



# Weekly Booster

## CHURCH STAFF

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### Pianist

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### Choir Director

Sue Jones

### Multimedia & Website

Jeff Hiser

### Sunday Media Booth

Kris Anderzhon,  
Alan Hutchison,  
Jeff Hiser

### Sunday Facebook Host

Craig Harris,

### Facebook Contributors

Pastor David B. Clark,  
Barb Cunningham,  
Craig Harris, Jeff Hiser

### Sunday Praise Team

Terry Stafford, Linda Haldane,  
Margaret Brady, Deb Finlay,  
Jeff Hiser, Jodi Anderzhon



## *The Full Meaning of Worship*

Worship is a dominant theme from Genesis to Revelation because the God who created all things and redeemed us in Christ is worthy to receive all honor, praise, service, and respect (e.g., [Exodus 15:1 – 18](#), [Revelation 4:11](#)). However since certain expressions of worship are unacceptable to God ([Genesis 4:3 – 5](#), [Revelation 9:20 – 21](#)), we need to know what pleases God and how he wants us to respond to him. What he has revealed in Scripture should control and direct our worship.

Three groups of words throughout the Bible convey aspects of what we commonly call “worship.” New Testament writers use these and related terms in a transformed way to show how Jesus has fulfilled for us the pattern of worship given to Israel.

### **Worship as Homage or Grateful Submission to God**

The most common word for “worship” literally means “bend over” or “bow down.” It describes a gesture of respect or submission to human beings, to God, or idols (e.g., [Genesis 18:2](#), [Exodus 20:4 – 6](#)). Combined with other gesture words, this term came to be used for the attitude of homage that the gesture represented.

Sometimes people expressed homage to God with prayer or praise ([Exodus 34:8 – 9](#)) and sometimes with silent acceptance or submission ([Judges 7:15](#)).

*Continued page 2*

*“It’s not happy people who are thankful, it’s thankful people who are happy.”*

*“Get out of Facebook and get into God’s book.”*

### Reminders

**September 9<sup>th</sup>**

5<sup>th</sup> Quarter

After the football game until 11:00

**September 10<sup>th</sup>**

Men’s Bible Study – 8:00 a.m.

**September 14<sup>th</sup>**

Praise Team - 5:00 p.m.

Choir – 6:45 p.m.

**September 15<sup>th</sup>**

T.O.P.S. – 5:30 p.m.

**September 18<sup>th</sup>**

Sunday School begins – all ages

**\*\*Worship Assistants are needed for September 25<sup>th</sup> & October**

**\*\* Fellowship Volunteers needed sign-up in Fellowship Hall**

*Tomorrows September 9<sup>th</sup>*

*Friday*  
OFFICE CLOSED

### Worship - Continued from page 1

The book of Psalms contains many different expressions of worship, including lament, repentance, prayers for vindication, songs of thanksgiving, and praise. Bending over before the Lord as a gesture of homage or grateful submission became associated with sacrifice and public praise in Israel. In such contexts it could be a formal way of expressing devotion to or dependence on God ([2 Chronicles 7:3 – 4](#), [Nehemiah 8:6](#)). But the gesture was meaningful only if it was motivated by a genuine desire to acknowledge God’s majesty and holiness and to live under his rule.

The New Testament uses this terminology to show that Jesus Christ is worthy of homage and devotion due to the Lord God of Israel ([Matthew 14:33](#), [Revelation 5:8 – 14](#)). “Bending over to the Lord” now means responding with repentance and faith to the person and work of the Lord Jesus Christ ([Romans 10:9 – 13](#)). Such worship involves praying to him, calling on his name, and obeying him.

“All who call on the name of the Lord will be saved” (Romans 10:13). The end will be much like the beginning. The God who shaped Eden out of chaos will take the chaos of our world and shape it into something new. A New Heaven and a New Earth.

In [John 4:20 – 24](#), a Samaritan woman inquires about the appropriate place to worship God, leading Jesus to speak more fundamentally about the way to worship acceptably. The Father is seeking “true worshipers” who “will worship the Father in the Spirit and truth.” This fulfills the pattern of worship that God gave Israel under the Mosaic law. New covenant worship involves acknowledging Jesus as the one who finally and fully reveals the truth about the Father and his purpose for Israel and the nations ([John 14:6](#)). It also involves responding to the Spirit he gives to transform hearts and lives ([John 3:5 – 8](#)).

### Worship as Service to God

Another group of biblical terms often translated as “worship” literally means “serve” or “service.” The people of Israel were saved from slavery in Egypt so that they could serve the Lord ([Exodus 8:1](#)). The parallel expressions “offer sacrifices to the Lord” ([Exodus 5:3](#)) and “hold a festival” ([Exodus 5:1](#)) indicate that some form of ritual service was immediately in view.

*Continued page 5*

*“What do you call a sleepwalking nun? A roamin’ Catholic!”*

## Volunteers Needed



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

## Church Office Hours

**\*\* Children & Jr.-Sr. High Sunday School 10:15**  
**Questers (Adults) 10:30**

**\*\*Chancel Choir –**  
**Wednesdays, 6:45 p.m.**  
**Sunday 8:30 a.m.**

The front door to the church will be unlocked during office hours and closed only for errands and lunch.

**Monday**  
 9:00-11:00  
 12:00-3:00

**Tuesday**  
 9:00-11:00  
 12:00-3:00

**Wednesday**  
 CLOSED

**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 in 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 the next business day.



How many people are there in the great city of Nineveh??

- a) 10,000
- b) about 24,000
- c) Less than 50,000
- d) More than 120,000

What did the Lord appoint to attack the plant which was over Jonah?

- a) Wind
- b) Drought
- c) Word
- d) Flood

In the evening so many quails covered the land that they piled up how many cubits above ground?

- a) half a cubit
- b) one cubit
- c) one and a half cubits
- ed) two cubits

**Check page 4 for answers in next week's booster**

## Birthdays and Anniversaries



- 11<sup>th</sup> – Doug McElroy
- 12<sup>th</sup> – Brandy Pease
- 13<sup>th</sup> – Phil Grossman
- 14<sup>th</sup> – Gloria Mauer
- 16<sup>h</sup> – Jeanne Williams, Aaron & Michelle Morelock
- 17<sup>th</sup> – Dan Finlay

**\*\*See a wrong birthday or anniversary, or need one added, please call the office, or send an email to [office@shen.church](mailto: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. <http://bit.ly/3skF0p9>

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

Call to Worship

**Leader: God is searching.**

**People: Searching for what?**

**L: Searching for those who have lost their way.**

**P: How can we find our way again?**

**L: God is full of compassion and invites us to a meal.**

**P: We will come with hope and with trust.**

"GETTING LOST"

Old Testament Reading: Jeremiah 4:11-12, 22-28

**New Testament Reading: 1 Timothy 1:12-17**

**Third Scripture Reading: Luke 15:1-10**

Songs

**Come Thou Fount #400 (Hymnal)**

**Gather Us In #2236 (Black Book)**

**Softly and Tenderly #348 (Hymnal)**

**Love Lifted Me #3101 (Green Book)**

Last Week's Attendance

**In-Person Worship – 70**

**Online Worship – No Live Streaming**

Our Mission:

**"Know & Serve God by Sharing Christ's Love."**

Our Vision:

**"We will grow in holiness, our community will thrive, & we will make a difference in our world."**

**Answers for Sept 7<sup>th</sup> are c) Shimei c) Sosthenes c) 6**

**Quiz Hints – Q1 2 Jonah Q2 1 Jonah Q3 Numbers**

**Worship - Continued from page 5**

God later instituted through Moses a complex system of sacrifices and ceremonies so that Israel could serve God as his holy people ([Exodus 19:5 – 6](#)).

For example, the Passover was a particular “service” to be observed in remembrance of the Lord’s saving work at the time of the exodus ([Exodus 12:25 – 27](#)). The ministry of priests and Levites was a specialized form of service to God. But God required a lifestyle of total allegiance from his people as a whole: service was meant to be expressed in everyday obedience ([Deuteronomy 10:12 – 13](#)). God strictly forbade bowing down and serving aspects of the creation or other gods; every temptation to idolatry and unfaithfulness was to be removed ([Deuteronomy 5:8 – 9](#)).

The sacrificial system was given to Israel to enable cleansing from sin, consecration to God’s service, and expressions of gratitude to God ([Leviticus 1 – 7](#)). The New Testament describes Jesus’ death as “a sacrifice of atonement, through the shedding of his blood — to be received through faith.” Only by this sacrifice can the wrath of God be averted ([Romans 2:5](#)). Christ’s unique sacrifice secures for believers all the blessings of the new covenant and enables them to serve him wholeheartedly with consciences cleansed from sin ([Hebrews 10:11 – 22](#)).

In response to what God has done for us in Christ, we are to present our bodies to him as “a living sacrifice, holy and pleasing to God” ([Romans 12:1](#)). Christ’s obedience makes possible new obedience for the people of God. Those who have been brought from death to life belong to God as a “living sacrifice.” This is “your true and proper worship” ([Romans 12:1](#)), or as an alternate translation, “your understanding service.” Acceptable worship is the service rendered by those who truly understand the gospel and want to live out its implications in every sphere of life ([Romans 12:2 – 21](#)).

The service rendered to God in everyday obedience is also the focus of [Hebrews 12:28 – 29](#). The motivation and power for such service is the cleansing that comes from the finished work of Christ and the hope that his work sets before us. Gratitude expressed in service is evidence that people grasp and appreciate the grace of God. However, acceptable worship should also be characterized by “reverence and awe” because of the holiness and righteousness of God.

In particular, Christians are to offer to God through Jesus “a sacrifice of praise — the fruit of lips that openly profess his name” ([Hebrews 13:15](#)). This could involve celebrating Christ as Savior and Lord in personal or corporate acts of praise, but the immediate context exhorts believers to acknowledge Christ in the world in the face of opposition and suffering. In its widest sense, this sacrifice of praise will be rendered by those who confess Jesus “outside the camp” ([Hebrews 13:13](#)) in various forms of public testimony or evangelism. Allied to this, we are not to forget to do good and to share with others, “for with such sacrifices God is pleased” ([Hebrews 13:16](#)).

## **Worship as Reverence or Respect for God**

The third group of terms sometimes describes worship – words meaning fear, reverence, or respect for God indicate the need to keep his commandments, obey his voice, walk in his ways, turn from evil, and serve him ([Deuteronomy 6:13](#), [Haggai 1:12](#), [Deuteronomy 8:6](#), [Proverbs 3:7](#), [Deuteronomy 10:20](#)). Sacrifice and other rituals expressed reverence for God, but faithfulness and obedience to the covenant demands of God in every sphere of life also distinguished true from false religion ([Psalm 25:14](#)). The New Testament indicates that humanity's failure to fear God and show him proper respect brings his wrath ([Romans 1:18 – 25](#)). Only by being “redeemed . . . with the precious blood of Christ” can we be set free to serve God “in reverent fear” ([1 Peter 1:17 – 21](#)).

## **Worship and Congregational Gatherings**

Worship in the Old Testament sometimes had a corporate expression, and this was meant to encourage God's people to serve him faithfully in their individual lives ([Jeremiah 7:1 – 29](#)). The New Testament rarely applies the specific word “worship” to Christian meetings. Nevertheless, prayer, praise, and submission to God's will were central to congregational gatherings ([Acts 2:42 – 47](#), [Colossians 3:16 – 17](#)). Moreover, the link between ministry to others and service to God is clear in the way Paul uses worship terminology in a transformed way ([Romans 15:16](#), [2 Corinthians 9:12 – 13](#)). The New Testament is not prescriptive about the way we conduct our meetings, but it certainly provides guidelines and examples of Christians engaging with God together.

Paul regularly uses the terminology of edification, rather than worship, to indicate the purpose and function of Christian gatherings ([1 Corinthians 14:26](#)). This imagery portrays the founding, maintaining, and advancing of the church as God's “building” or holy “temple” ([1 Corinthians 3:10 – 17](#)). While all ministry responds to God's grace and does not in any sense cultivate his favor, serving others is an aspect of our service or self-giving to God. Moreover, edification is the exalted Christ's work in our midst through the gifts and ministries that he empowers and directs by his Spirit ([Ephesians 2:20 – 22](#)). Our task is to apply the truth of God in love to one another.

It may be best to speak of congregational worship as a particular expression of the total life-response that is the worship described in the new covenant. In the giving and receiving of various ministries, we may encounter God and submit ourselves to him afresh in praise and obedience, repentance, and faith ([Hebrews 10:24 – 25](#)). Singing to God is an important aspect of corporate worship, but it is not the supreme or only way of expressing devotion to God. Ministry exercised for the building up of the body of Christ in teaching, exhorting, and praying is a significant way of worshiping and glorifying God.

**By David G. Peterson from an article in the [NIV Biblical Theology Study Bible](#)**



Elementary and Jr./Sr. High (7-12), will begin one week later than originally announced. Now starting September 18<sup>th</sup>. Questers Sunday School will also now begin on Sunday, September 18<sup>th</sup> after church service. Bring a friend and learn & grow together.

Choir practice has begun but it is not too late to join. Enjoy singing in the shower, in the car, in the kitchen, or in the garage? Put those voices to good work and join the Chancel Choir. Practice is at 6:46 p.m. on Wednesday and warm-up is at 8:30 a.m. Sunday morning before church service. Almost forgot to mention, as a bonus for joining and singing in the choir you will get to wear a stylish robe and receive a music folder filled with great songs that will put a smile on the congregation's faces when the choir sings!



Thanks to one of our members, we will continue to use One Call Now for another year. One Call Now is a software program designed for sending mass messaging to our members. It provides easy access to text messages, emails, and voice messages. Many of you are already enrolled in this program and received messages about special events in the church. If you are not signed up for this service, please contact Jeff and he will help you get started. You have the choice of how you receive your messages, either by text, email, or phone call. This system is designed to help

keep you updated and informed of events in the church (for example a church luncheon, or a prayer request). If you are enrolled you can also be assigned to groups and receive messages specifically for that group (men's and women's group, prayer team, choir member). You may opt out of this program at any time that you wish.

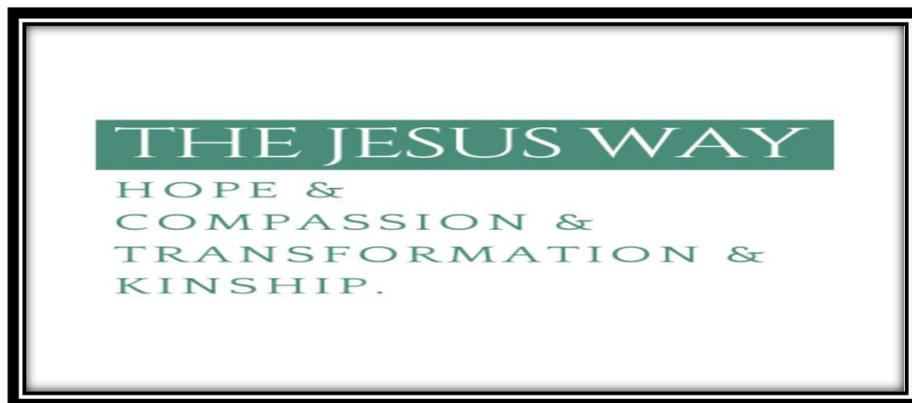


The United Faith Church of Sidney will be hosting the Divinity Trio in concert this Saturday, September 10<sup>th</sup> at 7:00 p.m. They want to extend an invitation to anyone that might have an interest in coming to the concert. The church is located at 1975 U.S. Hwy 275. This is a free-will offering. If you should have further questions you may call 712-374-2521. If you would like to know more about the Divinity Trio go to [www.divinitytrio.com](http://www.divinitytrio.com).



This Sunday's church service may not be available to watch live on the Facebook page. All individuals working in the sound booth will be absent. Sorry for the inconvenience.

This Friday, September 9<sup>th</sup> the Mustangs play Atlantic. The church will host the 5<sup>th</sup> Quarter (9<sup>th</sup>-12<sup>th</sup> grade) after the game in Fellowship Hall until 11:00 p.m. If you attend you must sign in when you arrive and once you leave you may not return the rest of the evening. Come and enjoy food, games, and hanging out with your friends.



The Jesus Way is an invitation to a lifelong journey of discovering who Jesus is anew, putting hope into action, developing a compassionate faith, letting a process of spiritual transformation work in and around you, and participating in an emerging community of kinship and belonging.

Two thousand years ago, Jesus asked his disciples, "Who do you say that I am?", and this question is still asked of us today. In the Fall, we will explore words such as prophet, messiah, rabbi, healer, and more to discover anew who Jesus is.

**Content**

Week 1: Jesus as Rabbi

Week 2: Jesus as Prophet

Week 3: Jesus as Son of Man

Week 4: Jesus as Son of God

Week 5: Jesus as Lord

Week 6: Jesus as Crucified Messiah

**The Jesus Way:: Weekly Gathering**

Monday Nights, September 19 - October 24 (6:30 - 7:30 pm)

This in-person gathering will include a time for teaching and sharing.

**The Jesus Way:: Online Videos**

Released each Tuesday, September 20 - October 25

The videos will be posted each week on the church's Facebook page.

**The Jesus Way:: Outside**

Saturday, October 29 (10:00am - 1:00pm)

*Location to be determined*

This outdoor retreat will be family-friendly and accessible to all physical abilities. We will explore spiritual practices in the Jesus Way that will help you reconnect with yourself, others, the natural world, and God.

**The Jesus Way:: Sacred Readings**

A reading plan to engage in a rhythm of sacred reading each week as we work through the four Gospels and the book of Acts.

**The Jesus Way:: Spiritual Practices**

Practices that can be integrated into your life at home. These can be done with children, grandchildren, teenagers, or by yourself as an adult.

Grace and peace,

Pastor David B. Clark

308-258-7749