



Weekly Booster

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15 Surprising Facts About the Dead Sea Scrolls

The Dead Sea Scrolls were one of the greatest archaeological discoveries of the 20th century. In the 70 years since these ancient documents were found in the Qumran caves, scholars have meticulously assembled thousands of fragments into more than 900 scrolls.

Rumors and myths have surrounded the scrolls for decades. But over the years, scholars have gained consequential and valuable insights from these relics. Here are 15 things you may be surprised to learn about the Dead Sea Scrolls.

1. Esther is the only Old Testament book not found in the scrolls

The majority of the Dead Sea Scrolls are extrabiblical writings, but among the more than 900 scrolls are over 200 copies of Old Testament books.

Some books of the Bible had dozens of copies. The Qumran caves contained:

- 39 copies of Psalms
- 33 copies of Deuteronomy
- 24 copies of Genesis

There's at least one copy of every Old Testament book—except for Esther.

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“Accept Jesus Christ. Expect to be changed.”

Reminders

February 22nd-April 6th
Lent Season

February 25th
Men's Bible Study – 8:00 a.m.

February 26th
Sunday School for All Ages
10:30 a.m.
Youth, Jr/Sr Sunday School
Confirmation – 6:00 p.m.
HS Youth Group – 7:00 p.m.

March 1st
Encountering the New Testament
Study with Pastor David - Noon
Praise Team - 5:00 p.m.
Choir – 6:45 p.m.

March 2nd
T.O.P.S. – 5:30 p.m.

****Worship Assistants are needed
for March**

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



Dead Sea - Continued from page 1

2. The Hebrew Bible wasn't canonized yet

60 percent of the Dead Sea Scrolls are not included in the Tanakh or Old Testament. And among the copies of biblical books, there are multiple versions.

These scrolls were not neatly organized or arranged according to their perceived authority. There is no indication that the community of people who possessed the scrolls saw any of them as more or less valid than the others.

Some scholars have suggested that this finding indicates that there were multiple accepted versions of the Hebrew Bible, but most Jewish scholars argue that this finding is irrelevant, because the Masoretic Text still represents the official canonized Hebrew Bible.

Dr. Lawrence Schiffman, a prominent Dead Sea Scrolls scholar, says, “No other Bible besides the Masoretic Text has any authority.”

3. There may be a guide to hidden treasure

One unique scroll scholars found is made of copper (and a tiny bit of tin). Known as the “Copper Scroll,” it lists 64 locations—63 of which contain items of gold or silver. (The 64th is a backup copy of the treasure map.) None of these treasures have been found, and scholars still debate as to whether or not they exist.

4. Most of the scrolls are about 2,000 years old

Scholars used both radiocarbon dating and paleographic dating to estimate the age of the scrolls, and the results were similar. Carbon dating on some fragments suggested that they were from somewhere between roughly 2,400 and 1,900 years old. By analyzing the writing on those same fragments using paleography, scholars estimated they were between about 2,200 and 1,950 years old.

Coins found in the caves can also provide clues as to how long ago the scrolls were written. The newest coins in the cave were from the First Jewish-Roman War, which lasted from AD 66–73.

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“Believe the best, forgive the rest.”

Volunteers Needed



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.



Which tribe did Aaron the high priest come from?

- a) Judah
- b) Levi
- c) Simeon
- d) Benjamin

Who was the mother of Aaron?

- a) Miriam
- b) Jochebed
- c) Rachel
- d) Zipporah

Who ordered the killing of every male child under the age of 2?

- a) Pilate
- b) Herod
- c) Agrippa
- d) Festus

Check page 4 for answers from the previous week.

Birthdays and Anniversaries



26th – Gaylen Lundgren, Mac McNeal
 27th – Parker Dailey
 1st – Jim O'Hara
 3rd – Sandy Crowdes

****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**

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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: Like the first Christians, we are called to commitment
People: To the apostles' teaching, to community, to eating with one another, and to prayer

L: May we feel awe

P: As the Spirit moves through us

L: We are a people that shares our gifts and worships together

P: We are a people who live the gospel.

"People of God Who Live the Gospel"

Old Testament Reading:

New Testament Reading:

Gospel Reading: Acts 2:42-47

Songs

God of Grace and God of Glory #577

Holy Spirit You Are Welcome Here (screens)

Breathe on Me, Breath of God #420

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

Last Week's Attendance

In-Person Worship - 40

Online Worship – 10

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 Feb 19th are b) Boiled their children b) Jehoiada b) two
Quiz Hints – Q1) Exodus Q2) Numbers Q3) Matthew**

Dead Sea - Continued from page 2

5. Scholars used a particle accelerator to identify the ink

While the naked eye could tell us that the scrolls were written in red and black ink on parchment, scholars wanted to know how the ink was made. At the University of California, Davis, researchers used a cyclotron to identify the exact materials used.

They learned that the black ink was carbon black, made from the soot of olive oil lamps. Some of the scrolls used red ink, made from a mineral called “cinnabar.”

6. The scrolls were similar to existing copies of the Old Testament

The Old Testament scrolls found in the Qumran caves have some differences from the Masoretic Text (one of the main manuscripts on which modern Bibles are based). These are called textual variants, and most of them involve minor differences—such as the height of Goliath. The more significant variants have led scholars to question the reliability of the scrolls, but as a whole, the scrolls are very similar to what Jewish people and Christians have been reading for centuries.

The most common differences are changes in spelling (many are nothing more than the ancient equivalent of typos), or a single word difference in a verse.

7. Some of the scrolls were like ancient Post-it® notes

While some of the scrolls contained entire books of the Bible, others were what are called phylacteries, or tefillin—tiny pieces of parchment containing verses from the Torah. Jewish men wore these verses, as prescribed in four passages of the Torah:

- Exodus 13:9
- Exodus 13:16
- Deuteronomy 6:8
- Deuteronomy 11:18

The Talmud explains how to wear tefillin and what these scrolls should include.

8. The Isaiah scroll was 1,000 years older than any previously discovered copy

This monumental discovery was one of the first scrolls recovered. It is one of the only scrolls that was almost entirely intact—which is significant because it’s about 24 feet long. This particular scroll is estimated to be between about 2,350 and 2,100 years old. It contains all 66 chapters of Isaiah in the same order as any previously discovered manuscripts, even though it was more than 1,000 years older.

9. The scrolls were written in three languages

More than 75 percent of the scrolls were written in Hebrew. Most of the others were written in Aramaic, but a small number of them were written in Greek.

10. One scroll refers to the son of God

A scroll from the fourth Qumran cave mentions a mysterious “son of God” figure and contains an apocalyptic prophecy. The scroll is known as both the “Son of God Text” and the “Aramaic Apocalypse.” Scholars debate whether the “son of God” refers to Jesus or an enemy of God—the context is unclear. There appears to be a large section missing from the scroll, so the debate will likely never be resolved.

11. The longest scroll was 26.7 feet long

The “Temple Scroll” provides a lengthy description of the construction of the temple in Jerusalem. Scholars debate the scroll’s significance, but this was indeed the longest scroll found.

12. One scroll tries to explain why God asked Abraham to sacrifice Isaac

In Genesis, God instructs Abraham to sacrifice his only son Isaac. The Dead Sea Scrolls include a reason: a malevolent figure called “Mastemah” challenges God to test him—not unlike the way Satan challenged God to test Job in the biblical account of the same name.

“God thus does not originate the evil,” says scroll scholar Dr. James Vanderkim, “but merely countenances it and permits Abraham to prove his faithfulness.”

13. A single cave contained 15,000 fragments from 500 scrolls

Archaeologists and Bedouin shepherds discovered tens of thousands of scroll fragments in 11 Qumran caves. They found 90 percent of all of the Dead Sea Scrolls in the fourth cave.

14. Scholars can’t say for sure who wrote the scrolls

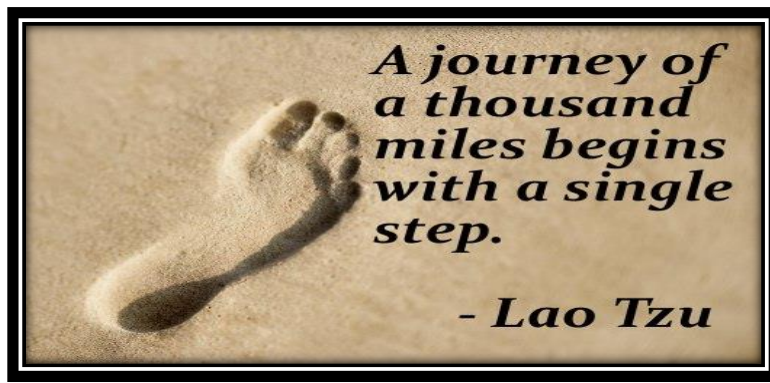
Scholars have not found any definitive record of the scrolls’ original keepers, so scholars have to use less definitive evidence to determine who wrote the scrolls. Most scholars can at least agree that the scrolls originated from a Jewish sect. Some have argued that the scrolls were the work of first-century Christians, but their case is far less compelling. The best conjectures are a group called the Essenes, or possibly Sadducees. There is plausible evidence for both.

15. Scrolls written on goat and calf hides are more significant

Using DNA testing, scholars determined that the parchment used for most of the scrolls was made from animal hides such as goat, calf, ibex, or gazelle.

After analyzing hundreds of scrolls, some scholars believe there is a correlation between the importance of the scroll and the religious significance of the type of animal hide on which it was written. Goats and calves were traditionally considered “purer,” and scrolls written on these hides appear to be more important.

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The Journey of a Thousand Miles Begins with a Single Step

“The journey of a thousand miles begins with a single step.” Thank you, Lao Tzu. Whatever that means. I mean, we think we know. It sounds great. Something powerful, something that sounds impossible, has humble beginnings. Supposedly, the original quote said “a thousand *li*” journey. A *li* was an ancient Chinese measurement that equaled three hundred and sixty miles. So, he said a journey of 360,000 miles begins with a single step. Wow. How far do you have to go today? More than a quarter of a million, but just short of half a million miles! Yikes, better sit down. Do you realize that is more than a hundred thousand miles past the moon? OK, now I’m tired. Thanks, Lao Tzu.

We’re on a journey. That’s how we describe the season of Lent. The Lenten Journey. The very concept implies at least two things: one, that we are moving. This isn’t a static, sit-and-contemplate event. We often think of Lent as a time of consideration, self-reflection, and introspection. And certainly, there is an element of that inherent in the design of the season. But the movement is built into the pattern of the season. We are walking with Christ. And Christ is on his way somewhere.

That’s the second implication of the season: we have a destination. This journey isn’t just random wandering in the wilderness, even though it often feels that way. We are on a path; we are moving toward the cross.

That's our destination. The culmination of our Lenten journey is not Easter sunrise, as much as we wish it were. No, Easter is something completely different. We can no more journey to Easter than we could travel a hundred thousand miles past the moon. Easter is another dimension of time and space. No, it is beyond time and space. It is completely out of reach. More on that to come ... really.

No, our destination is much more earthy. Much more real. And, unfortunately, more painful. It requires more sacrifice and more surrender. The journey to the cross is a journey laden with struggle, with a wrestling match with our greatest foe: ourselves. You were hoping for an enemy to conquer. A stranger who's a threat. The bad guy. Them. You know those people, that type, the evil empire, all that stuff. Yeah, no, sorry. It's you. Old Pogo had it right. "We have met the enemy and he is us." And because he is us, because this journey is an inner journey at least in part, we'd just as soon not. We'd give it a pass, and most of the time we do. *No thanks, I'm fine.* Our usual social response. *No thanks, I'm fine.* All on my own, I'm good. It's everyone else who is the problem. If it weren't for them, all would be peachy.

This means that our philosophical aphorism ought to be "a journey of a thousand (or three hundred sixty thousand) miles begins with a single stumble." We fall down a lot. That's kind of our story. We start that way. Remember when the kids were learning to walk all those years ago? Falling down seemed to be the way of it. Hardly any attempt was made without crashing down on their (thankfully) well-padded existential ground of being. Sometimes there were tears. Sometimes frustration. Sometimes the ground seemed a safer place, and the attempt was put off until another day. We fall down. Any journey that gets us anywhere important is going to include a few stumbles. A stubbed toe, a cracked shin, a bloody nose, a teary moment, an unplanned detour, a lack of resources, a mechanical failure, a ... well, point taken. We fall down.

This leads us to continually ask, "Why bother? If the journey is too great, why take it? If I'm likely to fall, why set out—especially heading someplace that is 'good for me'?" God, save us from what is good for us. That just seems to scream "painful, exhausting, humiliating, and ultimately asking for change." Who does that? Who seeks that strenuous, wrestling with self that leads to surrender and sacrifice and then transformation? Who does that? *Read Matthew 4:1-11.*

Yeah, okay. Him. He would go for that. But then he's ... him. Well, take another look. Matthew (and Luke) say that he was led up. He didn't go looking for it. He didn't run to meet it. He shuffled forward in the line at Ash Wednesday with the same slumped shoulders as the rest of us. Mark even goes further and says that the Spirit *drove* him into the wilderness. Kicking and screaming perhaps. I don't wanna; I don't wanna. Or maybe not; maybe he knew that this journey was one worth taking, even though it ended at what seemed like a dead end. Even though it ended with a painful betrayal and an agonizing night, and a lonely and broken surrender of life on a hill that looked like a skull, under a blazing sun that didn't weep until it was too late for him to feel it.

But that was his journey, not ours, surely. We don't spend forty hungry days in a desert, hallucinating conversations around impossibilities and sleight of hand. Do we? No, of course not. We can't turn stones into bread; that wouldn't enter our minds. But we can turn every hunger into a physical one and satisfy spiritual

needs by stuffing our faces or filling our closets. We can't leap from the pinnacle of the temple and be caught by angels. But we can leap into self-destructive habits that lead to death more often than not in the misguided belief that we are immortal as long as we don't think about it. We aren't shown the kingdoms of the world in their splendor and given the keys to these kingdoms if we just fall down again. Yet we believe we deserve everything, anything our hearts desire, in an odd confusion about rights and freedoms.

We fall down. Over and over. The painful realization is that our journey is not just the forty days of Lent, but the whole of our lives. Every day, we are given opportunities to claim the gift of life that we've been given in Christ, and we fall. We surrender to our temptations, our selfishness, and me time. Instead of surrendering to the cross upon which we can nail all our falling down, all our brokenness. Instead of journeying to the death of self and sin, we wrestle with the adversary inside us, our willfulness. And we fall down.

We seem to think Lent is about falling down, about collapsing in tears and remorse and regret and this overwhelming sense of sinfulness. "That's the only way to move forward," we seem to think. But maybe, like the one we follow, our Lenten opportunity is to not fall down. For once. We stand in the arms of the one who stood for us. We stand and we walk with him to the cross.

So, old Lao Tzu was right. It's not about falling down, not about stumbling. It's about standing and stepping. It's about taking the first step, putting our hands in his hand, and taking that first step on the road to the cross. It's a long painful journey, but one worth taking. Walk with me. Walk with him. To the cross.

Discipleship Ministries, The United Methodist Church Worship Planning. Learning to Live Inside Out. February 2023.



Early in his career as a priest in the Church of England, he was offered the opportunity to go to the colony of Georgia. Wesley saw this as an opportunity to, in a way, save his own soul. He could focus ever more on the rigors of personal holiness and at the same time shape the souls of others.

On the ship over to the Americas, he encountered German pietists and Moravians. These folks were reformers in the Lutheran church focusing on personal and emotional responses in their spiritual lives. Wesley was in awe of these folks' practice of Christianity.

While in Georgia, though, Wesley drew only a few people to his quest for holiness. The demands he put on his parishioners often were unreasonable and put him at odds with others. Most thought he preached too long and nobody listened to him anyway.

Wesley fell in love. Her name was Sophy Hopkey. They fancied each other and spent much time together, but ultimately Sophy rejected John's marriage proposals.

Sophy married another man and Wesley was brokenhearted. Wesley refused Communion to her and kept

demanding that she come to Confession and make an account of all her wrongdoings. Sophy miscarried her first child, and many blamed Wesley because of his harassment of her.

Wesley was sued and imprisoned by her husband. Wesley wanted to leave Georgia and get back to England, but he was not allowed to leave and everyone else was forbidden to assist him in leaving until his bond was fully paid. He escaped, though, and ran away to Charleston where he got on board a ship back to England.

Shenandoah is not a dying rural town. Development and growth are coming and are already here. There has been a Methodist presence in Shenandoah for over a century and has experienced ebbs and flows, ups and downs, good times, and challenging times. Each generation has had to figure out how to be an authentic presence of Christ in the community. That same task is handed to us.



How can we reach members of the population who may never walk through the doors of any church, but might be open to a spiritual conversation at a bar? How can we care for and be present with an aging congregation? How can we support children and youth that face fears and anxieties that we never imagined? How can we be a community of love and reconciliation in a world that is violently polarized?

As a church, we need to be organized in such a way so these ministries and more can be resourced and sustained over the years. This is foundational work for us as a church.

You are invited to a workshop entitled *Creating Momentum Through Effective Leadership Structures* on **March 9 at 6 pm**. Here is a description of the workshop that Rev. Dr. Jaye Johnson will facilitate for us:

Creating Momentum Through Effective Leadership Structures – The traditional organizational structure of our churches with an Ad Board, Trustees, SPPRC, Finance committee, and a plethora of other committees can hinder missional alignment, slow down decision-making, and work against creating momentum for change. This alternative structure makes spiritual leaders who disciple others, help a church's mission focus, streamlines decision-making, and free people from committee meetings so that more people can use their time in hands-on ministry. While many conferences use similar models, through a series of trials and some reasonably significant errors, Iowa has adopted the process to make it their own. This session will discuss the theory behind one board, outline the practical steps, and discuss both the positive aspects of the model and the challenge a church might expect if they choose to transition. We will also briefly discuss the difference between a simplified traditional structure and an actual single board. We will discuss the challenges a congregation will likely face and what churches need from conference and district leaders to make a single board effective.

Rev. Dr. Jaye Johnson is the Director of Congregational Excellence and New Communities of Faith for the Iowa Annual Conference. He works with the bishop and district superintendents as a cabinet member and is responsible for preparing churches to multiply. Jaye helps pastors, congregations, and communities live boldly into the future God dreams for them by being a coach, consultant, resource, and encourager for gatherings of all sizes. Jaye also serves as an Affiliate Professor of Church Leadership at the University of Dubuque Theological Seminary.

You are invited if you are a committee member. You are invited if you rotated off of a committee. You are invited if you would like to find a new way of getting involved.

If you have any questions, please contact Pastor David.



St. John's Episcopal Church, Emmanuel Lutheran Church, the First Congregational Church, and First Presbyterian Church of Shenandoah will host their 7th Soup Cook-off fundraiser for Heifer International. This will take place at the First Presbyterian Church (Clarinda Ave) on March 12th beginning at 5:00 pm. Anyone may bring a crock-pot of soup or chili or go and enjoy the soups. This is a free will donation and people will be able to vote for your favorite soups. A prize will be awarded for the soup that raises the most money. If you can't attend but still want to support this fundraiser you may write a check and send it to First Presbyterian Church, 200 W. Clarinda Ave, Shenandoah, IA 51601.