

## News Update for August 10, 2022

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**Trinity Day Shelter Hours**  
**9am to 3pm**  
**Mon - Fri**

### This Week at Trinity

#### Wednesday (August 10<sup>th</sup>)

- **Upper Room** via Zoom 10:00 am
- **Troop 6** Mary Dawson Hall 7:00 pm

#### Friday (August 12<sup>th</sup>)

- **Office Closed**

#### Sunday (August 14<sup>th</sup>)

- **Indoor, In-Person Church and Video Worship** on Facebook Page at 10:10a (<https://www.facebook.com/TUMCIF/>)
- **Seventh Pentecost Sunday**

#### Monday (August 15<sup>th</sup>)

- **NA Just4Today2** 7:00 pm
- **Book club** 7:00 pm
- **Theology on Tap** via Zoom 7:00 pm

#### Tuesday (August 16<sup>th</sup>)

- **Admin Meeting** via Zoom 6:30 pm
- **Cub Scouts Pack Meeting** 7:00 pm
- **NA Book Study** 7:00

#### Wednesday (August 17<sup>th</sup>)

- **Upper Room** via Zoom 10:00 am
- **Gather at the Table** Zoom 6:30 pm
- **Troop 6** Mary Dawson Hall 7:00 pm

## Worship on 8/7

Lesson from Hebrew Scripture:  
Isaiah 5:1-7 (NIV)

*I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside. He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit. "Now you dwellers in Jerusalem and people of Judah, judge between me and my vineyard. What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it." The vineyard of the Lord Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.*

(NIV)

## UWF News

**ATTENTION!  
PLANS HAVE  
CHANGED!**



United  
Women  
in Faith

The ice cream social will be held **at the church** on August 11 at 1:00 in the parlor. With our changeable weather, we felt it was better to have the get-together at the church. The executive committee will be bringing the treats so mark your calendar and bring some friends for food, fellowship, and fun.

There are a couple of new books in the UWF library that sound very good. [Detained and Deported](#) details what's happening at the US/Mex border. "It's very enlightening," reports Kay Pottorff. Another excellent read is [Crazy](#), a story told from a daughter's point of view about her life in the 1960s as a 15 year old with a mentally ill mother.

The Sage District Annual Meeting of United Women in Faith will be held September 10th in Nampa. Mary Nagel has made arrangements for a ZOOM get-together of the meeting in the church library on that day. Let her know if you are interested in attending in Nampa or at the church.

See you soon!

Mary Nagel & Lyndell Bradshaw

## Crockpot Meals Needed



Compassionate Care Need!  
We need crock pot or casserole meals for the homeless people that stop by the Day Shelter.

We will provide the cooking container and the ingredients, as necessary. Please help with all the love in your heart. Contact Don in the office. **Next available dates are: August 22<sup>nd</sup>, 29<sup>th</sup> and September 5<sup>th</sup>.**

Also, donations of canned food (with pull-tops) would be greatly appreciated.

Examples of greatest needs are:

- Pasta (E.g.: Chef Boyardee)
- Corn, Green Beans, & Mixed Vegetables
- Meats, soups, spaghetti sauce

**Thanks** to Ann, Jill, Tricia, Nancy, Cindy, Heather, Dixie, Kay, Kathy, Bev, Jo Ann & Gary, and Marcia & Tommy, Hersh, Sherry and Tammy for their preparation of food, generous donation of time, and compassion in helping with feeding the hungry.

## John Wesley Quote

*It is true believers may not all speak alike; they may not all use the same language. It is not to be expected that they should; we cannot reasonably require it of them. A thousand circumstances may cause them to vary from each other in the matter of expressing themselves. But a difference of expression does not necessarily imply a difference of sentiment. Different persons may use different expressions*



*and yet mean the same thing. Men may differ from us in their opinions, as well as their expressions, and nevertheless be partakers with us of the same precious faith.*

## Anniversaries

### August

Kevin & Joan Fuhrman	11 <sup>th</sup>
Douglas & Betty French	16 <sup>th</sup>
Ed & Jane Simmons	16 <sup>th</sup>
Mark & Laura Carroll	19 <sup>th</sup>
Casey & Marybeth Eikelberger	24 <sup>th</sup>

## Birthdays

### August

Jakob Bryan	11 <sup>th</sup>
Sophia Griffith	13 <sup>th</sup>
Paula Burr	17 <sup>th</sup>
Jan Davenport	18 <sup>th</sup>
Aubrei Myers	18 <sup>th</sup>
Kevin Fuhrman	20 <sup>th</sup>
Kay Rice	22 <sup>nd</sup>
Dalton Goodrich	23 <sup>rd</sup>
Henry O'Brien	23 <sup>rd</sup>
Jacob Robinson	23 <sup>rd</sup>

## Sermon from 8/7

“Come Now, Let Us Argue It Out”

Hebrews 11:1-3, 8-16 and Isaiah 1:11-20



The late, great writer Joseph Campbell once said that we must “let go of the life we have planned, so as to accept the one that is waiting for us...” I’d like for you to hold on to that sentiment as we continue to rock the boat a little bit, looking at scriptures in a way that allows us to let go of the somewhat monolithic interpretations we’ve been groomed to accept over our lifetimes, in hopes of making room or finding the space to breath new life into them: life that allows us to draw closer to the trajectory that God has planned for us, in our context, in our day, without compromising who we truly are at heart.

And I’d like to start by acknowledging the real hardships, the suffering, the difficulties dealt to us all over these past few years. One of the repeated refrains that I’ve heard from various folks during these trying times — people here at Trinity, elsewhere as a hospital chaplain and many other settings — is that “we’re always hearing that God won’t give us more than we can bear... but I don’t know...”

It is a heavy, heavy sentiment this, “I don’t know...” an approach that oh- so-

cautiously functions like the tiniest dip of the tip of a toe into the troubled waters of doubt and consternation...

“I don’t know...”

And I immediately think back to scriptures like these we’re engaging today — texts that testify to alternate, possibly oppositional



forms of faith — and I wonder if the scales haven’t been tipped a bit too far in one direction, effectively eliminating the healthy tension that serves to preserve our equilibrium. I wonder if the lifeboats we’ve all been clinging to so desperately over the past several years have been rocked so far toward an imbalance that one more violent wave, careening in from an unexpected direction, poses the threat of devastating, unavoidable, unrecoverable capsizes. Has our understanding of faith been pulled too far in one direction?

I don’t know...

But I do know that we find ourselves in a similar state, though separated by ages — eons even — to the original addressees of the Letter to the Hebrews. See, an fascinating thing about Letter to the Hebrews is that it is believed to have been written to a people who were also a bit wobbly on their feet, a group that was likely a faction of the second generation of



the early Christian church, folks who had taken a walloping in the form of “hard struggle with sufferings... sometimes being publicly exposed to abuse and persecution.” A people whose faith, at least according to the letter’s author, was starting to visibly flag. And so, the author decided to take it upon themselves to whip the faltering flock back into shape with a strongly worded missive – alternating between a carrot and stick – reminding them of their as yet unclaimed reward while denigrating them for their shortcomings and missteps. “You have become dull in understanding...” says the text, “unskilled in the word of righteousness. You have not yet resisted to the point of shedding your blood...” The letter’s recipients are, in modern parlance, it would seem, being kicked while down.

And indeed, the language of this polemical post has come to be viewed, by many contemporary scholars, as nothing short of problematic if not abusive: it’s push not only minimizes the real-time suffering and fatigue of its original intended recipients, but they also note – in its reverberations through the ages – the many ways The Letter’s overarching message has been used to promote improper imperial causes and

justify the power of oppressive peoples – from violent heads of households to leaders of brutal regimes. It is a letter, according to some, of not-so-veiled slights, selective sight, and unfortunate historical rewrites; all in the good service of defending what was then a fledgling gospel. But at what cost? However well intentioned, what good is a redefinition of what it means to live out a life of faith if based on put downs and misinterpretations? And if we are to truly consider this perspective, must we then ask how far one might go in propping up a problematic position before the “Good News” tips into a “Fake News....?”



Take, for example, a couple of the characters held up as exemplars of faith and note the creative license taken to rewrite their histories. Consider Sarah and Abraham, the author says in so many words, their faith was unflagging. But this certainly, according to the writers own definition of the ways in which faith should be expressed, is exposed as a questionable leap if we only flip back to the story of Abraham and Sarah in Genesis. There we encounter characters who both live out extremely messy, oh-so-human lives that are marked by profound doubt and multiple moral failings. Add to those accounts the textual testament that both Abraham and Sarah are dismissive of God’s promise that Sarah will have a son and the

scales really tip: in Genesis chapter 18 we read that Sarah, in overhearing god’s pledge, “laughed to herself” just as her husband Abraham – doing her one better – is noted to have done one chapter earlier. Genesis 17:17 reads,

“Then Abraham fell on his face and laughed, and said to himself, ‘Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old bear a child?’”  
 Before pointing God toward his son Ishmael – born to Hagar – essentially telling God, “maybe we should just focus on him instead.”



In other words, it would seem that rather than considering “him faithful who had made the promise,” Abraham and Sarah were instead utterly faithful to themselves and who they really were at heart: they



each give the most honest reply they could muster in the moment, and those responses don’t quite look

like the faith argued for in Hebrews, does it? A text that says that due to their unwavering faith, by considering God faithful and believing in God’s promise, they’d become parents in their old age. Rather, it seems to me that their brand of faith – if we are to call it such – presents much closer to the model attested to in our reading from Isaiah: a faith built on a give and take relationship with God that is secure enough to allow questions, make room for doubt, and encourages us to take up the divine invitation to quote, “come and argue it out...”

And this is an image of God that I, for one, am so grateful for, for – if we are to believe the scriptural affirmation that we are made in the image and likeness of God – this is a God that grows tired, a God that acknowledges fatigue and, as such, asks for relief in ways that we can mimic:

“I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls or of lambs or of goats.”



“Your new moons and your appointed festivals my soul hates;

they have become a burden to me; I am weary of bearing them.”

“I am weary of bearing them...”

These last few years have been hard, so difficult for so many as our worlds have been shaken by the collapse of life as we once knew it. The loss of loved ones to sickness, death, political dissension, and more has shifted our social landscape in ways that have, admittedly, been difficult to bear. Many of us are growing evermore weary by the day:

so weary — possibly — that the “faith as confidence in things hoped for...” described in Hebrews might, in moments, feel like a bit of a stretch, little far fetched, laughable even. It is in those moments that I draw comfort in knowing that there is no singular, monolithic way to live out one’s faith. Indeed, the approach to God outlined in Isaiah invites us to put down that which is well worn, and adopt another way to faith: a path that is tried and true, attested to throughout our scriptures — an invitation waiting for you to accept it, that allows for your weariness and provides a



platform to air out your grievances: that is, if you’re tired, your faith possibly flagging despite or in light of the life you’ve planned that now, irretrievably altered, leaves you tossed and reeling. If it all seems like it is

indeed too much, much more than you can possibly bear...



“Come now, says the Lord, let us argue it out...” because sometimes it is our laughter at the ludicrousness of it all, our admission of profound doubt and insurmountable fatigue, our faithfulness to who we truly are at heart, that sets the stage for the miracle of new life that is waiting for us.

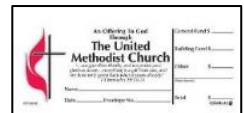
Amen.

Blessings,

Pastor Alphaeus

## Financial Statements

Our church's financial status for January 2022 to June 30<sup>th</sup>



Income = \$ 69,108.68  
 Expenses = \$ 93,633.46  
 Difference = (\$ 24,524.78)

Thank you for your continued generosity. More than ever, the world needs what our church offers!

## BWA and UMC Informational Webinar

The Greater Northwest Area treasurers will be hosting an informational webinar on August 10th at 6:30 p.m. PT. **Any church that has or is considering hosting a Boy Scout Troop or unit should plan to have at least one church leader attend the webinar.** Brant Henshaw (PNW and Alaska Conference Treasurer) and Candace Clarke (OR-ID Conference Treasurer) will be available to answer questions.

During the webinar, the treasurers will be covering updates on the Boy Scouts of America (BSA) settlement, the new [Affiliation Agreement](#) and the new [Facility Use Agreement](#), and will attempt to answer questions you may have on moving forward with this area of ministry in your community.

[Register now!](#)

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PO Box 642  
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## Staying Connected

Each Sunday Worship videos will be posted on Trinity's Facebook page (<https://www.facebook.com/TUMCIF/>). If you go to Trinity's web page ([www.TUMCIF.org](http://www.TUMCIF.org)) you can find a link to the Facebook page. Be sure to "like" and "follow" Trinity's Facebook page if you want our content to show up in your personal Facebook feed. Please call Ruth at 208-419-7870 if you have difficulties finding the videos.

Check Trinity's YouTube channel for videos of weekly worship at: <https://www.youtube.com/channel/UCZz1YGrdRCH6HIND2LpVCgg>

## Trinity Leadership

Below are the names and contacts for the leadership positions for the next year. Please let the appropriate leader know how you are willing to serve.

- Bev Kemp - Chair of Staff/Parish Relations  
(208)569-6149  
[bevmkemp@gmail.com](mailto:bevmkemp@gmail.com)
- Don Rohde - Chair of Trustees  
(860)810-3227  
[donrohde@aol.com](mailto:donrohde@aol.com)
- Robin Stewart - Chair of Administrative Council  
(208)521-6358  
[robin.s.stewart@gmail.com](mailto:robin.s.stewart@gmail.com)
- Scott Taylor, Chair of Finance  
(208)201-5593



<u>Sunday</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
<h1>August/September</h1>			<b>10</b> 10:00 Upper Room by Zoom  6:30 BWA & UMC Info Webinar 7:00 Troop 6 (MDH)	<b>11</b> 1:00 UWF Ice Cream Social at TUMC	<b>12</b> Office Closed	<b>13</b>
<b>14</b> 10:10 In-person worship with Live stream on Facebook	<b>15</b> 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	<b>16</b> 6:30 Admin Meeting via Zoom 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	<b>17</b> 10:00 Upper Room by Zoom 6:30 pm Gather at the Table (Zoom) 7:00 Troop 6 (MDH)	<b>18</b>	<b>19</b> Office Closed	<b>20</b>
<b>21</b> 10:10 In-person worship with Live stream on Facebook	<b>22</b> 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	<b>23</b> 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	<b>24</b> 10:00 Upper Room by Zoom  7:00 Troop 6 (MDH)	<b>25</b>	<b>26</b> Office Closed	<b>27</b>
<b>28</b> 10:10 In-person worship with Live stream on Facebook	<b>29</b> 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	<b>30</b> 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	<b>31</b> 10:00 Upper Room by Zoom  7:00 Troop 6 (MDH)	<b>1</b>	<b>2</b> Office Closed	<b>3</b>