changed by the resurrection of Christ.

Adapted from author, Mark T. Tonkery, Bates Hill Church of Christ, Sarahsville, OH. BulletinDigest.com. Bulletin Digest. All Rights Reserved PO Box 831, Judsonia, AK 72081, USA, March 30, 2026



"I want to express my deepest thanks to everyone for your prayers, calls, and emails during my recent surgery. I especially appreciated the card signed by so many of you; it truly brightened my day. I feel so fortunate to belong to such a wonderful and thoughtful church family. After having three stents placed in my heart, I am happy to share that I am feeling great!"

God is good! *Jeff Hiser*



• Ladies' Coffee will be at Accura Health care next week, Wednesday, May 6th. Join Pastor David for service prior to the coffee. Service will start at 2:30 p.m.



What is Easter Season for? And what comes next?



In the Methodist Church, Easter is celebrated as a 50-day season (or "season of weeks") starting on Easter Sunday and ending on Pentecost Sunday, rather than just one day. This period, often called "Eastertide" or a "week of weeks," honors the 50 days between Passover and Pentecost, allowing time to celebrate the resurrection, study post-resurrection appearances, and focus on faith formation.

Easter season begins at sunset on the eve of Easter and ends with Pentecost, the day we celebrate the gift of the Holy Spirit and the birth of the Church (see Acts 2).

Easter season is more than an extended celebration of the resurrection of Jesus. In the early church, Lent was a season when persons who wished to become Christians were learning how to live the way of Jesus and preparing for baptism on Easter Sunday. Christians have referred to this time of formation as "catechesis" or "echoing the way of Jesus." The original purpose of the Easter season was to continue the formation of new Christians in the faith. Christians have historically referred to this formation process as "mystagogy" or "leading people into the mysteries."

Today, this extended season gives us time to rejoice and experience what we mean when we say Christ is risen and that we, as the church, are the body of the Risen Lord. It's a season for focusing on the core doctrines and mysteries of the faith and for preparing for the ministries the Spirit has empowered us to undertake in Jesus' name.

Key reasons for the 50-day Easter season in the Methodist tradition include:

- **A "Week of Weeks":** It consists of seven Sundays (seven weeks) plus the 50th day, Pentecost, representing a full, celebratory season.
- **Continued Celebration:** The season provides time to joyfully explore the meaning of the resurrection, moving beyond just the events of Easter Sunday.
- **Faith Formation (Mystagogy):** Historically, this period was used to instruct new Christians (baptized at Easter) in the mysteries of the faith.
- **The Journey to Pentecost:** The season culminates with Pentecost, celebrating the gift of the Holy Spirit and the birth of the Church.
- **Biblical Timeline:** It marks the time between Jesus' resurrection and his ascension (40 days), continuing until the coming of the Holy Spirit (50 days).

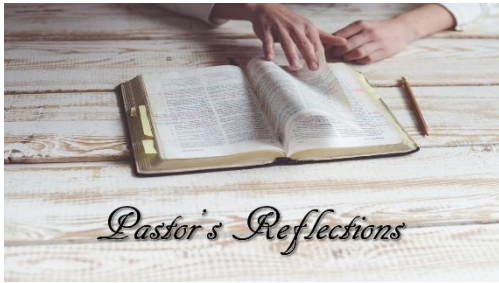
The season is characterized by white and gold liturgical colors to symbolize joy, victory, and resurrection.

Adapted from Ask The UMC, a ministry of United Methodist Communications. August 2, 2019.

Looking For A Ride To Church



September McElroy is looking for a weekly ride to and from services. She has been watching online but would like to attend in person. She has recently relocated to Clarinda and is willing to contribute **\$10 weekly** to gas. If you are interested in this ministry of hospitality, please reach out to the office for contact information.



Dear Church Family,

In 1 Peter 2:19–25, we hear a word meant for people navigating hardship and uncertainty. The writer points to Christ, not as a distant figure, but as one who knows suffering from the inside. “When he was abused, he did not return abuse... but entrusted himself to the one who judges justly.”

There is a strength in that kind of life. Jesus does not meet harm with more harm. He responds with a steady trust in God, and in doing so, he opens another way forward. One shaped by love rather than retaliation.

This doesn't mean pretending that pain isn't real. It means trusting that even in difficult moments, we are not alone or without direction. Christ walks with us and shows us how to live with integrity, patience, and hope.

The passage ends with a promise: “By his wounds you have been healed . . . you have returned to the shepherd and guardian of your souls.” That is where hope takes root; not in avoiding hardship, but in knowing we are held, guided, and restored by God's care.

This week, whatever you may be facing, may you find strength in that promise. And may your life reflect the same steady, hopeful love that Christ has shown to us.

Grace and peace,

Pastor David Clark
308-258-7749 (cell)

