

ASBURY CIRCUIT RIDER



Volume 2 Issue 17

April 17, 2022



Please continue to wear your masks when in the building. If you don't have one, let us know we will provide one for you.



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Bread (Via Dolorosa)



Cyndi plans to sing one of my favorite tributes for our Easter Sunday celebration that is more often associated with Good Friday. The song is titled *Via Dolorosa*. The song title comes from Latin and is literally translated as "sorrowful road."

The song refers to the route from the location of the judgment hall to the place where Jesus was crucified, called Golgotha after Pilate sentenced Him. Traditional remembrances retrace the final walk made by Jesus as he was forced to carry the cross used for His execution. In one version of the lyrics, we hear this:

Down the Via Dolorosa
called the way of suffering..

Like a lamb came the
Messiah, Christ the King..

But He chose to walk that
road out of..

His love for you and me.

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Grace and Eggs (Divine paradox)



Each year on the Sunday before Easter, we celebrate the time that Jesus rode into Jerusalem on a donkey. It's a rather strange custom from a distance. At Asbury, along with other churches, we place orders for loads of palm branches that we use for decorations and hand out to everyone who shows up.

We call the week that follows Palm Sunday, Holy Week, and Thursday of that week is called Holy Thursday. This year we're joining other Flint churches at Hope Church for what can feel like a form of vigil. We recall the evening that Jesus had supper with His closest friends, sometimes ending the service by removing the items that adorn the altar. A show of solidarity with Jesus, who was arrested later that evening and afterward stripped and beaten.

Page 2



The next day is called Good Friday. Another odd reason to gather as we remember the day that Jesus was executed. The Gospel of John equates this event with the customary killing of the sacrificial lamb for the Jewish Festival of Passover.

But let's not get ahead of ourselves and focus our attention this week on the week before.

A humble entry.

Jesus had a reputation for drawing crowds. By the time He arrived in Jerusalem, Jesus had a following of people as large and diverse as any rock star has gathered since. However, He wasn't after the glitz and glitter ordinarily associated with famous public figures.

Instead, Jesus sends a couple of friends ahead to reserve a donkey for him to ride. The perfect combination of humility and sarcasm. A statement against money, power, prestige, greed, and retaliation. A donkey symbolized God's love and preference for the humble. And a donkey also fulfilled an ancient prophecy about a future king like none other.

The people cheered His arrival, and churchgoers today wave palm branches in memory. The commotion drew the attention of the self-proclaimed peacekeepers. The community leaders who cooperated with the occupying force of the Roman Empire kept the peace in exchange for their own benefit and well-being.

"You better tell the crowds to keep it down!" they warned Jesus. "I can," Jesus responded, "But then the stones will shout!" (Luke 19:39-40). His divinely appointed place in history couldn't be kept a secret even if He wanted it.

Again, let's not get ahead of ourselves. We need to take a look at what happened a day earlier.

Self-justification.

But first, a little about a strange and familiar subject.

Social psychologist Elliot Aronson is a Professor Emeritus at the University of California. In 2007 he co-authored a book, *Mistakes Were Made (But Not by Me)*. According to the book, our brains are hardwired to make us think we are doing the right thing, even in the face of sometimes overwhelming evidence to the contrary.

We often call this self-justification. The problem stems from our inability to see the contrarian evidence. Instead, we interpret events and information through tunnel vision.

The authors share a story about a young social psychologist named Leon Festinger in their book. Festinger and two associates joined a group of people who believed the world would end on a specific date in December 1954. The group's leader prophesied that all who remained faithful would get picked up by a flying saucer and taken to safety.

The goal of this band of researchers was simple. To observe what happens next when nothing happens?

The group leader they joined had organized a strong following of faithful believers. Many sold their homes and emptied their bank accounts. Some stayed in their homes, wondering if life for them was ending as their leader predicted. What happened next to many, if not most, of the believers offered further evidence of a human condition that Professor Festinger observed earlier in his career and named cognitive dissonance.

What happened next was nothing for those outside the group. But for insiders, nothing happening became further evidence that their faithfulness was rewarded by nothing happening.

The idea is mysteriously complex. Cognitive dissonance occurs when we attempt to hold two competing thoughts in mind simultaneously. A tension is created that insists on resolution. "If we are right," the insider reasons, "the world would no longer be. But the world continues, so are we wrong in our belief, or is there another explanation that justifies what we want to be true?" Which is it? Both can't be true at the same time.

Salvation has come to this house today... The Son of Man came to seek and to save the lost.
Luke 19:9-10

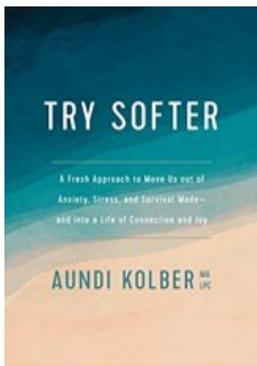


Asbury Worship Series "Masterpiece"



In Psalm 13 we find questions that everyone feels at times. "How much longer will you forget me, Lord? Forever? How much longer will you hide yourself from me? How long must I endure trouble? How long will sorrow fill my heart day and night? How long will my enemies triumph over me?" (Psalm 13:1-2).

Book Club News



We began reading and discussing *Praying with the Church* by Scot McKnight as the Season of Lent started in March. We

plan to finish our study next week and turn our attention to Easter. ¹

We chose this book as a study during the Season of Lent because of the importance of Prayer in the

lives of nearly every person on the planet. Even persons who don't believe in a God may turn to whatever power that may be greater than their circumstances in search of comfort, protection, and forgiveness.

On the Wednesday after Easter we start a new adventure into the slow but rewarding process of self-discovery.

In parallel to a new worship series, *Masterpiece*, our Book Club digs deeper into the process of self-discovery. But not as a burden to be endured. Rather, as an exciting exploration of who we are behind our layers of protection. Let's call it our un-doctored selfie.

We're in search of that divine image that reflects our Creator. We know it's there beneath the layers

of past disappointments, hurts, and abandonments.

Whether you're a regular on Sunday mornings, only attend on an occasional holiday, or don't cross the threshold of a church building without coercion, there is something for everyone in this conversation.

The write-up found on Amazon has this to say about our next book:

In a world that preaches a "try harder" gospel—just keep going, keep hustling, keep pretending we're all fine—we're left exhausted, overwhelmed, and so numb to our lives. If we're honest, we have been

Leadership in Worship & Service

Tony, Mirium	Welcome Team
Anthony, Jim	Ushers
Jonathon, Terrance	Production Team
Miriam	Children
Cyndi	Worship Leader
Christine & Norma	Cafe

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Rev. Dr. Tommy McDoniel	Pastor & Exec Dir
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Sylvia Pittman	Empowerment Arts
Jim Craig	Board & Leadership Chair

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Chris Freeman	South Campus Bldg Mgr
Israel Unger	Finance Director
Kim Sims	Connections Suprv
Terrance Williams	Arts Center Mgr



“Masterpiece”... Asbury Worship Series ...cont from pg 4

More often than not, we feint humility to cover up our feelings of despair. We wonder if God made some sort of horrible mistake while creating us. Perhaps a part was left out or a piece cross-threaded during our assembly.

Other times, we hypothesize that it isn't God's fault. It was our parents or caregivers that dropped the ball. Maybe it was that horrible thing that happened. That thing that we don't want to talk about lest we condemn ourselves by our own testimony.

The most damning theory of all is that we're somehow irreversibly flawed. It all started with a wrong decision that we can never take back. And no matter how hard we tried, we never really recovered. For years, denial worked best and would still work if it weren't for those voices that won't stop reminding us. "You know what you are!" they shout.

Welcome to our new series, *Masterpiece*. A series about you and your struggle for loving yourself as much as God loves you. Not just through rational logic or because the Bible says so, but because you actually believe you are a masterpiece.

Masterpiece is conceived as a trilogy. The first two parts are based on a book by Aundi Kolber. A licensed therapist who shared her own struggles and dedicated her life to helping others deal with their own brokenness. Her book is titled *Try Softer*.

John Li joins our series design team as a content expert. With advanced degrees in Psychology and Sociology, John brings academic rigor to this intersection between faith and science.

As Psalm 13 continues we read a recognition of God's saving grace at work. The Psalmist sings out to God "I rely on your constant love; I will be glad, because you will rescue me. I will sing to you, O Lord, because You have been good to me (Psalm 13:5-6).

I pray that you will join us each Sunday morning at 10:30 am. We share our weekly episodes on our [YouTube channel](#). We go live at 10:30 am. You can find these links along with more information about us, or join our live broadcast on our [website](#) at FlintAsbury.org.

Pastor Tommy

² Aundi Kolber. *Try Softer: A Fresh Approach to Move Us out of Anxiety, Stress, and Survival Mode--and into a Life of Connection and Joy*. Carol Street, IL: Tyndale House Publishers, 2020.

Bread (Via Dolorosa) ... *cont. from pg 1*

The Season of Lent ends at sunrise on Easter morning. Those who chose to fast over the past few weeks return to their favorite menus. Some will attend early morning worship that includes a hearty breakfast. Easter is a celebration of God's victory over death. So why sing a song that reminds us of the horrors of Jesus' death?

Heavy crosses

Scripture is packed with stories that cause us to think deeply about the message waiting for us. For example, Jesus taught in parables that used illustrations from everyday life. And He alerted listeners to the layers of meaning that awaited the faithful. These insights are examples of God's grace offered to every person willing to accept it.

We're invited to walk with Jesus down the Via Dolorosa. We're asked to imagine our own cross. But not a cross made of wood. Instead, we each carry the wounds inflicted by weaponized pain.

You're invited to walk alongside Jesus on His way to Golgotha. But there is a difference. You're not Jesus. The cross you're carrying when you arrive at the place of execution is taken off your shoulder. Jesus died on your behalf to set you free from the cross you bear.

Unfortunately, too many of us turn away from the Via Dolorosa, choosing to take our cross with us. We mistakenly believe that our crosses become a part of our identity. As a result, we lose our ability to recognize the image of our Creator that we each carry from birth.

If this describes you, there is great hope. It is never too late, and God's love for you isn't lessened by anything you've ever done or done to you.

The end

According to the Gospel accounts, the tomb where Jesus' lifeless body was placed three days earlier was empty on Easter morning.

Last week, we talked about a concept called cognitive dissonance. When faced with two seemingly incompatible realities, our bodies feel tension when both cannot be true. Cognitive dissonance happens when we're content with our beliefs, and suddenly we're faced with the possibility that we're wrong.

The more the circumstances of our dissonance matter to us, the greater the anxiety. And we know that death is the end because we've attended funerals and lost

pets. Jesus' friends knew this reality, so the empty tomb confronted how they viewed life and death.

Some of them saw Jesus make that walk down the Via Dolorosa, and a few witnessed the moment He took His last breath. Some helped prepare His body for burial and placed Him in the tomb. A large stone was rolled in front of the entrance, and guards stood watch to ensure that His body wasn't stolen.

It was the end for Jesus and for the movement He started. But we know better, don't we?

Remember Me

According to Luke, two of Jesus' followers left Jerusalem later that same day, heading for a village about seven miles from Jerusalem. As they walked along the road to Emmaus, the two tried to process everything. In particular, they needed to resolve the dissonance they felt.

As they walked, a stranger caught up with them and joined in on their conversation. They didn't recognize Jesus. After all, Jesus was dead.

"It's obvious," the insiders reasoned, "our faithfulness was rewarded with an extension. The world was saved by our faithful devotion." So instead of disbanding, the insiders became more aggressive in recruiting others to believe what they chose to believe.

In the same way, the peacekeepers justified cooperating with Roman authorities despite overwhelming evidence that God was intervening in world history. Despite the tradition that featured stories and prophecies of the events unfolding before them, they held onto their convenient justification.

On the way.

But let's consider what happened a day earlier.

While Jesus and his followers were on their way to Jerusalem, we find another story that illustrates our struggle to hold competing ideas in tension.

Jesus was passing through the village of Jericho, and word went out ahead of him. Crowds gathered alongside the road awaiting his arrival. According to Luke, there was a man named Zacchaeus who was also anxious to catch a glimpse of Jesus.

One complicating factor for Zacchaeus was that the community despised him for his role in collecting taxes for Rome. Zacchaeus was seen as a sell-out to Roman occupiers benefitting financially at the community's expense. Even worse, he exploited the weaker and poorer for his own gain.

But Zacchaeus is curious. What's he got to lose? After all, this teacher, preacher, and healer is a miracle worker. Many say He was sent by God to save the lost. Perhaps. But the crowds are a problem for Zacchaeus. He is a man accustomed to cheating people one at a time. So crowds are a risk for Zacchaeus.

Zacchaeus needed a way to distance himself from the crowds while getting close enough to see Jesus. That's it! A tree offered a safe vantage point that kept him a safe distance from the public and from Jesus.

Luke doesn't tell us if Zacchaeus was spotted by his neighbors. Perhaps he went completely unnoticed in all the commotion. But what we do know is that Jesus saw him. And when He did, Jesus stopped, looked up at Zacchaeus, and invited Himself to supper.

The onlookers were stunned. How can this be? How can Jesus be holy and hang out with a person with such a reputation? Surely, both cannot be true at the same time? The tension of cognitive dissonance hung in the air like a bad joke during an otherwise brilliant performance.

The Rev. Dr. Martin Luther King Jr., in a sermon titled "Loving your enemies," offered this paradoxical divine insight: "Returning hate for hate multiplies hate, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

His divine insight comes out of his willingness to hold onto the tension that comes out of divine paradox.

Jesus frequently spoke about a kingdom where the lowly are lifted up and the powerful set-aside. A realm where the broken are healed and the self-justified are silenced. Jesus sees us and invites us to supper with him. He sees past our brokenness, and he sees through whatever camouflage we hope will conceal our unworthiness.

What is your tree? What is your safe distance and vantage point? What is Your secret that causes you to despise yourself and keeps you from accepting His invitation? What is the constraint that causes you to feel too short?

Too challenged? Or too lacking to see and be seen?

Meals are a common medium for friends to come together. And Jesus used meals as an invitation and an illustration of inclusive hospitality.

Feeding people is holy and it's important to remember that feeding Flint is not a problem of enough. It's a problem of available healthy options and equitable access. To learn how you can help address food insecurity in our community go to FeedFlint.org.

I invite you to join us for worship during this season of Lent as we consider the ways that scripture addresses the subject of food. In addition, we'll continue to celebrate Black History with celebrity guest interviews. We gather in the Asbury Arts Center in person and online on YouTube and Facebook. Video replays are available to watch later.

You can join us each Sunday online by going to the button on the homepage of our [website](#) - [Click here to watch](#). This button takes you to our [YouTube channel](#). You can find more information about us on our website at FlintAsbury.org.

A reminder that we publish this newsletter that we call the *Circuit Rider* each week. You can request this publication by email. Send a request to connect@FlintAsbury.org or let us know when you send a message through our [website](#). We post an archive of past editions on our website under the tab, Connect - choose [Newsletters](#).

Pastor Tommy

¹ Elliot Aronson. "Why It's Hard to Admit to Being Wrong" © NPR Talk of the Nation, July 20, 2007. Retrieved from: [Link to Article](#)

² Carol Tavris and Elliot Aronson. *Mistakes Were Made (But Not by Me)*. Harcourt, 2007.

Life Group Questions & Notes:

Jesus took the bread, and said the blessing; then he broke the bread and gave it to them. Then their eyes were opened.

Luke 24:30-31

NOTES FROM WORSHIP

Handwriting lines for notes.

QUESTIONS FOR LIFE GROUPS

- 1. Read Luke 24:13-35. Imagine yourself as one of the two men walking on the road to Emmaus. What emotions are you feeling for the death of Jesus? Can you feel your grief lessening as Jesus explains how His death fulfilled scripture? Why or why not?
2. Read this week's article titled Bread. Try to imagine yourself present as Jesus walks along the Via Dolorosa carrying the cross of His execution. What emotions are you feeling? Now imagine that the cross Jesus carries contains all of the pain and hurt from your past. Perhaps the pain you're feeling, and Jesus is carrying, is pain that you inflicted on others. Now imagine your past being lifted from your shoulders leaving you with a new beginning. What do you imagine yourself doing next?
3. How can the members of your group help you this week and on-going to help you to be more receptive to hearing and understanding the Word of God? Pray for each other to have the Holy Spirit bless you with more courage.

“Feed Flint”



“Feed Flint”



A meal goes a long way for a senior living alone, a family struggling to make ends meet, or a child fearful of empty shelves at home. But for the residents of Flint who carry the effects of lead-tainted water, nutrition is critical. Feed Flint provides locally grown, chemical-free, fresh produce to residents living in and around Flint. And we're hoping that you can help us provide 10,000 meals this summer.

Feed Flint includes takeout meals, produce boxes with recipes, and home deliveries as part of our work to guide and support families in moving to sustainable abundance. The reality is that Michigan's food insecurity levels got worse during the COVID-19 pandemic, and this summer's recovery is leaving behind those at the most risk of having to miss meals.

Flint families continue to struggle with the ongoing effects of the water crisis.

We're bringing together the resources of the Asbury Community Development Corporation. This includes Asbury Farms, the South Flint Soup Kitchen, the Asbury Community Help Center, multiple food pantries, and our Sizzling Culture Mobile Food Trailer. Our plan is to care for our neighbors when they need it most. We accept all people as they are, and our doors are always open to anyone.

Asbury Farms provides locally grown produce used to create fabulous and nutritious meals. Our seed-to-table approach is community-based. This not only helps families make it through emergencies and crises. We help move families towards sustainable abundance.

Our Sizzling Culture program provides jobs and new skills to our city's youth. This includes year-round employment. Our staff and most of our volunteers come from the neighborhoods we support. We call this sustainable abundance because families move from need-based on scarcity to enough based on community-generated abundance.

Our work is also about food and justice. Our vision is a revitalized community where every resident can use their talents and passions for the common good, where children grow into active citizens. And all residents can enjoy safety, good health, and a culture that fosters life-long learning and satisfying lives. This summer, help us address food insecurity and strengthen Flint's budding local food system by supporting the Feed Flint campaign. Thank you for taking the time to see what we're doing and considering how you can help.

**Donate to our Feed Flint Campaign by visiting:
flintasbury.org/feed-flint-donate**



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*** CONVENIENT PICKUP AT ASBURY OR AT THE SOUTH FLINT SOUP KITCHEN ***

Jesus asked them what they were talking about. Then, with a look we expect from someone who tragically lost a close friend, the one named Cleopas asked, "Are you the only visitor in Jerusalem who doesn't know the things that happened these last few days?"

Playing dumb, Jesus asks, "What things?"

The two men tell Jesus their understanding of the role of Jesus as a divine prophet to His death on a cross. They talked about how Jesus was accused and turned over to Roman authorities. And how, three days earlier, Jesus was executed and buried. But some women claimed an angel told them He was still alive. However, the men checked the story out for themselves and dismissed the women's claim as nonsense.

Jesus took the bread and said the blessing; then he broke the bread and gave it to them. Then their eyes were opened.

Luke 24:30-31

The men summed up their disappointment with one statement. "We had hoped that he would be the One who would set Israel free!"

Jesus shifted from stranger to teacher. He shared with the men how what they perceived as a contradiction was foreseen in ancient prophecy. While Luke doesn't share many details, I can imagine the men respectively listening. I can also imagine some of their sorrow dissipating, along with a bit of their grief.

I can also imagine that what they heard from Jesus along this particular road, while easing some of their pain, the reality of His death never entirely went away.

Bread of Life

According to the story, when they arrived in Emmaus, Jesus seemed to be headed further. So the men invited Jesus to stay with them for the evening. And the three men headed to supper together.

When Jesus sat down to eat with them, He picked up the bread and said a blessing. Then Jesus broke the bread and offered it to His hosts.

I chose the theme picture for our series, *Hunger* because it was a powerful reminder of this moment and others like it. I saw myself in the child reaching out for a piece of bread handed to him by his father. Although the child's face is hidden, I imagine the child is hungry.

I also see in the child the pain and suffering taking place in Ukraine, where children are dying next to mothers, aunts, and grandmothers. Instead of bread, children are blown apart by weaponized pain manifested as explosive evil.

I see the child representing the anxiety and brokenness of humanity reaching for the bread of life.

As I write this, it is Holy Thursday. A day we remember the last supper that Jesus had with His friends. It was the evening that Jesus knew He would be betrayed by a person close to Him and arrested.

I see the child representing victims of betrayal weaponized by pain and justified by the betrayer as payback. Or worse, justified by self-declared righteousness. The bread offered by the child's father is both an acknowledgment of pain suffered and a healing balm.

over functioning for so long, we can't even imagine another way. How else will things get done? How else will we survive?

It does not have to be this way.

Aundi Kolber believes that we don't have to white-knuckle our way through life. In her debut book, *Try Softer*, she'll show us how God specifically designed our bodies and minds to work together to process our stories and work through obstacles. Through the latest psychology, practical clinical exercises, and her own personal story, Aundi equips and empowers us to connect us to our trust self and truly live. This is the "try softer" life.

According to her author biography, Aundi Kolber is a Licensed Professional Counselor (MA LPC), writer, and speaker in Castle Rock, Colorado. She specializes in trauma- and body-centered therapies and is passionate about the integration of faith and psychology.

If you prefer to avoid groups or live too far away, I encourage you to join us online for our Wednesday gatherings. Alternatively, you can call in by phone, be heard, and hear what others say by calling (929) 436-2866 -- enter the meeting ID, 282 039 5568#.

We are a diverse group, delighted when new people join us. I hope that you will join in on our discussion.

You can contact our office with questions, by phone or simply type your question on our website's homepage — FlintAsbury.org.

Pastor Tommy

¹ Scot McKnight. *Praying with the Church*. Brewster, MA: Paraclete Press, 2006.

² Aundi Kolber. *Try Softer: A Fresh Approach to Move Us out of Anxiety, Stress, and Survival Mode--and into a Life of Connection and Joy*. Carol Street, IL: Tyndale House Publishers, 2020.

Jesus' last night is depicted in the art of many types and genres. And one of our most sacred rituals comes out of the meal Jesus shared with His followers.

At that supper, Jesus took bread and said a blessing. And then Jesus breaks the bread and offers it to His friends. Like the child in our series illustration, the faithful followers accept their piece of bread from the One who loves each of them enough to give His life for them.

Then Jesus says, "This bread is my body broken for you." Why is Jesus broken for you and me? Because when we reach the end of the Via Dolorosa, we find resurrection. A new beginning that resolves our dissonance and renews our spirit.

While our new beginning may include the remnants of past pain, recent injuries, and continued suffering, we don't walk our Via Dolorosa alone. Nor does our road end with our death. So this is the invitation to the Lord's Supper.

We are God's children reaching for the Bread of Life offered to us by the One who saves us.

According to Luke, when the men were offered the bread by Jesus, their eyes were opened, and they recognized Him. And then Jesus disappeared from their sight. Afterward, they said, "Wasn't it like a fire burning in us when he talked to us on the road and explained the Scriptures to us?"

The Bread of Life is offered to you by the God who created you, loves you, and wants to be with you forever. Won't you accept this holy offering?

Feeding people is holy and it's important to remember that feeding Flint is not a problem of enough. It's a problem of available healthy options and equitable access. To learn how you can help address food insecurity in our community, go to FeedFlint.org.

I invite you to join us next week as we begin a new series called *Masterpiece*. Based on the book, *Try Softer* by Aundi Kolber, we learn how to let God help us find joy. But not by trying harder. We find happiness by trying softer.

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² Aundi Kolber. *Try Softer: A Fresh Approach to Move Us out of Anxiety, Stress, and Survival Mode--and into a Life of Connection and Joy*. Carol Street, IL: Tyndale House Publishers, 2020.





United
Women
in Faith

UNITED METHODIST WOMEN IS NOW UNITED WOMEN IN FAITH

We've taken a new name to better reflect how we answer our calling today. It's an exhilarating time, as we commit to even greater inclusivity, action, and impact in our mission to support women, children, and youth.

All Women of Asbury UMC are invited to join our monthly meetings on the 1st Thursday of the month at 1:00PM in the Library. Your friends and neighbor ladies are also invited, they don't have to be United Methodist any longer. Any questions, please call Michele Weston, our President, at 810-624-1184.



**We believe love in action
can change the world.**

Save The Date!! Sunday, May 15, 2022 at Noon, after Morning Worship, The Asbury United Women In Faith will be having a Brunch to "Celebrate Spring" and to "Thank our Farm Workers" for all they are doing to get our Hoop Houses planted for this growing season for Asbury Farms.

Watch for a flyer coming soon to tell you more about it, the cost, the menu and reservations etc... The most exciting part of this event is to finally have an Asbury gathering and meal together since we stopped when the pandemic began.

Providing a HOT MEAL and/or local, organic
PRODUCE weekly.



SATURDAYS starting around 12NOON

Asbury United Methodist Church

1653 Davison Rd, Flint (810) 235-0016



Food Not Bombs is a loose-knit group of independent collectives, sharing free vegan and vegetarian food with others. **Flint Food Not Bombs** believes that access of food among other necessities of life-should be viewed as a right, not a privilege. Yet in a nation with a military budget many times that of other nations, people continue to go hungry. This is immoral and unjust.



JOIN THE CONVERSATION!

Facebook.com/flintfoodnotbombs

Twitter.com/flintfnb

Email: flintfnb@protonmail.com

Website: foodnotbombsflint.wordpress.com

We're currently looking for volunteers so we can expand. If interested,
send us a message! Solidarity!

A nation that continues year after year to spend more money on military defense
than on programs of social uplift is approaching spiritual death.—MLK