



Weekly Booster

CHURCH STAFF

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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,

Barb Cunningham,

Craig Harris, Jeff Hiser

Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Drew Morelock,

Pastor David



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), it is important for us 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.

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.

Why would God forbid leftovers? What’s wrong with taking a little initiative and gathering enough manna for a couple of days or weeks?

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.

Did you know that a “jiffy” is an actual unit of time? It’s 1/100th of a second.

Reminders

July 20th

The church will have a booth at ShenDig & serving Falk’s Ice Cream
Volunteers welcome to help serve
contact Gregg Broermann
ShenDig behind the Elks Lodge

July 23rd

Ad Board Meeting – 6:30 p.m.

July 24th

Praise Team - 5:00 p.m.
No Bell or Choir Practice until Fall

July 25th

T.O.P.S.

****No PK-6 or Jr/Sr High
Sunday School until Fall**

****Worship Assistants are needed for
July 28th & August**

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

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 the 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.

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. 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).

Continued 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

- Michelle Morelock - Chair*
- Mary Peterson - Secretary*
- Margaret Brady - Vice Chair & Trustee*
- Gary Milstead - Trustee*
- Roger Jones - SPRC*
- Robin Hensen - Finance*
- 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 – will resume in the Fall. Have a safe summer!**

****Choir – No choir until Fall.**

****Bell Choir – No Bells until Fall**

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.



Where did Jesus turn water into wine?

- a) Samaria
- b) the land of Uz
- c) Nazareth
- d) Cana

Who sacrificed his own daughter because of his vow to God?

- a) Saul
- b) Jehu
- c) Shimei
- d) Jephthah

Which kind did Abraham form a covenant with?

- a) Abimelech, king of Gerar
- b) Arioch, king of Ellasar
- c) Amraphel, king of Shinar
- d) Chedorlaomer, king of Elam

Check page 4 for answers from the previous week.



21st – Sherri Hiser

23rd – Shannon Harris, Alan Hutchison, Mike & Vicki Briggs

24th – Terry Stafford

25th – Janie Casteel, Marilyn Bayless

26th – Lesley Ehlers, Keith & Marsha Allely

****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: Jesus' yoke may be easy, but there is a challenge:

People: Jesus calls us to love, to do good, to bless, and to pray for those who mistreat us-our enemies.

L: Who is our enemy?

P: Our enemies are often those who have been mistreated as well.

L: How can we grow in love?

P: We are able to love, because God has loved and transformed us.

The challenge: "Love Your Enemies"

Scripture Reading: Luke 6:27-35

Songs

For the Healing of the Nations #428

Change My Heart, O God #2152

They'll Know We Are Christians by Our Love #2223

Last Week's Attendance

In-Person Worship – 56

On-Line Worship – 13

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 July 14th are b) the blood of His cross a) Elijah a) sun, moon, and the stars

Quiz hints – Q1) John Q2) Judges Q3) Genesis



Food Pantry Needs

August 2024

Spaghetti Sauce, Pasta (all varieties), Crackers (any variety), Green Beans & Corn, Brownie, Cake, and Muffin Mixes, Mandarin Oranges & Pineapple, Microwave popcorn, Cereal, Salt, Pepper (any kinds of spices), Toilet paper, Shampoo, Conditioner.

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 with their food items home. 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.

Monthly
MEN'S BREAKFAST
 Sunday
 July 21st
 8:00 a.m.
 All Men Welcome!

VOLUNTEERS NEEDED
Two Volunteers Needed each Thursday
to Deliver Meals
Sign-Up Sheet is on the
Welcome Center Counter



This coming Saturday, July 20th, the church will have a booth at the ShenDig BBQ contest, located at the Elks Lodge. Volunteers are needed to help serve Falk's Ice Cream. If you are interested in helping, please contact Gregg Broerman so he can develop a schedule so volunteers can rotate throughout the day.

Worship - Continued from page 2.

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 a 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

A 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.

Adapted from an article in the NIV Biblical Theology Study Bible, by David G. Peterson HarperCollins Christian Publishing. NIV Weekly Blog, All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, July 15, 2024.

What Does Jesus Say When Nothing Seems to Be Working?

“How’s that working for ya?” is the question I ask people who need to make a change. My therapist asked it more gently and a little less passive-aggressively than I would have, but I’ve asked the question enough to know it’s a rhetorical question. The answer was so obvious that it didn’t need to be said out loud. We both knew my way wasn’t working.



I will somewhat begrudgingly share more of my situation with you in my book *When Your Way Isn't Working*. But for now, would you start by asking yourself that same question: *How is your way working for you?*

The Final Words of Jesus to His Followers

After my first meeting with my therapist, I was getting ready to start a new sermon series that would expound on John 14–17. Recorded in these chapters of John are the final words of Jesus to his closest followers before his crucifixion.

This passage of Scripture is often referred to as the “Farewell Discourse.” Four different discourses of Jesus are identified in the Gospels, but this is the longest and certainly the most personal. Jesus knows he doesn’t have much time left on earth—his time with the disciples is coming to an end—so he has some things he wants to make sure to say to them.

If you’ve ever spent time with someone in the final moments of their life, you know that the conversations are especially personal and intentional. The disciples don’t realize that this is the end of their time with Jesus, but he knows full well what is coming.

He knows the uncertainty they will experience in the days ahead. He knows the challenges they’ll face and the insecurity they’ll feel. He knows how overwhelmed they will feel regarding the mission he will give them. He knows how people will misunderstand them and falsely accuse them. He knows they will soon feel worn out and weak. And Jesus knows that if his disciples try to do things their way, it won’t work.

Doing things their way will create division and cause them to turn on each other. Doing things their way will cause them to feel discouraged by the lack of progress.

It will make them feel like quitting because of their inadequacies. It will leave them feeling overwhelmed by everything that is out of their control. Doing things their way will leave them angry with God and with each other, but especially with themselves.

The Key Metaphor

Here I want to highlight one verse from the Farewell Discourse—[John 15:5](#):

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me, you can do nothing.

The phrase *can do nothing* captures the exasperation of your way that isn't working. You feel like you've put in the work but you're not getting the results. Despite your good intentions and maybe even your disciplined routines, you're not seeing the gains.

There are other ways to translate “can do nothing.” You might say:

- “Nothing seems to be working” or
- “I can't catch a break” or
- “The deck's stacked against me” or
- “What's the point?” or
- “I've tried everything.”

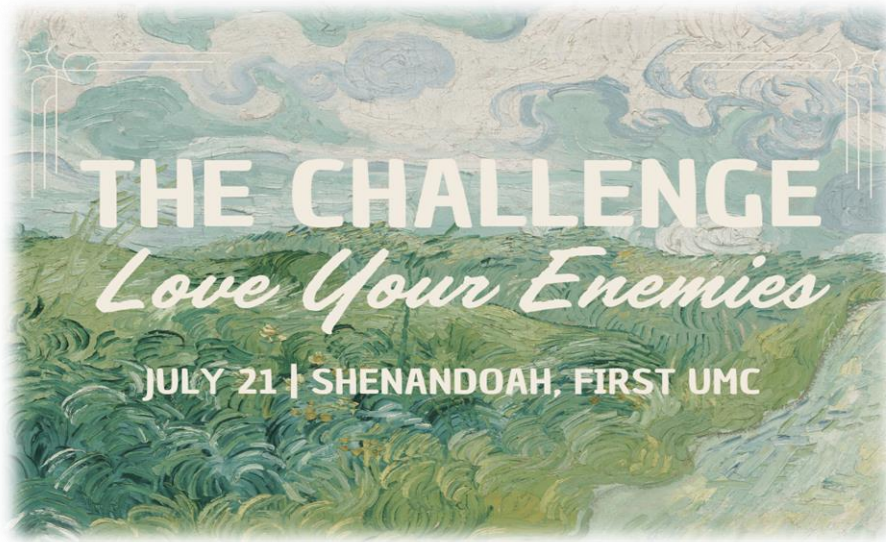
When nothing you do is working, Jesus gives a metaphor to help you know what to focus on, and it all comes down to one word: *connection*. Jesus says he is the vine, and we are the branches, and as long as we stay connected with him, we will bear much fruit, but apart from him, nothing works the way it should.

The word that keeps showing up as Jesus unpacks this metaphor remains. The English Standard Version translates the Greek word *meno* here as “abide.” It shows up eleven times in [John 15:1–15](#). In his final moments, Jesus tells his followers again and again to *stay connected with him*.

No matter what happens in the future, no matter how discouraged you become, no matter how disappointed you are, no matter how frustrating the situation is, no matter how tired you feel, no matter what trouble you experience, here's the one thing you must never forget to do: *stay connected*.

When your way isn't working, check your connection with the Vine. You are the branch, and the branch's most important job is to stay connected with Vine.

Adapted from [When Your Way Isn't Working: Finding Purpose and Contentment through Deep Connection with Jesus](#) by Kyle Idleman. Published by HarperCollins Christian Publishing, Inc., the parent company of Bible Gateway. May 24, 2023



The past two Sundays we have talked about and sung about the invitation and call that Jesus extends to us who are struggling, lost, confused, worn out, and needing change in our lives. We will make a shift this coming Sunday as we contemplate the challenge that is laid before us. Jesus does say, "Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). But Jesus also says, "Love your enemies and pray for those who persecute you" (Matt. 5:44). Most of us find loving our enemies not at all easy. But I believe that loving our enemies is central to a Christian way of life. Love of enemies is only possible when the love of God has transformed us; when we live in full assurance and trust that we are the beloved of God. Only then are we able to transcend our wounded responses to live into a life of love, prayer, and service—even with our enemies.

Grace and peace,
Pastor David B. Clark