

News Update for August 25, 2022

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

This Week at Trinity

Friday (August 26th)

- **Office Closed**

Sunday (August 28th)

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

Monday (August 29th)

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

Tuesday (August 30th)

- **Cub Scouts Pack Meeting** 7:00 pm
- **NA Book Study** 7:00

Wednesday (August 31st)

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

Worship on 8/28

Lesson from Hebrew Scripture:

Jeremiah 2:4-13 (NIV)

Hear the word of the Lord, you descendants of Jacob, all you clans of Israel. This is what the Lord says: "What fault did your ancestors find in me, that they strayed so far from me? They followed worthless idols and became worthless themselves. They did not ask, 'Where is the Lord, who brought us up out of Egypt and led us through the barren wilderness, through a land of deserts and ravines, a land of drought and utter darkness, a land where no one travels and no one lives?'

I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable.

The priests did not ask, 'Where is the Lord?' Those who deal with the law did not know me; the leaders rebelled against me. The prophets prophesied by Baal, following worthless idols. "Therefore I bring charges against you again," declares the Lord. "And I will bring charges against your children's children.

Cross over to the coasts of Cyprus and look, send to Kedar and observe closely; see if there has ever been anything like this: Has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged their glorious God for worthless idols.

Be appalled at this, you heavens, and shudder with great horror," declares the Lord. "My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own

cisterns, broken cisterns that cannot hold water.

John Wesley Quote

I must entreat you, in the Name of God, be open to conviction. Whatever prejudices you have contracted from education, custom, or example, divest yourselves of them, as far as possible. Be willing to receive light either from God or man; do not shut your eyes against it. Rather be glad to see more than you did before, to have the eyes of your understanding opened.



UWF News

Our next meeting will be September 8th at 1:00 in the church parlor. Mary Nagel will report on Mission U.



United
Women
in Faith

Remember to talk to Mary or Joni Pace if you are interested in attending the Sage District annual meeting either in Nampa or in the church library on ZOOM on September 10th.

Don't forget to check out the new (and old) books in the UWF library. Detained and Deported and Crazy are a couple of the newest books.

Stay Cool and see you in September!

Mary Nagel & Lyndell Bradshaw

Sermon from 8/21

Note: We kicked off this week's sermon with an exercise in focus, viewing a video together as a congregation. You can find the link near the bottom of this text.



As I was prepping for today's service, I found myself thinking about the ways we tend to normalize things, how quickly we manage to relegate ideas, concepts, and advances we once found miraculous to ho-hum status. I took it as a reminder, to myself, to keep — from time to time — checking in so that I can make a concerted effort to honor and appreciate the gifts we've been given, the every day miracles that color our lives, the beautiful moments that make life worth living regardless of its relative ups and downs.

On that note, with thanks to the miracle of the internet and access it gives us to just about anything we feel like looking up at any given time, I found myself, this past week, revisiting a lecture given by one of the authors I really enjoyed reading back in my high school and college days. The late Kurt Vonnegut was a master of absurdity, often taking what he observed to be the best and worst of the lives we live as human beings and turning up the volume

up to levels of unmatched lunacy. He was a satirist known for his gallows humor and lack of trust in humanity (and the choices we tend to make), but he was also appreciated for the unyielding honesty that tended to flow through and inform his intellectual output.

And that happens to be the one of the driving of themes of the lecture I watched: the role that truth and honesty plays in the practice of storytelling. Talking about the stories we read, write, watch and repeat, Vonnegut took pains to illustrate the popular narrative arcs that often define fictional tales we tell — stories that often play out across exaggerated peaks and valleys with characters experiencing overly dramatic ups and downs. He compared this popular trope to the relatively flat lines that define the lives of ordinary people, noting that if you tell a story in the most honest way possible, chances are it will turn out to be relatively boring. "I was getting ready to cook dinner... I realized I was out of salt, so I hopped in the car, drove to the store, bought some salt... got a hankering for a carrot juice so I bought that too... paid for my things... the teller was nice.... Drove home.... Finished cooking my pasta... ate it while scrolling through my Facebook feed, saw a cute video of a cat.... Realized I was tired and went to bed. Literal snooze-fest. So, in breaking down and comparing these contrasting categories of storytelling, Vonnegut was, in his own way, talking about the "truth about the truth..." the "truth about the truth" being that fictional stories are often articulated in a language of highs and lows (peaks and valleys) because authors (a) need to embellish to make the story worth your time... and (b) they are able to successfully craft those peaks and

valleys due to their ability to establish or define, with certainty, various plot points or events as being “good” or “bad” — while in our real, day to day lives (whether we’d like to admit it or not) it is much harder to mark circumstances as “good” or “bad” because (1) our stories are ongoing, (2) our lives are indescribably nuanced, and (3) the truth more often than not is elastic, pliant, and plastic: utterly dependent on one’s positioning, placement, focus, or perspective. Was it good or bad that you ran out of salt? Who can say...

So I thought about this in relation to this morning’s scriptures, wondering about these storytelling tropes, considering how our interpretation of the texts might change if we do a little experimental shift in focus. What would happen if, say, we take the focus or perspective of the text in Jeremiah — that of the “divine call” and “commission” — we then that couple with Vonnegut’s observation that a flatter story arc get us closer to the truth, then we lay that entirely new apparatus over onto the New Testament lesson. What might we learn or be able to excavate from text by engaging it from this alternate angle?

Well let’s see.

First, we’ll mark our new position by recognizing that the story, as told in Luke, can most certainly be broken down into peaks and valleys. We have the starting point of Jesus teaching in a synagogue, living out his commission. Great we’re on an upswing. He sees an afflicted woman. Oh no. Our arc takes a dive. He heals and sets her free. Hooray. We’re on another high. But the leader of the synagogue is enraged by his actions and calls foul. That takes the wind out of our sails. But Jesus

hits back hard, putting the synagogue leader and his cronies to shame... “you hypocrites!” The crowd rejoices and we end on a happy note.



But what if we flattened that line out a bit, looked at the script in a way that does away with the writer’s ability to influence our emotional response to the text (after all you must remember that these books of the Bible are political texts with the writers trying to convince the reader to join their cause, so they’re employing proven literary tools)? That is, what might we learn if, for the moment, we step away from our emotional leanings, trying not to label the actions of these main characters as “good” or “bad” even if the characters themselves label them as “good” and “bad.” What if, instead, we engaged in an experiment of considering their behaviors to be everyday

reactions or responses that grow directly out of their individual understandings of their “call” or “commission.” Let’s say that they’re each, Jesus and the synagogue leader, focused on what they believe God has fashioned and shaped them to be or commanded them to do and that each of them is moving through and acting in the world as such.

Now, here’s a side note: part of the reason I’m asking us to take this approach is to establish a bit of empathy for all players involved. I know that each of us would love to identify more readily with the example Jesus sets, but the truth is, that is a hard task to accomplish if we’re unable to see the roadblocks that are scattered along our path. One way to start seeing those roadblocks as they play out in our lives is to seriously consider the characters that are cast in opposition to Jesus and maybe in establishing a deeper understanding of them — their motives or motivations — we can more readily see how our own baked-in human behaviors lead us away from the ideal.



So we’ll start with Jesus, the model of models, by establishing his commission — at least as it pertains today’s lesson — as that of a reformer. You’ll remember that according to Jesus’ own understanding, he was not sent to start this entirely new religion that we now call Christianity. Rather, his mission, in acting as a teacher or rabbi, was to proclaim the kingdom as a reformer of the Jewish religion. So here he is, teaching in a synagogue on the sabbath, performing the duties of his commission — but all the while he is also kind of taking the temperature of the room. His focus, we’ll say, wasn’t so acute that he’s left unaware of what was happening around him. And we know this because all of a sudden a woman who is sick or afflicted to the point that she can’t stand up straight enters the space. Now this, to our modern ears might sound a bit unfortunate, like a severe case of arthritis or something like it. Uncomfortable, yes. Painful? Sure. But nothing life threatening, right? That’s how we might view it today, but in antiquity her condition would have been absolutely tragic. Why? Because back then, the ability to stand up straight was one of the defining markers of being human. In fact, according to Jewish thought at the time, if you were to identify a single factor that separated human beings from animals it would have likely been the ability to stand vertically as this, ultimately brought them closer in status to angels. So there’s no question that this woman was in terrible shape. Biblical historians note that she would have been deprived not only of an essential mark of her humanity, but also of the possibility of contact real direct contact with the divine. Her status, they say, would have likely been one of social humiliation and degradation.

So she enters the synagogue — and we'll note here that it's not like she would have marched up to the front of the house and placed herself where Jesus couldn't possibly miss seeing her in attendance. No. Not only is it likely that she would have made pains to keep to the section designated for women, but there's also a good chance that, due to her social status as an outcast, that she'd have settled in a space that would've been the least disruptive: farther back, possibly a bit hidden, so as not to draw too much attention to herself.

But Jesus, despite being already engaged with teaching, notices her. He sees her, understands her need and then — breaking with tradition — calls her over and tells her that she is now set free from her condition. He then lays his hands on her to complete the healing work. A miracle, yes?

Well, no. Apparently not in the eyes of the Synagogue leader. Why is that? Well for him — according to his commission and focus — the Law that set aside the Sabbath as a day of rest was the actual miracle, a gift from God, and Jesus in performing an act of healing on this day of rest had broken that law, thereby tarnishing the gift. See, in the eyes of the synagogue leader, if we consider the situation from his perspective, Jesus's action was in direct conflict with God's stated desire that no work be performed on this day, so he performs what he considers to be his duty: flying into action, putting on his referee garb, his police uniform, denouncing the act in front of the crowd; labeling it a transgression. He was, it would seem, so focused on being faithful to the commandment of the the law and his duty to protect it that instead of seeing a miraculous work playing out in real time,

all he could see was a violation. He didn't, like Jesus, have a flexible enough relationship with the truth that he was able to take the temperature of the room, exist in that actual moment and recognize how the tide of the times was changing. He therefore had no way of understanding that there was healing work that needed to be done that might, at times, push back against existing interpretations of the Law and its established parameters. He was, perhaps, so focused on "getting it right," — performing his divinely defined duties — that in that very moment, he was unable to see or believe the possibility that God might be inviting him to take up a new commission, discover a new calling more suited to the realities of his day.



And it his example, when considered as a normal, human response (his vision hindered by a dedication to duty) rather than the "cosmic failure" we tend to view it as in a peaks and valley approach that makes me wonder if some of us here might, at times, find ourselves stuck in a similar position: so focused on getting things right, on defending the institution, or digging heels into our established positions that we fail to see that the sands of time have reconfigured the very ground under our feet? How many of us are so overly absorbed in our given missions that we are missing the miracles that are happening in

real time? There are so many avenues we could wander down in exploration of this question, so many parts of our lives we can apply it to because that acute sense of focus is, after all, so utterly human; something we are each all to capable of. But instead of heading in that direction, let's for the moment, swing back around to where we started and continue our own exercise in focus. You'll find the link to our video below. Try the exercise for yourself and see how it applies to your own vision, your own divinely commissioned work in the world.

Amen.

Pastor Alphaeus

<https://youtu.be/vJG698U2Mvo>

Anniversaries

	<u>September</u>
Diane & Mike Croson	8 th

Birthdays

	<u>August</u>
Florence Avery	25 th
Katherine Mauer	27 th
David Hampton	28 th
Lora King	28 th
Nancy Lybeck	28 th
Josh Myers	28 th
Ken Brown	31 st
	<u>September</u>
Joey Ford	7 th
Elizabeth Miner	7 th

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 29th September 5th & 12th.**

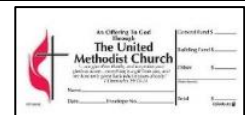
Also, donations of canned food (with pull-tops) would be greatly appreciated. Examples of greatest needs are:

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

Thanks to Ann, Jill & Mary Lou, 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.

Financial Statements

Our church's financial status for January 2022 to July 31st



Income =	\$ 81,265.02
Expenses =	\$109,208.95
Net Loss =	(\$ 27,943.93)

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

Food on Sunday Morning

I am getting nostalgic about the fun times we had before COVID when we had a potluck breakfast before worship each Sunday. There was egg casserole, funeral potatoes, breakfast BBQ, baked sausage bits, fruit trays, bagels and all sorts of other things that people brought in. We are restarting the potluck breakfast on September 18 which is the Sunday after Rally Day. As a warmup to that day, we will be having coffee and donuts before worship for the next 3 Sundays.

- August 28th - Coffee and donuts before Church 9:30 - 10
- September 4th - Labor Day Weekend - Coffee and donuts before Church 9:30 - 10
- September 11th - RALLY DAY - Cookout after Church - Coffee and donuts before
- September 18th - Potluck Breakfast before Worship 9:30 - 10

I am so looking forward to pre-church visiting over pastries and the Rally Day cookout and the on the 18th the return of pot lock breakfasts. Come early and have a visit.

Don Rohde

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) 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/UCZz1YGdRCH6HIND2LpVCgg>

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
- Don Rohde - Chair of Trustees
(860)810-3227
donrohde@aol.com
- Robin Stewart - Chair of Administrative Council
(208)521-6358
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>			24 10:00 Mickelson Visitation 10:00 Upper Room by Zoom 11:00 Mickelson Funeral Service 7:00 Troop 6 (MDH)	25	26 Office Closed	27
28 10:10 In-person worship with Live stream on Facebook	29 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	30 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	31 10:00 Upper Room by Zoom 7:00 Troop 6 (MDH)	1	2 Office Closed	3
4 10:10 In-person worship with Live stream on Facebook	5 Labor Day Office Closed 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	6 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	7 10:00 Upper Room by Zoom 6:30 pm Gather at the Table (Zoom) 7:00 Troop 6 (MDH)	8	9 Office Closed	10-
11 10:10 In-person worship with Live stream on Facebook	12 7:00 Theology on Tap (Zoom) 7:00 NA Just4Today	13 6:30 Trustee Meeting via Zoom 7:00 NA Book Study 7:00 Cub Scouts Pack & Den	14 10:00 Upper Room by Zoom 6:30 Finance Meeting via Zoom 7:00 Troop 6 (MDH)	15	16 Office Closed	17-