



Weekly Booster

CHURCH STAFF

Pastor

David B. Clark

pastordavid@shen.church

Office Manager

Jeff Hiser

office@shen.church

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

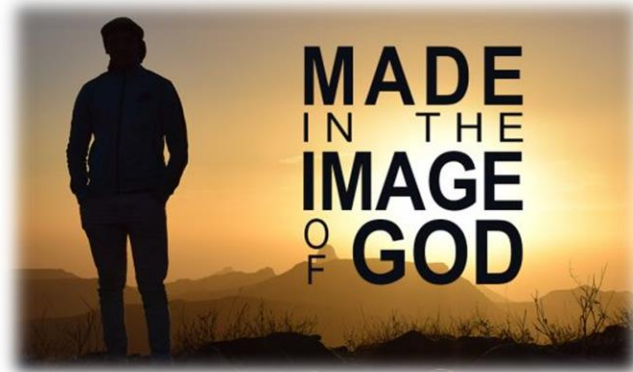
Sunday Praise Team

Terry Stafford, Linda Haldane,

Margaret Brady, Deb Finlay,

Jeff Hiser, Drew Morelock,

Pastor David



Our Unique Human Identity as Imagers of God

Among all the creatures of the earth, only human beings are made in God's image and likeness. In the opening chapter of the Bible, the Creator declared a unique relationship with humans, and the triune God declared, "Let us make mankind in our image, in our likeness" ([Genesis 1:26a](#)). In short, the Bible teaches that to be human is to image God and to image God is to be human. In this unique relationship with humanity, God is giving humans a special moral status and vesting them with dignity and respect.

Interpretations of the *Imago Dei*

Historically, there are several prominent interpretations of the image of God –

- The relational view highlights God's closeness to human beings in personal relationships.
- The structural view of the image of God points to certain qualities or abilities that distinguish humans from animals – rational capacity, volition, moral awareness, and consciousness, for instance.
- The functional view focuses on the functions humans are called to serve in God's created order, namely, to be dominion stewards over the earth ([Genesis 1:28](#)).

Continued page 2.

Did you know that the “Snickers” candy bar was named after one of Mr. Mars's favorite horses? The M&M was named after his son Frank Mars and his candy partner, Bruce Murrie.

Reminders

April 21st

Men's Breakfast – 8:00 a.m.

April 23rd

Ad Board Meeting – 6:30 p.m.

April 24th

Bible Study – 11:00 a.m.

Praise Team – 5:00 p.m.

Choir – 5:30 p.m.

Bell Choir – 6:30 p.m.

April 25th

T.O.P.S.

April 27th

Church Workday – A.M.

More information to come

****No Men's Saturday Bible Study
Until Spring - TBA**

****Worship Assistants are needed for
May**

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



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

Human Identity - Continued from page 1.

The important point is that human beings, and only human beings, are imagers of God. Every human being has a special status in God's eyes (see [Psalm 8](#)) and every person should be treated with dignity and respect.

The Distinctiveness of Human Life

This doctrine also plays an important role in the history of salvation. The author of Genesis teaches that Adam's son, Seth, was an image of God just as his father was ([Genesis 5:1–3](#)). Moreover, in the covenant God made with Noah and his children after the flood, the image of God is provided as the reason human life is distinct from animal life ([Genesis 9:6](#)). Furthermore, the apostle James says that because all people are imagers of God, we should not curse other humans ([James 3:9](#)).

Human beings are, by nature, religious. We may even know that a powerful Deity exists (see [Romans 1:19–20](#) and [Acts 17:22–28](#)). Yet, as Augustine famously said, “[O]ur heart is restless until it rests in you [God].”¹

God loves human beings. He sent His own Son *in human flesh* to die for human beings. And He is concerned for the ways humans treat one another.

¹Augustine, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1998).

Adapted from the study content in the NIV Storyline Bible. HarperCollins Christian Publishing. NIV Weekly Blog, All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, July 4, 2022.



This Coming Sunday, April 21st
Fellowship Hall
8:00 a.m.
All men are welcome

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 – PK-6
during service, Jr/Sr High
at 10:30 a.m.**

****Choir – Wednesdays,
5:30 p.m. Sunday 8:30 a.m.
**Bell Choir –
Wednesdays, 6:30 p.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.



What did Peter see in
the great sheet that
descended from heaven
during his vision?

- a) a woman
- b) a scroll
- c) all kinds of animals
- d) oil

What did Rachel name her
first son?

- a) Reuben
- b) Naphtali
- c) Joseph
- d) Benjamin

What did the Lord promise
his cities would overflow with
according to Zechariah?

- a) Mercy
- b) Prosperity
- c) Justice
- d) Healing

**Check page 4 for answers from
the previous week.**



- 21st – Ron & Hazel Knight
- 22nd – Karen Gourley
- 24th – Elaine Broermann, Deanna Lambertsen
- 25th – Kyle Hiser, Liz Skillern
- 26th – Tammy Braymen

****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 says: I am the good shepherd

People: The good shepherd lays down his life for the sheep.

L: Jesus says, I know my own,

P: and my own know me.

L: Jesus is the good shepherd.

P: Let us worship God.

"How Shall We Live"

Scripture Reading: 1 John 3:16-24

Songs

Be Thou My Vision #451

Trust and Obey #467

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

Last Week's Attendance

In-Person Worship – 96

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 April 14th are b) Paul c) Keturah c) Isaac

Quiz hints – Q1) Acts Q2) Genesis Q3) Zechariah



Supporting the local pantry

April 2024

Pasta (any kind), Jell, Ketchup & Mustard, Pickle Relish, Spices, Green Beans & Corn, Mandarin Oranges, Cinnamon Applesauce, Chicken Noodle Soup, Soda Crackers, Canned Tuna or Chicken, Bar Soap, Shampoo & Conditioner, Toothbrushes, Toothpaste.

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.

Bring Your Change to Make a Change

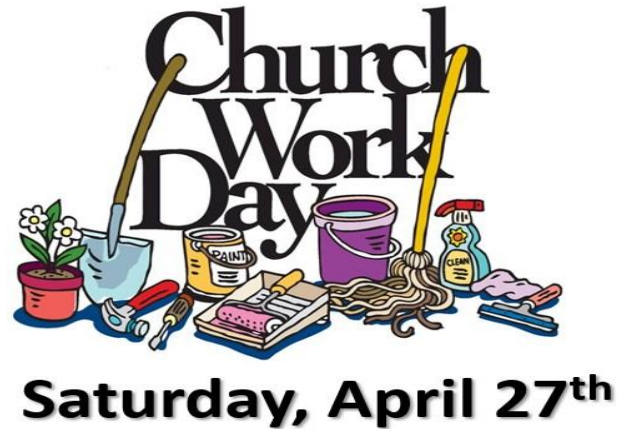
*Collected each Sunday after
the children's message*



"Each of you should GIVE what you have decided in YOUR HEART to give, not reluctantly or under compulsion, for GOD LOVES a cheerful GIVER." (2 Corinthians 9:7)

The Noisy Offering is one more way to do ministry for those in need and also teach your children the importance of giving and serving. Each Sunday a new opportunity for mission giving will take place after the Children's Message. Sunday School students will walk around the congregation, collecting your loose coins and currency in their colorful metal pails. This would be a good time to clean out the loose change from your pockets or purse. The money donated in March & April will go to the **Heifer International Organization**.





The Bible Is for Our Time, But Not About Our Time

The Bible is *for us*. It is the principal source for how to believe and behave as disciples of Jesus Christ. The Bible exists *for us* to have a God-centered view of creation, to understand God's providence in history, to hear God's promises, to know God's words of warning and encouragement, to have the words of Jesus, to hear the apostles' testimony about Jesus, and to look ahead to the kingdom in all its future fullness. The private and

public reading of the Bible is *for us* in the sense that it is for our training, our edification, our transformation, and our encouragement. The Bible is *for us* since the Bible enables God to speak to people across the tide of history, through our manifold cultures and languages, and in a way that truly transcends human differences. Whether you are a second-century Christian in Rome, a fifth-century Arab Christian in the city of Tikrit, or a twenty-first-century believer in Zimbabwe, the Bible is God's word for you, for them, and us today. The Bible is for us, yesterday, today, and until the end of the age.

However, **even though the Bible is *for us*, it was not written *to us*, nor was it written *about us***. When we read the Bible, we are entering into a historically and culturally distant world and we must "mind the gap" as they say on the London Tube. In the rush to make the Bible instantaneously relevant, we can inadvertently misuse it by not recognizing the specific situation of the authors and lazily pick up something that seems handy to us on a first read. In terms of Bible study, this is like browsing Wikipedia rather than spending a few hours in your local library. Reading Scripture for quick practical application, and ignoring the social, historical, and cultural gap, is like looking for instant gratification without the hard labor of study.

The problem is that if we *disrespect* the historical distance, we will potentially *distort* the Bible's proper interpretation. Accordingly, it is essential to ask what [Isaiah 53](#) meant for the Judean exiles in sixth-century Babylon before we ask how it applies to twenty-first-century Baltimore, Brisbane, or Bogotá. I know this is going to sound strange but to make the Bible meaningful, relevant, and applicable, the Bible

first must be defamiliarized and dislocated from our own time.¹ In other words, we have to grasp how strange the biblical world is before we can try to make it familiar to our audiences or say that again, we have to realize how different the Bible is from our own time before we can allow it to speak to our contemporary situation. Otherwise, we will end up with a superficial reading of the Bible, or worse, we will end up reading our context and times into the Bible.

There is a real danger that we become overly familiar with the Bible in the sense that we read our own experiences into it. We have to remember that the biblical world was rather unlike our place and time. People who work in biblical translation deal with this problem all the time. I mean, just how much of the Bible can you translate into a culture, and how much do you have to leave untranslated? When Bible translators first came to Papua New Guinea, they had a problem. How do you say that Jesus is the “Lamb of God who takes away the sins of the world” to people who have never seen a lamb and who have no idea what a lamb looks like or how lambs were used for sacrifices and meat in the Middle East? Now, in Papua New Guinea they do have pigs, which were symbols of prosperity and wealth, and pigs were used in indigenous religious practices. So could you say that “Jesus is the Pig of God who takes away the sins of the world”? Perhaps, but probably not a good idea given Old Testament prohibitions on consuming pork, which would create confusion. So probably best to leave it as “Lamb,” and then when someone asks, “What is a lamb?” go ahead and explain it to them. But I hope you get the point. Some things need to be left untranslated, kept different, and made foreign to properly understand them.

The problem is that in the psychology of reading, we cannot help but associate the familiar with the unfamiliar, in the hope of understanding better. We always associate the words, images, and metaphors in a text with our own experience of those same words, images, and metaphors. While the commonality of human experience is what makes translation and reading possible, there is the danger of projecting your own experience of something, whether lambs or temples, into the text you are reading. The problem is that things we take for granted, think of as self-evident, or assume, were often quite different from ancient peoples. When Isaiah or Luke mentions X, we might assume that X means to them the same thing it means to us. But this is frequently not the case. Often words, concepts, and symbols had different meanings in the ancient world than in our modern world. Let me demonstrate that to you by showing how the words “religion,” “gift,” and “hospitality” meant very different things in the ancient world than what they do now.

When Religion Is Not Actually Religious

Those of us living in the modern West tend to think of “religion” as the sphere of the sacred, to do with beliefs about God, with ethical obligations commanded by God, and connected to virtues like charity. Moreover, religion for us is distinct from the secular world with its neutral public places and institutions like government and education. However, in the ancient world, “religion” was not about beliefs and ethics; rather, it was about duties to the gods largely in terms of rituals. The ancient world also had no secularism with the separation of church and state; instead, things like religion, government, economics, business, citizenship, ethnicity, and military commands were all bound tightly together. Accordingly,

when Paul commends the Athenians for being “religious,” they are not thinking that Paul likes their theology and ethics, which are separate from their politics; no, they are thinking of Paul as affirming the way that they perform their duties to honor the gods in sacrifices, prayers, and other rituals ([Acts 17:22](#)).²

When Gift-Giving Is Not Free

We tend to associate gift-giving with entirely gratuitous generosity with the expectation of nothing in return, yet that was not ordinarily what gift-giving meant in the ancient world. In the ancient world, gifts usually had some reciprocal expectation, strings attached, and some indebtedness making it incumbent upon the recipient to return some favor or service to the gift-giver. All gifts had an implicit *quid pro quo*, even if there was a measure of generosity shown by one side. One thing that is striking about the apostle Paul’s theology of grace is that his notion of the divine gift of salvation is not about reciprocity but incongruity: God bestows his gift of grace in a way that people can never fully pay him back (see [Romans 5:15–17](#); [6:23](#)). Knowing a little bit about ancient gift-giving helps show us how Paul’s theology of grace and divine gifts stands out.³

When Hospitality Is Way Beyond Friends

People today tend to think of hospitality as something they do for friends and relatives—having them over for a meal or taking them out for dinner. But in the ancient world, hospitality is what one did for strangers, people they did not know or did not know if they could fully trust (see [Romans 12:13](#); [1 Timothy 5:10](#); [Hebrews 13:2](#); [3 John 8](#))!⁴

Moving from Familiarity to Strangeness to Application

So if we think that the ancient world divided religion from politics or thought of religion in terms of beliefs and ethics, then we will misunderstand references to “religion” in places like the book of Acts ([Acts 17:22](#); [25:19](#); [26:5](#)). Or if we read our idea of “gift” back into [Romans 5:15–17](#) and [6:23](#), we will likely miss something or misunderstand the radical nature of Paul’s point about how lavish God’s grace is toward us. Likewise, if we think “hospitality” just means hanging out with our nice middle-class church friends, we will not be obeying the command “Do not forget to show hospitality to strangers” ([Hebrews 13:2](#)). We will not be engaging in biblical hospitality which requires looking after the immigrant, the stranger, and the refugee in our midst.

Therefore, to understand the Bible, you have to “defamiliarize” or “other” the Bible. To be clear, I do not mean treating the Bible as a historical relic with little or no relevance for our day. I am not suggesting we study the historical context of the Bible solely to create a museum of funny old words and strange ideas to be analyzed for curiosity’s sake. Rather, I mean studying the Bible afresh, recognizing its distinctive location and purpose, grasping its situatedness and its back-then-ness. Once the Bible seems strange to us, then we can reread it anew, on its terms, without projecting ourselves or our own culture into it.

Thereafter, we are enabled and encouraged to find new, exciting, and challenging ways to make it relevant for us.

Therefore, the aim is to highlight the importance of knowing the historical background, entering the world and culture of antiquity, and the big payoffs you get in understanding and applying the Bible if you labor just a little in historical context.

¹Religious historian Jonathan Z. Smith (Imagining Religion: From Babylon to Jonestown [Chicago: University of Chicago Press, 1982], xiii) noted how beneficial it was in “making the familiar seem strange to enhance our perception of the familiar.”

²The best study on this is by Brent Nongbri, *Before Religion: A History of a Modern Concept* (New Haven, CT: Yale University Press, 2015); for a shorter and more accessible explanation see Michael F. Bird and N. T. Wright, *The New Testament in Its World* (Grand Rapids: Zondervan Academic, 2019), 152–58.

³This was recently demonstrated by John Barclay, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015).

⁴As shown ably by Joshua W. Jipp, *Saved by Faith and Hospitality* (Grand Rapids: Eerdmans, 2017).

Adapted from Seven Things I Wish Christians Knew About the Bible, by Michael Bird. HarperCollins Christian Publishing. NIV Weekly Blog, All Rights Reserved 501 Nelson Place, Nashville, TN 37214, USA, April 15, 2024.

THE MARKET AT



(former Johnson Bros Mill building)

818 W Sheridan Downtown Shenandoah

Thursdays 4pm-7pm

Opening Day

April 25th, 2024

Now accepting Applications for Vendors

We are looking for locally grown and locally produced products.

Do you grow or make?

Fruits and Vegetables
Flowers and Plants
Baked Goods
Candies and Desserts
Eggs
Honey
Jam and Jellies
Drinks/ Coffee beans
Mushrooms

Healthy and Beauty product
Kids toys and games
Art
Clothing
Pet Products
Woodworking
Furniture
Home Decore

Vendors meeting Saturday Feb 24th 10am at The Mill

Come with your questions.

We are excited to welcome both new and experienced vendors.

More information call Margaret Brady 712.246.9126

SHENANDOAH CITY WIDE CLEAN-UP

SHENANDOAH RESIDENT'S* ONLY!!
***[RESIDING INSIDE CITY LIMITS]**

WHEN

May 16, 2024	8AM-4PM
May 17, 2024	8AM-4PM
May 18, 2024	8AM-12PM

WHERE

Shenandoah Sanitation

1207 W. Ferguson Rd., Shenandoah, IA 51601

**Use this FREE opportunity to remove
trash, junk or unwanted materials
from your house and property!!!**



ITEMS NOT ACCEPTED:

- > **ELECTRONICS**
- > **OIL**
- > **WET PAINT**
- > **TIRES**
- > **ASBESTOS**

Refrigerators must have compressor removed or lines out or they will NOT be accepted.

Residents must present Driver's license or City Utility Bill for entrance.

Residents are asked to remain in vehicles at ALL times. Staff will be on site to unload.

ANY QUESTIONS:

CALL SHENANDOAH
SANITATION AT
712-246-3350

2024 E-CYCLE EVENT

**Friday, April 19th
3pm – 5pm**

WHERE

**Pella Corporation
South Parking Lot**

1500 Hwy 59 - Shenandoah, Iowa

Donations will be accepted for all items
Business · Minimum \$5 per Monitor
Residential · Donations accepted

Midwest Electronics will securely erase all personal data from devices.

More information: 712.246.4170

RECYCLE YOUR OLD ELECTRONICS

ITEMS ACCEPTED

Computer Monitors | PCs |
Televisions | Printers |
VCR's | Video Game
Systems | Cameras | Cell
Phones | Keyboards |
Laptops | DVD Players |
Small Household
Appliances (toaster,
blender, coffee maker etc.)

ITEMS NOT ACCEPTED

Microwaves | Appliances |
Tires | Motors | Oil | Paint |
Light Bulbs | Ballasts

SPONSORS

City of Shenandoah



PROCEEDS

Will be given to the
Shenandoah Middle
School to assist with
Environmental Awareness
Programs